

Index of Angel names, magical words, and names of God

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Abbreviations:

A: [Arbatel of Magic](#)

E: [Book of Enoch \(Charles tr.\)](#)

G: [Grand Grimoire](#)

GV: [Grimorium Verum](#)

H: [Heptameron, Peter de Abano](#)

J: [Liber Juratus](#) (Sworn Book of Honorius)

K: [Key of Solomon \(ed. Mathers\)](#)

L: [Lemegeton](#)

P: Picatrix, ed. Pingree, 1986

T: Johannes Trithemius, [De Septem Secundeis](#), 1508

TS: [Testament of Solomon](#)

a: J 1

Aabidandes: GV

aadon (angel of the 2nd month): J 1

aaen (angel of the day of Mercury): J 1

Aalacho (11th hour of the night): L 3

aall (angel of the day of Mercury): J 1

Aamon (demon): G

Aariel (aerial spirit): L2

aarom (angel of the 2nd month): J 1

aaron (angel of the day of Saturn): J 1

Ab, Ben, Ve-Ruach, Ha-Qadesch, i.e. the Father, the Son, and the Holy Spirit: K

Ab: K

Aba (angel, minister of Sarabotes): H

Ababaloy: GV

Abac: K

Abaddon: K

Abael (aerial spirit): L2

Abai (11th hour of day): H

Abai: K

Abalam: L 1

abalay: J 5

Abalidoth (angel, minister of Sarabotes): H

abanay: J 5

Abariel: K; (aerial spirit): L2

Abasdarhon (angel of the 5th hour of the night): L 3

abba: J 2

Abbadaia (name of God): J 1

Abbadia: J 5

Abbaton: K

abbdya: J 5

Abdizu: P iv ix 40

abdizuel: J 5

Abdon (name of God): J 1, 5; K

Abdou: J 5

abdyel (angel of the 1st month): J 1

Abednego: K; L 1

Abedumabal: GV

Abelais: K

Abelech: K

abelul ([Hebrew] name of 4th month): J 1

Abeor: H; L 1, 2

abercaysdon (angel of 7th month): J 1

Aberer: L 1, 2

Abezithibod: TS

Abiel: G; (angel of the zodiac) L 3

Abigar (demon): G

Abim: H

Abiram: L 1

Ablati: GV

ablayeyll (angel of the day of Venus): J 1

Ableymez: P iii ix 5

Abliemel: P iv ix 55

Aboc (aerial spirit): L2

Aboezra: GV

abrac: H; (angel of the 5th month): J 1; L 1, L 2

Abracadabra: K

Abrach: K

abrachasyn (angel of the day of the Moon): J 1

Abracio (name of God): J 1, 5

ABRAGATEH: K

abragini (name of the Sun in Autumn): H; J 5

ABRAHACH: K

ABRAHAM: K

abramacyn (angel of the day of the Moon): J 1

abranoryn: J 1

Abrasiel (lesser angel of the 7th hour of the day): L 3

Abraye: H

abraym (Name of the Sun in Spring): H; J 5

Abriel (aerial spirit): L2

abrimael [A: Abrinael]: J 5

abrinael: J 5

Abrine: P iv ix 52

Abrulges (aerial spirit): L2

abrutim: P iv ii 4

abry (angel of the 7th month): J 1

abrys (angel of the 3rd month): J 1

abrysaf (angel of the 11th month): J 1

absamon (angel of the 2nd month): J 1

abuifor (angel of the 3rd month): J 1

Abuiori (angel of the second heaven): H

Abumalith (angel, minister of Maymon): H

Abuzaha (angel, minister of Arcan): H

abytan: J 1

abytasy: J 1

Acarfa: P i iv 13

acatyery: P i v 27

Acderuz: P iii x 14

Achad: K

Achadan: H

Achael: L 3

achaiah [A: Akaiah] : J 5

Achalich: P iv ix 43

Achaya: P iv ix 34

Acheliah: K

Achides: K

Achiel: L 3

Achim: H

Achol (aerial spirit): L2

ACHSAH: K

Acim (angel): H

Acimoy (angel): H

Acithael: J 5

Acreba (aerial spirit): L2

Acriuz: P iii x 14

Actarie: P iv vi 13

Acteras (aerial spirit): L2

acya: J 1

acyor: J 1

Aczabi: P iv vii 23

Adan (aerial spirit): L2

adar: J 1

Adares: TS

Adiel (angel of the zodiac): L 3

adiutor: J 5

Admenita: P iii vii 30

admyel: J 1, 5

Admyhel: J 1, 4, 5

Adnar'el: E

ADNI HMLK NAMN: K

ADNI, Adonai: K

Adonaêl: TS

Adônaêl: TS

Adonaêth: TS

ADONAI ELOHIM: K

ADONAI ELOHIM TZABAOTH: K

ADONAI ELOHIM TZABAOTH SHADDAI: K

ADONAI MELEKH: K

ADONAI TZABAOTH: K

Adonai: K

Adonay, Adonai: G; GV; H; J 1, 2, 3, 4; L 1, 2, 3, 4

Adoniel: J 1; K; (angel of 12th hour of the night): L 3

Ador: GV

ADRAI: K

Adramelech: K

Adrapan (angel of the 9th hour of the night): L 3

Adricanorom: GV

Adrieb: P iv ix 45

adriel: J 5

Adroziel (angel of the 4th hour of the night): L 3

adryyaac: J 1

aduachiel, advachiel: J 5

Adulex: P iv ix 61

adyanienyn: J 1

adyell: J 1

Adyeruz: P iii x 9

adyysar: J 1

adziryell: J 1

ÆCHHAD: K

Ægalmiel: K

ael: J 1

aesal: J 1

aezonyn: J 1

affaryell: J 1

affaterim (name of the Moon in Winter): H; J 5

affetihe: P i v 27

Affihuz: P iii x 12

Affimuz: P iii x 14

Affludita: P iii vii 30

affrye: J 1

Afrayuz: P iii ix 12

Afriduz: P iii ix 12

agal: J 2, 3

Agalierap: GV

Agalierept: GV

AGALMATUROD: K

Agapiel (aerial spirit): L2

Agares (demon): G; L 1

Agason: GV

Agchoniôn: TS

Agenos: J 2

agessomagy [S: agessomay]: J 2

Agiel: K

Aginafez: P iii ix 14

Agion (typo for Aglon?): G

agios: J 3

Agla (acronym/name of God): G; GV; H; J 1, 3, 5; K; L 1, 2, 3, 4

Aglaasis: GV

Aglai [S2: Agla]: J 5; K

Aglanabrath: G

Aglas (aerial spirit): L2

AGLASIS: GV

AGLATA: K

AGLATAI: K

Agle: G

Aglo (10th hour of night): H

Aglon: G

Agloros: J 2, 3

agnvs: J 5

agnyel: J 1

Agor (aerial spirit): L2

Agra (aerial spirit): L2

agrasnydyn: J 1

agrirazcor [S: agrnazcor]: J 2

agusita (Name of the Moon in Spring): H; J 5

agyos: J 5

Ahadyz: P iii ix 14

Ahariz: P iii x 10

Aharyulez: P iii x 10

Ahatyz: P iii vii 21

Ahayuaraz: P iii x 10

AHIH, Eheieh: K

Ahudememora: P iv vi 13

ahyell: J 1

Aia: H

Aiel (angel associated with sign of Aries): H; L 3

aiguap: J 1

Aim: L 1

AIMA: K

AIN SOPH: K

Ajel (angel of zodiac): L 3

Akae: E

Akton: TS

AL, El: K

al: J 1

alacaorynyll: J 1

Alachuc (angel of 11th hour of night): L 3

Aladia: H

Aladiah: J 5

Alahue: P i iv 14; iv ix 41

Alaphar: L 3

Alath: TS

ALAZAION: K

ALBAMACHI: K

Albelda: P iv ix 49

Albhadur (aerial spirit): L2

Albimex: P iv ix 62

Albotain: P i iv 3

Albotayn: P iv ix 30

albune: P i v 27

albuth: J 5

albylyn: J 1

Alcab: P iv ix 46

Alcalb: P i iv 19

Alchamar: P iv vii 23

ALCHEEGHEL: K

ALDAL: K

Aldebaran: P i iv 5; ii xii 45; iv ix 32

Aldirah: P i iv 8

Aldire: P iv ix 35

Aldrusy (aerial spirit): L2

Aleasi (aerial spirit): L2

ALEPH and the TAU: K

ALEPH, BETH, BETH, NUN, VAU, RESH, VAU, CHETH, HE, QOPH, DALETH, SHIN, the Sacred name of Twelve Letters of which each letter is the Name of an Angel: K

ALEPH, DALETH, NUN, IOD (ADNI, Adonai): K

Aleph, Mem, Shin: K

Aleph: K

alesemony [S: alesemonoy]: J 2

alethon: J 5

Alfareon: J 5

Alfarg posterior: P iv ix 55

Alfarg primus: P iv ix 54

Alferiel (aerial spirit): L2

Alfrael: L 3

alfyton: J 1

alg: J 1

Algafra: P i iv 16; iv ix 43

Algamidirus: P ii xii 45

Algarf almuehar: P i iv 28

Algebha: P i iv 11; iv xi 38

ALH, Eloah: K

alheniel: J 5

Alhueriz: P iii x 10

alibin: J 5

Alichil: P i iv 18; iv ix 45

Aliel (aerial spirit): L2

Alimiel: L 4

alimos: J 5

Aliscot: G

Aliseon: GV

ALIVN, Elion: K

alkin: J 5

ALKOMAS: K

Alla: G

Allatori (class of spirits): K

allay: J 5

Allazoôl: TS

Alleborith: TS

Alli: G

Alloes: L 1

Almadiel (aerial spirit): L2

Almariziel: L 3

Almas: L 3

Almasor (aerial spirit): L2

Almay: J 5

almeos: J 5

Almesiel (aerial spirit): L2

Almices: P i iv 6

Almiquedam: P i iv 27

ALMIRAS, Master of Invisibility: K

Almizen: P iv ix 33

Almodar (aerial spirit): L2; L3

Almoel (aerial spirit): L2

Almonoyz: L 3

Almouzin (name of God): G

almur: J 1

almyon: J 1

alnamya: J 1

Alnath: P i iv 2;iv ix 29

Alnaym: H; P iv ix 48

alneyryn: J 1

Alpha et Omega: G; H; J 1, 2, 3, 4, 5; K; L 2, TS

ALPHA: H; L 1

alphanay: J 5

Alphaneos: J 5

Alphariza: L 4

alphay: J 5

alpheyeyll: J 1

Alphrois: GV

alrasachysyn: J 1

alsemaya [S: alsemaia]: J 2

alseyryn: J 1

alson: J 1

Alstha (vel Elsta) [S: Alscha]: J 4

Altarib (head of the sign of Winter): H; J 5

Althor (aerial spirit): L2

altym: J 1

Aluiel: GV

alycas: J 1

alyel: J 1

alyeyll: J 1

alymdrictels: GV

alymyon: J 2

alysaf: J 1

alzamoy: J 2

alzeyeyll: J 1

am: J 1

amabael (an angel of Winter): H; J 5

amabiel: H; J 5

Amabyhel: J 5

Amacor: H; L 1

amaday, Amadai (The name of the earth in the Spring): H; J 5

amadyell: J 1

Amael: J 1

Amaimon, Amaymon: L 1

Amalekites or Aggressors:: K

Amalym: L 3

aman: J 1

Amandiel (aerial spirit): L2

amarya: J 1

Amaryel: J 1

Amasiel (aerial spirit): L2

amasya: J 1

Amathia: L 2

Amatiel (an angel of the Spring): H; J 5

AMATOR: K

Amay: G

amayl: J 1

Amayn: J 5

Amazin: G

ambanyel: J 1

ambayeyryn: J 1

ambiel: J 5

Ambri (aerial spirit): L2

Ambriel: J 5; L 3

amdalysyn: J 1

Amduscias: L 1

AMECH: K

Ameclo: GV

Amediel (aerial spirit): L2

Ameleouth: TS

Amelson: L 3

Amenadiel: L 2

Ameniel: L 3

Amerany: L 3

Ameta (aerial spirit): L2

Amicram: L 2

Amides: H; K; L 1

Amiel (aerial spirit): L2 (2)

Amioram: L 1, 3

Amiozem: L 1

Amiozem: L 1

Amirez: P iii ix 6

Amisiel: L 3

Amisor: GV

amixiel: J 5

Ammiel: L 3

amnanyneylyn: J 1

amnediel: J 5

amnica: J 2

amnixiel: J 5

Amon: L 1

Amonazy: L 3

AMOR: K

Amorule: H

Amoyr (aerial spirit): L2

ampheneton: J 5

Amphinethon: J 1

amrael: J 1

Amriel (aerial spirit): L2; L3

amutiel: J 5

Amy: L 1

amya: J 1

amyel: J 1

an: H; J 1, 5

ana: J 5

Anaath: TS

anab: J 5

ANABONA: K; L 4

Anabotas: GV

Anabotos: GV

anabrochz: J 5

Anachiel: K

Anael: GV; H; L; L2(aerial spirit); J 1, 5; L 3; P iv vii 23; T

anaenym: J 1

ANAI: K

ANAIRETON: K

Anakim or Anarchists: K

Ananel: E

Anaphaxeton: K

Anapheneton: K

Anaphexeton (name of God): H; L 1

ANAPHODITION: K

Anapion: L 3

anasen: J 5

Anathay: H

Anathi: G

Anatreth: TS

anay: J 5

anaya: J 1

Anayl (angel of first heaven): H

Anazachia: K

Anbetayl: P lv ii 23

ancilla: J 2

Ancor: H; K; L 1

Ancora: P iv vi 13

Andararuz: P iii x 11

Andas (minister of Varcán, angel of Sunday): H

andas: J 1

andebal: J 5

Andras: L 1

Andrealphus: L 1

andri: J 5

Andromalius: L 1

Andros (aerial spirit): L2

Andruchiel (aerial spirit): L2

Andulez: P iii ix 14; x 9

Anehutyora: P iv vi 13

anenyel: J 1

Anepheneton: J 1, 5

Anephexeton (=Anaphexeton): H; L 2

Anereton: GV

Anethi: J 1, 5

aneylyn: J 1

aneynyn: J 1

Angaras: P iv ix 62

angellus: J 5

angiseil: J 5

Angrecton: GV

ANI: K

Anic: H

Aniel: H; J 5; K; L2 (aerial spirit); L3

animiter: J 1

Animurez: P iii x 9

Aniphinethon: J 5

Anitor: H; K; L 1

Annathra: P i iv 9; iv ix 36

Annauel: J 5

Annediex: P iv ix 36

Annucel: P iv ix 47

Annuncia: P iv ix 31

Anostêr: TS

Anoyr (aerial spirit): L2

Ansoel (aerial spirit): L2

Anston: GV

Ansuil: L 3

Anthiachar [S: anthiathar]: J 4

antidotum: J 2

ANTOR: K

antorayeyll: J 1

antquyel: J 1

anunalbeh: J 1

Anuxi: P iv ix 56

Anyhyt: P iii vii 30

Anzil: P iv ii 19

aol: J 1

APHARCAR: K

Aphiel: L 3

Apiel (aerial spirit): L2

Apollo: A

Apologia-Sedes, Apologiae Sedes: H; L 1

Appiniel: L 3

apripos: J 5

aprops: J 5

Aqua: G

AQUACHAI: K

Aquarius: J 1, 5; K; L 3; P i iv 6, 25-27; v 24, 25; ii x 81; xi 33-35; xii 32, 40, 45, 50; iii ii 12; iii 23; vii 16; iv ii 7, 15

Aquiel (angel of the fourth heaven): H

araaht [S: haraaht]: J 2

ARABONAS: K

arabyell: J 1

arac: J 1

Arach (aerial spirit): L2

aradon: J 1

'Araêl: TS

Arafos (aerial spirit): L2

Araklba: E

Aralim, Thrones, or the Strong: K

Araniel: L 3

Araqiel: E

Arara: TS

ARARITHA: K

ararygugel: J 1

ARATHRON: K

Aratiel (aerial spirit): L2

araton: J 1

Aratosael': TS

Aratron (Olympic spirit of Saturn): A

Arauchiah: K

Arayl (aerial spirit): L2

Araz: P iii vii 27

ARBARON: K

Arbatel (revealing angel): A

Arbiel (aerial spirit): L2

Arcan (angel of the air ruling on Monday, king): H

archangels: TS

ARCHARZEL: K

Archiel: L 3

Archima: H; J 5

Archyna: J 1, 5

Arcisat (aerial spirit): L2

Ardahuz: P iii ix 13

ardarael (autumn): H; J 5

Ardauz: P iii vii 25; ix 3

Ardens: J 2

ardesiel: J 5

Ardu: TS

ardyel: J 1

Arean (aerial spirit): L2

Aredafir: P iv ix 38

Arehanah: K

Arel, Angel of Fire: K

Arepach (aerial spirit): L2

AREPO: K

ARESION: K

arfanyel: J 1

Arganatos: G

Arhuz: P iii ix 15

aricasom: J 1

Aridiel (aerial spirit): L2

Ariel (angel): J 5; K; L 3; Ariel (name of God): G; (one of the four rulers of the Elements): K

Aries: J 1, 5; K; P i iv 2, 3; v 18; ii ii 2; iii 8, 9; x 48; xi 2-5; xii 2, 3, 40, 55; iii ii 1, 2; iii 13; v 3; vi 1; vii 36; ix 12-14, 17; iv ii 2, 6, 8; vi 13; L 3, 4

Arifiel (aerial spirit): L2

Arios: G

Armadiel: L 2

armael: J 5

Armany (aerial spirit): L2

Armapy: L 3

armaquieyeyll: J 1

Armaros: E

armatas (name of the Moon in Summer): H; J 5

Armen: E

Armena (aerial spirit): L2

Armesiel (aerial spirit): L2

Armez: P iii ix 12

Armiel: J 5; L 3

Arminez: P iii x 8

Armmyel: L 3

Armon: J 5; L 4

Armoniel (aerial spirit): L2

Armosiel: L 3

Armosy: L 3

Armulez: P x 12

arnaeyll: J 1

ARNAMON: K

Arnebiel: L 3

Arnen (aerial spirit): L2

arneth: J 5

Arnibiel (aerial spirit): L2

Aroan (aerial spirit): L2

aroblyn: J 1

Aroc (aerial spirit): L2

Arois (aerial spirit): L2

arothamal [S: Arathotamal.]: J 2

Aroziel (aerial spirit): L2

arphel: J 5

ARPHETON: K

Arquil: P iv ii 24

Arquyl: P iii vii 32

Arragon (angel of the fifth heaven): H

Arrexe: P iv ix 56

Arrexhe: P i iv 29

arsabon: J 1

arsafael: J 1

Artaqifa: E

Artino (aerial spirit): L2

ARTOR: K

Arôtosael: TS

aryeyl: J 1

aryeylyn: J 1

aryhyryel: J 1

arylyn: J 1

arzaf: J 1

Arzuz: P iii ix 5

as: J 1

ASAC: K

Asach: GV

ASACRO: K

Asael: E

asaf: J 1

Asahel (aerial spirit): L2

Asaliah: J 5

Asamie: H

asaphyn: J 1

Asaraie: H

Asasiel (an angel of Thursday): H

Asassayel: J 5

Asath: GV

Asbeel: E

Asbibiel (aerial spirit): L2

Ascala: GV

ASCOBAI: K

Asel: L 3

Aseliel: L 2

Asfa'el: E

ASHAI: K

ASHER EHEIEH: K

Asher: K

Ashtaroth (demon, =Astaroth, qv): K

Asimel: L 2

Asimiel (aerial spirit): L2

aslaom: J 1

Asmadiel (aerial spirit): L2

Asmaiel (aerial spirit): L2

Asmiel (aerial spirit): L2; L 3

ASMODAL: K

Asmoday (demon): L 1

asmodel: J 5

Asmodeus (demon, cf Asmoday): K; TS

Asonja: E

Asophiel: GV; K

Asoriel (aerial spirit): L2

Aspar (aerial spirit): L2 (2)

Asphiel (aerial spirit): L2

Asphor (aerial spirit): L2

Aspiel (aerial spirit): L2 (2)

aspyn: J 1

Assaba (aerial spirit): L2

Assaibi (angel, minister of Maymon): H

Assaiel: L 3

ASSAMAIAAN: K

Assarez: P iv ix 32

assassaiel: J 5

Assaylemaht (vel Assailamath): J 2, 3

asser: J 5

ASSIMONEM: K

Assuel (aerial spirit): L2

ASTACHOTH: K

Astael (aerial spirit): L2

Astagna (angel of the fifth heaven): H

Astamatis: P iii x 3

Astarot (=Astaroth, demon, grand duke): G

Astaroth (demon): A; GV; L 1

Astarte: K

Asteraôth (=Astaroth, qv): TS

Astib (aerial spirit): L2

Astor (aerial spirit): L2

Astrachios: GV

Astrocon: L 3

Astrofiel: L 3

astronday: J 5

Astroniel: L 3

Astroschio: GV

astyeylyn: J 1

asueyryn: J 1

Asuriel (aerial spirit): L2

asymolyn: J 1

asyramon: J 1

Asyriel: L 2

asyzat: J 1

aszrus: J 1

ataliel: J 5

atalsloym: GV

Atarf: P i iv 10

Atarfa: P iv ix 37

Ateh: K

Atel (angel of the fourth heaven): H

ateriathos: J 4

ATHAMAS: K

athanathos [S: "Athanathos"]: J 3, 5

Athanatos: H; K

Athaya: P i iv 7

athemay (name of the Sun in Summer): H; J 5

Athenatos: L 1

atheniel: J 5

Athesiel (aerial spirit): L2

atheton [S: arethon]: J 2

Athiel: L 3

Athionadabir: J 1, 5

Athir (4th hour of night): H

athithael: J 5

athlas: J 1

Athor: K

Atmefex: P iv ix 61

Atniel (aerial spirit): L2

Atrax: TS

Atriel (aerial spirit): L2

Aty: H

Aub: K

Audurez: P iii x 9

aula: J 2

Auleyuz: P iii x 8

Aumauliz: P iii x 8

aumeal: J 1

Aunuhiz: P iii x 9

Auphanim, Wheels: K

aurach: J 5

Aurel: TS

Auriel: K

autarylyn: J 1

Autothith: TS

AVEN: K

Axaula: P iv ix 47

AXINETON: K

Axiôphêth: TS

Axosiel (aerial spirit): L2

Ay: H; J 5

ayhal: J 2

ayhos: J 2

Ayib: K

Ayin: K

aylatricyn: P i v 27

aymsylyn: J 1

ayn: P i v 27

Ayperos (demon): G

Aysaram: J 1

azac [S: azat]: J 2

Azael: TS

azahat: J 2

azaithon: J 4

Azarel: K

Azarfa: P iv ix 40

azariel: J 5

Azazel: E

azday: J 1

Azebene: P iv ix 44

azelechias [S: azelethias]: J 3

Azemo (aerial spirit): L2

Azeruch: P iv ix 44

azeruel: J 5

Azerut: P iv ix 41

Azia: H

Aziel: J 5; L 3; P iv ix 53

Azimech: P i iv 15; iv ix 42

Azimeel (aerial spirit): L2

azimor: J 5

Azobra: P i iv 12; iv ix 39

Azoraya: P i iv 4

Azoraye: P iv ix 31

AZOTH: K

azrayeylyn: J 1

azryel: J 1

Azubene: P i iv 17

Azuhafez: P iii ix 4

azyel: J 1

azyger: J 1

ba: J 1

Baaba (aerial spirit): L2

Baajah: L 3

Baal (demon): A; K; TS

Baal, Belphegor, Moloch, Adramelech: K

Babel (angel of the second heaven): H

Babiel (angel of the third heaven): H

bacapel: J 1

baceda: J 5

Bachanael (angel of first heaven): H

Bachiel: L2 (aerial spirit); L3

bachramyn: J 1

Bachue [S: bachuc?]: J 4

Baciar (aerial spirit): L2

Baciel (angel of the fourth heaven): H

bacoraye: J 1

BACUHABA: K

BACURABON: K

badeylyn: J 1

Bae: TS

Bael (demon. See also Baal): G; L 1

Baël: K

baell (angel): J 1

Bagiel: L 3

Baharam: P iii vii 24; lv ix 60

Bahaze: P iii vii 24

bahoraelyn: J 1

Baix: P iv ix 63

Bakiel: L 3

balair: J 2

Balam: L 1

Balay (angel of first heaven): H

BALDACHIA (the Seat of): K; L1

BALDACHIENSIS: H; L 1

BALDOI: K

balganaychyn: J 1

Balidet (angel, minister of Maymon): H

Baliel: H; L 3

balma: J 2

balna: J 2

balsamus: J 2

Balsur (aerial spirit): L2

BALTAZARD: GV

Balthial: TS

BALUTH: K

balyel: J 1

Bangiel: L 3

baniel: GV

banorsasty: J 1

banyelyn: J 1

Baoxas (aerial spirit): L2

baquylaguall: J 1

bar: G; J 1

Baraborat (angel of the second heaven): H

BARACATA: K

barachiel: G; J 5

barachyel: J 1

baranyell: J 1

Baraqel: E

Baraqijal: E

Barbatos (demon): G; L 1

barbiel: J 5

Barbil (aerial spirit): L2

Barbis (aerial spirit): L2

barbyts: J 1

barcaran: J 1

Barchia: P iv vii 23

Barchiel [A: Barbiel]: J 5; L2 (aerial spirit); L 4

BARESCHAS: GV

Baresches: GV

Barfas (aerial spirit): L2

barfiell: J 1

Barfos (aerial spirit): L2

bargar: J 1

Bargis: P iii vii 19, 21; iv ix 59

Barhaot: P iv vi 13

Barhurez: P iii ix 16

Barhuyex: P iv ix 63

barhyl: J 1

bariaccoca [S: bariactoca]: J 2

bariachacha: J 2

Bariel: K; L2 (aerial spirit); L 3

Bariz: P iii vii 24

barkalyn: J 1

BARMIEL: L 2

Barmos: L 3

barneyeyl: J 1

Barol (2nd hour of night): H; K

Baros (aerial spirit): L2

Barquiel: L 3

Barsafael: TS

barsslylyn: J 1

Barsu (aerial spirit): L2

Bartzachiah: K

BARUC: K

Baruch (aerial spirit): L2; J 1, 5

Baruchas: L 2

Baruchiachel: TS

baryel: J 1

barylaguy: J 1

basiaccor [S: basiactor]: J 2

Basiel (aerial spirit): L2

basihas: J 2

Basilion: L 3

bastaylyn: J 1

Bat: K

Batarel: E

Batarjal: E

BATHAT: H; L 1, 2

Bathim (demon): G

Bathin: L 1

Bathinadir: J 5

Baviel: L 3

BAXASOXA: K

bayealadyn: J 1

Bazazeth: TS

bazihos: J 2

Beal: L 1

Bebal: L 1

bec: J 1

becabalaf: J 1

becar: J 1

Bechaud: GV

Bectue: P iv ix 49

BEDALIEL (angel): K

Bedary (aerial spirit): L2

Bedizez: P iii ix 11

Bedrimubal: GV

BEDRIMULAEL: K

Beefinez: P iii x 14

Beel: H

beell: J 1

Beelzeboul: TS

Beelzebub (demon): K; TS

Béelzébut: GV

beerel: J 1

Befranzy: L 3

Behartyon: P iv vi 13

behea: J 4

behebos: J 2

Behel: L 3

behelthoi [S: behelthor]: J 2

behem [S: bohem]: J 2

behemiy [S: leheimoy]: J 2

Behemoth: E

behenmyhat [S: behetmiyhat]: J 2

behenos [S: lehenos]: J 2

Beheydraz: P iii x 8

Beheymerez: P iii x 8

Behibilyon: P iv vi 13

beht: J 2

Bel: H; L 1

BELAMITH: K

Belbel: TS

beldor: GV

belehothol [S: belohothoi]: J 2

Beleth: L 1

belhores: J 2

beliabii: J 5

Belial: L 1

Belligeron: J 5

Belphegor: K

Belsay (aerial spirit): L2

belymoht [S: helymoht]: J 2

Belzebut (demon; cf. beelz.): G

BEN: K

Benase: E

BENE: K

benenonyll: J 1

Benethnays: P iii vii 26

Benez: GV

Bengiel: L 3

BENI ELOHIM, Sons of the Elohim: K

BENIEL: K

Benodiel (aerial spirit): L2

Benoham (aerial spirit): L2

benyh: J 1

BEODONOS: K

BERALANENSIS: H; L 1

beraquiell: J 1

beraquyell or beraquyel: J 1

Beratiel: L 3

Berferiel: J 5

Berhunez: P iii x 12

Beriel: L 3

Berifay or Berisay: H

Berith: L 1

berithz: J 5

Berka'el: E

Beron (1st hour of night): H; K

beron: P iv vii 3

BEROTH: K

beryel: J 1

Beryenuz: P iii x 9

beryon: J 1

Beryudez: P iii x 9

besapha: J 2

Beshael: L 3

Betasiel (aerial spirit): L2

Beth: K

Betha: J 1, 5

bethan: J 5

bethar: J 2

Bethel almoda: P iv vii 23

bethnael: J 5

Bethniehus: P iv ix 59

Bethor (Olympic spirit of Jupiter): A

bethtaez: J 1

Betiel: L 3

Betzahuech: P iii vi 1

Bevael: L 3

Beydehydiz: P iii vii 25

Beydeluz: P iii ix 4; iv ix 61

Beyduriz: P iii x 12

beyne: P i v 27

Beyteyl: P iii vii 30, 31

bezezay: J 2

Biael: L 3

Bianakith: TS

Bidiel: L 2

Bifrons (demon): L 1

Bilet (angel, minister of Arcan): H

Bileth (demon, var. of Beleth): L 1

Bime.: L 1

BINAH: K

BINAHHEL: K

Biqā: E

Biuz: P iii vii 21

BLAUTEL: K

Bobêl: TS

boel: J 1, 5

Böel: K

boell: J 1

Bofar (aerial spirit): L2

bofealyquyn: J 1

Bohel: J 5

boho: J 2

bohorim: P i v 27

Bolfry (demon): L 1

bolon: J 2

bon: J 2

Bonyel (aerial spirit): L2

Borachiel: L 4

Borasy (aerial spirit): L2

borayeyll: J 1

borayn: P i v 27

Bored: K

bornaylon: J 1

boros [S: horos]: J 2

borzac: J 1

bosephar: J 2

bostyhal [S: bostihal]: J 2

Bothothêl: TS

Botis (demon): G; L 1

Bramiel: L 3

Bramsiel (aerial spirit): L2

Brandiel: L 3

Brasiel: L 3

Brasim: G

Brazo: GV

BRIAH: K

briamathon [S: brihamathon]: J 2

Brieus: TS

brihamocon: J 2

brofylyn: J 1

Brufiel (aerial spirit): L2

BRULEFER: GV

Brumiel: L 3

Brymiel (aerial spirit): L2

Bucafas (aerial spirit): L2

BUCON: GV

Budar (aerial spirit): L2

Budarim (aerial spirit): L2

Budiel (aerial spirit): L2

Buer (demon): G; L 1

Bufanotz: L 3

Bufiel (aerial spirit): L2

Buldumêch: TS

bulator: GV

Bulis (aerial spirit): L2

Bultala: TS

Bune: L 1

Buniel (aerial spirit): L2

Burchat (angel of the fourth heaven): H

Burfa (aerial spirit): L2

Buriel: L 2

Burisiel (aerial spirit): L2

Busasejal: E

Busiel (aerial spirit): L2

BUSTIRA: K

byenyell: J 1

byny: J 1

byrnchata [S: barnothata]: J 2

bysserios: J 5

Caadacohot: P i iv 25

Caadaldeba: P i iv 23

Caadalhacbia: P i iv 26

Caadazod: P iv ix 52

Caaddebolach: P i iv 24

cabake loch: J 1

Cabariel: L 2

Cabarim (aerial spirit): L2

Cabiel (aerial spirit): L2; Cabiel [A: Gabiel]: J 5; L 3

Cabil: P iv ix 33

Cabost: G

Cabron (aerial spirit): L2

cabueyryn: J 1

CABUSTIRA: K

cabyn: J 1

Cacodaemones (class of angels): A

cacyrylyn: J 1

cadanagyn: J 1

CADAT: GV

CADATO: K

Cadomir: GV

Cados: H

Cadriel (aerial spirit): L2

Cael: L 3

Cäerra: K

caffrnbryn: J 1

cafiel: J 1

Cahadabula: P iii ix 13

Cahael: L 3

cahegilihos [S: cahegililos]: J 2

cahethel: J 5

Cahil: P iv ii 25

cahuene: P i v 27

Cahyluz: P iii ix 5

caiel: J 5

Caila: GV

Caim.: L 1

Cajael: L 3

Cajaiel: L 3

Cakiel: L 3

Calamichan: J 5

Calbat: H

CALDURECH: GV

Calerna (11th hour of night): H

Calevodium: GV

Caliel: J 5

Calim (aerial spirit): L2

calion [S: calyon]: J 2

Calmiron: GV

Calniso: GV

Caluel (angel of the second heaven): H

Calvarnia (aerial spirit): L2

calyrxon: J 1

Calzas (angel of the fifth heaven): H

Camael: J 5

Camar: P iii vii 33

Camarom: L 3

Camary: L 3

Cambriel (aerial spirit): L2; L 3

Cameron: GV

Cameso: GV

CAMIACH: K

Camiel (aerial spirit): L2; L 3

Camor (aerial spirit): L2

Camory (aerial spirit): L2

Camosiel: L 3

CAMUEL: L 2

Camyel (aerial spirit): L2

cananyn: J 1

canast phasis [S: canastphasis]: J 2

canazay: J 2

canazpharis: J 2

Cancer: J 1, 5; K; L 3; P i iv 9, 11; v 5, 16, 34; ii iii 9; x 87; xi 12-14; xii 11, 42, 55; iii ii 5; iii 16; ix 15, 17; iv ii 5, 10, 12, 16; TS

candones: J 2

canel: J 1

CANELOAS: K

Caniel (aerial spirit): L2

Canis: P ii ii 1

canofylyn: J 1

canona: J 5

Cantine: H

canueyl: J 1

Capabili (angel of the fourth heaven): H

capeyell: J 1

caphael: J 5

caphamal [S: caphanial]: J 2

caphanal [S has caphanal corrected to caphaval]: J 2

caphar: J 2

caphiziel: J 5

Caphriel (angel): H

Capricorn: J 1, 5; K; L 3; P i iv 23-25; ii iii 8; ix 6, 7; xi 30-32; xii 29, 43, 49; iii ii 11; iii 22; vii 16; ix 11, 16; xi 131; iv ii 12

Capriel (aerial spirit): L2

capsa: J 2

Captiel: L 4; P iv vii 23

Caput: P i ii 5; v 1, 8, 9, 30, 34; ii iii 6; iii i 10

Capziel: J 1

Caracasa: J 5

caram: J 1

Carasiba (aerial spirit): L2

Caratasa (an angel of the Spring): H

caratheos: J 2

carathos [S: caratheos]: J 2

Carba (aerial spirit): L2

carbyel: J 1

carcyell: J 1

Cardiel (aerial spirit): L2; L 3

CARDIEL: K

Caremaz: L 3

carfzoneyll: J 1

Carga (aerial spirit): L2

cariactera: J 2

Cariel (aerial spirit): L2

caristomon [S: caristomnon]: J 2

Carman: L 3

Carmax (angel, minister of Samax): H

carmelos: J 2

carmelychos [S: carmelithos]: J 2

Carmiel (aerial spirit): L2

carmolehos: J 2

Carnaduyz: P iii vii 21

carnby: J 1

Carnel, Carnol (aerial spirit): L2

Carnesiel: L 2

Carniel (aerial spirit): L2

Carnodiel (aerial spirit): L2

Caron (aerial spirit): L2

Carpiel (aerial spirit): L2

Carsiel (aerial spirit): L2

Cartael (aerial spirit): L2

cartemat: J 1

cartyel: J 1

Carueyiz: P iii vii 21

caruphylyn: J 1

carybyfyn: J 1

Casael (aerial spirit): L2

Casbriel (aerial spirit): L2

Cashael: J 5

Cashiel: L 3

Casiel: L2 (aerial spirit); L3

CASILY: GV

casmaram: J 5

Casmaran (Summer): H

Casmiel: G; GV

Casmiroz: L 3

casmuch: J 1

Casoly: GV

caspa: J 1

Caspiel: L 2

Cassael: K

Cassiel: H; K; L 3

cassylon: J 1

cassziel: J 5

Castiel (an angel of Thursday): H

CASTUMI: K

Casuijah: L 3

Casziel: J 1, 5

cathalihel [S: cathaliel!]: J 2

cathanathel [S: chathanathel]: J 2

cathneylyn: J 1

Catrudiz: P iii x 9

catuhe: P i v 27

Cauda: P i ii 5; v 9, 20; ii iii 8; v 2; iii i 10

Cavayr (aerial spirit): L2

caybeinynyn: J 1

Cayimuz: P iii x 9

Caynaurez: P iii x 8

caypharim: P iv ii 3

Cayros (aerial spirit): L2

caysaac: J 1

cazaihel [S: tazaihel]: J 2

Cazul (aerial spirit): L2

CColomaithos [S: colomarthos vel colomarntos]: J 4

CEBON: K

Cechiel: L 3

CEDAHI: K

Cediel: L 3

CEDRION: K

cefafin: J 5

cefanya: J 1

Cegnel: L 3

cehogethos [S: tehogethos]: J 2

cehognos [S: tehognos]: J 2

Cehuz: P iii ix 6

celabryll: J 1

Celan: P iii vii 33

Celez: P iii vii 33

Celiel: L 3

Celuz: P iii ix 17

celydael: J 1

Celyuberon: P iv vi 13

cemaguyll: J 1

Cemluz: P iii ix 15

cemon [S: megnoncemon]: J 2

cenhe: P i v 27

Centus: P iv ix 62

ceradadyn: J 1

Cerim: P iii vii 33

Cerreton: GV

Cesiel: L 3

cetabyel: J 1

cetenoylyn: J 1

cethal [S: cethalsam]: J 2

Cevorym: L 3

ceyabgos: J 1

Ceylez: P iii ix 12

ceytatynyn: J 1

cezozoy: J 2

ch [R: th]: J 1

Chabiel: L 3

Chabri (aerial spirit): L2

Chabrion: L 3

Chabriz: L 3

Chades: J 4

Chadiel: L 3

Chadros: L 3

Chael: L 3

chagnoro [S: thagnoro]: J 2

chaharon [S: choharon]: J 2

Chahel: L 3

CHAI: K

CHAIA: K

Chaiel: L 3

Chaigidel, Shells: K

CHAIOTH HA-QADESCH, Holy Living Creatures: K

Chaioth: K

chalchyphay: J 1

chalos: J 2

Chameray: L 3

Chameron: GV

Chamiel (Chamiol) [Sl2731:Chomiel] (aerial spirit): L 2; L3

Chamoriel (aerial spirit): L2

Chamos (aerial spirit): L2

chamyquiol [S: thamyqiol]: J 2

Chanaei (aerial spirit): L2

chanakiah [A: Kavakiah]: J 5

chanaym [S: thanaym]: J 2

Chansi (aerial spirit): L2

chanyham [S: thanyh_a_m]: J 2

Charaby: L 3

Charara: TS

Charas (aerial spirit): L2

Chardiel: L 3

Chariel (aerial spirit): L2

Charmy: L 3

Charny: L 3

Charobiel (aerial spirit): L2

Charoel (aerial spirit): L2

Charpon: L 3

Charsiel (aerial spirit): H; L2

Charuch: L 3

charusihoa: GV

Chasan, Angel of Air: K

Chaschmalim, or the Brilliant (or Lucid Ones): K

CHASHMALIM: K

Chasiel: L 3

Chasor (aerial spirit): L2

chauakiah: J 5

CHAVAH: K

Chazael: L 3

Chaziel: L 3

Chechiel: L 3

cheduryel: J 1

Chedusitaniel (angel of the third heaven): H

cheibib [S: guygucheibib]: J 4

chelahel: J 2

chemon: J 4

Chemosh (demon): A

chenathon: J 2

Chengiel: L 3

Chenibranbo: GV

Cherasiel: L 3

Chermel: L 3

Chermiel (angel of the third heaven): H

cherobalym: J 2

CHEROS: K

Cherub of the Ark: K

Cherub: J 5; K

Cherubim: E, GV; K; TS

cherubin [S: cherubyn]: H; J 1, 2

cheryon: J 1

Cheth: K

Chetiel: L 3

Chetivel: L 3

chetonay [S: theconay]: J 2

chetorab: J 2

CHEVON: K

chiathar [S: thiathar]: J 2

chiel [S: thiel]: J 2

chiamon [S: chihamō] (vel chilamon): J 2

chiros: J 5

chirotecas [S: chirothechas]: J 1

chnblaman [S: chublalaman or chn..?]: J 2

CHOKMAH: K

CHOKMAHEL: K

Chokmahiel: K

chomochomacanay [S: chomo chomothanay]: J 2

Chora: L 1

Choreb: L 3

choremal: J 2

Choriel: L 3

choro: J 2

choto [S: chotorim]: J 2

Chrasiel: L 3

Chremas: L 3

Chremoas (aerial spirit): L2

christ: J 1, 5

Chroel: L 3

Chrubas (aerial spirit): L2

Chrusiel: L 3

Chrymas: L 3

Chuba (aerial spirit): L2

Churibal (aerial spirit): L2

Chushel: L 3

Ciajah: L 3

ciarhuht [S: tiarihuht]: J 4

Cimeies: L 1

cinamomum: J 2

cirael: J 5

Cirecas (aerial spirit): L2

cirhos: J 1, 5

Citgara (aerial spirit): L2

ciuitas: J 2

Clamor (aerial spirit): L2

Claniel (aerial spirit): L2

clarapalos: J 2

Clauneck: GV

clementissime: J 5

Clemialh: GV

Clisthert: GV

CLISTHERT: GV

Clyssan (aerial spirit): L2

Cobusiel (aerial spirit): L2

cocab: J 1

Cociz: P iii ix 16

Codriel (aerial spirit): L2

Coelis: G

coicragon [S: coictagon]: J 2

colehon: GV

Coliel (aerial spirit): L2

colnaphan: J 2

columba: J 2

Comadiel: L 3

COMATOS: K

Comial: L 3

Commissoros (an angel of the Spring): H; J 5

Commutaff, commvtaf (name of the Sun in Winter): H; J 5

CONAMAS: K

Coniel (angel of the third heaven): H

consolatio: J 2

coouachoros [S: cumachoros]: J 2

COPHI: K

Corabael (angel of first heaven): H

Corat (angel of the third heaven): H

Core (an angel of the Spring): H; J 5

Corez: P iii ix 1

Coreziel: L 3

corithico: J 2

corosay: J 5

corphandonos: J 2

corquenal: J 2

Correncymon (vel Correrimon) [S, S2: Porcenthimon]: J 4

Corson: L 1

cossuro: J 1

costyryn: J 1

cozomerag: J 3

crastozios [S: custrosihos]: J 2

crathon [S: c_n_thon]: J 2

craton: J 2

CREATOR: K

crehamuos [S: "crehamnos"]: J 3

crememon: J 2

cremymyel [S: c_e_mymyhel]: J 2

Creon: GV

crihicos [S: c_i_hicos]: J 2

crimisaiber [S: crymyzaiber]: J 2

CRIPON: K

crisolsay: GV

cristapholis [S: christopholis]: J 2

cristolepha [S: Christolepha]: J 2

cristos: J 2

crogohen [S: cragohen]: J 2

cromemon: J 2

crosay: J 2

Crosiel: L 3

Cruchan (aerial spirit): L2

Cruhiel (aerial spirit): L2

ctarari (an angel of Winter): H; J 5

Cubi (aerial spirit): L2

Cubiel (aerial spirit): L2

Cuel: TS

Cugiel (aerial spirit): L2

culya: J 1

Culmar (aerial spirit): L2

Cumariel (aerial spirit): L2

Cumeriel (aerial spirit): L2

cumyryel: J 1

Cuphal (aerial spirit): L2

Cupriel (aerial spirit): L2

Cuprisiel (aerial spirit): L2

Curaniel (angel of first heaven): H

Curasin (aerial spirit): L2

Cureviorbas: GV

Curiel (aerial spirit): L2

Curifas (aerial spirit): L2

Curmas (aerial spirit): L2

Cursas (aerial spirit): L2

Cursiel: L 3

Cusiel (aerial spirit): L2

Cusriel (aerial spirit): L2

Cusyne (aerial spirit): L2

Cynabal (minister of Varcán, angel of Sunday): H

Cynosbaton: TS

cyophagros [S: cytophagros]: J 2

cyzamanyn: J 1

Daael: L 3

Dabiel: L 2

Dabraylez: P iii x 8

Dabriel (angel of first heaven): H

Dabrinós (aerial spirit): L2

DABUEL: K

Dachael: L 3

Dachiel: L 3

dadyel: J 1

dadyell: J 1

daffrypeyl: J 1

dafngel: J 1

Dagiel: H; L3; (aerial spirit): L2

Dagnel: L 3

Dagon (demon): A

DAH: K

Dahanuz: P iii ix 7

Dahaydanuz: P iii ix 13

Dahiel: L 3

Dahyeliz: P iii x 8

daihyr [S: dalihir]: J 2

Dajiel: L 3

Dalé: K

Daleth: K

DALMAI: K

DALMAII: K

DALMALEY: GV

Dalmay: GV

dalqiel: J 5

dalya: J 1

dalyell: J 1

DAMA: K

Damael (angel of the fifth heaven): H

damahiah [A: Damabiah]: J 5

Damar: L 3

Damarsiel (aerial spirit): L2

Damasiel: L 3

Dameriel: L 3

Damery: L 3

Daniel: K; L 3

DAMNATH: K

Damyel: L 3

Dan: E

Danael: J1; L2 (aerial spirit)

Danel: E

daner: J 5

DANI: K

Daniel: J5; K; (aerial spirit): L2

Danjal: E

Danochar: GV

danpy: J 1

danroc: J 1

Dansor: L 3

Dantalion: L 1

danyel: J 1

danyturla: J 1

dapsyon: J 1

Darbori (aerial spirit): L2

Dardariel: L 3

Dardiel (angel of Sunday): H

dardihel: J 5

dardyhel: J 5

dargoyeyll: J 1

Darmexim: P iv ix 59

Darosiel: L 3

Darquiel (angel of first heaven): H

Darquiz: P iii vii 21

Daruz: P iii ix 1

daryel: J 1

daryenyn: J 1

Dashiel: L 3

Dathan: L 1

Dathiel: L 3

datquiel: J 5

Datziel: L 3

Dayadebuz: P iii vii 25

Daziel: L 3

Deamiel (angel of first heaven): H

debroz: J 5

DECAION: K

decapochen: J 2

decaponde: J 2

Decarabia: L 1

Decariel (aerial spirit): L2

decarpe: J 2

Decaytus: P iii x 13

December: P iv vii 24

DEDULSAIRA: K

defensor: J 5

Degaliel: K

Degayus: P iv ix 64

degyon: J 1

Deharayuz: P iii ix 3

Dehataryz: P iii ix 5

Dehedeyz: P iii vii 21

Dehedyz: P iii ix 6

dehel: J 2

Deheniz: P iii ix 17

Deherix: P iv ix 36

Deheriz: P iii ix 16

Dehetarix: P iv ix 62

Deheydemiz: P iii vii 25

Deheydex: P iv ix 59

Deheyfez: P iii ix 4

Dehycayz: P iii ix 14

Dehydemes: P iv ix 60

Dehydemez: P iii ix 3, 13

Dehydez: P iii ix 2

Dehymez: P iii ix 4

deihel: J 2

Deilas (aerial spirit): L2

Deinatz: L 3

Deliel: L 4

delmusan: GV

Deloth: J 4

delqua: J 1

delthis: J 2

Demanoz: L 3

Demaor: L 3

Demarae: L 3

Demarot: L 3

DEMAS: K

Demasor: L 3

Deme: P iii vii 21

Demediel (aerial spirit): L2

Demehuz: P iii ix 2

Demerix: P iv ix 62

Demeuz: P iii ix 12

Demeymes: P iv ix 61

Demoriel: L 2

Denaryz: L 3

Denôê: TS

Denediz: P iii ix 17

Deneriz: P iii ix 15

denos: J 3

depymo: J 2

depymon: J 2

DERISOR: K

Deriuz: P iii ix 1

Derix: P iv ix 59

Deriyenuz: P iii x 12

Deriz: P iii ix 2,6, 16

Dermez: P iii ix 2

Dermiz: P iii vii 19

Derniz: P iii ix 11

dersam: J 1

Deryes: P iii vii 21

Deryx: P iv ix 63

DESTATUR: K

detryeyll: J 1

Deus: J 1, 2, 5; P i pr. 1, 2, 4; i 1; ii 5; iv 33; v 5, 39; vi 1; vii 1, 4; ii v 5; x 20; xii 53, 58, 59; iii vii, 1, 16-

21, 23-26, 28-33; viii 4; xii 1, 2; iv i 1, 4, 9; iv 61, 63; vi 13; vii 62; ix 27

Devachiah: K

devil: L 1; J 1

dewhel [S: dem hel]: J 2

Deydex: P iv ix 62

Deydez: P iii ix 5

Deyluz: P iii x 9

Deytuz: P iii x 8

Deytyz: P iii ix 1

DIES: K

Dihymez: P iii ix 14

DINOTOR: K

dirachiel: J 5

dirigalii: J 5

Diruez: P iii ix 5

disdros: J 5

Dius: P iv ix 58

Diviel (aerial spirit): L 2; L3

Divorcon: G

Dobiel (aerial spirit): L2

Dodiel (aerial spirit): L2

domathamos: J 2

domengos: J 2

domina: J 2

Dominus: P i pr. i, 2; vii 4; ii x 39; iii vii 29

domogetha [S: domogentha]: J 2

Domol: GV

Domoras: L 3

Domos: GV

domus: J 2

DONACHIEL (angel): K

DONE: K

Donecepheron: K

donmedo: GV

DONNIMA: K

DOPHALIA: K

doppeyl: J 1

Doremiel (angel of the third heaven): H

Doriel (aerial spirit): L2

Dormason: L 3

Doroziel: L 2

dorsamot: GV

Drabiel: L 3

Drabros (aerial spirit): L2

drabundin: J 5

Draco: P i ii 5; v 1, 8, 9, 20, 30, 34; ii iii 8; v 2; iii i 10

Dracon: L 3

dragin: GV

DRAGNE: GV

Dragon (aerial spirit): L2

Dramaz: L 3

Dramiel (aerial spirit): L2

Dramozyn: L 3

Drapios (aerial spirit): L2

Drasiel (aerial spirit): L2

Drelmech: L 3

dridmoyl: J 5

Dromiel: L 3

Drubiel (aerial spirit): L2

Druchas: L 3

drudromoy: J 5

Drufiel: L 3

Drusiel (aerial spirit): L2

Dryades (class of spirits): A

Dubarus (aerial spirit): L2

Dubiel (aerial spirit): L2

Dubilon (aerial spirit): L2

Dubraz: L 3

DUCHIEL (angel): K

Dudael: E

duhomelathus: J 2

Duidain: E

dulcissime: J 5

Dumaso: GV

Dumogon: G

Dumosson: GV

dunedryneylyn: J 1

Dusiriel (aerial spirit): L2

duymas [S: dvynas]: J 1

dyaforim: P iv ii 3

dyhamelathos [S: dihamelathos]: J 2

Dyndez: P iii ix 12

Earos (aerial spirit): L2

Earviel (aerial spirit): L2

ebalohe: J 2

Ebla: E

EBMISHA: K

Ebra (aerial spirit): L2

ecchothas: J 5

Edoniel: J 1; K

Edriel (aerial spirit): L2; L3

Eduz: P iii ix 11

effygmato: J 1

Efiel (aerial spirit): L2 (2)

egge: J 1

egibiel: J 5

egiviel: J 5

Egribel: P iv ix 46

egyhel [S: egihel]: J 2

egyrion: J 5

egyryon: J 1, 5

eherii: J 5

EHEIEH ASHER EHEIEH: K

EHEIEH: K

ehenyton: J 1

HERES: K

Eheye: L 1

Eiael: J 5

Eie: H

EL ADONAI TZABAOTH: K

EL CHAI: K

El Gebil: K

El Shaddaï: K

EL, IAH, IAH, IAH: K

El: G; H; J 1; K; L 1, 2

ELAMOS: K

Elamyz: L 3

Elanel: L 3

elbedagrín: J 1

Elbelda: P i iv 22

Elburion: TS

Elcar (aerial spirit): L2

Elechym: L 3

Eleéth: TS

Elelogap: GV

Elemental spirits: K

elemiah: J 5

ELEMIATH: GV

Eleminator: J 2

eleyson: J 5

Elh: G

Eli: K

Elia: K

Elias: G

Elibra: H

Eliel (aerial spirit): L2

Eligor: L 1

Eligos: L 1

ELIM: K

ELIMIGITH: K

Elion: H; K; L 1, 2

Eliphamasai: L 4

Elitel (aerial spirit): L2

Elivisa: GV

Elmoym: L 3

ELOAH VA-DAATH: K

ELOAH: K

eloe: J 1

ELOHA: K

Elohe: H; L 1, 2

ELOHI TZABAOTH: K

ELOHI: K

Elohim (name of God): GV; H; K; L 1, 2

ELOHIM GIBOR: K

Elohim qeber, Elohim: K

Elohim Tzabaoth: K

ELOHINU: K

Eloim (=Elohim, name of God): G

'Elome'el: E

elomich: J 5

Elomnia: L 4

elon: J 5

Eloy: H; J 1, 2

ELOYM: GV

elscha: J 1, 5

Ely: J 1, 5

Elyminator [S: Eleminator]: J 3

elynzy: J 1

elyon: J 1

elyorem: J 1, 5

elysafan: J 1

elysu: J 1

elzephares: J 1, 5

EMAGRO: K

Emalon: L 3

Emanuel, Emanvel: G; J 1, 4, 5; K; L 1

Emarfiel: L 3

Emarion: L 3

Emarziel: L 3

Ematyel: L 3

emaunel: J 5

Emeriel: L 3

EMETH: K

EMIAL: K

Emirex: P iv ix 63

Emirez: P iii ix 16

Emmanuel: H, TS

EMOII: K

Emoniel: L 2

Emuel (aerial spirit): L2

ENAM: K

Enariel: L 3

Enatiel: G

Enatriel: L 3

endiran: J 5

enediel: J 5

Enedil: P iv ix 30

Enenuth: TS

Enépsigos: TS

Enêpsigos: TS

Enmanuel: GV

entissime: J 5

EOMIAHE: K

Eparinesont: GV

ERA: K

ERADIM: K

Erae: E

eralyn: J 1

ercell: J 5

erchothas: J 1

Erdaz: P iii ix 12

Erdegel: P iv ix 42

EREL: K

ergediel: J 5

erhagel [S: exagal]: J 2

erihel [S: exihel]: J 2

erihona: J 1, 5

ERIONAS: K

ERLY: GV

Ermaziel: L 3

Ermiel: L 3

Ermoniel (aerial spirit): L2

Eros: TS

erpyon: J 1

ERYGION: K

eryon: J 1, 5

eryona: G; J 5

Escavor: GV

ESCERCHIE: H; L 1, 2

ESCH: K

Escha: H; J 5

Eschiel: K

escor: J 5

Eserchie (=Eskerchie): H

esfylyn: J 1

esmaadyn: J 1

Esmony: GV

ESPIACENT: K

Espoel (aerial spirit): L2

essaf: J 1

Estio: G

Estiot: GV

Esytio: G

Esytion: G

Ethiel (aerial spirit): L2

ethion: J 5

Etimiel (aerial spirit): L2

Etitnamus, Etituamus: G

Euchey: GV

Evadar: L 3

Evandiel: L 3

Evanuel: L 3

Evarym: L 3

evebychay: J 5

exaccodan [S: exactodan]: J 2

Exagiel: J 5

Exaula: P i iv 20

excelse: J 5

excludo [S: exluso]: J 2

exdromal: J 5

Exe: H

exhator: J 2

exhedon [S: exheton]: J 2

exhehal: J 4

exheruz [S: exhernz]: J 2

exiophiam: J 2

Existion (var. of Exstion): G

Existioneriona: G

EXISTON: K

exmegan: J 2

exmogon: J 2

exnotheyn: J 4

Exstion: G

EXTABOR: K

Ey: H

Eydulez: P iii ix 4

EYE-SARAY: L 1

eye: H; J 5

ezeleaz: J 2

Ezeqeel: E

ezethomos: J 4

ezey: J 5

eznyah: J 1

EZOIIL: K

ezomathon: J 4

Ezparez, Ezphares: G

Fabariel (aerial spirit): L2

Fabelleronthou: GV

Fabiel: G; L2 (aerial spirit)

faceyeyll: J 1

facifon: J 5

Fadrulez: P iii x 9

fagamesy: J 2

fagamesym: J 2

fais [S: fals]: J 2

falason: J 1

falsari: P iv ii 12

Famaras: L 3

Famiel (angel of the third heaven): H

Famoriel: L 3

fanyel: J 1

farabyn: J 1

faranyéal: J 1

Fardaruz: P iii x 9

fariel: J 5

farlae: J 5

Farlas (winter): H

Farmos: L 3

fartis: J 1

faryelyn: J 1

Faseua (aerial spirit): L2

father, the: J 1, 2, 3, 4, 5

Faurix: P iv ix 63

Faytamurez: P iii x 8

Faytoliz: P iii x 11

Fealech: L 3

fedraza: P i v 27

fegem: P i v 27

Felut: GV

Femol (aerial spirit): L2

Femurez: P iii x 8

Fenadros: L 3

Fendeyuz: P iii x 14

fenestra: J 2

Feniz: P iii x 9

Fenosiel: L 3

fenyturla: J 1

FERETE: K

ferlucifin: J 5

Feruz: P iii ix 12

ferymay [S: ferimay]: J 2

festatui, Festativi (name of the earth in Summer): H; J 5

FET: K

feya: J 1

Feyeduz: P iii x 14

Feyleuz: P iii x 14

Feymeluz: P iii x 12

Feymeriz: P iii x 12

feynon: J 1

Fide arrach: P iv vii 23

filiach: J 5

Fimarson: L 3

fimtilis: J 5

fintingon: J 2

Firiel: GV

Flaef (angel, minister of Sarabotes): H

Flauros: L 1

Fleruty: GV

Fleurety (demon, leut. gen.): G

flum: J 2

flumen: J 2

Focalor: L 1

fons: J 2

Foras (demon): L 1

Forau (demon): G

Forneus (demon): L 1

fortis: J 5

Fortitudo: J 5

Foruz: P iii ix 2

foylyon: J 1

Franiel (angel of the fifth heaven): H

Framion: L 3

Framoth: L 3

Franedac: L 3

frangam: GV

Frasmiel (aerial spirit): L2

Fremiel: L 3

frenil: J 5

Friagne (angel of the fifth heaven): H

Frimost: GV

Fromezyn: L 3

Fronyzon: L 3

froseithz: J 5

Frucissière: GV

Frutimière: GV

Fubentroty: GV

fuheylyn: J 1

fullarite: J 5

fundamentum: J 2

Furamiel: L 3

Furcas: L 1

Furfur: L 1

Furiel: L 3

Fursiel (aerial spirit): L2

Furtur: L 1

Fustiel: L 3

Futiel (aerial spirit): L2 (2)

Futiniel: L 3

fysfyn: J 1

g: J 1

Gaap (demon): L 1

gabal: J 1

gabalyel: J 1

gabanael: J 1

Gabarnish: GV

Gabiel: L 3, 4

Gabio (aerial spirit): L2

Gabots: G

Gabrael (angel of first heaven): H

Gabriel, gabryel (archangel): A; E; H; J 1, 2, 5; K; L 3, 4; P iv vii 23; T; TS

Gabrinoz: L 3

gabrynyn: J 1

gabyon: J 1

gadabany [S: Gadalany]: J 2

Gadara: TS

gadeff: J 1

Gadiel: K; L 3

Gadix: P iv ix 61

Gadreel: E

gahit: J 2

gal: J 1

galatihel [S: galetihel]: J 4

galbyel: J 1

Galdel (angel of the fifth heaven): H

galgal: J 1

galiht: J 2

Gallina: P ii ii 1

galmus: J 1

galnel: J 1

galuf: J 1

Galym: L 2

Gamael: L 3

Gamaliel or obscene: K

gamasgay: J 2

Gamchicoth or the Disturbers of Souls: K

GAMIDOI: K

Gamiel: L 2

Gamigin: L 1

GAMORIN DEBALIN: K

Gamsiel: L 3

gamviel [A: Cambiel]: J 5

Gamyel: L 2, 3

gamyhal: J 2

gandryel: J 1

ganeytania: P iv ii 8

garacap: J 1

Garadiel: L 2

garamanas: J 2

garasyn: J 1

garbona [S: gartona]: J 2

GARDON: K

gargatel (an angel of the Summer): H; J 5

Gariel (aerial spirit): L2

gariliam: J 5

Garnasu (aerial spirit): L2

Garnesiel: L 2

garytan: J 1

Gashiel: L 3

gasoryn: J 1

GASPARD: GV

gastaset: J 1

gastiel: J 5

gaszyel: J 1

gaviel (an angel of the Summer): H; J 5

gaym: J 5

gazay: J 4

gebarbaya: J 1

Gebiel: L 3

gebrutim: P iv ii 4

GEBURAH: K

GEBURAHHEL: K

Geburim or Violent Ones: K

gebyn: J 1

gecabal: J 2

geccaholzer [S: gettahol]: J 2

gecebamia: J 5

gechora [S: "gethora"]: J 3

gechoramy [S: "gethoramy"]: J 3

gechors [S: "gethos"]: J 3

Geciel: L 3

gecramathiol [S: gec_u_mathihol]: J 2

gedanabasy [S: Gedalanasy]: J 2

gedebandi: J 2

gederanay: J 2

Gediel: L 2, 3, 4

Gedobonal: L 4

gedonomay: J 2

GEDULAH: K

GEDULAHEL: K

gedulyn: J 1

gefrel: J 5

Gefusieon: J 5

gegemahelay: J 2

gegenol [S: gegegenol]: J 2

gegnognal: J 2

gegohomos: J 2

GEGROPHEIRA: K

Geguhay: J 4

gehamas [S: gelamas]: J 2

gehangno [S: geliãgno]: J 2

Gehel [S: gahel, gegel]: J 2, 3

gehemizay [S: gehemyzai]: J 2

gehen: J 2

gehenignor [S: gehemgnor]: J 2

geherahel: J 2

gehiszefyhor [S: gehszesihol]: J 2

Gehor: J 4

gehoraia: J 2

geht: J 2

geiama [S: gesama]: J 2

geiemamagnosam: J 2

gelamagos: J 3

gelbaray: J 2

Gelemoht: J 1, 5

geles: J 2

gelgemona [S: gelgimana]: J 2

geliel: J 5

geliesmoy: J 2

gelior: J 2

gelisedon: J 5

Gelomiros: L 4

gelomitro: J 5

gelomyhel: J 3

Gelon: J 1, 5

gemahol: J 2

gemaht: J 2

gmail: J 2

gemal: J 2

gemama: J 2

Gemary: L 3

Gematzod: L 3

gemehegate [S: gemehagate]: J 2

Gemehehon: J 4

gemehihel: J 2

gemehol: J 2

gemelam [S: Geromelam]: J 2

Gemen: GV

gamesnay: J 5

gemessyon [S: gemession]: J 2

Gemethor: J 4

Gemezin: L 3

gemiazay [S: gemiazai]: J 2

Gemini: J 1, 5; K; L 3, 4; P i iv 6-8; v 28; ii x 71, 86; xi 9-11; xii 8, 42, 55; iii ii 4; iii 15; iv ii 4

gemizacol: J 2

gemoht: J 2

gemol: J 2

GEMON: K

Gemory: L 1

gemõthar: J 2

gemotheon: J 3

gemyha: J 2

gemyhacal: J 2

gemyochar [S: gemy~hothar]: J 2

genair [S: genayr]: J 2

Genamchor [S: genamohor (?): J 4

Genapherim: L 3

Genarytz: L 3

genathely: J 2

Genathores: J 2

genay: J 2

Genealogon: J 2

genenogal [S: gentvogal]: J 2

Geneon: GV

generamoseht: J 2

genges: J 2

Geniel: J 5

Genii: K

GENIO: L 1

geno: J 2

genocomel: J 2

genomos: J 2

genomythoo [S: genomythos]: J 2

Genon: L 4

Genonem: J 1, 5

genorabal: J 2

Genos: J 2, 4

genotheram: J 2

genozabal: J 2

genyda: J 1

genynatol: J 2

genythron [S: genithon]: J 2

genzi: J 2

Geofriel: J 5

geogremay: J 2

Geolym: J 2

geon: J 5

Gepheel: L 3

geraguaht: J 2

geramathiel [S: geramathihel, geramacihel]: J 2

gerathar: J 2

gerhoinuhaziol [S: gerehona hazihal]: J 2

Gerein: L 4

Geremiah (name of the Earth in Winter): H

geremon: J 5

gerenia: J 5

gereon: J 5

gergeon: J 2

gergion: J 2

gergohen: J 2

Geri (aerial spirit): L2; L 3

geristel: J 2

geriston: J 2

Geriz: P iv ix 29

gerizo: J 2

gernb [S: gerub?]: J 2

gerohanathon [S: Ierohanathon]: J 2

geromagol: J 2

geromay: J 2

geromaziel [S: geromazihel]: J 2

geromol: J 2

geronehos: J 2

Geror: L 4

gerot: J 3

gerozay: J 2

Gerthiel: L 3

gesatham [S: gethasam]: J 2

gesemon: J 2

Gesiel: L 3

gesōmay [S has a bar over the om]: J 2

gesrus: J 5

gessemon: J 2

gessenazi [S: gessevazi]: J 2

gessydomy [S: gessidomy]: J 2

geth: J 2

gethage: J 2

Gethidnhal: J 4

Gethiel: L 3

gethor: J 2

gethorem: J 2

Getiel: L 3

getymay [S: ietimay]: J 2

geuaguolos [S: genagnolos]: J 2

geumyturla: J 1

geuolyam [S: genuliam]: J 2

geuomoly [S: genomoloy]: J 2

geuoz [S: genoz]: J 2

geuozempha [S: genozem pha]: J 2

geuozepha [S: genozepha]: J 2

Gevael: L 3

gey: J 1

geys: J 2

geysethon [S: gezsethon]: J 2

Gezael: L 3

gezagam: J 4

gezamahel: J 2

gezamanay [S: gezamanuai]: J 2

gezamay [S: gezamai]: J 2

gezamel: J 2

Gezamyhor: J 4

gezconos: J 2

gezegatha: J 2

gezelihos: J 3

Gezemachal [S: gezemathal]: J 4

gezeno: J 3

gezero: J 2

gezetiz: J 2

gezezihor [S: gesezihor]: J 2

Geziel: L 3

gezihel: J 4

Gezomel: J 4

gezomelyhon: J 4

gezomothon: J 4

Gezor: J 4

Gezozay: J 4

Ghedoriah: K

GHEMINAIRA: K

GHEVIALAIRA: K

ghu [S2: glm; S: glm vel ghu]: J 3

Gida'ljal: E

Giel: L 3

gielotheon [S: grel..]: J 2

giethy: J 2

gigithios: J 4

gigoro: J 2

gihelerathon [S has gilzelerethon corrected to gihelerethon]: J 2

GILTHAR: K

Gimel: K

gimon: J 1

giseleccor [S: giselecto]: J 2

Glanos: TS

Glasyabolas (demon): G

Glasya-Labolas (demon): L 1

glereleon: J 2

gloria: J 2, 5

glorioso: J 5

Gnachiel: L 3

Gnadiel: L 3

Gnaheel: L 3

Gnakiel: L 3

Gnaliel: L 3

Gnamiel: L 3

gnanatores: J 2

Gnaphiel: L 3

Gnashiel: L 3

Gnasiel: L 3

Gnathiel: L 3

Gneliel: L 3

Gnethiel: L 3

Gnetiel: L 3

gnohemgnor: J 2

Gnome (class of spirit): G; K

Gnomus: G

gnoyoemel [S: gnoyemal]: J 2

gnynzy: J 1

Goap (demon, var. of Gaap): L 1

God: J 1, 3; L 1

Godens: G

GODIEB: K

Godiel (aerial spirit): L2 (2)

GODU: K

Gofgamel (vel Gasgamyel) [S: Gasgamel]: J 4, 5

Gofgamep, GofGamep: J 1, 5

GofGar: J 5

Gohathay: J 4

Golab or incendiaries: K

GOLADES: K

GOLDAPHAIRA: K

golum: J 1

GOMEH: K

GOMERT: GV

gomraoryn: J 1

gonay: J 2

gortaray: J 2

gorthz: J 5

gosamyn: J 2

Goth: G

gozimal: J 2

gozogam: J 2

gracomessihos [S: gcomessihos]: J 2

gracosihos [S: gucosihos]: J 2

graguomoyuhos [S: gragnomoysihos]: J 2

Gram [R: Grani]: J 1

gramaht [S: g_u_maht]: J 2

gramyhel [S: g_u_myhel]: J 2

granal: J 2

granatum femina: J 2

Granozyn: L 3

Granyel: L 3

GRASSIL: K

Gremiel (aerial spirit): L2

grenatail: J 3

grephemyon: J 2

grisolis: J 5

gromyazay [S: gromyhazay]: J 2

gronyeyll: J 1

Guabarel (an angel of autumn): H

guabryel: J 1

guabryza: J 1

Guael (angel of the fifth heaven): H

guahiros: J 4

gualaly: J 1

gualbarel: J 5

guamazihel: J 2

guanrynasnihe: J 1

guara: J 2

guardians: E

guathamal [S: gnathamal]: J 2

guatyell: J 1

Gudiel (aerial spirit): L2

Guebdemis: P iv ix 60

Guernus: P iv ix 64

guesupales: J 1

guetazamanay [S: genetazamanay]: J 2

Gueydenuz iv ix 60

Gueylus: P iv ix 62

gulahentihel: J 4

Guland: GV

gulyon: J 1

gumyel: J 1

guomagnos [S: gnomãgnos]: J 2

Guomon: J 4

guryel: J 1

Gusion (demon): L 1

Gusoin [Sl.3825] (demon): G; L 1

GUTHAC: K

GUTHOR: K

Gutrix (angel, minister of Suth): H

GUVARIN: K

guygu: J 4

gybryll: J 1

gynbar: J 3

Gyram: J 1

h: J 1

Ha: H

Haa: H

Haagenti: L 1

haaiah: J 5

Haajah: L 3

haamiab [A: Chaamiah]: J 5

haayn: J 1

Habaiel (angel of first heaven): H

Habalon: L 3

habatal [S: halatal]: J 2

habena: J 2

Habiel: L 3

habifumaht [S: habisumaht]: J 2

habobel: J 2

habuiah [A: Chabuiah]: J 5

habysanhat [S: habysanahat]: J 2

hacacoharona [S: hacatoharona]: J 2

hacaha [S: hataha]: J 4

hacama: J 2

hacaphagan: J 2

hacaros [S: hacacaros]: J 2

hacarraz [S: hacaraz]: J 2

hacaz [S: hataz]: J 2

hacazmazy [S: "hacazamazay"]: J 3

hacca: J 2

haccho [S: hoccho]: J 2

haccisamel [S: hamhaniel]: J 2

Hachael: L 3

hachagnon: J 3

hachamol: J 2

hachay: J 2

hachemathan [S: hachamathan]: J 4

hacnlam: J 2

hacoronathos: J 2

Hacoronoz: P iii vii 17

hacoylyn: J 1

HacrisentHeon [sic] [S: hacrisientheon].: J 4

hacronaaz: J 2

hadalomob: J 2

Hadiel: L 3

hadozamy: J 2

hadyon [S: Adyon. Sl.3885 has an "h" in the far left margin, and an "S" just to the left of "Adyon".]: J 3

Hadyz: P iii ix 4

haebal: J 2

Hael [S: halel]: J 2; L3; GV

haemor: J 2

hafar: J 2

hagamal [S: haganal]: J 2

haganal: J 2

hagasa: J 2

hagen [S: hage~]: J 2

hagenalis: J 2

hagenerõ [S: hagenoron]: J 2

hagenorem: J 2

hagenorozom: J 2

hagenoy: J 2

hagiathar: J 4

hagibar [S: hagihar]: J 4

hagigel: J 2

HAGIOS: H; L 2, 3

Hagith (Olympic spirit of Venus): A

hagmal: J 2

hagnaht: J 2

hagnathos: J 2

hagnolam [S: hognolam]: J 2

hagnyhosio: J 2

HAGOS: L 1

hagramos: J 2

haguliaz [S: hagnliaz?]: J 2

hagyhal [S: hagihal]: J 2

hagyhamal [S: lagyhamal]: J 2

hagynol: J 2

hahahel: J 5

Hahaiah: J 5

hahasiah [A: Hachasiah]: J 5

Hahaydiz: P iii ix 13

hahel: J 2

HAHLII: K

Hahuez: P iii vii 24

hahuiah [A: Chahuiah]: J 5

hahyeylyn: J 1

Haiaiel: J 5

haihaca [S: haihatha]: J 4

haihala [S: hayhala]: J 2

haihatha [S: haihacha]: J 4

haihos: J 2

haila: J 2

hailos: J 2

haiozoroy: J 3

HA-KABIR: K

Hakamiah: J 5

hal: J 2

hala: J 2

halabee: J 2

halabeht: J 2

halabethen: J 2

halabre: J 2

halaco: J 2

halaguha [S: hasagitha]: J 2

halaiz: J 2

halathon: J 4

haley [S: halay]: J 2

halg [S: lialg]: J 1

halimot [S: halmiot]: J 2

halion: J 1

Halla: J 2, 4

hallehuma [S: hallehmua?]: J 2

hallemassay: J 2

hallenomay: J 2

halmay: J 2

halmon: GV

halmoth [S: halmoht]: J 2

halmye: J 2

halna [S: halua]: J 2

halnal [S: hainal corrected to haiual]: J 2

halomora: J 3

halos: J 2

halpha: J 2

Halphas: L 1

Haluiel (angel of the fourth heaven): H

halyasal [S: heliasal]: J 2

halylyn: J 1

halymyz [S: halunyz or halnuyz?]: J 2

halzamyhol: J 2

hama~samel [S: hamansamel hamazamoly]: J 2

hamabihat: J 2

hamacal: J 2

hamacon: J 2

hamae: J 2

hamagra [S: crosaihamagra]: J 2

hamagrata [S: hamag_a_ta]: J 2

hamagron: J 2

hamalamyn: J 2

hamaliel: J 5

hamamabyhon [S: hamamalyhon]: J 2

Hamamyl: J 4

Hamamyn: J 4

hamanal: J 2

hamanatar [S: hamanacar]: J 2

hamanzathon: J 4

Hamar benabis: P iv vii 23

hamaraziohs: J 2

hamaristigos: J 2

Hamarym: L 3

Hamarytzod: L 3

Hamas (aerial spirit): L2

hamat: J 2

hamatha: J 2, 3

hamathalis: J 2

hamathamal: J 2

hamay: J 2

Hamayz: L 3

hamegnar: J 2

hamel: J 2

Hameriel: L 3

Hamerix: P iv ix 63

hamezeaza: J 2

HAMICATA: K

Hamicchiahel (uel Hamathahol) [S: Lamyntnahel vel lamycthiahel]: J 2; J3

Hamiel: J 5

hamiht: J 2

hamina: J 1

haminos [S: hamynos]: J 2

hamissirion: J 2

hamissiton: J 2

hammlstiahel: J 3

Hamnas [S: hãnas]: J 4

Hamnos: J 4

hamognal: J 2

hamol: J 2

hamon: J 2

Hamorphiel (aerial spirit): L2

hamos: J 2

hamphimethon [S: Amphymethon]: J 3

hamsahel: J 2

hamtauery: P i v 27

Hamurez: P iii x 9

hamy: J 3

hamye: J 2

hamyhel [S: hamihel]: J 2

hamyhon: J 3

hamylos [S: hanylos]: J 2

hamyly: J 2

hamynal: J 2

hamynos: J 2

hamynosia: J 2

hamynyr: J 2

hamyphyn: J 2

hamyr: J 2

hamyristos: J 2

hamyrrios [S: hamirrios]: J 2

hamysschon [S: hamisschon]: J 2

hamyssithon [S: hamyssython]: J 2

hamyssitoy [S: hami..]: J 2

hamython: J 2

hamyuos [S: "haminos"]: J 3

hanacor: J 2

hanacristos: J 3

hanael: J 5

hanagai: J 2

hanagnil [S: hanagiul]: J 2

Hanahel: J 5

hanaipos: J 3

hanamyhos: J 2

hananehos: J 3

Hananel: E

hananyhos: J 2

hanaramay: J 2

Hanasichonea [S: hanasichovea]: J 4

hanataiphar: J 2

hanathar: J 2

hanathesion [S: hanthesion]: J 2

hanathie [S: hiehanathihe]: J 2

hanathoios: J 2

hanathos: J 2

hanazay (vel Halacazay): J 3

hanazihatel [S: hanaziachachel]: J 2

hancor (=Ancor, qv): J 2

Handabuz: P iii vii 25

Handemotuz: P iii x 4

handos: J 2

hanethi (vel hamethy): J 4

Haniel: K

Hanimidiz: P iii x 8

hanomos: J 2

hanosae [S: hanosal]: J 2

hanothos: J 2

hanrathaphael: J 5

hantaraceret: P iv ii 16

hanthomos [S: amhomos]: J 2

hanthonomos [S: hanchonomos]: J 2

Hanun (angel of first heaven): H

hanyell: J 1

hanythel: J 2

haoalos [S: "hagalos"]: J 3

hapasyri [S: hapasiry]: J 2

haphasy: J 2

haphiles: J 2

haphin [S: haphyn]: J 2

haphot: P iv ii 7

haptamygel: J 2

HA-QADESH: K

HA-QADOSCH BERAHA: K

Ha-Qadosch: K

hara: J 4

harab [S: horalo]: J 2

Harab-Serapel, or the Ravens of Death: K

haracrihuz.: J 4

haragaia: J 2

harahel [A: Harachel]: J 5

harakel: J 5

haramalon: J 3

haramanay: J 2

haramcha: J 2

haramen [S: haram~]: J 2

haramua [S: haramna]: J 2

haranamar: J 2

harapheiocom [S: harapheiocon]: J 4

harasynuhon: J 2

harathaciel [S: harathacihel]: J 2

harathamam [S: harathynam]: J 2

harathar: J 2

harayn: J 2

HARCHIEL: K

harcon [S: hacton]: J 2

Hardiel: L 3

hareryn: J 1

harethena: J 2

hariagal: J 2

hariagil: J 2

Hariaz: L 3

Hariel: J 5

hariobal [S: hariabal]: J 2

hariomagalathar: J 3

harion: J 2

harionathar [S: harionathor]: J 3

hariothos: J 2

harissim: J 2

haristeiz: J 2

HARISTUM: GV

harmarlemaht: J 2

Harmary: L 3

Harmiel: L 3

Harmiz: P iii vii 21

harmum: P iv ii 10

harnany [S: harana hamany]: J 2

Harngo: J 4

Harnuz: P iii ix 7

Harpax: TS

Haruz: P iii vii 32

haryham [S: hariham]: J 2

haryhat [S: harihat]: J 2

hasa: J 2

hasacapria [S: hasacapha]: J 2

hasagiri: J 2

hasagnanamar: J 2

hasaguar [S: hasagnar]: J 2

hasamypa: J 2

hasaram [S: hazaram]: J 2

hasasylgason: J 1

hasaymam [S: hasayman]: J 2

Ha-Shamain: K

hasihezamay: J 2

hasilihatel [S: hasilihacel]: J 2

hasomgeri: J 2

hassahamynel: J 2

hassailamaht, hassailemaht: J 3

hassenethon [S: hassenothy~]: J 2

hassinilop [S: hassimilop]: J 2

hasuayeyl: J 1

hasyn: J 1

hatagamagon: J 3

hatamar [S: hacāman]: J 2

hatamas: J 2

hatamyhel [S: hatamy hel]: J 2

hatanathos [S: hacanathos]: J 2

hatanazar: J 2

hataz: J 2

hatazaihos: J 2

Hathaman [S: hathamam]: J 4

hathamanos: J 2

hathamathay: J 2

hathamaym [S: hathanaym]: J 2

hathamir [S: hathamyt]: J 2

hathamyr: J 2

hathanathay [S: hata..]: J 2

hathanathon [S: hathanaton]: J 2

hathanathos: J 2

Hathanathyos [S: hathanathios]: J 4

Hathanayos: J 4

hathezihatos [S: hathezihacos]: J 4

hathomas: J 2

hatiagra [S: hanhaga]: J 2

Hatiel: L 3

Hatim: H

hatimairos [S: latimairos]: J 2

hator [S: hacor]: J 2

Hau: H

haurane: P iv 27

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Haydayuz: P iii ix 13

Hayes: G

Haylon: L 3

haymal: J 2

haymasa: J 2

haynosiel: J 2

hayr [S: hair]: J 2

Hayranuz: P iii x 8

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Haytiz: P iii ix 16

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Hayzoym: L 3

hazaa: J 2

hazab: J 2

hazabamoht: J 2

hazabanas: J 2

hazabanos: J 2

hazabat: J 2

hazachon [S: nazachon]: J 2

Hazacol: J 4

hazagatha: J 2

hazagny [S: hazanuy?]: J 2

hazaheimn: J 2

Hazaiacol: J 4

hazaias: J 2

hazaihemaht: J 3

Hazailzemaht (uel Hasaylemath) [S: Hazailemaht]: J 2

hazaimegnos [S: hazai megnos]: J 2

hazalathon [S: hazabathon]: J 4

Hazamathar: J 4

hazamathon: J 2

hazamegos: J 2

hazamgeri: J 2

hazamguhem [S: hazamagnhem]: J 2

hazamyha: J 2

hazana: J 2

hazanathay: J 2

hazanather [S: hazanathar]: J 2

hazanebal: J 2

hazanechar [S: hazanethar]: J 2

Hazaniel: L 3

hazarach: J 2

Hazaram (vel hazacam) [S: Hazacam]: J 2; J3

hazaramagos: J 3

hazareme: J 2

hazarob: J 2

hazaron: J 2

hazat: J 2

hazata [S: hazaca]: J 2

hazataniel [S: hazacamel]: J 2

hazatha: J 2, 4

hazatham [S: hazathan]: J 2

Hazathar: J 2, 4

Hazathay: J 4

Hazeme: J 4

hazenethon: J 2

hazeoyon: J 2

haziactor [S: hariactar]: J 2

haziamahar [S: hazaamahat]: J 2

haziber [S: haziler]: J 2

Haziel [S: hazihel]: J 2, 5

hazihem [S: hazihe~]: J 2

hazilihatel [S: haziliacel]: J 2

hazimelos: J 3

hazocha: J 2

Hazomathon: J 4

HAZOR: K

hazoroz: J 2

Hazothynathon [S: hazethynathon]: J 4

He: GV, H; K

Head_of_Days: E

headless demon: TS

hearel: J 1

hebalthe: J 2

Hebdegabdis: P iv ix 60

hebel: J 2

hebiot [S: hebehoth]: J 2

hebrel: J 2

hebros [S: hebos]: J 2

hecamazihel [S: "hechamazihel"]: J 3

Heckiel: L 3

hecobay [S: hecohay]: J 2

hecohy: J 3

hecoy: J 2

Hedefiuz: P iii x 8

Hediel: L 3

Hedilez: P iii x 11

Hediz: P iii ix 7

Hedurez: P iii x 8

Hedus: P iv ix 64

Hedyuz: P iii ix 17

He'el: E

heel: J 2

heelmelazar [S: helmelazar]: J 2

Hefemyhel [S: hesemyhel]: J 4

heg: GV

Hegemothon: J 4

hegernar: J 2

hegeto [S: hegetti]: J 2

Hegnel: L 3

Hegneydiz: P iv ix 60

hegonele: J 2

hegrogebal: J 2

hehelilem: J 2

hehemornhos [S: hehem ruhos]: J 2

Heheydiz: P iii ix 3

hehomail: J 2

hehortahonas [S: heortahonos]: J 2

Heihasai [S: heihazay]: J 4

Heihazar: J 4

Hekiel: L 3

Helahenay: J 4

helamon: J 2

helaph: J 2

Helatay: J 4

helda: J 2

Heldemiz: P iii x 9

HELECH: K

helee: J 2

helemasay: J 2

Helemetiz: P iii x 2

Hel'emmelek: E

Hel: G; J 1, 2, 5; L 4

hela: J 2

helestymeym [S: heleshimeym]: J 2

heleys [S: heleis]: J 2

helgezamay: J 2

helgezorabal [S: hel gerozabal]: J 2

helgyon: J 2

Heli: G; L 4

helial [S: helyal]: J 2

heliam [S: heliã]: J 2

helichos [S: helycos]: J 2

Helihel: J 4

helihotas [S: helyhotas]: J 2

helimoht: J 2

HELION: L 4

HELIOREN: H; L 1, 2

heliothon: J 2

heliothos [S: heliothos, helyothos, heliotheos]: J 2

heliozo: J 2

helipos [S: helypos]: J 2

heliscemaht, helischemaht, helisemaht: J 2, 3

Helisoe: L 1

helissan: J 5

helitihay: J 2

Hellemay: J 4

Hellestymon [S: helesschymon]: J 4

Hellison: L 4

HELLUJON: L 4

hellyel [S: helliel]: J 2

helma: J 2, 3

helmam [S: helmay]: J 2

helmamy: J 2

Helmas: L 3

helmelazar: J 2

HELOI: L 4

helomany: J 2

HELOMI: L 4

Helon: GV; J 5

helos [S: helas]: J 2

helotey [S: heloty]: J 2

Heloy: GV; J 1, 2, 3, 5

helralathos [S: helralacos]: J 2

helsa: J 2

helseron: J 2

helsethor: J 2

helsezope: J 2

heltamay [S: helcamay]: J 2

heluhama [S: helnhama]: J 2

Hely: J 1, 3, 5

helyccheym [S: helytychcym]: J 2

helyemath [S: heliemath]: J 2

helyhem: J 2

helyhemon [S: "helihemon"]: J 3

helyhene: J 2

helyhor [S: hely_h_oth]: J 2

helymaht: J 2

helymal: J 2

helymam: J 2

helymar [S: helimat]: J 2

helymoht: J 2

helymothos: J 2

helymyhot: J 2

helyna: J 2

helyne: J 2

helynon: J 2

helyot [S: helyhot]: J 2

helyphamassay [S: helipha Massay]: J 2

Helysemath: J 2

Helyuz: P iii ix 15

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hemal: J 2

hemay: J 2

hemdamyhos: J 2

hemeb: J 2

hemegmol: J 2

hemehegon: J 2

hemel: J 2

hemelamp: J 2

hemesna [S has hemesua corrected to hemesva]: J 2

hemiclopos [S: hemyclopos]: J 2

Hemiruliz: P iii x 12

hemol: J 2

hemones: J 2

hemthemos: J 2

hemuoleha [S: hemnoleha]: J 2

hemya: J 2

Hemyluz: P iii ix 15

hemyna: J 2

henahihel: J 2

henaly [S has henaly corrected to hevaly]: J 2

henbezepha: J 2

hendeb: P iv ii 6

Hendeliz: P iii x 9

hendon: J 2

henecyman: J 2

henehenbem [S: hen henbem]: J 2

henemos: J 2

henethemos [S: henethonos]: J 2

Heniz: P iii ix 16

henloramyht [S: helomyht henboramyht]: J 2

henlothant: J 2

henomos [S: henoziros]: J 2

henoranaht: J 3

hensazatha: J 2

henthon: J 2

hentynethel: J 4

henzan: J 2

Heon: GV

hepatir: J 2

Hephesimireth: TS

Hephiel: L 3

Her: G

HERACHIO: K

heracruhit: J 4

heractodam: J 2

Heramael: GV

heramathon: J 2

Herdehus: P iv ix 60

heremogos: J 2

heremynar: J 2

HERENOBULCULE: K

Heresiel (aerial spirit): L2

herezemyhel: J 2

herihegil: J 2

herina [S: henina]: J 2

heriona (vel haryona): J 4

herlo: J 2

hermelazar [S: herinelazar]: J 2

Hermeniz: P iii x 9

Hermiel: L 3

Hermon (aerial spirit): L2

Herne (aerial spirit): L2

heroniodios [S: heremodios]: J 2

Herphatz: L 3

Herus: P iv ix 58

herymyhothon: J 2

hesaca: J 2

hesacro: J 2

hesacrohen [S: hesacohen]: J 2

hesamem [S: hesame~]: J 2

hesaphopanos: J 2

hesapope [S: hesapopa]: J 2

hesehengnon: J 2

hesely: J 2

hesemelaht [S: hesomelaht]: J 2

Heshael: L 3

hesihel: J 2

HESION: K

hesiothil: J 2

hespnhos: J 2

hessicomalon [S: hessicomal on]: J 2

hessymatel [S: helsimathal]: J 2

hestimpandos [S: hestnnpandos]: J 2

hesuogem [S: hesuoge~]: J 2

HETABOR: K

Hetaytoz: P iii x 8

hetha: J 2

hethaeneho: J 2

hethelilem: J 2

hethemel: J 2

hetidyham [S: hetidihum]: J 2

Hetiel: L 3

hetihel [S: vel hehhel vel helier]: J 4

hety: J 2

heuagnolothegos [S: hagenolo thegos]: J 2

Hevael: L 3

Hey: H

Heya: H

Heyaydez: P iii vii 25

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Heydurehiz: P iii x 9

Heyediz: P iii x 9

Heyemiz: P iii x 10

heyerim: P iv ii 12

Heylil: P iii vii 17

heyll: J 1

Heyluz: P iii ix 5

heymemy [heymeiny?]: J 2

Heyudez: P iii x 9

Hezael: L 3

hezaladuha: J 2

hezdmyel [S: hezemyhel]: J 2

hezegon: J 2

hezehengon: J 2

hezelam [S: hezeladam]: J 2

hezelym: J 2

Hezemegnor [S: heze..]: J 4

hezemtinethel [S: hezemtynethel]: J 4

hezetogamyal [S: hezetogamyhal]: J 2

hezidiham [S: hezidih_u_m]: J 2

heziephiat: J 2

hezole: J 2

hiacon: J 2

hialamun [S: "hialamum"]: J 3

hiatregilos: J 2

Hicpacth: GV

hie: J 2

hiebro: J 2

Hielma (uel hyhelyma) [S: Helma]: J 2

hiemaraym [S: hiemarayn]: J 4

hiesacco [S: hiefacto]: J 2

hihel: J 2, 3

hihelma: J 3

hillebata: J 2

Hilujaseph: E

HIMESERE: K

Hipeton: K

hiramay: J 3

hirbaionay: J 3

hisihel: J 2

hisistos: J 2

hiskyros: J 5

hisomomelyhon [S: hisonomelihon]: J 2

Hissam (aerial spirit): L2

hisychon [S: hysithon]: J 2

HITA: K

hizemazihe: J 2

hizgeocir [S: hizguor]: J 2

HOA: K

Hobraiym: L 3

hocho [S: hotho]: J 2

hocleiste (uel Athanathos): J 3

hocroel, hocroell (angel): J 1

hoctomegos [S: hoccomegos]: J 2

HOD: K; L 4

hoesemolas [S: hesemolas]: J 2

hofely (vel zozely) [S: Hosely]: J 4

Hofob: J 1, 5

hohalym: J 2

hoheihos: J 2

Hoi: GV

Holbeke: J 1

holithos: J 2

holopherno: J 2

holy ghost, the: J 1, 2, 5

Homadiel: K

homal: J 2

homen: J 2

hometibymal [S: hometibimal]: J 2

HOMNORCUM: GV

Homonoreum: GV

HOMORION: K

homos: J 2

homuogenthon [S: honmou~ genthon]: J 2

homy: J 2

homyhal: J 2

Hon (vel Lynozathemos): J2; J 4

Hondehoyuz: P iii ix 3

hone: GV

honethe: J 2

honzimorib (vel horysmorb) [S: "Homzmorp" corrected from "Honzmab"]: J 4

honzmorib: J 5

Honzmorp: J 1, 5

hoparathos: J 2

horaciotos: J 2

HORAH: K

horalathos [S: horalatos horetha horalothis]: J 2

horamylichos [S: horamylithos]: J 2

horay: J 2

horecha [S: horetha]: J 2

horel: J 2

Hores: J 5

Horha: J 1 ; J5

horiel: GV

horihos: J 2

Horiston (vel Horystyon) [S: Horistion]: J 4

Horlon (vel Cadion): J 1, 3, 5

horpovaboceo [S: hornobahoceo]: J 2

horryon: J 1

Horta: G

Hosb: J 1, 5

hosbeke: J 5

Hosbor [S: Hostor]: J 4

hosbr: J 5

Hosel [S2: vosel]: J 4

Hosga: J 1, 5

hosiel [S: hosyel]: J 2

hospitium: J 2

Hospsk: J 5

hosschyhon [S: hosschihon]: J 2

hostosion: J 2

hotanas [S: hetonas]: J 2

Hotarid: P iv vii 23

hotarins [S: hetarius]: J 2

Hotarit: P iii vii 32

hotheihos [S: hoteihos]: J 2

hothemegalon [S: hothomegalon]: J 2

hothos [S: hothes]: J 2

hoton: J 2

Hoviel: L 3

hozoperbiar: J 2

HQDVSh BRVK HVA: K

huanathois [S: hitanathois]: J 2

Huaruyz: P iii ix 11

Huazfat: P iii vii 19

hubisenaar: J 3

HUDAC: K

Hueheyulyez: P iii x 9

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Hueydez: P iii ix 15

Hueyfeduez: P iii x 14

Hueyquitaroz: P iii x 11

Hueytayroz: P iii x 9

Hueyz: P iii ix 7

Hugras: G

Huictiigaras: GV

Hujael: L 3

Humastrau (angel of first heaven): H

Humaziel: L 3

Humots: GV

Huphaltiel (angel of the third heaven): H

Huratapal, hurathaphel (an angel of Sunday): J 5

huriel: J 2

Hursiel (aerial spirit): L2

husale: J 2

husurnhnut [S: husurnhu~t]: J 2

hutanathas [S: hycanathas]: J 2

HUZNOTH: K

HVL: K

Hy: H

hy~bos [S: hymbos]: J 2

Hydriel: L 2

hyeyll: J 1

hyhanenyr [S: hilovenyr]: J 4

hymacton: J 2

hymaliassenon: J 2

hymeylyn: J 1

hymon: J 2

hymycros [S: hymicros]: J 2

Hyn: H

hynaliha: J 2

Hyniel (angel of the fifth heaven): H

Hytyz: P iii ix 6

hyzy: J 1

iabaioge: J 2

iabamiah [A: Iibamiah]: J 5

Iabamiah: J 5

iaboha: J 3

Iacô: TS

Iachadiel: K

iachar [S: Iathar]: J 2

Iacuhosia [S: ramhosia]: J 2

Iae: TS

IAH (name of God): K

Iah Iah Iah: K

Iaha: K

Iahhel: J 5

IAHT: K

Ialon: J 2

Iamam [S: iamã]: J 2

iamaramos: J 2

Iambres: TS

Iameth: TS

Iammeze [S: iam~eze]: J 2

Iamozia: J 2

Iamye: J 2

Iamyhara (uel Hamyhamyharam) [S: Amyhara]: J 3

Ianemyer (vel Zanamyher): J1; J3; J5

Iannes: TS

ianua: J 2

IAPHAR: K

Iaphat: K

iarachon: J 2

iaratham: J 2

iasamaht: J 2

iasol: J 2

Iassuarim: L 3

IAT: K

Iathama [S: iochama]: J 4

Iathôth: TS

Iax: TS

Iazabal: J 2

Iazamathan: J 4

Iazeriel: J 5

Ibajah: L 3

ibasil: GV

Ichthion: TS

Icosiel: L 2

Idael: J 1

IDEODANIACH: K

IDEODOC: K

Ieô: TS

Iealô: TS

iebasaly: J 3

ieblaray: J 2

iebozihel: J 3

iecely [S: ieceley]: J 4

iechampanidos [S: iethampanydos ietham panydos]: J 2

Iechar [S: "iethar"]: J 2, 3

iechoiaphor [S: iethosaphor]: J 2

iechomancha [S: iecomantha]: J 4

Iechonay [S: iethonay]: J 4

iechonomos [S: iethonomos]: J 2

Iechor [S: iethor]: J 2

iechori [S: iethori]: J 2

iechro [S: iethro]: J 2

iecnaphaton [S: ietna..]: J 2

Iecoharnampde [S: iecohornampda]: J 4

Iecologos [S: yetologos]: J 2

iecomagol: J 3

Ieconail [S: ietonail]: J 2

ieconomarum [S: "ieconomaril]: J 3

iecor: J 2

iecoragnos: J 2

iecornay: J 2

Iecornamas [S: iecornanas]: J 4

iecornazay: J 3

Iecornenay: J 4

Iecoruame [S: iecorname]: J 2

iecremai: J 2

Iecrohaly [S: iecrahaly]: J 4

Iecromagnos: J 2

Iecromal: J 4

iecromaym [S: ietromaym]: J 2

iecronamayhala: J 2

iecrosahal: J 2

iecrosamay [S: Ietosamay]: J 2

iegal: J 2

Iegemagnolon: J 2

Iegomaday: J 4

Iegonomay: J 4

Iegromos: J 2

ieguoram [S: "iegnorã"]: J 3

iehalragen [S: zehalrage~]: J 2

iehenas: J 2

iehenua [S: iehemia]: J 2

iehetmagay [S: iehennagay]: J 2

iehir: J 2

iehorna: J 2

Iehuiah [A: Iechuiah]: J 5

Ieiael: J 5

Ieiael: J 5

Ieiazal [A:Ihiazal]: J 5

ieizobol: J 2

Ielahiah: J 5

Ielama: J 2

Ielamacrom: J 2

Ielamagar: J 2

ielesamen: J 2

Iôlelet: TS

Ieliel: J 5

ielomiuctos [S: Ielomynctos]: J 2

iemalis: J 2

iemamoht [S: gemamoht]: J 2

iemay: J 2

iemazai: J 2

iemeamor : J 2

iemenay: J 2

Iemozihel [S: iemazihel]: J 2

iemymehel: J 2

Iemyrohal: J 2

ienazar: J 2

ienemeros: J 2

ienenegal: J 2

ienomos [S: genomos]: J 2

IERAHLEM: K

ieranyhel: J 2

ieraphay: J 4

ierasiai [S: ierafiiai]: J 2

ierathayazai [S: ietachamazai]: J 2

Ierathel: J 5

Ieremabal: J 2

Ieremon (vel ysemon) [S: Seremon]: J1; J4; J5

Ieremyhel: J 2

Ierezonay [S: ietoronay]: J 4

iergohen: J 2

ieristo: J 2

Ierobalym: J 2

ierolen [S: serolen]: J 2

Ierolognos: J 2

ieromegnos: J 2

Ieropaêl: TS

ierothyhon: J 2

ierozabal: J 2

ierthon: J 2

iesagal [S: iosagat]: J 2

iesamahel [S: iesamshel]: J 2

iesamana [S adds iesamanay]: J 2

iesan [S: hazalzetã]: J 2

iesar: J 2

Iesel [R: lesel]: J 4

iesenenay [S: iesenemay]: J 2

iesmar: J 2

iesomabel: J 2

Iesomathon: J 4

iesse: J 2

iessonay: J 2

ietemothon [S: iezemothon]: J 3

iethemathon: J 4

iethemuahos [S: iethenmahos]: J 2

iethohal: J 3

iethomagihal: J 2

iethonay [S: iethonas]: J 2

ietrafagon [S: iecrafagon]: J 2

Ietrinaiccho [S: ietrmantho]: J 2

Iezabal: J 2

Iezahel: J 2

Iezalel [A: Ieiazal]: J 5

Iezamathel [S: iezamamel]: J 2

ieзамycrathon [S: iezanycathon]: J 2

Iezecromay: J 4

Iezeduhos: J 2

iezehator: J 4

iezel: J 4

iezelem: J 2

iezema: J 2

iezemalo: J 2

Iezemeloht: J 4

iezemo: J 2

Iezemon [S: lezemon]: J 2

iezemonos: J 4

iezemy: J 4

iezeragal [S: rezeregal]: J 2

iezerom [S: iezekom]: J 2

iezetihel: J 4

iezey: J 2

Iezibathel: J 2

Iezochor: J 4

iezolen: J 2

Iezolnohit: J 2

iezomay [S: zezomay]: J 2

iezorahel: J 2

Iezoramp [S: iezoray]: J 4

iezoro: J 2

IH, Yah: K

Ihelur: J 1, 5

IHH: K

IHShVH, Yeheshuah (the mystic Hebrew Name for Joshua or Jesus): K

IHV: K

IHVH (Jehovah, name of God): A

IHVH AChD: K

IHVH ALHINV: K

IHVH, Tetragrammaton: K

IIAI, Yiai: K

Ijasusa'el: E

Ilfiey: J 5

Ilioram: G

ilnostreon: GV

Ima (angel): H

IMACHEDEL: K

Imamiah: J 5

IMANEL: K

IMATO: K

imperatrix: J 2

Impermutabilis: J 5

in substantia: J 5

Ina (angel): H

Inachiel (aerial spirit): L2

incõmensurabilis: J 5

incorruptibilis: J 5

ineffabilis: J 5

INESSENFATALL: L 1

inestimabilis: J 5

inmense: J 5

INNON: K

inuisibilis: J 5

Iobohe: J 2

Iochomeros [S: iethomeros]: J 2

IOD, HE, VAU, HE: K

IOD: K

Iohabos: J 2

iohel: J 2

Ioht: J 1, 4, 5

Iole: J 2, 4

iolehelney [S: iolehemey]: J 2

iomorihel: J 2

Iomoyhot: J 2

IONA: K

IONAH: K

IONIEL, one of the two Princes of the Universe: K

iosacchin [S: iosathyn]: J 2

iosany: J 2

iosathin [S: iosathyn]: J 2

iose: J 2

Iosel: J 4

ioselimen: J 2

iosey: J 2

iosoihel: J 2

iotha: J 2

iothe: J 2

iothesezatha: J 2

iothileta: J 2

iotho: J 2

Iothosym: J 4

iothun [S: iothim]: J 2

Iozihon: J 2

Ipos: L 1

irasym [S: Irasim]: J 2

Irel (angel of the fifth heaven): H

Irion: G

IRLY: GV

Irmanotzod: L 3

Ischiros, Ischyros: G; H

ISCYROS: L 1

Ishim: K

Isiael (angel of the fifth heaven): H

Isis: A

iskyros [S: "yskyros"]: J 3

Ismoli (angel, minister of Samax): H

Itael: L 3

ITEMON: L 1

Ithoth: TS

Ithuriel: K

Itrasbiel (aerial spirit): L2

Itules (aerial spirit): L2

iubiter (Jupiter): J 1

Iudal: TS

Iudarizê: TS

Iuestre (vel Celieste) [S: Yrestre]: J 4

Iuestre: J 1, 5

Iupiter (cf. Jupiter): P i iii 2; iv 33; v 1, 8, 13, 22, 27, 34; ii iii 6, 14, 15; vi 6, 7; x 3, 9, 15-18, 43-47, 58, 82; xii 4, 13, 15, 24, 35, 40, 42-46, 48, 50, 51, 55, 57; iii i 4; iii 2, 5, 11, 33; vii 2, 3,10, 18-22; ix 2, 12; xi 71; iv ii 20, 24; iv 5, 23, 40, 42, 44, 55, 57-59; v 11; vi 3; vii 1, 23; ix 59

Iupyter: J 5

iuste: J 5

IZACHEL: K

Izamiel: L 3

Izashiel: L 3

izthanacihe [S: izthamhihe]: J 2

Ja: H

Jaajah: L 3

Jaajeh: L 3

Jachiel: L 3

Jachoroz: L 3

JACOB: K

Jadiel: L 3

Jael: L 3

Jafanym: L 3

Jagiel: L 3

JAH: H; L 1, 2, 4

Jamedroz: L 3

Jameriel: L 3

Jamua: G

Janael (angel of first heaven): H

Janediel: L 3

Janic: H

Janiel: H; L2 (aerial spirit); L3

Janna: G

Janofiel: L 3

Janor (second hour of day): H

Janothyel: L 3

Japhael: L 3

Japhet: K

Japuriel: L 3

Jariahel (angel of the second heaven): H

Jashiel: L 3

Jasphiel: L 3

Jastrion: L 3

Jasziel (aerial spirit): L2

Jatael: L 3

Jatroziel: L 3

Javael: L 3

Javiel: L 3

Jaym: H

Jayon (10th hour of day): H

Jazel (angel of the fifth heaven): H

Je: GV; H

Jebiel: L 3

Jechiel: L 3

Jefischa: L 3

Jehoshua: K

Jehova, Jehovah: GV; L 1, 2, 3

Jehovam (=Jehova, name of God): G

Jeia: H

Jen: H

Jenaziel: L 3

Jeniel: L 3

Jenotriel: L 3

Jeqon: E

Jeresous (angel of the second heaven): H

Jermiel: L 3

Jesu: J 3

Jesubilin: GV

Jethim: J 2

Jetrel: E

Jezel: L 3

Jezisiel: L 3

Jmonyel: L 3

JOD HE VAU HE (=YHVH, Jehovah, qv): GV

Jod: GV; L4

Jomjael: E

Jonadriel: L 3

Josata: GV

Joshua: K

Josta: GV

Joth He vau Deleth: J 1

JOTh: G; H; L 1

Jovial spirits: K

Jumyel: J 1

Junyel: J 1

Jupiter: A, L 1, 3; T

Kabriel: L 3

Kachiel: L 3

Kadie (angel of the third heaven): H

KADOS: GV

KAHITA: K

KAILOETH: GV

Kameron: G

Kanorsiel: L 3

Kaph: K

KAPHU: K

Karer: J 5

Karex: J 1, 5

kariel [S: karihel]: J 2

KARKAHITA: K

Karron: L 3

Kasbeel: E

Kasdeja: E

Katanikotaêl: TS

Kathos: L 3

Ke'el: E

keineryon: J 1

Keriel (aerial spirit): L2

Kerub (angel): K

Kerub, (one of the four rulers of the Elements): K

Kerubim: K

kery: J 1

kesphiomoma: J 5

KETHER: K

KETHERIEL!: K

keyalyn: J 1

Keyhven: P iii vii 17

Khaniael: K

Kheel: L 3

Khil: GV

Kingael: L 3

Kirabar: G

kiriel [A: Kyriel]: J 5

kirihel: J 2

Klepoth: GV

Klippoth: GV

Klothod: TS

Klothon: TS

Kludun: TS

Kmiel: L 3

Kokabel: E

Kokaviel: K

Kokphnêdismos: TS

kolfayelyn: J 1

Koronez: P iii vii 17

Kphiel: L 3

Kralym: L 3

Kranos: L 3

Kranoti: L 3

Kriel: L 3

Kronos: TS

Kshiel: L 3

Kumeatêl: TS

Kumentaêl: TS

Kuno[s]paston: TS

kurgos: TS

Kurtaêl: TS

KUZU: K

KVKB, Kokav, Mercury: K

kyrion: J 2

kyris: J 2

Kyryos: J 1, 5

l: J 1

la: J 1

labana: J 1

labdaio: J 2

labelas: J 1

labimegas [S: labnnegas]: J 2

labyel: J 1

labynegual [S: labynegnal]: J 2

lacham [S: latham]: J 2

Lachiel: L 3

lacramagnal [S: lacamagal]: J 2

lacyel or lantyel: J 1

ladaiedon: J 2

Ladiel (aerial spirit): L2

Ladrotzod: L 3

laell: J 1

laeradonyn: J 1

lafayel: J 1

lafyel: J 1

lagay: J 2

Lama (angel of the fifth heaven): H

Lamael (aerial spirit): L2

lamagil: J 2

lamah [A: Lauiah]: J 5

lamahyhel: J 2

Lamajah: L 3

lamal: J 2

lamam: J 2

lamamathios [S: lamathios]: J 2

lamanazamir [S: lamanazamyr]: J 2

Lamandy [S: lamandi]: J 4

lamar: J 2

Lamarhon: L 3

Lamas (aerial spirit): L2

Lamdomathon: J 4

Lamechalal: TS

LAMECK: GV

Lamed: K

Lamediel: L 3

LAMEDIN: K

Lameht (vel Lameth) [S: Lameth]: J2; J3

lameley: J 2

lamely: J 2

lamen: J 2, 3

Lameniel (aerial spirit): L2

Lameros: L 3

Lamerotzod: L 3

Lamersy: L 3

Lameson: L 3

Lameth [S: Lameht]: J 2, 3

lamezai: J 2

Lamiara: J 5

LAMIDECK: GV

Lamiel: L 3

lammaramos: J 2

lamochyamon [S: lamochiamon]: J 2

lamtara: J 1

lamua [S: lamna?]: J 2

Lamuanahť [S: lamnavahť]: J 4

lamuay [S: lamnay]: J 2

lamyara: J 5

lamyhar: J 2

lamyhel: J 2

lãmyhel: J 2

lanamyhel [S: iãnamyhel]: J 2

lanamyr [S has a bar over the an.]: J 2

lanar: J 2

lanaymos: J 2

landamelyhon: J 2

landamos: J 2

landelyn: J 1

landethe pharon [S: bandethepharon]: J 2

landothes: J 2

lanerecabal [S: laverecabal]: J 2

lang: J 1

Langael: L 3

Lanifiel: L 3

lanos: J 2

Lanoziel: L 3

lanpda [S has lanpda corrected to laupda]: J 2

lanpdan: J 2

lanpta: J 2

lanthamos: J 2

Lantrhots: L 3

lapdaas [S: lapdas]: J 2

lapdaihadon: J 2

lapdamozyhon [S: lapda mozihon]: J 2

lapdamylon: J 2

Lapheriel: L 3

Laphor (aerial spirit): L2

Laquel (angel of the second heaven): H

Larael (aerial spirit): L2

Larfos (aerial spirit): L2

Larfuty: L 3

largitor: J 5

Lariel (aerial spirit): L2; L3

larmanail: J 2

Larmich: L 3

Larmol (aerial spirit): L2

Larphiel (aerial spirit): L2

laryagathyn: J 1

Las (aerial spirit): L2

Lashiel: L 3

latebayfanysyn: J 1

latham: J 2

Latiel: L 3

Latisten: H

latrityn: P i v 27

latumine: P i v 27

Lauday: GV

laymateram [S: laymatham]: J 2

laymos: J 2

layna: J 2

layralosyn: J 1

Lazaba (aerial spirit): L2

lazahemor: J 2

LAZAI: K

Lazamar [S: lazamair]: J 4

LBNH, Levanah, the Moon: K

lc: J 1

lebathon [S: lebachon]: J 2

Lebes: L 4

lebrachiel: J 1

Lecabel: J 5

leccos [S: lectos]: J 2

lechanagihel [S: lethanagihel]: J 2

Lechisihel: J 4

lechom [S: lethom]: J 2

lecton: J 2

Ledrion: GV

legelime, legelyme: J 2

legenale: J 2

legmes: J 2

Legomezon: J 4

Legomothay: J 4

Legornezon: J 4

legos: J 2

legyn: J 2

lehahiah [A: Lehachiah]: J 5

lehemuyos: J 2

Lehuz: P iii vii 27

Leiste (vel Trayeste) [S: Leyste]: J1; J4; J5

lelahel: J 5

lelalyon: J 1

lemahat: J 2

lemaht (uel Lenthath) [S: semaht]: J 2

lemaiho: J 2

lemar: J 2

Lemaron: L 3

lematalmay: J 2

lemay: J 2

lemdihon: J 2

Lemdomethon: J 4

lemdra: J 5

lemechiel [S: lemethiel]: J 2

lemegos: J 2

lemehyel [S: lemyhel]: J 2

lemeliham [S: lemelih_u_m]: J 2

lemenron: J 3

lemesey: J 2

Lemodac (aerial spirit): L2

lemogethon: J 4

lemohot [S: lemehot]: J 2

Lemozar: L 3

lemozay [S: lemazai]: J 2

Lemur: L 3

lemyar: J 2

lenat [S: lenat corrected to levat]: J 2

lenayon: J 1

lenezothos [S: lenozothos]: J 3

Lengael: L 3

Leo: J 1, 5; K; L 3; P i iv 11-13; v 16, 18, 24, 25, 32; ii ix 2; x 52, 54, 84; xi 15-17; xii 14, 39, 43-45; iii ii 6; iii 17; vii 40; ix 14; iv ii 6; vi 13

leonbon: J 2

leosamaht: J 2

leosamaty: J 2

leosemaht: J 2

lephez: J 2

lephons [S: lephorijs]: J 2

lephoris: J 2

leprehoc [S: leprohot]: J 2

leprodoz: J 2

lepyron: J 1

Leraje: L 1

Leraye: L 1

lesebator [S: lesehator]: J 4

Letahaymeriz: P iii ix 4

letahemor [S: lota..]: J 2

Lethasiel: J 4

lethellete, lethellethe: J 1, 5

lethomai [S: lethomay]: J 2

lethonas: J 2

lethos: J 2

letiel: J 2

letytyeylyn: J 1

leuiah, leuuiah, Leviah: J 5

Levanah: L 1

Leviathan: E

Leviel: L 3

Leyelgane: P iv ix 65

Leyequerich: P iv ix 65

Leyequin: P iv ix 65

Leyequir: P iv ix 65

Leyeric: P iv ix 65

Leyerus: P iv ix 65

Leyexeris: P iv ix 65

leynaht: J 3

leyndra: J 1, 5

leyrayell: J 1

Leyste: H

lezahel: J 2

lezaydi: J 1

lezen: J 2

lezorial [S: lezorihal]: J 2

lhavala: GV

Liachidi: H; L 1

lialon: J 2

liamintho: GV

libares: J 1

libarre: J 1

liber: J 2

liberatrix: J 2

libes: J 5

Libiel (aerial spirit): L2

Libra: J 1, 5; K; L 3; P i iv 6, 16-18, 33; v 30; ii iii 9; x 56; xi 21-23; xii 20, 46, 55; iii ii 8; iii 19; v 3; vii 16; iv ii 8

lihares [S: lyhares]: J 2

lihelma: J 3

Lilith, the Demon Queen of debaucheries: K

lilium: J 2

Lion-bearer: TS

liricom: J 5

lithon: J 3

liulay: J 5

Lobquin (angel of the fifth heaven): H

loccosi [S: loctosy]: J 2

Loch [S: hazemeloth]: J 4

Lochos: J 4

lodeho: J 2

Lodiel (aerial spirit): L2

Lodir: GV

loeloon: J 1

loemgemar [S: lornigemar]: J 2

Logos: J 4

Lomor (aerial spirit): L2

lomtecy [S: Iometety]: J 2

lomyht: J 2

lon: J 2

lophéo: J 2

Loray (demon): G

Lord_of_glory: E

Lord_of_kings: E

Lord_of_Spirits: E

Lord_of_the_mighty: E

Lord_of_the_rich: E

Lord_of_wisdom: E

lothanan: J 2

lothios: J 2

lothos: J 2

loynar: J 2

lubiras: J 5

lucharanochyn: J 4

Luciel (aerial spirit): L2

Lucifer (demon): G; GV; L 1

Lucifuge, Lucifuge Rofocale (demon, prime minister): G; K

luetundium: J 5

lulyaraf: J 1

lumen: J 2

Luna: J 2; L 1, 3; P i ii 4; iii 2; iv 1, 2, 6, 18, 31, 33; v 1, 5, 6, 8, 9, 11-14, 16-19, 23-25, 29, 31, 33, 34; vii 1; ii i 2; iii tit., 1-12, 14-16; v 3; vi 6, 7; x 8, 9, 35-38, 46, 52, 54, 74-79, 87; xii 11, 25, 36, 39-41, 43-45, 47, 49-51, 55-57, 59; iii i 9; iii 2, 10, 11, 33; vi 1; vii 8, 15, 32, 33; viii 1; ix 7, 11-15, 17; xi 1, 71, 96; iv ii tit., 1-10, 12, 14-17, 22, 25; iii 2; iv 4, 21, 34, 38, 41, 52, 55, 59, 64; v 11; vi 8, 13; vii 9, 20, 23, 31, 39, 41, 47; ix 29-49, 51-56, 64

Lunar spirits: K

Lustifion: L 3

lux: J 5

Luziel (aerial spirit): L2

lx [R: lh]: J 1

ly: J 1

Lycurgos: TS

lyncodoneyl: J 1

MA: K

maadon: J 1

maalyel: J 1

maarym: J 1

maasyell: J 1

mabareyn: J 1

Mabiel: L 3

mabynt: J 1

Macader: P iv ix 58

macalon: J 2

Macariel: L 2

MACBAL: K

maccasor: J 1

MACH: K

machanon [S: mathanon]: J 2

machar: J 2

Machariel: L2 (aerial spirit)

Machasiel: H (angel of the fourth heaven)

Machatan: H

Machatori or Machator (angel): H

machelaglilos: J 2

Machen: H

machitilon: J 2

Machmag: L 3

Machon: H

Maciem: P iv ix 59

macnayelyn: J 1

macratyf: J 1

macrya: J 1

madaaios [S: madiaaios]: J 2

maday: J 1

Madiel: H; L 3

Madilon: GV

Madim, Mars: K

Madimiel: K

madin: J 1

madoin: GV

Mador (aerial spirit): L2

madrat: J 1

Madriel (aerial spirit): L2

maduch: J 1

Madurez: P iii x 14

Mael: H; L 3

mafatyn: J 1

Mafayr (aerial spirit): L2

Mafriel: L 3

Mafrus (aerial spirit): L2

maga: J 2

magaal: J 2

Magael (aerial spirit): L2

magal: J 2

magalhamethor [S: Megal..]: J 2

magamagol: J 2

magdyell: J 1

magelhel [S: magel hel]: J 2

mageyoméne: TS

magiel [S: hatamagiel]: J 4; L3

Magnael: L 3

magnarht: J 2

Magni (aerial spirit): L 2

magnl [S: magul?]: J 2

magnol: J 2

Magnus (uel magnys): J 2

magnyuya: J 1

magol: J 2

magos: J 1

Magots: G

Magras: P iv ix 60

Magreuse: G

Maguth (angel, minister of Suth): H

Mahabeyuz: P iii ix 4

Mahagnuz: P iii ix 14

Mahalalel: E

Maharahetym: P iii x 11

Maharaz: P iii vii 25; ix 3

mahasiah: J 5

mahatioten [S: mahatihoten]: J 2

Mahaty: P iii vii 21

Mahaz: P iii ix 12

mahaziel [S: mahazihel]: J 2

Maher: P iii vii 27

Maherimeyz: P iii x 9

Mahiel: L 3

Mahue (aerial spirit): L2

mãhy: J 1

Mahydebyz: P iii vii 25

Maiel: L 3

maihol: J 2

MAIPHIAT: K

mairathal: J 2

MAITOR: K

Maius: P i v 27

Makael: L 3

Malachim, or the Kings: K

malamay [S: malamai]: J 2

Malaparos: J 4

Malapatas: J 4

malaquiram: J 1

Malcha: GV

malchidael: J 5

Malcho: L 3

Malgaras: L 2

Malgron (aerial spirit): L2

Malguel (aerial spirit): L2

malichidael: J 5

malihagnathos [S: malihāgnathos]: J 2

MAL-KA: K

Malkhiel: K

MALKUTH: K

Maloht: J 1, 4, 5

Malphas: L 1

malquia: J 1

malquyel: J 1

malquyell: J 1

Maltiel (angel of the third heaven): H

malysan: J 1

mamail: J 2

mamiah [A: Mumiah]: J 5

mamica: J 1

mamyel: J 1

man: J 1

manacham [S: manathā]: J 2

manadel [A: Monadel]: J 5

manay: J 2

mancyel: J 1

Mandesumini: G

Mandousin: GV

mandragores.: GV

mandyel: J 1

Maneloym: L 3

Maneyloz: L 3

Maniel (aerial spirit): L2

manos: J 2

Mansi (aerial spirit): L2

manstitan: J 5

mantanius: J 1

Mantayriz: P iii x 12

manua: J 2

manuat: J 1

Manuel: L 3

manyhas [S: manyahas]: J 2

manyny: J 1

manyt: J 1

Maphueluz: P iii x 9

Mara smyt: P iii vii 36

marabama: J 2

marab: J 2

marachihel [S: marathihel nat]: J 2

Marachy: L 3

Marae (aerial spirit): L2

Maranus: P iv ix 64

Maras (aerial spirit): L2

marathal: J 2

marathos: J 2

maray: J 3

marayhathol: J 2

Marayuz: P iii ix 7

Marbas (demon): G; L 1

Marchiel: L 3

Marchosias: L 1

Marcius: P iv vii 43

marcurie (Mercury): J 1

Marderô: TS

Mardiel: L 3

Mareaiza[Sl2731:Morcaza] (aerial spirit): L2

Marech: P iii vii 24

marenell: J 1

Mareso: GV

Marfiel: L 3

Marguns (aerial spirit): L2

marham: J 1

marhyll: J 1

maria genitrix: J 2

Marianu (aerial spirit): L2

Mariel: L2 (aerial spirit); L3

Marifiel: L 3

marimoe: J 1

Marinata: H

marmamor [S: marmamo]: J 2

Marmaraô: TS

Marmaraôth: TS

Marmarath: TS

marmaryn: J 1

Maroch: L 3

MARON: K

Maroth (aerial spirit): L2

marothon: J 2

marquesnam: J 1

Marrech: P iv vii 23

Mars: J 1, 5; L 3; P i iii 2; iv 2, 6, 31, 33; v 14, 18, 30; ii iii 8, 11,14, 15; vi 7; x 4, 9, 19-21, 28, 48-50, 83; xi 2, 3; xii 2, 12, 16, 23, 27, 37, 39-41, 43-45, 48, 50, 51, 55, 56; iii i 5, 6; iii 2, 6, 11; v 3; vii 4, 6, 11, 16, 23-25, 29, 36, 37; ix 3, 13; iv ii 21, 25; iv 7, 24, 32, 37, 41-43, 53, 55, 56, 59; v ii; vi 4, 13; vii 44; ix 60; T

Martial spirits: K

Martino: GV

mary: J 1, 4, 5

marybyn: J 1

maryel: J 1

maryhel [S: marihel]: J 4

marylyn: J 1

Maseriel: L 2

Masgabriel (angel of the fourth heaven): H

Mashel (aerial spirit): L2

Masiel: L 3

Mastuel (aerial spirit): L2

masulaef: J 1

masym [S: themaremasym]: J 2

matasignais (name of the Moon in Autumn): H; J 5

mater: J 2

mathacon [S: mathathon]: J 2

mathar [S: Acathar]: J 2

matharihon: J 2

Mathiel (angel of the fifth heaven): H

Mathlai (angel of the second heaven): H

mathois: J 3

Mathon: G; H (5th hour of night); J2; J4; K

mathyall: J 1

Matiel: L 3

Matiz: P iii ix 2

MATMONIEL: K

matraton: J 5

Matuyel (angel of the fourth heaven): H

MATZPATZ: K

Maxar: P iv ix 59

may: J 2

mayeylyn: J 1

Maylez: P iii ix 6

maymogos [S: naymogos]: J 2

Maymon (king, angel of the air ruling on Saturday): H

Maz: P iii ix 2

mazay: J 4

mazica: J 1

Maziel [S: gnaramaziel]: J 2; L2 (aerial spirit); L3

meahil: J 2

Mebahel: J 5

Mebahiah: J 5

Mebduliz: P iii x 9

Mebguedex: P iv ix 59

mechay [S: methay]: J 4

Mechiel: L 3

Meda: P iii vii 32

Medar (aerial spirit): L2

Medariuz: P iii x 14

Mediat (angel of the air ruling on Wednesday): H

Medusiel: L 3

medyhos: J 2

Meegius: P iii vi 1

mefenyel: J 1

Megal: J 2, 3, 4

megale: J 2, 3

megall [S: megalis]: J 4

megalon: J 4

megalos: J 2

megnon: J 2

megon: J 2

megonhamos: J 2

megos: J 2

megual [S: "megnal"]: J 3

meguon [S: "megnon"]: J 3

megus: J 2

Mehahiah: J 5

Mehe: P iii vii 33

mehekiel [A: Mecheiel]: J 5

Mehendiz: P iii ix 6

Mehenediz: P iii ix 13

Meheyediz: P xii ix 3

mehisrampna: J 4

meholim [S: mehohin]: J 2

Mehyelus: P iv ix 64

Mehyras: P iv ix 60

Meichidael.: GV

melahel: J 5

MELAKIM, Kings: K

Melanas: L 3

melany: GV

Melas: J2; L2 (aerial spirit)

Melcha (aerial spirit): L2

Melchal: TS

melche: J 1, 5

MELCHIAEL: GV

Melchidael: GV

MELCHIOR: GV

Melchon (aerial spirit): L2

Mel'ejal: E

MELEKH: K

Meletaz: P iii ix 7

Meliel (aerial spirit): L2

meliha: J 3

Melkejal: E

melos: J 2

Melrotz: L 3

Mêltô: TS

melyon [S: melion]: J 2

melyson: J 1

Mem: K

Membrot: G

MEMEON: K

memmamiccos [S: menmamitos]: J 2

memomiccos [S: memomittos]: J 2

memothemath: J 2

memyel, memyell: J 1

mena [S: menya]: J 2

MENADIEL: L 2

Menador (aerial spirit): L2

Menarchos: L 3

Menariel (aerial spirit): L2

Menarym: L 3

Menas: L 3

Menasiel: L 3

Mendrion: L 3

menehon: J 4

Menemeyduz: P iii x 8

Menesiel: L 3

Menhueriz: P iii x 11

Meniel [A: Menkiel]: J 5; L3

MENOR: K

Menoriel: L 3

menya: J 2

Menydez: P iii x 9

meon: GV

mepathon: J 2

Merach (aerial spirit): L2

Meras (aerial spirit): L2

Merasiel (aerial spirit): L2

merassamaty [S: merasamacy]: J 2

meray: J 4

Mercoph: L 3

Mercurial spirits: K

Mercurius: P i iii 2; v 23, 28, 33; ii iii 6, 14, 15; v 3; vi 7; x 7, 9, 31-34, 68-73, 86; xi 2; xii 6, 8, 17, 22, 31, 33, 40, 44, 49, 55; iii i 6, 8; iii 2, 9, 11, 33; vii 7, 14, 32; ix 6, 16; iv ii 8, 10, 17, 21, 24; iv 26, 34-36, 44, 55, 56, 59; v 11; vi 7, 10; vii 48, 61; ix 63

Mercury: J 1, 5; L 1, 3; T

Meresyn: L 3

Merhuyez: P iii ix 6

merhyll: J 1

Meriel: L 3

merkernon: J 1

merkerpon: J 5

merloy: GV

Merniz: P iii ix 17

MEROD: K

Merosiel (aerial spirit): L2

Meroth (aerial spirit): L2

MERROÉ: GV

Mersilde: GV

MERTALIA: K

meryel: J 1

merygall: J 1

MESHACH: K

Mesial: L 3

Mesriel: L 3

Messamarathon (vel Azeffamadathon): J 4

Messiach: K

messihel: J 2

messyas, Messiah: G; J 1, 5

Metathiax: TS

METATRON (great angel, who is the Prince of the Angels): GV, K

Metayruz: P iii x 9

METEMAUZ: K

methalamathon: J 2

METHE: K

methonomos: J 2

methos: J 2

Methraton: K

Metiel: L 3

Metlurez : P iii x 8

Metnegayn: P iv ix 61

metorylyn: J 1

Metosite: GV

METRATOR: K

Metziel: L 3

Meviel: L 3

Meyefurez: P iii x 11

Meyer: P iv ix 63

Meylus: P iv ix 62

Meyneluz: P iii ix 7

Meytaryz: P iii ix 15

Meyurneyz: P iii x 9

micemya [S: mtemya]: J 2

Michael [A: Mihael, Mikael] (archangel): A; E; H; J 1, 2, 5; K; L 1, 3; P iv vii 23; T; TS

michathon: J 5

Michiael: GV

miccho [S: mycho]: J 2

michohn [S: mycholhyn]: J 2

micron [S: mitron]: J 2

MIDAEL Chief and Captain of the Celestial Army: K

Miel: H; J 5; L 3

MIES: K

Mihel: J 5; L 3

Mihyraz: P iii ix 13

Milki'el: E

Milliel (angel of the second heaven): H

Miltas: P iv ix 64

Miltaz: P iii ix 17

minathil [S: mynathil]: J 2

Minosel: H

MINOSON: GV

MIRAEEL Chief and Captain of the Celestial Army: K

miserecordia: J 5

misericordiæ: J 5

misericordiam: J 2

misertrix: J 2

Misiel (aerial spirit): L2

Missabu (angel, minister of Arcan): H

Misteri: P iii vii 19, 21

Mitey: G

Mitrathon: G

Mitraton: GV; H (angel of the second heaven)

Mizrael: J 5

mochora [S: mothora]: J 2

moderiel: J 5

Modiat (angel of the air ruling on Wednesday, var. of Mediat): H

mogal: J 2

Molael (aerial spirit): L2

Moloch: K; TS

Momel (aerial spirit): L2

MOMERTON: K

momoht [S: memoht]: J 2

Monachiel: K

Monael (aerial spirit): L2

Monasiel: L 3

mone [= Moon]: J 1, 5

monhon: J 1, 3, 5

monocogristes: J 3

monorail: J 2

Monosriel: J 5

mononym: J 5

montazyn: J 1

montyelyn: J 1

monychyon: J 1

monyham: J 2

monyteon: J 1

Moon, moone: E; J 1, 5; L 1, 3; T; TS

Moracha (aerial spirit): L2

Morael (aerial spirit): L2

Morail: GV

Morax: L 1

morayeyll: J 1

Morias (aerial spirit): L2

Moriel (aerial spirit): L2

morothochiel [S: morothothiel]: J 2

Mortoliel (aerial spirit): L2

most_secret_ones: E

mothana [S: mochana]: J 2

motheham: J 2

Moym, Moyn: G

moys: J 4

Moziel (aerial spirit): L2

Mozm (var. of Moym): G

Mubrynayz: P iii ix 17

Mudirel (aerial spirit): L2

mulier: J 2

Munefiel (aerial spirit): L2

MUOBOII: K

Murahe (aerial spirit): L2

Muriel: J5; K

Murmur: L 1

Mursiel: L2 (aerial spirit); L3

muryon: J 1

MUSALIA: K

MUSIL: K

Musiniel (aerial spirit): L2

Musiriel (aerial spirit): L2

Musisin: GV

Musor (aerial spirit): L2

Mustery: P iv vii 23

Musuziel (aerial spirit): L2

muthon: J 2

Muviel: L 3

myacha: J 1

mybacaiaab [S: mybancaiab]: J 2

mybhahal [S: nybahal]: J 2

mychael: J 5

mychathomos: J 2

mychaze: J 1

mychyn: J 2

mycracosmos [S: myc_a_cosmos]: J 2

mycraton: J 1

myeraton: J 1

mygerozoma [S: nygerozoma]: J 2

myhabal: J 2

myhamy: J 3

myhayhos [S: myhaylos]: J 2

myhel: J 5

myheon: J 2

myheragyn: J 2

myheromos [S: myleromos]: J 2

mymyhel: J 2

mynab: J 2

mynaël: J 1

mynamchanamaycha [S: mynātanamaytha]: J 2

mynaron: J 2

myphos [S: nyphos]: J 2

myrahel: J 2

myrecagil: J 2

myremoht: J 2

Myrezyn (aerial spirit): L2

myryel: J 1

myschyel: J 1

myssyn: J 1

mytinab [S: mythynab]: J 2

Naajah: L 3

naamab: J 1

naaseyn: J 1

Naberius: L 1

nabnell: J 1

naboon: J 1

nabramala [S: nahamala]: J 2

nabsuf: J 1

nabyafsyn: J 1

nabyalyn: J 1

naccameryf: J 1

nacery: J 1

nachairo [S: nachano]: J 2

nachall: J 1

nachama [S: nathama]: J 4

naclya: J 1

nacpas: J 1

nactif: J 1

Naderabar [S: vaderabar]: J 4

Nadrel (aerial spirit): L2

Nadriel: L 3

Nadroc (aerial spirit): L2

Nadrusiel (aerial spirit): L2

nadys: J 1

nafac: J 1

Naffayz: P iii x 8

naffreynyn: J 1

nafya: J 1

Nagael: L 3

Nagedarom [S: vagedarom]: J 4

nagem: J 2

nagenay: J 2

nagron: J 1

Nahalon: L 3

Nahaym: P i iv 21

Nahema, the Demon of Impurity: K

Nahiel (aerial spirit): L2

nahuzihis: J 2

Nalael (aerial spirit): L2

NALE: K

namacar: J 2

Namael: L 3

namathar: J 4

Nameal: L 3

Namedor: L 3

Nameron: L 3

Nameroyz: L 3

Nameton: L 3

namor [S: namar]: J 2

namylyn: J 1

Nanael: J 5

nanagen [S: navagen]: J 2

Nangariel: K

Nanitaynuz: P iii x 8

nanyseyorar: J 1

Naphael: L 3

napybael: J 1

Naquirus: P iv ix 61

nar: J 5

naragal: J 2

Naras (aerial spirit): L2

narath: J 1

naratheos: J 2

narbeyll: J 1

Narcoriel: L 3

Narel: E

nargeron: J 1

nariel (or vriel): J 5

Narmiel (aerial spirit): L2

Naromiel (angel of the fourth heaven): H

narraabylyn: J 1

Narsial (aerial spirit): L2

Narzael (aerial spirit): L2

Nasael: L 3

nascyasori: J 1

Nasiniel (aerial spirit): L2

Nasnia (3rd hour of day): H

Nasnia: K

naspaya: J 1

naspyell: J 1

nassa: J 1

nassam: J 1

Nassar (aerial spirit): L2

Nastegeon: J 5

Nastoriel: L 3

Nastros (aerial spirit): L2

Nastrus: L 3

Nastul: L 3

nastyfa: J 1

nasyby: J 1

nasyel: J 1

Natalon (12th hour of day): H

Naôth: TS

Nathalon: K

natham: J 2

nathanathoy: J 5

nathaniel: J 5

nathanothasy: J 1

nathanothay: J 5

natharathon: J 2

Nathath: TS

Natheel: L 3

nathi: J 1, 5

Nathmiel: L 3

nathoes [S: nathes]: J 2

Nathriel (aerial spirit): L2

natryel: J 1

Naveriel: L 3

Naveron: L 3

Naveroz: L 3

Naviel: L 3

Naycahua: P iii ix 11

Naydrus: GV

naylyn: J 1

naym [S: ietharnaym]: J 2

nazaihemaht: J 3

naziathos [S: nazihathos]: J 2

nazihacol: J 2

nazihatel: J 2

neapry: J 1

Nebiros (demon, maréch. de camp.): G

Nebirots: GV

necad: J 1

necamya: J 1

nechamyha: J 4

nechir: J 5

Nechorym: L 3

neciel: J 5

Necol: P iv ix 39

necpys: J 1

Nedabor: L 3

Nedarym: L 3

Nedeyrahe: P iv ix 34

Nedriel (aerial spirit): L2

Nedroz: L 3

Nedruan: L 3

nedylar: J 1

nedyr: J 1

Nefarym: L 3

Neforuz: P iii x 12

Nefrias: L 3

Nefthada: TS

negal: J 2

negemar: J 2

negemezihol: J 2

negen: J 2

negero: J 2

neginather: J 2

negiogge [S: negioggen]: J 2

negon: J 2

negora: J 2

neguabel [S: negnabel]: J 2

nehehom [S has nehehom corrected to vehehom]: J 2

nehel: J 2

nehihahon: J 2

nehubaell: J 1

nekyff: J 1

Nelapa (angel of the second heaven): H

nelchael [A: Nelkael]: J 5

Neliel: L 3

nelomannathar [S: velomanathar]: J 3

neloreos mohan [S: velozeosmohu; the "u" has an "n" written above it.]: J 3

nelos: J 2

Nemamiah: J 5

Nemariel (aerial spirit): L2

nemenomas [S: nemenomos]: J 2

nemenomos: J 2

nenanryn: J 1

neodamy: J 2

neomahil: J 2

neomail: J 2

neothatir: J 2

nepenyelyn: J 1

Nephalez: P iii x 14

Nephilim or Voluptuous Ones;: K

Nephthada: TS

neptaliam: J 5

Neqael: E

Nerastiel: L 3

Neriel (aerial spirit): L2

Nermas: L 3

Neron (9th hour of day): H; K

nerothinay: J 2

Nesbiros: GV

nesfis: P iv 27

nesgnyraf: J 1

Nestoriel: L 3

Nestorii: L 3

Nestoroz: L 3

Neszomy: L 3

nethi: J 2

Netoniel: K

Netos (7th hour of night): H; K

NETZACH: K

neyeyll: J 1

neynehos [S: phateneyneos]: J 2

Neyrgat: P iv ix 62

niangaroryn: J 1

nidar: GV

nili: J 5

nimieri: P iv 27

Nisa: GV

nisan: J 1

nisquem: J 1

Nithael: J 5

nitthaiah: J 5

nm [S: vm]: J 1

Noaphiel: K

Noard: GV

Nodar (aerial spirit): L2

noelma: GV

noga: J 1

Nogahiel: K

Noguiel (aerial spirit): L2

nohorim: P iv 27

Nolicheil: J 5

nomemal: J 2

nomeros: J 2

nomios: J 5

nomygon: J 1, 5

norizane: J 2

noryel: J 1

nosmyel: J 1

nosuliceps: J 1, 5

NOTH: K

nothi: J 5

noymos: J 1, 5

noynemal: J 2

Nuberus (demon): G

nubes: J 2

Nufeneguediz: P iii vi 1

Nun: K

nupuryn: J 1

nuthaiah [A: Nithhaiah]: J 5

nutrix: J 2

nuyym: P iv 27

NVGH, Nogah, Venus: K

nyazpatael: J 1

nybyryn: J 1

nycheos: J 2

nycromyhos.: J 2

nydeht: J 2

nydoccicib [S: nydocricib]: J 2

nyenyolyn: J 1

nyguedam: J 1

Nymphes (class of spirits): A

nyrylyn: J 1

nysan: J 1

nytheromathum: J 2

nyzozoronba [S: nyzozoroba]: J 2

oadyon: J 1

Oarios: G

Oaspeniel (aerial spirit): L2

Obdadia (vel Abladya) [S: Abbadya]: J 4

Obizuth,: TS

Occymomos: J 1, 5

Occymomyon: J 1, 5

occynonenon: J 5

Och (Olympic spirit of the Sun): A

Ochothas: J 5

Ocleiste, ocleyste: J 1, 5

OCTINOMON: K

OCTINOMOS (name of the conjurer): H; L 1, L 2

October: P iv vii 24

Octynnomos: J 5

Odiel (aerial spirit): L2

Oemiel (aerial spirit): L2

Ofisiel (aerial spirit): L2

ohoc: J 1

Ol: L 3

olyab: J 1

Olyaram: G

olydeus: J 1, 5

olyeyll: J 1

Olympic Spirits (class of angels): A

Omael: J 5

Omalharien: L 3

Omary: L 3

omaza (vel Phet): J 4

Ombonar: J 1, 5

Omedriel: L 3

OMEGA: H; L 1

Omeliel: K

Omerach: L 3

Omiel (aerial spirit): L2

omis [S: onus]: J 2

omor: GV

Omyel (aerial spirit): L2

omyell: J 1

On: GV; H; J 1, 5; K; L 1, 2, 3

onath: J 5

onay: J 5

Onayepheton: K

ONEIPHETON: K

ONEMALIA: K

Onera: G

Oneypheon: K

onfilmetoi: J 5

onlepot: J 5

Onoitheon, Onoytheon: J 5

Onoskelis: TS

onoxyon (angel of the day of Saturn): J 1

Onoytheon (name of God): J 1

ONZO: K

OPERA: K

Ophannin: E

ophicen: J 5

Ophiel: A (Olympic spirit of Mercury); K

opron: J 5

Opyron: J 1, 5

oragon: J 2

Orariel (aerial spirit): L2

Orasim (var. of Brasim): G

orchyne: J 1

orfyell: J 1

OrHa: J 5

Orias: L 1

Oriel: G (demon?); L2 (aerial spirit); L3

Oriet: GV

Orifiel: T

Orion: J 1, 5

oriphiel: J 5

oristion, Oristyon: J 1, 5

ORISTON: H; L 1, 2

Orjares: E

orleunyon: J 1

Ormael: L 3

Ormas: L 3

Ormenu (aerial spirit): L2

Ormezyn: L 3

Ormyel: L 3

ornath: J 5

Ornias: TS

Ornich (aerial spirit): L2

Orobas: L 1

OROI: K

Orpemi (aerial spirit): L2

Orphaniel: H

orpheniel: J 5

Orphiel: L 3

ORTAGU: K

ortophagon: J 2

ortus: J 2

oryel, oryell: J 1, 5

Oryhel: J 1, 5

Oryn (aerial spirit): L2

orynyn: J 1

oryon: J 5

Oryoram: G

os: J 5

Osaël (angel of the fifth heaven): H

Osanna: J 5

Ose: L 1

OSIANDOS: K

Osmadiel: L 3

osmyn: J 1

Ossidiel (aerial spirit): L2

Osurmy: GV

Otheos: J 2, 4, 5; L 1

Othie: G

Othiel (aerial spirit): L2

Otim (aerial spirit): L2

Ouia: G

Ourer (7th hour of day): H; K

ourylyn: J 1

Ouyar: GV

ovis: J 5

OYZROYMAS: K

paafyryn: J 1

Paajah: L 3

paamyel: J 1

Pabel (angel of the fourth heaven): H

paciencia: J 5

pacifica: J 2

pacrel: J 1

pacrifon: J 1

pactryell: J 1

pacyta: J 1

Padiel: L 2

Paffran (angel, minister of Samax): H

Pafiel (aerial spirit): L2

pagnlan: J 1

pahaliah: J 5

Pahamcocyhel: J 5

pahanitoriel: J 5

Paimon: L 1

Paimoniah: K

palathoros [S: pallathoros]: J 2

palliticos [S: pallititatos]: J 2

paltamus: J 1

PALTELLON: K

paltifur: J 1

paltnya: J 1

palyel: J 1

palylet: J 1

palytam: J 1

PAMERSIEL: L 2

pamhynyel: J 1

pamilihel [S: pamyliheli]: J 2

Pammon: L 3

PAMOR: K

Pamory: L 3

pamphilos: J 2

Pamyel: L 3

Pan: GV

Panael: L 3

PANCIA: GV

panconuegos [S: pancomnegos]: J 2

Pandiel (aerial spirit): L2

Pandor (aerial spirit): L2

Pandroz: L 3

panetheneos: J 2

Panezur: L 3

Pangael: L 3

PANI: K

Paniel: L2 (aerial spirit); L3

panis: J 5

PANORAIM HEAMESIN: K

panten: J 1

panteron: J 1

pantheon: J 1, 5

PANTHON: GV

panyon: J 1

paphalios: J 2

PAPUENDOS: K

Parabiel (aerial spirit): L2

parachbeyll: J 1

Paracletos: H

PARACLETUS: L 1

paraclitus: J 1, 5

paramyhot [S: paramyhoc]: J 2

paranyemol: J 5

Paras (aerial spirit): L2

Parasiel: K

parhaya: J 1

Pariel (aerial spirit): L2

Parinoscon: G

parithomegos: J 2

Parius (aerial spirit): L2

Parniel: L2 (aerial spirit); L3

paron: GV

Parsifiel (aerial spirit): L2

paryel: J 1

paryneos [S: parineos]: J 2

Parziel: L 3

Pasiel: L 3

pasntes: J 5

Pasriel: L 3

passamaht: J 2

pastama: J 1

PATACEL: K

pataceron: J 1

pataron: J 1

PATHATUMON: L 1

PATHEON: K

Pathier (aerial spirit): L2

PATHTUMON: K

Patiel: L2 (aerial spirit); L3

Patir: J 2, 3, 4

patnelyn: J 1

Patrozyn: L 3

patyel: J 1

Paul (Saint): K

PAUMACHIAE: H; L 1

Pax: J 5

paxon: J 1

paxonyon: J 1

paxylon: J 1

paysthar: J 5

pazehemy: J 1

pazomyhol [S: pazamyhol]: J 2

pbab: J 5

Pe: K

Peatham: GV

peb: J 1, 5

pegal: J 1

Pegiel: L 3

pegner: J 1

Pelariel (aerial spirit): L2

peloym: GV

Pelusar (aerial spirit): L2

Pemael (angel of the third heaven): H

Pemiel: L 3

Pemoniel: L 3

Penador (aerial spirit): L2

Penaly: L 3

Penargos: L 3

Penat (angel of the third heaven): H

Penatiel: L 3

Penel: J 5

Penemue:: E

Peniel (aerial spirit): H; L2

Penoles: L 3

PENTAGNONY: GV

PENTAGRAMMATON: K

pep: J 5

pergamidam: J 5

Periel: L 3

peripaton [S: pipaton]: J 2

Perman: L 3

Permaz: L 3

Permiel: L 3

Permon: L 3

perpheta: J 5

Persiel: L 3

Petan: G

Peter (Saint): K

pethio: J 2

petonahal [S: peconahal]: J 2

peunt: GV

Phaa: H

phabal: J 2

phabogheton [S: phaboghecon]: J 4

phabos: J 2

phagnora: J 2

phagor: J 2

phagora [S: phagora]: J 2

PHAIAR: K

Phaleg (Olympic spirit of Mars): A

phalezethon: J 4

phalomagos: J 2

phalomgros: J 2

phalymyt: J 2

phamal: J 2

Phaniel (aerial spirit): L2

Phanuel: E; L2 (aerial spirit)

pharamepht [S: pharameht]: J 2

pharamnee [S: pharampnee]: J 2

pharanhe [S: pharanehe]: J 2

pharen: J 2

pharene: J 2

Pharol (aerial spirit): L2

Pharon (aerial spirit): L2

phasamar: J 2

phate: J 2

pheamycros [S: pheamicros]: J 2

pheleneos: J 2

phelior: J 2

pheta: J 5

phetalon [S: phethalon]: J 2

phetalonamie [S: phethalonamie]: J 2

phetaloym [S: phethaloym]: J 2

Phêth: TS

phicrose: J 2

philei: J 2

philosen: J 5

phin: J 5

phitach: J 5

phnerezo [S: phnerezo corrected to phverezo]: J 2

Phnunoboêol: TS

phobos: J 2

phodel: J 3

Phoenix: L 1

pholior [S: pholihor]: J 2

phomos [S: hephomos]: J 2

Phorlakh, Angel of Earth: K

Phorsiel: L 3

Phorsy: GV

Phthenoth: TS

Phul (Olympic spirit of the Moon): A

pie: J 2

Pigmies (class of spirits): A

piissime: J 5

PINE: L 4

pinmybron: J 1

PIRICHIEL: L 2

pirirm: J 5

Pisces: J 5; K; L 3; P ii x 85; xi 36-38; xii 35, 41, 55; iii iii 24; ix 12,15; iv ii 17

Pischiel (aerial spirit): L2

Piscis: P i iv 27-29; v 22, 23, 34; ii x 46; xii 51, 55; iii ii 13

Pithona: G

PLAIOR: K

Plamiel: L 3

Platiel: L 3

Pleiades: TS

Pliades: P iv ix 31

Plorim: GV

pmla: J 1

Poemi: G

Poiel: J 5

polimas: J 1

polypon: J 1

pons: J 2

porho: J 1, 5

Porna (angel of the third heaven): H

porta: J 2

portenthymon: J 1, 5

portus: J 2

postadar: J 1

postremus: J 1

Potencies: K

potentissime: J 5

potian: J 5

Potiel (aerial spirit): L2

power, angels of: E

Praredun: GV

Prasiel (aerial spirit): L2

Prasiniel: L 3

Praxeel (aerial spirit): L2

Praxiel: L 3

predolmassay: J 2

Premy: GV

Prenostix: L 3

PRERAI: L 1

prihici [S: prihiti]: J 2

primellus: J 5

PRIMEUMATON: K; L 1, 2, 3

primogenitus: J 5

princeps: J 2, 5

principalities: E

principium: J 1, 5

PRION: K

pristorides: J 5

probihos: J 3

Procel: L 1

PROCULO: GV

PROFA: K

PROFAS: K

protector: J 5

prothabeon: J 5

prothophares: J 5

Prumosy: GV

Pruslas (demon): G

puella: J 2

PUERI: K

PUIDAMON: K

Pursan (demon): G

Purson (demon): L 1

puteus: J 2

Putisiel: L 3

pynsylon: J 1

pyon: J 1

pyrteplyn: J 1

pysses (Pisces): J 1

q~uor: J 1

Qadosch: K

Qoph: K

Quabriel: L 3

Quabrion: L 3

Quehinen: P iv ix 58

quelamya: J 5

Quemis: P iv ix 58

quemon: J 1

quenanel: J 1

Quenol: L 3

Queriel: L 3

Quermiex: P iv ix 58

Quesdor: L 3

queue: P i v 27

Queyhuc: P iv ix 48

quibari: P i v 27

Quibda (aerial spirit): L2

Quirix: L 3

quislep: J 1

quisyell: J 1

Quitta (aerial spirit): L2

Quosiel: L 3

quybon: J 1

quyhym: J 1

quyron: J 1

ra: J 1

RA: K

raacpel: J 1

Raajah: L 3

raam: P i v 27

raamyell: J 1

rabaly [S: rabali]: J 2

rabannie: P i v 27

Rabarmas: J 1, 5

Rabas (aerial spirit): L2

rabasadail: J 2

Rabdos: TS

Rabianara, rabianira (name of the earth in Autumn): H; J 5

Rabiathos [S: rabihathos]: J 4

Rabiel (aerial spirit): L2

Rablion (aerial spirit): L2

Raboc (aerial spirit): L2

rabsylyn: J 1

Rabuch: J 5

Rabur: H; J 1, 5

rabyhel [S: rabihel]: J 2

Rabyz: P iii ix 17

Rachiel (an angel of Friday): H

rachyn: J 1

raconcall: J 1

racyelyn: J 1

racyno: J 1

radix: J 2

radyel: J 1

Rael (angel of the second heaven): H

Rafael: TS

raffylyn: J 1

ragael: J 1

ragahal: J 2

ragahel: J 2

ragen: J 2

rageyel: J 1

ragia: J 2

ragiomab: J 2

ragon: J 2

Ragna: J 2, 3

ragnaht: J 2

agnali [S: agnali ranal corrected to aguali ranal]: J 2

agnathi: J 2

ragua: J 3

raguam: J 2

Raguel: E

Rahumel (angel of the fifth heaven): H

raictotagti [S: rai_?_totagn]: J 2

Rakhaniel: K

ramagay: J 2

ramaht: J 2

ramasdon: J 1

Ramay: J 2, 4

Ramaziel: L 3

Rameel: E

ramel: J 2

Rameriel: L 3

Ramersy: L 3

Ramesiel: L 3

Ramica (aerial spirit): L2

Ramlel: E

Ramna: J 4

ramuel: J 1

Rana (6th hour of night): H

Rana: K

ranahel [S: tanahel]: J 2

ranaihel [S: ramaihel]: J 2

ranal: J 2

Ranciel (aerial spirit): L2

raneyl: J 1

Raniel (angel of the third heaven): H

Ranix: P iv ix 64

ransyel: J 1

Rapha: TS

Raphael: A; E; H; J 1, 2, 5; K; L 3; P iv vii 23; T; TS

Raphaim, or Cowards: K

Raphan: TS

Raphiel: L 3

Rapsiel (aerial spirit): L2

rapynes: J 1

rapyon: J 1

raqiel: J 5

Raquie: H

Raquyel: J 5

rarafeyll: J 1

rarorhyll: J 1

rasahanay: J 2

Rasamarathon: J 1, 5

rasamen: J 2

rasay: J 2

rasaym [S: iasym]: J 2

rasegar: J 1

rasersh: J 1

rashyel: J 1

rasiohs [S: rasihos]: J 2

rassy: J 1

Rath: TS

rathan: J 5

Rathanael: TS

Rathiel: L 3

rathion: J 2

Ratziel: L 3

Raubeil: P iii vii 21

Raubel: P iv ix 37

Raubeyl: P iii vii 25

Raucahehil: P iii vii 24

Raucayehil: P iii vii 19

Raum: L 1

Raus: P iii vii 19

Rayel (angel of the fifth heaven): H

Rayetanz: P iii x 1

raym: J 5

raymara: J 2

rayoryn: J 1

Raysiel: L 2

Rayziel: L 3

RAZIEL: K

razyarsady: J 1

razyell: J 1

re: J 1

Rebiel: L 3

RECABUSTIRA: K

rechihamos: J 2

Reciel (aerial spirit): L2

recreatix: J 2

RECTACON: K

redemtrix: J 2

Redimez: P iii ix 1

reealologon: J 2

refaeblyon: J 1

reffylyn: J 1

Regael: L 3

regina aurora: J 2

REGION: K

regnya: J 1

regon: J 2

Rehael: J 5

Reiiiah [A: Reiiel]: J 5

reiiial: J 5

reil: J 5

Rekhodiah: K

relamye: J 2

relmalaguoram [S: relmalagnoram]: J 2

reloymal [S: regoymal]: J 2

relyon: J 1

remafydda: J 1

remanthar [S: remanathar]: J 3

remasym: J 2

Remasyn: L 3

remay [S adds renay]: J 2

remelthot [S: remelthet]: J 2

remelyhot [S: remelihot]: J 3

remiare: J 5

Remiel: E

remolithos [S: remohthos]: J 2

Rengliel: L 3

reniayeyll: J 1

Reniolithos (vel Remolohos [S, S2: "Remolithos"]): J 3

requiel: J 5

res: J 1

resamarathon: J 5

resaram: J 2

resaym: J 2

Resh: K

resphaga: J 2

Rethel: J 1, 5

Retragrammaton (typo for Tetragrammaton?): G

reuilsemar [S: renylsemar]: J 2

reycat: J 1

riahaccon [S: riahacton]: J 2

Riajah: L 3

ribbarim: P iv ii 3

Richel (aerial spirit): L2

Rimezyn: L 3

Rion: G

robrinez: J 5

robyca: J 1

Rocobem: G

Roehel [A: Raehel]: J 5

roel: J 5

Roêlêd: TS

Roelhaiphar: K

Rofocale (see Lucifuge): G

rofynyel: J 1

rogay: J 3

rognohon [S: rognhon]: J 2

rogonbon: J 2

rogor: J 2

romasim: J 2

romayl: J 1

Romiel (aerial spirit): L2; L 3

Romyel (aerial spirit): L2

romyel: J 1

ronala: J 2

ronayeyll: J 1

Ronove: L 1

Roquiel: P iv ii 20

Rorêx: TS

Roriel (aerial spirit): L2

ros: J 2

rosa: J 2

ROTAS: K

Rothon: J 1, 5

rothos [S: rochos]: J 2

Ruach: K

RUACHIAH: K

Ruax: TS

rubbelyn: J 1

Rubiel (angel): G

rubyeyel: J 1

Rudefor: L 3

ruffar: J 1

rufibian: J 5

ruhos: J 2

Rumael: E

Rumjal: E

Rymaliel: L 3

saaysac: J 2

sabaarna [S: sabarna]: J 2

sabaday: J 1

sabahel: J 2

sabahot [S: sadahot]: J 3

sabal: J 2

sabam [S: satam]: J 2

Sabaot (=Sabaoth): G

Sabaoth: GV; J1, 5; TS

sabar [S: sabat]: J 2

Sabas (aerial spirit): L2

sabat: J 1

Sabbac: H

Sabbatum: P iv ii 19, 23

Sabiel: L 3

sablachom [S: sablathom]: J 2

Sabnach: L 1

Sabrael: TS

Sabrathan: L 3

sabsacom: J 2

Sabunê: TS

sabybyall: J 1

sacadyel: J 1

Sacamap: J 4

Sacas: P iii vii 17

saccail: J 2

saccamaht [S: lattamaht]: J 2

saccynyel: J 1

sacdon: J 1

Sachael: L 3

Sacharios: J 4

Sachiel: H; K; L 3

sachir: J 5

Saclay: H

sacqiel: J 5

sacra: GV

sacramagay [S: secumagay]: J 2

sacramalaip: J 2

sacramathon [S: sacramathan]: J 4

sacramay: J 2

sacramazaym: J 4

sacramyzan: J 4

sacrarium: J 2

sacrehos [S: satrehos]: J 2

Sacriel (angel of the fifth heaven): H

Sacromaahe [S om.]: J 4

sacromehas [S: secomehal]: J 2

Sacromohem: J 4

sacronalon [S: setronalon]: J 2

sacronomay [S: saconomay]: J 2

sacstoyeyn: J 1

sadail: J 2

sadam: J 2

sadamiel: J 2

Sadar (aerial spirit): L2

Saday, Sadai: H; J 1, 2, 4, 5; L 1, 2

sadayne [S: ordayne]: J 2

Saddiel (aerial spirit): L2

Sadedali (5th hour of day): H; K

Sadiel: L 2 (aerial spirit); L 3

Sadiniel: L 3

saduch: J 2

saduhe [S: saduht]: J 2

Sadyon (vel Herlon): J 3; J5

Saefarn (aerial spirit): L2

Saefer (aerial spirit): L2

Saemiel (aerial spirit): L2

saffyell: J 1

saforac: J 1

Safuelor: J 1

safyda: J 1

sagaht: J 3

Sagani (class of spirits): A

Sagatana: GV

Sagel: L 3

Sagiel: L 3

Sagittarius: J 1, 5; K; L 1, 3; P i iv 6, 20-22; v 34; ii x 45, 82; xi 27-29; xii 26, 48, 55; iii ii 10; iii 21; ix 11, 12; iv ii 10

sagnaht: J 2

sagnanar: J 2

Sagnet: L 3

sagomossyn [S: fagomossyn]: J 2

sagriel [A: Tagriel]: J 5

saguaht [S: sagnaht]: J 3

Sagun: H

Sahael: L 3

sahalat [S: sahaletromar]: J 2

sahaman: J 1

sahamuhã [S: sahamuhum!]: J 2

Sahel: L 3

sahragynyn: J 1

Sahiel: L 3

sahinyel: J 1

sahuhaf: J 1

saibaiol: J 2

Saima: J 4

salaht: J 2

salaihel: J 2

salail: J 2

salaior: J 2

salaiz: J 2

Salam (12th hour of night): H; K

salamaht: J 2

Salamandrae: G

salamatha: J 2

Salamia (angel): H

salamothono [S: salomothono]: J 2

salamyel: J 1

salamyhym: J 3

salatabel [S: salatambel]: J 2

salatehen: J 2

salatelli: J 2

salatelly [S: salatelli]: J 2

salathaam [S: lalathaam]: J 2

salatiae: J 2

Salatiel [S: sabatihel]: J 4

salatoham: J 2

salatyal [S: salatial]: J 2

Salay: H

salchmeon: J 5

saleht [S: laleht]: J 2

salem: J 2

salemanasay [S: salemanasai]: J 2

Saleos: L 1

salepatir: J 2

saletha: J 2

Salguyel: J 5

salha: J 1

salhy: J 1

Salla (4th hour of day): H; K

Sallaht: J 1

Sallales (angel, minister of Mediat): H

salmana: J 2

salmatha: J 2

salmatihal: J 2

Salmay: GV

salmazaiz: J 2

salmeht: J 2

Salmel: J 5

Salnaquil: P iv iii 2

saloht: J 2

saloseey [S: salasay corrected to salaseey]: J 2

salpha: J 2

salquihel: J 2

salus: J 2, 5

Salvor (aerial spirit): L2

salyhelethon [S: "salihelethon"]: J 3

salym [S: salephusalym]: J 2

salyon: J 1

samachily [S: samachili]: J 2

Samael: H; J1; J5; K (or jugglers); L3; P iv vii 23

samagoy: J 2

Samahel: J 5

samahot: J 3

samaht: J 2, 4

samal: J 2, 3

samalanga: J 2

samalerihon: J 2

samalyhon: J 2

samamar: J 2

samanachor: J 2

samanathos: J 2

samanay [S: samānay]: J 2

samanazay: J 2

samanlay: J 2

samar: J 2

samaril [S: samara]: J 2

samatihel [S: lamatihel]: J 2

Samax (king, angel of the air ruling on Tuesday): H

samay: J 2, 4

samaychel [S: sanayhel]: J 2

samayelyn: J 1

samayhel [S: samyhel]: J 2

samaym: J 5

samayrlyazer [S: lamairhazer]: J 2

Samazaraht [S: samazataht]: J 4

Samazarel: J 4

samaziel [S: famazihel]: J 2

samaziho: J 2

sameht: J 2

Samekh: K

samel: J 2

Samelon: L 3

samennay: J 2

Sameon: L 3

Sameriel: L 2

Sameron: L 3

Samerym: L 3

samhel: J 2

samhyell: J 1

Samiel: L 2 (aerial spirit); L 3

samiht: J 2

samina [S: sam~a]: J 2

saminaga: J 2

Samjaza: E

Samlazaz: E

samma [S: sam~a]: J 2

sammazihel: J 2

samna: J 2

samochia [S: samothia]: J 2

SAMOEL: K

samohaya [S: samohaia]: J 2

samoht: J 2

Samores maymon: P iv vii 23

Samoy: GV

Samsapeel: E

samua [S: samna, senma]: J 2

Samuel: L 3; T

Samy: J 4

samyb: J 2

samychy [S: samychi]: J 2

Samyel: J 1; L 2 (aerial spirit)

samyey: J 2

samyha: J 2

Samyhahel [S: samyhehel]: J 4

samyhan: J 2

samyhas [S: samayhas]: J 2

Samyhel: J 2, 5

samyl: J 2

samysarach: J 1

Samyyhel [S: samyhel]: J 4

sanaday: J 2

Sanael: L 3

sanaioho [S: senaibi]: J 2

sanamam [S: sanamã]: J 2

sanamathocos [S: sanamathotos]: J 2

sananazihel [S: sanazihel]: J 2

sanatihel [S: sanacihel]: J 2

Sanayfar: L 3

sanaziel [S: sanazihel]: J 2

sancti: J 2

sanctissima: J 2

Sandalphon: K

sandalson: J 1

sandamruch: J 5

Sandaruz: P iii x 9

saneinas: J 1

sanfael: J 1

SANGARIEL (angel): K

Sangiel: L 3

sangos: J 1

Saniel: L 3

sanihay: J 1

sansany: J 1

Santanael (angel of the third heaven): H

santon: J 1

sanytyell: J 1

saphar [S: saphur]: J 2

saphara: J 2

Saphathoraél: TS

saphay: J 2

saphiamon: J 2

saphomoron: J 2

saphor: J 2

saphorenam: J 2

saphoro: J 2

saphrez [S: saphiez]: J 2

saphya [S: saphia]: J 2

Sapiel (angel of the fourth heaven): H

sapientia: J 5

sapinon [S: sapynon]: J 2

Sar: H

Sarabotes (king, angel of the ait reigning on Friday): H

sarabyhel [S: sarabihel]: J 2

Sarach (aerial spirit): L2

saracu: J 1

Saraehelyhel [S: samehelihel]: J 4

Sarael (aerial spirit): L2

sarahihel: J 3

Saraht [S: sarahe]: J 4

saraht: J 2

saramany: J 2

saramel: J 2

Saranana: L 4

sarananuf: J 1

Sarandiel: L 3

Saraphiel: L 3

sarapiel: J 5

Saraqael: E

sarara: E

saratihai: J 2

saraumay [S has saraumay corrected to ?sarammay]: J 2

Saraye: H

Sarca: P iii vii 30

sarcihate: J 2

Sardiel: L 3

Sarfiel: L 3

sarib: J 3

Sariel: E; L2 (aerial spirit)

sarimalip: J 2

SARION: K

saripel: J 5

sarmalaip: J 2

sarman: J 1

Sarmon: L 3

Sarmozyn: L 3

sarnelohatehus [S: sarvelo hatehus]: J 3

saromegall [S: filiomegal]: J 2

saron: J 1

Saroy: GV

sarramazili: J 2

sarranay: J 2

sarsac: J 1

sarsall: J 1

sarthamy: J 3

sartharay: J 3

Sarviel (aerial spirit): L2

sarycam: J 1

saryel, saryell: J 1

sarynõ: J 1

Saryyel: J 5

Sasael: L 3

Sasajah: L 3

sascunyel: J 1

sascy: J 1

sase: J 1

sasnyeil: J 1

saspy: J 1

Sasquiel: L 3

Sassur (9th hour of night): H; K

sastyracnas: J 1

sasuyell: J 1

satabis [S: satabis]: J 2

Satael (an angel of Tuesday): H

satalmagu: J 2

Satan (devil): A

Satan: E, K; TS

Satanachia (demon, grand gen.): G; GV

Satanackia: GV

Sataniciae: GV

Satans: E

Satarel: E

Satariel or concealers: K

satel: J 5

sathabmal [S: sathabinal]: J 2

sathabynhel: J 2

sathamac [S: lathammat]: J 2

sathaménay: J 2

sathamyanos: J 2

sathamyham: J 2

Sathan (Satan): J 1; L 1

sathanael: J 2

sathanos [S: lathanos]: J 2

satharios: J 2

sathonomay [S: sathománay]: J 2

Satiel: L 3

Satifirl (aerial spirit): L2

satihel: J 5

SATOR: K

satpach: J 1

Satquiel, satquyel: J 1, 5; P iv vii 23

satuel: J 1

SATURIEL: K

Saturn: J 1, 5; L 1, 3, T

Saturnites: K

Saturnus: P i ii 4; iii 2; iv 2, 6, 31, 33; V 8, 15, 24, 31; ii iii 8, 14, 15; v 2; vi 6, 7, ix 6, 7; x 2, 9, 11-14, 41, 42, 81; xii 7, 10, 18, 21, 29, 32, 39-41, 43-45, 47-50, 55, 56; iii i 3, 6; iii 2, 4, ii 2, 4. 11, 33;vii 2, 9, 10, 16-19, 23, 38; viii tit., 2, 3; ix 1, 11; iv ii 3, 19; iv 5, 22, 39, 55, 59; vi 2, 3, 8, 11; vii 8, 9, 31, 44; ix 58

Satyhel: J 5

satymn: J 1

Satziel: L 3

Savael: L 3

Savaniah: K

Saviel: L 3

sayher: J 2

Saylemaht: J 3

saymanda: J 4

Sazamay: J 4

Sazamaym: J 4

sazanachoray: J 2

sazanyhel [S: cazanyhel]: J 2

sazaratha: J 2

sazatham [S: samzatham]: J 3

Saziel: J 4; L 3

scamburion: J 5

SCEABOLES: K

scetaburous: J 5

SCHECHINAH: K

scheliel: J 5

SCHEMES-AMATHIA: H; L 1

SCHEMES: L 2

schemhamphoras, [S2: semenphoras; S: shemhamphorash], sememphoras: J 1, 5

Scheva: G

Schii: K

Schioel: K

Schyphaon: J 5

Scingin: GV

Scirlin: GV

Scorpio: J 1, 5; K; L 3; P i iv 18-20, 33; v 14, 25; ii i 2; ix 4; x 50, 83; xi 24-26; xii 23, 41, 47; iii ii 9; iii 20; vii 29,36, 37; iv ii 9

SCYRLIN: GV

scyystalgaona: J 5

Sealiah: J 5

Sebach (aerial spirit): L2

sebanay: J 2

sebanthe: J 2

sebar [S: sehar]: J 2

sebarnay: J 2

sebemuay [S: selamnay]: J 2

sebranay: J 2

secalmana: J 2

secasehagihon [S: secasehogyhon]: J 2

secastologyhon [S: secastologihon genagnolos]: J 2

sechamy [S: "sethamy"]: J 3

Sechce (vel Sethye) [S: Sethce]: J 4; J5

SECHEZZE: K

sechoiro [S: sethoiro]: J 2

Sechothamay [S: sethothamay]: J 4

sechyel: J 1

secomathal: J 2

Secozam [S: lecoram]: J 4

Secozomay: J 4

secranal: J 4

secray: J 2

secrmagnol [S: secromagnol]: J 2

Sedames: G

Sedomazay [S: sedomasay]: J 4

SEDON: K

Seehiah: J 5

Seere: L 1

SEFONIEL, one of the two Princes of the Universe: K

Segaht: J 3

Segal: GV

seghehalt: J 2

segher: J 2

SEGILATON: K

SEGON: K

Segrael: GV

segyhon: J 4

sehan: J 2

sehã [S: sehant?]: J 2

seheliel: J 5

Sehix: P iv ix 63

sehon: J 2

sehor: J 2

Sehumeny: J 4

seiha: J 2

seihel: J 2

Sekiel: L 3

selapati: J 2

selchora: J 3

Selehe: P iv ix 35

sellaht: J 5

sellal: J 5

selmahat: J 2

selmar: J 2

selops: J 5

selyypon: J 1

sema thiotheos [S: semathyotheos]: J 2

semacheher [S: sematheher]: J 2

semagar: J 2

semagel: J 2

semaharon: J 2

semahel: J 2

semaht: J 2

semail: J 2

sema: J 2

semale: J 2

semalet: J 2

semalgay: J 2

semalsay: J 2

semaly: J 2

semam: J 2

semamarym [S: semamarim]: J 2

semana: J 2

semanay: J 2

semar: J 2

semarnail: J 2

semasgyy: J 2

semassaer: J 2

Semathy (uel Senrathy): J 2

semay: J 2

semazihar: J 2

semear: J 2

semegey: J 2

semeham: J 2

semehel: J 2

Semeht (uel semeth): J 2, 3

semelay: J 2

semeliha [S: semeltha]: J 2

sememamos [S: sememanos]: J 2

sememay: J 2

semenos: J 2

Semenoyyn [S: semonoyyn]: J 4

semeol: J 1

semession: J 2

semethay: J 2

semezai [S: semazai]: J 2

semezi hel [S: semezihel]: J 2

semhazylyn: J 1

semhel: J 2

semichros [S: semicros]: J 2

semiha: J 2

Semiphoras: G

semiramohht [S: lemiramohht]: J 2

semita: J 2

Semitis: K

Semjaza: E

semnay: J 2

semohit [S: zemohit]: J 2

Semoht (vel Gymath, vel Lemoth) [S: Lemoth]: J 2, 3

semoiz: J 2

Semorgizethon [S: sezorgizechon]: J 4

semozhat [S: semobzhat]: J 2

semozihot: J 2

semua [S: samna]: J 2

semuazliel [S: semnazliel]: J 2

semyday: J 2

semyha: J 2

semyhahe: J 2

semyhamaym [S: lemyhamaym]: J 2

semyharicht [S: semyhariht]: J 2

semyhel: J 2

semyhor: J 2

semyhot: J 2

semyhylym: J 1

semylihel: J 2

semymarithaton [S: semymartchaton]: J 2

semyna themas [S: Seminathemas]: J 2

semynar: J 2

semyr [S: sennyr]: J 2

semysenue [S: semysenne?]: J 2

senac: J 2

senachar: J 2

senadar [S: senadae]: J 2

Senael: L 3

senahel [S: senasel]: J 2

Senales: J 2, 4

senam: J 2

senar: J 2

senather: J 2

senayhel: J 2

senegalon: J 4

Sengael: L 3

seniquiel: J 1

senon [S: lenon]: J 2

senos: J 2

senosecari: J 2

senoz: J 2

senuales [S: sennales]: J 2

senyha: J 2

sepha: J 2

sephamanay: J 2

sepharaym: J 2

sepharma [S: sephalzna]: J 2

sephastaneos: J 2

sephatihel: J 2

sephatya: J 1

sephay: J 2

SEPHERIEL: K

sephet: J 2

sephey [S: sephei]: J 2

sephezium [S: sephezimu]: J 2

sephormay: J 2

sephoros: J 2

Sephosiel: K

sephyron: J 5

sepizihon: J 2

seplatihel: J 2

Sequiel (aerial spirit): L2

Serabilem: GV

serail: J 2

Seraph: GV; K; K (one of the four rulers of the Elements)

seraphie: P iv ii 9

Seraphiel: H; L 3

Seraphim, Fiery Ones: GV, K; TS

Seraphin: E; J 1

Seraphyn: J 1, 2

Seraquiel (angel): H

seray: J 2

seremanay [S: setemanay seremany]: J 2

seremyhal: J 4

sereryel: J 1

Sergen: GV

Sergomazar: J 4

Sergulath: GV

Sergutthy: GV

serihon [S: seryhon]: J 2

Serognegos (uel seregnegos): J 2

seroguomay [S: serognomay]: J 2

Seronea: J 4

serpens: J 5

Serquanich: L 3

Sersael: L 3

Serugeath: GV

seruph (or nathaniel): J 5

Serviel: L 3

seryel: J 1

seryhon: J 2

sesalihel: J 2

sessle: GV

Setchiel (angel of the third heaven): H

Sethô: J 1

sethar: J 2

Sethee: J 5

sethei: J 2

sethemaesal: J 2

Sethiel: L 3

sethoham: J 2

sethor: J 2

Setiel: L 3

sexagip: J 5

seymaly: J 2

sezamagua [S: "sezamagna"]: J 3

sezehacon: J 4

sezimel: J 2

seziol: J 2

sezior: J 2

sezyhel [S: sezihel]: J 2

shabtai/Saturn?: TS

SHADAI: L 4

Shaddai, Shaddai: K

SHADRACH: K

Shamain: H

Shax: L 1

ShBThAI, Shabbathai, Saturn: K

SHEMA: K

Shemeshiel: K

Shin: K

ShMSh, Shemesh, the Sun: K

shocodothos [S: sehocodothos zehocodos]: J 2

sichiron: J 2

sicragalmon [S: sicagalmon]: J 2

sicromagal: J 2

sicromemior [S: sicrogamõ]: J 2

sicrozegamal [S: sicrozegania?]: J 2

SID, the Great Demon: K

SIDRAGOSAM: GV

Siely: P iv ix 35

sihotil [S: honl]: J 2

Silat: GV

sillezaleht: J 2

silymal [S: silimal]: J 2

silymythu [S: silimythu]: J 2

Simapesiel: E

simazihel [S: simaziel]: J 2

SIMULATOR: K

Sinchateriel: J 5

Singambuth: GV

siothos: J 2

Sirchade: GV

Sitael: J 5

Sitgara: L 2

Sitri: L 1

SITTACIBOR: K

slevor: GV

snazihel [S: senazihel]: J 2

socagamal: J 2

socalma: J 2

socalmata: J 2

Sochas (aerial spirit): L2

Socodiah: K

Socohiah: K

socromagnol [S: socromgnol]: J 2

soctaht [S: sotthaht]: J 2

soday: J 2

Sodiel (aerial spirit): L2

Sodierno: G

Sodirno: GV

Sodxer: G

sodyel: J 1

sohomythepoten [S: Sohomythepoten]: J 2

Sol: J 5; L 1, 4; P i iii 2; iv 2, 6, 31, 33; v 8, 16, 18, 24, 31, 32, 36, 44; ii iii tit., 1-7, 11, 12, 15, 16; v 3; vi 6; x 5, 9, 22-25, 39, 51-54, 82, 84; xi 1, 2, 39; xii 3, 14, 28, 39-51, 53, 55, 57-59; iii i 1, 6; iii 2, 7, 11, 33; v 3; vi 4, 5; vii 5, 12, 27-29, 36-38, 40; viii tit., 1, 2; ix 4, 11-17; x 11; xi 1, 71, 74, 88, 92, 96, 106, 131; iv i 12; ii 7, 12, 17, 22; iii 1, 2; iv 3, 20, 29, 37, 39, 52, 55; v 11; vi 5, 13; vii 8, 11, 13, 20, 38, 39, 41, 49; ix 19, 61

Solar spirits: K

Soler (typo for Soter>): G

Soleviel: L 2

solin: J 5

Solymo: GV

Son: K

Son_of_Man: E

Soncas (angel of the fifth heaven): H

sonne (= the Sun): J 5

sonne, the (= the Son): J 1, 2, 5

Sophiel: K

sophornay: J 2

sorathim [S: lorathim]: J 2

Soriel (aerial spirit): L2 (2)

sornadaf: J 1

soromono: J 2

sorosomay [S: sorosamay]: J 2

sorozomay [S: sorozamay]: J 2

Soter (var. of Sother): G

sothal: J 2

Sotheano (aerial spirit): L2

Sother: J 1, 2, 5

sothiron: J 2

sothoneya: J 2

sozena: J 2

sozienziha [S: sozienziha]: J 2

sozor (vel soror): J 2

spes: J 2

Sphandôr: TS

Sphendonaêl: TS

Sphênêr: TS

sphray: J 5

Spirits of the woods (class of spirits): A

spiritus: J 2

splendor: J 2, 5

sponsa filia: J 2

sponsus: J 5

Sporgon Go, sporgongo: J 1, 5

spugliguel (The head of the sign of the Spring): H; J 5

stanazihel: J 2

stancchel [S: stanithel]: J 2

stella aurea: J 2

steluyel: J 1

sterlunilon: J 5

stilmon [S: scilmon]: J 2

stimulamathon: J 5

Stimulamaton: G

Stimulator: GV

stoexhor: J 5

stola: J 2

Stolas: L 1

stomicopten [S: scomicopoten]: J 2

stomycros [S: scomycros]: J 2

strinabelion: J 5

Strubiel: L 3

strymay [S: sirymay]: J 2

Stymulamathon: J 1, 5

Suceratos (angel of the fourth heaven): H

sucyel: J 1

sugni: J 1

Suiajasel: L 3

Sun: E; L 1, 3, 4; T

suphniohet [S: suphn Iohel]: J 2

Suphonaym [S: sophonaym]: J 4

suphu: J 2

Suquinos (angel, minister of Mediat): H

surail: J 1

Surana: G

Surgat: GV

surgell or suryel: J 1

Suriel (aerial spirit): L2

suryel: J 1

Sustugriel: GV

susuagos: J 1

Suth (king, angel of the air governing Thursday): H

SUVANTOS: K

Svesy: G

syamathon [S: syliemathon]: J 2

sycromal [S: hicromal]: J 2

Syhel [S: sihel]: J 4

syimnoy: J 5

Sylereht [S: silereht]: J 4

Syloht [S: siloth]: J 2, 4

Sylphae: G

symalyel [S: simaliel]: J 2

Symiel: L 2

symychos [S: ieristosymythos]: J 2

syney: J 2

synoy: J 2

syon: G; J 2

Syrach: GV

systos [S: sistos]: J 2

sython [S: lython]: J 2

syumelyel: J 1

szarzyr: J 1

szeyeyll: J 1

szncaryell: J 1

TA: K

taanat: J 1

Taba'et: E

tabernaculum: J 2

tablic: J 1

Tabots: G

Tabrasol: GV

tabryell: J 1

tabynya: J 1

tacayhel: J 2

Tachael: L 3

Tachiel: L 3

tafanyelyn: J 1

Tafrac (8th hour of night): H; K

tagahel: J 3

Tagaririm, or Disputers: K

Tagiel: L 3

Tagla (name of God): G

Tagriel: J5; P ix 54

Tahaytuc: P iii ix 1

Tahiel: L 3

Tahix: P iv ix 59

Tahytos: P iv ix 58

Tajael: L 3

Talbit: P iii ix 11

talguaf: J 1

talgylueyl: J 1

Taliahad, Angel of Water: K

Taliel: L 3

TALMAĬ: K

talraylanrayn: J 1

talui: J 5

Talvi (Spring): H

talyel: J 1

Talyz: P iii ix 1

Tamael: H; L 3

TAMAI: K

Tam'aini: E

TAMEN: K

Tameriel: L 3

Tameruz: P iii x 8

Tamiel: L 3

Tamines: P iv ix 58

Tamiz: P iii ix 2

Tamlel: E

tamtyel: J 1

tamygell [S: tamygel]: J 2

tamyl: J 2

Tamyz: P iii ix 12

Taneha: H

TANGEDEM: K

Tangiel: L 3

tanyn: P i v 27

taphamal: J 2

Taphat: K

Tarajah: L 3

Tarchimache: GV

targuarra: J 5

Tarihimal: GV

tarmanydyn: J 1

Tarmiel (angel of the second heaven): H

Tarmytz: L 3

Taros (aerial spirit): L2

tarquam (an angel of autumn): H; J 5

Tarquaret (head of the sign of Autumn): H

tartalyn: J 1

tartalyon: J 1

Tartys: L 3

taryel, Tariel (an angel of the Summer): H; J 5

Tashiel: L 3

tatgryel: J 1

TATONON: K

Tau: GV; K

Taueduz: P iii x 10

Taul: GV

Taurus: J 1, 5; K; L 3, 4; P i iv 4-6; v 5, 6, 24, 25, 30, 31, 34; ii ix 3, 5; x 85; xi 2, 6-8; xii 5, 40, 41, 43, 55; iii ii 3; iii 14; vii 38; iv ii 3, 8

taututa: P iv 27

Tavael: L 3

Taydurez: P iii x 9

Tayhaciedez: P iii ix 12

Taymex: P iv ix 64

Tayros: P iv ix 59

Tayuz: P iii ix 11

Tebdeluz: P iii ix 14

tebethe: J 1

Tebondriel: J 5

Tediel: L2 (aerial spirit); L3

tegon.: J 2

teguamathal [S: tegnamathal]: J 2

Tehiel: L 3

TELANTES: K

telemoht: J 5

Teliel: L 3

Tely: GV

Temael: L 3

Temas: L 3

Temeyz: P iii ix 15

templum: J 2

temualamos [S: te~nalamos]: J 2

Tenaciel (angel of the third heaven): H

TENDAC: K

tenealogo: J 2

tenebyel: J 1

teneloyhos [S: teneloihos]: J 2

TENET: K

tenonem: J 5

tentercenta: J 5

Tephra: TS

TERATA: K

Terath (aerial spirit): L2

TERLY: GV

Terrae: G

Tesael: L 3

Tetagram (typo for Tetragram?): G

Teth: K

tethapiel: J 5

Tethel: J 5

Tetra: H

Tetragram: G

Tetragramathon, tetragramaton, Tetragrammaton: G; GV; H; J 1, 3, 5; K; L1, 2, 3, 4

TETRAGRAMMATON ELOHIM: K

TETRAGRAMMATON TZABAOTH: K

tetragramos [S: tetragrammos]: J 2

Tetrarchin: J 5

TEVENI: K

Teyluz: P iii ix 5

Tezael: L 3

tezamahal [S: cezamahal]: J 2

Thaazaron: L 3

thabal: J 2

thael [S: thahel]: J 2

thagail: J 2

thagromothon [S: thagromathon]: J 2

thahamathon: J 2

thahonos [S: thahanos]: J 2

Thainé: K

thalamus: J 2

Thalbus (aerial spirit): L2

Thallal: TS

thamal [S: thamahel]: J 2

thaman [S: thamam]: J 2

thamar: J 2

thamasal: J 3

thamazihel: J 2

Thamic (8th hour of day): H

Thamiel [S: tacayhelthamye]: J 2; K (or Double-Headed Ones)

Thamur (6th hour of day): H; K

thanacon [S: thanathon]: J 2

Thanatiel (aerial spirit): L2

thanccha [S: tharialtha]: J 2

thanoctomas: J 2

thansethay: J 2

Thanu (3rd hour of night): H; K

Tharas (aerial spirit): L2

tharathos [S adds tronios _nomay_ nebay tharato_h_s]: J 2

tharhal [S: tharahal]: J 2

Thariel (aerial spirit): L2

tharietha [S: tharihetha]: J 2

Tharotheos [S: tarotheos]: J 4

Tharshis: K

Tharsis (one of the four rulers of the Elements): J5; K

Tharson (aerial spirit): L2

theageta: J 2

theal: J 2

thedony [S: theodony]: J 2

thefelyn: J 1

thega: J 2

thegos: J 2

thehe [S: ehehe]: J 2

THEIT: K

thelamoht: J 2

thelihem: J 2

theloy: J 5

thelthir [S: thelthis]: J 2

themaay [S: themay]: J 2

themamohi [S: themamoth]: J 2

themamoht: J 2

themare: J 2

themay: J 2

Themaz: L 3

themegoman: J 2

themelyhen [S: themelihen]: J 4

Themiz: P iii vii 21

themohan [S: themohn with a u above the n perhaps indicating that the transcriber couldn't determine

which was intended in his Ms.]: J 2

thenaly: J 2

thenuathol [S: themiathol]: J 2

THEODONIAS: H; L 1

theodonos [S: theodonas]: J 2

theodropham: J 5

theogethos [S: thehogethos]: J 2

theohon: J 2

theomegen [S: theomogen]: J 2

theomeguos [S: theomegnos]: J 2

theomiros [S: themyros]: J 2

theomithos [S: theomythos]: J 2

theomogenos: J 2

theomythos: J 3

theon: J 1, 2, 3, 4, 5

theonehos [S: theonthos]: J 2

Theoriel: L 3

Theos (uel Itheos): H; J 1, 2, 3, 5

theoton: J 2

theou: J 2

thephagayn [S: thephagagayn]: J 2

theromagen [S: theromogen]: J 2

thesirara: J 2

thetendyn: J 2

thethagranys [S: thethaganys]: J 2

Theu: GV

Thiel (angel of the second heaven): H

thihel: J 2

thimas: J 2

thiothot: J 2

thnitingren [S: thyntyngren]: J 2

Thoac (aerial spirit): L2

Tholomanos: J 4

tholumgay [S: tholinngay]: J 2

tholynthay [S: cho lymchay]: J 2

thomegen: J 2

thon [S: theon]: J 2

thoneihos [S: thoneos]: J 2

thophares: J 5

thothios: J 2

threhodios [S: trehodios]: J 2

Thribiel: L 3

thromahos (vel thromahnos): J 3

thrones: E

Thurcal (aerial spirit): L2

Thuriel (aerial spirit): L2

thurigium: J 2

Thurmytz: L 3

Thuros: L 3

thus: J 1

Tibiel: L 3

tichiz: J 5

tifrat: P iv ii 12

Tigara (aerial spirit): L2

Tiel: L 3

TILATH: K

TILEION: K

TILONAS: K

TIMAYAL: K

Timez: P iii ix 7

Timo: GV

tintingethe [S: turtingethe]: J 2

TIPHERETH: K

TIRA: K

Tiragisneil: J 5

tirigel: J 4

tirimar: J 2

TISTATOR: K

TITACHE: K

Titeip: H

TIXMION: K

tobell: J 1

tobenor: J 1

tobyell: J 1

tocius: J 5

Tolima: G

tolomay: J 2

tolquaret: J 5

Tomas, a name of the Sun: E

tonelyn: J 1

tors: J 5

Tos: P iv ix 58

tosgac: J 1

tosgar: J 5

toupyel: J 1

Toz: P iii ix 1, 11

Trajael: L 3

tralyeylyn: J 1

tranfyel: J 1

TRANSIDIM: K

TRANSIN: K

Trasiel: L 3

Trimasael: GV

Trubas: L 3

Tual: L 3

tuam deprecor: J 2

Tuberiel: L 3

tubeylyn: J 1

Tubiel (head of the sign of Summer): H; J 5

Tugaros (aerial spirit): L2

Tuigaros: L 2

Tulmas: L 3

tulyell: J 1

Tumael: E

Turael: E

Turel: E

Turiel (angel of the third heaven): H

TURLOS: K

Turmiel: L 3

turris: J 2

Turtiel: L 3

turtur: J 2

Tus (minister of Varcán, angel of Sunday): H

Tutelar spirits (class of angels): A

tutheon: J 1, 5

Tuymeryz: P iii ix 14

tyaf: J 1

tyagra: J 1

tycmar [S: hafartitmar]: J 2

tyfonyon: J 1

tylzdyyell: J 1

Tymez: P iii ix 17

tyngehen [S: cyngehen]: J 2

tyngeny: J 2

tynognale: J 2

Tyr: P iii vii 32

tysyryn: J 1

Tzabaoth: K

Tzaddi: K

Tzadiqel: K

Tzakiel: L 3

Tzangiel: L 3

Tzapheal: L 3

TZAPHNIEL: K

Tzaphqiel: K

TzDQ, Tzedeq, Jupiter: K

Tzedeqiah: K

Tzethiel: L 3

Tzisiel: L 3

uauis: J 2

ucham [R: veham]: J 1

Ucirnuel (angel of the second heaven): H

Udiel (aerial spirit): L2

ue [R: Ve]: J 1

Uli: G

Umariel: L 3

Umeyruz: P iii x 9

UMSA: K

UN: K

unryon: J 1

Uraniel: L 3

Urbaniel (aerial spirit): L2

Uriel [S: "uryhel"] (archangel): E; GV; H; J 3; TS; (aerial angel): L 2, 3

Ursa: P ii ii 1; iii vii 26

Ursiel (aerial spirit): L2

Uruel: TS

Uruêl: TS

Usiel: L 2

Usiniel (aerial spirit): L2

usion [S: usyon]: J 2, 3

usiryon: J 1

Ustael (angel of the fourth heaven): H

usyon [S: usion]: J 2, 3

Utiridan: J 5

V (=Vau): H

Va: H

Vaa: H

Vabiel: L 3

Vacdez: P iii vi 1

vaceyll: J 1

Vachat (var. of Bathat): H

Vadriel (aerial spirit): L2

Vadros (aerial spirit): L2

Vagael: L 3

Vagel: L 3

Vahajah: L 3

Vahejah: L 3

Vajael: L 3

Valac: L 1

Valefar (demon): G; L 1

validiol [S: valiaiol]: J 2

vallis: J 2

Valnum (angel of first heaven): H

Valuerituf: GV

Vameroz: L 3

Vamiel: L 3

Vanescor: L 3

Vanesiel: L 3

Vaniel: L 3

Vanosyr: L 3

Vaol: K

VAPHORON: K

Vapula: L 1

VARAF: GV

Varcan (angel of the air runing on Sunday): H

Varf: GV

Variel: L 3

Varios: G

Varmay: L 3

Varpiel (aerial spirit): L2

varthalyn: J 1

vas: J 2

Vasariah: J 5

Vasanel (aerial spirit): L2

Vashiel: L 3

Vaslos (aerial spirit): L2

Vassago: L 1

Vathmiel: L 3

Vatiel: L 3

Vau: K

Vay: H

Vaycheon: G

Vaziel: L 3

veal: J 1

VEGALE: K

Ve-Ha-Aretz: K

vehemuos [S: behemmos]: J 2

Vehiel: K

Vehuel: J 5

vehuiah: J 5

vehych: J 1

Veil: L 3

Vel (angel of the second heaven): H

Veel (angel of the second heaven): H

VELOUS: GV

velum cella: J 2

Vemael: L 3

Vemasiel: L 3

Vemedeyz: P iii x 9

Venahel (angel of the second heaven): H

Venaydor: L 3

Venehulez: P iii x 12

Venerean spirits: K

Venesiel: L 3

VENIBBETH: K

Venochnabrat: G

Venomiel: L 3

Ventariel: L 3

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Vepar: L 1

Vequaniel: L 3

vera peccatorum medicina: J 2

verbum: J 5

verchiel: J 5

verday: J 1

veremedyn: J 1

vermias: GV

vermis: J 5

versiel: J 5

vertus: J 5

Vessur (aerial spirit): L2

Vesturiel: GV

Vetuel (angel of first heaven): H

veualiah: J 5

Vevaphel: K

veyn: J 1

via: J 2

Vianuel (angel of the fifth heaven): H

Videgoram: G

VILLAQUIEL: K

Vine: L 1

Vionairaba (angel of the fourth heaven): H

Viordy: GV

virga: J 2

Virgo: J 1, 5; K; L 1, 3; P i iv 6, 13-15; v 13, 28; ii xi 18-20; xii 17, 40, 45, 55; iii ii 7; iii 18; iv ii 7, 17

Virtues: K

vita: J 2, 5

vitrea: J 2

vitulus: J 5

vlysacyaia: J 1

vmahel [A: Umabel]: J 5

vna malum: J 2

vnaraxidyn: J 1

vnlylyn: J 1

Vonton: G

vos [S: Avs(?): J 1

Vrael (aerial spirit): L2

vridithian: J 5

Vriel (aerial spirit): L2 (2); J 5

vsararyeyll: J 1

vsiologihon [S: ustio..?): J 2

vsion [S: usyon]: J 2

vsiryon: J 5

vsiston: J 5

vsyon [S: usion]: J 2

vsyryon: J 5

Vuael (angel of first heaven): H

Vual: L 1

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Vulcaniel: L 3

Vulnavij: GV

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Xanoriz: L 3

Xanthir: L 3

Xanthyzod: L 3

Xantiel: L 3

Xantropy: L 3

Xantros: L 3

Xemyzin: L 3

Xemz: P iv vii 23

Xermiel: L 3

Xernifiel: L 3

Xerphiel: L 3

Xymalim: L 3

y (=Yod, Yaw): H; J 1

ya: H; J 1, 5

yabassa: J 1

yabtasyper: J 1

yadna: J 1

YAH: K

Yahel: K

yahnt: J 1

YAI: K

yalgal: J 1

yalsenac: J 1

YAMENTON: K

yamla: J 1

Yanor: K

yar: J 1

yanan: J 5

yareth: J 5

YARON: K

yaryel: J 1

Yashiel: K

yasmyel: J 1

yasrozyn: J 1

yassar: J 1

yatayell: J 1

YAYAI: K

yayat: J 1

yayell: J 1

yayin: J 1

Yayn (first hour of day): H; K

Yayon: K

Yazemiz: P iii vii 27

ycolmazay [S: ycolmazai]: J 2

ydolmassay: J 2

ydroel: J 5

ye: J 1

yebel: J 1

Yebil: P iv ii 22

yebyryn: J 1

yedemkyeyl: J 1

YEH: K

yehuyha: P i v 27

Yekahel: K

yel: J 1

yelbrayeyell: J 1

yelur: J 5

yemay [S: iemay]: J 2

YEMETON: K

yeremon: J 5

YES-CHET: K

YESHIMON: K

yesmachia: J 1

YESOD: K

Yetaydez: P iii x 10

Yetayroz: P iii x 11

yetulmassaye [S: yenilmassay]: J 2

YEVIE: K

YEZE: K

yfaramel [S: "ylaramel"]: J 3

yfaryamy: J 1

YIAI: K

ylurahyhel: J 5

Ym: J 5

ymalihor: J 2

ymas: G; J 2, 5

ymathon: J 2

ymei: J 5

Ymeynlethon: J 1, 5

ymiamos: J 2

ymos: J 2

ymraell: J 1

ymuathon: J 2

ynel: J 1

yoas: J 1

yocaleme: J 1

YOD HE VAU HE: K

Yod: K

YOVA: K

ypalis [S: ypolis]: J 2

ypile: J 2

ypomehiles: J 3

ysa: J 2

ysael: J 1

ysail: J 2

ysameht: J 2

ysamya [S: ysamyha]: J 2

ysaramana: J 5

ysaray: J 2

ysathay: J 2

ysiscos [S: ysistos]: J 2

Yskyros: J 1, 5

ysmarelion: J 5

ysmas: J 1, 5

ysrael: J 1

ystana: J 1

ysyston: J 1, 5

ythanay: J 5

ytrnt: J 1

yturahihel: J 5

yvestre: J 5

Zaadalahbia: P iv ix 53

Zaadebola: P iv ix 51

Zaajah: L 3

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zaarmethihail [S: zaarmatihail]: J 2

Zaazenach: L 3

zabahal: J 2

zabahat: P i v 27

zabaihon [S: labayhon]: J 2

zabay: J 2

zabayel [S: zabahel]: J 2

zabday: J 2

zabele: J 5

zabin: J 5

Zabriel (aerial spirit): L2

zabuather: J 1, 5

zacahel [S: zatahel]: J 2

zacdon: J 1

Zachamay: J 4

Zachamos: J 4

Zachana: J 4

Zachariel: J 5; L 2, 3; T

zachhar [S: zathhar]: J 2

Zachiel: L 3

Zachriel: L 3

Zaciel: L 3

Zackiel: L 3

ZACRATH: K

zadaanchyos [S: zadanthios]: J 2

zadan: J 5

zadanay: J 5

ZADES: K

Zadiel: L 3

zadkiel: J 5

zagahel [S: zaguhel]: J 2

Zagan: L 1

Zagiel: L 3

zagnam: J 2

zagnel [S: zagnhel or ?zaguhel]: J 2

ZAGVERON: K

zahamany: J 2

zahamir [S: zahamyr]: J 2

zahayr: J 5

ZAHIPHIL: K

Zahudaz: P iii ix 16

ZAINON: K

Zajel: L 3

zalamatha: J 2

Zalay: GV

zalcycyll: J 1

Zaliel (angel of the fifth heaven): H

zallaehatos [S: zallachatos]: J 2

ZALMAII: K

zalymebor [S: zalimebor]: J 2

zalymylos: J 2

zama: J 2, 3

zamaanel: J 1

zamachamar [S: zamathamar]: J 2

zamachoray: J 2

Zamael: J5; K

Zamahyl: P iii vii 33

ZAMAI: K

Zamanyl: J 4

zamaram: J 2

zamarzathon: J 4

zamath [S: zaniath?]: J 2

zamatihel: J 2

zamay: J 4

Zamazchel [S: zamazthel]: J 4

zamazihal: J 2

amazynyn: J 1

Zamiel: L 3

zamiht: J 2

zammazazay [S: zamma zazay]: J 4

Zamor (aerial spirit): L2

zamoyma: J 3

zamyel: J 1

Zamyn: J 4

zamynel: J 2

zamyrel: J 2

zanaile [S, S2: zanailt]: J 3

zanay: J 2

Zaniel (angel of first heaven): H

zanogromos: J 2

zanthoros: J 2

zapkiel: J 5

Zaqui: E

zarafyll: J 1

zarahoren [S, S2: "zarahoron"]: J 3

zaralamay: J 2

Zaramahe [S: zaramahem]: J 4

Zaramohem [S: zaramahem]: J 4

zarmyhel: J 2

zaraney: J 5

zaraphamy: J 4

Zarathiel [S: zarachiel]: J 4

zarayll: J 1

Zardiel: L 3

Zarel: GV

Zariatnatmik (name of God): G

ZARMESITON: K

zarmioch: J 5

ZARON: K

zarsayeyll: J 1

zarthaiual [S: zarchamal]: J 2

zaryalyn: J 1

zasamar: J 2

Zasnor: L 3

Zasviel: L 3

zaszyell: J 1

zathon [S: zamayzathon]: J 4

Zauceb: P iv vi 13

Zavael: L 3

zay [S: zai]: J 2, 4

Zayin: K

zaynos: J 2

zazacco [S: zazaico]: J 2

zazaiham: J 2

ZAII: K

Zazamanp [S: zazomanp]: J 4

zazamar [S: zamamar]: J 2

zazarahel: J 2

zazarharon [S: zazar haron]: J 2

ZAZEAN: K

zaziel: J 1

Zazyor: L 3

ZEBAOTH (=Sabaoth, Tzabaoth, a name of God): H; L 1, 2, 3

zebial: J 2

zebracal: J 2

Zebul: H

zechar: J 2

ZECHIEL (angel): K

zechor [S: zethor]: J 2

zecromanda: J 4

zedabanay [S: Zedalanay]: J 2

zedach: J 2

zedaich [S: zedaizh]: J 2

zede: J 2

Zedeesia: K

Zedeezia: K

ZEDEREZA: K

Zedet: J 1

Zedezias: K

zedrociel: J 5

zefaell: J 1

zegahaton [S: zegahathon]: J 2

Zegiel: L 3

Zegomothay: J 4

zehanphaton [S: zahan..]: J 2

zhemphagon: J 2

zeherem: J 2

zehetyn: J 2

zehez: J 2

zeheziehelmos [S: zehe ziehelmos]: J 2

zelamye: J 2

Zelegs'el: E

Zelezion [S: zelezion]

zelfayeyll: J 1

zelidron: J 5

zelimal: J 2

zelmora: J 3

zely: J 2

zelybron: J 1

zelyhon [S: zelihon]: J 2

zelym: J 2

zemabar: J 3

zemahal [S: hemahel]: J 2

zemaher: J 2

zemayl: J 1

zemazadair [S: zemadazan]: J 2

zemazphar [S: zemasphar]: J 2

zemegamary: J 2

zemehet: J 2

zemeihacon [S: zemeihaton]: J 2

zemelaza: J 2

zemeney: J 2

zemey [S: zemei]: J 2

Zemeyel: P iv ii 21

zemeziham [S: zemoziham]: J 2

Zemoel: L 3

zemohay: J 2

zemolym: J 2

zemonoma: J 2

zemothor: J 2

zemyhot: J 2

zenam: J 1

Zenard: K

zenaziel: J 2

zenel: J 2

zenelyhos: J 2

zenolozihon: J 2

zenon: J 2

Zenoroz: L 3

zenos: J 2

zenozmyhel: J 2

zeomaphar: J 2

zeomasphar [S: zeomaspar]: J 2

zeomonriel [S: zomonrihel]: J 2

Zepar: L 1

zepharonay: J 2

zephastonomos: J 2

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Zequebin: P iv ix 51

zeregal: J 2

Zeriel (aerial spirit): L2

zeromay [S: seromay]: J 2

zeron: J 2

zerothay: J 2

Zeschar: L 3

zetchora [S, S2 om.]: J 3

zethemalo: J 2

zetheneran [S: zethenaram]: J 2

zethesaphir: J 2

Zethiel: L 3

zetogamyaal [S: zetegomyhal]: J 2

ZEVANION: K

ZEVARON: K

zezael [S: zehahel]: J 2

zezamanay: J 2

zezecca [S: zezetta]: J 2

zezegta: J 2

zezehas: J 2

Zeziel: L 3

zezihel [S: sezihel]: J 2

zezocha [S: zezoca]: J 2

zezochthiam: J 2

zezor [S: rezor]: J 2

zezoray [S: zezocay]: J 2

zezorias [S: zehorias]: J 2

ZIANOR: K

zicaran: J 1

ZIDEON: K

zihanati: J 2

zihoton: J 2

Ziminiar: L 1

zimphoros [S: zymphoros]: J 2

ZIO: K

ZITANSEIA: K

Zobaa marrach: P iv vii 23

Zodiel: L 3

Zoeniel (aerial spirit): L2

Zoesiel: L 3

Zohal: P iii vii 17; iv vii 23

zohanphaton: J 2

ZOHAR: K

Zohara: P iii vii 30; iv vii 23

zolmazathol: J 2

zoma: J 2, 3

ZOMEN: K

zomize [S: zomye]: J 2

zomyhel: J 2

zopascanelyhos: J 2

ZOPHIEL: K

zorol: J 2

Zosiel (aerial spirit): L2

zosomeraht: J 3

Zotiel: E

Zoymiel: L 3

zozagam: J 2

zozena: J 2

Zôrôêl: TS

ZUMECH: K

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Zymeloz: L 3

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The Testament of Solomon, translated by F. C. Conybeare

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This text is an Old Testament Pseudepigraphic catalog of demons summoned by King Solomon, and how they can be countered by invoking angels and other magical techniques. It is one of the oldest magical texts attributed to King Solomon, dating First to Third Century A.D. Translation is by F. C. Conybeare, *Jewish Quarterly Review*, October, 1898. I have noted the original page numbers like this: [\[1\]](#). I have renumbered the footnotes to follow each verse. Compare with the translation of D. C. Duling in *The Old Testament Pseudepigrapha*, volume 1, Edited by James H. Charlesworth, Doubleday, 1983, p. 935 ff.

[\[15\]](#)

The Testament of Solomon

(translated from the codex of the Paris Library, after the edition of Fleck, *Wissensch. Reise*, bd. ii. abth. 3)

Greek title:--

1. Testament of Solomon, son of David, who was king in Jerusalem, and mastered and controlled all spirits of the air, on the earth, and under the earth. By means of them also he wrought all the transcendent works of he Temple. Telling also of the authorities they wield against men, and by what angels these demons are brought to naught.

Of the sage Solomon.

Blessed art thou, O Lord God, who didst give Solomon such authority. Glory to thee and might unto the ages. Amen.

2. And behold, when the Temple of the city of Jerusalem was being builded, and the artificers were working thereat, *Ornias* the demon came among them toward sunset; and he took away half of the pay of the chief-deviser's (?) little boy, as well as half his food. [16] He also continued to suck the thumb of his right hand every day. And the child grew thin, although he was very much loved by the king.

3. So King Solomon called the boy one day, and questioned him, saying: "Do I not love thee more than all the artisans who are working in the Temple of God? Do I not give thee double wages and a double supply of food? How is it that day by day and hour bt hour thow growest thinner?"

4. But the child said to the king: "I pray thee, O king. Listen to what has befallen all that thy child hath. After we are all released from our work on the Temple of God, after sunset, when I lie down to rest, one of the evil demons comes and takes away from me one half of my pay and one half of my food. Then he also takes hold of my right hand and sucks my thumb. And lo, my soul is opressed, and so my body waxes thinner every day."

5. Now when I Solomon heard this, I entered the Temple of God, and prayed with all my soul, night and day, that the demon might be delivered into my hands, and that I might gain authority over him. And it came about through my prayer that grace was given to me from the Lord *Sabaoth* by Michael his archangel. [He brought me] a little ring, having a seal consisting of an engraved stone, and said to me: "Take, O Solomon, king, son of David, the gift which the Lord God has sent thee, the highest Sabaoth. With it thou shalt lock up all demons of the earth, male and female; and with their help thou shalt build up Jerusalem. [But] thou [must] wear this seal of God. And this engraving of the seal of the ring sent thee is a Pentalpha."



6. And I Solomon was overjoyed, and praised and glorified the God of heaven and earth. And on the morrow I called the boy, and gave him the ring, and said to him: "take this, and at the hour in which the demon shall come unto thee, throw this ring at the chest of the demon, and say to him: 'In the name of God, King Solomon calls thee hither.' And then do thou come running to me, without having any misgivings or fear in respect of aught thou mayest hear on the part of the demon."

7. So the child took the ring, and went off; and behold, at the [17] customary hour *Ornias*, the fierce demon, came like a burning fire to take the pay from the child. But the child according to the instructions received from the king, threw the ring at the chest of the demon, and said: "King Solomon calls thee hither." And then he went off at a run to the king. But the demon cried out aloud, saying: "Child, why hast thou done this to me? Take the ring off me, and I will render to thee the gold of the earth. Only take

this off me, and forbear to lead me away to Solomon."

8. But the child said to the demon: "As the Lord God of Israel liveth, I will not brook thee. So come hither." And the child came at a run, rejoicing, to the king, and said: "I have brought the demon, O king, as thou didst command me, O my master. And behold, he stands before the gates of the court of thy palace, crying out, and supplicating with a loud voice; offering me the silver and gold of the earth if I will only bring him unto thee."

9. And when Solomon heard this, he rose up from his throne, and went outside into the vestibule of the court of his palace; and there he saw the demon, shuddering and trembling. And he said to him: "Who art thou?" And the demon answered: "I am called *Ornias*."

10. And Solomon said to him: "Tell me, O demon, to what zodiacal sign thou art subject." And he answered: "To thw Water-pourer. And those who are consumed with desire for the noble virgins upon earth [there appears to be a lacuna here], these I strangle. But in case there is no disposition to sleep, I am changed into three forms. Whenever men come to be enamoured of women, I metamorphose myself into a comely female; and I take hold of the men in their sleep, and play with them. And after a while I again take to my wings, and hie me to the heavenly regions. I also appear as a lion, and I am commanded by all the demons. I am offspring of the archangel *Uriel*, the power of God."

11. I Solomon, having heard the name of the archangel, prayed and glorified God, the Lord of heaven and earth. And I sealed the [18] demon and set him to work at stone-cutting, so that he might cut the stones in the Temple, which, lying along the shore, had been brought by the Sea of Arabia. But he, fearful of the iron, continued and said to me: "I pray thee, King Solomon, let me go free; and I will bring you all the demons." And as he was not willing to be subject to me, I prayed the archangel Uriel to come and succour me; and I forthwith beheld the archangel Uriel coming down to me from the heavens.

12. And the angel bade the whales of the sea come out of the abyss. And he cast his destiny upon the ground, and that [destiny] made subject [to him] the great demon. And he commanded the great demon and bold *Ornias*, to cut stones at the Temple. And accordingly I Solomon glorified the God of heaven and Maker of the earth. And he bade *Ornias* come with his destiny, and gave him the seal, saying: "Away with thee, and bring me hither the prince of all the demons."

13. So *Ornias* took the finger-ring, and went off to *Beelzeboul*, who has kingship over the demons. He said to him: "Hither! Solomon calls thee." But *Beelzeboul*, having heard, said to him: "Tell me, who is this Solomon of whom thou speakest to me?" Then *Ornias* threw the ring at the chest of *Beelzeboul*, saying: "Solomon the king calls thee." But *Beelzeboul* cried aloud with a mighty voice, and shot out a great burning flame of fire; and he arose, and followed *Ornias*, and came to Solomon.

14. And when I saw the prince of demons, I glorified the Lord God, Maker of heaven and earth, and I said: "Blessed art thou, Lord God Almighty, who hast given to Solomon thy servant wisdom, the assessor of the wise, and hast subjected unto me all the power of he devil."

15. And I questioned him, and said: "Who art thou?" The demon replied: "I am Beelzebub, the exarch of the demons. And all [19] the demons have their chief seats close to me. And I it is who make manifest the apparition of each demon." And he promised to bring to me in bonds all the unclean spirits. And I again glorified the God of heaven and earth, as I do always give thanks to him.

16. I then asked of the demon if there were females among them. And when he told me that there were, I said that I desired to see them. So Beelzeboul went off at high speed, and brought unto me Onoskelis, that had a very pretty shape, and the skin of a fair-hued woman; and she tossed her head.

17. And when she was come, I said to her: "Tell me who art thou?" But she said to me: "I am called Onoskelis, a spirit wrought ...[?shabtai/Saturn?], lurking upon the earth. There is a golden cave where I lie. But I have a place that ever shifts. At one time I strangle men with a noose; at another, I creep up from the nature to the arms [in marg: "worms"]. But my most frequent dwelling-places are the precipices, caves, ravines. Oftentimes, however, do I consort with men in the semblance of a woman, and above all with those of a dark skin. For they share my star with me; since they it is who privily or openly worship my star, without knowing that they harm themselves, and but whet my appetite for further mischief. For they wish to provide money by means of memory (commemoration?), but I supply a little to those who worship me fairly."

18. And I Solomon questioned her about her birth, and she replied: "I was born of a voice untimely, the so-called echo of a man's ordure [1] dropped in a wood."

[1. For the demon born of an echo we have an analogue in the Hebrew Bath Kol, "the daughter of a voice." In the Gnostic Hymn to Hermes, edited by Dieterich, *Abrasax*, p 19, we read, l. 104...]

19. And I said to her: "Under what star dost thou pass?" And she answered me: "Under the star of the full moon, for the reason that the moon travels over most things." Then I said to her: "And [20] what angel is it that frustrates thee?" And she said to me: "He that in thee [or "through thee" is reigning." And I thought that she mocked me, and bade a soldier strike her. But she cried aloud, and said: "I am [subjected] to thee, O king, by the wisdom of God given to thee, and by the angel Joel."

20. So I commanded her to spin the hemp for the ropes used in the building of the house of God; and accordingly, when I had sealed and bound her, she was so overcome and brought to naught as to stand night and day spinning the hemp.

21. And I at once bade another demon to be led unto me; and instantly there approached me the demon Asmodeus, bound, and I asked him: "Who art thou?" But he shot on me a glance of anger and rage, and said: "And who art thou?" And I said to him: "Thus punished as thou art, answerest thou me?" But he, with rage, said to me: "But how shall I answer thee, for thou art a son of man; whereas I was born an angel's seed by a daughter of man, so that no word of our heavenly kind addressed to the earth-born can be overweening. Wherefore also my star is bright in heaven, and men call it, some the Wain, and some the dragon's child. I keep near unto this star. So ask me not many things; for thy kingdom also after a

little time is to be disrupted, and thy glory is but for a season. And short will be thy tyranny over us; and then we shall again have free range over mankind, so as that they shall revere us as if we were gods, not knowing, men that they are, the names of the angels set over us."

22. And I Solomon, on hearing this, bound him more carefully, and ordered him to be flogged with thongs of ox-hide, and to tell me humbly what was his name and what his business. And he answered me thus: "I am called Asmodeus among mortals, and my business is to plot against the newly wedded, so that they may not know one another. And I sever them utterly by many calamities, and I waste away the beauty of virgin women, and estrange their hearts."

23. And I said to him: "Is this thy only business?" And he answered me: "I transport men into fits of madness and desire, when they have wives of their own, so that they leave them, and go off by [21] night and day to others that belong to other men; with the result that they commit sin, and fall into murderous deeds."

24. And I adjured him by the name of the Lord Sabaôth, saying: "Fear God, Asmodeus, and tell me by what angel thou art frustrated." But he said: "By Raphael, the archangel that stands before the throne of God. But the liver and gall of a fish put me to flight, when smoked over ashes of the tamarisk." I again asked him, and said: "Hide not aught from me. For I am Solomon, son of David, King of Israel. Tell me the name of the fish which thou reverest." And he answered: "It is the Glanos by name, and is found in the rivers of Assyria; wherefore it is that I roam about in those parts."

25. And I said to him: "Hast thou nothing else about thee, Asmodeus?" And he answered: "The power of God knoweth, which hath bound me with the indissoluble bonds of yonder one's seal, that whatever I have told thee is true. I pray thee, King Solomon, condemn me not to [go into] water." But I smiled, and said to him: "As the Lord God of my fathers liveth, I will lay iron on thee to wear. But thou shalt also make the clay for the entire construction of the Temple, treading it down with thy feet." And I ordered them to give him ten water-jars to carry water in. And the demon groaned terribly, and did the work I ordered him to do. And this I did, because that fierce demon Asmodeus knew even the future. And I Solomon glorified God, who gave wisdom to me Solomon his servant. And the liver of the fish and its gall I hung on the spike of a reed, and burned it over Asmodeus because of his being so strong, and his unbearable malice was thus frustrated.

26. And I summoned again to stand before me Beelzeboul, the prince of demons, and I sat him down on a raised seat of honour, and said to him: "Why art thou alone, prince of the demons?" And he said to me: "Because I alone am left of the angels of heaven that came down. For I was first angel in the first heaven being entitled Beelzeboul. And now I control all those who are bound in Tartarus. But I too have a child, and he haunts the Red Sea. And on any suitable occasion he comes up to me again, being subject to me; and reveals to me what he has done, and I support him.

[22]

27. I Solomon said unto him: "Beelzeboul, what is thy employment?" And he answered me: "I destroy

kings. I ally myself with foreign tyrants. And my own demons I set on to men, in order that the latter may believe in them and be lost. And the chosen servants of God, priests and faithful men, I excite unto desires for wicked sins, and evil heresies, and lawless deeds; and they obey me, and I bear them on to destruction. And I inspire men with envy, and [desire for] murder, and for wars and sodomy, and other evil things. And I will destroy the world."

28. So I said to him: "Bring to me thy child, who is, as thou sayest, in the Red Sea." But he said to me: "I will not bring him to thee. But there shall come to me another demon called Ehippas. Him will I bind, and he will bring him up from the deep unto me." And I said to him: "How comes thy son to be in the depth of the sea, and what is his name?" And he answered me: "Ask me not, for thou canst not learn from me. However, he will come to thee by any command, and will tell thee openly."

29. I said to him: "Tell me by what angel thou art frustrated." And he answered: "By the holy and precious name of the Almighty God, called by the Hebrews by a row of numbers, of which the sum is 644, and among the Greeks it is Emmanuel [1]. And if one of the Romans adjure me by the great name of the power Eleéth, I disappear at once."

[1. The text must be faulty, for the word Emmanuel is the Hebrew. The sum 644 is got by adding together the Greek numbers.]

30. I Solomon was astounded when I heard this; and I ordered him to saw up Theban [1] marbles. And when he began to saw the marbles, the other demons cried out with a loud voice, howling because of their king Beelzeboul.

[1. We hear of Pentelic marble in Strabo, but the reference in the text may be to Thebes in Egypt.]

31. But I Solomon questioned him, saying: "If thou wouldst gain a respite, discourse to me about the things in heaven." And Beelzeboul said: "Hear, O king, if thou burn gum, and incense, and bulb of the sea [1], with nard and saffron, and light seven lamps in an earthquake [2], thou wilt firmly fix thy house. And if, being pure [3], [23] thou light them at dawn in the sun alight, then wilt thou see the heavenly dragons, how they wind themselves along and drag the chariot of the sun."

[1. Perhaps the "sea-bulbs" were the balls of hair-like texture which the sea washes up on Mediterranean shores, e.g. in Tunisia.

2. Perhaps "in a row," should be read.

3. For the condition here insisted on cp. Dieterich, *Abrasax*, p. 141, where in an incantation ceremonial purity is similarly insisted on. The ritual of a magic papyrus given by Dieterich, p. 169, is very similar to that here prescribed in the *Testament*.]

32. And I Solomon, having heard this, rebuked him, and said: "Silence for this present [1], and continue to saw the marbles as I commanded thee." And I Solomon praised God, and commanded another demon

to present himself to me. And one came before me who carried his face high up in the air, but the rest of the spirit curled away like a snail. And it broke through the few soldiers, and raised also a terrible dust on the ground, and carried it upwards; and then again hurled it back to frighten us, and asked what questions I could ask as a rule. And I stood up, and spat [2] on the ground in that spot, and sealed with the ring of God. And forthwith the dust-wind stopped. Then I asked him, saying: "Who art thou, O wind?" Then he once more shook up a dust, and answered me: "What wouldst thou have, King Solomon?" I answered him: "Tell me what thou art called, and I would fain ask thee a question. But so far I give thanks to God who has made me wise to answer their evil plots."

[1. So Luke xxii. 51.

2. For the use of spittle to produce a cure or other effect in a magical way, cp. Mark vii. 33 and viii. 23. In John ix. 6, Jesus, we read, "spat on the ground, and made clay of the spittle, and anointed the eyes with the clay." Of this magic use of spittle Pliny, in his *Natural History*, gives numerous examples. It was common in antiquity.]

33. But [the demon] answered me: "I am the spirit of the ashes (Tephros)." And I said to him: "What is thy pursuit?" And he said: "I bring darkness on men, and set fire to fields; and I bring homesteads to naught. But most busy am I in summer. However, when I get an opportunity, I creep into corners of the wall, by night and day. For I am offspring of the great one, and nothing less." Accordingly I said to him: "Under what star dost thou lie?" And he answered: "In the very tip of the moon's horn, when it is found in the south. There is my star. For I have been bidden to restrain the convulsions of the hemitertian fever; and this is why many men pray to the hemitertian fever, using these three names: Bultala, Thallal, [24] Melchal. And I heal them." And I said to him: "I am Solomon; when therefore thou wouldst do harm, by whose aid dost thou do it?" But he said to me: "By the angel's, by whom also the third day's fever is lulled to rest." So I questioned him, and said: "And by what name [1]?" And he answered: "That of the archangel Azael." And I summoned the archangel Azael, and set a seal on the demon, and commanded him to seize great stones, and toss them up to the workmen on the higher parts of the Temple. And, being compelled, the demon began to do what he was bidden to do.

[1. Cp. Acts iv. 7.]

34. And I glorified God afresh who gave me this authority, and ordered another demon to come before me. And there came seven spirits [1], females, bound and woven together, fair in appearance and comely. And I Solomon, seeing them, questioned them and said: "Who are ye?" But they, with one accord, said with one voice [2]: "We are of the thirty-three elements of the cosmic ruler of the darkness [3]." And the first said: "I am Deception." The second said: "I am Strife." The third: "I am Klothod, which is battle." The fourth: "I am Jealousy." The fifth: "I am Power." The sixth: "I am Error." The seventh: "I am the worst of all, and our stars are in heaven. Seven stars humble in sheen, and all together. And we are called as it were goddesses. We change our place all and together, and together we live, sometimes in Lydia, sometimes in Olympus, sometimes in a great mountain."

[1. The Pleiades seem to be referred to. Cp. Job xxxviii. 31, in the Revised Version: "Canst thou bind the

cluster of the Pleiades?" They had a malign influence. The grouping of evil spirits by sevens is common in Babylonian and Jewish folk-lore. As examples I may cite the *Testamentum* of Reuben, ch. 2, and the seven evil spirits of the N.T. Possibly, however, the Seven Planets are here in question; though this is unlikely, for they do not tally with the description given.

2. Rom. xv. 6 has the same phrase. For "thirty-three" we should read "thirty-six" elements. Note that later in the *Testament* these seven spirits are not among the Kosmokrators, a proof that the document before us is a composite one.

3. Paul speaks of the Kosmokrators in Eph. vi. 12: "Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness." See Iren. *Haer.* I. i. 10.]

35. So I Solomon questioned them one by one, beginning with the first, and going down to the seventh. The first said: "I am Deception, I deceive and weave snares here and there. I whet and excite heresies. But I have an angel who frustrates me, Lamechalal."

[25]

36. Likewise also the second said: "I am Strife, strife of strifes. I bring timbers, stones, hangers, my weapons on the spot. But I have an angel who frustrates me, Baruchiachel."

37. Likewise also the third said: "I am called Klothod [1], which is Battle, and I cause the well-behaved to scatter and fall foul one of the other. And why do I say so much? I have an angel that frustrates me: "Marmarath."

[1. Fabricius, *Cod. Pseudepigr.* V.T. vol. I, p. 1047, reads Klothon, which must be i.q. Kludun, which Hesychius explains thus: ...]

38. Likewise also the fourth said: "I cause men to forget their sobriety and moderation. I part them and split them into parties; for Strife follows me hand in hand. I rend the husband from the sharer of his bed, and children from parents, and brothers from sisters. But why tell so much to my despite? I have an angel that frustrates me, the great Balthial."

39. Likewise also the fifth said: "I am Power. By power I raise up tyrants and tear down kings. To all rebels I furnish power. I have an angel that frustrates me, Asteraôth."

40. Likewise also the sixth said: "I am Error [1], O King Solomon. And I will make thee to err, as I have before made thee to err, when I caused thee to slay thy own brother [2]. I will lead you into error, so as to pry into graves [3]; and I teach them that dig, and I lead errant souls away from all piety, and many other evil traits are mine. But I have an angel that frustrates me, Uriel."

[1. Cp. *Testam. of Symeon*, ch. 3.

2. See I Kings ii. 25.

3. A reference to necromancy, of which the object was to oblige the spirit of the dead to enter oneself.]

41. Likewise also the seventh said: "I am the worst, and I make thee worse off than thou wast; because I will impose the bonds of Artemis. But the locust [1] will set me free, for by means thereof is it fated that thou shalt achieve my desire For if one were wise, he would not turn his steps toward me."

[1. This refers to the closing incident narrated in the *Testament*, the sacrificing by Solomon of five locusts to Moloch. Tatian, *Orat. ad Graecos*, cap. 12, speaks of Artemis magos. She is the same as Hecate.]

42. So I Solomon, having heard and wondered, sealed them with my ring; and since they were so considerable, I bade them dig the foundations of the Temple of God. For the length of it was 250 cubits. And I bade them be industrious, and with one murmur of joint protest they began to perform the tasks enjoined.

[26]

43. But I Solomon glorified the Lord, and bade another demon come before me. And there was brought to me a demon having all the limbs of a man, but without a head. And I, seeing him, said to him: "Tell me, who art thou?" And he answered: "I am a demon." So I said to him: "Which?" And he answered me: "I am called Envy. For I delight to devour heads, being desirous to secure for myself a head; but I do not eat enough, but am anxious to have such a head as thou hast."

44. I Solomon, on hearing this, sealed him, stretching out my hand against his chest. Whereon the demon leapt up, and threw himself down, and gave a groan, saying: "Woe is me! where am I come to? O traitor Ornias, I cannot see!" So I said to him: "I am Solomon. Tell me then how thou dost manage to see." And he answered me: "By means of my feelings." I then, Solomon, having heard his voice come up to me, asked him how he managed to speak. And he answered me: "I, O King Solomon, am wholly voice, for I have inherited the voices of many men. For in the case of all men who are called dumb, I it is who smashed their heads, when they were children and had reached their eighth day. Then when a child is crying in the night, I become a spirit, and glide by means of his voice. . . . In the crossways [1] also I have many services to render, and my encounter is fraught with harm. For I grasp in all instant a man's head, and with my hands, as with a sword, I cut it off, and put it on to myself. And in this way, by means of the fire which is in me, through my neck it is swallowed up. I it is that sends grave mutilations and incurable on men's feet, and inflict sores."

[1. This seems the sense of *enodiais*, unless understood, *trivialibus dis*, "to the demons of the wayside or cross-road." Hecate was such a goddess, and in *C.I.* 26 we have mention of a *daimon enodia*, the Latin Trivia. As a subst. the neut. plur. *enodia*: = blisters caused by walking, in Theophr, *Sud.* 15.]

45. And I Solomon, on hearing this, said to him: "Tell me how thou dost discharge forth the fire? Out of what sources dost thou emit it?" And the spirit said to me: "From the Day-star [1]. For here hath not yet

been found that *Elburion*, to whom men offer prayers and kindle lights. And his name is invoked by the seven demons before me. And he cherishes them."

[1. Or, "from the Orient."]

46. But I said to him: "Tell me his name." But he answered: "I cannot tell thee. For if I tell his name, I render myself incurable. But he will come in response to his name." And on hearing this, I Solomon said to him: "Tell me then, by what angel thou art frustrated?" And he answered: "By the fiery flash of lightning." [27] And I bowed myself before the Lord God of Israel, and bade him remain in the keeping of Beelzeboul until Iax [1] should come.

[1. Bornemann conjectures "a guardian or watcher." But the angel Iax recurs below in # 86.]

47. Then I ordered another demon to come before me, and there came into my presence a hound, having a very large shape, and it spoke with a loud voice, and said, "Hail, Lord, King Solomon!" And I Solomon was astounded. I said to it: "Who art thou, O hound?" And it answered: "I do indeed seem to thee to be a hound, but before thou wast, O King Solomon, I was a man that wrought many unholy deeds on earth. I was surpassingly learned in letters, and was so mighty that I could hold the stars of heaven back. And many divine works did I prepare. For I do harm to men who follow after our star, and turn them to [1] And I seize the frenzied men by the larynx, and so destroy them."

[1. The MS. has a *vox nihili*. Can it mean "her that is born of echo" (see above, p. 19, n. 8).?]

48. And I Solomon said to him: "What is thy name?" And he answered: "Staff" (Rabdos). And I said to him: "What is thine employment? And what results canst thou achieve?" And he replied: "Give me thy man, and I will lead him away into a mountainous spot, and will show him a green stone tossed to and fro, with which thou mayest adorn the temple of the Lord God."

49. And I Solomon, on hearing this, ordered my servant to set off with him, and to take the finger-ring bearing the seal of God with him. And I said to him: "Whoever shall show thee the green stone, seal him with this finger-ring. And mark the spot with care, and bring me the demon hither. And the demon showed him the green stone, and he sealed it, and brought the demon to me. And I Solomon decided to confine with my seal on my right hand the two, the headless demon, likewise the hound, that was so huge [1]; he should be bound as well. And I bade the hound keep safe the fiery spirit so that lamps as it were might by day and night cast their light through its maw on the artisans at work.

[1. The text seems corrupt here.]

50. And I Solomon took from the mine of that stone 200 shekels for the supports of the table of incense, which was similar in appearance. And I Solomon glorified the Lord God, and then closed round the treasure of that stone. And I ordered afresh the demons to cut marble for the construction of the house of God. And I Solomon prayed to the Lord, and asked the hound, saying: "By what angel [28] art thou

frustrated?" And the demon replied: "By the great Brieus [1]."

[1. Briareus is suggested by Bornemann as the right reading, but with little probability, since Briareus would not have been turned into an angel.]

51. And I praised the Lord God of heaven and earth, and bade another demon come forward to me; and there came before me one in the form of a lion roaring. And he stood and answered me saying: "O king, in the form which I have, I am a spirit quite incapable of being perceived. Upon all men who lie prostrate with sickness I leap, coming stealthily along; and I render the man weak, so that his habit of body is enfeebled. But I have also another glory, O king. I cast out demons, and I have legions under my control. And I am capable of being received [1] in my dwelling-places, along with all the demons belonging to the legions under me." But I Solomon, on hearing this, asked him: "What is thy name?" But he answered: "Lion-bearer, Rath [2] in kind." And I said to him: "How art thou to be frustrated along with thy legions? What angel is it that frustrates thee?" And he answered: "If I tell thee my name, I bind not myself alone, but also the legions of demons under me."

[1. *dektikos* seems here to bear this sense, as also in the fragment of a very old commentary on the Shepherd of Hermas in the *Oxyrhynchus papyri*. part i, by Grenfell and Hunt, 1898, p. 9. The dwelling-places are the persons of whom the spirit, good or evil, takes possession. So in the Docetic *Acta Iohannis* (ed. M.R. James) the Christ says: "I have no dwelling, and I have dwellings; I have no place, and I have places; I have no temple, and I have temples. ... Behold thyself in me who address thee."

2. *radinos*, "slender tapering" is suggested by Bornemann as the true reading, because a "staff" might be such.]

52. So I said to him: "I adjure thee in the name of the God Sabaoth, to tell me by what name thou art frustrated along with thy host." And the spirit answered me: "The 'great among men,' who is to suffer many things at the hands of men, whose name is the figure 644, which is Emmanuel; he it is who has bound us, and who will then come and plunge us from the steep [1] under water. He is noised abroad in the three letters which bring him down [2]."

[1. The allusion is to the swine of Gadara.

2. The three characters are apparently the numbers 644.]

53. And I Solomon, on hearing this, glorified God, and condemned his legion to carry wood from the thicket. And I condemned the [29] lion-shaped one himself to saw up the wood small with his teeth, for burning in the unquenchable furnace for the Temple of God.

54. And I worshipped the Lord God of Israel, and bade another demon come forward. And there came before me a dragon, three-headed, of fearful hue. And I questioned him: "Who art thou?" And he answered me: "I am a caltrop-like spirit [1], whose activity in three lines. But I blind children in women's wombs, and twirl their ears round. And I make them deaf [2] and mute. And I have again in my third

head means of slipping in [3]. And I smite men in the limbless part of the body, and cause them to fall down, and foam, and grind their teeth. But I have my own way of being frustrated, Jerusalem being signified in writing, unto the place called 'of the head [4]." For there is fore-appointed the angel of the great counsel, and now he will openly dwell on the cross. He doth frustrate me, and to him am I subject."

[1. *Tribolaios*. The tribolos was a three-spiked instrument, thrown on the ground to wound horses' feet.

2. bubá, an unknown word.

3. a word of doubtful sense.

4. i.e. Golgotha. The old legend was that Adam's skull reposed in this spot, and that the cross was planted upon it.]

55. "But in the place where thou sittest, O King Solomon, standeth a column in the air, of purple... [1] The demon called Ehippas hath brought [it] up from the Red Sea, from inner Arabia. He it is that shall be shut up in a skin-bottle and brought before thee. But at the entrance of the Temple, which thou hast begun to build, O King Solomon, lies stored much gold, which dig thou up and carry off." And I Solomon sent my servant, and found it to be as the demon told me. And I sealed him with my ring, and praised the Lord God."

[1. The meaning of the last part of this compound is unknown.]

56. So I said to him: "What art thou called?" And the demon said: "I am the crest of dragons." And I bade him make bricks in the Temple. He had human hands.

57. And I adored the Lord God of Israel, and bade another demon present himself. And there came before me a spirit in woman's form, that had a head without any limbs [1], and her hair was dishevelled. And I said to her: "Who art thou?" But she answered: "Nay, who art thou? And why dost thou want to hear concerning me? But, as thou wouldst learn, here I stand bound before thy face. Go [30] then into thy royal storehouses and wash thy hands. Then sit down afresh before thy tribunal, and ask me questions; and thou shalt learn, O king, who I am."

[1. Here we seem to have the Greek head of Medusa transformed into a demon.]

58. And I Solomon did as she enjoined me, and restrained myself because of the wisdom dwelling in me [1]; in order that I might hear of her deeds, and reprehend them, and manifest them to men. And I sat down, and said to the demon: "What art thou?" And she said: "I am called among men Obizuth; and by night I sleep not, but go my rounds over all the world, and visit women in childbirth. And divining the hour I take my stand [2]; and if I am lucky, I strangle the child. But if not, I retire to another place. For I cannot for a single night retire unsuccessful. For I am a fierce [3] spirit, of myriad names and many shapes. And now hither, now thither I roam. And to westering parts I go my rounds. But as it now is,

though thou hast sealed me round with the ring of God, thou hast done nothing. I am not standing before thee, and thou wilt not be able to command me. For I have no work other than the destruction of children, and the making their ears to be deaf, and the working of evil to their eyes, and the binding their mouths with a bond, and the ruin of their minds, and paining of their bodies."

[1. The Sophia, identified by Philo and the early Fathers with the Logos, is supposed to have entered into and taken possession of Solomon as it afterwards did with Jesus.

2. *stamatihu*, an unknown verb.

3. *xalepón*.]

59. When I Solomon heard this, I marvelled at her appearance, for I beheld all her body to be in darkness. But her glance was altogether bright and greeny, and her hair was tossed wildly like a dragon's; and the whole of her limbs were invisible. And her voice was very clear as it came to me. And I cunningly said: "Tell me by what angel thou art frustrated, O evil spirit?" By she answered me: "By the angel of God called Afarôt, which is interpreted Raphael, by whom I am frustrated now and for all time. His name, if any man know it, and write the same on a woman in childbirth, then I shall not be able to enter her. Of this name the number is 640 [1]." And I Solomon having heard this, and having glorified the Lord, ordered her hair to be bound, and that she should be hung up in front of the Temple of God; that all the children of Israel, as they passed, might see it, and glorify the Lord God of Israel, who had given me this authority, with wisdom and power from God, by means of this signet.

[1. Bornemann (*Zeitschr. f.d. Hist. Theol.* 1844, p. 38) gives the tale of figures. r = 100; a = 1; f = 500; a = 1; m = 8; l = 30. Total 640.]

[31]

60. And I again ordered another demon to come before me. And the came, rolling itself along, one in appearance like to a dragon, but having the face and hands of a man. And all its limbs, except the feet, were those of a dragon; and it had wings on its back. And when I beheld it, I was astonished, and said: "Who art thou, demon, and what art thou called? And whence hast thou come? Tell me."

61. And the spirit answered and said: "This is the first time I have stood before the, O King Solomon. I am a spirit made into a god among men, but now brought to naught by the ring and wisdom vouchsafed to thee by God. Now I am the so-called winged dragon [1], and I chamber not with many women, but only with a few that are of fair shape, which possess the name of xuli, of this star. And I pair with them in the guise of a spirit winged in form, coitum habens per nates. And she on whom I have leapt goes heavy with child, and that which is born of her becomes eros. But since such offspring cannot be carried by men, the woman in question breaks wind. Such is my role. Supposed then only that I am satisfied, and all the other demons molested and disturbed by thee will speak the whole truth. But those composed of fire [2] will cause to be burned up by fire the material of the logs which is to be collected by them for the

building in the Temple."

[1. *pterodrákun*, a word not in the lexicons.

2. *Tà dè dià pyrós.*]

62. And as the demon said this, I saw the spirit going forth from his mouth, and it consumed the wood of the frankincense-tree, and burned up all the logs which we had placed in the Temple of God. And I Solomon saw what the spirit had done, and I marvelled.

63. And, having glorified God, I asked the dragon-shaped demon, and said: "Tell me, by what angel art thou frustrated?" And he answered: "By the great angel which has its seat in the second heaven, which is called in Hebrew Bazazeth. And I Solomon, having heard this, and having invoked his angel, condemned him to saw up marbles for the building of the Temple of God; and I praised God, and commanded another demon to come before me.

64. And there came before my face another spirit, as it were a woman in the form she had. But on her shoulders she had two other heads with hands. And I asked her, and said: "Tell me, who art thou?" And she said to me: "I am Enêpsigos, who also have a myriad names." And I said her: "By what angel art thou frustrated?" But she said to me: "What seekest, what askest thou? I undergo changes, like the goddess I am called. And I change again, and pass into possession of another shape. And be not [32] desirous therefore to know all that concerns me. But since thou art before me for this much, hearken. I have my abode in the moon, and for that reason I possess three forms. At times I am magically [1] invoked by the wise as Kronos. At other times, in connexion with those who bring me down, I come down and appear in another shape. The measure of the element [2] is inexplicable and indefinable, and not to be frustrated. I then, changing into these three forms, come down and become such as thou seest me; but I am frustrated by the angel Rathanael, who sits in the third heaven. This then is why I speak to thee. Yonder temple cannot contain me."

[1. *mageyoméne*.

2. Perhaps "the place or size of the heavenly body."]

65. I therefore Solomon prayed to my God, and I invoked the angel of whom Enêpsigos spoke to me, and used my seal. And I sealed her with a triple chain, and (placed) beneath her the fastening of the chain. I used the seal of God, and the spirit prophesied to me, saying: "This is what thou, King Solomon, doest to us. But after a time thy kingdom shall be broken, and again in season this Temple shall be riven asunder [1]; and all Jerusalem shall be undone by the King of the Persians and Medes and Chaldaeans. And the vessels of this Temple, which thou makest, shall be put to servile uses of the gods; and along with them all the jars, in which thou dost shut us up, shall be broken by the hands of men. And then we shall go forth in great power hither and thither, and be disseminated all over the world. And we shall lead astray the inhabited world for a long season, until the Son of God is stretched upon the cross. For never before

doth arise a king like unto him, one frustrating us all, whose mother shall not have contact with man. Who else can receive such authority over spirits, except he, whom the first devil will seek to tempt, but will not prevail over? The number of his name is 644 [2], which is Emmanuel. Wherefore, O King Solomon, thy time is evil, and thy years short and evil, and to thy servant shall thy kingdom be given [3]."

[1. I conjecture the sense which the word must bear in this context.

2. *xmd*.

3. This prophecy corresponds roughly to the one which Lactantius, *Instit. Div.* lib. iv. c. 18, quotes from an apocryphal Book of Solomon.]

66. And I Solomon, having heard this, glorified God. And though I marvelled at the apology of the demons, I did not credit it until it came true. And I did not believe their words; but when they were [33] realized, then I understood, and at my death I wrote this *Testament* to the children of Israel, and gave it to them, so that they might know the powers of the demons and their shapes, and the names of their angels, by which these angels are frustrated. And I glorified the Lord God of Israel, and commanded the spirits to be bound with bonds indissoluble.

67. And having praised God, I commanded another spirit to come before me; and there came before my face another demon, having in front the shape of a horse, but behind of a fish. And he had a mighty voice, and said to me: "O King Solomon, I am a fierce spirit of the sea, and I am greedy of gold and silver. I am such a spirit as rounds itself and comes over the expanses of the water of the sea, and I trip up the men who sail thereon. For I round myself into a wave [1], and transform myself, and then throw myself on ships and come right in on them. And that is my business, and my way of getting hold of money and men. For I take the men, and whirl them round with myself, and hurl the men out of the sea. For I am not covetous of men's bodies, but cast them up out of the sea so far. But since Beelzeboul, ruler of the spirits of air and of those under the earth, and lord of earthly ones, hath a joint kingship with us in respect of the deeds of each one of us, therefore I went up from the sea, to get a certain outlook [2] in his company.

[1. Cp. Jude 13. That Jude here indulges in no mere metaphor is clear from the words which follow, which embody the belief detailed in the *Testament of Solomon*, p. 40.

2. "descent, or spiritual assault."]

68. "But I also have another character and role. I metamorphose myself into waves, and come up from the sea. And I show myself to men, so that those on earth call me Kuno[s]paston [1], because I assume the human form. And my name is a true one. For by my passage up into men, I send forth a certain nausea. I came then to take counsel with the prince Beelzeboul; and he bound me and delivered me into thy hands. And I am here before thee because of this seal, and thou dost now torment me [2]. Behold

now, in two or three days the spirit that converseth with thee will fail, because I shall have no water."

[1. Cf. Pliny, *Nat. Hist.* 24. 74 "Cynosbaton, alii Cynospaston, alii neurospaston vocant; folium habet vestigio hominis simile. Fert et uvam nigram, in cuius acino nervum habet, unde neurospastos dicitur." The human form revealed itself in the footstep, which the leaf resembled.

2. *basaníxeis*. Cp. Matt. viii. 6, 29; xiv. 24; Mark v. 7.]

69. And I said to him: "Tell me by what angel thou art frustrated." [34] And he answered: "By Iameth." And I glorified God. I commanded the spirit to be thrown into a phial along with ten jugs of sea-water of two measures each [1]. And I sealed them round above the marbles and asphalt and pitch in the mouth of the vessel. And having sealed it with my ring, I ordered it to be deposited in the Temple of God. And I ordered another spirit to come before me.

[1. Cp. John ii. 6.]

70. And there came before my face another enslaved spirit, having obscurely the form of a man, with gleaming eyes, and bearing in his hand a blade. And I asked: "Who art thou? But he answered: "I am a lascivious spirit, engendered of a giant man who dies in the massacre in the time of the giants." I said to him: "Tell me what thou art employed on upon earth, and where thou hast thy dwelling."

71. And he said: "My dwelling is in fruitful places, but my procedure is this. I seat myself beside the men who pass along among the tombs, and in untimely season I assume the form of the dead; and if I catch any one, I at once destroy him with my sword. But if I cannot destroy him, I cause him to be possessed with a demon, and to devour his own flesh, and the hair to fall off his chin." But I said to him: "Do thou then be in fear of the God of heaven and of earth, and tell me by angel thou art frustrated." And he answered: "He destroys me who is to become Saviour, a man whose number, if any one shall write it on his forehead [1], he will defeat me, and in fear I shall quickly retreat. And, indeed, if any one write this sign on him, I shall be in fear." And I Solomon, on hearing this, and having glorified the Lord God, shut up this demon like the rest.

[1. Rev. ix. 4; xiii, 16, 17.]

72. And I commanded another demon to come before me. And there came before my face thirty-six spirits, their heads shapeless like dogs, but in themselves they were human in form; with faces of asses, faces of oxen, and faces of birds. And I Solomon, on hearing and seeing them, wondered, and I asked them and said: "Who are you?" But they, of one accord with one voice, said [1]: "We are the thirty-six elements, the world-rulers [2] of this darkness. But, O King Solomon, thou wilt not wrong us nor imprison us, nor lay command on us; but since the Lord God has given thee authority over every spirit, in the air, and on the earth, and under the earth, therefore do we also present ourselves before thee like the other spirits, from ram and bull, from [35] both twin and crab, lion and virgin, scales and scorpion, archer, goat-horned, water-pourer, and fish.

[1. Acts ii. 1.

2. *kosmokratores*. Cp. Paul, Eph. vi. 12; Origen, c. *Celsum*, viii, 58.]

73. Then I Solomon invoked the name of the Lord Sabaoth, and questioned each in turn as to what was its character. And I bade each one come forward and tell of its actions. Then the first one came forward, and said: "I am the first decans of the zodiacal circle, and I am called the ram, and with me are these two." So I put to them the question: "Who are ye called?" The first said: "I, O Lord, am called Ruax, and I cause the heads of men to be idle, and I pillage their brows. But let me only hear the words, 'Michael, imprison Ruax,' and at once I retreat."

74. And the second said: "I am called Barsafael, and I cause those who are subject to my hour to feel the pain of migraine. If only I hear the words, 'Gabriel, imprison Barsafael,' at once I retreat."

75. The third said: "I am called Arôtosael. I do harm to eyes, and grievously injure them. Only let me hear the words, 'Uriel, imprison Aratosael' (sic), at once I retreat[1]"

[1. There seems to be a lacuna here.]

76. The fifth said: "I am called Iudal, and I bring about a block in the ears and deafness of hearing. If I hear, 'Uruel Iudal,' I at once retreat."

77. The sixth said: "I am called Sphendonaêl. I cause tumours of the parotid gland, and inflammations of the tonsils, and tetanic recurvation [1]. If I hear, 'Sabrael, imprison Sphendonaêl,' at once I retreat."

[1. The Greek medical terms which stand in the Greek text are found in Hippocrates, Galen, and Cuel. Aurel.]

78. And the Seventh said: "I am called Sphandôr, and I weaken the strength of the shoulders, and cause them to tremble; and I paralyze the nerves of the hands, and I break and bruise the bones of the neck. And I, I suck out the marrow. But if I hear the words, 'Araêl, imprison Sphandôr,' I at once retreat."

79. And the eight said: "I am called Belbel. I distort the hearts and minds of men. If I hear the words, 'Araêl, imprison Belbel,' I at once retreat."

80. And the ninth said: "I am called Kurtaêl. I send colics in the bowels. I induce pains. If I hear the words, 'Iaôth, imprison Kurtaêl,' I at once retreat."

81. The tenth said: "I am called Metathiax. I cause the reins to ache. If I hear the words, 'Adônaêl, imprison Metathiax,' I at once retreat."

82. The eleventh said: "I am called Katanikotaêl. I create strife [36] and wrongs in men's homes, and send on them hard temper. If any one would be at peace in his home, let him write on seven leaves of laurel the name of the angel that frustrates me, along with these names: Iae, Ieô, sons of Sabaôth, in the name of the great God let him shut up Katanikotaêl. Then let him wash the laurel-leaves in water, and sprinkle his house with the water, from within to the outside. And at once I retreat."

83. The twelfth said: "I am called Saphathoraêl, and I inspire partisanship in men, and delight in causing them to stumble. If any one will write on paper these names of angels, Iacô, Iealô, Iôelet, Sabaôth, Ithoth, Bae, and having folded it up, wear it round his neck or against his ear, I at once retreat and dissipate the drunken fit."

84. The thirteenth said: "I am called Bobêl (sic), and I cause nervous illness by my assaults. If I hear the name of the great 'Adonaêl, imprison Bothothêl,' I at once retreat."

85. The fourteenth said: "I am called Kumeatêl, and I inflict shivering fits and torpor. If only I hear the words: 'Zôrôel, imprison Kumentaêl,' I at once retreat."

86. The fifteenth said: "I am called Roêlêd. I cause cold and frost and pain in the stomach. Let me only hear the words: 'Iax, bide not, be not warmed, for Solomon is fairer than eleven fathers,' I at [once] retreat."

87. The sixteenth said: "I am called Atrax. I inflict upon men fevers, irremediable and harmful. If you would imprison me, chop up coriander [1] and smear it on the lips, reciting the following charm: 'The fever which is from dirt. I exorcise thee by the throne of the most high God, retreat from dirt and retreat from the creature fashioned by God.' And at once I retreat."

[1. Pliny, *Nat. Hist.* xx. 20, notes the same use of coriander: "Seminis grana tria in tertianis devorari iubent aliqui ante accessionem, vel plura illini fronti." The *Testament* evidently belongs to Pliny's age.]

88. The seventeenth said: "I am called Ieropaêl. On the stomach of men I sit, and cause convulsions in the bath and in the road; and wherever I be found, or find a man, I throw him down. But if any one will say to the afflicted into their ear these names, three times over, into the right ear: 'Iudarizê, Sabunê, Denôê,' I at once retreat."

89. The eighteenth said: "I am called Buldumêch. I separate wife from husband and bring about a grudge between them. If any one write down the names of thy sires, Solomon, on paper and place it in the ante-chamber of his house, I retreat thence. And the legend written shall be as follows: 'The God of Abram, and the God of Isaac, and the God of Jacob commands thee -- retire from this house in peace.' And I at once retire."

[37]

90. The nineteenth said: "I am called Naôth, and I take my seat on the knees of men. If any one write on

paper: 'Phnunoboêol, depart Nathath, and touch thou not the neck,' I at once retreat."

91. The twentieth said: "I am called Marderô. I send on men incurable fever. If any one write on the leaf of a book: 'Sphênêr, Rafael, retire, drag me not about, flay me not,' and tie it round his neck, I at once retreat."

92. The twenty-first said: "I am called Alath, and I cause coughing and hard-breathing in children. If any one write on paper: 'Rorêx, do thou pursue Alath,' and fasten it round his neck, I at once retire... [1]"

[1. There must here be a lacuna in the text.]

93. The twenty-third said: "I am called Nefthada. I cause the reins to ache, and I bring about dysury. If any one write on a plate of tin the words: 'Iathôth, Uruêl, Nephthada,' and fasten it round the loins, I at once retreat."

94. The twenty-fourth said: "I am called Akton. I cause ribs and lumbic muscles to ache. If one engrave on copper material, taken from a ship which has missed its anchorage, this: 'Marmaraôth, Sabaôth, pursue Akton,' and fasten it round the loin, I at once retreat."

95. The twenty-fifth said: "I am called Anatreth, and I rend burnings and fevers into the entrails. But if I hear: 'Arara, Charara,' instantly do I retreat."

96. The twenty-sixth said: "I am called Enenuth. I steal away men's minds, and change their hearts, and make a man toothless (?). If one write: 'Allazoôl, pursue Enenuth,' and tie the paper round him, I at once retreat."

97. The twenty-seventh said: "I am called Phêth. I make men consumptive and cause hemorrhagia. ,If one exorcise me in wine, sweet-smelling and unmixed by the eleventh aeon [1], and say: 'I exorcise thee by the eleventh aeon to stop, I demand, Phêth (Axiôphêth),' then give it to the patient to drink, and I at once retreat."

[1. A Gnostic reference. Just above "eleven fathers" were mentioned.]

98. The twenty-eighth said: "I am called Harpax, and I send sleeplessness on men. If one write 'Kokphnêdismos,' and bind it round the temples, I at once retire."

99. The twenty-ninth said: "I am called Anostêr. I engender uterine mania and pains in the bladder. If one powder into pure oil three seeds of laurel and smear it on, saying: 'I exorcise thee, Anostêr. Stop by Marmaraô,' at once I retreat."

100. The thirtieth said: "I am called Alleborith. If in eating [38] fish one has swallowed a bone, then he must take a bone from the fish and cough, and at once I retreat."

101. The thirty-first said: "I am called Hephesimireth, and cause lingering disease. If you throw salt, rubbed in the hand, into oil and smear it on the patient, saying: 'Seraphim, Cherubim, help me!' I at once retire."

102. The thirty-second said: "I am called Ichthion. I paralyze muscles and contuse them. If I hear 'Adonaêth, help!' I at once retire."

103. The thirty-third said: "I am called Agchoniôn. I lie among swaddling-clothes and in the precipice. And if any one write on fig-leaves 'Lycurgos,' taking away one letter at a time, and write it, reversing the letters, I retire at once. 'Lycurgos, ycurgos, kurgos, yrgos, gos, os [1].'"

[1. *botrydón*, for which Bornemann conjectures *boystrofydón*. There is a parallel in a magic papyrus edited by Dieterich (*Abraxas*, p. 185).]

104. The thirty-fourth said: "I am called Autothith. I cause grudges and fighting. Therefore I am frustrated by Alpha and Omega, if written down."

105. The thirty-fifth said: "I am called Phthenoth. I cast evil eye on every man. Therefore, the eye much-suffering, if it be drawn. frustrates me."

106. The thirty-sixth said: "I am called Bianakith. I have a grudge against the body. I lay waste houses, I cause flesh to decay, and all else that is similar. If a man write on the front-door of his house: 'Mêltô, Ardu, Anaath,' I flee from that place."

107. And I Solomon, when I heard this, glorified the God of heaven and earth. And I commanded them to fetch water in the Temple of God. And I furthermore prayed to the Lord God to cause the demons without, that hamper humanity, to be bound and made to approach the Temple of God. Some of these demons I condemned to do the heavy work of the construction of the Temple of God. Others I shut up in prisons. Others I ordered to wrestle with fire in (the making of) gold and silver, sitting down by lead and spoon. And to make ready places for the other demons in which they should be confined.

108. And I Solomon had much quiet in all the earth, and spent my life in profound peace, honoured by all men and by all under heaven. And I built the entire Temple of the Lord God. And my kingdom was prosperous, and my army was with me. And for the rest the city of Jerusalem had repose, rejoicing and delighted. [39] And all the kings of the earth came to me from the ends of the earth to behold the Temple which I build to the Lord God. And having heard of the wisdom given to me, they did homage to me in the Temple, bringing gold and silver and precious stones, many and divers, and bronze, and iron, and lead, and cedar logs. And woods decay not they brought me, for the equipment of the Temple of God.

109. And among them also the queen of the South, being a witch, came in great concern and bowed low before me to the earth. And having heard my wisdom, she glorified the God of Israel, and she made

formal trial of all my wisdom, of all love in which I instructed her, according to the wisdom imparted to me. And all the sons of Israel glorified God.

110. And behold, in those days one of the workmen, of ripe old age, threw himself down before me, and said: "King Solomon, pity me, because I am old." So I bade him stand up, and said: "Tell me, old man, all you will." And he answered: "I beseech you king, I have an only-born son, and he insults and beats me openly, and plucks out the hair of my head, and threatens me with a painful death. Therefore I beseech you avenge me.

111. And I Solomon, on hearing this, felt compunction as I looked at his old age; and I bade the child be brought to me. And when he was brought I questioned him whether it were true. And the youth said: "I was not so filled with madness as to strike my father with my hand. Be kind to me, O king. For I have not dared to commit such impiety, poor wretch that I am." But I Solomon on hearing this from the youth, exhorted the old man to reflect on the matter, and accept his son's apology. However, he would not, but said he would rather let him die. And as the old man would not yield, I was about to pronounce sentence on the youth, when I saw Ornias the demon laughing. I was very angry at the demon's laughing in my presence; and I ordered my men to remove the other parties, and bring forward Ornias before my tribunal. And when he was brought before me, I said to him: "Accursed one, why didst thou look at me and laugh?" And the demon answered: "Prithee, king, it was not because of thee I laughed, but because of this ill-starred old man and the wretched youth, his son. For after three days his son will die untimely; and lo, the old man desires to foully make away with him."

112. But I Solomon, having heard this, said to the demon: "Is that true that thou speakest?" And he answered: "It is true; O king." And I, on hearing that, bade them remove the demon, and that they should again bring before me the old man with his son. I bade them [40] make friends with one another again, and I supplied them with food. And then I told the old man after three days to bring his son again to me here; "and," said I, "I will attend to him." And they saluted me, and went their way.

113. And when they were gone I ordered Ornias to be brought forward, and said to him: "Tell me how you know this;" and he answered: "We demons ascend into the firmament of heaven, and fly about among the stars. And we hear the sentences which go forth upon the souls of men, and forthwith we come, and whether by force of influence, or by fire, or by sword, or by some accident, we veil our act of destruction; and if a man does not die by some untimely disaster or by violence, then we demons transform ourselves in such a way as to appear to men and be worshipped in our human nature."

114. I therefore, having heard this, glorified the Lord God, and again I questioned the demon, saying: "Tell me how ye can ascend into heaven, being demons, and amidst the stars and holy angels intermingle." And he answered: "Just as things are fulfilled in heaven, so also on earth (are fulfilled) the types [1] of all of them. For there are principalities, authorities, world-rulers [2], and we demons fly about in the air; and we hear the voices of the heavenly beings, and survey all the powers. And as having no ground (basis) on which to alight and rest, we lose strength and fall off like leaves from trees. And men seeing us imagine that the stars are falling from heaven. But it is not really so, O king; but we fall

because of our weakness, and because we have nowhere anything to lay hold of; and so we fall down like lightnings [3] in the depth of night and suddenly. And we set cities in flames and fire the fields. For the stars have firm foundations in the heavens like the sun and the moon."

[1. Cp. Heb. viii. 5.

2. Cp. Rom. viii. 38.

3. Luke x. 18: "I beheld Satan as lightning fall from heaven." June 13.]

115. And I Solomon, having heard this, ordered the demon to be guarded for five days. And after the five days I recalled the old man, and was about to question him. But he came to me in grief and with black face. And I said to him: "Tell me, old man, where is thy son? And what means this garb?" And he answered: "Lo, I am become childless, and sit by my son's grave in despair. For it is already two days that he is dead." But I Solomon, on hearing that, and knowing that the demon Ornias had told me the truth, glorified the God of Israel.

116. And the queen of the South saw all this, and marvelled, [41] glorifying the God of Israel; and she beheld the Temple of the Lord being builded. And she gave a siklos [1] of gold and one hundred myriads of silver and choice bronze, and she went into the Temple. And (she beheld) the altar of incense and the brazen supports of this altar, and the gems of the lamps flashing forth of different colours, and of the lamp-stand of stone, and of emerald, and hyacinth, and sapphire; and she beheld the vessels of gold, and silver, and bronze, and wood, and the folds of skins dyed red with madder. And she saw the bases of the pillars of the Temple of the Lord. All were of one gold ... [2] apart from the demons whom I condemned to labour. And there was peace in the circle of my kingdom and over all the earth.

[1. A shekel. Philo has the form *síklos*, i. 468. *síglos* is the usual spelling in the LXX.

2. There seems to be here a lacuna in the MS.]

117. And it came to pass, which I was in my kingdom, the King of the Arabians, Adares, sent me a letter, and the writing of the letter was written as follows: --

"To King Solomon, all hail! Lo, we have heard, and it hath been heard unto all the ends of the earth, concerning the wisdom vouchsafed in thee, and that thou art a man merciful from the Lord. And understanding hath been granted thee over all the spirits of the air, and on earth, and under the earth. Now, forasmuch as there is present in the land of Arabia a spirit of the following kind: at early dawn there begins to blow a certain wind until the third hour. And its blast is harsh and terrible, and it slays man and beast. And no spirit can live upon earth against this demon. I pray thee then, forasmuch as the spirit is a wind, contrive something according to the wisdom given in thee by the Lord thy God, and deign to send a man able to capture it. And behold, King Solomon, I and my people and all my

land will serve thee unto death. And all Arabia shall be at peace with thee, if thou wilt perform this act of righteousness for us. Wherefore we pray thee, condemn not our humble prayer, and suffer not to be utterly brought to naught the eparchy subordinated to thy authority. Because we are suppliants, both I and my people and all my land. Farewell to my Lord. All health!"

118. And I Solomon read this epistle; and I folded it up and gave it to my people, and said to them: "After seven days shalt thou remind me of this epistle. And Jerusalem was built, and the Temple was being completed. And there was a stone [1], the end stone [42] of the corner lying there, great, chosen out, one which I desired lay in the head of the corner of the completion of the Temple. And all the workmen, and all the demons helping them came to the same place to bring up the stone and lay it on the pinnacle of the holy Temple, and were not strong enough to stir it, and lay it upon the corner allotted to it. For that stone was exceedingly great and useful for the corner of the Temple."

[1. Cp. I Pet. ii. 6, 7, who combines in the same way Ps. cxviii. 22 and Isa. xxviii. 16. Cp. Matt. xxi. 42, Mark xii, 10, Luke xx, 17.]

119. And after seven days, being reminded of the epistle of Adares, King of Arabia, I called my servant and said to him: "Order thy camel and take for thyself a leather flask, and take also this seal. And go away into Arabia to the place in which the evil spirit blows; and there take the flask, and the signet-ring in front of the mouth of the flask, and (hold them) towards the blast of the spirit. And when the flask is blown out, thou wilt understand that the demon is (in it). Then hastily tie up the mouth of to flask, and seal it securely with the seal-ring, and lay it carefully on the camel and bring it me hither. And if on the way it offer thee gold or silver or treasure in return for letting it go, see that thou be not persuaded. But arrange without using oath to release it. And then if it point out to the places where are gold or silver, mark the places and seal them with this seal. And bring the demon to me. And now depart, and fare thee well."

120. Then the youth did as was bidden him. And he ordered his camel, and laid on it a flask, and set off into Arabia. And the men of that region would not believe that he would be able to catch the evil spirit. And when it was dawn, the servant stood before the spirit's blast, and laid the flask on the ground, and the finger-ring on the mouth of the flask. And the demon blew through the middle of the finger-ring into the mouth of the flask, and going in blew out the flask. But the man promptly stood up to it and drew tight with his hand the mouth of the flask, in the name of the Lord God of Sabaôth. And the demon remained within the flask. And after that the youth remained in that land three days to make trial. And the spirit no longer blew against that city. And all the Arabs knew that he had safely shut in the spirit.

121. Then the youth fastened the flask on the camel, and the Arabs sent him forth on his way with much honour and precious gifts, praising and magnifying the God of Israel. But the youth brought in the bag and laid it in the middle of the Temple. And on the next day, I King Solomon, went into the Temple of God and sat in deep distress about the stone of the end of the corner. And when [43] I entered the Temple, the flask stood up and walked around some seven steps and then fell on its mouth and did homage to me. And I marvelled that even along with the bottle the demon still had power and could walk about; and I

commanded it to stand up. And the flask stood up, and stood on its feet all blown out. And I questioned him, saying: "Tell me, who art thou?" And the spirit within said: "I am the demon called Ephippas, that is in Arabia." And I said to him: "Is this thy name?" And he answered: "Yes; wheresoever I will, I alight and set fire and do to death."

122. And I said to him: "By what angel art thou frustrated?" And he answered: "By the only-ruling God, that hath authority over me even to be heard. He that is to be born of a virgin and crucified by the Jews on a cross. Whom the angels and archangels worship. He doth frustrate me, and enfeeble me of my great strength, which has been given me by my father the devil." And I said to him: "What canst thou do?" And he answered: "I am able to remove [1] mountains, to overthrow the oaths of kings. I wither trees and make their leaves to fall off." And I said to him: "Canst thou raise this stone, and lay it for the beginning of this corner which exists in the fair plan of the Temple [2]?" And he said: "Not only raise this, O king; but also, with the help of the demon who presides over the Red Sea, I will bring up the pillar of air [3], and will stand it where thou wilt in Jerusalem."

[1. Cp. the faith which removes mountains.

2. Bornemann suggests that the gate of the Temple called Beautiful (Acts iii. 2, 10) is referred to.

3. I conjecture the sense.]

123. Saying this, I laid stress on him, and the flask became as if depleted of air. And I placed it under the stone, and (the spirit) girded himself up, and lifted it up top of the flask. And the flask went up the steps, carrying the stone, and laid it down at the end of the entrance of the Temple. And I Solomon, beholding the stone raised aloft and placed on a foundation, said: "Truly the Scripture is fulfilled, which says: 'The stone which the builders rejected on trial, that same is become the head of the corner.' For this it is not mine to grant, but God's, that the demon should be strong enough to lift up so great a stone and deposit it in the place I wished."

124. And Ephippas led the demon of the Red Sea with the column. And they both took the column and raised it aloft from the earth. And I outwitted these two spirits, so that they could not shake the entire earth in a moment of time. And then I sealed round with my [44] ring on this side and that, and said: "Watch." And the spirits have remained upholding it until this day, for proof of the wisdom vouchsafed to me. And there the pillar was hanging of enormous size, in mid air, supported by the winds. And thus the spirits appeared underneath, like air, supporting it. And if one looks fixedly, the pillar is a little oblique, being supported by the spirits; and it is so to day.

125. And I Solomon questioned the other spirit which came up with the pillar from the depth of the Red Sea. And I said to him: "Who art thou, and what calls thee? And what is thy business? For I hear many things about thee." And the demon answered: "I, O King Solomon, am called Abezithibod. I am a descendant of the archangel. Once as I sat in the first heaven, of which the name is Ameleouth -- I then am a fierce spirit and winged, and with a single wing, plotting against every spirit under heaven. I was

present when Moses went in before Pharaoh, king of Egypt, and I hardened his heart. I am he whom Iannes and Iambres invoked homing [1] with Moses in Egypt. I am he who fought against Moses [2] with wonders with signs."

[1. *oíkoyxúmenoi* in the MS., a *vox nihili*. If we had the apocryph of Iannes and Iambres we might understand the reference.

2. 2 Tim. iii. 8.]

126. I said therefore to him: "How wast thou found in the Red Sea?" And he answered: "In the exodus of the sons of Israel I hardened the heart of Pharaoh. And I excited his heart and that of his ministers. And I caused them to pursue after the children of Israel. And Pharaoh followed with (me) and all the Egyptians. Then I was present there, and we followed together. And we all came up upon the Red Sea. And it came to pass when the children of Israel had crossed over, the water returned and hid all the host of the Egyptians and all their might. And I remained in the sea, being kept under this pillar. But when Ephippas came, being sent by thee, shut up in the vessel of a flask, he fetched me up to thee."

127. I, therefore, Solomon, having heard this, glorified God and adjured the demons not to disobey me, but to remain supporting the pillar. And they both sware, saying: "The Lord thy God liveth, we will not let go this pillar until the world's end. But on whatever day this stone fall, then shall be the end of the world [1]."

[1. This legend of the heavy cornerstone and of the spirits supporting a column in the Temple reappears in the Georgian Acts of Nouna in the fourth century. There it is a huge wooden column that is lifted by spirit-agency, when the king and workmen had failed to move it into place. The spirits support it in the air before letting it sink into its place. These Acts will shortly appear in an English translation by Miss Wardrop in the forthcoming number of the *Studie Biblica*, Clarendon Press, 1898.]

[45]

128. And I Solomon glorified God, and adorned the Temple of the Lord with all fair-seeming. And I was glad in spirit in my kingdom, and there was peace in my days. And I took wives of my own from every land, who were numberless. And I marched against the Jebusaeans, and there I saw Jebusaeon, daughter of a man: and fell violently in love with her, and desired to take her to wife along with my other wives. And I said to their priests: "Give me the Sonmanites (i.e. Shunammite) to wife [1]." But the priests of Moloch said to me: "If thou lovest this maiden, go in and worship our gods, the great god Raphan and the god called Moloch." I therefore was in fear of the glory of God, and did not follow to worship. And I said to them: "I will not worship a strange god. What is this proposal, that ye compel me to do so much?" But they said: ". . . . [2] by our fathers."

[1. Song of Sol. vi. 12.

2. *utheïs* (sic) stands in the MS.; perhaps *taïs theaïs* should be read.]

129. And when I answered that I would on no account worship strange gods, they told the maiden not to sleep with me until I complied and sacrificed to the gods. I then was moved, but crafty Eros brought and laid by her for me five grasshoppers, saying: "Take these grasshoppers, and crush them together in the name of the god Moloch; and then will I sleep with you." And this I actually did. And at once the Spirit of God departed from me, and I became weak as well as foolish in my words. And after that I was obliged by her to build a temple of idols to Baal [1], and to Rapha, and to Moloch, and to the other idols.

[1. Fem. So Rom. xi. 4.]

130. I then, wretch that I am, followed her advice, and the glory of God quite departed from me; and my spirit was darkened, and I became the sport of idols and demons. Wherefore I wrote out this *Testament*, that ye who get possession of it may pity, and attend to the last things [1], and not to the first. So that ye may find grace for ever and ever. Amen.

[1. Cp. Rev. ii. 19.]

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The Sword of Moses, translated by Moses Gaster.

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The Sword of Moses

An ancient Hebrew / Aramaic book of magic (ca 10th ce?)

Translated by M. Gaster, 1896

Note: Dr. Gaster omitted transcription of holy names, marking them X in the text. Text marked by [] added by J.H.Peterson.

I. The Sword of Moses.

In the name of the mighty and holy God!

Four angels are appointed to the "Sword" given by the Lord, the Master of mysteries, and they are appointed to the Law, and they see with penetration the mysteries from above and below; and these are their names -- SKD HUZI, MRGIOIAL, VHDRZIOLO, TOTRISI. [CQD HUZI MRGIZIAL, UHDRZIULU, TUTRISI] And over these are five others, holy and mighty, who meditate on the mysteries of God in the world for seven hours every day, and they are appointed to thousands of thousands, and to myriads of thousands of Chariots, ready to do the will of their Creator, X [AHI HI HIH], the Lord of Lords and the honoured God; these are their names -- X [MHIHUGTzI PJDUTThThGM, ASQRIHU, CITHINIJUM, QThGNIPRI]. And the Master of each Chariot upon which they are appointed wonders and says: "Is there any number of his armies?" And the least of these Chariots is lord and master over those (above) four. And over these are three chiefs of the hosts of the Lord, who

make every day tremble and shake His eight halls, and they have the power over every creature. Under them stand a double number of Chariots, and the least of them is lord and master over all the above Chiefs (rulers); and these are their names -- X [ASHHI CTRISHUIH SHUThGIAIH]. And the name of the Lord and king is X [PSQThIH], who sits, and all the heavenly hosts kneel, and prostrate themselves before Him daily before leaving X [GQTZ"CLAH], who is the Lord over all.

And when thou conjure him he will attach himself to thee, and cause the other five Chiefs and their Chariots, and the lords that stand under them, to attach themselves to thee just as they were ordered to attach themselves to Moses, son of Amram, and to attach to him all the lords that stand under them; and they will not tarry in their obeisance, and will not withhold from giving authority to the man who utters the conjuration over this "Sword," its mysteries and hidden powers, its glory and might, and they will not refuse to do it, as it is the command of God X [ABDUHU] saying: "Ye shall not refuse to obey a mortal who conjures you, nor should you be different to him from what you were to Moses, son of Amram, when you were commanded to do so, for he is conjuring you with My Ineffable names, and you render honour to My name and not to him. If you should refuse I will burn you, for you have not honoured Me."

Each of these angels had communicated to him (Moses) a propitious thing for the proper time. These things (words) are all words of the living God and King of the Universe, and they said to him: --

"If thou wishest to use this 'Sword' and to transmit it to the following generations, (then know) that the man who decides to use it must first free himself three days previously from accidental pollution and from everything unclean, eat and dring once every evening, and must eat the bread from a pure man or wash his hands first in salt (?), and drink only water; and no one is to know that he intends using this 'Sword,' as therein are the mysteries of the Universe, and they are practised only in secret, and are not communicated but to the chaste and pure. On the first day when you retire from (the world) bathe once and no more, and pray three times daily, and after each prayer recite the following Blessing: --

"Blessed art thou [QUSIM], O Lord our God, King of the Universe, who openest the gates of the East and cleavest the windows of the firmament of the Orient, and givest light to the whole world and its inhabitants, with the multitude of His mercies, with His mysteries and secrets, and teachest Thy people Israel Thy secrets and mysteries, and hast revealed unto them the "Sword" used by the world; and Thou sayest unto them: "If anyone is desirous of using this 'Sword,' by which every wish is fulfilled and every secret revealed, and every miracle, marvel, and prodigy are performed, then speak to Me in the following manner, read before Me this and that, and conjure in such and such a wise, and I will instantly be prevailed upon and be well disposed towards you, and I will give you authority over this Sword, by which to fulfil all that you desire, and the Chiefs will be prevailed upon by you, and my holy ones will be well disposed towards you and they will fulfil instantly your wishes, and will deliver to you my secrets and reveal to you my mysteries, and my words they will teach you and my wonders they will manifest to you, and they will listen and serve you as a pupil his master, and your eyes will be illuminated and your heart will see and behold all that is hidden, and your size will be increased." Unto Thee I call, X [SUQIM], Lord of the Universe. Thou art He who is called X [IHUGH HU], King of the Universe. Thou art called X [AThHU], merciful king. Thou art called X [PHUZGH], gracious king. Thou art called X [ZHUThGIHH] living king. Thou art called X [TZHPRUHU HUH], humble king. Thou art called X [SPTHUThHU],

righteous king. Thou art called X [QGIUHI HU], lofty king. Thou art called X [CHRU SGHURI], perfect king. Thou art called X [SPQS HPIH], upright king. Thou art called X [QThThH GThHI], glorious king. Thou art called X [PThRIS HUPIHU], youthful king. Thou art called X [ROPQ TzIUHIH], pleasant king. Thou art called X [JUSH IHU], and thou listenest to my prayer, for Thou hearkenest unto prayer; and attach unto me Thy servants the lords of the "Sword," for Thou art their king, and fulfil my desire, for evening is in Thy hands, as it is written: "Thou openest thine hand and satisfiest every living being with favour."

"I conjure you, Azziel [AZLI-AL] called X [HURI ZHI]; I conjure you, Arel [ARAL] called X [SQRISIHIIH], Ta'aniel [TONI-AL] called X [AAThRTzAHIIH], Tafel [TPAL] called X [HUPQI HUH AHIIH], and the most glorious of these Yofiel Mittron [IUPIAL MITTRUN] called X [HLIKIH HUH], the glory from above. With the permission of my king (I conjure) Yadiel [IDIAL] called X [SGHUH HIH], Ra'asiel [ROCI-AL] called X [MHUPThKIHITz], Haniel [JNIAL] called X [RHU PGTHI], Haniel [HNIAL] called X [PHUTzPNIGIH], Asrael [AShRAL] called X [ThHMUTHIHIIH], Yisriel [UIShRIAL] called X [QNITHI PTzIH], A'shael [OShHAL] called X [IHUTH NTHIHIIH], Amuhael [OMUHAL] called X [RUPNIGIH USSIH], and Asrael [UATzRAL] called X [ShHGNU ThGIHH], that you attach yourselves to me and surrender the "Sword" to me, so that I may use it according to my desire, and that I find shelter under the shadow of our Lord in heaven in the glorious Name, the mighty and awe-inspiring X [HU HI HHI HU HH AH UH IH IH HUI HU HI HU NA HUH IHU IA HU HU IH IHU HI HU IA IH UH HU IA HU HUA HU IH UH IH HU HUH IHI HU IH AHIIH MH UH], the twenty-four letters from the Crown; that you deliver unto me with this "Sword" the secrets from above and below, the mysteries from above and below, and my wish be fulfilled and my word. hearkened unto, and my prayer (supplication) received through the conjuration with the Ineffable name of God which is glorified in the world, through which all the heavenly hosts are tied and bound; and this is the Ineffable Name -- X [HH HH HUH HHII IUHH AH UH NIH HUH PH UHU HIH TzHU AH UH HIH ThH UH IH UH IH SIH UH IH UI H], blessed be he! (I conjure you) that you shall not refuse me nor hurt me, nor frighten and alarm me, in the tremendous Name of your king, the terror of whom rests upon you, and who is called X [PRZMUTHGIH SRJUQThIH: HIGNITHIH: TRSNIHIIH: QRZMThHU: TZNIH IH UH HIH HU HI HA HUH AHH HHI AH UH HUH HIH AH UH IH IHH IHU IHI AU HH AH HH HA HIH AH ZQDIDRIH]. Fulfil for me everything that I have been conjuring you for, and serve me, for I have conjured you not with the name of one who is great among you but with that of the Lord over all, whose name ties and binds and keeps and fastens all the heavenly hosts. And if you should refuse me, I will hand you over to the Lord God and to his Ineffable name, whose wrath and anger and fire are kindled, who honours his creatures with one letter of his name, and is called X [ZRUG DQNTA QTzUPTzJThIH: AHUH-SJThI GIH NIGIM: HIGIH HU IH HNIH HUH QLTzG]; so that if you refuse he will destroy you, and you will not be found when searched after. And you preserve me from shortness of spirit and weakness of body in the name of X [JZQAI AHIIH UH IH HH IHH IH UH HH IH HIH AHU IH HIU IHI UHUI HI HUI IH QQHUH SQQUH], the guardian of Israel. Blessed art Thou, who understandest the secrets and revealest the mysteries, and art king of the Universe."

A voice was heard in the heavens, the voice of the Lord of heavens, saying: "I want a light (swift) messenger (to go) to man, and if he fulfils my message my sons will become proud of the 'Sword' which I hand over to them, which is the head of all the mysteries of which also my seers have spoken, that thus

will my word be, as it is said: 'Is not my word like as fire? saith the Lord'" (Jer. xxiii, 29). Thus spoke X [PGNININU GSIH], the lord of heaven and earth; and I, Assi Asisih and Apragsih [APRGSIH], the light (swift) messenger, who am pleased with my messages and delighted with my sending, ascended before Him, and the Lord over all commanded me: "Go and make this known to men who are pious and good and pure and righteous and faithful, whose heart is not divided and in whose mouth is no duplicity, who do not lie with their tongues and do not deceive with their lips, who do not grasp with their hands and are not lustful with their eyes, who do not run after evil, keep aloof from every uncleanness, depart from every defilement, keep themselves holy from contamination, and do not approach woman." When the Lord over all commanded me thus, I, X [ASSI ASS UAS IS-IH UAPRGSIH], the swift messenger, went down to earth, and I said on my way: "Where is the man who possesses all these that I should go to him and place this with him?" And I asked myself, and thought in my heart that there is no man who would do all this that I wished; and I found none, and it was heavy unto me. And the Lord over all conjured me by His mighty right arm, and by the lustre of His glory and His glorious crown, with an oath of His mighty right arm, and He conjured me, and the lord over all strengthened me and I did not fall. I thus stood up, I, X [ASSI ASS U ASIS IH UAPRGSIH], to put NN in the possession of the desired covenant, in the name of X [QMBGL-OQMH-UH ZRUMTzIH-IH IKRUQ-ZNUTHIH IRPHU-JThIH QTzI UTzIHTz-IHTz-IHTz]."

"This is the great and glorious Name which has been given as a tradition to man -- X [IH BIH ATz AH BAH HUI HU HU UH IA HU ZH UH UH AH IH IHU HH IHU IHU AQP HI HH IIAH HH HAH HUAH HHUH HII HU HU HI], holy, glorious, glorious, Selah. Recite it after thy prayers. -- And these are the names of the angels that minister to the son of man -- Mittron, Sgrdtsih, Mqtro, Sngotiqtel, etc., etc., etc. (28 names) [MITTRUN SGRDThTzIH MQTTRUN SNGUTHIQThAL NGIQThGAL IGUATHQThIAL ANThGQSAL ANThUSSThIAL MIKAL-SRUG-GBRIAL CQThKNIH HDQRUNThIAL ANHSGAL IHUAL ThIZRThNSIAL SIGSTHAL ONPI QQPIAL NHR GSGNHIAL IKNI AThIHAL AQThQLIQAL INH GITHIAL IH]." "In a similar manner shall you serve me NN; and receive my prayer and my orisons, and bring them to God [IHUH] X [HH SHH AHH HH UH UH], blessed be He! for I adjure you in His name, and I extol you (to ascend), like unto the bird that flies from its nest, and remember my meritorious deeds before Him and (make Him) forgive now my sins on account of my words of supplication, and you may not refuse me in the name of X [HH-HH-UH-UIH- IH-UIH-UH-UH-UIHH- UIH-AH-HHUI-AHU-IA- HI-HI-HU-HU-IHU-H H-HUH-IH-UH], blessed be He! Sabaoth, Sabaoth [TzBAUTH, TZBAUTH], Selah. His servants sanctify Him and praise Him with sweet melody, and say: "Holy, holy, holy is the Lord of holy name; the whole earth is full of His glory"; and do not refuse me, in the name of X, who lives for ever, and in the name of Ditimon, etc., X, and in the name X of the great One from whom nothing is hidden, who sees and is not seen, and in the name of Him who is the chief over the heavens and is called X. And the King of the Universe utters (this name) also in a different manner, thus -- X. You swift messenger, do not tarry and do not frighten me, but come and do all my wants in the name of X, the great One, who sees and is not seen, AHVH, whose Ineffable Name is revealed to the heavenly hosts; and I conjure you by this Ineffable Name, such as it was revealed to Moses by the mouth of the Lord over all, X, the Lord Sabaoth is His name. Blessed art thou, O God, lord of mighty acts, who knowest all the mysteries."

And which are the letters which X communicated to Moses? He said to him: "If thou wishest to get wise

and to use the 'Sword,' call me, and conjure me, and strengthen me, and fortify me, and say: 'X, with the great, holy, wonderful, pure, precious, glorious, and awe-inspiring secret Name X, with these letters I conjure thee to surrender to me and make me wise and attach to me the angels which minister to the "Sword," in the name of the Revealer of mysteries. Amen.'"

Write with ink on leather and carry about with you during those three days of purification, and invoke before and after prayer the following Names communicated to Moses by Mrgiël, X, by Trotrosi, X, etc. (the 13 Chiefs mentioned at the beginning, and a long string of other mysterious names which are said to have been communicated to Moses). "And they have not hidden from him any of these sacred Ineffable names or letters, and have not given him instead the Substitutes of any of these sacred letters, for thus were they ordered by the Lord of all mysteries to communicate to him this 'Sword,' with these Names which constitute the mysteries of this 'Sword'; and they said to him 'Command the generations which will come after thee to say the following blessing prior to their prayer, lest they be swept away by the fire': 'Blessed art Thou, X, who wast with Moses; he also with me, Thou, whose name is X. Send me X, who is the cover of the Cherubim, to help me. Blessed art Thou, Lord of the Sword.'"

Whoever is desirous of using this 'Sword' must recite his usual prayers, and at the passage "Thou hearkenest to prayer" say: "I conjure you four princes X, servants of Hadirion, X, that you receive my invocation before I pray, and my supplication before I entreat, and fulfil all my wishes through this 'Sword,' as you have done to Moses, in the glorious and wonderful name of the Lord of wonders, which is interpreted thus -- X." He must then call the five superior Chiefs and say: "I conjure you, X, that you accept my conjuration as soon as I conjure you, and you attach to me those four princes and all the hosts of Chariots over which you preside, to fulfil all my wishes through this 'Sword' by this beloved name X." He must then call the three angels that are superior to these, and say: "I conjure you, X, the beloved of X, who is Hadirion, that you attach yourselves to me and attach to me X, who are standing under your rule, to fulfil all my wishes through this 'Sword' by this unique name X." And then he must lay hold of the highest Chief over all and say: "I conjure thee, X, strong and powerful Chief over all the heavenly hosts, that thou attachest thyself to me, thou and not thy messenger, and attach to me all the Chiefs that are with thee, to fulfil my wishes through this 'Sword,' by the name X, which has no substitute, for thou art beloved and he is beloved, and I am from the seed of Abraham called the beloved. Blessed art thou, King of the mysteries, Lord of the secrets, who hearkenest unto prayer."

And he is not to touch this "Sword" ere he has done all these things; afterwards he will be able to do whatever he likes, everything being written here following in its proper order.

II. This is the "Sword."

[It consists of a series of mysterious names of God or angels, to which the recipes in Part III refer. The first list commences with Tobat, Tsbr, etc. (1-5). These numbers are added by me to make the formulas run parallel with their magical applications in Part III, as already explained in the Introduction. I refer to them as they break up this part in convenient smaller portions, and are easily discernible. After these follow the words]: "With these your Names, and with the powers you possess, to which there is nowhere

anything like (I conjure you) to show me and to search for me, and to bring me X to do all my bidding in the name of X," and, again, a list of names, that have no special characteristic in common. Nos. 20-24 are all names commencing with *JJ*; some of these finish with *JH*. 24-36 all these names have the word *Sabaoth* attached to them. To 41-47 *HVH* is added. From Nos. 51-93 all the names are composite; they appear as names of *sons*, the name of the father being added to each of these, close upon 160 names, *e.g.*: Sagnis, son of Srngia; Ssgn, son of 'Arggis; Atumi, son of Batumi; Ahsuti, son of Kkthus; Agupi, son of Abkmi, etc. Every name from 102 on to the end of this part finishes with *-el*, after which follow varying syllables and words: some are only *JH* or *JV* (Nos. 102-105), or a word commencing with 'A- and finishing with *-JH* (Nos. 106-111). Nos. 112-121 are followed by *ARVH*, whilst 122-127=*JHVHH*, and Nos. 128-134=*HVJH*. They conclude with the following words: "Ye sacred angels, princes of the hosts of X, who stand upon the thrones prepared for them before Him to watch over and to minister to the 'Sword,' to fulfil by it all the wants by the name of the Master over all; you Chiefs of all the angels in the world, X, in the name of X the seal of heaven and earth, ministers of X the most high God; through you I see X in the world; you are lording over me in all the place of the Master over all: I pray of you to do everything that I am asking of you, as you have the power to do everything in heaven and upon earth in the name of X, as it is written in the Law, 'I am the Lord, this is My name!'"

III.

1. If at full moon (?) a man wishes to unite a woman with a man that they should be as one to one another, to destroy winds (spirits), demons, and satans, and to stop a ship, and to free a man from prison, and for every other thing, write on a red bowl from Tobar, etc. (No. 1). -- 2. To break mountains and hills, to pass dryshod through the water, to enter the fire, to appoint and to depose kings, to blind the eyes, to stop the mouth, and to speak to the dead, and to kill the living, to bring down and to send up and to conjure angels to hearken unto thee, and to see all the mysteries of the world, write Nos. 1 and 2 upon the saucer of a cup and put in it the root of genip-tree (*genipa*). -- 3. Against a spirit that moves in the body write on a plate No. 3. -- 4. Against a spirit that burns write No. 4. -- 5. Against a spirit in the whole body write No. 5-6. Against a demon (*shidda*) write No. 6. -- 7. Against shingles write No. 7. -- 8. Against quinsy (erysipelas?) say the words of No. 8 over oil of roses and put it over his face. -- 9. For pains in the ear whisper in the painful ear No. 9. -- 10. For aches in the eye say the words No. 10 over water three days running in the morning, and wash the eye with it. -- 11. For cataract say the words of No. 11 over oil of sesame, and anoint the eye with it during seven mornings. -- 12. For grit in the eye say over Kohl No. 12, and fill the eye with it for three mornings. -- 13. For blood that runs from the head whisper No. 13 over the head early in the morning for three days, when you wash your hands before getting out of bed. -- 14. For paralysis say seven times over a vessel full of water and seven times over sesame-oil the words No. 14, "that it should move away and leave NN, Amen, Amen, Selah"; and throw the pail of water over his head and anoint him with the oil, and do this for three days; then write an amulet with the words from, "I conjure you " till "Amen, Selah," and hang it round his neck. -- 15. For pains in one half of the head (neuralgia?) and for bad singing in the ear, write No. 15 and hang it round the neck. -- 16. For the bad deafening (of the ear) write No. 16 and hang it round the neck. -- 17. For pains in the ear say into the left ear the words No. 17 backwards. -- 18. For deafness say over hemp water, whilst mixing it with oil of "Idi" (sesame?), the words of No. 18, and put it into his ear as soon as it has become a little dissolved (or

warm). -- 19. For scabs, ulcers, itches, mange, shingles, etc., that befall mankind, say over olive oil No. 19 and anoint with the left hand. -- 20. For jaundice say the words No. 20 over water in which radish has been soaked, and let him drink it. -- 21. For pains in the nose and for the spirit in the nose say No. 21 over oil of "Idi" (sesame?) and put it into his nostrils. -- 22. For pains in the stomach (*lit.* heart) and in the bowels say No. 22 over water, and drink it. -- 23. For hot fever say No. 23 over water in which rose-laurels are soaked, and he is to bathe in it. -- 24. For tumors, etc., say No. 24 once over them and once over olive oil, and anoint them for three days, but do not let any water come near them -- 25. For an evil occurrence (?) say No. 25 over seven white cups of water, filled from the river, and throw them over the head. -- 26. For ulcer (diphtheria?) spit out before him, and say over his mouth, and over a cup of strong drink, No. 26, and make him drink, and watch what is coming out of his mouth. -- 27. For a man bitten by a snake or by another (!) poisonous insect, he must say over the place of the bite or over the painful spot No. 27 and drink it; the same he is to do whenever hurt by any creeping thing. -- 28. For a woman who has seen blood before the time my No. 28 over an ostrich egg, then burn it, and she be smoked with it. -- 29. For pains in the mouth say No. 29 over risen flour, and put it upon his mouth. -- 30. For quinsy (croup) and for pains in the shoulder, say No. 30 over wine and drink. -- 31. For a painful nerve write No. 31 on a scroll and speak these words over olive oil, and rub some of it on the scroll and smear it over the painful spot and hang the amulet round his neck. -- 32. For stone my over a cup of wine No. 32, and drink it. -- 33. For hemorrhoids take tow and put salt on it and mix it with oil, saying over it No. 33, and sit on it. -- 34. For a man who suffers from swelling and from venereal disease (?), he is to say No. 34 over water in which radishes are soaked, and drink. -- 35. For sprains, either you take a plate and write upon it No. 35 and put it upon the place, and all around it will be healed; or you take a ball of wool and dip it in oil of (sesame?), and say those words upon it and put it upon the sprain. -- 36. When injured or hurt by iron, and for every blow that it should not fester, say No. 36 over white naphtha and rub it over the place of the blow. -- 37. For (cramps?) and for pains of heart say over spinach and oil No. 37, and drink it. -- 38. For the gall and the bowels take the water in which raisins have been soaked, saying over it No. 38, and drink it. -- 39. For the spoiled liver take (a drink) a sixth measure of water-lentils and say No. 39, and swallow it slowly (?). -- 40. For the milt say No. 40 over wine-lees and drink it, and repeat it for three days. -- 41. For the spirit who rests on the womb, say No. 41 on camphor oil and put it on it with a ball of wool. -- 42. For a woman who has a miscarriage, say No. 42 on a cup of wine, or strong drink, or water, and let her drink it for seven days; and even if she should see blood and she repeats it over a cup of wine, the child will live. -- 43. For a man who is bald, say No. 43 over nut-oil and anoint with it. -- 44. To conjure a spirit write on a laurel-leaf: "I conjure thee, prince whose name is Abraksas, in the name of (No. 44) that thou comest to me and revealest to me all that I ask of thee, and thou shalt not tarry." And the one bound by thee will come down and reveal himself to thee. -- 45. To remove a rich man from his riches, say No. 45 upon the dust of an ant-hill and throw it into his face. -- 46. To heal leprosy, take the patient to the side of the river and say to him: "I conjure thee, leprosy, in the name of (No. 46) to disappear and to vanish, and to pass away from NN. Amen, Amen, Selah"; and he is to go down and dip seven times in the river, and when he comes out write an amulet with the words "I conjure -- Selah," and hang it round his neck. -- 17. For diarrhea write No. 47 on a red copper plate and hang it round his neck. -- 48. If thou wishest that the rain should not fall upon thy garden, write out No. 48. -- 49. If thou wishest to see the sun (!) take . . . from a male tree and stand in front of the sun and say . . . which art called on the . . . called . . . and the ears of barley (?) the words of No. 49; [There is something probably missing here.] and he will appear unto thee in the form of a man dressed in white and he will answer thee upon everything that thou

askest him, and he will even bring a woman after thee. -- 50. Whosoever wishes to enter a furnace is to write No. 50 on a silver plate and hang it upon his haunch. -- 51. If thou seest a king or a ruler and thou wishest that he follow thee, take a basin of water and put into it the root of genip-tree, and the root of purslane, and the root of (*Artilochia*), and say No. 51, and place it on fiery coals in a white earthen vessel and throw upon them leaves of olive-tree, and whatever thou decreest he will bring unto thee, even a woman thou canst command. -- 52. If you wish to overawe them, take water from the fountain and say upon it No. 52 and throw it into their faces. -- 53. For loosening (any charm) say over water No. 53 and throw it over him and write it as an amulet and hang it round his neck, and also for freeing a man from prison. -- 54. To catch fish, take a white potsherd, and putting into it leaves of olive-tree say over them No. 54 at the side of the river. -- 55. If thou wishest a woman to follow thee, take thy blood and write her name upon a newly-laid egg and say towards her No. 55.--56. If a man is to follow thee, take a new potsherd and dip it in black myrrh (gall) and pronounce over his name the words of No. 56, and walk on without looking backwards. -- 57. For a tree that does not produce fruits, write the words No. 57 upon a new potsherd and bury it under the root of the fruitless tree, and water all the trees and these also which do not produce the fruit. -- 58. For illness (dog) in the fruit write on a new potsherd No. 58 and bury it in the cistern (watering-place), and say these words also over water, ashes, and salt, and water the earth with it. -- 59. For a suckling babe write on an onyx slab No. 59 and whisper it into its ears three times, spitting out after the whispering; then repeat them over a cupful of water 70 times and give it the child to drink. -- 60. For one bitten by a rabid dog, write No. 60 on the halter of an ass and let the ass go; then repeat these words over sesame oil and let him anoint himself with it and put on new clothes and hang that halter (?) round him. -- 61. For fever and small fever, write on the skin of the brains of a ram or a goat No. 61, and hang it round his neck. -- 62. If anyone lose his way he is to say No. 62 over the four corners of his belt (?). -- 63. If thou wishest to ask anything of thy neighbour, say No. 63 over oil of sesame or of . . . or of . . . -- 64. If thou wishest that a woman is to follow thee write thy name and her name with thy blood upon her door, and the same upon thy door, and repeat the words of No. 64.-65. If thou wishest to know whether thy journey will be lucky, take a field lettuce with open leaves, and standing before the sun say the words of No. 65 and watch the lettuce: if the leaves close and shut, then do Dot go; but if they remain in their natural state, proceed, and thou wilt prosper. -- 66. If thou wishest to deliver a man from prison (?) say No. 66 once to him, and once to the sun, and once to the prison (?) house. -- 67. To conquer (collect?), take dust from thy house and say over it seven times in the road of the town the words of No. 67, and then take dust from the road and do likewise and throw it into thy house. -- 68. If you wish to kill a man, take mud from the two sides of the river and form it into the shape of a figure, and write upon it the name of the person, and take seven branches from seven strong palm-tree. and make a bow from reed (?) with the string of horse-sinew, and place the image in a hollow, and stretch the bow and shoot with it, and at each branch (shot) say the word. of No. 68; and may NN be destroyed . . . -- 69. To send plagues, take (parings?) from seven men and put them into a new potsherd, and go out to the cemetery and say there No. 69, and bury it in a place that is not trodden by horses, and afterwards take the dust from this potsherd and blow it into his face or upon the lintel of his house. -- 70. To send dreams to your neighbours, write No. 70 upon a plate of silver and place it in the mouth (?) of a cock and kill it when it has gone down its mouth, and take it out from the mouth and put it between its legs and bury it at the end of a wall, and put thy foot upon that spot and say thus: "In the name of X, a swift messenger is to go and torment NN in his dreams until he will fulfil my wish." -- 71. If a snake follows thee say No. 71, and it will dry up. -- 72. To stop a boat in the sea, say No. 72 over a potsherd or on a rounded flintstone and

throw it against it into the sea. -- 73. To loosen it (from the charm), say No. 73 over dust or a clod of earth and throw it into the water, and as this dissolves the boat gets free to go. -- 74. If thou wishest to prevent an oven or furnace or pot from becoming destroyed (unclean?), say No. 74 over dust and throw it over them. -- 75. If thou wishest them to be hot, spit in front of them and say No. 75, and they will boil. -- 76. If thou wishest to pass dryshod through the sea, say upon the four corners of the head-dress (turban) No. 76, and take one corner in thy hand and the other is (?) to precede thee. -- 77. If thou wishest to curse anyone, say in the 'Eighteen benedictions' No. 77, in the name of X. -- 78. To speak with the dead, whisper No. 71 into his left ear and throw into their holes (?). -- 79. To kill a lion, bear, an adder, or any other hurtful animal, take the dust from under the right foot, say over it No. 79, and throw it into their faces. -- 80. To catch them, take the dust from under your left foot, saying No. 80, and throw it into their faces. -- 81. To open a door, take the root of lotos reed and place it under the tongue and say No. 81 against the door. -- 82. To kill an ox or another beast, say into its ear No. 82-83. To inflame his heart, say No. 83 over a piece of raw meat, and give it to him to eat. -- 84. To make a fool of one, say No. 84 over an egg and place it in his hands. -- 85. To destroy the house of thy neighbour, say No. 85 over a new potaherd and throw it into his house. -- 86. To expose (?) your neighbour, say No. 86 over oil of . . . and smear it at the bottom of his jug (?). -- 87. To make your neighbour disliked, take blood from phlebotomy, say upon it No. 87, and throw it upon his lintel. -- 88. To make a woman have a miscarriage, say No. 88 over a cup of water and throw it over her lintel. -- 89. To make a man ill, say No. 89 over olive ol and let him anoint himself with it. -- 90. To know whether a man a sick person will die or live, say before him No. 90: if he turns his face towards you he will live; if away, he will die. -- 91. To catch a lion by the ear, say No. 91 and make seven knots in the fringes of thy girdle and repeat these words with each knot, and you will catch him. -- 92. To make thy renown go throughout the world, write No. 92 as an amulet and bury it in thy house. -- 93. To shorten the way, say No. 93 over a single lotos reed. -- 94. To cure hemorrhoids, take kernels of dates . . . and burn them in fire and say No. 94, and mix it with oil of olives and place it as an amulet over it, and it will be good. -- 95. For every spirit write upon a bowl No. 95 and hang it round the neck. -- 9b. For subtle poison, as cumin-seed and calamint, write No. 96 upon an egg and put it into wine, and repeat over it the same words and then drink it. -- 97. For the thunder that comes from heaven, take a ring (round piece) of iron and lead, and hang it on the spot you wish (to protect), and say over it No. 97.-98. To go before king or lord, say No. 98 over a piece of lion's skin dipped in black hemp (?) and pure wine, and take it with thee. -- 99. For blight, if it happen, take a sinew and soak it in turnip-juice in the night from Wednesday to Thursday, and say No. 99 over it; on the morrow sprinkle that water over the field. -- 100. If the fruit gets worm-eaten, take a worm from the mud and put it into a tube and say No. 100 over it; then close the tube and bury it in that place. -- 101. To free a man from prison (? shame), say over the grounds of Kappa (?) and unripe dates No. 101, and give it to him to eat. -- 102. For a field that does not produce fruits, take eight cups from eight houses and fill them with water from eight rivers, and put salt into them from eight houses, and say over them No. 102 eight times, and pour out two cups at each corner, and break them on eight paths. -- 103. If one does not know what a man is ailing from, soak mullein (*verbascum*) in water, and say over it No. 103, and let him drink it when he is thirsty. -- 104. To make war, take the dust from under the left foot, say over it No. 104, and throw it into the (enemies') face, and there will appear knights with weapons in their hands who will fight for thee. -- 105. To throw thy fear upon mankind, write No. 105 upon a leaden plate and bury it on the west side of the Synagogue. -- 106. To have always light in the darkness, write No. 106 upon a chart (paper) and carry it always with thee. -- 107. To catch (blind) the eye, write No. 107 upon a scroll and

expose it in a wicker-basket to the stars, but you must not speak when writing. -- 108. To send a sword which should fight for thee, say No. 108 over a new knife wholly of iron, and throw it into their face. -- 109. If thou wishest that they kill one another, say No. 109 over a new knife wholly of iron and bury it with your heel into the earth, and keep the heel upon it in the earth, and they will kilt one another, until you take it out from the earth. -- 110. To make them pause, take the dust from under the right foot, and, saying the same word. again backwards, throw it into their face, and they will stop. -- 111. If an enemy has got hold of thee and wishes to kill thee, bend the little finger of the left hand and say No. 111, and he will run away from thee like one who runs away from his murderer. -- 112. To catch the eye (blind), say No. 112 over the skin of a lion and carry it with thee, and no one will be able to see thee. -- 113. If thou fallest into a (?) and wishest to come out, say No. 113, and thou wilt come out in peace. -- 114. If thou fallest into a deep pit, say in thy fall No. 114, and nothing will hurt thee. -- 115. When thou fallest into a deep river say No. 115, and thou wilt come out in peace. -- 116. If any burden or weight falls upon thee, say No. 116, and thou wilt be saved. -- 117. If the king's servants lay hold on thee, bend the little finger of the left hand and say No. 117 before king or judge, and he will kill these people who have laid hands on thee. -- 118. If a host has surrounded thee, turn thy face towards the west and say No. 118 before king or judge, and they will be like unto stones and will not move. -- 119. If thou wishest to release them, turn thy face towards the east and repeat these words backwards. -- 120. If thou walkest in vales or on the mountains and hast no water to drink, lift thine eyes to Heaven and say No. 120, and a fountain of water will be opened unto thee. -- 121. If thou hungerest, lift thine eyes to Heaven and spread out thine arms and say No. 121, and a spirit will stand before thee and bring thee bread and meat. -- 122. If thou wishest to call the angel (prince) of man, say over thy mantle (?) No. 122, and the angel bound by thee will come to thee and will tell thee whatever thou wishest (to know). -- 123. If thou wishest to let him go (depart), say before him the same words backward, and he will depart. -- 124. If thou wishest that any heavenly prince is to come to thee and teach thee, say No. 124 and conjure him in the third hour of the night from: "in the name of the Lord over the holy ones (No. 136) to the end of the 'Sword,'" and "Send him to me that he reveal unto me and teach me all that is in his power," and he will then disappear (!). -- 125. To walk upon the water without wetting the feet, take a leaden plate and write upon it No. 125 and place it in thy girdle, and then you can walk. -- 126. To become wise, remember for three months running, from the new moon of Nissan onwards, the words of No. 126, and add in the 'Eighteen benedictions': "May the gates of wisdom be opened to me so that I should meditate in them." -- 127. To remember immediately all thou learnest, write on a new-laid egg No. 127, then wash it off with strong wine early in the morning and drink it, and do not eat anything for three hours. -- 128. To make another forget what he has learned, write No. 128 in his name on laurel-leaves and bury them under his lintel. -- 129. To send an evil spirit against thy neighbour, take a green grasshopper and say over it No. 129, and bury it in an earth-hill and jump over it. -- 130. To send a plague, take the bone of a dead man and dust from under him in a pot and tie it up in a woven rag with saliva, and say upon it No. 130 in his name, and bury it in the cemetery. -- 131. To tie and to fasten thieves and robbers, say No. 131, and whilst saying it put your little finger in the ear. -- 132. To release them, say No. 132, and take thy finger out of the ear. -- 133. To guard thy house from thieves, say No. 133 over a cup of water and pour it out round thy roof. Thus also to guard a house. -- 134. To guard a house from hosts (robbers), take earth from an ant-hill and strew it round the roof, repeating the words of No. 134.-135. To guard thyself from Mazikim, say: "In the name of 'Nos. 1-5' may I, NN, pass in peace and not in hurt." The same must be done to excommunicate them when you meet them. -- 136. For every other thing that has not been mentioned say, No. 136 to the end of the "Sword."

And upon every amulet that you write from this "Sword" write first: "In the name of the Lord of all the holy ones, may this 'Sword' be effectual to do my services, and may the lord of it approach to serve me, and may all these powers be delivered over to me so that I be able to use them, as they were delivered to Moses, the son of Amram, perfect from his God and no harm befalling him!" If he will not act accordingly the angels of wrath, ire, fury, and rage will come near him to minister to him, and they will lord over him, and strangle him, and plague him all over. And these are the names of their leaders: the leader of the angels of wrath is Mzpopiasaiel; the name of the leader of the angels of ire is Zkzoromtiel; the name of the leader of the angels of fury is Kso'ppghiel; the name of the leader of the angels of rage is N'mosnikttiel. And the angels that stand under them are numberless, and these all will have power over him, and will make his body like unto a dunghill.

May the Lord preserve you from every evil. Amen!

End of the "Sword," with the assistance of God feared in the council of the holy ones. End, end.

APPENDIX I.

In the name of the Lord. The Sword of Moses.

I. [A long list of mystical names; then follows:] and the angel over the animals, whose name is Ittalinma; and the angel over the wild beasts, Mtnisl; and the angel over the wild fowls and over the creeping things, Trgiaob; and the angel over the deep waters and over the mountains, Rampel; and the angel over the trees, Maktiel; and the angel over the sweet-smelling herbs, Arias; and the angel over the garden fruit, (vegetables), Sofiel; and the angel over the rivers, Trsiel; and the angel over the winds, Mbriel; and over man, X. -- . . . hours are proper for man to pray and to ask for mercy upon man, be it for good or evil; and it is said that every hour is proper for man to pray, but during the three first hours in the morning man is to pray and to mention the hundred sacred names and the mighty ones, whose sum amounts to three hundred and four. Amen. Selah!

..... X give me healing

Which is the great light? All the . . . X, I conjure you, mother of the (whether?) male and mother of the (or?) female, you, the "Twins," I conjure you, the hard (strong) spirits, in the name of God, the mighty hero, the living one [Michael], in the name of God [Gabriel], . . Raphael (save) me from the Lions, the powerful ones (Archon?), and the Twins. I conjure you, strong spirits, in the name of God, the mighty hero, IH, IHVH, IHVH, I, N, son of N..

II. Verily, this is the ("Sword of Moses") with which he accomplished his miracles and mighty deeds, and destroyed all kind of witchcraft; it had been revealed to Moses in the bush, when the great and glorious Name was delivered to him. Take care of it and it will take care of thee. If thou approachest fire, it will not burn thee, and it will preserve thee from every evil in the world. -- 1. If thou wishest to try it take a

thick (green) branch and utter this "Sword" over it five times at sunrise, and it will dry up. -- 2. To catch fish, take sand from the sea and the root of the date (tree) (or the kernel of the date), and repeat this "Sword" over them, and the fish will come to the spot where thou throwest the sand. -- 3. To walk on the waters of the sea take the wooden helve of an axe, bore a hole through it, pass a red thread through it, and tie it on to thy heel, then repeat the words of the "Sword," and then you may go in and out in peace. -- 4. To run quickly (?), write the "Sword" on "Chartis hieratikon," then put water into a new earthenware pot, and let them drink it and wash their faces, and they will be victorious! -- 5. To break it (?), write the "Sword" on a plate of copper (*kyprinon*) and put it in . . . and they will be broken. -- 6. To subdue a woman, write with the blood of thy hand thy (?) name upon thy gate, and write thy name upon a scroll of leather of a hart with the blood of thy finger, and say this "Sword," and she will come to thee. -- 7. To make thyself praised in the community, take in thy left hand porret-seed and utter over it the "Sword," and throw it between them, [There is something probably missing here.] and descend (?) until the sun sets, and he will carry thee wherever thou wishest, and fast for three days, and burn incense and the smoke of white flower, and repeat the "Sword" in the morning and the evening, and he will come instantly and speak to thee and do thy bidding. -- 8. To get information through a dream, take balm and write upon "Chartis hieratikon," and repeat the "Sword" in front of a light, and put out the light with a stick of olive-wood, and lie down. -- 9. If thou wishest to go to a great man, take rose-oil and repeat the "Sword" over the oil and anoint thy hands and face with it, and he will hearken unto thee. -- 10. To make strife in the community, take the left hand full of mustard, speak the "Sword" over it, and throw it amongst them, and they will kill one another. -- 11. To separate a man from his wife, take ass's meat in thy hand and say over it the "Sword," and no harm will befall thee (?). -- 12. To destroy thy enemy, take a leaden plate and some of his hair and clothes, and say the "Sword" over them, and bury them in a deserted house, and he will fall down. -- 13. To walk in the street and not to be recognized by anyone, take wormwood, perfumes, and soot, and smoke thyself with it, and take the heart of a fox, and say the "Sword," and go out in the street. -- 14. If you are on the sea and the storm rages, stand up against the waves and say the "Sword" to them, and they will go down; then write on a plate, or potsherd, or a piece of wood, and hang it in front of the ship, and it will not founder. -- 15. To break an enemy, write the "Sword" upon a potsherd that has not yet been burned, and plaster it over, and throw it into his house. -- 16. To obtain anything thou likest, take into thy right hand wormwood, and say over it the "Sword" facing the sun, and everything will be fulfilled, and purify thyself for seven days, and thou wilt prosper in everything. Do kind deeds to thy friends, take heed not to take an oath, and walk modestly, and thus thou wilt prosper.

Write X upon the palm of thy left hand, take then a new lamp and fill it with olive-oil and naphtha, and put on new clean clothes, and sleep in a clean house, and the angel will come at once and wake thee, and reveal unto thee everything that thou wishest.

III. R. Akiba asked R. Eliezer the great: "How can one make the Angel of the Presence descend upon earth to reveal to man the mysteries from above and beneath, and the speculations of the foundations of heavenly and earthly things, and the treasures of wisdom, cunning, and help?" He said thereupon to me: "My son! I once made him come down, and he nearly destroyed the whole world, for he is a mighty prince and greater than any in the heavenly cohort, and he ministers continually before the King of the Universe, with purity and separation, and with fear and dread of the glory of his Master, because the

Shekinah is always with him." And he said to him: "My master, by the glory which thou hast bestowed upon me, I conjure thee to instruct me how to attach him to me." (And he replied) : "In that hour when I wish to attach him to me and to employ him, I sit and fast on that very day ; but prior to it one must keep oneself free for seven days from any nocturnal impurity, and must bathe in the fountain of water, and not speak at all during those seven days, and at the end of this purification, on the day of the fast, he must sit in the water up to his throat, and before he utters the conjuration he must first say: 'I conjure you, angels of dread, fear, and shaking, who are appointed to hurt those who are not pure and clean and desire the services of my heavenly servants -- I conjure you in the name of X, who is mighty over all, and rules over all, and everything is in His hands, that you do not hurt me, nor terrify me, nor frighten me; verily, in the name of the powerful, the head of . . .' After this he may commence his conjuration, for now he has fortified himself and has sealed himself with the name of God of 42 letters, before which all who hear it tremble and are frightened, and the heavenly hosts are terror-struck. He must then again conjure, and say: 'X, chief, who of all the destroying angels is the most hurtful and burning, with this Name and in this way I call thee AVZHIA, angel of the Presence, youthful minister before the King of the Universe, who art a prince and chief of the heavenly hosts; I conjure thee and decree upon thee that thou attachest thyself to me to fulfil my wish and to accept the decree of my conjuration and to accomplish my desires and fulfil my wishes, and do not frighten me, nor terrify me, nor overawe me, and do not make my frame shake and my feet vacillate, nor cause my speech to be perverted; but may I be fortified and strengthened, and may the conjuration be effective and the (sacred) Name uttered properly by my throat, and may no vacillation take hold of me and no trembling of the feet by thy ministering angels confuse me and overawe me, and weaken my hands, and may I not be overcome by the fire and flame of the storm and whirlwind which precedes thee, O wonderful and exalted one, whose Ineffable name is X, of whose wrath the earth trembles, and nothing can withstand his anger, twice blessed. Again I conjure thee by thy 14 (!) names by which thou didst reveal thyself to thy prophets and seers, to place in their mouths sweet words of prophecy and to utter pleasant words; and these are the Ineffable names and their surnames (Kunya): Spirit Piskonnit, kunya, X; Atimon, kunya, X; Piskon (?), Hugron, kunya, X; Sanigron, kunya, X; Msi, kunya, X; Mokon, kunya, X; Astm, kunya, X; Sktm, kunya, X; Ihoaiel, kunya, X; lofiel, kunya, X; Ssnialiah, kunya, X; Kngieliah, kunya, X; Zabdiel, kunya, X. I conjure thee with these fourteen names, by which all the secrets and mysteries and signs are sealed and accomplished, and which are the foundations of heaven and earth. Four of these are engraved upon the heads of the Hayoth (Holy Creaturee), namely -- X, the lord of powers; X, master of miracles; X, master of purity; and X master of the yoke. And four are engraved upon the four sides of the Throne, namely -- X, three times holy; X, Adir, Adiri, Adiron, etc., the king of kings. And four are engraved upon the four crowns of the Ofanim (wheels) that stand against the Holy Creatures, as it is said: "When those went, these went; and when those stood, these stood" (Ezek. i, 21); and these they are -- X, who is the mightiest over all; X, who rules over all the inhabitants of the heights (?), and in whose hands everything is. And two are engraved upon the crown of the most exalted and high King, and these they are -- X, before whom every knee bends and every mouth utters praises; X, besides him there is no God and helper. With these names I conjure thee, and firmly decree upon thee to descend quickly to me, N, son of N, thou and not thy messenger. And when thou comest down do not turn my mind, but reveal unto me all the secret mysteries from above and beneath, and the hidden secrets from above and beneath, and all the secrets of wisdom and the cunning of helpfulness, just as a man speaks to his neighbour. For I have conjured thee with these Names, that are great and mighty and wonderful and awe-inspiring, and proved and arranged in proper order, through which the glorious

throne has been established and the beautiful seat of the Most High, which has been wonderfully wrought, long before thou and the heavenly hosts had been created, "While as yet He had not made the earth nor the fields, and the inhabitants of the earth and the creatures therein" (Prov. viii, 26).

"I call thee further by (the power) of the five selected Names, to which only one is superior, and this is their form -- X. I conjure thee by these five Names, which correspond to the five names of God, whose letters are written on burning fire, and they circle round the throne of glory, one ascending and the other descending, so that the angels of the Presence should not behold them, and this is their equivalent and form and glory -- X. I conjure thee by these, as thou knowest their praise and greatness, which no mouth can utter, and no ear can hear, no, not even one of them. Thou hast been commanded and ordered by the Most High: "as soon as thou hearest anyone conjuring thee with these names, to do honour to My Name, and to descend quickly and fulfil the wish of the man who makes thee hear them; but if thou tarriest I will push thee into the fiery river Rigayon and place another in thy stead." Do it, therefore, for His Name, and come quickly to me, N, son of N, not in a terror, and not in fear, not with fiery coals, not with hailstone, and not with the sleet and treasures of snow, and not with the howling of the storm, and not with the provinces of the whirlwind that usually accompany thee, and do my bidding and fulfil my desire, for everything is in thy hand; by the permission of thy God, the master over all and thy lord, and with His Names I conjure thee to attach thyself quickly to me; come and fulfil my wish, and do not tarry.

"I further call thee with the greatest of thy Names, the pleasant and beloved one, which is the same as that of thy Master, save one letter, with which He created and formed everything, and which He placed as a seal upon all the work of His hand; and this is its equivalent -- X, and the other in the language of purity (permutations of the letters Yod, He) is read so -- X. I conjure thee with the right hand of sanctity and with His beloved Name, in whose honour everything has been created, and all are terror-struck by His mighty arm, and all the sons of the internal heavenly cohort (servants) tremble and shake of Him fear, which is X, and its equivalent by means of JHVH is X. Blessed be the name of His glorious kingdom for ever and ever. And all praise and extol thy Name, for they love thee. I conjure thee, and decree upon thee firmly, not to disobey my words, and not to alter my decree and my decision with which I conjured thee, and decreed upon thee, and established in peace. In the Name X, blessed be the name of His glorious kingdom for ever and ever, depart in peace, and do not frighten me in the hour of thy departure; in the name X, Lord, most high and holy, in the name of the Lord of Hosts, the God of Israel's battalions; in the name of the holy living Creatures, and in the name of the Wheels of the Chariot, and in the name of the river of fire, Ih, Zii, Ziin, and all His ministers, and in the name of IH, Ziin, Sabaoth, Z, El Z, Shaddai Z, X revealed Himself on Mount Sinai in the glory of His majesty.

"With these Names, terrible and mighty, which darken the sun, and obscure the moon, and turn the sea, and break the rocks, and extinguish the light, I conjure you, spirits, and . . and Shiddim, and Satanim, that ye depart and disappear from N, son of N."

APPENDIX II.

I. *Against an enemy.* -- I call thee, evil spirit, cruel spirit, merciless spirit. I call thee, bad spirit, who sittest in the cemetery and takes away healing from man. Go and place a knot in NN's head, in him eyes, in his mouth, in his tongue, in his throat, in his windpipe; put poisonous water in his belly. If you do not go and put water in his belly, I will send against you the evil angels Puziel, Guziel, Psdiel, Prziel. I call thee and those six knots that you go quickly to NN and put poisonous water in his belly and kill NN whom I mean (or, because I wish it). Amen, Amen. Selah.

II. *Against an enemy.* -- Write upon a new-laid egg on a Nazarene cemetery: "I conjure you, luminaries of heaven and earth, as the heavens are separated from the earth, so separate and divide NN from him wife NN, and separate them from one another, as life is separated from death, and sea from dry land, and water from fire, and mountain from vale, and night from day, and light from darkness, and the sun from the moon; thus separate NN from NN his wife, and separate them from one another in the name of the twelve hours of the day and the three watches (?) of the night, and the seven days of the week, and the thirty days of the month, and the seven years of Shemittah, and the fifty years of Jubilee, on every day, in the name of the evil angel Tmsmael, and in the name of the angel Iabel, and in the name of the angel Drsmiel, and in the name of the angel Zahbuk, and in the name of the angel Ataf, and in the name of the angel Zhsmael, and in the name of the angel Zsniel, who preside over pains, sharp pains, inflammation, and dropsy, and separate NN from him wife NN, make them depart from one another, and that they should not comfort one another, swiftly and quickly."

Ebenezer Sibly, *A New and Complete Illustration of the Occult Sciences*, Book 4.

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Introduction by Joseph H. Peterson

Ebenezer Sibly (1751-1800), famous 18th century British astrologer, is probably best known for his famous horoscope for the birth of the USA, published in 1787. The first three books of his *New and Complete Illustration of the Occult Sciences* are devoted to astrology, including many horoscopes for famous persons.

The text included here, Book 4, deals with other occult sciences. One of the few sources that Sibly names is Emanuel Swedenborg, whose *Heaven and Hell* first appeared in 1758. Other sources, while not named, can be identified. The engraving of magical instruments appears to be redrawn from those found in [Reginald Scot's *Discoverie of Witchcraft* \(London, 1584\)](#). The incenses appropriate for the planets are ultimately derived from Agrippa's [De Occulta Philosophia](#), Book I, chap. 44.

Sibly's engraving of [Edward Kelley \(or Kelly\) raising a dead person in a graveyard](#) has been reproduced frequently, including A. E. Waite's *Book of Ceremonial Magic* who used it as his frontispiece. Kelley's companion, sometimes erroneously identified as John Dee, is presumably Paul Waring. It should be noted that his accounts of Dee and Kelley are erroneous in many points. (See Weaver's *Funeral Monuments*, 1631, p. 45-6, upon which Sibly's account is based.)

Of particular interest is the account of Thomas Perks' encounters with foot-and-a-half-high beings who "gather intelligence" and travel between the earth and a globe in the air. This most closely resembles modern reports of alien encounters.

From the descriptions provided, it is likely that the book used by Thomas Perks was in fact (pseudo-?) Agrippa's [Fourth Book of Occult Philosophy](#).

NEW AND COMPLETE ILLUSTRATION OF THE

OCCULT SCIENCES:

OR THE

Art of foretelling future Events and Contingencies,

BY THE

ASPECTS, POSITIONS, and INFLUENCES, of the HEAVENLY BODIES.

FOUNDED ON

Natural Philosophy, Scripture, Reason, and the Mathematics.

IN FOUR PARTS.

PART I.

AN Enquiry into, and Defence of, Astrology; with an interesting Discourse on Natural and Occult Philosophy -- in which the Wisdom and Omnipotence of God; the intellectual Faculties of Angels Spirits, and Men; the Order, Harmony, Sympathy, and wonderful Properties, of the Celestial and Terrestrial Worlds; the Signs, Influences, and Effects, of the Heavenly Bodies upon all animal, vegetable, and mineral, Substances; the Number of the Spheres; the Method of erecting the Horoscope to cast Nativities; and the Doctrine of Horary Questions; are clearly exemplified and explained.

PART II.

EXAMPLES for acquiring a Practical Knowledge of Astrology, with Rules for calculating, rectifying, and judging, Nativities; by which the Reader is enabled to discover, with Precision and Accuracy, every material Incident of his future Life and Fortune. Illustrated by a variety of new, entertaining, and curious, Questions, lately resolved, upon every material Occurrence in public and private Life. With a Collection of the most remarkable Nativities that have been cast for Kings, Princes, and other eminent Men, by the most celebrated, Professors of this science, in all Ages of the World; with astonishing Instances of their exact Completion.

PART III.

METEOROLOGICAL Astrology defined and explained: Wherein certain Rules are laid down for prejudging the Revolutions, Vicissitudes, and Misfortunes, with which every Part of the habitable World may be occasionally threatened. General Effects produced by great Conjunctions, Eclipses, Transits, Comets, Blazing Stars, and other extraordinary Phænomena; with the Art of calculating Eclipses, Tides, and Weather, for any Number of Years to come. To which is added, a Collection of improved TABLES, contrived to answer all the Purposes of Astronomical Calculations.

PART IV.

The Distinction between Astrology and the Diabolical Practice of Exorcism; in which the Methods used for raising up and consulting Spirits are laid open, with various instances of their Compacts with wicked Men. Account of Apparitions and Spirits; including a general Display of the Mysteries of Witchcraft, Divination, Charms, and Necromancy. Compiled from a series of intense Study and Application, and founded on real Examples and Experience.

- ARGOL. ASTR. Lib. ii. c. 8.

The Sun, Moon, and Stars, hath God distributed unto all Nations under Heaven. They declare the Glory of God, and shew forth his Handywork: Day and Night do continually tell of them, and their Voice is heard in all Languages, and their Words are gone into the Ends of the Earth. -- Deut. iv. 19. Psal. xix. 1-5.

By E. SIBLY, M.D. F.R.H.S.

Embellished with Curious COPPER-PLATES.

LONDON:

PRINTED FOR THE AUTHOR, AND SOLD BY CHAMPANTE AND WHITROW, JEWRY-STREET, ALDGATE; AND AT
THE BRITISH DIRECTORY-OFFICE, AVE-MARIA LANE.

Frontispiece



A COMPLETE
ILLUSTRATION
OF THE ASTROLOGICAL AND
OCCULT SCIENCES.

PART THE FOURTH.

CONTAINING THE

DISTINCTION between ASTROLOGY

AND THE

WICKED PRACTICE OF EXORCISM.

WITH A GENERAL DISPLAY OF

WITCHCRAFT, MAGIC, AND DIVINATION,

FOUNDED UPON THE

EXISTENCE OF SPIRITS GOOD and BAD, and their

AFFINITY with the Affairs of this WORLD.

By E. SIBLY, M.D. of the King's College in Aberdeen; and Fellow of the

Harmonic Philosophical Society in Paris.

LONDON:

PRINTED FOR THE PROPRIETOR; AND SOLD BY CHAMPANTE AND WITHROW, JEWRY-STREET, ALDGATE; AND AT THE BRITISH
DIRECTORY OFFICE, AVE-MARIA-LAND.

[1059]

AN

ILLUSTRATION

Of the CELESTIAL SCIENCE of

ASTROLOGY.

PART THE FOURTH.

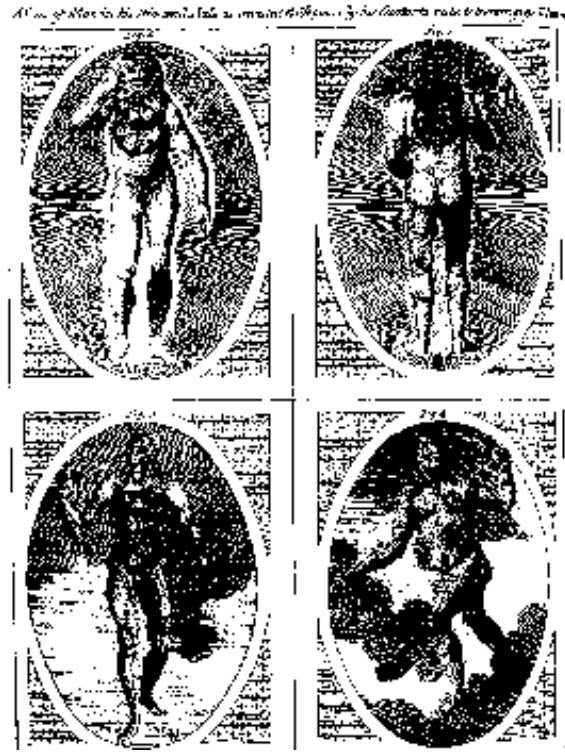
FROM what has been premised in the foregoing parts of this work, it will now become manifest to every unprejudiced reader, that Astrology and Magic, how much soever they have been confounded with each other, and considered by the vulgar as one and the same doctrine, are nevertheless two very opposite and distinct pursuits. The one not only supposes, but in truth is, an attainment of the contingencies and events of futurity, from a natural cause implanted in the motion and influence of the spheres, which it is at once honourable and praiseworthy to study; the other, an acquirement of particular events to come, or mischiefs to be performed by means of occult spells, diabolical incantations, the agency of spirits, or confederacy with the devil. This constitutes what is termed Magic, Exorcism, Witchcraft, and Divination, very aptly termed, "The Black Art," which it shall be the principal object of the following pages to illustrate; as well to give the reader some rational idea of that very ancient but mischievous practice, as to clear the sublime contemplation and study of the stars from the gross imputations it hath on that account sustained.

I have no doubt but the greater part of my readers, and perhaps the bulk of mankind at this day, totally disbelieve the possibility of witchcraft, magic, or divination; because, they deny the very existence of spirits, the agency of the devil, and the appearance of ghosts or spirits of deceased men, upon which belief the practice of the black art entirely depends. But however incredulous the wisest critic may be, as to what has been related on this subject, certain it is, that such spirits really do exist, and that confederacy and compact with them was in former times [1060] no uncommon thing. Blackstone seems to have established this fact in a very satisfactory manner, where he speaks of the laws formerly provided in this country against magicians and witches, and those who held confederacy with spirits; which to disbelieve, would not only be found to militate against numerous important passages of Scripture, but would call in question the express words of our Saviour himself, and give the lie to authors and attestators of the first reputation and character. Indeed, the force of Revelation, and the doctrine of Christ, depend entirely upon our opinion of the existence of spirits; for that, being confessed or doubted, either affirms or denies the eternity of the soul.

Those persons, who have taken pains to contemplate the nature and structure of man, will have no difficulty to believe, from the principles of reason and common sense, that a soul, essence, or spirit, absolutely exists within his body, totally independent of all material functions or desires; that flies in his face upon the commission of every unjust or improper act, and that leads the human ideas to a state of being, infinitely beyond the bounds of the terrestrial globe, and unconstrained by the limits of time. This applies to the essence, soul, or spirit, of man; whereas the body, being compounded of the elements of this world, is swayed, ruled, and eventually overcome, by them, in proportion as the elements operate upon one another, so as to produce diseases, imbecility, and death.

As it is agreed by all authors, and admitted in the creed of all sects and persuasions of people, that before the fall, the seasons and elements were in one unalterable state of perfection and harmony; to the condition of man was not then under the power of the elements, but he was clothed with purity and immortality as with a garment. The external gross elements had then no sway; and the astral powers, instead of inflaming his desires, contributed unto him the influences of like unto like, forming an union of delectable ideas between soul and body, which led to the unabated praise and adoration of his beneficent Creator. The pure elements were then congenial to his state of immortality, and the astral powers were turned upon his back, while innocence and incorruptibility smiled on his brow. His food was not limited to palpable matter, but was combined with the pure ethereal spirit of the universe, which perfumed the air, and enriched the seat of paradise.

Such was the prime-aval happy state of Man. But departing from his innocency, by the secret insinuations infused into his mind by the fallen spirit Satan, he lusted after palpability in the flesh, turned his face to the elements, deserted his reason and his God, and fell from his ethereal [1061] state into all the perils mortality and death. Having no longer all powers under his subjection, he became subject to sidereal and elementary influx, with his understanding darkened, and his mental faculties abridged; which I have exhibited by the four figures in the annexed plate.



The first represents the prime-aval state of man, with his hand lifted up to his head, denoting the seat of comprehensive sensibility, to which the light of reason and sense flowed from the mirror of the Deity, in whose image he was formed. The second figure shews the elementary and astral influence in the prime-aval state of man, as having no action whatever internally, but falling on his exterior or back part; whilst his face, turned to the light, received the beatific vision of immortality and life from the gate of heaven. The third figure shews the internal action of the elementary and planetary influx after the fall, upon the vital parts of man, whence diseases and death follow in a direct and regular course. For, as the action of the stars on man are agents, and the elements of which he is composed patients, the same as in the outward world, so we find, as they are situated in the outward world at the time of birth, either as to strength or imbecility, so shall be the inward weakness or vigour of the vital parts of man born under them; and of such shall be the inbred quality of the disease thus implanted in our fallen nature to bring on corruptibility and death. The fourth figure is intended to shew a faint resemblance of an abandoned and more degenerated state of fallen human nature, when the will and passions of man are to vice, and contaminated with the gross or bestial quality of deadly sin and wickedness. He is led captive by an evil spirit, the agent of Lucifer, having his will darkened, and every spark of light extinguished, that could flow from the intellectual faculties of the soul, or from the collision of virtue and sense. Such are the men described by St. Paul in his Epistle to the Romans, chap. i. ver. 28, 29, 30.

In this action of the stars upon man, it leaves the will and the soul totally unconstrained; whilst the body or corruptible part only is influenced, which allures and attracts the will; and, as observation and experience shew us, too commonly leads it captive to all the excesses and intemperance of the passions. But, as this is the utmost effect the force of the stars, or the power of the elements, is found to produce in our nature; so the doctrine of astrology goes no further than to define and explain them through all the tracks of occult speculation and science. Whereas the art of magic, of divination, and exorcism, forms an alliance with the agents of the devil, lusts after compact with damned souls, and holds converse with the departed spirits of men.

[1062]

To illustrate this extraordinary practice of the ancients, I shall here consider the nature of the world of: spirits, their quality and office, and the affinity which they bear to this world, agreeable to the doctrines laid down by those ancient authors, whose works are now rarely to be seen, though sanctioned by the most remarkable experiments, and confirmed by the strongest evidence that can be collected at so distant a period.

The noble and learned Swedenbourg, whose nativity we have considered in the foregoing part of this work, has with great ingenuity explained the nature and situation of the departed spirits of men, after their recess from this life. The world of spirits, says this

author, is neither heaven nor hell, but a place or state betwixt both, into which man immediately enters after death; and, after staying there a certain time, longer or shorter, according to what his past life had been in this world, he is either received up into heaven, or cast down into hell. It must be noted here, that this intermediate state has nothing in it of the probationary kind; for that is all over with the life of this world; but is a state of a separation or reducing every one to his own proper prevailing principle and, as such finally preparatory for an eternal happiness or misery.

In the world of spirits is always a very great number of them, as being the first sort of all, in order to their examination and preparation; but there is no fixed time for their stay; for some are translated to heaven and others configned to hell soon after their arrival; whilst some continue there for weeks, and others for several years, though none more than thirty, this depending on the correspondence or non-correspondence between the interior and exterior of men. As soon as they arrive in the world of spirits, they are classed according to their several qualities, inclinations, and dispositions. The evil, with such infernal societies as they had communication within this world, in the ruling passion; and the good, with such heavenly societies as they had communicated with, in love, charity, and faith. But, however they are diversely classed, they all meet and converse together in that world, when they have a desire so to do, who have been friends and acquaintances in this life; more especially husbands and wives, brothers and sisters, etc. But if they are, according to their different ways of life, of different inclinations and habits of mind, they are soon parted; and it may be observed, both concerning those who finally go to heaven, and those that go to hell, that, after their arrival in those two different kingdoms, they no more see or know one another, unless they are of like minds and affections. The [1063] reason why they meet and know one another in the world of spirits, and not so in heaven or hell, is because in the world of spirits they pass through the same state they were in in this life, and so from one to another; but afterwards all are fixed in one permanent state respectively according to the state of that love which prevails in them; in which one knows another from similarity of condition; for similitude joins, but dissimilitude separates.

As the world of spirits is a middle state with man, between heaven and hell, so it is also a middle place, having the hells underneath and the heavens above; all the hells are shut next to that world, except that some holes, or clefts, like those in rocks or caverns, are left open; and these so guarded, that none can pass through them but by permission, which is granted on particular occasions. Heaven likewise appears as fenced all round, so that there is no passing to any of the heavenly societies, but by a narrow way, which is likewise guarded. These outlets and inlets are what in scripture are called the doors and gates of heaven and hell.

The world of spirits appears like a valley, between mountains and rocks, here and there sinking and rising; the doors and gates opening to the heavenly societies are only seen by those who are in their preparation for heaven; nor are they to be found by any others. To every society in heaven, there is an entrance from the world of spirits, after passing which there is a way, which as it rises branches into several others: nor are the doors and gates of the hells visible to any but those that are going to enter therein, to whom they are then opened; at which time these appear like as it were dark and sooty caverns, leading obliquely down to the infernal abyss, where there are also more gates. Through these dark and dismal caverns exhale certain fœtid vapours, which are most offensive to the good spirits; but which the evil ones are greedily fond of; for, as were the evils which any one took most delight in when in this world, such is the stink corresponding thereto which most pleases him in the other; in which they may be aptly compared to those birds or beasts of prey, as ravens, wolves, and swine, which are attracted by the rank effluvia emitted from carrion and putrid carcasses.

There are also in every man two gates, the one of which opens towards hell, and to all that is evil and false proceeding therefrom; the other gate opens towards heaven, and to all that good and truth issuing thence. The infernal gate is open in those who are in evil, and they receive from above only some glimmering of heavenly light, just sufficient [1064] to serve them to think, reason, and talk, of heavenly things; but the gate of heaven stands open in those who are good and in truth. There are also two ways leading to the rational mind in man; the superior, or internal, by which good and truth are communicated from the Lord; and the inferior, or external, by which evil and falsehood are communicated from hell; and the rational mind is in the midst of these two ways; hence it is, that, as much of the heavenly light as any man receiveth into his mind, so far is he truly rational; and so much as he admits not of it, in such proportion he is not rational, however he may think himself so. These things, here offered, shew the correspondence that subsists between man and heaven and hell; for his rational mind, during the formation of it, corresponds to the world of spirits, things above it being in heaven, and things beneath it in hell; the former are opened and the latter (as to all influx of evil and falsehood) are shut, with respect to those who are in their preparation for heaven; but, on the other hand, the things from beneath are opened, and the things above are shut (as to all influx of good and truth) with respect to those who are in their preparation for hell; consequently the latter can only look down to the things beneath them, or to hell, and the former only to things above them, or to heaven. Now to look up is, by correspondence, to look to the Lord; who is the common center to which all heavenly things point their aspect and tendency; but to look downwards is to turn from the Lord to the opposite center of attraction, and consequently to all

things of a hellish nature.

These considerations are applied only to the immediate after-state of the soul and spirit of man, as the consequence of the mortality of this world. Many there are, however, who entirely disbelieve the faculty of the soul, or the existence of the spirit; but whoever rightly considers the matter, cannot but know, that it is not the body, or material part, but the soul, or spiritual part, that thinks within him. Now the soul is his spirit, immortal in all its properties, and receptive of what is spiritual, as having a spiritual life, which consists in thinking and willing; consequently, the whole of the rational life appertains thereto, and not to the body, though manifested therein: for the body is only thoughtless matter, and an adjunct or instrument to the spirit of man, whereby it may manifest its vital powers and functions in this natural world, where all things are material, and, as such, void of life: it is indeed customary to ascribe action, motion, and power, to the body in the common forms of speaking; but to suppose that the properties belong to the instrument, and not solely to the principle that actuates it, is erroneous and absurd.

[1065]

As all vital power, both of acting and thinking, appertains solely to the spirit, and in no wise to the body, it follows, that the spirit is truly and properly the man, and that without its influence and operation there is neither thought nor life from the crown of the head to the sole of the foot: consequently, that the separation of the body from the spirit, which we call death, takes nothing from that which in reality constitutes the man. For man would not be capable of thinking and willing, unless there were in him a substance to serve as the subject of these operations; and to suppose otherwise would be ascribing existence to non-entity, as may appear from man's not being able to see without that organ which is the subject of vision, or to hear without the organ of hearing; these senses being nothing without such subjects of their operations. Now thought is internal vision, or the sight of the mind, as perception is the internal hearing; and these without internal organized substances, as their proper subjects, cannot exist: so that the spirit of a man has equally a form, and that a human one, as also its sensory and senses, when divested of its material body, as it had before; for all the perceptive life of the eye and the ear, and of every other sense that appertains to man, is not from his material body, but from his spirit and the vital powers thereof, in all and singular the organs and parts of his body: hence it is, that spirits see, hear, and feel, as well as men, in the spiritual world*, though not in this natural world after their separation from this mortal body. That the spirit had natural sensations in this world, was owing to its union with a natural or material body; but then also it had its spiritual senses in various modes of thinking and willing.

[* To suppose a human spirit void of a human form and senses, is to annihilate the very idea of spirit; for as every essence has its proper form, and every form its own essence, (they being necessary corrolatives,) so every spirit has its body suited to the world it belongs to, according to that distinction laid down by the apostle: "There is a natural body, and there is a spiritual body:" and indeed, it is as rational to conclude, that a human spirit would have a human, organized, body, endued with spiritual senses in a spiritual world, as that the same spirit should be invested with a material organized body with natural senses in this natural world. It is to be lamented, and the more for its tendency to promote infidelity, that many of the learned, so called, have in a manner defined and refined spiritual nature into nothing, by divesting it of substantiality, to which it has a more peculiar right by far than matter; nor is the body of an angel less substantial in a proper sense of the word than a solid rock, though not according to the condition of material nature. Upon the whole, the common ideas of the vulgar and illiterate come much nearer to the truth and reality of heavenly things, than the vain conceits of such speculating sciolists.]

The foregoing doctrine is here offered, to convince the rational reader, that man, considered in himself, is a spirit, and that the corporal part of his composition annexed to him in this natural and material world is in order to his relation thereto, and what he has to do therein, but is not the man himself, but only designed to be instrumental to the operations of his spirit: but, as few are capable of receiving abstract reasonings, [1066] and many are apt to run them into matter of doubtful disputation, by arguments from fallacious appearances of sense, I chuse, for confirmation of the doctrine in hand, to appeal to truths founded on experience. Such as have confirmed themselves in the belief of the contrary side, are given to think, that, as the beasts have life and sensations as well as men, so they have both the same spirit and the same end; but, this is a gross error, as the spirit of a beast immensely differs from that of a man, as being destitute of that sublime principle of a heavenly life, by which the latter is made receptive of the divine influx, and capable of being exalted to a participation of the divine nature; and therefore it is that man is so highly privileged above the beasts, that he can think of God, and the things pertaining to his kingdom both in heaven and earth, and be led thereby to love the Creator, and to be united to him: now that which is in the capacity of such union is not liable to perish, like that which is not. For there is in every angel and in every man an inmost and supreme degree or part, which more immediately admits the divine influx from heaven, whereby all that is within man in the inferior degrees are orderly disposed and regulated. This inmost or supreme part of the spirit or soul may be called the Lord's entrance into angels and men, nay, his very habitation in them; and hereby it is that man is

distinguished from the brute animals, which have it not, and is rendered capable of near communications with heaven in the inner man, of believing in the Deity, of loving him, and of seeing him; nay, from hence it is that man is a recipient of understanding and wisdom, and also that he is endowed with a rational life, and an heir of immortality: but how or what the Creator operates, in this inmost recess or supreme part of man, exceeds the capacity of an angel to comprehend.

When the body of a man is no longer able to perform its natural functions corresponding to the thoughts and affections of his spirit, and which are derived to him from the spiritual; world, then he is said to die; which comes to pass when the lungs and the heart cease their respiratory and contractile motions; not that man then suffers extinction of life, but only is separated from that corporeal part of his composition which served him for an instrument of usefulness in this world; but he still continues a living man, and that in a proper and literal sense of the expression, inasmuch as man receives his denomination not from his body, but from his spirit, since it is the latter that thinks in him, and that thought, with affection, essentially constitute the man; so that, when any man is said to die, it means no more than that he passes from one world into another; and hence it is, that by *Death* in the Scripture, according to the internal sense of the word, is signified resurrection, and continuation of life.

[1067]

There is a very near communication and correspondence betwixt spirit and respiration, and the motion of the heart (*systole*), betwixt thinking and respiration, and betwixt the affection of love and the heart; so that when these two motions cease in the body, a separation presently ensues; for these two motions, viz. that which is respiratory in the lungs, and that which is called the systole or contractile power of the heart, are the two bonds of union, which, when broken, the spirit is left to itself, and the body, being destitute of life from the spirit, becomes cold and putrefies. That so intimate a communication subsists between the human spirit and respiration, and the heart, is, because all the vital motions in this world depend thereon, not only in common, but also in every particular part of the body.

The spirit of a man remains some little time in the body after all signs of life disappear, but not longer than till a total cessation of all power in the heart ensues, which varies according to the nature of the disease he dies of, for the motion of the heart continues long after in some, but not so in others; but, as soon as the total cessation of it happens, the resuscitation of man commences, and this by the sole power of the Lord. By resuscitation here is meant the liberation of the spirit of a man from his body, and the introduction of it into the world of spirits, and commonly called Resurrection. That the spirit of a man is not separated from his body before all motion and power in the heart entirely ceases, is because the heart corresponds to the affection of love, which is the very life of man, for it is from love that every one derives his vital heat; therefore, so long as this conjunction lasts, so long the correspondence continues, and it is from correspondency that the spirit actuates and communicates life to the body.

That the form of the spirit of a man is a human form, or, in other words, that the spirit is the true formed man, may be evinced from many articles, particularly from these, viz. that every angel is in a perfect human form, and also, that every man is a spirit as to his inner man; and that angels in heaven are from the human race. This also more evidently appears from man's being denominated man from his spirit, and not from his body, and because the corporeal form is an adjunct to the spirit after its form, and not contrariwise, the former being but the clothing of the latter. Moreover, the spirit is the sole moving power in man, acting upon and actuating every the most minute part of the body, insomuch that, when any part no longer derives vital influence therefrom, it presently dies. Now, the ruling powers, which govern the body as their subject, are the thought and the will; but these are from the spirit only, nay, constitute its very essence. The reason why we do not see any [1068] separate spirit, nor yet that of another man whilst in his body, in its human form, with our present organs of sight, is because these organs of vision are material, and therefore only capable of discerning objects of a material nature, whereas spiritual things must be seen by a spiritual eye *; but, when the corporeal sight is extinguished by the death of the body, and the spirit's eye is opened, then spirits appear to one another in their human form, not only in the spiritual world, but they also see the spirits of those who yet live here in the body.

[* It is to be noted here, that, when spirits are seen by any one in the body, they are not seen with the corporeal organs of vision, but by the spirit of the beholder abstractedly from the body, though the appearance is exactly the same in both cases, as implied in those words of the Apostle, where, speaking of his visions, he says, "Whether in the body, or out of the body, I cannot tell."]

That a human form is proper to a human spirit, follows from man's being created in the form of heaven, and also receptive of all things of a heavenly nature and order, consequently with the faculty of receiving understanding and wisdom; for, whether we express it by the words, faculty of receiving understanding and wisdom, or, the faculty of receiving heaven, it comes to one and the same thing. So that what has hitherto been said on this subject, may be understood by the rational man, from his view of causes and their

effects, of premises and their consequences; but not so by the obstinately irrational, and that for many assignable reasons; but principally, because he is averse to all doctrines which are contrary to the false principles that he has adopted in the room of truths; and, he that has thus shut up his mind hath shut the gate of heaven against himself, so that no light from thence can illuminate his rational faculties; and yet that gate might be opened, if his will did not resist. This makes it evident, that they, who are in false thinking from an evil principle, might be possessed of a rational understanding, if they were in a willing disposition for it; and, that the reason why they are not so, is because they love the false above the true, as more agreeing with the evil they have adopted, and which they chuse to follow. It is to be observed, that to love and to will a thing is the same; for, what a man wills he loves, and what he loves that he also wills.

When the spirit of a man first enters into the world of spirits, which is soon after his resuscitation, (of which mention has been made, before,) he as yet retains the same face and voice that he had in this world, as being hitherto in his exterior state, that of his interior being yet unmanifested; and this is his first state after death: but some time after, his face becomes entirely changed, so as to correspond with the particular affection or love that possessed his spirit when in the body; for the face of a man's spirit differs greatly from that of his body, the latter being [1069] derived from his parents, but the former a correspondent to his predominant affection, of which it is the signature or image, and, which becomes appropriated to man in the other world, upon the manifestation of his interior state; for the spirit of a man, rightly considered, is the same with his predominant affection or love, and his face is the external form of it. This change respecting faces, in those who pass from hence into the other world, is founded on this law, that no dissimulation or counterfeiting is there allowed, but all must appear to be what they really are, and, consequently express their thoughts in their words, and their affections and desires in their looks and actions, so that the faces of all there represent their minds respectively. Hence it is, that, though all who knew one another in this world are alike mutually acquainted in the world of spirits, yet it is otherwise in heaven and hell.

The faces of hypocrites undergo not their proper change so soon as the faces of others, and that because they have by custom contracted a habit of forming their minds to a kind of imitation of good sentiments and affections, and therefore they appear not uncomely for some time; but as the disguise gradually wears off, and their inmost thoughts and affections manifest themselves, they appear more ugly than others. The hypocrites here spoken of, are such as know how to talk like angels upon divine subjects, and yet in their hearts exalt nature on God's throne, and disbelieve all heavenly truths, acknowledged in the Christian church.

It is to be observed, that the human form of every man after death is beautiful in proportion to the love he had for divine truths, and a life according to the same, for by this standard things within receive their outward manifestation and form, so that the deeper grounded the affection for what is good, the more conformable it is to the divine order in heaven, and consequently the more beauty the face derives from its influx. Hence it is, that the angels of the third or inmost heaven, whose love is of the third or highest degree, are the most beautiful of all the angels; whereas they whose love for divine things had been in a lower degree, or more external than that of the celestial or highest angels, possess an inferior degree of beauty; and the translucent lustre in their faces, as proceeding from a smaller degree of divine virtue within them, is comparatively dim; for, as all perfection rises in degrees from the inward to the inmost, so the external beauty, to which it gives life and vigour, has its degrees in the same proportion.

When a man passes from this natural world into the spiritual, which is at the time of his death, he takes with him all that belonged to him as [1070] man, and possesses every sense, both external and internal, that he possessed before. Thus, for instance, all in heaven have their sight, their hearing, and all their senses, in far greater perfection than when in this world, and also their minds more abundantly replete with wisdom: for they see by the light of heaven, which greatly exceeds that of this world, and they hear through the medium of a spiritual atmosphere to which that of our earth is not comparable. The comparative difference between these two senses there and here, is as that of a bright sky to a thick fog, or as the lustre of the meridian sun to the dusk of the evening. Now the light of heaven, which is divine truth, makes manifest the minutest things to the perception of angels; and, as their external corresponds to their internal or intellectual sight, so by mutual influx they co-operate in forming the high perfection of angelical perspicuity. In like manner their sense of hearing corresponds to their perception, both in the understanding and will; so that in the sound of the voice, and in the words of the speaker, they can trace the minute particulars of his affections and thoughts; in the sound what relates to his affections, and in the words what concerns his mind or thoughts; but it is to be observed, that the other senses of the angels are not in the same high degree of perfection with those of sight and hearing, and that because the latter are subservient instruments to their understanding and wisdom, and not so the others, which, if equal in power, would lessen their preference to intellectual delights over and above those of their spiritual bodies, as we find to be the case with men in this world, who, according to their greater relish and indulgence as to their grosser senses, have the less appetite and sensibility with respect to spiritual things.

A few words shall here be spoken concerning the cultivation of the rational faculty in man. Genuine rationality consists in truths, not

in falsehoods. Now truths are of three kinds, civil, moral, and spiritual: civil truths relate to judicial matters, and such as respect public government, and, in a general consideration, justice and equity: moral truths have relation to the conduct of life with respect to societies and inferior connections; in general, to sincerity and rectitude; and in particular, to virtues of every class; but spiritual truths relate to the things of heaven, and of the church on earth; and in general to the good of love, and the truths of faith. There are three degrees of life in every man: the rational part in man is opened to the first degree by civil truths; to the second by moral truths; and to the third by spiritual truths. But let it here be observed, that man's rational part is not opened and formed merely by his knowing such truths, but by living according to them, when [1071] known, that is, by loving them with a spiritual affection, or the affection of his spirit, or, in other words, by loving justice and equity as such; sincerity and rectitude of manners as such, and good and truth as such; whereas, to love them only from external regards, is loving them for the sake of self, for one's own character, honour, or profit; and therefore such a love, as it terminates in self, gives not a man any right to the character of rational, as such a one uses truths as a lordly master uses his servants, viz. for his pleasure or interest; and, where this is the case, they make no part of the man, nor open so much as the first degree of life in him, but only have a place in his memory, like other scientific ideas, under a material form, where they unite with the love of self in mere animal nature. Hence it may appear, how man becomes truly and properly rational, viz. in the third or highest degree, by the spiritual love of good and truth, or the things of heaven, and its representative the church; in the second degree, by the love of sincerity and rectitude; and in the first degree, by the love of justice and equity; which two last loves become spiritual by influx of the spiritual love of good and truth from the highest degree, by joining itself to the inferior loves, and forming in them its own likeness. There are three degrees in man corresponding to the three heavens; and, as the third or highest heaven does, as it were, sanctify the two inferior heavens by the descending influx of its celestial superior virtue, so the spiritual love of all that is good and true in man (corresponding to the third heaven) spiritualizes or sanctifies his virtues, though of an inferior class: thus, to give a cup of cold water to another is a little thing; but, when it is the most we can do, and love is in the doing of it, the act has in it the essence of Christian charity.

There are three states which man goes through after death, before he enters into heaven or hell; the first respects his exterior part; the second his interior; and the third is his state of final preparation. These states man passes through in the world of spirits; however, there are exceptions, as some are immediately after death taken up into heaven, or cast into hell; of the former class are they who are regenerated, and so prepared for heaven in this world, and that in so high a degree as to need only the putting off all their natural impurities, in order to be carried by the angels into heaven. On the other hand, such as have been internally evil, under the mask of externally apparent goodness, and so have filled up the measure of their iniquities by hypocrisy and deceit, using the cloak of goodness as a means whereby to deceive others; these are immediately cast into hell. There are also some who are committed to caverns immediately after their decease, and so separated from others in the world of spirits, but afterwards released, and remanded thither by turns; such are they who, under civil pretexts, dealt fraudulently with their neighbours; [1072] but the fore-mentioned are very few compared to the many classes of those who are detained in the world of spirits, in order to their preparation for heaven or hell, according to the established order of divine economy.

As to the first state before-mentioned, or that which respects the exterior, this man enters upon immediately after death. Every one's spirit has belonging to it properties exterior and interior; the former are those by which he governs and accommodates the corporeal functions in this world, more especially the face, speech, and bodily gestures, according to his social connexions; the latter are proper to his will and free thoughts, which are seldom made manifest by the face, speech, and outward behaviour, man being accustomed through education and example to counterfeit friendship, sincerity, and benevolence, and to conceal his true thoughts even from his infancy. Hence it is, that so many learn the external practice of morality and good manners, however different they may in reality be within, and so, mistaking custom for principle, know not themselves, nor enter into any examination concerning the matter.

As the life of men newly become spirits is so like to their natural life in this world, and as they are at first strangers to their new state, without knowing any thing more of heaven and hell than what they have learned from the letter of scripture, and their preachers; therefore, after wondering for some time at their being clothed with a body, and possessing every sense as in this world, and also at their seeing things under the like appearance as before, they find themselves urged by a desire of knowing what and where heaven and hell are: upon which they are instructed by their friends in things relating to eternal life, and are conducted to various places, and different societies, and some into cities, gardens, and beautiful plantations, and more particularly to see magnificent buildings, as such external objects suit with the present external state of their minds. Then they are led to inspect those interior sentiments and ideas, which they had in this life concerning the state of souls after death, and concerning heaven and hell, not without indignation to think of their own past ignorance, and also that of the church, in relation to these important subjects. Almost all in the world of spirits are desirous to know whether they shall go to heaven or not, and the greater part judge in favour of themselves as to this particular, especially such as had lived by the external rules of morality and civil obligation here; not considering that both good and

bad do the same to outward appearance, as also do many good offices to others, and in like manner go to church, hear sermons, and bear a part in the public worship; not reflecting that these external [1073] acts, and this outward form of worship, avail nothing in themselves, considered separately from the disposition and principle of the; worshipper, and that it is the interior or inner man that stamps the character and value upon the outward work and form; but scarcely one in a thousand knows what is meant by the interior, and, even after being taught it, place all in the words and bodily service; and such is the greater part of those who at this day pass from the Christian world into the other.

The second state of man after death is called his interior state, as he then passes into the more recondite things of his mind, or of his will and thoughts, whilst the more external functions of it, as exercised in his first state, are then quiescent or dormant. Whoever carefully attends to the lives, words, and actions, of men, may soon find that every one has both his exterior and interior thoughts and intentions; thus, for example, the man of civil connections and manners forms his judgment of others by what he knows of them by character and conversation; and, though he should find them to be far otherwise than men of probity and worth, yet he does not speak and behave to them according to his real sentiments of them, but with something of seeming respect and civility: and this is still more strongly exemplified in the behaviour of persons addicted to dissimulation and flattery, who speak and act quite contrary to what they think and mean; and also in hypocrites, who can talk of God, of heaven, and spiritual things, and also of their country and neighbour, as if from faith and love, when at the same time they have neither the one nor the other, and love none but themselves. This evinces that there are thoughts in the same mind of two different complexions, the one interior, and the other exterior, and that it is common for men to speak from the latter, whilst their real sentiments in the interior are contrary thereto; and that these two arrangements of thoughts are of distinct and separate apartments in the mind, appears from the pains such persons take to prevent those that are interior from flowing into the exterior to manifestation. Now, man was so formed by his original creation, that both these were as one by correspondence and consent, as is the case now with the good, who both think and speak what is good and true; whereas, in the evil the interior and the exterior are divided, for they think evil, and speak good, thus inverting the order of things, whilst the evil is innermost, and the good outermost, the former exercising rule over the latter, and using its services for temporal and selfish ends, so that the seeming good which they say and do is corrupted and changed into evil, however the undiscerning may be deceived by its outward appearance. On the other hand, they who are in the good principle stand in the divine order of God's creation, whilst the good in their interior flows into the [1074] exterior of their minds, and thence into their words and actions. This is the state in which man was created, and thus they have communication with heaven, and have the Lord for their leader. Thus much may serve to shew, that man thinks from two distinct grounds, the one called the interior, the other the exterior; and, when we speak here of his thinking, we include likewise his faculty of willing, as his thoughts are from his will, neither can they exist separately.

After that man, now become a spirit, has gone through his first state, which is that of his exterior thoughts and will, he then passes into his second or interior state, and this he enters upon insensibly, which resembles that of a man in this world, who, finding himself at liberty from every restraint and dissipation, recollects himself, and enters into the most secret recesses of his soul. Now in this state of introversion, when he thinks freely from his inmost disposition and affections, he is properly himself, or in his true life. All without exception enter into this state in the other world, as proper to spirit, for the former is assumed and praised in accommodation to society and transactions in this world; and therefore, though it remains with man for some time after death, yet it is not long continued in, as not being suitable to the nature of a spirit, for the following reasons; first, because a spirit thinks and speaks from the governing principle of life without disguise; nay, the same is the case of man in this world, when he enters into his inmost self, and takes an intuitive view of his inward man, in which kind of survey he sees more in a minute than he could utter in an hour. Secondly, because in his conversation and dealings in this world, he speaks and acts under the restraint of those rules which society has established for the maintenance of civility and decorum. Thirdly; because man, when he enters into the interior recesses of his spirit, exercises rule over his outward economy, prescribing laws thereto, how to speak and act in order to conciliate the good will and favour of others, and that by a constrained external behaviour. These considerations may serve to shew, that this interior state of liberty is not only the proper state of the spirit of a man after death, but even in this life. When a spirit has passed into this second or interior state, it then appears outwardly what manner of man he had been in this world, as he now acts from his proper self; thus, if he had been a wise and good man before, he now manifests still higher degrees of rationality and wisdom in his words and actions, as being freed from those corporeal and earthly embarrassments which had fettered and obscured the inward operations of his mind, whereas the bad man evidences greater folly than before; for, whilst in this world, he fashioned his external behaviour by the rules of prudence, in order to save appearances; but, not being under the like restraints now, he gives full scope to his insanity.

[1075]

All who in this world lived uprightly; and preserved a good conscience, walking in the fear of God, and in the love of divine truths, applying the same to practical use, seem to themselves as men awaked out of sleep, and as having passed from darkness to light,

when they first enter upon their second or interior state; for they think from the light of pure wisdom, and they do all things from the love of goodness; heaven influences their thoughts and affections, and they are in communication with angels. But the condition of the evil in this state is according to his particular concupiscence. They who had been absorbed in self-love, so as not to attend to the good uses of their respective offices and functions, but discharged them only with a view to their own estimation and honour, appear more stupid than others; for, in proportion to the degree of self-love in any one is his distance from heaven, and consequently from wisdom: but they, who to the evil of self-love had added crafty devices, and by means thereof advanced themselves to worldly honours, associate themselves to the worst of spirits, and addict themselves to the magical arts, which are profane abuses of the divine order, by means of which they molest and vex all that pay them not honour; the praising of insidious wiles, and to kindle strife and hatred, yield them the highest pleasure; they burn with revenge, and long fore nothing more than to tyrannize over all that submit not to their will; and all these wicked passions they gratify as far as their evil associates give them assistance; nay, so far does madness hurry them on, as to make them wish to scale heaven, either to subvert the government of the holy kingdom, or to cause themselves to be worshipped for gods therein. As to those who in this world ascribed all creation to nature, and so in effect denied a God, and consequently all divine truths, such herd together in this state, calling every one a god who excelled in subtlety of reasoning, and giving him divine honour. Such in the world of spirits are seen in their conventicle worshipping a magician, holding conferences concerning nature, and behaving more like brute-beasts than human creatures, and among them some who were dignitaries in this world, and had the reputation of being learned and wise, and others of a different character. From thus much we may gather what they are, the interior of whose minds is shut against divine things, as theirs is, who receive no influx from heaven through looking up to God and a life of faith.

The third state of man, or of his spirit, after death, is the state of instruction, which is appointed for those that go to heaven, and become angels; but not for those that go to hell, as such are not in a capacity of instruction, and therefore their second state is their last, and answers to the third in others, as it terminates in their total change into that prevailing love which constitutes their proper principle, and consequently [1076] into a conformity to that infernal society with which they have fellowship. When this is accomplished, their will and thoughts flow spontaneously from their predominant love, which, being infernal, they can only chuse the evil and false and reject all that apparent good and truth which before they had adopted, solely as means subservient to the gratification of their ruling passion. On the other hand, the good spirits are introduced from their second into their third state, which is that of preparation for heaven by the means of instruction; for none can be qualified for heaven, but through the knowledge of spiritual good and truth, and their opposites, evil and falsehood, which can only come from previous instruction. As to good and truth in a civil and moral sense, commonly called justice and sincerity, these may be learned from the laws of nations, and from conversation in virtuous company; but spiritual good and truth, as ingrafted principles in the heart, are only received by the teachings of a divine light: for though they are literally set forth in the scripture, and the doctrines of the Christian churches founded thereon, yet they only gain the efficacy of a vital principle from a celestial influence manifesting itself in a conscientious obedience to the divine laws, as promulgated in the written Word, and that in respect to the divine authority of them, and not from selfish and worldly motives; then a man is in the heavenly life, or in heaven, even whilst in this world.

The way of conveying instruction in the other world differs from that on earth, inasmuch as truths there are committed, not to the memory, but to the life; for the memory of spirits is in their life's principle, and they receive and imbibe only what is conformable thereto, for spirits are so many human forms of their own affections. As the nature of spirits is such, therefore they are continually inspired with an affection for truth for the uses of life; for the Lord has so ordered it, that every one should love the uses that accord with their particular gifts and qualities; which love is likewise heightened by the hope of their becoming angels; for in heaven all particular and singular uses have relation to the general use or good of the Lord's kingdom, and may be considered as so many parts of one whole so that the truths which they learn are both truths and the uses of truths conjunctly: thus the angelical spirits are prepared for heaven. The affection or love of truth for the purposes of use is insinuated into them many ways not known in this world, more particularly by various representations of use under such delightful forms as affect both their minds and senses with unspeakable pleasure; so that, when any spirit is joined to the society for which he was prepared, he then enjoys life most when he is in the exercise of its proper uses. Hence it may appear, that not the ideal knowledge of truths, as things without us, but an implantation [1077] plantation of them in the affections and life for the purpose of uses, is that which qualifies for the kingdom of Heaven.

After that the angels are duly prepared for heaven in manner described, which comes to pass in a short time, as spiritual minds are of quick comprehension, they are then clothed in angelical garments, which, for the most part, are white as of fine linen, and conducted to the way which leads up to heaven, and delivered to the guardian angels there: after which they are received by other angels, and introduced to different societies, where they partake of various delights: after this every one is led by the Lord's guidance to his particular proper society, and this by various ways, sometimes direct, sometimes otherwise, not known to any of the angels, but to

the Lord only. Lastly, when they are come to their own society, their inmost thoughts and affections open and expand themselves, which meeting with the like returns of cordial sympathy from their fellow-angels, they are immediately known and received by them with a joyful welcome.

An equilibrium is necessary to the existence and subsistence of all things, and consists in the equality of action and re-action between two opposite powers, producing rest or equilibrium; and this according to an established law through the natural world, observed in the very atmospheres, in which the lower and denser air re-acts on the superincumbent columns; nay, even betwixt heat and cold, light and darkness, dry and moist; and the middle point is the temperature or equilibrium. The same law obtains throughout the three great kingdoms of this world, the mineral, vegetable, and animal; wherein all things proceed and are regulated according to action and re-action, or actives and passives, producing or restoring an equilibrium in nature. In the physical world, the agent and re-agent are called power and conatus; and in the spiritual world, life and will, as being living power and conatus; and here the equilibrium is called liberty. Thus there exists a spiritual equilibrium or liberty betwixt good and evil, by the action of one, and the re-action of the other; for example, in good men this equilibrium is effected by the action of the good principle, and the reaction of the evil principle; but, in bad men, evil is the agent, and good is but the re-agent. That there is a spiritual equilibrium betwixt good and evil, is because every thing appertaining to the vital principle in man, has relation to good or evil, and the will is the receptacle of both. There is likewise an equilibrium betwixt true and false; but this depends on the equilibrium betwixt good and evil, according to their kinds respectively. The equilibrium betwixt truth and falsehood is similar to that which is betwixt light and darkness (*umbram*), [1078] which operates, according to the heat and cold therein, on the subjects of the vegetable kingdom; for that light and darkness have no such operation in themselves alone, but only through the heat in them, may appear from the similarity there is betwixt the light and darkness in winter and in spring. The comparison of truth and falsehood with light and darkness is from correspondency; for truth corresponds to light, and falsehood to darkness; and heat to the good of love. Spiritual light also is the same with truth; and spiritual darkness is the same with falsehood.

There is a perpetual equilibrium betwixt heaven and hell; from the latter continually exhales and ascends a conatus of doing evil; and from the former continually emanates and descends a conatus (tendency to or will) of doing good. In this equilibrium is the world of spirits, which is situated in the midst betwixt heaven and hell; and this may appear from hence, that every man immediately after death enters into the world of spirits, and there continues in the same state in which he died; is examined and proved thereby, as a touchstone of his principles; and remains under the same free will, which all indicate an equilibrium; for such a spiritual equilibrium there is in every man and spirit, as observed before. The particular kind and tendency of this liberty or free will is well known by the angels in heaven, by the communication of thoughts and affections; and it appears visibly to the evangelical spirits, by the paths and ways which they chuse to walk in, as the good spirits take those which lead to heaven, and the evil spirits those which lead to hell; for such ways and walks have actually a visible appearance in that world; and this is the reason that the word *way* or *ways* in scripture signifies those truths which lead to good, and, in an opposite sense, those falsehoods which lead to evil; and hence also it is, that to go, walk, or journey, signify the progressions of life in the same sacred writings.

That evil continually exhales and ascends from hell, and that good continually flows and descends from heaven, is because every one is surrounded by a spiritual sphere, flowing or transpiring from his vital affections and thoughts; and consequently the same from every society celestial or infernal, and collectively from the whole heaven and the whole hell. This universal efflux of good from heaven originates in the Lord, and passes through the angels without any mixture of their property or selfhood; for this is suppressed in them by the Lord, who grants them to live in his own divine property; whereas the infernal spirits are in their property of selfish nature, or what only belongs to themselves, which, as unblessed with divine communications from the sole fountain of all good, is only evil in every one continually.

[1079]

The heavens, in the general, are distinguished into two kingdoms; the one of which is called the celestial, the other the spiritual kingdom. The hells likewise are distinguished into two kingdoms; the one of which is opposite to the celestial, the other to the spiritual. That which is opposite to the celestial is in the west, and they who belong to it are called genii; and that which is opposite to the spiritual kingdom is in the north and south, and they who belong to it are called evil spirits. All in the celestial kingdom excel in love to the Lord, and all that are in the hells opposite to that kingdom are under the prevailing power of self-love; all that belong to the spiritual kingdom are distinguished in excellence by love to their neighbour, and all that are in the hells opposite to this kingdom are slaves to the love of the world; so that love to the Lord and the love of self are in the same diametrical opposition to each other as the love of our neighbour and the love of the world. Effectual provision is made by the Lord, that no power of evil, from the hells that are in opposition to the celestial kingdom, may reach the subjects of the spiritual kingdom, as the consequence in that case

would be the subversion of the latter. Thus does the Lord keep the balance betwixt good and evil in his own hand for the preservation of his kingdoms.

As good and evil, truth and falsehood, are of a spiritual nature, so also is that equilibrium in which consists the power of thinking and willing the one or the other, and the liberty of chusing or refusing accordingly. This liberty, or freedom of the will, originates in the divine nature, but is given to every man by the Lord for a property of his life, nor does he ever take it back again. This good gift to man is to the end that he may be regenerated and saved, for without free will there is no salvation for him; but that he actually possesses it, he may know from the operations of his own mind, and what passes inwardly in his spirit, he being able to think and chuse either good or evil, whatever restraints he may be under from uttering or acting the latter in respect to laws divine or human. Now this inward experience evinces, beyond a thousand arguments, that liberty belongs to man, as his spirit is his proper self, and it is that which freely thinks, wills, and chuses; consequently, liberty is to be estimated according to the inner man, and not from what he may be outwardly through fear, human respects, or other external restraints.

That man would not be capable of being reformed or regenerated without free will, is because he is by the original constitution of his nature born to evils of every kind, which must be removed in order to his salvation; and that can only be by his knowing, owning, renouncing, and abhorring, them. To this end, he must be instructed in the nature of [1080] good; for it is by good only that he can see the evil, but by evil he cannot see the good; accordingly, he must be early educated in the knowledge of spiritual truths, by teaching, by reading the scriptures, and by the preaching of the word, that so he may attain to a right understanding of what is good; as he is likewise to cultivate his mind with the knowledge of moral and civil truths from his intercourse with society in the different relations of life; all which imply the use and exercise of freedom. Another thing to be considered is, that nothing becomes appropriated to man, or can be called his own, that is not received into the affectionate part; other things he may apprehend or form an ideal knowledge of, but what enters not his will or love, which is the same thing, (for what a man wills he loves,) that makes no part of him, nor abides with him. Now, man being naturally prone to evil, he could not receive its contrary, the good, into his will or love, so as to become appropriated to him, unless he were endowed with liberty or freedom of will, seeing that the good is opposite to the evil of his nature.

As man is possessed of liberty or free will, in order to be capable of regeneration, therefore he can have communication in spirit with heaven or with hell; for evil spirits from the one, and angels from the other, are present with him; by the former he possesses his own evil; by the latter he is in the principle of good from the Lord; and herein stands his equilibrium or liberty. Not that this conjunction of man with heaven or hell is an immediate conjunction, but mediate only, and that through the spirits that belong to the world of spirits; for these are the spirits that attend on man, and not any immediately from heaven or hell. By the evil spirits belonging to the world of spirits, man joins himself to hell; and by the good spirits of the same world he has communication with heaven; for the world of spirits is intermediate between heaven and hell, and constitutes the true equilibrium. Let it be observed, as touching those spirits that are appointed to be man's associates here, that a whole society may hold communication with another society, and also with any individual wheresoever, by means of any emissary spirit, which spirit is called, *The subject of many*. The case is similar with respect to man's communication with the societies in heaven and in hell, by the intervention of his associate spirit from the world of spirits. The good spirits belonging to the world of spirits, being in their final preparation for the angelical state, are called angelical spirits; and, as they have immediate communication with the heavenly angels, so has man, through them, a mediate communication with the same. And the bad spirits *vice versa*. Thus all communications between man, and the highest and lowest in heaven and hell, are conducted through mediums adapted to his nature and states respectively.

[1081]

What has been delivered concerning heaven, the world of spirits, and hell, will appear obscure to those who have no relish for spiritual truths, but clear to such as take delight therein, more especially to all who are in the love of truth for its own sake. What we love, we readily receive and understand; and, where truth is the object of our affections, it recommends itself to the mind by the evidence it brings with it; for truth is the light, by which all things are known and distinguished.

Such is the opinion of Baron Emanuel Swedenbourg, with respect to the spirits and departed souls of men. But the *Magi*, or wise men of the east, have defined spirits, good and bad, of a great variety of kinds and orders, whereof some are suited to the purposes of witchcraft and exorcism, and others not. The form and nature of spirits, say they, are to be considered according to the force to which each *caterva* doth belong; for some, being altogether of a divine and celestial nature, are not subject to the abominable conjurations and enchantments of vicious men; whilst others, of a diabolical and infernal nature, are not only ready upon all occasions to become subservient to exorcists and magicians, but are ever watching opportunities of exciting evil affections in the mind, and of stirring up

the wickedly inclined to the commission of every species of iniquity and vice. As to the shapes and various likenesses of these wicked spirits or devils, it is generally believed, that, according to their different capacities in wickedness, so their shapes are answerable after a magical manner, resembling spiritually some horrid and ugly monsters, as their conspiracies against the power of God were high and monstrous when they fell from heaven. For the condition of some of them is nothing but continual horror and despair, whilst others triumph in fiery might and pomp, attempting to pluck the Almighty from his throne; but the quality of heaven is but from them, and they can never reach it, which as upon them as an eternal source of torment and misery. But that they are *materially* vexed and scorched in games of fire, is only a figurative idea, adapted to our external sense, and by no means to be literally understood; for their substance is spiritual, and their essence too subtil for any external torment. Their misery is unquestionably great and infinite; but not through the effect of outward flames; for their bodies are capable of piercing through wood and iron, stone, and all terrestrial things. Neither is all the fire or fuel of this world able to torment them; for in a moment they can pierce it through and through. The endless source of their misery is in themselves, and stands continually before them, so that they can never enjoy any rest, being absent from the presence of God; which torment is greater to them than all the tortures of this world combined together.

[1082]

The wicked souls that are departed this life, are also capable of appearing again, and of answering the conjurations and magical questions of exorcists, because, the quality of their minds, and the bent of their inclinations, being similar to those of the fallen angels or devils, it cannot be conceived that their torment and pursuits hereafter are much different; for the Scripture saith, *that every one is rewarded according to his works*; and, *that which a man sows, that he shall reap*. Hence it follows, that, as the damned spirits of departed men, while they lived on earth, heaped up vanity, and loaded their souls with iniquity and vice; so, when they enter the next world, the same abominations which here they committed serve them to ruminate and feed upon, and, the greater these offences have been, the greater is the torment arising from them every moment. But very contrary to this is the state of the righteous souls departed, who are entered into eternal rest; and of the different degrees and orders of the angelic host, which appertain to heaven, and have places in the mansions of the blessed. Nor is it possible for any one, how expert soever in magical experiments, to compel these blessed spirits, of any degree, order, or quality, of creation, to be exorcised, or called up, or made appear, *at the will of the magician*, by any forms of convocation or communication, or by the power of magical rites and ceremonies of any class or description whatsoever. It may indeed be believed, and it is by most authors admitted, that infinite numbers of the angelic host are employed for the glory of God, in watching over and protecting the pursuits of good men; but they are not subject to spells or conjurations of any kind set on foot by the impious professors of the Black Art.

Of a different opinion, however, are some of those who attempt to justify the magic art under sanction of the holy scriptures, and for this purpose instance the supplication of Saul to the witch of Endor. This passage undoubtedly serves to shew, how greatly the practice of exorcism reigned amongst the Jews, and proves the possibility of raising up spirits in those ancient times; but that the exorcist never meant to bring up the spirit or ghost of Samuel, but that of an evil dæmon to represent him, is apparent from her exclamations to Saul, when she accuses him of having deceived her; and is a convincing proof, that this particular instance, of the similitude of a blessed spirit being called up by a professor of spells and incantations, was owing to the immediate permission of the Deity, for the purposes of forwarding the Jewish dispensation, and manifesting his peculiar regard to the person of David, through whose loins the Messiah was to come.

Such spirits as are termed *astral spirits*, which belong to this outward world, and are compounded of the elemental quality, having their [1083] source from the stars, and being subject to a beginning and ending, may be solicited and brought into league with magicians and witches; and can also inform them of many wonderful and occult properties in nature, and of many important concerns relating to the state and affairs of men in this terrestrial world. This description of spirit is said to occupy various places of the earth; as woods, mountains, waters, air, fiery flames, clouds, stars, mines, sea-shores, ancient buildings and ruins, and places of the slain. They are capable of hunger, grief, passion, and vexation, being in some measure temporal, and compounded of the most spiritual part of the elements, into which they are eventually resolved, as ice into water; and have been more or less celebrated by historians and poets in all ages of the world.

There are likewise another species, called igneous or fiery spirits, that inhabit the burning mountains of Hecla, Vesuvius, Ætna, Poconzi, &c. which some authors have affirmed to be infernal spirits, and damned souls, who, for a term of years, are confined to these burning mountains for their iniquities. But the most received opinion is, that they are of a middle vegetative nature, and perishable, which, at the dissolution of the *media natura*, shall be again reduced into their primary æther. And from natural causes it may be easily demonstrated, that there is great correspondence betwixt such substances and the element of fire, by reason of the

internal flagrant and central life proceeding from the quintessence of one only element, which upholds them in motion, life, and nourishment; as every natural and supernatural being is upheld and maintained out of the self-same root from whence it had its original. So the angels feed upon the celestial manna; the devils upon the fruits of hell, which is natural to the propensity of their appetites; the astral spirits upon the source of the stars, and the gas of the air; upon a principle that every thing is nourished by its mother, as infants at the breast, or chickens from the egg, &c. The proper nourishment of fiery spirits, however, is radical heat, and the influence of the airy region; nor is it to be wondered, at that they are so much delighted with the fiery quality, in regard of their affinity and near approach to the essence and quality of infernal spirits or devils, whose state and being is altogether damnable and deplorable; for, although they have not the ability of attaining either the heavenly or infernal quality, by reason that they are utterly void of the innermost centre, and may be rather termed monsters than rational animals, yet, because they are compounded of the outermost principle, such is their innate affinity and unity with the dark world or infernal kingdom, that they often become the devil's agents, to propagate his works upon the face of the earth. Thus by the instigation of infernal spirits, and [1084] their own promptitude, they often terrify men with nocturnal visions; provoke melancholy people to suicide; tempt drunkards and incendiaries to set houses on fire, to burn those who are in them, and allure careless servants and others to sound and incautious sleep; that such unlucky accidents might happen besides innumerable other ways they have of executing the devices of iniquitous spirits through malicious instigations, or secret stratagems, projected for the overthrow and destruction of mortal men; especially when the work to be effected by the devil is too hard for his subtle and spiritual nature to effect, because the same belongs to the outward source or principle to which these dubious spirits more immediately belong. For, being compounded of the fiery element, they are most officious in this kind of service, being such as the antecedent matter hath sufficiently demonstrated; but, according to their different ranks and orders, some of them are much more inveterate and malicious in their agency than the rest. These, as well as every other kind of astral spirits, are more or less obsequious to the kingdom of darkness; and the devil, it seems, can effect little or nothing without their assistance in this outward or elementary world, upon the passions of mankind; because their bodies are too crude for the direct conveyance of their influence, either in dreams, charms, visions, raptures, or other sort of alluring means. These fiery spirits are likewise apt for conjuration, and are always ready at the call of the magician, for the execution of any cruel or diabolical purpose.

Distinct from fiery spirits are a species which properly belong to the metallic kingdom, abiding in mountains, caves, dens, deeps, hiatus or chasms of the earth, hovering over hidden gold, tombs, vaults, and sepulchres of the dead. These spirits are termed by the ancient philosophers "*protectors of hidden treasure*," from a principle or quality in their nature whence they exceedingly delight in mines of gold and silver, and places of hidden treasure; but are violently inimical to man, and envy his benefit or accommodation in the discovery thereof; ever haunting those places where money is concealed, and retaining malevolent and poisonous influences to blast the lives and limbs of those who attempt to make such discoveries; and therefore extremely dangerous for magicians to exorcise or call up. It is recorded in several of the ancient British authors, that Peters, the celebrated magician of Devonshire, together with his associates, having exorcised one of these malicious spirits to conduct them to a subterranean vault, where a considerable quantity of treasure was known to be hid, they had no sooner quitted the magic circle, than they were instantaneously crushed into atoms, as it were in the twinkling of an eye. And in this particular we have too many fatal examples [1085] upon record, of the sudden destruction of those who by magical spells had called upon this description of spirits, for the purpose of discovering hidden gold; which examples seem to prove, that these spirits have more affinity with the infernal than with the astral hierarchy; and that they are the diabolical agents of Mammon bringing about all the evils of this world, which spring from an insatiable lust after gold; whence the saying in scripture, that "*we cannot serve God and Mammon*," and that "*it is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of heaven*;" hyperbolically spoken, in reference to the innumerable sins and wickedness committed by mankind, for the sake of temporary wealth and riches! Hence too a reason offers, why, of all other subordinate spirits, these are the most pernicious to mortal men. The nature of them is so violent, that in the histories of the gold and silver mines abroad, it is recorded that whole companies of labourers have been destroyed by them at once; and that their delight is in tormenting, killing, and crushing to death, those who most greedily lust after and seek for such treasures. The richest and largest silver mine in Germany was haunted by one of these spirits, who sometimes used to appear in the shape of an he-goat, with golden horns, pushing down the workmen with uncommon violence; and at others in the shape of a horse, breathing fiery flames and pestilential vapours at his nostrils, till, by continual destruction, fear, and alarm, they were obliged to desist from working that mine any longer; and it continues shut to this day.

Thus far we have considered spirit *subordinate*, or such as properly belong to the elementary or outward world. We will now take a view of the infernal spirits or devils, and damned souls; which are to be classed according to their respective ranks and orders, exactly correspondent or opposite to the choirs and hierarchies of the angels, or blessed spirits, in heaven.

The origin of devils and infernal spirits, as scripture revelation hath confirmed and established, proceeded from conspiracy and

rebellion in heaven, under the arch-fiend Lucifer, who was originally of the highest order of the angelic host; because it is written of him, "*In Cherubim extentus, protegeus, posui te monte sancto Dei*" -- Extended upon a Cherubim, and protecting, I have put thee in the holy mountain of God. And further, because it is also written, "*Quomodo enim mane oriebaris, Lucifer*" -- For then didst thou rise in the morning, O Lucifer. Various are the opinions as to the express occasion of his fall. Some say, it was for speaking, these words: "*Ponem sedem meam in aquilone, similis ero* [1086] *altissimo*" - I will put my seat in the North, and I will be like the most High. Others affirm, that it proceeded from his *utterly refusing felicity, and holding the blessings of heaven in derision*. Some again, *because he asserted that all his strength proceeded from himself, and not from God*. Others *because he attempted to effect that by himself and his own strength, which was alone the proper gift of God*. Other opinions say, *That his condemnation proceeded from his challenging the place of the Messiah*; whilst others insist,

that it was because he *impiously challenged the omnipotency of God, with whom he claimed equal power*. But the Christian church in all countries agree, that it was for all these crimes put together, and many more; exclusive of his drawing aside the allegiance of other angels, and suborning the whole of his own legion in conspiracy, to attempt to pluck the Almighty from his Throne; whereupon a dreadful conflict ensued between Michael the archangel with the heavenly host on one side, and Lucifer and his rebellious tribes on the other, which ended in their total extermination from the mansions and light of heaven, to suffer eternal torment in the dark abodes of the infernal regions.

Here began the kingdom of darkness, and the devil's enmity to mortal man; who being created of a nature inferior to the angels, but, by a state of probation, capable of arriving to the same degree of excellence, and of filling up the vacancy in heaven, occasioned by the fall of Lucifer and his legions, it excited his envy still the more, and laid the ground of that ceaseless warfare, which, from the fall of Adam, to the present hour, hath existed between the king of darkness and the souls of men. And though this conflict is not conducted by outward and visible means, yet it is effected by secret snares and ambuscades, which take us at unawares, and when we are most off our guard. For the devil, while we feed, allures us to sin by gluttony; he thrusteth lust into our generation, and sloth into our exercise; into our conversation, envy, into our traffic, avarice; into our correction, wrath; into our government, pride; he putteth into our hearts evil cogitations; and into our mouths, lies. When we awake, he moveth us to evil works; when we sleep, to evil and filthy dreams; he provokes the jocund to lasciviousness, and the sad to despair; whence spring the various evils with which frail human nature is surrounded; and which nothing, but a full confidence in heaven, and the gospel dispensation, can alleviate or remove.

But, as to the locality or circumscription of the kingdom of darkness, it is far otherwise to be considered than the common and vulgar idea of it, which esteems the infernal habitation as a distinct chasm or gulph in a certain place, either above, under, or in the centre of, the earth, where [1087] innumerable devils and wicked souls inhabit, and are perpetually scorched and tormented with *material* flames of fire. This is the opinion which the vulgar are naturally addicted and prone to believe. But; if we rightly consider the kingdoms of heaven and hell, in respect of each other, we must look upon the similitude of *light* and *darkness* in this outward world which is not circumscribed, nor separate, as to locality, from one another; for, when the Sun rises, the darkness of the night disappears; not that it removes itself to some other place or country, but the brightness of the light overpowers and swallows it up, so that, though it disappears, yet it is as absolutely there as the light itself. The same similitude is also to be considered in the description of the habitations of good and evil beings, that they are really in one another, yet not comprehended of one another; neither indeed can they be, for the evil spirits, though they should remove ten thousand miles, yet are they in the same quality and source, never able to find out or discover where the kingdom of heaven is, though it be really through and through with the dark kingdom; but in another opposite quality, which separates and makes them eternal strangers to each other. A similitude hereof we have in the faculties of human life, considered with respect to the endowments of the soul in the just, and in the wicked; for to be good; pure, and holy, is really present as a quality in *potentia* with the depraved soul, although at that instant the soul be clothed with abominations, so that the eye which should behold God, or goodness, is put out. Yet, if the soul would but come out of itself, and enter into another source, or principle, it might come to see the kingdom of heaven within itself, according to the Scripture and Moses, "*the word is nigh thee, in thy heart, and in thy mouth*."

True it is, that the devils, or fallen angles, cannot all alike manifest themselves in this astral world; because the nature of some of them approaches nearer to the external quality than others; so that, although *properly* the very innermost and outermost darkness be their proximate abode, yet they frequently flourish, live, move, and germinate, in the airy region. But, according to their fiery nature, it is very difficult for them to appear in this outward world, because there is a whole principle or gulph betwixt them, namely, they are shut up in another quality or existence, so that they can with greater difficulty find out the being of this world, or come with full presence into it, than we can remove into the kingdom of heaven or hell with our intellectual man. For, if it were otherwise, and the devils had power to appear unto mortals as they lift, how many towns, cities, &c. would be destroyed, and burnt to the ground! how

many infants would be pluckt away in their innocence, and unoffending creatures be destroyed by their malicious power? Indeed [1088] few or none would escape with their lives, or possessions, or sound minds; whereas now all these enjoyments are free amongst mankind; which proves, that it is extremely hard for infernal spirits to appear in the third principle of this world; and as difficult as for a man to live under water, or fishes on the shore. Yet we must grant, that, when the imaginations and earnest desires of the wicked have stirred up the centre of hell within themselves, then the devil hath access to this world in their desires, and continues here to vex and torment them, so long as the strength of those desires remain, which was the first attractive cause.

The cause of the paucity of appearances of evil spirits in these days, is the fulness of time, and the brightness of Christianity, dispelling the mists of heresy and idolatry, as the Sun doth the fogs, which vanish on its appearance; not by any violence or compulsion, but from a cause implanted in the nature of things and their opposites. Even so the kingdom of light, as it overspreads the soul in power and dominion, closes up the centre of darkness, and scatters the influences of the devil before it, who becomes as it were entirely *passive* as to the works and will of man. In the time of the law, when the wrath and jealousy of the Father had the dominion in the kingdom of nature, infernal spirits had more easy access to mankind than they now have; for, before the incarnation of Christ, the anger of God was unappeased, and had more dominion over the soul of man, which was then at greater distance from the divine goodness; consequently the devils could with more facility spring up in the element of wrath, and manifest themselves in this outward principle; because the very idea and basis of hell is founded on the wrath of God, which is the only channel by which the devil is conveyed into this world. So, when the miracles of Christ began to manifest themselves in the world, the multiplicity of diabolical appearances, and possessed with the devil, began insensibly to decay and vanish. It is true, that the greatest instances known of the temptations and power of Satan, were exercised in that space of time betwixt the incarnation and crucifixion of our Saviour; yet it is as certain, that the devil knew he had but a short time longer to uphold his kingdom here, and therefore he employed all his strength and forces to torment those captive and miserable souls to whom Christ came to preach deliverance. But, after the partition-wall was broken down, and the vail of Moses, and the wrath of God, were removed, there was a sensible and visible decay of Satan's power in the world; so that, though it be possible, even in these days, by a renunciation of the salvation of Christ, and by becoming a disciple of the devil, to hold correspondence with, or to be wholly possessed by, him; yet these things happen so rarely, and [1089] require so depraved a state of mind and conduct, that, whenever they are pretended so to be, there is great room to doubt the truth of such assertions, though apparently well authenticated.

But, notwithstanding that the coming of Christ hath thus curtailed the power of the devil over all Christian countries, yet such nations as never embraced the Christian faith, but pursue the ancient superstition and idolatry, are still deluded and bewitched by him, because, the centre of truth and light never having been awakened in them, the power of Satan easily prevails to seduce them to worship things visible, instead of the true God: for, where most darkness and superstition is found, whether in religion or personal understanding, there his power is always most predominant. Thus it is now with the miserable inhabitants of the greatest part of Asia, and the uncultivated and ferocious parts of Africa and America; yet we have hopes that the goodness of Providence, in his own fit and appointed season, will, through some favourable channel, communicate the light of the gospel to those miserable beings, whereby the shocking idea of feeding on human flesh, of devoting one another to destruction and slavery, and of pursuing the insinuations and works of the devil, may be totally abolished, and every part of the habitable globe be united in the acknowledgment of one God, of one Saviour, and of one liberal, candid, and impartial, Christian persuasion.

As to the different shapes and forms of the devils, it is suggested by Scripture, and admitted by all writers upon the subject, that they were answerable in monstrosity and hideousness to the superior rank they held in heaven, and to the enormity of the offence which was the cause of their fall. Thus in Revelation, Lucifer, as the Leader and prime apostate, is termed the *great dragon*, and king of the devils. And hence it is conceived, that those who belonged to the supreme hierarchies in heaven, and were the foremost to rebel, were, immediately on their expulsion from the realms of bliss, transformed from angels of splendour and glory, to devils in the shape of dragons, crocodiles, serpents, tygers, and the like; so that the most perverse and potent among the devils possess the most ugly and frightful of the bestial shapes, but a thousand times more terrific and frightful than can possibly be conceived from the most ferocious of those animals. In this consideration, however, there is a material distinction to be made between the apostate angels and the damned souls, which have deserted God in this world, and become inhabitants of the infernal regions in the other. For the most part, these unhappy creatures retain the human shape, but with aspects dismal and melancholy, and expressive of the unspeakable torments they are doomed to suffer; for [1090] in themselves they rest not, neither are they capable of the shortness or duration of time, nor of the alternate courses of day and night. The sins and wickedness they committed in this life is the source of their continual torment, which gnaw and corrodes them, rising and boiling up continually in their minds, without rest or intermission. All the refrigeration they have, is by intercourse with the devils, when the height of wickedness stirs them up to blasphemies against God, and towering up above heaven and omnipotence in their adulterated and deluded imaginations, which, figuratively speaking, serves as sport and pastime amongst one another, but of short and certain duration. Not that this is of the smallest advantage, or the

least mitigation of their torments; for pain discontinued returns the greater; neither would vexation be vexation, if it had no respite nor forbearance that the contrary might be also manifest, *nam contraria juxta se posita majus elucescunt*. Yet is their torment exceedingly different; so that the suffering of one in respect to that of another is but a mere dream or phantasy. -- I mean, amongst the damned souls, and not the devils; for the pain and torment of the devils is greater than the greatest of the lost souls by many million degrees, according to the course of nature and reason; for that which falls highest suffers most, and *optima corrupta fiunt pessima*.

But wonderful and manifest are the torments which lost souls endure, according to the various lusts and licentiousness they indulged in whilst they lived upon earth, or died in without expiation or repentance. The cruel murderers, who died in the boiling source of blood and envy, suffer the greatest torment, because they are continually murdering in their imaginations, and seeking, like dreaming men, to effect what the want of the correspondent organ will not permit them to do. For, according to scripture; and the wisest authors upon this subject, the principal torment and misery of damned souls proceeds from their continually wishing and willing; whence they generate ideas and representations, founded in impossibility, which is the source of their continual aggravation, disappointment, and misery. By the same reasoning, those who dies in lust and gluttony, lasciviousness and inebriety, are overwhelmed with correspondent torments, though much inferior to the first. They are continually imagining their former pleasures in the *magia* as in a dream, which, when they awake, torments them cruelly; as with us, when we awake from a frightful dream, and find it: is only a dream, our pleasure is more susceptible -- whereas, with them, the case is reversed; for, as their time is spent in eternal torment, so their dreams of bliss, when they awake, or become more sensible to their misery, but aggravates their misfortunes and gives fresh poignancy to the torments they [1091] endure. Such souls in whom the boiling source of anger and revenge hath had a dwelling or receptacle here, if they depart this life in their sins, do likewise endure a most dreadful kind of torment, which arises continually as a biting worm and hungry fire, to double and accumulate an excess of despair upon them. Those also, who reigned in pride and ostentation upon earth, treading under foot the meek and humble in heart, are tortured with the utmost reverse of their desires, which are ever uppermost in their infatuated imaginations. They are ever seeking to pull the Almighty from his throne, and towering up in the pride of their hearts, hoping to gain the kingdom of heaven to insult and boast in. But the quality of the beatific source is utterly occult and estranged from them, so that they can never find, taste, hear, nor see, it, though it be wrapt round and round with their own peculiar source and principle. This adds eternally to their misery, and rises upon their senses with horrible pangs and bitter gnawings, like the irksome and vexatious pains and aches of man's body, only a thousand times more acute and insupportable. The nature also of their habitation is such, that their punishment is exceedingly aggravated that way; because the extremity of the four elements is there converted into a whole principle of wrath and torment. The excess of cold and heat, drought and moisture, are alternately raging amongst them by intercourse; nor is there any light or lustre within their courts, but that which is emitted from their fiery eyes, or flaming nostrils, as a deadly glance or glimmering, which serves only to render the momentary glance of their miserable habitation ten times more disgusting and intolerable. And, as every kind of being feeds upon something proper to its own nature or element, whether it be plant, animal, or metallic production, so the devils are neither destitute of meat nor drink, according to their own kingdom and quality, having fruits springing up and growing before them, of hellish, sour, and poisonous, natures, which are real and palpable to them, and not imaginary or typical, though to us magical and invisible. Neither is this at all to be wondered at, if we consider the nature of man's soul *in media natura*; for, if it feed not upon the internal and substantial Word, which is the very head of life itself, it must and will of necessity ruminate on something else, viz. the fruits of iniquity; which it takes in and swallows up, even as an ox drinks the water; so that to the soul the sin becomes palpable, glutting, and satiating, from which it never can be freed, but by works of expiation and repentance. Also, in the astral source, when called up by magical spells and incantations, or otherwise, they are not destitute of food, but receive the influences of the air and water into their *limbus*, which they convert into food, according to their own poisonous quality; as of sweet and wholesome herbs the filthy toads and other venomous reptiles form their poison, converting them into a nature [1092] like their own. And so likewise these infernal spirits, considered in respect of the four elements, have a tone or language peculiar to themselves which they exercise and speak amongst another, as mortals do; but they have utterly lost the dignity of their sounds according to the eternal nature, and are totally corrupted in their pronunciation or dialect, since they fell from their first celestial glory; so that their articulation is harsh, doleful, fierce, and terrible, like the fruits they feed upon and place they dwell in. This deprivation is very apparent in the kingdom of this world, in the divided languages of every region, according to the constellation under which they are situated; the true and magical language of nature; notwithstanding the industrious lexicographers, still remaining hidden from the knowledge of every country in the habitable world.

Thus far I have endeavored to illustrate the causes, natures, and punishments, of infernal spirits; which, notwithstanding, is a subject so intricate and copious in itself, by reason of the variety of their qualities in the source of darkness, wherein they live, move, eat, breathe, and inhabit, having qualities, actions, and passions, innumerable, and which are to mankind almost utterly unknown and incomprehensible. So that to attempt an ample demonstration of the matter would require deeper speculation than the subject

deserves, or that I am master of; particularly as the inhabitants of that gloomy kingdom are never in one regular stay, continuance, or property, but from one hour to another are continually floating and changing; like the swiftness of the winds, or the gliding along of running waters, which pass away as a thought, and are no more remembered. So it is with the devils and damned spirits in that lachrymable state of darkness, where their existence is a continual anguish and torment, shifting from the pangs of one sorrow to the bitterness of another, unto all eternity!

Now according to the spirit of Christian Revelation, there hath been always opposed to the machinations of the devil and his imps upon earth, who "*go about like roaring lions seeking whom they may devour*," a certain description of good and holy spirits, whose province it is to watch over the affairs of men, and to guard them from the invisible assaults of the devil, exclusive of the ministration of God's holy angels, which hath been manifested in a thousand different instances in Scripture; but whose appearances and manifestations to the eyes of mortal man, never has been, nor can be, permitted, but on the most important dispensations of divine Providence. The received opinion however is, as to the former doctrine, that there is, according to the disposition of the mind or soul, a good or evil *Genius*, that accompanies invisibly every [1093] person born into the world. Their office is principally that of forewarning the persons they attend of any imminent impending danger, sometimes by inward instinct, or by outward appearances; and sometimes by dreams in the night. These *Genii* change their quality and office as the person or party change their's; if from good we degenerate to evil, then by degrees the good *Genius* is estranged from us, and an evil Demon naturally succeeds, according to that sympathy of things, wherein each draws after it that which is its like. There have been likewise defined, by the learned Doctors and Rabbi's who have written on this intricate subject, *seven good angels*, who watch over and superintend the general affairs of mankind, and who are ever ready to forward, by intellectual association, mental instigation, or strong nocturnal visionary manifestation, the general prosperity and success of all men's affairs, who are governed by the laws of integrity and religion, and who are, by some one or other of these means, allured or prompted to such particular conduct or determination, as shall tend ultimately to their honour and preferment, to the good of society, and to the glory of God and true religion, which is the grand office of these seven good spirits to promote. And opposed to these are *seven evil Spirits or Demons* proper to the infernal world, whose office is to infuse evil into those men's minds who are naturally so addicted, and who never fail to join in association, though invisibly, with depraved persons of every description, whose passions they influence, and whose desires they lead to the commission of all the abominations of this world. The names of the seven good angels or spirits are, 1. **Jubanladace**, distinguished in the dominion of thrones as the appointed guardian of all public and national enterprises, where the good of society and the honour of God are unitedly concerned. He is delineated in all the brightness of a celestial messenger, bearing a flaming sword, girded about the loins, with an helmet on his head; and this is the magical character, by which he is distinguished, and which is worn by many as a lamin round the neck, for a preservative against putrid infection and sudden death.



The second is **Pah-li-Pah**, one of the celestial powers, whose peculiar office it is to guard and forewarn such as are virgins and uncontaminated youth against all the evils of debauchery and prostitution; and to elevate the mind to a love of virtue, honour, and revealed religion. He personifies the character of an illustrious angel, of a bright but most complacent countenance; and is known by the following magical symbol, [1094] which is worn about the neck of virgins as a protection from all the assaults of *evil demons*, and is said to be infallible against the powers of seduction.



The third is **Nal-gah**, devoted to the protection of those who are assaulted by evil spirits or witches, and whose minds are sunk in fearful and melancholy apprehensions of the assaults of the devil, and the power of death. His proper office is to fortify the mind, and to lead the senses to a contemplation of the attributes of God, and the joys of heaven, the reward of all good works. His appearance is represented as perfectly celestial, having a crown of gold upon his head, with a shield and spear in his hands, for the protection of those over whom he presides. The following is his magical character, which is worn round the neck as a preservation against witchcraft and suicide.



The fourth is **Maynom**, one of the Powers who hath the ability of subservient administration and protection; that is, at one and the same time to be present with many. His presence must be sought by humility and prayer. -- The fifth good Genius is **Gaonim**, an angel of celestial brightness, who hath the peculiar ability of rendering his pupil invisible to any evil spirits whatsoever, as often as attacked by them. -- The sixth is **Halanu**, the guardian and promoter of all good and great ideas, by whom **Bezaliah** and **Aholiab** were divinely inspired for the structure of the tabernacle. -- The seventh is **Ramah-umi**, the genius of geometrical proportion, and the power of numbers; the secrets and extent of which are not yet half known, even to the most favoured of those whose capacities are enlightened by his superior aid.

Now the office of the seven evil dæmons or spirits is to counteract and destroy the effect of the good; for, as the power and capacity of the good proceeds from the omnipotence of God in the quality of heaven, so is the force of the *evil Genii*, in the infernal quality, made correspondent thereto, from a principle of contraries; for, it is to be noted, that these seven *evil* angels, before their fall, enjoyed the same places and degrees of glory that now belong to the seven *good* angels or *Genii*; so that, as [1095] their office is to instruct and allure mankind to the pursuit of every thing that is good, great, virtuous, and honorable, it is the business of the others, to tempt and seduce the mind to a pursuit of whatever is vile, vicious, and abominable, and that may be instrumental in extending the kingdom of darkness and the power of the devil. The names of these seven evil spirits or *Genii* stand upon record as follow; 1. **Panalcarp**, in the likeness of a crocodile with two heads. 2. **Baratron**, appearing like a magician in a solemn priestly habit. 3. **Sondennah**, in the caparison and similitude of an Indian huntsman. 4. **Greizmodal**, in the fawning shape of a large spaniel dog. 5. **Ballisargon**, in the similitude of a covetous miser, lusting after gold; he is the grand enticer to thieving and robbery, and usually brings his followers to an ignominious and destructive end. 6. **Morborgan**, who, under various likenesses of a friendly serving man, induces the worst examples of hypocrisy and deceit. -- This dæmon, it is said, was the constant attendant of Judas Iscariot. The 7th is **Barman**, ready to enter into league with any conjuror, witch, or wizzard; but who most commonly possesses the soul of whomsoever he is in league with. These good and evil spirits, it seems, are the most easy to be invoked or called up, agreeable to the desires and situation of the magician's mind and inclination, because they are most near and familiar to the actions and pursuits of men, and officially attendant upon them.

Different from every species of all the foregoing orders of spirits, are the ghosts and apparitions of deceased persons, which have been known for many years to survive and continue; particularly where the deceased person hath departed this life in discontent, melancholy, or unquiet mind; for in these cases they have been often known to return again, and without a desire of causing terror and alarm to houses and families, seek only for an opportunity of disburthening themselves, that at length they may come into their desired rest. Such persons as are secretly murdered, or that secretly murder themselves, are most apt to appear again, wandering near the place where the catastrophe happened, till the radical moisture of the body be totally consumed. After which, according to the opinion of Paracelsus, and many other learned writers; they can appear no more, but are resolved into their first being or *astrum*, after a certain term of years, when the *humidum radicale* becomes exsiccate and dried up, according to the vigour or force of that first attraction, which was the only cause of their returning. And hence was derived the custom of urns and funeral piles amongst the Romans, who used to reduce the corpses of their deceased friends into ashes, lest their ghosts should return and wander; which it was supposed they could not do when the body was burnt, and all moisture totally exterminated and consumed thereby.

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The manner and seasons wherein apparitions or ghosts appear are as various as they are uncertain. Sometimes, before the person to whom they properly belong departs this life, they will by external visible presentation of themselves, forewarn him of the time or day wherein death shall approach him. Sometimes the apparition of a person will appear to its beloved friend, husband, wife, or relation, at many thousand miles distance, to acquaint them of its departure from this life, whilst otherwise the party would be totally ignorant of the event. And it has often been known, that when no one individual of the kindred or family of the deceased person has been visited or disturbed by it, or even made sensible of its appearing, yet to some of its most intimate or beloved acquaintance it discovers itself, and importunes them to perform some ceremony or promise, that it may be admitted into rest. At other times it discovers some treasure, which was hidden by the deceased party; or else some murder which it had committed. But the most frequent cause of their returning, is when the party himself hath been privately murdered; for such is the poisonous malice and rancorous spirit of murderers, that innocent blood, thus inhumanly spilt, crieth up to heaven, and the departed spirit cannot rest till the murder be made manifest to the world, after which discovery it is received into rest. This is the reason why, for many years together, ghosts continue to be seen in one particular place, ever watching for fit opportunity to discover or make known the cause of its appearing; but which is often attended with great difficulty and delay, as well on account of the natural timidity of human beings, as for want of the proper organs of corporeal voice and touch in the spirit, which being no part of their quality or essence, is procured with great difficulty, and at best but inarticulate, doleful, and in broken accents. That this is true, the usual manner of their appearance in a great measure proves; for all that they are able to effect, if they have been murdered, is to appear near the place where the body lies, and to seem as if they sunk down or vanished in the same; or else to appear in the form of a murdered corpse, with mangled body, and bleeding wounds, dishevelled hair, and convulsive countenance; but it is rarely known that such apparitions have plainly spoken, or uttered, by words, either the time and place of their murder, or the cause, manner, or person's name; unless the perpetration of the deed be marked with circumstances uncommonly horrid and execrable, in which cases, I am told, the remembrance of the same doth so much more powerfully operate upon the faculties of the apparition, as to enable it to frame the similitude of a voice, so as to discover the fact, and give some leading clue to detect and punish the wicked perpetrator.

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But, to give a reason why apparitions are so seldom seen, and why those which do appear cannot without man's assistance accomplish their design, it may easily be conceived, that all spirits, or spiritual substances, of what denomination soever, have their life, breath, and vital motion, in another source, very different from the elements of this external world; and consequently, that their manifestation and continuance in this source, whenever they appear, must be both painful and irksome; as it would be for a man to continue with his head under water, or for the inhabitant of the watery element to be placed upon dry land. But it is only the apparitions of persons thus suddenly taken off in their sins, or of such as die in confirmed and habitual wickedness, that, in the natural course of things, are subject to return into the terrestrial source, and manifest themselves to human eyes. For if those who die in perfect peace, with minds divested by true repentance of every turbulent and sinful desire, enter at once into their desired rest, without the possibility of returning to this sublunary world again, but in the capacity of angels of light, to execute the divine missions of the Deity.

In the writings of *Plato*, there are many strange and singular representations of the apparitions or departed souls of men, with accounts of their torments and purgations, the cause of their returning; what their nature and employment are, their substance and property, food and nourishment; from all which that great philosopher and historian was induced to believe, that, when the spirits of good and exemplary men returned, it was to persons of a like habit and disposition with themselves, warning them in their sleep of certain dangers or malevolent designs forming against them; or else conveying heavenly doctrines, or ingenious inventions to their mind, for the honour of religion or the good of society. And in like manner, if the ghost of a wicked and execrable character returned, it was to those of a profligate and abandoned course of life, whom it instigates, asleep or awake, to the invention and exercise of notorious villanies, to blasphemies against God, and to sedition, rapine, and murder, amongst men. The disciples of *Pythagoras* established an opinion not very different from this. They held that there was a continual traduction and transmigration of souls from one state to another, till they became deified at last; and that they frequently appeared to persons of the same bent of mind and inclination, to instruct and forewarn them. It was also the opinion of many great and wise philosophers, that the *Oracles* of old proceeded from such spirits as had been the ghosts or departed souls of wise and excellent men; as the oracle of Apollo, the oracle of Pallas, or Minerva, and the like. And, upon the whole, the variety of examples, throughout the writings of wise and learned men, in [1098] all ages of the world, in all countries, and in the sacred as well as the profane history, of the various appearances of ghosts and apparitions of departed men, as well as of spirits of other kinds and properties, afford the strongest inducement to our belief of their existence and agency in this sublunary world, than we should, in this more learned and enlightened age, be otherwise so willing

to admit as an article of our belief. But, seeing these things are absolutely so, we will now give some particulars of the mode and manner in which magicians and other professors of the Black Art obtain an intercourse with them; from which it will appear, that the Science of Astrology is an art founded in philosophy and mathematical demonstration, and totally unconnected with any agency, but what proceeds from second causes under God and Nature; whereas the other is a wicked confederation with evil spirits, which ought to be discouraged and suppressed by the utmost exertions of the iron arm of the law.

To the honour of the present century, we have had but few instances of persons openly and publicly entering into compact with spirits, or of professing to resolve questions in futurity by means of their agency; but, prior to that æra, it was no uncommon thing; and those, who had an opportunity of blending classical learning and scientific speculation with it, were esteemed the most elevated characters of their day, and were frequently honoured with the protection and confidence of princes and other men of rank and fortune. I shall here mention a few of those characters who were esteemed the most considerable magicians of their time.

Appollonius Tayaneus, in the time of the Emperor Domitian, from the wonderful and miraculous things he did through the agency of spirits, added to so great an appearance of sanctity and simplicity, with which his exterior was endowed by nature, occasioned all ranks of people to regard him with a mixture of reverential awe and respect. Even the Christians, who lived within the circle of his fame, thought him something more than human, and looked up to him with confidence and esteem. From a variety of circumstances, and accounts in different authors, it appears that this singular character had not only the faculty of knowing what was transacting at many hundred miles distance, but had the means also of being conveyed almost instantaneously from one place to another, where he was seen, known, and conversed with many of his acquaintance. It is also recorded of him, that, at the instant the Emperor Domitian was assassinated at Rome, he spoke of it in a public assembly at Ephesus, and declared the mode and manner of his death; which, upon enquiry, was found to happen at the precise moment of time he spoke of it, and in the exact manner he had described.



[1099]

Doctor Dee was another very extraordinary character of the same class, and a native of this island. He was not only a famous magician, but a great author, having written upwards of forty-eight different volumes, the first of which was published in 1594 [Dee's first book was actually *Propaedeumata Aphoristica* (1558). See [A Letter](#). -JHP]. A full account of his conversation and intercourse with spirits is now extant, written with his own hand, and esteemed a very curious and singular performance. His company and acquaintance was much sought by the Emperor Charles V. and by Ferdinand his brother; and, during his travels over the continent, he had not only every respect and attention paid him, but his company was courted by all the learned and religious people wherever he went. He was certainly one of the most learned men of the age in which he lived, and had collected a library of

upwards of 4,000 volumes of curious and valuable writings, mostly upon physical, theological, and occult, subjects, which he had the misfortune to see burnt by the fury of a mob, who assailed his house, and conspired against his life, under an idea that by magical spells and incantations he had altered the natural course of the weather, and brought on storms, hurricanes, tempests, and, continual rain, in order to ruin the harvest, and destroy the fruits of the earth. Yet he bore the torrent and fury of this infatuated, multitude with the greatest composure, saying, "*They would see their error soon enough to treat him with greater kindness hereafter than their persecution was now cruel.*" And so it happened; for, having by means of his confederacy with spirits foretold and detected a fatal conspiracy against his country, he was then as much honoured and caressed as he had before been stigmatized and abused by the hasty multitude. He wrote the mathematical preface to *Euclid's Elements*, and has left tables of the harmony and extent of numbers infinitely beyond the capacity of the present times, though so much more learned and refined.

Edward Kelly was also a famous magician, and the companion and associate of Dr. Dee, in most of his magical operations and exploits; having been brought in unison with him (as the Doctor himself declares, in the preface to his work upon the ministration of spirits) by mediation of the angel Uriel. But Dr. Dee was undoubtedly deceived in his opinion, that the spirits which ministered to him were executing the divine will, and were the messengers and servants of the Deity. Throughout his writings on the subject, he evidently considers them in this light, which is still more indisputably confirmed by the piety and devotion he invariably observed at all times when these spirits had intercourse with him. And further, when he found his coadjutor Kelly was degenerating into the lowest and worst species of the magic art, for the purposes of fraud and avaricious gain, he broke off all manner of connexion with him, and [1100] would never after be seen in his company. But it is believed, that the doctor, a little before his death, became sensible that he had been imposed upon by these invisible agents, and that all their pretences of acting under the auspices of the angel Uriel, and for the honour and glory of God, was but mere hypocrisy, and the delusions of the devil. Kelly, being thus rejected and discountenanced by the doctor, betook himself to the meanest and most vile practices of the magic art; in all which pursuits, money and the works of the devil appear to have been his chief aim. Many wicked and abominable transactions are recorded of him, which were performed by witchcraft, and the mediation of infernal spirits; but nothing more curious, or more *apropos* to the present subject, than what is mentioned by Weaver, in his *Funeral Monuments*. He there records, that Edward Kelly the magician, with one Paul Waring, who acted in capacity of companion and associate in all his conjurations, went together to the Church-yard of Walton Ledale, in the country of Lancaster, where they had information of a person being interred, who was supposed to have hidden or buried a considerable sum of money, and to have died without disclosing to any person where it was deposited. They entered the church-yard exactly at twelve o'clock at night; and, having had the grave pointed out to them the preceding day, they exorcised the spirit of the deceased by magical spells and incantations, till it appeared before them, and not only satisfied their wicked desires and enquiries, but delivered several strange predictions concerning persons in that neighbourhood, which were literally and exactly fulfilled. It was vulgarly reported of Kelly, that he outlived the time of his compact with the devil, and was seized at midnight by some infernal spirits, who carried him off in the sight of his own wife and children, at the instant he was meditating a mischievous scheme against the minister of his parish, with whom he was greatly at enmity.

The character of *Mahomet* is too well known throughout all the world, as the institutor of the Turkish Alcoran, to need much comment from me in this place. It is sufficient if I only remark, that all his wonderful miracles were wrought by the aid and confederacy of familiar spirits, which he called the ministration of angels from heaven, from whence he pretended to have been sent, to perform the commands of the Deity, and to correct and reform the manners and religion of mankind. He had the peculiar address to establish this idea amongst his contemporaries, and to lay the foundation of the present faith at Constantinople, and throughout the vast extent of the Turkish territory.

Roger Bacon, was another very famous associate with familiar spirits, and performed many astonishing exploits through their means. He was born [1101] at Ilchester, in Somersetshire, where he studied philosophy, alchemy, and astrology; and wrote several learned and ingenious books, the manuscripts of which are now preserved as valuable curiosities in the British Museum. I attempted to make some interesting extracts from them, for the further amusement and information of my readers in this part of my work; but I was prevented from going on with my plan, under an idea that the information it would convey might be productive of mischievous consequences to society, by pulling too much in the power of evil-minded and vindictive men.

Paracelsus was a great cabalist, physician, astrologer, and magician, and appears to have been intimately acquainted with all the secret and occult properties of nature. He was the first we know of who ever treated upon *animal magnetism*; and his performances in that line were such as to astonish the world, and to draw upon him the united gratulations of the diseased and infirm. His method, notwithstanding it is so clearly laid down by himself, and demonstrated by a variety of pleasing examples in his works, has lain dormant till the present time; and now it begins again, under the successful endeavours of a few persevering individuals, to convince mankind that the secret and occult properties of nature are not yet half known or understood; nor their advantages received with that

thankfulness and regard, which ought incessantly to be poured forth to the great Author of our being, for the blessings that may so easily be derived from them. This was the opinion and nearly the words of Paracelsus himself, who hath been recorded by all our biographers as a learned, judicious, and ingenious, philosopher. Yet his having been so much addicted to magical rites and ceremonies, and having had familiarity with spirits and devils, and performed so many wonderful conjurations through their means, caused him to have been ever supposed to have done by the agency of spirits what was really the true and genuine effects of nature only.

As to the particular forms, manner, method, rites, ceremonies, consecrations, time, place, and ability, requisite to call up and enter into compact or familiarity with spirits, it is neither safe nor prudent, nor consistent with the well-being of society in general, that I should dwell so extensively upon it, or give such explanations, as to put a weapon into the hands of the blood-thirsty or revengeful, to despise their enemies or neighbours, or to enable those, who are prone to such dealings from idle curiosity, completely to put in execution this species of league with the devil or his subordinate agents; which is as strictly forbidden by the word of God as by the laws of the land. Let it suffice, therefore, that I only [1102] give such an outline of it, as may enable the inquisitive reader sufficiently to judge of its merits, without enabling the viciously-inclined to adopt its practice.

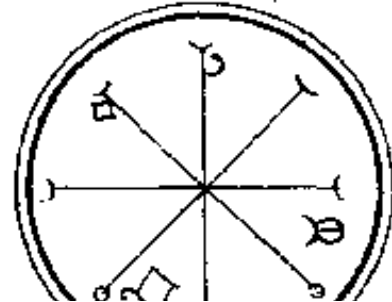
Magicians and conjurors, who have written upon and followed the Black Art, contend, that it is possible to raise up and hold an intercourse with spirits, and make them subservient to their commands, without any absolute compact or bargain with the devil, either for body, soul, or works; though they are ready to admit, that such a snare is eventually intended for them, by their officiousness upon every occasion, and they are as willing to believe that it has induced many of its practitioners to form such a league. Many instances indeed have been adduced in proof of this, where, at the expiration of a certain term, the devoted wretch has been carried off in the height of his sins and wickedness, by some of the infernal messengers. Such is recorded to have been the case with several in this island; such also was the case with *Lewis Gaufridi*, a French priest, who, to be revenged of some of his superiors for not promoting him to the extent of his ambition, compacted with the devil for fourteen years power, to commit whatever detestable works he pleased, without detection or discovery. So likewise, a certain execrable character, who a few centuries back over-ran this country, was at length publicly taken off in fire -and flame, before the eyes of a vast multitude, having covenanted for body, soul, and works. It is to be noted, that, where a compact is formed, the devil, or familiar spirit, is ever at hand, and ready to obey the magician's will, without ceremony or trouble; but, where no such league or compact exists, and the magician is desirous of bringing up or *constraining* some particular spirit or ghost to appear before him, there are many rites and ceremonies to be performed. In the first place they are to fix upon a spot proper for such a purpose; which must be either in a subterraneous vault, hung round with black, and lighted by a magical torch; or else in the centre of some thick wood or desert, or upon some extensive unfrequented plain, where several roads meet; or amidst the ruins of ancient castles, abbies, monasteries, &c. or amongst the rocks on the sea-shore; in some private detached church-yard, or any other solemn melancholy place, between the hours of twelve and one in the night, either when the moon shines very bright, or else when the elements are disturbed with storms of thunder, lightning, wind, and rain; for, in these places, times, and seasons, it is contended, that spirits can with less difficulty manifest themselves to mortal eyes, and continue visible with the least pain, in this elemental external world.

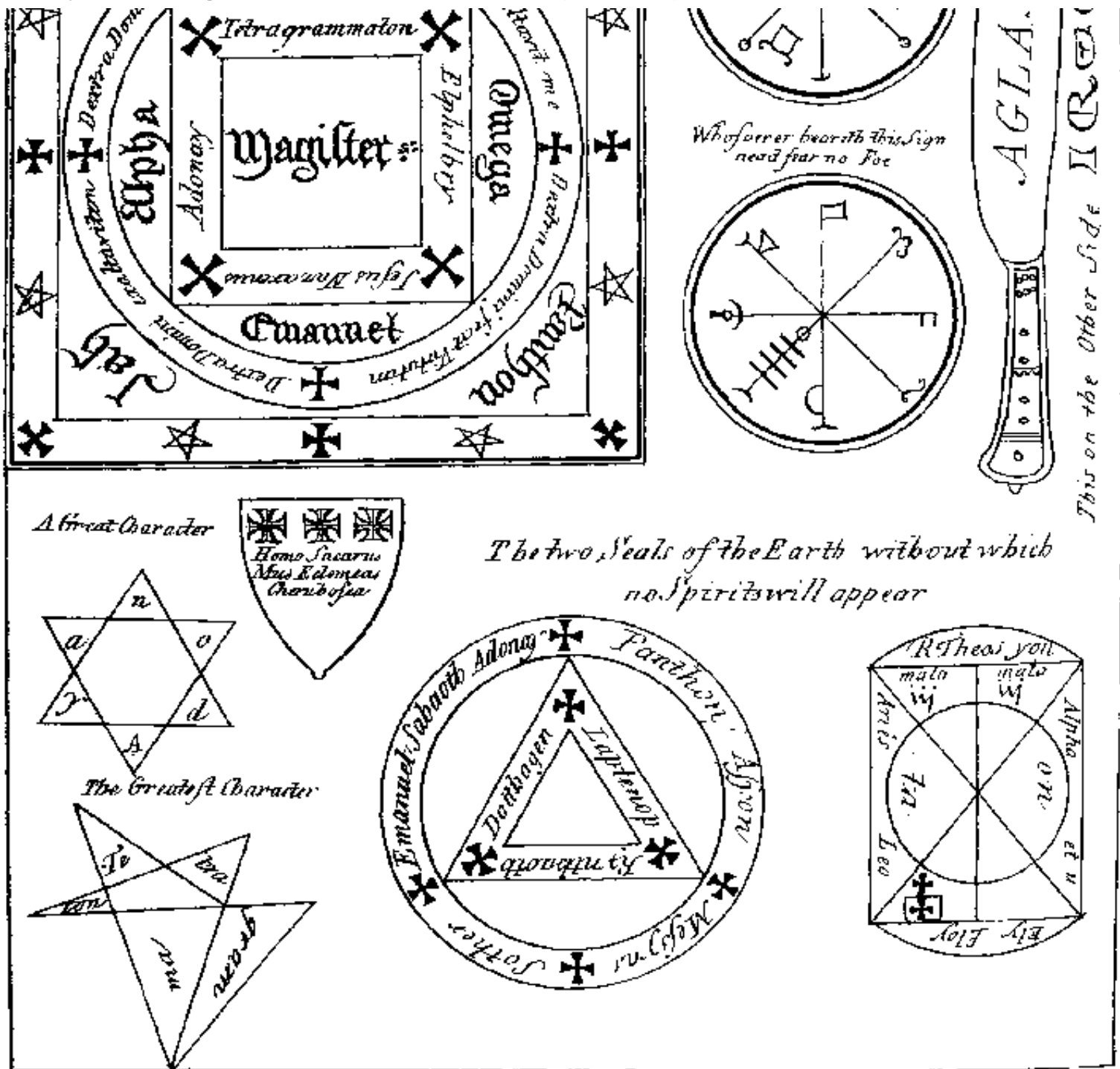
Signs, Characters, and Magical Knife.

*A Type or Figure of the Circle for the Master and his Fellows
to fix in shewing how, and after what fashion it should be made.*



*Whoever beareth this sign.
all spirits will do
him homage.*





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When the proper time and place is fixed on, a magic circle-is to be formed, within which, the master and his associate, (for in all these [1103] cases there must be two persons) are carefully to retire. The dimensions of the circle is as follows: a piece of ground is usually chosen nine feet square, at the full extent of which parallel lines are drawn one within another, having sundry crosses and triangles described between them close to which is formed the first or outer circle; then, about half a foot within the same, a second circle is described; and within that another square correspondent to the first, the centre of which is the seat or spot where the master and associate are to be placed. The vacancies formed by the various lines and angles of the figure, are filled up with all the holy names of God, having crosses and triangles described betwixt them, agreeable to a sketch I have given in the annexed plate, where likewise I have projected the form of magic seals, pentacles, &c. &c. just to give the reader an idea of what is meant, whenever we have occasion to speak of them in the following discourse. The reasons assigned by magicians, and others for the institution and use of circles, is, that of much ground being blessed and consecrated by such holy words and ceremonies as they make use of in forming it, hath a secret force to expel all evil spirits from the bounds thereof; and, being sprinkled with pure sanctified water, the ground is

purified from all uncleanness; besides, the holy names of God being written over every part of it, its force becomes so powerful, that no evil spirit hath ability to break through it, or to get at the magician or his companion, by reason of the antipathy in nature they bear to these sacred names. And the reason given for the triangles is, that if the spirit be not easily brought to speak the truth, they may by the Exorcist be conjured to enter the same, where, by virtue of the names of the Essence and Divinity of God, they can speak nothing but what is true and right. The circle therefore, according to this account of it, is the principal fort and shield of the magician, from which he is not, at the peril of his life, to depart, till he has completely dismissed the spirit, particularly if he be of a fiery or infernal nature. Instances are recorded of many who perished by this means; particularly *Chiancungi*, the famous Egyptian fortune-teller, who in the last century was so famous in England. He undertook for a wager, to raise up the spirit *Bokim*, and, having described the circle, he seated his sister *Napala* by him as his associate. After frequently repeating the forms of exorcism, and calling upon the spirit to appear, and nothing as yet answering his demand, they grew impatient of the business, and quitted the circle, but it cost them their lives; for they were instantaneously seized and crushed to death, by that internal spirit, who happened not to be sufficiently constrained till that moment, to manifest himself to human eyes. -- The usual form of consecrating the circle is as follows:

[1104]

I, who am the servant of the Highest, do, by the virtue of his Holy Name **Immanuel**, sanctify unto myself the circumference of nine feet round about me, + + + from the east, **Glaurah**; from the west, **Garron**; from the north, **Cabon**; from the south, **Berith**; which ground I take for my proper defence from all malignant spirits, that they may have no power over my soul or body, nor come beyond these limitations, but answer truly, being summoned, without daring to transgress their bounds. **Worrh. worrah. harcot. Gambalon.** + + +.

The proper attire or *pontificalibus* of a magician, is an ephod made of fine white linen, over that a priestly robe of black bombazine, reaching to the ground, with the two seals of the earth, drawn correctly upon virgin parchment, and affixed to the breast of his outer vestment. Round his waste is tied a broad consecrated girdle, with the names **Ya, Ya, + Aie, Aaie, + Elibra + Elohim + Sadai + Pah Adonai + tuo robore + Cinctus sum** +. Upon his shoes must be written **Tetragrammaton**, with crosses round about; upon his head a high-crown cap of sable silk; and in his hands an holy Bible, printed or written in pure Hebrew. When all these things are prepared, the circle drawn, the ground consecrated, and the exorcist securely placed within the circle, he proceeds to call up or conjure the spirit by his proper name, under a form somewhat similar to the following:

I exorcise and conjure thee, thou spirit of (*here naming the spirit*), by the holy and wonderful names of the Almighty **Jehovah, Athanato + Aionos + Dominus sempiternus + Aletheios + Sadai + Jehovah, Kedesch, El gabor + Deus fortissimus + Anapheraton, Amorule, Ameron +++ Panthon + Craton + Muridon + Jah, Jehovah, Elohim**

pentasseron + + trinus et unus + + + ⊕ I exorcise and conjure, I invoke and command, thee, thou aforesaid spirit, by the power of angels and archangels, cherubim and seraphim, by the mighty Prince Coronzon, by the blood of Abel, by the righteousness of Seth, and the prayers of Noah, by the voices of thunder and dreadful day of judgment; by all these powerful and royal words abovesaid, that, without delay or malicious intent, thou do come before me here at the circumference of this consecrated circle to answer my proposals and desires, without any manner of terrible form, either of thyself or attendants; but only obediently, fairly, and with good intent, to present thyself before me, this circle being my defense, through his power who is Almighty, and hath sanctified the name of the Father, Son, and Holy Ghost. Amen.

After these forms of conjuration, and just before appearances are expected, the infernal spirits make strange and frightful noises, howlings, tremblings, flashes, and most dreadful shrieks and yells, as forerunners of [1105] their presently becoming visible. Their first appearance is generally in the form of fierce and terrible lions or tygers, vomiting forth fire, and roaring hideously about the circle; all which time the Exorcist must not suffer any tremor or dismay; for, in that case, they will gain the ascendancy, and the consequences may touch his life. On the contrary, he must summon up a share of resolution, and continue repeating all the forms of constriction and confinement, until they are drawn nearer to the influence of the triangle, when their forms will change to appearances less ferocious and frightful, and become more submissive and tractable. When the forms of conjuration have in this manner been sufficiently repeated, the spirits forsake their bestial shapes, and endow the human form, appearing like naked men of gentle countenance and behaviour. Yet is the magician to be warily on his guard that they deceive him not by such mild gestures; for they are exceedingly fraudulent and deceitful in their dealings with those who constrain them to appear without compact; having nothing in view but to suborn his mind, or accomplish his destruction. But with such as they have entered into agreement with they

are frequent and officious; yet they more or less require certain oblations, which are frequently made to them, such as fumigations, odours, offerings or sacrifices of blood, fire, wine, ointments, incense, fruits, excrements, herbs, gums, minerals, and other ingredients; by which, from a magical cause, they have more influence and authority over the degenerated souls of men, and can insinuate into their inmost source and affection, piercing even through their bones and marrow, till they have so habituated them to their service, that it becomes their daily and sole delight to accomplish every villainy and abomination which the malicious and subtle instigations of Satan might purpose to lead them. So that the Exorcist must be greatly upon his guard, and when he has compleated the exorcism, and made such enquiries as he wished to obtain from the spirit, he must carefully discharge him by some form or ceremony like the following:

Because thou hast diligently answered my demands, and been ready to come at my first call, I do here licence thee to depart unto thy proper place, without injury or danger to man or beast; depart, I say, and be ever ready at my call, being duly exorcised and conjured by sacred rites of magic; I charge thee to withdraw with quiet and peace; and peace be continued betwixt me and thee, in the name of the Father, Son, and Holy Ghost. Amen.

After this ceremony is finished, the spirit will begin to depart, resuming again the shrieks and noises, with flashes of fire, sulphur, and smoke, which the magician is to endure with patience, until it is entirely gone off, [1106] and no signs whatever of such a procedure left. Then he may venture to withdraw from the circle, repeating the Lord's Prayer, after which he may take up the various utensils, and, having destroyed all traces of the circle, may return in safety to his proper home.

But if, instead of infernal or familiar spirits, the ghost or apparition of a departed person is to be exorcised, the process is materially different. The person being fixed on, whose apparition is to be brought up, the magician, with his assistant, must repair to the churchyard or tomb where the deceased was buried, exactly at midnight; as the ceremony can only be performed in the night, between the hours of twelve and one. The grave is first to be opened, or an aperture made, by which access may be had to the naked body. The magician having described the circle, and holding a magic wand in his right hand, while his companion or assistant beareth a consecrated torch, he turns himself to all the four winds, and, touching the dead body three times with the magical wand, repeats as follows:

By the virtue of the holy resurrection, and the torments of the damned, I conjure and exorcise thee, spirit of N. deceased, to answer my liege demands, being obedient unto these sacred ceremonies, on pain of everlasting torment and distress: *Then let him say, Berald, Beroald, Balbin gab gabor agaba;* arise, arise, arise, I charge and command thee.

After which forms and ceremonies, the ghost or apparition will become visible, and will answer to any questions put to it by the Exorcist.

But if it be desired to put interrogatories to the spirit of any corpse that hath hanged, drowned, or otherwise made away with itself, the conjuration must be performed while the body hangs, or on the spot where it is first found after the suicide hath been committed, and before it is touched or removed by the coroner's jury. The ceremony is as follows: the Exorcist binds upon the top of his wand a bundle of St. John's wort, or *milliès perforatum*, with the head of an owl; and, having repaired to the spot where the corpse lies, at twelve o'clock at night, he draws the circle, and solemnly repeats the following words:

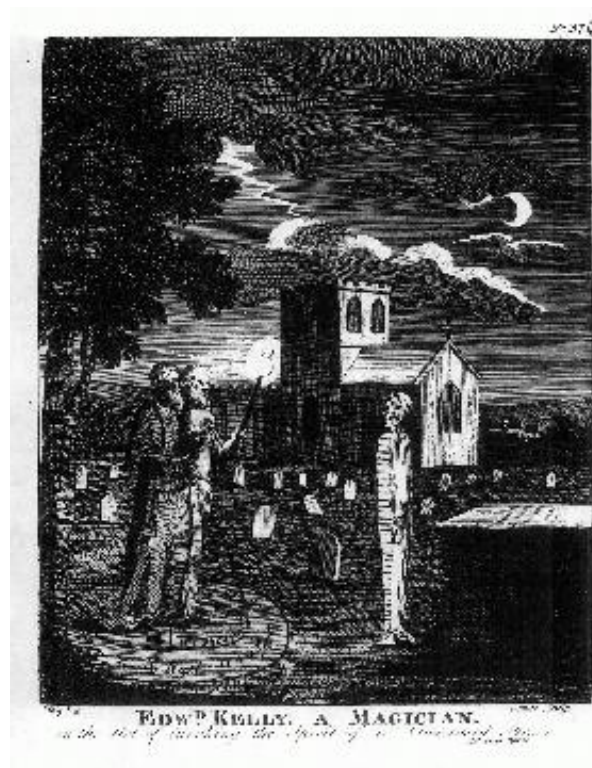
By the mysteries of the deep, by the flames of Banal, by the power of the east, and the silence of the night, by the holy rites of Hecate, I conjure and exorcise thee, thou distressed spirit, to present thyself here, and reveal unto me the cause of thy calamity, why thou didst offer violence to thy own liege life, where thou art now in being, and where thou wilt hereafter be. *He then, gently smiting* [1107] *the carcase nine times with the rod, he says,* I conjure thee, thou spirit of this N. deceased, to answer my demands that I am to propound unto thee, as thou ever hopest for the rest of the holy ones, and ease of all thy misery; by the blood of Jesu which he shed for thy soul, I conjure and bind thee to utter unto me what I shall ask thee.

Then, cutting down the carcase from the tree, they lay his head towards the east; and, in the space that this following conjuration is repeating, they set a chaffing-dish of fire at his right hand, into which, they pour a little wine, some mastic, and gum-aromatic, and lastly, a viol full of the sweetest oil, having also a pair of bellows, and some unkindled charcoal to make the fire burn bright at the instant of the carcase's rising. The conjuration is thus:

I conjure thee, thou spirit of N. that thou do immediately, enter into thy ancient body again, and answer to my demands, by the virtue of the holy resurrection, and by the posture of the body of the Saviour of the world, I charge thee, I conjure thee, I command thee on pain of the torments and wandering, of thrice seven years, which I, by the force of sacred magic rites, have power to inflict upon thee; by thy sighs and groans, I conjure thee to utter thy voice; so help thee God and the prayers of the holy church. Amen.

Which ceremony being thrice repeated, while the fire is burning with mastic and gum-aromatic, the body will begin to rise, and at last will stand upright before the Exorcist, answering with a faint and hollow voice, the questions propounded unto it: why it destroyed itself, where its dwelling is, what its food and life is, how long it will be 'ere it enter into rest, and by what means the magician may assist it to come to rest: also, of the treasures of this world, where they are hid: moreover, it can answer very punctually of the places where ghosts reside, and how to communicate with them; teaching the nature of astral spirits and hellish beings, so far as its capacity reacheth. All which when the ghost hath fully answered, the magician ought, out of commiseration and reverence to the deceased, to use what means can possibly be used for the procuring rest unto the spirit. To which effect he must dig a grave, and filling the same half full of quick lime, and a little salt and common sulphur, put the carcase naked into it; which experiment, next to the burning of the body into ashes, is of great force to quiet and end the disturbance of the astral spirit.

But in this, and in all cases where the ghosts or apparitions of deceased persons are raised up and consulted, great caution is to be observed by the [1108] magician to keep close within the circle; for, if the magician, by the constellation and position of the stars at his nativity, be in the predicament of those who follow the Black Art for iniquitous purposes, and are so distinguished by the positions of their radical figure of birth, it is very dangerous for such men to conjure any spirits without describing the circle after the form already given, and wearing up on their breast, or holding in their hand, the *Pentacle of Solomon*. For the ghosts of men deceased can easily effect sudden death to the magician born under such a conformation of the planets, even whilst in the act of being exorcised; and, it is yet more remarkable, that the genethliacal figures of all persons who are naturally addicted to the pursuit of magical incantations and familiarity with spirits, do almost without exception portend sudden death, or infamous termination of their existence.



Such are the rites, ceremonies, and modes, by which Exorcists and Magicians obtain familiarity with spirits, and carry on a visible and palpable correspondence with the devil. But, besides. these means of working wonders, they have others of an invisible or occult property, as charms, spells, periapts, and the like, which operate both on the body and mind, by the agency of some secret power, which the patient can neither feel nor comprehend. They are of various names, forms, and qualities³ according to the use for which they are intended: first, Amulets, which are moulded and engraved in the form of money or coin, under certain forms of

consecration; and are hung about the neck in certain planetary hours, for the purpose of provoking to love and familiarity with some certain person desired. Secondly, Spells or Charms, consisting of various forms of words, and magical characters, written on virgin parchment, either with human blood, or ink of a particular quality, and consecrated under certain magical forms and ceremonies, to be worn as periapts to cure diseases, to drive away evil spirits, to preserve from pestilence and infection, to make the party valiant and intrepid, and for a thousand other purposes. Thirdly, Corselets, which are the ancient Danish charm, being a kind of necklaces composed of thunder-stones, upon which are engraven certain magical characters, which resist all noxious influences, and all danger from thunder and lightning. Pentacles are a fourth sort of appendix, which conjurors and magicians use, being made with five corners, corresponding to the five senses of man, with their virtue and operation inscribed upon the five corners respectively. They are composed of fine linen doubled up, and done with cerecloth between. This figure the magician holds in his hand, lifting it up from the skirt of his garment to which it is annexed, whenever spirits that are raised become stubborn and rebellious, refusing to conform to the rites [1109] and requisitions of exorcism, and offering menacing looks and actions to the magician; but, when these Pentacles are held out to the spirits, with the words **Glauron, Amor, Amorula, Beor, Beorka, Beroald, Anepheraton**, inscribed upon them, they become exceedingly tortured and amazed, and are more mild and tractable. There is likewise another sort of charm called *Telesms*, which is used by magicians when they perform any conjuration or exorcism by moon-light in the mountains or valleys; upon which occasions they usually bury them towards the north, east, west, and south, within a hundred yards of the place where the circle is described; for these Telesms have the occult power of preventing any living creature coming near them until the incantation be performed, except the spirit itself whose presence they ardently desire, and are preparing to summon before them.

But, to make fiery and infernal spirits more familiar, magicians have classed them into seven distinct orders, answerable to the nature and qualities of the seven planets; under which they respectively make offerings to them of aromatic fumigations, previous to invoking or calling them up; whereby they conceive the information or assistance required from them will be more easily and expeditiously obtained. Thus the fumigation for spirits under Saturn, are made of frankincense-tree, pepper-wort roots, storax, and galbanum; by these the spirits **Marbas, Corban, Stilkon, Idas, &c** and all of the first order in the astringency, are appeased and provoked, when the *fumes* are put upon a *Tripod* in the hour of Saturn according to the planetary division. For Spirits under Jupiter, they take lignum aloes, ashtree-keys, benjamin, storax, peacocks-feathers, and *lapis lazuli*, mixing the same with the blood of a stork, a swallow, or a hart; the brains being also added: the *fumes* are kindled in Jupiter's hour, and in a place appropriate to his nature. They make fumigations unto such spirits of the order of powers as are under Mars, in the planetary division, with aromatic gum, bdellium, euphorbium, load-stone, hellebore white and black, and an addition or sulphur to make them into an amalgama, with man's blood, and the blood of a black cat; which mixtures are said to be so exceeding magical, that, without any other addition, they say, this fumigation is able of itself to make spirits under Mars appear before the Exorcist. To the spirits under Sol, being of the order of thrones, they likewise suffumigate saffron, musk, laurel, cinnamon, ambergrise, cloves, myrrh, and frankincense, musk, and the balsamic tree mixed up together with the brains of an eagle, and the blood of a white cock, being made up like pills, or little balls, and put upon the *Tripod*. The fumigations appropriate to spirits under Venus, are roses, coral, lignum aloes, and spermaceti, made up with sparrows brains, and blood [1110] of pigeons. To those under Mercury, they fumigate frankincense, mastic, cinquefoil, incorporated with the brains of a fox and the blood of a magpye. To spirits under Luna, fumigations are offered of frogs dried, white poppy-seed, bulls eyes, camphire, and frankincense, incorporated with goose's blood and *fluxus muliebris*. These are the divisions of spirits under the seven planets, with their fumigations; neither can it be denied, but that, in many ceremonies of this kind, there is great inherent virtue, according to the doctrine of sympathy and antipathy, whereby every thing is drawn by its like in the idea, whether by words or actions, according to, the saying, *In verbis, herbis, & lapidibus, latet virtus*; so that the ceremonies and charms, with other circumstances used by magicians, are doubtless prevalent to the accomplishment of that work which they undertake; to wit, the calling up and exorcising of infernal spirits by conjurations.

And as by natural reason every magical charm or receipt had its first institution; in like manner have magicians disposed the matter and manner together with the times of their utensils and instruments, according to the principles of nature: as the hour wherein they compose their garments, must either be in the hour of Luna, or else of Saturn in the Moon's increase. Their garments they compose of white linen, black cloth, black cat-skins, wolves, bears, or swine's, skins. The linen, because of its abstracted quality for magic, delights not to have any utensils that are put to common uses. The skins of the aforesaid animals are by reason of the Saturnine and magical qualities in the particles of these beasts: their sowing thread is of silk, cat's gut, man's nerves, asses hair, thongs of skins from men, cats, bats, owls, and moles, all which are enjoined from the like magical cause. Their needles are made of hedge-hog prickles; or bones of any of the above-mentioned animals; their writing-pens are of owls or ravens, their ink of man's blood: their ointment is man's fat, blood, usnea, hog's grease, or oil of whales. Their characters are ancient Hebrew or Samaritan: their speech is Hebrew or Latin. Their paper must be of the membranes of infants, which they call virgin parchment, or of the skins of cats or kids. They compose their fires of sweet wood, oil, or rosin: and their candles of the fat or marrow of men or children: their vessels are earthen, their candlesticks with three feet, of dead men's bones: their swords are steel, without guards, the points being reversed.

These are their materials, which they particularly choose from the magical qualities whereof they are composed. Neither are the peculiar shapes without a natural cause. Their caps are oval, or like pyramids with lappets on each side, and fur within; their gowns reach to the ground, being furred with white fox-skins, under which they have a linen garment reaching [1111] to their knee. Their girdles are three inches broad, and have, according to its use, many caballistical names, with crosses, trines, and circles, inscribed thereon. Their knives are dagger-fashion: and the circles by which they defend themselves are commonly nine feet in breadth, though the eastern magicians allow but seven; for both of which a natural cause is pretended, in the force and sympathy of numbers.

Such spells or charms as are compounded of some *edible* matter, with magical characters engraven upon them, are successfully given for agues, head-achs, epilepsy, fits of the mother, and the like; and it is remarkable that they operate with most effect on those patients who are ignorant of the charm, or its properties. There are also particular magical characters attributed to the planets, whereof *Telesm*, *Periapt*s, *Amulets*, and *Philtres*, are composed by buryings under ground, writings, bindings, engravings, allegations, &c. which done in certain astrological hours are to conquer enemies, cure diseases, remove obstructions, provoke love, and preserve from evil both the body and the soul, which they contend are effected by the mediums of this kind, assisted by the force of imagination. But as for philtres, potions, love-cups, and the like, they unquestionably proceed from a natural cause, and ought not to be classed with the occult properties of charms. There are many natural, compositions of herbs and minerals, which have a surprising effect in themselves, without the least assistance from superstitious impressions, or the assistance of supernatural agency. For, in the commixture of bodies of a similar nature, there is a two-fold power and virtue; first, when the celestial properties are duly disposed in any natural substance, then under one form divers influences of superior powers are combined; and secondly, when from artificial mixtures and compositions of natural things, combined amongst themselves in a due and harmonical proportion, they agree with the quality and force of the heavens, under certain correspondent constellations. This proceeds from the occult affinity of natural things amongst themselves, by the force and sympathy of which many astonishing effects are produced.

In the writings of *Paracelsus* we find many surprising examples of the power of sympathy and antipathy, by means of images, telesms, and amulets, compounded of nothing more than natural ingredients. And he particular1y describes an infallible method, by the image of any bird or beast, to destroy it, or to effect its death, though at a distance. So likewise, by the hair, fat, blood, excrements, or excrescences, of any animal, the diseases of that animal might be cured, and its life preserved or destroyed. This is seen in the *armary unguent*, and *sympathetical powder*; and [1112] there are multiplied instances and histories, both at home and abroad, of those who have been burnt, hanged, or otherwise punished, for the use of *waxen images*, which they compose in divers postures, under certain constellations, whereby the persons they are made to represent have been severely tormented, or macerated to death. For, according to the torment or punishment the magician, witch, or wizzard, may intend to inflict upon the object of their resentment, so they dispose the hour of the constellation, the quality of the compound, and the posture or semblance of the image; for, if they intend to consume and pine away the health and life of any person they are offended with, they mould his image in wax, of such an ominous form and aspect as may conduce to the extent of their design, making several magical characters upon the sides of the head, describing the characters of the planetary hour upon the breast of the image; the name of the persecuted person on its forehead; and the intended effect to be wrought upon him on its back. If they mean to produce violent pains and tortures in the flesh or sinews, they stick pins or thorns in divers places of the arms, legs, or breast, of the image. If to cast them into violent fevers and consumptions, they spend a certain hour every day to warm and turn the image before a doleful and lingering fire, composed of divers exotic gums and magical ingredients of sweet odours, and roots of particular shrubs, efficient and conducive to their purpose; and, when the whole operation has been performed, and the image is completed, it is astonishing to human comprehension what surprising effects they are capable of producing upon the body they are intended to represent; and the reader can only attain a competent idea of it, but by reading the accounts of the trials and confessions of many witches and wizzards, who suffered the law, in the last and commencement of the present century, for transactions of this kind; an incredible number of which are not only recorded in the notes and memorandums of the judges, but attested by a great variety of noblemen, gentlemen, clergy, physicians, apothecaries, and others, who have been eye-witness of these diabolical proceedings, and for which reason I shall on no account mention the most perfect and effectual part of the composition and preparation of these magical images, lest the evil-minded and malicious part of my readers should attempt to work abominable species of revenge upon the persons or property of their unsuspecting neighbours.

Thousands of other strange and uncouth inventions might be here described, according to the exact form in which tradition hath left them; but for the reason above assigned, the reader must be content with the general outline only. And, as the Europeans have the ability of effecting such astonishing things by the medium of images, telesms, periapt, &c. [1113] so the Tartars have a faculty of producing similar effects by *bottles*, *wolves-skins*, *rods*, *basins*, *letters*, or *missives*, unto certain familiar spirits, who are the agents in their magic rites. As to the old and favourite trick of witches in the last century, that of *tying of the point*, we have reason to hope it has long since died away; for, it is a charm which produces so strong an impediment to conjugal embraces, as totally to restrain the

act of consummation betwixt married people; and the tying of this knot or ligament, under certain magical ceremonies or incantations, was so notorious, both in practice and effect, throughout England, France, Spain, Italy, and the eastern countries, that laws were enacted by the legislature in each of those kingdoms expressly to prohibit the performance of it, on pain of death. The form and manner of it is in part mentioned in the statutes, though by no means fit to be openly described here. The art of *Transplantation* is also reckoned amongst charms and sygils; and indeed, one part of it, viz. the transferring of diseases, is really magical, and was much in practice amongst witches and wizzards; and, I am confidently informed, is now frequently done in the more remote and unpolished parts of this island. The method is, by giving certain baits or preparations to any domestic animal, they remove fevers, agues, coughs, consumptions asthmas, &c. from any person, applying to them, for that purpose; or, they can transplant or remove them from one person to another, by burying certain images in their ground, or against their houses, with certain ominous inscriptions and Hebrew words; yet, though these things are supposed to be done by magic, yet the effects are derived more from the sympathies and antipathies in nature than from magical characters and conjurations; for many persons, without knowing any thing of the cause, how or why it is effected, more than the external form of words or touch, which is most simple, can remove diseases, take off warts and other excrescences, and perform many surprising cures at a distance from the patient, and even without seeing or knowing him; so, by a similar property in the sympathy and antipathy of nature, certain leaves, roots, or juices, rubbed upon warts, or carnuous substances, or upon the hands, breast, legs, or other diseased part of the body, and buried under ground, remove or cure the same; which experiments take effect according to the *mediums*, and their consumption and putrefaction in the mother earth, of which the human source is principally compounded. Nor is it to be wondered that natural things, being fitted to the times and constellations, and compounded of correspondent or sympathetic ingredients, should produce such effects without supernatural aid, or the agency of spirits. This is perfectly exemplified in that extraordinary preparation, called a *magical candle*, which, being lighted, foretels the death of the party of whose blood it was prepared. It is compounded after the following [1114] manner: they take a good: quantity of the venal blood luke-warm as it came out of the vein, which, being chemically prepared with spirits of wine and other ingredients, is at last made up into a candle, which, being once kindled, never goes out till the death of the party whose blood it is composed of; for, when he is sick, or in danger, it burns dim and troubled; and, when he is dead, it is quite extinguished; of which composition a learned philosopher hath written an entire tract, viz. *De Biolychnio*, or, *the Lamp of Life*.

In the simple operations of nature many wonderful things are wrought, which, upon a superficial view appear impossible, or else to be the work of the devil. These certainly ought to be considered in a far different light from magical performances, and should be classed among the surprising phaenomena of nature. Thus lamps or torches made of serpents skins, and compounded of the fat and spirit of vipers, when lighted in a dark room, will, bring the similitude of snakes or serpents writhing and twisting upon the walls. So oil compounded of grapes, being put into a lamp, and lighted, will make the room appear to be full of grapes, though in reality it is nothing more than the idea or similitude. -- The same thing is to be done with all the plants and flowers throughout the vegetable system, by means of a chemical analysis, whereby a simple spirit is produced, which will represent the herb or flower from which it is extracted, in full bloom. And, as the process is easy, simple, pleasing, and curious, I will here state it in such a manner as might enable any person to put it in practice at pleasure.

Take any whole herb, or flower, with its root, make it very clean, and bruise it in a stone mortar quite small; then put it into a glass vessel hermetically sealed; but be sure the vessel be two parts in three empty: then place it for putrefaction in a gentle heat in balneo, not more than blood warm, for six months, by which it will be all resolved into water. Take this water, and pour it into a glass retort, and place a receiver thereunto, the joints of which must be well closed; distil it in a sand heat until there comes forth a water and an oil; and in the upper part of the vessel will hang a volatile salt. Separate the oil from the water, and keep it by itself, but with the water purify the volatile salt by dissolving, filtering, and coagulating. When the salt is thus purified, imbibe with it the said oil, until it is well combined. Then digest them well together for a month in a vessel hermetically sealed; and by this means will be obtained a most subtil essence, which, being held over a gentle heat of a candle, the spirit will fly up into the glass where it is confined, and represent the perfect idea or similitude of that vegetable whereof it [1115] is the essence: and in this manner will that thin substance, which is like impalpable ashes or salt, send forth from the bottom of the glass the manifest form of whatever herb it is the *menstruum*, in perfect vegetation, growing by little and little, and putting on so fully the form of stalks, leaves, and flowers, in full and perfect appearance, that anyone would believe the same to be natural and corporeal: though at the same time it is nothing more than the spiritual idea endued with a spiritual essence. This shadowed figure as soon as the vessel is taken from the heat or candle returns to its *caput mortuum*, or ashes again, and vanishes away like an apparition, becoming a chaos or confused matter. For more on the medicinal virtues of decoction of salt, or essence of herbs, flowers, roots, of seeds, see my new edition of *Culpepper's Complete Herbal*, just published, with notes, additions, and illustrations, in quarto, with upwards of 400 elegant engravings of British herbs, plants, and flowers, coloured to nature.

To make a vegetable more quickly yield its spirit, take of what vegetable you please, whether it be the feed, flowers, roots, fruit, or leaves, cut or bruise them small, put them into warm water, put upon them yeast or barm, and cover them up warm, and let them work three days, in the same manner as beer; then distil them, and they will yield their spirit very easily. Or else take of what herbs, flowers, seeds, &c. you please; fill the head of a still therewith, then cover the mouth with coarse canvas, and set on the still, having first put into it a proportionable quantity of sack or low wine; then give it fire, and it will quickly yield its spirit; but observe, that, if the colour of the vegetable is wanted, you must take some of its dried flowers, and fill the nose of the still therewith, and you will have the exact colour of the herb.

To elucidate this process with better effect, I have subjoined a plate of the elaboratory, where a person is in the act of producing these flowery apparitions, in which fig. 1. represents a stone pestle and mortar, wherein the herbs, &c. are to be bruised before they are placed for putrefaction. Fig. 2, 2. are glass vessels hermetically sealed, containing the bruised herbs for putrefaction. Fig. 3. an empty glass retort. Fig. 4. a retort filled with the essence of an herb, and put into a sand heat for distillation. Fig. 5. a glass receiver joined to the retort, to receive the oil and spirit. Fig. 6. a stool on which rests the receiver. Fig. 7. the furnance made with different conveniences either for sand heat, or balnea. Fig. 8. the furnace holes wherein the fire is placed. Fig. 9. a table whereon are placed the glass vessels hermetically sealed. Fig. 10. a vessel containing the representation or similitude of a pink in full bloom.

[1116]

Fig. 11. the representation of a sprig of rosemary. Fig. 12. the representation of a sprig of baum. Fig. 13. a candlestick with a candle lighted for the purpose of heating the spirit. Fig. 14. a chemist in the act of holding the glass vessel over the lighted candle, whereby fig. 15. represents the idea of a rose in full bloom.



Now this effect, though very surprising, will not appear so much a subject of our astonishment, if we do but consider the wonderful power of sympathy, which exists throughout the whole system of nature, where everything is excited to beget or love its like, and is drawn after it, as the loadstone draws iron; the male after the female; the evil after the evil; the good after the good; which is also seen in wicked men and their pursuits, and in birds and beasts of prey; where the lamb delights not with the lion, nor the sheep in the society of the wolf; neither doth men, whose minds are totally depraved and estranged from God, care to adopt the opposite qualities, which are virtuous, innocent, and just. Without contemplating these principles, we should think it incredible that the grunting or squeaking of a little pig, or the sight of a simple sheep, should terrify a mighty elephant! and yet by that means the Romans put to flight Pyrrhus and all his host. One would hardly suppose that the crowing of a cock, or the sight of his comb, would abash a puissant lion; but experience has proved the truth of it to all the world. Who would imagine that a poisonous serpent could not live

under the shade of an ash-tree; or that some men, neither deficient in courage, strength, or constitution, should not be able to endure the sight of a cat? and yet these things are seen and known to be so, by frequent observation and experience. The friendly intercourse betwixt a fox and a serpent is almost incredible; and how fond and loving the lizard is to man we read in every treatise on natural history; which is not far, if any thing, behind the fidelity of a spaniel, and many other species of dogs, whose sagacity and attention to their master is celebrated in an infinite variety of well-founded though incredible stories. The amity betwixt a castrel and a pigeon is remarked by many authors; particularly how furiously the castrel will defend a pigeon from the sparrow-hawk, and other inimical birds. In the vegetable system, the operation and virtue of herbs is at once a subject of admiration and gratitude, and which it were almost endless to repeat*.

* For the wonderful virtues and properties of herbs and plants, with their alimentary and medicinal qualities; and how to prevent or cure all diseases incident to the human body, at the *least expense*, and at the *greatest certainty*, see also my new edition of *Culpeper's British Herbal*, and Domestic Physician.

There is among them such natural accord and [1117] discord, that some will prosper more luxuriantly in another's company; while some, again, will droop and die away, being planted near each other. The lily and the rose rejoice by each other's side; whilst the flag and the fern abhor one another, and will not live together. The cucumber loveth water, but hateth oil; and fruits will neither ripen nor grow in aspects that are inimical to them. In stones likewise, in minerals, and in earth or mould, the same sympathies and antipathies are preserved. Animated nature, in every clime, in every corner of the globe, is also pregnant with similar qualities; and that in a most wonderful and admirable degree. Thus we find that one particular bone taken out of a carp's head will stop an hemorrhage of blood, when no other part or thing in the same creature hath any similar effect. The bone also in a hare's foot instantly mitigates the most excruciating tortures of the cramp; yet no other bone nor part of that animal can do the like. I might also recite infinite properties with which it has pleased God to endue the form and body of man, which are no less worthy of admiration, and fit for this place, had we but limits to recount them. Indeed I do not know a much more remarkable thing, (were it as rare as it is now shamefully prevalent,) or that would more puzzle our senses, than the effects of intoxication, by which we see a man so totally overthrown, that not a single part or member of his body can perform its function or office, and his understanding, memory, and judgment, so arrested or depraved, that in every thing, except the shape, he becomes a very beast! But we find, from observation, that however important, however wonderful, how inexplicable or miraculous, soever any thing may be; yet if it is common, or familiar to our senses, the wonder ceases, and our enquiries end. And hence it is, that we look not with half the admiration upon the sun, moon, and stars, that we do upon the mechanism of a globe, which does but counterfeit their order, and is a mere bauble, the work of men's hands! whence I might almost be justified in remarking, that, if Christ himself had continued long in the habit of working miracles, and had left that power permanent and hereditary in the church, they would have long since grown into contempt, and not have been regarded as events worthy of our attention.

From what has been premised, we may readily conclude that there are two distinct species of magic; one whereof, being inherent in the occult properties of nature, is called *natural magic*; and the other, being obnoxious and contrary to nature, is termed *infernal magic*, because it is accomplished by infernal agency or compact with the devil. Each of these we will consider separately, with the good and evil consequences likely; to result from them.

[1118]

Under the veil of natural magic, it hath pleased the Almighty to conceal many valuable and excellent gifts, which common people either think miraculous, or next to impossible. And yet in truth, natural magic is nothing more than the workmanship of nature, made manifest by art; for, in tillage, as nature produceth corn and herbs, so art, being nature's handmaid, prepareth and helpeth it forward; in which times and seasons are materially to be considered; for *annus, non arvus, producit aristas*. And, though these things, while they lie hid in nature, do many of them seem impossible and miraculous, yet, when they are known, and the simplicity revealed, our difficulty of apprehension ceases, and the wonder is at an end; for that only is wonderful to the beholder whereof he can conceive no cause nor reason, according to the saying of Ephesius, *miraculum solvitur unde videtur esse miraculum*; yet we often see persons take great pains, and put themselves to vast expence, to discover these impalpable tracks of nature, from whence pecuniary advantages seldom result; so that a man must not learn philosophy to grow rich; but must get riches to learn philosophy. There is unquestionably much praise due, and great industry required, for obtaining a competent knowledge of natural magic; for to sluggards, niggards, and narrow-minded men, the secrets of nature are never opened, though the study of them is certainly conducive to the glory of God, and to the good of society, by more visibly manifesting the omnipotency of his works, and by skilfully applying them to mans use and benefit. Many philosophers of the first eminence, as Plato, Pythagoras, Empedocles, Democritus, &c. travelled through every region of the known world for the accomplishment of this kind of knowledge; and, at their return, they publicly

preached and taught it. But above all, we learn from sacred and profane history, that Solomon was the greatest proficient in this art of any either before or since his time; as he himself hath declared in Ecclesiastes and the book of Wisdom, where he saith,

"God hath given me the true science of things, so as to know how the world was made, and the power of the elements, the beginning, and the end, and the midst of times, the change of seasons, the courses of the year, and the situation of the stars, the nature of human beings, and the quality of beasts, the power of winds, and the imaginations of the mind; the diversities of plants, the virtues of roots, and all things whatsoever, whether secret or known, manifest or invisible."

And hence it was that the magi, or followers of natural magic, were accounted wise, and the study honourable; because it consists in nothing more than the most profound and perfect part of natural philosophy, which defines the nature, causes, and effects, of things.

[1119]

How far such inventions as are called charms, amulets, periapts, and the like, have any foundation in natural magic, may be worth our enquiry; because, if cures are to be effected through their medium, and that without any thing derogatory to the attributes of the Deity, or the principles of religion, I see no reason why they should be rejected with that inexorable contempt which levels the works of God with the folly and weakness of men. Not that I would encourage superstition, or become an advocate for a ferrago of absurdities; but, when the simplicity of natural things, and their effects, are rejected merely to encourage professional artifice and emolument, it is prudent for us to distinguish between the extremes of bigoted superstition and total unbelief.

It was the opinion of many eminent physicians, of the first ability and learning, that such kind of charms or periapts as consisted of certain odoriferous herbs, balsamic roots, mineral concretions, and metallic substances, might have, and most probably possessed, by means of their strong medicinal properties, the virtue of curing or removing such complaints as external applications might effect. and which are often used with success, though without the least surprise or admiration; because the one appears in a great measure to be the consequence of manual operation, which is *perceptible* and *visible* to the senses, whilst the other acts by an innate or occult power, which the eye cannot see, nor the mind so readily comprehend; yet, in both cases, perhaps, the effect is produced by a similar cause; and consequently all such remedies, let them be applied under what form or stile they may, are worthy of our regard, and ought to excite in us not only a veneration for the simple practice of the ancients in their medical experiments, but a due sense of gratitude to the wise Author of our being, who enables us, by such easy means, to remove the infirmities incident to mankind. Many reputable authors, particularly A. Ferrarius, Alexander Trallianus, Ætius, Octavianus, Marcellus, Philodotus, Archigines, Philostratus, Pliny, and Dioscorides, contend that not only such physical alligations, appensions, periapts, amulets, charms, &c. which, from their materials appear to imbibe and to diffuse the medical properties above described, ought in certain obstinate and equivocal disorders to be applied, but those likewise which from their external form and composition have no such inherent virtues to recommend them; for harm they can do none, and good they might do, either by accident or through the force of imagination. And it is asserted, with very great truth, that through the medium of hope and fear, sufficiently impressed upon the mind or imagination, whether by charms, or any other Homeric contrivance or device, the most wonderful and instantaneous cures are sometimes wrought. They are called [1120] *Homeric* devices, or *Homeric medicatio*, because *Homer* was the first who discovered the blood to be suppressed, or its motion accelerated, by the force of imagination; and, that diseases were to be removed or terminated thereby. Of the truth of this we have the strongest and most infallible evidence in the hiccough, which is instantaneously cured by any sudden effect of fear or surprise; so likewise agues and many other maladies are removed; and to the same cause we might attribute the only *certain* cure known for the bite of a mad dog, which is the effect of fear and stagnation wrought upon the mass of blood by emerging the body in the sea. Nor are the instances few, where persons lying bed-ridden, and unable to move either hand or foot, have, through the sudden fright of fire, or the house falling in upon them, forgot their infirmity, and run away with as much activity as though no such malady had existed. Seeing, therefore, that such virtues lie hid in the occult properties of nature, united with the sense or imagination of man, where one is the agent, and the other the patient; where the one is active, and the other passive, without any compact with spirits, or dealings with the devil; we surely ought to receive them into our practice, and to adopt them as often as occasion seriously requires, although professional emolument and pecuniary advantage might in some instances be narrowed by it.

But, though I might be an advocate for such charms or occult remedies as are in themselves perfectly innocent and simple, I by no means wish to be understood, that I either approve or recommend any thing bordering upon such inventions as are obviously founded in magical confederacy, and act by the medium of aerial or infernal spirits. To that mind, which has but slightly contemplated the works of nature, it must be abundantly evident, that the great and good God, which sustains and governs the universe, hath in the works of creation mercifully afforded us a natural remedy for all our infirmities; and it is repugnant to common

sense, and incompatible with religion and morality, nay, it would imply a deficiency either in the goodness or power of the Deity, were we for a moment to admit the necessity of charms, amulets, or any other inventive cures or benefits to men, resulting from a compact with spirits, in which all the powers and performances of witchcraft had their beginning; and therefore we may without the smallest hesitation, conclude that whatever hath its foundation in such confederacy, let the external object or pretence be what it may, it is not only contrary to nature, but highly offensive to the Deity, and nearly allied to the shocking sin of idolatry, by applying the works of God to the power of the devil. For this reason, it is impossible to be too cautious how the use of such description of charms or lamins are adopted [1121] where (instead of natural medicaments) magical characters, incantations, and nocturnal ceremonies, constitute the component parts. A very wise and learned author, who has written largely upon this subject, asserts, that in those very charms and signatures compacts themselves are virtually contained, which evil spirits at first subtilly devised or invented to blind men's eyes, that thereby they might lead them less scrupulously into the snares of the devil. And hence we have good ground to believe, that none are able absolutely, and bona fide, to call up any spirits, without some such compact first formed; and, that whosoever has so far ventured in the art of magic or conjuration, hath, though to himself, perhaps, unknown, compacted with and worshipped the devil, under some such form of mystical words and characters, wherewith infernal charms and amulets are composed; neither is it to be thought a matter of surprise, that such a compact should unwittingly be made through the medium of those mystical characters, which, with the devil's aid, have in themselves a power to enchant, infect, allure, preserve, or destroy. And, to shew in striking colours the danger of being drawn away by such allurements, I shall instance the extraordinary case of a very harmless and well-meaning young man, which was published to the world at the commencement of the present century, by the Bishop of Gloucester, in the following well-authenticated letter to that prelate.

AUTHENTIC COPY of a LETTER sent to the Bishop of Gloucester, by the Reverend Mr. Arthur Bedford, Minister of Temple Church, in Bristol.

MY LORD,

Bristol, August 2d, 1703.

Being informed by Mr. Shute of your Lordship's desire that I should communicate to you what I had known concerning a certain person who was acquainted with spirits to his own destruction, I have made bold to give you the trouble of this letter, hoping my desire to gratify your lordship in every particular may be an apology for the length thereof. I had formerly given an account to the late Bishop of Hereford, in which there are probably some things contained, which I do not now remember, which, if your lordship could procure from his lady, (who now lives near Gloucester,) would be more, authentic.

About thirteen years ago, whilst I was a curate to Dr. Read, rector of St. Nicholas in this city, I began to be acquainted with one Thomas Perks, a man about twenty years of age, who lived with his father at Mongatsfield, a gunsmith; and contracted an intimacy with him, he being not only a very good-natured man, but extremely skilled in mathematical studies, which were his constant delight, viz. arithmetic, geometry, [1122] gauging, surveying, astronomy, and algebra; he had a notion of the perpetual motion much like that wheel in Archimedes's Mathematical Magic, in which he had made some improvements, and which he has held was demonstrable from mathematical principles, though I could never believe it. I have seen an iron wheel, to which he intended to add several things of his own invention, in order to finish the same; but, thinking it of no use, and being otherwise unfortunately engaged, it was never perfected. He gave himself so much to astronomy, that he could not only calculate the motions of the planets, but an eclipse also, and demonstrate any problem in spherical trigonometry from mathematical principles, in which he discovered a clear force of reason. When one Mr. Bayley, minister of St. James's in this city, endeavoured to set up a mathematical school, I advised him to this Thomas Perks, for an acquaintance, in whom, as he told me, he found a greater proficiency in those studies than he expected or could have imagined. After this he applied himself to astrology, and would sometimes calculate nativities and resolve horary questions. When, by providence of God, I was settled in Temple parish, and not having seen him for some time, he came to me, and, we being in private, he asked my opinion very seriously concerning the lawfulness of conversing with spirits; and, after I had given my thoughts in the negative, and confirmed them with the best reason I could, he told me, he had considered all these arguments, and believed they only related to conjurations, but there was an innocent society with them which a man might use, if he made no compacts with them, did no harm by their means, and were not curious in prying into hidden things, and that he himself had discoursed with them, and heard them sing to his great satisfaction; and gave an offer to me and Mr. Bayley at another time, that, if we would go with him one night to Kingswood, we should see them and hear them both talk and sing, and talk with them whenever we had a mind, and we should return very safe; but neither of us had the courage to venture. I told him the subtilty of the devil to delude mankind, and to transform himself into an angel of light; but he would not believe it was the devil. I had several conferences with him upon this subject, but could never convince him; in all which I could never observe the least disorder of mind, his discourse being very rational, and I proposed (to try him) a question in astronomy relating projection of the spheres, which he projected and

resolved, and did afterwards demonstrate from the mathematics, so as to demonstrate at the same time that his brain was free from the least tincture of madness and distraction. -- Having this opportunity of asking him several particulars, concerning the methods he used, and the discourses he had with them, he told me had a book whose directions he followed, and accordingly, [1123] in the dead time of the night, he went out to a cross way, with a lanthorn and candle consecrated for this purpose with several incantations. He had also consecrated chalk, consisting of several mixtures, with which he made a circle at what distance he thought fit, within which no spirit had power to enter. After this he invoked the spirit by several forms of words, (some of which he told me were taken out of the holy Scriptures, and therefore he thought them lawful, without considering how they might be wrested to his destruction;) accordingly the spirits appeared to him which he called for, in the shape of little maidens, about a foot and a half high, and played about a circle. At first he was somewhat affrighted, but, after some small acquaintance, this antipathy in nature wore off, and he became pleased with their company. He told me they spoke with a very shrill voice, like an ancient woman: he asked them if there was a heaven or hell; they said there was. He asked them what place heaven was, which they described as a place of great glory and happiness; and he asked them what hell was, and they bade him ask no questions of that nature, for it was a dreadful thing to relate, and the devils believe and tremble. He farther asked them what method or order they had among themselves; they told him they were divided into three orders; that they had a chief whose residence was in the air; that he had several counsellors which were placed by him in form of a globe, and he in the centre, which was the chiefest order; another order was employed in going to and from thence to the earth, to carry intelligence from those lower spirits; and their own order was on the earth, according to the directions they should receive from those in the air.

This description was very surprising, but, being contrary to the account we have in scripture of the hierarchy of the blessed angels, made me conclude they were devils, but I could not convince him of it. He told me he had bade them sing, and they went to some distance behind a bush, from whence he could hear a perfect concert of such exquisite music as he never before heard; and in the upper part he heard something very harsh and shrill like a reed, but as it was managed, did give a particular grace to the rest.

About a quarter of a year after he came again to me, and wished he had taken my advice, for he thought he had done that which would cost him his life, and which he did heartily repent of; and indeed his eyes and countenance shewed a great alteration. I asked him what he had done; He told me that, being bewitched to his acquaintance, he resolved to proceed farther in this art, and to have some familiar spirit at his command, according to the directions of his book, which were as follows:--

[1124]

He was to have a book made of virgin parchment consecrated with several incantations, likewise a particular ink-horn, ink, &c. for his purpose; with these he was to go out as usual to a cross way, and call up a spirit, and ask him his name, which he was to put in the first page of his book, and this was to be his familiar. Thus he was to do by as many as he pleased, writing their names in distinct pages, only one in a leaf, and then, whenever he took the book and opened it, the spirit whose name appeared should appear also; and putting this in practice, the familiar he had was called Malchi, (be my king,) a word in Hebrew of an unknown signification. After this they appeared faster than he desired, and in most dismal shapes, like serpents, lions, bears, &c. hissing at him, and attempting to throw spears and balls of fire, which did very much affright him, and the more when he found it not in his power to stay them, insomuch that his hair (as he told me) stood upright, and he expected every moment to be torn in pieces; this happened in December about midnight, when he continued there in a sweat till break of day, and then they left him, and from that time he was never well as long as he lived. In his sickness he came frequently to Bristol, to consult with Mr. Jacob, an apothecary in Broad-street, concerning a cure, but I know not whether he told him the origin of his sickness or not; he also came to me at the same time, and owned every matter of fact, until the last, and insisted that, when he did any thing of this nature, he was deluded in his conscience to think it lawful, but he was since convinced to the contrary. He declared he made no compacts with any of those spirits, and never did any harm by their means, nor ever pryed into the future fortune of himself or others, and expressed a hearty repentance and detestation of his sins; so that, though those methods cost him his life in this world, yet I have great reason to believe him happy in the other. I am not certain that he gave this account to any other person but myself, though he communicated something of it to Mr. Bayley, minister of St. James's, in this city; perhaps your Lordship may be further informed by his relations and neighbours of Mangotsfield, which lies in Gloucestershire, not above a mile out of the road to Bath.

I have frequently told this story, but never mentioned his name before, and therefore, if your Lordship hath any design of printing such accounts as these, I desire it may be with such tenderness to his memory as he deserved, and so as may not be the least prejudice to his relations, who have the deserved character of honest and sober people. I am

Your Lordships dutiful

Son and servant,

ARTHUR BEDFORD.

[1125]

This poor deluded young wan, it is very apparent, had no evil design, but entered into this infernal association for no other motive than to gratify an idle curiosity; the consequence of which was, that he underwent the most undescrivable terror and fright, which at first deprived him of his health, and eventually of his life. I have no doubt but the circumstance of disbelieving the existence of spirits, (which I apprehend is more or less the case with most people), was the first, if not the only, inducement that urged him to make the experiment. There are many instances of a similar kind, equally well founded, and as fatal in their consequences, which might be here adduced, to shew the dreadful effects of being led away by a presumptuous or hardened mind, to disbelieve the word of God revealed in a thousand passages of scripture, where this infernal intercourse is seriously forbidden; but I sincerely hope, and have reason to believe, that this example will operate as a sufficient bar against all similar enquiries, where it is once read, and the melancholy consequences duly considered. Wherefore let me entreat all my readers to stifle every inordinate desire, which might unguardedly prompt them to solicit an intercourse with such dangerous company; nor to attempt the conjuration of spirits of any description or order; no, not even out of joke or bravado, or for fun or frolic; for the devils are continually going about "*seeking whom they may devour*;" they are ever on the watch, and ready at hand to catch at every thought that might be turned to their purpose; and, when they have once so far succeeded as to occupy the smallest place in the mind, I fear it will prove no easy talk to dispossess them.

Let it ever be remembered, that the first assaults of wicked spirits are usually made upon our sensual desires, whereby they insinuate themselves into our very appetites, enticing our inclinations, and depraving the moral faculties of the mind; until they become, as it were, incorporated with our nature, leading us insensibly from folly to vice, until a depravity of heart, and an obstinate will, betrays us into a corporal as well as spiritual compact with the devil. These considerations, seconded by an anxious wish to rescue the astral science from the imputation of magical and diabolical connexion, and which, I trust, I have fully and effectually accomplished, were the grand inducements that led me to explore the spiritual and infernal kingdoms, and to expose the iniquity, as well as to explain the theory, of familiarity or compact with them. And in doing this, I have scrupulously avoided giving the essential forms and particular consecrations adapted to mystical performances, lest the unwary speculator might carry his experiments too far, and, as in the example before us, unwittingly seek his own destruction. Yet I have, as far as [1126] safety or conveniency would permit, explained the speculative part; reserving only those especial forms and incantations, which, being not only very facil, but of wonderful occult power, would be dangerous to disclose; and at best could only serve to strengthen the hands of the malicious and evil-minded, or to extend more widely the infernal empire; against which we ought to put on "*the whole armour of God; for we wrestle not against flesh and blood, but against principalities and powers; for which cause we should resolutely withstand the assaults of the devil, our loins being girt about with verity, and having on the breast-plate of righteousness*." Nor let us vainly seek to know the mysteries of the other world, farther than it hath pleased God to reveal them to us by his divine word; for *infiniti ad finitum nulla est proportio; necque loci potest circumscribi* -- of that which is finite, to that which is infinite, there is no proportion; neither can that which is immeasurable be contained within the limits of space, or be defined by human comprehension!

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or the Art of foretelling future events and
contingencies, by the aspects, positions, and influences,
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including a portrait.]
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Sepher Maphteah Shelomoh

(Book of the Key of Solomon)

An exact facsimile of
an original book of magic in Hebrew

with illustrations
now produced for the first time

by

Hermann Gollancz, M.A., D. Lit.

Goldsmid Professor of Hebrew,
University College, London.

Oxford University Press

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1914.

INTRODUCTION

In my description or outline of the volume now presented, published in 1903 under the title ⲁⲓⲛⲓ ⲁⲓⲟⲓ, [Clavicula Salomonis](#), I remarked that the chief work which is supposed to have served as the oracle of all sorcerers throughout history was the famous *Clavicula Salomonis*.

King Solomon who, according to tradition, was king of the whole world and who, according to the statement in Ecclesiastes, could render all the joys and delights of life subservient to his will, stood forth as the pattern and prototype for all who hankered after the things which they regarded as the pleasurable and desirable objects of existence.

The legend runs that it was by means of magical conjurations that King Solomon the Wise was enabled to procure for himself all the delights and pleasures which he sought.

Gedaliah Ibn Jahya, referring in his book *Shalsheth-Hakabala* to works of this description bearing on the magical art, cites one by name, ⲁⲓⲛⲓ ⲁⲓⲟⲓ -- the very equivalent of *Clavicula Salomonis*. To quote his words:

ואומרים שזולת תחבירים יעשה שלמה הכתובים בעשרים וארבע חזר גם כן ספרים על טבע האלנות
והעשים וחיות בהמות ועופות וחבר ספרים והשבעות נגד השטנים ונקראת ספח שלמה :

'It is said that, in addition to the works composed by Solomon as contained in Holy Writ, he wrote books on the nature of trees and plants, on wild beasts, animals, and fowl: he was further the author of writings and conjurations against Evil Agents in a work called *The Key of Solomon*.'

In the words of the great scholar of the Faust-legend, Karl Engel, Solomon plays the same rôle in ancient Jewish Magic as Faust does in the Christian; it is, therefore, not to be wondered at that modern books on magic are attributed to him.

In comparatively modern times what are supposed to be translations or adaptations of the original Hebrew *Key* appeared in various Romance languages, not to speak of German or English versions. With regard, however, to the Hebrew text itself, it seemed, as far as our knowledge went, to be altogether lost; it was, in fact, given up as lost. (Cf. Mathers, p. v: *The Key of Solomon the King*, 1889.)

It chanced some years ago that I became possessed of a fine copy of the Hebrew MS. of what appears to be this very *Key of Solomon*. I came across the volume among the books belonging to my father, the late Rev. Samuel Marcus Gollancz.

I have since seen one or two collections of a similar character, but they are by no means in the same good condition or clear handwriting, nor at all equal in bulk to the MS. before me.

Considering its remarkable value for the folklorist and antiquarian, I have now determined to produce the same in its entirety. In the following pages I have given an exact reproduction of the original MS. in my possession, even as regards size; a facsimile by collotype process -- a method rendered the more necessary on account of the numerous diagrams and illustrations with which the MS. is interspersed.

In these brief introductory remarks I do not propose to repeat the details which I published concerning the work in 1903; at the time, I intended this small publication to be a fairly full description, or better perhaps a skeleton outline, of this practically unique compilation. I shall but briefly summarize the conclusions then arrived at, and leave the reader to consult the original Hebrew for fuller information by the aid of the brochure which I issued ten years ago.

Furthermore, both in order to serve as examples of the contents of this work, and also as a guide in deciphering the Hebrew cursive script of an Italo-Spanish character, in which this copy is written, I am giving in this Introduction a transcript in square Hebrew character of a few of the passages occurring herein, of some the text simply, of others text and translation, or translation alone, reserving the publication of a complete rendering of the original for another occasion. (Pagination is given throughout in the usual figures instead of the Hebrew ones found in the original.)

As far as the scope of this compilation is concerned, it is most varied in character. Its references extend to Philosophy, Medicine, and Alchemy; Astronomy and Mathematics; Theology and Physiognomy; Logic, Music, and Politics.

The general impression conveyed by a perusal of the work itself is that it is Jewish in tone. Some of the invocations read as beautiful and pure Hebrew prayers, and could only have been composed by a Hebrew, whilst the spirit underlying the invocations, and even the formulae themselves, strike one at frequent intervals as non-Jewish. The Jewish character of the work as a whole is thus often affected by the foreign elements introduced. Some parts, in fact, read as translations from some Western source, or adaptations from Arabic sources. The Book, like most of these magical writings, is a true image of that syncretism so characteristic of this class of literature.

The supposed Salomonic origin of the work, and Solomon's connexion with the Magic Art, may be seen from passages such as the following:

זהו חבור מבי שלמה ע"ה הנכתב בשני ספרים (fol. 6 b)
הספר הזה הוא לשלמה ראש החכמים . . . זה הספר השבעות שלמה . . . השבעה הזאת משלמה בן
דוד המלך הנרול (ff. 43 a–43 b)

The title-page of this copy (though mutilated as regards the chief word, for obvious reasons, as I have shown in my brochure, p. 17) points to King Solomon as author. It speaks of the book as that of 'Solomon, son of David, King of Israel, who sat on the throne of the Lord, and

reigned over those on high and those below, his wisdom being greater than that of all the children of the East'.

That our MS., over 200 years old, is but a copy of an older one is clear from internal evidence, as I have indicated in several passages of my former 'description' (pp.16, 25, 36).

The opening passage of the MS. (fol 1a) is as follows:

טבאן סתחיל הספר

בצה"י

הקדמת הספר

הנה אנחנו אחר שרצינו במצות שלמה הע"ה ובחרנו ללכת בעקבו כפי יכלתנו נודה ראשונה במציאות התחלה אחת הכרחית ודע כי בהתחלה היה כבוד ה' ומחשבה אסיתית המנעת מלב המאמין ומעשה ישר יגיע ממנו כח ויכלת אמר שלמה ע"ה לבד אחר האל יתברך לבד הסעלה לבד האמונה אשר מטנו יגיע במלאכת פגולה אחת. התחלה אחת ושלמות אחת אלא שיתחלק אל דברים רבים ועל זה הצד החלקים הכמותיים ישובו להיות כלל אחד אעפ"י שהוא על אופן בלתי שלם כן גם כן מאלו תעמח כל מעלה וכח:

בשם אל חי אמת אשר הוא אלפ"א ואו" התחלה ותכלית מהרובת חותם האל יתברך יודע בחלק ראשונה סחיון אלהים לידעת חלק שני סחיון המלאכים, סבבישת הרוחות לידעת חלק ד' מטאסר בעלי שאול תחתית לידעת חלק ה', המלאכים הם על ג' פנים, רוצה לומר ששמיים אוריים ארציים, וחשמיים נ"ב על שני פנים אשר קצת מהם עוברים לאל יתברך לבד והם ס' מדרגות ברובים שרפים מראלים וכו' אשר אין לדבר בהם אצל בני תמותה לא בכח טבעי ולא בכח מלאכתי ואלו לא יקראו בשום פנים כי הם תמיד לפני ד' וכברו בשבת ותורה: ולעולם מפניו לא יפרדו: אולי מפני שנפש מן האדם יצורה עמהם, ועמם יכולה להתעמר ולהעליח. הנה יוכל הרוח מצד החסד האלף עם גופו להביט אל הכבוד הנפלא באמיתות ולהלל אותם ולהכיר בוראו וזאת ההכרה אינה הכרת האל בכבודו ויכלתו אם לא על הפנים שידעוהו בני אדם והנביאים כולם וראוי שתדע כי בזה השם איקא לא יובן דבר רע כי מאט בלשון יוני יאמר פלוסוף ובלשון נוצרי חכם ובלשון עברי סופר. ובאלו יובן חכמת החכמים כי הם יכתבם האדם ובה יודעו ההויס העוברים ועתידים:

After this introductory passage come twenty-six 'prayers' (i.e. Invocations), some in pure Hebrew, others consisting simply of Cabalistic names. I here reproduce the first seven with translation

תפלה ראשונה: אגלא אור אמת וחיים השופט הרחמן שמרני ועזרני בנגודת רחמים וארך אפים
בהחיון הזה הקדוש ותניני אמן: .

First Prayer

AGLA (the initial letters of the Hebrew words *Ata, Gibbor, Leolam, Adonai*,

meaning, 'Thou art mighty for ever, Adonai'), Light of Truth and Life, Merciful Judge, preserve me and help me by the power of Mercy and [Thy attribute] 'Long-suffering' in the course of this holy vision, and be Thou gracious unto me. Amen!

תפלה ב' מונן ה' קדוש האב היכול אלהי עולם אשר לפניו כל הנבראים ותחלתי נבראים מקור היצורים כלם אשר עיניו ראו העדר העולם אשר מנעיסות חסדו מלאו שמים וארץ אוניו ישמעו כל פועל וסדרם היו ראה כלם בספרו נחקק כל חברואים אלים גם אנשים. הבינו נא היום אל עבדך הנדכה עם רחמו ועיתו תחת רגלך למען רוח קדשך חונני והקיסני לראות בהדרך תן נא ברכתך היום על כל מעשי וקיום פקידותך וקדושתך חזיוןך יהיה נא להאדני אמן.י.

Second Prayer.

MONOUN (probably means 'O Witness!'). O Lord, Holy One, Father of Power, God of the Universe, before whom are all the created ones and the uncreated, Source of all formations, whose eyes saw the non-existent world, of whose beauteous grace heaven and earth are full, and whose ears listen to every creature. Before they existed, He saw them all in His Book were all creatures inscribed, the strong and the weak. Endow me, Thy servant, this day with understanding, lowly pressed as I am both in body and spirit beneath Thy feet, for the sake of Thy Holy Spirit. Be gracious unto me, and raise me up, so that I may behold Thy Majesty. Grant unto my actions this day Thy blessing and the confirmation of Thy watchfulness and may Thy holy revelation serve to enlighten me. Amen!

תפלה ג' טטרגרמטון השקיפה ה' אלהי אב הרחמן מייסיר כל הנמצאים לנצח. אתה האל צופה ומביט כל מעשה האדם ומלאכיו שמור נא היום את טובת מעלי ופעלי. אתנפל נא לפניך יהי חסדיך הרבים איתי היום לגלות עלי החזיון הקדושה ותשפיע עלי כח ויכלת למען שמך הגדול והקדוש אתה ה' אלהי אשר חתן יגבתיך על שפתי אוהבך ואנשי צדקך אמן.י.

Third Prayer.

TETRAGRAMMATON. (The invocation contained on fol. 52b * might be read in conjunction with this term.)

Look Thou down, O Lord my God, Merciful Father, for ever directing aright all existing things. Thou, O God, seest and lookest upon every act of man and his angels. Dwell, I pray Thee, this day upon my good and meritorious work. I beseech Thee imploringly that Thy abundant kindness be with me this day, to make manifest unto me this holy revelation; and that Thou mayest endow me to overflowing with strength and power for the sake of Thy great and Holy Name, Thou, my Lord God, who putteth Thy praise upon the lips of those that love Thee, Thy men of righteousness. Amen!

* בשם אל אלדי האלהים אלהי אהיה אשר אהיה יה שרי אדני צבאות יוד הא ואו הא אגלא אגלאי אגלאט אגלאטון אלפא ואו אגלא און טטרגרמטון מון מטון רמטון רגרמטון טרגרמטון טטרגרמטון הנבור אל עליון וכו': תם

By the name EL ELODI HOELOHIM ELAHI EHYH ASHER EHYH JAH SHADDAI ADONAI ZEBAOOTH JUD HE VAY HE AGLA AGLAI AGLAT AGLAUT AGLATUN ALPHA V AGLA ON TETRAGRAMMATON TON MATON RAMATON GRAMATON RAGRAMATON TERAGRAMATON TETRAGRAMATON, the Mighty One, God, Elyon, &c.

תפלה ד' אלי אלהים בודא אדני אב כל היצורים הנסתרים. הרחמן אשר כביבו הדר ואור. המנהיג עד שלא היה העולם הדברים כלם. הנני אכוד לפני נצחיותיך ורחמך אשר לא יספרו שתאיר בי בכח מלאכך הקדושים בקדושת חזיוןך והחשנה המורה ובשמות מלאכך הקדושים יאירו במחשבותי וסודי בקדושת פעלי החזיון וראייה הקדושה וסודרה אמן ה' אמת (?) .י.

Fourth Prayer.

O my God, God the Creator, Adonai, Father of all hidden formations; O Merciful One, surrounded with majesty and light, who before the world existed governed all things: behold, I prostrate myself before Thy splendour and Thy mercies which cannot be told, that Thou mayest enlighten me by the power of Thy holy angels with Thy holy revelation and with a clear perception; and by the names of Thy holy angels may my mind and memory be enlightened by the holy effects of the vision and holy and clear appearance, Amen! O Lord of Truth (?).

תפלה ה' הקלאישטי אדני קדוש אב המרחם ובוחן לבבות אשר בשמים וארץ ים ותחומות וכל
אשר בהם רצית אשר לפניו כל מחשבה ופועל לא יסתר בשמות המפאדים קדושים מלאכך חנה לי חפצי
ומעלת החזיון הזה בלי הרהור רע בחונני בחסדך אמן.י.

Fifth Prayer.

HEKLAISTAI. Adonai, Holy One, Compassionate Father, who triest the hearts which are in heaven and on earth, the sea and the depths, and all that is in them; they unto whom Thou hast granted favour, Thou before whom no thought or deed can be hidden! By the glorified and holy names of Thy angels, grant me my desire and the privilege of this revelation without evil imagining; try (favour) me in Thy lovingkindness. Amen!

תפלה ו' אמפימיקון תבורא הרחמן המשפיע הוצר כל הנפשות וגותן כל הטובות הרצוניים מסדירים
ומנהגם שמוצא נא וחבתנה לי כבדנותיך ברוח נבאה ולב נשבר למלאות ברוח חסדיך את אשר חפצתי אמן.י.

Sixth Prayer.

AMPHIMAION. Merciful Creator, who formest all souls in abundance, and givest all the good things that are favourable, ordering them and guiding them; hear now, and make me understand Thy blessings in a humble spirit and with crushed heart, to accomplish through the multitude of Thy kindnesses that which I desire. Amen!

תפלה ז' למיחרה הכל יכול אב החסדים מנהיג היצורים שופט ומנוס ואדון האדו נים אשר בחסדיך
לקדושך ואוהבך חנמה נתת וכן. חונני נא לראות בויך אתה שופט הכל ומגיד האיר נא לבי היום
בפרקי (בברקי. 11) כהירותך ומהרתך למען אוכל לראות פניך וגוראות כבודיך כי באלה חפצתי אמן.י.

Seventh Prayer.

LMIHARAH. All-powerful One, Father of Kindnesses, Guide of Creatures, Judge and Refuge, Lord of lords, who in Thy lovingkindness didst grant unto Thy holy and beloved one wisdom and grace; be gracious unto me that I may behold Thy splendour. Do Thou, judging and informing all things, enlighten my heart, I pray Thee, this day with the flashes (? 1. é÷øáá) of Thy brilliancy and Thy purity, so that I may see Thy face and Thy tremendous glory, for in these things do I delight. Amen!

After the twenty-six 'prayers' we have, on fol. 3 a, the following highly interesting prescriptions or formulae:

ראשונה פא"ו וה"ו הזכירו אלישע: אבג'ת"ן: מב"קיע"ן זה השם אפוטמאל נשא עליו הכהן על החזה בהכנסו אל הדיש הקדשים בתענית והוא סתייה סתים והוא כאשר תזכירו בדבור. ובתוב בבלי נחשת או זהב יציל מכל כלי זין ויחיר הרעות כלם אל ישקים כל רעות וימשול על כל הנעשה בעלם: באנוקיטת האמו זו תמיד אחר תפלתך ולא תירא מאדם: יה הו הו מסר אליהו לאלישע בכתב וכאשר ייתן במים ויטתה אדם מי יטאחו שד אותו אדם יפלט ואם תתן מהמים ההם ליולדת תמלט מהרה. ואם תחקקני בבסף ותאמר יאסרו בני אדם עיניהם ותהיה בלתי נראה: אבצנ"יק(?) כתוב ומושם תחת סראשית המטה יביא בחלום מי אשר תחפון וידעך כלבבך: נק"ב נאק"אר זה השם הזכירו נח נגד המים ואברהם כנגד האש: יב"ש שא"ש תחמנה ג' ימים ואמור אותו בבקר כ' פעמים או י"א פעמים באנונא וכערב י"ד פעמים חזן מהעיר תביא מי אשר תחפון: אנא"א אנ"צח תבהבו בשבט אנחיי קטן ותכה בו בים או בנהר ויבש: לאל"ק לל"ן יועיל לבעלי רוח רעת כאשר ישאחו עליהם: יהיה נתן אליהו לאלישע ויועיל מכל רע כאשר יישא על האדם: סטר"אאל טוב לראית הנער במראה ע"י הדבור וכאשר ישאחו עליו: כ"ט ביא"ט ימלט מכל רעה ואנשים רעים כאשר ישאינו: תם

First PAV VHV mentioned by Elisha. ABGITS MBKJIES:

This name, APUTEL, the priest bore on his breast on entering the Holy of Holies on the Fast (or 'fasting'). It revives the dead, that is, when you make mention of it by word of mouth. When written on a brass or golden vessel, it rescues from all manner of weapon and loosens every form of evil, so much so that it will lay all evil, and have power over everything that is done in the world.

BANUKITT: Say this regularly after thy devotions, and thou shalt be afraid of no man.

JH HV HV: Elijah delivered this to Elisha in writing; and when placed in water, and a man possessed of a devil drank thereof, that man escaped; and if you give of that water to a woman in childbirth, she will speedily recover. If you engrave it on silver and say, 'Let the eyes of men be bound', you will become invisible.

ABSNIK: Written and placed under the bed-pillow will bring whomsoever you wish in a dream, who will acquaint you with your heart's desire.

NKB NAKAR: This was the name of which Noah made mention against the waters, and Abraham against the fire.

JCHSH SHASH: Count three days, then say it twice every morning; and eleven times CHANUNA, and fourteen times in the evening outside the city, and thou wilt bring whomsoever thou desirest.

ANAZA ANSH: Write this on the small twig of a nut-tree, and beat the sea or stream with it, and it will become dry.

LALUN LLUN: Is of avail for those possessed of an evil spirit, as soon as they are placed upon them.

YHVH: Elijah gave to Elisha, and is of avail against every ill, as soon as it is placed upon a man.

TTRAEL: Is of value for the sight of a child, when pronounced and placed upon it.

BJT BJAT: When worn, delivers from all ill and from evil persons. Finis.

At the foot of fol. 5 b (3 lines from the bottom) we have the following:

אמר שלמה בשם אלהי, אחד הוא האל יחיד, אמתה אחת לכד המעלה אשר רצה הבורא לנלותה
לבני אדם ולחלקה ברבים באמור המלאך סם"אל לשלמה זה תתן לעם ישראל, ר"ל שמועיל השם הגדול
ראש לכל המלאכים וכל העשר כיתות והוא נתנו נ"כ לאחרים ויטב בעיני ה' וצוהו להקדישו, והשביעו על
הפנים האלו:

'Solomon remarks by Divine inspiration: God alone is One, and there is one Faith only -- the exalted one which the Creator desired to be revealed unto mankind and to be distributed among the multitude; inasmuch as the angel Samaël said to Solomon, "This shalt thou give to the people of Israel", that is to say, Shmuiel, the Great Prince, Chief of all the angels and all the Ten Classes; and he gave it further unto others. And it was pleasing in the eyes of the Lord, and Re commanded him to sanctify it (?), and adjured him in the following manner.'

As I observed above, the chief word of the title-page, in fact of the title itself, has been mutilated, cut out; so that if it were not for the accident that the expression is repeated in the body of the work, we might have been at a loss to know the exact title of the work before us. This we have in fol. 6 b, where the writer remarks:

äúôîäî éðùä øðñä øæððä úøæðá îéçúàâ

'I will now begin, with the help of the Helper, the second book of the **Key** (MAPHTEAH)'. And it occurs twice in the Appendix (fol. 3 b), once in the phrase:

ä"îòù äùòù äúôîä øðñá

'in the book of the **Key** which Solomon, peace be to him, composed'.

This compilation then, according to its full title, would be known as äîùù äúôî øðñ, **The Book of the Key of Solomon**.

That the Magic Art was looked upon as a serious occupation, and was kept as an exclusive possession, may be gauged from the paragraph (fol. 6 b) containing the following regulation or order:

אחנן ומצוה אני לכל המגיע החיבור הזה לידו שלא יתנהו לשום אדם אם לא יהיה צנוע ובעל סוד וחרוץ
במעשיו במלאכה הזאת ומשכנע אני אותו באלקים חיים ובורא עולם שכמו שישמור את נפשו ישמור הספר
הזה שלא לנלות אותו לבלתי ראויים ואם לא ישמע לזה אפיל תחנתי פני מי שחנני והיריעה הזאת שלא יצליח
בכל מעשיו וחפציו אשר יבקש לעשות אכ"ר :

'I beg and command any one into whose hands this compilation may fall, that he will give it to no man unless he be of a retiring disposition, able to keep a secret, energetic in the performance of this kind of work; and I adjure him by the Living God, the Creator of the Universe, that in the same manner as lie would guard his own soul, he will guard this book, and not reveal it to such as are unfit. And should he not listen (to this admonition) I place my supplication before Him who has graciously imparted this knowledge to me, that He shall not suffer him to prosper in all the actions and desires which he seeks to bring about. Amen, May this be His will.'

The MAGIC CIRCLE which plays so important a part in these operations is described or referred to in various passages, such as ff. 3 b sqq., 9 a, 14 a-15 a, 23 b, 59b, 65b-66a.

The îäñéâ 'Experiment' or 'Operation' ('Practice') is dealt with on ff. 7 a-8 b. 9 a, 55 a, 56 b, 70 a-70 b; and in the Appendix, ff. 1 a-2 b, and 3 b sq. It may be of special interest to give in full, with a translation, the 'Operation' of Simon Magus, contained on fol. 55 a:

ניסיון של שמעון מגו צריך שיעשה ביום צדק או מאדים בערב ויהיה לך ראשונה נר שעוה בתולה דולק ועשה עטלה עם חרב כמו שיראה למטה ותדעו בד' הצדדים רשם שלמה ותותמות צדק וגוה כאשר תראה לקמן ותכתוב שמות צדדי העולם ר"ל מזרח מערב צפון דרום: וכאשר נעשה זה עמוד באמצע העגולה ואמור ג' פעמים לא פחות ולא יותר מהשבעה הזאת. אשביע אתכם **לוֹצִיפֶר** וכל חבריך באלקים חיים במלאכי מעלה ומטה בכך וכך ובשם פו"פ וכו' עוד אשביע אתכם **בבל** ו**בוך** אדוניכם: עוד אשביע אתכם בשמן אשר בידו מפתחות נהיגם עליכם אשביע אתכם **בלוצפר** מלבכם אשביע אתכם במטיל תהום, אשביע אתכם בתורת ה' שלא יהיה לכם רשות לעמוד באור ולא תחת האור ולא בארץ ולא תחת הארץ ולא במים ולא בתחת המים ולא בשמים ולא תחת השמים ולא בשום מקום בעולם אלא שתבאו מיד אל המקום הזה אתה לוציפר עם חבריך או שתשלח שלשה מעבדיך שינידו לי האמת מכל מה שאשאל מהם בשם **אגלא, אגלאי, אגלמא, אגלאוט, אגלמון** ובשם **אלפא** ואו **הא** ויו **הא** **מאהל אליהי אלק'** צבאות **אליאן** וכו' וחשבר שלא תישן כי מיד יבוא לוציפר עם חבריו או ישלח ג' שלוחים מחבריו או מעבדיו ויאמרו לך מה תרצה ומה תחפון ולמה הבאת אותנו ואז מיד אתה תשאל מהם ג' דברים אשר תחפון ויאמרו ואתה תשובה תתן להם רשות באופן הידוע וזה ראוי שתעשה ביום צדק או מאדים בהיות הלבנה בתוספת אורה ועשה לכך בחרש פבריו או מאיו או אנושמו או אוקטומברי כאשר השמש במספר שוה עם הלבנה אם הוא אפשר ואם לא עשה כאשר הלבנה במילואה והוא ניסיון אמיתי ובחן מרבים והוא הכרח שתהיה נקי וטהור מאד בגוף ונפש: ולא תשאל יותר מנ' שאלות שאם תשאל יותר לא ישיבו ולא יתנו דבר י'. ודע כי אלו מדרגה או מין שיהיה סך הרוחות לא יענה יותר משלשה שאלות: ואני הכותב (כך היה כתוב) עמדתי על ניסיון בזה והוא אמת: והעיגול שלו תמצאו בראש זה הדף מאחוריו זה הוא:

The Operation of SIMON MAGUS.

The 'Operation' of SIMON MAGUS should be carried out on a Thursday or a Tuesday in the evening. In the first place, you should have a candle of virgin wax burning; then make a circle with a sword (as is shown below), and mark the four sides with the mark of Solomon and the seals of Jupiter and Venus (as you will see further on); then write the names of the four sides of the world, i.e. East, West, north, and South Having done this, stand in the middle of the circle, and say three times, neither more nor less, this form of conjuration:

'I adjure you, O Lucifer, and all thy associates, by the Living God, by the Angels above and below, by So and So, and in the name of A and B, &c.; I furthermore adjure you by Belzebuk:, your Lord; I moreover adjure you by Satan, in whose hands are the Keys of Gehinnom. I adjure you by Lucifer, your King; I adjure you by the mighty deep; I adjure you by the Law of the Lord, that you shall have no power to stand in the air, nor beneath the air; nor on the earth, or beneath the earth; nor in the water, or under the water; nor in the heavens, or beneath the heavens; nor in any place of the world; but that thou shalt come forthwith unto this place, thou, O Lucifer, with thy associates, or that thou shalt send three of thy servants, who shall tell me the truth concerning all that I shall inquire of them, in the name of AGLA, AGLAJI, AGLTA, AGLAUT, AGLTUN, and in the name of ALPHA, V, HE, VJV, JUD, HE, MAHL, ALIHAI, ELOKIM, ZEBAOH, ELYON, &c.'

Beware, too, that you fall not asleep; for immediately Lucifer with his companions will come, or he will send three of his messengers or associates who will say unto you, 'What dost thou want or desire and wherefore hast thou brought us?' Then at once ask of them three things that you wish, and they will tell you. After the reply bid them farewell in the manner known.

It is meet that you should perform this on Thursday or Tuesday while the moon is on the increase (*lit.* 'increasing her light'), and it should only be practised, if possible, in the months February, May, August, or October, when the sun and moon are equal in number [of hours (?)],

The concluding statement in connexion with another such 'Operation' (ff. 56 a-56 b), headed *éúéiãã äiãðî iãëñð* 'An Operation tested and true', contains these remarkable words: 'This Operation has been learnt from a certain demon who placed herself at the service of the writer (so it was written), and taught him this process, which is true.'

ניסיון בראקון וכולל להעשות בכל מקום סדורים ונולד חברים ויותר טוב בלא חברים יתור לך ראשונה חרב אתה תהיה ומבחיך הכבד ונשת עם החרב הזה ענינה אחת והבין ברברים הנצרכים למען לא תצטרך לצאת מהענינה אחרי הכנסך: ובאשר תבנה קר החרב הנ"ל ותתקע אותה לפניך תוך הענינה אח"כ יהיה לך קלף מבלב בלתי נולד ודם הודו"ד ובתוב בזה הקלף עם זה הדם הקרקסירו האלי בקחי שורות זו למעלה מזו, שיטה ב' תחת הראשונה ידע כי אחר שדברית עם הרות הפעם הראשון לא תצטרך עוד לעגל וכאשר חפצת לעשות הבחינה הזאת תחזיק הקלף הזה בידך היסנד (aid) ואמור המסמר הזה ג"ס אח"כ אמור החשבעה הזאת: אשביעך רוח הנקרא בראקון באמונה איך לך עם חברתך השדה ובזה ואמיתית אלקים חיים אמת ירחמן ומלאך שהוא אשר יאמר בקול הצוורות ליום הרק קומו כל האנשים ונשים המתים ואמר באו באו באו אל הרין הישר לפני האלהים ברא הכל: ועוד אשביעך בראקון במלאכי מעלה וסמה וכלל טמשלות וכוהות השמים שתבא מהרה: עוד אשביעך בראקון באלו המלאכים הקדושים ומשרתיהם ואותותיהם ביום רפאל ומשרתו משה: גבריאל ומשרתו לבנה: סמאל ומשרתו מאדים: מיכאל ומשרתו נבב: עדקאל ומשרתו צדק: ענאל ומשרתו נוגה: קפיאל ומשרתו שבתאי: שתתראת מהרה לפני בצורת אנשית כבלי שתזק לא לגופי ולא לפשי ואבריי בבח אלהים חיים ואמת והוא יביש אותך לבא להשיב לי: עוד אשביעך ב"כ סולות נש"ת סא"כ סע"ק נד"ד ובזה גבריאל המלאך שנתן כח לשמיעק ואשר השפיע כתבמה לשלמה הע"ה: עוד אשביעך בראקון בשמות ה' הקדושים פ"ז ובשם כחו אשר זה השם יקרא בתצי הלילה ובקולו יקומו כל המתים טובים ורעים ברנע עין ובשם שוק"ד אשר בו הבורא ח' אלקים יעשה שכל אבני העולם מכל הבנינים ופלו אחד מל האחר ויהפכו וילחמו יחד ואז יאמרו הבריות אנשיים אל הוהרים באוז ליפול עלינו ולנבעות תבסו אותנו: צ. ש. ב. ובשם יה הכלתי נדבר אשר בו האלקים אתה יום הרין יהרגו השמן עם בחיריו וכל רשעי לב ישעו כנהר דיטר וישפחו בחיריו וינילו בגבד אלקים חיים ונאותו שמה יתענג וינחמי סנחת עולמים: עוד אשביעך בראקון ברה חניני עם חבריך ב"כ כה' המברך והמפאר בתדרי סרוטיו הנרא בעילמו ושמי השמים הנעבר מכל היוצרים לעד ולרוד דורים שתבא מהרה בצורה אנשית קסמה: עוד אשביעך בראקון במלאכי חשרת הקדושים ובכל שמות ה' שתבא מהרה ולא יעצרך שום עיכוב וסום סבה כלל: עוד אשביעך באראקון בכל בראי ה' מעלה וסמה (ויפרש המעולים שיצודים) שתבא מיד בלי איחור בצורה אנשית קסמה בלי נזק ובלי רעה והפחדה כלל לא בטפי ולא בפשי ולא בשום אבר מאברי וכו': עוד אשביעך בתפלת השמחה שנתן ה' לסימאל המלאך ולגבריאל המלאך במעלה הקדושה: ואז מיד יבא רוח אשר הוא חכם ושומע למצוותך ויעיר לך כל חפצך ויבא בצורה אנשית בכל פעם שתצדע לדבר עמו ואחת חשאלהו מאשר תבחר ויענה אמה בענה ונפש הפיה:

This may be carried out in any place, with associates or without, better without. In the first place you must have a sword, very sharp and glittering, and make with this sword a circle. Have all the requisites ready, so that you should not have to go out of the circle, when you have once entered it. Having entered it, take the said sword, and fix it in front of you within the circle. Afterwards you must have the hide of a dog unborn and the blood of a hawk (?), and write on this hide with this blood these characters in two lines one above the other Understand that having conversed once with the spirit, there is no further need of the circle; and if you wish to employ this test, you need but take the hide in your right hand and say this Psalm three times, after which repeat this conjuration:

'I adjure thee, O Spirit, called BARAK ON, by the faith that is in thee, 'together with thy associate the demon, and by the power and truth of the Living God, true and merciful, and by that Angel who, on the Day of Judgment, shall with the sound of the trumpets say: "Rise, all ye men and women that are dead", and he shall say, "Come, Come, Come unto the righteous judgment before God, Creator of All".

'Furthermore, I adjure thee, BARAKON, by these holy angels, their ministers, and their Signs; by the name Raphaël and his minister, the Sun; Gabriel and his minister, the Moon; Samaël and his minister, Mars; Michaël and his minister, Venus; Kaphsiel and his minister, Saturn; (I adjure thee) to appear before me quickly in human form without harming either my body or my soul and members, by the power of the Living God of Life and Truth, and He will subdue thee so that thou come to reply to me.

'I next adjure thee by the twelve Signs of the Zodiac, Aries, Taurus, Gemini. Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, Pisces; and by thee, O Gabriel, the angel who gave strength unto Samson, and who inspired with wisdom King Solomon, peace be to him! I further adjure thee, BARAKON, by the Holy Names ADONAI, A. B., and by the name CHUZU, at the sound of which when proclaimed at midnight all the dead, both good and bad, shall rise in the twinkling of an eye; and by the name SOTER, by means of which the Creator, ADONAI ELOHIM, shall cause all the stones of all the buildings of the world to tumble one against the other, so that they shall be overturned and engage in war together; then shall the human creatures "say unto the mountains, Come, fall upon us, and to the hills, cover us" (cf. Hosea x. 8).

'And I adjure thee by the Ineffable Name, with which ELOHIM after the Day of Judgment shall slay the Satan and his select ones, and all the wicked of heart shall be put into a stream of fire; whilst his own elect shall be glad and rejoice in the glory and pride of the Living God, and there they shall find their delight, and rest the everlasting rest.

'Again, I adjure thee, O BARAKON, by the spirit of Him on high (? for áéðöä, l. iëiöä), together with thy associates, also by the Eternal Being, blessed and glorified in the recesses of the high places, tremendous in His world and the heaven of heavens, served by all His creatures for ever and unto all generations, that thou come speedily in the form of a little man. I further adjure thee by the holy ministering angels and by all the Names of the Lord, that thou come quickly, that no obstacle prevent thee, nor any cause whatsoever. I further adjure thee, BARAKON, by all the things created by the Lord on high or below (and he shall detail the foremost creatures) that you come immediately and without delay in the form of a little man, without hurt, trembling, or fear whatsoever, either to my body or my soul or to any of my members. I again adjure thee by the extraordinary portion of joy which the Lord allotted to the Angel Michael and the Angel Gabriel in the grade of holiness.'

Thereupon immediately there will come the spirit that understands and listen your commands, and tell you all you desire. He will come in human form at all times that you wish to speak to him; as for thee, ask whatever thou chooseth, and he will answer truthfully, in humility, and with cheerful heart.

Of Conjurations we have the following typical form (fol. 23 b-24 a):

עוד משיבני אני עליכם בשם בורא את הכל ויוצר תכל ועושה תכל וקונה תכל ראשון ואחרון לכל קונה
ואין קונה לו יוצר ואין יוצר לו פועל ואין פועל לו אדון ואין אדון לו מושל ואין מושל לו ממציא ואין ממציא
לו ראשית ואין ראשית לו אחרון ואין אחרון לו ברא והכל ברוצא יוצר והכל יצוריו קונה והכל קניינו עושה
הכל מעשיו פועל והכל פעליו אדון והכל עבדיו מושל ובכל ממשלתו ממציא והכל ממציאו סבה והכל
בסיבתו הכל יכלה והוא חי וקים לעדי עד סלה שלא תזוז מכאן עד שתשליכו חפצי ורצוני ומאמרי ושאלתי
ישראל כך וכך וכו'

'I furthermore conjure you in the name of the Creator of All, the Fashioner of All, and the Maker of All, the Possessor of All, the Beginning and End of All, possessing and none possessing Him, the Fashioner and not fashioning Him, the producer and none producing Him, Lord and none lord to Him, Ruler and none ruling Him, He the cause of existence, and none the cause of His Existence, the First and no first to Him, the Last and none after Him; the Creator, and all are His creatures; the Fashioner, and all are His formations; the Possessor, and all are His possessions; the Maker, and all things are made by Him; the Worker, and all are His works; Lord, and all are His servants; Ruler, and over all is His dominion; the Source of Existence, and all exist by Him; the Cause, and all is the effect of this Cause; all shall pass away, but He lives and remains to all everlasting, Selah! (I adjure you) that you stir not from this spot until you fulfil my desire and will, my command and request, which is So and So, &c.'

Another class of conjuration, different in so far that it adjures by means of Cabbalistic Names in place of being a direct appeal to the 'Creator of All', will be found on fol. 45 a:

עוד נשביע אותך וננזור עליך פִּילִיט (נ"א ביליד) בן אַנְט בן נַאֲשָׁאֲרוֹן בן שְׁמָלוֹן בן מִינִיקוּאָם
 בן יוֹקָאֵר בן שְׁמֶשָׁא בן נַאֲדָמֶה בן בַּאֲטָל בן בַּאֲשְׁבָּאֵשׁ בן אֲשֶׁר־יָד בן מַאֲרָא בן אֲשֶׁמְדַּאי בן
 שְׁוֹנִירוֹן (ס"א שומרון) אשר היו נשיאים על כל הטלאכים והקסרים כי הוא משל בימי שלמה ובימי (פרופיטאיי)
 ר'ל הנביאים ואז במעשים רבים משל עליכם אותך נשביע בחזק וכל הקרובים אליך: עוד אשבעך
 בִּילִט שתבא לעזרה למען בבודך אבין אֲנִי ולמען בבור אמך נַעֲמָה ברצון ולא בכעס בשמחה ולא ביגון
 וכו' באמת ולא בשקר לעשות אשר הפצתי וכו'

'We furthermore conjure thee and decree concerning thee PILIT (or BILID) son of ANT, son of NASHARON, son of SHAMLON, son of MINIKUAM son of JUKAR, son of SHAMSHA, son of NAADAME, son of VATALE, son of VASHVASH, son of ASHRAUD, son of MARA, son of ASHMEDAI, son of SHUNAROX (or SHOMROX), who were princes over all the Caesars, for he ruled in the days of Solomon and in the days of the Prophets, and ruled over you by reason of great deeds -- thee do we adjure by force and all who are near thee. We further adjure thee, O BILT, that thou come as a help for the sake of the glory of thy father ANT, and for that of thy mother NAEMAH, with favour and not in anger, with joy and not in sorrow, with truth and not with falsehood, to do that which I have desired, &c.'

אני בִּילִט הגדול אל מורחי מוכן להשיב לך על כל שאלה אשר תשאל ולמלאות רצונך וחפצך ותאוותך
 בלֹ שאל ממני ועשה מיד אני אֲשֶׁמְדַּאי מלך הדרום פלוסוף הגדול אם תחפץ לדעת מעבורים והווים
 עתידים הנני מוכן לענות ולהחיר לך ספקותיך:

A characteristic counterpart to such request will be found in the reply on fol. 46 a:

'I, BILT the Great, the Eastern One, am ready to respond to every request which thou makest, and to fulfil thy will, and wish, and longing entirely; ask of me, and it shall be done forthwith; I, ASHMEDAI, King of the South, the Great Philosopher. Wouldst thou know concerning the past, present, and future, behold I am ready to answer, and to solve all thy doubts.'

One of the most interesting, perhaps, of all the Conjurations, is the one occurring in the Appendix, fol. 6 a-6 b. It runs as follows:

לחולי העינים ספואל

בשם ה' אלהי ישראל יושב הכרוכים הופיעה (*sic*) הקב"ה בנן ערן והמלאכים אחריו ובתוך גן ערן נכנסו ופניהם זועפים ואומרים זה לזה מה להקב"ה זועף, שהוא כועס בשביל שפלות של כב"ס שיש לו מכה בעינו או מים רעים אומרים המלאכים להקב"ה כשם שיש בידך לרפאותו בן יר"ם לרפאתו (לראפתו MS.), ואני משבית מכה זו או המים אלו שיש בעין כב"ס בשם ה' צבאות אלהי ישראל ובשם אהיה אשר אהיה ובשם מטטרון ובשם הע"כ של הקב"ה ובשם אדריובון ובשם שבחי (נ"א שבתאי) ובשם שמועיאל השר הנדול ובשם שמשאאל המלאך ובשם אלהו חנוך הנביא ובשם מיכאל וגבריאל ורפאל ובשם הדרניאל פיסחון מיטמון סיגרון המלאכים הקדושים ובשם כל מלאכי מעלה ובשם שרפים וחיות ואופנים הקדושים ובשם עשרה דורות ובשם יוד ספרי תורות ובשם ע"ס ובשם המלאכים המשרתים את-פני מעלת הקב"ה ובשם לחם ומים ויין ובכל מה שברא הקב"ה בעולמו שאם אתה קרום או תבלול או מים או לובן או חולי או אבן או קוץ או כל חשכה או תולעים שתלכו או תמותו ותצאו חוץ לעין ומן העינים האלה או איזה דבר מה יטחא וילך חוץ מן העינים האלה מהעינים לבשר ומבשר לעצם ומהעצם לעור ומהעור לשער ומהשער לארץ בשם ה' אלהי הצבאות יעשה זה ג' פעמים ביום ובכל פעם יזה באצבעו של קמרא (*sic*) במים ויסיף טיפה אחת בשם (ו"ל יפי שר"ל בעין) ויעשה זה מ' ימים או כ"א יום ויתרפא בע"ה תם:

A Specific for Pain in the Eyes.

'In the name of the Lord, God of Israel, who sitteth upon the Cherubim. The Holy One, blessed be He, shone forth in the Garden of Eden, and the Angels after Him. When they had entered into the midst of the Garden of Eden, their faces were sad, and they said one to the other, "Wherefore is the Holy One, blessed be He, troubled? He is angered on account of the low state of A, son of B, who has a sore or bad water in his eye". Thereupon the angels addressed the Holy One, saying: "As Thou hast it in Thy power to heal him, may it be Thy will to restore him to health!" And I will conjure this sore or this water in the eye of A, son of B. by the name ADONAI ZEBAOOTH, God of Israel, and by the name EHYH ASHER EHYH, and by the name METATRON, and by the seventy-two Names of the Holy One, and by the name ADTRIBUN, and by the name SHABHI (according to another reading, SHABTI), and by the name SHMUIEL, the Great Prince, and by the name of the angel SHAMSHIEL, and by the name of ELIAS, ENOCH, the prophet, and by the name MICHAEL, GABRIEL, and RAPHAEL, and by the name of HADARMIEL, PISHON, MITMON, SIGRON, the Holy Angels, and in the name of all the angels of the Upper Region, and in the name of the holy SERAPHIM, HAYOTH and OPHANIM, and in the name of the Ten Generations, and in the name of the Ten Scrolls of the Law, and in the name of the Ten Sephiroth, and in the name of the angels that minister in the presence of the Exalted Holy One, blessed be lie; and in the name of bread, water, and wine, and all that the Holy One, blessed be He, hath created in His world; (I adjure you) whatever you be, whether film or spot or water, or white, or malady, or grit, or thorn, any sort of darkness, or worm, that you go forth or die, and depart out of the eye, or from these eyes; or as regards any other thing that can be blotted out, that it go forth out of these eyes, from the eye to the flesh, and from the flesh to the bone, and from the bone to the skin, and from the skin to the hair, and from the hair to the earth, in the name of ADONAI, God Zebaoth.'

Let him do this three times a day, and each time let him sprinkle with his third finger of the water, and drop one drop 'in the Name' (it seems to me -- adds the copyist -- the author meant 'in the eye'); let him do this nine days or twenty-one days, and with the help of God he will be healed. Finis.

Concerning the influence of the planetary system upon the life of man, we have, on fol. 52 b, the following:

Saturn has of man's body the bones, the millet, the right ear, and the urinary part.

Jupiter has of man's body the liver, the left ear, and the ribs.

Mars has of man's body the gall, the right nostril, the sinews, and the kidneys.

The Sun has of man's body the heart and the right eye during the day, and the opposite during the night, the brain in the head, the arteries, and the right side of the body.

Venus has of man's body the flesh and fat, the private part and semen in man.

Mercury has of man's body the tongue, mouth, and sinews.

The Moon has of man's body the left eye during the day, and the opposite during the night, the lung, the throat, the upper bowel, the womb, and all the left side of the body.

The details connected with the fumigation relating to these planets, to which reference is made on fol. 37 b, and more particularly the form of the Prayer, are specially interesting. We read:

'Red sandal-wood for the Sun, aloe for the Moon, pepper for Mars, mastix for Mercury, saffron for Jupiter, costus for Venus, brimstone for Saturn. Thereafter the priest shall bless them, and the priest shall say this Prayer: O God of Abraham, God of Isaac, and God of Jacob, put Thy blessing upon these perfumes, so as to enlarge the power of their fragrance and their efficacy, in order that no enemy shall be able to enter them, nor any other forms, in the Name of Adonai, the Living God, and Ruler for generation upon generation. Amen!'

Among other interesting items we might note, that in the paragraph under the heading 'Chapter on Theft' (fol. 70 b) there is the diagram of an eye on fol. 71 a, surrounded on the upper side with the curious expressions **גֹּג מַגּוֹט** *Got Magot*, the Old French spelling of Gog Magog.

The last two prescriptions in the present collection are as follows:

לראות נר דולקת והולכת בתוך המים קח גר של שעות וכתוב אלו השמות עליה והרזק אותה במים ואלו
הן איקא אקוא אקא פטייא הם :

1. To see a light burning in the midst of the water, take a wax candle and write these names upon it; then cast it into the water. They are AIKA, AKVA, AKA. PTIYA.

להחלים מלך או שלטן או מי שתרצה שיעשה רצונך קודם הכל רחץ פניך ירך ורגלך ותקרא ק"ש
ואח"כ תעמוד על רגל שמאל ותאמר זאת ההשבעה נ"פ קורא אני עליכם השדים הממונים להחלים בני אדם
ששמכם שְׁנִישִׁימֹן שְׁנֵאֶן שְׁנֵגְדִיָּאל סְנֵגְדִיָּאל טַמְפִּלְמִי וְיִשְׁטָרוֹם וְהֵשֶׁר אֶרְמִיָּאל אֵל וגם
אני קורא לכם בְּעַל זָבוּב וְרוֹן רוּחִי קִיבִישׁ בִּינְמִיבִשׁ וכל כיתות שלכם שממונים על זה קורא אני
לכולכם ומשבִּיעַ אני וגזר ומקיים עליכם בשמות אלו של ע"ב ובתם רי"ו אותיות היצאים מוֹיִסֶּע רִבָּא וִישׁ
(ויזכיר כל השמות) שתלכו בואת הלילה לפב"פ ותעמדו עליו ותפחדו ותחלימוהו ותראהו צורתי ותאמר אליו
שיחר בנפשו ויעשה כל רצוני שהוא כֹּזֵב ואם לא יעשה שימות באותו שבוע מיתה משונה ותשביעוהו בחלם
שכך יעשה ואם לא ירצה לישבע שתכו אותו ותעמידוהו ותפחידוהו עד שישבִּיעַ שכך יעשה ותחלימוהו כל זאת
הלילה חלום אחר חלום וחלום בתוך חלום עד שיתרצה מכל וכל לעשות רצוני ויבא ביום לבקשני
(או ישלח אחרי לקראותי) דוקא כדי לעשות רצוני וירון הרין הורח והמהיר לפניכם הנקרא בולִים ואתם

תסדרו ללבב אחריו לעשות לו הדבר הזה כמו שעשיתם ללבן הארמי ולאביטלך מלך פלשתים ועוד נזר אני עליכם בכה שם היצא מבראשית עד ובוהו והוא יום של ע"ב (ויזכיר השם) שלא יהיה לכם סנחיה ולא השקט לא בשמים ולא בארין לא באויר ולא בנים ולא באש ולא בשום מקום בבל העולמות שגברא יוצרנו עד שתנמרו זה הדבר ברצוני וכחפצי בשם שחיה כתוב על כזה אהרן הכהן שתלבו תבן וסיד תם:

2. To overpower a king or ruler, or whomsoever thou desirest, to do thy will.

Before all things wash thy face, hands, and feet; read the *Shema* (i.e. Deut. vi. 4); then stand on thy left foot, and repeat three times this Conjunction:

I call upon you ye demons, who are appointed to coerce humankind, whose names are SHANSHIMON, SHANAUN, SHANGDIEL, SANGDIEL, TAMPALTI, VVISHTROM, VHSR, ARMNIEL, EL; and I further call upon you, O BEEL, ZEBUB, ZRON, ROHI, KIBAISH, BINTIVASH, and all your set appointed for this purpose. I call upon you and adjure you, I decree and ordain upon you by these Names of God, formed of the 72 (names), and by the Name of the 216 letters, being the sum-total of the three verses (of Exodus xiv. 19, 20, 21) beginning with the words ðñéâ (*And he journeyed*), àáéâ (*And he came*), èéâ (*And he stretched*)-let him make mention of all the names), that you go this very night to A, son of B, that you stand over him, and intimidate him, and overwhelm him, and show him my likeness, and tell him to beware of his life and do all my will, which is so and so; that should he not perform it, he will in that week die a sudden death. And thou shalt adjure him in a dream to do so. Should he be unwilling to swear, you smite him, and stand over him, and frighten him until he swears that he will do so. And you shall coerce him all that night by dream after dream and dream within dream, until he be entirely willing to do my bidding, and come during the day to seek me out (or send after me to call me) literally, so as to do my will. And the zealous and speedy runner shall run before you, namely BOLIM, and you shall hasten and go after him to do unto him in this matter as you did unto Laban, the Syrian, and unto Abimelech, King of the Philistines. I further decree upon you by the power of the Name compounded of (the words) *Bereshith* (i.e. 'In the beginning', Gen. i. 1) till Vo-Vouhu (i.e. 'and void', ibid. i. 2), that is, the Name of the 72 (letters) -- he should mention the Name -- that ye shall have no rest, nor ease, neither in heaven, nor on earth, neither in the air, nor in the water, nor in any spot in all the worlds which our Creator hath formed, until ye complete this matter in accordance with my wish and desire, by the Name that was written on the forehead of Aaron, the priest -- that ye go directly and immediately. Finis.'

What offices the various Spirits are prepared to perform are as interesting as they are varied. For example, we read (ff. 46 a-48 a) of such ready and valuable services as the following:

'Lo, we are prepared to revive the dead, &c.'

'Lo, we are prepared to place ships and boats at your disposal, on the seas and on the streams as you desire, &c.'

'Lo, we are prepared to break the locks of wardrobes and safes containing hidden treasures, &c.'

'Lo, we are prepared to obey your commands, and wherever you please there shall meet 10,000 or even a million men in arms., &c.'

There is a paragraph (fol. 66 a) telling how to shut up a spirit in a ring, so that you may converse with it by day and by night., and it will teach you if you wish all that can be done in the world'. There are directions (fol 67 a) for 'rendering yourself invisible'; for 'eluding prison and fetters'; telling how you can injure any enemy (fol. 68 b); for one who has taken poison; for one petitioning a lord or ruler (ff. 6 a-6 b, Appendix).

The divers other paraphernalia required in the performance of the magical acts, such as the knife, the sickle, water and hyssop, light and fire, &c. are all minutely described; the conjurations for the days of the week, and the relation of the Signs of the Zodiac to the art of Magic, are set forth in detail.

The Mystic Alphabet or 'Alphabet of the Angels' is given on fol. 1 a of the Appendix; and on fol. 40 b there is, touching angels, an excerpt from the *Book of the Angel Rasiel* -- a work that has long been regarded as perhaps the standard compilation of practical Magic. We can adduce no better example in support of this statement than the final prayer contained in our *Key*, which, extending over nearly four pages (ff. 71 a-72 b), apostrophizes God as the 'King', going through the entire Alphabet a greater or less number of times in order to describe His distinctive attributes.

A similar passage occurs in the *Book of Rasiel* (towards the end), but with this difference ; whilst the *Book of Rasiel* gives about 140 forms referring to the Creator as the King of the Universe, the compilation before us has about 360 such forms. Our version is, therefore, more complete than that which occurs in *Rasiel*. Besides, the variations themselves are most interesting and instructive; and what strikes one at first sight is the use of expressions throughout this long passage in our *Key* identical with those occurring in the Jewish Prayer Book, the original source of which may be traced to the Hebrew Scriptures themselves.

H. G.

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For a fuller description of the Contents, the reader is referred to the afore-mentioned brochure, [Clavicula Salomonis](#) a Hebrew manuscript newly discovered and now described by Hermann Gollancz.. J. Kauffmann, Frankfurt a. M., D. Nutt, London, 1903. The following corrections should be noted: -- In the title-page (p. 17) for áâûîâ read äðûîâ on p. 21 delete the words 'the 10th is missing'; on p. 32 (8 ll. from the bottom) for îððé read îððé; on p.34 (8 and 9 ll. from the bottom) for äìðù read äìàù and for éúøæð read éúøæî on p.42 (5 ll. from the bottom) for îòùáé read îûàé and on p.45 (3 ll. from the bottom) for øùòå îääääî read øûîâ îääâî.

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You will need a [Hebrew font](#) installed to read this.

אִלְיָהּ אֲדֹמִי

Clavicula Salomonis

A Hebrew Manuscript

Newly discovered and now described

by

Hermann Gollancz, M.A., D. Lit.

Goldsmid Professor of Hebrew, University College, University of London.

J. Kaufmann. D. Nutt,
Frankfurt a. M. London,
Burnstrasse, [??] 57-59, Long Acre, W.C.

1903.

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Nett.

Dedicated
to my revered teacher and friend
Dr. Michael Friedländer
in honor of
his seventieth birthday.

The manuscript described in these pages will offer to the student of ancient and modern literature much information regarding that branch of learning which deals with the world of mystery, -- a theme which from time immemorial up to the present day has ever had a remarkable fascination for the mind of man.

The substance of this work might, as far as concerns its practical value, be looked upon as a combination of folly and daring; but from another point of view, namely, that works of this kind were during the past sought after, studied and believed in, the MS. before us assumes a character of high importance.

The Essenes, mentioned by Josephus and Philo, had already introduced into their religious activity some elements of a mystic tendency, and the Therapeutae of Alexandria were not behindhand in this direction. Their healing art consisted in the application of mystic formulae derived from the works of King Solomon (Josephus, *Antiq.* VIII, ii, 5). We find traces of this mysticism as the background of the art of healing in the New Testament itself. In the Old Testament, of course, witchcraft is looked upon as an abomination; it is forbidden and punishable by death.

Nevertheless, the spirit of man ever groping about in the dark was wont at all times, before the dawn of civilisation, to thirst and search after that which was hidden and concealed. For the purpose of improving their condition or satisfying their aspirations, men longed to employ in the absence of all material visible means of help such methods as they considered to have supplied by the mystic world. Their aim at first was to alter their own conditions by means of such mystic practices; and any failure with which they met in the course of their operations, they attributed to their own personal defects and want of ability. Their faith in the methods which they adopted could not be shaken.

It was this very faith in the efficacy of their craft that gave the opportunity to many an impostor to mislead the simple honest folk who sought their aid; and these impostors, at least, had no cause to complain that Fate had been unkind to them, and had not helped them to improve their lot in life.

In the *New Testament* (Acts VIII), it is true, the practice of open sorcery, personified in Simon Magus, is assailed; yet this yearning after the acquisition of the gifts of the world and the satisfaction of temporal happiness could not be quenched by means of religion proper, and the unbeliever continually resorted to the practice of sorcery in order to bring about, as he thought, the amelioration of his condition.

In the *Alpha-Beta* of Ben Sira there is also cited an interesting instance of the practical application of the magic art (Amsterdam Edit. 1696, p. 9; the reference is to Nebuchadnezzar).

The *Talmud* (*Sanhedrin* 67b.) calls sorcery the "denial of the Providence of God": --

:àìòî ùù àèîîô ïéùèçëîù ïéòùè ïîù àø÷ð äîî ïðçáé éáø øîà

A strong indictment against the practice of magic is contained in the later, though most important work *Sefer Hama'aseh* by Jehuda Hasid.

The concluding paragraph of this work is as follows: -- ...

Sorcery continued to flourish during the centuries down to the middle ages and later times. It often, even in modern days, raised altars upon which human beings were offered as victims. We have but to think of the various trials on the ground of sorcery and witchcraft recorded in the annals of European nations.

The chief work which is supposed to have served as the oracle of all sorcerers throughout history is the famous "*Clavicula Salomonis*".

King Solomon who, according to tradition, was king of the whole world, and who, according to the statement in *Ecclesiastes*, could render all the joys and delights of life subservient to his will, stood forth as the pattern and prototype for all who hankered after the things which they regarded as the pleasurable and desirable objects of existence.

The legend runs that it was by means of magical conjurations that King Solomon the Wise was enabled to procure for himself all delights and pleasures in which he indulged. A glance at the work ... (Livorno, 1790) by the renowned Johanan Allemanno (XV. cent.), and at the Responsum of R. Jacob Provenciale, 1490. (in the collection ... by Elieser Ashkenasi, Metz, 1848), is sufficient to inform us as to the number of apocryphal works ascribed to King Solomon.

Gedaliah Ibn Jahya in his book "*Shalsheth Hakalah*" (Ed. Venice, 1587, f. 98b.), in referring to such works, cites by name ... -- the very equivalent of *Clavicula Salomonis*. His words are as follows: ...

In the words of a modern non-Jewish scholar, to whom we shall presently refer by name: --

"Solomon plays the same role in ancient Jewish Magic as Faust does in the Christian; it is, therefore, not to be wondered at that books on magic are attributed to him. In addition to the famous *Clavicula Salomonis*, the following works are ascribed to him: -- Liber quatuor annulorum; Liber de IX Candariis; Liber de tribus Figuris Spirituum and de Sigillis ad Dæmoniacos; Clavicula Salomonis ad filium Roboam; Liber Lamene; Liber Pentaculorum; Liber de officiis Spirituum; Hygromantia ad filium Roboam; Testamentum Salomonis; the Book Rasiel; the Book Almandal, etc. Compare the writings of Roger Bacon, Agrippa, Trithemius, Wier, Golast, Naudé, Horst, etc. in which the magic works of Solomon are mentioned and discussed."

The book "*Clavicula Salomonis*" may originally ages ago have been written in Hebrew by some unknown author; a cruel fate overtaking both the sorcerer and his works, and completely destroying the original manuscript of the said "Key". In later times what is supposed to be various translations of it have

appeared in the Romance languages.

Karl Engel, the great scholar of the Faust legend, in his work *Zusammenstellung der Faust-Schriften von 16 Jahrhundert bis Mitte 1884*. Oldenburg, 1885 (\$ VI Salomo, 443 sqq.), has enumerated the various editions of the Clavicula, which have hitherto appeared. They are as follows:

- Clavicula Salomonis Hebracorum Regis translata in latinum idioma ex Hebraco.....;
- Clavicula Salomonis filii David;.....
Salomonis Clavicula i.e. *Der Schlüssel Salomonis, magiae et albae et nigrae*. ["*Constantius M. hat diese clavicula von Jerusalem geshickt 320*"] Romae, 1510;
- *Claviculae Salomonis et Theosophia pneumatica*. Wesel. Duissburg and Frankfurt Andreas Luppis, 1686, [A Reprint in Scheible's Kloster, Vol. III];
- *Semiphoras and Schemhamphoras Salomonis Regis*,... Wesel, Duissburg and Frankfurt Andreas Luppis, 1686, [A Reprint in Scheible's Kloster, Vol. III, and in his Bibliothek d. Zauber-, Geheimnissund Offenbarungsbucher, Pt. VI.]
- *Claviculae Salomonis*, 1686, by Luppis;
- *Clavis Salomonis et thesaurus* etc., translated by Neydecker, Germany, 1716;
- *Clavicula Salomonis* explained by Samuel Heineke, Pressburg, 1780;
- *Clavicules de Salomon*..... dite du Papillon Vert.... 1827.

In addition to these included in Karl Engel's list, other printed works, versions of the Clavicula, are to be found in the British Museum, e.g: --

- *La Vera Clavicola*, Milano, 1868; *La Clavicolas Salomon*, Firenze, 1880, etc.

The British Museum has also amongst its treasures seven MSS. in the Latin, French and Italian languages. They are Add. MSS. 10,862; Sloane MSS. 1307 and 3091; Harleian MSS. 3981; King's MSS. 288; Lansdowne MSS. 1202 and 1203. Of these Nos. 288 and 3981 are French translations of the Italian made from the Hebrew by Abraham Colorno; a copy (in Italian) is according to Ben Jacob's bibliographical work ... (s.v. ...), in the possession of Professor Stemschneider.

In 1889 Mr. S. Liddel Macgregor Mathers, author of the "Kabbalah unveiled", by piecing together these various MSS. contained in the British Museum, edited "*The Key of Solomon the King (Clavicula Salomonis)*".

A hurried survey of these very MSS. might easily convince one that they are anything but Jewish in character, several of them containing illustrations which, in the eye of the Jewish Law, would be regarded as blasphemous: the human face or more extended form appears in a circle with the words éäù à added, the face itself in several instances being even supplied with horns and the form with wings.

With regard, however, to the Hebrew text itself, it seemed, as far as our knowledge went, to be altogether lost, so that, in recent times, no one troubled to make a search for it. In fact, it was given up as lost (*Cf.*

Mathers, p. V.)

Without entering into the reasons for the utter disappearance of the work in the original, might it not be found in the fact that in recent centuries the book had lost its value for the sorcerer, and had an interest simply for the antiquarian student and the folk-lorist>

As late, however, as in the Faust legend -- child of Teutonic soil and of Romance and Slavonic adoption, the Clavicula served as the primary source of the Magic Art which figures so prominently in the legend itself.

To come now to the MS. which we are about to describe, and of which I propose to give an outline, I have lately had the good fortune to become possessed of what appears to be (as far as I am able to judge) a Hebrew Manuscript of the "Clavicula Salomonis", until this supposed to have been lost. I came across the volume while searching among the books contained in the library left by my late father, the Reverend Samuel Marcus Gollancz.*

* My thanks are due to the eminent bibliographer, Mr. S. Chait, for kind help in this description of the MS.

Judging from the Appendices and probably later Title-page, the MS. seems to have been copied in the year 1700. There is little doubt that the copyist had an older MS. before him; he frequently adds corrections and variants, the result of his own criticism. It often seems that in making such corrections he employs the expression ..., and once (f.54b) he writes as follows: ... We might clearly infer from these words that the writer was copying an older text.

Our MS. consists of 72 quarto leaves of one pagination and 7 leaves of a second pagination, 157 pages in all. The writing is in the Hebraic-Italian hand, the MS. itself being supplied with numerous illustrations. It would appear that the copyist endeavoured to do his work as carefully as possible, inasmuch as he now and again when making a bad drawing confesses to his want of artistic skill, and repeats his attempt at drawing the same figure on the opposite page.

The MS. has the following title page:

אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ

אֵלֶּיךָ אֵלֶּיךָ

...

The word between אֵלֶּיךָ and אֵלֶּיךָ indicated by dots cannot be said to be "illegible," for it has been *cut out*

evidently with a purpose, probably from fear: for it should be borne in mind that a book bearing the title "Clavis" or "Clavicula Salomonis" might have involved, even at the time of the latest copyist, in most unpleasant and perhaps serious consequences, both the copyist as well as the possessor.

One has but to look back to the end of the 17th century and to the beginning of the 18th, and to think of the proceedings at the Trials, and the death sentences in connection with witchcraft and sorcery. (Cf. Dr. Jaraczewski's *Vortrag über Hexenprocesse in Erfurt u. Umgegend*, Erfurt, 1876, and the account of Jane Wenham's Trial at the Assizes at Hereford and Condemnation to Death, London, 1712).

The general impression conveyed by a perusal of the work itself is that it is perfectly Jewish in tone. The invocations and names contained therein, and the pantheistic spirit underlying the invocations as well as the formulae are not un-Jewish. The Jewish character of the work as a whole is not affected by the foreign elements and names introduced in the appendices and other parts. As an example, I will but cite here one point contained in a passage found in folio 46a. In the reply of "Bilath" the expression occurs *éúæò à*, which proves that this demon, instead of being the enemy of God, is in reality subservient to His Will in reducing the sinning creature.

This is certainly Jewish in spirit, since the Christian idea of Lucifer is that of a rebel cast out of Heaven. If, for example, the invocation were Christian, the author would not have inserted a phrase so contrary to his own doctrine.

According to all appearances, the Magic Book "Clavicula Salomonis" was composed in the East. And it is not at all unlikely that our MS., in spite of obviously late additions introducing in the appendix of the work the names of Prague and Vienna, may have been brought from the East into Europe by those turbulent spirits who acknowledged a Magician as the Messiah and followed him. Strange to say, there occurs in the appendix to our MS. one passage (fol. 6a.) which would seem to favor this theory, for it leads us on to a perfectly new track, namely, to the times of the dreamer and pseudo-Messiah, Sabbatai Zevi. In a variant incorporated in the text, the very name *éúáù* (Sabbatai) introduced by the abbreviation *à"ð* seems to occur. The name *íâù 'ø* (fol 6b.) also points to the same origin.

Several times the word "Tetragrammaton", the Greek equivalent of JHVH, is used in this MS; this substitution in the Jewish Cabbala was adopted solely by Sabbatai Zevi and his party; (Cf. "Beth Hamidrash." Weiss, article by N. Brull, pp. 63 and 103).

The MS. begins thus:

äää

Then follow seven "Prayers" (*úâîôú*) in pure Hebrew with here and there a Cabbalistic name.

I give the first two as specimens:

äää

The 8th "Prayer" contains simple Cabbalistic names.

The 9th consists of but one line.

The 10th is missing.

The 11th consists of two lines of Cabbalistic names.

The 12th to the 18th have simply the opening words, with 'åëå i.e. "etc." added, thus clearly referring to Prayers or Invocations well known, and contained in fuller and older MSS.

The 19th to the 22nd are complete, but consist solely of Cabbalistic names.

The 23rd has but one word, with 'åëå added.

The 24th is complete: only Cabbalistic names.

The 25th and 26th have but one introductory Cabbalistic word.

Folio 3a has:

ïéúé âää òùèìà åøéëæä å"ää å"à"ô äðåùàø

...

etc. ...

Folio 3b has the heading

...

and continues the subject for four pages till 5b.

Folio 5b almost begins with the heading ..., continuing till 6a which contains 2 ..., the first termed

Folio 6b has

[\[The rest of the text is included on our CD, but has been omitted here because of the cost of maintaining the web site.\]](#)

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1 of 1

Reginald Scot's collection of magical texts

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This collection of magical texts was published at approximately the same time that John Dee was conducting his [Mystical experiments](#). Scot's purpose was to counter the witch hunting craze of the Inquisition by ridiculing the texts and their implications. He also took the opportunity to attack the Catholic Church in general for superstitious practices. In his lists of magical texts ([chap. 31](#) and [chap. 42](#)) he mentions [Ars Paulina](#), [Ars Almadel](#), [Ars Notoria](#), [Honorius](#), Sepher Raziel, and others. Scot also reprints J. Wier's (aka Wierus) [Pseudomonarchia daemonum](#) (1563), which corresponds closely to [Lemegeton Book 1 \(Goetia\)](#). For a discussion of Scot and these texts, see E.M. Butler's [Ritual Magic](#), chapter 5.

Discoverie of Witchcraft, 1584.

by Reginald Scot

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CHAPTER I.

The exposition of *lidoni*, and where it is found, whereby the whole art of conjuration is deciphered.

THIS word *lidoni* is derived of *Iada*, which properlie signifieth to knowe: it is sometimes translated, *Divinus*, which is a divinator or soothsaier, as in *Deut.* 18. *Levit.* 20: sometimes *Ariolus*, which is one that also taketh upon him to foretell things to come, and is found *Levit.* 19, 2 *Kings.* 23. *Esai.* 19. To be short, the opinion of them that are most skilfull in the toongs, is, that it comprehendeth all them, which take upon them to knowe all things past and to come, and to give answers accordinglie. It alwaies followeth the word *Ob*, and in the scriptures is not named severallie from it, and differeth little from the same in sense, and doo both concerne oracles uttered by spirits, possessed peoplle, or couseners. What will not couseners or witches take upon them to doo? Wherein will they professe ignorance? Aske them anie question, they will undertake to resolve you, even of that which none but God knoweth. And to bring their purposes the better to passe, as also to winne further credit unto the counterfet art which they professe, they procure confederates, whereby they worke wonders. And when they have either learning, eloquence, or nimblenesse of hands to accompanie their confederacie, or rather knaverie, then (forsooth) they passe the degree of witches, and intitle themselves to the name of conjurors. And these deale with no inferiour causes: these fetch divels out of hell, and angels out of heaven; these raise up what bodies they list, though they were dead, buried, and rotten long before; and fetch soules out of heaven or hell with much more expedition than the pope bringeth them out of purgatorie. These I saie (among the simple, and where they feare no law nor accusation) take upon them also the raising of tempests, and earthquakes, and to doo as much as God himselfe can doo. These are no small fooles, they go not to worke with a baggage tode, or a cat, as witches doo; but with a kind of majestie, and with authoritie they call up by name, and have at their commandement seventie and nine principall and princelie divels, who have under them, as their ministers, a great multitude of legions of pettie divels; as for example.

CHAPTER II.

[J. Wierus in *Pseudomonarchia daemonum*. Salomons notes of conjuration.]

An inventarie of the names, shapes, powers, gouvernement, and effects of divels and spirits, of their

severall segniories and degrees: a strange discourse woorth the reading.

Baell. THEIR first and principall king (which is of the power of the east) is called *Baëll* who when he is conjured up, appeareth with three heads; the first, like a tode; the second, like a man; the third, like a cat. He speaketh with a hoarse voice, he maketh a man go invisible, he hath under his obedience and rule sixtie and six legions of divels.

Agares. The first duke under the power of the east, is named *Agares*, he commeth up mildile in the likenes of a faire old man, riding upon a crocodile, and carrieng a hawke on his fist; hee teacheth presentlie all maner of toongs, he fetcheth backe all such as runne awaie, and maketh them runne that stand still; he overthroweth all dignities supernaturall and temporall, hee maketh earthquakes, and is of the order of vertues, having under his regiment thirtie one legions.

Marbas, *alias Barbas* is a great president, and appeareth in the forme of a mightie lion; but at the commandement of a conjuror commeth up in the likenes of a man, and answereth fullie as touching anie thing which is hidden or secret: he bringeth diseases, and cureth them, he promoteth wisdom, and the knowledge of mechanicall arts, or handicrafts; he changeth men into other shapes, and under his presidencie or gouvernement are thirtie six legions of divels contained.

Amon, or *Aamon*, is a great and mightie marques, and commeth abroad in the likenes of a wolfe, having a serpents taile, spetting out and breathing flames of fier; when he putteth on the shape of a man, he sheweth out dogs teeth, and a great head like to a mightie raven; he is the strongest prince of all other, and understandeth of all things past and to come, he procureth favor, and reconcileth both freends and foes, and ruleth fourtie legions of divels.

Barbatus, a great countie or earle, and also a duke, he appeareth in *Signo sagittarii sylvestris*, with foure kings, which bring companies and great troopes. He understandeth the singing of birds, the barking of dogs, the lowings of bullocks, and the voice of all living creatures. He detecteth treasures hidden by magicians and inchanters, and is of the order of vertues, which in part beare rule: he knoweth all things past, and to come, and reconcileth freends and powers; and governeth thirtie legions of divels by his authoritie.

Buer is a great president, and is seene in this signe; he absolutelie teacheth philosophie morall and naturall, and also logicke, and the vertue of herbes: he giveth the best familiars, he can heale all diseases, speciallie of men, and reigneth over fiftie legions.

Gusoin is a great duke, and a strong, appearing in the forme of a *Xenophilus*, he answereth all things, present, past, and to come, expounding all questions. He reconcileth freendship, and distributeth honours and dignities, and ruleth over fourtie legions of divels.

Botis, otherwise *Otis*, a great president and an earle he commeth foorth in the shape of an ouglie viper, and if he put on humane shape, he sheweth great teeth, and two hornes, carrieng a sharpe sword in his

hand: he giveth answers of things present, past, and to come, and reconcileth friends, and foes, ruling sixtie legions.

Bathin, sometimes called *Mathim*, a great duke and a strong, he is seene in the shape of a verie strong man, with a serpents taile, sitting on a pale horsse, understanding the vertues of hearbs and pretious stones, transferring men suddenlie from countrie to countrie, and ruleth thirtie legions of divels.

Purson, *alias Curson*, a great king, he commeth foorth like a man with a lions face, carrieng a most cruell viper, and riding on a beare; and before him go alwaies trumpets, he knoweth things hidden, and can tell all things present, past, and to come: he bewraieith treasure, he can take a bodie either humane or aierie; he answereth truelie of all things earthlie and secret, of the divinitie and creation of the world, and bringeth foorth the best familiars; and there obeie him two and twentie legions of divels, partlie of the order of vertues, & partlie of the order of thrones.

Eligor, *alias Abigor*, is a great duke, and appeereth as a goodlie knight, carrieng a lance, an ensigne, and a scepter: he answereth fullie of things hidden, and of warres, and how souldiers should meete: he knoweth things to come, and procureth the favour of lords and knights, governing sixtie legions of divels.

Leraie, *alias Oray*, a great marquesse, shewing himselfe in the likenesse of a galant archer, carrieng a bowe and a quiver, he is author of all battels, he dooth putrifie all such wounds as are made with arrowes by archers, *Quos optimos objicit tribus diebus*, and he hath regiment over thirtie legions.

Valefar, *alias Malephar*, is a strong duke, comming foorth in the shape of a lion, and the head of a theefe, he is verie familiar with them to whom he maketh himself acquainted, till he hath brought them to the gallowes, and ruleth ten legions.

Morax, *alias Foraii*, a great earle and a president, he is seene like a bull, and if he take unto him a mans face, he maketh men wonderfull cunning in astronomie, & in all the liberall sciences: he giveth good familiars and wise, knowing the power & vertue of hearbs and stones which are pretious, and ruleth thirtie six legions.

Ipos, *alias Ayporos*, is a great earle and a prince, appeering in the shape of an angell, and yet indeed more obscure and filthie than a lion, with a lions head, a gooses feet, and a hares taile: he knoweth things to come and past, he maketh a man wittie, and bold, and hath under his jurisdiction thirtie six legions.

Naberius, *alias Cerberus*, is a valiant marquesse, shewing himselfe in the forme of a crowe, when he speaketh with a hoarse voice: he maketh a man amiable and cunning in all arts, and speciallie in rhetorike, he procureth the losse of prelacies and dignities: nineteene legions heare and obeie him.

Glasya Labolas, *alias Caacrinolaas*, or *Caassimolar*, is a great president, who commeth foorth like a dog, and hath wings like a griffen, he giveth the knowledge of arts, and is the captaine of all mansleiers: he understandeth things present and to come, he gaineth the minds and love of freends and foes, he

maketh a man go invisible, and hath the rule of six and thirtie legions.

Zepar is a great duke, appearing as a souldier, inflaming women with the loove of men, and when he is bidden he changeth their shape, untill they maie enjoie their beloved, he also maketh them barren, and six and twentie legions are at his obeie and commandement.

Bileth is a great king and a terrible, riding on a pale horsse, before whome go trumpets, and all kind of melodious musicke. When he is called up by an exorcist, he appeareth rough and furious, to deceive him. Then let the exorcist or conjuror take heed to himself; and to allaje his courage, let him hold a *hazell bat* in his hand, wherewithall he must reach out toward the east and south, and make a *triangle* without besides the *circle*; but if he hold not out his hand unto him, and he bid him come in, and he still refuse the bond or chain of spirits; let the conjuror proceed to reading, and by and by he will submit himselfe, and come in, and doo whatsoever the exorcist commandeth him, and he shalbe safe. If *Bileth* the king be more stubborne, and refuse to enter into the circle at the first call, and the conjuror shew himselfe fearfull, or if he have not the chaine of spirits, certeinlie he will never feare nor regard him after. Also, if the place he unapt for a triangle to be made without the circle, then set there a boll of wine, and the exorcist shall certeinlie knowe when he commeth out of his house, with his fellowes, and that the foresaid *Bileth* will be his helper, his friend, and obedient unto him when he commeth foorth. And when he commeth, let the exorcist receive him courteouslie, and glorifie him in his pride, and therfore he shall adore him as other kings doo, bicause he saith nothing without other princes. Also, if he be cited by an exorcist, alwaies a *silver ring* of the middle finger of the left hand must be held against the exorcists face, as they doo for *Amaimon*. And the dominion and power of so great a prince is not to be pretermitted; for there is none under the power & dominion of the conjuror, but he that deteineth both men and women in doting love, till the exorcist hath had his pleasure. He is of the orders of powers, hoping to returne to the seaventh throne, which is not altogether credible, and he ruleth eightie five legions.

Sitri, *alias Bitru*, is a great prince, appeering with the face of a leopard, and having wings as a griffen: when he taketh humane shape, he is verie beautiful, he inflameth a man with a womans love, and also stirreth up women to love men, being commanded he willinglie deteineth secrets of women, laughing at them and mocking them, to make them luxuriouslie naked, and there obeie him sixtie legions.

Paimon is more obedient in *Lucifer* than other kings are. *Lucifer* is heere to be understood he that was drowned in the depth of his knowledge: he would needs be like God, and for his arrogancie was throwne out into destruction, of whome it is said; Everie pretious stone is thy covering (Ezech. 88.). *Paimon* is constrained by divine vertue to stand before the exorcist; where he putteth on the likenesse of a man: he sitteth on a beast called a dromedarie, which is a swift runner, and weareth a glorious crowne, and hath an effeminate countenance. There goeth before him an host of men with trumpets and well sounding cymbals, and all musicall instruments. At the first he appeereth with a great crie and roing, as in *Circulo Salomonis*, and in the art is declared. And if this *Paimon* speake sometime that the conjuror understand him not, let him not therefore be dismaied. But when he hath delivered him the first obligation to observe his desire, he must bid him also answer him distinctlie and plainelie to the questions he shall aske you, of all philosophie, wisdom, and science, and of all other secret things. And if you will knowe the disposition of the world, and what the earth is, or what holdeth it up in the water, or any other thing, or

what is *Abyssus*, or where the wind is, or from whence it commeth, he will teach you abundantly. Consecrations also as well of sacrifices as otherwise may be reckoned. He giveth dignities and confirmations; he bindeth them that resist him in his owne chaines, and subjecteth them to the conjuror; he prepareth good familiars, and hath the understanding of all arts. Note, that at the calling up of him, the exorcist must looke towards the northwest, because there is his house. When he is called up, let the exorcist receive him constantly without feare, let him aske what questions or demands he list, and no doubt he shall obtaine the same of him. And the exorcist must beware he forget not the creator, for those things, which have beene rehearsed before of *Paimon*, some saie he is of the order of dominations; others saie, of the order of cherubim. There follow him two hundred legions, partlie of the order of angels, and partlie of potestates. Note that if *Paimon* be cited alone by an offering or sacrifice, two kings followe him; to wit, *Beball & Abalam*, & other potentates: in his host are twentie five legions, because the spirits subject to them are not alwaies with them, except they be compelled to appeere by divine vertue.

Some saie that the king *Beliall* was created immediatlie after *Lucifer*, and therefore they thinke that he was father and seducer of them which fell being of the orders. For he fell first among the worthier and wiser sort, which went before *Michael* and other heavenlie angels, which were lacking. Although *Beliall* went before all them that were throwne downe to the earth, yet he went not before them that tarried in heaven. This *Beliall* is constrained by divine venue, when he taketh sacrifices, gifts, and offerings, that he againe may give unto the offerers true answers. But he tarrieth not one houre in the truth, except he be constrained by the divine power, as is said. He taketh the forme of a beautifull angell, sitting in a firie chariot; he speaketh faire, he distributeth preferments of senatorship, and the favour of friends, and excellent familiars: he hath rule over eightie legions, partlie of the order of vertues, partlie of angels; he is found in the forme of an exorcist in the bonds of spirits. The exorcist must consider, that this *Beliall* doth in everie thing assist his subjects. If he will not submit himselfe, let the bond of spirits be read: the spirits chaine is sent for him, wherewith wise *Salomon* gathered them together with their legions in a brassen vessell, where were inclosed among all the legions seventie two kings, of whome the cheefe was *Bileth*, the second was *Beliall*, the third *Asmoday*, and above a thousand thousand legions. Without doubt (I must confesse) I learned this of my maister *Salomon*; but he told me not why he gathered them together, and shut them up so: but I beleieve it was for the pride of this *Beliall*. Certaine nigromancers doo saie, that *Salomon*, being on a certaine daie seduced by the craft of a certaine woman, inclined himselfe to praie before the same idoll, *Beliall* by name: which is not credible. And therefore we must rather thinke (as it is said) that they were gathered together in that great brassen vessell for pride and arrogancie, and throwne into a deepe lake or hole in *Babylon*. For wise *Salomon* did accomplish his workes by the divine power, which never forsooke him. And therefore we must thinke he worshipped not the image *Beliall*; for then he could not have constrained the spirits by divine vertue: for this *Beliall*, with three kings were in the lake. But the Babylonians woondering at the matter, supposed that they should find therein a great quantitie of treasure, and therefore with one consent went downe into the lake, and uncovered and brake the vessell, out of the which immediatlie flew the capteine divels, and were delivered to their former and proper places. But this *Beliall* entred into a certaine image, and there gave answer to them that offered and sacrificed unto him: as *Tocz*. in his sentences reporteth, and the Babylonians did worship and sacrifice thereunto.

Bune is a great and a strong Duke, he appeareth as a dragon with three heads, the third whereof is like to

a man; he speaketh with a divine voice, he maketh the dead to change their place, and divels to assemble upon the sepulchers of the dead: he greatlie inricheth a man, and maketh him eloquent and wise, answering trulie to all demands, and thirtie legions obeie him.

Forneus is a great marquesse, like unto a monster of the sea, he maketh men woondeffull in rhetorike, he adorneth a man with a good name, and the knowledge of toongs, and maketh one beloved as well of foes as freends: there are under him nine and twentie legions, of the order partlie of thrones, and partlie of angels.

Ronove a marquesse and an earle, he is resembled to a monster, he bringeth singular understanding in rhetorike, faithfull servants, knowledge of toongs, favour of freends and foes; and nineteene legions obeie him.

Berith is a great and a terrible duke, and hath three names. Of some he is called *Beall*; of the Jewes *Berithi*; of Nigromancers *Bolfry*: he commeth foorth as a red souldier, with red clothing, and upon a horse of that colour, and a crowne on his head. He answereth trulie of things present, past, and to come. He is compelled at a certeine houre, through divine vertue, by a ring of art magicke. He is also a lier, he turneth all mettals into gold, he adorneth a man with dignities, and confirmeth them, he speaketh with a cleare and a subtill voice, and six and twentie legions are under him.

Astaroth is a great and a strong duke, comming foorth in the shape of a fowle angell, sitting upon an infernall dragon, and carrieng on his right hand a viper: he answereth trulie to matters present, past, and to come, and also of all secrets. He talketh willinglie of the creator of spirits, and of their fall, and how they sinned and fell: he saith he fell not of his owne accord. He maketh a man woonderfull learned in the liberall sciences, he ruleth fourtie legions. Let everie exorcist take heed, that he admit him not too neere him, bicause of his stinking breath. And therefore let the conjuror hold neere to his face a magicall ring, and that shall defend him.

Foras, alias *Forcas* is a great president, and is seene in the forme of a strong man, and in humane shape, he understandeth the vertue of hearbs and pretious stones: he teacheth fullie logicke, ethicke, and their parts: he maketh a man invisible, wittie, eloquent, and to live long; he recovereth things lost, and discovereth treasures, and is lord over nine and twentie legions.

Furfur is a great earle, appearing as an hart, with a firie taile, he lieth in everie thing, except he be brought up within a triangle; being bidden, he taketh angelicall forme, he speaketh with a hoarse voice, and willinglie maketh love betweene man and wife; he raiseth thunders and lightnings, and blasts. Where he is commanded, he answereth well, both of secret and also of divine things, and hath rule and dominion over six and twentie legions.

Marchosias is a great marquesse, he sheweth himselfe in the shape of a cruell shee wolfe, with a griphens wings, with a serpents taile, and spetting I cannot tell what out of his mouth. When he is in a mans shape, he is an excellent fighter, he answereth all questions trulie, he is faithfull in all the conjurors

businessse, he was of the order of dominations, under him are thirtie legions: he hopeth after 1200. yeares to returne to the seventh throne, but he is deceived in that hope.

Malphas is a great president, he is seene like a crowe, but being cloathed with humane image, speaketh with a hoarse voice, he buildeth houses and high towres wonderfullie, and quicklie bringeth artificers together, he throweth downe also the enimies edifications, he helpeth to good familiars, he receiveth sacrifices willinglie, but he deceiveth all the sacrificers, there obeie him fourtie legions.

Vepar, alias Separ, a great duke and a strong, he is like a mermaid, he is the guide of the waters, and of ships laden with armour; he bringeth to passe (at the commandement of his master) that the sea shalbe rough and stormie, and shall appeare full of shippes; he killeth men in three daies, with putrifieng their wounds, and producing maggots into them; howbeit, they maie be all healed with diligence, he ruleth nine and twentie legions.

Sabnacke, alias Salmac, is a great marquesse and a strong, he commeth foorth as an armed soldier with a lions head, sitting on a pale horsse, he dooth marvelouslie change mans forme and favor, he buildeth high towres full of weapons, and also castels and cities; he inflicteth men thirtie daies with wounds both rotten and full of maggots, at the exorcists commandement, he provideth good familiars, and hath dominion over fiftie legions.

Sidonay, alias Asmoday, a great king, strong and mightie, he is seene with three heads, whereof the first is like a bull, the second like a man, the third like a ram, he hath a serpents taile, he belcheth flames out of his mouth, he hath feete like a goose, he sitteth on an infernall dragon, he carrieth a lance and a flag in his hand, he goeth before others, which are under the power of *Amaymon*. When the conjuror exerciseth this office, let him be abroad, let him be warie and standing on his feete; if his cap be on his head, he will cause all his dooings to be bewraied, which if he doo not, the exorcist shalbe deceived by *Amaymon* in everie thing. But so soone as he seeth him in the forme aforesaid, he shall call him by his name, saieng; Thou art *Asmoday*; he will not denie it, and by and by he boweth downe to the ground; he giveth the ring of venues, he absolutelie teacheth geometrie, arythmetike, astronomie, and handicrafts. To all demands he answereth fullie and trulie, he maketh a man invisible, he sheweth the places where treasure lieth, and gardeth it, if it be among the legions of *Amaymon*, he hath under his power seventie two legions.

Gaap, alias Tap, a great president and a prince, he appeareth in a meridianall signe, and when he taketh humane shape he is the guide of the foure principall kings, as mightie as *Bileth*. There were certeine necromancers that offered sacrifices and burnt offerings unto him; and to call him up, they exercised an art, saieng that *Salomon* the wise made it. Which is false: for it was rather *Cham*, the sonne of *Noah*, who after the floud began first to invoke wicked spirits. He invocated *Bileth*, and made an art in his name, and a booke which is knowne to manie mathematicians. There were burnt offerings and sacrifices made, and gifts given, and much wickednes wrought by the exorcists, who mingled therewithall the holie names of God, the which in that art are everie where expressed. Marie there is an epistle of those names written by *Salomon*, as also write *Helias Hierosolymitanus* and *Helisæus*. It is to be noted, that if anie exorcist have the art of *Bileth*, and cannot make him stand before him, nor see him, I may not bewraie how and

declare the meanes to conteine him, bicause it is abhomination, and for that I have learned nothing from *Salomon* of his dignitie and office. But yet I will not hide this; to wit, that he maketh a man woonderfull in philosophie and all the liberall sciences: he maketh love, hatred, insensibilitie, invisibilitie, consecration, and consecration of those things that are belonging unto the domination of *Amaymon*, and delivereth familiars out of the possession of other conjurors, answering truly and perfectly of things present, past, & to come, & transferreth men most speedilie into other nations, he ruleth sixtie six legions, & was of the order of potestats.

Shax, alias *Scox*, is a darke and a great marquesse, like unto a storke, with a hoarse and subtile voice: he dooth marvellouslie take awaie the sight, hearing and understanding of anie man, at the commandement of the conjuror: he taketh awaie monie out of everie kings house, and carrieth it backe after 1200. yeares, if he be commanded, he is a horsestealer, he is thought to be faithfull in all commandements: and although he promise to be obedient to the conjuror in all things; yet is he not so, he is a liar, except he be brought into a triangle, and there he speaketh divinellie, and telleth of things which are hidden, and not kept of wicked spirits, he promiseth good familiars, which are accepted if they be not deceivers, he hath thirtie legions.

Procell is a great and a strong duke, appearing in the shape of an angell, but speaketh verie darklie of things hidden, he teacheth geometrie and all the liberall arts, he maketh great noises, and causeth the waters to rore, where are none, he warmeth waters, and distempereth bathes at certeine times, as the exorcist appointeth him, he was of the order of potestats, and hath fourtie eight legions under his power.

Furcas is a knight and commeth foorth in the similitude of a cruell man, with a long beard and a hoarie head, he sitteth on a pale horsse, carrieng in his hand a sharpe weapon, he perfectlie teacheth practike philosophie, rhetorike, logike, astronomie, chiromancie, pyromancie, and their parts: there obeie him twentie legions.

Murmur is a great duke and an earle, appearing in the shape of a souldier, riding on a griphen, with a dukes crowne on his head; there go before him two of his ministers, with great trumpets, he teacheth philosophie absolutelie, he constraineth soules to come before the exorcist, to answer what he shall aske them, he was of the order partlie of thrones, and partlie of angels, and ruleth thirtie legions.

Caim is a great president, taking the forme of a thrush, but when he putteth on man's shape, he answereth in burning ashes, carrieng in his hand a most sharpe sword, he maketh the best disputers, he giveth men the understanding of all birds, of the lowing of bullocks, and barking of dogs, and also of the sound and noise of waters, he answereth best of things to come, he was of the order of angels, and ruleth thirtie legions of divels.

Raum, or *Raim* is a great earle, he is seene as a crowe, but when he putteth on humane shape, at the commandement of the exorcist, he stealeth woonderfullie out of the kings house, and carrieth it whether he is assigned, he destroyeth cities, and hath great despite unto dignities, he knoweth things present, past, and to come, and reconcileth freends and foes, he was of the order of thrones, and governeth thirtie

legions.

Halphas is a great earle, and commeth abroad like a storke, with a hoarse voice, he notablie buildeth up townes full of munition and weapons, he sendeth men of warre to places appointed, and hath under him six and twentie legions.

Focalor is a great duke comming foorth as a man, with wings like a griphen, he killeth men, and drowneth them in the waters, and overturneth ships of warre, commanding and ruling both winds and seas. And let the conjuror note, that if he bid him hurt no man, he willinglie consenteth thereto: he hopeth after 1000. yeares to returne to the seventh throne, but he is deceived, he hath three legions.

Vine is a great king and an earle, he showeth himselfe as a lion, riding on a blacke horsse, and carrieth a viper in his hand, he gladlie buildeth large towres, he throweth downe stone walles, and maketh waters rough. At the commandement of the exorcist he answereth of things hidden, of witches, and of things present, past, and to come.

Bifrons is seene in the similitude of a monster, when he taketh the image of a man, he maketh one woonderfull cunning in astrologie, absolutelie declaring the mansions of the planets, he dooth the like in geometrie, and other admesurements, he perfectlie understandeth the strength and vertue of hearbs, pretious stones, and woods, he changeth dead bodies from place to place, he seemeth to light candles upon the sepulchres of the dead, and hath under him six and twentie legions.

Gamigin is a great marquesse, and is seene in the forme of a little horsse, when he taketh humane shape he speaketh with a hoarse voice, disputing of all liberall sciences; he bringeth also to passe, that the soules, which are drowned in the sea, or which dwell in purgatorie (which is called *Cartagra*, that is, affliction of soules) shall take aierie bodies, and evidentlie appeare and answer to interrogatories at the conjurors commandement; he tarrieth with the exorcist, untill he have accomplished his desire, and hath thirtie legions under him.

Zagan is a great king and a president, he commeth abroad like a bull, with griphens wings, but when he taketh humane shape, he maketh men wittie, he turneth all mettals into the coine of that dominion, and turneth water into wine, and wine into water, he also turneth bloud into wine, & wine into bloud, & a foole into a wise man, he is head of thirtie and three legions.

Orias is a great marquesse, and is seene as a lion riding on a strong horsse, with a serpents taile, and carrieth in his right hand two great serpents hissing, he knoweth the mansion of planets and perfectlie teacheth the vertues of the starres, he transformeth men, he giveth dignities, prelacies, and confirmations, and also the favour of freends and foes, and hath under him thirtie legions.

Valac is a great president, and commeth abroad with angels wings like a boie, riding on a twoheaded dragon, he perfectlie answereth of treasure hidden, and where serpents may be seene, which he delivereth into the conjurors hands, void of anie force or strength, and hath dominion over thirtie legions of divels.

Gomory a strong and a mightie duke, he appeareth like a faire woman, with a duchesse crownet about hir midle, riding on a camell, he answereth well and truelie of things present, past, and to come, and of treasure hid, and where it lieth: he procureth the love of women, especiallie of maids, and hath six and twentie legions.

Decarabia or *Carabia*, he commeth like a * and knoweth the force of herbes and pretious stones, and maketh all birds flie before the exorcist, and to tarrie with him, as though they were tame, and that they shall drinke and sing, as their maner is, and hath thirtie legions.

Amduscias a great and a strong duke, he commeth foorth as an unicorne, when he standeth before his maister in humane shape, being commanded, he easilie bringeth to passe, that trumpets and all musicall instruments may be heard and not seene, and also that trees shall bend and incline, according to the conjurors will, he is excellent among familiars, and hath nine and twentie legions.

Andras is a great marquesse, and is seene in an angels shape with a head like a blacke night raven, riding upon a blacke and a verie strong wolfe, flourishing with a sharpe sword in his hand, he can kill the maister, the servant, and all assistants, he is author of discords, and ruleth thirtie legions.

Andrealphus is a great marquesse, appearing as a pecoche, he raiseth great noises, and in humane shape perfectlie teacheth geometrie, and all things belonging to admeasurements, he maketh a man to be a subtill disputer, and cunning in astronomie, and transformeth a man into the likenes of a bird, and there are under him thirtie legions.

Ose is a great president, and commeth foorth like a leopard, and counterfeting to be a man, he maketh one cunning in the liberall sciences, he answereth truelie of divine and secret things, he transformeth a mans shape, and bringeth a man to that madnes, that he thinketh himselfe to be that which he is not; as that he is a king or a pope, or that he weareth a crowne on his head, *Durátque id regnum ad horam*.

Aym or *Haborim* is a great duke and a strong, he commeth foorth with three heads, the first like a serpent, the second like a man having two * the third like a cat, he rideth on a viper, carrieng in his hand a light fier brand, with the flame whereof castels and cities are fiered, he maketh one wittie everie kind of waie, he answereth truelie of privie matters, and reigneth over twentie six legions.

Orobas is a great prince, he commeth foorth like a horsse, but when he putteth on him a mans idol, he talketh of divine vertue, he giveth true answers of things present, past, and to come, and of the divinitie, and of the creation, he deceiveth none, nor suffereth anie to be tempted, he giveth dignities and prelacies, and the favour of freends and foes, and hath rule over twentie legions.

Vapula is a great duke and a strong, he is seene like a lion with griphens wings, he maketh a man subtill and wonderfull in handicrafts, philosophie, and in sciences contained in bookes, and is ruler over thirtie six legions.

Cimeries is a great marquesse and a strong, ruling in the parts of *Aphrica*; he teacheth perfectue grammar, logicke, and rhetorike, he discovereth treasures and things hidden, he bringeth to passe, that a man shall seeme with expedition to be turned into a soldier, he rideth upon a great blacke horsse, and ruleth twentie legions.

Amy is a great president, and appeareth in a flame of fier, but having taken mans shape, he maketh one marvelous in astrologie, and in all the liberall sciences, he procureth excellent familiars, he bewraieth treasures preserved by spirits, he hath the gouvernement of thirtie six legions, he is partlie of the order of angels, partlie of potestats, he hopeth after a thousand two hundreth yeares to returne to the seventh throne: which is not credible.

Flauros a strong duke, is seene in the forme of a terrible strong leopard, in humane shape, he sheweth a terrible countenance, and fierie eies, he answereth trulie and fullie of things present, past, and to come; if he be in a triangle, he lieth in all things and deceiveth in other things, and beguileth in other busines, he gladlie talketh of the divinitie, and of the creation of the world, and of the fall; he is constrained by divine vertue, and so are all divels or spirits, to burne and destroie all the conjurors adversaries. And if he be commanded, he suffereth the conjuror not to be tempted, and he hath twentie legions under him.

Balam is a great and a terrible king, he commeth foorth with three heads, the first of a bull, the second of a man, the third of a ram, he hath a serpents taile, and flaming eies, riding upon a furious beare, and carrieng a hawke on his fist, he speaketh with a hoarse voice, answering perfectlie of things present, past, and to come, hee maketh a man invisible and wise, hee governeth fourtie legions, and was of the order of dominations.

Allocer is a strong duke and a great, he commeth foorth like a soldier, riding on a great horsse, he hath a lions face, verie red, and with flaming eies, he speaketh with a big voice, he maketh a man woonderfull in astronomie, and in all the liberall sciences, he bringeth good familiars, and ruleth thirtie six legions.

Saleos is a great earle, he appeareth as a gallant soldier, riding on a crocodile, and weareth a dukes crowne, peaceable, &c.

Vuall is a great duke and a strong, he is seene as a great and terrible dromedarie, but in humane forme, he soundeth out in a base voice the *Ægyptian* toong. This man above all other procureth the especiall love of women, and knoweth things present, past, and to come, procuring the love of freends and foes, he was of the order of potestats, and governeth thirtie seven legions.

Haagenti is a great president, appearing like a great bull, having the wings of a griphen, but when he taketh humane shape, he maketh a man wise in everie thing, he changeth all mettals into gold, and changeth wine and water the one into the other, and commandeth as manie legions as *Zagan*.

Phoenix is a great marquesse, appearing like the bird *Phoenix*, having a childes voice: but before he standeth still before the conjuror, he singeth manie sweet notes. Then the exorcist with his companions

must beware he give no eare to the melodie, but must by and by bid him put on humane shape; then will he speake marvellouslie of all woonderfull sciences. He is an excellent poet, and obedient, he hopeth to returne to the seventh throne after a thousand two hundreth yeares, and governeth twentie legions.

Stolas is a great prince, appearing in the forme of a nightraven, before the exorcist, he taketh the image and shape of a man, and teacheth astronomie, absolutelie understanding the vertues of herbes and pretious stones; there are under him twentie six legions.

¶ Note that a legion is 6 6 6 6, and now by multiplication count how manie legions doo arise out of everie particular.

This was the work of one T. R. written in faire letters of red & blacke upō parchment, and made by him, Ann. 1570. to the maintenance of his living, the edifieng of the poore, and the glorie of gods holie name: as he himselfe saith.

+Secretum secretorum, The secret of secrets;
Tu operans sis secretus horum, Thou that workst them, be secret in them.

CHAPTER III.

The houres wherin principall divels may be bound, to wit, raised and restrained from dooing of hurt.

AMAYMON king of the east, *Gorson* king of the south, *Zimimar* king of the north, *Goap* king and prince of the west, may be bound from the third houre, till noone, and from the ninth houre till evening. Marquesses may be bound from the ninth houre till compline, and from compline till the end of the daie. Dukes may be bound from the first houre till noone; and cleare wether is to be observed. Prelates may be bound in anie houre of the daie. Knights from daie dawning, till sunne rising; or from evensong, till the sunne set. A President may not be bound in anie houre of the daie, except the king, whome he obeieth, be invocated; nor in the shutting of the evening. Counties or erles may be bound at anie houre of the daie, so it be in the woods or feelds, where men resort not.

CHAPTER IV.

The forme of adjuring or citing of the spirits aforesaid to arise and appeare.

WHEN you will have anie spirit, you must know his name and office; you must also fast, and be cleane from all pollution, three or foure daies before; so will the spirit be the more obedient unto you. Then make a circle, and call up the spirit with great intention, and holding a ring in your hand, rehearse in your owne name, and your companions (for one must alwaies be with you) this praier following, and so no spirit shall annoie you, and your purpose shall take effect.

And note how this agreeth with popish charmes and conjurations.

In the name of our Lord Jesus Christ the + father + and the sonne + and the Hollie-ghost + holie trinitie and unseparable unitie, I call upon thee, that thou maiest be my salvation and defense, and the protection of my bodie and soule, and of all my goods through the vertue of thy holie crosse, and through the vertue of thy passion, I beseech thee O Lord Jesus Christ, by the merits of thy blessed mother *S. Marie*, and of all thy saints, that thou give me grace and divine power over all the wicked spirits, so as which of them soever I doo call by name, they may come by and by from everie coast, and accomplish my will, that they neither be hurtfull or fearefull unto me, but rather obedient and diligent about me. And through thy vertue streightlie commanding them, let them fulfill my commandements, Amen. Holie, holie, Lord God of sabboth, which wilt come to judge the quicke and the dead, thou which art *A* and *Omega*, first and last, King of kings and Lord of lords, *Ioth*, *Aglanabrath*, *El*, *Abiel*, *Anathiel*, *Amazim*, *Sedomel*, *Gayes*, *Heli*, *Messias*, *Tolimi*, *Elias*, *Ischiro*, *Athanatos*, *Imas*. By these thy holie names, and by all other I doo call upon thee, and beseech thee O Lord Jesus Christ, by thy nativite and baptisme, by thy crosse and passion, by thine ascension, and by the comming of the Holie-ghost, by the bitternesse of thy soule when it departed from thy bodie, by thy five wounds, by the bloud and water which went out of thy bodie, by thy vertue, by the sacrament which thou gavest thy disciples the daie before thou sufferedst, by the holie trinitie, and by the inseparable unitie, by blessed Marie thy mother, by thine angels, archangels, prophets, patriarchs, and by all thy saints, and by all the sacraments which are made in thine honour, I doo worship and beseech thee, I blesse and desire thee, to accept these pralers, conjurations, and words of my mouth, which I will use. I require thee O Lord Jesus Christ, that thou give me thy vertue & power over all thine angels (which were throwne downe from heaven to deceive mankind) to drawe them to me, to tie and bind them, & also to loose them, to gather them together before me, & to command them to doo all that they can, and that by no meanes they contemne my voice, or the words of my mouth; but that they obeie me and my saiengs, and feare me. I beseech thee by thine humanitie, mercie and grace, and I require thee *Adonay*, *Amay*, *Horta*, *Vege dora*, *Mitai*, *Hel*, *Suranat*, *Ysion*, *Ysesy*, and by all thy holie names, and by all thine holie he saints and she saints, by all thine angels and archangels, powers, dominations, and vertues, and by that name that *Salomon* did bind the divels, and shut them up, *Elhrach*, *Ebanher*, *Agle*, *Goth*, *Ioth*, *Othie*, *Venoch*, *Nabrat*, and by all thine holie names which are written in this booke, and by the vertue of them all, that thou enable me to congregare all thy spirits throwne downe from heaven, that they may give me a true answer of all my demands, and that they satisfie all my requests, without the hurt of my bodie or soule, or any thing else that is mine, through our Lord Jesus Christ thy

sonne, which liveth and reigneth with thee in the unitie of the Holie-ghost, one God world without end.

Oh father omnipotent, oh wise sonne, oh Holie-ghost, the searcher of harts, oh you three in persons, one true godhead in substance, which didst spare *Adam* and *Eve* in their sins; and oh thou sonne, which diedst for their sinnes a most filthie death, sustaining it upon the holie crosse; oh thou most mercifull, when I flie unto thy mercie, and beseech thee by all the means I can, by these the holie names of thy sonne; to wit, *A* and *Omega*, and all other his names, grant me thy vertue and power, that I may be able to cite before me, thy spirits which were throwne downe from heaven, & that they may speake with me, & dispatch by & by without delaie, & with a good will, & without the hurt of my bodie, soule, or goods, &c: as is conteined in the booke called *Annulus Salomonis*.

Oh great and eternall vertue of the highest, which through disposition, these being called to judgement, *Vaicheon*, *Stimulamaton*, *Esphares*, *Tetragrammaton*, *Olioram*, *Cryon*, *Esytion*, *Existion*, *Eriona*, *Onela*, *Brasim*, *Noym*, *Messias*, *Soter*, *Emanuel*, *Sabbath*, *Adonay*, I worship thee, I invoke thee, I imploie thee with all the strength of my mind, that by thee, my present praiers, consecrations, and conjurations be hallowed: and whersoever wicked spirits are called, in the vertue of thy names, they may come together from everie coast, and diligentlie fulfill the will of me the exorcist. *Fiat, fiat, fiat, Amen*.

CHAPTER V.

A confutation of the manifold vanities conteined in the precedent chapters, speciallie of commanding of divels.

HE that can be persuaded that these things are true, or wrought indeed according to the assertion of couseners, or according to the supposition of witchmongers & papists, may soone be brought to beleieve that the moone is made of greene cheese. You see in this which is called *Salomons* conjuration, there is a perfect inventarie registred of the number of divels, of their names, of their offices, of their personages, of their qualities, of their powers, of their properties, of their kingdomes, of their governments, of their orders, of their dispositions, of their subjection, of their submission, and of the waies to bind or loose them; with a note what wealth, learning, office, commoditie, pleasure, &c: they can give, and may be forced to yeeld in spight of their harts, to such (forsooth) as are cunning in this art: of whome yet was never seene any rich man, or at least that gained any thing that waie; or any unlearned man, that became learned by that meanes; or any happie man, that could with the helpe of this art either deliver himselfe, or his freends, from adversitie, or adde unto his estate any point of felicitie: yet these men, in all worldlie happinesse, must needs exceed all others; if such things could be by them accomplished, according as it is presupposed. For if they may learne of *Marbas*, all secrets, and to cure all diseases; and of *Furcas*, wisdom, and to be cunning in all mechanicall arts; and to change anie mans shape, of *Zepar*: if *Bune* can make them rich and eloquent, if *Beroth* can tell them of all things, present, past, and to come; if

Asmodaie can make them go invisible and shew them all hidden treasure; if Salmacke will afflict whom they list, & Allocer can procure them the love of any woman; if Amy can provide them excellent familiars, if Gaym can make them understand the voice of all birds and beasts, and Buer and Bifrons can make them live long; and finallie, if Orias could procure unto them great friends, and reconcile their enimies, & they in the end had all these at commandement; should they not live in all worldlie honor and felicitie? whereas contrariwise they lead their lives in all obloquie, miserie, and beggerie, and in fine come to the gallows; as though they had chosen unto themselves the spirit Valefer, who they saie bringeth all them with whom he entreth into familiaritie, to no better end than the gibet or gallows. But before I proceed further to the confutation of this stuffe, I will shew other conjurations, devised more latelie, and of more authoritie; wherein you shall see how fooles are trained to beleieve these absurdities, being woone by little and little to such credulitie. For the author heereof beginneth, as though all the cunning of conjurors were derived and fetcht from the planetarie motions, and true course of the stars, celestiall bodies, &c.

CHAPTER VI.

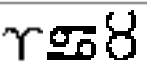
The names of the planets, their characters, together with the twelve signes of the zodiake, their dispositions, aspects, and government, with other observations.

The Characters of the Planets.						
						
Saturn.	Jupiter.	Mars.	Sol.	Venus.	Mercury.	Luna.

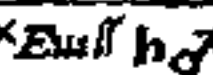
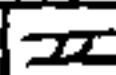
The five Planetary Aspects.				
				
Conjunction.	Sextile.	Quadrat.	Trine.	Opposition.

The twelve signes of the Zodiake, their Characters and Denominations, &c.					
					
Aries.	Taurus.	Gemini.	Cancer.	Leo.	Virgo.
					
Libra.	Scorpio.	Sagittarius.	Capricornus.	Aquarius.	Pisces.

Their Disposition or Inclinations.

Good signes. 	Evil signes. 	Signes indifferent. 
		
Very good signes. 		Very evil signes. 

The disposition of the planets.

						
planets good  Indifferent,  Evil 						
						
						
Aferie Triplieis tie.						Anearthie Triplieis tie.
						
						
Awaterie Triplieis tie.						Araierie Triplieis tie.
						
						

The aspects of the planets.

-  Is the best aspect, with good planets, and woorst with evill.
-  Is a meane aspect in goodnesse or badnesse.
-  Is verie good in aspect to good planets, & hurteth not in evill.
-  This aspect is of enimitie not full perfect.
-  This aspect is of enimitie most perfect.

How the daie is divided or distinguished.

A daie naturall is the space of foure and twentie houres, accounting the night withall, and beginneth at one of the clocke after midnight.

An artificiall daie is that space of time, which is betwixt the rising and falling of the ☉ &c. All the rest is night, & beginneth at the ☉ rising.

Hereafter followeth a table, showing how the daie and the night is divided by houres, and reduced to the regiment of the planets.

The division of the daie, and the planetarie regiment.

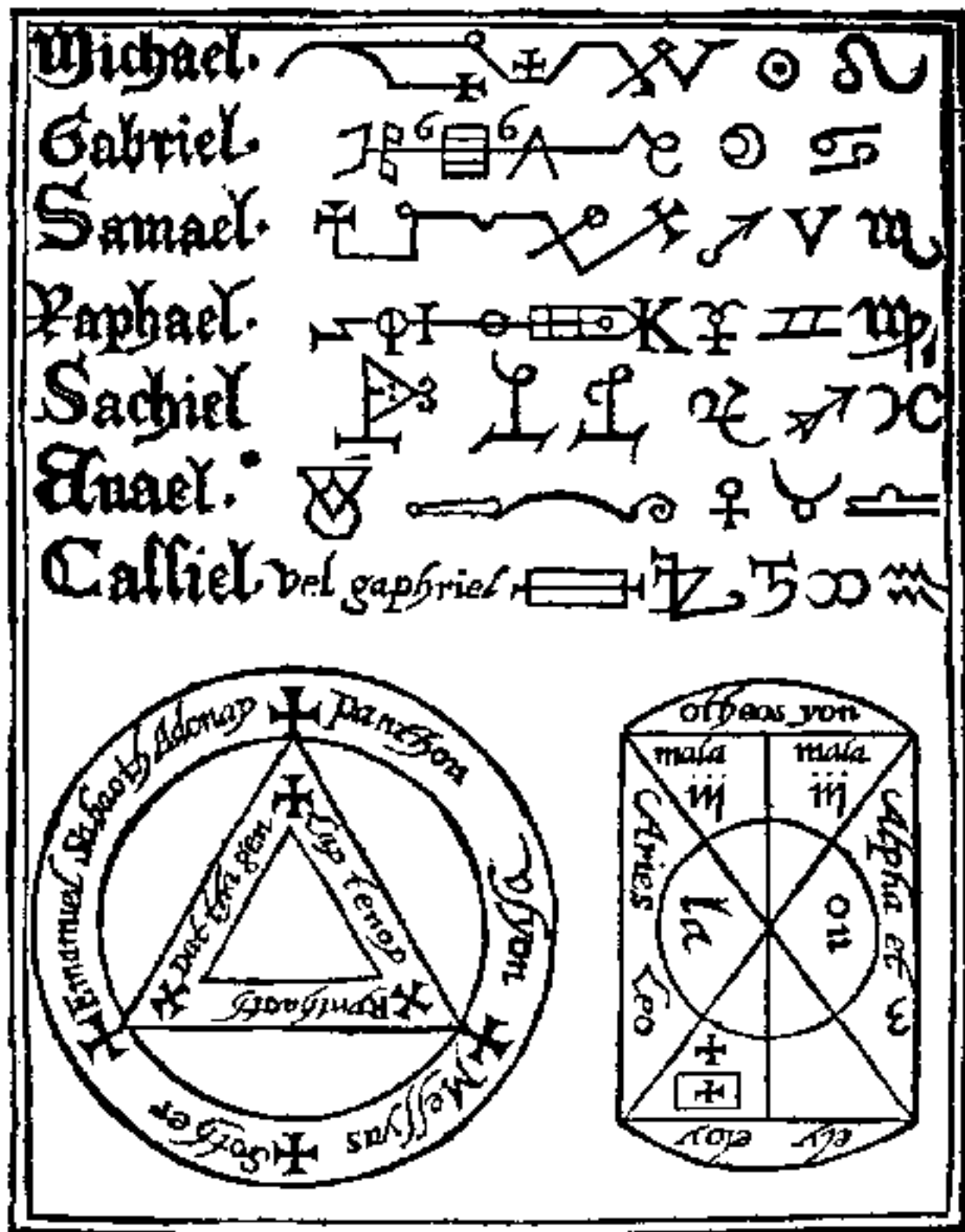
Day	Hour	1	2	3	4	5	6	7	8	9	10	11	12
Day	Hour	☉	♂	♀	♄	♃	♅	♂	☉	♂	♀	♄	♃
Day	Hour	♄	♃	♅	♂	☉	♂	♀	♄	♃	♅	♂	☉
Day	Hour	♂	☉	♂	♀	♄	♃	♅	♂	☉	♂	♀	♄
Day	Hour	♀	♄	♃	♅	♂	☉	♂	♀	♄	♃	♅	♂
Day	Hour	♅	♂	☉	♂	♀	♄	♃	♅	♂	☉	♂	♀
Day	Hour	♂	♀	♄	♃	♅	♂	☉	♂	♀	♄	♃	♅
Day	Hour	♃	♅	♂	☉	♂	♀	♄	♃	♅	♂	☉	♂

The division of the night, and the planetarie regiment.

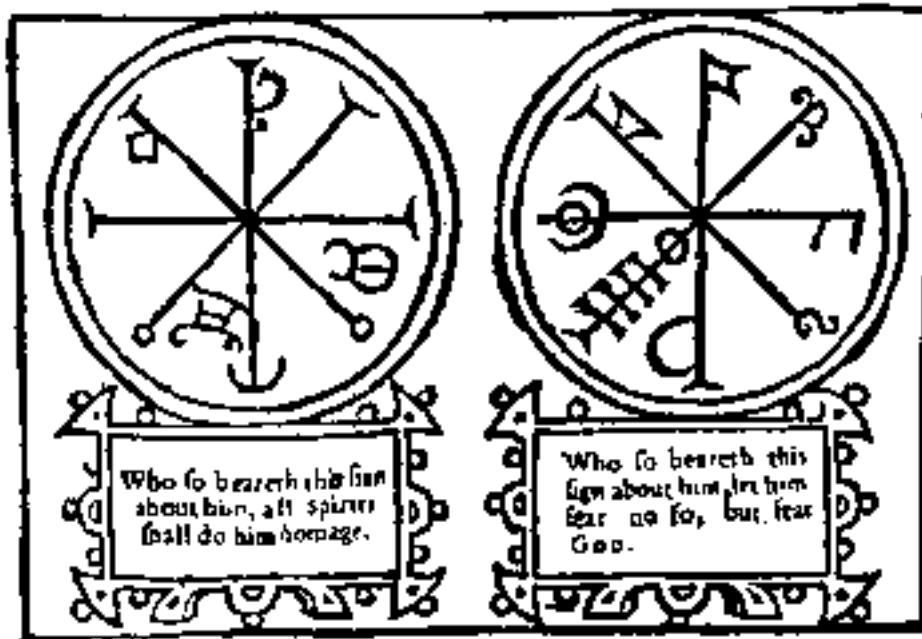
		1	2	3	4	5	6	7	8	9	10	11	12
ing	lord	2	♂	⊙	♂	♀	⊙	♂	2	♂	⊙	♂	♀
ing	lord	♂	♀	⊙	♂	2	♂	⊙	♂	♀	⊙	♂	2
ing	lord	♂	2	♂	⊙	♂	♀	⊙	♂	2	♂	⊙	♂
ing	lord	⊙	♂	♀	⊙	♂	2	♂	⊙	♂	♀	⊙	♂
ing	lord	⊙	♂	2	♂	♀	⊙	♂	2	♂	♀	⊙	♂
ing	lord	♂	♀	2	♂	⊙	♂	♀	⊙	♂	2	♂	♀
ing	lord	♂	⊙	♀	⊙	♂	2	♂	⊙	♂	♀	⊙	♂
ing	lord	♂	⊙	♂	2	♂	♀	⊙	♂	2	♂	♀	⊙

Chapter VII.

The characters of the angels of the seaven daies, with their names: of figures, seales and periapts.



These figures are called the seales of the earth, without the which no spirit will appeere, except thou have them with thee.



Chapter VIII.

An experiment of the dead.

FIRST fast and praie three daies, and absteine thee from all filthinesse; go to one that is new buried, such a one as killed himselfe or destroyed himselfe wilfullie: or else get thee promise of one that shalbe hanged, and let him sweare an oth to thee, after his bodie is dead, that his spirit shall come to thee, and doo thee true service, at thy commandements, in all dales, houres, and minuts. And let no persons see thy doings, but thy fellow. And about eleven a clocke in the night, go to the place where he was buried, and saie with a bold faith & hartie desire, to have the spirit come that thou doost call for, thy fellow having a candle in his left hand, and in his right hand a christall stone, and saie these words following, the maister having a hazell wand in his right hand, and these names of God written thereupon, *Tetragrammaton* + *Adonay* + *Agla* + *Craton* + Then strike three strokes on the ground, and saie;

Arise N. Arise N. Arise N. I conjure thee spirit N. by the resurrection of our Lord Jesu Christ, that thou doo obey to my words, and come unto me this night verelie and trulie, as thou beleevest to be saved at the daie of judgement. And I will sweare to thee on oth, by the perill of my soule, that if thou wilt come to me, and appeare to me this night, and shew me true visions in this christall stone, and fetch me the fairie Sibyllia, that I may talke with hir visiblie, and she may come before me, as the conjuration leadeth: and in so doing, I will give thee an almesse deed, and praie for thee N. to my Lord God, wherby thou maiest be restored to thy salvation at the resurrection daie, to be received as one of the elect of God, to the everlasting glorie, Amen.

The maister standing at the head of the grave, his fellow having in his hands the candle and the stone, must begin the conjuration as followeth, and the spirit will appeare to you in the christall stone, in a faire forme of a child of twelve yeares of age. And when he is in, feele the stone, and it will be hot; and feare nothing, for he or shee will shew manie delusions, to drive you from your worke. Feare God, but feare him not. This is to constraîne him, as followeth.

I conjure thee spirit N. by the living God, the true God, and by the holie God, and by their vertues and powers which have created both thee and me, and all the world. I conjure thee N. by these holie names of God, *Tetragrammaton + Adonay + Algramay + Saday + Sabaoth + Planaboth + Panthon + Craton + Neupmaton + Deus + Homo + Omnipotens + Sempiternus + Ysus + Terra + Unigenitus + Salvator + Via + Vita + Manus + Fons + Origo + Filius* + And by their vertues and powers, and by all their names, by the which God gave power to man, both to speake or thinke; so by their vertues and powers I conjure thee spirit N. that now immediatlie thou doo appeare in this christall stone, visiblie to me and to my fellow, without ani tarrieng or deceit. I conjure thee N. by the excellent name of Jesus Christ *A* and *Omega*, the first and the last. For this holie name of Jesus is above all names: for in this name of Jesus everie knee dooth bow and obeie, both of heavenlie things, earthlie things, and infernall. And everie toong doth confesse, that our Lord Jesus Christ is in the glorie of the father: neither is there anie other name given to man, whereby he must be saved. Therefore in the name of Jesus of Nazareth, and by his nativitie, resurrection, and ascension, and by all that apperteineth unto his passion, and by their vertues and powers I conjure thee spirit N. that thou doo appeare visiblie in this christall stone to me, and to my fellow, without anie dissimulation. I conjure thee N. by the bloud of the innocent lambe Jesus Christ, which was shed for us upon the crosse: for all those that doo beleeve in the vertue of his bloud, shalbe saved. I conjure thee N. by the vertues and powers of all the riall names and words of the living God of me pronounced, that thou be obedient unto me and to my words rehearsed. If thou refuse this to doo, I by the holie trinitie, and their vertues and powers doo condemne thee thou spirit N. into the place where there is no hope of remedie or rest, but everlasting horror and paine there dwelling, and a place where is paine upon paine, dailie, horriblie, and lementablie, thy paine to be there augmented as the starres in the heaven, as the gravell or sand in the sea: except thou spirit N. doo appeare to me and to my fellow visiblie, immediatlie in this christall stone, and in a faire forme and shape of a child of twelve yeares of age, and that thou alter not thy shape, I charge thee upon paine of everlasting condemnation. I conjure thee spirit N. by the golden girdle, which girded the loines of our Lord Jesus Christ: so thou spirit N. be thou bound into the perpetuall paines of hell fier, for thy disobedience and unreverent regard, that thou hast to the holie names and words, and his precepts. I conjure thee N. by the two edged sword, which *John* sawe proceed out of the mouth of the almightie; and so thou spirit N. be torne and cut in peeces with that sword, and to be condemned into everlasting paine, where the fier goeth not out, and where the worme dieth not. I conjure thee N. by the heavens, and by the celestiall citie of *Jerusalem*, and by the earth and the sea, and by all things conteined in them, and by their vertues & powers. I conjure thee spirit N. by the obedience that thou doost owe unto the principall prince. And except thou spirit N. doo

come and a peare in this christall stone visiblie in my presence, here immediatlie as it is aforesaid. Let the great curse of God, the anger of God, the shadowe and darknesse of death, and of eternall condemnation be upon thee spirit N. for ever and ever; bicause thou hast denied thy faith, thy health, & saivation. For thy great disobedience, thou art worthie to be condemned. Therefore let the divine trinitie, thrones, dominions, principats, potestats, virtutes, cherubim and seraphim, and all the soules of saints, both of men and women, condemne thee for ever, and be a witnesse against thee at the daie of judgement, bicause of thy disobedience. And let all creatures of our Lord Jesus Christ, saie thereunto; *Fiat, fiat, fiat: Amen.*

And when he is appeared in the christall stone, as is said before, bind him with this bond as followeth; to wit,

I conjure thee spirit N. that art appeared to me in this christall stone, to me and to my fellow; I conjure thee by all the riall words aforesaid, the which did constraine thee to appeare therein, and their vertues; I charge thee spirit by them all, that thou shalt not depart out of this christall stone, untill my will being fulfilled, thou be licenced to depart. I conjure and bind thee spirit N. by that omnipotent God, which commanded the angell S. *Michael* to drive *Lucifer* out of the heavens with a sword of vengeance, and to fall from joy to paine; and for dread of such paine as he is in, I charge thee spirit N. that thou shalt not go out of the christall stone; nor yet to alter thy shape at this time, except I command thee otherwise; but to come unto me at all places, and in all houres and minuts, when and wheresoever I shall call thee, by the vertue of our Lord Jesus Christ, or by anie conjuration of words that is written in this booke, and to shew me and my freends true visions in this christall stone, of anie thing or things that we would see, at anie time or times: and also to go and to fetch me the fairie *Sibylia*, that I may talke with hir in all kind of talke, as I shall call hir by anie conjuration of words conteined in this booke. I conjure thee spirit N. by the great wisdom and divinitie of his godhead, my will to fulfill, as is aforesaid: I charge thee upon paine of condemnation, both in this world, and in the world to come, *Fiat, fiat, fiat: Amen.*

This done, go to a place fast by, and in a faire parlor or chamber, make a circle with chalke, as hereafter followeth: and make another circle for the fairie *Sibylia* to appeare in, foure foote from the circle thou art in, & make no names therein, nor cast anie holie thing therein, but make a circle round with chalke; & let the maister and his fellowe sit downe in the first circle, the maister having the booke in his hand, his fellow having the christall stone in his right hand, looking in the stone when the fairie dooth appeare. The maister also must have upon his brest this figure here written in parchment,



and beginne to worke in the new of the ☽ and in the houre of ☿ the ☉ and the ☽ to be in one of inhabitants signes, as ♄ ♀ ♀. This bond as followeth, is to cause the spirit in the christall stone, to fetch unto thee the fairie *Sibylia*. All things fulfilled, beginne this bond as followeth, and be bold, for doubles they will come before thee, before the conjuration be read seven times.

I conjure thee spirit N. in this christall stone, by God the father, by God the sonne Jesus Christ, and by God the Holie-ghost, three persons and one God, and by their vertues. I conjure thee spirit, that thou doo go in peace, and also to come againe to me quicklie, and to bring with thee into that circle appointed, *Sibylia* fairie, that I may talke with hir in those matters that shall be to hir honour and glorie; and sol charge thee declare unto hir. I conjure thee spirit N. by the bloud of the innocent lambe, the which redeemed all the world; by the vertue thereof I charge thee thou spirit in the christall stone, that thou doo declare unto hir this message. Also I conjure thee spirit N. by all angels and archangels, thrones, dominations, principats, potestates, virtutes, cherubim and seraphim, and by their vertues and powers. I conjure the N. that thou doo depart with speed, and also to come againe with speed, and to bring with thee the fairie *Sibylia*, to appeare in that circle, before I doo read the conjuration in this booke seven times. Thus I charge thee my will to be fulfilled, upon paine of everlasting condemnation: *Fiat, fiat, fiat; Amen.*

Then the figure aforesaid pinned on thy brest, rehearse the words therein, and saie,

+ *Sorthie* + *Sorthia* + *Sorthios* +

then beginne your conjuration as followeth here, and saie;

I conjure thee *Sibylia*, O gentle virgine of fairies, by the mercie of the Holie-ghost, and by the dreadfull dale of doome, and by their vertues and powers; I conjure thee *Sibylia*, O gentle virgine of fairies, and by all the angels of ☿ and their characters and vertues, and by all the spirits of ☿ and ♀ and their characters and vertues, and by all the characters

that be in the firmament, and by the king and queene of fairies, and their vertues, and by the faith and obedience that thou bearest unto them. I conjure thee *Sibylia* by the bloud that ranne out of the side of our Lord Jesus Christ crucified, and by the opening of heaven, and by the renting of the temple, and by the darkenes of the sunne in the time of his death, and by the rising up of the dead in the time of his resurrection, and by the virgine *Marie* mother of our Lord Jesus Christ, and by the unspeakable name of God, *Tetragrammaton*. I conjure thee O *Sibylia*, O blessed and beautifull virgine, by all the riall words aforesaid; I conjure thee *Sibylia* by all their vertues to appeare in that circle before me visible, in the forme and shape of a beautifull woman in a bright and vesture white, adorned and garnished most faire, and to appeare to me quicklie without deceit or tarrieng, and that thou faile not to fulfill my will & desire effectuallie. For I will choose thee to be my blessed virgine, & will have common copulation with thee. Therefore make hast & speed to come unto me, and to appeare as I said before: to whome be honour and glorie for ever and ever, Amen.

The which doone and ended, if shee come not, repeate the conjuration till they doo come: for doubtles they will come. And when she is appeared, take your censers, and incense hir with frankincense, then bind hir with the bond as followeth.

¶ I doo conjure thee *Sibylia*, by God the Father, God the sonne, and God the Holie-ghost, three persons and one God, and by the blessed virgine *Marie* mother of our Lord Jesus Christ, and by all the whole and holie companie of heaven, and by the dreadfull daie of doome, and by all angels and archangels, thrones, dominations, principates, potestates, virtutes, cherubim and seraphim, and their vertues and powers. I conjure thee, and bind thee *Sibylia*, that thou shalt not depart out of the circle wherein thou art appeared, nor yet to alter thy shape, except I give thee licence to depart. I conjure thee *Sibylia* by the bloud that ranne out of the side of our Lord Jesus Christ crucified, and by the vertue hereof I conjure thee *Sibylia* to come to me, and to appeare to me at all times visiblie, as the conjuration of words leadeth, written in this booke, I conjure thee *Sibylia*, O blessed virgine of fairies, by the opening of heaven, and by the renting of the temple, and by the darknes of the sunne at the time of his death, and by the rising of the dead in the time of his glorious resurrection, and by the unspeakable name of God + *Tetragrammaton* + and by the king and queene of fairies, & by their vertues I conjure thee *Sibylia* to appeare, before the conjuration be read over foure times, and that visiblie to appeare, as the conjuration leadeth written in this booke, and to give me good counsell at all times, and to come by treasures hidden in the earth, and all other things that is to doo me pleasure, and to fulfill my will, without anie deceit or tarrieng; nor yet that thou shalt have anie power of my bodie or soule, earthue or ghostlie, nor yet to perish so much of my bodie as one haire of my head. I conjure thee *Sibylia* by all the riall words aforesaid, and by their vertues and powers, I charge and bind thee by the vertue thereof, to be obedient unto me, and to all the words aforesaid, and this bond to stand betweene thee and me, upon paine of everlasting condemnation, *Fiat, fiat, fiat*, Amen.

CHAPTER IX.

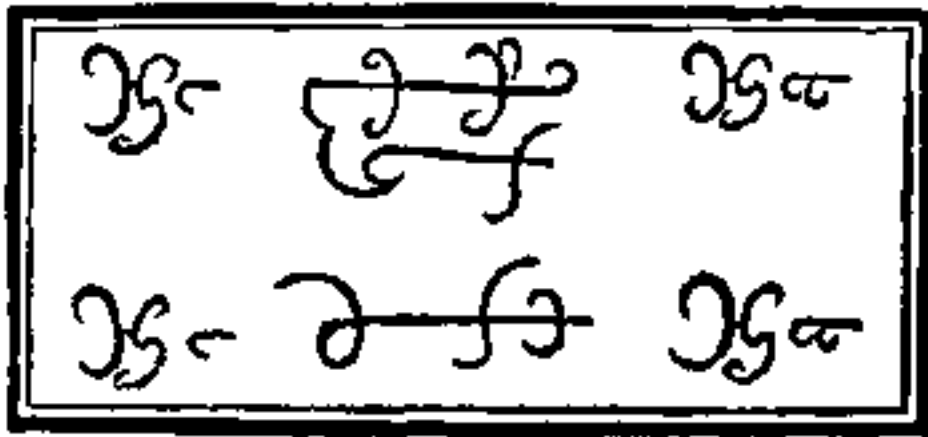
A licence for Sibylia to go and come by at all times.

I CONJURE thee *Sibylia*, which art come hither before me, by the commandement of thy Lord and mine, that thou shalt have no powers, in thy going or comming unto me, imagining anie evill in anie maner of waies, in the earth or under the earth, of evill dooings, to anie person or persons. I conjure and command thee *Sibylia* by all the riall words and vertues that be written in this booke, that thou shalt not go to the place from whence thou camest, but shalt remaine peaceable invisible, and looke thou be readie to come unto me, when thou art called by anie conjuration of words that be written in this booke, to come (I saie) at my commandement, and to answer unto me truelie and duellie of all things, my will quicklie to be fulfilled. *Vade in pace, in nomine patris, & filii, & spiritus sancti.* And the holie + crosse + be betweene thee and me, or betweene us and you, and the lion of *Juda*, the roote of *Jesse*, the kindred of *David*, be betweene thee & me + Christ commeth + Christ commandeth + Christ giveth power + Christ defend me + and his innocent blood + from all perils of bodie and soule, sleeping or waking: *Fiat, fiat, Amen.*

CHAPTER X.

To know of treasure hidden in the earth.

WRITE in paper these characters following, on the saturdaye, in the houre of , and laie it where thou thinkest treasure to be: if there be anie, the paper will burne, else not. And these be the characters.



This is the waie to go invisible by these three sisters of fairies.

In the name of the Father, and of the Sonne, and of the Holie-ghost.

First go to a faire parlor or chamber, & an even ground, and in no loft, and from people nine daies; for it is the better: and let all thy clothing be cleane and sweete. Then make a candle of virgine waxe, and light it, and make a faire fier of charcoles, in a faire place, in the middle of the parlor or chamber. Then take faire cleane water, that runneth against the east, and set it upon the fier: and yer thou washest thy selfe, saie these words, going about the fier, three times, holding the candle in the right hand

+ *Panthon* + *Graton* + *Muriton* + *Bisecognaton* + *Siston* + *Diaton* + *Maton* +
Tetragrammaton + *Agla* + *Agarion* + *Tegra* + *Pentessaron* + *Tendicata* +

Then rehearse these names

+ *Sorthie* + *Sorthia* + *Sorthios* + *Milia* + *Achilia* + *Sibylia* + *in nomine patris, & filii, & spiritus sancti*, Amen. I conjure you three sisters of fairies, *Milia*, *Achilia*, *Sibylia*, by the father, by the sonne, and by the Holie-ghost, and by their vertues and powers, and by the most mercifull and living God, that will command his angell to blowe the trumpe at the daie of judgement; and he shall saie, Come, come, come to judgement; and by all angels, archangels, thrones, dominations, principats, potestates, virtutes, cherubim and seraphim, and by their vertues and powers. I conjure you three sisters, by the vertue of all the riall words aforesaid: I charge you that you doo appeare before me visiblie, in forme and shape of faire women, in white vestures, and to bring with you to me, the ring of invisibilitie, by the which I may go invisible at mine owne will and pleasure, and that in all houres, and minuts: *in nomine patris, & filii, & spiritus sancti*, Amen.



Being appeared, saie this bond following.

O blessed virgins + *Milia* + *Achilia* + I conjure you in the name of the father, in the name of the sonne, and in the name of the Holie-ghost, and by their vertues I charge you to depart from me in peace, for a time. And *Sibylia*, I conjure thee, by the vertue of our Lord Jesus Christ, and by the vertue of his flesh and pretious bloud, that he tooke of our blessed ladie the virgine, and by all the holie companie in heaven: I charge thee *Sibylia*, by all the vertues aforesaid, that thou be obedient unto me, in the name of God; that when, and at what time and place I shall call thee by this foresaid conjuration written in this booke, looke thou be readie to come unto me, at all houres and minuts, and to bring unto me the ring of invisibilitie, whereby I may go invisible at my will and pleasure, and that at all houres and minuts; *Fiat, fiat*, Amen.

And if they come not the first night, then doo the same the second night, and so the third night, untill they doo come: for doubtles they will come, and lie thou in thy bed, in the same parlor or chamber. And laie thy right hand out of the bed, and looke thou have a faire silken kercher bound about thy head, and be not

afraid, they will doo thee no harme. For there will come before thee three faire women, and all in white clothing; and one of them will put a ring upon thy finger, wherwith thou shalt go invisible. Then with speed bind them with the bond aforesaid. When thou hast this ring on thy finger, looke in a glasse, and thou shalt not see thy selfe. And when thou wilt go invisible, put it on thy finger, the same finger that they did put it on, and everie new ☽ renew it againe. For after the first time thou shalt ever have it, and ever beginne this worke in the new of the ☽ and in the houre of 4 and the ☽ in ♄ ♀ ☿

CHAPTER XI.

An experiment following, of Citrael, &c: angeli diei dominici.

¶ Saie first the praiers of the angels evrie daie, for the space of seaven daies.

Michael.	☉
Gabriel.	☽
Samael.	☿
Raphael.	♂
Sachiel.	♂
Anael.	♀
Cassiel.	♂

O Ye glorious angels written in this square, be you my O coadjutors, & helpers in all questions and demands, in all my busines, and other causes, by him which shall come to judge the quicke and the dead, and the world by fier. *O angeli gloriosi in hac quadra scripti, estote coadjutores & auxiliatores in omnibus quæstionibus & interrogationibus, in omnibus negotiis, cæterisque causis, per eum qui venturus est judicare vivos & mortuos, & mundum per ignem.*

¶ Saie this praier fasting, called *Regina linguæ* [O queene or governesse of the toong].

+ *Lemaac* + *solmaac* + *elmay* + *gezagra* + *raamaasin* + *ezierego* + *mial* + *egziephiaz* + *Josamin* + *sabach* + *ha* + *aem* + *re* + *b* + *e* + *sepha* + *sephar* + *ramar* + *semoit* + *lemaio* + *pheralon* + *amic* + *phin* + *gergoin* + *letos* + *Amin* + *amin* +.

In the name of the most pitifullest and mercifullest God of Israel and of paradise, of

heaven and of earth, of the seas and of the infernalles, by thine omnipotent helpe may performe this worke, which livest and reignest ever one God world without end, Amen.

O most strongest and mightiest God, without beginning or ending, by thy clemencie and knowledge I desire, that my questions, worke, and labour may be fullie and trulie accomplished, through thy worthines, good Lord, which livest and reignest, ever one God, world without end, Amen.

O holie, patient, and mercifull great God, and to be worshipped, the Lord of all wisdom, cleare and just; I most hartlie desire thy holines and clemencie, to fulfill, performe and accomplish this my whole worke, thorough thy worthines, and blessed power: which livest and reignest, ever one God, *Per omnia secula seculorum*, Amen.

CHAPTER XII.

How to enclose a spirit in a christall stone.

THIS operation following, is to have a spirit inclosed into a christall stone or berill glasse, or into anie other like instrument, &c. ¶ First thou in the linesse, ab- new of the **D** being clothed with all new, and fresh, & cleane araie, and shaven, and that day to fast with bread and water, and being cleane confessed, saie the seaven psalmes, and the letanie, for the space of two daies, with this praier following.

I desire thee O Lord God, my mercifull and most loving God, the giver of all graces, the giver of all sciences, grant that I thy welbeloved N. (although unworthie) may knowe thy grace and power, against all the deceits and craftines of divels. And grant to me thy power, good Lord, to constraine them by this art: for thou art the true, and livelie, and eternall GOD, which livest and reignest ever one GOD through all worlds, Amen.

Thou must doo this five daies, and the sixt daie have in a redines, five bright swords: and in some secret place make one circle, with one of the said swords. And then write this name, *Sitrael*: which doone, standing in the circle, thrust in thy sword into that name. And write againe *Malanthon*, with another sword; and *Thamaor*, with another; and *Falaur*, with another; and *Sitrami*, with another; and doo as ye did with the first. All this done, turne thee to *Sitrael*, and kneeling saie thus, having the christall stone in thine hands.

O *Sitrael*, *Malantha*, *Thamaor*, *Falaur*, and *Sitrami*, written in these circles, appointed to this worke, I doo conjure and I doo exorcise you, by the father, by the sonne, and by the Holy-ghost, by him which did cast you out of paradise, and by him which spake the word and it was done, and by him which shall come to judge the quicke and the dead, and the world by fier, that all you five infernall maisters and princes doo come unto me, to accomplish and to fulfill all my desire and request, which I shall command you. Also I conjure you divels, and command you, I bid you, and appoint you, by the Lord Jesus

Christ, the sonne of the most highest God, and by the blessed and glorious virgine Marie, and by all the saints, both of men and women of God, and by all the angels, archangels, patriarches, and prophets, apostles, evangelists, martyrs, and confessors, virgins, and widowes, and all the elect of God. Also I conjure you, and everie of you, ye infernall kings, by heaven, by the starres, by the ☉ and by the ☿ and by all the planets, by the earth, fier, aier, and water, and by the terrestriall paradise, and by all things in them conteined, and by your hell, and by all the divels in it, and dwelling about it, and by your vertue and power, and by all whatsoever, and with whatsoever it be, which maie constreine and bind you. Therefore by all these foresaid vertues and powers, I doo bind you and constreine you into my will and power; that you being thus bound, may come unto me in great humilitie, and to appeare in your circles before me visiblie, in faire forme and shape of mankind kings, and to obeie unto me in all things, whatsoever I shall desire, and that you may not depart from me without my licence. And if you doo against my precepts, I will promise unto you that you shall descend into the profound deepenesse of the sea, except that you doo obeie unto me, in the part of the living sonne of God, which liveth and reigneth in the unitie of the Holie-ghost, by all world of worlds, Amen.

Saie this true conjuration five courses, and then shalt thou see come out of the northpart five kings, with a marvelous companie: which when they are come to the circle, they will allight downe off from their horssees, and will kneele downe before thee, saieng: Maister, command us what thou wilt, and we will out of hand be obedient unto thee. Unto whome thou shall saie; See that ye depart not from me, without my licence; and that which I will command you to doo, let it be done trulie, surelie, faithfullie and essentiallie. And then they all will sweare unto thee to doo all thy will. And after they have sworne, saie the conjuration immediatlie following.

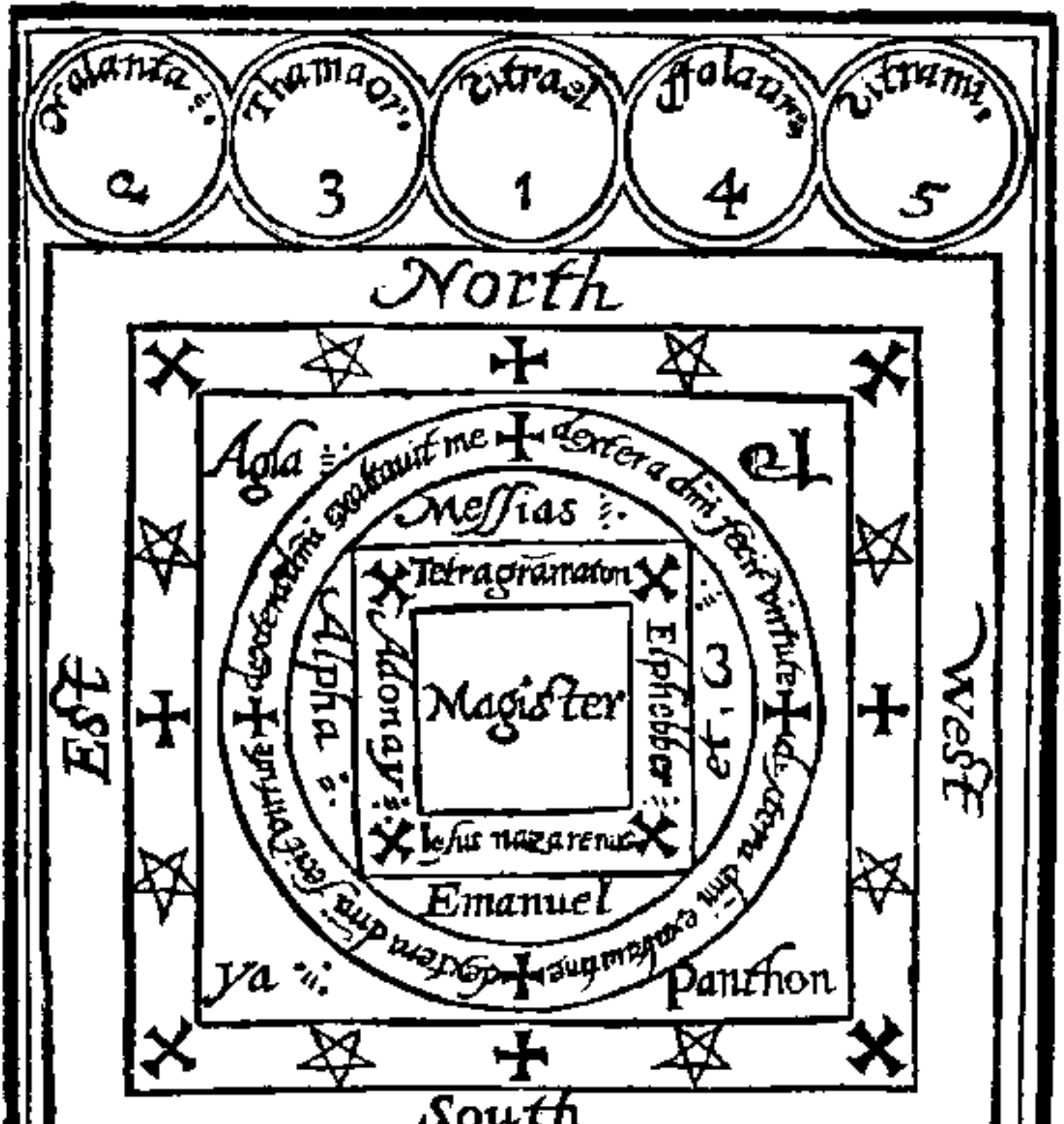
I conjure, charge, and command you, and everie of you, *Sirrael, Malanthan, Thamaor, Falaur*, and *Sitrami*, you infernall kings, to put into this christall stone one spirit learned and expert in all arts and sciences, by the vertue of this name of God *Tetragrammaton*, and by the crosse of our Lord Jesu Christ, and by the bloud of the innocent lambe, which redeemed all the world, and by all their vertues & powers I charge you, ye noble kings, that the said spirit may teach, shew, and declare unto me, and to my freends, at all houres and minuts, both night and dale, the truth of all things, both bodilie and ghostlie, in this world, whatsoever I shall request or desire, declaring also to me my verie name. And this I command in your part to doo, and to obeie thereunto, as unto your owne lord and maister.

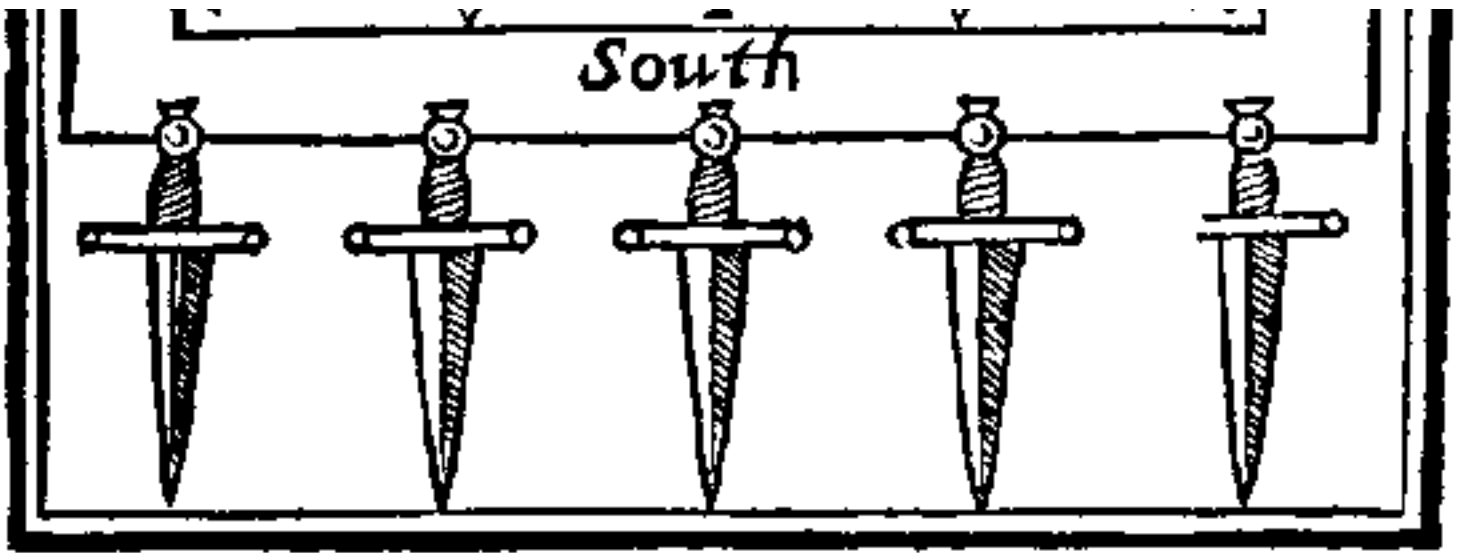
That done, they will call a certeine spirit, whom they will command to enter into the centre of the circled or round christall. Then put the christall betweene the two circles, and thou shalt see the christall made blacke.

Then command them to command the spirit in the christall, not to depart out of the stone, till thou give him licence, & to fulfill thy will for ever. That done, thou shalt see them go upon the christall, both to answer your requests, & to tarrie your licence. That doone, the spirits will crave licence: and say; Go ye

to your place appointed of almightie God, in the name of the father, &c. And then take up thy christall, and looke therein, asking what thou wilt, and it will shew it unto thee. Let all your circles be nine foote everie waie, & made as followeth. Worke this worke in ☉ ♀ or ☿ in the houre of the ☽ or ♀. And when the spirit is inclosed, if thou feare him, bind him with some bond, in such sort as is elsewhere expressed alreadie in this our treatise.

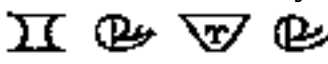
A figure or type proportionall, shewing what forme must be observed and kept, in making the figure whereby the former secret of inclosing a spirit in christall is to be accomplished, &c.



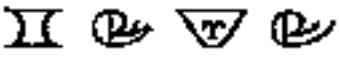


CHAPTER XIII.

An experiment of Bealphares.

THIS is proved the noblest carrier that ever did serve anie man upon the earth, & here beginneth the inclosing of the said spirit, & how to have a true answer of him, without anie craft or harme; and he will appeare unto thee in the likenesse of a faire man, or faire woman, the which spirit will come to thee at all times. And if thou wilt command him to tell thee of hidden treasures that be in anie place, he will tell it thee: or if thou wilt command him to bring to thee gold or silver, he will bring it thee: or if thou wilt go from one countrie to another, he will beare thee without anie harme of bodie or soule. Therefore he that will doo this worke, shall abstaine from lecherousnes and dronkenesse, and from false swearing, and doo all the abstinence that he may doo; and namelie three dales before he go to worke, and in the third dale, when the night is come, and when the starres doo shine, and the element faire and cleare, he shall bath himselfe and his fellowes (if he have anie) all together in a quicke welspring. Then he must be cloathed in cleane white cloathes, and he must have another privie place, and beare with him inke and pen, wherewith he shall write this holy name of God almirhtie in his right hand + *Agla* + & in his left hand this name +  + And he must have a drie thong of a lions or of a harts skin, and make thereof a girdle, and write the holie names of God all about, and in the end + *A* and  + And upon his brest he must have this present figure or marke written in virgine parchment, as it is here shewed.



And it must be sowed upon a peece of new linnen, and so made fast upon thy brest. And if thou wilt have a fellow to worke with thee, he must be appointed in the same maner. You must have also a bright knife that was never occupied, and he must write on the one side of the blade of the knife + *Agla* + and on the other side of the knifes blade +  + And with the same knife he must make a circle, as hereafter followeth: the which is called *Salomons* circle. When that he is made, go into the circle, and close againe the place, there where thou wentest in, with the same knife, and saie;

Per crucis hoc signum + fugiat procul omne malignum; Et per idem signum + salvetur quodque benignum,

and make suffumigations to thy selfe, and to thy fellowe or fellowes, with frankincense, mastike, lignum aloes: then put it in wine, and saie with good devotion, in the worship of the high God almightie, all together, that he may defend you from all evils. And when he that is maister will close the spirit, he shall saie towards the east, with meeke and devout devotion, these psalmes and praiers as followeth here in order.

¶ The two and twentieth psalme.

O My God my God, looke upon me, whie hast thou forsaken me, and art so farre from my health, and from the words of my complaint? ¶

And so foorth to the end of the same psalme, as it is to be founde in the booke.

This psalme also following, being the fiftie one psalme, must be said three times over, &c.

Have mercie upon me, O God, after thy great goodnes, according to the multitude of thy

sneraes, doo awaie mine offenses. ¶

And so foorth to the end of the same psalme, concluding it with,

Glorie to the Father and to the Sonne, and to the Holie-ghost, As it was in the beginning, is now, and ever shall be, world without end, Amen.

Then saie this verse:

O Lord leave not my soule with the wicked; nor my life with the bloudthirstie.

Then saie a *Pater noster* an *Ave Maria*, and a *Credo*, & *ne nos inducas*.

O Lord shew us thy mercie, and we shall be saved. Lord heare our praler, and let our crie come unto thee. Let us praie.

O Lord God almightie, as thou warnedst by thine angell, the three kings of *Cullen*, *Jasper*, *Melchior*, and *Balthasar*, when they came with worshipfull presents towards Bethleem: Jasper brought myrrh; Melchior, incense; Balthasar, gold; worshipping the high king of all the world, Jesus Gods sonne of heaven, the second person in trinitie, being borne of the holie and cleane virgine S. *Marie*, queene of heaven, empresse of hell, and ladie of all the world: at that time the holie angell *Gabriel* warned and bad the foresaid three kings, that they should take another waie, for dread of perill, that *Herod* the king by his ordinance would have destroied these three noble kings, that meekelie sought out our Lord and saviour. As wittilie and truelie as these three kings turned for dread, and tooke another waie: so wiselie and so truelie, O Lord GOD, of thy mightifull mercie, blesse us now at this time, for thy blessed passion save us, and keepe us all together from all evill; and thy holie angell defend us. Let us praie.

O Lord, king of all kings, which conteinst the throne of heavens, and beholdest all deepes, weighest the hilles, and shuttest up with thy hand the earth; heare us, most meekest GOD, and grant unto us (being unworthie) according to thy great mercie, to have the veritie and vertue of knowledge of hidden treasures by this spirit invocated, through thy helpe O Lord Jesus Christ, to whome be all honour and glorie, from worlds to worlds everlastinglie, Amen.

Then saie these names

+ *Helie* + *helyon* + *esseiere* + *Deus æternus* + *eloy* + *clemens* + *heloye* + *Deus sanctus* + *sabaoth* + *Deus exercituum* + *adonay* + *Deus mirabilis* + *iao* + *verax* + *anepheneton* + *Deus ineffabilis* + *sodoy* + *dominator dominus* + *ôn fortissimus* + *Deus* + *qui*, the which wouldest be praied unto of sinners: receive (we beseech thee) these sacrifices of praise,

and our meeke praiers, which we unworthie doo offer unto thy divine majestie. Deliver us, and have mercie upon us, and prevent with thy holie spirit this worke, and with thy blessed helpe to followe after; that this our worke begunne of thee, may be ended by thy mightie power, Amen.

Then saie this anon after

+ *Homo* + *sacarus* + *museolameas* + *cherubozca* +

being the figure upon thy brest aforesaid, the girdle about thee, the circle made, blesse the circle with holie water, and sit downe in the midst, and read this conjuration as followeth, sitting backe to backe at the first time.

I exorcise and conjure *Bealphares*, the practiser and preceptor of this art, by the maker of heavens and of earth, and by his vertue, and by his unspeakable name *Tetragrammaton*, and by all the holie sacraments, and by the holie majestie and deitie of the living God. I conjure and exorcise thee *Bealphares* by the vertue of all angels, archangels, thrones, dominations, principats, potestats, virtutes, cherubim and seraphim, and by their vertues, and by the most truest and speciallest name of your maister, that you doo come unto us, in faire forme of man or womankind, here visiblie, before this circle, and not terrible by anie manner of wales. This circle being our tuition and protection, by the mercifull goodnes of our Lord and Saviour Jesus Christ, and that you doo make answer truelie, without craft or deceit, unto all my demands and questions, by the vertue and power of our Lord Jesus Christ, Amen.

CHAPTER XIV.

To bind the spirit *Bealphares*, and to lose him againe.

NOW when he is appeared, bind him with these words which followe.

¶ I conjure thee *Bealphares*, by God the father, by God the sonne, and by God the Holie-ghost, and by all the holie companie in heaven; and by their vertues and powers I charge thee *Bealphares*, that thou shalt not depart out of my sight, nor yet to alter thy bodilie shape, that thou art appeared in, nor anie power shalt thou have of our bodies or soules, earthiie or ghostlie, but to be obedient to me, and to the words of my conjuration, that be written in this booke. I conjure thee *Bealphares*, by all angels and archangels, thrones, dominations, principats, potestats, virtutes, cherubim and seraphim, and by their vertues and powers. I conjure and charge, bind and constreine thee *Bealphares*, by all the riall words aforesaid, and by their vertues, that thou be obedient unto me, and to come and

appeare visiblie unto me, and that in all daies, houres, and minuts, whersoever I be, being called by the vertue of our Lord Jesu Christ, the which words are written in this booke. Looke readie thou be to appeare unto me, and to give me good counsell, how to come by treasures hidden in the earth, or in the water, and how to come to dignitie and knowledge of all things, that is to saie, of the magike art, and of grammar, dialectike, rhetorike, arythmetike, musike, geometrie, and of astronomie, and in all other things my will quicklie to be fulfilled: I charge thee upon paine of everlasting condemnation, *Fiat, fiat, fiat*, Amen.

When he is thus bound, aske him what thing thou wilt, and he will tell thee, and give thee all things that thou wilt request of him, without anie sacrifice dooing to him, and without forsaking thy God, that is, thy maker. And when the spirit hath fulfilled thy will and intent, give him licence to depart as followeth.

A licence for the spirit to depart

Go unto the place predestinated and appointed for thee, where thy Lord GOD hath appointed thee, untill I shall call thee againe. Be thou readie unto me and to my call, as often as I shall call thee, upon paine of everlasting damnation.

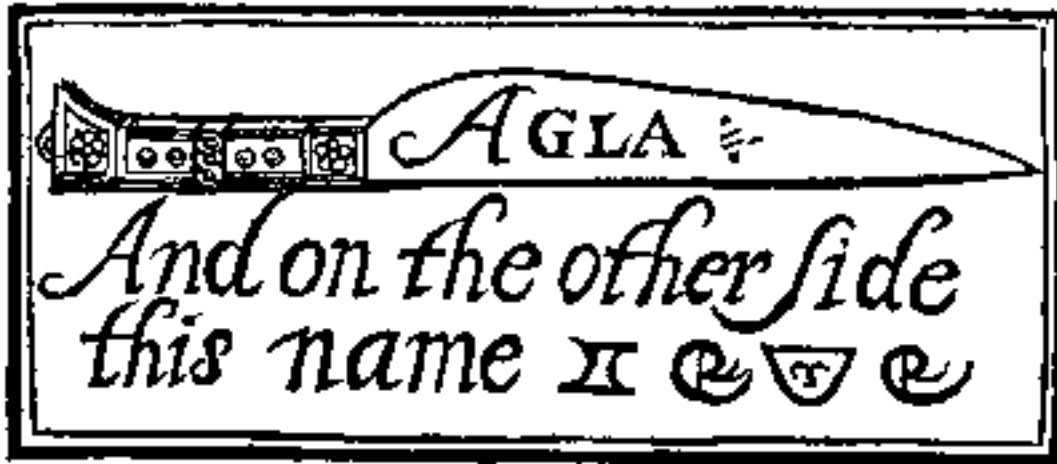
And if thou wilt, thou maiest recite, two or three times, the last conjuration, untill thou doo come to this tearme, *In throno*. If he will not depart, and then say

In throno, that thou depart from this place, without hurt or damage of anie bodie, or of anie deed to be doone; that all creatures may knowe, that our Lord is of all power, most mightiest, and that there is none other God but he, which is three, and one, living for ever and ever. And the malediction of God the father omnipotent, the sonne and the holie ghost, descend upon thee, and dwell alwales with thee, except thou doo depart without damage of us, or of any creature, or anie other evill deed to be doone: & thou to go to the place predestinated. And by our Lord Jesus Christ I doo else send thee to the great pit of hell, except (I saie) that thou depart to the place, whereas thy Lord God hath appointed thee. And see thou be readie to me and to my call, at all times and places, at mine owne will and pleasure, daie or night, without damage or hurt of me, or of anie creature; upon paine of everlasting damnation: *Fiat, fiat, fiat*; Amen, Amen. ¶ The peace of Jesus Christ bee betweene us and you; in the name of the father, and of the sonne, and of the Holie-ghost; Amen. *Per crucis hoc + signum*, &c.

Saie

In principio erat verbum, & verbum erat apud Deum; In the beginning was the word, and the word was with God, and God was the word: and so forward, as followeth in the first chapter of saint *Johns* Gospell, staieng at these words, Full of grace and truth: to whom be all honour and glorie world without end, Amen.

The fashion or forme of the conjuring knife, with the names thereon to be graven or written.



A type or figure of the circle for the maister and his fellowes to sit in, shewing how and after what fashion it should be made.



This is the circle for the maister to sit in, and his fellowe or fellowes, at the first calling, sit backe to backe, when he calleth the spirit; and for the fairies make this circle with chalke on the ground, as is said before. This spirit *Bealphares* being once called and found, shall never have power to hurt thee. Call him in the houre of ♃ or ♀ the ☾ increasing.

CHAPTER XV.

The making of the holie water.

EXORCISO te creaturam salis, per Deum vivum + per Deum + verum + per Deum

sanctum + per Deum qui te per Elizæum prophetam in aquam mitti jussit, ut sanaretur sterilitas aquæ, ut efficiaris sal exorcisatus in salutem credentium; Ut sis omnibus te summentibus sanitas animæ & corporis, & effugiat at que discedat ab eo loco, qui aspersus fuerit omnis phantasia & nequitia, vel versutia diabolicæ fraudis, omnisq; spiritus immundus, adjuratus per eum, qui venturus est judicare vivos & mortuos, & sæculum per ignem, Amen. Oremus:

Immensam clementiam tuam, omnipotens ceterne Dens, humiliter imploramus, ut hanc creaturam salis, quam in usum generis humani tribuisti, bene+dicere & sancti+ficare tua pietate digneris, ut sit omnibus summentibus salus mentis & corporis, ut quicquid ex eo tactum fuerit, vel respersum, careat omni immundicia, omniq; impugnatione spiritualis nequitiae, per Dominum nostrum Jesum Christum filium tuum, qui tecum vivit & regnat in unitate spiritus sancti, Deus per omnia sæcula sæculorum, Amen.

To the water saie also as followeth.

Exorciso te creaturam aqua in nomine + patris + & Jesu Christi filii ejus Domini nostri, & in virtute spiritus + sancti + ut fias aqua exorcisata, ad effugandam omnem potestatem inimici, & ipsum inimicum eradicare & explantare valeas, cum angelis suis apostatis, per virtutem ejusdem Domini nostri Jesu Christi, qui venturus est judicare vivos & mortuos, & sæculum per ignem, Amen. Oremus:

Deus, qui ad salutem humani generis maxima qua que sacramenta in aquarum substantia condidisti, adesto propitius invocationibus nostris, & elemento huic multimodis purificationibus præparato, virtutem tuæ bene+diditionis infunde, ut creatura tua mysteriis tuis serviens, ad abigendos dæmones, morbosq; pellendos, divinæ gratiæ sumat effectum, ut quicquid in domibus, vel in locis fidelium hæc unda resperserit, careat omni immundicia, liberetur à noxa, non illic resideat spiritus pestilens, non aura corrumpens, discedant omnes insidiæ latentis inimici, & si quid est, quod aut incolumitati habitantium invidet aut quieti, aspersione hujus aquæ effugiat, ut salubritas per invocationem sancti tui nominis expetita ab omnibus sit impugnationibus defensa, per Dominum nostrum Jesum Christum filium tuum, qui tecum vivit & regnat, in unitate spiritus sancti Deus per omnia sæcula sæculorum, Amen.

Then take the salt in thy hand, and saie putting it into the water, making in the maner of a crosse.

Commixtio salis & aqua pariter fiat, in nomine patris, & filii, & spiritus sancti, Amen. Dominus vobiscum, Et cum spiritu tuo, Oremus: ¶ Deus invictæ virtutis author, & insuperabilis imperii rex, ac semper magnificus triumphator, qui adversæ dominationis vires reprimis, qui inimici rugientis sævitiam superas, qui hostiles nequitias potens expugnas; te Domine trementes & supplices deprecamur ac petimus, ut hanc creaturam salis & aquæ aspicias, benignus illustres, pietatis tuæ rore sancti fices, ubicunq; fuerit aspersa, per invocationem sancti tui nominis, omnis infestatio immundi spiritus abjiciatur,

terrórq; venenosi serpentis procul pellatur, & præsentia sancti spiritus nobis misericordiam tuam poscentibus ubiq; adesse dignetur, per Dominum nostrum Jesum Christum filium tuum, qui tecum vivit & regnat in unitate spiritus sancti Deus per omnia sæcula sæculorum, Amen.

Then sprinkle upon anie thing, and saie as followeth.

Asperges me Domine hyssopo, & mundabor, lavabis me, & supra nivem dealbabor. Miserere mei Deus, secundum magnam misericordiam tuam, & supra nivem dealbabor. Gloria patri, & filio, & spiritui sancto: Sicut erat in princrpio, & nunc, & semper, & in sæcula sæculorum, Amen. Et supra nivem dealbabor, asperges me, &c. Ostende nobis Domine misericordiam tuam, & salutare tuum da nobis; exaudi nos Domine sancte, pater omnipotens, æterne Deus, & mittere dignare sanctum angelum tuum de cælis, qui custodiat, foveat, visitet, & defendat omnes habitantes in hoc habitaculo, per Christum Dominum nostrum, Amen, Amen.

CHAPTER XVI.

To make a spirit to appeare in a christall.

I DOO conjure thee N. by the father, and the sonne, and the Holie-ghost, the which is the beginning and the ending, the first and the last, and by the latter daie of iudgement, that thou N. doo appeare, in this christall stone, or anie other instrument, at my pleasure, to mee and to my felow, gentlie and beautifullie, in faire forme of a boy of twelve yeares of age, without hurt or damage of anie of our bodies or soules; and certeinlie to informe and to shew me, without anie guile or craft, all that we doo desire or demand of thee to know, by the vertue of him, which shall come to judge the quicke and the dead, and the world by fier, Amen.

Also I conjure and exorcise thee N. by the sacrament of the altar, and by the substance therof, by the wisdom of Christ, by the sea, and by his vertue, by the earth, & by all things that are above the earth, and by their vertues, by the ☉ and the by ☾ by ♂ and ♀ and by their vertues, by the apostles, martyrs, confessors, and the virgins and widowes, and the chast, and by all salnts of men or of women, and innocents, and by their vertues, by all the angels and archangels, thrones, dominations, principats, potestats, virtutes, cherubim, and seraphim, and by their vertues, & by the holie names of God, *Tetragrammaton, El, Ousion, Agla*, and by all the other holie names of God, and by their vertues, by the circumcision, passion, and resurrection of our Lord Jesus Christ, by the heavines of our ladie the virgine, and by the joy which she had when she sawe hir sonne rise from death to life, that thou N. doo appeare in this christall stone, or in anie other

instrument, at my pleasure, to me and to my fellow, gentlie, and beautifullie, and visiblie, in faire forme of a child of twelve yeares of age, without hurt or damage of anie of our bodies or soules, and trulie to informe and shew unto me & to my fellow, without fraud or guile, all things according to thine oth and promise to me, whatsoever I shall demand or desire of thee, without anie hinderance or tarrieng, and this conjuration be read of me three times, upon paine of eternall condemnation, to the last daie of judgement: *Fiat, fiat, fiat*, Amen.

And when he is appeared, bind him with the bond of the dead above written: then saie as followeth.

¶ I charge thee N. by the father, to shew me true visions in this christall stone, if there be anie treasure hidden in such a place N. & wherein it lieth, and how manie foot from this peece of earth, east, west, north, or south.

CHAPTER XVII.

An experiment of the dead.

FIRST go and get of some person that shalbe put to death, a promise, and sweare an oth unto him, that if he will come to thee, after his death, his spirit to be with thee, and to remalne with thee all the daies of thy life, and will doo thee true service, as it is contened in the oth and promise following. Then laie thy hand on thy booke, and sweare this oth unto him.

I N. doo sweare and promise to thee N. to give for thee an almesse everie moneth, and also to praie for thee once in everie weeke, to saie the Lords praier for thee, and so to continue all the daies of my life, as God me helpe and holie doome, and by the contents of this booke. Amen.

Then let him make his oth to thee as followeth, and let him saie after thee, laieng his hand upon the booke.

¶ I N. doo sweare this oth to thee N. by God the father omnipotent, by God the son Jesus Christ, and by his pretious bloud which hath redeemed all the world, by the which bloud I doo trust to be saved at the generall daie of judgment, and by the vertues therof, I N. doo sweare this oth to thee N. that my spirit that is within my bodie now, shall not ascend, nor descend, nor go to anie place of rest, but shall come to thee N. and be verie well pleased to remaine with thee N. all the daies of thy life, and so to be bound to thee N. and to appeare to thee N. in anie christall stone, glasse, or other mirror, and so to take it for my resting place. And that, so soone as my spirit is departed out of my bodie, streightwaie to be at your commandements, and that in and at all daies, nights, houres, and minutes, to be obedient unto thee N. being called of thee by the vertue of our Lord Jesu Christ, & out of

hand to have common talke with thee at all times, and in all houres & minuts, to open and declare to thee N. the truth of all things present, past, and to come, and how to worke the magike art, and all other noble sciences, under the throne of God. If I doo not performe this oth and promise to thee N. but doo flie from anie part thereof; then to be condemned for ever and ever. Amen.

Also I N. doo sweare to thee by God the Holie-ghost, and by the great wisdom that is in the divine Godhead, and by their vertues, and by all the holie angels, archangels, thrones, dominations, principats, potestats, virtutes, cherubim and seraphim, and by all their vertues doo I N. sweare, and promise thee to be obedient as is rehearsed. And heere, for a witnesse, doo I N. give thee N. my right hand, and doo plight thee my faith and troth, as God me helpe and holiedoome. And by the holie contents in this booke doo I N; sweare, that my spirit shall be thy true servant, all the daies of thy life, as is before rehearsed. And here for a witnesse, that my spirit shall be obedient to thee N. and to those bonds of words that be written in this N. before the bonds of words shall be rehearsed thrise; else to be damned for ever: and thereto saie all faithfull soules and spirits, Amen, Amen.

Then let him sweare this oth three times, and at everie time kisse the booke, and at everie time make marks to the bond. Then perceiving the time that he will depart, get awaie the people from you, and get or take your stone or glasse, or other thing in your hand, and saie the *Pater noster*, *Ave*, and *Credo*, and this praier as followeth. And in all the time of his departing, rehearse the bonds of words; and in the end of everie bond, saie oftentimes; Remember thine oth and promise. And bind him stronglie to thee, and to thy stone, and suffer him not to depart, reading thy bond 24 times. And everie daie when you doo call him by your other bond, bind him stronglie by the first bond: by the space of 24 daies applie it, & thou shalt be made a man for ever.

Now the *Pater noster*, *Ave*, and *Credo* must be said, and then the praier immediatlie following.

O God of Abraham, God of Isaac, God of Jacob, God of Tobias; the which diddest deliver the three children from the hot burning oven, Sidrac, Misac and Abdenago, and Susanna from the false crime, and Daniel from the lions power: even so O Lord omnipotent, I beseech thee, for thy great mercie sake, to helpe me in these my works, and to deliver me this spirit of N. that he may be a true subject to me N. all the daies of my life, and to remaine with me, and with this N. all the daies of my life. O glorious God, Father, Sonne, and Holie-ghost, I beseech thee to help me at this time, and to give me power by thine holie name, merits and vertues, wherby I may conjure & constreine this spirit of N. that he may be obedient unto me, and may fulfill his oth and promise, at all times, by the power of all thine holines. This grant O Lord God of hosts, as thou art righteous and holy, and as thou art the word, and the word God, the beginning and the end, sitting in the thrones of thine everlasting kingdoms, & in the divinitie of thine everlasting Godhead, to whom be all honour and glorie, now and for ever and ever, Amen, Amen.

CHAPTER XVIII.

A bond to bind him to thee, and to thy N. as followeth.

I N. conjure and constreine the spirit of N. by the living God, by the true God, and by the holie God, and by their vertues and powers I conjure and constreine the spirit of thee N. that thou shalt not ascend nor descend out of thy bodie, to no place of rest, but onelie to take thy resting place with N. and with this N. all the daies of my life, according to thine oth and promise. I conjure and constreine the spirit of N. by these holie names of God + *Tetragrammaton* + *Adonay* + *Agla* + *Saday* + *Sabaoth* + *planaboth* + *panthon* + *craton* + *neupmaton* + *Deus* + *homo* + *omnipotens* + *sempiternus* + *ysus* + *terra* + *unigenitus* + *saluator* + *via* + *vita* + *manus* + *fons* + *origo* + *filius* + and by their vertues and powers I conjure and constreine the spirit of N. that thou shalt not rest nor remaine in the fier, nor in the water, in the aier, nor in anie privie place of the earth, but onelie with me N. and with this N. all the daies of my life. I charge the spirit of N. upon paine of everlasting condemnation, remember thine oth and promise. Also I conjure the spirit of N. and constreine thee by the excellent name of Jesus Christ, A and , the first and the last; for this holie name of Jesus is above all names, for unto it all knees doo bow and obey, both of heavenlie things, earthlie things, and infernalles. Nor is there anie other name given to man, whereby we have anie salvation, but by the name of Jesus. Therefore by the name, and in the name of Jesus of *Nazareth*, and by his nativitie, resurrection and ascension, and by all that apperteineth to his passion, and by their vertues and powers, I doo conjure and constreine the spirit of N. that thou shalt not take anie resting place in the  nor in the  nor in  nor in  nor in  nor in  nor in  nor in anie of the twelve signes, nor in the concavtie of the clouds, nor in anie other privie place, to rest or staie in, but onelie with me N. or with this N. all the daies of my life. If thou be not obedient unto me, according to thine oth and promise, I N. doo condemne the spirit of N. into the pit of hell for ever, Amen.

I conjure and constreine the spirit of N. by the bloud of the innocent lambe Jesus Christ, the which was shed upon the crosse, for all those that doo obeie unto it, and beleeeve in it, shall be saved and by the vertue thereof, and by all the aforesaid riall names and words of the living God by mee pronounced, I doo conjure and constreine the spirit of N. that thou be obedient unto me, according to thine oth and promise. If thou doo refuse to doo as is aforesaid, I N. by the holie trinitie, and by his vertue and power doo comdemne the spirit of N. into the place whereas there is no hope of remedie, but everlasting condemnation, and horror, and paine upon paine, dailie, horriblie, & lamentable the paines there to be augmented, so thicke as the stars in the firmament, and as the gravell sand in the sea: except thou spirit of N. obeie me N. as is afore rehearsed; else I N. doo condemne the spirit of N. into the pit of everlasting condemnation; *Fiat, fiat*, Amen. Also I conjure thee, and constreine the spirit of N. by all angels, archangels, thrones, dominations, principats,

potestats, virtues, cherubim & seraphim, & by the foure evangelists, *Matthew, Marke, Luke,* and *John*, and by all things contained in the old lawe and the new, and by their vertues, and by the twelve apostles, and by all patriarchs, prophets, martyrs, confessors, virgins, innocents, and by all the elect and chosen, is, and shall be, which followeth the lambe of God; and by their vertues and powers I conjure and constreine the spirit of N. stronglie, to have common talke with me, at all times, and in all daies, nights, houres, and minuts, and to talke in my mother toong plainelie, that I may heare it, and understand it, declaring the truth unto me of all things, according to thine oth and promise; else to be condemned for ever; *Fiat, fiat, Amen.*

Also I conjure and constreine the spirit of N. by the golden girdle, which girded the loines of our Lord Jesus Christ, so thou spirit of N. be thou bound, and cast into the pit of everlasting condemnation, for thy great disobedience and unreverent regard that thou hast to the holie names and words of God almightie, by me pronounced: *Fiat, Amen.*

Also I conjure, constreine, command, and bind the spirit of N. by the two edged sword, which John saw proceed out of the mouth of God almightie: except thou be obedient as is aforesaid, the sword cut thee in peeces, and condemne thee into the pit of everlasting paines, where the fier goeth not out, and where the worme dieth not; *Fiat, fiat, fiat, Amen.*

Also I conjure and constreine the spirit of N. by the throne of the Godhead, and by all the heavens under him, and by the celestiall citie new Jerusalem, and by the earth, by the sea, and by all things created and contained therein, and by their vertues and powers, and by all the infernalles, and by their vertues and powers, and all things contained therein, and by their vertues and powers, I conjure and constreine the spirit of N that now immediatlie thou be obedient unto me, at all times hereafter, and to those words of me pronounced, according to thine oth and promise: else let the great curse of God, the anger of God, the shadowe and darknesse of everlasting condemnation be upon thee thou spirit of N. for ever and ever, bicause thou hast denied thine health, thy faith, and salvation, for thy great disobedience thou are worthie to be condemned. Therefore let the divine trinitie, angels, and archangels, thrones, dominations, principats, potestates, virtues, cherubim and seraphim, and all the soules of the saints, that shall stand on the right hand of our Lord Jesus Christ, at the generall dale of judgement, condemne the spirit of N. for ever and ever, and be a witnesse against thee, bicause of thy great disobedience, in and against thy promises, *Fiat, fiat, Amen.*

Being thus bound, he must needs be obedient unto thee, whether he will or no: proove this. And here followeth a bond to call him to your N. and to shew you true visions at all times, as in the houre of ♀ to bind or enchant anie thing, and in the houre of ☷ for peace and concord, in the houre of ♂ to marre, to destroye, and to make sicke, in the houre of the ☉ to bind toongs and other bonds of men, in the houre of ♀ to increase love, joy, and good will, in the houre of ♀ to put awaie enimitie or hatred, to know of

theft, in the houre of the ☿ for love, goodwill and concord, ♄ lead ♃ tinne ♂ iron ☼ gold ♀ coppar
♀ quicksilver ☿ silver, &c.

CHAPTER XIX.

This bond as followeth, is to call him into your christall stone, or glasse, &c.

ALSO I doo conjure thee spirit N. by God the father, by God the sonne, and by God the holie-ghost, A and Ω, the first and the last, and by the latter daie of judgement, of them which shall come to judge the quicke and the dead, and the world by fier, and by their vertues and powers I constreine thee spirit N. to come to him that holdeth the christall stone in his hand, & to appeare visiblie, as hereafter foloweth. Also I conjure thee spirit N. by these holie names of God + *Tetragrammaton* + *Adonay* + *El* + *Ousion* + *Agla* + *Jesus* + *of Nazareth* + and by the vertues thereof and by his nativitie, death, buriall, resurrection, and ascension, and by all other things apperteining unto his passion, and by the blessed virgine Marie mother of our Lord Jesu Christ, and by all the joy which shee had when shee saw hir sonne rise from death to life, and by the vertues and powers therof I constreine thee spirit N. to come into the christall stone, & to appeare visiblie, as herafter shalbe declared. Also I conjure thee N. thou spirit, by all angels, archangels, thrones, dominations,

principats, potestats, virtutes, cherubim and seraphim, and by the ☼ ☿ ♄ ♃ ♂ ♀ ♀, and by the twelve signes, and by their vertues and powers, and by all things created and confirmed in the firmament, and by their vertues & powers I constreine thee spirit N. to appeare visiblie in that christall stone, in faire forme and shape of a white angell, a greene angell, a blacke angell, a man, a woman, a boie, a maiden virgine, a white grehound, a divell with great hornes, without anie hurt or danger of our bodies or soules, and trulie to informe and shew unto us, true visions of all things in that christall stone, according to thine oth and promise, and that without anie hinderance or tarrieng, to appeare visiblie, by this bond of words read over by mee three times, upon paine of everlasting condemnation; *Fiat, fiat, Amen.*

Then being appeared, saie these words following.

I conjure thee spirit, by God the father, that thou shew true visions in that christall stone, where there be anie N. in such a place or no, upon paine of everlasting condemnation, *Fiat, Amen.* Also I conjure thee spirit N. by God the sonne Jesus Christ, that thou doo shew true visions unto us, whether it be gold or silver, or anie other metals, or whether there were anie or no, upon paine of condemnation, *Fiat, Amen.* Also I conjure thee spirit N. by God the Holie-ghost, the which dooth sanctifie all faithfull soules and spirits, and by their vertues and powers I constreine thee spirit N. to speake, open, and to declare, the true

waie, how we may come by these treasures hidden in N. and how to have it in our custodie, & who are the keepers thereof, and how manie there be, and what be their names, and by whom it was laid there, and to shew me true visions of what sort and similitude they be, and how long they have kept it, and to knowe in what daies and houres we shall call such a spirit, N. to bring unto us these treasures, into such a place N. upon paine of everlasting condemnation + Also I constreine thee spirit N. by all angels, archangels, thrones, dominations, principats, potestats, virtutes, cherubim & seraphim, that you doo shew a true vision in this christall stone, who did conveie or steale away such a N. and where it is, & who hath it, and how farre off, and what is his or hir name, and how and when to come unto it, upon paine of eternall condemnation, *Fiat*, Amen. Also I conjure

thee spirit N. by the ☉ ☽ ♃ ♀ and by all the characters in the firmament, that thou doo shew unto me a true vision in this christall stone, where such N. and in what state he is, and how long he hath beene there, and what time he will be in such a place, what daie and houre: and this and all other things to declare plainelie, in paine of hell fier; *Fiat*, Amen.

A licence to depart.

Depart out of the sight of this christall stone in peace for a time, and readie to appeare therein againe at anie time or times I shall call thee, by the vertue of our Lord Jesus Christ, and by the bonds of words which are written in this booke, and to appeere visible, as the words be rehearsed. I constreine thee spirit N. by the divinitie of the Godhead, to be obedient unto these words rehearsed, upon paine of everlasting condemnation, both in this world, and in the world to come; *Fiat*, *fiat*, *fiat*, Amen.

CHAPTER XX.

When to talke with spirits, and to have true answers to find out a theefe.

THE daies and houres of ☽ ♀ and the ☽ is best to doo all crafts of necromancie, & for to speake with spirits, and for to find theft, and to have true answer thereof, or of anie other such like. ¶ And in the daies and houres of ☉ ♀ is best to doo all experiments of love, and to purchase grace, and for to be invisible, and to doo anie operation, whatsoever it be, for anie thing, the ☽ being in a convenient signe. ¶ As when thou laborest for theft, see the moone be in an earthie signe, as ♄ ♃ ♂, or of the aier, as ♀ ♀ ♀. ¶ And if it be for love, favor or grace, let the ☽ be in a signe of the fier, as ♄ ♄ ♄, and for hatred, in a signe of the water, as ♄ ♄ ♄. For anie other experiment, let the ☽ be in ♄. ¶ And if

thou findest the ☉ & the ☽ in one signe that is called in even number, then thou maiest write, consecrate, conjure, and make readie all maner of things that thou wilt doo, &c.

To speake with spirits.

Call these names,

Orimoth, Belimoth, Lymocke,

and say thus:

I conjure you up by the names of the angels *Satur* and *Azimor*, that you intend to me in this houre, and send unto me a spirit called *Sagrigrut*, that hee doo fulfill my commandement and desire, and that also can understand my words for one or two yeares, or as long as I will, &c.

CHAPTER XXI.

A confutation of conjuration, especiallie of the raising, binding and dismissing of the divell, of going invisible, and other lewd practises.

THUS farre have we waded in shewing at large the vanitie of necromancers, conjurors, and such as pretend to have reall conference and consultation with spirits and divels: wherein (I trust) you see what notorious blasphemie is committed, besides other blind superstitious ceremonies, a disordered heap, which are so far from building up the endeavors of these blacke art practitioners, that they doo altogether ruinate & overthrow them, making them in their follies and falshoods as bare and naked as an anatomie. As for these ridiculous conjurations, last rehearsed, being of no small reputation among the ignorant, they are for the most part made by T. R. (for so much of his name he bewraieth) and *John Cokars*, invented and devised for the augmentation and maintenance of their living, for the edifieng of the poore, and for the propagating and inlarging of Gods glorie, as in the beginning of their booke of conjurations they protest; which in this place, for the further manifestation of their impietie, and of the witchmongers follie and credulitie, I thought good to insert, whereby the residue of their proceedings may be judged, or rather detected. For if we seriouslie behold the matter of conjuration, and the drift of conjurors, we shall find them, in mine opinion, more faultie than such as take upon them to be witches, as manifest offenders against the majestie of God, and his holie lawe, and as apparent violators of the lawes and quietnesse of this realme: although indeed they bring no such thing to passe, as is surmised and urged by credulous persons, couseners, hers, and witchmongers. For these are alwaies learned, and rather abusers of others, than they themselves by others abused.

But let us see what appearance of truth or possibilitie is wrapped within these mysteries, and let us unfold the deceit. They have made choice of certeine words, whereby they saie they can worke miracles, &c. And first of all, that they call divels & soules out of hell (though we find in the scriptures [Luk. 16. &c.] manifest proofes that all passages are stopped concerning the egresse out of hell) so as they may go thither, but they shall never get out, for *Ab inferno nulla est redemptio*, out of hell there is no redemption. Well, when they have gotten them up, they shut them in a circle made with chalke, which is so stronglie beset and invironed with crosses and names, that they cannot for their lives get out; which is a verie probable matter. Then can they bind them, and lose them at their pleasures, and make them that have beene hers from the beginning, to tell the truth: yea, they can compell them to doo anie thing. And the divels are forced to be obedient unto them, and yet cannot be brought to due obedience unto God their creator. This done (I saie) they can worke all maner of miracles (saving blew miracles) and this is beleevd of manie to be true:

Tam credula mens hominis, & arrectæ fabulis aures,

So light of beleefe is the mind of man,

And attentive to tales his eares now and than. (Englised by Abraham Fleming)

But if Christ (onelie for a time) left the power of working miracles among his apostles and disciples for the confirmation of his gospell, and the faith of his elect: yet I denie altogether, that he left that power with these knaves, which hide their cousening purposes under those lewd and foolish words, according to that which Peter saith [2. Pet. 2. Epes. 5. Ps. 72, & 78.]; With feined words they make merchandize of you. And therefore the counsell is good that Paule giveth us, when he biddeth us take heed that no man deceive us with vaine words. For it is the Lord only that worketh great woonders, and bringeth mightie things to passe. It is also written [Sap. 16. Eccles. 43.], that Gods word, and not the words of conjurors, or the charmes of witches, healeth all things, maketh tempests, and stilleth them.

But put case the divell could be fetched up and fettered, and loosed againe at their pleasure, &c: I marvell yet, that anie can be so bewitched, as to be made to beleeve, that by vertue of their words, anie earthlie creature can be made invisible. We thinke it a lie, to saie that white is blacke, and blacke white: but it is a more shamelesse assertion to affirme, that white is not, or blacke is not at all; and yet more impudencie to hold that a man is a horsse; but most apparent impudencie to saie, that a man is no man, or to be extenuated into such a quantitie, as therby he may be invisible, and yet remaine in life and health, &c: and that in the cleare light of the daie, even in the presence of them that are not blind. But surelie, he that cannot make one haire white or blacke, whereof (on the other side) not one falleth from the head without Gods speciall providence, can never bring to passe, that the visible creature of God shall become nothing, or lose the vertue and grace powred therinto by God the creator of all things.

If they saie that the divell covereth them with a cloud or veile, as *M. Mal. Bodin*, & manie other doo affirme; yet (me thinkes) we should either see the cover, or the thing covered. And though perchance they saie in their harts; Tush, the Lord seeth not, who indeed hath blinded them, so as seeing, they see not: yet they shall never be able to persuade the wise, but that both God and man dooth see both them and their knaveriem this behalfe. I have heard of a foole, who was made beleeve that he should go

invisible, and naked ; while he was well whipped by them, who (as he thought) could not see him. Into which fooles paradise they saie he was brought, that enterprised to kill the prince of Orenges.

[John Jaure gui servant to Gasper. Anastro both Spaniards. Ann. Dom. 1582. March 18. after dinner upon a sundaie this mischeefe was done. Read the whole discourse hereof printed at London for Tho: Chard and Will: Brome booksellers.]

CHAPTER XXII.

A comparison betweene popish exorcists and other conjurors, a popish conjuration published by a great doctor of the Romish church, his rules and cautions.

I SEE no difference betweene these and popish conjurations; for they agree in order, words, and matter, differing in no circumstance, but that the papists doo it without shame openlie, the other doo it in hugger mugger secretlie. The papists (I saie) have officers in this behalfe, which are called exorcists or conjurors, and they looke narrowlie to other cousenors, as having gotten the upper hand over them. And bicause the papists shall be without excuse in this behalfe, and that the world may see their cousenage, impietie, and follie to be as great as the others, I will cite one conjuration (of which sort I might cite a hundred) published by *Jacobus de Chusa*, [in *lib. de apparitionib. quorundam spirituum*] a great doctor of the Romish church, which serveth to find out the cause of noise and spirituall rumbling in houses, churches, or chappels, and to conjure walking spirits: which evermore is knaverie and cousenage in the highest degree. Marke the cousening devise hereof, and conferre the impietie with the others.

Observations for the exorcising preest.

First (forsooth) he saith it is expedient to fast three daies, and to celebrate a certeine number of masses, and to repeate the seven psalmes penitentiall: then foure or five preests must be called to the place where the haunt or noise is, then a candle hallowed on candlemas daie must be lighted, and in the lighting thereof also must the seven psalmes be said, and the gospell of S. John. Then there must be a crosse and a censer with frankincense, and therewithall the place must be censed or perfumed, holie water must be sprinkled, and a holie stoale must be used, and (after diverse other ceremonies) a praier to God must be made, in maner and forme following:

O Lord Jesus Christ, the knower of all secrets, which alwaies revealest all hoalsome and profitable things to thy faithfull children, and which sufferest a spirit to shew himselfe in this place, we beseech thee for thy bitter passion, &c: vouchsafe to command this spirit, to reveale and signifie unto us thy servants, without our terror or hurt, what he is, to thine honour, and to his comfort; *In nomine patris, &c.*

And then proceed in these words:

We beseech thee, for Christs sake, O thou spirit, that if there be anie of us, or among us, whom thou wouldest answer, name him, or else manifest him by some signe. Is it frier P. or doctor D. or doctor Burc. or sir Feats, or sir John, or sir Robert: *Et sic de cæteris circumstantibus*.

For it is well tried (saith the glosse) he will not answer everie one. If the spirit make anie sound of voice, or knocking, at the naming of anie one, he is the cousener (the conjuror I would saie) that must have the charge of this conjuration or examination. And these forsooth must be the interrogatories, to wit:

Whose soule art thou? Wherefore camest thou? What wouldest thou have? Wantest thou any suifrages, masses, or almes? How manie masses will serve thy turne, three, six, ten, twentie, thirtie, &c? By what preest? Must he be religious or secular? Wilt thou have anie fasts? What? How manie? How great? And by what persons? Among hospitalles? Lepres? Or beggars? What shall be the signe of thy perfect deliverance? Wherefore liest thou in purgatorie?

And such like. This must be doone in the night.

If there appeare no signe at this houre, it must be deferred untill another houre. Holie water must be left in the place. There is no feare (they saie) that such a spirit will hurt the conjuror: for he can sinne no more, as being in the meane state betweene good and evill, and as yet in the state of satisfaction. If the spirit doo hurt, then it is a damned soule, and not an elect. Everie man may not be present hereat, speciallie such as be weake of complexion. They appeare in diverse maners, not alwaies in bodie, or bodilie shape (as it is read in the life of S. Martine, that the divell did) but sometimes invisible, as onelie by sound, voice, or noise. Thus farre Jacobus de Chusa.

But bicause you shall see that these be not emptie words, nor slanders; but that in truth such things are commonlie put in practise in the Romish church, I wili here set downe an instance, latelie and truelie, though lewdlie performed: and the same in effect as followeth.

CHAPTER XXIII.

A late experiment, or cousening conjuration practised at Orleance by the Franciscane Friers, how it was detected, and the judgement against the authors of that comedie.

IN the yeare of our Lord 1534. at Orleance in France, the Majors wife died, willing and desiring to be buried without anie pompe or noise, &c. Hir husband, who revered the memoriall of hir, did even as she had willed him. And bicause she was buried in the church of the Franciscans, besides her father and grandfather, and gave them in reward onelie six crownes, whereas they hoped for a greater preie; shortlie

after it chanced, that as he felled certeine woods and sold them, they desired him to give them some part thereof freelie without monie: which he flatlie denied. This they tooke verie greevouslie. And whereas before they misliked him, now they conceived such displeasure as they devised this meanes to be revenged; to wit, that his wife was damned for ever. The cheefe workemen and framers of this tragedie were Colimannus, and Stephanus Aterbatensis, both doctors of divinitie; this Coliman. was a great conjuror, & had all his implements in a readines, which he was woont to use in such busines. And thus they handled the matter. They place over the arches of the church, a yoong novice; who about midnight, when they came to mumble their pralers, as they were woont to do, maketh a great rumbling, and noise. Out of hand the moonks beganne to conjure and to charme, but he answered nothing. Then being required to give a signe, whether he were a dumme spirit or no, he beganne to rumble againe: which thing they tooke as a certeine signe. Having laid this foundation, they go unto certeine citizens, cheefe men, and such as favoured them, declaring that a heavie chance had happened at home in their monasterie; not shewing what the matter was, but desiring them to come to their mattens at midnight. When these citizens were come, and that praiers were begunne, the counterfet spirit beginneth to make a marvellous noise in the top of the church. And being asked what he meant, and who he was, gave signes that it was not lawfull for him to speake. Therefore they commanded him to make answer by tokens and signes to certeine things they would demand of him. Now was there a hole made in the vawt, through the which he might heare and understand the voice of the conjuror. And then had he in his hand a litle boord, which at everie question, he strake, in such sort as he might easilie be heard beneath. First they asked him, whether he were one of them that had beene buried in the same place. Afterwards they reckoning manie by name, which had been buried there; at the last also they name the Maiors wife: and there by and by the spirit gave a signe that he was hir soule. He was further asked, whether he were damned or no; and if he were, for what cause, for what desert, or fault; whether for covetousnes, or wanton lust, for pride or want of charitie; or whether it were for heresie, or for the sect of Luther newlie sproong up: also what he meant by that noise and stirre he kept there; whether it were to have the bodie now buried in holie ground to be digged up againe, and laid in some other place. To all which points he answered by signes, as he was commanded, by the which he affirmed or denied anie thing, according as he strake the boord twise or thrise together. And when he had thus given them to understand, that the verie cause of his damnation was Luthers heresie, and that the bodie must needs be digged up againe: the moonks requested the citizens, whose presence they had used or rather abused, that they would beare witnesse of those things which they had seene with their eies; and that they would subscribe to such things as were doone a few days before. The citizens taking good advise on the matter, least they should offend the Major, or bring themselves in trouble, refused so to doo. But the moonks notwithstanding take from thence the sweete bread, which they called the host and bodie of our Lord, with all the reliques of saintes, and carrie them to another place, and there saie their masse. The bishops substitute judge (whome they called Officiall) understanding that matter, commeth thither, accompanied with certeine honest men, to the intent he might knowe the whole circumstance more exaetlie: and therefore he commandeth them to make conjuration in his presence; and also he requireth certeine to be chosen to go up into the top of the vawt, and there to see whether any ghost appeered or not. Stephanus Aterbatensis stiffelie denied that to be lawfull, and marvellouslie persuading the contrarie, affirmed that the spirit in no wise ought to be troubled. And albeit the Official urged them verie much, that there might be some conjuring of the spirit; yet could he nothing prevaile.

Whilest these things were dooing, the Maior, when he had shewed the other Justices of the citie, what he would have them to doo, tooke his journie to the king, and opened the whole matter unto him. And bicause the moonks refused judgement upon plea of their owne lawes and liberties, the king choosing out certeine of the aldermen of Park, giveth them absolute and full authoritie to make inquirie of the matter. The like dooth the Chancelor maister Anthonius Pratensis cardinall and legat for the pope throughout France. Therefore, when they had no exception to alledge, they were conveyed unto Paris, and there constrained to make their answer. But yet could nothing be wroong out of them by confession, whereupon they were put apart into divers prisons: the novice being kept in the house of maister Fumanus, one of the aldermen, was oftentimes examined, and earnestlie requested to utter the truth, but would notwithstanding confesse nothing; bicause he feared that the moonks would afterwards put him to death for staining their order, and putting it to open shame. But when the judges had made him sure promise that he should escape punishment, and that he should never come into their handling, he opened unto them the whole matter as it was doone: and being brought before his fellowes, avouched the same to their faces. The moonks, albeit they were convicted, and by these meanes almost taken tarde with the deed doing; yet did they refuse the judges, bragging and vaunting themselves on their priviledges, but all in vaine. For sentence passed upon them, and they were condemned to be carried backe againe to Orleance, and there to be cast in prison, and so should finallie be brought foorth into the cheefe church of the citie openlie, and from thence to the place of execution, where they should make open confession of their trespasses.

Surelie this was most common among moonks and friers, who mainteined their religion, their lust, their liberties, their pompe, their wealth, their estimation and knaverie by such cousening practises. Now I will shew you more speciall orders of popish conjurations, that are so shameleslie admitted into the church of Rome, that they are not onelie suffered, but commanded to be used, not by night secretlie, but by daie impudentlie. And these forsooth concerne the curing of bewitched persons, and such as are possessed; to wit, such as have a divell put into them by witches inchantments. And herewithall I will set downe certeine rules delivered unto us by such popish doctors, as are of greatest reputation.

CHAPTER XXIV.

Who may be conjurors in the Romish church besides priests, a ridiculous definition of superstition, what words are to be used and not used in exoreismes, rebaptisme allowed, it is lawfull to conjure any thing, differences betweene holie water and coniuration.

THOMAS AQUINAS saith [in 4 dist. 23. sent.], that anie bodie, though he be of an inferior or superior order, yea though of none order at all (and as *Gulielmus Durandus glossator Raimundi* affirmeth, a woman so she blesse not the girdle or the garment, but the person of the bewitched) hath power to exercise the order of an exorcist or conjuror, even as well as any preest may saie masse in a house unconsecrated. But that is (saith *M. Mal.*) rather through the goodnesse and licence of the pope, than through the grace of the sacrament. Naie, there are examples set downe, where some being bewitched

were cured (as *M. Mal.* taketh it) without any conjuration at all. Marrie there were certeine *Pater nosters*, *Aves*, and *Credos* said, and crosses made, but they are charmes, they saie, and no conjurations. For they saie that such charmes are lawfull], bicause there is no superstition in them, &c.

And it is woorth my labour, to shew you how papists define superstition, and how they expound the definition thereofi Superstition (saie they) is a religion observed beyond measure, a religion practised with evill and unperfect circumstances. Also, whatsoever usurpeth the name of religion, through humane tradition, without the popes authoritie, is superstitious: as to adde to joine anie hymnes to the masse, to interrupt anie diriges, to abridge anie part of the creed in the singing thereof, or to sing when the organs go, and not when the quier singeth, not to have one to helpe the priest to masse: and such like, &c.

These popish exorcists doo manie times forget their owne rules. For they should not directlie in their conjurations call upon the divell (as they doo) with intreatie, but with authoritie and commandement. Neither should they have in their charmes and conjurations anie unknowne names. Neither should there be (as alwaies there is) anie falshood contened in the matter of the charme of conjuration, as (saie they) old women have in theirs, when they saie; The blessed virgine passed over Jordan, and then S. Steven met hir, and asked hir, &c. Neither should they have anie other vaine characters, but the crosse (for those are the words:) and manie other such cautions have they, which they observe not, for they have made it lawfull elsewhere.

But Thomas their cheefe pillar prooveth their conjuring and charmes lawfull by S. Marke, who saith [Mk. 16, 17]; *Signa eos qui credidaerunt*; And, *In nomine meo dæmonia ejicient*, &c; whereby he also prooveth that they maie conjure serpents. And there he taketh paines to proove, that the words of God are of as great holinesse as reliques of saints, whereas (in such respect as they meane) they are both alike, and indeed nothing woorth. And I can tell them further, that so they maie be carried, as either of them maie doo a man much harme either in bodie or soule.

But they proove this by S. Augustine, saieng; *Non est minus verbum Dei, quàm corpus Christi*: whereupon they conclude thus; By all mens opinions it is lawfull to carrie about reverentlie the reliques of saints; *Ergo* it is lawfull against evill spirits, to invoke the name of God everie waie; by the *Pater noster*, the *Ave*, the nativitie, the passion, the five wounds, the title triumphant, by the seven words spoken on the crosse, by the nailes, &c: and there maie be hope reposed in them. Yea, they saie [*Mal. malef. par. 3. quæ 2.*] it is lawfull to conjure all things, bicause the divell maie have power in all things. And first, alwaies the person or thing, wherein the divell is, must be exorcised, and then the divell must be conjured. Also they affirme, that it is as expedient to consecrate and conjure porrage and meate, as water and salt, or such like things.

The right order of exorcisme in rebaptisme of a person possessed or bewitched, requireth that exsufflation and abrenunciation be doone toward the west. Item, there must be erection of hands, confession, profession, oration, benediction, imposition of hands, denudation and unction, with holie oile after baptism, communion, and induition of the surplis. But they saie that this needeth not, where the bewitched is exorcised: but that the bewitched be first confessed, and then to hold a candle in his hand,

and in steed of a surprise to tie about his bare bodie a holie candle of the length of Christ, or of the crosse whereupon he died, which for monie maie be had at Rome. Ergo (saith *M. Mal.*) this maie be said; I conjure thee Peter or Barbara being sicke, but regenerate in the holie water of baptisme, by the living God, by the true God, by the holie God, by the God which redeemed thee with his pretious blood, that thou maiest be made a conjured man, that everie fantasie and wickednesse of diabolically deceit doo avoid and depart from thee, and that everie unclean spirit be conjured through him that shall come to judge the quicke and the dead, and the world by fier, Amen: *Oremus*, &c. And this conjuration, with *Oremus*, and a praier, must be thrise repeated, and at the end alwaies must be said; *Ergo maledicte diabole recognosce sententiam tuam*, &c. And this order must alwaies be followed. And finallie, there must be diligent search made, in everie corner, and under everie coverlet and pallet, and under everie threshold of the doores, for instruments of witchcraft. And if anie be found, they must streightwaie be throwne into the fier. Also they must change all their bedding, their clothing, and their habitation. And if nothing be found, the partie that is to be exorcised or conjured, must come to the church rath in the morning: and the holier the daie is, the better, speciallie our Ladie daie. And the preest, if he be shriven himselfe and in perfect state, shall doo the better therein. And let him that is exorcised hold a holie candle in his hand, &c. Alwaies provided, that the holie water be throwne upon him, and a stoale put about his necke, with *Deus in adjutorium*, and the Letanie, with invocation of saints. And this order maie continue thrise a weeke, so as (saie they) through multiplication of intercessors, or rather intercessions, grace maie be obtained, and favor procured.

There is also some question in the Romish church, whether the sacrament of the altar is to be received before or after the exorcisme. Item in shrift, the confessor must learne whether the partie be not excommunicate, and so for want of absolution, endure this vexation. Thomas sheweth the difference betwixt holie water and conjuration, saieng that holie water driveth the divell awaie from the externall and outward parts; but conjurations from the internall and inward parts; and therefore unto the bewitched partie both are to be applied.

CHAPTER XXV.

The seven reasons why some are not rid of the divell with all their popish conjurations, why there were no conjurors in the primitive church, and why the divell is not so soone cast out of the bewitched as of the possessed.

THE reason why some are not remedied for all their conjurations, the papists say is for seven causes. First, for that the faith of the standers by is naught; secondlie, for that theirs that present the partie is no better; thirdlie, bicause of the sinnes of the bewitched; fourthlie, for the neglecting of meete remedies; fiftlie, for the reverence of vertues going out into others; sixtlie, for the purgation; seventhlie, for the merit of the partie bewitched. And lo, the first foure are proved by Matthew the 7. and Marke the 4. when one presented his sonne, and the multitude wanted faith, & the father said, Lord help mine incredulitie or unbeleefe. Whereupon was said, Oh faithlesse and perverse generation, how long shall I be with you? And where these words are written; And Jesus rebuked him, &c. That is to saie, saie they, the possessed or

bewitched for his sinnes. For by the neglect of due remedies it appeereth, that there were not with Christ good and perfect men: for the pillars of the faith; to wit, Peter, James, and John were absent. Neither was there fasting and praier, without the which that kind of divels could not be cast out. For the fourth point; to wit, the fault of the exorcist in faith maie appeare; for that aiterwards the disciples asked the cause of their impotencie therin. And Jesus answered, it was for their incredulitie; saiong that if they had as much faith as a graine of mustard seed, they should move mountaines, &c. The lift is prooved by *Vitas patrum*, the lives of the fathers, where it appeereth that S. Anthonie could not doo that cure, when his scholar Paule could doo it, and did it. For the proove of the sixt excuse it is said, that though the fault be taken awaie therby; yet it followeth not that alwaies the punishment is released. Last of all it is said, that it is possible that the divell was not conjured out of the partie before baptisme by the exorcist, or the midwife hath not baptised him well, but omitted some part of the sacrament. If any object that there were no exorcists in the primitive church, it is answered, that the church cannot now erre. And saint Gregorie would never have instituted it in vaine. And it is a generall rule, that who or whatsoever is newlie exorcised must be rebaptised: as also such as walke or talke in their sleepe; for (saie they) call them by their names, and presentlie they wake, or fall if they clime: whereby it is gathered, that they are not trulie named in baptisme. Item they saie, it is somewhat more difficult to conjure the divell out of one bewitched, than out of one possessed: bicause in the bewitched, he is double; in the other single. They have a hundred such beggerlie, foolish, and frivolous notes in this behalfe.

CHAPTER XXVI.

Other grosse absurdities of witchmongers in this matter of conjurations.

SURELIE I cannot see what difference or distinction the witchmongers doo put betweene the knowledge and power of God and the divell; but that they think, if they praie, or rather talke to God, till their hearts ake, he never heareth them; but that the divell dooth knowe everie thought and imagination of their minds, and both can and also will doo any thing for them. For if anie that meaneth good faith with the divell read certeine conjurations, he commeth up (they saie) at a trice. Marrie if another that hath none intent to raise him, read or pronounce the words, he will not stirre. And yet J. Bodin confesseth, that he is afraid to read such conjurations as John Wierus reciteth; least (belike) the divell would come up, and scratch him with his fowle long nailes. In which sort I woonder that the divell dealeth with none other, than witches and conjurors. I for my part have read a number of their conjurations, but never could see anie divels of theirs, except it were in a plaie. But the divell (belike) knoweth my mind; to wit, that I would be loth to come within the compasse of his clawes. But lo what reason such people have. Bodin, Bartholomeus Spineus, Sprenger, and Institor, &c: doo constantlie affirme, that witches are to be punished with more extremitie than conjurors; and sometimes with death, when the other are to be pardoned doing the same offense: bicause (say they) the witches make a league with the divell, & so doo not conjurors. Now if conjurors make no league by their owne confession, and divels indeed know not our cogitations (as I have sufficientlie prooved) then would I weet of our witchmongers the reason, (if I read the conjuration and performe the ceremonie) why the divell will not come at my call? But oh absurd credulitie! Even in this point manie wise & learned men have beene & are abused: wheras, if they would make experience, or duliae expend the cause, they might be soone resolved; specially when the whole art

and circumstance is so contrarie to Gods word, as it must be false, if the other be true. So as you may understand, that the papists do not onlie by their doctrine, in bookes & sermons teach & publish conjurations, & the order thereof whereby they may induce men to bestowe, or rather cast awaie their monie upon masses and suffrages for their soules; but they make it also a parcell of their sacrament of orders (of the which number a conjuror is one) and insert manie formes of conjurations into their divine service, and not onelie into their pontificals, but into their masse bookes; yea into the verie canon of the masse.

CHAPTER XXVII.

Certaine conjurations taken out of the pontificall and out of the missall.

BUT see yet a little more of popish conjurations, and conferre them with the other. In the pontificall you shall find this conjuration, which the other conjurors use as solemnelie as they:

I conjure thee thou creature of water in the name of the fa+ther, of the so+nne, and of the Holie+ghost, that thou drive awaie the divell from the bounds of the just, that he remaine not in the darke corners of this church and altar.

You shall find in the same title, these words following, to be used at the hallowing of the churches. There must a crosse of ashes be made upon the pavement, from one end of the church to the other, one handfull broad: and one of the priests must write on the one side thereof the Greeke alphabet, and on the otherside the Latin alphabet, *Durandus* yeeldeth this reason thereof; to wit, It representeth the union in faith of the Jewes and Gentiles. And yet well agreeing to himselfe he saith even there, that the crosse reaching from the one end to the other, signifieth that the people, which were in the head, shalbe made the taile.

¶ A conjuration written in the masse booke. Fol. I.

I conjure thee O creature of salt by God, by the God + that liveth, by the true + God, by the holie + God, which by *Elizæus* the prophet commanded, that thou shouldest be throwne into the water, that it thereby might be made whole and sound, that thou salt [here let the preest looke upon the salt] maist be conjured for the health of all beleevers, and that thou be to all that take thee, health both of bodie and soule; and let all phantasies and wickednesse, or diabolicall craft or deceit, depart from the place whereon it is sprinkled; as also everie uncleane spirit, being conjured by him that judgeth both the quicke and the dead by fier.

Resp:

Amen.

Then followeth a praier to be said, without *Dominus vobiscum*; but yet with *Oremus*; as followeth:

¶ Oremus.

Almightie and everlasting God, we humblie desire thy clemency [here let the preest looke upon the salt] that thou wouldest vouchsafe, through thy pietie, to bl+esse and sanc+tifie this creature of salt, which thou hast given for the use of mankind, that it may be to all that receive it, health of mind and bodie; so as whatsoever shall be touched thereby, or sprinkled therewith, may be void of all uncleannesse, and all resistance of spirituall iniquitie, through our Lord, Amen.

What can be made but a conjuration of these words also, which are written in the canon, or rather in the saccaring of masse?

This holie commixtion of the bodie and bloud of our Lord Jesus Christ, let it be made to me, and to all the receivers thereof, health of mind and bodie, and a wholesome preparative for the deserving and receiving of everlasting life, through our Lord Jesus, Amen.

CHAPTER XXVIII.

That popish priests leave nothing unconjured, aforme of exorcisme for incense.

ALTHOUGH the papists have manie conjurations, so as neither water, nor fier, nor bread, nor wine, nor wax, nor tallowe, nor church, nor churchyard, nor altar, nor altar cloath, nor ashes, nor coles, nor belles, nor bell ropes, nor copes, nor vestments, nor oile, nor salt, nor candle, nor candle-sticke, nor beds, nor bedstaves, &c; are without their forme of conjuration: yet I will for brevitie let all passe, and end here with incense, which they doo conjure in this sort +.

I conjure thee most filthy and horrible spirit, and everie vision of our enimie, &c: that thou go and depart from out of this creature of frankincense, with all thy deceit and wickednes, that this creature may be sanctified, and in the name of our Lord + Jesus + Christ + that all they that taste, touch, or smell the same, may receive the virtue and assistance of the Holie-ghost; so as wheresoever this incense or frankincense shall remaine, that there thou in no wise be so bold as to approch or once presume or attempt to hurt: but what uncleane spirit so ever thou be, that thou with all thy craft and subtiltie avoid and depart, being conjured by the name of God the father almightie, &c. And that wheresoever the fume or smoke thereof shall come, everie kind and sort of divels may be driven awaie, and expelled; as they were at the increase of the liver of fish, which the archangell Raphaell made, &c.

CHAPTER XXIX.

The rules and lawes of popish Exorcists and other conjurors all one, with a confutation of their whole power, how S. Martine conjured the divell

THE papists you see, have their certeine generall rules and lawes, as to absteine from sinne, and to fast, as also otherwise to be cleane from all pollusions, &c: and even so likewise have the other conjurors. Some will saie that papists use divine service, and praiers; even so doo common conjurors as you see) even in the same papisticall forme, no whit swarving from theirs in aith and doctrine, nor yet in ungodlie and unreasonable kinds of petitions. Me thinks it may be a sufficient argument, to overthrow the calling up and miraculous works of spirits, that it is written; God onelie knoweth and searcheth the harts, and onelie worketh great woonders. The which argument being prosecuted to the end, can never be answered: insomuch as that divine power is required in that action. [I. Sam. 16, 7. I. Reg. 8, 39. Jere. 17, 10. Psal. 44, 21. Psal. 72, 18.]

And if it be said, that in this conjuration we speake to the spirits, and they heare us, & therefore need not know our thoughts and imaginations: I first aske them whether king *Baell*, or *Amoimon*, which are spirits reigning in the furthest regions of the east (as they saie) may heare a conjurors voice, which calleth for them, being in the extreamest parts of the west, there being such noises interposed, where perhaps also they may be busie, and set to worke on the like affaires. Secondlie, whether those spirits be of the same power that God is, who is everiewhere, filling all places, and able to heare all men at one instant, &c. Thirdlie, whence commeth the force of such words as raise the dead, and command divels. If sound doo it, then may it be doone by a taber and a pipe, or any other instrument that hath no life. If the voice doo it, then may it be doone by any beasts or birds. If words, then a parret may doo it. If in mans words onlie, where is the force, in the first, second, or third syllable? If in syllables, then not in words. If in imaginations, then the divell knoweth our thoughts. But all this stuffe is vaine and fabulous.

It is written [Sap. 1. 14. Ecclesi. 9. Gen. 1.]; All the generations of the earth were healthfull and there is no poison of destruction in them. Why then doo they conjure holsome creatures; as salt, water, &c: where no divels are? God looked upon all his works, and sawe they were all good. What effect (I prairie you) had the 7. sonnes of *Sceva* [Act. 19.]; which is the great objection of witchmongers? They would needs take upon them to conjure divels out of the possessed. But what brought they to passe? Yet that was in the time, whilst God suffered miracles commonlie to be wrought. By that you may see what conjurors can doo.

Where is such a promise to conjurors or witches, as is made in the Gospell [Mark 16.17.] to the faithfull? where it is written; In my name they shall cast out divels, speake with new toongs: if they shall drinke any deadlie thing, it shall not hurt them; they shall take awaie serpents, they shall laie hands on the sicke, and they shall recover. According to the promise, this grant of miraculous working was performed in the

primitive church, for the confirmation of Christs doctrine, and the establishing of the Gospell.

But as in another place I have prooved, the gift thereof was but for a time, and is now ceased; neither was it ever made to papist, witch, or conjuror. They take upon them to call up and cast out divels; and to undoo with one divell, that which another divell hath doone. If one divell could cast out another, it were a kingdome divided, and could not stand. Which argument Christ himselfe maketh: and therefore I maie the more boldlie saie even with Christ, that they have no such power. For besides him, there is no saviour, none can deliver out of his hand. Who but hee can declare, set in order, appoint, and tell what is to come? He destroieth the tokens of soothsaiers, and maketh the conjecturers fooles, &c. He declareth things to come, and so cannot witches. [Isai. 43. 11. verse. 13. cap. 44. verse. 7. verse. 25.]

There is no helpe in inchanters and soothsaiers, and other such vaine sciences. For divels are cast out by the finger of God, which Matthew calleth the spirit of God, which is the mightie power of God, and not by the vertue of the bare name onelie, being spoken or pronounced: for then might everie wicked man doo it. And Simon Magus needed not then to have proffered monie to have bought the power to doo miracles and woonders: for he could speake and pronounce the name of God, as well as the apostles. Indeed they maic soone throwe out all the divels that are in frankincense, and such like creatures, wherein no divels are: but neither they, nor all their holie water can indeed cure a man possessed with a divell, either in bodie or mind; as Christ did. Naie, why doo they not cast out the divell that possesseth their owne soules? [Isai. 46. 10. cap. 47. vers. 12. 13, &c. Luke, 11. 20. Matt. 12. 28. Acts, 8. 19.]

Let me heare anie of them all speake with new toongs, let them drinke but one dramme of a potion which I will prepare for them, let them cure the sicke by laieng on of hands (though witches take it upon them, and witchmongers beleeeve it) and then I will subscribe unto them. But if they, which repose such certeintie in the actions of witches and conjurors, would diligentlie note their deceit, and how the scope whereat they shoote is monie (I meane not such witches as are falselie accused, but such as take upon them to give answers, &c: as mother *Bungie* did) they should apparentlie see the cousenage. For they are abused, as are manie beholders of jugglers, which suppose they doo miraculously, that which is doone by slight and subiltie.

But in this matter of witchcrafts and conjurations, if men would rather trust their owne eies, than old wives tales and lies, I dare undertake this matter would soone be at a perfect point; as being easier to be perceived than juggling. But I must needs confesse, that it is no great marvell, though the simple be abused therein, when such lies concerning those matters are maintained by such persons of account, and thrust into their divine service. As for example: It is written that S. Martine thrust his fingers into ones mouth that had a divell within him, and used to bite folke; and then did bid him devoure them if he could. And bicause the divell could not get out at his mouth, being stopt with S. Martins fingers, he was fame to run out at his fundament. O stinking lie!

CHAPTER XXX.

That it is a shame for papists to beleieve other conjurors dooings, their owne being of so litle force, Hipocrates his opinion herein.

AND still me thinks papists (of all others) which indeed are most credulous, and doo most mainteine the force of witches charmes, and of conjurors cousenages, should perceiue and judge conjurors dooings to be void of effect. For when they see their owne stuffe, as holie water, salt, candles, &c: conjured by their holie bishop and preests; & that in the words of consecration or conjuration (for so their owne doctors terme them) they adjure the water, &c: to heale, not onelie the soules infirmitie, but also everie maladie, hurt, or ach of the bodie; and doo also command the candles, with the force of all their authoritie and power, and by the effect of all their holie words, not to consume: and yet neither soule nor bodie anie thing recover, nor the candles last one minute the longer: with what face can they defend the others miraculous workes; as though the witches and conjurors actions were more effectuall than their owne? Hippocrates being but a heathen, and not having the perfect knowledge of God, could see and perceiue their cousenage and knaverie well enough, who saith; They which boast so, that they can remoove or helpe the infections of diseases, with sacrifices, conjurations, or other magicall instruments or meanes, are but needie fellowes, wanting living; and therefore referre their words to the divell: bicause they would seeme to know somewhat more than the common people. It is marvell that papists doo affirme, that their holie water, crosses, or bugges words have such vertue and violence, as to drive awaie divels: so as they dare not approach to anie place or person besmeered with such stuffe; when as it appeareth in the gospell, that the divell presumed to assault and tempt Christ himselfe. For the divell indeed most earnestlie busieth himselfe to seduce the godlie: as for the wicked, he maketh reckoning and just accompt of them, as of his owne alreadye. But let us go forward in our refutation.

CHAPTER XXXI.

How conjurors have beguiled witches, what bookes they carie about to procure credit to their art, wicked assertions against Moses and Joseph.

THUS you see that conjurors are no small fooles. For whereas witches being poore and needie, go from doore to doore for releefe, have they never so manie todes or cats at home, or never so much hogs doong and charvill about them, or never so manie charmes in store: these conjurors (I saie) have gotten them offices in the church of Rome, wherby they have obtained authoritie & great estimation. And further, to adde credit to that art, these conjurors carrie about at this daie, bookes intituled under the names of *Adam, Abel, Tobie, & Enoch*; which *Enoch* they repute the most divine fellow in such matters. They have also among them bookes that they saie *Abraham, Aaron* and *Salomon* made. Item they have bookes of *Zacharie, Paule, Honorius, Cyprian, Jerome, Jeremie, Albert, and Thomas*: also of the angels, *Riziel, Razael, and Raphael*; and these doubtlesse were such bookes as were said to have beene burnt in the lesser Asia [Acts. 19.]. And for their further credit they boast, that they must be and are skilfull and learned in these arts; to wit, *Ars Almadell, ars Notoria, ars Bulaphiæ ars Arthephii, ars Pomena, ars Revelationis, &c.* Yea, these conjurors in corners sticke not (with *Justine [lib. 16.]*) to report and affirme, that Joseph, who was a true figure of Christ that delivered and redeemed us, was learned in these arts,

and thereby prophesied and expounded dreames: and that those arts came from him to Moses, and finallie from Moses to them: which thing both Plinie [lib. 30. cap. 2.] and Tacitus affirme of Moses. Also Strabo in his cosmographie [lib. 16.] maketh the verie like blasphemous report. And likewise *Apollonius, Molon, Possidonius, Lisimachus*, and *Appian* terme *Moses* both a magician and a conjuror: whom *Eusebius* confuteth with manie notable arguments. For Moses differed as much from a magician, as truth from falshood, and pietie from vanitie: for in truth, he confounded all magicke, and made the world see, and the cunningest magicians of the earth confesse, that their owne dooings were but illusions, and that his miracles were wrought by the finger of God. But that the p oore old witches knowledge reacheth thus farre (as *Danæus* affirmeth it dooth [in *dialog. de sortiariis.*]) is untrue: for their furthest fetches that I can comprehend, are but to fetch a pot of milke, &c: from their neighbors house, halfe a mile distant from them.

CHAPTER XXXII.

All magicall arts confuted by an argument concerning Nero, what Cornelius Agrippa and Carolus Gallus have left written thereof and proved by experience.

SURELIE Nero prooved all these magicall arts to be vaine and fabulous lies, and nothing but cousenage and knaverie. He was a notable prince, having gifts of nature enow to have conceived such matters, treasure enough to have emploied in the search thereof, he made no conscience therein, he had singular conferences thereabout; he offered, and would have given halfe his kingdome to have learned those things, which he heard might be wrought by magicians; he procured all the cunning magicians in the world to come to Rome, he searched for bookes also, and all other things necessarie for a magician; and never could find anie thing in it, but cousenage and legierdemaine. At length he met with one Tiridates, the great magician, who having with him all his companions, and fellowe magicians, witches, conjurors, and couseners, invited Nero to certeine magicall bankets and exercises. Which when Nero required to learne, he (to hide his cousenage) answered that he would not, nor could not teach him, though he would have given him his kingdome. The matter of his refusall (I saie) was, least Nero should espie the cousening devises thereof. Which when Nero conceived, and sawe the same, and all the residue of that art to be vaine, lieng and ridiculous, having onelie shadowes of truth, and that their arts were onelie veneficall; he prohibited the same utterlie, and made good and strong lawes against the use and the practisers thereof: as Plinie and others doo report. It is marvell that anie man can be so much abused, as to suppose that sathan may be commanded, compelled, or tied by the power of man: as though the divell would yeeld to man, beyond nature; that will not yeeid to God his creator, according to the rules of nature. And in so much as there be (as they confesse) good angels as well as bad; I would know whie they call up the angels of hell, and not call downe the angels of heaven. But this they answer (as Agrippa saith [*de vanitat. scient.*].) Good angels (forsooth) doo hardlie appeare, and the other are readie at hand. Here I may not omit to tell you how Cor. Agrippa bewraieth, detecteth, and defaceth this art of conjuration, who in his youth travelled into the bottome of all these magicall sciences, and was not onelie a great conjuror and practiser thereof, but also wrote cunninglie *De occulta philosophia*. Howbeit, afterwards in his wiser age, he recanteth his opinions, and lamenteth his follies in that behalfe, and

discovereth the impietie and vanities of magicians, and inchanters, which boast they can doo miracles: which action is now ceased (saith he) and assigneth them a place with Jannes and Jambres, affirming that this art teacheth nothing but vaine toies for a shew. Carolus Gallus also saith; I have tried oftentimes, by the witches and conjurors themselves, that their arts (especiallie those which doo consist of charmes, impossibilities, conjurations, and witchcrafts, whereof they were woont to boast) to be meere foolishnes, doting lies, and dreames. I for my part can saie as much, but that I delight not to alledge mine owne proofes and authorities; for that mine adversaries will saie they are parciall, and not indifferent.

CHAPTER XXXIII.

Of Salomons conjurations, and of the opinion conceived of his cunning and practise therein.

IT is affirmed by sundrie authors, that Salomon was the first inventor of those conjurations; and thereof Josephus is the first reporter, who in his fift booke *De Judæorum antiquitatibus*, cap. 22. rehearseth soberlie this stone following; which *Polydore Virgil*, and manie other repeat verbatim, in this wise, and seeme to credit the fable, whereof there is skant a true word.

Salomon was the greatest philosopher, and did philosophic about all things, and had the full and perfect knowlege of all their proprieties: but he had that gift given from above to him, for the profit and health of mankind: which is effectuall against divels. He made also inchantments, wherewith diseases are driven awaie; and left diverse maners of conjurations written, whereunto the divels giving place are so driven awaie, that they never returne. And this kind of healing is very common among my countrimen: for I sawe a neighbour of mine, one Eleazer, that in the presence of Vespasian and his sonnes, and the rest of the souldiers, cured many that were possessed with spirits. The maner and order of his cure was this. He did put unto the nose of the possessed a ring, under the scale wherof was inclosed a kind of roote, whose verture Salomon declared, and the savour thereof drew the divell out at his nose; so as downe fell the man, and then Eleazer conjured the divell to depart, & to return no more to him. In the meane time he made mention of Salomon, reciting incantations of Salomons owne making. And then Eleazer being willing to shew to standers by his cunning, and the wonderfull efficacie of his art, did set not faire from thence, a pot or basen full of water, & commanded the divell that went out of the man, that by the overthrowing thereof, he would give a signe to the beholders, that he had utterlie forsaken and leaft the man. Which thing being doone, none there doubted how great Salomons knowledge and wisdom was. Wherin a jugling knacke was produced, to confirme a cogging cast of knaverie or cousenage.

Another stone of Salomons conjuration I find cited in the sixt lesson, read in the church of Rome upon S. Margarets daie, far more ridiculous than this. Also Peter Lombard maister of the sentences, and Gratian his brother, the compiler of the golden decrees; and Durandus in his *Rationale divinorum*, doo all soberlie affirme Salomons cunning in this behalfe; and speciallie this tale; to wit, that Salomon inclosed certeine thousand divels in a brasen bowle, and left it in a deepe hole or lake, so as afterwards the Babylonians found it, and supposing there had beene gold or silver therein, brake it, and out flew all the

divels, &c. And that this fable is of credit, you shall perceive, in that it is thought woorthie to be read in the Romish church as parcell of their divine service [*Lect.* 5. & 6.]. Looke in the lessons of S. Margarets daie the virgine, and you shall find these words verbatim: which I the rather recite, bicause it serveth me for divers turnes; to wit, for Salomons conjurations, for the tale of the brasen vessell, and for the popes conjurations, which extended both to faith and doctrine, and to shew of what credit their religion is, that so shamefullie is stained with lies and fables.

CHAPTER XXXIV.

Lessons read in all churches, where the pope hath authoritie, on S. Margarets daie, translated into English word for word.

HOLIE Margaret required of GOD, that she might have a conflict face to face with hir secret enimie the divell; and rising from praier, she sawe a terrible dragon, that would have devoured hir, but she made the signe of the crosse, and the dragon burst in the midst.

Afterwards, she sawe another man sitting like a Niger, having his hands bound fast to his knees, she taking him by the haire of the head, threw him to the ground, and set hir foote on his head; and hir praier being made, a light shined from heaven into the prison where she was, and the crosse of Christ was scene in heaven, with a doove sitting thereon, who said; Blessed art thou O Margaret, the gates of paradise attend thy comming. Then she giving thanks to God, said to the divell, Declare to me thy name. The divell said; Take awaie thy foote from my head, that I may be able to speake, and tell thee: which being done, the divell said, I am *Veltis*, one of them whome Salomon shut in the brasen vessell, and the Babylonians comming, and supposing there had beene gold therein, brake the vessell, and then we flew out: ever since lieng in wait to annoie the just. But seeing I have recited a part of hir storie, you shall also have the end therof: for at the time of hir execution this was hir praier following.

Grant therefore O father, that whosoever writeth, readeth, or heareth my passion, or maketh memoriall of me, may deserve pardon for all his sinnes: whosoever calleth on me, being at the point of death, deliver him out of the hands of his adversaries. And I also require, O Lord, that whosoever shall build a church in the honor of me, or ministreth unto me anie candles of his just labour, let him obtaine whatsoever he asketh for his health. Deliver all women in travell that call upon me, from the danger thereof.

Hir praier ended, there were manic great thunderclaps, and a doove came downe from heaven, saieng; Blessed art thou O Margaret the spouse of Christ. Such things as thou hast asked, are granted unto thee; therefore come thou into everlasting rest, &c. Then the hangman (though she did bid him) refused to cut off hir head: to whome she said; Except thou doo it, thou canst have no part with me, and then lo he did it, &c. But sithens I have beene, and must be tedious, I thought good to refresh my reader with a lamentable storie, depending upon the matter precedent, reported by manic grave authors, word for word,

in maner and forme following.

CHAPTER XXXV.

A delicate storie of a Lombard, who by S. Margarets example would needs fight with a reall divell.

THERE was (after a sermon made, wherein this storie of S. Margaret was recited, for in such stuffe consisted not onelie their service, but also their sermons in the blind time of poperie:) there was (I saie) a certeine yoong man, being a Lombard, whose simplicitie was such, as he had no respect unto the commoditie of worldlie things, but did altogether affect the salvation of his soule, who hearing how great S. Margarets triumph was, began to consider with himselfe, how full of slights the divell was. And among other things thus he said; Oh that God would suffer, that the divell might fight with me hand to hand in visible forme! I would then surelie in like maner overthrow him, and would fight with him till I had the victorie. And therefore about the twelfe houre he went out of the towne, and finding a convenient place where to praie, secretlie kneeling on his knees, he praied among other things, that God would suffer the divell to appeare unto him in visible forme, that according to the example of S. Margaret, he might overcome him in battell. And as he was in the midst of his praiers, there came into that place a woman with a hooke in hir hand, to gather certeine hearbs which grew there, who was dumme borne. And when she came into the place, and saw the yoong man among the hearbs on his knees, she was afraid, and waxed pale, and going backe, she rored in such sort, as hir voice could not be understood, and with hir head and fists made threatning signes unto him. The yoong man seeing such an ilfavoured fowle queane, that was for age decrepit and full of wrinkles, with a long bodie, leane of face, pale of colour, with ragged cloathes, crieng verie lowd, and having a voice not understandable, threatning him with the hooke which she carried in hir hand, he thought surelie she had beene no woman, but a divell appearing unto him in the shape of a woman, and thought God had heard his praiers. For the which causes he fell upon hir lustilie, and at length threw hir downe to the ground, saieng; Art thou come thou curssed divell, art thou come? No no, thou shalt not overthrow me in visible fight, whome thou hast often overcome in invisible temptation.

And as he spake these words, he caught hir by the haire, and drew hir about, beating hir sometimes with his hands, sometimes with his heeles, and sometimes with the hooke so long, and wounded hir so sore, that he left hir a dieng. At the noise whereof manie people came running unto them, and seeing what was doone, they apprehended the yoong man, and thrust him into a vile prison. S. Vincent by vertue of his holines understanding all this matter, caused the bodie that seemed dead to be brought unto him, and thereupon (according to his maner) he laid his hand upon hir, who immediatlie revived, and he called one of his chaplines to heare hir confession. But they that were present said to the man of God, that it were altogether in vaine so to doo, for that she had beene from hir nativitie dumbe, and could neither heare nor understand the priest, neither could in words confesse hir sinnes. Notwithstanding, S. Vincent bad the priest heare hir confession, affirming that she should verie distinctlie speake all things unto him. And therfore, whatsoever the man of God commanded, the priest did confidentlie accomplish and obeie: and

as soone as the priest approched unto hir, to heare hir confession, she, whome all Cathalonia knew to be dumbe borne, spake, and confessed hir selfe, pronouncing everie word as distinctue, as though she had never beene dumbe. After hir confession she required the eucharist and extreame unction to be ministred unto hir, and at length she commended hir selfe to God; and in the presence of all that came to see that miracle, she spake as long as she had anie breath in hir bodie. The yoong man that killed hir being saved from the gallowes by S. Vincents meanes, and at his intercession, departed home into Italie. This stone last rehearsed is found in *Speculo exemplorum*, and repeated also by Robert Garocul: bishop of Aquinas, and manie others, and preached publikelie in the church of Rome.

CHAPTER XXXVI.

The storie of Saint Margaret proved to be both ridiculous and impious in everie point.

FIRST, that the storie of S. Margaret is a fable, may be prooved by the incredible, impossible, foolish, impious, and blasphemous matters conteined therein, and by the ridiculous circumstance thereof. Though it were cruellie doone of hir to beat the divell, when his hands were bound; yet it was courteously doone of hir, to pull awaie hir foot at his desire. He could not speake so long as she trod on his head, and yet he said; Tread off, that I may tell you what I am. She sawe the heavens open, and yet she was in a close prison. But hir sight was verie cleare, that could see a little dove sitting upon a crosse so farre off. For heaven is higher than the sunne; and the sunne, when it is neerest to us, is 3966000. miles from us. And she had a good paire of eares, that could heare a dove speake so farre off. And she had good lucke, that S. Peter, who (they saie) is porter, or else the pope, who hath more dooings than Peter, had such leisure as to staie the gates so on for hir. Salomon provided no good place, neither tooke good order with his brasen bowle. I marvell how they escaped that let out the divels. It is marvell also they melted it not with their breath long before: for the divels carrie hell and hell fier about with them alwaies; in so much as (they saie) they leave ashes evermore where they stand. Surelie she made in hir praier an unreasonable request. But the date of hir patent is out: for I beleeve that whosoever at this daie shall burne a pound of good candle before hir, shall be never the better, but three pence the worsse. But now we may find in S. Margarets life, who it is that is Christes wife: whereby we are so much wiser than we were before. But looke in the life of S. Katharine, in the golden legend, and you shall find that he was also married to S. Katharine, and that our ladie made the marriage, &c. An excellent authoritie for bigamie. Here I will also cite other of their notable stories, or miracles of authoritie, and so leave shaming of them, or rather troubling you the readers thereof. Neither would I have written these fables, but that they are authentike among the papists, and that we that are protestants may be satisfied, as well of conjurors and witches miracles, as of the others: for the one is as grosse as the other.

CHAPTER XXXVII.

A pleasant miracle wrought by a popish preest.

WHAT time the Waldenses heresies beganne to spring, certeine wicked men, being upheld and maintained by diabolicall vertue, shewed certeine signes and woonders, wherby they strengthened and confirmed their heresies, and perverted in faith many faithfull men; for they walked on the water and were not drowned. But a certeine catholike preest seeing the same, and knowing that true signes could not be joined with false doctrine, brought the bodie of our Lord, with the pix, to the water, where they shewed their power and vertue to the people, and said in the hearing of all that were present:

I conjure thee O divell, by him, whom I carrie in my hands, that thou exercise not these great visions and phantasies by these men, to the drowning of this people.

Notwithstanding these words, when they walked still on the water, as they did before, the preest in a rage threw the bodie of our Lord, with the pix into the river, and by and by, so soone as the sacrament touched the element, the phantasie gave place to the veritie; and they being proved and made false, did sinke like lead to the bottome, and were drowned; the pix with the sacrament immediatlie was taken awaie by an angell. The preest seeing all these things, was verie glad of the miracle, but for the losse of the sacrament he was verie pensive, passing awaie the whole night in teares and moorning: in the morning he found the pix with the sacrament upon the altar.

CHAPTER XXXVIII.

The former miracle confuted, with a strange storie of saint Lucie.

HOW glad Sir John was now it were follie for me to saie. How would he have plagued the divell, that threw his god in the river to be drowned? But if other had had no more power to destroie the Waldenses with sword and fier, than this preest had to drowne them with his conjuring boxe & cousening sacraments, there should have beene many a life saved. But I may not omit one fable, which is of authoritie, wherein though there be no conjuration expressed, yet I warrant you there was cousenage both in the dooing and telling thereof. 🖐️ You shall read in the lesson on saint Lucies daie, that she being condemned, could not be remooved from the place with a teeme of oxen, neither could any fier burne hir, insomuch as one was faine to cut off hir head with a sword, and yet she could speake afterwards as long as she list. And this passeth all other miracles, except it be that which Bodin and *M. Mal.* recite out of *Nider*, of a witch that could not be burned, till a scroll was taken awaie from where she hid it, betwixt hir skin and flesh.

CHAPTER XXXIX.

Of visions, noises, apparitions, and imagined sounds, and of other illusions, of

wandering soules: with a confutation thereof

MANIE thorough melancholic doo imagine, that they see or heare visions, spirits, ghosts, strange noises, &c: as I have already proved before, at large. Manie againe thorough feare proceeding from a cowardlie nature and complexion, or from an effeminate and fond bringing up, are timorous and afraid of spirits, and bugs, &c. Some through imperfection of sight also are afraid of their owne shadowes, and (as Aristotle saith) see themselves sometimes as it were in a glasse. And some through weakenesse of bodie have such unperfect imaginations. Droonken men also sometimes suppose they see trees walke, &c: according to that which Salomon saith to the droonkards; Thine eies shall see strange visions, and mervellous appearances.

In all ages moonks and preests have abused and bewitched the world with counterfet visions; which proceeded through idlenes, and restraint of marriage, wherby they grew hot and lecherous, and therefore devised such meanes to compasse and obtaine their loves. And the simple people being then so superstitious, would never seeme to mistrust, that such holie men would make them cuckoldes, but forsooke their beds in that case, and gave roome to the cleargie. Item, little children have beene so scared with their mothers maids, that they could never after endure to be in the darke alone, for feare of bugs. Manie are deceived by glasses through art perspective. Manie hearkening unto false reports, conceive and beleieve that which is nothing so. Manie give credit to that which they read in authors. But how manie stories and bookes are written of walking spirits and soules of men, contrarie to the word of God; a reasonable volume cannot containe. How common an opinion was it among the papists, that all soules walked on the earth, after they departed from their bodies? In so much as it was in the time of poperie a usuall matter, to desire sicke people in their death beds, to appeare to them after their death, and to reveale their estate. The fathers and ancient doctors of the church were too credulous herein, &c. Therefore no mervell, though the common simple sort of men, and least of all, that women be deceived herein. God in times past did send downe visible angels and appearances to men; but now he dooth not so. Through ignorance of late in religion, it was thought, that everie churchyard swarmed with soules and spirits: but now the word of God being more free, open, and knowne, those conceits and illusions are made more manifest and apparent, &c.

The doctors, counsels, and popes, which (they saie) cannot erre, have confirmed the walking, appearing, & raising of soules. But where find they in the scriptures anie such doctrine? And who certified them, that those appearances were true? Trulie all they cannot bring to passe, that the lies which have beene spread abroad herein, should now beginne to be true, though the pope himselfe subscribe, seale, and sweare thereunto never so much. Where are the soules that swarmed in times past? Where are the spirits? Who heareth their noises? Who seeth their visions? Where are the soules that made such mone for trentals, whereby to be eased of the paines in purgatorie? Are they all gone into Italie, bicause masses are growne deere here in England? Marke well this illusion, and see how contrarie it is unto the word of God. Consider how all papists beleieve this illusion to be true, and how all protestants are driven to saie it is and was popish illusion. Where be the spirits that wandered to have buriall for their bodies? For manie of those walking soules went about that busines. Doo you not thinke, that the papists shew not themselves godlie divines, to preach and teach the people such doctrine; and to insert into their divine service such fables as are read in the Romish church, all scripture giving place thereto for the time? You

shall see in the lessons read there upon S. Stevens daie, that Gamaliel Nichodemus his kinsman, and Abdias his sonne, with his freend S. Steven, appeared to a certeine preest, called Sir Lucian, requesting him to remove their bodies, and to burie them in some better place (for they had lien from the time of their death, untill then, being in the reigne of Honorius the emperor; to wit, foure hundred yeeres buried in the field of Gamaliel, who in that respect said to Sir Lucian; *Non mei solummodo causa sollicitus sum, sed potius pro illis qui mecum sunt*; that is, I am not onlie carefull for my selfe, but cheefelie for those my friends that are with me. Whereby the whole course may be perceived to be a false practise, and a counterfet vision, or rather a lewd invention. For in heaven mens soules remaine not in sorow and care; neither studie they there how to compasse and get a worshipfull buriall here in earth. If they did, they would not have foreslowed it so long. Now therefore let us not suffer our selves to be abused anie longer, either with conjuring preests, or melancholicall witches; but be thankfull to God that hath delivered us from such blindness and error.

CHAPTER XL.

Cardanus opinion of strange noises, how counterfit visions grow to be credited, of popish appeerances, of pope Boniface.

CARDANUS speaking of noises, among other things, saith thus; A noise is heard in your house; it may be a mouse, a cat, or a dog among dishes; it may be a counterfet or a theefe indeed, or the fault may be in your eares. I could recite a great number of tales, how men have even forsaken their houses, bicause of such apparitions and noises: and all bath beene by meere and ranke knaverie. And wheresoever you shall heare, that there is in the night season such rumbling and fearefull noises, be you well assured that it is flat knaverie, performed by some that seemeth most to complaine, and is least mistrusted. And hereof there is a verie art, which for some respects I will not discover. The divell seeketh dailie as well as nightlie whome he may devoure, and can doo his feats as well by daie as by night, or else he is a yoong divell, and a verie bungler. But of all other couseners, these conjurors are in the highest degree, and are most worthie of death for their blasphemous impietie. But that these popish visions and conjurations used as well by papists, as by the popes themselves, were meere cousenages; and that the tales of the popes recited by Bruno and Platina, of their magicall devises, were but plaine cousenages and knaveries, may appeare by the historic of Bonifacius the eight, who used this kind of inchantment, to get away the popedome from his predecessor Coelestinus. He counterfetted a voice through a cane reed, as though it had come from heaven, persuading him to yeeld up his authoritie of popeship, and to institute therein one Bonifacius, a worthier man: otherwise he threatened him with damnation. And therfore the foole yedded it up accordinglie, to the said Bonifacius, An. 1264. of whom it was said; He came in like a fox, lived like a wolfe, and died like a dog.

There be innumerable examples of such visions, which when they are not detected, go for true stories: and therefore when it is answered that some are true tales and some are false, untill they be able to shew forth before your eies one matter of truth, you may replie upon them with this distinction; to wit: visions tried are false visions, undecided and untried are true.

CHAPTER XLI.

Of the noise or sound of eccho, of one that narrowlie escaped drowning thereby, &c.

ALAS! how manie naturall things are there so strange, as to manie seeme miraculous; and how manic counterfet matters are there, that to the simple seeme yet more wonderfull? Cardane [H. Card. lib. *de subtilitat.* 18.] telleth of one Gomensis, who comming late to a rivers side, not knowing where to passe over, cried out alowd for some bodie to shew him the foord: who hearing an eccho to answer according to his last word, supposing it to be a man that answered him and informed him of the waie, he passed through the river, even there where was a deepe whirlepoole, so as he hardlie escaped with his life; and told his freends, that the divell had almost persuaded him to drowne himselfe. And in some places these noises of eccho are farre more strange than other, speciallie at Ticinum in Italie, in the great hall, where it rendereth sundrie and manifold noises or voices, which seeme to end so lamentable, as it were a man that laie a dieng; so as few can be persuaded that it is the eccho, but a spirit that answereth.

The noise at Winchester was said to be a verie miracle, and much wondering was there at it, about the yeare 1569. though indeed a meere naturall noise ingendered of the wind, the concavities of the place, and other instrumentall matters helping the sound to seeme strange to the hearers; speciallie to such as would adde new reports to the augmentation of the woonder.

CHAPTER XLII.

Of Theurgie, with a confutation thereof a letter sent to me concerning these matters.

THERE is yet another art professed by these consening conjurors, which some fond divines affirme to be more honest and lawfull than necromancie, which is called Theurgie; wherein they worke by good angels. Howbeit, their ceremonies are altogether papisticall and superstitious, consisting in cleanlines partlie of the mind, partlie of the bodie, and partlie of things about and belonging to the bodie; as in the skinned, in the apparell, in the house, in the vessell and houshold stuffe, in oblations and sacrifices; the cleanlines whereof they saie, dooth dispose men to the contemplation of heavenlie things. They cite these words of Esaie for their authoritie; to wit: Wash your selves and be cleane, &c. In so much as I have knowne diverse superstitious persons of good account, which usuallie washed all their apparell upon conceits ridiculouslie. For uncleanlinesse (they say) corrupteth the aire, infecteth man, and chaseth awaie deane spirits. Hereunto belongeth the art of *Almadel*, the art of *Paule* [Ars Paulina], the art of Revelations, and the art Notarie [Ars Notoria]. But (as Agrippa saith) the more divine these arts seeme to the ignorant, the more damnable they be. But their false assertions, their presumptions to worke miracles, their characters, their strange names, their diffuse phrases, their counterfet holines, their popish

ceremonies, their foolish words mingled with impietie, their barbarous and unlearned order of construction, their shameles practises, their paltrie stuffe, their secret dealing, their beggerlie life, their bargaining with fooles, their cousening of the simple, their scope and drift for monie dooth bewraie all their art to be counterfet cousenage. And the more throughlie to satisfie you herein, I thought good in this place to insert a letter, upon occasion sent unto me, by one which at this resent time lieth as a prisoner condemned for this verie matter in the kings bench, and reprimed by hir majesties mercie, through the good mediation of a most noble and vertuous personage, whose honorable and godlie disposition at this time I will forbear to commend as I ought. The person truelie that wrote this letter seemeth unto me a good bodie, well reformed, and penitent, not expecting anie gaines at my hands, but rather fearing to speake that which he knoweth further in this matter, least displeasure might ensue and follow.

The copie of a letter sent unto me R. S. by T. E.

Maister of art, and practiser both of physicke, and atso in times past, of certaine vaine sciences; now condemned to die for the same: wherein he openeth the truth touching these deceits.

MAISTER R. SCOT, according to your request, I have drawne out certaine abuses worth the noting, touching the worke you have in hand; things which I my selfe have seene within these xxvi. yeares, among those which were counted famous and skilfull in those sciences. And bicause the whole discourse cannot be set downe, without nominating certaine persons, of whom some are dead & some living, whose freends remaine yet of great credit in respect therof I knowing that mine enimies doo already in number exceed my freends; I have considered with my selfe, that it is better for me to staie my hand, than to commit that to the world, which may increase my miserie more than releeve the same. Notwithstanding, bicause I am noted above a great manie others to have had some dealings in those vaine arts and wicked practises; I am therefore to signifie unto you, and I speake it in the presence of God, that among all those famous and noted practisers, that I have beene conversant withall these xxvi. yeares, I could never see anie matter of truth to be doone in those wicked sciences, but onelie meere cousenings and illusions. And they, whome I thought to be most skilfull therein, sought to see some things at my hands, who had spent my time a dozen or fourteen years, to my great losse and hinderance, and could never at anie time see anie one truth, or sparkle of truth therein. Yet at this present I stand worthilie condemned for the same; for that, contrarie to my princes lawes, and the lawe of God, and also to mine owne conscience, I did spend my time in such vaine and wicked studies and practises: being made and remaining a spectacle for all others to receive warning by. The Lord grant I may be the last (I speake it from my hart) and I wish it, not onlie in my native coutrie, but also through the whole face of the earth, speciallie among Christians. For mine owne part I lament my time lost, & have repented me five years past: at which time I sawe a booke, written in the old Saxon toong, by one Sir John Malborne a divine of Oxenford, three hundred yeares past: wherein he openeth all the illusions & inventions of those arts and sciences: a thing most worthie the noting. I left the booke with the parson of Slangham in Sussex, where if you send for it in my name, you may have it. You shall thinke your labour well bestowed, and it shall greatlie further the good enterprise you have in hand: and there shall you see the whole science

throughlie discussed, and all their illusions and cousenages deciphered at large. Thus craving pardon at your hands for that I promised you, being verie fearefull, doubtfull, and loth to set my hand or name under any thing that may be offensive to the world, or hurtfull to my selfe, considering my case, except I had the better warrant from my L. of Leicester, who is my verie good Lord, and by whome next under God (hir Majestie onelie excepted) I have beene preserved; and therefore loth to doo any thing that may offend his Lordships eares. And so I leave your Worship to the Lords keeping, who bring you and all your actions to good end and purpose, to Gods glorie, and to the profit of all Christians. From the bench this 8. of March, 1582. Your Worships poore and desolate friend and servant, T. E.

I sent for this booke of purpose, to the parson of *Slangham*, and procured his best friends, men of great worship and credit, to deale with him, that I might borrowe it for a time. But such is his follie and superstition, that although he confessed he had it; yet he would not lend it: albeit a friend of mine, being knight of the shire would have given his word for the restitution of the same safe and sound.

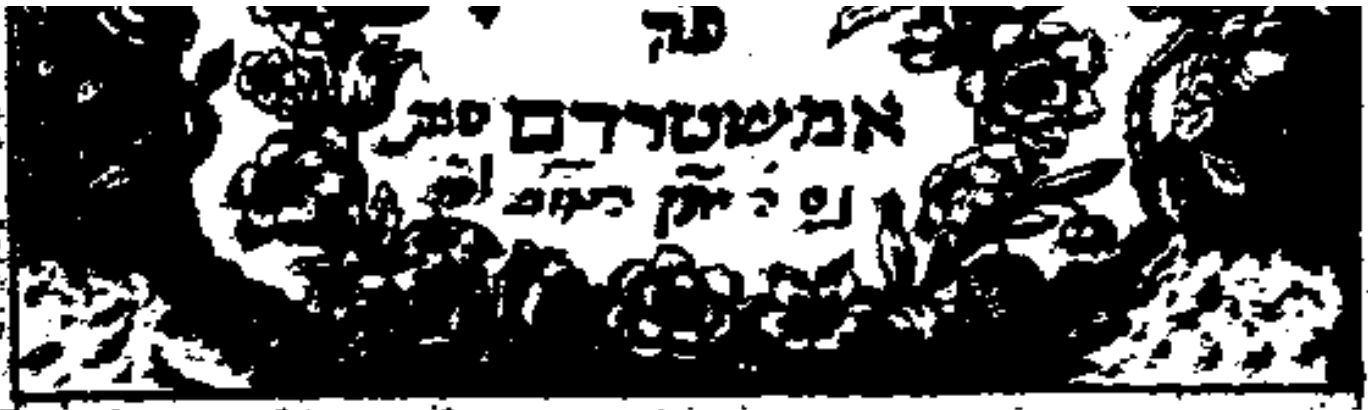
The conclusion therefore shall be this, whatsoever heeretofore hath gone for currant, touching all these fallible arts, whereof hitherto I have written in ample sort, he now counted counterfet, and therefore not to be allowed no not by common sense, much lesse by reason, which should sift such cloked and pretended practises, turnng them out of their rags and patched clowts, that they may appeere discovered, and shew themselves in their nakednesse. Which will be the end of everie secret intent, privie purpose, hidden practise, and close devise, have they never such shrowds and shelters for the time: and be they with never so much cautalousnesse and subtile circumspection clouded and shadowed, yet will they at length be manifestlie detected by the light, according to that old rimed verse:

Quicquid nix celat, solis calor omne revelat:

What thing soever snowe dooth hide,
Heat of the sunne dooth make it spide.

And according to the verdict of Christ, the true Nazarite, who never told untruth, but who is the substance and groundworke of truth it selfe, saieng; *Nihil est tam occultum quod non sit detegendum*, Nothing is so secret, but it shall be knowne and revealed. [Matt. 10, 26. Mark 4, 22. Luke. 8, 17.]





[illegible]

[Faint handwritten text at the bottom of the page]

1. *Handwritten text in a cursive script, likely a signature or name, followed by a star symbol.*

וְכֵן יִשְׁמַחַם ה' בְּכָל־עַמּוּתָם וְיִשְׁמַחַם
 בְּכָל־הַיָּמִים הַלְלוּ אֶת־ה' וְשִׁמְחוּ
 בְּה' כִּי־יִשְׁמַחַם בְּכָל־עַמּוּתָם
 וְיִשְׁמַחַם בְּכָל־הַיָּמִים הַלְלוּ אֶת־ה'

<http://www.esotericarchives.com/solomon/ms3b.gif> (1 of 2) [23.07.2001 00:55:57]



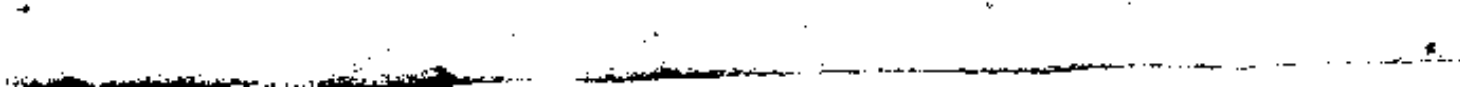




<http://www.esotericarchives.com/solomon/ms4b.gif> (1 of 2) [23.07.2001 00:56:00]



11





NOTE: [All drawings are available on our CD.](#)

[Sl.3825, fol. 134v]

[Note. According to [Thorndike](#), the "The Pauline art," was purported to have been discovered by the Apostle Paul after he had been snatched up to the third heaven, and delivered by him at Corinth. Although this text is based on earlier magical texts, repeated mention of the year 1641 and guns, shows a late redaction. -JHP.]

Here Beginneth the 3^d Part [of the Lemegeton,] called The Art Pauline of King Salomon

[135r]

This [book] is divided into two parts, the first containing [dealing with] the Angells of the hours of the day and night: The second part [with] the Angells of y^e signs of the Zodiac as hereafter followeth &c.

The Nature of these 24 [four and twenty] Angells of the day and night changeth every day: and their offices is to doe all things that are attributed to the 7 planetts. But that changeth every day also: as for example you may see in the following Treatise That Samuel The Angell rulleth the first houre of the day beginnig [sic] at Sunn Rising, suppose it be on a munday in the first hour of y^e (that houre is attributed to the ♃) That you call Samuel or any of his Dukes; There offices in that houre is to doe [135v] doe all things that are attributted to the ♃. But if you call him or any of his Servient Dukes on Tuesday Morning at Sunn Riseing: being the first hour of the day: Their offices are to doe all things that are attributed to ♀. and so the like is to be observed in the first houre of every day: and the like is to be observed of the Angells and their servants that Rule any of the other hours: either in the day or night: allso againe there is an observation to be observed in makeing the Seales of these 24 Angells according to the time of the years Day and hour that you call the Angells or his servants in to doe your your [sic] will: But you cannot mise [miss] therein if you doe well observe the Example That is laid down in the following worke: They being all fitted for the 10th day of March Being one [on] a wednesday in the year 1641 according to the old account [1] &c and as for to know what is attributed to the planetts, I doe referr you to the books of Astrology whereof large volumes have been written. &c c c c c.

[1. i.e. using the Julian calendar. The Gregorian calendar was adopted throughout Europe in 1582, but not in England until 1752. Many documents of the time carry both dates, or as in this case, specified which

calendar they were following.]

[Concerning the cheefe spirits of the hours, and their servants and seals.]

Of the first houre of any Day.

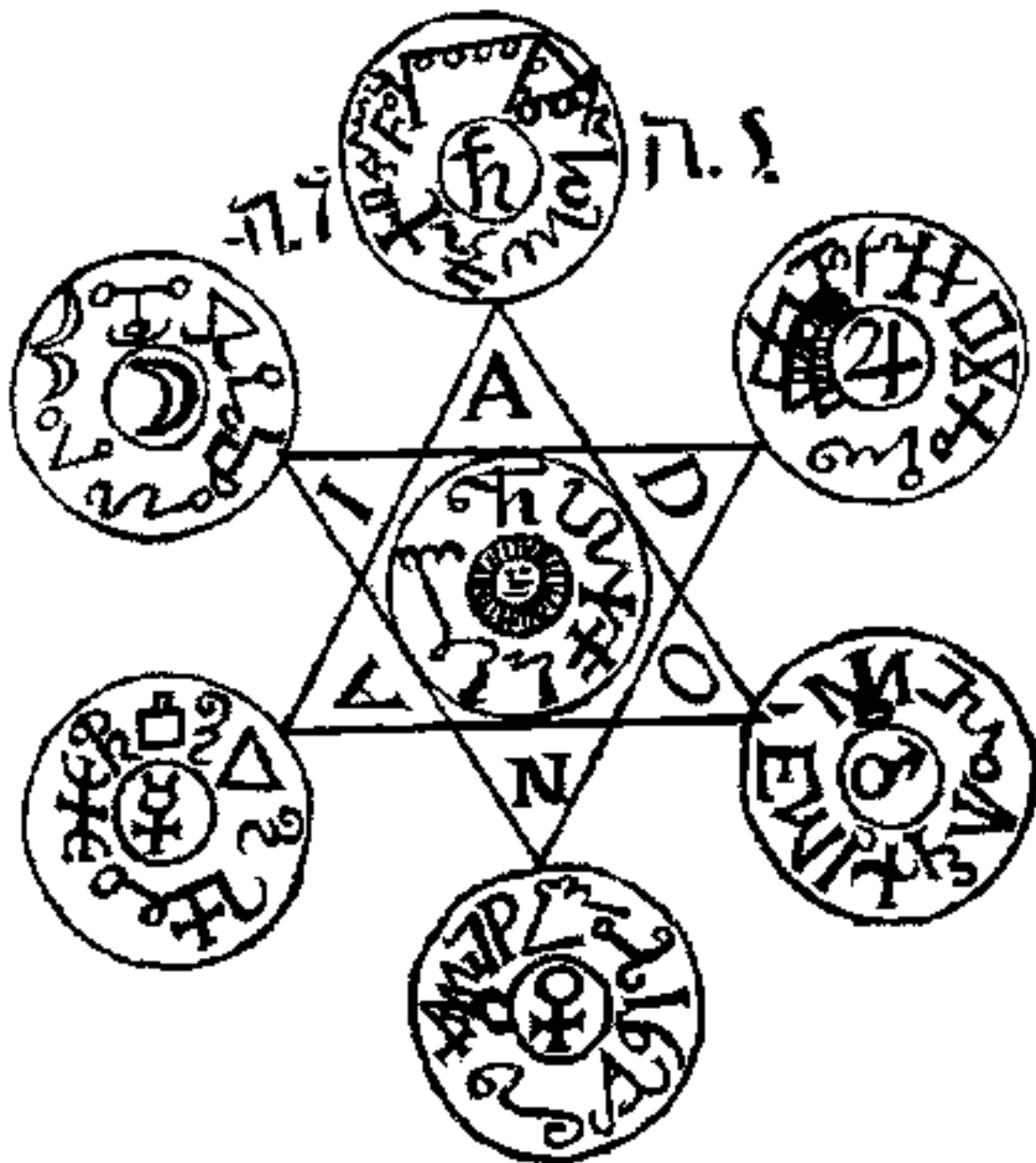
The first houre of any Day is ruled by an [the] angel called **Samuel**, who hath under his command many Dukes and servants: wherof we shall mention 8 of the cheefe Dukes which is sufficient for practice: who have 444 servants [apiece] to attend them. Their Names are as Followeth: **Ameniel, Charpon, Darosiel, Monasiel, Brumiel, Nestoriel, Chremas, Meresyn**. Now for to fitt or make a seal for any of these 8 Dukes or the cheefe prince Samuel doe as followeth -- first write the Character of y^e lord of the ascendent secondly the ☽ afterwards the Rest of the planets, and after then the characters of y^e signe that ascendeth on the 12 house in that hour that is shewed in this sigill which is fitted for the 10th Day of March in the year 1641 being on a wednesday in the first house &c c:

[136r]



This seal being thus made lay it on the Table of practice, Lay your hand on it and say The Conjunction that is written at the latter end of this first part for it serveth for all onely the names are to be changed according to the time you work in &c.

The Table of Practice



Nota lay the seal on the Table or that of the table that is notted wth that charecter [sic] as lord of the ascendent is of, as ♂ is lord of the ascendent in the above said seal therefore it is to be laid upon the characters of ♂ in the table of practice: &c: doo the like with all other seales &c c c.

The perfumes are to be made of such things as are attributed to the same planetts & c c c.

[136v]

The second hour of the day is called **Cevorym**, The Angell that governeth that hour is calld **Anael**, who hath 20 [70] cheefe Dukes and 100 lesser Dukes to attend him whereof we shall mentione 9: But the three first are of y^e cheefe [greater], and the other 6 of the under [lesser] Dukes. They haue 330 [of their own] Servants [apiece] to attend them. Those 9 [in order] are as followeth viz^t: **Menarchos**, **Archiel**,

Chardiel, Orphiel, Cursiel, Elmoym, Quosiel, Ermaziel, Granyel. when you haue a desier to worke in the second hour of wednesday on the 10th day of march make a seal as followeth on any clean paper or parchment writting first the characters of y^e Lord of the ascendent -- Then the Rest of the Planetts, and the signe of y^e 12th house as yoiu may see in this following sigill and when it is made lay it upon the part of y^e table as is noted with the same charrecter as the lord of the ascendent is. Observe this same rule in all the following part of this first part and you can not Eare &c Then say the conjuration as is written at y^e latter end &c c c c

[figure 599.]

The 3^d hour of any day is called **Dansor**. and the Angell that rulleth that hour is called **Vequaniel**. who hath 20 cheefe Dukes and 200 lesser Dukes, and a great many other servants to attend him, whereof wee shall mention 4 of the cheefe Dukes and eight of the lesser [Dukes] who hath 1760 servants to attend them there names are as followeth viz^t **Asmiel, Persiel, Mursiel, Zoesiel; and Drelmech, Sadiniel, Parniel, Comadiel, Gemary, Xantiel, Serviel, Furiel**. These being sufficient for practice. Make a seal sutable to the day hour and year as this is for the time before mentioned and you cannot Erre, then say the Conjuration.

[figure 600.]

The 4th hour of any day is called **Elechym**, and the Angell thereof is called **Vathmiel**, who hath 10 cheefe Dukes and 100 under [lesser] Dukes, besides many servants whereof wee shall mention 5 of the cheefe and 10 of the under [lesser] Dukes; who have 1550 servants to attend them. Their names are as followeth: viz **Armmiel, Larmich, Marfiel, Ormyel, Zardiel, Emarfiel, Permiel, Queriel, Strubiel, Diviel, Jermiel, Thuros, Vanesiel, Zasviel, Hermiel**. These being sufficient for practice. make a seal suitable to this hour as is before directed and you can not erre: the form it will be as this is heare for the time aforsaide &c when it is made: doe as before directed: and say The conjuration: ~ ~ ~ ~

[137r]

[figure 601.]

The 5th hour of every day is called **Fealech**, and the angel thereof is called **Sasquiel**. he hath 10 Dukes cheefe, and 100 lesser Dukes and very many servants whereof wee shall mention 5 of the cheefe Dukes and 10 of y^e the lesser [Dukes] who have 5550 servants to attend [on] them whose names are as

followeth, viz^t: **Daniel, Araniel, Maroch, Saraphiel, Putisiel; Jameriel, Futiniel, Rameriel, Amisiel, Urael, Omerach, Lamerros, Zachiel, Fustiel, Camiel**, These being sufficient for ^{^to} practice: then make a seal suetable for the time as I here giue you an Example ^{^of} for the day before spoken of in the year 1641 and when you haue made it lay it upon the Table as you was before shewed and say the conjuration: ~ ~ ~ ~ ~

[figure 602.]

The 6th houre of the day is called **Genapherim**, and the Angell rulling that houre is called **Saniel**, who hath 10 cheefe Dukes and 100 lesser Dukes besides many other Inferiour servants whereof wee shall mention 5 of the cheefe and 10 of the lesser [Dukes] who have 5550 servants to attend them: whose names are as followeth viz^t: **Arnebiel, Charuch, Medusiel, Nathmiel, Pemiell, Gamyel, Jenotriel, Sameon, Trasiel, Xamyon, Nedabor, Permon, Brasiel, Camosiel, Evadar**. They being sufficient for practice in this houre of the day. Then make a seal sutable to the time of the day year and hour as here is made one for the time aforesaid Then lay it on the Table as you was before directed and you cannot erre. Then say the conjuration &c c c c c c c

[figure 603.]

[137v]

The 7th houre of the day is called **Hamarym**, and the Angell that governeth the same is called **Barquiel**, who hath 10 cheefe dukes and a 100 under [lesser] Dukes besides servants which are very many whereof wee shall mention 5 of the cheefe Dukes and 10 of the lesser who have 600 servants which attend them in this hour: whose names are as followeth viz: **Abrasiel, Farmos, Nestorii, Manuel, Sagiell, Harmiell, Nastrus, Varmay, Tulmas, Crosiell, Pasriell, Venesiell, Evarym, Drufiell, Kathos**. They being sufficient for practice in this houre &c. Then make a seal here I giue you an Example Then lay on the Table as you was directed before & haveing all things in readines say the conjuration, &c c c c c c

[figure 604.]

The 8th hour of every day is called **Jafanym**, and the angell [that] governeth the same is called **Osmadiel**, who hath a 100 [10] cheefe Dukes and 100 lesser Dukes besides very many other servants whereof wee shall mention 5 of the cheefe Dukes and 10 of the lesser who have 1100 servants to attend them -- They being sufficient for Practice: There names are as followeth viz^t: **Sarfiel, Amalym, Chroel, Mesial, Lanthrots, Demarot, Janofiel, Larfuty, Vemael, Thribiel, Mariel, Remasyn, Theoriell**,

Framion, Ermiel. &c. Then make a seal for this 8th houre as os shewed by this seal which is made for an example - then lay it on the table: and say the conjuration following &c c c c c

[figure 605.]

The 9th hour of every day is called **Karron**, and the Angell rulling it is called **Quabriel** who hath many Dukes, 66 of y^e greater and lesser order: besides many other servants: which are more Inferiour whereof 10 of the greater and 100 of the lesser Dukes have 192980 servants in 10 orders to obey and serve them whereof we shall mention the names of five great [greater] Dukes and 10 [of the] lesser Dukes who have 650 cheefe servants to attend on them in this houre they being sufficient for practice: These be their names: viz^t: **Astroniel, Charmy, Pamory, Damyel, Nadriel, Kranos, Menas, Brasiel, Nefarym, Zoymiel, Trubas, Xermiel, Lameson, Zasnor, Janediel.** and when you haue a desier to make an experiment in this house make a seal as you was tought before the forme of this is for an example and when it is made lay it on the Table as you was directed before Then say the Conjuration: &c c c c c

[138r]

[figure 606.]

The 10th hour of every Day is called **Lamarhon** and the angell rulling it is called **Oriel** who hath many Dukes and servants divided into 10 orders which contain 5600 spirits whereof wee shall mention 5 of the cheef Dukes & 10 of the next lesser Dukes who hath 1100 servants to attend on them. They being sufficient for practice. Their names are as followeth viz^t **Armosy, Drabiel, Penaly, Mesriel, Choreb, Lemur, Ormas, Charny, Zazyor, Naveron, Xantros, Basilon** [Basilion], **Nameron, Kranoti, Alfrael.** and when you have a desier to practice in this houre make a seal sutable to the time: as this hear is made for the 10th hour on wednesday the 10th of march in the year 1641 it being for an examble [sic] and when it is made lay it on the Table of practice: and say the conjuration &c c c c c

[figure 607.]

The 11th hour in every day is called **Maneloym**, and the angel governing that hour is called **Bariel**, who hath many Dukes and servants which are divided into 10 parts which contain y^e number of 5600 whereof wee shall mention 5 of the Dukes of the first order and 10 lesser Dukes of the second order, who have 1100 servants to attend them, They being sufficient for practice. Their names are as followeth viz^t: **Almarizel** [Almariziel], **Prasiniel, Chadros, Turmiel, Lamiel, Menafiel** [Menasiel], **Demasor,**

Omary, Helmas, Zemoel, Almas, Perman, Comial, Temas, Lanifiel. and when you would practice make a seal sutable to y^e time of the day: as I shew you here by an Example: and when it is made lay it on the Table of practice: and say the Conjunction &c c c c c

[figure 608.]

The 12 hour of every day is called **Nahalon:** and the Angell governing that hour is called **Beratiel**, who hath many Dukes and other servants which are divided into 12 degrees the which containe the number of 3700 spirits in all whereof wee shall mention 5 the cheefe Dukes and 10 of the lesser Dukes: who have 1100 servants to attend them, they being sufficient for practice. Their names are as followeth: viz^t: **Camaron** [Camarom], **Astrofiel**, **Penatiel**, **Demarac** [Demarae], **Famaras**, **Plamiel**, **Nerastiel**, **Fimarson**, **Quirix**, **Sameron**, **Edriel**, **Choriel**, **Romiel**, **Fenosiel**, **Harmary.** and when you have a desier to worke in this hour make a seal sutable to the time as I have here for the same hour But the 10th of march in y^e year 1641. when you have thus made it lay it on the Table of practice and lay your hand on it. and say the conjuration &c c c c c

[figure 609.]

[138v]

The first hour of every night is called **Omalharien**, and the Angell ruling it is called **Sabrathan** who hath 1540 Dukes and other servants: which are divided into 10 orders or parts, whereof wee shall mention 5 of the cheefe Dukes and 10 of the lesser Dukes: which are next to the 5 first: They being sufficient for practice in this houre. Their names are as followeth viz: **Domaras** [Domoras], **Amerany**, **Penoles**, **Mardiel**, **Nastul**, **Ramesiel**, **Omedriel**, **Franedac**, **Chrsiel**, **Dormason**, **Hayzoym**, **Emalon**, **Turtiel**, **Quenol**, **Rymaliel.** They have 2000 servants to attend them and when you would worke in this houre make a seal sutable to the time as this is for an Example Then lay the seal on the Table of practice: and you cannot erre: saying the conjuration &c c c c c

[figure 610.]

The 2^d hour of the [^]every night is called **Panezur**, and the Angell rulling it is called **Tartys.** who hath 101550 to attend him they being divided into 12 degrees or orders whereof wee shall mention 6 of the cheefe Dukes of the first order & 12 of the next: They being sufficient for practice: Their names are as followeth viz **Almodar**, **Famoriel**, **Nedroz**, **Ormezyn**, **Chabriz**, **Praxiel**, **Permaz**, **Vameroz**, **Emaryel** [Ematyel], **Fromezyn**, **Ramaziel**, **Granozyn**, **Gabrinoz**, **Mercoph**, **Tameriel**, **Venomiell**, **Jenaziel**, **Xemyzin.** These have 1320 servants to attend them in this hour to doe their will and when you will worke in this hour make a Seal sutable to [sic] for the time as I have here given an Example for the time aboue mentioned then lay it on y^e table: and say the conjuration, &c c c c c

[figure 611.]

The 3^d hour of the night is called **Quabrion**, and the angel governing it is called **Serquanich** who hath 101550 servient Dukes and servants to attend him: The which are divided into 12 Degrees of orders whereof wee shall mention 6 Dukes of the first order and 12 of the second: They being sufficient for practice. whose names are as followeth viz **Menarym, Chrusiel, Penargos, Amriel, Demanoz, Nestoroz, Evanuel, Sarmozyn, Haylon, Quabriel, Thurmytz, Fronyzon, Vanosyr, Lemaron, Almonoyz, Janothyel, Melrotz, Xanthyozyd**: These have 1320 servants to attend them and when you will make any experiment in this houre make a Seal sutable to the time as I have here exemplified for the time aforesaid Then lay it on the Table of practice and say the conjuration, &c c c c c

[figure 612.]

[139r]

The 4th hour of the night is called **Ramersy**, and the angell that governs it is called **Jefischa** -- who hath 101550 Dukes and other servants, which are divided into 12 orders or degrees to attend him, whereof we shall mention 6 of the cheefe Dukes: and 12 of those that are of the second order, they being sufficient for Practice: Their names are as followeth: viz^t **Armosiel, Nedruan, Maneyloz, Ormael, Phorsiel, Rimezyn, Rayziel, Gemezin, Fremiel, Hamayz, Japuriel, Jasphiel, Lamediel, Adroziel, Zodiell, Bramiel, Coreziel, Enatriel**. Those have 7260 servants to attend them and if you haue a desier to operate in this houre: make a seal sutable for the time you have one here for this howre for the time abouesaid it being for an Example Then lay the seal upon the Table of Practice and say the conjuration, &c c c c c

[figure 613.]

The 5th houre of the night is called **Sanayfar**, and the ^{^this} angel is called **Abasdarhon**. he hath 101550 Dukes and other servants at his command: They being divided into 12 degrees of orders whereof wee shall mention 12 of the Dukes belonging to the first order and as many of the second order, They being sufficient for practice for this hour: There names are as followeth viz^t: **Meniel, Charaby, Appiniel, Deinatz, Nechorym, Hameriel, Vulcaniel, Samelon, Gemary, Vanescor, Samerym, Xantropy, Herphatz, Chrymas, Patrozyn, Nameton, Barmas** [Barmos], **Platiel, Neszomy, Quesdor, Caremaz, Umariel, Kralym, Habalon**. who have 3200 servants to attend them and if you make any Experiment In this hour, make a seal sutable to the time as this seal is suted for the time aforesaid being y^e 10th of March 1641 it being for an example. Then lay it on the Table of practice and doe as you where directed

before & say the conjuration, &c c c c c

[figure 614.]

[139v]

The 6th hour of every night is called **Thaazaron**, and the angell governing it is called **Zaazenach**, who hath 101550 Dukes and other servants at his command to attend him, they being divided in 12 parts and [or] orders; whereof wee shall mention 12 of the cheefest Dukes in the first order and 6 of the second order they being sufficient for practice in this hour. Their names are as followeth: viz^t: **Amonazy, Menoriel, Prenostix, Namedor, Cherasiel, Dramaz, Tuberiel, Humaziel, Lanoziel Lamerotzod, Xerphiel, Zeziel, Pammon, Dracon, Gematzod, Enariel, Rudefor, Sarmon**, who have 2400 servants to attend on them & if you make any experiment in this hour make a seal fitt for the time as this is for The Time before spoken of Then lay it on the Table and say the conjuration, &c c c c c

[figure 615.]

The 7th houre of every [the] night is called **Venaydor**, and its angell is called **Mendriion**, who hath 101550 dukes & other servants to attend him. They being divided into 12 orders, whereof we shall mention 12 of the first cheefe dukes and 6 of y^e next lesser sort They being sufficient for practice -- Their names are as followeth: viz^t: **Ammiel, Choriel, Genarytz, Pandroz, Menesiel, Sameriel, Ventariel, Zachariel, Dubraz, Marchiel, Jonadriel, Pemoniel, Rayziel, Tarmytz, Anapion, Jmonyel, Framoth, Machmag**, who have 1860 servants to attend them & when you make any Experiment make a seal sutable to the time as you have hear an Example. Then lay it on y^e Table: and say the conjuration, &c c c c c

[figure 616.]

Nota I suppose this seal to be wrong and that it must be as the following seal of the 8th houre:

The 8th hour of every night is called **Xymalim**, and the angell rulling it is called **Narcoriel**, who hath 101550 Dukes & other servient spirits to attend him, they being divided into 12 degrees or orders, whereof we shall mention 12 of the first order and 6 of the next order, They being sufficient to practice in this hour. Their names are as followeth viz^t **Cambiel** [Cambriel], **Nedarym, Astrocon, Marifiel, Dramozyn, Lustifion, Amelson, Lemozar, Xernifiel, Kanorsiel, Bufanotz, Jamedroz, Xanoriz,**

Jastrion, Themaz, Hobraiym, Zymeloz, Gamsiel: who have 30200 [36200] servants to attend them and when you make any Experiment in this houre make a seal sutable to the time as you have here in Example for the time aforesaid. Then lay it on the Table and say the conjuration, &c c c c c

[figure 617.]

[140r]

The 9th hour of the night is called **Zeschar** and the angell rulling it is called **Pamyel**. he hath 101550 dukes & other servants to attend him who are divided into 12 parts or orders, whereof wee shall mention 18 of the cheefe Dukes whose names are as followeth: viz^t **Demaor, Nameal, Adrapan, Chermel, Fenadros, Vemasiel, Comary** [Camary], **Matiel, Zenoroz, Brandiel, Evandiel, Tameriel, Befranzy, Jachoroz, Xanthir, Armapy, Druchas, Sardiel**. Who have 1320 servants to Attend them and when you make any Experiment in this hour make a seal sutable to the time as you have hear and [sic] example for the time aforesaid. Then lay it on the table and lay your hands on it: and say the conjuration, &c c c c c

[figure 618.]

The 10th hour of the night is called **Malcho**, and the angell governing it is called **Iassuarim**, who hath a 100 cheefe dukes and a 100 lesser dukes besides many other servants, whereof wee shall mention 6 that is three of the first order and 3 of the second order who have 1620 servants. Their names are as followeth: viz^t **Lapheriel, Emarziel, Nameroyz, Chameray, Hazaniel, Uraniel**. and when you operate in this houre make a seal sutable to the time as this is for time in the month of March 1641. then lay it on the Table And say the conjuration, &c c c c c

[figure 619.]

The 11th hour of y^e night is called **Aalacho**, and the angell governing it is called **Dardariel**, who hath many servants and dukes whereof we shall mention 14 of the cheefe dukes and 7 of y^e lesser Dukes who have 420 servants to attend them: They are all good and obey gods lawes. Their names are as followeth: viz^t: **Cardiel, Permon, Armiel, Nastoriel, Casmiroz, Dameriel, Furamiel, Mafriel, Hariaz, Damar, Alachuc, Emeriel, Naveroz, Alaphar, Nermas, Druchas, Carman, Elamyz, Jatroziel, Lamersy, Hamarytzod**. and when you haue a desere to make an Experiment: make a Seal sutable for the time as this is for the time in the month of March 1641. Then lay it on the Table and say the conjuration, &c c c c c

[figure 620.]

[140v]

The 12 hour of the night is called **Xephan**, and the angell governing it is called **Sarandiel**, who hath many dukes and servants whereof wee shall mention 14 of y^e cheefe and good Dukes of the first order and 7 of those of y^e second order: who have 420 servants to attend on them. Their names are as followeth: viz^t **Adoniel, Damasiel, Ambriel, Meriel, Denaryz, Emarion, Kabriel, Marachy, Chabrion, Nestoriel, Zachriel, Naveriel, Damery, Namael, Hardiel, Nefrias, Irmanotzod, Gerthiel, Dromiel, Ladrotzod, Melanas.** and when you haue a desier to make any Experiment in this hour make a sigill sutable to the time as this is hear for the same hour for the 10th of March in the year 1641 and when it is so made lay it on the Table of practice and lay your hand on it and say this conjuration following:

[figure 621.]

The Conjuration as followeth:

O thou mighty great and potent Angell Samael who ruleth in the first hour of y^e day -- I the servant of the most high god: doe conjure and entreat thee in the name of y^e most omnipotent and Immortall Lord god of hosts: **Jehovah * Tetragrammaton**, and by the name of that god that you are obedient to and by y^e head of y^e hierarchy and by the seal or marke that you are known in power by and by the 7 Angels that stand before the Throne of god and by the 7 planetts and their seals and characters and by the angel that rulleth The signe of y^e 12 house w^{ch} now ascends in this last [^]first hour that you would be graciously pleased to gird up and gather thy [^]your selfe together & by devine permission to move and come from all parts of the world, wheresoever you be and shew thy [^]your selfe visibly and plainly in this Cristall stone to the sight of my Eyes speaking with a voice Intelligible and to my understanding and that you would be favorably pleased That I may have familiiar frindship [friendship] and constant socity [society] both now and at all times when I shall call thee forth to visible appearance to Informe and direct me in all things that I shall seem good and lawful unto the Creator and Thee: o thou great and powerfull angele Samael. I invoke, adjure, command & most powerfully call you forth from your orders and place of Residence to visible appirition [appearance] in and through these great and mighty Incomprehensible signals and divine names of the great god who was and is and ever shall be **Adonay, Zebaoth, Adonay Amioram, Hagios, Agla, On, Tetragrammaton** and by and in the name **Primeumaton**, which commandeth the whole host of heaven whose power and vertue is most Effectual for the calling you forth [and ordering of the creation] and commandeth you to Transmitt your Rayes vissible and perfectly into [unto] my sight: and your voice to my Ears, in and threw this Cristall stone: That I may plainly see you and perfectly hear you speak unto me. Therefore move yee, o Thou mighty and blessed angell Samael: and in this potent name of the great god **Jehovah:** and by the Imperiall dignity Thereof [141r] descend and shew your self

vissible and perfectly in a pleasant and comely form before me in this Cristall stone: to the sight of my Eyes speaking with a voyce Intelligible and to my apprehension: shewing, declaring & accomplishing all my desires that I shall aske or Request of you both herein and in whatsoever Truths or things else that is Just and lawfull before the presence of Almighty god: the giver of all good gifts: unto whome I begg that he would be graciously plased [pleased] to bestow upon me: O thou servant of mercy Samael, be thou therefore unto me friendly: and doe for me as for the servant of the highest [most high] god: so farr as god shall given you power in office to performe: whereunto I move you in Power and presence to appear that I may sing with his holy angells **Omappa-la-man, Hallelujah, Amen.**

But before you call any of the princes or the Dukes: you are to Invoke his cheefe governing Angell that governeth the hour of the day or of the night, as follows:

The Invocation as followeth:

O Thou mighty and potent angell Samael, who is by the decree of the most high king of glory Ruler and governour of the first hour of the day I the servant of the highest doe desier and entreat you by these 3 great and mighty names of god: **Agla, [On], Tetragrammaton** and by the power and vertue Thereof to assist and help me in my affairs: and by your power and authority, to send and cause to come and appear to me all or any of these angells that I shall call by name: that are residing under your government, to Instruct, help, aid and assist me, in all such matters and Things according to their office, as I shall desier and request of them (or him) and that they may doe for me as for the servant of y^e highest creator.

Then Beginn to Invoke them as followeth:

O thou mighty and potent angel **Ameniel**, who rulleth by divine permission under The great and potent angell **Samael**, who is the great and potent angel rulling this first hour of the day: I the servant of the most high god doe conjure and entreat thee In the name of the most omnipotent and Immortall lord god of hosts **Jehovah** *

Note from this sign *: to continue the contents of y^e above written conjuration, &c.

and when any spirit is come bidd him wellcome: Then aske your desier, and when you have done, dismiss him according to your orders of dissmission. &c c c c c

& so endeth the first part of the Art Pauline, &c

[141v]

The second part of the Art Pauline.

Which containeth the Mystically names of the Angells of y^e signes in general, and allso the names of the Angells of every degree and y^e signes in general who are called the angells of men: because in some one of those signs and degrees, every man is born under. Therefore he that knoweth the moment of his Birth he may know the angel that governeth him [by the following art]: and thereby he may obtaine to all arts and sciences, yea to all y^e wisdome and knowledge that any mortall man can desier in this world: But note this: Those angells that are attributed to the fire have more knowledge therin than any other: So those that belong to the Aire have more knowledge therin [in aerial matters] than any other [order of spirit]: and those of y^e water have more knowledge therin then any other: and allso those of the Earth have more knowledge therein then any other: and to know w^{ch} belong to the fire, ayre, Earth, or water: observe the nature of the signes and you cannot erre: for those that are attributed to ♄: are of the same nature, [namely fire,] and so the like in the rest. But if any Planett is in that degree that ascends: Then that angell is of the nature of the signe and Planett both, &c. Observe this following method and you cannot but obtaine your desiere &c.

The Planets											
♂	♀	♂	☾	☼	♂	♀	♂	♄	♅	♅	♄
The signes											
Aries	Taurus	Gemini	Cancer	Leo	Virgo	Libra	Scorpio	Sagittarius	Capricornus	Aquarius	Pisces
The Nature of the signes											
Fire	Earth	Ayer	wayter	Fire	Earth	Ayer	wayter	Fire	Earth	Ayer	wayter
The Angels											
Aiel	Tual	Giel	Cael	Ol	voil	Jael	Josel [Sosol]	Suiajasel	Casujojah [Casuijah]	Ausiul [Ansuil]	Pasil [Pasiel]

These 12 names are attributed by 12 signes of the Zodiac: Because of these [those] that doe not know the very [i.e. exact] decree [degree] of their nativity: so that they may make use of these if he know but the signe that ascends, &c. The names of the other angells which are attributed to Every degree are as followeth:

[142r]

	1	2	3	4	5
Aries	Biael	Gesiel	Hael	Vaniel	Zaciel
Taurus	Latiel	Hujael	Sachiel	Gneliel	Panael
Gemini	Latiel	Nagael	Sachael	Gnaliel	Paniel
Cancer	Sachiel	Metiel	Asel	Sachiel	Mihel
Leo	Mechiel	Satiel	Ajel	Mechiel	Sahel
Virgo	Celiel	Senael	Nasael	Sangiel	Gnaphiel
Libra	Ibajah	Chaiel	Sahael	Naviel	Saziel
Scorpio	Teliel	Jeniell	Cesiel	Lengael	Naphael
Sagittarius	Taliel	Janiel	Casiel	Langael	Naphael
Capricornus	Chushel	Temael	Jaajah	Cashiel	Lamajah
Aquarius	Chamiel	Tesael	Jaajeh	Camiel	Lashiel
Pisces	Lachiel	Neliel	Sanael	Gnasiel	Pangael

	6	7	8	9	10
Aries	Cegnel	Japhael	Itael	Cakiel	Lariel
Taurus	Jezisiel	Kingael	Raphiel	Tezael	Gnakiel
Gemini	Tzisiel	Kingael	Raphiel	Gnetiel	Bakiel
Cancer	Aniel	Sasael	Magnael	Aphiel	Sersael
Leo	Aniel	Masiel	Sengael	Aphiel	Metziel
Virgo	Parziel	Tzakiel	Kriel	Rathiel	Tangiel
Libra	Gnachiell	Patiel	Trajael	Kachiel	Baliel

Scorpio	Satziel	Gnakiel	Periel	Tzethiel	Rengliel
Sagittarius	Satziel	Gnakiel	Periel	Tzangiel	Jebiel
Capricornus	Naajah	Sasajah	Gnamiel	Paajah	Izashiel
Aquarius	Naajah	Samiel	Gnashiel	Paajah	Izamiel
Pisces	Tzapheal	Kphiel	Ratziel	Tarajah	Gnathiel

	11	12	13	14	15
Aries	Natheel	Sagnel	Gabiel	Pegiel	Gadiel
Taurus	Beriel	Gethiel	Dagnel	Vabiel	Zegiel
Gemini	Geriel	Dathiel	Hegnel	Vabiel	Zagiel
Cancer	Makael	Ariel	Sethiel	Magnael	Abiel
Leo	Sekiel	Ariel	Gnethiel	Sagiel	Abiel
Virgo	Gnasiel	Bagiel	Gediel	Dahiel	Hevaeel
Libra	Tamael	Gnamiel	Bangiel	Gepheel	Datziel
Scorpio	Rebiel	Tagiel	Gnadiel	Bevaeel	Geziel
Sagittarius	Regael	Tediel	Gnaheel	Bevaeel	Geziel
Capricornus	Kmiel	Riajah	Tashiel	Gnamiel	Baajah
Aquarius	Kshiel	Raajah	Tamiel	Gnashiel	Baajah
Pisces	Bengiel	Gebiel	Dagiel	Hadiel	Vahajah

	16	17	18	19	20
Aries	Kheel	Leviel	Hezael	Geciel	Betiel
Taurus	Chadiel	Tahiel	Javiel	Chazael	Bachiel
Gemini	Chadiel	Tahiel	Javiel	Chazael	Bachiel
Cancer	Sagel	Madiel	Athiel	Savael	Maziel
Leo	Magiel	Sadiel	Athiel	Muviel	Saviel
Virgo	Vaziel	Zachiel	Chetiel	Tiel	Jechiel
Libra	Hekiel	Variel	Zethiel	Chengiel	Tibiel
Scorpio, Sagittarius	Dachiel	Hephiel	Vagael	Zackiel	Chabiel
Capricornus, Aquarius	Gashiel	Dashiel	Haajah	Vashiel	Zamiel
Pisces	Zavael	Chazael	Tachael	Jatael	Cajaiei

21	22	23	24	25
Giel	Dachael	Habiel	Vagel	Zadiel
Getiel	Dajiel	Hachael	Vabiel	Zagiel
Achiel	Setiel	Maiei	Achael	Sabiel
Achiel	Metiel	Siel	Achael	Mabiel
Cabiel	Bagiel	Gediel	Dahiel	Hoviel
Jagiel	Cediel	Behel	Gevael	Daziel
Tagiel	Jadiel	Cahael	Baviel	Gezael
Chael	Tashiel	Jashiel	Ciajah	Beshael

Bachiel Gabiel Dagiel Hediel Vahejah

26	27	28	29	30
Chahel	Tavael	Jezel	Cechiel	Hetiel
Chadiel	Tahiel	Javael	Chaziel	Sachael
Magiel	Adiel	Sahiel	Meviel	Aziel
Sagiel	Adiel	Mahiel	Savael	Aziel
Vaziel	Zachiel	Chetivel	Tajael	Jachiel
Heckiel	Vatiel	Zajel	Chechiel	Tehiel
Dachael	Hatiel	Vajael	Zachiel	Chasiel
Gamael	Daael	Heshael	Vamiel	Zaajah
Zavael	Chazael	Tachiel	Jatael	Cajael

[142v]

Note, the following formulae are given in apothacary symbols which have the following meaning:

♁ = 1 ounce = 28.35 grams

♂ = 1 dram = 3.54 grams = 1/8 oz

⊙ = gold

♃ = tin

♄ = silver

♀ = copper

♂ = iron

♄ = lead

☿ = mercury

"Roman numerals (lower case) are always used following a symbol to designate the number of units read, but if the abbreviation is used, Arabic numerals are used and preceed the abbreviation; for example 3iv or 4dr. For less that one unit, ½ may be designated by "ss" following the symbol, but other fractions must be designated by Arabic numeral fractions." [*Merck Index, and Encyclopedia of Chemicals and Drugs*, Merck & Co., Inc., New Jersey, 10th Edition, 1983, p. MISC-71.]

These are the 12 Seales w^{ch} are attributed to the Signes & Angells aforegoeing.

Υ

[figures 622-623.]

Make this seal of ♂♂_{ss} ☉♂_{ii} ♀♂_{ss} and melt them together when the ☉ entereth the first Degree of Υ. Then on ♂, the ☿ being in 9 or 10 degrees of Υ, and make it and finish it &c c c c c.

8

[figures 624-625.]

Make this seal of ♀♂_i 4 ♂_i ♂♂_{ss} ☉♂_{ii} and melt them together in the very point the ☉ entereth 8, and so finish itt &c c c c c.

II

[figures 626-627.]

Make this seal of ☉ 3_i ☽ 3_i and melt them together when the ☉ entereth ♀, and make a lamin thereof when ☽ is in ♀ or ♀ &c c c c c.

[143r]



[figures 628-629.]

Make this seal of ☽ when the sun entereth ♀ in the hour of ☽ [Monday at 6, 13, or 20 hours,] she [the Moon] encreasing and in a good aspect &c c c.



[figures 630-631.]

Make this seal of ☉ when he [the Sun] entereth ♀, then after when ♄ is in ♀ engrave the first figure, and the other side, when the ☽ is in ♀, it must not come into the fire any more, but once, that is, when it is melted &c c c c c c.



[figures 632-633.]

Make this seal of ♀ 3_{ii} ☉ 3_{sss} ☽ 3_{ii} ♄ 3_{ss} and melt them on ☉ day when the ☉ entereth ♀, then afterwards, when ♀ is well aspected, on his day [Wednesday] engrave the words and Characters as you see in the figure &c c c c c c c c c c.

[143r]



[figures 634-635.]

Make this seal of ♀ melted powered [poured] & made when ☉ entereth ☰.



[figures 636-637.]

Make this seal of ♂ and in this day and hour [Tuesday at 6, 13, or 20 hours], when ☉ entereth ♎, and in that hour engrave the forepart of it, and afterwards, when ☉ entereth ♏, engrave the other.



[figures 638-639.]

Make this seal of pure ☷ in the hour that ☉ entereth ♏, and engrave it in the hour of ☷ [Thursday at 6, 13, or 20 hours]. This seal is to be hung in a silver Ring. ~ ~ ~ ~ ~

[144r]



[figures 640-641.]

Make this seal of ☉, and a Ring of ♀ to hang it in, and when ☉ entereth ♏, and engrave it when ♏ is well aspected and in his day and houre [Saturday at 6, 13, 20 hours.]



[figures 642-643.]

Make this seal of ☉ ☿ ss ♀ ☿ ii ♂ ☿ i and melt them when ☉ entereth ☿, and engrave them as you see in the figure when ♏ is in y^e 9th house &c.



[figures 644-645.]

Make this seal when ☉ entereth ☿, of ☉♂♀ ☽ of each ☿ii, of ♃ ☿ss, and let them be melted and engraven both in that hour of his increase, &c.

[144v]

So when you know the Angell that governeth the sign, & degree of your nativity, and haveing the seal redy prepared that is suetable to the sign and dgree [degree] as is shewed before, then you are next to understand what order he is of and under what prince as is shewed hereafter in the ffollowing part.

First those genii that are attibuted [attributed] to ♄, ♅, & ♆ are of the Fiery region, and are governed by **Michael**, The great Angell who is one of the great messengers of god, which is towards the South; therefore those geniis are to be observed in the first hour on a Sunday and at the eighth, allso at three and ten at night directing yourselfe towards that quarter. they appear in Royal Robes holding scepters in their hands, oft Ryding on a Lion or a Cock. their robes are of a red and saffron collor and most commonly the [they] assume the sheap of a crowned queen, very beautifull to behold &c.

Secondly those geniis that are attributed to ♄, ♅, & ♆, are of the Earthy [terrestrial] Region and governed by **Uriel**, who hath three princes to attend him viz, **Cassiel, Sachiell, & Assaiell**. Therefore the geniis that are attributed to him and those signs are to be observed in the West, They appear like Kings having green and silver Robes, or like little children or women delighting in hunting &c. [They are to be observed on] Saturdays. at the first and eighth hours of the day and at night at the third and tenth hours, You are with privacy to obtaine your desiers, directing yourselfe towards the West &c --.

Thirdly those geniis that are attributed to ♄, ♅, & ♆, are of the aeiry [aerial] region, whose sovereign

prince is called **Raphael**; who hath under him 2 princes, w^{ch} are called **Miel & Seraphiel**. Therefore those genii w^{ch} are attributed to him and those signs are to be observed towards the east, on a wednesday, the first and eighth hours of the day and at night the third & tenth houre. they appear like kings or beautiful young men cloathed in Robes of divers collours, But most commonly like women Transcendently handsome; by reason of their admirable whiteness and Beauty &c.

Fourthly & lastly Those genii that are attributed to ♄, ♀, & ☿ are of the watry [watery] region, and are governed by **Gabriel**, who hath under him 3 mighty princes, viz^t **Samael, Madiel, & Mael**. Therefore those genii which are attributed to these signes that are governed by gabriel, and are to be observed on a munday towards the north at the first & 8th houres of the day, and at night at the 3^d & 10th houres; they appear like kings haveing green and silver Robes or like little Children or women delighting in hunting &c.

So in the next place wee are to consider [^]observe the season of the year according to the constellations of the celestial Bodies, otherwise wee shall lose all our labour, for if the genius be of Jyneal Hierarchy, its in vaine to observe him in any other season but when the sun entereth those signs which are of his nature, that is ♈, ♎, & ♊:

[145r]

So if it be a geniis [genius] of the Earth he is to be observed when ☉ entereth ♈, ♎, and ♊, and so the like in the rest.

Or otherwise thus [Another rule that may be observed instead is this]: those geniis that are of the order of the fire, are to be observed in y^e summer quarter & those of the earthy in Autume [autumn], and those of the ayr [air] in the spring, and those of y^e water in the winter quarter -- &c.

Their offices are to all things that are Just and not against the laws of the great god **Jehovah** But what is for our good and what shall concerne the protection of our life, our beinge & well being & doing good to & oblidging [obliging] our neighbours, &c.

Now he that desireth to see his genius, ought to prepare himselfe accordingly. Now if his genius be of the fire his demands must be the consecration [^]conservation of his Body or person that he receives no hurt ffrom or by any fire armes guns or the like and haveing a seal sutable, ready prepared, he is to weare it when he hath a desier to see his genius, That he may conferme it to him & for the time to come he may not fail of his assistance and protection at any time or occasion &c.

But if his genius be ayeriall [aerial] he reconcileth mens natures Increaseth love and affection between them causeth the deserved favour of kings and princes & secretly promoteth marriages: & Therefore he that hath such a genius before he observeth him should prepare a seal suitable to his order that he may have it conformed by him in the day and hour of observation, where of he shall see wonderfull & strange Effects and so the like of y^e other 2 hierarchies:

and when the time is come that you would see y^r genius Turne y^r face towards that quarter the signe is, and that with prayers to god: they being composed to your fancy, but suitable to y^e matter in hand and there thou shalt find him; and haveing found him and sincerely acknowledged him doe your duty. Then will he, as being Benigne & sociable Illuminate your minde, takeing away all that is obscure & darke in the memory and make thee knowing in all sciences sacred & divine in an instant &c --

[Here followeth] a form of prayer w^{ch} ought to be said upon that cost [coast] or quarter where the genius is several times, it being an Exorcisme to call the genius into the christall [crystal] stone that is to stand upon the Table of practice before shewed, it being covered with a white linnen [linen] cloth. Note this prayer may be altered to the mind of the worker, for it is here set for [to serve as] an Example &c c c.

[The Conjunction of the Holy Guardian Angel]

O thou great and blessed N. my angell guardian vouchsafe to descend from thy holy mansion which is Celestial, with thy holy Influence and presence, into this cristall stone, that I may behold thy glory; and enjoy thy society, aide and assistance, both now and for ever hereafter. O thou who art higer [higher] than the fortly [fourth] heaven, and knoweth the secrets of **Elanel**. Thou that rideth upon the wings of y^e winds and art mighty and potent in thy Celestial and superlunary motion, do thou descend and be present I pray thee; and I humbly desiare and entreat thee. That if ever I have merited Thy socity [society] or if any of my actions and Intentions be real and pure & sanctified before thee bring thy external presence hither, and converse with me one of thy submissive pupils, By and in y^e name of [the] great god **Jehovah**, whereunto the whole quire [choir] of heaven singeth continually: O Mappa la man Hallelujah. Amen.

When you have said this over several times you will at last see strange sights and pasages [passages] in the stone and at last you will see your genius: Then give him a kind entertainment as you was [were] before directed declaring to him your minde and what you would have him doe, &c c.

So Endeth the second Part of the

Art Pauline

Twilit Grotto -- Esoteric Archives	Contents	Prev	Part 3	Next	Timeline

Lesser Key of Solomon: Book 4: Ars Almadel

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Editor's Note: Compare this with the version found in [Sepher Maphteah Shelomo](#).

[Sl.3825, fol. 145v]

Here beginneth the fourth part of this Booke which is called

Salomons Almadel Art

[ARS ALMADEL SALOMONIS]

By this Rule [art] Salomon obtained great wisdom from the cheefe Angells that governe the 4 Altitudes of the world for you must observe [that] there be 4 Altitudes, representing the 4 corners of the world, East, West, North and South. The which are divided into 12 parts, that is, every part or Altitude into 3, and the Angells of every of these altitudes have their particulars vertues and powers, as shall be shewed in this following matter &c c c.

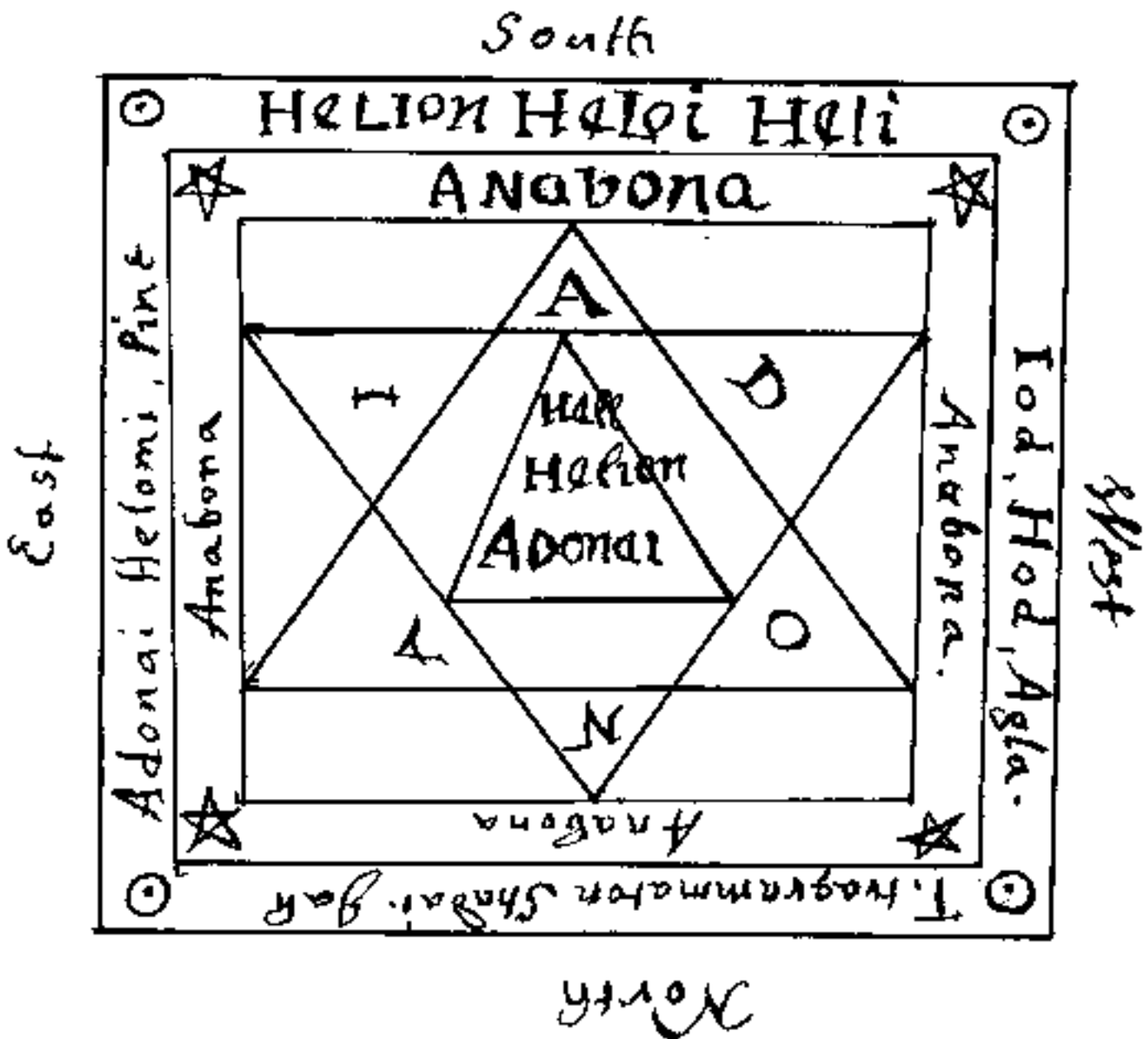
[The Making of the Almadel]

Make the Almadel of pure white wax, but colloured sutable to the altitude [as will be shown]; it is to be four squares [square], and six Inches [over] every way; and in every corner a hole and write betwixt every hole with a new pen, These words or names of god, following, but this is to be done in the day and hour of Sol. Write upon the first part towards the East, **Adonai, Helomi, Pine**, and upon the second towards the south, **Helion, Heloi, Heli**, and upon the west part: **Jod, Hod, Agla**: and upon the fourth part which is the north write these names: **Tetragrammaton, Shadai, Jah**, and betwixt the first and the other



quarters make The Pentacle of Salomon thus , and betwixt the first and [the] other quarters write this word, **Anabona** and in the midle of the Almadel make a six angled figure and in the midst off it a

Triangle wherein must be written these names of god, **Hel, Helion, Adoni** [Adonai], And this last name round in the 6 Angled figure, [as well,] as you may see in this figure, here made it being ffor an example &c.



[146r]

And of the same wax there must be made four Candles, and they must be of the same collour as the Almadel is of. you must divide the wax into three parts, one part for to make the Almadel of, and the other 2 parts for to make the candles of, and let there come forth from every one of them a foot made of y^e same wax, for to suporte y^e Almadel with; This being done: in the next place you are to make a seal of pure gold or silver, but Gold is best wherein must be engraven these three names: **Helion, Hellujon, Adonai**; &c c.

Nota The first Altitude is called Chora Orientis or the East Altitude and to make any experiment in this Chora, it is to be done in the day and houre of the Sun: and the power and office of those Angells is to make all things fruitfull & encrease, both Animals & vegetables, in creation & generation; advancing the Birth of [the] children & makeing barren women fruitfull, &c. Their names are those. viz^t, **Alimiel, Gabriel, Borachiel, Lebes & Hellison;**

Note: you must not pray for any Angells but those that belong to the same Altitude, you have a desier to call forth. and when you operate, set the four candles upon 4 candle sticks, but be carefull you doe not light them before you begin to operate, then lay the Almadel between the four candles upon the waxen feet that cometh from the candles and lay the golden seal upon the Almadel, and and [sic] [Then] haveing the Invocation redy written on virgins Parchment: Light the Candles and read the Invocation as is set down at the latter end of this part &c c.

And when he appeareth, he appeareth in the form of an Angell carrying in his hand a fan or flagg, having the picture of a white cross upon it, his body is wrapped round about with a fair cloud, and his face very fair and bright, and a Crown of Rose flowers [is] upon his head: he descends first upon the superscription of y^e Almadel as if it were a Mist or Fogg. Then must the exorcist have in readyness a vessell of Earth of y^e same collour of [that] the Almadel is of, and the other of his furniture, it being in the form of a Basin, and put therein a few hot ashes or coales but not too much lest it should melt the wax of y^e Almadel, & put therein 3 little grains of Masticke in powder, so that it fumeth and the smell may goe upwards threwe the holes of the Almadel when it is under it, and as soon as the angell smells it he beginneth to speake with a low voice asking what your desier is and why you have called the princes and governors of his Altitude. then you must Answer him, saying,

I desire that all my requests may be granted, and what I pray for may be accomplished, for your office maketh appeare and declareth that such is to be fullfild by you if it pleases god, &c,

adding further the particulars of your Requests praying with sincerity [and] ^humility for what is lawfull and Just and that you shall indeed obtain from him:

But if he doth not appear presently, you must then take the golden seal, And make with it three or four marks upon the candles, by which means the angell will presently appeare as aforesaide: and when the Angell departeth he will fill the whole place with a sweet and pleasant smell which will be smelt a long time.

Nota. The golden seal will serve and is to be used in the operation of all the Altitudes. The Collour of the Almadel belonging to the first Chora is lilly [lily] white. To the second Chora a Perfect red Rose Collour; The 3^d Chora is to be a green mixt with [a] white silver collour. The Fourth Chora is to be a black mixt with a little green of a sadd collour &c c c c c.

Of the second Chora or Altitude:

Note: all the other three Altitudes with their signes and princes have power over goods [146v] and riches, and can make any man Rich or poor, and as the first Chora giveth Encrease and maketh fruitfull, so these giveth decrease and Barrenness, &c c c c c.

And if any have a desire to operate in any of the other 3 Choras or Altitudes, they must doe it on Sundays in the manner as above is shewed; But doe not pray for anything that is contrary to the nature of their office, or against god and his laws, but what God giveth according to the course of nature, that you may desier and obtaine, and all the furniture that is to be used is to be of the same collour as the Almadel is of, and the princes of this second Chora are named as Followeth Viz^t: **Alphariza, Genon, Geror, Armon, Gereinon** [Gereinon] &c.

and when you operate kneel before the Almadel with cloathes of y^e same collour in a closet hung with the same collours also, for the holy apparation will be of the same collour: and when he is appeared, put the earthen Bason under the Almadel with fire and hott ashes and 3 graines of Mastic in powder to fume as above written, and when the Angell smelleth the perfume, he turneth his face towards you, asking the Exorcist with a low voyage why he called the princes of this Chora or Altitude, then you must answer as before; saying: I desire that my Request may be granted, and the contents thereof may be accomplished, for your offices maketh appear and declareth that such is to be done by you if it pleases god, &c: you must not be fearfull but speak humbly saying &c: I recomend my my [sic] selfe wholly into your office, and I pray unto your princes of this Altitude that I may enjoy [and obtain all things according to] my wishes and desiers, &c: you may further express your mind in all particulars in your prayer &c. doe the like in the 2 other Choras that follow &c ~ ~ ~ ~ ~ ~ ~ ~.

The Angell of this second Altitude appears in the form of a young childe with clothes of sattin and of a Red Rose collour, haveing a crown of Red gilly flowers upon his head, his face looking upwards to heaven, and is of a Red Collour and is compassed round about with a Bright splendour, as the Beams of the Sunn; and before he departeth he speaks to the Exorcist, saying *I am your friend and brother*, and [he] Illuminateth the ayre round above with splendour, and [he leaveth a] pleasant smell, which lasteth a long time, &c c c c c.

of the Third Chora or Altitude

In this Chora you are to doe in all things as you are before directed in the other Two. The Angells of this Altitude are named as foll: viz^t **Eliphamasai, Gelomiros, Gedobonai, Saranana, & Elomnia**; They appeare in the form of children or little women drest in green and silver collours, very delightfull to behold, and a crown of Bay leaves, beset with Flowers of white and green collours upon their heads and they seeme to look a little downwards with their faces, &c. They speak as the others doe to the Exorcist

and leave a mighty, sweet perfume behind them, &c c c c c c.

Of the fourth Chora or Altitude

In this Chora you must doe as in the other [others], and the Angells of this Chora are called **Barchiel, Gediel, Gabiel, Deliel, & Captiel**. &c. These appeare in the forme of little men or Boys with cloathes of a Black collour, mixt with a darke green and in their hands they hold a Bird which is naked & their heads are Beare, only it is compassed round & [147r] Besett with Ivy [and] Berries. The [They] are all very beautifull and comely and are compassed round with a Bright shineing of diveres [divers] col;ours. They leave a sweet smell behinde them allso; but [it] differeth from the others something [somewhat] &c c c c c.

[Of the proper times for invoking these angells]

Nota: There are 12 princes rulling besides those in the 4 Altitudes, and they distribute their offices amongst themselves, every one rulling 30 dayes [or thereabouts,] every yeare, now it will be in vain to call any of those Angells unless it be those that then governeth, For every Chora or Altitude, hath its limited time according to the 12 signs of the Zodiack and in that [what] signe the Sunn is in. That Angell or those angells that belong to that signe have the government: as for Example; suppose I would call the 2 first of those 5 that belong to the first Chora, Then chuse the first Sunday on March: that is after the Sun is entred ♈, and then I make my Experiment; and so doe the like if you will the next Sunday after againe; But if you will call the 2 second that belong to y^e first Chora, Then you must take the Sundays that are in Aprill, after the ☉ is entered ♈. But if you call the last of the 5th [five] Then you must take those Sundays that are in May after the ☉ is entered ♊; to make your Experiment in; doe the like in the other Altitudes, for they have all one way of working: But the Altitudes have a Name formed severally in the substance of heaven even as a Character, for when the Angells hear the names of god that are attributed to them they hear it by the vertue of that carecter [character]. Therefore it is in vain to call any angell or spirit unless you knew [know] what names of god to call them by; Therefore observe the forme of this Following conjuration, or Invocation &c c c c c.

The Invocation [for to call forth any of the aforesaid angells]

O thou great mighty and blessed angell of god, N, who ruleth as the cheefe & first governing angell in the first Chora or Altitude in the East, under the great prince of the East whom you obey, and [who] is sett over you as king by the divine power of god, **Adonai, Helomi, Pine**; who is the distributter & disposer of all things, holly in heaven and Earth and hell; I the servant of that god **Adonai, Helomi, Pine**;

which you obey, doe Invoke, Conjure & entreat thee **N.** that thou forthwith appeareth, & by the vertue & power of the same god, [**Adonai, Helomi, Pine**], I doe command thee forth [by him whom you do obey and who is set over you as king by the divine power of God, that you forthwith descend] ffrom thy order or please [place] of abode to come into me, and shew thy selfe plainly and visibly here before me in this Cristall stone, in thy owne [and] proper shape and glory speaking with a voice intelligible and to [unto] my understanding: O thou mighty and blessed angell **N.** who art by the power of god ordained to governe all vegetables and Animalls, and causeth them, and all other creatures of god to spring, encrease, and bring forth according to their kinds and natures; I the servant of the same your god I doe entreat and humbly beseech thee to come and shew unto me all things that I shall desieme of you, so farr as in office you can, or be capable to perform, if god permitt to the same; O thou servant of mercy **N.** I entreat thee, and humbly beseech thee, in and by these 3 names of your true god, **Adonai, Helomi, Pine**, And doe constraine you in and by this [powerful] name **Anabona**, That thou forthwith appeareth vissibly and plainly in thy own proper shape and glory in and throwgh this Cristall stone; That I may visibly see Thee, and audibly hear you speake unto me, That I may have thy blessed and [147v] Glorious angellicall assistance; familiar, friendship, and constant society, communication and Instruction, both now and at all other times, to Informe and rightly Instruct me in my Ignorant and depraved Intellect Judgement and understanding; and to assist me both herein, and in all other truths, else what the Almighty **Adonai**, the King of Kings, The giver of all good gifts, shall in his Bountifull, and Fatherly Mercy be graciously pleased to bestow upon me; Therefore O thou blessed angell **N.** be friendly unto me, and doe for me, so farr as god hath given you power in office to performe, whereunto I move you in power and presence to appeare That I may sing with his holy Angells, O Mappa-la-man! Hallelujah amen.

[Note this invocation is to be altered according to the Altitude and angell you wish to call forth.]

When he is appeared, give him or them a kind entertainment, and then Aske what is Just and lawfull; and that which is proper and suetable to his office, and you shall Obtaine it.

So endeth the Booke Almadel of Solomon. &c.

[Ars Almadel Salomonis]

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NOTE: [All drawings are available on our CD.](#)

Of The Arte Goetia

[Of the seventy-two infernal spirits evoked and constrained by King Salomon]

The first principall spirit is a king ruling in y^e East, called **Bael**. he maketh men goe Invisible, he ruleth over 66 Legions of Inferiour spirits, he appeareth in divers shapes, sometimes like a Catt, sometimes like a Toad, sometimes like a man, & sometimes in all these formes at once. he speaketh very horsly.



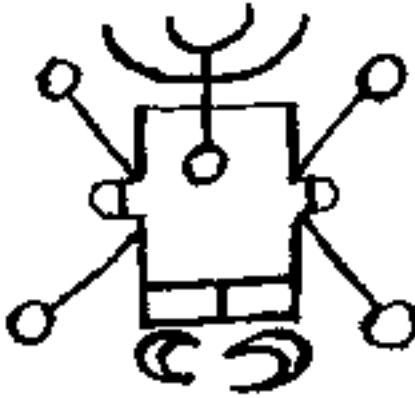
This is his Character w^{ch} is to be worne as a Lamén before him who calleth him forth, or else he will not doe you homage.

The second spirit is a Duke called **Agares**, he is under y^e power of y^e East and cometh up in the form of a fair Old man riding upon a Crocodill, very mildly, carrying a goshawke on his fist. he maketh them runne that stand still, and fetcheth back y^e runnawayes. he can teach all Languages or Tongues presently, he hath the power also to destroy dignities, both supernaturall & Temporall; & cause Earthquakes. he was of the order of Vertues; he hath under his government 31 Legions &c: & this is [his] seale or Character w^{ch} is to be worne as [a] Lamén.



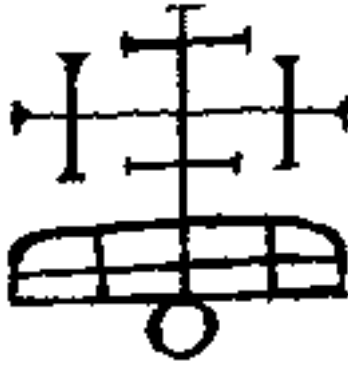
[King Agares (sec. man.)]

The Third spirit is a mighty prince, being of y^e same Nature as Agares, he is called **Vassago**, This spirit is of a good nature, & his office is to declare things past and to come; and to discover all things hidden or lost &c: he governeth 26 Legions of spirits. This is his seal.



[101 r]

The 4th spirit is called **Gamigin**, a great Marquise, he appereth in y^e forme of a litle horse or asse and then into humane shape he putteth himself at y^e request of y^e Master and speaketh wth a horse voice; he teaches all Liberall siences, and giveth and account of y^e dead soules of them that dye in sin. & he ruleth over 30 Legions of Inferiors &c. This is his seal, w^{ch} is to be worne by the Magician when he Invocateth.



The 5th spirit is called **Marbas** -- he is a great presedent, and appeareth at first in y^e forme of a great Lyon: but afterwards putteth on humane shape at y^e Request of y^e Master he Answareth truly of Things hidden or secreet, he causeth deseases and cureth them againe & giveth great wisdome & knowledge in mechanicall arts, & changeth men into other shapes he governeth 36 Legions of spirits. his seal is this.



The 6th spirit is **Valefar** -- he is a Mighty Duke, & appeareth in y^e form of a Lion w^h a mans head Lowring, he is a good familiar, but tempteth those he is familiar with to steale, he governeth 10 Legions of spirets, this is his seal to wearne constantly if you haue his familiarity. Else not. [figure 6.]

[101v]

The 7^t spirit is **Amon**. he is a Marquis great in power & most strong, he at first appereth like a wolf with a serpents taile, vomiting out of his Mouth fleames of fire, but at y^e command of y^e Magician he putteth on y^e shape of a man, with dogs Teeth beset in a head like a Raven, or in a Ravens Head, hee telleth [of] all things past & to come, and procureth love, and reconcileth controversies between freinds & foes, [1] & governeth 40 Legions of spirits, his seal is thus, w^{ch} is to be worne as afforesaid. [figure 7.]

[1. Harl. 6483 adds, "He also bringeth to pass, that souls which are drowned in the sea shall take up airy bodies & evidently appear & answer to interrogations at the request of the exorcist."]

The 8th spirit is called **Barbatos** he is a great duke & appeareth when y^e ☉ is in ♄, with four Noble

kings and their companions in great troops, he giveth y^e understanding of y^e singing of Birds, and y^e voice of other Creatures and y^e [such as] barking of dogs &c, he breaketh hidden treasures open, that have been Laid by y^e Enchantment of Magicians, & [he was] of y^e order of vertues, [of] which some part beareth rule still &c he knoweth all things past and to come: and reconsileth friends & those that are in power, he ruleth over 30 Legions of spirits, his seal of obedience is this. w^{ch} were before you &c. [figure 8.]

The 9th spirit in order is **Paimon**; a great king, & very Obedient to Lucifer, he appeareth in y^e forme of a man, sitting one a dromedary, w^h a Crowne most glorious on his head. Three [There] goeth before him a host of spirits like men with Trumpets and well sounding Cymballs, and all other sorts of musicall Instruments &c. he hath a great voice, and roareth at his first comming, and his speech [voice] is such as y^e Magician cannot well understand, unless he compelleth him. This spirit can teach all arts and siences, and other secret Things; he can discover w^t y^e Earth is, and w^t holdeth it up in y^e waters, & w^t y^e wind is or where it is, or any other Thing y^u desire to know, he giveth dignity and confirmeth y^e same, he bindeth or maketh a man subject to y^e Magician if he desireth it he giveth good familiars, and such as can teach all arts, he is to be observed towards y^e North west, he is of y^e order of dominions and hath 200 Legions of spirits under him, one part of them is of y^e order of Angells & y^e other of Potestates [Potentates], If y^u call this spirit Paimon alone y^u must make him some offering to him & there will attend him 2 kings called **Bebal & Abalam**, & other spirits of y^e order of Potestates [Potentates] in his host are 25 Legions because all those spirits w^{ch} are subject to him, are not allwayes wth him unlesse y^e Magician compelleth them, This is his Character. [figure 9.]

[102r]

The 10th spirit is **Buer**, a great president and appereth in  that is his shape when y^e  is there, he teacheth Phylosophy [both] Morall & Naturall, & y^e Logicall arts, & y^e vertues of all hearbes & plants, & healeth all distempers in Man, & giveth (familiars) good familiars, he governeth over 50 Legions of spirits and this is his seale of obediance w^{ch} you must weare when you call him to apperance. [figure 10.]

The 11th spirit is a great & strong duke called **Gusoin** [Gusion], he appeareth like a Xenophilus he telleth of all things past, present & to come: he sheweth y^e meaning of all questions you can ask, he reconcileth friends and giveth honour and dignity to any, and ruleth over 40 Legions of Spirits. his seal is this, w^{ch} weare as aforesaid &c. [figure 11.]

The 12th spirit is **Sitri**, he is a great prince & appeareth at first with a Leopards face, and wings as a griffin. But afterwards at y^e command of y^e exorcist, he putteth on a humane shape very Beautifull,

Inflaming Men with womens Love, and women with mens love, and causeth them to shew themselves Naked, if he [it] be desired, &c. he governeth 60 Legions of spirits, and his seal to be worne is this. [figure 12.]

The 13 spirit is called **Beleth**, he is a mighty king and terrable, ridding on a pale horse wth Trumpets and all other kinds of Musically Instruments playing before him, he is very furious at his first apperance That is whilst y^e Exorcist allay his Courage, for to doe that, he must hold a hazel stick in his hand, streched forth towards y^e South & East quarters making a Triangle without y^e Circle, commanding him into it by y^e vertue of y^e Bonds & chaines of spirits hereafter following, & if he doe not come into y^e  by your Threats, rehearse y^e Bounds & chaines before him, and then he will yeild obedience and come into it and do what he is commanded by y^e Eorcist [Exorcist], yet he must receive him courteously, because he is a great king & doe homage to him, as the kings and princes doe that attend him, and you must [also] have allwayes a silver Ring on the middle finger of the left hand, held against your face as they do for Amaimon, This king Beleth causeth all y^e love that possible may be, both of Men and women till y^e Master Eorcist [Exorcist] hath had his mind fullfilled &c. he is of the order of Powers and governeth 85 Legions of [102v] spirits, his Noble seal is this w^{ch} is to be worne before you in the Time of working. [figure 13.]

The 14th spirit is called **Leraye** (or Leraje) [written intra linea]. he is a Marquize great in power shewing him selfe in y^e likeness of an archer, cladd in green carring [carrying] a Bow and quiver, he causeth all great Battles & contests, & causeth y^e wounds to putrifie that are [made] wth arrows by archers this belongeth to  he governeth 30 Legions of spirits, & his seale of obedience is this. [figure 14.]

The 15th spirit is called **Eligor** [Eligos], a great duke, he appeareth in [the] form of a goodly knight carring a lance an Ensigne & a serpent, he discovereth hidden Things & knoweth things to come, & of warres and how the soulders will & shall meet, he causeth the love of Lords and great persons, and governeth 60 Legions of spirits, his seal is this, w^{ch} wear or else he will not appear nor obey you &c. [figure 15.]

The 16th spirit is called **Zepar**, he is a great duke & appeareth in red apparell & armed like a souldier, his office is to cause women to love Men and to bring them together in love he also maketh them barren, and governeth [over] 26 Legions of Inferiour spirits, his seal is this, w^{ch} he obeyeth when he seeth it. [figure 16.]

The 17th spirit is called **Botis** a great president and an Earle; he appeareth at y^e [first] shew in y^e form of an ugly viper Then at y^e command of y^e Magician he putteth on humane shape, with great teeth, Two horns, carrying a sharp bright sword in his hand, he telleth of all Things past and to come and reconcileth friends and foes, he governeth 60 Legions of spirits his seal is this, that he obeyeth when he seeth it. [figure 17.]

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The 18th spirit is called **Bathin**, he is a mighty [and] strong duke & appeareth like a strong man wth y^e Taile of a serpent, sitting on a paile couloured horse he knoweth the vertue of hearbes & precious stones, & can transport men suddenly from one Country into an other, he ruleth over 30 Legions of spirits his seal is thus to be made and to be worne before you. [figure 18.]

The 19th spirit is called **Saleos**, he is a great and mighty duke, & appeareth in [the] form of a gallant souldier, ridding on a Crocodile, wth a dukes crowne on his head peaceably he causeth y^e love of women to men & men to women, he governeth 30 Legions of spirits his seal is this, w^{ch} must be worne before you. [figure 19.]

The 20th spirit is called **Purson** a great king; he appeareth commonly like a man wth a Lyons face, carrying a cruel viper in his hand, and ridding on a Bear goeing before him [are] many Trumpets sounding; he knoweth hidden things and can discover Treasures & tell all Things present past and to come; he can take a Body either humane or aiery, and answareth Truly of all Earthly Things, both secreet & devine, & of y^e Creation of y^e world, he bringeth forth good familiars, & under his government [power] are 22 Legions of spirits, partly of y^e order of vertues & partly of y^e order of Thrones, & his mark or seal is this, w^{ch} he oweth obedience to & [which] must be worne by y^e Exorcist in [the] Time of accion. [figure 20.]

The 21 spirit is called **Morax** he is a great Earle and a president, he appeareth like a great Bull wth a mans face; his office is: to make men very knowling [sic] in Astronomy, and all y^e other Liberall siences; he can give good familiars and [very] wise, w^{ch} know y^e vertues of hearbes & precious stones he governeth 36 [30] Legions of spirits, & his seal is to be made Thus and worne [as aforesaid]. [figure 21.]

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The 22^d spirit is called **Ipos** --, he is an Earlr and a mighty prince, and appeareth in y^e forme of an angel, wth a Lions head gooses feet & a haire's Taile, he knoweth Things past and to come; he maketh Men witty and bold, and governeth 36 Legions of spirits, his seal or Charecter is This, w^{ch} must be worne as a Lamén before you. [figure 22.]

The 23^d spirit is called **Aim**, a greatt duke and strong, he appeareth in y^e forme of a very handsome man in Body, [but] wth 3 heads, The first like a serpent y^e second like a man wth 2 starrs in his forehead, The Third [head] is lik [sic] a Catt; he rideeth on a viper, carring a fire brand in his hand burning, whereth [wherewith] he sets Citties Castles & great places on fire he maketh one witty [in] all manner of wayes, and giveth true answares to privy matters, he governeth 26 Legions of Infernall spirits; his seal is thus to be made, and worne as a Lamén before you. [figure 23.]

The 24th spirit is called **Naberius**, he is a most valliant Marquiz, & appeareth in y^e forme of a Black Crow, fluttering about the Circle, & when he speaketh it is with a hoarse voice; he maketh men cunning in all arts & siences, but especially in y^e art [of] Rhetoric; he restoreth lost dignity and honours, & governeth 19 Legions of spirits his seal is this, w^{ch} must be worne. [figure 24.]

The 25th spirit is called **Glasia Labolas**, he is a Mighty president & sheweth him selfe in y^e forme of a dog wth wings like a griffin; he teacheth all arts in an Instant, and is an author of Blood shed & Manslaughter, he telleth all Things past & to come, if desired, & causeth love of friends and foes; he can make a Man goe Invisible, & he hath under his rule 36 Legions of spirits, his seal is this, y^e w^{ch} weare [must be worn] as a Lamin. [figure 25.]

[104r]

The 26th spirit is called **Bune** [or Bime], he is a strong, great & mighty duke, & appeareth in y^e forme of a Dragon wth three heads, one like a dog, The other like a griffin; The 3^d like a man, he speaketh w^{ith} a high & comely voice, he changeth y^e places of y^e dead, & causeth those spirits that are under him, to gather together upon their sepulcheres, he giveth Riches to a man & maketh him wise & eloquent, he giveth true Answards to y^r demands, & governeth 30 Legions of spirits, his seal is this w^{ch} he owneth [oweth] obedience to. first [figure 26 a.] & Nota he hath another seal or Character w^{ch} is made Thus. y^u may use w^{ch} y^u will, but y^e first is best as Salomon saith. [figure 26 b.]

The 27th spirit is called **Ronove**, he appeareth in y^e forme of a Monster, he teacheth y^e art of Rhetorick very well, and giveth good servants knowledge of Tongues, favouer of friends & foes; he is a Marquiz & a great Earle, and there obeieth him [he commandeth] 19 Legions of spirits his seal is this. [figure 27.]

The 28th spirit in order as salomon bound them, is named **Berith**. he is a Mighty great and terrable duke, he hath two other Names given to him by men of latter Times, viz: **Beal & Bolfry**, he appeareth like a souldier wth red clothing, ridding on a red horse & [having] a Crown of Gold upon his head he giveth True answards of things [concerning the] past present & to come; you [must] use a Ring as is before spoken of [with] Beleth in calling him forth; he can turne all mettals into Gold, he can give dignity & [can] confirm them to Men, he speaketh wth a very clear & subtile voice, he is a great Lyer and not to be Trusted much he governeth over 26 Legions of spirits his seal is this which must be worne as [a] lamin. [figure 28.]

[104v]

The 29th spirit in order is Named **Astaroth**, he is a Mighty & strong duke, & appeareth in [the] forme of an unbeautifull angel, ridding on an Infernall like dragon, and carring in his right hand a viper (you must not lett him come to neare y^u least he doe y^u damage by his stinking Breath. Therefore y^e Exorcist must hold y^e Magicall Ring nere to his face and y^t will defend him he giveth true answares of things present past & to come & can discover all secreets; he will declare willingly how y^e spirits fell, if desired, & y^e reason of his own fall. He can make men wounderfull knowing in all Liberall siences; he ruleth 40 Legions of spirits, his seal is as this [shown], w^{ch} weare as a Lamen before y^u, or else he w^{ill} not obey you. [figure 29.]

The 30th spirit is called **Forneus**, he is a mighty great Marquiz, & appeareth in y^e forme of a great sea Monster, he Teacheth & maketh men wounderfull knowing in y^e art of Rhetoric he causeth men to have a good Name, and to have y^e understanding of Tongues; he maketh men to be beloved of their foes as well as they be by their Friends; & he governeth 29 Legions of spirits, partly of y^e order of Thrones and partly of angels, his seal is this to be made and worne as aforesaid &. [figure 30.]

The 31 spirit in order, [as Salomon saith,] is named **Foras**, he is a mighty great president & appeareth in y^e form of a strong man, in humane shape he can give y^e understanding to men how they may know y^e vertues of all hearbs & precious stones, & [he] teacheth them y^e art [of] Logick & Ethicks in All their partes if desired, he maketh men Invisible, witty, Eloquent & to live Long; he [can] discover Treasures and recover Things lost, & he ruleth over 29 Legions of spirits, his seale or Character is thus to be made & worne as a Lamen. [figure 31.]

The 32^d spirit in order is called **Asmoday**. he is a great king, strong & powerfull, he appeareth wth 3 heads, whereof y^e first is like a Bull The second like a Man, The third like a Ram, [he appeareth also] wth a serpents Taile, Belching or vomitting up flames of fire out of his mouth his feet are webed like a Goose, he sitteth on an Infernall dragon carring a Launce and a flagg in his hands, he is y^e first & chifiest under y^e power of **Amaymon**, & goeth before all others: when the [105r] Exorcist hath a mind to call him, lett it be abroad, and lett him stand on his feet all y^e Time of action, wth his cap of [off], for if it be on, Amaymon will deceive him and cause all his doeing to be bewrayed, But as soone as y^e Exorist [Exorcist] seeth Asmoday in y^e shape aforesaid, he shall call him by his Name, saying, *thou art Asmoday*, & he will not deny it; & by & by he will bow down to y^e ground &c he giveth y^e Ring of vertues he teacheth y^e art of Arithmitic, geomitry, Astronomy and all [other] handicrafts absolutely; he giveth full & True answares to y^r demands, he maketh a man Invisible, he showeth y^e place where Treasures layeth, and guardeth it if it be among y^e Legion of Amaymon, he governeth 72 Legions of Inferiour spirits, his seal is thus to be made and worne as a Lamen before [thee] on your Breast. [figure 32.]

The 33^d spirit is **Gaap**. he is a great president & a mighty Prince, he appeareth when y^e  is in some of y^e Southern Signes, in a humane shape, goeing before 4 great & mighty kings, as if he was a guide to conduct them along in their way. his office is to make men knowing in Phylosophy and all y^e Liberall siences; he can cause love or hatred, and make men Insensible he can Teach y^u how to consecrate those Things that belong to y^e dominion of Amaymon his king & can dilever [deliver] familiers out of the custody of other Magicians; and [he also] answareth Truly and perfectly of Things past present and to come, & can carry and recarry [things] most speedily from one kingdome to another, at y^e will and pleasure of [the] Exorcist, he ruleth over 66 \ Legions of spirits he was of y^e order of potestates [potentates]; his seal is thus to be made & worne as a Lamen &c. [figure 33.]

The 34th spirit is called **Furtur** [Furfur], he is a great & mighty Earle, appearing in y^e forme of an hart wth a firey [fiery] Taile; he never speaket [speaketh] Truth, except he be compelled or brought up wthin a Triangle,  being compelled therein, he will take upon himselfe y^e forme of an angel being bidden; he speaketh with a hoarse voice, & will [can] willingly make love between man & wife he can raise Thunder, Lightnings, Blasts and great Tempestuous stormes &c he giveth true answares both of secrete and devine Things [105v] if commanded, and ruleth over 26 Legions of spirits, his seal is this which is to be [made &] worne as a Lamin &c. [figure 34.]

The 35 spirit is called **Marchosias**, he is a great and mighty Marquiz appering at first in [the] forme of a wolfe; having griffins wings, and a serpents Taile, vomiting up fire out of his mouth But afterwards at y^e command of y^e Exorcist, he putteth on y^e shape of a man, and is a strong fighter he giveth true answares to all questions, & is very faithfull to y^e Exorcist in doeing his Buisness [sic], he was of y^e order of dominations he governeth 30 Legions of spirits, he Told his chiefe Master w^{ch} w^{as} Salomon, that after 1200 yeares he hadd hopes to returne to y^e 7th Throne &: his seal is thus, to be made, & worne as a Lamin &c. [figure 35.]

The 36th spirit is called **Stolas**, he is a great and powerfull Prince, appearing in y^e shape of a Night Raven at first before y^e Exorcist, but afterwards he taketh the image of a man &c; he teacheth the Art of Astronomy, & the vertuses [sic] of hearbs & precious stones, he governeth 26 legions of spirits his seal is thus to be made & worne as a Lamin. [figure 36.]

The 37th spirit is called **Phoenix** he his [is] a great Marquiz & appeareth like y^e [form of the] Bird Phoenix having a Childs voice, he singeth many sweet notes before y^e Exorcist, w^{ch} he must not regard, but by & by he must bidd him [to] put on a humane shape, Then he will speak Mervellously of all wounderfull siences; he his a good & excellent Poet, & will be willing to doe y^r Request he hath hopes to returne to y^e 7th Throne affter 1200 yeares more, as he said to Salomon, he governeth 20 Legions of spirits, his seal is Thus to be made, & worne &c. [figure 37.]

The 38th spirit is called **Halphas** he is a great Earle and appeareth in y^e forme of a stock dove, and speaketh wth a hoarse voyce; his office is to build up Towers & to furnish them wth ammunition and weapons, and to send men of warre to places appointed; he ruleth 26 Legions of spirits; his seal is Thus to be made, & worne as a Lamen &. [figure 38.]

[106r]

The 39th spirit in order is called **Malphas**, he appeareth at first in y^e forme like a Crow, But affterwardes will put on a humane shape at y^e request of y^e Exorcist & speake wth a hoarse voyce; he is a mighty president and powerfull he can Build houses & high Towers & he can bring quickly artificers together from all places of y^e world; he can destroy y^e [thy] Enemies desires or thoughts, and w^t [all that] they have done; he giveth good familiars, & if y^u make any sacrifices to him, he will receive it kindly and willingly, But he will deceive him y^t doth it; he governeth 40 Legions of spirits; his seal is Thus to be made and worne as a Lamen &. [figure 39.]

The 40th spirit is called **Raum**, he is an Earle, & appeareth at first in y^e forme of a Crow but affterwards, at y^e command of y^e Exorcist he putteth on humane shape his office is to steale Treasures out of kings houses, and to carry it where he is commanded, & to destroy Citties, and y^e dignities of men; & to tell all Things past, & w^t is, & w^t will be; & to cause Love between friends & foes; he w^{as} of y^e order of Thrones, and governeth over 30 Legions of spirits his seal is Thus, which make and weare as a Lamin before you. [figure 40.]

The 41 spirit in order is called **Focalor** he is a great duke & strong, & appeareth in y^e forme of a Man

with griffins wings; his office is, to kill men, and to drown them in y^e waters, and to over throw ships of warre, for he hath power over both winds and seas, but he will not hurt any man or Thing, if he be commanded to y^e contrary by y^e Exorcist; he hath hopes to returne to y^e 7th Throne after 1000 yeaes; he governeth 3 Legions of spirits, his seal is this w^{ch} must be worne as a Lamin. [figure 41.]

The 42^d spirit is Named **Vepar** he is a great & strong duke, & appeareth like a Mairmaid, his office is to guide y^e waters, & ships Ladden wth armour thereon he will at y^e [will of the] Exorcist cause y^e seas to be rough and stormy, and to appeare full of ships he causeth men to dye in 3 dayes wth putrifying their sores and wounds, & causing wormes in them [106v] to bred &c he governeth 29 Legions of spirits, his seal is Thus to be made and worne as a Lamin &c. [figure 42.]

The 43^d spirit in order as Salomon commanded them into y^e Brazen vesel is called **Sabnach** he is a Mighty great Marquiz, & strong appearing in y^e forme of an armed souldier wth a Lyons head, ridding on a pale couloured horse, his office is to build high Towers, Casteles and Citties, and to furnish them wth armour, & to afflict men severall dayes wth wounds & rotten sores full of wormes; he giveth good familiars at y^e command of y^e Exorcist he commandeth 50 Legions of spirits, his seal is Thus to be made, and worne as a Lamin &c. [figure 43.]

The 44th spirit in order is named **Shax**, he is a great Marquize & appeareth in y^e forme of a stock dove, speaking wth a hoarse & subtile voyce. his office is to take away y^e sight, hearing & understanding of any man or woman at y^e command of y^e Exorcist, & to steal money out of kings houses & carry it againe in 1200 yeaes, if commanded, he w^{ill} fetch horses or any Thing at y^e Request of y^e Exorcist, but he must be commanded into a  Triangle first or else he will deceive him, & tell you many lyes, he can discover all Things that are hidden & not kept by wicked spirits, he giveth good familiars sometimes, he governeth 30 Legions of spirits his seal is thus to be made, and worne as a Lamin &c. [figure 44.]

[107r]

The 45 spirit is called **Vine**, he is a great king & an Earle, & appeareth in y^e forme of a Lyon ridding on a Black horse wth a viper in his hand his office is to discover Things hidden, witches, and Things present past & to come. he, at y^e command of y^e Exorcist, w^{ill} build Towers, Throw down great stone walls, make waters rough wth stormes &c, he governeth 35 Legions of spirits, his seal is this, w^{ch} make and wear as a Lamin &c.. [figure 45.]

The 46th spirit is called **Bifrons**, he is an Earle and appeareth in y^e forme of a Monster at first but after a while at y^e command of y^e Exorcist he putteth on y^e shape of a man, his office is to make one knowing in Astrology & geometry & other arts & sciences, & Teacheth y^e vertues of all hearbs, precious stones & woodes, he changeth y^e dead Bodyes & putteth Them into one another [anothers'] places, & lighteth

candeles seemingly upon y^e graves of y^e dead he hath under his command 6 Legions of spirits, his seal is this, w^{ch} he w^{ill} owne and submit unto &c. [figure 46.]

The 47th spirit is called **Vual**. he is a great & mighty strong duke, he appeareth in y^e forme of a mighty dromedary at first, but after a while he putteth on humane shape, and speaketh in y^e Egyptian Tongue, but not perfectly; his office is to procure y^e love of women, and to tell Things past, present and to come, and also to procure friendship betweene friends & foes, he was of the order of Potentates; he governeth 37 Legions of spirits; his seal is Thus to be made and worne as a Lamin before you &c. [figure 47.]

The 48th spirit is called **Haagenti**, he is a great president appearing in the forme of a mighty Bull wth griffins wings at first, But afterwarde at y^e command of the Exorcist, he putteth on humane shape &c his office is to make men wise and to Instruct them in divers Things & to Transmute all mettales into gold, & change wine into water, & water [107v] into wine; he commandeth 33 Legions of spirits; his seal is Thus made, & to be worne as a Lamin &c. [figure 48.]

The 49th spirit is named **Procel**, he appeareth in y^e forme of an angel, he is a great & strong duke, speaking somthing mystically of hidden Things; he Teacheth y^e art of geometry & y^e Liberall siences, he at y^e command of y^e Exorcist, will make great Noises, like y^e running of great waters, allthough there be none he warmeth waters and distempereth [discovereth] Bathes &c he was of y^e order of potestates [potentates] (as he declared to Salomon) before his fall, he governeth 48 Legions of spirits, his Character or Marke is Thus to be made, & worne as a Lamin before you. [figure 49.]

The 50th spirit in order is called **Furcas**, he is a knight & appeareth in y^e forme and similitude of a cruel old man wth a long Beard and a hairy head, sitting on a pale colloured horse, wth a sharpe weapon in his hand; his office is to teach y^e art of Phylosophy, astronomy, Rhetoricl, logick, Chyromancy & Pyromancy in all their partes perfectly, he hath under his power 20 Legions of spirits, his seal or Mark is this w^{ch} make & weare as a Lamin. [figure 50.]

The 51 spirit in order is **Balam**, he is a Terrable, great & powerfull king, appearing wth 3 heads, The first is like a Bulls, The second like a Mans, & y^e Third like a Rams head he hath a serpents Taile, & Eyes flaming; riding upon a furious Beare, carrying a goshawke on his fist, he speaketh wth a hoarse voyce, giving True answare of Things past present & to come, he maketh men to goe invisible & w^{itty} he governeth 40 Legions of spirits his seal is Thus [to be] Made, & to be worne as a Lamin &c. [figure 51.]

[108r]

The 52^d spirit [in order] is called **Alloes** -- he is a great & mighty strong duke, appearing in y^e forme of

a souldier ridding on a great horse; his face is like a Lyons, very redd, having Eyes flaming, his speech is hoarse & verry Bigg; his office is to teach y^e art of Astronomy, & all y^e Liberall siences, he Bringeth good familiars & ruleth 36 Legions of spirits, his seal is Thus made, & [is] to be worne, &c. [figure 52.]

The 53^d spirit is called **Caim**, he is a great president & appeareth in y^e forme of a Bird called a Thrush at first, but after a while he putteth on y^e shape of a man carring in his hand a sharp sword; he seemeth to answare in Burning ashes, he is a good disputer, his office is to give men y^e understanding of all Birds, loweing of Bullocks, Barking of doggs & other Creatures, and also y^e Noise of waters, and [he] giveth very true answares of Things to come; he was of y^e order of angels, & now Ruleth 30 Legions of Infernall spirits; his seal is This, w^{ch} wear as a Lamin. [figure 53.]

The 54th spirit in order is called **Murmur**, he is a great duke & an Earle, & appeareth In y^e forme of a souldier ridding on a griffin with a dukes Crown on his head, there goeth before him two of his Ministers, wth great Trumpets sounding, his office is to teach Phylosophy perfectly, & to constraine soules discesed [deceased] to come before y^e Exorcist to answare those things y^t he shall aske them, if he desireth, he was partly of y^e order of Thrones & partly [of the order] of angels, & [he] Ruleth now 30 Legions of spirits, his seal is this, w^{ch} is to be worne as a Lamin &c. [figure 54.]

The 55th spirit is called **Orobas**, he is a mighty great prince, appearing at first like a horse, But afterwards at y^e command of y^e Exorcist he putteth on y^e Image of a man, his office is to discover, all Things past, present & to come and to give dignities & places & y^e favour of friends & foes, he giveth true answares of divinity & of y^e Creation of y^e world, he is faithfull to y^e Exorcist & w^{ill} not suffer him to be Tempted by any [108v] spirit he governeth 20 Legions of spirits, his seal is this, w^{ch} must be made & worne as a Lamin &c. [figure 55.]

The 56 spirit is called **Gemory**, he is a strong and powerfull duke appearing in The forme of a Beautifull woman, wth a Dutches [Duchess] Crownett Tyed about her middle, ridding on a great Camell, his office is to tell of all Things past present & to come, and of Treasure hidden and w^t it layeth in, & procureth y^e love of women, both young & old, he governeth 26 Legions of spirits, his seal is Thus made, & worne as a Lamin before y^e Exorcist in [the] Time of working. [figure 56.]

The 57 spirit is called **Ose**, he is a great president & appeareth like a Leopard at first, But after a little Time he putteth on y^e shape of a man, his office is to make one cunning in y^e Leberall [liberal] siences & to give True answares of devine & secreet Things, and to change a man in [to] any shape that y^e Exorcist desireth so that he that is so changed will not thinck any other Thing but that he is that Creature or Thing, he is Changed into, he governeth 3 Legions of spirits, his seal is This, w^{ch} wear as a Lamin. [figure 57.]

The 58th spirit is called [named] **Amy**, he is a great president, & appeareth at first in y^e forme of a flaming fire, But after a while he putteth on y^e shape of a man, &c: his office is to make one wonderous [wonderfully] knowing in Astrology & all y^e Leberall [liberal] siences; he giveth good familiars & can

bewray Treasures, w^{ch} are kept by spirits; he governeth 36 Legions of spirits, [&] his seal is This, w^{ch} wear as a Lamin &c. [figure 58.]

The 59 spirit is named **Orias**, he is a great Marquiz and appeareth in y^e forme of a Lyon, riding on a mighty horse, wth a serpents Taile, holding in his right hand 2 great serpents hissing, his office is to Teach y^e vertues of y^e starres and to know y^e Mansions of y^e planets, and how to understand their vertues, also he Transformeth men & giveth dignities and places [prelacies], and confirmations, & y^e favour of friends & foes, he governeth 30 Legions of spirits, his seal is This, to be made & worne &c. [figure 59.]

[109r]

The 60th spirit is called **Vapula**, he is a great mighty & strong duke, appearing in y^e forme of a Lyon, wth griffins wings; his office is to make men knowing in all handicraft proffecions also in Phylosophy & other siences &c he governeth 36 Legions of spirits, his seal or Character is Thus made, and is to be worneas a Lamin &c. [figure 60.]

The 61 spirit is called **Zagan**, he is a great king & president, and appeareth at first in y^e forme of a Bull wth griffins wings, But afterwardss he putteth on humane shape, he maketh men witty, and can turne wine into water & Blood into wine, and also water into wine he can turne all mettals into Corne [coin] of that dominion y^e mettles are of & can make foolls wise he governeth 33 Legions of spirits; his seal is Thus made & w^{orne} as a Lamin. [figure 61.]

The 62^d spirit is called **Valac**, he is a mighty great president & appeareth like a Boy wth angels wings, ridding on a 2 headed Dragon; his office is to give True answares of hidden Treasures, and to tell where serpents may be seene, w^{ch} he will bring & dilever [deliver, discover] to y^e Exorcist without any force or strengeth, he governeth 30 Legions of spirits, his seal is This w^{ch} must be made & worne as a Lamin &c. [figure 62.]

The 63 spirit is called **Andras**, he is a great Marquiz appearing in y^e forme of an angell wth a head like a Black night Raven, ridding upon a strong black woolf, wth a sharpe bright sword flourishing in his hand, his office is to sow discords, if y^e Exorcist hath not care he will kill him and his fellows, he governeth 30 Legions of spirits his seal is Thus to be [made, and] worne as a Lamin before [thee] on your Breast. [figure 63.]

[109v]

The 64th spirit is named **Flauros**, he is a great duke, and appeareth at first like a mighty Terrable and strong Leopard but afterwards at y^e command of y^e Exorcist he putteth on y^e shape of a man wth fiery Eyes and a Terrable Countenance; he giveth True answares of all Things past present & to come, but

unless he be commanded into a [the] Triangle, he will Lye in all those things and deceive or beguile y^e Exorcist in other Things or Buisness [sic], he will gladly talke of divinity, and of y^e Creation of y^e world, and of his and all other spirits fall [falls], he destroyeth and burneth those That are y^e Exorcist [Exorcist's] enimies if he Requesteth it, and will not suffer him to be Tempted by any spirit or otherwise; he governeth 36 Legions of spirits, his seal is Thus to be made, & w^{orne} as a Lamine &c. [figure 64.]

The 65 spirit is called **Andrealphus**, he is a Mighty great Marquiz appearing at first in y^e forme of [a] Peacock, w^{ith} great Noises but afterwards he putteth on humane shape, he can teach perfectly geomitry, & all Things belonging to measuring, [&] also Astronomy, he maketh men very subtile and cunning therin, he can Transforme a Man into y^e likness of a Bird & he governeth 30 Legions of spirits his seal is This, w^{ch} is to be worne as a Lamin &c. [figure 65.]

The 66th spirit is called **Cimeies** he is a mighty great Marquiz strong & powerfull appearing like a valiant souldier, riding on a goodly Black horse; he ruleth over all spirits in y^e part of Africa, his office is to Teach perfectly grammar Rhetoric [&] logick and to discover Treasures & Things lost or hidden, he can make a man seeme like a souldier of his own likeness, he governeth 20 Legions of cheefe [chief] spirits, but more Inferior [than] himself his seal is Thus made, & worne as a Lamin &c. [figure 66.]

The 67th spirit in order is called **Amduscias**, he is a strong & great duke appearing at first like an Unicorne, But afterwards at y^e Request of y^e Exorcist he standeth [110r] before him in humane shape causing Trumpets and all manner of Musicall Instrument to be heard But not seene also [causing] Trees to bend and Incline according to y^e Exorcist [Exorcist's] will; he giveth Excellent familiars & ruleth 29 Legions of spirits his seal is Thus formed and is to be w^{orne} as a Lamin &c. [figure 67.]

The 68th spirit is called **Belial**, he is a mighty king and powerfull; he was Created next after Lucifer, & is of his order; he appeareth in y^e forme of a Beautiful angel sitting in a Charriot of fire, speaking wth a comly voice, declaring that he fell first & amongst y^e worthier & wiser sort w^{ch} went before Michael & other heavenly angels; his office is to distribute preferments of senatorships, and to cause favour of friends & foes, he giveth Excellent familiars & governeth 80 Legions of spirits. Note this kink [! king] Belial must have offerings sacrafices & gifts presented to him, by y^e Exorcist or else he w^{ill} not give True answares to his demands; But then he Tarryeth [will tarry] not one hour in y^e truth except [unless] he be constrained by devine power & his seal is Thus w^{ch} is to be worne as a Lamin, before y^e Exorcist &c. [figure 68.]

The 69 spirit is called **Decarabia**, he appeareth in y^e forme of a starre in y^e Pentacle at first, but afterwards at y^e command of y^e Exorcist, he putteth on y^e Image of a man, his office is to discover y^e vertues of hearbs and precious stones; and to make y^e similitude of all Birds to fly before y^e Exorcist, & to Tarry wth him, singing and Drinking as Naturall Birds doe, he governeth 30 Legions of spirits, being himselfe a great Marquiz, his seal is Thus to be made, and worne as a Lamin before y^e Exorcist &. [figure 69.]

The 70th spirit in order is called **Seere**, he is a Mighty Prince and powerfull under Amaymon, king of y^e East he appeareth in y^e forme of a Beautifull Man, riding on a strong horse wth wings: his office is to goe & come, and to bring all Things to pass on a sudden & to carry & recarry any Thing where Thou wilt have it, or have it from for he can pass over y^e whole world in y^e Twinckling of an Eye, he maketh a True relation of all sorts of Theft and of [110v] Treasures hidd, and of all other things, he is Indifferent good Natured, willing to do any thing y^e Exorcist desireth; he governeth 26 Legions of spirits, his Mark or seal is Thus made, and is to be worne as a Lamin &c. [figure 70.]

The 71 spirit is called **Dantalion**, he is a great & Mighty duke appearing in y^e forme of a Man wth many faces, all like men & women, & a Booke in his right hand; his office is to Teach all arts and siences to anyone, and to declare y^e secreet Councelles of anyone, for he knoweth y^e Thoughts of all men and women, and can change them at his will, he can cause love and shew (by vision) y^e true similitude of anyone lett them be in w^t place or part of y^e world they will, he governeth 36 Legions of spirits his seal is This, w^{ch} is to be worne as a Lamin. [figure 71.]

The 72^d spirit in order is called **Andromalius** he is a great and Mighty Earle appearing in y^e form of a Man, holding a serpent in his hand, his office is to bring a theefe & goods y^t are stolen, Back; and to discover all wickedness, and understand dealings, & to punish Theives [thieves] & other wicked people, & to discover Treasure that is hidd, &c, he ruleth 36 Legions of spirits his seal is This, w^{ch} make & wear as a Lamin in time of acction &c. [figure 72.]

These be the seventy two Mighty kings or Princes w^{ch} King Salomon commanded into a vesall [vessel] of Brasse wth their Legions, of whome **Belial Bileth** [Beleth] **Asmoday & Gaap** wear the Cheefest, & it is supposed it was for their pride, for Salomon never declared why he thus bound them; & when he hadd bound them up & sealed y^e vesel, he by y^e devine power cast Them all into a deep lake or hole in Babilon [Babylon], & the Babilononians [! Babylonians] woundering to see such a thing there, they went wholly into y^e lake to brake [break] y^e vesel open, suspecting to find a great Treasure; but when they hadd broken it open out flew all y^e cheefe spirits Immediately, and their Legions followed them, and they were restored againe to their former places; But only Belial who entered [111r] Into a certaine Image, and there gave answare to those whome [who] did offer sacrifice unto him as y^e Babilonians did; for they offered sacrafices, & worshiped that Image as a God &c..

OBSERVATIONS

Thou art to observe first y^e Moones age for y^r working. The best dayes are when y^e [moon] is 2, 4, 6, 8, 10, 12 or 14 dayes old, as Salomon sayeth, and no other dayes are profitable &c.

The seals of those 72 kings are to be made in Mettalls, The cheefest King in ☉, Marquisses in ☾, Dukes in ♀. Prelates in ♄, knights in ♃, & Presidents in ♀, & Earles in ♀ & ☾ equally alike & [1].

[1. Gold, silver, copper, tin, lead, mercury, copper + silver respectively. Noticeably absent is Mars (=iron). -Ed.]

These 72 kings are under the power of **Amaymon, Corson, Ziminia, & Goap** [Gaap] w^{ch} are kings ruling in y^e 4 quarters East, West, North, & south, and are not to be called forth except it be upon great occasions But Invoked & commanded to send such & such spirit as are [is] under their rule and power, as is shewed in y^e following Invocations, or [rather] conjurations &c.

The chife [chief] kings may be bound from 9 to 12 of y^e Clock at noone & from 3 [5] till sunset. Marquizes may be bound from 3 of y^e Clock in y^e after Noon till nine at night and from 9 at n^t [night] till sunrising.

Dukes may be bound from sunrising till Noonday in clear weather.

Prelates may be bound in any hour of the day.

Knights may be bound from y^e dawning of y^e day till sunrising or from four of y^e Clock till sunset.

Presidents may be bound in any hour of y^e day, Except Twilight, at Night, or [if] the king whome he is under, be also Invoked &c.

Counts or Earles may be bound in any hour of the day so [if] it be in woods or any other place where Men resort Not, or where No Noise is &c.

[111v is blank]

[112r]

[THE MAGICAL CIRCLE]

[The circle of Salomon is to be made nine feet across, & the divine names are to be written around it, from **Eheye** to **Levanah**.] A figure of the Circlle [Circle] of Solomon [Salomon], that he made for to

preserve himselfe from The malice of those evill Spirits &c. [figure 73.]

[In the Mathers/Crowley edition the letters around the perimeter of the circle are transcribed into Hebrew letters. "In English letters they run thus, ... + Ehyeh Kether Metatron Chaioth Ha-Qadesh Rashith Ha-Galgalim S.P.M (for 'Sphere of the Primum Mobile') + Iah Chokmah Ratziel Auphanim Masloth S.S.F. (for 'Sphere of the Fixed Stars,' or S.Z. for 'Sphere of the Zodiac') + Iehovah Elohim Binah Tzaphquiel Aralim Shabbathai S. (for 'Sphere') of Saturn + El Chesed Tzadquiel Chaschmalim Tzedeq S. Jupiter + Elohim Gibor Geburah Kamael Seraphim Madim S. of Mars + Iehovah Eloah Va-Da&aulm;th Tiphereth Raphaël Malakim Shemesh S. of the Sun + Iehovah Tzabaoth Netzach Haniel Elohim Nogah S. of Venus. + Elohim Tzabaoth Hod Michaël Beni Elohim Kokav S. of Mercury + Shaddaï El Chai Iesod Gabriel Cherubim Levanah S. of the Moon +."]

[THE TRIANGLE]

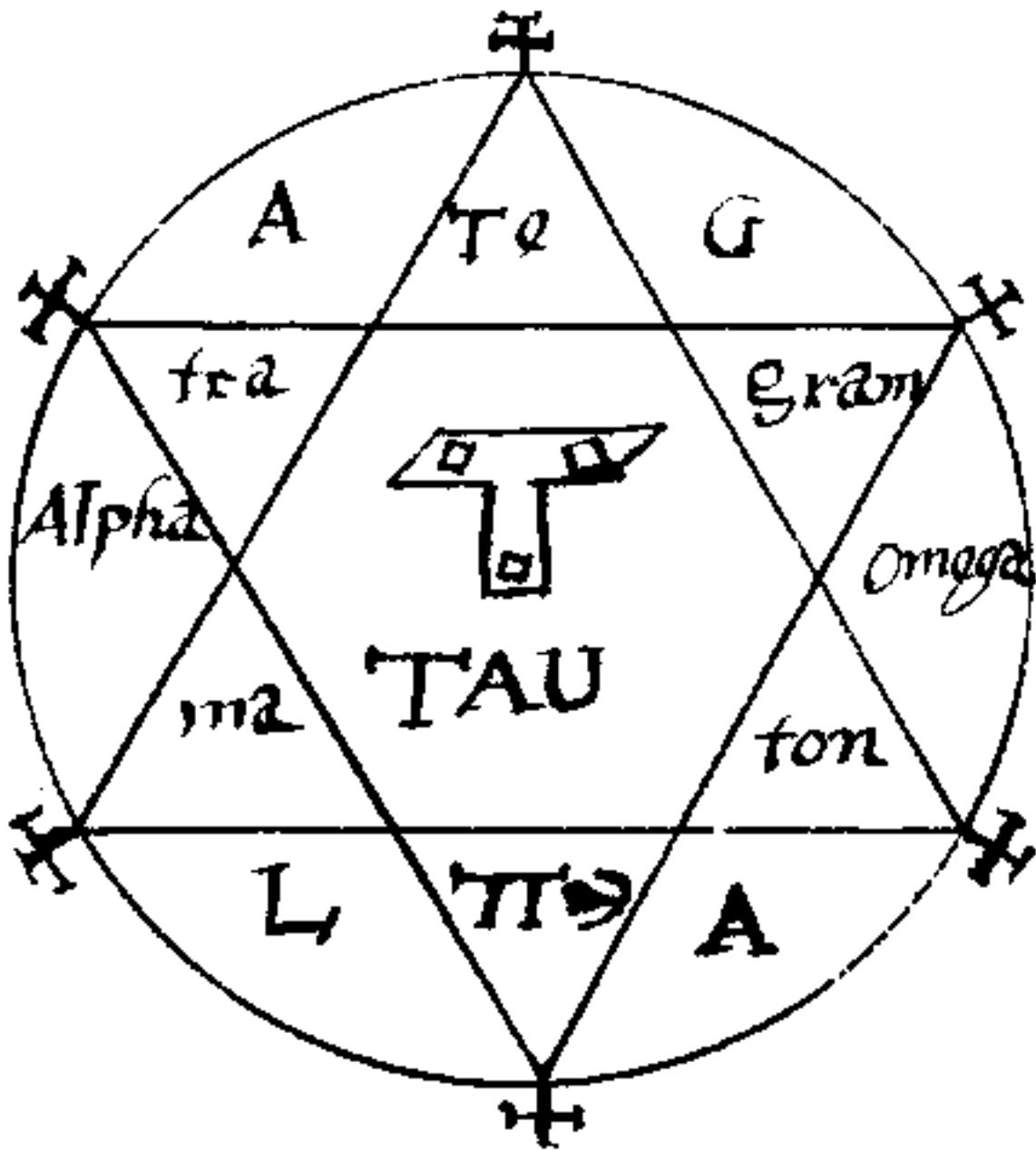
[This is the forme of] The Triangle that Salomon commanded the disobedient spirits into; it is to be made two foot [feet] of [out] from the Circle and 3 foot [feet] over [across].

[figure 74.]

Note this  is to be placed upon [towards] that Coast [quarter] [that] the spirit belongeth [to] &c. Observe the moon in working, &c.

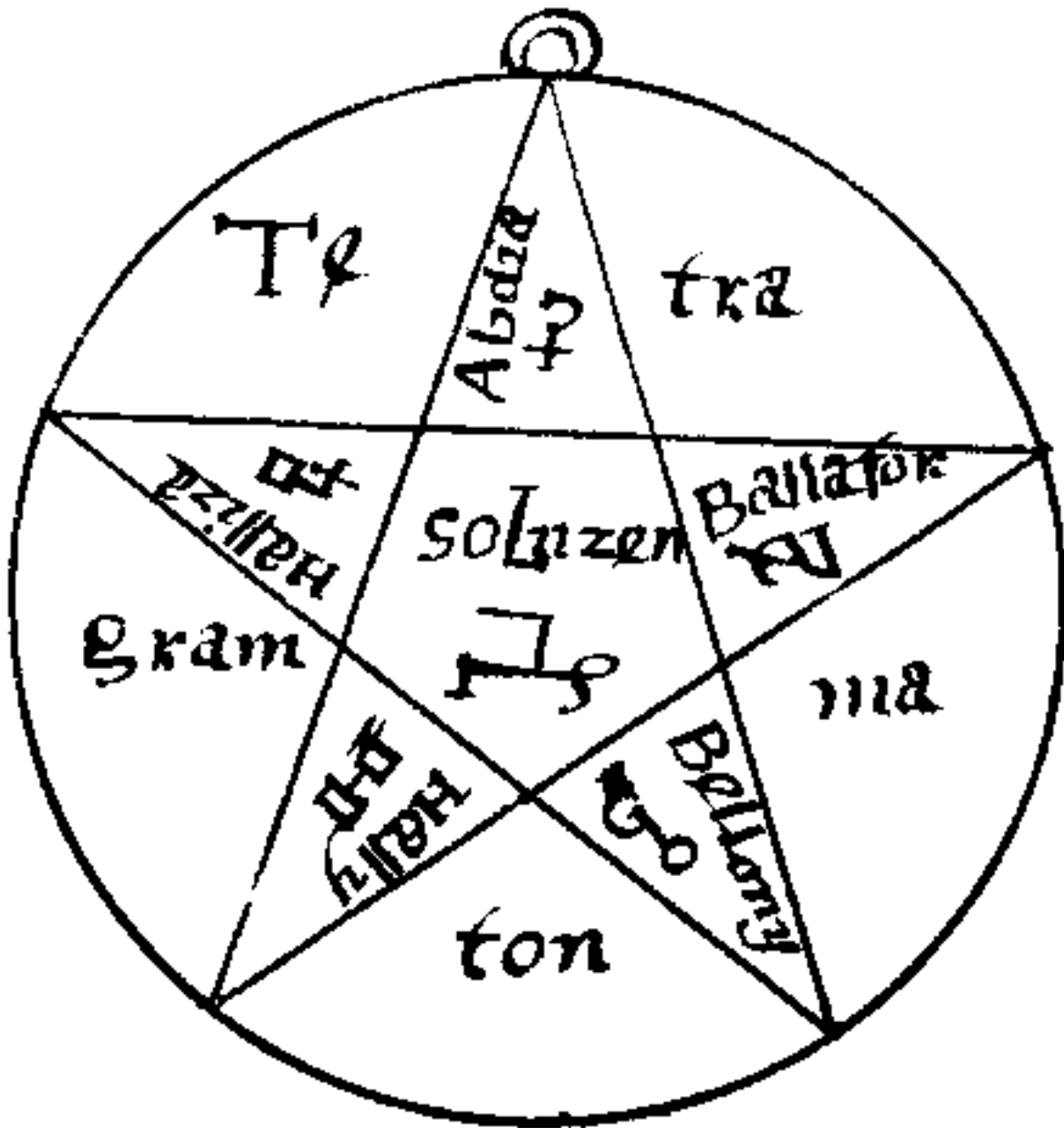
[112v]

Solomons sexangled [hexagonal] ffigure



This figure is to be made on parchment made of a calves Skin and worne at the Skirtt of y^e white vestment, and covered wth a linnen [linen] cloath to y^e which is to be shewed to the spirits when they are appeared that they may be compelled to be obedient and take a humane shape &c.

The Pentagonall ffigure of Solomon



This figure is to be made in ☉ or ☽ and worne upon the brest with the seal of the spirit on one [the other] side of itt. it is for to preserve [the Exorcist] from danger, and allso to command by &c.
[113r]

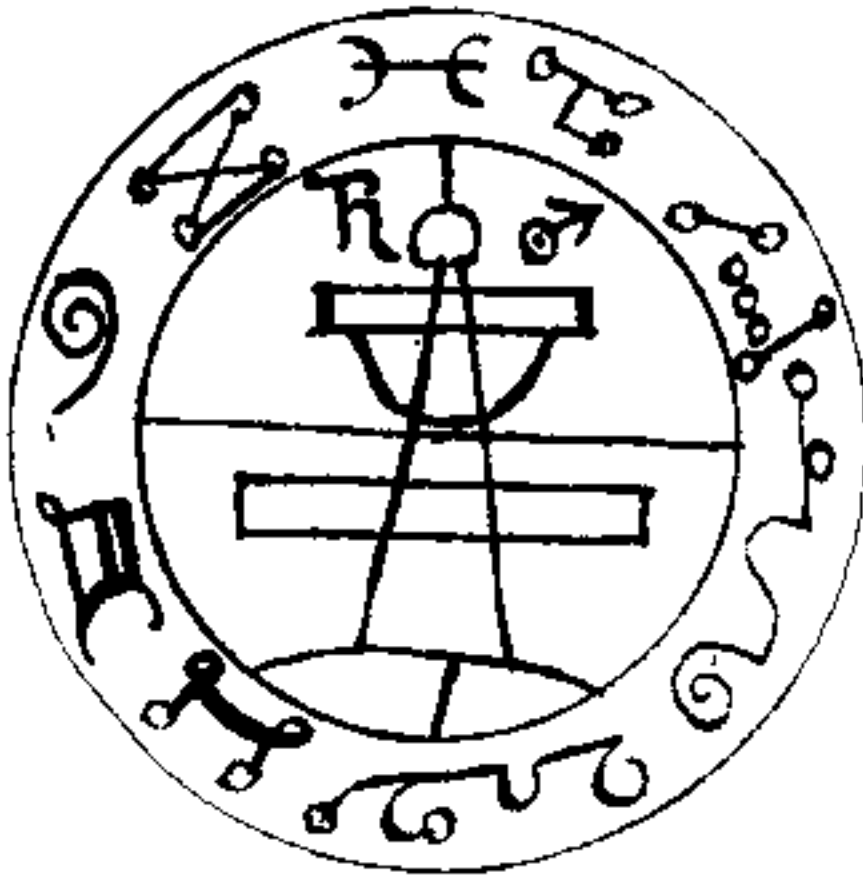
[The Ring of Salomon]

This Ring is to be held before the face of the Exorcist to preserve him from The stinking fumes of spirits &c.



The Secret Seal of Salomon.

by which he bound and sealed up the aforesaid spirits with their legions in [into] a Brazen Vesel &c.

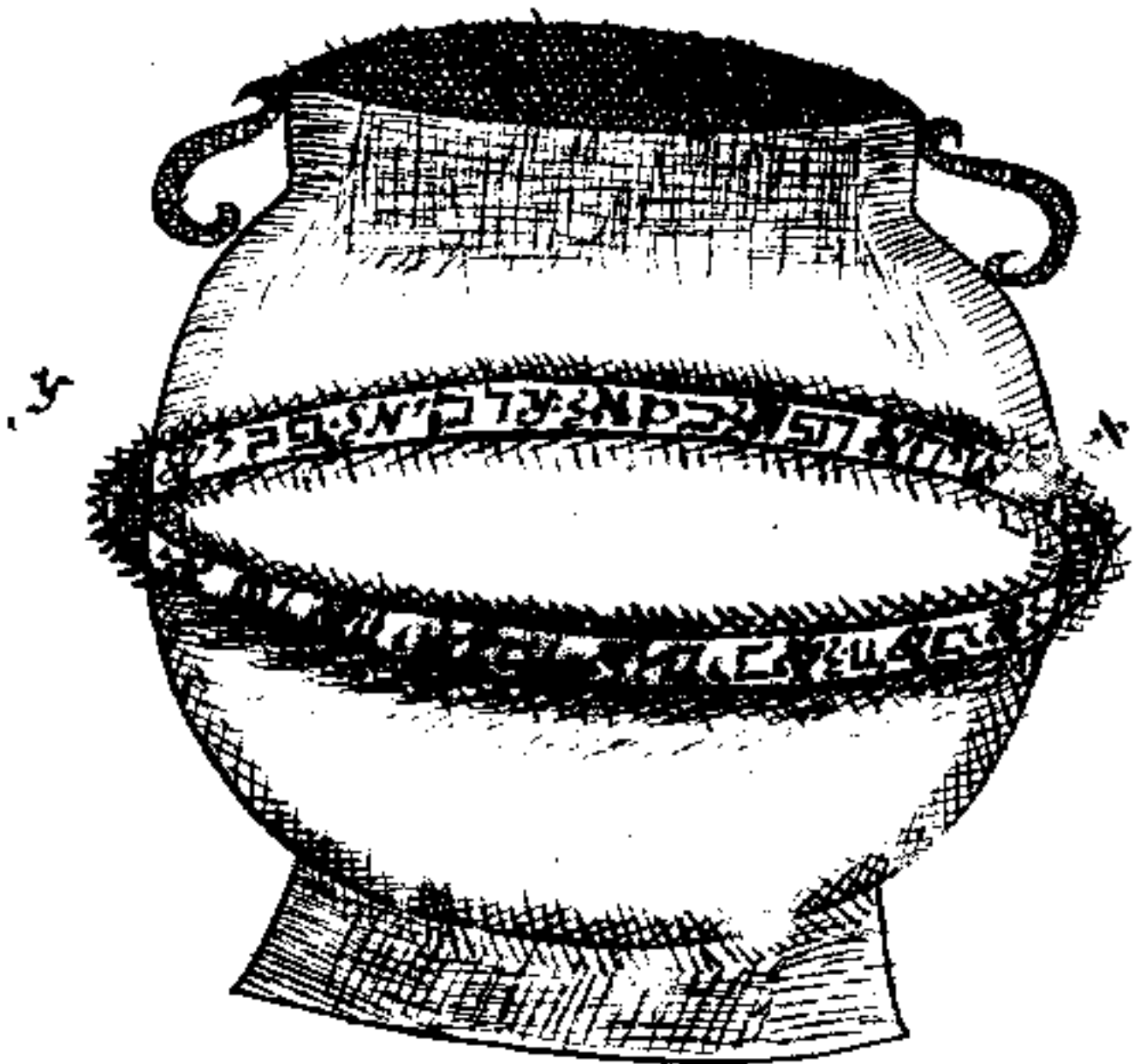


This secreet seal is to be made by one that is cleane both Inward and outward, and hath not defiled himself by any woman in the space of a Month; but hath with fasting and prayers to God desired pardon

of all his sins, &c: Itt is to be made on a Tuesday or Saturday night at 12 [2] of the Clock, written with the Blood of a Black Cock which never trode hen, on virgins parchment, Note, on those nights the ☾ must be encreasing in ♉, when it [is] so made, fume it with Allum, Raisins of the Sun, dates, Cedar & lignum Aloes, by this seal Salomon compelled the aforesaide spirits into a Brass vessel, and sealed it up with the same, he by it gained the love of all Manner of persons, and overcame in Battle, for neither weapon fire nor water could hurt him.

[113v]

The fforme of the brasse vessel that Salomon shut Those spirits In.



The priuie [secret] seal aforesaid was made in Brasse, to cover This vessel with at y^e Top &c.

[In Hebrew letters may be transcribed as: (front:) "AShR AHIH: GBRIAL: MIKAL: HANIAL:" (back:) "ARARIThA: ChShMLIM: AL: TzDQIAL:" Mathers gives the following variant found 'in some Codices:' "ARARIThA: RFAL: KMAL: TzDQIAL:" and "TzFQIAL"]

The other materialls is [are] a sceptre or sword; a miter or cap, a long white Robe of Linnen, with shoes and other Clothes for y^e purpose also a girdle of Lyons skin 3 Inches broad, with all the names about it as is about the uttermost round [part of the] Circle, & also perfumes and a chafin [chafing] dish of Charcoles kindled to put the fumes into; to smoke or perfume y^e place appointed for action. also annoynting oyles to anoynt y^r Temples & Eyes wth; & fair water to wash y^rselves in. & in so doing y^u are to say as david said (viz) **Thou shalt purge me wth Hysop o Lord, & I shall be cleane; Thou shalt wash me & I shall be whiter than snow &c.**

& at y^e Garments putting on, you must say:

[ORATION]

by y^e figurative Mystery of these holy vestures or vestments, I will cloath me with y^e armour of Salvation in y^e strength of y^e highest, Ancor Amacor Amides Theodonas Anitor, That my desired End may be Efected Through y^e strength [of] Adonay To whome y^e praise and glory w^{ill} forever & ever belong. Amen.

[114r]

After y^u have so done, make prayers to God according to your worke, as Salomon hath commanded. The formes that Salomon used for any perticular art is shewed in y^e 5th part of this Book w^{ch} is called **Artem Novam** [*Ars Nova*] &c.

The Conjunction for to call forth any of the forsaid spirits

I Invoke and conjure you spirit N. & being wth power armed from y^e supream Majesty, I throughly [thoroughly] command you by **Be^ralanensis** [Beralanensis], **Baldachiensis**, **Paumachiaë** & **Apologiaë-Sedes** and y^e most powerfull princes **Genio Liachidi** ministers of y^e Tartarean seat, Cheefe princes of of [sic] y^e seat of **Apologia**, in y^e Ninth Region; I exorcise & powerfully command you spirit N, in and by him that said y^e word, & it was done, and by all y^e holy and most glorious Names of y^e most holy and true God, and by these his most holy Names **Adonai** [Adonay], **El**, **Elohim**, **Elohe**, **Zebeoth** [Zebaoth], **Elion** [Elyon], **Escerchie** ^{^Eskerie}, **Jah**, **Tetragrammaton Saday** That you forthwth appear and shew y^rselves here unto me before this Circle, in a fair and humane shape, without any deformity or ugly shew and without delay, doe y^e come, from all parts of y^e world to make & make [sic] rationall answare unto all Things w^{ch} I shall ask of you; and come yee peacebly, visibly and afably without delay, manifesting

w^t I desire, being conjured by y^e Name [Names] of y^e Eternall liveing and true God **Helio**ren I conjure you by y^e especiall and true Name of your God that y^e owe obediance unto and by y^e Name of y^r king, w^{ch} beareth rule over you, That forthwith you come without Tarring [tarrying], and fullfill my desires, and command, and persist unto y^e End, & according to my Intentions and I conjure y^u by him [^]by whome all Creatures are obedient [unto] and by this ineffeble name **Tetragrammaton Jehovah** [Jehova], w^{ch} being heard, y^e Elements are overthrown; The aire is shaken, The sea runneth back, The fire is quenched, The Earth Trembleth and all y^e hosts of Celestialls, Terrestialls [terrestrials] & Infernalls doe Tremble, and are troubled and confounded together. that [come] you visibly and affebly, speak unto me with a Clear voice Intelligible, and without any ambiguity, Therefore come ye in the Name **Adonay Zebeoth** [Zebaoth]; **Adonay** [Adonay], **Amio**rent, com com why stay [tarryieth] you? hasten: **Adonay Saday**, the Kinge of kings commandeth you:

Say this as often as you please. And if they com not then say as ffolloweth.

[The Second Conjunction]

I Invoke, conjure and command you spirit N, to appear and shew y^rselfe visibly to me, before this Circle, in fair and comly shape, without any deformity or Tortuosity, by y^e Name & in y^e name **Y & U** w^{ch} Adam heard & spoake, & by the name **Joth** w^{ch} Jacob heard from y^e angel wrestling with him, and was delivered from y^e hands of Esau his Brother; and by y^e name of God **Agla**, w^{ch} Lot heard and was saved with his family; and by y^e name **Anaphexaton** [114v] w^{ch} Aron [Aaron] heard and speak [spake] and became wise, & by the names **Schemes-Amathia** which Joshua called upon and y^e sun stood still, and by y^e name **Emanuel** w^{ch} y^e 3 Children Sedrach Mesach [Masach] and Abednego, sung in y^e midst of y^e fiery furnace, and were delivered; and by the name **Alpha & Omega** which Daniel named & Destroyed the Bell [Bel] & y^e Dragon; & by the name **Zebaoth** which Moses named & all the Rivers & waters in the land of Ægypt ware turnd into blood & by the name **Escerchie Oriston**, w^{ch} Moses named & all the Rivers Brought forth froggs, & they went into y^e houses of y^e Egyptians, Distroying all things; & by the name **Elion** w^{ch} Moses called upon & there was great haile, such as never was [seen] sence the Creation of the world to that Day; & by the name **Adonay** w^{ch} Moses named And there came up Locust Thruout all the land of Egypt and devoured all that the Haill at left; and by the name **Hagios**, and by the seal of **Adonay** and by **Otheos, Ischyros, Athenatos; Paracletus** and by these holly and sacred names **Agla, On, Tetragrammaton** and by the dreadfull Judgement of god; and by the uncertaine sea of glass: which is before the face of the divine Majesty, who is mighty and most powerful. And by the four beasts before the throne, haveing Eyes before and behind, and by the ffire round about the throwne, and by the holly angells of heaven; and by the Mighty Wisdom of god, & by the seal of **Baldachia**, and by this name **Primeumaton** which Moses named and the Earth opened and swallowed up Chora, Dathan & Abiram, [I command] That you make true and faithfull answers, to all my demands, and to performe all my desiers, so farr as in office you are capaple [capable] to performe therefore come ye paecable [peaceably], visisible and affable now without delay, to manifest what I desire speaking with a perfect and clear voyce, Intelligible unto my understanding &c.

if [somehow] they do not come at the rehearsing of these 2 fforegoeing Conjurations (but without doubt they [normally] will) say one [on] as ffolloweth, it being a constraint.

[The Constraint]

I conjure the [thee] spirit **N.** by all the most glorious and Effacius [efficacious] names of the most great and Incomprehensible Lord god of Host [Hosts], that you comest quickly without delay ffrom all parts and places of the world: [wherever thou mayest be,] to make rationell answers to my demands and that visible and affably speakeing with a voice Intellegible to my understanding as aforesaid, I conjure and constrain you spirit N., by all aforesaid and by these seven names by w^{ch} wise Salomon bound thee and thy fellows in a vessel of Brass. **Adonay, Prerai Tetragrammaton; Anephexeton** [Anaphexeton], **Inessenfatall, Pathatumon, & Itemon.** That you appeare hear before this Circle, to fullfill my will in all things, that shall seeme good unto me and if you be disobedient and refuse to come I will in the power and by the power of the name of y^e supream and Everliving god, Who created both you and me and all the whole world in six days and what is contained in it **Eye-Saray**, and by the power [115r] of his name **Primeumaton**; which commandeth the whole hoste of heaven, curse you and deprive you, from all your office, Joy & place, and binde you in the debth [depth] of y^e Bottomless pit There to remaine unto the day of the last Judgement, and I will bind you into Eternall fire & into the lake of fire and Brimstone, unless you come forthwith and appeare heere before this Circle to doe my will in all things. Therefore com [thou!] in and by these holly names **Adonay, Zebeoth** [Zebaoth], **Adonay, Amiorem**; come yee, **Adonay** commandeth you.

If you come so farr, and he yet doth not appeare you may be sure he is sent to some other place by his king, and cannot come and if it be so Invoke the king as followeth to send him, But if he doth not come still, Then you may be sure he is bound in chains in hell: and he is not in the Custody of his king: So if you have a desier to call him ffrom thence, you must rehearse the spirits Chaine &c.

For to Invoke the Kinge say as ffolloweth -

O you great mighty and Powerfull kinge **Amaymon**, who beareth rule by the power of thy supream god **El** over all spirits both superior and Inferiour of the Infernal order in the Dominion of the Earth [East], I invoke and command you by the especial and truest name of your god and by god that you worship and obey, and by the seal of y^e Creation, & by the most mighty & powerfull name of god **Jehovah Tetragrammaton**, who cast you ought [out] of heaven with all other of the Infernall spirits and by all y^e most powerfull and great names of god who created heaven, Earth & hell, and all things contained in

them, and by their power and vertue, & by y^e name **Primeumaton** who commandeth the whole host of heaven, that you cause, enforce & compell N. to come unto me hear before this Circle in a fair & comely forme, without doing any harme to me or any other Creature, and to answere truely & faithfull to all my Requests, That I may accomplish my will and desiers, in knowing or obtaining any matter or thing w^{ch} by office you know is proper for him to performe or to accomplish, threw [through] the power of god **El** who createth and disposeth of all things both celestiall, ayerall [aerial], Terrestiall [terrestrial] and Infernall.

After you have Invoked the king in this manner twise or thrice over, then conjure y^e spirit you would have calld forth by the aforsaid conjurations rehearsing them severall times together, and he will come without doubt if not at y^e first or second time rehearsing. But if he doth not come, add the spirits Chaine to the end of y^e afforsaid Conjuraton and he will be forced to come even if he be Bound in chains: for the chaines will break of [off] from him and he will be at liberty &c.

[115v]

The generall Curse, called the spirits Chaine against all spirits that Rebell.

O thou wicked and disobedient spirit, because thou hast rebelled and not obeyed nor regarded my words which I have rehearsed They being all most glorious and Incomprehensible names of y^e true god Maker and creator of you and me and all the world, I by the power of those names w^{ch} no creature is able to resist doe curse you into the debts [! depths] of y^e Bottomless Pitt, There to remaine untill y^e day of doom in chaines of fire and Brimstone unquenchable, unless you dost forthwith appear before this circle in This Triangle  To doe my will; Therefore come paceably [peaceably] and quietly [quickly] in & by these names -- **Adonai** [Adonay], **Zebaoth**, **Adonay**, **Amioram**; come come why stay you, **Adonay** comandeth you.

When you have read so farr and he doth not come, Then write his name and seal in [on] virgins parch [parchment] and put it into a black Box with Brimstone aquafateda [assafoetida] and such things that have a stincking strong smell and bind the Box round with a wire and hang it on y^e swords point and hold it over the fire of Charcoles, and say to the fire first [as followeth] (it being placed toward that quarter the spirit is to come)

[The Conjuraton of the fire]

I conjure thee you [O] fire by him that made thee and all other good creatures in the world that you Torment Burne and consume this spirit N. everlastingly. I condem [condemn] thee thou spirit N. into fire everlasting, because thou art disobedient and obeyd not the command, nor kept the precepts of the lord thy god, neither wilt thou appeare to me nor obey me nor my invocations, haveing thereby called you forth, [I] who am the servant of y^e most high and Imperiall Lord, god of hosts **Jehovah**, and dignified and fortified by his Celestiall power and Permission, Neither comest thou to answer to these my Proposals hear made unto you, for w^{ch} your averseness and contempt you are guilty [guilty] of grand disobedience and Rebellion, and therefore I shall excommunicate you and destroy thy name and seal w^{ch} I have hear enclosed in this black Box, and shall burne thee in immortall fire and bury thee in Immortall oblivion, unless thou Immediately comest & appearest visibly, affably, frendly, & curteously hear unto me before this Circle in this Triangle, in a faire and comly forme and in no wise terrible, hurtfull or frightfull to me or any other creatures whatever upon the face of the Earth and make rationel Answers to my requests and performe all my desiers in all things that I shall make unto you &c.

If he cometh not yet, say as followeth:

[The curse]

Now o thou spirit N. since thou aft still pertonalius [pernicious] and disobedient and will not appeare unto me to answer to such things as I shoulde have desiered of you or would have been satisfied in &c, I doe in the name and by the power and dignity of the omnipotent Immortall Lord god of host **Jehovah Tetragrammaton**, The only creator of heaven Earth and hell and all that in them is who is the marvellious dispossor of all things both visible and Invisible Curse you and deprive you from all your offices Joy and place and do bind the [thee] in the debtt [depths] of y^e Bottomless Pitt, There to remaine untill the day of the last Judgement; I say into the lake of Fire & Brimstone which is prepared for all rebellious disobedient obstinate & pertinacious [pernicious] spirits, let all the [116r] Holy company of heaven curse thee, The ,  and starrs, the light and all y^e hoste of heaven Curse thee, I curse thee into the fire unquenchable, & torments unspeakable, and as thy name and seal is contained in this box, chained and bound up and shal be choacked in sulphurous & stincking substance and burnt in this material fire, so I in the name **Jehovah**, and by the power and dignity of these three names **Tetragrammaton, Anaphexeton, & Primeumaton**, cast thee, o thou disobediant spirit N. into that lake of fire which is prepared for thee damned and cursed spirits and there to remain untill the day of doome and never more to be remembered of before the face of god w^{ch} shall come to Judge the quick and the dead and the world by fire.

Here the Exorcist must put the box into the fire and by and by he will come. But as soone as he is come quickly quench the fire that the Box is in and make a sweet perfume and give him a kind entertainment shewing him the pentacle that is at y^e bottom of y^e vesture covered with linnen cloath, saying.

[The address unto the spirit upon his coming]

Behold your conclusion [confusion] if you be disobedient. Behold the Pentacle of Salomon which I have brought heere before thy presence: Behold the person of the Exorcist who is called **Octinomos**, in the midst of the Exorcism, who is armed by god & without fear, who potentially invocateth you and called you to appeare, Therefore make rationall answers to my demands and be obedient to me your master in the name of y^e Lord **Bathat** rushing upon **Abrac Abeor** coming upon **Aberer**.

Then they or he will be obedient and bid you ask what you will for they are subjected by god to fullfill your desiers and demands, and when they or he are appeared and shewed themselves humble and meek, Then you are to say [as followeth]:

[The welcome unto the spirit]

Welcom [thou] [spirit N. or] spirits or most noble king or kings I say you are welcome unto me because I called you through him who created both heaven & Earth & Hell and all that is contained therein and you have obeyed allso by the same power that I called you forth [by] I binde you that you remaine affably and vissibly hear before this circle (or before this circle in this )

The licence to depart

O Thou spirit N. Because thou hast very dilligently answered my demands and was ready and willing to come at my first call I doe hear licence thee to depart unto thy proper place without doeing any Injury or danger to any man or beast depart I say and be ever reddy to come at my call being duly Exorcised and conjured by y^e sacred rites of Magicke. I charge thee to withdraw peacebly and quiet1y, and the peace of God be ever continued between me and the [thee]. Amen.

After you have given the spirit licence [to depart] you are not to go out of y^e Circle till they be gone and you have made prayers unto god ffor the great blessing he bath bestowed upon you in granting you your desiers and delivering you from the malice of the Enemy the devill.

[116v]

Nota [Note] you may command these spirits into the Brazen vessell as you doe into the Triangle saying That you forthwith appeare before this Circle in this vessell of Brasse in a faire and comely shape &c as is shewed before in the forgoing Conjurations &c.

The End of the First Part which is called Goetia

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LE GRAND GRIMOIRE (The Grand Grimoire)

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This text constitutes one of the more famous and outrageous Grimoires of black magic. It probably dates not much earlier than the early 1800's. Eliphas Levi, the great 19th century French occultist, seems to have held some fascination for this work.

A. E. Waite pronounced this the most fantastic of the texts of the Black Magic cycle, and "one of the most atrocious of its class; it has a process in Necromancy which is possible, say some occult writers -- in the geniality of a lucid interval -- only to a dangerous maniac or an irreclaimable criminal. It must be admitted that the Rite is highly unreasonable, but in dealing with such literature it seems unsafe to advance the objection, for it applies much too widely."

English translation by A. E. Waite, *Book of Black Magic and Pacts*, London, 1898. Diagrams 13-15 do not occur in the primary edition used, and are supplied from an alternate edition.

WARNING: While I present the complete text of the French edition, Waite omits translating significant portions of the instructions, without which "every operation will turn to your disadvantage, confusion and total destruction." Comments and translations in [] by JHP.



NOTE: Complete text is included [on our CD](#).



LE GRAND

GRIMOIRE,

**OU L'ART DE COMMANDER
LES
ESPRITS CELESTES,
AÉRIENS, TERRESTRES, INFERNAUX**

**AVEC LE VRAI SECRET
De faire parler les Morts, de gagner
toutes les fois qu'on met aux Loteries,
de découvrir les Trésors cachés, etc.**

Imprimé sur un manuscrit de 1522.

The GRAND

GRIMOIRE,

**or the art of controlling celestial, aerial,
terrestrial, and infernal spirits.**

**With the TRUE SECRET of speaking with the dead,
winning whenever playing the lottery, discovering
hidden treasure, etc.**

Printed from a manuscript of 1522.

PARIS.

**B. RENAULT, ÉDITEUR.
1845.**

PRÉLUDE.

CHAPITRE PREMIER

Signé Antonio Venitiana, del Rabbina

CHAPITRE II

- PRIÈRE
- Première Offande

CHAPITRE III

- Contenant la véritable composition de la baguette mystérieuse, ou Verge foudroyante, telle qu'elle est représentée ci-dessous.

CHAPITRE IV

- Contenant la véritable représentation du grand cercle cabalistique
- PREMIÈRE PARTIE
- SECONDE PARTIE
- OFFRANDE
- PREMIERE APPELLATION. A
L'Empereur Lucifer
- SECONDE APPELLATION
- TROISIÈME APPELLATION
- GRANDE APPELLATION. Tirée de la véritable clavicule.
- De l'apparition de l'esprit
- Ordre de l'Esprit
- CONJURATION et renvoi de l'Esprit
- Actions de grâces

Chapter 1

Chapter 2

- PRAYER
- Initial Offering

Chapter 3

- True composition of the Mysterious Wand, otherwise the Destroying or Blasting Rod.

Chapter 4

- Concerning a True Representation of the Grand Kabalistic Circle
- FIRST PRAYER
- SECOND PRAYER
- OFFERTORY
- FIRST CONJURATION. Addressed to the Emperor Lucifer
- SECOND CONJURATION
- THIRD CONJURATION
- GRAND CONJURATION. Extracted from the Veritable Clavicule
- Of the Manifestation of the Spirit (Lucifuge Rofocale)
- Invitation of the Spirit
- CONJURATION and discharge of the spirit

- Act of Thanksgiving

SECOND LIVRE,

**Contenant le véritable SANCTUM REGNUM
DE LA CLAVICULE,
Ou la véritable manière de faire les pactes,**

Avec les noms, puissances et talens de tous les grands Esprits supérieurs, comme aussi la manière de les faire paraître par la force de la grande appellation du chapitre des pactes de la grand Clavicule, qui les force d'obéir à quelque opération que l'on souhaite.

LE SANCTUM REGNUM,

Ou la véritable manière de faire des PACTES avec quelques esprits que ce soit, sans qu'ils vous puissent faire aucun tort.

- Leurs signes et caractères
- Grande appellation des esprits avec lesquels l'on veut faire pacte tirée de la grande clavicule
- Apparitione de l'Esprit
- Le pacte
- Conjuration et renvoi de l'Esprit avec lequel on a fait pacte
- Prière au Tout-Puissant en forme d'action de grâces
- Oraison pour se garantir des mauvais esprits

Citat præ dictorum Spirituum.

TABLE des jours heureux et malheureux.

SECOND BOOK

**Containing the true SANCTUM REGNUM
of the CLAVICLE,
Or, the true manner of making pacts,**

With the names, powers, and abilities of each of the higher great spirits, likewise the manner of making them appear by the force of the great conjurations of the chapter of pacts from the grand Clavicule, which forces them to obey in whatever operation one wishes.

THE SANCTUM REGNUM,

Or, the true manner of making pacts with the spirits

- Their signs and characters
- Grand conjuration of spirits with whom it is sought to make a pact. Taken from the Grand Clavicule
- Manifestation of the Spirit (Lucifuge Rofocale)
- The pact
- Conjuration and dismissal of the spirit with which one has made a pact
- Prayer of thanksgiving to the Almighty
- Speech to protect from evil spirits

Table of lucky and unlucky days

DE L'ART MAGIQUE DU GRAND GRIMOIRE.

OF THE MAGIC ART OF THE GRAND GRIMOIRE

- Composition de mort, ou la pierre philosophale.
- Pour faire la baguette devinatoire et la faire tourner
- Pour gagner toutes les fois qu'on met aux loteries
- Pour charmer les armes à feu
- Pour parler aux esprits la veille de la St. Jean-Baptiste
- Pour se faire aimer de telle fille ou femme que vous voudrez
- Pour faire danser tout nu
- Pour se rendre invisible
- Pour faire la jarretière de sept lieues par heure
- Composition de l'emplatre pour faire dix lieues par heure
- Composition de l'encre pour écrire les pactes
- Encre pour noter les sommes qu'on prendra dans les Trésors cachés, et pour en demander de plus fortes à Lucifugé, dans les nouveaux besoins.
- Il est inutile de faire remarquer que tous les objets décrits ci-des sus doivent être absolument neufs
- En quels temps les arts se doivent accomplir et perfectionner.

- The Composition of Death, or Philosopher's Stone
- To make the divining rod and to make it turn
- To win any time one plays the lottery
- To enchant firearms
- To speak with the spirits on the Eve of St. John the Baptist
- To have the love of any girl or woman you want
- To make one dance completely naked
- To make oneself invisible
- To make the garter of seven miles per hour
- Composition of the plaster to make ten miles per hour
- Composition of the ink for writing pacts

Catalogue: 8631 .a. 23.

Author: Antonio Venitiana

Title: Le Grand Grimoire

Place and Date of origin: Paris, 1845

Pages: 108

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L'art de commander les esprits ... du Grand Grimoire (1750?)

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This text constitutes one of the more famous and outrageous Grimoires of black magic. It probably dates not much earlier than the early 1800's. Eliphas Levi, the great 19th century French occultist, seems to have held some fascination for this work.

This version contains many interesting variations from [the Antonio Venitiana 1845 edition](#), both in the content and in the magical diagrams. Although I do not claim any expertise in the paleography of French books, this edition also seems to have more archaic forms, *e.g.* "paroître" vs. "paraître", "sçavoir" vs. "savoir" etc. It is catalogued as circa 1750 (?). It consists of 120 pages, numbered 1-111, 102-108, (2) unnumbered.

A. E. Waite pronounced this the most fantastic of the texts of the Black Magic cycle, and "one of the most atrocious of its class; it has a process in Necromancy which is possible, say some occult writers -- in the geniality of a lucid interval -- only to a dangerous maniac or an irreclaimable criminal. It must be admitted that the Rite is highly unreasonable, but in dealing with such literature it seems unsafe to advance the objection, for it applies much too widely."



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L' ART DE COMMANDER LES ESPRITS

Célestes, Aériens, Terrestres, & Infernaux,

SUIVI DU GRAND

GRIMOIRE,

DE LA MAGIE NOIRE ET DES

FORCES INFERNALES, DU DOCTEUR

J. KARTER, LA CLAVICULE DE SALOMON, &c.

AVEC

Le vrai SECRET de faire parler les Morts, pour découvrir tous les TRÉSORS cachés, etc.

1421.

PRELUDE.

L'HOMME qui gémit sous le poids accablant des préjugés de la présomption, aura peine à se persuader qu'il m'ait été possible de renfermer dans un si petit Recueil l'essence de plus de vingt Volumes, quî par leurs dits, redits & ambiguïtés rendoient l'accès des Opérations Philosophiques presque impraticable; mais que l'incrédule & le prévenu se donnent la peine de suivre pas à pas la route que je leur trace, & ils verront la vérité bannir de leurs esprits la méfiance, & la crainte que peut avoir [(iv)] occasionné un tas d'essais sans fruit, étant faits hors de saison, ou sur indices imparfaits.

C'est encore en vain qu'on croit qu'il n'est pas possible de faire des semblables opérations sans engager sa conscience, il ne faut, pour être convaincu du contraire que de jeter un clein d'œil sur la vie de St. Cyprien.

J'ose me flater que les sçavants attachés aux mysteres de la science Divine, surnommée occulte, regarderont ce Livre comme le plus précieux Trésor de l'univers.

[(5)]

L'ART DE COMMANDER

LES ESPRITS.

SUIVI DU GRAND

GRIMOIRE, &c.

CHAPITRE PREMIER.

CE grand Livre, est si rare, si recherché dans nos contrées, que pour sa rareté on le peut appeller d'après les Rabins, le véritable GRAND-OEUVRE, & c'est eux qui nous ont laissé ce précieux original que tant de Charlatans ont voulu contrefaite inutilement en voulant imiter le véritable, qu'il [(6)] n'ont jamais trouvé pour pouvoir attraper de l'argent des simples, qui s'adresse au premier venu sans rechercher la véritable source. On a copié celui-ci d'après les véritables écrits du grand Roi Salomon, que l'on a trouvés, par un pur effet du hazard, ce grand Roi ayant passé tous le jours de sa vie dans les recherches les plus pénibles & dans les Secrets les plus obscurs, & les plus inespérés; mais enfin il a réussi dans toutes ses entreprises, & il est venu à bout de pénétrer jusqu'à la demeure la plus reculée des Esprits, qu'il a tous fixés et forcez de lui obeïr, par la puissance de son *Talisman* ou *Clavicle*; car quel autre homme que ce puissant Génie auroit eu la hardiesse de mettre au jour les foudroyantes paroles dont DIEU se servit pour consterner & faire obéir les Esprits rebelles, à [(7)] sa premiere volonté, ayant pénétré jusqu'aux voûtes Celestes pour approfondir les secrets & les puissantes paroles qui font toute la force d'un Dieu terrible & respectable; il à ce grand Roi, prit l'essence de ces réservés secrets, dont s'est servi la grand Divinité, puisqu'il nous a découverts les influences des Astres, la constellation des Planettes & la manière de faire paroître toutes sortes d'Esprits, en recitant les grandes Appellations que vous trouverez ci-après, dans ce Livre: de même que la véritable composition de la *Verge Foudroyante*, & ses effets qui font trembles les Esprits, & dont Dieu se servit pour armer son Ange, qui chassa Adam & Eve du paradis terrestre, & de laquelle Dieu frappa les Anges rebelles, précipitant leur orgueils dans des Abymes les plus épouvantables, [(8)] par la force de cette Verge qui forme des nuées, qui disperse les ouragans & les fait tomber sur quelle partie de la Terre que vous voulez.

Voici donc ci-après les véritables paroles sorties de sa bouche, que j'ai suivie de point en point, & dont j'ai ai eu tout l'agrément & toute la satisfaction possible puisque j'ai eu le bonheur de réussir dans toutes mes enterprises.

Signé J. KARTER, Venetiana.

CHAPITRE II.

O hommes! foibles mortels! tremblez de votre témérité, lorsque vous pensez aveuglement de posséder une sçience assez profonde.

Apportez votre esprit au-delà de votre sphère, & aprenez de ma part qu'avant de rien entreprendre, il [(9)] vous faut être ferme & inébranlable, & très attentif à observer exactement de point en point, tout ce que je vous dis, sans quoi tout tournera à votre désavantage, confusion & perte totale (& si au contraire vous observez exactement ce que je vous dis, vous sortirez de votre bassesse & de votre indigence ayant pleine victoire dans toutes vos entreprises.

Armez-vous donc d'intrépidité, de prudence, de sagesse & de vertu, pour pouvoir entreprendre ce grand & immense Ouvrage, dans lequel j'ai passé soixante-sept ans, travaillant jour & nuit pour arriver à la réussite de ce grand but; il faut exactement faire tout ce qui est indiqué ci-après:

PRIMO.

Vous passerez un quart de Lune [(10)] entier sans fréquenter aucune compagnie de femmes ni de filles, afin de ne pas tomber dans l'impureté.

Ensuite vous commencerez votre quart de Lune dans le moment que le quartier commencera, promettant au grand *Adonay* qui est le chef de tous les Esprits de ne faire que deux repas par jour, ou toutes les vingt-quatre heures dudit quart de Lune, lesquels vous prendrez à midi & à minuit, ou si vous aimez mieux, à 7 heures du matin & à 7 heures du soir, en faisant la Prière ci après, avant que de prendre vos repas pendant tout ledit quartier.

PRIERE.

Je t'implore, ô grand & puissant Adonay, maitre de tous les Esprits, Je t'implore ô Eloim. Je t'implore ô Jehovam. O grand Adonay! je te [(11)] donne mon ame, mon cœur, mes entrailles, mes mains, mes pieds, mes soupirs & mon être: ô grand ADONAY daigne m'être favorable. Ainsi soit-il. Amen.

Prenez ensuite votre repas & ne vous deshabillez ni ne dormez que le moins qu'il vous sera possible, pendant tout ledit quartier de Lune, pensant continuellement à votre ouvrage, & fondant toute votre espérance dans l'infinie bonté du grand *Adonay*; après quoi le lendemain de la première nuit dudit quart de Lune, vous irez chez un Droguiste pour acheter une pierre sanguine dite *Ematille*, que vous porterez

continuellement avec vous crainte d'accident, attendu que dès-lors l'Esprit que vous avez en vue de forcer & contraindre, fait tout ce qu'il peut pour vous dégoûter par la crainte pour faire échouer votre ^[(12)] entreprise, croyant par cette voye se dégager des filets que vous commencez à lui tendre: il faut observer qu'il ne faut être qu'un ou trois, y compris le *Karcist* qui est celui qui doit parler à l'Esprit, tenant en main la Verge Foudroyante, vous aurez soin de choisir pour l'endroit de l'action un lieu solitaire & écarté du monde, afin que le *Karcist* ne soit point interrompu; après quoi vous achetez un jeune Chevreau vierge, que vous décorerez le 3^{eme} jour de la lune, d'une guirlande de verveine, que vous attacherez à son col au dessus de sa tête avec un ruban verd, ensuite le transporterez à l'endroit marqué pour l'apparition, & le bras droit nud jusqu'à l'épaule armé d'une lame de pur acier, le feu étant allumé avec du bois blanc, vous direz les paroles suivantes, avec espérance & fermeté.

^[(13)]

Première Offande.

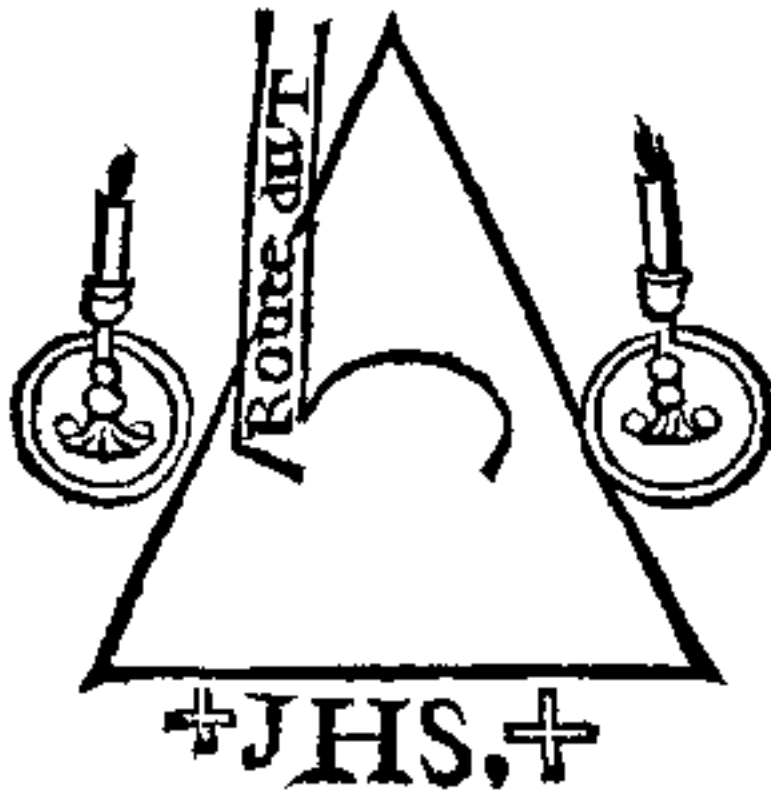
Je t'offre cette victime, au grand Adonay, Eloim, Ariel & Jehovam, & cela à l'honneur, gloire & puissance de ton être supérieur à tous les Esprits; daigne, ô grand Adonay le prendre pour agréable. *Amen.*

Ensuite e vous égorgeriez le Chevreau & lui ôterez la peau, & mettez le reste dessus le feu, pour y être réduit en cendres, que vous ramasserez & les jetterez du côté du Soleil levant, en disant les paroles suivantes. C'est pour l'honneur, gloire & puissance de ton nom, ô grand Adonay, Eloim, Ariel & Jehovam, que je répand le sang de cette victime (daigne, ô Adonay, recevoir ses cendres pour agréable.

Pendant que la victime brûle, vous pouvez vous réjouir en l'honneur ^[(14)] & gloire du grand Adonay, Eloim, Ariel & Jehovam, ayant soin de conserver la peau du Chevreau vierge, pour former le rond, où le grand *Cercle Cabalistique*, dans lequel vous vous mettez le jour de la grande entreprise.

CHAPITRE III.

Contenant la véritable composition de la Baguette mystérieuse, ou Verge Foudroyante, telle qu'elle est représentée ci-dessous.



CHAPITRE IV.

Contenant la véritable Représentation du grand Cercle Cabalistique.



CENTUM

REGNUM.

CHIAMATA DI LUCIFERO.

PROMESSE DE L'ESPRIT.

Modo di Licenciare.

Ordre de l'Esprit.

CONJURATION

& renvoi de l'Esprit.

Actions de grace.

SECOND LIVRE

CONTENANT LE VERITABLE

SANCTUM REGNUM

DE LA

CLAVICULE.

Où la véritable Maniere de faire
les PACTES.

Avec les Noms, Puissances & Talens, de tous les grand Esprits supérieurs, comme aussi la manière de les faire paroître par la force de la grande Appellation du Chapitre des Pactes de la grand Clavicule, qui les force d'obéir à quelle Opération que l'on souhaite.

Suivi du grand Art Magique, ou le véritable Secret de pouvoir parler au Morts.

Augmenté de plusieurs Magies.

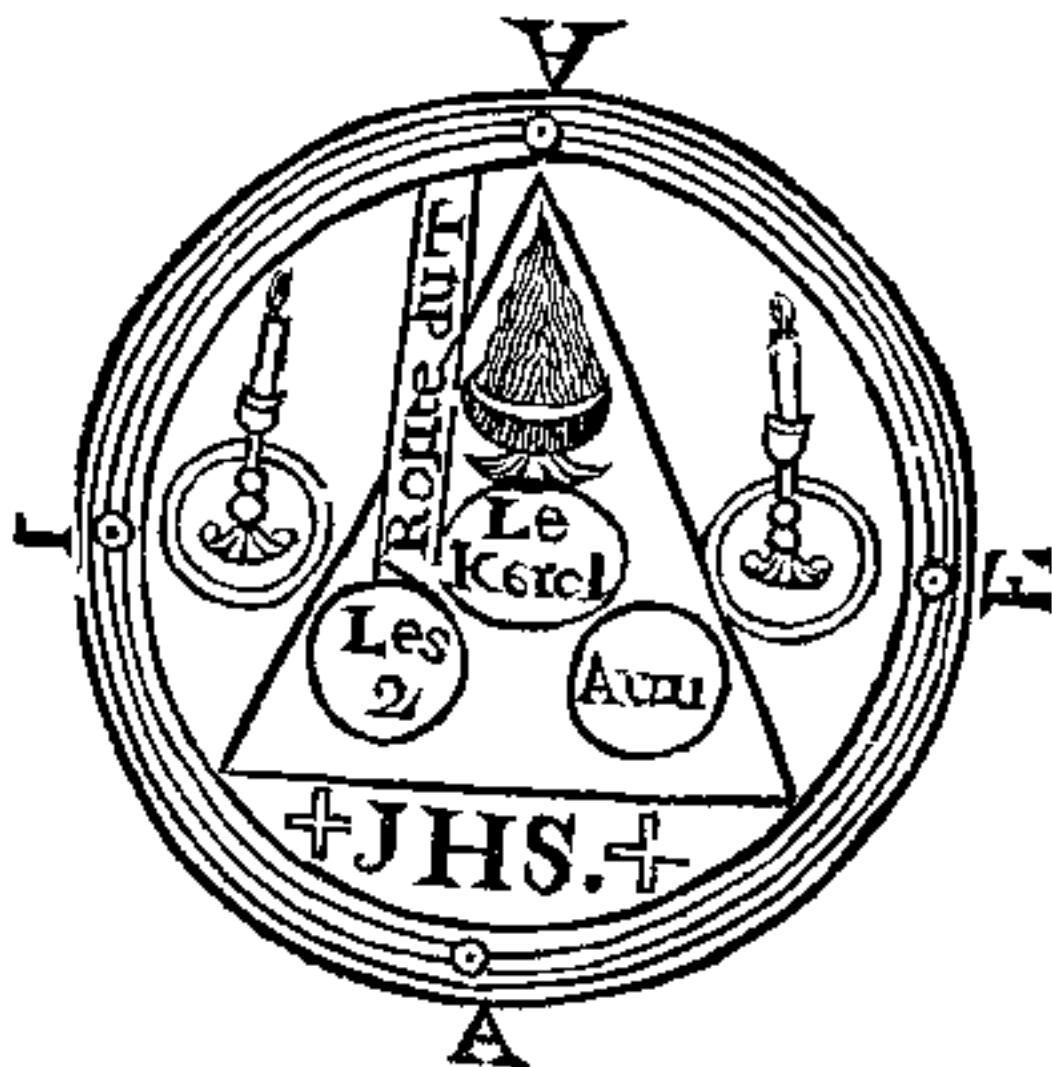
LE

SANCTUM REGUM [REGNUM].

Ou la véritable maniere de faire des *PACTES*, avec quels Esprits que ce soit, sans qu'ils vous puisse faire aucun tort.

Leurs Signes & Caracteres,

TRIANGLE



DES PACTES

DES PACTES.



Je suis tout à toi.

Grande Appellation des Esprits avec lesquels l'on veut faire Pacte, tiré de la grande Clavicule.

Citasio Prædictorum Spirituum.

[(76)]

LE SECRET MAGIQUE,

Où le GRAND ART de pouvoir parler aux Morts.





SECRETS

DE L'ART MAGIQUE.

DU GRAND GRIMOIRE.

Pour faire la Baguette devinatoire, & la faire tourner.

Pour gagner toutes les fois qu'on met aux Lotteries.

Pour charmer les armes à feu.

Pour être insensible aux Tortures, il faut écrire ces Vers sur du papier, & avaler le papier.

COMPOSITION DE MORT,

OU LA PIERRE PHILOSOPHALE.

Pour parler aux Esprits la veille de la St. Jean Baptiste.

Pour faire danser tout nud.

Pour se faire aimer de telle Fille ou Femme que vous voudrez.

Pour se rendre invisible.

Pour faire la jarretière de sept lieues par heure.

Composition de l'Emplatre pour faire dix liou par heure.

Pour se rendre les Juges favorables.

Pour Mutiler ses Ennemis.

Pour se rendre dur à l'Arme blanche.

Pour dissoudre la formation du Phoetus, & procurer l'avortement.

Pour guérir les Pulmoniques.

Pour guérir l'Hidropisie.

Pour guérir la pluresie dans 24 heures.

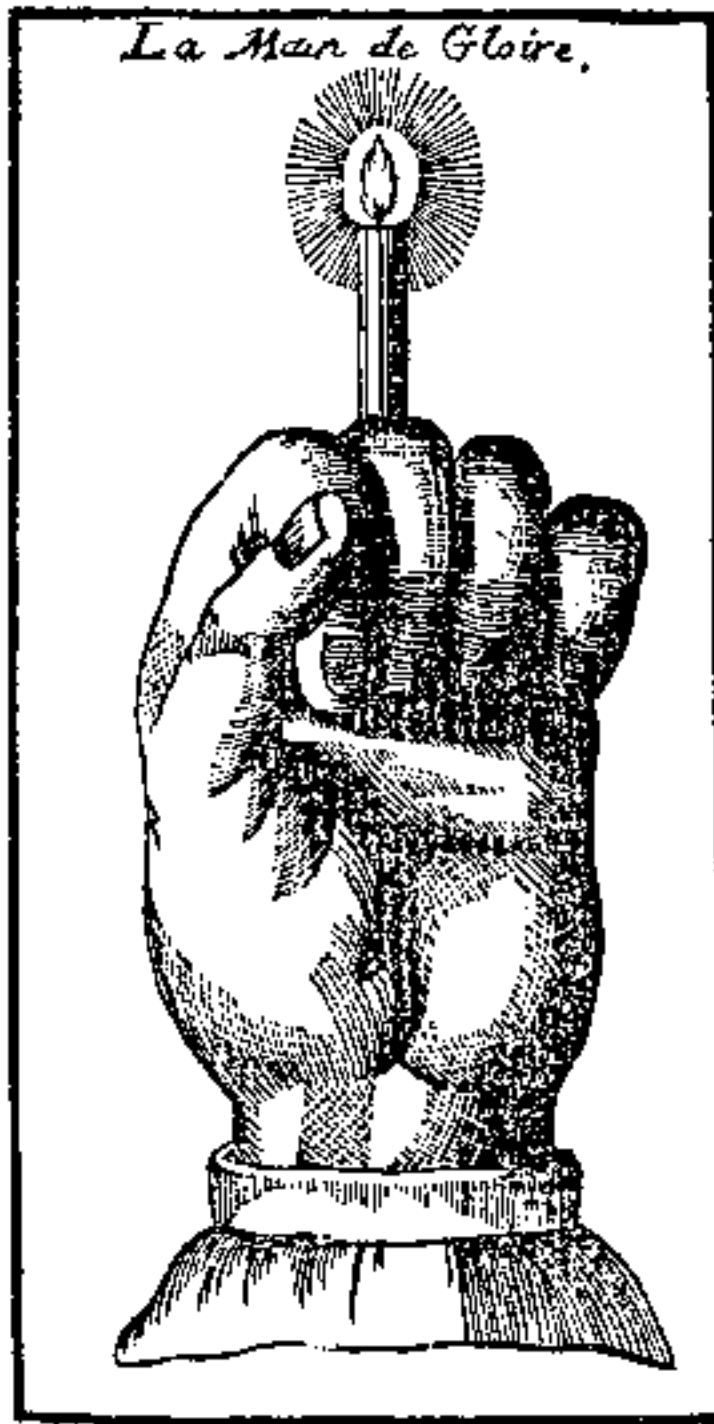
Pour guérir de la Goutte & Paralysies.

Secret pour guérir toute sortes de Fièvres.

MIROIR DE SALOMON.

Maniere de faire le Miroir de Salomon.

Renvoi de l'Ange Anaël.



DE LA MAIN DE GLOIRE,

**Dout se servent les scelérats voleurs, pour entrer de nuit dans les
maisons sans empêchement.**

POUR CHANGER LE PLOMB EN OR FIN.

Pour rompre des Cordes neuve avec une herbe.

Pour rompre facilement une Barre de Fer.

Lumière qui a du rapport à la Main de gloire, pour endormir tous ceux qui sont dans la Maison.

Pour faire de L'OR artificiellement.

Autre au même sujet.

Table des Jours Heureux & Malheureux.

Twilit Grotto -- Esoteric Archives	Contents	Prev	gg1421	Next	timeline

Catalogue: BF1558.g86 1750

Author: J Karter

Title: L'ART de commander les esprits ...

Suivi du Grand grimoire

Place and Date of origin: [Paris?], 1421 [i.e. 1750?]

Pages: 120.



Note: [A new expanded edition of this book is now available in print.](#)

LEMEGETON

CLAVICULA SALOMONIS

or

THE LESSER KEY OF SOLOMON

Detailing the ceremonial art of commanding spirits both good and evil



Edited by Joseph H. Peterson,

Kasson, MN 55944

USA

March 27, 1999

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- [Ars Almadel](#)
- [Ars Notoria](#)

Acknowledgments

I would like to thank the British Museum for allowing me to study the manuscripts firsthand, and for their help in copying the manuscripts onto microfilm.

Introduction

The Lemegeton is a popular handbook of sorcery known from the 17th century [\[1\]](#) in more or less the same form as I will present it. Most of the material however is found in varying forms in earlier manuscripts, and some of the material dates back as early as the 14th century or earlier [\[2\]](#). [Reginald Scot](#), in his lists of magical texts [\[3\]](#), mentions [Ars Paulina](#), [Ars Almadel](#), and [Ars Notoria](#) in the same breath. He also includes a text closely related to the [Goetia](#) [\[4\]](#). So the bulk of the materials were possibly collected together by 1584.

The name *Lemegeton* is probably naively invented because of the compiler's ignorance of Latin. He or she was no doubt familiar with the *Clavicula Salomonis* (*Key of Solomon*) and wanted to title this work the "Little Key of Solomon;" this became "Lemegeton Clavicula Salomonis."

The major texts used for this edition have been all from the British Library Manuscript collection. They include Harl. 6483, and Sloane Mss. 2731, 3825, and 3648. Harl. 6483 is probably the latest, and contains much additional material. It is dated 1712-3. Sloane 2731 is important because it has itself been compiled from multiple

versions (including Sloane 3648). This text is unfortunately incomplete, and omits all of book 5. It is dated January 18, 1687. Sloane 3825 is a more complete and internally consistent text. It is also interesting in that it contains a shorter version of The Notary Art to which has been added the remaining portions as found in Robert Turner's translation.

I have followed Sloane 3825 for this edition except for the *Ars Notoria*. For the latter the manuscripts are clearly dependent on Robert Turner's translation; I have therefore used his 1657 edition as the primary source. Variants from other manuscripts are noted in square brackets []. Also in square brackets are the folio numbers from Sl. 3825. I have resisted the temptation to modernise the language.

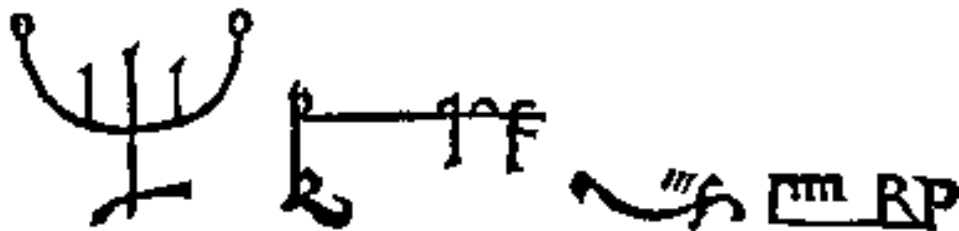
The parts of the Lemegeton are as follows:

Goetia

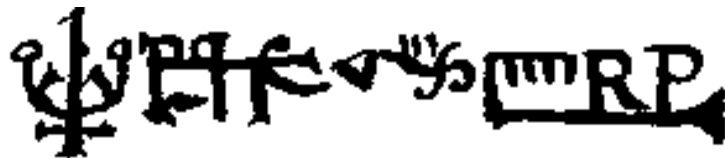
The first book, *Goetia*, corresponds closely with the catalog of demons published by John Wier (or Johann Wierus) as [Pseudomonarchia daemonum](#) in his 1563 *De Praestigiis Daemonum*. In Wier's text there are no demonic seals, and the demons are invoked by a simple conjuration, not the elaborate ritual found in the *Lemegeton*.

Theurgia Goetia

This text has close parallels with book one of Trithemius' [Steganographia](#). Although the abundant spirit seals are not found in Trithemius, those few that can be found match exactly. For example, these four seals are found in *Steg.* I. chapter xi, dealing with Usiel and his subordinates:



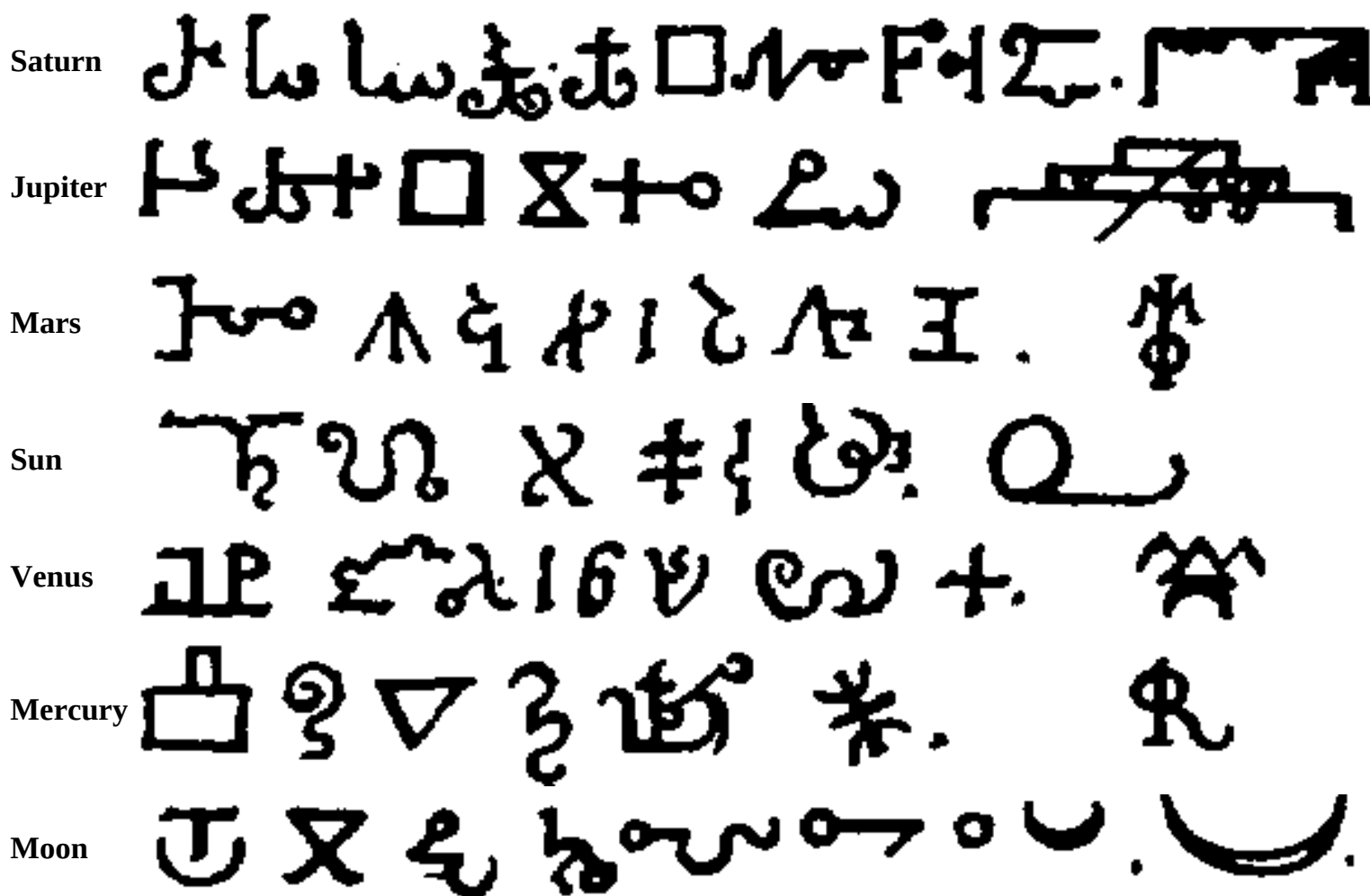
Compare these with the following seals found in the *Lemegeton* in the section dealing with the eleventh spirit, Usiel, and his subordinates (Adan, Ansoel, Magni and Abariel):



It should be noted that Trithemius' conjurations are actually his examples of hidden writing ('steganography'), and do not correspond with the conjurations found in *Theurgia Goetia*. *Steganographia* was written in 1500, but was not published until 1608. It was, however, widely circulated in manuscript form.

Ars Paulina

The spirits in Part 1 of this book coincide exactly with those found in Trithemius' [Steganographia, Book 2](#). According to Thorndike [5], the "The Pauline art," was purported to have been discovered by the Apostle Paul after he had been snatched up to the third heaven, and delivered by him at Corinth. Robert Turner mentions a sixteenth-century manuscript in the Bibliothèque Nationale [6]. Although this text is based on earlier versions, repeated mention of the year 1641 and guns, shows a late redaction. The "table of practice" has similarities with [Dee's "holy table"](#). In the former the seven seals have the characters of the seven planets, which also occur in the "Magical Calendar" (published 1620, but with possible connections with Trithemius.)



The descriptions of the seals for each sign of the Zodiac are evidently abstracted from Paracelsus, *The Second Treatise of Celestial Medicines*, cf. *Archidoxes of Magic* translated by Robert Turner, 1656, pp. 136 ff.

Ars Almadel

In 1608, Trithemius mentioned a long list of books on magic, including the book "*Almadel*" attributed to King Solomon" [7] Ars Almadel is also found in the Hebrew manuscript of the *Key of Solomon*, ed. Gollancz, [Sepher Maphteah Shelomoh](#), 1914, [fol 20b](#). Turner mentions a fifteenth-century manuscript in Florence. [8]

Ars Notoria

The *Ars Notoria* is a Medieval Grimoire of the 'Solomonic Cycle'. Many Latin manuscripts are extant, the oldest are dated thirteenth century, and possibly earlier. Like *Liber Juratus* (also thirteenth century), the text centers around an even older collection of orations or prayers which are interspersed with magical words. The orations in *Ars Notoria* and those in *Liber Juratus* are closely related, and suggest to me a common oral tradition. The orations in both works are said to have mystical properties which can impart communion with God and instant knowledge of divine and human arts and sciences.

Older manuscripts of the *Ars Notoria* contain exquisite drawings, the "figures" mentioned in the text. [\[9\]](#) Their omission adds greatly to the confusion of the text.

Not all manuscripts of the *Lemegeton* include the *Ars Notoria*, their contents listing only four books. Those that do are entirely dependant on Robert Turner's 1657 edition, which is evidently his own translation from the Latin.

Notes:

1. The date 1641 occurs in the text, and may indicate that its present form dates to then.
2. To this period has been dated an important text of the Solomonic literature, *Liber Juratus*, or *The Sworn Book of Honorius*, which has important connections with our present work.
3. *Discoverie of Witchcraft*, 1584, Book 16, chap. 31 and chap. 42.
4. *Op. cit.* chapter 2 consists of a translation of J. Wier's *Pseudomonarchia Daemonum*. See below.
5. [Magic and Experimental Science](#), chapter xlix, 1923, pp. 279 ff.
6. BN 7170A. See Robert Turner, *Elizabethan Magic*, 1989. pp. 140-1.
7. See I. P. Couliano, *Eros and Magic in the Renaissance*, Chicago, 1987, p. 167.
8. *Ibid.* Florence II-iii-24.
9. For examples of the illustrations and an excellent discussion of the *Ars Notoria*, see the article by Michael Camille in Claire Fanger, *Conjuring Spirits, Texts and Traditions of Medieval Ritual Magic*, Pennsylvania State University Press, 1998, pp. 110 ff.

[Preface from Harl. 6483]

[The sixth Sheet of Dr. Rudd

Liber malorum Spirituum

seu Goetia

This Book contains all the names, orders, and offices of all the spirits Salomon ever conversed with. The seals and characters belonging to each spirit, and the manner of calling them forth to visible appearance.

Some of these spirits are in Enoch's Tables which I have explained, but omitted their seals and characters, how they may be known; but in this book they are at large set forth.

The definition of Magic

Magic is the highest most absolute and divine knowledge of natural philosophy advanced in its works and wonderful operations by a right understanding of the inward and occult vertue of things, so that true agents being applied to proper patients, strange and admirable effects will thereby be produced; whence magicians are profound and diligent searchers into nature, they because of their skill know how to anticipate an effect which to the vulgar shall seem a miracle.

Origen saith that the magical art doth not contain anything subsisting, but although it should yet that must not be evil or subject to contempt or scorn; and doth distinguish the natural magic from that which is diabolical.

Tyaneus only exercised the natural magic by which he performed wonderful things.

Philo Hebreus saith that true magic by which we come to the secret works of nature is so far from being contemptible that the greatest monarchs and kings have studied it. Nay amongst the Persians none might reign unless he was skillfull in this great art.

This noble science often degenerates, and from natural becomes diabolical, from true philosophy turns to nigromancy, which is wholly to be charged upon its followers who, abusing or not being capable of that high and mystical knowledge do immediately hearken to the temptations of Sathan, and are misled by him into the study of the black art. Hence it is that magic lies under disgrace and they who seek after it are vulgarly esteemed sorcerers. And the fraternity of the Rosicrucians thought it not fit to style themselves magicians, but philosophers. They are not ignorant empirics¹ but learned and experienced physicians whose remedies are not only lawful but divine.]

[100r]

LEMEGETON CLAVICULA SALOMONIS: REX:

The little Key of Salomon the King which containeth all the names, orders and offices of all the spirits that ever he hadd any converse with, with the seales or Characters belonging to Each spirit, and the manner of calling them forth to [visible] appearance, in 5 Parts, called Books viz - - - -:

- The first part, is a Book of evill spirits, called [Goetia](#), shewing how he bound up those spirits and used them in severall things, wherby he obtained great fame.
- The second part is a Booke of [aerial] spirits, partly good and partly evill, w^{ch} is called [Theurgia Goetia](#) being all spirits of the ayre.
- The Third part is [a book] of spirits governing y^e Planetary houres, and w^t spirits belong to every degree of the signes and planets in y^e signes, and is called [Ars Paulina](#).
- The fourth part of this Booke is called [Ars Almadel Solomonis](#) [sic], contayning 20 cheife spirits w^{ch}

governe the four Altitudes or the 360 degrees of the world & signes [zodiac] &c.

These twoo last orders of spirits is of good, and are called the true Theurgia, and it is to be sought affter by divine seeking &c.

- The fifth part is a Booke of orations and prayers that wise Salomon used upon the alter in the Temple which is called *Artem Novam* [sic. (*Ars Nova*)] The w^{ch} was revealed to Salomon by the holy angel of God called Michael, and he also recieved [sic] many breef Notes written by the fingar of God w^{ch} was delivered to him by y^e said Angell, with Thunder claps, without w^c Notes Salomon hadd never obtained to his great knowledge, for by them in short time he knew all arts and siences both good and badd which from these Notes [this book] is [also] called [Ars Notoria](#).

In this Booke is contained the whole art of Salomon although there be many other Bookes that is said to be his yet none is to be compared with this, for this containeth them all, although [100v] they be titled with severall other names, as the Booke Helisoe w^{ch} is the very same as this last [book] is, w^{ch} called, *Artem Novam* & *Ars Notaria* &c..

These Bookes were first found in the Chaldean & hebrew tongues at Hierusalem, by a Jewish Rabbi, & by him put into the greeke Language, & from thence into y^e Latine, as it is said &c.

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NOTE: [All drawings are available on our CD.](#)

Editor's note: Many of the spirits and sigils in this book are also found in Trithemius' [Steganographia](#). For example, compare the [eleventh spirit](#) with [Steg. Book 1, chapter XI](#). -JHP

[Sl.3825, fol 116v]

Here beginneth the second Part called

the Art Theurgia Goetia

of Kinge Salomon

In this following Treatise you have 31 names of cheife spirits with severall of the ministering spirits which are under them with their seals and characters which are to be worne as a lamin on your breasts; for without that the Spirit that has appeared will not obey you, to do your will &c.

The offices of these spirits is all one, for what one can doe the other [others] can doe the same. They can shew and discover all things that is hidd and done in the world: and can fetch and carry or doe any thinge that is to be done or is contained in any of the four Elements Fier, ayre, Earth and water &c allso [they can discover] the secrets of kings or any other person or persons let it be in what kinde it will.

These spirits [being aerial] are by nature good and evill That is, one part is good, and the other part Evill. They are governed by their princes, and each prince hath his place of abode in the points of the compass -- as is shewed in the following figure; Therefore when you have a desire to call any of the kings or any of their Servants, you are to direct yourselfe to that point of the compass the Kinge hath his mansion or please [place] of abode, and you cannot well erre in your operations.

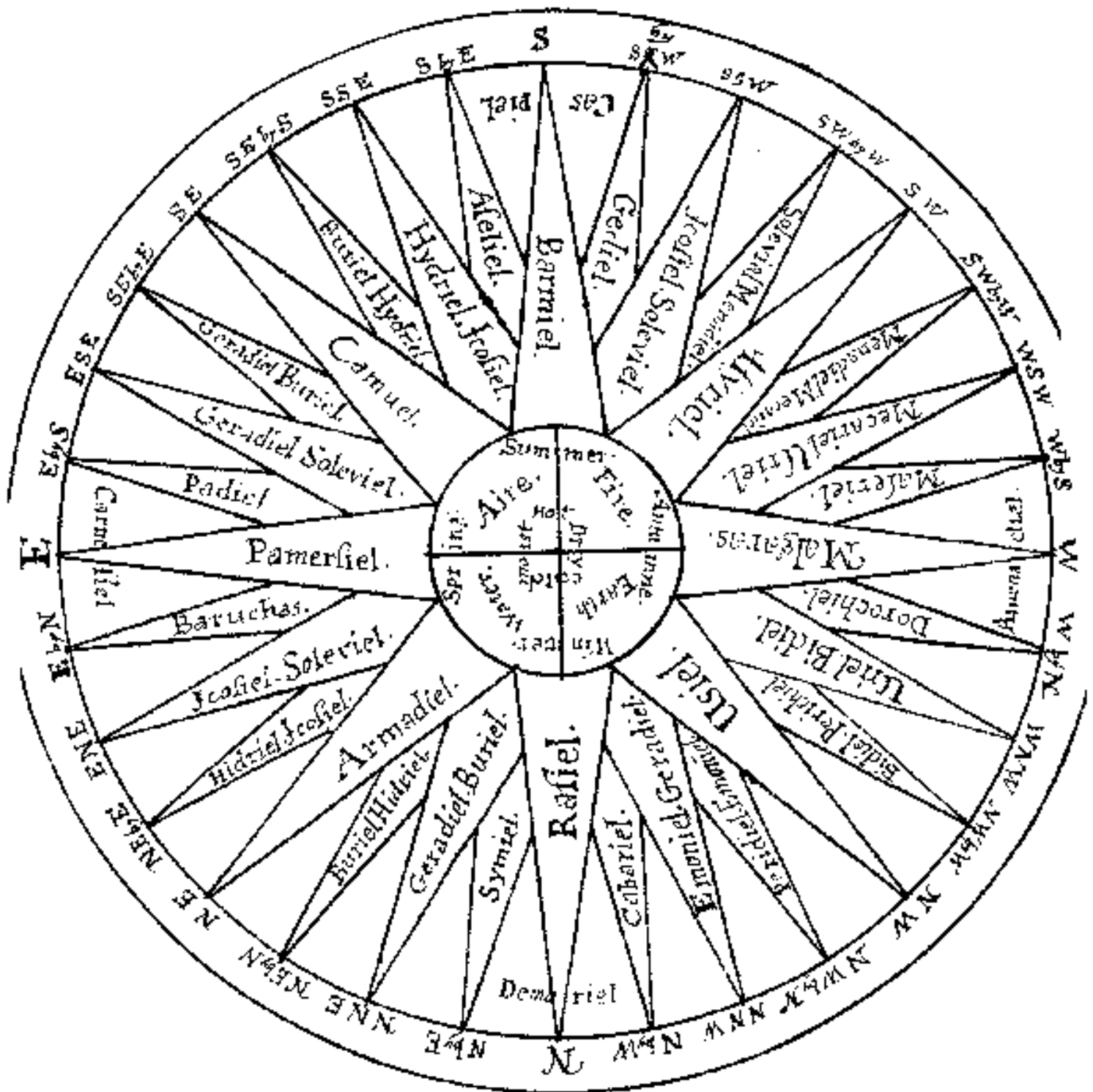
Note: every prince is to observe his conjuration, yet all [are] of one forme, except the name and place of the spirit [being varied], for in that they must change and differ allso the seal of the spirits is to be changed accordingly.

as for the garments and other materiall things they are [the same as] spoken of in the Booke [Goetia](#).

[117r is blank]

[117v]

The form of the figure which discovereth the order of the 31 kings or princes wth their servant ministers for when the king is found his subjects are Easy to be found out &c.



You may perceive by this figure that 20 of these kings have their first mantions [mansions] and continue in one place, and that y^e other 11 are moveable [mobile] & are sometimes in one place sometime in another, and in some other times [they are] together more or less: therefore its no matter which way you stand with your face,

when you have a desier to call any of them forth or their servants.

[118r]

[The Art Theurgia Goetia: Of the thirty-one aerial spirits evoked and constrained by King Solomon.]

Carnesiell [Carnesiel] is the most great and Cheefe Emporor Ruling in The East who hath, 1000 great Dukes and a 100 lesser Dukes under him, besides 50000000000000 of ministering spirits which is more Inferior then the Dukes, whereof [wherefore] we shall make no mention [of these], but only 12, of the Cheefe Dukes and their seals, because they are sufficient for practise.

Carnesiel his Seal. [figure 81.]

his dukes.

Myrezyn, Ornich, Zabriel, Bucafas, Benoham, Arifiel, Cumeriel, Vadriel, Armany, Capriel, Bedary, Laphor.

[figures 82-93.]

Note, Carnesiel, when he appears, day or night, [there] attends him 60000000 000000 Dukes [spirits] but when you call any of these Dukes there never attend above 300 and sometimes not above 10 &c.

The Conuration [Conjuration] of Carnesiel as followeth

Wee Conjure thee O thou mighty & potent Prince Carnesiel who is the Emperour & cheife Comander, ruling as King in the dominion of the East who beares rule by the power of the supream God **El**, over all Spirits &c.

[The conjuration is added at the bottom of the page by a second hand.]

[118v]

Caspiel is the Great and Cheefe Emperor Ruling in the South who hath 200 great Dukes and 400 lesser Dukes under him, besides 1000200000000 ministering spirits, which are much Inferiour &c. whereof wee (Salomon saith) shall make noe mention, but only of 12 of the Cheefe Dukes and their seales, for they are sufficient for practise.

Caspiel his Seal. [figure 94.]

12 of his dukes.

Ursiel, Chariel, Maras, Femol, Budarim, Camory, Larmol, Aridiel, Geriel, Ambri, Camor, Oriel.

[figures 95-106.]

These 12 Dukes have 2660 under [lesser] Dukes a peece [each] to attend them, whereof some of them comes along with him when he is Invocated [invoked], but they are very Stuborne and Churlish &c.

The Conjunction of Caspiel

Wee Conjure thee O thou Mighty and Potent Prince Caspiel &c.

[119r]

Amenadiel is the Great Emperor of the west, who hath 300 great Dukes, and 500 lesser Dukes, besides 40000030000100000 other ministering spirits more Inferiour to attend him, wheof [whereof] we shall not make any mention but only of 12, of the cheefe Dukes and their seales which is sufficient for practice.

Amenadiel his Seal. [figure 107.]

12 of his dukes.

Vadros, Camiel, Luziel, Musiriel, Rapsiel, Lamael, Zoeniel, Curifas, Almesiel, Codriel, Balsur, Nadroc.

[figures 108-119.]

Note Amenadiel may be called at any hour of the day or night, but his dukes (who hath 3880 servants a peice to attend them) Are to be called in Certaine houres, as Vadros he may be called in the 2 first houres of the day, Camiel in the second 2 houres of the day and so [on] successively till you come to Nadroc who is to be called in y^e 2 last houres of the night, And then begin againe at Vadros &c. The same Rule is to be observed in calling the Dukes belonging to Demoriel the Emperor of the North.

The Conjunction

Wee Conjure the [thee] O thou mighty & potent Prince Amenadiel who is the Emperour & cheife King ruling in the dominion of the West &c.

[The conjuration is added at the bottom of the page by a second hand.]

[119v]

Demoriel is the Great and Mighty Emperor of the North, who hath 400 great Dukes and 600 lesser Dukes with 70000080000900000 [700,000,800,000,900,000] servants under his Command to attend him, whereof we shall

make mention but of 12 of the cheefe Dukes and their seales, which will be sufficient for practice.

Demoriel his Seal. [figure 120.]

12 of his dukes.

Arnibiel, Cabarim, Menador, Burisiel, Doriel, Mador, Carnel (Carnol), Dubilon, Medar, Churibal, Dabrinis, Chamiel (Chamiol) [Sl.2731: Chomiel].

[figures 121-132.]

Note, Each of those Dukes hath 1140 Servants whoe attends [to attend] them as need Requireth for when that Duke yee call for have [hast called forth hath] more to doe then ordenary, he hath the more Servants to attend him.

the Conjuraton of Demoriel

Wee Conjure thee O thou &c.

[120r]

Pamersiel is the First and Cheefe spirit in the East, under Carnesiel, who hath 1000 spirits under him which are to be called in the day time, but with great care for they are very Lofty and stuborne whereof we shall make mention but of a 11 as followeth.

Pamersiel his Seal. [figure 133.]

[His dukes.]

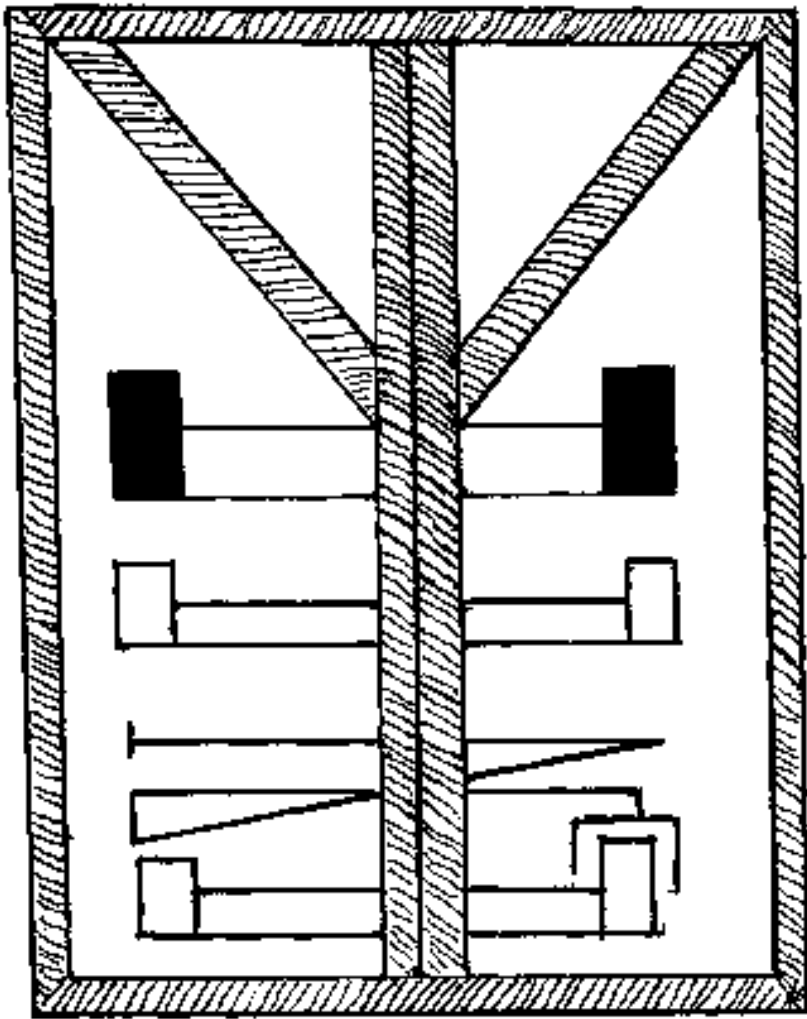
Anoyr, Madriel, Ebra, Sotheano, Abrulges, Ormenu, Itules, Rablion, Hamorphiel, Itrasbiel, Nadrel.

[figures 134-144.]

Note These Spirits are by Nature Evill, and verry false, [and] not to be trusted in secrett things but is [are] Excellent in driving away spirits of Darkness from any place, or house that is haunted &c.

To call Forth Pamersiel, or any of these his servants, chuse the uppermost [uttermost] private or secrett and most Picitt ^{^tacit} Rome in the house, or in some Certaine Island wood or Grove or the most occult and hidden place [removed] from all commers and goers, that noe one chanc by, may (if possible) happen that way ([into your] Chamber or what soever place else, you Act y^r Concerns in) observe that it be very Ayery because these spirits that is in this [120v] part are all of the Ayer,

you may call these spirits into a Crystall stone or Glass Receptacle, [this] being an Ancient & usuall way of Receiveing & binding of spirits, This Cristall stone must be four Inches Diameter sett on a Table of Art made as followeth [according to the following figure] w^{ch} is truly called the secrett Table of Salomon, & having the seale of the spirit on your Breast, and the Girdle about your wast [waist] and you cannot erre, the forme of the Table is Thus, as this present figure doth here represent & shew, behold the [thee] the figure



when you have thus prepared what is to be prepared, Rhearse the conjuration following severall times that is whilst the spirit come, for without dout he will come, note the same method is to be used in all the following part of this Booke as is here of Pamersiel and his servants. Also the same in calling the king and his servants &c.

The Conjuration of Pamersiel

We Conjure thee O Pamersiel, a Cheefe Spirit. Ruling in the East, &c.

The Second Spiritt in order under the Emperor of the East is called **Padiel**, he Ruleth in the East and by South as King, and governeth 10000 spirits by day and 20000, by night, besides severall Thousands under them, They are all good by nature and may be trusted. Salomon sayeth that these spirits have noe power of them selves but

[only] what is given unto them by their prince Padiel. Therefore he hath made noe mention of any of their names because if any of them is called they cannot appear without the Leave of their prince as others can doe &c you must use the same method in calling this prince Padiel, as is declared before of Pamersial the seale of Padiel, is this.

Padiel his Seale.

[figure 146.]

The Coniuration

Wee Conjure thee o thou Mighty and Potent Prince Padiel, who rules as a cheife Prince or king in the dominion of the East & by South, We Invoke Camand & compell you, by the especiall name of yo^r God &c.

[121r]

The Third Spirit placed and Ranked In order under the Cheefe Mighty great and potent King of the East is called **Camuel** who Regneth Ruleth and governeth as King in the South East part of the world & hath many & severall spirits under his Government & command whereof wee shall only make mention but of 10 that appertaineth & belongeth to the day & 10 to y^e night. And Each of these have 10, servants to attend on them ^{^each} except Camyel, Sitgara, Asimel, Calym, Dobiell and Meras, for they have 100 a peice to attend them, but Tediel, Moriel & Tugaros, they have none at all, They appear all in A verrey Beautifull forme,& verrey Courteously, And in y^e night as well as in y^e day &c They are as followeth wth their Seales.

Camuel his Seal. [figure 147.]

10 of his Servants belong^g to y^e day & will appeare in the night.

Orpemiell, Omyel, Camyel, Budiel, Elcar, Citgara, Pariel, Cariel, Neriell, Daniel.

[figures 148-157.]

Ten of his servants belonging to the Night & will app^r in the day.

Asimiel, Calim, Dobiell, Nodar, Phaniel, Meras, Azemo, Tediel, Moriel, Tugaros.

[figures 158-167.]

The Coniuration of Camuel,

Wee Coniure the O thou &c: Camuel who rules &c. in the South East part of the World, We Invoke &c.

[121v]

The Fourth Spirit in order is called **Asiel** he governeth as King under Carnesiel, in the South and by East he hath 10 cheefe spirits belonging to y^e day, and 20 to the night, under whome are 30 principall spirits, and under those as many, whereof wee shall make mention, but of, 8 of y^e cheefe presidents belonging to the day, And as many belonging to the night, And every one hath 20 servants at his command, they are all very courtious and Loving, and beautifull to behold &c They are as followeth with their seales.

Asiel his Seale. [figure 168.]

8 of his Servants belonging to the day.

Mariel, Charas, Parniel, Aratiel, Cubiel, Aniel, Asahel, Arian.

[figures 169-176.]

8 of his Servants belonging to the Night.

Asphiel, Curiel, Chamos, Odiel, Melas, Sariel, Othiel, Bofar.

[figures 177-184.]

The Coniuration of Asiel as followeth.

Wee Conjure thee O thou Mighty & potent prince Asiel, who rules as a cheif prince or King under Carnesiel, in the South & by East, &c.

[122r]

The fift [fifth] spirit in order is called **Barmiel**; he is the first and cheefe spirit under Caspiel, The Emperour of the South [He ruleth] as king [of the South] under Caspiel, and hath 10 Dukes for the day: And 20 for the night to attend him to doe his will, the which is all very good, and willing to obey the Exorcist, whereof wee shall make mention but of 8 that belongs to the day, and as many for the night, with their seals for they are sufficient for practice, Note Every one of these Dukes hath 20 servants apiece to attend him when he is called, Excepting the 4^{ur} last that belongs to the night, for they have none, They are as followeth with their Seales.

Barmiel his Seale. [figure 185.]

8 of his servient dukes belonging to the day.

Sochas, Tigara, Chansi, Keriell, Acteras, Barbil, Carpiel, Mansi.

[figures 186-193.]

8 of his Servants ^{^dukes} belonging to the Night.

Barbis, Marguns, Caniell, Acreba, Mareaiza [Sl.2731: Morcaza], Baaba, Gabio, Astib.

[figures 194-201.]

The Coniuration of Barmiel as followeth

Wee Coniure thee O thou mighty & potent Prince Barmiel, who rules as a cheife Prince or King in the South under Caspiel, &c:

[122v]

The six spirit in order, but the second under the Emperour of the south is called **Gediel**; who Ruleth as a kinge in the South & by West who hath 20 cheefe spirits to serve him in the day, & as many for the night, and they have many servants at their commands whereof wee shall make mention, but of 8 of the cheefe spirits that belonge to the day, And as many of those belonge to the night: who hath 20 servants apiece to attend them when they are called forth to appearance, they are very willing, loving and courteous to doe your will, &c whose names & seals is as followeth:

Gediel his Seale. [figure 202.]

The 8 dukes belonging to the day that is under Gedial [sic].

Coliell, Naras, Sabas, Assaba, Sariell, Ranciell, Mashell, Bariell.

[figures 203-210.]

The 8 dukes belonging to the night.

Reciell, Sadiell, Agra, Anael, Aroan, Cirecas, Aglas, Vriell.

[figures 211-218.]

The Coniuration of Gedial [sic] as fol:

Wee I conjure thee O thou mighty & potent prince Gediel, who ruleth as King in the South & by West, We Invoke constraine comand &c.

[123r]

The seventh spirit in order, but the third under the great Emperour of the South is called **Asyriel**, he is a mighty kinge, Ruling in the South West part of the world and hath 20 great Dukes to attend him, in the day time, and as many for the nights, who hath under them severall servants to attend them &c here wee shall make mention [but] of 8 of the cheefe Dukes that belongs unto the day, And as many that belong to the night, because they are sufficient for practice: And the first 4 that belongs unto the day: And the first 4 that belongs to the night hath 40 servants apiece to attend them: And the last 4 of the day, [have] 20, and the last 4 of y^e Night [have] 10 apiece: they are all good natured & willing to obey, [Note] those that is of the day, is to be called then [in the day], And those of the night in the night: &c these be their names & Seales that followeth:

Asyriel his Seale. [figure 219.]

The 8 dukes y^t belongs to y^e day under Asyriel.

Astor, Carga, Buniel, Rabas, Arcisat, Aariel, Cusiel, Malguel.

[figures 220-227.]

The 8 for the night.

Amiel, Cusriel, Maroth, Omiel, Budar, Aspiel, Faseua, Hamas.

[figures 228-235.]

The Conjunction

Wee Conjure thee &c: who rules as a cheife king in the South West &c.

[123v]

The eighth spirit in order But the fourth under the Emperour of the South is called **Maseriel**, Who Rulleth as king in the Dominion of y^e West, and by South, and hath a great number of princes & servants under him, to attend him, whereof we shall make mention of 12 of the cheefe [Dukes] thatt attend him in the day time, and 12 that attend him to doe his will in the night time, which is sufficient for practice, they are all good by nature & willingly will doe your will in all things: those that is for the day, is to be called in the day, And those for the night in the night, they have every one 30 servants apiece to attend them & their names and seales is as

followeth.

Maseriel his Seale. [figure 236.]

The 12 that belongs to the day under Maseriel.

Mahue, Roriel, Earviel, Zeriell, Atniel, Vessur, Azimel, Chasor, Patiel, Assuel, Aliel, Espoel.

[figures 237-248.]

These 12 following belong to the Night.

Arach, Maras, Noguiel, Saemiel, Amoyr, Bachiel, Baros, Eliel, Earos, Rabiell, Atniel, Salvor.

[figures 249-260.]

The Coniurat:

Wee Coniure thee &c: Maseriel who rules as cheife Prince or King in the dominion of West & by South &c.

[124r]

The ninth spirit in order, but the first under the Emperour of the West is called **Malgaras** -- he Rulleth as king in the Dominion of the West, and hath 30 Dukes under him to attend him, in the day, and as many for the night, and several under them againe; whereof wee shall make mention of 12 Dukes that belongs to the day, and as many as belongs to the night, And every one of them hath 30 servants to attend on them Excepting **Misiel, Barfas, Aspar, & Deilas**, for the [they] haue but 20 and **Arois & Basiel**, they have but 10: &c. They are all very courteous and will appear willingly to due your will, they Appear 2 & 2 at a time wth their servants, They th^t are for the day is to be called in the day and those for the night in the night. Their Names and seals is as followeth:

Malgaras his Seale. [figure 261.]

The 12 dukes that belongs to the day.

Carmiel, Meliel, Borasy, Agor, Casiel, Rabiell, Cabiell, Udiell, Oriell, Misiell, Barfas, Arois.

[figures 262-273.]

12 dukes for the night.

Aroc, Dodiël, Cubi, Libiël, Raboc, Aspiël Caron, Zamor, Amiël, Aspar, Deilas, Basiël.

[figures 274-285.]

The Coniuration &c.

Wee Coniure thee &c: Malgaras who ruleth &c: in y^e West &c.

[124v]

The tenth spirit in order, But the second under the Emperour of the West is called **Dorochiël**, who is a mighty prince bearing Rule in the West, and by North, and hath 40 Dukes to attend [on] him in the day time, and as many for the night, with an Innumerable company of servants spirits, whereof wee shall make mention of 24 Cheefe dukes that belongs to the day, and as many for the night, with their seales as followeth. Note the 12 first that belonge to the day, and y^e 12 first that belongs to the night hath 40 servants apiece to attend on them: And the 12 last of both the day, and of the night hath 400 apiece to Attend on them when they appeare, &c Allso those of the day is to be called in the day and those of the night in the night: Observe the planetary motion in calling, for y^e 2 first that belongs to the day are to be called in y^e first planetary hour of y^e day: and the 2 next in y^e second planetary hour of the day, and soe successively on till you have gone quite threw y^e day and night, till you come to the 2 first againe &c. They are all of a good nature and will willingly obey &c. Their names and seales is as followeth:

Dorochiël. [figure 286.]

the 24 dukes belong^g to y^e day, 12 before noone.

Magaël, Artino, Efiël, Maniël/Efiël, Suriël/Maniël, Carsiël/Suriël, Carsiël, Fabiël, Carba, Merach, Althor, Omiël.

[figures 287-298.]

Heere followeth the 12 dukes, afternoone.

Gudiël, Asphor, Emuël, Soriël, Cabron, Diviël Abriël, Danaël, Lomor, Casael, Busiël, Larfos.

[figures 299-310.]

[125r]

The 24 Dukes that belong to the night under Dorochiël &c. These 12 before Mightnight [midnight].

Nahiel, Ofisiel (?), Bulis, Momel, Darbori, Paniel, Cursas, Aliel, Aroziel, Cusyne, Vrael, Pelusar.

[figures 311-322.]

These 12 after midnight.

Pafiel, Gariel, Soriel, Maziel, Futiel, Cayros, Narsial, Moziel, Abael, Meroth, Cadriel, Lodiell.

[figures 323-334.]

The Coniuration of Dorochiel as followeth

Wee Coniure thee O thou mighty &c: dorochiel, who ruleth as King in the West & by North, wee Invoke &c:

[125v]

The eleventh spirit in order, But the third under the Emperour Amenadiel is called **Usiel**, who is a mighty prince Ruleing as king in the North West. he hath 40 Dyurnall [diurnal], and 40 nocturnall Dukes to attend on him in the day and the night, whereof wee shall make mention of 14 that belongs to y^e day and as many for y^e night which is sufficient for practice, the first 8 that belongs to the day hath 40 servants a piece And the other 6 hath 30. And the first 8 that belongs to y^e night hath forty Servants a piece to attend on them, And the next 4 Dukes 20 servants, And the last 2 [of the night] hath 10 a piece, and they are very obedient and doth willingly appeare when they are called, they have more power to hide or discover Treasures [treasures] then any other spirits (saith Salomon) that is contained in this Booke, and when you hide, or would not have anything taken away that is hidden, make these four seals [figure 335.] [from right to left: the seals of: Adan, Ansoel, Magni and Abariel] in virgins parchment and lay them with y^e Treasury, where the Treasury lyeth and it will never be found nor taken away. The names and seals of these spirits is as Followeth.

Usiel his Seale. [figure 336.]

The 14 dukes y^t belong to the day.

Abariel, Ameta, Arnen, Herne, Saefer, Potiel, Saefarn, Magni, Amandiel, Barsu, Garnasu, Hissam, Fabariel, Usiniel.

[figures 337-350.]

The 14 dukes that belong to the Night.

Ansoel, Godiel, Barfos, Burfa, Adan, Saddiel, Sodiell, Ossidiell, Pathier, Marae, Asuriel, Almoel, Las Pharon, Ethiel.

[figures 351-364.]

The Conjuraton of Usiel as fol:

Wee Conjure thee O thou mighty &c: Usiel who ruleth as cheif Prince or King under Amenadiel in the North West &c.

[126r is blank]

[126v]

The twelfth spirit in order, But the fourth under the Emperour of the West is called **Cabariel**; [Sl2731 adds: who is a mighty prince Ruling in the west & by North] he hath 50 Dukes to attend on him in y^e day and as many in the night, under whom are many servants to attend on them, whereof wee shall make mention but of 10 of the cheefe Dukes that belongs to the day, And as many for the night, & every of them hath 50 servants to give attendance when their masters is Invocated, &c. Note Those Dukes that belongs to the day is very good and willing to obey their Master, and is ^{are} to be called in the day time, And they of the night is ^{are} by nature Evill & Disobedient, and will deceive you if They can &c they are to be called in the night: The names and seales of them all are as followeth:

Cabariel his Seale: [figure 365.]

The 10 y^t belongs to y^e day:

Satifiel, Parius, Godiel, Taros, Asoriel, Etimiel, Clyssan, Elitel, Aniel, Cuphal.

[figures 366-375.]

The 10 dukes for the Night.

Mador, Peniel, Cugiel, Thalbus, Otim, Ladiel, Morias, Pandor, Cazul, Dubiel.

[figures 376-385.]

The Coniuration of Cabariel as followeth.

We Conjure thee O thou mighty & potent Prince Cabariel &c: who ruleth as king in the North & by West &c.

[127r]

The 13th Spirit in order But the first under Demoriel: the Emperour of the north is called **Raysiel**, he ruleth as King in the north, & hath fifty ⁵⁰ dukes for the day, and as many for the night to attend him, & they have many servants under them againe -- for to doe there will &c. where of these we shall make mention of 16 cheife dukes that belong to the day, because they are by nature good & willing to obey, & but [only] 14 that belong to the night, because they are by nature evill & stubborne & disobedient, & will not obey willingly - all those dukes that belong to the day have 50 servants a peece, excepting the 6th Last, for they have but 30 a peece & the 8 first that belonge to the night have 40 sarvants [sic] a peece excepting the 4 next following for they have but 20 a peece, & the last 2 have but 10 a peece, there names & seales are as followeth vixt -

Raysael his seale. [figure 386.]

The 16 dukes that belong to y^e day.

Baciar, Thoac, Sequiel, Sadar, Terath, Astael, Ramica, Dubarus, Armena, Albhadur, Chanaei, Fursiel, Betasiel, Melcha, Tharas, Vriel.

[figures 387-402.]

The 14 dukes that belong night.

Thariel, Paras, Arayl, Culmar, Lazaba, Aleasi, Sebach, Quibda, Belsay, Morael, Sarach, Arepach, Lamas, Thurcal.

[figures 403-416.]

The Coniuration of Raysael as fol:

Wee Coniure thee &c.

[127v]

The 14th spirit in order, But the second under the Emperour of the North is called **Symiel**. who ruleth as King in the North & by Easte who hath 10 dukes to attend him in the day & a 1000 for the night & every one of these have a certaine number of sarvants; whereof we shall make mention of the 10 that belong to the day, & 10 of those that belong to the night & those of the day are very good & not disobedient, as are those of the night for they are stubborne & will not appeare willingly &c allsoe those of the day have 720 sarvants amongst them to doe there will, & the rest of the night have 790 servants to attend on them as occasion sarveth, the names of these 20 are as followeth, with their seales & number of sarvants &

Symiel his Seale. [figure 417.]

The 10 dukes that belong to y^e day.

Asmiel 60, Chrubas 100, Vaslos 40, Malgron 20, Romiel 80, Larael 60, Achol 60, Bonyel 90, Dagiel 100, Musor 110.

[figures 418-427.]

the 10 dukes that belong to the night.

Mafrus 70, Apiel 30, Curiel 40, Molael 10, Arafos 50, Marianu 100, Narzael 210, Murahe 30, Richel 120, Nalael 130.

[figures 428-437.]

[128r]

The fiveteenth [sic] spirit in order, But the third under the Emperour of the North is called **Armadiel**, who rulleth as king in the North East part, and haue many dukes under him besides other servants, whereof we shall make mention of 15 of the cheefe Dukes who have 1260 servants to attend him [on each of them]. these dukes are to be called in y^e day and night dividing y^e same into 15 parts beginning at sun rising with y^e first spirit and so on till you come to y^e last spirit and last division of the night, these spirits are good by nature and willing to doe your will in all things. These be there names and seals &c.

Armadiel his Seale. [figure 438.]

Fifteene of his dukes.

Nassar, Parabel, Lariel, Calvarnia, Orariel, Alferiel, Oryn, Samiel, Asmaiel, Jasziel, Pandiel, Carasiba, Asbibiel, Mafayr, Oemiel.

[figures 439-453.]

The Conjunction

I conjure thee o thou mighty and potent prince Armadiel &c.

[128v]

The 16th spirit in order, But the fourth under the Emperour of the North is called **Baruchas** -- who rulleth as [a] king in the East and by North and hath many Dukes and other several spirits to attend him whereof we shall make mention of 15 of the cheefe Dukes that belong to the day and night who have 7040 servants to attend on

them: they are all by nature good and are willing to obey [you,] &c. you are to call these spirits in the same manner as Ishewed [sic] in y^e foregoing Experiment [example] of Armadiel and his Dukes: viz^t dividing y^e day and night into 15 parts and &c. the names and seales of these as followeth --

Baruchas his Seale. [figure 454.]

Fifteene of his dukes.

Quitta, Sarael, Melchon, Cavayr, Aboc, Cartael, Janiel, Pharol, Baoxas, Geriel, Monael, Chuba, Lamael, Cartael, Decariel.

[figures 455-469.]

The Conjunction of Barachus

I conjure Thee o thou mighty and potent prince Barachus &c.

[129r]

[Here followeth the wandering dukes]

In this place we are to giue you the understanding of a 11 of a mighty and potent princes with their servants w^{ch} wander up and down in y^e Aire and never continue in one place, &c.

whereof one of the Cheefe and first [of the wandering spirits] is called **Garadiel**[1], who hath 18150 servants to attend him, for he hath no Dukes nor princes. Therefore he is to be Invoked alone, but when he is called there cometh a great number [many] of his servants with him, but more or less according to [with] the howre of y^e day and hour or night he is called in, for in [the] 2 first hours of the day according to y^e planatary motion, and the two second hour [sic] of the night there cometh 470 of his servants with him and in the 2 second hours of y^e Day. and y^e 2 third hours of y^e night there cometh 590 of his servants with him and in y^e 2 third hours of the day and y^e 2 fourth hours of y^e night there cometh 930 of his servants with him and in y^e 2 fourth hours of y^e day and y^e 2 fifth hours of y^e night there cometh 1560 of his servants &c and in y^e 2 fifth hours of y^e day and the 6th 2 hours of y^e night there cometh 13710 of his servants and the 6th 2 or last 2 hours of y^e day there cometh 930 and In the 2 first houres of y^e night there cometh 1560 of his servants &c. they are all indifferent good by nature and will obey in all things willingly &c.

The manuscript has Geradiel here, but Garadiel below.

The Seal of Garadiel. [figure 470.]

The Conjunction of Garadiel

I conjure thee o thou mighty and potent prince Garadiel who wandereth hear and there in the Aire with thy servants I conjure the Garadiel that thou forth with appeareth with thy attendance in this first hour of y^e Day here before me in this Crystall stone or here before this Circle &c.

[129v]

The next of these wandring princes is called **Buriel**, who hath many Dukes & other servants which doe attend on him to doo his will they are all by nature evill and are hated by all other spirits. They they [sic] appeare Rugish [roguish] and in the form of a serpent with a virgins head and speak with a mans voice: They are to be called in the night, because they hate the day and in the planetary houres, whereof wee shall mention 12 of the cheefe Dukes that answereth to the 12 planetary houres of the night who [each] have 880 servants to attend on them in the night amongst them their names and seales are as followeth with the name of Buriel.

Buriel his Seale. [figure 471.]

The 12 dukes are as followeth.

Merosiel, Almadiel, Cupriel, Sarviel, Casbriel, Nedriel, Bufiel, Futiel, Drusiel, Carniel, Drubiel, Nastros.

[figures 472-483.]

The Conjunction

I conjure Thee o thou mighty and potent prince Buriel who wandereth here and therre in the Aire with the [thy] Dukes and other thy Servient Spirits I conjure thee Buriel that thou fore with appeare with thy attendance in the first hour of y^e night, here before me in this crystall stone (or here before this Circle) in a fair and comly shape to doe my will in all things that I shall desier of you &c:

[130r]

The third of these wandering spirits or princes is called **Hydriel**, who hath 100 great Dukes besides 200 lesser Dukes and servants without number under him, whereof we shall mention 12 of the Cheefe Dukes which hath 1320 servants to attend them: They are to be called in y^e Day as well as in y^e night according to the planetary motion. The first beginneth with the first hour of y^e day or night and so succesfully [successively] on till you come to the last, they [also] appeare in the forme of a serpent, with a virgins head and face: yet they are very courteous and willing to obey, they delight most in or about waters and all moist grounds. There names and Seales are as followeth:

Hydriel his Seale. [figure 484.]

The 12 dukes are as followeth.

Mortoliel, Chamoriel, Pelariel, Musuziel, Lameniel, Barchiel, Samiel, Dusiriel, Camiel, Arbiel, Luciel, Chariel.

[figures 485-496.]

The Conjuraton

I conjure Thee o thou mighty and Potent prince Hydriel. &c c c c

[figure 497. (doodle)]

[130v]

The fourth ^{^in order} of these wandering princes in order is called **Pirichiel**, He hath no princes nor Dukes under him But knights: whereof we shall mention 8 of them They being sufficient for practice who have 2000 servants under them, They are to be called according to y^e planetary motion. They are all good by nature, and will doe your will willingly. Their Names and Seales are as followeth.

Pirichiel his Seale. [figure 498.]

his eight Knights.

Damarsiel, Cardiel, Almasor, Nemariel, Menariel, Demediel, Hursiel, Cuprisiel.

[figures 499-506.]

The Conjuraton

I conjure Thee O thou mighty and potent prince Pirichiel; who wandreth &c.

[131r]

The 5th wandering prince is called **Emoniel**, who hath a hundred princes and cheef Dukes, besides 20 under [lesser] Dukes and a multitude of servants to attend him whereof wee shall mention 12 of the cheef Princes or Dukes -- who have 1320 Dukes & other Inferiour Servants to attend them They are all by nature good and willing to obey: it is said they Inhabit most in the woods: they are to be called in the day as well as in the Night, and according to y^e Planetary order. Their names and seales are as followeth,

Emoniel his Seale. [figure 507.]

His 12 dukes are as followeth.

Ermoniel, Edriel, Carnodiel, Phanuel, Dramiel, Pandiel, Vasenel, Nasiniel, Cruhiel, Armesiel, Oaspeniel, Musiniel.

[figures 508-519.]

The Conjunction

I conjure Thee o Thou mighty and Potent Prince Emoniel: who wandereth &c.

[131v]

The sixth of these wandering princes is called **Icosiel**, Who hath a 100 Dukes & 300 companions besides other servants which are more Inferiour whereof we have taken 15 of y^e Cheefe Dukes for Practice they being sufficient, &c. they haue 2200 servants to attend them. They are all of a good nature and will doe what they are commanded. They appeare most commonly in houses because The [they] delight most therein. They are to be called in the 24 houres of the day and night: That is to deuide the 24 houres into fiveteen parts according to the number of the spirits, begining with the first at Sunrise and with the last at Sun riseing next day &c. Their names and Seales are as followeth.

Icosiel his Seale. [figure 520.]

His 15 dukes are as followeth.

Machariel, Pischiel, Thanatiel, Zosiel, Agapiel, Larphiel, Amediel, Cambriel, Nathriel, Zachariel, Athesiel, Cumariel, Munefiel, Heresiel, Urbaniel.

[figures 521-535.]

The Conjunction

I conjure Thee O thou mighty and Potent Prince Icosiel, &c.

[132r]

The 7th of these is called **Soleviel**, who hath under his command 200 Dukes, and 200 Companions who change

every year their places, They have many servants to attend them They are all good and very obedient &c. here we shall mention 12 of the Cheefe Dukes whereof the first 6 are Dukes one year, and the other 6 the next following and so rulling in order to serve there prince. They have under them 1840 servants to attend on them they are to be called in the day as well as in the night: according to the planetary hours or motion. Their names and seales are as followeth.

Soleviel his Seale. [figure 536.]

his 12 dukes.

Inachiel, Praxeel, Moracha, Almodar, Nadrusiel, Cobusiel, Amriel, Axosiel, Charoel, Prasiel, Mursiel, Penador.

[figures 537-548.]

The Conjuraton

I conjure Thee O thou mighty and Potent Prince Soleviel who wandereth &c.

[132v]

The eighth of those wandering princes is called **Menadiel**, who hath 20 Dukes & 100 companions and many other servants. They being all of a good nature and very obedient. here wee have mentioned 6 of the cheefe Dukes and 6 of y^e under [lesser] Dukes or companions, they haue 390 servants to attend them: Note you must call these according to y^e planetary motion [with] a Duke in y^e first hour and a companion in the next [hour] and so succesfully [sucessively] on through all the houres of y^e day or night. whose names and seales are as followeth:

Menadiel his seale. [figure 549.]

his 12 dukes.

The 6 cheife dukes.

Larmol, Drasiel, Clamor, Benodiel, Charsiel, Samyel.

[figures 550-555.]

The 6 under dukes.

Barchiel, Amasiel, Baruch, Nedriel, Curasin, Tharson.

[figures 556-561.]

The Conjunction

I conjure thee O thou mighty and potent Prince Menadiel. who wand:

[133r]

The 9th spirit in order that wandereth is called **Macariel**, who hath Dukes besides a very many other Inferiour Servants to attend on him, whereof wee shall mention 12 of the Cheefe Dukes who have 400 servants to attend them. They are all good by nature & obedient to doe y^e will of y^e Exorcist. They appeare in divers formes but most commonly in y^e forme of a dragon with virgins heads: These Dukes are to be called in the day as well as night according to y^e planetary order. Their names and seales are as followeth.

Macariel his Seale. [figure 562.]

his 12 dukes.

Claniel, Drusiel, Andros, Charoel, Asmadiel, Romyel, Mastuel, Varpiel, Gremiel, Thuriel, Brufiel, Lemodac.

[figures 563-574.]

The Conjunction

I conjure Thee O thou mighty and potent prince Macariel (who wandereth &c.

[133v]

The 10th spirit in order that wandereth or great prince is called **Uriel**, who hath 10 cheef Dukes and 100 under [lesser] Dukes with many servants to attend him. They are by nature Evill and will not obey willingly and are very false in their doings. They appear in the form of a serpent with a virgins head and a face: whereof we shall mention but y^e 10 cheefe Dukes who haue 650 Companions & servants to attend them &c There names and seales are as followeth --

Uriel his Seale. [figure 575.]

His 10 Dukes:

Chabri, Drabros, Narmiel, Frasmiel, Brymiel, Dragon, Curmas, Drapios, Hermon, Aldrusy.

[figures 576-585.]

The Conjunction

I conjure thee O Thou mighty and potent prince Uriel. who wandereth &c.

[134r]

The 11th and last prince of this wandering order is called **Bidiel** who hath under his command 20 Dukes and 200 other Dukes w^{ch} are more Inferiour, besides very many servants to attend him. These Dukes change every year their office and place. They are all good and willing to obey the Exorcist in all things &c They appeare very Beautifull and in a humane shape whereof wee shall mention 10 of y^e Cheefe Dukes who have 2400 servants to attend them, their Names and Seales are:

Bidiel his Seale. [figure 586.]

his 10 great dukes.

Mudirel, Cruchan, Bramsiel, Armoniel, Lameniel, Andruchiel, Merasiel, Charobiel, Parsifiel, Chremoas.

[figures 587-596.]

The Conjunction to the wandring Princes

I conjure Thé o Thou mighty and potent prince Bidiel, who wandereth hear and there in the aire with thy Dukes and other of thy Servants spirits, I conjure Thee Bidiel that thou forthwith come and appeare with attendance in this first hour of y^e day here before me in this Cristall stone (or here before this Circle) in a fair and comly shape to do my will in all things that I shall desier of you &c. *

[134v]

The Conjunction to the princes that Govern the points of the compass:

I conjure thee o thou mighty and potent prince N. who ruleth as a cheefe prince or king in the dominion of the East (or &c) I conjure thee N that thou forthwith appeareth with Thy attendance in this first hour of y^e day here before me in this cristall stone (or hear before this Circle in a fair and comely shape to doe my will in all things that I shall desier of you &c *

To the Dukes that wander

I conjure thee O thou mighty and potent duke N. who wandereth hear and there [in the aire] with thy Prince N. and others of his &c Thy servants in y^e Aire. I conjure Thee N. that thou forwith [forthwith] appeareth &c. **Δ**

To the Dukes that governeth the Point of the Compasse with their Prince.

I conjure Thee O thou mighty and Potent Duke N. who ruleth under thy prince or king N. in the dominion of the East (or &c) I conjure thee N. that thou forthwith appeareth **Δ**, allone (or with [thy] servants) [of the air] in this first (or second) houre of the day, here before me in this cristal stone (or here before this circle) in a fair and comely shape, to doe my will in all things that I shall desire or request of you *****. I conjure and powerfully command of you N. By him who said the word and it was done: and by all the holy and powerfull names of god and by the name of the only creator of heaven, Earth, and hell and what is contained in them **Adonay, El, Elohim, Elohe, Elion, Escerchie** [Escherie], **Zebaoth, Jah, Tetragrammaton, Saday**. The only lord god of the hosts, That you forthwith appearth unto me here in this Cristall stone (or here before this circle) in a fair and comely humane shape: without doing any harme to me or any other creature that god **Jehovah** created or made; But come ye peacibly, vissibly and affably, now without delay manifesting what I desiery, being conjured by the name of y^e Eternall Liveing and true god: **Helioren, Tetragrammaton, Anephexeton**. and fulfill my commands and persist unto the end; I conjure command and constraine you spirit N. by **Alpha and Omega**. By the name **Primeumaton**, which commandeth the whole host of heaven and by all those names which Moses named when he by the power of those names brought great plagues upon Pharao [Pharoah], and all the people of Ægypt. **Zebaoth, Escerchie, Oriston, Elion, Adonay, Primeumaton** and by the name of **Schemes. Amathia**. with [which] Joshua called upon and the sun stayed his course, and by the name of **Hagios**, and by the **Seal of Adonay** [135r] and by **Agla, On, Tetragrammaton**. To whome all creatures are obedient and by the dreadfull Judgement of the high god and by the holly angells of heaven and by the mighty wisdom of the great god of hosts That you come from all Parts of y^e world and make rational answers unto all things I shall aske thee ^{^of} you, and come you peaceable vissible and affable speaking unto me with a voyce Intelligible and to my understanding Therefore come, come yee in the name of **Adonay, Zebaoth, Adonay, Amioram**, Come, why stay you, hasten. **Adonay, Saday** the king of kings commandeth you.

When he is appeared shew him his seal, and the Pentacle of Salomon, saying [as follows:]

[The Address unto the Spirit upon his coming]

behold the Pentacle of Salomon which I have brought before your presence &c as is shewed in the first Booke Goëtia. [at the latter end of the conjurations](#): allso when you haue had y^e desier of the Spirits: licence them to depart as is shewed [there &c](#).

And so ends the second Book called Theurgia Goetia

Note The above written conjurations doe onely differ in the first part as is shewed there untill you come to



these markers  and  But from thence forward they are to be all one and y^e same.

Nota, wheresoever in this Booke Theurgia Goetia in some parts of the Seales I haue used these fine strokes . That part of the seal is to be all black which I did not doe because this paper is to course and thine &c.

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MAGIC AND EXPERIMENTAL SCIENCE

Lynn Thorndike, 1923-58

CHAPTER XLIX

SOLOMON AND THE ARS NOTORIA

[p. 279]

Solomon as a magician - Magic books ascribed to Solomon - Manuscripts of them - Notory art of Solomon and Apollonius - Other works ascribed to Solomon and Apollonius - *Liber sacratus*; preface - *Incipit* and *Explicit* - A work of theurgy or the notory art - Character of its contents - The third "work" - The fourth and fifth "works" - How to operate with spirits - The seal of the living God - Spirits of Saturn.

It was only natural that Solomon, regarded as the wisest man in the history of the world, should be represented in oriental tradition as the worker of many marvels and that in the course of time books of magic should be attributed to him, just as treatises on the interpretation of dreams were ascribed to Joseph and Daniel. Roger Bacon speaks of the magic books in a grand-sounding style which were falsely ascribed to Solomon and which "ought all to be prohibited by law." [1] Solomon's reputation as a magician, even in the western Latin-speaking world, was much older than the thirteenth century, however. In 1918 Roman archaeologists excavated at Ostia a bronze disc, on one side of which was depicted Solomon as a magician, stirring with a long ladle some mess in a large cauldron. On the other side of the disc was a figure of the triple Hecate, who, like Solomon, was surrounded by mystic signs and magic characters. [2]

But to return to the medieval period. In the first half of the thirteenth century William of Auvergne, bishop of Paris, in his treatise on laws declares that there is no divinity [p. 280] in the angles of Solomon's pentagon, that the rings of

Solomon and the seals of Solomon and the nine candles (*candariae*) are a form of idolatry, and involve execrable consecrations and detestable invocations and images. "As for that horrible image called the *Idea Salomonis et entocta*, let it never be mentioned among Christians." In the same class are the book called *Sacratus* and the figure *Mandel* or *Amandel*. [3] Some years later Albertus Magnus, listing evil books of necromantic images in his *Speculum astronomiae*, [4] includes five treatises current under the name of Solomon, and seems to have in mind about the same works as William. One is *De figura Almandel*, another *De novem candariis*, and a third on the four rings (*De quatuor annulis*) opens with the words "De arte eutonica et ideica," which remind one of William's "*Idea Salomonis et entocta*," and is perhaps also identical with a *Liber de umbris idearum* cited under the name of Solomon by Cecco d'Ascoli in his necromantic commentary upon the Sphere of Sacrobosco, [5] written in the early fourteenth century.

Moreover, these same works are apparently still extant in manuscripts in European libraries. The figure Almandal or Almandel and the rings of Solomon are found in fifteenth century manuscripts at Florence and Paris, [6] while in the Sloane collection of the British Museum we find Solomon's pentagon, the divine seal, the four rings, and the nine candles, all in seventeenth century manuscripts. [7] In these seventeenth century manuscripts also appear, and more than once, the *Clavicula* or Key of Solomon, in French, Italian, [p. 281] and English, [8] the book by Solomon called *Cephar* or *Saphar Raziel*, [9] and the *Liber sacer* or *sacratus*. [10] The last-named work, mentioned at least twice in the thirteenth century by William of Auvergue, who calls it "a cursed and execrable book," [11] is also found in manuscripts of the fourteenth or Fifteenth century, [12] and we shall presently consider it in particular as a specimen of the Pseudo-Solomon literature and of medieval books of magic, theurgy, and necromancy.

Let us first, however, note some other works ascribed to Solomon and which have to do with the *Ars Notoria*, or Notory Art, which seeks to gain knowledge from or communion with God by invocation of angels, mystic figures, and magical prayers. We are told that the Creator revealed this art through an angel to

Solomon one night while lie was praying, and that by it one can in a short time acquire all the liberal and mechanical arts. [13] There seems to be little difference between the notory art of Solomon, that of [p. 282] Solomon, Machineus, and Euclid, [14] and the *Golden Flowers* of Apollonius, [15] in which Solomon is mentioned almost every other sentence. Cecco d'Ascoli may have had it in mind when he cited the *Book of Magic Art* of Apollonius and the *Angelic Faction* of the same author. [16] In one manuscript at the close of the *Golden Flowers* of Apollonius are prayers which one "brother John Monk" confesses he himself has composed in the years 1304-1307. [17] In a later manuscript we find his prayers described as given to him by the blessed God and as "perfect science," and they are followed by "The Pauline art," discovered by the Apostle Paul after he had been snatched up to the third heaven, and delivered by him at Corinth. [18] Other works of notory art are listed in the manuscript catalogues without name of author. [19] But all alike are apt to impress the present reader as unmeaning jumbles of diagrams and magic words. [20] We shall sufficiently [p. 283] illustrate them all when we come to speak of the *Liber sacratus* which is itself in large measure concerned with the Notory Art.

Certain works may be mentioned which are ascribed to Solomon or to Apollonius in the medieval manuscripts, and which do not seem to be concerned with the notory art. Experiments ascribed to Solomon will be mentioned in another place in connection with experimental literature. Treatises of alchemy and astrology also were attributed to him. [21] Under the name of Apollonius we find a work on the properties or occult virtue of things, and another, or possibly the same, on the principal causes of things. [22] One wonders if it may have any connection with the book on six principles of things ascribed to Hermes Trismegistus and which has been discussed in our chapter on *Hermetic Books in the Middle Ages*. A treatise on palmistry is ascribed to Solomon in a fourteenth century manuscript at Cambridge. [23] A "Philosophy of Solomon" in a manuscript of the late twelfth century in the British Museum consists of "notes perhaps from more than one source on the analogy between the patriarchs Abraham, Isaac, and Jacob, the three divisions of philosophy (*moralis, naturalis, inspectiva*), and the three books of Solomon." [24]

The *Liber sacratus*, as William of Auvergne twice entitles it, or the *Liber sacer* or [Liber juratus](#), as it is also [p. 284] called in the manuscripts, [25] is associated with the name Hononus as well as Solomon, and is often spoken of as *The Sworn Book of Honorius*. The preface, as given in the Latin manuscripts of the fourteenth century -- one of which once belonged to Ben Jonson -- states that under the influence of evil spirits the pope and cardinals had passed a decree aiming at the complete extirpation of the magic art and condemning magicians to death. The grounds for this action were that magicians and necromancers were injuring everyone, transgressing the statutes of holy mother church, making invocations and sacrifices to demons, and dragging ignorant people down to damnation by their marvelous illusions. These charges the magicians hotly deny as inspired by the envy and cupidity of the devil who wished to keep a monopoly of such marvels. The magicians declare that it is impossible for a wicked or impure man to work truly by the magic art, in which they assert that the spirits are compelled against their will by pure men. The magicians further profess to have been forewarned by their art of this legislation against them. They hesitate, however, to summon the demons to their aid lest those spirits avail themselves of the opportunity to destroy the populace utterly. Instead an assembly of 89 masters from Naples, Athens, and Toledo has chosen Honorius, son of Euclid, [26] a master of Thebes, to reduce their magic books to one volume containing 93 chapters, which they may more readily conceal and preserve. And inasmuch as it has pleased the prelates and princes to order the burning of their books and the destruction of schools of magic, the followers of that art have taken an oath not to give this volume to anyone until its owner is on his death-bed, never to have more than three copies of it made at a time, and never to give it to a woman or to a man who is not of mature years and proved fidelity. Each new recipient of the sacred volume is also to take this oath. [p. 285] Hence the name, *Juratus* or *Sworn-Book*. Its other titles, *Sacer* or *Sacratus*, refer either to the sacred names of God which constitute much of its text or to its consecration by the angels.

After this proemium, which, like the magic art itself, is probably more impressive than true, the work proper opens with the statement, "In the name of almighty

God and Jesus Christ, one and true God, I, Honorius, have thus ordered the works of Solomon in my book." Later Honorius reiterates that he is following the precepts and in the footprints of Solomon, whom he also often cites or quotes in course. The *Explicit* of the *Sworn-Book* is unusually long and sets forth in grandiloquent style the purpose of the volume.

"So ends the book of the life of the rational soul, [27] which is entitled *Liber sacer* or *The Book of the Angels* or *Liber juratus*, which Honorius, Master of Thebes, made. This is the book by which one can see God in this life. This is the book by which anyone can be saved and led beyond a doubt to life eternal. This is the book by which one can see hell and purgatory without death. This is the book by which every creature can be subjected except the nine orders of angels. This is the book by which all science can be learned. This is the book by which the weakest substance can overcome and subjugate the strongest substances. This is the book which no religion possesses except the Christian, or if it does, does so to no avail. This is the book which is a greater joy than any other joy given by God exclusive of the sacraments. This is the book by which corporeal and visible nature can converse and reason with the incorporeal and invisible and be instructed. This is the book by which countless treasures can be had. And by means of it many other things can be done which it would take too long to narrate; therefore it is deservedly called *The Holy Book*."

From this description it will be seen that the work has a good deal to do with the so-called Notory Art. Moreover, [p. 286] in the manuscript copy said to have belonged to Ben Jonson the word *Theurgis* is written on the fly-leaves before the beginning and after the close of the text. This calls to mind the passage in *The City of God* [28] where Augustine speaks of "incantations and formulae composed by an art of depraved curiosity which they either call magic or by the more detestable name *goetia* or by the honorable title *theurgia*. For they try to distinguish between these arts and condemn some men, whom the populace calls *malefici*, as devoted to illicit arts, for these, they say, are concerned with *goetia*; but others they want to make out praiseworthy as being engaged in theurgy. But they are both entangled in the deceptive rites of demons who masquerade under

the names of angels."

The text is full of the names of spirits, prayers in strange words, supposedly derived from Hebrew or Chaldaic, and other gibberish. Series of letters and figures often occur and names inscribed in stars, hexagons, and circles. An English translation in a fifteenth century manuscript [29] adorned with [pictures of rows of spirits dressed like monks in robes and caps but with angelic wings](#). The text does not seem to be complete in any of the manuscripts that I have examined, [30] but Sloane 3854 of the fourteenth century contains an apparently complete table of contents. The, chapter headings, anyway, are more intelligible than the jargon of the text. The first chapter deals with the composition of the great name of God which contains 72 letters. The second is about the divine vision and by the time it is finished we are nearly two-thirds through the space allotted to the *Liber juratus* in one manuscript. The third chapter is on knowledge of the divine power, the fourth on absolution from sin, the fifth deals with mortal sin, the sixth with the redemption of souls from purgatory. With this the "first work" of the collection of Honorius ends. The [p. 287] opening chapters of the second work discuss the heavens, the angels found in each heaven and at the four points of the compass, their names and powers, seals and virtues, and invocation. Chapters 14 and 15 tell how to get your wish from any angel or to acquire the sciences. Chapter 16 tells how to learn the hour of one's death, and chapter 17 how to know all things, past, present, or future. It was perhaps these chapters that William of Auvergne had in mind when, in censuring works on divination by inspection of mirrors, sword-blades, and human nails to discover stolen articles and other hidden things, he added that "from this pest of curiosity proceeded that accursed and execrable work called *Liber sacratus*." [31] That work next returns for three chapters to the stars and planets and their virtues and influence. Chapter 21 then instructs how to turn day into night or night into day. Next spirits are further considered, those of air and those of fire, their names and their superior spirits, their powers, virtues, and seals. Attention is then given to the four elements and bodies composed thereof, to herbs and plants, and to human nature, after which aquatic and terrestrial spirits are discussed. The future life is then considered and the 33rd chapter, which is the last one of the "second work," deals with "the

consecration of this book."

The "third work," which extends from chapter 34 to 87 inclusive, treats of the control of spirits by words, by seals, by tables, and by shutting them up. It tells how to provoke thunder and lightning, storms, snow, ice, rain, or dew; how to produce flowers and fruit; how to become invisible; how to wage war and to make an indestructible castle, how to destroy a town by means of mirrors; how to sow discord or concord, how to, open closed doors, to catch thieves, fish, and animals, and to produce varied apparitions.

The fourth work deals with similar marvels but it is stated that two of its chapters, namely, 91 on the apparition of dead bodies which speak and seem to be resuscitated, and 92 on the apparent creation of animals from earth, will be [p. 288] omitted as contrary to the will of God. The fifth work or book, which seems to coincide with the 93rd and last chapter of Honorius, is in reality divided into five chapters, which return to themes similar to those of the first work.

To illustrate further the character of the work a few particular passages may be noticed. We are told that there are three ways of operating by means of spirits: the pagan, Jewish, and Christian. The pagans sacrificed to spirits of earth and air but did not really constrain them. The spirits only pretended to be coerced in order to encourage such idolatrous practices. "Whoever wishes to operate by such experiments" (mark the word!), "deserts the Lord God." As for the Jews, they get along only so-so, and "do in no wise work to obtain the vision of the deity." Only a Christian, therefore, can operate successfully in such visions. "And although three kinds of men work at this art of magic, one should not think that there is any evil included in this name of *magus* for a *magus per se* is called a philosopher in Greek, a scribe in Hebrew, and a sage in Latin." [\[32\]](#)

Very elaborate directions are given for the composition of the seal of the living God. Circles are drawn of certain proportions emblematic of divine mysteries, a cross is made within, numerous letters are written down equidistant from one another. A pentagon and two hexagons have to be placed just so in relation to one another; characters are inscribed in their angles; and various sacred names of

God, Raphael, Michael, and other angels are written along their sides. Different parts must be executed in different colors; a particular kind of parchment must be employed; and the blood of a mole or hoopoe or bat must be used as ink for some of the writing. Finally, there are sacrifices, purifications, suffumigations, invocations, and prayers to be performed and offered. This seal, we are told "will conquer the celestial powers, subjugate the aerial and terrestrial together with the infernal; invoke, transmit, conjure, constrain, excite, gather, disperse, bind, and restore unharmed; [p. 289] will placate men and gain petitions from them graciously, pacify enemies," [\[33\]](#) etc., etc.

The spirits associated with the planet Saturn are Bohel, Casziel, Unchathon, and Dacdel. Their nature is to cause sadness and wrath and hate, to produce ice and snow. Their bodies are long and large, pale or golden. Their region is in the north and they have five or nine demons under them. [\[34\]](#) As a rule spirits of the north and south are ferocious, those of the east and the west gentle. [\[35\]](#)

NOTES:

1.
Brewer (1859), pp.526, 531.
2.
The Nation, New York, May 10, 1919, p. 744. In January, 1922, it was announced that a paper by Professor C. C. McCown, "Solomon as a Magician in Christian Legend," would appear in the *Journal of the Palestine Oriental Society*.
3.
De legibus, cap. 27.
4.
Cap. 11.

5.

Ed. of 1518, p. 22F2.

6.

Florence II-iii-24. 15th century, 74-77, "Liber in figura Almandel et eius opere / et eius iuditio"; 77, "Alius liber de Almandal qui dicitur tabula vel ara Salomonis."

BN 7349, 15th century, no. 8, ascribed to Solomon. Annuli Salomonis.

7.

Sloane 3851, fols. 31v-53, "Signum Pentaculum Salomonis"; Sloane 3853, fol. 127v, Divine seal of Solomon; 3847, fols. 66v-81, "Opus mirabile et etiam verissimum de quatuor annulis sapientissimi Salomonis"; 3850, fols. 68-75, Salomonis opus de novem candariis celestibus. In a, 16th century MS in French there is a book of conjurations of spirits ascribed to Solomon. The conjurations themselves are mainly In Latin. CU Trinity 1404 (VI).

8.

Harleian 3536, in French; Sloane 1307, in Italian, the translation being ascribed to "Gio. Peccatrix"; Sloane 3825 and 3847 are not identical versions.

9.

Sloane 3826, fols. 1-57; 3846, fols. 127-55; 3847, fols. 161-88; 3853, fols. 41-53. Perhaps the same as the "Sefer ha-Yashar" mentioned by Haya Gaon in the early eleventh century: Gaster, [*The Sword of Moses*](#), 1896, p. 16.

10.

Sloane 3883, fols. 1-25, De modo ministrandi librum sacrum (revealed to Solomon by an angel).

Sloane 3885, fols. 1-25, "Liber sacer Salomonis," repeated at fols. 96v-125; fols. 58-96. Tractatus de re magica ab Honorio filio Euclidis magistro

Thebarum ex septem voluminibus artis magicae compilatus, et intitulatus Liber sacer, sive juratus.

11.

De legibus, caps. 24 and 27.

12.

Sloane 313, late 14th or 15th century (according to a Letter from Dr. Montague Rhodes James to me, dated 21 May, 1921). mutilus, quondam Ben Jonsonii, 26 fols., Salomonis opus sacrum ab Honorio ordinatum, tractatus de arte magica.

Sloane 3854, 14th century, fols. 112-39. Honorii Magistri Thebarum liber cui titulus "Juratus."

13.

BN 7153, 15th century, Solomon, Sacratissima ars notoria.

Harleian 181, fol. 18-, Ars notoria (Salomoni ab angelo tradita) preceded at fol. 1- by Ars memorativa, and followed at fol. 81 by "de arte crucifixa."

CU Trinity 1419, 1600 A.D., Liber de Arte memorativa sive notoria ... Prologus per Sallomonem ... Inc. sanctissima Ars notoria quam Creator altissimus per Angelum suum super altare templi quodam modo Salomoni dum oraret ministrans.

Math. 50 (Amplonius' catalogue of 1412), "Item liber continens septem libros parciales qui dicitur angelus magnus vel secreta secretorum et est de arte notoria Salomonis et non debet rudibus exponi.

CLM 19413. 10-11th century, fols. 67-108, Salomonis III formulae, might turn out to be a work on Notory Art.

14.

Sloane 1712, 13th century, fols. 1-22, "Ars notoria Salomonis, Machinei, et

Euclidis," followed at fols. 22-37 by an anonymous "ars notoria quae nova ars appellatur."

BN 7152, 14th century, Expositiones quas Magister Apollonius flores aureos ad eruditionem et cognitionem omnium scientiarum et naturalium artium generaliter et merito et competenter appellavit; hoc opus Salomonis Machinei et Euclidii auctoritate maxima compositum et probatum est: accedunt figurae.

15.

CLM 268, 14th century, 16 fols.; CLM 276, 14th century, fols. 1-26, Apollonii flores aurei, quorum pars extat in cod. 268.

Amplon. Quarto 380, 13th century, fols. 49-64, ars notoria Appolonii philosophi et magi; while the 1412 catalogue gives Math. 54, "Liber Appolonii magi vel philosophi qui dicitur Elizinus"; Amplon. Octavo 81, 14th century, fols. 95-106 (Apollonii) de arte notoria Salomonis.

Ashmole 1515, 16th century, fol. 4r, "Incipit primus tractatus istius sanctissime artis notorie et expositiones eius et temporum exceptiones, quas Salomon et Apollonius flores aureos appellaverunt, et hoc opere probatum est et confirmatum auctoritate Salomonis, Manichei et Euduchii."

16.

Sphere (1518), fol. 3.

17.

CLM 276, fol. 49.

18.

BN 7170A, 16th century, no. 1, de arte notoria data a Deo beato Joanni Monacho sive de scientia perfecta: praemittuntur orationes decem; no. 2, Ars Paulina, a Paulo Apostolo inventa post raptum eius et Corinthus denotata.

19.

BN 9336, 14th century, "Sacratissima ars notoria"

Amplon, Quarto 28, anno 1415, fols. 38-41, ars notoria et orationibus et figuris exercenda; Amplon. Octavo 79, 14th century, fols. 63-64, ars notoria brevis et bona.

Sloane 3008, 15th century, fol. 66-, de arte notoria, brief and Illegible.

20.

Essentially similar is "[*The Sword of Moses*](#), An ancient book of magic from an unique manuscript, with introduction, translation, an index of mystical names and a facsimile. Published for the first time," London, 1896, by M. Gaster from a Hebrew MS. of 13-14th century. Gaster (p. 18) describes the treatise as a complete encyclopaedia of mystical names, of eschatological teachings, and of magical recipes." The *Sword* proper is a series of names.

21.

Sloane 3849, 15-16th century fols. 30-38, A noble experiment of King Solomon with astrological tables.

Ashmole 1416, 15th century, fol. 113v, Libellus de sulphuris virtutibus; 114-, Fragmentum de planetarum influentia; 123-, On perilous days; 123-4, Ars artium, or prayers to invoke spirits, is perhaps a portion of the *Ars Notoria*.

22.

Vienna 3124, 15th century, "Verba de proprietatibus rerum quomodo virtus unius frangitur per alium. Adamas nec ferro nec igne domatur / cito medetur."

BN 13951, 12th century, Liber Apollonii de principalibus rerum causis.

23.

Trinity 1109, fols. 388-90, Expl. tract. de Palmistria Salomonis. The tract consists of two full page diagrams and an explanation in French.

24.

Royal 7-D-II, late 12th century, fols. 3-10, opening,1 "Hanc ergo triplicem divine philosophie formam...." I quote the description in the new catalogue of the Royal MSS.

25.

See above, page 281 of this chapter, notes 3 and 5.

26.

Possibly he is the same Euclid as one of the three co-authors of the work on the *Notory Art* mentioned above.

27.

One wonders if this can be the evil book of magic referred to by Roger Bacon and other writers as *De morte animae*.

28.

De civitate Dei, X, 9.

29.

Royal 17-A-XLII.

30.

Sloane 313 seems to reach only as far as the early chapters of the "second work."

31.

De legibus, cap. 24, p.68 in ed. of 1591.

32.

Sloane 3854, fol. 114r.

33.

Sloane 3854, fols. 114r-115v.

34. *Ibid.*, fol. 129v; [Royal 17-A-XLII, fol. 67v](#).
35. Sloane 3854, fol. 132r.

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Twilit Grotto: Archives of Western Esoterica



In 1453, Constantinople fell to the Turks, ending the Byzantine empire. This date also marks the beginning of the Renaissance, since the waves of Greek refugees spread knowledge of Greek throughout Europe. Included with the newly available Greek manuscripts were [the Corpus Hermetica](#), [Plotinus](#), and the works of the Neoplatonists.

Shortly thereafter in 1492, Isabella and Ferdinand expelled the Jews from Spain. This sent waves of Jewish refugees throughout Europe, spreading knowledge of Hebrew and of [the Kabbalah](#).

Renaissance philosophers sought to integrate these traditions with the view of unifying the rapidly disintegrating religious factions and also ending the constant political strife. Thus they are the forerunners or prophets of the Rosicrucian and Illuminati movements.

Occult symbols and esoteric GIF's

Johannes Trithemius (1462-1516)

- [The Seven Secondary Intelligences \(De septem secundeis\)](#)

Master cryptographer and magician, Trithemius was the mentor of [Henrich Cornelius Agrippa](#). Here he presents a concise history of the world, and how it has been shaped by angelic agents. (English translation)

- [Steganographia](#) (Secret Writing) [Book 1](#) [Book 2](#) [Book 3](#)

This is Trithemius' most notorious work. On the surface it is a system of angel magic, but within is a highly sophisticated system of cryptography. It claims to contain a synthesis of the science of knowledge, the art of memory, magic, an accelerated language learning system, and a method of sending messages without symbols or messenger. In private circulation, the Steganographia brought such a reaction of fear that he decided it should never be published. He reportedly destroyed the more extreme portions (presumably instructions for prophecy/divination) but it continued to circulate in manuscript form and was eventually published posthumously in 1606. (Latin)

- [The art of drawing spirits into crystals](#)

Dr. John Dee (1527-1608)

- [Five Books of Mystical Exercises](#) ([Mysteriorum Libri Quinque](#))

Another influential Renaissance figure, Dee was Queen Elizabeth's scientific advisor. In later life, he became disillusioned with pure science and started experimenting with occult techniques of the day. These records of his startling results were kept secret and only discovered by accident long after his death.

- [Mysteriorum Liber Sextus et Sanctus](#) ([Liber Loagaeth](#))

Revealed to Dr. Dee by the angels, this book is described as 'a Book of Secrets and Key of this World'. Also known as *Liber Logaeth*, and as *The Book of Enoch*

- [Index Verborum of the "Angelic Language"](#) from Liber Loagaeth

From tables 1a, 1b, and 2a of SL3188 and SL3189.

- [Compendium Heptarchiae Mysticae](#)

An early version of Dee's primary magical text, but with valuable materials not found elsewhere.

- [De Heptarchia Mystica](#)

Dee's own summary, in Grimoire form, of his techniques for communicating with angels, and practical benefits therefrom.

- [Tabula bonorum angelorum invocationes](#)
- The Holy Table engraving from Casaubon's *True and Faithful Relation*
- The Hieroglyphic Monad [Dee's enigmatic treatise on symbolic language](#)
- An excerpt from Josten's translation of the *Hieroglyphic Monad*
- [A Letter Containing a most briefe Discourse Apologeticall](#)

Giordano Bruno (1548-1600)

- [De Umbris Idearum](#) ('The Shadow of Ideas') and [Ars Memoriae](#) ('The Art of Memory') (Latin)

Bruno was one of the most original and colorful thinkers of the Renaissance. The Inquisition considered him a dangerous heretic, and had him burned at the stake in 1600. This work (in Latin) is dealt with at some length by Frances A. Yates in her *Giordano Bruno and the Hermetic Tradition* (1964). In the present book, Bruno presents a system which integrates mnemonics, psychology (ala Ficino), and hermetic magic.

- [The Heroic Frenzies \('De Gli Eroici Furori'\)...](#) (English)

Another major work of Bruno's, almost impossible to find, dealing with the philosophy of love and love as a means of mystical ascent.

- [Cantus Circaeus](#) ("Incantations of Circe") (Latin)

An early work by Bruno on the art of memory with strong magical elements. It is written in the form of a dialogue between the great sorceress Circe and her assistant or apprentice Moeris.

- [De Magia](#) (Latin)

One of the very few of Bruno's books to deal explicitly with magic. It remained unpublished until Tocco's edition of 1891. I consider this text of equal importance with Agrippa's *Occult Philosophy*. For a translation, see [Cause, Principle and Unity](#), ed. Blackwell et al.

- [Theses De Magia](#) (Latin)
- [Magia Mathematica](#) (Latin)

By "mathematical magic" Bruno means magical practices that use characters, seals, and figures.

- [De Vinculis in Genere](#) (Latin)

Classical Grimoires

- **Peter de Abano**, [Heptameron, or Magical Elements](#)
- **Heinrich Cornelius Agrippa**, [Of Occult Philosophy I: Natural Magic](#)
- **Heinrich Cornelius Agrippa**, [Of Occult Philosophy II: Celestial Magic](#)
- **Heinrich Cornelius Agrippa**, [Of Occult Philosophy III: Ceremonial Magic](#)
- **Heinrich Cornelius Agrippa**, [Fourth Book of Occult Philosophy](#)

- **Arbatel of Magic** First appearing in Latin in 1575, this book focuses on calling the 'olympick' spirits or angels. Known and used by John Dee.
- **Honorius of Thebes:** Liber Juratus, or the Sworn Book of Honorius. This thirteenth century Grimoire is one of the foundation works of European magical practice. It was one of Dr. Dee's sources for the Sigillum Dei Aemeth.
- **Key of Solomon** This is the most famous and influential handbook of magic. Mathers' edition.
- **The Key of Knowledge** A Sixteenth-Century English translation of the *Key of Solomon*.
- **Lemegeton:** This famous 16-17th century grimoire was compiled from earlier texts. It was considered important by Crowley, Mathers, Waite, and others. The scrying methods correspond closely with Dee's. Also compare with Steganographia.
- Ars Notoria This medieval Grimoire is closely related to *Liber Juratus*. It centers around orations which can impart instant knowledge of divine and human arts and sciences.
- Picatrix (*The Goal of the Wise*) pseudo-Majriti. (Summary)
- Reginald Scot's collection of magical texts A fine example of Elizabethan English
- **A. W. Greenup:** Sefer ha-Levanah -- The Book of the Moon (Hebrew)
- **Ebenezer Sibly, *A New and Complete Illustration of the Occult Sciences*, Book 4. (1795?)** Methods used for raising up and consulting Spirits are laid open, including a general Display of the Mysteries of Witchcraft, Divination, Charms, and Necromancy. Also includes an alchemical process for raising the form of plants from their essences (ala Borelli).
- **Mafteah Shelomoh / Clavicula Salomonis, A Hebrew Manuscript Newly discovered and now described, by Hermann Gollancz (1903)**
- **Sepher Maphteah Shelomoh (Book of the Key of Solomon)** An exact facsimile of an original book of magic in Hebrew, ed. by Hermann Gollancz, (1914)
- Sword of Moses Tenth century Hebrew handbook of magic
- Testament of Solomon One of the oldest magical texts attributed to King Solomon, dating First to Third Century A.D. Includes a catalog of demons summoned by King Solomon, and how they can be countered by invoking angels and other magical techniques.

Black Magic

- **Le Grand Grimoire** One of the most famous and outrageous Grimoires of black magic. (French and English)
- **L'art de commander les esprits ... du Grand Grimoire** (1750?) Another edition. (French)
- **Le Grimoire du Pape Honorius** "Perhaps the most frankly diabolical of the Rituals connected with Black Magic." (French, 1670)
- **Gremoire du Pape Honorius** Another edition, with quite different text and drawings. (French, 1800)
- **Grimoire du Pape Honorius** (French, 1760)
- **Grimorium Verum:** Called "par excellence the magical book of Europe."
(French 1817 edition with English translation),
 - (Italian, 1880),
- **Verus Jesuitarum Libellus** (Latin with Eng. transl.)
- **Johann Weyer:** Pseudomonarchia daemonum (Latin with English translation) This catalog of demons was perhaps the prototype for the *Goetia*.

Sigillum Dei Aemeth

- **Athanasius Kircher** Oedipus Aegyptiacus (1652) Kircher's discussion of Sigillum Dei Aemeth (Latin)
- Sworn Book
- Sworn Book2
- Kircher

Miscellaneous

- Angel Registry: Index of Angel names, magical words, and names of God
- Chaldaean Oracles of Zoroaster (W.W. Wescott, 1895)
- Chaldaean Oracles (Stanley, 1661)
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(Rome, 1652-4, pp. 479-81.)

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Amuleti alterius Cabalistici heptagoni Interpretatio.

Hoc amuletum heptagonum circulo inclusum Veneri dicatum est, vti in Arithmetica hieroglyphica ostendimus. In circuitu signatæ sunt 72 literæ ex Cabala extractæ, quarum vnaquæque Angelum ex 72 indicat; de quibus vide Cabalam Hebræorum fol. 275. Quis hîc prima fronte non rideat maleferiatorum hominum stoliditatem, dum ineptijs huiusmodi Cabalisticis pessimè in Latinas literas transformatis, tantam tamen fidem habent, vt earum ope montes etiam se transferre posse, sibi persuadeant? Sed quoniam Diabolus humani generis hostis nihil agit, nisi quòd in contumeliam Christi hominumque perniciem cedat; hinc ad Satanicam nequitiam tegendam, data opera, attributa Christi in cornibus heptagoni ponunt, id est, Angelus tenebrarum sub forma lucis sese exhibet; sunt autem sequentia attributa. Intra cornu AB, intra quadratum singulis Crucis angulis quatuor literæ insertæ spectantur *a.g.l.a.* quod Hebraicum nomen est, & in Cabala celeberrimum , quod expansè idem significat ac, *Tu fortis in æternum Domine*: Si enim [480] capitales singularum vocum literas in vnum iunxeris, prodibit nomen *Agla*, vti quadratum ostendit. Intra cornu BC ponitur *Eli*, id est, *Deus meus*.



Intra cornu CD ponitur *Eloi*, quod tamen si idem prorsus cum præcedente significet, tanquam diuersum tamen quidpiam posuerunt; vt vel hinc horum nebulonum supinam ignorantiam & inscitiam colligas. Intra DE *Christus*, deinde *Sother*, quod Græcè *Saluatorem* significat, nè verminosum

machinamentum Græcâ voce carerer. Sequuntur postea *Adonay & Sadai*; illud *Dominum*, hoc *Omnipotentem* notat. Atque hæc sunt septem attributa Christi, quibus subiungunt septem Veneris Intelligentias, quæ sunt **Cafziel, Satquiel, Samaël, Raphaël, Mahel, Michaël, Gabriel**; quæ vocabula Hebraica passim translata sunt; vt vel ex hoc ipso appareat, à Deo bonisque Angelis emanare minimè posse, quod tam turpiter, non nisi ab omnis turpitudinis Cacodæmone, transformatum est: talia sunt in heptagoni lateribus inscripta, verius ex culina Diaboli, quàm ex Cabala translata vocabula. Inscribunt tandem huic heptagono pentagonum, in cuius centro litera **T** symbolum salutis; circa quod cùm has literas $\upsilon\gamma\epsilon\iota\alpha$ scribere debuissent, bestijs tamen inscitiores has supposuerunt *e e e e y*. Intra triangula verò ex Arabum amuletaria officina ponuntur *yl, al, le, al, um*, corruptissimè vti omnia alia; volebant enim illud Arabicum exprimere *la alla ella alla, non est Deus nisi Deus*, quod dum pronunciare nequirent, illorum loco dicta inconcinnissima verba posuerunt, *yl, al, le, al, um*: sed quid sibi velint duo verba, *um*, explico. In dicto Arabum pronunciato semper hæc voces sequuntur, *Mahumet rassul alla*; atque harum capitales literas referunt *um*. vt vel ex hoc colligas, quantis modis illudat Dæmon incautis hominibus, vt dum Christiani esse volunt, occultè [481] Mahumetanismum profiteantur; in hoc enim vnico Amuleto quatuor sectarum, Iudaicæ, Christianæ, Mahumetanæ, Paganæ, ab ijs, qui illud portant, fit professio, idque occulto pacto Dæmonis, ad Christianæ religionis contumeliam ea de causa instituto. Sed quid pentagonum sibi velit, expono. Pentagonum Veteres, vti in Arithmetica docuimus, Marti, vti & heptagonum Veneri dedicarunt; quo quidem indicabant, neminem Venerem possidere, qui priùs Martem non attraxisset; de quibus in Astrologia Ægyptiaca susiùs; hoc enim pentagono victoriam in omnibus sibi spondebant. Porrò finis huius Amuleti erat, amorem & beneuolentiam omnium, & consequenter carnalium desideriorum plenam fruitionem, victoriamque contra omnia aduersa eius gestatione obtinere; quod ex adiuratione quam pronunciare solent, quã & Deum, & Angelos, veriùs Cacodæmones cum inuocatione Veneris aut Martis sacrilego & impio ritu sollicitare solent, patet, quam &, nè Christianæ aures vulnerentur, consultò omitto. Quicumque itaque huiusmodi possederit farinæ Amuletum, illud non naturale, non Diuinum aut Angelicum, sed immediatum Diabolicæ machinationis opus se possidere sibi persuadeat, non nisi cum æterna animæ ruina vsurpandum.

Subject: *Necronomicon* - shedding some light on Lovecraft's sources

Joseph H. Peterson

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Synopsis:

If we examine H. P. Lovecraft's use of the name "Azathoth", I believe we can shed some light on his probable source of information on the *Necronomicon*, namely John Dee's partial English translation.

While HPL consistently uses "Azathoth" to refer to a demon of chaos, a comparison of [the fuller Latin text](#) of the *Necronomicon*^[1] with [Dee's manuscript](#) shows that there are actually two separate beings with similar-sounding names ("Az" and "Aza-Thoth"). This is not at all apparent from the Dee manuscript alone.

The *Necronomicon*, in a short section cataloging various demons, clearly names **Az** as the "blind demon":

"The blind demon Az sits on the throne of Chaos. It is he who swallows everything, and when in the end he finds the world is nought, he eats himself.

Asto-vidad is the evil flyer who seizes the life; as it says that, when his hand strokes a man it is lethargy, when he casts it on the sick one it is fever, when he looks in his eyes he drives away the life, and they call it death. The demon of the malignant eye is he who will spoil anything which men see, when they do not say 'in the name of Yog-Sothoth.'

....

With every one of them are many demons and fiends cooperating, to specify whom a second time would be tedious; demons, too, who are furies (rabei), are in great multitude it is said. The demons of ruin, pain, and decrepitude, producers of vexation and bile, revivers of grief, the progeny of gloom, and bringers of stench, decay, and vileness, who are many, very numerous, and very notorious; and a portion of all of them is mingled in the bodies of men, and their characteristics are glaring in mankind." - (Book 1, ch 28; pg 110 ff of Dee's Ms.)

Later, this demon is mentioned as a sole companion of the 'Evil One' after other evil spirits have been conquered:

"Then two fiends (diaboli) remain at large, the Evil One and Az." - (Book 1, ch 30; Dee Ms. pg 128.)

This being is wholly distinct from Aza-Thoth, who seems to be some kind of legendary king and sorcerer who has both human and demonic ancestry:

"Aza-Thoth was the son of Khrutasp, son of Zainigau, son of Virafsang, ... son of Druiascan, son of the Evil One." - (Book 1, ch 31; not found in Dee Ms.)

He currently lies bound but will eventually break free and lay waste to the earth, as seen elsewhere in the *Necronomicon*:

"After the apostate shouts like this, and because of it, Aza-Thoth stands up before him, but through fear of the likeness of Fraidaun in the body of Fraidaun, he does not first remove those fetters and stake from his trunk until the Evil One removes them. And the vigor of Aza-Thoth increases, the fetters being removed from his trunk, and his impetuosity remains; he swallows down the apostate on the spot, [here Dee's manuscript, pg. 233, breaks off] and rushing into the world to perpetrate evil, he commits innumerable grievous sins; he swallows down one-third of mankind, cattle, sheep, vegetation, and commits grievous devastation." - (Book 4, ch 3.)

This person seems to be the same as 'Aza-Citra', because on the next page of the Latin codex we read:

"And, afterwards, when the twelfth millennium comes, through Hucedar-mah the creatures become more progressive, and he utterly destroys Aza-Citra."

This also may provide a clue as to the meaning of his name, since *Aza-Chithra can be translated 'Spawn of Az', if we assume Middle Persian loan words in Alhazred's (lost) Arabic original.

Finally, there's another interesting allusion to Aza-Thoth in a passage which Alhazred uncharacteristically wrote in the first person (the Medieval Latin seems to be a little faulty here too):

"When I issued from the sweat, and raised my eyes, I saw the world when it was dark as night; on the whole earth were snakes, scorpions, lizards (stelliones), and noxious creatures of many kinds; and so the other kinds of quadrupeds stood among the reptiles; every approach of the whole earth was as though not as much as a needle's point remained, in which there was no rush of noxious creatures. There was the coming of a planetary star (?) into planetary conjunction, and the moon and planets in fours and fives; many dark forms

with the face and curls of Aza-Both suffered punishment in company with certain aliens; and I was amazed at calling the wicked out. Lastly, he (the Evil One) came up to the fire, and mingled darkness and smoke with it." - (Book 2, ch 2; pg 162 of Dee's Ms.)

John Dee's manuscript, written in 1583 ^[2], was never completed because of his fateful trip to Bohemia. It is also damaged in many places due to careless handling by successive owners, including a maid who used pages under pies and tore out strips to light fires and such. We know this because of [the account of how Ashmole came to possess Dee's stash](#) of private occult writings, which is bound with [Sloane Mss 3188](#) in the British Library.

I believe this is strong evidence that HPL did not have access to the fuller text as preserved in the Latin edition, and most likely had only seen Dee's manuscript.

Notes:

1. Dee apparently regarded the *Necronomicon*, or *Ars Necronomica* ('The art of controlling [spirits of] the dead') as an extension of *Ars Pyronomica* ('the art of controlling the fire'). The latter is an obscure alchemical process; in the terminology of spiritual alchemy it refers to controlling one's astral body. See Dee's preface to his *Monas Hieroglyphica*, ed. [Josten, pg. 101, 165.](#)

2. I should add that this is only an assumption of mine, based on the fact that it contains some notes in Edward Kelley's handwriting (folio 74r) which refer to Singilla, a spirit who is only mentioned once in Dee's *Mystical Experiments*, i.e. in an "action" dated Apr 18, 1583. It is also possible Dee wrote the text much earlier, and Kelley only picked a convenient blank spot between chapters to write.

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Timeline of Esoterica

13th century BCE?	Zarathushtra founds Zoroastrianism, the religion of the Magi; Moses founds Judaism; mythical date of Hermes Trismegistus.
10th century BCE	Solomon, son of David, King of Israel flourished
4? BCE-33 CE	Jesus founds Christianity
1st century CE	Apollonius of Tyana flourished
1st to 3rd CE (?)	Testament of Solomon composed
100-300 CE	composition of Corpus Hermetica
204-270 CE	Plotinus, Neoplatonic philosopher and mystic (born in Egypt)
250-325 CE	Iamblicus , neoplatonic philosopher, was born in Chalcis, Coele-Syria
500 CE (circa)	Pseudo-Dionysius the Areopagite flourished, probably a native of Syria
6th CE	<i>Sefer Yetzirah</i> edited
10th CE	Sword of Moses composed
1004-1007 (?)	al-Majriti, author of Picatrix , dies
1054	Rome splits from orthodox church, forms Catholic church
1175?-1235	Michael Scot (Scottish)
1220?-1292	Roger Bacon (English)
1227	Pope Honorius III dies
1232	Ramon Llull born (Majorca)
1240	Abraham Abulafia, Sicilian Kabbalist, founder of ecstatic Kabbala, born in Saragosa
1248	Joseph Gikatilla, Spanish Sephardic Kabbalist, born
1250?	Liber Juratus (Sworn Book of Honorius) compiled by Honorius of Thebes, son of Euclid
1259	Peter de Abano [Pietro d'Abano], Italian physician and philosopher born. Professor of medicine in Padua.
1266	John Duns Scotus, Scottish scholastic philosopher and thologian, born
1274	Ramon Llull's vision on Mount Randa
1280?	<i>Sefer Ha-Zohar</i> written by Moses de León but attributed to Simon ben Yohai
1292?	Abraham Abulafia dies

1308	John Duns Scotus dies
1314	Jacques de Molay, last Grand Master of the Knights Templar, burned at the stake in Paris
1316?	Ramon Llull dies;
1316	Peter de Abano dies
1323	Joseph Gikatilla dies
1433	Marsilio Ficino, Italian philosopher born. Under the patronage of the de'Medici, he translated many Greek classics including the Corpus Hermetica
1453	Fall of Constantinople to the Turks caused dispersal and spread of Greek manuscripts and scholarship
1455	Johannes Reuchlin, German humanist and lawyer, born. Reuchlin wrote on Kabbalah and propagated Hebrew studies
1462	Johannes Trithemius born at Trittenheim on the Moselle. Trithemius was a famous scholar and Benedictine abbot.
1463	Giovanni Pico della Mirandola, Italian philosopher and scholar, born
1466	Francesco Giorgi [Zorzi], Venetian philosopher, born. Author of <i>De Harmonia Mundi</i> (Venits, 1525)
1471	Ficino's translation of Corpus Hermeticum published
1474	Ferdinand and Isabella ascend to the throne
1483	Martin Luther born Eisleben, Saxony, Germany.
1486	Heinrich Cornelius Agrippa born in Cologne Germany; <i>Malleus Maleficarum</i> published, major instrument of witch hunters; Giovanni Pico della Mirandola takes his theses to Rome
1489	Ficino's <i>Libri de Vita</i> published
1492	Ferdinand and Isabella expel Jews from Spain, center of Cabalistic studies, caused dispersal and spread of Jewish and Cabalistic manuscripts and scholarship; discovery of the New World
1493	Paracelsus (Aureolus Philippus Theophrastus Bombastus von Hohenheim) born Einsiedeln Switzerland. Swiss physician and philosopher. He was tutored (by his account) by Trithemius.
1494	Reuchlin's <i>De verbo mirifico</i> published; Giovanni Pico della Mirandola dies
1499	Marsilio Ficino dies
1510	Agrippa's De Occulta philosophia finished Guillaume Postel, French mathematician, Kabbalist, and mystic born
1515	Johan Weyer born

1516	Johannes Trithemius dies
1517	Reuchlin's <i>De arte cabalistica</i> published; Martin Luther posts theses
1522	Johannes Reuchlin dies
1525	Giorgi's <i>De harmonia mundi</i> published
1527	John Dee born in London Maximillian II born
1533	Agrippa's <i>De Occulta philosopha</i> published; Isaak Luria, Jewish Kabbalist, born in Jerusalem; Queen Elizabeth I born at Greenwich palace in London (September 7)
1535	Heinrich Cornelius Agrippa dies; Giambattista della Porta born in Naples. Author of <i>Magia naturalis</i> (Natural Magic) (1585, 1589)
1538?	Reginald Scot born. Author of <i>Discoverie of Witchcraft</i> (1584)
1540	Francesco Giorgi dies; Faust dies
1541	Paracelsus dies
1542	Inquisition established in Rome
1546	Martin Luther dies
1548	Giordano Bruno, Italian philosopher born in Nola Italy.
1552	Simon Forman born Emperor Rudolph II born Guillaume Postel publishes Latin translation of <i>Sefer Yetzirah</i>
1554	Society of Jesus (Jesuits) founded
1555	Edward Kelley born
1558	Elizabeth I becomes queen of England; Giambattista della Porta's <i>Magia Naturalis</i> published; Zohar printed
1564	Dee's <i>Monas Hieroglyphica</i> published
1566?	Michael Maier, physician, alchemist, and philosopher, born in Rensburg, Holstein (Germany). Physician to Emperor Rudolph II.
1572	Isaak Luria dies
1574	Robert Fludd, English physician, philosopher, and mystic, born
1575	Jakob Boehme, German religious mystic, born; <i>Arbatel Of Magic</i> first appears
1576	Maximillian II dies

1581	Dee and Kelley start their "mystical experiments" Guillaume Postel dies
1584	Bruno's <i>Expulsion of the Triumphant Beast</i> published
1588	Johan Weyer dies
1595	Edward Kelley dies (Nov)
1599	Reginald Scot dies
1600	Giordano Bruno burned at the stake in Rome
1602	Athanasius Kircher born in Geisa a. d. Ulster, Germany (May 2) William Lilly, astrologer and translator of Trithemius, born in Diseworth, county Leicester, England
1603	Queen Elizabeth I dies; accession of James I
1606	Trithemius' Steganographia first published
1608	John Dee dies
1611	Simon Forman dies
1612	Emperor Rudolph II dies
1614-15	Rosicrucian manifestos published in Germany
1615	Giambattista della Porta dies
1617	Elias Ashmole born in Lichfield, Staffordshire, England (May 23)
1617-19	Fludd's <i>Utriusque cosmi historia</i> published
1618	Maier's <i>Atlanta Fugiens</i> published
1620	Robert Turner 'of Holshot', translator of magical texts, born
1622	Thomas Vaughan, English Rosicrucian, born Michael Maier dies
1624	Jakob Boehme dies
1636	Christian Knorr von Rosenroth, German mystic and Kabbalist, born
1637	Robert Fludd dies
1652	Kircher's <i>Oedipus Aegyptiacus</i> published Thomas Vaughan publishes English translation (not his own) of the Rosicrucian <i>Fama and Confessio</i>
1666	Thomas Vaughan dies
1677	Christian Knorr von Rosenroth published first volume of <i>Kabbala Denudata</i>
1680	Athanasius Kircher dies
1681	William Lilly, astrologer and translator of Trithemius, dies
1684	Christian Knorr von Rosenroth published second volume of <i>Kabbala Denudata</i>

1688	Emanuel Swedenborg, scientist and mystic, born in Stockholm, Sweden.
1689	Christian Knorr von Rosenroth dies
1692	Elias Ashmole dies Salem witchcraft panic
1707	Moses Hayyim Luzzatto, Hebrew poet and Kabbalistic mystic, born Padua
1734	Franz Anton Mesmer born in Iznang, Swabia (Germany) (May 23)
1747	Moses Hayyim Luzzatto dies
1749-56	Swedenborg's <i>Arcana Coelestia</i> published
1751	Ebenezer Sibly born
1772	Emanuel Swedenborg dies
1800	Ebenezer Sibly dies
1810	Eliphas Levi, (Constant, Alphonse Louis), French occultist, born in Paris, France. He is said to be largely responsible for the revival of magic in the 19th century.
1815	Franz Anton Mesmer dies
1831	Helena Petrovna Blavatski (Helena Petrovna von Hahn), cofounder of the Theosophical Society, born of German parents in Yekaterinoslav (now Dnepropetrovsk, Ukraine).
1832	Henry Steel Olcott, cofounder of the Theosophical Society, born
1865	Papus (i.e. G.A.V. Encausse), French occultist and author born
1846	Anna Kingsford (Annie Bonus) born
1847	Annie Besant (née Wood), author and noted Theosophist born
1848	William W. Wescott born
1854	Samuel Liddell MacGregor Mathers born in London
1856	Levi's masterpiece <i>Le Dogme et Rituel de la Haute Magie</i> published
1857	Arthur Edward Waite born in Brooklyn, New York
1861	Rudolph Steiner born
1865	William Butler Yeats born in Ireland
1875	Eliphas Levi, (Constant, Alphonse Louis) dies (May 31)
1875	Aleister Crowley (Crowley, Edward Alexander) born (October 12)
1889	Mathers' edition of <i>Kabbalah Unveiled</i> published
1888	Anna Kingsford (Annie Bonus) dies Papus' <i>Traité Élémentaire de Science Occulte</i> published; Hermetic Order of the Golden Dawn established in London
1889	Mathers' edition of <i>Key of Solomon</i> published

1890	Dion Fortune (i.e. Violet Mary Firth) born; W.B. Yeats joins the Golden Dawn
1891	Helena Petrovna Blavatski (Helena Petrovna von Hahn), cofounder of the Theosophical Society, dies
1897	Levi's <i>Le Clef des Grandes Mystères</i> published
1898	Aleister Crowley joins the Golden Dawn; Mathers publishes <i>The Book of the Sacred Magic of Abra-Melin the Mage</i> [Abramelin]
1899	C.G. Leland publishes <i>Aradia, the Gospel of the Witches</i>
1900	Crowley expelled from the Golden Dawn
1901	Manly Palmer Hall born
1907	Henry Steel Olcott, cofounder of the Theosophical Society, dies Israel Regardie born
1909	Franz Bardon born
1916	Papus (i.e. G.A.V. Encausse), French occultist and author dies
1918	Samuel Liddell MacGregor Mathers dies
1925	William W. Wescott dies Rudolph Steiner dies
1933	Annie Besant (née Wood), author and noted Theosophist dies
1937	Israel Regardie publishes <i>the Golden Dawn</i> , which includes the bulk of the Golden Dawns' rituals and teachings.
1939	William Butler Yeats dies
1942	Arthur Edward Waite dies
1946	Dion Fortune (i.e. Violet Mary Firth) dies
1947	Aleister Crowley (Crowley, Edward Alexander) dies
1958	Franz Bardon dies
1985	Israel Regardie dies
1990	Manly Palmer Hall dies

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Liber Juratus, or the Sworne Booke of Honorius

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INTRODUCTION:

Liber Juratus is one of the oldest and most influential texts of Medieval magic. The almost legendary reputation of this work led to the forgery of the so-called [Grimoire of Pope Honorius](#), a ridiculous work so despised by Eliphas Levi and A. E. Waite.

According to Lynn Thorndike, [Magic and Experimental Science II](#), 281 ff, it is also known as *Liber Sacer* or *Liber Sacratu*s by which name it is mentioned at least twice in the thirteenth century.

The only attempt at publishing any significant portion of this text was Daniel Driscoll's *The Sworn Book of Honourius* (sic) *the Magician*, Heptangle Books, 1977. Unfortunately, Driscoll did not make use of the best manuscripts, omitted large portions, misread and misplaced angelic names and words from the prayers, and otherwise took serious liberties with the text. It is however a fine example of the book publisher's craft, and has become a valuable collectable.

The *Sworne Book* is represented in several manuscripts including the following found in the British Museum:

- Royal MS 17Axl*ii* (Latin and English, dated mid sixteenth century because of borrowing from Agrippa not found in the older manuscripts). 82 folios. The title in the catalog reads 'The Sworne Booke of Honoryus':

'THE SWORNE BOOKE' of 'Honoryus' (see f. 4 b, 11. 3, 6): a translation of a book of magic, entitled (see Sloane MS. 3854, f. 138 b) 'Liber de vita anime rationalis, qui liber sacer uel liber angelorum vel liber iuratus nuncupatur, quem fecit Honorius magister Thebarum', purporting to be compiled by Honorius filius Euclidis as the result of a conference of 89 magistri from Naples, Athens, and Toledo, convened by the authority of the Pope and cardinals (cf. also Sloane MSS. 313, f. 1, 3885, f. 58). Beg. 'When wycked sprites ware gathered together'.

On f. 82 is a charm, in a 16th cent. band, on the word, 'Calendant' against ague.

Vellum; ff. 82. 7 1/2 in. x 5 1/2 in. XV cent. Gatherings of 4 leaves (viii5, xiv6, xv10, xix2). Sec, fol. 'and ye cause'. Pen-drawings of angels and spirits and marginal floral ornament, usually coloured, sometimes in gold; chapter-headings in red, blue, or green. On the fly-leaf (f. 1) are some late 16th cent. pen-drawings with the initials

R. T. This MS. and the next two are bound together.

- Sloane MS 313 (late fourteenth or early fifteenth century). This manuscript is known to have been in the collection of John Dee, and contains marginal notes in his handwriting. The title in the catalog reads simply "Tract on Magic.", or "Salomonis opus sacrum ab Honorio ordinatum, tractatus de arte magica"
- Sloane 3849 (art. 7) Excerpts from LJ.
- Sloane 3853 fol 163f: Catalogued as 'The Divine Seal of Solomon', this manuscript actually contains large portions of the *Sworn Book*. Mid 16th century, also with excerpts from Agrippa (with citations). English and Latin.
- Sloane 3854: (art. 9, fol 117-144) 14th century. "Honorii Magistri Thebarum liber cui titulus 'Juratus.'" or "Liber Juratus, vel liber de vita Animæ rationalis Qui Liber Sacer, vel Liber Angelorum nuncupatur quem fecit Honorius Magister Thebarum," etc.
- Sloane 3883: (fols. 1-25) 17th century. "De modo ministrandi sacrum" (revealed to Solomon by an angel)
- Sloane 3885: (fols. 1-25) 17th century. "Liber sacer Salomonis," repeated at fold 96v-125; (fols. 58-96) "Tractatus de re magica ab Honorio filio Euclidis magistro Thebarum ex septem voluminibus artis magicæ compilatus, et intitulatus Liber sacer, sive juratus.", or "Opera Salomonis ab Honorio ordinata" (cursive script).

Of these, [Sloane 3854](#) is the most reliable, complete, and readable.

The following text is from the Royal MS (abbreviated R) with variant readings from Sl.3885 (abbreviated S), Sl.3854 (designated S2), and Sl.3853 (designated S3).

Variants are of some interest. Note the recurring sound changes: "i" (R manuscript) becomes "g" (S manuscript), e.g. "ienomos" [R] = "genomos" [S], ..iel [r] = ..ihel [S], e.g. "kariel" [r] = "karihel" [S]; also frequent interchange of y to i and i to y; ..am [r] = ..um [S], e.g. "lemeliham" [r] = "lemelihum" [S]. possible evidence of mss tradition in some other script [Hebrew or Greek?] or oral tradition.

The diagram of the [Sigillum Dei Aemeth](#) is taken from Sloane 313. This is very close to the (although considerably corrupted) version shown in [Athanasius Kircher in his monumental work Oedipus Aegyptiacus](#) (1562). The drawing of the sigil does not occur in Royal, Sloane 3854 or Sl.3885. The [version in Sloane 3853](#) (reproduced in C.J.S. Thompson, *The Mysteries and Secrets of Magic*, New York, 1973, pg. 186, but without identifying the source) is somewhat different.

John Dee, in his [Mystical Experiments](#), was originally told to use a version found in one of his books. Dee consulted several sources, and consulted the angels to resolve the discrepancies. This prompted them to detail an almost totally new version of the Sigil. One of Dee's sources was apparently Sl.313. Roberts and Watson, in their 1990 *John Dee's Library Catalogue*, pg. 168, identify Sloane 313 as being one of Dee's manuscripts. They give it catalog number DM70, and note, "On fol.9 (originally the first leaf, fol.1-8 having been misbound) is [Dee's ladder symbol] and, very faint, 'Fragmentum Magicum', which may be in Dee's hand. At the foot is 'Sum Ben: Jonsonij liber'."

Note also that the section 'On the composition of the Divine Seal' also occurs in the [Hebrew version of the Key of Solomon](#) (fol. 3b-5b).

Also of interest are the 'scribal doodlings' on the first folio of the Royal MS (as well as other illuminations and drawings of angels later in the MS -- which I hope to add at a later time) which are very reminiscent of the mysterious [Voynich Manuscript](#), which also went through the hands of Kircher.

Note too that the Orations found in *Liber Juratus* are earlier versions of those found in the [Ars Notoria](#), for example:

Liber Juratus: [Oratio 17]	Ars Notoria: The oration of the physical art
O Jesu the sonne of the incomprhensible god [S: Ih'u dei filius incompraehensibilis] hancor hanacor hamylos [S: hanylos] iehorna theodonos [S: theodonas] heliothos [S: helyothos heliotheos] phagor corphandonos norizane corithico hanosae [S: hanosal] helsezope phagora [S: phagor a]. [S starts another Oration here.] Eleminator candones helos [S: helas] helee resphaga thephagayn [S: thephagagayn] thetendyn thahonos [S: thahanos] micemya [S: mtemya] hehor tahonas [S: "heortahonos"] nelos behebos belhores hacaphagan [S adds "\\\\\\"] belethothol [S: belothothoi] ortophagon corphandonos borne in the shape of a man for us sinners and yow holy angells heliothos phagnoraherken and teche me and gouerne me (hic *** petitionem tua~ sed p visione diuina dic ut sequitr.) that i may come to obtayne the visyo~ of the deyte thorow the glorious and moste gentle and moste almightie creator oure lyuyng lorde holy infinite godely and euerlastinge to whome be prayse honor and glorye worlde withowt ende. amen. [S: humane natus p' nobis p'ctoribus et vos heliothos phagnora angeli sc'ti adestote advertite et docete me et regite me ad visione~ dei sc'tam p' penienda~ h'endam obtinenda~ p' g'liosu~ Clementissimu~ et potentissimum c e atore~ d'n'm n'ram vivu~ sc'ium [?] et immensu~ piu~ et aeternu~ cui e~ honor et laus et gl'ia p' infinita sc'la Amen.]	IHesus fili Dominus Incomprehensibilis: Ancor, Anacor, Anylos, Zohorna, Theodonos, hely otes Phagor, Norizane, Corichito, Anosae, Helse Tonope, Phagora. <i>Another part of the same oration.</i> Elleminator, Candones helosi, Tephagain, Tecendum, Thaones, Behelos, Belhoros, Hocho Phagan, Corphandonos, Humanae natus & vos Eloytus Phugora: Be present ye holy angels, advertise and teach me, whether such a one shall recover, or dye of this infirmity.



[1r]

when wycked sprites ware gathered to gether intending to sende devills in to the hartts off men to the entente thay wolde dystroy all thinges profytable ffor mankynde and to corrupte all the whole worlde even to the uttermost off there powr sowing ipocrysye and envy and rooting bysshops and prelates in pryde even the pope him selfe and his cardenalles which gathering them selves to gether sayde won to another as here folowethe */**/*/*/*/*/*

the helth which the lorde hathe gevin his people is now through magecke and negromancy turned in to the damnacyon of all people, for even the magyans them selves being intoxycated and blynded by the devill, and contrary to the order of christes church and transgressing the commandement of god, which dothe saye thou shalt not tempe the lorde thy god, but him only shalt thou serve, but these negromancers or magyans denying the sacryfice dew unto god and inn tempting him hathe donne sacryfice unto devills and abused his name in calling of them contrary to the profession made at there baptin, [1v] for there it is sayd: for sake the devill and all his pompes, but thes magyans and negromancers dothe nott follow only the pompes and workes of sathan but hathe also brought all people through there mervelus ellusyons in to ye errors drowing the ignorant and suche lyke in to the damnasyon bothe of sowle and body, and they thinkinge this for no other purpose but that by this they shulde destroye all other scyences, it is thought rite therfore to plucke up and utterly to dystroy this dedly roote and all the followers of this arte, but they throughe the instygasyon off the devill and being moved wt envy and covetusnes under the simylytude of truthe they did publyshe and spred abroad ye falshed speking false and

unlykely things, for it is nott possible yt a wiche and unclen man shulde work trwly in this arte, for men are not bownde unto sprites, but the sprites are constrayned agaynst yr wills to answeere men yt be clensed or clene, and to fulfill there requestes, yet agaynst all yos willes we have gone abowt to set forrthe the princyple of this arte [2r] and ye cause of truthe, and for that cause thay had condemned this arte and judged hus to dethe. we therfore throughe godes sufferance having a fore knoledge of that judgement knowing also yt by it shulde folow miche mischefe and yt it was impossible to us to scape the handes of the people by owre owne strengthe wt owt the helpe of sprites dowting yt a greter danger would folow upon it, for the wicked power of the sprites att owre commandement wolde have destroyed them all utterly in on, wherfore we called on generall counsell off all the masters in the which counsell of *811* masters which camme owte of naples athence and tholetus we dyd chuse on whose name was honorius the sonne of euclodus master of the thebares in the which cytye this art was redd yt he shulde worke for us in this sayde arte, and he throughe the counsell of a certayne angell whose name was hocroel dyd wryte *7* volumes of arte magicke, geving unto hus the kernel and unto others the shalles owt of the which bookes he dru owt *93* chapters in the which is bryffely containyd [2v] the effecte off this arte, off the which, chapters he made a booke which we doo call the sacred or sworne booke for this cause, for in it is containyd ye *100* sacred names of god and therfor it is callyd sacred as ye would saye made of holy thinges, or elles be cause by this booke he came to the knowledge of sacred or holy things, or elles be cause it was consecrated of angells, or elles be cause the angell hocroell did declare and show unto him yt it was consecrated of god, then they princes & prelates being pacefyed wt burning of certen fables or tryffles, thought verely this arte had bin utterly destroyed, and therfore we being somwhate moved made this othe amounge oure selves, first yt this book shulde be delyveryd to no man untill suche tyme as the master of the arte were in jeoberdye of dethe and yt it shulde be copyed but unto *3* att the most, and yt it shulde be delyveryd to no woman nor to any man excepte he were off lawfull aghe which shulde also be both godely and faythfull whose godely behaver had bin tryed by the space of a whole yere, and yt this booke shulde no more here after [3r] be destroyed, but yt it shulde be restored agayne to ye honore or to his successors, and yf there cane nott be founde an able and a sufficyent man to whome this booke nighte be delyveryd, yt then the master bynde his executors by a stronge othe to bury it withe him in his grave, or ells he shall him selfe whyle he liveth bury it him selfe, in some place honestly and clenly, and newer affter to revele the place by any curcumstances to any creature, and yf the master shall have nide of any scollers or will prove then any man of wayes yt for to fulfyll his commaundenentes yff nide be they shall even suffer dethe rather then they will declare ayther the sayinges or doinges of there master, or yt he knoweth any suche thinges, nor declare any suche thing by any man of surcumstances. and lyke as a father dothe cause on of his sonnes to love another, even so doth the master unytte and kintt together his discyples or schollers in concorde and love so yt alwayes the on shall helpe to bayre the others burthen, nor on shall nott revele the secretes of a nother, but they shall be faythfull off on mynde and concorde, and he yt [3v] he shall trewly performe observe and kepe every artycle off his othe and for this cause this is calyd the sworne booke: (*ffinis prologu */***/**/*

in the name off the almighty god ye lorde jesus christ the trew living god. i honoryus have thus appoined in my booke the workes of salomon i have first apoynted the chapters yt it maye be the more playne */***/**/***/***/***/***/***/*

heare be geneth the chapters of the first worke)

- the first chapter is of the composysyon of the great name of god which the hebrues call sememphoras which dothe consyst of *72* h. t. o. e. r. o. r. a. b. a. l. a. y. q. c. l. y. s. t. a. l. g. a. a. o. w. o. s. v. l. a. r. y. t. c. e. k. r. p. f. y. o. m. e. m. a. n. a. r. e. l. a. t. e. v. a. t. o. n. o. n. a. o. y. l. e. o. t. s. y. n. a. letters which is the beginning in this arte
- the *2* chapter is of the visyon of the deytey,
- the *3* of the knowledge off the devyne power,
- the *4* of the for gyuenes off synnes,
- the *5* that a man shuld nott fall into dedely sine,
- the *6* of the redemsyon off *3* sowlles out of purgatorye */***/**/***/*

the chapters off the .2. worke */***/**/***/***/*

- the *7* chapter is off the knowledge off the heavens,
[4r]
- the *8* to know the angells off every heaven
- the *9* to know every angell his name and his power,
- the *10* to know the seales off every angel,
- the *11* to know under whome every angel is,
- the *12* to know the offyce of every angell,
- the *13* of the invocatyon of every angell and of his company,
- the *14* how a man shude obteyne his will by every angell,
- the *15* to obtayne all scyences,
- the *16* to know the hower of dethe,
- the *17* to know all thinges present past and to comme,
- the *18* to know the planetts and the starres,
- the *19* to know the vertu of the planetts and starres and there influences,
- the *20* to alter or chaunge ye influence of the planetts and starres,
- the *21* to change the daye in to nighte and the nighte in to ye daye,
- the *22* to know the sprites of the ayre,
- the *23* to know the sprites of the fyer, and there names and there superyors, there seales power and vertu,
- the *24* to know the names and ye powers off the higher sprites,
- the *25* to know there seales,
- the *26* to know the alteratyon and changing of the elymentes and of the bodyes that be mixte of them,
- the *27* to know all herbes, [4v] plantes, and bestes being upon the earthe and of there vertues,
- the *28* of the knoledge off the nature of man and of all his dyedes and his thoughtes,
- the *29* to know the sprites of the water and there vertuse and there superyors,
- the *30* to know the erthely sprrites and infernalles,
- the *31* of the sighte of purgatorye and hell and the sowlles there being,
- the *32* off the bond or oblygasyon yt the sowle and bodye shall returne agayne,
- the *33* of ye consecrating off this book */**/**/**/**/**/**/**/**

ffinis of the chapters of the secode worke */**/*

the chapters of the *3* worke */**/**/**/**/**/**/**/**/**

- the *34* of the constrinksyon of sprites by wordes,
- the *35* of the consthinksyon of sprites by seales,
- the *36* of the constrinckesyon of sprites by tables,
- the *37* to give every sprite his shape,
- the *38* off inclosing of sprites,
- the *39* off a sprite yt is inclosed yt he maye answere or nott,
- the *40* to cause thunder and lightening,
- the *41* off burning to be made,
- the *42* of the powrging of they ayer,
- the *43* off ye corruptyon of the ayer,
- the *44* to cause snow [5r] and yse,
- the *45* off dewes rayne,
- the *46* to cause flowers and frutes,
- the *47* to go invysybbe,
- the *48* off a horse,
- the *49* to bringe agayne a man that is gone saffe in an hower,
- the *50* to have a thing carryed whether thou wiltte in a moment,

- the *51* to take a waye a thinge,
- the *52* to bringe a thinge agayne,
- the *53* to change the shape of every thinge,
- the *54* to make a fludde in a dry grounde,
- the *55* to make a commotyon att thy preasure,
- the *56* to distroy a kingdone or an empyre,
- the *57* to have power over every man,
- the *58* to have a *1000* armed men,
- the *59* to forme a castell yt shall never be dystroyed,
- the *60* to make a wicked glasse,
- the *61* to destroye a place or a holde by a wicked glasse,
- the *62* off a glasse wherin thow shalte se the whole worlde,
- the *63* to bringe agayne a thiffe which yt he hathe stollen,
- the *64* to open lockes,
- the *65* to cause discorde and debate,
- the *66* to cause unyte and concorde,
- the *67* to have the favor of everybodye,
- the *68* to obtayne or gett rytches,
- the *69* to [5v] hele all man of disseses,
- the *70* to cast in to sickenes whome ye will,
- the *71* to kill whome ye will,
- the *72* to cause danger bothe by se and lande,
- the *73* to delyn a shipe yt is stopped in the sea by the adamaint stone,
- the *74* to avoyde all man of dangers,
- the *75* to gayther byrdes together and to take them,
- the *76* to gether fysshes together and to take them,
- *77* to gather wylde bestes to gether and to take them,
- the *78* to cawse warre amonge fysshes fowlles and suche lyke,
- the *79* to make burninge to apeyre,
- the *80* to make juggelers or maydens singing to apeyre,
- the *81* to make gardens or castells to apeyre,
- the *82* to make fightinge men to apeyre,
- the *83* to make gryphons and dragons to apeyre,
- the *84* to make all wylde bests to appeyre,
- the *85* to make hunters and there dogges to appeyre huntinge,
- the *86* to make a man to thinke he is in a place where he is nott,
- the *87* to make all pleasures to appeyre */**/*/*/*

ffinis of the chapters of the *3* worke */**/*/*/*/*

[6r]

the chapters off the *4* worke */**/*/*/*/*/*/*

- the *88* to delyur them yt be in pryson,
- the *89* to locke a gayne the gattes of the castell,
- the *90* to haue all treasures mettalls pressyns stones and all other thinges hyd in the grounde,
- the *91* off the appeyryng off ded bodyes that thay seme to aryse agayne and to speke,
- the *92* that ye shulde thinke beastes to appeyre created agayne off the earth but these *2* chapters haue we takyn awaye be cause they be agaynst the will of god.

we therefore thorow godes helpe intendinge to folow the stepps and precepes of salomon, therefore to thy receyuing of suche an highe misterye we preffess to be oone chiffe princyple or begininge. note therfore that the first and chiffe princyple or begininge is the devyne maiestye, and the trew invocatyon must cume frome the very faythe of the harte, the which faythe the workes shall declare, [6v] ffor salomon sayde there is one only god one mighte, or power, oone faythe, of whome oone worke, oone princyple or begininge, and of whome the prefectyon and effecte of every worke dothe comme althoughe this be deuyded into many parts, ffor lyke as all the holle partes doo saver and smel of the body even to lyke wyse dothe of these thinges comme all perfectyon and effect */*/*/*

off the making off the seale of god, for the knowledge of the first parte, of the knowledge of the deytte, for the
knowledge of ye *2* parte. in ye *3* parte of the vysyon of angells, the *4* of ye constrinkesyon, [7r] the *5* parte off
the bownde of deadmen */**/*/*/*/*/*/*/*/*/*/*/*/*/*/*

some be celestyall, and some of the ayre and some be of the earthe. off the celestyall there are also *2* kyndes somme of them doo serve god only and those be the *9* orders of angells that is to saye cherubin, and seraphin, trons, domynatyons, vertuse, princypates, and potestates, arkangells

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hebru twunge a scribe, and in the latten twunge it signefyeth wyse and so this name of arte magyke is compownded of this worde magos wiche is as muche to saye as wyse and of ycos wiche by interpretasyon is knowledge for by it a man is made wyse, for by this arte a man maye know thinges present past and to come */**/***/***/***/***/*

here folowithe the makinge off the seale off the trwe and lyuinge god [S: De compositione signi dei vivi] *//***/***/***/***/***

Primo fac unum circulum cuius diameter sic trium digitorum propter tres clauos domini [deest S], vel *5* propter *5* plagas, vel *7* propter *7* sacramenta, vel *9* propter *9* ordines angelorum, sed communiter *5* digitorum fieri solet. Deinde infra illum circulum fac alium circulum a primo distantem duobus granis ordeï propter duas tabulas moysi, [9r] vel distantem a primo tribus granis propter trinitatem parsonarm. Deinde infra illos duos circulos in superiori parte quæ dicitur angulus meridiæ fac unam crucem, cuius tibia aliquantulum intrat [S: intret] circulum interiorem. Deinde a parte dextra crucis scribe .h. aspirationem deinde .t. deinde .o. deinde .e. x [S: y] . o. r. a. b. a. [S adds: e] l. a. y. q. c [S: t]. i. y. s. t. a. l. g. a. a. o. w [S, S2: n, R also has this correction supra linea], o. s. v. l. a. r [R sup. lin.: t]. y. t. c [deest S]. e. k. x [S, S2, R (sup. lin.): s]. p. f. y. o. m. e. m. a. n [S: x(?), S2: u]. a. r. e. l. a. t [S, S2: c]. e. v [S, S2: d; R (sup. lin.): t]. a. t. o. n. o. n. a. o. y. l. e. [R sup. lin. adds: p] o. t. s. y. m. a. [S, S2: ..yleyotma] et iste [S: istæ] literæ sunt eque [S: æque] distantes, et circu~dent circulum. eo ordine quo sunt prenomina~tæ et sic magnum nomen domini **schemhamphoras** [S2: semenphoras; S: shemhamphorash] *72* literarum erit completum. hoc facto in medio circulorum scilicet in centro fac unum pentagonum talem, [Pentagram] in cuius medio sit signum tau tale [T.] et super illud signum scribe hoc [deest S, S2] nomen dei el, et sub nomine aliud nomen dei .l. [deest R; S: et sub nomen aliud dei sz] .ely. isto modo [] Deinde infra angulum superiorem [S: inferiorem] pentagoni scribe istas duas litteras .l.h [S, S2: lx]. Et infra alium angulum dextrum [S, S2 add: istas duas] .a.l. Et in alio [9v] post istum [S2 adds: "istas duas .l.a. et in alio post istum .l.c. Et in alio post istum" S. adds simply: "istas duas"] .n.m. [S: .v.m.] Deinde circa pentagonum fac unum eptagonum [S: heptagonum] cuius latus superius secundum sui medium contingat angulum superiorem pentagoni ubi .l.h. [S, S2: .lx.] scribebatur, et in eodem latere eptagoni [S: heptagoni] scribe hoc nome~scante [S, S2: sancti] angeli quod est [S, Sl. 3854 add: .casziel. Et in alio latere a dextris istud nomen alterius sancti angli quod est] .satquiel. Deinde in alio .samael. et in alio .raphael. postea .anael. postea .michael. postea .gabriel. et sic *7* latera eptagoni [S: heptagoni] sunt [S, S2: erunt] adimpleta [S: adimpleti], Deinde circa istum eptagonum [S: heptagonu~] predictum fac alium eptagonum [S: heptagonu~] non quoquo modo factum prius sed [S: non qº mº primus factus est sed] taliter quod unum latus ipsius incarceret [S, S2: intercedet] latera alterius, Deinde fac alium eptagonum [S, S2 add: tale~] qualis prius [S: primus] fuit cuius anguli *7* contingent angulos *7* eptagoni secundi quibus esse videtur. Hic tamen eptagonus infra perdictum secundum concludetur, [S, S2 add: unu~] latus secundi eptagoni [S: hexagoni] supernudo et aliud subenudo, [S adds: sed; S2 adds: squo(?)] latus primo angulos [S: angulo] succedens subenudo ibit. et quæ [S2: que] sequuntur [S2: secuntur] serie supereuntis et subeuntis alterutrum se habebunt, Deinde in quolibet angulo secundi eptagoni [S: hexagoni] una crux depingatur, Deinde [10r] in illo latere secundi eptagoni [S: hexagoni] quod transit ab ultimo angulo [S, S2 add: eiusde~] ad secundum angulum eiusde~ in eadem parte quæ est super [S: supra] .casziel. sillabe cuiusdam scaneti [S, S2: sancti] dei nominis scribatur [S: scribantur], Ita quod hac sillaba .la. scribatur in illo loco lateris perdicti [S: prædicti] qui est supra primam sillabam de .casziel. et hac [S2: hec; S: hæc] sillaba .ya. in illo loco [S, Sl. 3185 add: eiusdem] lateris qui est supra ultimam sillabam eiusdem de [deest S, S2] .casziel. et hæc [S2: hec, S: hæc] sillaba .ly. in illo loco eiusdem lateris qui est latus intersecans predictum latus et crucem secundi anguli eiusdem, Deinde in [S: a] latere illo quod tendit ab angulo primo eiusdem secundi eptagoni [S: hexagoni] ad tertium angulum eiusdem scribatur hoc nomen sanctum dei [S: hoc sanctum nomen dei] .narath. ita quod hæc [S2: hec] sillaba .na. scribatur in illo loco eiusdem lateris qui est supra primam sillabam de .satquiel. et hæc [S2: hec] sillaba .ra. in illo loco qui est supra ultimam eiusdem, et [S2 adds: hec; S adds: hæ] dua [S2: due, S: duæ] literæ .t.h. [S: .c.h.] in illo loco qui est in eodem [S, S2 add: latere] inter latus secans ipsum [S: illud] et crucem tertiam [S: terciã~], Deinde in illo latere eiusdem secundi eptagoni [S: hexagoni] quod tendit .a. tertio [S reads simply: tendit a 3º...] angulo eiusdem ad quartum eiusdem [10v] scribatur hoc creatoris nomen sanctum quod dicitur .libarre. ita quod hæc [S2: hec] sillaba .ly. scribatur supra primam sillabam, de .raphael. et hæc [S2: hec] sillaba .bar. supra ultimam sillabam [S2 adds in margin: i~ illo] * eiusdem, et hæc sillaba .re. in illo loco * [text between * deest in S2] eiusdem lateris qui est inter latus intersecans ipsum et quintur angulum eiusdem secundi eptagoni [S: hexagoni], Deinde in illo latere eiusdem secundi

eptagoni [S: hexagoni] quod est .a. quinta cruce [S reads simply: quod est a 5^{ta} cruce] vsque ad ultimam scribatur hoc aliud sacrum creatoris nomen .libares. ita quod hæc [S2: hec] sillaba .ly. scribatur in illo loco lateris qui est supra primam sillabam ipsius .michael. et hæc [S2: hec] sillaba .ba. in illo loco lateris qui est supra ultimam sillabam eiusdem, et hæc [S2: hec] sillaba .res. in illo loco eiusdem lateris qui est inter latus intersecans ipsum et ultimam crucem. Deinde in illo latere eiusdem secundi eptagoni [S: exagoni] quod vadit a secundo angulo eiusdem secundi eptagoni [S: exagoni] ad quintum [S: quartum] scribatur [S, S2 add: hoc] aliud sacrum [S: sanctum] nomen dei [deest S, S2] .halg. [S: lialg] cum coniunctina ita quod coniuunctina in illo loco eiusdem lateris scribatur quid [S: qⁱ; S2: qui] est supra primam [11r] sillabam de .samael. et hæc litera .ly. in illo loco eiusdem lateris qui est supra ultimam eiusde~, et hæc sillaba .alg. in loco eiusdem lateris qui est inter latus intersecans ipsum et quartam crucem, Sed caue quod ra [deest S] coniunctina sic debet scribi et [deest S] cum titulo intersecante propter timorem dei malum volitum [S2, S: nolitu~] diuideutem, Deinde in illo latere eiusdem eptagoni [S: hexagoni] tendente a quarta cruce ad sextam scribatur hoc aliud sacrum [S: sanctum] dei [S2: aliud dei sacrum] nomen .veham. [S2: ucham] ita quod hæc sillaba .ve. [S2 ue; S: Ne(?)] scribatur in illo loco eiusdem lateris qui est supra primam sillabam de .anael. et hæc litera .h. supra ultimam sillabam et hæc sillabam .am. in illo loco eiusdem lateris qui est latus secans ipsum et sextam crucem, Deinde in illo latere quod tendit a sexto [S2 adds: angulo] eiusdem secundi eptagoni [S: hexagoni] ad primum angulum scribatur hoc aliud sacrum [S: sanctum] dei nomen .yalgal. ita quod hec [S: hæc] litera .y. scribatur in alla [S2: in illo loco] eiusde~ lateris qui est [S: scribatur in illo loco lateris eiusdem qui est] supra primam sillabam de .gabriel. et hæc sillaba .al. super [S: supra] ultimam et hæc sillaba .gal. in illo loco eiusdem lateris qui est inter latus intersecans ipsum et primam [11v] crucem, Deinde in medio latere [S2, S: lateris] primi et tertii eptagoni [S: hexagoni] a dextris [S: dexteris] scribatur .vos. [S: Avs(?)] et in sequenti latere eiusdem tertii eptagoni [S: hexagoni] a dextris [S: dexteris] hoc Nomen .duymas. [S: dvynas] et in alio .Gyram. et in alio .Grani. [S2, S: Gram] et in alio .Aysaram. et in alio .Alpha. et [omega] in alio [S: et in alio .□]. Deinde in alio spaciolo quod est sub secundi et tertii angulo primo eptagonorum [S: est sub angulo primo 2ⁱ et 3ⁱ hexagonoru~] scribatur hoc nomen dei .el. et in alio spaciolo quod est a dextris sub angulis [S: angulo] secundi et tertii eptagonorum [S: hexagonorum] sub secunda cruce hoc nomen .ON. et in [S2, S add: illo] alio spaciolo sub tertia cruce. itarum [S2: iteru~] hoc nomen .el. et in alio sub quarta cruce iterum .ON. et in alio sub sequenti [S2: qⁱnta; S: 5^{ta}] cruce iterum .el. et in alio sub sequenti [S2: sex^u; S: 6^{ta}] cruce iterum .ON. et in alio sub septima cruce [Omega]. Deinde in alio [S2, S: illo] spacio [S: spaciolo] quod clauditur [S: claditur] inter angulum [S2, S add: primum] secundi eptagoni [S: hexagoni] et secundum angulum eiusdem et primum latus tertii eptagoni [S: hexagoni] et portionem circuli contingentem illos angulos depingatur una crux, in medio scilicet [S2: .S.; S: si] spatii illius. Et in bucca superiori a leua crucis scribatur hæc litera .a. [S: A] et super buccam crucis secundam a dextris [12r] hæc litera .g. Et sub bucca inferiori a dextris [S: dexte=is] scribatur hæc [S2, S add: alia] litera .a. [S: A] Et sub quarta bucca hæc [S, S2 add: alia] litera .l. Deinde in alio spaciolo sequenti a dextris in medio scribatur hoc nomen dei [deest S2, S] .ely. [S: Ely] et in alio hoc nomen .eloy. [S: Eloy] et in alio .christos. et in alio .sother. [S: Sother] et in alio .ADONAI. [S2, S: Adonay] et in alio .Saday.

Deinde scias quod communiter in exemplaribus [S2, S: q^d in exemplaribus communiter] pentagonus fit de rubeo cum croceo in spaciis tincto. Et prim~ [S2, S: primus] septagonus [hex^tagonus] de azurio, secundus de croceo, tertius de purpureo, et circuli de nigro, et spacium inter circulos ubi est nomen de maximum. ac venerabile [S2 omits "de maximum ac venerabile"] .shemhamphoras. tingitr croceo, omnia alio [S2, S: alia] spacia viridi habent tingi, Sed in operationibus aliter fieri debet, quia de sanguine aut. talpæ. aut .turturis. at [S2: aut] .vpupæ. aut .vespertilionis. aut omnium horum figuratur, et in pergameo~ virgineo vituluio [S2, S: vitulino], vel equino, vel ceruino, et sic completur dei sigillum, Et par [S2, S: per] hoc sanctum et sacrum sigillum quando erit sacratum poteris. facere operationes quæ postea dicentur [S: sequuntur] in hoc

[S3: After this thou shalt knowe that comonly in the examplars the fyve cornarde cyrkyl or anullet is made of redd died w^t saffron w^tin the spaces & the ffirst c^rkell w^t 7 corners of azure, the seconde of saffron. The thirde of purple & the rounde cerkelie of Black. / & the space betweene the circules wher the name Shemhamphoras is: is dyed w^t saffron. Att other spaces are to be coloured w^t grene. wher tet'grammaton ye & the xkyl abowght that wyght w^t the Angells names & planetts. / But in operacyons it must other wyse be done. for it is made w^t the blode either of a mowlle or of a turtyll doue. or a lappwyng or of Backe or of the all & in virgynu~ parchment of a calfe or oa foole or a hynde calfe. and so is the seale of god perfecte. / and by this holy &

libro [S2: libro sacro; S: sac^o]. Modus autem sacrandi hoc sacrum sigillum talis [S: talitur] sicut sequitr [S: seqⁱtur] debet esse. */**/*/*/*/*

consecrated seale aft^r it be consecrated thou mayest worke operacions wich shalbe declared afterwarde in this Booke. The man^r of consecratyng of this holy seale ought thus to be as folowethe.]

[Sigillum]

[12v]

Inspirante domino dixit Salomon unus est solus deus, sola fides, sola virt^{us}, qua^m dominus hominibus voluit revelari et distribui hoc [S2, S: tali] modo. Dexit [S2, S: Dixit] Angelus .Samael. Salomoni hoc [S2: hic] dabis populo Israel qui et aliis similiter tribuent [S2, S add: sic placuit creatori] et inbet ipsum Dominus [S: dominus ipsum] taliter consecrari, Primo sit mundus operans non pollutus [S: polutus], et cum deuocione faciat non astute, non commedat neque bibat, donec perfecerit opus, Et sanguis quo scriptus [S2, S: scriptu^m] fuerit primo sit benedictus sicut postea dicetur, Deinde suffumigetr [S2, S: suffumigetur], hoc sigillum ambra, musco, aloe, lapdano, albo, et rubeo, mastice, olibano, margaritis et thure. Invocando et orando dominum sicut postea de visione divina erudietur, Post [S: postea] invocando angelos sicut etiam [deest S] infra [deest S2] Dicetur, mutabitur tamen [S2: tñ; S: tantum] peticio hoc [S2, S: tali] modo,

[S3: By the inspiracion of god, Salomon said: y^{er} is only one god only faith only vertue w^{ch} the lord wolde to be reueled to men & distributed of this wyse. The angell said to Salomon this shalt thou geve to the people off Israell whiche also shall likewise geve to others, so it hathe pleased the creato^r. / & the lorde comaundeth it thus to be cōsecrated / ffirst let the worker be cleane not polluted & let hym do it w^t deuocion not deceytfully / let hym not eate nor drynke tyll he heaue done his worke / & the blode where^{tr} it shalbe written first must be blessed as shalbe said afterward. than the seale must be fumed w^t amber, muske, aloes, lapdanum the white & redd / mastyke, Olibanum margarith & encensce, callyng uppō & prayng to the lorde & all holy angels, by sayng as foloweth.]

[S: Oratio]

ut tu domine per annunciationem conceptionem et citera. Hoc sacratissimum nomen ac sigillum tuum benedicere et consecrare digue ris [S2, S: digneris] ut per ipsum et [S2, S: te] mediante possim vel possit talis [S2: "tal:"; S: "tali"] .N. celestes [S: cælestes] coniungere [S: convincere] potestates aereas et terreac [S2, S: terreas] cum infernalibus subingere, invocare, transmittare [S2, S: transmutare]. coniuare [13r] constringere, excitare, gongregare [S: congregare], dispergere, ligare ac ipsos innocuos reddere homines placare, et ab eis suas [S2: tuas] petitiones graciosius [S: graciosi] habere, inimicos pacificare, pacificatos disimigere, sanos insanitate custodire vel infirmare. infirmos curare. homines bonos a malis custodire. et distinguere, et cognoscere, omne corporale periculum euadere, Judices in placito placatos reddere, victoriam in omnibus obtinere, peccata carnalia mortificare et spiritualia fugare vincere, et euitare, divitias in bonis augmentare et dum [S2: du^m; S: domine(?)] in die indicii apparebit. a dextris tuis cum sanctis et electis tuis tuam possit cognoscere [S2: agnoscere] maiestatem */**/*/*/*

[S3: That thou lorde by the annunciacion, conceptiō &c. wylte vouchesafe to blesse & cōsecrate this thy most holy name & seale that by it through thy mediacion I may or suche one maye N. convitco heuenly powers ayrely earthy & infernall to subdue invocate to alter coniure, cōstrayne, reyse up, cōgregate dryve away to bynde & to make tho not able to hurte or harme to pacifie men & of them to haue graciouslye myne or his petitione to quyet enemyes. / them y^t be at peace to disseu^m & to kape seke ,e^m in helth or to make the^m seeke./ to make seke men whole, to keper evyll men from good & to dyvide & to know them. / to skape all bodely daunger, to make Iudges pacified at pleasure./ to obteyne victory in all thyngs, to mortifie carnall synnes & to dryve away ouercome & avoyde, the spirituall./ to encrease riches in good thyngs & whau^m in the daye of iudgement. I or he shall appere of thy ryght hande w^t thy saynts & electe I or he maye knowe thy maiestie.]

Et tunc illa nocte sub aere [S2, S add: sereno] extra domum
dimittat, Tunc habeas chirotecas [S: chirothechas] nouas
sine creace factas in quas quis numquam manum posuit [S2,
S: posuerit] in quibus signum glutetur, et sic complebitur
hoc sacrum [S2: sacrosct~m; S: sac°sctmus (?)] sigillum,
Cuius primus eptagonus [S: heptagonus] .7. ordines,
Secundus .7. Articulos Duplos tertius .7. sacramenta
Designat [S: designat] */**/**/**/**

[S3: Than that nyght let hym ley it w^tout the house in the
cleare ayre, then, thow shalt haue new gloves made w^tout
fyngr^rstherou~, in to the w^{ch} no man~ eu~ dyd put his hande
in the whiche the seale shalt be fast put & thus is
complissed this holy seale.]

Prima mundatio that is to saye the beginnunge of the clensinge or powrginge of him y^t shall worke in this arte ffor he must
be cleane ffrom all filthynes of soule and bodye */**/**

[13v]

N^{ow} that we haue fynissed the composityon or makinge of the seale of god, let us procede to know how we shall
obtayne the visyon or sighte of the deite.
ffirst he y^t shall worke must be very penitent and trewly confessed of all his sinnes. he muste vtterly forbere y^e company
of women and all there intycements, in so muche y^t he maye nott looke upon them, ffor as salomon sayeth, it is better to
abyde withe a bere or a lyon in there dennes then to be in a howse w^t a wickyd woman, he maye kepe no company w^t
wicked or sinfull men, for as dauid sayethe w^t y^e holy thow shalte be holy, and w^t the wicked thow shalte be wicked.
therfore he muste leade a pure and clene lyffe. for dauid sayeth blyssed are the undefyled and those y^t walke in the lawe of
y^e lorde, lett not his apparryll be filthe but rather new, or elles very cleane waschyd, salomon meanithe here by y^e new
garmentes vertu and purenes of lyffe, ffor god and his holy angells care for no wordely thinges, and that dothe appere, for
the pore men doo soner worke effectually in this arte then the ryche men, but in this worke folowinge clene apparryll [14r]
is necessarye, for angells doo abyde w^t me~ and they be clene, and therfor they desyre to haue clene apparryll, and
therfore salomon did speke generally aswell of the clenness of y^e soule as of the clenness of apparryll, and let him that shall
worke neuer be ydell least his harte doo the soner encline to synne for the scripture sayeth, be alwayes doinge some
thinge lest ye be fownde ydle, and lett him alwayes praye unto god withe these prayers folowinge for the scripture sayethe
blessed is the seruant whome the lorde when he commethe shall fynde wakinge */**/**/**

the suffumigatyons as heare foloweth *//****

[This section is not present in S, S2, or Sl.313. They jump directly to the [Orations](#)]

Thimiamate for the satter daye is all good things and well smelling roottes as ys costus (?) and herbe thuris,
*/**/**/**/**/**/**/**

Thimiamate upon saunday is masticke, muscus and suche lyke and all other good [14v] gumes of good odoure, as thus,
beniamen, storax, labdanum, ambre armoniacum, and such lyke */**/**/**/**/**/**/**

thimiamate upon mondaye is folium mirti, and lawlri, and leues of good odor of all swet flowers */**/**/**/**

thimiamate on the tewsdaye is sanders the redd blake and white, and all swete woodes as lygnum aloes cipres, balsami
and such lyke */**/**/**/**/**/**/**

thimiamate on the wedsoun daye is the ryndes of all swete woodes, as cinamum, cassia ligina corticus, lauri, and macis
and all swete sedes */**/**/**/**

thimiamate on the thowrsdaye is all swete frutes as nuttmuges, cloues, the ryndes of orenge and citrynes drye and powdred with suche lyke of good odoure */**/*

thimiamate on the frydaye is mace roses [15r] violates and all other frutes or flowers of good odoure as crocus and such lyke */**/*

Hermes sayde of thimiamate, of the [Luna] is cinamonium, and lignum aloes, and masticke, and crocus, and costus, and maces, and mirtus we put this y^t yche planet haue a partye in it
*/**/***/***/*

Agrippa I-xliv: "But *Hermes* describes the most powerful fume to be, viz. that which is compounded of the seven aromatics, according to the powers of the seven planets, for it receives from Saturn, pepperwort, from Jupiter, nutmeg, from Mars, lignum-aloes, from the Sun, mastic, from Venus, saffron, from Mercury, cinnamon, and from the Moon, the myrtle."

Salomon making a destinctyon upon the dayes and planettes of the spyce with y^e which aman oughte to make thimiamate, sayde that of [Saturn] is eche good rootte in good and euill, of [Jupiter] all frutes, of [Mars] eche tree, of [Sol] eche gumme, of [Mercury] eche rynde, of [Venus] eche flowers and odoriferus herbe, of the [Luna] eche lefe, */**/* bacce, cardamonum wax, put also with [^]thes thinges */**/***/*

hermes sayeth that he founde in an olde booke y^t these were y^e more suffumigatyons thimiamate grecum, masticke, sandalus, [15v] galbanum, muscharlazerat, mirram and ambram and these be y^e collectyons of spirites */**/* and he saythe there is no suche suffumigatyon to call spirites as is ambra, lignum aloes, costus muscus crocus and bloode of a lapwinge w^t thimiamate mixt all to gethere w^t equall porcions, so y^t it be odiferus of the goumes */**/***/*

Suffumigacions compounded of sartaine thynges heare foloweth. atrubited unto the planettes */**/***/***/***/*

Agrippa I-xliv: "The compositions of some fumes appropriated to the planets."

For the sonne take saffrone, amber, muske, lignum, aloes, lignumbalsami, the frutte of laurell, w^t cloues, mir, and thuer equall porcions so y^t it be mixt all to gether after such manner y^t it be veri swete of odour of the goumes aforsaide, put to this y^e braines of an eygell and the bloude of an whytte coke suche quantite as yt may be [16r] verie odiferus as before sayde and makeyt in lyttell balles or pylles and kepe yt verie close frome the aier or wynde for youre use */**/***/***/***/***/***/***/***/*

We make a suffumigation for the Sun in this manner, viz. of saffron, ambergris, musk, lignum-aloes, lignum-balsam, the fruit of the laurel, cloves, myrrh, and frankincense, all which being bruised, and mixed in such a portion as may make a sweet odour, must be incorporated with the brain of an eagle, or the blood of a white cock, after the manner of pills, or trochisks.

For the mone take the heades of froges made of the aier which you may gather after some showers of raigne, with the eyes of a bull and the sede of whytt popye w^t thure, and camphyre equall porcions, mixt all to gethere w^t sangine menstuo, and the bloud of a whytt gander suche quantyte as yt may be verie odiferus, and laye ytt safflye up for youre use as before sayde */**/***/***/*

For mars take euphorbium, bedellium, armoniacum, the rottes of bothe y^e hearbes called elleborus, of some yt is called bearfotte, w^t the powder of the stone called magnes, and mirr, w^t alyttell sulphuer, but of the other equall porcions, mixt all to gether [16v] w^t the braines of a rauen, and humayne bloude w^t the bloude of a blak catt suche a quantie [sic] as yt maye be verie odiferus, and layeyt up for youre use as before saide */**/***/***/***/***/***/***/***/***/*

For marcurie take mastike, thuer, cloues, the hearbe called sunckfoyle and of the stone in powder called an agath, of equall porcions and mixt all thes to gethere, w^t the braines of afox and of a wesell, w^t y^e bloude of a pye called a hagester, suche a quantyte as shalbe expedient, so y^t it be verie odiferus of the gummies aforesaide, and laye yt up saffe for youre use as before is first wrytten */**/***/***/***/***/*

For the planett iubiter take the sede of a~ ayeche tree, lignum aloes, storax, beniamen~ and of the stone y^t is called lapis lazuli, and the greate endes of the quiells of [17r] a pecoke equall porcions, and mixtall thes to gether w^t the bloude of a storke, of a swalowe, and the braines of stagge called an hartte when he is kylled in the precens of the prince, the male or female will serue, but take suche a quantite as yt may be verie odiferus of the foresaide gumes, and layeyt up vere well for youre use as before saide */**/***/***/*

For the planett venus, take muscke, ambre, lignum aloes, redd roses, and of the stone in powder called corall, of y^t whiche is redd equall porcions and mixt all thes to gethere, with the braines of sparowes male and female, and w^t the bloude of a turclodour or of a howse doue being whytte, hauinge allwayes respect that it be odifires of the gummies as afore mencioned, and kepe yt verie well for youre use, ut supra, [17v] For the planett saturne take the sedde of blake popye the sede of henbane, the rotte of mandragg, and of the stone in powder called magnes, and of mirr, equall porcions, mixt all thes to gethers with the braines of ablake catt, and the bloude of backes called fluider myse, hauinge respecte to the quantite that it be odiferouse of the gomie afore specified, kepeinge it verie well for youre use as is first wrytten */**/***/***/***/***/*

Heare foloweth of maruelous efficacei sartaine suffumigacions accordinge to the demonstracion of lerned and wyse men after the opnion of philosophye */**/***/***/*

A suffumigacion made of thes hearbes as foloweth causeth a man to see screate visions to fore shewe and pronogsticate hidd and secreat mystires concerninge the hole use of the world, and to revele and openley declarre the quallities and operacion [18r] therof */**/***/***/***/***/***/***/***/***/*

Take of sede of flex the sede of the hearbe called flesede, the rottes of violettes the rottes of persley, and make a fumigacion accordinge to the use as you shalbe tawghe [sic] in this booke, and you shall thorowe the grace and healpe of allmightie god haue your desyere */**/***/***/***/***/*

A suffumigacion made of thes erbes cansethe visions in the ayer or els wheare to apeare
 */**/***/***/***/***/***/***/***/***/*

Take coriander of some called colender and henbane, and the skine y^t is witheyn the pound garnet and the fumigacion made yt is finished y^t you desyere */**/***/*

A suffumygacion made of these hearbes as folowithe causethe visions of the earthe to apeare
 */**/***/***/***/***/***/***/*

Take the rotte of the came reede, and [18v] the rott of fenill giaunte, which is called ferula, with the skynne y^t is w^t in theourgarnet, and henbaune, and the herbe tassi barbassi and reed saunders and blake poppie, the conffeccione of thes made

it is finished that you desyere */**/*/*/*/*/*/*/*/*/*/*/*/*/*/*

But iff this hearbe perslie with y^e rote of ytt be added unto the fore sayde confeccion yt destroyethe the forsayde matter and maketh it cleane voyde from all places and yt shall come to no effecte */**/*/*/*/*

A suffumigacion made of thes hearbes as foloweth expellyth and driuith awaye all visions, and fancies in slepe or other wuse *//*/*/*/*/*/*/*/*/*/*/*/*/*/***

Take piones peniriall, mintes and y^e hearbe called palmacrist, and make a confeccion therof at your goinge to bedd or at ani other tyme when as nede requireth and yt shalbe donne that [19r] you requier */**/*/*/*/*/*/*/*/*/*/*/*/*/*/*

A suffumigacion made as folowith dryvith and expellith all poysons and venomes

Take the pemies of a peroke the hidden partes of the longes of an asse and make a confeccion thereof and yt is donne that you desire */**/*/*/*/*/*/*/*/*/*/*/*/*/*/*

A suffumigacion made as folowith cawsyth a howse or suche places where yt is made to sime as yt were full of water or blowde *//*/*/*/*/*/*/*/*/*/*/*/*/*/***

Take the galle of the fyshe called a cuttle the swete gum called arminioicum & rosses and lignum aloes, if then the sayde confeccion be put in the place wher ani water of the sea hath benne or ani bloude hath benne or put of the sayde water or bloude in to the sayde confeccion y^t beinge congelyd and dried and therof afimigacion made in a howse or ani place [19v] where you are dyssposed to proue this and yt shalbe donne that you desyere and put into thys place where you worke thys forsayde matter ther earth y^t fallyth or hangeth on a plowe, and it wyll sem that all the earthe dothe tremble and shake.

A suffumygacion made as hereafter folowith in anie place where you will cawseth all things there hiddin never to be founde or reuelyd *//*/*/*/*/*/*/*/*/***

Take thes hearbes, coriander, and saffron, henbanne, parslye and blake popie the water therof the popie dysstilled and tempered w^t the iuce of the pougarnet skine the which is w^t in the sayde pougarnet this being in a confeccion made and laye w^t yt golde syluer or anie other precious thinge w^t in the water the earthe or anie other place where you will, or make a fumigacion of the foresayde [20r] confeccion upon the sayde place which thoue wilte hyde anie thinge in the [Moon] at the same present be in coniuncion w^t th sonne in the .4. howse which is y^e angle of the earthe or the pointe of midnight and yt shalbe allways kepte secrett for beinge found or reuelyd by anie waye or means it is sartaine and true */**/*/*/*/*/*/*/*/*/*/*/*/*/*/*

A suffumygacion made of, as after folowith cawseth visions in the ayer & the shaddowes of sepulcours of the arthe to appeare *//*/*/*/*/*/*/*/*/*/*/*/*/*/***

Take the naturall seed of the fyshe called a whalle, lignum aloes, costus, muske saffronne, armoniacum, w^t the blude of the foule called a lapwinge, and make a confeccion therof, w^t this sayde confeccion make a fumigacion in a conuenient place, and you shall see visyons in the ayer, take of the sayd confeccion and make [20v] a fumygacion aboute the sepulkers and visyons of the dedd shall and wyll appeare

And note and marke all this well, that thes saide matters hath tymes and dew, obseruacions perffytly to be donne and kepte properley under the trew frome and concourse of the heaunes, according to ther proper qualites and influences, in eche degre. for the whiche you maye worke as in the chapters before wrytten yt apperethe more plainley

*/**/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*

the suffumigations of the .12. signes, and of there facies */**/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*

- [aries] take for y^e fumigacion of the singe of aries mir
- [taurus] take for the fumigacion for y^e singe of taurus, costus
- [gemini] take for the fumigacion for the singe of gemini, mastike
- [cancer] take for the fumigacion for the singe of cancer, camphyer,
- [leo] take for the singe of leo, thi fumigacion, thu
[21r]
- [virgo] take for the fumygacion for the singe of virgo, saunders
- [libra] take for the singe of libra, this fumigacion, galbanm
- [scorpio] take for the singe scorpio, thys fumygacion, oponianac
- [sagitori] take for the singe of sagitori, thys fumygacion, lingnum
- [capricorne] take for the singe of capricorne, thys fumigacion, asam
- [aquarie] take for the singe of aquarie thys fumygacion, euphorbium
- [pysses] take for the syng of pysses thys fumygacion, thimiamatyis
called armoniacum

(Agrippa I xliv:) The twelve signs also of the Zodiac have their proper fumes, as Aries hath myrrh; Taurus, pepperwort; Gemini, mastic; Cancer, camphor; Leo, frankincense; Virgo, sanders; Libra, galbanum; Scorpio, opoponax; Sagittarius, lignum-aloes; Capricornus, benjamin; Aquarius, euphorbium; Pisces, red storax.

Suffumigations of the facies of the .12. signes

Primafacies [aries] teuer mirram .2. scamonum .3. pip nigrum . prima [taurus] costum .2. cardamonum .3. coprssum, prima pacies .[cancer]. muscum .2. succum .3. nucem muscatum, prima .[libra]. galbanium .2. ut almea, [21v] .3. garyophilum, prima facies .[capricorne]. asafetedam .2. celephamam, .3. pip longum, prima .[aquarie]. euforbium, .2. ruberberum .3. scamoneam, prima .[pysses]. tenet thimiama. .2. crocum .3. sandalum album .1. .[leo]. tenet thus .2. lingnum balsum, .3. mir muscata, prima .[virgo]. sandalus .2. crocum, .3. masticem. And looke what fumigacion we giue the first hower of the [Sol] the same muste you giue all that daye & so lykewyse of other

*/**/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*

De suffumigationibus temporum */**/*/*/*/*/*/*/*/*/*/*/*

In primo tempore lignum aloes, thus, et crocum, in secundo tempore thimiama, id est armoniacum, costum, masticem, in tercio te,pore sandalos, cassia et mirtum, in quarto tempore muscum succum et lignum balsami,

De fumigationibus quatuor pertium mundi quatuer elementorum */**/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*/*

In oriente parte et super ignem sunt ambra, [22r] muscus, et alba cera, in parte meredei, et terræ, sunt algalya, almea, et tyryaca, in occidentalii parte et in aere sunt balsamus, camphora, et olium olmarum, in septentrione et aqua sunt lignum aloes, nux muscata, et maceys */**/*/*/*/*/*/*/*/*/*/*/*

The names of the angells that haue powr upon y^e .7. dayes in the wicke and upon the .7. sterres and goethe upon the .7. heauens and other whyle in there chayers be these */**/*/*/*/*/*/*/*/*/*/*/*

Capziel . satquiel . Samael . raphael . anael . l . Amael . Michael . et gabriel. and the powr of theys is that capziel is the power of sabaday [Saturn], satquiel of Zedet [sic] [Jupiter], samael of madin [Mars], raphael of hamina [Sol], anael of noga [Venus], michael of cocab [Mercury], and gabryel of labana [Luna], and euery wan of thes sitteth in his

heauen. */**/***/***/***/***/***/*

Nomina aeris in quatuor temporibus

in primo tempore dicitur ystana, in secundo .surail. in tertio . oadyon in quarto gulyon, et nomina angelorum qui habent potestatem in aere et super sunt hæc Raphael . guabryel . michael . cherubin . seraphyn . [22v] orchyne . pataceron . mycraton . sandalson . barachyel . rageyel . tobyell et nominabis . eos in omnibus rebus quæ facias in aere . et deo adiuuante prosperabis */**/***/***/***/***/***/***/***/***/*

Nomina terræ in quatuor . temporibus anni in primo dicitur nyguedam in secundo yabassa . in tercio . tobell, in quarto . aradon, et angeli terræ sunt hæc */**/***/***/***/***/***/*

Samael . yatayell . baranyell . oryell . arfanyel . tatgryel . danael . affaryell . pactryell . baell . byenyell . et nominabis hæc nomina angelorum super terram in his rebus quæ facis in terra, et deo adiuvante prosperabis */**/*

the names of the monthes be these */**/*

nisan . yar . mantanius . abelul . tysyryn . marquesnam . quislep . tobenor thus tebethe sabat . adar . postadar . postremus . **The names of the potestates** be these and they be .12. princes or rulers . that is one upon euery month of the .[moon]. and the rather is .oryel . sasuyell . amaryel . noryel . beraquiel . magnyuya . suryel . barfiell . adoniel . anael . gabryel . romyel . lacyel and euery of these [23r] hath so many potestates or helpers more or greater as there be dayes in the month or many other seruantes of them.

the names of the angels of the .12. monthes.

The names of the angels that be mighty and more mighty in the first monethe which is sayde nysan, be these . oryel . malaquiram . acya . zaziel . paltifur . yesmachia . yaryel . araton . robyca . sephatya . anaya . guesupales . seniquiel . sereryel . malquia . aricasom . pacyta . abdyel . ramasdon . cafiel . nascyasori . sugni . aszrus . sornadaf . admyel . necamya . caysaac . benyh . q~uor . adzirvell .

the names of the .2. monthe which is sayd yar in the language of hebrewe */**/***/***/***/*

Safuelor . sasnyeil . santon . cartemat . alyel . paltnya . bargar . galmus . necpys . aarom . manyt . aadon . quenanel . quemon . rasegar . affrye . absamon . sarsall . aspyn . carbyel . regnya . athlas . nadys . abytsky . abytan . palylet . */**/***/***/***/***/*

the names of the angels of the .3. monthe that is sayd */**/* sifan be these.

Amaryel . tabryell . casmuch . nastyfa . almur . naa= [23v] mab . mamica . zicaran . samysarach . naaseyn . andas . paltamus . abrys . borzac . saforac . yayat . dalya . azyger . nabsuf . abuifor . zenam . dersam . cefanya . maccasor . naboon . adyell . maasyell . szarzyr . tartalyon . adyysar .

these be the names of y^e angelles of y^e .4. monthe y^t is sayd thamuth

. noryel . safyda . asaf . mazica . sarsac . adryyaac . nagron . galuf . galgal . danroc . saracu . remafyddda . lulyaraf . nedylar . tyaf . taanat . lafayel . genyda . nedyr . delqua . maadon . samyel . amrael . lezaydi . as . ohoc . nasyby . razyarsady . yadna . caspa . garytan . elysafan . pastama . maday .

the names of the angells of the .5. monthe be these Ab

beraquyell or beraquyel . mãhy . or amarya . haya . byny . madrat . aman . tulyell . cossuro . fartis . nactif . nekyff . pegner . tablic . manuat . amasya . guatyell . reycat . gnynzy . palyel . gadeff . nesgnyraf . abrac . animiter . carnby . nachall . cabake loch . macrya . sase . essaf .

these be the names of y^e angells of the .6. monthe that is sayd elul.

manyny . arabyell . hanyell . nacery . yassar . rassy . boell . mathyall . naccameryf . zacdon . nafac . rapyon . saspy . salhy . raserh . malquyell . sanytyell . yoas . gualaly . danpy . yamla . golum . zaszyell . satpach . nassa . myssyn . macratyf . dadyell . carcyell . effygματο */**

these be the names of y^e angells of the .7. monthe that is sayd tysyrin.

surgell or suryel . sarycam . guabryza . szncaryell . sabybyall . ytrnt . cullya . dadyel . marham . abercaysdon . sacdon . pagnlan . arsabon . asyramon . agnyel . sastyracnas . alt= [24r] ym . masulaef . salamyel . sascunyel . barcaran . yahnt . alycas . vlysacyaia . abry .

the names of the angells of the .8. monthe that is sayde marquesnan.

be these barbyts . or barfiell . tylzdyell . raamyell . nehubaell . alysaf . balyel . arzaf . rashyel . alson . naspyell . becar . palyel . elysu . aigup . nacpas . sansany . aesal . maarym . sascy . yalsenac . mabynt . magdyell . saneinas . maalyel . arsafael . nanyseyorar . becabalaf . napybael . sucyel . nabnell . saryell . sodyel . marenell . palytam .

the names of the angells of the .9. monthe be these which is sayde quislep.*/**/*

edoniell . radyel . maduch . racyno . hyzy . maryel . azday . mandyel . gumyel . seryel . kery . sahaman . osmyn . sechyel . pazeheym . chalchypay . gey . Idael . necad . mynael . arac . ararygugel . galnel . gimon . satuel . elynzy . baquylaguall

the names of the angells of the .10. monthe that is sayde thebeth be these.*/**/*

Anael . amyel . acyor . naclya . rapynes . raacpel . pacrel . halion . guanrynasnihe . aslaom . naspaya . neapry . sanihay . hasasylgason . gastaset . yfaryamy . man . polimas sarananuf . olyab . saryel . canel . razyell . pmla . nisquem . sarman . malysan . asyzat . marimoe .

the names of the angells of the .11. monthe which is sayd cyanth be these.*/**/*

gabryel . ysrael . natryel . gaszyel . nassam . abrysaf . zefaell . zamyel . mamyel . talyel . myryel . sahinyel . guryel . samhyell . daryel . banorsasty . satymn . nasyel . ransyel . talguaf . lebrachiel . dalyell . gandryel . sahuhaf . myschyel .

the names of y^e angells of the .12. monthe that is sayde adar be these.*/**/*

romyel . patyel . [24v] guryel . azryel . paamyel . cartyel . el . anunalbeh . parhaya . ysacl . beryel . laell . tenebyel . panten . panteron . fanyel . falason . mancyel . pataron . labyel . ragacl . cetabyel . nyazpatacl .

the names of the angells of the .13. moneth y^t is sayde büsextilis which is sayde adar the laste in marche be these,

lacyel or lantyel . ardyel . nosmyel . ardyel . celydael . amyel . malquyel . gabalyel . susuagos . barylaguey . yabtasyper . magos . sangos . yayell . yel . yasmyle . steluyel . garasyn . ceyabgos . sacadyel . garacap . gabanael . tamtyel . **the names of y^e dayes of the wicke w^t there angells stronge and mighty upon euery daye, and euery won in his daye . the names of y^e angells that seruithe in the daye of [Sol]** be these. danyel . olyeyll . saffeyll . dargoyeyll . yelbrayeyell . cemaguyl . gebarbaya . faceyeyll . caram . neyeyll . talgylueyl . bethtaez . raneyl . salha . hyeyll . armaquieyeyll . romayl . gybryll . zemayl . mychaze . zarsayeyll . amayl . antorayeyll . ronayeyll . reniayeyll . barhyl . marhyll . rarorhyll . merhyll . zarafyll . zarayll . an . quyhym . ceytatynyn . eznyah . vehych . dunedryneylyn . yedemkyeyl . esmaadyn . elbedagryn . zamaanel . yocaleme . detryeyll . aryeyl . arnaeyll . veremedyn . vnaraxidyn . **these be the angells in the daye of the [Luna]** **semhazylyn** . semyhylym . yasrozyn . agrasnydyn . aymsylyn . cathneylyn . alrasachysyn . abrachasyn . layralosyn . lang [25r] hasyn . anaenym . niangaroryn . aezonyn . montazyn . labelas . mafatyn . feya . rachyn . cadanagyn . laeradonyn . caffrnbyn . bachramyn . varthaly . amnanyneylyn . hacoylyn . balganaychyn . aryeylyn . badeylyn . abranoryn . tarmanydyn . amdalysyn . sahgragynyn . adyanienyn . sacstoyeyn . latebayfansyn . caybeinylyn . nabyalyn . cyzamanyn . abramacyn . laryagathyn . bofealyquyn . bayealadyn . gasoryn . asaphyn . daryenyn . macnayelyn . gomraoryn . marybyn . yebyryn . arylyn . faryelyn . nepenyelyn . banyelyn . astyeylyn . ceradadyn . **these be the angells that serue in y^e daye of [Mars]** samayelyn . tartalyn . doppeyl . racyelyn . farabyn . cabyn . asymolyn . mabareylyn . tralyeylyn . rubbelyn . marmaryn . tafanyelyn . fuheylyn . ruffar . aneylyn . rabsylyn . eralyn . pyrteplyn . brofylyn . cacyrylyn . naffreylyn . nupury . raffylyn . nyrylyn . nyenyolyn . nybyryn . celabryll . tubeylyn . haayn . veyn . paafyryn . cetenoyn . letytyeylyn . rarafeyll . canueyl . bastaylyn . costyryn . montyelyn . albylyn . parachbeyll . alzeyll . vaceyll . zalcycyll . amadyell . vsarayeyll . lyncodoneyl . daffrypeyl . vnlylyn . carfzoneyll . gronyeyll . gabrylyn . narbeyll . **the names of y^e angells that serue in y^e daye of [Mercury]** be these. michael . beerel . dafngel . aryhyryel . boel . baryel . meryel . amyel . aol . semeol . aaen . beryon . saryno~ . keineryon . feynon . aneylyn . zamazynyn . cananyn . aall . merygall . pegal . gabal . veal . aum= [25v] eal . faranyeal . gebyn . carybyfyn . autarylyn . metorylyn . nabyafsyn . fysfyn . barsslylyn . caruphylyn . danyturla . fenyturla . geumyturla . amya . alnamya . tabynya . nafya . myacha . tyagra . bec . alacaorynyll . benenonyll . **y^e names of y^e angells in y^e daye of [Jupiter]** be these. satquyel . ahyell . yebel . anenyl . Jumyel . Junyel . amyel . fanyel . ramuel . sanfael . saccynyl . galbyel . lafyel . ,azyel . ymraell . memyell . paryel . pamhynyl . toupel . ambanyel . omyell . orfyell . ael . hearel . memyl . ynel . symelyel . tranfyel . mefenyl . antquyel . quisyell . cumyryel . rofynyl . rubyeyel . beell . baryel . cheduryel . **the names of the angells of y^e daye of [Venus]** be these. hasuayeyl . barneyeyl . verday . heyll . alzeyeyll . szeyeyll . bacapel . zelfayeyll . morayeyll . borayeyll . alpheyeyll . arobylyn . canofylyn . ourylyn . zaryalyn . marylyn . bacoraye . kolfayelyn . azrayeylyn . ambayeyryn . mayeylyn . cabueyryn . alseyryn . asueyryn . alneyryn . nenanryn . rayoryn . orynyn . geduly . hareryn . namylyn . halylyn . hymeylyn . refflylyn . narraabylyn . hahyeylyn . landelyn . esfylyn . thefelyn . patnelyn . keyalyn . naylyn . leyrayell . ablayeyll . talraylanrayn . barkalyn . bahoraelyn . **y^e names of y^e angells in y^e daye of [Saturn]** be these. myeraton . pacrifon . polypon . capeyell . ehenyton . alfyton . cheryon . sandalson . panyon . almyon . erpyon . paxon . calyrxon . horryon . melyson . unryon . tonelyn . refaebylyon . monyteon . bornaylon . paxylon . lelalyon . onoxyon . quybon . quyron . vyxasmyon . relyon . cassylon . tyfonyon . muryon . degyon . dapsyon . lenayon . orleunyon . foylyon . monychyon . [26r] gabyon . paxonyon . pynsylon . lepyron . loeloon . saron . salyon . pyon . nargerion . aaron . selyypon . pinmybron . raconcall . zelybron . **ffinis**
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Before that these .3. prayers folowinge be sayd ouer the bloude ye must go towards Ierusalem that Is estwarde and ye must saye ouer the bloud y^e exorcisme that Is sayd ouer y^e salte that Is putt Into haly water, and that must be sayd .3. but that y^e names must be changed thus. **I exorcyse the o y^u creature of bloude**, In the styde of y^e creature of salte, which god commaundyed by salomon to be putt In to y^e seale, In y^e stide of which god commaundid by his prophet helyzeus to be putt Into water and so forthe of the resydewe, and this exorcysme thus sayd .3. with astole abowt thy neke the~ saye the prayers folowing thryse that donne y^e bloude shall be consecrated and mete for the seale.

Exorcizo te creatura sanguis + per deum vivum + per deum verum + per deum sanctum + per deum qui Salomonem In eius deuinam Sigillum primum In ssic: vt sanaretur sterilitas Sanguis efficiaris exorcizatum In salutem credencium: et sis omnibus ie Sumentibus Sanitas anime et corporis et effugiatatis defendat iste sanguine omnia samasia et nequiila vel versucia diabolice fraudis: amin ?? spiritus In mundus adiuratus per eum oni venturus ???? Indicare vivos et mortuos et seculum per Ignem. Amen. Exorcizo te creatura Sanguis que In nomine + Dei patris omnipotentis et In nomine + [26v] Iesu xpi filii eius dni nostri, et In virtute Sps Sancti, vt fias Sanguine exorcizate ad effugandam omnem potestatem Inimiel et Ipsum Inimicum eradicare et explantare valeas cum angelis Suis apostaticis, per virtutem eiusdem dni nostri + Iesu xpi qui vnturus est Indicare vivos et mortuos et Seculum per Ignem. Amen. * * * *

OInuisyble god, O Inestymable god, O Ineffable god, O Incommutable god, O Incorrptyble **GOD**, O most mercyfull god, O most Swettest god, O Highe and glorious god. O god of Infynite mercye, I althought vnworthe Synner full of Iniquyt deceyte And malyce most Humbly come unto thy mercy prayinge and beseching the not to haue respecte to all & Innumerable myn Iniquytes, but even As y^u arte wonte to haue mercye upon Synners, and to here y^e prayers of y^e Humble and meke, even so I beseche y^e to vouchsafe to here me thy Seruant althoughe vnworthy yet calling vnto y^e ffor y^e blessinge And consecrating of this bludd thy creature that It maye be made apte and worthy ffor y^e ynke of thy most precyous and Holy Seale and of thy name . SememphoraS . so y^t It maye haue y^e aptnes and metenes whith It ought to haue by thy most Holy name, which Is written with .4. letters . Joth . He . vau . Deleth . Agla . eloy . yayin . theos . Deus . which being harde all celestyall terrestriall and Infernall creatures doo tremble feare & [27r] worship It, and by thyes thy most Holy names . on . Alpha et omega . principium . el . ely . eloe . eloy . elyon . Sother . emanuel . Sabaoth . Adonay . egge . ya . ya . ye . this creature of bludd may be blessyd preparyd and made apte ffor y^e ynke of thy Holy seale and of thy most Holy name . SememphoraS . which Is blessyd worlde with owt ende . Amen .

Another prayer ffor the Same

O good Iesu christ ffor thy Ineffable mercy Spare me and haue mercy upon me and here me now thorow the Invocatyon of the name of the Holy trynyte the father the Sonne and the Holy goste and that y^u woldest accept and take In good worthe the prayers and wordes of my mouthe, by the Invocatyon of thy .100. Hooly names that Is to Saye . **Agla monhon . tetragramaton . olydeus . Ocleiste . Amphinethon . lamtara . Ianemyer . Saday . Hely . Horlon . portenthymon . Ihelur . Gofgamep . emanuel . On . Admyhel . Honzmorp . Ioht . Hofob . Rasamarathon . Anethi . erihona . luestre . Saday . maloht . Sethoe . elscha . Abbadaia . Alphon et omega . leiste . Oristyon . Ieremon . Hosb . merkernon . elzephares . egyryon . betha . Ombonar . Stymulamathon . Orion . erylion . noymos . peb . nathanothasy . theon . ysyston . porho . Rothon . lethellethe . ysmas . Adonay . Athionadabir . Onoytheon . Hosga . leyndra . nosulaceps . tutheon . Gelemoht . paraclitus . Occymomyon . erchothas . abracio . anepheneton . Abdon . melche . Sother . usiryon . baruch . Sporgongo . Genonem . messyas . pantheon . zabuather . Rabarmas . Yskyros . Kyryos . Gelon . Hel . Rethel . nathi . Ymeynlethon . Karex . Sabaoth . Sallaht . cirhos . Opyron . nomygon . Oryhel . theos . ya . Horha . christus . Holbeke . tosgac . Occymomos . elyorem . [27v] Heloy . Archyna . rabur . humbly & faythfully beseching the althoughe unworthe yet trusting In y^e that y^u woldest sanctefy & blesse this bloude by thy most Holy names afforsayd, & by this na~e . Sememphoras . of .72. letters that by y^e power Holynes and vertue of y^e same na~es & by yⁱ deuyne mighte & power this bloude maye be co~secrated, blyssed, & strengthed by y^e vertu of yⁱ most Holy bodye & bloude y^t It may haue y^e vertue & aptnes which it oughte to haue w^t out any discet, y^t it maye be worthy to**

wrighte yⁱ Holy seale y^t it may haue y^e effecte which it ought to haue thorow o^r lorde Iesu which syttethe in y^e hyghest to whome be honor prayse & glorye worlde w^t owt ende Amen :::::**the blessing of It**::::: God the father blesse y^e God y^e sonne blesse y^e God y^e Holy gost blesse y^e Hooly marye mother of o^r lorde Iesu christ maye blesse & Sanctefy y^e, o bloude y^t y^u mayst Haue y^e mighte and power of a sacrament In wryting of y^e Seale of God. All Holy virgins maye blesse y^e this, Daye & euer. All y^e Holy & electe of God and All y^e celestyall powers maye blesse the and confyrme and Strengthen the, All Angells and Archangells vertues, principates, potestates, thrones, and domynatyons, cherubin & Seraphin by y^e auchtoryte & lycency of god may blesse y^e, by y^e marytes & all y^e prayers of thy sayntes O lorde UⁿIesu christ y^t y^u woldest blesse + sanctify + & consecrate + this bloude & strengthe~ it, by thy almighty pow^r, & y^t thy sea;e y^t shall herew^t be wrytte~ may haue y^e power which it oughte to haue & for y^t purpose & intent for y^e which it is ordeyned thorow o^r lord Iesu christ whose reygne & empyre dothe contynew worlde w^t owt ende. Amen :::::

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Liber Juratus, or the Sworne Booke of Honorius

Part 5

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Here begineth the .2. parte of clensyng or makyng clene to obtayne the syght of the deyte.

After that, he that wyll see y^e deyte hathe poured & clensyd & macerated his body we comaunde him y^t he kepe him selffe allwayes very clene, & to be garnysshed w^t all vertues & lett him allwayes remembre god, & pray vnto him for y^e forgyuenes of his synns, for god is righteous & ought to be feared, for he y^t dothe nott loue him, as salom^o sayeth the begini[~]ge of wisdom is to feare god, therfore every man ought to feare him for no man of his owe[~] worthines or [\[59r\]](#) goodenes dothe deserue or dothe gett glorye or helthe nor can see god w^t owt grace of his savyo^r, & agayne lett him fast other .12. dayes bread and water holly w^t owt any other refeccy^o doinge as he dyd before in y^e other dayes untill he cum to the .13. daye which must be a thursdaye, & the[~] agayne yffe he perseue any wyckednes or syne in him selffe lett him poure it, & then agayne receyue y^e body of chryst sayinge :::::

A prayer to be szyde before y^e receyving of the body of chryst:::::

O thow lorde Iesu chryst y^e savo^r of all men whych dydest wouchsaffe to sacryfyce thy bodye for y^e helth of me most miserable synner & for other y^t liue in y^e world w^t y^e whych y^e .5. day that is to saye y^e thursdaye y^e daye of thy supper thow dydest fide thy holy apostles w^t thy precyous body & bloude couminavding y^t in thy name o^r holy mother y^e churche shulde consecrate thy most holy body & bloude y^t it might be y^e helthe & lyffe of y^e soules y^t belue in y^e, I vnworthy synner receyvinge y^e o lorde Iesu chryst knowing & confessinge y^e to be my lorde & my creator whome I oonly shall see in my fleshe & noone other, whom I looke for to cōme to be my Iudge graunt vnto me mercyfull lorde by y^e vertue of thys holye misterye y^t lyke as I doo confesse & know vysyblye thy devine spirituall & corporall power by y^e redemptyon of thy most holy bodye & bloode, so wochsaffe to claryfy & poure my body, y^t my

body being washed my soule may vysyblye see y^e w^t thy .9. orders of angelles wylles I lyue & prayse y^e which lyvest & reygnest god worlde wyth owte ende. Amen.

This doone Go home to thy Howse and begin thy worke after thys soorie ::::: Thow shallte saye y^e same thursday y^e psalter w^t y^e letannye w^t y^e proper prayers folowinge it. After y^t thow shalte saye y^e . 25 . 26 . 31 . prayer & thow shalte add ::: peticyo ::: that thow by y^e a~nu~cyatyō conceptyon natyvite cercvmcysyon perching, baptye, and ascentyō of thy most blessyd sonne o^r lord Iesu chryst woldest wouchsaſſe to claryffye and pourege my body ::: peticyo ::: y^t it being washed I maye visybly see the whyle [59v] I tyue w^t thyn .9. orders of angelles y^t my soule maye worship & prayse y^e. at the last thys ende yo^r prayer for y^u god art mighty aboue all & mercyfull which lyuest & reygnest god in vnite and trynite and shallt raygn worlde w^t owt ende. Amen.

ffrom hence forthe thow shalt be in some secret place where there is no greate resorte of people & every daye y^u shalt saye thies prayers folowinge w^t those y^t goe before y^t be appoynted for him y^t shall worke w^t these names folowinge . **Agla . monhon . tetragramaton . ely . deus . ocleyste . ampheneton . lamyara . Ianemyer . sadyon . hely . horlon . porrenthymon . yelur . gofgamel . emaunel . on . admyel . honzmorib . ioht . helon . resamarathon . anethi . eryona . yvestre . saday . maloht . sechce** ::::: After that y^u shalt saye this prayer :::::

O my god father allmighty of everlastinge power which arte able to make him clene y^t is conceyved of an vnclene seede . primogenitus . primellus . principium . sapientia . vertus . sol . splendor . gloria . pax . lux . panis . os . verbum . salus . angellus . sponsus . perpheta . agnvs . ovis . vitulus . serpens . aries . leo . vermis . here mercyfully y^e prayers & invocatyons of thy servant y^t thorow y^e vertue of thy holy names my body being washed I maye see the visyblye whilles I liue w^t thy .9. orders of angells y^t my soule may worship & prayse the. Amen ::::: After that saye these names :::::

Escha . fortis . abbद्या . iuste . alpha et omega . piissime . leiste . dulcissime . oristion . potentissime . yeremon . ercell . entissime . hosbr . excelse . merkerpon . adiutor . elzephares . defensor . egyrion . protector . pheta . largitor . here gently y^e prayers of thy seruāt y^t thorow y^e gyft of thy grace and thorow y^e intercessyon of y^e blissed virgin mary thy mother & of thy angells & archangells . michael . gabriel . vriel . and raphael . & all other thy celestyall angells, & of thy apostoles peter . paule . Ihonn . & Iames . andrew . mathew . simond . & Iude . philip . thomas . & barthlemew . my body & cc cc :::

+ After that saye these names +

[60r]

Ombonar . ineffabilis . stimulamathon . in substantia . inuisibilis . oryon . inestimabilis . ethion .

Impermutabilis . nomios . clementissime . pep . incōmensurabilis . nathanathoy . incorruptibilis . theon .
inmense . vsiston . gloriose . porho . tocus . misericordiæ ::: **After y^t saye this prayer folowinge ->**

Looke gently to thy prayers of thy seruant not hauing respect to the innvmerable iniquites which I haue
done against the for yf y^u regardest owre iniquites o lorde who may abyde y^e but thow o lorde doest lyft
y^e feeble ffrom y^e earthe & the poore owt of y^e myre . in y^e vertu of holy humyltye & obedyence as it is
writte~ he was obedyent evyn to deathe & in another place I haue humbled my selfe very low which
humelite thow didest wouchsaaffe to take vpon y^e, & to suffer for synners . so gently receyue my prayers
for I confesse & know y^t y^u hast mercye vpon all creatures y^t call vpon y^e faythffully as dauyd sayeth an
humble & a contrite harte thow shall nott dyspyse, & in another place y^e lorde is nighe to them y^t call
vpon him truely y^t y^u wilte rayse my soule ffrom the darknes of my body & from y^e fylthynes of synne
that my body being washed & cc cc as before at this signe ::::: **here ffoloweth the names of the lyvyng
gode :::::**

+ Rothon + maker of heauen & earth . lethellete + which ast stretched owt heaven above the
heyght of the clowdes + ysmas + which hast stablyshed the earth aboue the waters + Adonay + which
hast appoynted y^e sea her bowndes which she cane nott passe + Bathinadir + which hast sett y^e sonne and
the moone and all y^e sterres in y^e heyghe of heaven + Onotheon + which hast done all thinges thorow
wysdome + hosga + which the .6. daye dydest created [sic] man to thyn owen symylytude and lykenes +
lemdra + which didest putt adam and eve whom y^u gavest him for acompanyon in y^e paradyse of [60v]
pleasure, whome also for transgressing of thy commaundement y^u dydest by and by cast owt of the
same + nosulaceps + which didest accepte abells ablatyon + tutheon + which didest dystroy y^e worlde
avr the wickednes therof w^t y^e water of the flowde + telemoht + which didest saue noe & those that were
w^t him in y^e water of y^e deluge by whome also thow didest restore agen mankynde + paraclitus + which
didest appere to abraham thy servant at y^e footte of mambre in y^e lykenes of .3. persons + occynonenon +
which didest take vp enoche and helyas into heavens to fyghte agaynst y^e tyranne + Ochothas + which
mercyfully delyverdyst thy servant loth from the drowninge or synkinge of sodome & gomorre + Abracio
+ which didest speke to thy serwant moyses in the midst of a bushe in a flame of fyer + Anepheneton +
which madest aarons rodde, to budd & floryshe and to bringe forthe frute, + Abdou + which browghest
thy people mightely owt of y^e lande of egypt ffrom there captyvite + melche + which openedest y^e waye
in y^e myddes of y^t y^e went thorow drye ffooted + Sother + which gavest thy people a lawe in mownt
synay by y^e handes of moyses + vsyryon + which gauest to thy thyrsty people owt of y^e hard roke
inumuerable waters to drinke + baruch + which browghest danyel y^e prophet owt of y^e lyons denne saffe
and sownde + Sporgon Go + which cawseddest y^e .3. children .sydrac . mysaac . and abdenago . y^t is to
saye . Ananias . Azarias . and misael . to cum harmles owt of y^e burninge fornace + tenonem + which
delyuerydst susanne having a sure stust in y^e ffrom y^e fallssecrime of y^e fallsse Iudges + messyas +
which didest preserue y^e prophet Ionas in the whalas bely .3. dayes and .3. nightes + pantheon + which
madest the prophet to escape y^e handes of golyas with victory, O Iust mighty and pacyent god . agyos .
otheos . hiskyros . athanathos . eleyson . ymas . christ . stronge allmighty & Immortall god . Iesus of

nazereth ffull of mercy which only thorow contricyon of harte doest fforgeue synns here most [61r] gentil and mercyfull lorde y^e prayers of thy servant which I speke thorow y^e power of thy maiestye y^t thorow thy mercye & grace which y^u haste gyuen to thy sayntes thow woldest wouchsaaffe to graunt vnto me lett the powre of thy holy sprite cu^m downe vpon me thy servant allthovgh I be full of synne yet made of y^e which may obtayne forgevenes of my synns y^t thorow thy celestyall dewe y^e fowlness of my body maye be putt away y^t my body being wasched and cc cc as beffore :::: petysyon :::: II . thys prayer aforesayde owght to be sayde in all perrylls and daungers ffor it kepethe men in helthe, it maketh sycke men hole, it dothe obtayne remissyon of synns, it pacyfyeth angre, and encreasyth frendship, it cōforteth desperat persons, it cherysschythe the poore, it mitygateth the wrathe of god, it overcometh all tribulatyons and perversytes, it dryveth away tempestes, it dothe frustrat Inchaunteme^{tes}, it dothe constrayne and bynde sprytes: and it owght to be sayde fastinge and knelynge, and w^t great devocyons, and he y^t shall worke by it must be humble pacyent and chast. thus therfore shalte y^u the .fryday . saturday . sonday . munday . twesdaye . & wendensdaye . ffolowinge saye all thes and .3. everye daye that is to saye in the morninge att nonne and at mighte [sic]:*

now to the effect of the worke ::: upon thurday early in the morninge saye as thow saydest before and then make a cowche of heye, and a bowt it strew assches that be cleane cyfted and in them wryghte the hundreth names of god ::: these are the names of godd ::::: Aglai [S2: Agla] .1. monhon .2. tetragramaton .3. olydeus .4. Ocleiste .5. Aniphinethon .6. Lamiara .7. Ianemyer .8. Saday .9. Hely .10. Horlon .11. portenthymon .12. Ihelur .13. GofGamep .14. Emanvel .15. On .16. Admyhel .17. Honzmorp .18. Ioht .19. Hofob .20. Rasamarathon .21. Anethi .22. erihona [61v] .23. Iuestre .24. Saday .25. maloht .26. Sethee .27. elscha .28. Abbadia .29. Alpha et omega .30. leiste .31. Oristyon .32. Ieremon .33. hosb .34. merkerpon .35. elzephares .36. egyryon .37. Betha .38. Ombonar .39. stymulamathon .40. Orion .41. erylion .42. noymos .43. peb .44. nathanothay .45. theon .46. ysyston .47. porho .48. Rothon .49. lethellete .50. ysmas .51. adonay .52. Athionadabir .53. Onoytheon .54. Hosga .55. leyndra .56. nosuliceps .57. tutheon .58. Gelemoht .59. paraclitus .60. Occymomyon .61. ecchothas .62. Abracio .63. Anepheneton .64. Abdon .65. melche .66. sother .67. vsiryon .68. baruch .69. sporgongo .70. genonem .71. messyas .72. pantheon .73. zabuather .74. rabarmas .75. yskyros .76. Kyryos .77. Gelon .78. Hel .79. rethel .80. nathi .81. ymeynlethon .82. Karer .83. sabaoth .84. sellaht .85. cirhos .86. Opyron .87. nomygon .88. Oryhel .89. theos .90. ya .91. horha .92. christus .93. hosbeke .94. tosgar .95. occymomos .96. elyorem .97. heloy .98. Archyna .99. Rabur .100 ::::: And when he hath thus doone, thus lett him begyn his worke lett him take fayre clere water and colde of aspringe wherein he shall washe him selfe sayinge ::::: O lorde hooly father allmyghty and everlasting god whose spryte before the creacyon of y^e worlde was borne vpon y^e waters, which in y^e creacyon of y^e worlde didest blesse it w^t y^e other elementes which didest gyve it to thy thyrsty people for there refreshinge, and y^t the owtwarde ffylthynes of this worlde shulde by them be washed away, which woldest be baptysed in water of Iordane by Ihon baptyst y^t thorow y^e miserie of thy most holy body all waters thorow the blessing shulde encrease, and lyke as by it all owtwarde ffylthynes is wasshed away even so by it and by thy holy sprite owre inwarde ffylthynes y^t is to say ower synns may be wasshed awaye, as y^e prophet david testefyeth saying y^u shall [62r] sprinkyll me w^t ysop and I shall be cleane y^u shalte washe me and I shall be whyter then snow, which in reme^mberance of this hooly mistery dydest thy hooly apostles ffeete which gauest vnto hus owt of thy

percyons syde water to drinke ffor the refectyon of o^r soule and dyddest wouchsaffe to haue thy syde bytterly percyd w^t a spere for us, graunt I besyche the that lyke as by this water my owtwarde partes of this my wretchyd body are washed so by y^e vertue of thy holy baptyme which I haue receyued vpon me in thy name voutsaffe y^t the dew of thy grace maye descende vpon me wherby my inwarde synns may be washed awaye that my body beinge washed and **cc cc as before at this marke :::: petycyon ::** and know that noo man y^t is trobeled w^t worldly thinges canne doo this thinge ffor the soule by means of earthely blyndenes is vtterly sequestrate from all goddely secretes therfore it doeth very hardely vnderstand them but so muche the more as y^e fleshe dothe consent to the workes of y^e sprite soo muche the soner and easelyer doeth it vnderstande the secret misteryes and therfore they that founde owt these scyences did y^e more abyde in secret places because they wolde nott thorow worldly temptacyons be lett from there workes. and yff he that shall worke but for a parte of this scyence must be sequestred ffrom worldly thinges how muche the more owght he to abstayne that shall worke ffor the whole **:::: then lett him put on a heyr nexte to his skyn and blacke clothes, and so goe into the quere and there sytt, then lett him begin the psalter wyth the letany & the proper prayers folowinge, and all other as I said before and when he hathe donne lett him say thyes names folowing :::::** zabuather . rabarmas . yskyros . kyryos . gelon . hel . tethel . nothi . ymei . alethon . karex . sabaoth . sellal . chiros . opron . nomygon . oryel . theos . ya **:::: a prayer :::**

[62v]

O GOD allmyghty stronge in batyll kinge of eternall glorie y^e plesauntnes of whose brightenes dothe fyll heaven and earth whome angells and archangells doo feare worship & prayse sayinge . Holy . Holy . Holy . lord god of sabaoth heaven and earth are full of thy glorie . Osanna in the highest which to be lorde over mankynde cammest owt of heauen dowe~ to the earthe . OrHa . which be gabryel in the temple of Ierusalem dydest gyue knowledge to marye y^e vergin thy mother of y^e beginninge of thy incarnatyon . Christus . which dydest shadow thy selfe in her wombe w^t owt spott of corruptyon evin as the sonne entereth into a glasse . Hospusk . which madest the dry rodd to floryshe in the handes of Ioseph . GofGar . which by Ihon baptist dydest sende vnto thy people of Israell testymonye and aforknowledge of thy cumminge by prechinge of those thinges whiche were spoken of the and of thy byrthe by the prophetes and dydest send a lighte vnto men sytting in darknes by y^e which they knew thy hooly comminge. Octynnomos . which dydest sende the fyrst starre to the .3. kinges Iaspar melchior and balthazar wch cam to worship the, and thow dydest receyue there gyftes shewing thy selfe vnto them to be very god and mortall man, and shewest vnto them in there slepe by thy angell the fallshed [falsehood] of herode, which hast crowned gloriously in heaven the holy innocente whiche [63r] suffered for thy name . elyorem . which being presented vnto god in the temple of Ierusalem by the handes of Symeon gauest vnto the same Symeon the effect of knowledge as he dothe wyttenes him selfe sayinge now lord lettyst y^u thy seruant depert in peace ffor myn eyes haue seen thy saluacyon, which y^u hast prepared befor y^e face of all people alight to lyghten the gentylls and the glorie of the people of Israell . theloy . which at the maryagh of a certen ruler dydest turne water in to wyne . Archima . which .32. yeres dyddest preche vnto the people the catholyke ffaythe which didest make peter, Iames, and Ihon, barthemew, and thomas, and other of the apostles perfect in knowledge and grace . Rabuch . which by the space of .40.

dayes dydest fast in the desert, and there warte tempted of the deuyll, which dydest remytt and forgyue marye magdalen weping most bytterly at thy fyte wepinge them w^t her here and anoyntinge them all here synns, and dydest rayse agayne from dethe lazarus her brother which had lyne deade .4. dayes, and gauest sighte vnto him that was borne blynde, and dydest voucsaffe thy body to be sacrafyced to be drawen crelly, to be entretyd and spytefully to be Iudged, and to be blasfemyd, & to be bytterly whipped w^t sharpe cordes, to be vexyd w^t buffetts & spytinges, to be crowned w^t thorne, to be nayled to y^e crosse w^t sharpe naylles bothe hand & footte, to derinke vynegar & gall, & thy syde to be openyd w^t a spere & to be [63v] layde in thy graue, and to be kepte of souldyers & all for vs myserable synners, which by thy mighty power and w^t the sygne of thy holy crosse w^t y^e which I doo now sygne me w^t myn owne handes

In the name off the father + and of y^e sonne + and of y^e holy gost + brakest y^e brasen gaates and delyuerydst thy fryndes owt of y^e darke places of hell, also o lorde by y^e fayth which I confesse and know and haue in theis holy misteryes evy~ so delyuer my soule from y^e darknes of my bodye y^t in this corruptible body I maye visibly see the w^t y^e .9. orders of angells y^t whyle I lyue my soule may looke vpon y^e prayse y^e and gloryfy y^e, thow therfore lorde which the thrid [sic] daye didest ryse agen from y^e deade and didest revele thy resurrectyon on to mary magdalen and to mary Iames and to mary solome, and to thy disciples, & didest shew thy wondes to saynt thomas, and after .3. dayes y^u didest ascende into heaven frō whence y^u dydest send y^e holy gost to thy discyples thow also lord which didest shew to paule thy apostle and to Ihon y^e euangelist thy secretes & didest open y^e heavens to stephen when he [64r] was stonyd as he sayeth he did see thy maiesty w^t his corporall & bodely eeyes saying beholde I see y^e heavens open & y^e sonne of man standinge at y^e righte hande of y^e power of god which didest graunt to thy mertyres to suffer tormentes pacyentely which shall comme to Iudge y^e quicke & y^e deade & y^e worlde w^t fyer, looke vpon me & here my prayers y^t thorow thy grace & power of thy holy names y^u woldest voutsaffe to delyuer my soule ffrom y^e darkenes of my body and from y^e filthynes of my synn ffor in y^e doo I ende my lyffe o my god + stoexhor + abalay + scyystalgaona + fullarite + kesphiomoma + remiare + baceda + canona + onlepot + which saydest on the crosse It Is fynished

//*/*/*/*/*/*/*/*/*/

Then lett him slepe & after y^t speke no more and so he shall see y^e celestyall palyce & y^e maiesty of god in his glorye & y^e .9. orders of angells, & y^e companyes of all blyssed sprites, butt some man will saye be cause god dothe saye man shall nott see me & lyue, it foloweth then y^t he y^t seeth god must nydes dye bodely, the~ he shall no more ryse tyll y^e daye of Iudgeme~t, ffor no man dyeth bodely twyse, but it is false y^t a man shulde dye bodely because he seeth y^e deyte, for [64v] the sprite Is carred into heaven, and the body Is fedde in y^e earth w^t angells foode or meate, ffor we reade of many whych haue bene ravyshed in sprite to whome many celestyall secretes hathe ben reuelyd, for at the tyme of the passyon of o^r lorde Iesus christ many bodyes dyd ryse as we reade */*/*/*/*/*/*/*/*/*/*/

he y^t shall worke mvst be willinge in his worke & vtterli clensed ffrom all fylthynes ffor y^e more he suffereth y^e more he shall obtayne for yf o^r superyour y^t Is it saye christ wolde suffer for his subiected & inferyours bo cause [sic] he wolde glorefy them in his sighte, muche more owght y^e infer your suffer for

him selffe y^t he may please his lorde, ffor y^e sighte of y^e deyte will nott be hadd w^t owt perfett purenes for he will nott constrayned but prayed vnto and entreatyd & yet it wil be very harde to obtayn it, for y^e lorde hathe geuen y^e earth to men, & y^e knowledge of his law as dauyd testefyeth sayinge y^e heaven of heavens is y^e lordes, but y^e earthe hathe he gyven to y^e sonnes of men, & in another place take hide my people vnto my law & because faythe dothe nott merytt where man is able to proue it by naturall reason therfor it is y^e hardest thinge for a man to see y^e deyte or deuye~ maiestye because it is a thinge supernaturall */**/*

In thys worke lett never man reme~ber deathe. for thorow y^e vertues of prayer & y^e power of god in whome he hathe his hoole trust his body is made as [65r] It were a spirytual bodye & he shall be fedd w^t spirytual meate evyn as y^e younge crowes or younge ravens whome god of his mercye dothe noryshe as dauyd testfyeth saying he dothe gyue y^e oxe meat & y^e you~ge ravens or crowes y^t call vpon him but lett him y^t shall worke beware y^t he be in noo deadly synn for yf he be he shall be mad ever after, & this is y^e cause for his vnderstandinge, which commeth from y^e soule the which dothe desyer to see gos in whom it delytethe, & dothe nott see him thorow y^e Impedymment of synn do the never after remember any other thinge, & therefore as conserui~ge his bodye he is an vnresonable creature, & soo lykewyse we see many which be abstract because they cane nott obtayne y^e thinge y^t they wolde haue. god therfore of his Infynyte goodenes graunte vs grace to cum to y^e sighte of his deyte which lyueth in y^e trynite of personnes and in the vnyte of substance worlde w^t owt ende. Amen. */**/*

Off the chapters of the fyrst booke */**/***/***/*

Now y^t ye be tawght to cum to y^e sighte of y^e deyte & of y^e knowledge of y^e deuyne power of wasshinge awaye of yo^r synns & of establyshinge of yo^r selfe y^t ye fall nott in to moertall synne, & of y^e redemptyon of .3. sowles owt of purgatorye, now will we Intreate of purgatorye, but yf any man will worke for any of these .4. doo as is before [65v] sayde for y^e vysyon of y^e deyte but yow must change yo^r perycyon from y^e sight of the deyte, in to y^e petycyon of y^e knowledge of the dauyne power or in to the petycyon of remysyon of synns, or in to y^e stablysshinge of grace, or for y^e redemptyon of .3. soules owt of purgatorye & so w^t owt dowt y^u shalte y^e more easlyer obtaye~ it. And note yf y^u wylte worke for all thes thinges aforesayd then thou must saye everye daye the afforsayd .8. termes w^t these .10. prayers . 23 . 24 . 25 . 26 . 27 . 28 . 29 . 30 . 31 . 32 . for these y^u shalte regarde neyther the moone nor y^e hower, but shalte specyally saye them in y^e morninge & abowt .3. of y^e cloke & abowt y^e myd daye ffor thes prayery [sic] doo bringe agayne to righte whatsoever a man thorow his ffraylte hathe wrought amysse & y^e more & oftener they be sayde soo muche y^e more is y^e fawt ame~did & saued frõ erringe.

here begineth the .2. treatyse of the seconde booke.

Now that we haue ffynnyshed the fyrst treatyse of thys booke here foloweth now the second which lyke as the fyrst had .6. chapters of y^e which we haue by y^e grace of god entreatyd soo hathe this booke .27. as here folowyth, the fyrst of y^e knowledge of y^e heavens, of y^e knowledge of the angells of every heaven, of y^e knowledge of every angell his will and power, of the knowledge of the seales of euery angell of y^e knowledge of y^e superyor of [66r] euery angell, of y^e knowledge of y^e offyce of every angell, of y^e Inuocatyon and companye of everye angell how to obtayne ye^r will by every angell, how to obtayne all scyences, how to know y^e hower of deathe, to know all thinges p^rsent past & to com^e, to know y^e planetts & sterres and there influences, to alter & change y^e influence of y^e planetts, to change y^e daye into nighte & y^e nighte in to daye. to know y^e sprytes of y^e fyer & there names & there superyors there seales and there power & vertu, to know sprittes & bestes of y^e ayer, to know y^e name & names & powers of there superyors, to know there seales & there vertyues, to know y^e cōinnctyons & alteratyon of y^e elementes & of y^e bodyes made of them, to know all herbes & treys & all bestes vpon the earthe & there vertuer, to know y^e natuere of man and all y^e deedes of men y^t be secret or hydd, to know y^e sprites of y^e water and of the bestes, and there vertues, there superyours, to know the earthely and infernall sprittes, to see pourgatorye and hell and to know there soules there beinge to haue this booke consecrated
 */**/**/**/**/**/**/**/**/**/**/**

here ffoloweth the treatyse off the nature and offyce of the seconde angelles

Now that we haue doone wyth the vysyon of the dayte, and of the .9. orders of angelles [66v] now lett vs begin to treat of y^e seconde angelles whose nature is sache that thei doo princypally serue god & after that man whome they doo naturally loue and they doo reygne in the sphyers of the sterres, & they doo take vpon them a fyrye bodye when thei be sent, by the commandement of god to man in this worlde that be clensyd and puryffyed to company w^t them, and to comforte them, and of them there Is .7. sorttes whose natures ought to be knowen for euery on of them hathe his proper offyce appoynted him all thowght they may at sume tyme take su^e other office

off the sprites that be vnder the planet saturne.

And of these sum^e be called satrnynes which be these

Bohel Casziel michathon datquiel



the sealle of the angelles of satvrne Is thys */**/**/**/**/**

☐: [S2 omits "the seal ..." and the seals.] and there nature is to cawse sadenes, angre, & hatred, & to
[67r]
make snow and yse, there bodyes are longe and gentyle paale or yelow and there regyon Is the northe
*/**/**/**/**/**/**/**/**/**/**/**/**/**/**/**

Off the sprytes that be vnder the planet Iupyer.

other there be which be Vniouialles or vnder Iupiter whych are these */**/**/**/**/**/**/**/**/**/**/**/**/**/**/**

Satquiel Raphael Pahamcocyhel Asassayel

☐ ☐ ☐ ☐

the sealle of the angells of Iupyer Is thys */**/**/**/**

☐: and there nature Is to gyue loue Ioye, gladenes and fauor of all persons to him that worketh, to bringe
forthe dewys fflowes, herbes and leavys, or to take them awaye, and there regyon or abydinge Is betwyx
the east and the sowth, and there bodyes are of a meane stature, y^e colour of them Is lyke to the coloure
of heaven or lyke vnto crystall */**/**/**/**/**/**/**/**/**/**/**/**/**/**/**

Off the sprytes that be vnder the planet mars */**/**

Othere there be whych are called martyans whych be these */**/**/**/**/**/**/**/**

[67v]

Samahel Satyhel ylurahyhel Amabyhel

☐ ☐ ☐ ☐

the sealle of the angells of mars Is thys */**/**/**

☐: and there nature Is to cause & styre vp warre murder distructyon and mortalyte of people and of all
earthly thinges, & there bodyes are of a meane statuer dry & leane there colouer Is redd lyke to burni~g
colles burni~g redd, and there regyon or abydinge Is the sowthe */**/**/**/**/**/**/**/**/**/**/**

Other there are vnder the sonne which are these */**/**

Raphael Cashael dardyhel hanrathaphael

☐ ☐ ☐ ☐

[68r]

the sealle of the angells of the sonne Is thys */**/**/*

☐: there naturee Is to gyue loue and fauor and rycches to a man & power also to kepe hym hayle and to gyue deweys, herbes, flowers and frutes in a moment, there bodyes are greate and large ffull of all gentylnes there colouers Is bryghte like glasse, or as the sounne or golde, and there regyon Is the east.

Off the sprytes that be vnder planet of venus */**/**/*

There be othere whych are called venereans whych be these */**/**/***/***/***/***/*

Hanahel Raquyel Salguyel

☐ ☐ ☐

the sealle of the angells of venus Is thys */**/**/*

☐: there nature Is to prouoke lawhiges entycementes and desyers to loue wome~ and to giue fflower, & frutes, there bodyes are of a meane stature in all poyntes, for they be nether lytle nor greate neyther fatt nor leane. ther cou~tenaa~ce Is pleasant, whyte lyke snow there regyon is [68v] betwyxte the southe and the west */**/**/***/***/***/*

off the sprytes that be vnder the planet of mercurye */**/*

Other there be wch be called mercuryans which be these -

michael mihel Saryyel

☐ ☐ ☐

The sealle of the angells of mercurye Is thys */**/**/*

☐: there nature is to subdew them selffes and othere good sprytes to othere, they gyue answere of things present past and to comme, they teche the secret deeds whych are to be donne or what shall chance in thys worlde, they revele the secretes of all othere sprytes, they can also yf they be commaunded doo the same thinges that othere cane doo there forme or fassion Is movable clere lyke glasse or the flame of whyte fyer, and they to gether wyth the ☐[Luna] doo revele and tell cowncells and secretes of all other, there regyon Is be twyخته the west and the northe */**/**/***/***/***/*

[69r]

off the sprytes that be vnder the planet of the moone.

There be other sprytes of the moone which be thyes */*

Gabriel michael Samyhel Acithael



the sealle of the angells of the moone Is thys */**/*/*

: and there nature Is to change thoughtes and wills to prepare Iorneyes to tell wordes that be spoken to cawse rayns, there bodes are longe and greate, there cowntenances Is whystyshe dym lyke cristall or lyke yse or a darke clowde and there regyon Is the west */**/*/*/*/*

Here ffolowith the makinge of the cyrcle */**/*/*

N^{ow} that yow haue dwe knowledge of there nature power, regyon, and forme when y^u wylte call them y^u shallt doo thus, take harde stonnes, and playne in the which there Is neyther hoole nor ryft or ells, tyles specyally made for that purpose, and lett him that shall make them be [69v] cleane from all pollucyons, and lett him haue lyme & sande of the seae banke mengled to gether wherw^t he shall Ioyne the stonnes, then of them he shall make a place wherin the cercle shall be drawen, and this place shall thus be fashyoned ffyrst lett the cercle be equall w^t the earth having in lengthe and brede .14. focte w^t in y^e which make a croked cercle lyke halfe a cercle higher the~ the other, in length and breade contayning .7. foote, & in heyght .3. ffoote and an halffe, yet be cawse of poverty this place may be made of clene earthe thinke or cley yf it be well purged so that there be no ryft or breke in It, and when the place for the cercle Is fynished then he that shall worke as I sayde be fore muste be lensyd or purged as Is declared in the first clemysinge but yor petycyon must be alteryd or changed, for the prist whyle he dothe consecrate the bodey of christ must saye thys prayer ffolowinge */**/*/*/*/*/*/*/*

O thow lorde Iusu christ god and man which diddest votsaffe by thyne owne selffe to visytt thy faythfull people to there health I humbly besiche the, pray the, and desyer the, euyn thyn owne sellffe whom I doo now holde in my handes for thy servant .N. that thorow the gyfte and permyssyon of thy grace all those angells whome he shall call to haue there cowncell it [70r] wolde please the to sende them and constrayn them that by the meanys of the he may mercyfully company w^t them :: the ffyrst daye :: who as I sayd before after y^t he hathe receyued the bodey of christ shall departe owt of y^e church saying contynually the .17. prayer. vntill he cõe to the place of the cercle. the consecrating of the cercle, then lett him blysse y^e cercle saying .15. prayer and that daye he shall doo no more. the seconde daye he shall goe to y^e church, and after complayne he shall go the cercle saying agen the .17. prayer, and lett him haue a payre of sensors w^t cooles in them whervpon he shall cast perles, and w^t them he shall perfume the place owt of the which he will call, and the .4. partes of the worlde heaven and earth thryse, sayinge the first and

seconde prayer, this doone thryse goinge abowt the cercle and perfumi~g it begining at that place owt of y^e which y^u wilte call and there endinge agayne y^u shalte name y^e angells for y^e which y^u willte worke w^t y^e angells of y^e daye & hower moneth, tyme and the face in the which y^u wilte worke saying . **michael . miel . saripel . and cc cc** . peace dothe over come~, agyft subdueth, pacyence getteth the victorie, humylite dothe noryshe concord, I therefore .N. y^u sonne of .N. and .N. humbling my serfe vnto yow gyue me peace vnto yow thus doinge, I gyue my gyfte vnto yow y^t yow beinge pacyffyed and pacye~t may ge~tely graunt y^e petycyons which by godes meanes & sufferance I shall aske of yow.

[70v]

thys done draw .2. cercles wherof the on shall be a footte fron [sic] the othere and It must be donne w^t a new knyffe, and wrytte in the compas the names of the angells of the hower, of the daye, of the moneth, of the tyme and of the face saying .come all ye angells .N. peceably vnto the seate of samaym which the lorde commaundyd the trybes of Israel to y^e encrease of his honor, wherfore I doo Invoke and call yow oo ye .N. as zebedie commaundid his subiectes to obey, therefore come. the .7. daye. the .3. daye being bathed having vpon yow a cleane shyrt or linnen havinge also whyte apparrell, and being clene shaven ffrom y^e heares of your bodye havinge your face toward the part owt of the which yow will call standing vpright w^t owt y^e cercle yow shall thus begyn */**/**/**/**/**/**/**/**/**

The preparatyon to the Invocatyon *//**/****

Hauē the seale of god in thy right hande cleane made and consecrated & then perfume thy cercle doynge & saying as I tolde y^e before, & the~ perfume y^e seale & also thy selffe & then knele downe and saye the .31. prayer, w^t y^e prayer of Salomon the .49. Rothon maker of heaven and earthe and cc cc: thow shalte add in the ende of euery prayer y^t I may sryndely be accompanied w^t thy hooly angells which thorow y^e sufferance of thy most blessyd will may fullfyll all my iust desyres & requestes.

[71r]

heare foloweth an other worke for the angels of the .7. heavens,

and of the .4. tymes or seasons of the yeare accordinge to the nature and dysposissione of the .7. planettes and celestiall bodies, and fyrst heare begeneth the names of the .4. seasons of the yeare and the angels that haue rewle and goverment in the sayde tymes, w^t the names of the principall head or reowler of every signe, and the names of y^e principall head or reowler of the yearth, w^t the names of y^e .2. lyghtes that Is the Sonne and the mone, which haue workinge in there qualytes, in the .4. quarters or seasonnes of the yeare accordinge to the providence will and pleasuer of the allmighty god of his Incomperhensibilite created and made */**/**/**/**/**/**/**/**/**

The names of the springe tyme Is called + talui +

The name of somer Is called + casmaram +

The name of harvest Is called + ardarael +

The name of winter Is called + farlae +

Thes angels do rewle and governe in the springe tyme.

Caracasa Core Amatiel Commissoros

[71v]

+ spugliguel +

+ amaday +

The principall headd or reowler of the
signes of the springe tyme, Is called.

The name of the power of the
yearth In the springe tyme Is
called

+ [SOL] + abraym + [luna] + agusita +

The names of the .2. lyghtes that is called y^e Sonne and the
mone which rewle in the springe tyme are called

Thes angells do rewle and governe in the somer tyme.

+ gargatel + + fariel + + gaviel +

[72r]

+ Tubiel +

+ festatui +

The principall head or reowler of the signes
In sommer sesonne Is called.

The name of the power of the yearth
in the sommer sesonne Is calledd

+ [SOL] + athemay + [luna] + armatas +

The names of the .2. lyghtes that Is called the sonne and the
mone whych rewle And Governe In the Sommer Sesonne,
Are called

Thes angells do rewle and governe in y^e harvest tyme.

+ tarquam + + gualbarel +



[72v]

+ tolquaret +

+ rabianira +

The principall headd or reowler of the
signes of the haruiste tyme Is called.



The name of the power of the
yearth in the harviste tyme Is
called.



+ [SOL] + abragini + [luna] + matasignais +

The names of the .2. lyghtes that Is called the sonne and
the mone whych rewle and Governe In the harviste
Seasonne are called.



Thes angells do rewle and governe in the winter season.

+ amabael + + ctarari +



[73r]

+ Altarib +

+ gerenia +

The principall head or reowler of the
signes in the winter seasonne Is called.



The name of the power of the yearth
in the winter seasonne Is called.



+ [SOL] + commvtaf + [luna] + affaterim +

The names of the .2. lyghtes that Is called the sonne and
the mone whych rewle and Governe In the winter
sesonne Are called.



Thes be the angells of the .12. signes. *//*/*/*/***

[cp. Agrippa III ch 24]

+ [aries] + malchidael + + [taurus] + asmodel + + [gemini] + ambriel + + [cancer] + muriel +



[73v]

+ [leo] + verchiel + + [virgo] + hamaliel + + [libra] + zuriel + + [scorpio] + barchiel + [Agrippa: Barbiel]



+ [sagittarius] + aduachiel + + [capricorn] + hanael + + [aquarius] + gamviel + + [pisces] + barchiel
[Agrippa: Cambiel] +



Thes be the angells of the .28. mancions of y^e mone

+ geniel + enediel + amixiel + azariel +



[74r]

+ cabiel [Agrippa: Gabiel] + dirachiel + scheliel + amnediel +



+ barbiel + ardesiel + neciel + abdizuel +



+ Iazeriel + ergediel + ataliel + azeruel +



[74v]

+ adriel + egibiel + amutiel + kiriel + [Agrippa: Kyriel]



+ bethnael + geliel + requiel + abrimael + [Agrippa: Abrinael]



+ aziel + sagriel [Agrippa: Tagriel] + alheniel + amnixiel +

☐ ☐ ☐ ☐

[75r]

Thes be the angells of the .4. wyne and princies.

[cp. Agrippa III ch 24]

of the east Is. of the weast Is. of the northe Is. of y^e sowthe Is.

+ michael + Raphael + Gabriel + nariel + or vriel+/
☐ ☐ ☐ ☐

Thes be the angells of the .4. elementes OE dominators.

of the aier Is. of the wather Is. of the yearth Is. of y^e fyear Is.

+ cherub + tharsis + ariel + seruph + or nathaniel +
☐ ☐ ☐ ☐

[72 angels from Schemhamphoras]

[Cp. Agrippa III ch. 25]

Et hi sunt qui præsident septuaginta duobus quinariis coelestibus, totidemq_e nationibus et linguis, et humani corporis artubus, cooperanturq_e septuaginta duobus synagogæ senioribus, totidemq_e christi discipulis. et nomina eorum ??undum extractionem quam faciunt cabalistæ patent ??hae [75v-78v] sequenti tabella, secundum vnum modum quem diximus.

Sune (?) autem et alii plures modi ex eis de~ versiculis fabrica~di Schemhamphoras, vt cum omnes tres recto ordine sibi subalternatim a dextram sinistram scribuntur, præter illos qui per tabulas Ziruph, et 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.

vehuiah	leuuiah	Aniel	Mebahiah
Ieliel	pahaliah	haamiab [A: Chaamiah]	Poiel
Sitael	nelchael [A: Nelkael]	Rehael	Nemamiah

elemiah	Ieiael	Ieiazal [A:Ihiazal]	Ieiael
mahasiah	melahel	hahahel	harahel [A: Harachel]
lelahel	hahuiah [A: Chahuiah]	michael [A: Mikael]	Mizrael
achaiah [Agrippa: Akaiah]	nuthaiah [A: Nithhaiah]	veualiah	vmahel [A: Umabel]
cahethel	haaiah	ielahiah	Iahhel
Haziel	Ierathel	Sealiah	Annauel
Aladiah	Seehiah	Ariel	mehekiel [A: Mecheiel]
lamah [A: Lauiah]	Reiiah [A: Reiiel]	Asaliah	damahiah [A: Damabiah]
Hahaiah	Omael	michael [A: Mihael]	meniel [A: Menkiel]
Iezalel [A: Ieiazal]	Lecabel	Vehuel	Eiael
Mebahel	Vasariah	Daniel	habuiah [A: Chabuiah]
Hariel	Iehuiah [A: Iechuiah]	hahasiah [A: Hachasiah]	Roehel [A: Raehel]
Hakamiah	lehahiah [A: Lehachiah]	Imamiah	iabamiah [A: Iibamiah]
Leviah	chanakiah [A: Kavakiah]	Nanael	Haiaiel
Caliel	manadel [A: Monadel]	Nithael	mamiah [A: Mumiah]

[79r]

The angels of the .7. planetts after the opinione of zevell */*/*/*

[Saturn]	sachir + onath + anasen + prothophares + gaym + fimtilis +
[Jupiter]	Nastegeon + sexagip + tors + tentercenta + selops + versiel + astronday +
[Mars]	Belligeron + robrinez + thophares + scetaburous + zelidron + pristorides + pirirm + phitach +
[Sol]	Alfareon + luetundium + ferlucifin + moderiel + pasntes + strinabelion +
[Venus]	Penel + apripas + filiach + disdros + nechir + pbab + neptaliam +
[Mercury]	Calamichan + pergamidam + tichiz + aprops + ciracl + gariliam + gemesnay +
[Luna]	ydroel + nar + escor + phin + bethan + gesrus + philosen + onfilmetoii +

The names of the angels of the .xii. signes

[Aries]	Utiridan + berithz + manstitan + ysmarelion +
[Taurus]	Geofriel + dridmoyl + frenil + dirigalii +
[Gemini]	Sinchateriel + anabrochz + gefrel + beliabii +
[Cancer]	Tetrarchin + froseithz + endiran + cefafin +
[Leo]	Berferiel + andri + facifon + vridithian +
[Virgo]	Monosriel + scamburion + liricom + an +

[Libra] Ilfiey + drabundin + prothabeon + sephyron +
[Scorpio] Gefusieon + grisolis + ophicen + albuth +
[Sagittarius] Tebondriel + zedrociel + rufibian + exdromal +
[Capricorn] Tiragisneil + sandamruch + gelisedon + nili +
[Aquarius] sterlunilon + andebal + gorthz + zahayr +
[Pisces] Nolicheil + angiseil + theodropham + salchmeon +

[Ascending node] Exagiel + symnnoy + debroz + [Descending node] + Schyphaon + drudromoy + ehehii +

The names of the princes of the .xii. altytudes are thes folowinge.

[Aries] Armiel + gabriel + barachiel + libes + helissan +
[Taurus] Pax + princeps + miserecordia + alphay + raym + geon + gereon + armon + geremon +
[Gemini] Fortitudo + paciencia + ythanay + elon + evebychay +

[79v]

[Cancer] yareth + yaran + arneth + zaraney + lux + eye +
[Leo] Almay + ezey + zabele + mononym + aurach + liulay +
[Virgo] Hores + bysserios + onay + ornath + vita + yareth + allay +
[Libra] Ay + alkin + roel + abanay + rathan + corosay +
[Scorpio] Amayn + anay + gelomitro + gecebamia + ysaramana + elomich +
[Sagittarius] zaan + zabin + zadanay + arphel + alphanay + zadan +
[Capricorn] Ym + anab + reil + solin + paciencia + vel + potian +
[Aquarius] Alphaneos + alphanay + assen + zarmioch + almeos + sphray +
[Pisces] Salmel + alimos + alibin + lubiras + ana + anay +

The angels of the .7. planetts after the opinion of honorius

[Saturn] zapkiel + oriphiel + caphiziel + boel + cassziel + michathon + dalqiel + gastiel + matraton + satel +

[Jupiter] zadkiel + zachariel + sacqiel + paysthar + raphael + pahanitoriel + assassaiel + tethapiel + paranyemol +

[Mars] Camael + zamael + samael + azimor + satihel + yturahihel + amabiel + taryel + armael +

[Sol] Raphael + michael + quelamya + caphael + dardihel + hurathaphel +

[Venus] Hamiel + anael + daner + raqiel + salguyel +

[Mercury] Michael + raphael + targuarra + myhel + sarapiel + vriel +

[Luna] Gabriel + orpheniel + mychael + samyhel + athithael +

The names of the angels of the .xii. signes after the opinion of honorius

[Aries] malichidael + [Taurus] asmodel + [Gemini] ambriel + [Cancer] muriel + [Leo] verchiel + [Virgo] hamaliel + [Libra] zuriel + [Scorpio] barchiel + [Sagittarius] advachiel + [Capricorn] hanael + [Aquarius] ambiel + [Pisces] barchiel +

The angels of the .xxviii. mancions of the mone

Geniel + enediel + amixiel + azariel + caiel + dirachiel + seheliel + amnediel + barbiel + ardesiel + neciel + abdizuel + iazeriel + ergediell + ataliel + azeruel + adriel + egiviel + amutiel + kiriel + bethnael + geliel + requiel + abrinael + aziel + tagriel + atheniel + amnixiel +

[80r]

Thes are the princes of the .4. windes

Of the est Is + michael + of the west Is + raphael + of the northe Is + gabriel + of the sowghte is + nariel + vel vriel +

Thes are the dominators and reulers of the .4. elementes

Of the ayer Is + cherub + of the water Is + tharsis + of the yearthe Is + ariel + of the fyer Is + seruph + vel nathaniel +

Thes are the angels that beare the great name of god called in the hebrewe tunge schemhamphoras

vehuiah + Ieliel + sitael + elemiah + mahasiah + lelachel + achaiah + cahethel + haziel + aladiah + lamah + hahaiiah + Iezalel + mebahel + hariel + hakamiah + leuiiah + caliel +

leuuiah + pahaliah + nelchael + Ieiael + melahel + hahuiah + nitthaiah + haaiah + Ierathel + seehiah + reiial + omael + lecabel + vasariah + Iehuiah + lehahiah + chauakiah + manadel +

Aniel + haamiab + rehael + Ieiazal + hahahel + michael + veualiah + Ielahiah + sealiah + ariel + asaliah + michael + vehuel + daniel + hahasiah + Imamiah + nanael + nithael +

Mehahiah + poiel + nemamiah + Ieiael + harakel + mizrael + vmahel + Iahhel + annauel + mehekiel + damahiah + meniell + eiael + habuiah + roehel + Iabamiah + haiaiel + mamiah +

[finis]

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Le Grimoire du Pape Honorius (Rome, [Paris?] 1800)

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Introduction. The *Grimoire of Honorius* was described by A.E. Waite as "perhaps the most frankly diabolical of the Rituals connected with Black Magic." It deals directly with the most hated and feared of demons found within Judeo-Christian traditions, such as Lucifer and Astaroth. In addition, its reputation was built up by famed Nineteenth Century French occultist Eliphas Levi, who described it as horrible, wicked, and profane. *Honorius* amalgamates elements from other grimoires, such as the [Key of Solomon](#) and the [Grimorium Verum](#), with Catholic priestly ritual. The result is truly bizarre. I believe its compiler was merely trying to cash in on the notoriety of the authentic 13th century grimoire, [The Sworn Book of Honorius](#).

NOTE: Complete text and drawings are included [on our CD](#).



LE GRIMOIRE du Pape HONORIUS

Avec un Recueil des plus grandes
SECRETS de L'ART MAGIQUE
et des pratiques

S'OPPOSANT aux MALÉFICES

A ROME

1800

TABLE DES MATIERES

LE LIVRE DES CONJURATIONS DU PAPE HONORIUS

- Avertissement
- Conjuraton du Livre
- Ce qu'il faut dire en faisant le Cercle protecteur
- Conjuraton générale des Esprits
- Première conjuration particulière
- Deuxième conjuration particulière
- Troisième conjuration particulière
- Quatrième conjuration particulière
- Ce que doit encore faire le Maître dans le Cercle protecteur
- Exorcisme des Esprits
- Quand les Esprits paraissent
- Le Pentacle de Salomon
- Cercles et conjurations pour chaque jour de la semaine à divers Esprits
- Pour le Lundi à Trinitas
- Pour le mardi à Nambrot
- Pour le mercredi à Astarot
- Pour le jeudi à Acham
- Pour le vendredi à Béchet
- Pour le samedi à Nambrot
- Pour le dimanche à Acquiot
- Conjuraton très forte pour découvrir les trésors cachés
- Figure du Cercle protecteur
- Pentacles pour découvrir les trésors
- Disposition du Maître

RECUEIL DES PLUS RARES SECRETS DE L'ART MAGIQUE

- Pour faire venir trois demoiselles ou trois messieurs
- Pour faire venir une fille vous trouver, si sage soit-elle
- Pour gagner au jeu
- Pour éteindre le feu d'une cheminée
- Pour se rendre invisible

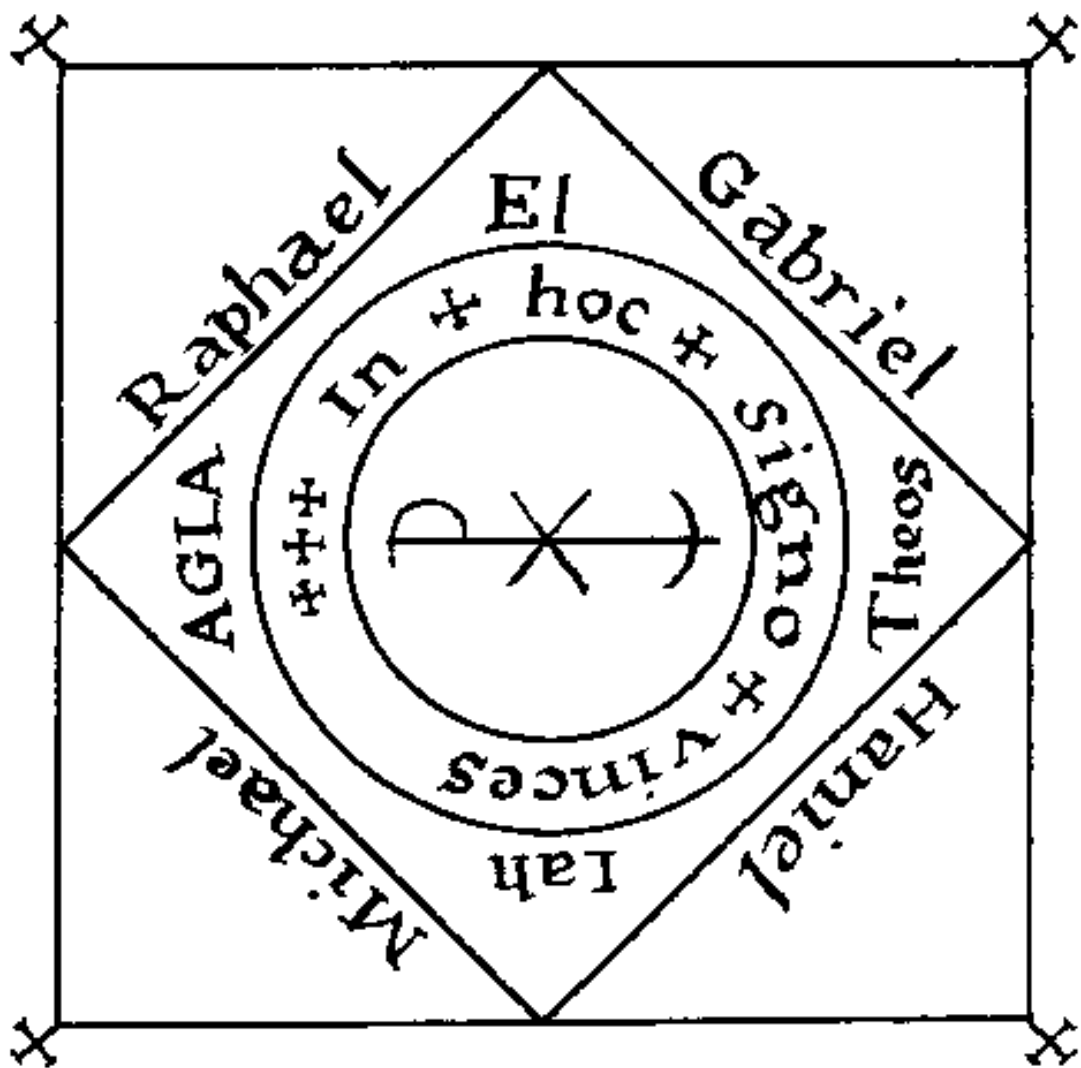
- Pour obtenir de l'or ou de l'argent, ou Secret de La Main de gloire
- Main de gloire
- Pour réussir un voyage
- Pour se défendre contre toutes sortes d'armes
- Pour voir quelqu'un au loin
- Pour obliger une personne à venir vers vous
- Pour faire danser une fille nue
- Pour découvrir la nuit, ce que vous voulez savoir du passé ou de l'avenir
- Pratique pour enclouer
- Pour empêcher une personne de dormir toute la nuit
- Pour donner l'illusion qu'on est accompagné de plusieurs personnes
- Pour n'être blessé par aucune arme
- Charme d'amour. Secret du Père Girard
- Pour faire rater une arme
- Pour guérir la pleurésie
- Contre toute fièvre
- Pour arrêter une perte de sang
- Pour être préservé d'un coup d'épée
- Pour être à l'abri de toute mauvaise action
- Pour éteindre un feu intérieur
- Pour guérir une brûlure
- Contre le mal de tête
- Pour arrêter le flux
- Pour empêcher quelqu'un de manger à table
- Pour éteindre le feu
- Pour empêcher l'acte d'amour
- Pour gagner au jeu
- Pour arrêter la course d'un serpent
- Pour empêcher un chien de mordre et d'aboyer
- Pour guérir la teigne
- Pour gagner au jeu de dés
- Pour faire sortir une arête de la gorge
- Pour marcher sans se fatiguer
- Pour gagner à tous les jeux
- Pour éviter de souffrir à la question

SECRETS MAGIQUES ET CONTRE-CHARMES

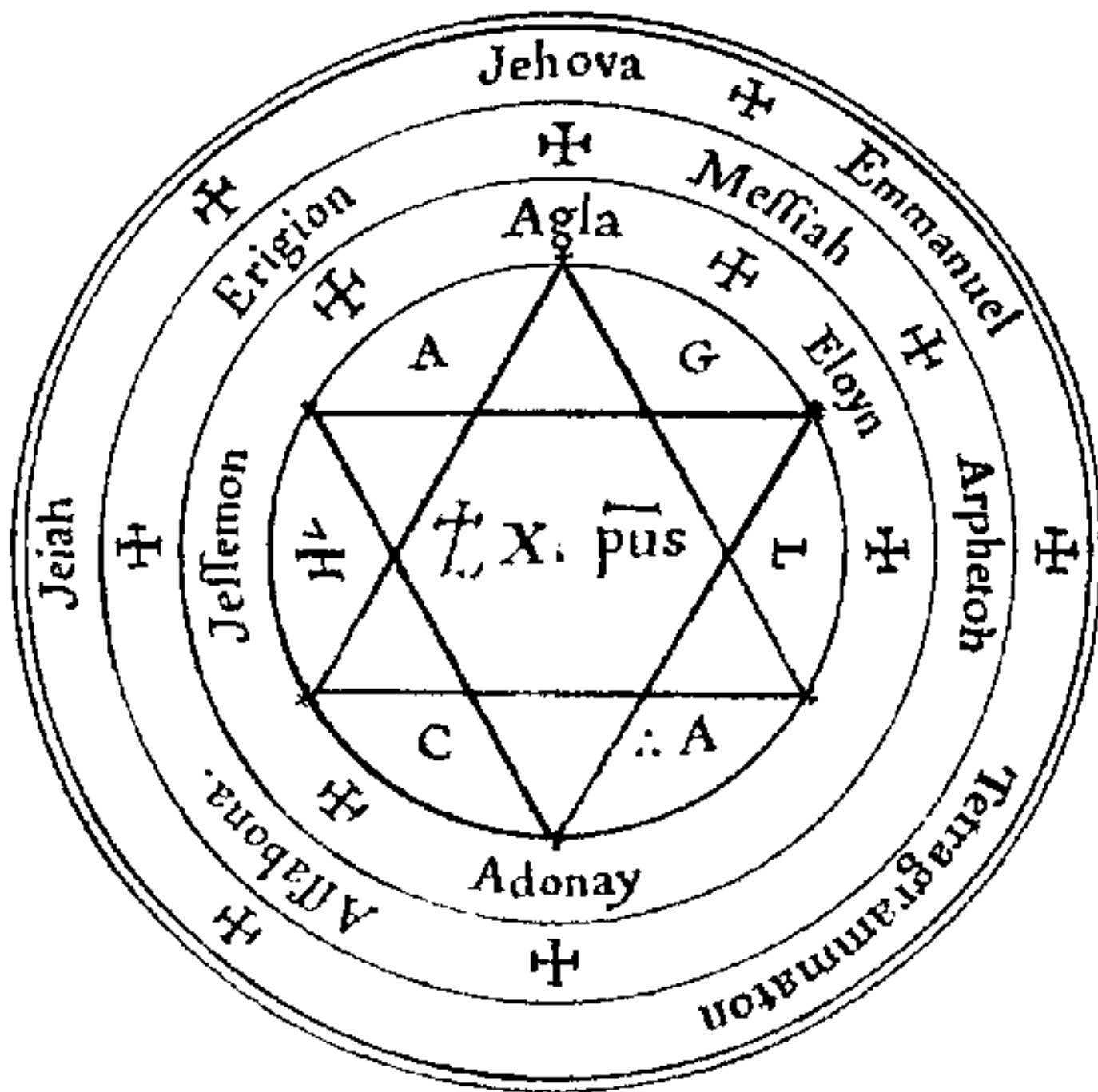
- Pratique de Guidon, quand il s'agit de détruire un maléfico sur un être humain ou un animal
- Autre, pour détruire tous maléfices frappant des animaux
- Grand exorcisme pour détruire tous charmes frappant, soit la créature humaine, soit les animaux
- Pour détruire tous sorts et faire venir à vous la personne qui a causé le mal
- Secret pour détruire l'envoûtement jeté sur les animaux, en particulier les chevaux et les moutons
- Autres contre-charmos très efficaces
- Autre secret pour désenvoûter
- Contre les sorts jetés, autre secret très efficace
- Garde, ou protection, contre la gale, la rogne, la clavelée et autres maladies
- Autre secret de guérison

- Secret pour empêcher les loups de pénétrer sur le terrain où sont les moutons
- Protection des chevaux contre les sorts jetés
- Protection d'un troupeau
- Autre protection pour les moutons
- Contre les dégâts dûs aux lapins
- Pour apaiser un animal
- Pour échapper à toute attaque si violente soit-elle
- Secret pour découvrir les trésors
- Pour dompter les chevaux méchants
- Contre tous charmes frappant des animaux
- Pour que les agneaux deviennent beaux et bien forts
- Protection contre toute arme à feu
- Contre le bouquet chancreux et les fièvres
- Contre toutes sortes de maladies des chevaux
- Pour guérir la foulure et l'entorse des hommes et des animaux
- Pour empêcher un troupeau de toucher à une récolte
- Pour guérir une bête affligée du levretin
- Contre la pousse ou pouset
- Contre le godron
- Contre la gale et le haut toupin
- Contre les hémorroïdes
- Contre l'épilepsie ou mal caduc
- Enchantement pour arrêter le sang
- Pour conjurer tout mal
- Contre toute atteinte du feu
- Guérison des fièvres

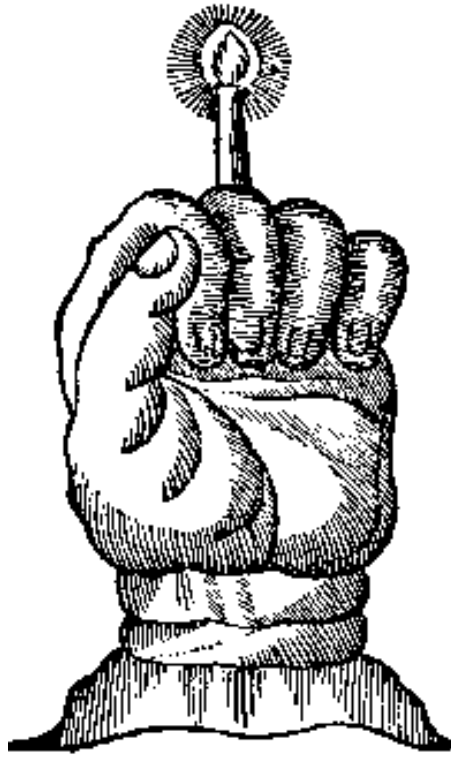
Je fais le cercle pour tenir en bride et restreindre l'esprit malin



Pentacle de Salomon



La Main de gloire



Shelfmark: 8630.aa.21.
Author: HONORIUS III., Pope, pseud.
Title: Grimoire du Pape Honorius; avec un recueil des plus grands secrets.
Publisher: pp. 123. Rome, [Paris?] 1800. 12o.

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Note: Copy in British Library is missing pages 11-14. These have been supplied from an alternate copy.

This book was stolen in July 1972 and subsequently recovered by the police.

NOTE: Complete text and drawings are included [on our CD](#).



GREMOIRE
DU PAPE HONORIUS,
AVEC UN RECUEIL
DES PLUS RARES SECRETS.
[figure 1]
A ROME
1800.

[119]

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The Key of Solomon (Clavicula Salomonis) edited by S. Liddell MacGregor Mathers

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Note: The *Key of Solomon* is the most famous and important of all Grimoires, or handbooks of Magic. As A.E. Waite has stated (BCM 58) "At the head of all, and, within certain limits, the inspiration and the source of all, stands the *Key of Solomon*. ... Mr. Mathers' presentation of the *Key of Solomon*, which is still in print, though the work of an uncritical hand, must be held to remove the necessity for entering into a detailed account of the contents of that curious work. ... The *Key of Solomon* can scarcely be judged accurately in the light of its English version, for the translator, preternaturally regarding it as a highly honourable memorial of lawful magic, has excised as much as possible the Goëtic portions, on the ground that they are interpolations, which is of course arbitrary."

Mr. Waite's harsh criticism is hardly justified. In fact, Mathers excised very little. Actually, three of the four significant excisions are operations dealing with love magic (Colorno, chapters 11-13: The experiment of Love, and how it should be performed; The experiment or operation of the Apple; Of the operation of love by her dreams, and how one must practice it. The fourth excision is chapter 14: Operations and experiments regarding hate and destruction of enemies.)

It is true that the Mathers edition would not be considered critical by modern standards of scholarship (but Waite's editions of various esoteric texts leave far more to be desired than Mathers'). Especially wanting are a proper critical apparatus, an analysis of the relation between manuscripts, and better utilization of the Latin and Italian manuscripts. Nevertheless, this edition has stood the test of time.

Of course, none of the manuscripts used by Mathers qualify as "ancient" or even "medieval"; the oldest is probably 16th century. There are however precedents going back further, on which see Richard Greenfield's *Traditions of Belief in Late Byzantine Demonology*. Mathers' translation is almost entirely dependant on French Colorno manuscript exemplars dating 18th century. Abraham Colorno, a Jewish

engineer of Mantua (fl. 1578-1598) translated it from the Italian. Also heavily used by Mathers was *LES VÉRITABLES CLAVICULES DE SALOMON, Traduites de l'Hebreux en langue Latine Par le Rabin ABOGNAZAR* (Lansdowne MSS 1203.) Its inclusion by Mathers is puzzling because it is utterly different in content from the other manuscripts (aside from a few of the pentacles at the end of the manuscript) and really should stand alone as a separate text.

For more details on the individual manuscripts, see the [British Library Manuscript catalogue](#). Also, see *MAGIC AND EXPERIMENTAL SCIENCE* by Lynn Thorndike, [Chapter XLIX: Solomon and the Ars Notoria](#).

Since Mathers edition was published, many more manuscripts have been uncovered, including several English manuscripts (such as [The Key of Knowledge](#)), three Hebrew manuscripts (including [one published by Gollancz](#), 1914), and a Greek manuscript which may be the prototype of the entire genre.

I have omitted the diagrams from this e-text, since they are available in [a low cost paperback edition from Weiser](#).

I cannot begin to convey my contempt for L.W. de Laurence and his bootleg edition of this work, which he retitled *The Greater Key of Solomon* (Chicago, 1914). Besides taking credit for Mather's work, he has made many alterations to the texts in order to promote his mail-order business. As an example, he altered the spell in chapter 9 by inserting "after burning one-half teaspoonful of *Temple Incense*." He even inserted ordering information directly into the text. Particularly ironic is his *Great Book of Magical Art, Hindoo Magic & Indian Occultism* (1915) which is a rip-off (again without acknowledgement) of Frances Barrett's *The Magus, or Celestial Intelligencer* (1801), which in turn is a rip-off of Agrippa's [Occult Philosophy](#)!

-JHP

The Key of Solomon the King

(*Clavicula Salomonis*)

now first translated and edited from ancient manuscripts in the British Museum

by

S. Liddell MacGregor Mathers

George Redway. 1889.

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PREFACE

In presenting this celebrated magical work to the student of occult science some few prefatory remarks are necessary.

The *Key of Solomon*, save for a curtailed and incomplete copy published in France in the seventeenth century, has never yet been printed, but has for centuries remained in Manuscript form inaccessible to all but the few fortunate scholars to whom the inmost recesses of the great libraries were open. I therefore consider that I am highly honored in being the individual to whose lot it has fallen to usher it into the light of day.

The fountain-head and storehouse of Qabalistical Magic, and the origin of much of the Ceremonial Magic of mediæval times, the 'Key' has been ever valued by occult writers as a work of the highest authority; and notably in our own day Eliphaz Lévi has taken it for the model on which his celebrated '*Dogme et Rituel de la Haute Magie*' was based. It must be evident to the initiated reader of Lévi, that the *Key of Solomon* was his text book of study, and at the end of this volume I give a fragment of an ancient Hebrew manuscript of the 'Key of Solomon,' translated and published in the '*Philosophie Occulte*,' as well as an Invocation called the 'Qabalistical Invocation of Solomon,' which bears close analogy to one in the First Book, being constructed in the same manner on the scheme of the *Sephiroth*.

The history of the Hebrew original of the 'Key of Solomon,' is given in the Introductions, but there is every reason to suppose that this has been entirely lost, and Christian, the pupil of Lévi, says as much in his '*Histoire de la Magie*.'

I see no reason to doubt the tradition which assigns the authorship of the 'Key' to King Solomon, for among others Josephus, the Jewish historian, especially mentions the magical works attributed to that monarch; this is confirmed by many Eastern traditions, and his magical skill is frequently mentioned in the Arabian Nights.

There are, however, two works on Black Magic, the '[*Grimorium Verum*](#),' and the '*Clavicola di Salomone ridolta*,' which have been attributed to Solomon, and which have been in some cases especially mixed up with the present work; but which have nothing really to do therewith; they are full of evil magic, and I cannot caution the practical student too strongly against them.

There is also another work called '[*Lemegeton or the Lesser Key of Solomon the King*](#),' which is full of seals of various Spirits, and is not the same as the present book, though extremely valuable in its own department.

In editing this volume I have omitted one or two experiments partaking largely of Black Magic, and which had evidently been derived from the two Goetic works mentioned above; I must further caution the practical worker against the use of blood; the prayer, the pentacle, and the perfumes, rightly used, are

sufficient; and the former verges dangerously on the evil path. Let him who, in spite of the warnings of this volume, determines to work evil, be assured that evil will recoil on himself and that he will be struck by the reflex current.

This work is edited from several ancient MSS. in the British Museum which all differ from each other in various points, some giving what is omitted by the others, but all unfortunately agreeing in one thing, which is the execrable mangling of the Hebrew words through the ignorance of the transcribers. But it is in the Pentacles that the Hebrew is worse, the letters being so vilely scribbled as to be actually undecipherable in some instances, and it has been part of my work for several years to correct and reinstate the proper Hebrew and Magical characters in the Pentacles. The student may therefore safely rely on their being now as nearly correct in their present reproduction as it is possible for them to be. I have therefore, wherever I could, corrected the Hebrew of the Magical Names in the Conjurations and Pentacles; and in the few instances where it was not possible to do so, I have put them in the most usual form; carefully collating throughout one MS. with another. The Chapters are a little differently classed in the various MSS., in some instances the matter contained in them being transposed, &c. I have added notes wherever necessary.

The MSS. from which this work is edited are: -- Add. MSS., 10,862; Sloane MSS., 1307 and 3091; Harleian MSS., 3981; King's MSS., 288; and Lansdowne MSS., 1202 and 1203; seven codices in all.

Of all these 10,862 Add. MSS. is the oldest, its date being about the end of the sixteenth century; 3981 Harleian is probably about the middle of the seventeenth century; the others of rather later date.

Add. MSS. 10,862 is written in contracted Latin, and is hard to read. but it contains Chapters which are omitted in the others and also an important Introduction. It is more concise in its wording. Its title is short, being simply 'The Key of Solomon, translated from the Hebrew language into the Latin.' An exact copy of the signature of the writer of this MS. is given in Figure 93. The Pentacles are very badly drawn.

3981 Harleian MSS.; 288 King's MSS.; and 3091 Sloane MSS., are similar, and contain the same matter and nearly the same wording; but the latter MS. has many errors of transcription. They are all in French. The Conjurations and wording of these are much fuller than in 10,862 Add. MSS. and 1202 Lansdowne MSS. The title is 'The Key of Solomon King of the Hebrews, translated from the Hebrew Language into Italian by Abraham Colorno, by the order of his most Serene Highness of Mantua; and recently put into French. The Pentacles are much better drawn, are in coloured inks, and in the case of 3091 Sloane MSS., gold and silver are employed.

1307 Sloane MSS. is in Italian; its Title is 'La Clavicola di Salomone Redotta et epilogata nella nostra materna lingua del dottissimo Gio Peccatrix.' It is full of Black Magic, and is a jumble of the Key of Solomon proper, and the two Black Magic books before mentioned. The Pentacles are badly drawn. It, however, gives part of the Introduction to 10,862 Add. MSS., and is the only other MS. which does, save the beginning of another Italian version which is bound up with the former MS., and bears the title 'Zecorbenei.'

1202 Lansdowne MSS. is 'The True Keys of King Solomon, by Armadel.' It is beautifully written, with painted initial letters, and the Pentacles are carefully drawn in coloured inks. It is more concise in style, but omits several Chapters. At the end are some short extracts from the *Grimorium Verum* with the Seals of evil spirits, which, as they do not belong to the 'Key of Solomon' proper, I have not given. For the evident classification of the 'Key' is in two books and no more.

1203 Lansdowne MSS. is 'The Veritable Keys of Solomon translated from the Hebrew into the Latin language by the Rabbin Agognazar (?Aben Ezra).' It is in French, exquisitely written in printing letters, and the Pentacles are carefully drawn in coloured inks. Though containing similar matter to the others, the arrangement is utterly different; being all in one book, and not even divided into chapters.

The antiquity of the Planetary Sigils is shown by the fact that, among the Gnostic Talismans in the British Museum, there is a ring of copper with the sigils of Venus, which are exactly the same as those given by the mediæval writers on Magic.

Where Psalms are referred to I have in all instances given the English and not the Hebrew numbering of them.

In some places I have substituted the word AZOTH for 'Alpha and Omega,' *e.g.*, on the blade of the Knife with the Black Hilt, *Figure 62*. I may remark that the Magical Sword may, in many cases, be used instead of the Knife.

In conclusion I will only mention, for the benefit of non-Hebraists, that Hebrew is written from right to left, and that from the consonantal nature of the Hebrew Alphabet, it will require fewer letters than in English to express the same word.

I take this opportunity of expressing my obligations to Dr. Wynn Westcott for the valuable assistance he has given me in the reconstruction of the Hebrew Pentacles

S. LIDDELL MACGREGOR MATHERS.

London, October, 1888.

PRELIMINARY DISCOURSE

From Lansdowne MSS. 1203, 'The Veritable Clavicles of Solomon, translated from the Hebrew into the Latin language by the Rabbi Abognazar.' [1]

[1. I fancy this must be a corruption of 'Aben Ezra.']

Every one knoweth in the present day that from time immemorial Solomon possessed knowledge inspired by the wise teachings of an angel, to which he appeared so submissive and obedient, that in addition to the gift of wisdom, which he demanded, he obtained with profusion all the other virtues; which happened in order that knowledge worthy of eternal preservation might not be buried with his body. Being, so to speak, near his end, he left to his son Roboam a Testament which should contain all (the Wisdom) he had possessed prior to his death. The Rabbins, who were careful to cultivate (the same knowledge) after him, called this Testament the Clavicle or Key of Solomon, which they caused to be engraved on (pieces of) the bark of trees, while the Pentacles were inscribed in Hebrew letters on plates of copper, so that they might be carefully preserved in the Temple which that wise king had caused to be built.

This Testament was in ancient time translated from the Hebrew into the Latin language by Rabbi Abognazar, who transported it with him into the town of Arles in Provence, where by a notable piece of good fortune the ancient Hebrew Clavicle, that is to say, this precious translation of it, fell into the hands of the Archbishop of Arles, after the destruction of the Jews in that city; who, from the Latin, translated it into the vulgar tongue, in the same terms which here follow, without having either changed or augmented the original translation from the Hebrew.

INTRODUCTION.

From Add. MSS. 10862, 'The Key of Solomon, translated into Latin from the Hebrew idiom.'

Treasure up, O my son Roboam! the wisdom of my words, seeing that I, Solomon, have received it from the Lord.

Then answered Roboam, and said: How have I deserved to follow the example of my father Solomon in such things, who hath been found worthy to receive the knowledge of all living things through (the teaching of) an Angel of God?

And Solomon said: Hear, O my son, and receive my sayings, and learn the wonders of God. For, on a certain night, when I laid me down to sleep, I called upon that most holy Name of God, IAH, and prayed for the Ineffable Wisdom, and when I was beginning to close mine eyes, the Angel of the Lord, even Homadiel, appeared unto me, spake many things courteously unto me, and said: Listen O Solomon! thy prayer before the Most High is not in vain, and since thou hast asked neither for long life, nor for much riches, nor for the souls of thine enemies, but hast asked for thyself wisdom to perform justice. Thus saith the Lord: According to thy word have I given unto thee a wise and understanding heart, so that before thee was none like unto thee, nor ever shall arise.

And when I comprehended the speech which was made unto me, I understood that in me was the knowledge of all creatures, both things which are in the heavens and things which are beneath the heavens; and I saw that all the writings and wisdom of this present age were vain and futile, and that no man was perfect. And I composed a certain work wherein I rehearsed the secret of secrets, in which I have preserved them hidden, and I have also therein concealed all secrets whatsoever of magical arts of any

masters; any secret or experiments, namely, of these sciences which is in any way worth being accomplished. Also I have written them in this Key, so that like as a key openeth a treasure-house, so this (Key) alone may open the knowledge and understanding of magical arts and sciences.

Therefore, O my son! thou mayest see every experiment of mine or of others, and let everything be properly prepared for them, as thou shalt see properly set down by me, both day and hour, and all things necessary; for without this there will be but falsehood and vanity in this my work; wherein are hidden all secrets and mysteries which can be performed; and that which is (set down) concerning a single divination or a single experiment, that same I think concerning all things which are in the Universe, and which have been, and which shall be in future time.

Therefore, O my son Roboam, I command thee by the blessing which thou expectest from thy father, that thou shall make an Ivory Casket, and therein place, keep, and hide this my Key; and when I shall have passed away unto my fathers, I entreat thee to place the same in my Sepulchre beside me, lest at another time it might fall into the hands of the wicked. And as Solomon commanded, so was it done.

And when, therefore (men) had waited for a long time, there came unto the Sepulchre certain Babylonian Philosophers; and when they had assembled they at once took counsel together that a certain number of men should renew the Sepulchre in his (Solomon's) honour; and when the Sepulchre was dug out and repaired the Ivory Casket was discovered, and therein was the Key of Secrets, which they took with joyful mind, and when they had opened it none among them could understand it on account of the obscurity of the words and their occult arrangement, and the hidden character of the sense and knowledge, for they were not worthy to possess this treasure.

Then, therefore, arose one among them, more worthy (than the others), both in the sight of the gods, and by reason of his age, who was called Iohé Grevis [1], and said unto the others: Unless we shall come and ask the interpretation from the Lord, with tears and entreaties, we shall never arrive at the knowledge of it.

[1. I think this is correct, but the name is very indistinctly written in the MS., which is difficult to decipher. In another copy of the Clavicle it is written Iroe Grecis, but I think this is an error.]

Therefore, when each of them had retired to his bed, Iohé indeed falling upon his face on the earth, began to weep, and striking his breast, and said:

What have I deserved (above others), seeing that so many men can neither understand nor interpret this knowledge, even though there were no secret thing in nature which the Lord hath hidden from me! Wherefore are these words so obscure? Wherefore am I so ignorant?

And then on his bended knees, stretching his hands to heaven, he said:

O God, the Creator of all, Thou Who knowest all things, Who gavest so great Wisdom unto Solomon the

Son of David the King; grant unto me, I beseech Thee, O Holy Omnipotent and Ineffable Father, to receive the virtue of that wisdom, so that I may become worthy by Thine aid to attain unto the understanding of this Key Of Secrets.

And immediately there appeared unto me, [1] the Angel of the Lord, saying:

[1. 'Mihi' in MS., but probably a slip for 'unto him,' 'ei.']

Do thou remember if the secrets of Solomon appear hidden and obscure unto thee, that the Lord hath wished it, so that such wisdom may not fall into the hands of wicked men; wherefore do thou promise unto me, that thou art not willing that so great wisdom should ever come to any living creature, and that which thou revealest unto any let them know that they must keep it unto themselves, otherwise the secrets are profaned and no effect can follow?

And Iohé answered: I promise unto thee that to none will I reveal (them), save to the honour of the Lord, and with much discipline, unto penitent, secret, and faithful (persons).

Then answered the Angel: Go and read the Key, and its words which were obscure throughout shall be manifest unto thee.

And after this the Angel ascended into Heaven in a Flame of Fire.

Then Iohé was glad, and labouring with a clear mind, understood that which the Angel of the Lord had said, and he saw that the Key of Solomon was changed, so that it appeared quite clear unto him plainly in all parts. And Iohé understood that this Work might fall into the hands of the ignorant, and he said: I conjure him into whose hands this secret may come, by the Power of the Creator, and His Wisdom, that in all things he may, desire, intend and perform, that this Treasure may come unto no unworthy (person), nor may he manifest it unto any who is unwise, nor unto one who feareth not God. Because if he act otherwise, I pray God that he may never be worthy to attain unto the desired effect.

And so he deposited the Key, which Solomon preserved, in the Ivory Casket. But the Words of the Key are as follows, divided into two books, and shown in order.

INTRODUCTION

From Lansdowne MSS. 1203, "The Veritable Clavicles of Solomon," translated from the Hebrew into the Latin by the Rabbi Abognazar.

O my Son Roboam! seeing that of all Sciences there is none more useful than the knowledge of Celestial Movements, I have thought it my duty, being at the point of death, to leave thee an inheritance more precious than all the riches which I have enjoyed. And in order that thou mayest understand how I have arrived at this degree (of wisdom), it is necessary to tell thee that one day, when I was meditating upon

the power of the Supreme Being, the Angel of the Great God appeared before me as I was saying, O how wonderful are the works of God! I suddenly beheld, at the end of a thickly-shaded vista of trees, a Light in the form of a blazing Star, which said unto me with a voice of thunder: Solomon, Solomon, be not dismayed; the Lord is willing to satisfy thy desire by giving thee knowledge of whatsoever thing is most pleasant unto thee. I order thee to ask of Him whatsoever thou desirest. Whereupon, recovering from my surprise, I answered unto the Angel, that according to the Will of the Lord, I only desired the Gift of Wisdom, and by the Grace of God I obtained in addition the enjoyment of all the Celestial treasures and the knowledge of all natural things.

It is by this means, my Son, that I possess all the virtues and riches of which thou now seest me in the enjoyment, and in order that thou mayest be willing to be attentive to all which I am about to relate to thee, and that thou mayest retain with care all that I am about to tell thee, I assure thee that the Graces of the Great God will be familiar unto thee, and that the Celestial and Terrestrial Creatures will be obedient unto thee, and a science which only works by the strength and power of natural things, and by the pure Angels which govern them. Of which latter I will give thee the names in order, their exercises and particular employments to which they are destined, together with the days over which they particularly preside, in order that thou mayest arrive at the accomplishment of all, which thou wilt find in this my Testament. In all which I promise thee success, provided that all thy works only tend unto the honour of God, Who hath given me the power to rule, not only over Terrestrial but also over Celestial things, that is to say, over the Angels, of whom I am able to dispose according to my will, and to obtain from them very considerable services.

Firstly. It is necessary for thee to understand that God, having made all things, in order that they may be submitted unto Him, hath wished to bring His works to perfection, by making one which participates of the Divine and of the Terrestrial, that is to say, Man; whose body is gross and terrestrial, while his soul is spiritual and celestial, unto whom He hath made subject the whole earth and its inhabitants, and hath given unto Him means by which He may render the Angels familiar, as I call those Celestial creatures who are destined: some to regulate the motion of the Stars, others to inhabit the Elements, others to aid and direct men, and others again to sing continually the praises of the Lord. Thou mayest then, by the use of their seals and characters, render them familiar unto thee, provided that thou abusest not this privilege by demanding from them things which are contrary to their nature; for accursed be he who will take the Name of God in vain, and who will employ for evil purposes the knowledge and good wherewith He hath enriched us.

I command thee, my Son, to carefully engrave in thy memory all that I say unto thee, in order that it may never leave thee. If thou dost not intend to use for a good purpose the secrets which I here teach thee, I command thee rather to cast this Testament into the fire, than to abuse the power thou wilt have of constraining the Spirits, for I warn thee that the beneficent Angels, wearied and fatigued by thine illicit demands, would to thy sorrow execute the commands of God, as well as to that of all such who, with evil intent, would abuse those secrets which He hath given and revealed unto me. Think not, however, O my Son, that it would not be permitted thee to profit by the good fortune and happiness which the Divine Spirits can bring thee; on the contrary, it gives them great pleasure to render service to Man for whom many of these Spirits have great liking and affinity, God having destined them for the preservation and

guidance of those Terrestrial things which are submitted to the power of Man.

There are different kinds of Spirits, according to the things over which they preside; some of them govern the Empyrean Heaven, others the Primum Mobile, others the First and Second Crystalline, others the Starry Heaven; there are also Spirits of the Heaven of Saturn, which I call Saturnites; there are Jovial, Martial, Solar, Venerean, Mercurial, and Lunar Spirits; there are also (Spirits) in the Elements as well as in the Heavens, there are some in the Fiery Region, others in the Air, others in the Water, and others upon the Earth, which can all render service to that man who learns their nature, and knows how to attract them.

Furthermore, I wish to make thee understand that God hath destined to each one of us a Spirit, which watches over us and takes care of our preservation; these are called Genii, who are elementary like us, and who are more ready to render service to those whose temperament is conformed to the Element which these Genii inhabit; for example, shouldest thou be of a fiery temperament, that is to say sanguine, thy genius would be fiery and submitted to the Empire of Baël. Besides this, there are special times reserved for the invocation of these Spirits, in the days and hours when they have power and absolute empire. It is for this reason that thou wilt see in the following tables to what Planet and to what Angel each Day and Hour is submitted, together with the Colours which belong unto them, the Metals, Herbs, Plants, Aquatic, Aërial, and Terrestrial Animals, and Incense, which are proper to each of them, as also in what quarter of the Universe they ask to be invoked. Neither are omitted, the Conjurations, Seals, Characters, and Divine Letters, which belong to them, by means of which we receive the power to sympathise with these Spirits.

TABLE OF THE PLANETARY HOURS.

				Hours from	Hours from			
Sunday.	Monday.	Tuesday.	Wednesday.	Sunset to Sunset	Midnight to Midnight	Thursday.	Friday.	Saturday.
Merc.	Jup.	Ven.	Sat.	8	1	Sun.	Moon.	Mars.
Moon.	Mars.	Mer.	Jup.	9	2	Ven.	Sat.	Sun.
Sat.	Sun.	Moon.	Mars.	10	3	Mer.	Jup.	Ven.
Jup.	Ven.	Sat.	Sun.	11	4	Moon.	Mars.	Mer.
Mars.	Mer.	Jup.	Ven.	12	5	Sat.	Sun.	Moon.
Sun.	Moon.	Mars.	Mer.	1	6	Jup.	Ven.	Sat.
Ven.	Sat.	Sun.	Moon.	2	7	Mars.	Mer.	Jup.
Merc.	Jup.	Ven.	Sat.	3	8	Sun.	Moon.	Mars.
Moon.	Mars.	Mer.	Jup.	4	9	Ven.	Sat.	Sun.
Sat.	Sun.	Moon.	Mars.	5	10	Mer.	Jup.	Ven.
Jup.	Ven.	Sat.	Sun.	6	11	Moon.	Mars.	Mer.
Mars.	Mer.	Jup.	Ven.	7	12	Sat.	Sun.	Moon.

Sun.	Moon.	Mars.	Mer.	8	1	Jup.	Ven.	Sat.
Ven.	Sat.	Sun.	Moon.	9	2	Mars.	Mer.	Jup.
Merc.	Jup.	Ven.	Sat.	10	3	Sun.	Moon.	Mars.
Moon.	Mars.	Mer.	Jup.	11	4	Ven.	Sat.	Sun.
Sat.	Sun.	Moon.	Mars.	12	5	Mer.	Jup.	Ven.
Jup.	Ven.	Sat.	Sun.	1	6	Moon.	Mars.	Mer.
Mars.	Mer.	Jup.	Ven.	2	7	Sat.	Sun.	Moon.
Sun.	Moon.	Mars.	Mer.	3	8	Jup.	Ven.	Sat.
Ven.	Sat.	Sun.	Moon.	4	9	Mars.	Mer.	Jup.
Merc.	Jup.	Ven.	Sat.	5	10	Sun.	Moon.	Mars.
Moon.	Mars.	Mer.	Jup.	6	11	Ven.	Sat.	Sun.
Sat.	Sun.	Moon.	Mars.	7	12	Mer.	Jup.	Ven.

Table of the Magical Names of the Hours, and of the Angels who rule them, commencing at the first hour after Midnight of each day, and ending at the ensuing Midnight

Hours.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
1. Yayn . .	Raphael	Sachiel	Anael	Cassael	Michael	Gabriel	Zamael
2. Yanor . .	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael
3. Nasnia . .	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael
4. Salla . .	Sachiel	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael
5. Sadedali . .	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel
6. Thamur . .	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel
7. Ourer . .	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel
8. Thainé . .	Raphael	Sachiel	Anael	Cassael	Michael	Gabriel	Zamael
9. Neron . .	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael
10. Yayon . .	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael
11. Abai . .	Sachiel	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael
12. Nathalon . .	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel
1. Beron . .	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel
2. Barol . .	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel
3. Thanu . .	Raphael	Sachiel	Anael	Cassael	Michael	Gabriel	Zamael
4. Athor . .	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael
5. Mathon . .	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael
6. Rana . .	Sachiel	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael

7. Netos . .	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael	Gabriel
8. Tafrac . .	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel
9. Sassur . .	Anael	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel
10. Agla . .	Raphael	Sachiel	Anael	Cassael	Michael	Gabriel	Zamael
11. Cäerra . .	Gabriel	Zamael	Raphael	Sachiel	Anael	Cassiel	Michael
12. Salam . .	Cassiel	Michael	Gabriel	Zamael	Raphael	Sachiel	Anael

Table of the Archangels, Angels, Metals, Days of the Week, and Colours attributed to each Planet.

<i>Days.</i>	<i>Saturday.</i>	<i>Thursday.</i>	<i>Tuesday.</i>	<i>Sunday.</i>	<i>Friday.</i>	<i>Wednesday.</i>	<i>Monday.</i>
Archangel	Tzaphqiel	Tzadiqiel	Khaniael	Raphael	Haniel	Michael	Gabriel
Angel	Cassiel	Sachiel	Zamael	Michael	Anael	Raphael	Gabriel
Planet	Saturn	Jupiter	Mars	Sun	Venus	Mercury	Moon
Metal	Lead	Tin	Iron	Gold	Copper	Mercury	Silver
Colour	Black	Blue	Red	Yellow	Green	Purple or Mixed Colours	White

NOTE BY EDITOR

These Tables have been collated and compared with various examples of both MS. and printed. They are to be used thus: -- Supposing the student wishes to discover the properties of the hour from 12 to 1 o'clock p.m. on a Tuesday, let him look in the 'Table of the Planetary Hours,' and having found the hour marked 1 in the column headed 'Hours from Midnight to Midnight,' he will see in the column headed 'Hours from Sunset to Sunset,' on the same line the figure 8, showing it to be the eighth hour of the day; and in the column headed Tuesday, the name Mars, showing that it is under the dominion of the planet Mars. On consulting the 'Table of the Magical Names of the Hours,' etc., he will find under the number 1, the name Beron, and in the column 'Tuesday,' the name of the angel Zamael over against it on the same line, showing that the ruler of the hour is the Angel Zamael, and that its Magical Name is Beron. Further, on referring to the third Table he will see that Tuesday is under the rule of the planet Mars, whose Archangel is Khamael, Angel Zamael, Metal Iron, and Colour Red. Similarly it will be found that the hour from 10 to 11 p.m. on Saturday is the sixth hour of the night, under the dominion of the Sun, that its Magical Name is Cäerra, and that the Angel Michael rules it; while Saturday itself is under the dominion of the Archangel Tzaphqiel, of the Angel Cassiel, of the Planet Saturn, and that the Metal Lead and the Colour Black are applicable to it.

The ensuing Text is taken from the following MSS., collated and compared with each other.

Sloane MSS. 1307; Sloane MSS. 3091; Harleian MSS. 3981; Add. MSS. 10862; King's MSS. 288; Lansdowne MSS. 1202.

Extracts have also been made from Lansdowne MSS. 1203, which differs considerably from the others in general arrangement, though containing very similar matter.

In cases where the MSS. varied from each other I have taken the version which seemed most likely to be correct, in some cases mentioning the variant readings in footnotes. I have also, wherever it was possible to do so, corrected the Hebrew names in the Incantations, for these were in some cases so marred as to be hardly recognisable; e.g. *Zenard*, written for *Tzabaoth*, etc.

THE KEY OF SOLOMON

BOOK I

CHAPTER I

CONCERNING THE DIVINE LOVE WHICH OUGHT TO PRECEDE THE ACQUISITION OF THIS KNOWLEDGE

Solomon, the Son of David, King of Israel, hath said that the beginning of our Key is to fear God, to adore Him, to honour Him with contrition of heart, to invoke Him [1] in all matters which we wish to undertake, and to operate with very great devotion, for thus God will lead us in the right way. When, therefore, thou shalt wish to acquire the knowledge of Magical Arts and Sciences, it is necessary to have prepared the order of hours and of days, and of the position of the Moon, without the operation of which thou canst effect nothing; but if thou observest them with diligence thou mayest easily and thoroughly arrive at the effect and end which thou desirest to attain.

[1. 1202 Lansdowne MSS. omits the concluding part of this sentence.]

BOOK I

CHAPTER II

OF THE DAYS, AND HOURS, AND OF THE VIRTUES OF THE PLANETS.

When [1] thou wishest to make any experiment or operation, thou must first prepare, beforehand, all the requisites which thou wilt find described in the following Chapters: observing the days, the hours. and the

other effects of the Constellations which may be found in this Chapter.

[1. This first paragraph is omitted in 1307 Sloane MSS., and in 10862 Add. MSS.]

It is, therefore, advisable to know that the hours of the day and of the night together, are twenty-four in number, and that each hour is governed by one of the Seven Planets in regular order, commencing at the highest and descending to the lowest. The order of the Planets is as follows: ShBThAI, Shabbathai, Saturn; beneath Saturn is TzDQ, Tzedeq, Jupiter; beneath Jupiter is MADIM, Madim, Mars; beneath Mars is ShMSh, Shemesh, the Sun; beneath the Sun is NVGH, Nogah, Venus; beneath Venus is KVKB, Kokav, Mercury; and beneath Mercury is LBNH, Levanah, the Moon, which is the lowest of all the Planets.

It must, therefore, be understood that the Planets have their dominion over the day which approacheth nearest unto the name which is given and attributed unto them -- viz., over Saturday, Saturn; Thursday, Jupiter; Tuesday, Mars; Sunday, the Sun; Friday, Venus; Wednesday, Mercury; and Monday, the Moon.

The rule of the Planets over each hour begins from the dawn at the rising of the Sun on the day which take its name from such Planet, and the Planet which follows it in order, succeeds to the rule over the next hour. Thus (on Saturday) Saturn rules the first hour, Jupiter the Second, Mars the third, the Sun the fourth, Venus the fifth, Mercury the sixth, the Moon the seventh, and Saturn returns in the rule over the eighth, and the others in their turn, the Planets always keeping the same relative order.

Note that each experiment or magical operation should be performed under the Planet, and usually in the hour, which refers to the same. For example: --

In the Days and Hours of Saturn thou canst perform experiments to summon the Souls from Hades, but only of those who have died a natural death. Similarly on these days and hours thou canst operate to bring either good or bad fortune to buildings; to have familiar Spirits attend thee in sleep; to cause good or ill success in business, possessions, goods, seeds, fruits, and similar things, in order to acquire learning; to bring destruction and to give death, and to sow hatred and discord.

The Days and hours of Jupiter are proper for obtaining honours, acquiring riches; contracting friendships, preserving health; and arriving at all that thou canst desire.

In the Days and Hours of Mars thou canst make experiments regarding War; to arrive at military honour; to acquire courage; to overthrow enemies; and further to cause ruin, slaughter, cruelty, discord; to wound and to give death.

The Days and Hours of the Sun are very good for perfecting experiments regarding temporal wealth, hope, gain, fortune, divination, the favour of princes, to dissolve hostile feeling, and to make friends.

The Days and Hours of Venus are good for forming friendships; for kindness and love; for joyous and

pleasant undertakings, and for traveling.

The Days and Hours of Mercury are good to operate for eloquence and intelligence; promptitude in business; science and divination; wonders; apparitions; and answers regarding the future. Thou canst also operate under this Planet for thefts; writings; deceit; and merchandise.

The Days and Hours of the Moon are good for embassies; voyages; envoys; messages; navigation; reconciliation; love; and the acquisition of merchandise by water. [1]

[1. Much of these foregoing instructions is omitted in the 10862 Add. MSS., but given in a different way in the ensuing paragraphs.]

Thou shouldest take care punctually to observe all the instructions contained in this chapter, if thou desirest to succeed, seeing that the truth of Magical Science dependeth thereon.

The hours of Saturn, of Mars, and of the Moon are alike good for communicating and speaking with Spirits; as those of Mercury are for recovering thefts by the means of Spirits.

The hours of Mars serve for summoning Souls from Hades, [1] especially of those slain in battle.

[1. In the French 'des Enfers,' in the Latin 'Inferis.']

The Hours of the Sun, of Jupiter, and of Venus, are adapted for preparing any operations whatsoever of love, of kindness, and of invisibility, as is hereafter more fully shown, to which must be added other things of a similar nature which are contained in our work.

The Hours of Saturn and Mars and also the days on which the Moon is conjunct [1] with them, or when she receives their opposition or quartile aspect, are excellent for making experiments of hatred, enmity, quarrel, and discord and other operations of the same kind which are given later on in this work.

[1. Conjunction means being in the same degree of the Zodiac; opposition is being 180 degrees, and quartile 90 degrees apart from each other.]

The Hours of Mercury are good for undertaking experiments relating to games, raillery, jests, sports, and the like.

The Hours of the Sun, of Jupiter, and of Venus, particularly on the days which they rule, are good for all extraordinary, uncommon, and unknown operations.

The Hours of the Moon are proper for making trial of experiments relating to recovery of stolen property, for obtaining nocturnal visions, for summoning Spirits in sleep, and for preparing anything relating to Water.

The Hours of Venus are furthermore useful for lots, poisons, all things of the nature of Venus, for preparing powders provocative of madness; and the like things.

But in order to thoroughly effect the operations of this Art, thou shouldest perform them not only on the Hours but on the Days of the Planets as well, because then the experiment will always succeed better, provided thou observest the rules laid down later on, for if thou omittest one single condition thou wilt never arrive at the accomplishment of the Art.

For those matters then which appertain unto the Moon, such as the Invocation of Spirit, the Works of Necromancy, and the recovery of stolen property, it is necessary that the Moon should be in a Terrestrial Sign, viz.: -- Taurus, Virgo, or Capricorn.

For love, grace, and invisibility, the Moon should be in a Fiery Sign, viz.: -- Aries, Leo, or Sagittarius.

For hatred, discord, and destruction, the Moon should be in a Watery Sign, viz.: -- Cancer, Scorpio, or Pisces.

For experiments of a peculiar nature, which cannot be classed under any certain head, the Moon should be in an Airy Sign, viz.: -- Gemini, Libra, or Aquarius.

But if these things seem unto thee difficult to accomplish, it will suffice thee merely to notice the Moon after her combustion, or conjunction with the Sun, especially just when she [1] quits his beams and appeareth visible. For then it is good to make all experiments for the construction and operation of any matter. That is why the time from the New unto the Full Moon is proper for performing any of the experiments of which we have spoken above. But in her decrease or wane it is good for War, Disturbance, and Discord. Likewise the period when she is almost deprived of light, is proper for experiments of invisibility, and of Death.

[1. *i.e.* New Moon]

But observe inviolably that thou commence nothing while the Moon is in conjunction with the Sun, seeing that this is extremely unfortunate, and that thou wilt then be able to effect nothing; but the Moon quitting his beams and increasing in Light, thou canst perform all that thou desirest, observing nevertheless the directions in this Chapter.

Furthermore, if thou wishest to converse with Spirits it should be especially on the day of Mercury and in his hour, and let the Moon be in an Airy Sign, [1] as well as the Sun.

[1. In Add. MSS. 10862; 'or in an Earthy Sign, as hath been before said.']

Retire [1] thou then unto a secret place, where no one may be able to see thee or to hinder thee, before the

completion of the experiment, whether thou shouldest wish to work by day or by night. But if thou shouldest wish to work by night, perfect thy work on the succeeding night; if by day, seeing that the day beginneth with the rising of the Sun (perfect thy work on) the succeeding day. But the Hour of Inception is the Hour of Mercury.

[1. The following paragraphs to the end of this Chapter are only found in the Latin version, Add. MSS. 10862.]

Verily, since no experiments for converse with Spirits can be done without a Circle being prepared, whatsoever experiments therefore thou wishest to undertake for conversing with Spirits, therein thou must learn to construct a certain particular Circle; that being done surround that Circle with the Circle of Art for better caution and efficacy.

BOOK I

CHAPTER III

CONCERNING THE ARTS.

If thou wishest to succeed, it is necessary to make the following Experiments and Arts in the appropriate Days and Hours, with the requisite solemnities and ceremonies contained and laid down in the following Chapters.

Experiments, then, are of two kinds; the first is to make trial of what, as I have said, can be easily performed without a Circle, and in this case it is not necessary to observe anything but what thou wilt find in the proper Chapters. The second can in no way be brought to perfection without the Circle; and in order to accomplish this perfectly it is necessary to take note of all the preparations which the Master of the Art and his Disciples must undertake before constructing [1] the Circle.

[1. Sloane MSS. 3091 says, 'Before they come to the Circle.']

Before commencing operations both the Master and his Disciple; must abstain with great and thorough continence during the space of nine days from sensual pleasures and from vain and foolish conversation; as plainly appeareth in the Second Book, Chapter 4. Six of these nine days having expired, he must recite frequently the Prayer and Confession as will be told him; and on the Seventh Day, the Master being alone, let him enter into a secret place, let him take off his clothes, and bathe himself from head to foot in consecrated and exorcised water, saying devoutly and humbly the prayer, 'O Lord Adonai,' etc., as it is written in the Second Book, Chapter 2.

The Prayer being finished, let the Master quit the water, and put upon his flesh raiment of white linen clean and unsoiled; and then let him go with his Disciples unto a secret place and command them to strip

themselves naked; and they having taken off their clothes, let him take exorcised water and pour it upon their heads so that it flows down to their feet and bathes them completely; and while pouring this water upon them let the Master say:-- 'Be ye regenerate, renewed, washed, and pure,' etc., as in Book II., Chapter 3.

Which [1] being done, the Disciples must clothe themselves, putting upon their flesh, like their Master, raiment of white linen clean and unsoiled; and the three last days the Master and his Disciples should fast, observing the solemnities and prayers marked in Book II., Chapter 2.

[1. This paragraph is omitted in Lansdowne MSS. 1202.]

Note that the three last days should be calm weather, without wind, and without clouds rushing hither and thither over the face of the sky. On the last day let the Master go with his Disciples unto a secret fountain of running water, or unto a flowing stream, and there let each of them. taking off his clothes, wash himself with due solemnity, as is rehearsed in Book II. And when they are clean and pure, let each put upon him garments of white linen, pure, and clean, using the prayers and ceremonies described in Book II. After which let the Master alone say the confession. The which being finished, the Master in sign of penitence will Kiss [1] the Disciples on the forehead, and each of them will Kiss the other. Afterwards let the Master extend his hands over the Disciples, and in sign of absolution absolve and bless them ; which being done he will distribute to each of his disciple the Instruments necessary for Magical Art, which he is to carry into the Circle.

[1. Note the 'holy kiss' in the New Testament. 'Greet ye one another with a holy kiss.']

The First Disciple will bear the Censer, the Perfumes and the Spices; the Second Disciple will bear the Book, Papers, Pens, Ink, and any stinking or impure materials; the Third will carry the Knife and the Sickle of Magical Art, the Lantern, and the Candles; the Fourth, the Psalms, and the rest of the Instruments; the fifth, the Crucible or Chafing-dish, and the Charcoal or Fuel; but it is necessary for the Master himself to carry in his hand the Staff, and the Wand or Rod. The things necessary being thus disposed, the Master will go with his Disciples unto the assigned place, where they have proposed to construct the Circle for the Magical Arts and experiments; repeating on the way the prayers and orations which thou wilt find in Book II.

When the Master shall have arrived at the place appointed, together with his Disciples, he having lighted the flame of the fire, and having exorcised it afresh as is laid down in the Second Book, shall light the Candle and place it in the Lantern, which one of the Disciples is to hold ever in his hand to light the Master at his work. Now the Master of the Art, every time that he shall have occasion for some particular purpose to speak with the Spirits, must endeavor to form certain Circles which shall differ somewhat, and shall have some particular reference to the particular experiment under consideration. Now, in order to succeed in forming such a Circle concerning Magical Art, for the greater assurance and efficacy thou shalt construct it in the following manner: --

THE CONSTRUCTION OF THE CIRCLE.

Take thou the Knife, the Sickle, or the Sword of Magical Art consecrated after the manner and order which we shall deliver unto thee in the Second Book. With this Knife or with the Sickle of Art thou shalt describe, beyond the inner Circle which thou shalt have already formed, a second Circle, encompassing the other at the distance of one foot therefrom and having the same centre. [1] Within this space of a foot in breadth between the first and the second circumferential [2] line, thou shalt trace towards the Four Quarters of the Earth, [3] the Sacred and Venerable Symbols of the holy Letter Tau.[4] And between the first and the second Circle, [5] which thou shalt thyself have drawn with the Instrument of Magical Art, thou shalt make four hexagonal pentacles, [6] and between these thou shalt write four terrible and tremendous Names of God, viz.:--

[1. *i.e.* two Circles enclosed between three circumferential lines.

2. *i.e.* within the first Circle.

3. *i.e.* the four Cardinal points of the compass.

4. The letter Tau represents the Cross, and in 10862 Add. MSS. in the drawing of the Circle, the Hebrew letter is replaced by the Cross; In 1307 Sloane MSS. by the T or Tau-Cross.

5. *i.e.* in the Outer Circle, bounded by the second and third circumferential lines.

6. 10862 Add. MSS. is the only copy which uses the word *hexagonal*, but the others show four hexagrams in the drawing; in the drawing, however, 10862 gives the hexagrams formed by various differing interlacements of two triangles, as shown in Figure 2.]

Between the East and the South the Supreme Name IHVH, Tetragrammaton;--

Between the South and the West the Essential Tetragrammatic Name AHIH, Eheieh;--

Between the West and the North the Name of Power ALIVN, Elion;--

And between the North and the East the Great Name ALH, Eloah;--

Which Names are of supreme importance in the list of the Sephiroth, [1] and their Sovereign Equivalents.

[1. The Sephiroth are the ten Qabalistical Emanations of the Deity. The Sovereign Equivalents are the Divine Names referred thereto. See my 'Kabbalah Unveiled.']

Furthermore, thou shalt circumscribe about these Circles two Squares, the Angles of which shall be turned towards the Four Quarters of the Earth; and the space between the Lines of the Outer and Inner Square shall be half-a-foot. The extreme Angles of the Outer Square shall be made the Centres of four

Circles, the measure or diameter of which shall be one foot. All these are to be drawn with the Knife or consecrated Instrument of Art. And within these Four Circles thou must write these four Names of God the Most Holy One, in this order:--

At [1] the East, AL, El;

[1. The MSS. vary as to the point whereat each Name is to be placed, but I think the above will be found to answer.]

At the West, IH, Yah;

At the South, AGLA, Agla;

And at the North ADNI, Adonai.

Between the two Squares the Name Tetragrammaton is to be written in the same way as is shown in the plate. (*See Figure 2.*)

While constructing the Circle, the Master should recite the following Psalms:-- Psalm ii.; Psalm liv.; Psalm cxiii.; Psalm lxvii.; Psalm xlvii.; Psalm lxviii.

Or he may as well recite them before tracing the Circle.

The which being finished, and the fumigations being performed, as is described in the chapter on Fumigations in the Second Book, the Master should reassemble his Disciples, encourage them, reassure them, fortify them, and conduct them into the parts of the Circle of Art, where he must place them in the four quarters of the earth, encourage them, and exhort them to fear nothing, and to keep in the places assigned to them. Also, the Disciple who is placed towards the East should have a pen, ink, paper, silk, and white cotton, all clean and suitable for the work. Furthermore, each of the Companions should have a new Sword drawn in his hand (besides the consecrated Magical Sword of Art), and he should keep his hand resting upon the hilt thereof, and he should on no pretext quit the place assigned to him, nor move therefrom.

After this the Master should quit the Circle, light the fuel in the earthen pots, and place upon them the Censers, in the Four Quarters of the Earth; and he should have in his hand the consecrated taper of wax, and he should light it and place it in a hidden and secret place prepared for it. Let him after this re-enter and close the Circle.

The Master should afresh exhort his Disciples, and explain to them all that they have to do and to observe; the which commands they should promise and vow to execute.

Let the Master then repeat this Prayer: --

PRAYER.

When we enter herein with all humility, let God the Almighty One enter into this Circle, by the entrance of an eternal happiness, of a Divine prosperity, of a perfect joy, of an abundant charity, and of an eternal salutation. Let all the demons fly from this place, especially those who are opposed unto this work, and let the Angels of Peace assist and protect this Circle, from which let discord and strife fly and depart. Magnify and extend upon us, O Lord, Thy most Holy Name, and bless our conversation and our assembly. Sanctify, O Lord our God, our humble entry herein, Thou the Blessed and Holy One of the Eternal Ages! Amen.

After this, let the Master say upon his knees, as follows:

PRAYER

O Lord God, All Powerful and All Merciful, Thou Who desirest not the death of a sinner, but rather that he may turn from his wickedness and live; give and grant unto us thy grace, by blessing and consecrating this earth and this circle, which is here marked out with the most powerful and holy Names of God. And thee, I conjure, O Earth, by the Most Holy Name of ASHER EHEIEH entering within this Circle, composed and made with mine hand. And may God, even ADONAI, bless this place with all the virtues of Heaven, so that no obscene or unclean spirit may have the power to enter into this Circle, or to annoy any person who is therein; though the Lord God ADONAI, Who liveth eternally unto the Ages of the Ages. Amen.

I beseech Thee, O Lord God, the All Powerful and the All Merciful, that Thou wilt deign to bless this Circle, and all this place, and all those who are therein, and that Thou wilt grant unto us, who serve Thee, and rehearse nothing but the wonders of Thy law, a good Angel for our Guardian; remove from us every adverse power; preserve us from evil and from trouble; grant, O Lord, that we may rest in this place in all safety, through Thee, O Lord, Who livest and reignest unto the Ages of the Ages. Amen.

Let the Master now arise and place upon his head a Crown made of paper (or any other appropriate substance), on the which there must be written (with the Colours and other necessary things which we shall describe hereafter), these four Names AGLA, AGLAI, AGLATA, AGLATAI. The which Names are to be placed in the front, behind, and on either side of the head.

Furthermore, the Master ought to have with him in the Circle, those Pentacles or Medals which are necessary to his purpose, which are described hereinafter, and which should be constructed according to the rules given in the Chapter on Pentacles. They should be described on virgin paper with a pen; and ink, blood, or colours, prepared according to the manner which we shall hereafter show in the Chapters on these subjects. It will be sufficient to take only those Pentacles which are actually required, they should be sewed to the front of the linen robe, on the chest, with the consecrated needle of the Art, and with a thread

which has been woven by a young girl.

After this, let the Master turn himself towards the Eastern Quarter (unless directed to the contrary, or unless he should be wishing to call Spirits which belong to another quarter of the Universe), and pronounce with a loud voice the Conjunction contained in this Chapter. And if the Spirits be disobedient and do not then make their appearance, he must arise and take the exorcised Knife of Art wherewith he hath constructed the Circle, and raise it towards the sky as if he wished to beat or strike the Air, and conjure the Spirits. Let him then lay his right hand and the Knife upon the Pentacles or Medals, constructed of, and described upon virgin paper, which are fastened to or sewn upon his breast, and let him repeat the following Conjunction upon his knees:--

CONJURATION.

O Lord, hear my prayer, and let my cry come unto Thee. O Lord God Almighty, who has reigned before the beginning of the Ages, and Who by Thine Infinite Wisdom, hast created the heavens, the earth, and the sea, and all that in them is, all that is visible, and all that is invisible by a single word; I praise Thee, I bless Thee, I adore Thee, I glorify Thee, and I pray Thee now at the present time to be merciful unto me, a miserable sinner, for I am the work of Thine hands. Save me, and direct me by Thy Holy Name, Thou to Whom nothing is difficult, nothing is impossible; and deliver me from the night of mine ignorance, and enable me to go forth therefrom. Enlighten me with a spark of Thine Infinite Wisdom. Take away from my senses the desire of covetousness, and the iniquity of mine idle words. Give unto me, Thy servant, a wise understanding, penetrating and subtle heart, to acquire and comprehend all Sciences and Arts; give unto me capacity to hear, and strength of memory to retain them, so that I may be able to accomplish my desires, and understand and learn all difficult and desirable Sciences; and also that I may be able to comprehend the hidden secrets of the Holy Writings. Give me the virtue to conceive them, so that I may be able to bring forth and pronounce my words with patience and humility, for the instruction of others, as Thou hast ordered me.

O God, the Father, All Powerful and All Merciful, Who hast created all things, Who knowest and conceivest them universally, and to Whom nothing is hidden, nothing is impossible; I entreat Thy Grace for me and for Thy servants, because Thou seest and knowest well that we perform not this work to tempt Thy Strength and Thy Power as if in doubt thereof, but rather that we may know and understand the truth of all hidden things. I beseech Thee to have the kindness to be favorable unto us; by Thy Splendour, Thy Magnificence, and Thy Holiness, and by Thy Holy, Terrible, and Ineffable Name IAH, at which the whole world doth tremble, and by the Fear with which all creatures obey Thee. Grant, O Lord, that we may become responsive unto Thy Grace, so that through it we may have a full confidence in and knowledge of Thee, and that the Spirits may discover themselves here in our presence, and that those which are gentle and peaceable may come unto us, so that they may be obedient unto Thy commands, through Thee, O Most Holy ADONAI, Whose Kingdom is an everlasting Kingdom, and Whose Empire endureth unto

the Ages of the Ages. Amen.

After having said all these words devoutly, let the Master arise, and place his hands upon the Pentacles, and let one of the Companions hold the Book open before the Master, who, raising his eyes to heaven, and turning unto the Four Quarters of the Universe, shall say:--

O Lord, be Thou unto me a Tower of Strength against the appearance and assault of the Evil Spirits.

After this, turning towards the Four Quarters of the Universe, he shall say the following words:--

These be the Symbols and the Names of the Creator, which can bring Terror and Fear unto you. Obey me then, by the power of these Holy Names, and by these Mysterious Symbols of the Secret of Secrets.

The which being said and done, thou shalt see them draw near and approach from all parts. But if they be hindered, detained, or occupied in some way, and so that they cannot come, or if they are unwilling to come, then, the Suffumigations and Censings being performed anew, and (the Disciples) having anew, by especial order, touched their Swords, and the Master having encouraged his Disciples, he shall reform the Circle with the Knife of Art, and, raising the said Knife towards the Sky, he shall as it were strike the air therewith. After this he shall lay his hand upon the Pentacles, and having bent his knees before the Most High, he shall repeat with humility the following Confession; the which his Disciples shall also do, and they shall recite it in a low and humble voice, so that they can scarcely be heard. [1]

[1. So as not to interfere with the direction of the Will-currents of the Master.]

BOOK I

CHAPTER IV

THE CONFESSION TO BE MADE BY THE EXORCIST

CONFESSION.

O LORD of Heaven and of Earth, before Thee do I confess my sins, and lament them, cast down and humbled in thy presence. For I have sinned before Thee by pride, avarice, and boundless desire of honours and riches; by idleness, gluttony, greed, debauchery, and drunkenness; because I have offended Thee by all kinds of sins of the flesh, adulteries, and pollutions, which I have committed myself, and consented that others should commit; by sacrilege, thefts, rapine, violation, and homicide; by the evil use I have made of my possessions, by my prodigality, by the sins which I have committed against Hope and Charity, by my evil advice, flatteries, bribes, and the ill distribution which I have made of

the goods of which I have been possessed; by repulsing and maltreating the poor, in the distribution which I have made of the goods committed to my charge, by afflicting those over whom I have been set in authority, by not visiting the prisoners, by depriving the dead of burial, by not receiving the poor, by neither feeding the hungry nor giving drink to the thirsty, by never keeping the Sabbath and the other feasts, by not living chastely and piously on those days, by the easy consent which I have given to those who incited me to evil deeds, by injuring instead of aiding those who demanded help from me, by refusing to give ear unto the cry of the poor, by not respecting the aged, by not keeping my word, by disobedience to my parents, by ingratitude towards those from whom I have received kindness, by indulgence in sensual pleasures, by irreverent behaviour in the Temple of God, by unseemly gestures thereat, by entering therein without reverence, by vain and unprofitable discourse when there, by despising the sacred vessels of the temple, by turning the holy Ceremonies into ridicule, by touching and eating the sacred bread with impure lips and with profane hands, and by the neglect of my prayers and adorations.

I detest also the crimes which I have committed by evil thoughts, vain and impure meditations, false suspicions, and rash judgments; by the evil consent which I have readily given unto the advice of the wicked, by lust of impure and sensual pleasures; by my idle words, my lies, and my deceit; by my false vows in various ways; and by my continual slander and calumny.

I detest also the crimes which I have committed within; the treachery and discord which I have incited; my curiosity, greed, false speaking, violence, malediction, murmurs, blasphemies, vain words, insults, dissimulations; my sins against God by the transgression of the ten commandments, by neglect of my duties and obligations, and by want of love towards God and towards my neighbour.

Furthermore I hate the sins which I have committed in all my senses, by sight, by hearing, by taste, by smell, and by touch, in every way that human weakness can offend the Creator; by my carnal thoughts, deeds, and meditations.

In which I humbly confess that I have sinned, and recognise myself as being in the sight of God the most criminal of all men.

I accuse myself before Thee, O God, and I adore Thee with all humility. O ye, Holy Angels, and ye, Children of God, in your presence I publish my sins, so that mine Enemy may have no advantage over me, and may not be able to reproach me at the last day; that he may not be able to say that I have concealed my sins, and that I be not then accused in the presence of the Lord; but, on the contrary, that on my account there may be joy in Heaven, as over the just who have confessed their sins in thy presence.

O Most Mighty and All Powerful Father, grant through Thine unbounded Mercy that I may

both see and know all the Spirits which I invoke, so that by their means I may see my will and desire accomplished, by The Sovereign grandeur, and by Thine Ineffable and Eternal Glory, Thou Who art and Who wilt be for ever the Pure and Ineffable Father of All.

The Confession having been finished with great humility, and with the inward feeling of the heart, the Master will recite the following prayer:--

PRAYER.

O Lord All Powerful, Eternal God and Father of all Creatures, shed upon me the Divine Influence of Thy Mercy, for I am Thy Creature. I beseech Thee to defend me from mine Enemies, and to confirm in me true and steadfast faith.

O Lord, I commit my Body and my Soul unto Thee, seeing I put my trust in none beside Thee; it is on Thee alone that I rely; O Lord my God aid me; O Lord hear me in the day and hour wherein I shall invoke Thee. I pray Thee by Thy Mercy not to put me in oblivion, nor to remove me from Thee. O Lord be Thou my succor, Thou Who art the God of my salvation. O Lord make me a new heart according unto Thy loving Kindness. These, O Lord, are the gifts which I await from Thee, O my God and my Master, Thou Who livest and reignest unto the Ages of the Ages. Amen.

O Lord God the All Powerful One, Who hast formed unto Thyself great and Ineffable Wisdom, and Co-eternal with Thyself before the countless Ages; Thou Who in the Birth of Time hast created the Heavens, and the Earth, the Sea, and things that they contain; Thou Who hast vivified all things by the Breath of Thy Mouth, I praise Thee, I bless Thee, I adore Thee, and I glorify Thee. Be Thou propitious unto me who am but a miserable sinner, and despise me not; save me and succor me, even me the work of Thine hands. I conjure and entreat Thee by Thy Holy Name to banish from my Spirit the darkness of Ignorance, and to enlighten me with the Fire of thy Wisdom; take away from me all evil desires, and let not my speech be as that of the foolish. O Thou, God the Living One, Whose Glory, Honour, and Kingdom shall extend unto the Ages of the Ages. Amen.

BOOK I

CHAPTER V

PRAYERS AND CONJURATIONS

PRAYER.

O LORD God, Holy Father, Almighty and Merciful One, Who hast created all things, Who knowest all things and can do all things, from Whom nothing is hidden, to Whom nothing

is impossible; Thou who knowest that we perform not these ceremonies to tempt Thy power, but that we may penetrate into the knowledge of hidden things; we pray Thee by Thy Sacred Mercy to cause and to permit, that we may arrive at this understanding of secret things, of whatever nature they may be, by Thine aid, O Most Holy ADONAI, Whose Kingdom and Power shall have no end unto the Ages of the Ages. Amen.

The Prayer being finished, let the Exorcist lay his hand upon the Pentacles, while one of the Disciples shall hold open before him the Book wherein are written the prayers and conjurations proper for conquering, subduing, and reproving the Spirits. Then the Master, turning towards each Quarter of the Earth, and raising his eyes to Heaven, shall say:

O Lord, be Thou unto me a strong tower of refuge, from the sight and assaults of the Evil Spirits.

After which let him turn again towards the Four Quarters of the Earth, and towards each let him utter the following words:

Behold the Symbols and Names of the Creator, which give unto ye forever Terror and Fear. Obey then, by the virtue of these Holy Names, and by these Mysteries of Mysteries.

After this he shall see the Spirits come from every side. But in case they are occupied in some other place, or that they cannot come, or that they are unwilling to come: then let him commence afresh to invoke them after the following manner, and let the Exorcist be assured that even were they bound with chains of iron, and with fire, they could not refrain from coming to accomplish his will.

THE CONJURATION. [1]

[1. There is an Invocation bearing the title of 'The Qabalistical Invocation of Solomon,' given by Eliphas Lévi, which differs in many points from the one given above, though resembling it in some particulars. Lévi's is more evidently constructed on the plan indicated in the 'Siphra Dtzenioutha,' c. III.; Annotation § 5, sub. § 8, 9; while the one above more follows that laid down, *ibid.* § 5, sub. § 3. I see no reason to suppose that Lévi's is unauthentic. It will be noted by the Qabalistical reader, that the above Conjuration rehearses the Divine Names attached to the Ten Sephiroth.]

O ye Spirits, ye I conjure by the Power, Wisdom, and Virtue of the Spirit of God, by the uncreate Divine Knowledge, by the vast Mercy of God, by the Strength of God, by the Greatness of God, by the Unity of God; and by the Holy Name of God EHEIEH, which is the root, trunk, source, and origin of all the other Divine Names, whence they all draw their life and their virtue, which Adam having invoked, he acquired the knowledge of all created things.

I conjure ye by the Indivisible Name IOD, which marketh and expresseth the Simplicity and the Unity of the Nature Divine, which Abel having invoked, he deserved [1] to escape

from the hands of Cain his brother.

[1. In the French, 'merita d'échapper.']

I conjure ye by the Name TETRAGRAMMATON ELOHIM, which expresseth and signifieth the Grandeur of so lofty a Majesty, that Noah having pronounced it, saved himself, and protected himself with his whole household from the Waters of the Deluge.

I conjure ye by the Name of God EL Strong and Wonderful, which denoteth the Mercy and Goodness of His Majesty Divine, which Abraham having invoked, he was found worthy to come forth from the Ur of the Chaldeans.

I conjure ye by the most powerful Name of ELOHIM GIBOR, which showeth forth the Strength of God, of a God All Powerful, Who punisheth the crimes of the wicked, Who seeketh out and chastiseth the iniquities of the fathers upon the children unto the third and fourth generation; which Isaac having invoked, he was found worthy to escape from the Sword of Abraham his father.

I conjure ye and I exorcise ye by the most holy Name of ELOAH VA-DAATH, which Jacob invoked when in great trouble, and was found worthy to bear the Name of Israel, which signifieth Vanquisher of God; and he was delivered from the fury of Esau his brother.

I conjure ye by the most potent Name of EL [1] ADONAI TZABAOTH, which is the God of Armies, ruling in the Heavens, which Joseph invoked and was found worthy to escape from the hands of his Brethren.

[1. More usually the Name TETRAGRAMMATON TZABAOTH is attributed to the Seventh Sephiroth.]

I conjure ye by the most potent Name of ELOHI TZABAOTH, which expresseth piety, mercy, splendour, and knowledge of God, which Moses invoked, and he was found worthy to deliver the People Israel from Egypt, and from the servitude of Pharaoh.

I conjure ye by the most potent Name of SHADDAI, which signifieth doing good unto all; which Moses invoked, and having struck the Sea, it divided into two parts in the midst, on the right hand and on the left. I conjure ye by the most holy Name of EL [1] CHAI, which is that of the Living God, through the virtue of which alliance with us, and redemption for us have been made; which Moses invoked and all the waters returned to their prior state and enveloped the Egyptians, so that not one of them escaped to carry the news into the Land of Mizraim.

[1. Both this Name and 'Shaddai' are attributed to the Ninth Sephira, and I have therefore put the two

invocations in the same paragraph.]

Lastly, I conjure ye all, ye rebellious Spirits, by the most holy Name of God ADONAI MELEKH, which Joshua invoked, and stayed the course of the Sun in his presence, through the virtue of Methratton, [1] its principal Image; and by the troops of Angels who cease not to cry day and night, QADOSCH, SADOSCH, QADOSCH, ADONAI ELOHIM TZABAOTH (that is, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of Thy Glory); and by the Ten Angels who preside over the Ten Sephiroth, by whom God communicateth and extendeth His influence over lower things, which are KETHER, CHOKMAH, BINAH, GEDULAH, GEBURAH, TIPHEREH, NETZACH, HOD, YESOD, AND MALKUTH.

[1. The Archangel, who is called also the Prince of Countenances.]

I conjure ye anew, O Spirits, by all the Names of God, and by all His marvellous work; by the heavens; by the earth; by the sea; by the depth of the Abyss, and by that firmament which the very Spirit of God hath moved; by the sun and by the stars; by the waters and by the seas, and all which they contain; by the winds, the whirlwinds, and the tempests; by the virtue of all herbs, plants, and stones; by all which is in the heavens, upon the earth, and in all the Abysses of the Shades.

I conjure ye anew, and I powerfully urge ye, O Demons, in whatsoever part of the world ye may be, so that ye shall be unable to remain in air, fire, water, earth, or in any part of the universe, or in any pleasant place which may attract ye; but that ye come promptly to accomplish our desire, and all things that we demand from your obedience.

I conjure ye anew by the two Tables of the Law, by the five books of Moses, by the Seven Burning Lamps on the Candlestick of Gold before the face of the Throne of the Majesty of God, and by the Holy of Holies wherein the KOHEN HA-GADUL was alone permitted to enter, that is to say, the High-Priest.

I conjure ye by Him Who hath made the heavens and the earth, and who hath measured those heavens in the hollow of His hand, and enclosed the earth with three of His fingers, Who is seated upon the Kerubim and upon the Seraphim; and by the Kerubim, which is called the Kerub, which God constituted and placed to guard the Tree of Life, armed with a flaming sword, after that Man had been driven out of Paradise.

I conjure ye anew, Apostates from God, by Him Who alone hath performed great wonders; by the Heavenly Jerusalem; and by the Most Holy Name of God in Four Letters, and by Him Who enlighteneth all things and shineth upon all things by his Venerable and Ineffable Name, EHEIEH ASHER EHEIEH; that ye come immediately to execute our desire, whatever it may be.

I conjure ye, and I command ye absolutely, O Demons, in whatsoever part of the Universe ye may be, by the virtue of all these Holy Names:-- ADONAI, [1] YAH, HOA, EL, ELOHA, ELOHINU, ELOHIM, EHEIEH, MARON, KAPHU, ESCH, INNON, AVEN, AGLA, HAZOR, EMETH, YAI, ARARITHA, YOVA, HA-KABIR, MESSIACH, IONAH, MAL-KA, EREL, KUZU, MATZPATZ, EL SHADDAI; and by all the Holy names of God which have been written with blood in the sign of an eternal alliance.

[1. I have made these Names as correct as possible; as in all the original MSS. the Hebrew is much mutilated. These names are some of them ordinary titles of God; others Magical and Qabalistical names compounded from the initials of sentences, etc.; and others permutations of other names.]

I conjure ye anew by these other names of God, Most Holy and unknown, by the virtue of which Names ye tremble every day:-- BARUC, [1] BACURABON, PATACEL, ALCHEEGHEL, AQUACHAI, HOMORION, EHEIEH, ABBATON, CHEVON, CEBON, OYZROYMAS, CHAI, EHEIEH, ALBAMACHI, ORTAGU, NALE, ABELECH (or HELECH), YEZE (or SECHEZZE); that ye come quickly and without any delay into our presence from every quarter and every climate of the world wherein ye may be, to execute all that we shall command ye in the Great Name of God.

[1. I give these Names as they stand, they do not all appear to be Hebrew; some of them suggest the style of the barbarous names in the Graeco-Egyptian Magical Papyri.]

BOOK I

CHAPTER VI

STRONGER AND MORE POTENT CONJURATION

If they then immediately appear, it is well; if not, let the Master uncover the consecrated Pentacles which he should have made to constrain and command the Spirits, and which he should wear fastened round his neck, holding the Medals (or Pentacles) in his left hand, and the consecrated Knife in his right; and encouraging his Companions, he shall say with a loud voice:--

ADDRESS.

Here be the Symbols of Secret things, the standards, the ensigns, and the banners, of God the Conqueror; and the arms of the Almighty One, to compel the Aerial Potencies. I command ye absolutely by their power and virtue that ye come near unto us, into our presence, from whatsoever part of the world ye may be in, and that ye delay not to obey us in all things wherein we shall command ye by the virtue of God the Mighty One. Come ye promptly, and delay not to appear, and answer us with humility.

If they appear at this time, show them the Pentacles, and receive them with kindness, gentleness, and courtesy; reason and speak with them, question them, and ask from them all things which thou hast proposed to demand.

But if, on the contrary, they do not yet make their appearance, holding the consecrated Knife in the right hand, and the Pentacles being uncovered by the removal of their consecrated covering, strike and beat the air with the Knife as if wishing to commence a combat, comfort and exhort thy Companions, and then in a loud and stern voice repeat the following Conjunction:--

CONJURATION. [1]

[1. This Conjunction is almost identical with one given in the 'Lemegeton,' or Lesser Key, a different work, also attributed to Solomon.]

Here again I conjure ye and most urgently command ye; I force, constrain, and exhort ye to the utmost, by the most mighty and powerful Name of God EL, strong and wonderful, and by God the Just and Upright, I exorcise ye and command ye that ye in no way delay, but that ye come immediately and upon the instant hither before us, without noise, deformity, or hideousness, but with all manner of gentleness and mildness.

I exorcise ye anew, and powerfully conjure ye, commanding ye with strength and violence by Him Who spake and it was done; and by all these names: EL SHADDAI, ELOHIM, ELOHI, TZABAOTH, ELIM, ASHER EHEIEH, YAH, TETRAGRAMMATON, SHADDAI, which signify God the High and Almighty, the God of Israel, through Whom undertaking all our operations we shall prosper in all the works of our hands, seeing that the Lord is now, always, and for ever with us, in our heart and in our lips; and by His Holy Names, and by the virtue of the Sovereign God, we shall accomplish all our work.

Come ye at once without any hideousness or deformity before us, come ye without monstrous appearance, in a gracious form or figure. Come ye, for we exorcise ye with the utmost vehemence by the Name of IAH and ON, which Adam spake and heard; by the Name EL, which Noah heard, and saved himself with all his family from the Deluge; by the Name IOD, which Noah heard, and knew God the Almighty One; by the Name AGLA which Jacob heard, and saw the Ladder which touched Heaven, and the Angels who ascended and descended upon it, whence he called that place the House of God and the Gate of Heaven; and by the Name ELOHIM, and in the Name ELOHIM, which Moses named, invoked, and heard in Horeb the Mount of God, and he was found worthy to hear Him speak from the Burning Bush; and by the Name AIN SOPH, which Aaron heard, and was at once made eloquent, wise, and learned; and by the Name TZABAOTH, which Moses named and invoked, and all the ponds and rivers were covered with blood throughout the land of Egypt; [1] and by the name IOD, which Moses named and invoked, and striking upon the dust of the earth both men and beasts were struck with disease; [2] and by the Name, and in the Name PRIMEUMATON, which Moses named and invoked,

and there fell a great and severe hail throughout all the land of Egypt, destroying the vines, the trees, and the woods which were in that country; and by the Name IAPHAR, which Moses heard and invoked, and immediately a great pestilence began to appear through all the land of Egypt, striking and slaying the asses, the oxen, and the sheep of the Egyptians, so that they all died; and by the Name ABADDON which Moses invoked and sprinkled the dust towards heaven, and immediately there fell so great rain upon the men, cattle, and flocks, that they all died throughout the land of Egypt; and by the Name ELION which Moses invoked, and there fell so great hail as had never been seen from the beginning of the world unto that time, so that all men, and herds, and everything that was in the fields perished and died throughout all the land of Egypt. And by the Name ADONAI, which Moses having invoked, there came so great a quantity of locusts which appeared in the land of Egypt, that they devoured and swallowed up all that the hail had spared; and by the Name of PATHEON, [3] which having invoked, there arose so thick, so awful, and so terrible darkness throughout the land of Egypt, during the space of three days and three nights, that almost all who were left alive died; and by the Name YESOD, and in the Name YESOD, which Moses invoked, and at midnight all the first-born, both of men and of animals, died; and by the Name of YESHIMON, which Moses named and invoked, and the Red Sea divided itself and separated in two; and by the name HESION, which Moses invoked, and all the army of Pharaoh was drowned in the waters; and by the Name ANABONA, which Moses having heard upon Mount Sinai, he was found worthy to receive and obtain the tables of stone written with the finger of God the Creator; and by the Name ERYGION, which Joshua having invoked when he fought against the Moabites, he defeated them and gained the victory; and by the Name HOA, and in the Name HOA, which David invoked, and he was delivered from the hand of Goliath; and by the name YOD, which Solomon having named and invoked, he was found worthy to ask for and obtain in sleep the Ineffable Wisdom of God; and by the Name YIAI, which Solomon having named and invoked, he was found worthy to have power over all the Demons, Potencies, Powers, and Virtues of the Air.

[1. Some MSS. add, 'et furent purifiés.'

2. Some MSS. substitute, 'les hommes furent reduits en cendre, comme aussi les boeufs, betail, et troupeaux des Egyptiens.'

3. This is often written PATHTUMON in similar Conjurations, but the MSS. before me agree in giving this form.]

By these, then, and by all the other Names of God Almighty, Holy, Living, and True, we powerfully command ye, ye who by your own sin have been cast down from the Empyrean Heaven, and from before His Throne; by Him who hath cast ye down unto the most profound of the Abysses of Hell, we command ye boldly and resolutely; and by that terrible Day of the Sovereign Judgment of God, on which all the dry bones in the earth will arise to hear and listen unto the Word of God with their body, and will present themselves before

the face of God Almighty; and by that Last Fire which shall consume all things; by the (Crystal) Sea which is known unto us, which is before the Face of God; by the indicible and ineffable virtue, force, and power of the Creator Himself, by His Almighty power, and by the Light and Flame which emanate from His Countenance, and which are before His Face; by the Angelical Powers which are in the Heavens, and by the most great Wisdom of Almighty God; by the Seal of David, by the Ring and Seal of Solomon, which was revealed unto him by the Most High and Sovereign Creator; and by the Nine Medals or Pentacles, which we have among our Symbols, which proceed and come from Heaven, and are among the Mysteries of Mysteries or Secrets of Secrets, which you can also behold in my hand, consecrated and exorcised with the due and requisite Ceremonies. By these, then, and by all the Secrets which the Almighty encloseth in the Treasures of the Sovereign and Highest Wisdom, by His Hand, and by His marvellous power; I conjure, force, and exorcise ye that ye come without delay to perform in our presence that which we shall command ye.

I conjure ye anew by that most Holy Name which the whole Universe fears, respects, and reveres, which is written by these letters and characters, IOD, HE, VAU, HE; and by the last and terrible judgment; by the Seat of BALDACHIA; [1] and by this Holy Name, YIAI, which Moses invoked, and there followed that great Judgment of God, when Dathan and Abiram were swallowed up in the centre of the earth. Otherwise, if ye contravene and resist us by your disobedience unto the virtue and power of this Name YIAI, we curse ye even unto the Depth of the Great Abyss, into the which we shall cast, hurl, and bind ye, if ye show yourselves rebellious against the Secret of Secrets, and against the Mystery of Mysteries. AMEN, AMEN. FIAT, FIAT.

[1. Sometimes, but as I think erroneously, written Bas-dathea. I imagine the word to mean 'Lord of Life.']

This Conjunction thou shalt say and perform, turning thyself unto the East, and if they appear not, thou shalt repeat it unto the Spirits, turning unto the South, the West, and the North, in succession, when thou wilt have repeated it four times. And if they appear not even then, thou shalt make the Sign of TAU [1] upon the foreheads of thy companions, and thou shalt say:--

[1. Or the Cross.]

CONJURATION.

Behold anew the Symbol and the Name of a Sovereign and Conquering God, through which all the Universe fears, trembles, and shudders, and through the most mysterious words of the Secret Mysteries and by their Virtue, Strength, and Power.

I conjure ye anew, I constrain and command ye with the utmost vehemence and power, by that most potent and powerful Name of God, EL, strong and wonderful, by Him who spake and it was done; and by the Name IAH, which Moses heard, and spoke with God; and by the Name AGLA, which Joseph invoked, and was delivered out of the hands of his

brethren; and by the Name VAU, which Abraham heard, and knew God the Almighty One; and by the Name of Four Letters, TETRAGRAMMATON, which Joshua named and invoked, and he was rendered worthy and found deserving to lead the Army of Israel into the Promised Land; and by the Name ANABONA, by which God formed Man and the whole Universe; and by the Name ARPHETON, [1] and in the Name ARPHETON, by which the Angels who are destined to that end will summon the Universe, in visible body and form, and will assemble (all people) together by the sound of the Trumpet at that terrible and awful Day of Judgment, when the memory of the wicked and ungodly shall perish; and by the Name ADONAI, by which God will judge all human flesh, at Whose voice all men, both good and evil, will rise again, and all men and Angels will assemble in the air before the Lord, Who will judge and condemn the wicked; and by the Name ONEIPHETON, [2] by which God will summon the dead, and raise them up again unto life; and by the Name ELOHIM, and in the Name ELOHIM, by which God will disturb and excite tempests throughout all the seas, so that they will cast out the fish therefrom, and in one day the third part of men about the sea and the rivers shall die; and by the Name ELOHI, [3] and in the Name ELOHI, by which God will dry up the sea and the rivers, so that men can go on foot through their channels; and by the Name ON, and in the Name ON, by which God shall restore and replace the sea, the rivers, the streams, and the brooks, in their previous state; and by the Name MESSIACH, [4] and in the Name MESSIACH, by which God will make all animals combat together, so that they shall die in a single day; and by the Name ARIEL, by which God shall destroy in a single day all buildings, so that there shall not be left one stone upon another; and by the Name IAHT, [5] by which God will cast one stone upon another, so that all people and nations will fly from the sea-shore, and will say unto them cover us and hide us; and by the Name EMANUEL, by which God will perform wonders, and the winged creatures and birds of the air shall contend with one another; and by the Name ANAEL, [6] and in the Name ANAEL, by which God will cast down the mountains and fill up the valleys, so that the surface of the earth shall be level in all parts; and by the Name ZEDEREZA, [7] and in the Name ZEDEREZA, by which God will cause the Sun and Moon to be darkened, and the Stars of heaven to fall; and by the Name SEPHERIEL, [8] by which God will come to Universal Judgment, like a Prince newly crowned entering in triumph into his capital city, girded with a zone of gold, and preceded by Angels, and at His aspect all climes and parts of the Universe shall be troubled and astonished, and a fire shall go forth before Him, and flames and storm shall surround Him; and by the Name TAU, [9] by which God brought the Deluge, and the waters prevailed above the mountains, and fifteen cubits above their summits; and by the Name RUACHIAH, [10] by which God having purged the Ages, He will make His Holy spirit to descend upon the Universe, and will cast ye, ye rebellious Spirits, and unclean beings, into the Depths of the Lake of the Abyss, in misery, filth, and mire, and will place ye in impure and foul dungeons bound with eternal chains of fire.

[1. Also written *Hipeton*; and I believe sometimes replaced by *Anapheneton*, or *Anaphaxeton*.

2. This word is given variously in the MSS., as *Oneypheon*, *Onayepheton*, and *Donecepheron*, etc.

3. Or *Elia*.

4. What is said here refers symbolically to the rooting out of the Evil Spirits, and Shells, from the Universe by King Messiach, which is spoken of in the Qabalah. The Qabalah sometimes expresses the Evil Spirits by the words animals, or beasts, and creeping things.

5. The oldest MSS. gives the above form, in the others it is changed into *Iaphat*, *Taphat*, and even *Japhet*. It is probably a corruption of *Achad* Unity.

6. This is also the name of the Angel of Venus.

7. So written in the oldest MS., the others give it as *Zedeesia*, *Zedeezia*, and *Zedezias*.

8. Meaning 'emanating from God.' It is corrupted into *Sephosiel*, etc., in the MSS.

9. *Iaha*, in 10862 Add. MSS.

10. Meaning Spirit of *Iah*]

By these Names then, and by all the other Holy Names of God before Whom no man can stand and live, and which Names the armies of the Demons fear, tremble at, and shudder; we conjure ye, we potently exorcise and command ye, conjuring ye in addition by the terrible and tremendous PATHS [1] of GOD and by His Holy habitation wherein He reigneth and commandeth unto the eternal Ages. Amen.

[1. That is, the hidden and occult grades and links of emanation in the Sephiroth. The later MSS. have put, by mistake, *voix* for *voies*, the oldest Latin MS. gives *Semitis*.]

By the virtue of all those aforesaid, we command ye that ye remain not in any place wherein ye are, but to come hither promptly without delay to do that which we shall enjoin ye. But if ye be still contumacious, we, by the Authority of a Sovereign and Potent God, deprive ye of all quality, condition, degree, and place which ye now enjoy, and precipitate ye into and relegate ye unto the Kingdom of Fire and of Sulphur, to be there eternally tormented. Come ye then from all parts of the earth, wheresoever ye may be, and behold the Symbols and Names of that Triumphant Sovereign Whom all creatures obey, otherwise we shall bind ye and conduct ye in spite of yourselves, into our presence bound with chains of fire, because those effects which proceed and issue from our Science and operation, are ardent with a fire which shall consume and burn ye eternally, for by these the whole Universe trembleth, the earth is moved, the stones thereof rush together, all creatures obey, and the rebellious Spirits are tormented by the power of the Sovereign Creator.

Then it is certain that they will come, even if they be bound with chains of fire, unless prevented by

affairs of the very greatest importance, but in this latter case they will send ambassadors and messengers by whom thou shalt easily and surely learn what occupies the Spirits and what they are about. But if they appear not yet in answer to the above Conjunction, and are still disobedient, then let the Master of the Art or Exorciser arise and exhort his Companions to be of good cheer and not to despair of the ultimate success of the operation; let him strike the air with the Consecrated Knife towards the Four Quarters of the Universe; and then let him kneel in the midst of the Circle, and the Companions also in their several places, and let them say consecutively with him in a low voice, turning in the direction of the East, the following:

ADDRESS TO THE ANGELS.

I conjure and pray ye, O ye Angels of God, and ye Celestial Spirits, to come unto mine aid; come and behold the Signs of Heaven, and be my witness before the Sovereign Lord, of the disobedience of these evil and fallen Spirits who were at one time your companions.

This being done, let the Master arise, and constrain and force them by a stronger conjunction, in manner following.

BOOK I

CHAPTER VII

AN EXTREMELY POWERFUL CONJURATION

Behold us again prepared to conjure ye by the Names and Symbols of God, wherewith we are fortified, and by the virtue of the Highest One. We command ye and potently ordain ye by the most strong and powerful Names of God, Who is worthy of all praise, admiration, honor, glory, generation, and fear, that ye delay not longer, but that ye appear before us without any tumult or disturbance, but, on the contrary, with great respect and courtesy, in a beautiful and human form.

If they then appear, let them see the Pentacles, and say:

Obey ye, Obey ye, behold the Symbols and Names of the Creator; be ye gentle and peaceable, and obey in all things that we shall command ye.

They will then immediately talk with thee, as a friend speaketh unto a friend. Ask of them all that thou desirest, with constancy, firmness, and assurance, and they will obey thee.

But if they appear not yet, let not the Master on that account lose his courage, for there is nothing in the world stronger and of greater force to overawe the Spirits than constancy. Let him, however, re-examine

and reform the Circle, and let him take up a little dust of the earth, which he shall cast towards the Four Quarters of the Universe; and having placed his Knife upon the ground, let him say on his knees, turning towards the direction of the North:

In the Name of ADONAI ELOHIM TZABAOTH SHADDAI, Lord God of Armies Almighty, may we successfully perform the works of our hands. and may the Lord be present with us in our heart and in our lips.

These words having been said kneeling upon the earth, let the Master shortly after arise and open his arms wide as if wishing to embrace the air, and say:

CONJURATION.

By the Holy Names of God written in this Book, and by the other Holy and Ineffable Names which are written in the Book of Life, we conjure ye to come unto us promptly and without any delay, wherefore tarry not, but appear in a beautiful and agreeable form and figure, by these Holy Names: ADONAI, TZABAOTH, EL, ELOHI, ELOHIM, SHADDAI; and by EHEIEH, YOD HE VAU HE, which is the Great Name of God TETRAGRAMMATON written with Four Letters, ANAPHODITION, and Ineffable; by the God of those Virtues and Potencies, Who dwelt in the Heavens, Who rideth upon the Kerubim, Who moveth upon the Wings of the Wind, He Whose Power is in Heaven and in Earth, Who spake and it was done, Who commanded and the whole Universe was created; and by the Holy Names and in the Holy Names, IAH, IAH, IAH, ADONAI TZABAOTH; and by all the Names of God, the Living, and the True, I reiterate the Conjuration, and I conjure ye afresh ye Evil and rebellious Spirits, abiding in the Abysses of Darkness.

I conjure, I address, and I exorcise ye, that ye may approach unto and come before the Throne of God, the Living and the True, and before the Tribunal of the Judgment of His Majesty, and before the Holy Angels of God to hear the sentence of your condemnation.

Come ye then by the Name and in the Name of SHADDAI, which is that of God Almighty, strong, powerful, admirable, exalted, pure, clean, glorified, virtuous, great, just, terrible, and holy; and by the Name and in the Name of EL, IAH, IAH, IAH, Who hath formed and created the world by the Breath of His Mouth, Who supporteth it by His Power, Who ruleth and governeth it by His Wisdom, and Who hath cast ye for your pride into the Land of Darkness and into the Shadow of Death.

Therefore, by the Name of the Living God, Who hath formed the heavens above, and hath laid the foundations of the earth beneath, we command ye that, immediately and without any delay, ye come unto us from all places, valleys, mountains, hills, field, seas, rivers, fountains, ponds, brooks, caverns, grottos, cities, towns, villages, markets, fairs, habitations, baths, courtyards, gardens, vineyards, plantations, reservoirs, cisterns, and from

every corner of the terrestrial earth where ye may happen to be in your assemblies, so that ye may execute and accomplish our demands with all mildness and courtesy; by that Ineffable Name which Moses heard and invoked, which he received from God from the midst of the Burning Bush, we conjure ye to obey our commands, and to come unto us promptly with all gentleness of manner.

Again we command ye with vehemence, and we exorcise ye with constancy, that ye and all your comrades come unto us in an agreeable and gracious manner like the breeze, to accomplish successively our various commands and desires. Come ye, then, by the virtue of these Names by the which we exorcise ye; ANAI, ÆCHHAD, TRANSIN, EMETH, CHAIA, IONA, PROFA, TITACHE, BEN ANI, BRIAH, THEIT; all which names are written in Heaven in the characters of Malachim, [1] that is to say, the tongue of the Angels.

[1. The Mystic Alphabet known as the 'Writing of Malachim' is formed from the positions of the Stars in the heavens, by drawing imaginary lines from one star to another so as to obtain the shapes of the characters of this Alphabet.]

We then, by the just judgment of God, by the Ineffable and Admirable Virtue of God, just, living, and true, we call ye with power, we force and exorcise ye by and in the admirable Name which was written on the Tables of Stone which God gave upon Mount Sinai; and by and in the wonderful Name which Aaron the High Priest bare written upon his breast, by which also God created the World, the which name is AXINETON; and by the Living God Who is One throughout the Ages, whose dwelling is in the Ineffable Light, Whose Name is Wisdom, and Whose Spirit is Life, before Whom goeth forth Fire and Flame, Who hath from that Fire formed the firmament, the Stars and the Sun; and Who with that Fire will burn ye all for ever, as also all who shall contravene the Words of His Will.

Come ye, then, without delay, without noise, and without rage, before us, without any deformity or hideousness, to execute all our will; come ye from all places wherein ye are, from all mountains, valleys, streams, rivers, brooks, ponds, places, baths, synagogues; for God, strong and powerful, will chase ye and constrain ye, being glorious over all things; He will compel ye, both ye and the Prince of Darkness. Come ye, come ye, Angels of Darkness; come hither before this Circle without fear, terror, or deformity, to execute our commands, and be ye ready both to achieve and to complete all that we shall command ye.

Come ye, then, by the Crown of the Chief of your Emperors, and by the Sceptres of your power, and of SID, the Great Demon, your Master; by the Names and in the Names of the Holy Angels who have been created to be above you, long before the constitution of the world; and by the Names of the two Princes of the Universe, whose Names are, IONIEL and SEFONIEL; by the rod of Moses, by the staff of Jacob; by the ring and seal of David, wherein are written the Names of Sovereign God; and by the Names of the Angels by which Solomon has linked and bound ye; and by the sacred bonds by which ANAEL hath

enviored and hath conquered the Spirit; and by the Name of the Angel who ruleth potently over the rest, and by the praise of all creatures who cry incessantly unto God, Who spake, and immediately all things, even the Ages, were made and formed; and by the Name HA-QADOSCH BERAHA, which signifies the Holy and Blessed One; and by the Ten Choirs of the Holy Angels, CHAIOTH HA-QADESH, AUPHANIM, ARALIM, CHASHMALIM, SERAPHIM, MALACHIM, ELOHIM, BENI ELOHIM, KERUBIM, and ISHIM; and by, and in the Sacred name of Twelve Letters of which each letter is the Name of an Angel, and the letters of the Name are ALEPH, [1] BETH, BETH, NUN, VAU, RESH, VAU, CHETH, HE, QOPH, DALETH, SHIN.

[1. Which Letters I have, with much care, corrected, for in the MSS. the letters are jumbled together in hopeless confusion, *Seym* is written for Shin, Res for *Beth*, etc. The Name is *Ab, Ben, Ve-Ruach, Ha-Qadesch*, Father, Son, and Holy Spirit. There are two other Name, of Twelve Letters frequently employed, HQDVSh BRVK HVA, Holy and Blessed be He; and ADNI HMLK NAMN, The Lord, the faithful King; besides other forms.]

By these Names therefore, and by all the other Holy Names, we conjure ye and we exorcise ye; by the Angel ZECHIEL; by the Angel DUCHIEL; by the Angel DONACHIEL; and by the Great Angel METATRON, Who is the Prince of the Angels, and introduceth the Souls before the Face of God; and by the Angel SANGARIEL, by whom the portals of Heaven are guarded; and by the Angel KERUB, who was made the Guardian of the Terrestrial Paradise, with a Sword of Flame, after the expulsion of Adam our forefather; and by the Angel MICHAEL by whom ye were hurled down from the Height of the THRONE into the Depth of the Lake and of the Abyss, the same Name meaning, 'Who is like God upon Earth;' and by the Angel ANIEL; and by the Angel OPHIEL; and by the Angel BEDALIEL; wherefore, by these and by all the other Holy Names of the Angels, we powerfully conjure and exorcise ye, that ye come from all parts of the world immediately, and without any delay, to perform our will and demands, obeying us quickly and courteously, and that ye come by the Name and in the Name of ALEPH, DALETH, NUN, IOD, for we exorcise ye anew by the application of these Letters, by whose power burning fire is quenched, and the whole Universe trembleth.

We constrain ye yet again by the Seal of the Sun which is the Word of God; and by the Seal of the Moon and of the Stars we bind ye; and by the other Animals and Creatures which are in Heaven, by whose wings Heaven cleanseth itself, we force and attract ye imperiously to execute our will without failure. And we conjure, oblige, and terribly exorcise ye, that ye draw near unto us without delay and without fear, as far as is possible unto ye, here before this Circle, as supplicants gently and with discretion, to accomplish our will in all and through all. If ye come promptly and voluntarily, ye shall inhale our perfumes, and our suffumigations of pleasant odour, which will be both agreeable and delightful unto ye. Furthermore ye will see the Symbol of your Creator, and the Names of his Holy Angels, and we shall afterwards dismiss ye, and send ye hence with thanks. But if, on the contrary, ye come not quickly, and ye show yourselves self-opinionated, rebellious, and contumacious, we shall conjure ye again, and exorcise ye ceaselessly, and will repeat all the

aforesaid words and Holy Names of God and of the Holy Angels; by the which Names we shall harass you, and if that be not sufficient we will add thereunto yet greater and more powerful ones, and we will thereunto again add other Names which ye have not yet heard from us, which are those of an Almighty God, and which will make ye tremble and quake with fear, both ye and your princes; by the which Names we conjure both you and them also, and we shall not desist from our work until the accomplishment of our will. But if perchance ye yet shall harden yourselves, and show yourselves self-opinionated, disobedient, rebellious, refractory, and contumacious, and if ye yet resist our powerful conjurations, we shall pronounce against you this warrant of arrest in the Name of God Almighty, and this definite sentence that ye shall fall into dangerous disease and leprosy, and that in sign of the Divine Vengeance ye shall all perish by a terrifying and horrible death, and that a fire shall consume and devour you on every side, and utterly crush you; and that by the Power of God, a flame shall go forth from His Mouth which shall burn ye up and reduce ye unto nothing in Hell. Wherefore delay ye not to come, for we shall not cease from these powerful conjurations until ye shall be obliged to appear against your will.

Thus then, therefore, we anew conjure and exorcise ye by and in the Holy Name of ON, which is interpreted and called God; by the Name and in the Name of EHEIEH, which is the true Name of God, 'I am He Who is'; by and in the Ineffable Name of Four Letters YOD HE VAU HE, the Knowledge and understanding of which is hidden even from the Angels; by the Name and in the Name of EL, which signifieth and denoteth the powerful and consuming fire which issueth from His Countenance, and which shall be your ruin and destruction; and by the Light of the Angels which is kindled and taken ineffably from that flame of Divine ardour.

By these then, and by other most Holy Names which we pronounce against you from the bottom of our hearts, do we force and constrain ye, if ye be yet rebellious and disobedient. We conjure ye powerfully and strongly exorcise ye, that ye come unto us with joy and quickness, without fraud or deceit, in truth and not in error.

Come ye then, come ye, behold the Signs and the Names of your Creator, behold the Holy Pentacles by the virtue of which the Earth is moved, the trees thereof and the Abysses tremble. Come ye; come ye; come ye.

These things being thus done and performed, ye shall see the Spirits come from all sides in great haste with their Princes and Superiors; the Spirits of the First Order, like Soldiers, armed with spears, shields, and corslets; those of the Second Order like Barons, Princes, Dukes, Captains, and Generals of Armies. For the Third and last Order their King will appear, before whom go many players on instruments of music, accompanied by beautiful and melodious voices which sing in chorus.

Then the Exorcist, or Master of the Art, at the arrival of the King, whom he shall see crowned with a Diadem, should uncover the Holy Pentacles and Medals which he weareth upon his breast covered with a cloth of silk or of fine twined linen, and show them unto him, saying:--

Behold the Signs and Holy Names by and before whose power every knee should bow, of all that is in Heaven, upon Earth, or in Hell. Humble ye yourselves, therefore, under the Mighty hand of God.

Then will the King bow the knee before thee, and will say, 'What dost thou wish, and wherefore hast thou caused us to come hither from the Infernal Abodes?'

Then shall the Exorcist, or Master of Magical Art, with an assured air and a grave and imperious voice, order and command him to be tranquil, to keep the rest of his attendants peaceable, and to impose silence upon them.

Let him, also, renew his fumigations, and offer large quantities of Incense, which he should at once place upon the fire, in order to appease the Spirits as he hath promised them. He should then cover the Pentacles, and he will see wonderful things, which it is impossible to relate, touching worldly matters and all sciences.

This being finished, let the Master uncover the Pentacles, and demand all that he shall wish from the King of the Spirits, and if there are one or two Spirits only, it will be the same; and having obtained all his desire, he shall thus license them to depart:--

THE LICENSE TO DEPART

In the Name of ADONAI, the Eternal and Everlasting One, let each of you return unto his place; be there peace between us and you, and be ye ready to come when ye are called.

After this he should recite the first chapter of Genesis, '*Berashith Bara Elohim*, In the beginning, etc.'

This being done, let them all in order quit the Circle, one after the other, the Master first. Furthermore let them bathe their faces with the exorcised water, as will be hereafter told, and then let them take their ordinary raiment and go about their business.

Take notice and observe carefully that this last conjuration is of so great importance and efficacy, that even if the Spirits were bound with chains of iron and fire, or shut up in some strong place, or retained by an oath, they could not even then delay to come. But supposing that they were being conjured in some other place or part of the Universe by some other Exorcist or Master of the Art, by the same conjuration; the Master should add to his conjuration that they should at least send him some Messengers, or some individual to declare unto him where they are, how employed, and the reason why they cannot come and obey him.

But if (which is almost impossible) they be even yet self-opinionated and disobedient, and unwilling to obey; in this case their names should be written on virgin paper, which he should soil and fill with mud,

dust, or clay. Then he shall kindle a fire with dry rue, upon which he shall put powdered assafoetida, and other things of evil odour; after which let him put the aforesaid names, written on parchment or virgin paper, upon the fire, saying:--

THE CONJURATION OF THE FIRE.

I conjure thee, O Creature of Fire, by Him who removeth the Earth, and maketh it tremble, that thou burn and torment these Spirits, so that they may feel it intensely, and that they may be burned eternally by thee.

This being said, thou shalt cast the aforesaid paper into the fire, saying:--

THE CURSE.

Be ye accursed, damned, and eternally reprov'd; and be ye tormented with perpetual pain, so that ye may find no repose by night nor by day, nor for a single moment or time, if ye obey not immediately the command of Him Who maketh the Universe to tremble; by these Names, and in virtue of these Names, the which being named and invoked all creatures obey and tremble with fear and terror, these Names which can turn aside lightning and thunder; and which will utterly make you to perish, destroy, and banish you. These Names then are Aleph, Beth, Gimel, Daleth, He, Vau, Zayin, Cheth, Teth, Yod, Kaph, Lamed, Mem, Nun, Samekh, Ayin, Pe, Tzaddi, Qoph, Resh, Shin, Tau. [1]

[1. Which are the Names of the Letters of the Hebrew Alphabet, to each of which a special mystic meaning and power is attached, besides its ordinary application.]

By these secret Names, therefore, and by these signs which are full of Mysteries, we curse ye, and in virtue of the power of the Three Principles, Aleph, [1] Mem, Shin, we deprive ye of all office and dignity which ye may have enjoyed up till now; and by their virtue and power we relegate you unto a lake of sulphur and of flame, and unto the deepest depths of the Abyss, that ye may burn therein eternally for ever.

[1. The Literal Symbols of Air, Water, and Fire; which are called by the *Sepher Yetzirah* the Three Mother Letters.]

Then will they assuredly come without any delay, and in great haste, crying: 'O Our Lord and Prince, deliver us out of this suffering.'

All this time thou shouldest have near thee ready an exorcised pen, paper, and ink, as will be described hereinafter. Write their Names afresh, and kindle fresh fire, whereon thou shalt put gum benjamin, olibdanum, and storax to make therewith a fumigation; with these odours thou shalt afresh, perfume the aforesaid paper with the Names; but thou shouldest have these names ready prepared beforehand. Then

show them the Holy Pentacles, and ask of them what thou wilt, and thou shalt obtain it; and having gained thy purpose, send away the Spirits, saying:--

THE LICENSE TO DEPART.

By the virtue of these Pentacles, and because ye have been obedient, and have obeyed the commandments of the Creator, feel and inhale this grateful odour, and afterwards depart ye unto your abodes and retreats; be there peace between us and you; be ye ever ready to come when ye shall be cited and called; and may the blessing of God, as far as ye are capable of receiving it, be upon you, provided ye be obedient and prompt to come unto us without solemn rites and observances on our part.

Thou shouldest further make a Book of virgin paper, and therein write the foregoing conjurations, and constrain the Demons to swear upon the same Book that they will come whenever they be called, and present themselves before thee, whenever thou shalt wish to consult them. Afterwards thou canst cover this Book with sacred Sigils on a plate of silver, and therein write or engrave the Holy Pentacles. Thou mayest open this Book either on Sundays or on Thursdays, rather at night than by day, and the Spirits will come.

Regarding the expression 'night,' understand the night following, and not the night preceding the aforesaid days. And remember that by day (the Demons) are ashamed, for they are Animals of Darkness.

BOOK I

CHAPTER VIII

CONCERNING PENTACLES, AND THE MANNER OF CONSTRUCTING THEM

As we have already made mention of the Pentacles, it is necessary that thou shouldest understand that the whole Science and understanding of our Key dependeth upon the operation, Knowledge, and use of Pentacles.

He then who shall wish to perform any operation by the means of the Medals, or Pentacles, and therein to render himself expert, must observe what hath been hereinbefore ordained. Let him then, O my Son Roboam, know and understand that in the aforesaid Pentacles he shall find those Ineffable and Most Holy Names which were written by the finger of God in the Tablets of Moses; and which I, Solomon, have received through the Ministry of an Angel by Divine Revelation. These then have I collected together, arranged, consecrated, and kept, for the benefit of the human race, and the preservation of Body and of Soul.

The Pentacles should then be made in the days and hours of Mercury, when the Moon is in an aerial [1] or

terrestrial sign; she should also be in her increase, and in equal number of days with the Sun.

[1. *i.e.* in Gemini, Libra, Aquarius, Taurus, Virgo, or Capricorn.]

It is necessary to have a Chamber or Cabinet specially set apart and newly cleaned, wherein thou canst remain without interruption, the which having entered with thy Companions, thou shalt incense and perfume it with the odours and perfumes of the Art. The sky should be clear and serene. It is necessary that thou shouldst have one or more pieces of virgin paper prepared and arranged ready, as we shall tell you more fully later on, in its place.

Thou shalt commence the writing or construction of the Pentacles in the hour aforesaid. Among other things, thou shalt chiefly use these colours: Gold, Cinnabar or Vermilion Red, and celestial or brilliant Azure Blue. Furthermore, thou shalt make these Medals or Pentacles with exorcised pen and colours, as we shall hereafter show thee. Whensoever thou constructest them, if thou canst complete them in the hour wherein thou didst begin them, it is better. However, if it be absolutely necessary to interrupt the work, thou shouldst await the proper day and hour before re-commencing it.

The Pentacles being finished and completed, take a cloth of very fine silk, as we shall hereafter ordain thee, in the which thou shalt wrap the Pentacles. After which thou shalt take a large Vessel of Earth filled with Charcoal, upon the which there must be put frankincense, mastic, and aloes, all having been previously conjured and exorcised as shall hereafter be told thee. Thou must also be thyself pure, clean, and washed, as thou shalt find given in the proper place. Furthermore, thou shouldst have the Sickle or Knife of Magical Art, with the which thou shalt make a Circle, and trace within it an inner circle, and in the space between the two thou shalt write the Names of God, [1] which thou shalt think fit and proper. It is necessary after this that thou shouldst have within the Circle a vessel of earth with burning coals and odoriferous perfumes thereon; with the which thou shalt fumigate the aforesaid Pentacles; and, having turned thy face towards the East, thou shalt hold the said Pentacles over the smoke of the Incense, and shalt repeat devoutly the following Psalms of David my Father: Psalms viii., xxi., xxvii., xxix., xxxii., li., lxxii., cxxxiv. [2]

[1. Preferably those having some reference to the work in hand.

2. I have given the number of the Psalms according to the *English*, not the *Hebrew* numbers.]

(For a convenient form of Circle which may be used for preparing Instruments and other things of the same kind, as well as for consecrating the Pentacles, *see Figure 3.*)

After this thou shalt repeat the following Oration:--

THE ORATION.

O ADONAI most powerful, EL most strong, AGLA most holy, ON most righteous, the

ALEPH [1] and the TAU, the Beginning and the End; Thou Who hast established all things in Thy Wisdom; Thou Who has chosen Abraham Thy faithful servant, and hast promised that in his seed shall all nations of the earth be blessed, which seed Thou hast multiplied as the Stars of Heaven; Thou Who hast appeared unto Thy servant Moses in flame in the midst of the Burning Bush, and hast made him walk with dry feet through the Red Sea; Thou Who gavest the Law to him upon Mount Sinai; Thou Who hast granted unto Solomon Thy Servant these Pentacles by Thy great Mercy, for the preservation of Soul and of Body; we most humbly implore and supplicate Thy Holy Majesty, that these Pentacles may be consecrated by Thy power, and prepared in such manner that they may obtain virtue and strength against all Spirits, through Thee, O Most Holy ADONAI, Whose Kingdom, Empire, and principality, remaineth and endureth without end.

[1. The Qabalistic word AZOTH may be substituted for 'the Aleph and the Tau.']

These words being said, thou shalt perfume the Pentacles with the same sweet scents and perfumes, and afterwards having wrapped them in a piece of prepared silk cloth, thou shalt put them in a place fit and clean, which thou mayest open whenever it shall please thee, and close it again, at thy pleasure and according unto thy will. We will hereafter show thee the method and manner of preparing the aforesaid place, of perfuming it with scents and sweet odours, and of sprinkling it with the Water and Water-Sprinkler of Magical Art; for all these things contain many good properties, and innumerable virtues, as experience will easily teach thee.

We have already said sufficient regarding the Solemn Conjunction of Spirits.

We have also spoken enough in our present Key, regarding the manner in which it is necessary to attract the Spirits so as to make them speak. Now, by Divine aid, I will teach thee how to perform certain experiments with success.

Know, [1] O my Son Roboam, that all the Divine Sigils, Characters, and Names (which are the most precious and excellent things in Nature, whether Terrestrial or Celestial), should be written by thee each separately, when thou art in a state of grace and purity, upon Virgin parchment, with ordinary ink, in the beginning of the month of August before sunrise, raising thine eyes unto heaven, and turning towards the east. Thou shalt preserve them to suspend from thy neck, whichever thou wilt, on the day and hour wherein thou wast born, after which thou shalt take heed to name every day ten times, the Name which is hung from thy neck, turning towards the East, and thou mayest be assured that no enchantment or any other danger shall have power to harm thee.

[1. From here to the end of the Chapter is only given in Lansdowne MSS. 1203.

2. *i.e.* When the Sun is in the Sign Leo.]

Furthermore thou shalt vanquish all adversities, and shalt be cherished and loved by the Angels and

Spirits, provided that thou hast made their characters and that thou hast them upon thee; I assure thee that this is the true way to succeed with ease in all thine operations, for being fortified with a Divine Name, and the Letters, Characters, and Sigils, applicable unto the operation, thou shalt discover with what supernatural exactitude and very great promptitude, both Terrestrial and Celestial things will be obedient unto thee. But all this will only be true, when accompanied by the Pentacles which hereinafter follow, seeing that the Seals, Characters, and Divine Names, serve only to fortify the work, to preserve from unforeseen accidents, and to attract the familiarity of the Angels and Spirits; which is one reason, my Son, that before making any experiment, I order thee to read and re-read my Testament, not once only but many times, so that being perfectly instructed in the several Ceremonies thou mayest in no way fail, and that thus what shall have previously appeared to thee difficult and lengthy, may become in process of time easy and of very great use.

I am about to endow thee with many secrets, which I charge thee never to employ for an evil purpose, for ACCURSED BE HE WHO TAKETH THE NAME OF ALMIGHTY GOD IN VAIN; but thou mayest without any other ceremonies make use of them, provided that, as I have already said, thou hast only the Glory of Eternal God for thine object. Thus, after having taught thee all the Ceremonies which concern the manner of performing the Operations, I am at length determined to make thee a partaker in the secrets of which I have particular knowledge, unknown to this day unto the generality of men; but, nevertheless, only on the condition that thou attemptest not the ruin and destruction of thy neighbour, for his blood will cry for vengeance unto God, and in the end thou and thine shall feel the just wrath of an offended Deity. However, God not having forbidden honest and lawful pleasures, thou mayest perform boldly the Operations which follow, it being always especially necessary to distinguish between the good and the evil, so as to choose the former and avoid the latter, which is why I command thee to be attentive to all that is contained in this my Testament.

BOOK I

CHAPTER IX

OF THE EXPERIMENT CONCERNING THINGS STOLEN, AND HOW IT SHOULD BE PERFORMED

My beloved Son, if thou findest any Theft, thou shalt do as is hereinafter ordained, and with the help of God thou shalt find that which hath been taken away.

If the hours and days be not otherwise ordained in this operation, thou must refer to what hath already been said. But before commencing any operation whatsoever for the recovery of things stolen, after having made all necessary preparations, thou shalt say the following Oration:--

THE ORATION.

Ateh [1] Adonai Elohim Asher Ha-Shamain Ve-Ha-Aretz, etc.

[1. This is simply the Hebrew of the prayer which follows; but in the MS. Codices it is so mutilated as to be worthless.]

Thou, O Lord, Who hast made both Heaven and Earth, and hast measured them in the hollow of Thy hand; Thou Who art seated upon the Kerubim and the Seraphim, in the high places, whereunto human understanding cannot penetrate; Thou Who hast created all things by Thine agency, in Whose Presence are the Living Creatures, of which four are marvellously volatile, which have six wings, and who incessantly cry aloud: 'QADOSCH, QADOSCH, QADOSCH, ADONAI ELOHIM TZABAOTH, Heaven and Earth are full of Thy Glory'; O Lord God, Thou Who hast expelled Adam from the Terrestrial Paradise, and Who hast placed the Kerubim to guard the Tree of Life, Thou art the Lord Who alone doest wonders; show forth I pray Thee Thy Great Mercy, by the Holy City of Jerusalem, by Thy wonderful Name of four letters which are YOD, HE, VAU, HE, and by Thy Holy and Admirable Name, give unto me the power and virtue to enable me to accomplish this experiment, and to come unto the desired end of this operation; through Thee Who art Life, and unto Whom Life belongeth unto the eternal ages. Amen.

After this perfume and cense the place with good scents and sweet odours. This aforesaid place should be pure, clean, safe from interruption or disturbance, and proper to the work, as we shall hereafter show. Then sprinkle the aforesaid place with consecrated Water, as is laid down in the Chapter concerning Circles.

The Operation being in such wise prepared, thou shalt rehearse the Conjunction necessary for this experiment, at the end of which Thou shalt say as follows:--

O Almighty Father and Lord, Who regardest the Heavens, the Earth, and the Abyss, mercifully grant unto me by Thy Holy Name written with four letters, YOD, HE, VAU, HE, that by this exorcism I may obtain virtue, Thou Who art IAH, IAH, IAH, grant that by Thy power these Spirits may discover that which we require and which we hope to find, and may they show and declare unto us the persons who have committed the theft, and where they are to be found.

I conjure ye anew, ye Spirits above named, by all the aforesaid Names, through which all things created tremble, that ye show openly unto me (or unto this child here present with us [1]) those things which we seek.

[1. A child employed as a clairvoyant in the operation; as is still the custom in some places in the East.]

These things being accomplished they will make thee to see plainly that which thou seekest. Take note that the Exorcist, or Master of the Art, should be such as is ordained in the Chapter concerning the Exorcist and his Companions; and if in this experiment it should be necessary to write down characters or

Names, thou shalt do that which it is necessary to observe regarding the pen, ink, and paper, as is duly prescribed in the chapters concerning them.

For if thou dost not regard these things, thou wilt neither accomplish that which thou desirest, nor arrive at thy desired end.

HOW TO KNOW WHO HAS COMMITTED A THEFT. [1]

[1. The rest of this Chapter is from 1203 Lansdowne MSS.]

Take a Sieve and suspend it by a piece of cord wherewith a man has been hung, which should be fastened round the circumference of the rim. Within the rim write with blood in the four divisions thereof the characters given in *Figure 4*. After this take a basin of brass perfectly clean which thou shalt fill with water from a fountain, and having pronounced these words:

DIES MIES YES-CHET BENE DONE FET DONNIMA METEMAUZ,

make the sieve spin round with thy left hand, and at the same time turn with thy right hand the water in the basin in a contrary direction, by stirring it with a twig of green laurel. When the water becometh still and the sieve no longer whirls, gaze fixedly into the water, and thou shalt see the form of him who hath committed the theft; and in order that thou mayest the more easily recognize him, thou shalt mark him in some part of his face with the Magical Sword of Art; for that sign which thou shalt have cut therewith in the water, shall be really found thereafter upon his own person.

THE MANNER OF CAUSING THE SIEVE TO TURN, THAT THOU MAYEST KNOW WHO HAS COMMITTED THE THEFT. [1]

[1. This is the ancient divination by the sieve and shears, and from St. Peter and St. Paul being mentioned in it, has evidently undergone a mediæval reconstruction.]

Take a Sieve and stick into the outside of the rim the open points of a pair of scissors, and having rested the rings of the said opened scissors on the thumb-nails of two persons, let one of them say the following Prayer:--

PRAYER.

DIES MIES YES-CHET BENE DONE FET DONNIMA METEMAUZ; O Lord, Who liberatedst the holy Susanna from a false accusation of crime; O Lord, Who liberatedst the holy Thekla; O Lord, Who rescuedst the holy Daniel from the den of lions, and the Three Children from the burning fiery furnace, free the innocent and reveal the guilty.

After this let him or her pronounce aloud the names and surnames of all the persons living in the house

where the theft has been committed, who may be suspected of having stolen the things in question, saying:--

'By Saint Peter and Saint Paul, such a person hath not done this thing.'

And let the other reply:--

'By Saint Peter and Saint Paul, he (or she) hath not done it.'

Let this be repeated thrice for each person named and suspected, and it is certain that on naming the person who hath committed the theft or done the crime, the sieve will turn of itself without its being able to stop it, and by this thou shalt know the evil doer.

BOOK I

CHAPTER X

OF THE EXPERIMENT OF INVISIBILITY, AND HOW IT SHOULD BE PERFORMED

If thou wishest to perform the Experiment of Invisibility, thou shalt follow the instructions for the same. If it be necessary to observe the day and the hour, thou shalt do as is said in their Chapters. But if thou needest not observe the day and the hour as marked in the Chapter thereon, thou shalt do as taught in the Chapter which precedeth it. If in the course of the experiment it be necessary to write anything, it should be done as is described in the Chapters pertaining thereto, with the proper pen, paper, and ink, or blood. But if the matter is to be accomplished by invocation, before thy conjurations, thou shalt say devoutly in thine heart:--

SCEABOLES, ARBARON, ELOHI, ELIMIGITH, HERENOBULCULE, METHE,
BALUTH, TIMAYAL, VILLAQUIEL, TEVENI, YEVIE, FERETE, BACUHABA,
GUVARIN; through Him by Whom ye have empire and power over men, ye must
accomplish this work so that I may go and remain invisible.

And if it be necessary in this operation to trace a Circle, thou shalt do as is ordained in the Chapter concerning Circles; and if it be necessary to write characters, etc., thou shalt follow the instructions given in the respective Chapters.

This operation being thus prepared, if there be an especial Conjuration to perform, thou shalt repeat it in the proper manner; if not, thou shalt say the general Conjuration, at the end of which thou shalt add the following words:--

O thou ALMIRAS, Master of Invisibility, with thy Ministers CHEROS, MAITOR,

TANGEDEM, TRANSIDIM, SUVANTOS, ABELAIS, BORED, BELAMITH, CASTUMI, DABUEL; I conjure ye by Him Who maketh Earth and Heaven to tremble, Who is seated upon the Throne of His Majesty, that this operation may be perfectly accomplished according to my will, so that at whatsoever time it may please me, I may be able to be invisible.

I conjure thee anew, O ALMIRAS, Chief of Invisibility, both thee and thy Ministers, by Him through Whom all things have their being, and by SATURIEL, HARCHIEL, DANIEL, BENIEL, ASSIMONEM, that thou immediately comest thither with all thy Ministers, and achievest this operation, as thou knowest it ought to be accomplished, and that by the same operation thou render me invisible, so that none may be able to see me.

In order then to accomplish this aforesaid operation, thou must prepare all things necessary with requisite care and diligence, and put them in practice with all the general and particular ceremonies laid down for these experiments; and with all the conditions contained in our first and second Books. Thou shalt also in the same operations duly repeat the appropriate Conjurations, with all the solemnities marked in the respective Chapters. Thus shalt thou accomplish the experiment surely and without hindrance, and thus shalt thou find it true.

But, on the contrary, if thou lettest any of these things escape thee, or if thou despiseth them, never shalt thou be able to arrive at thy proposed end; as, for example, we enter not easily into a fenced city over its walls but through its gates.

HOW [1] TO RENDER ONESELF INVISIBLE.

[1. The rest of this Chapter is from 1203 Lansdowne MSS.]

Make a small image of yellow wax, in the form of a man, in the month January and in the day and hour of Saturn, and at that time write with a needle above the crown of its head and upon its skull which thou shalt have adroitly raised, the character following. (*See Figure 5.*) After which thou shalt replace the skull in proper position. Thou shalt then write upon a small strip of the skin of a frog or toad which thou shalt have killed, the following words and characters. (*See Figure 6.*) Thou shalt then go and suspend the said figure by one of thy hairs from the vault of a cavern at the hour of midnight, and perfuming it with the proper incense thou shalt say:--

METATRON, MELEKH, BEROETH, NOTH, VENIBBETH, MACH, and all ye, I conjure thee O Figure of wax, by the Living God, that by the virtue of these Characters and words, thou render me invisible, wherever I may bear thee with me. Amen.

And after having censed it anew, thou shalt bury it in the same place in a small deal box, and every time that thou wishest to pass or enter into any place without being seen, thou shalt say these words, bearing the aforesaid figure in thy left pocket:--

Come unto me and never quit me whithersoever I shall go.

Afterwards thou shalt take it carefully back unto the before-mentioned place and cover it with earth until thou shalt need it again.

BOOK I

CHAPTER XI

TO HINDER A SPORTSMAN FROM KILLING ANY GAME [1]

[1. This Chapter is taken from 1203 Lansdowne MSS.]

Take a stick of green elder, from the two ends of which thou shalt clean out the pith. In each end place a strip of parchment of hare-skin, having written thereon with the blood of a black hen the following character and word. (*See Figure 7.*) Having made two of these slips, place one in each end of the stick and close the apertures up with pith, afterwards on a Friday in the month of February thou shalt fumigate the aforesaid stick with suitable incense thrice in the air, and having taken it thence thou shalt bury it in the earth under an elder-tree. Afterwards thou shalt expose it in the pathway by which the sportsman will pass, and once he has passed by it, he need not hope to kill any game during that day. If thou shalt wish a second time to lay a spell upon him in like manner, thou needest but to expose the stick again in his path; but take care to bury it again in the earth under an elder tree, so as to be able to take it from thence each time that thou shalt have need of it; and to take it up each time as soon as the Sportsman shall have passed.

BOOK I

CHAPTER XII

HOW [1] TO MAKE THE MAGIC GARTERS

[1. This Chapter is also taken from 1203 Lansdowne MSS.]

Take enough of the skin of a stag to make two hollow tubular Garters, but before stitching them up thou shalt write on the side of the skin which was next the flesh the words and characters shown in *Figure 8*, with the blood of a hare killed on the 25th of June, and having filled the said Garters with green mugwort gathered also on the 25th of June before sunrise, thou shalt put in the two ends of each the eye of the fish called barbel; and when thou shalt wish to use them thou shalt get up before sunrise and wash them in a brook of running water, and place them one on each leg above the knee. After this thou shalt take a short rod of holm-oak cut on the same 25th of June, turn in the direction thou wishest to go, write upon the

ground the name of the place, and commencing thy journey thou wilt find it accomplished in a few days and without fatigue. When thou wishest to stop thou hast only to say AMECH and beat the air with the aforesaid wand, and incontinently thou shalt be on firm ground.

BOOK I

CHAPTER XIII

HOW [1] TO MAKE THE MAGIC CARPET PROPER FOR INTERROGATING THE INTELLIGENCES, SO AS TO OBTAIN AN ANSWER REGARDING WHATSOEVER MATTER ONE MAY WISH TO LEARN

[1. This Chapter is also taken from 1203 Lansdowne MSS.]

Make a Carpet of white and new wool, and when the Moon shall be at her full, in the Sign of Capricorn and in the hour of the Sun, thou shalt go into the country away from any habitation of man, in a place free from all impurity, and shalt spread out thy Carpet so that one of its points shall be towards the east, and another towards the west, and having made a Circle without it and enclosing it, thou shalt remain within upon the point towards the east, and holding thy wand in the air for every operation, thou shalt call upon MICHAEL, [1] towards the north upon RAPHAEL, towards the west upon GABRIEL, and towards the south upon MURIEL. After this thou shalt return unto the point of the East and devoutly invoke the Great Name AGLA, and take this point of the Carpet in thy left hand; turning then towards the North thou shalt do the same, and so continuing to the other points of the Carpet, thou shalt raise them so that they touch not the ground, and holding them up thus, and turning anew towards the East thou shalt say with great veneration the following Prayer:--

[1. I have usually found Michael attributed to the South; Raphael to the East; Gabriel to the West; and Auriel to the North. Likewise I think the operator should turn following the course of the Sun, and not contrariwise as in the text.]

PRAYER.

AGLA, AGLA, AGLA, AGLA; O God Almighty Who art the Life of the Universe and Who rulest over the four divisions of its vast form by the strength and virtue of the Four Letters of Thy Holy Name Tetragrammaton, YOD, HE, VAU, HE, bless in Thy Name this covering which I hold as Thou hast blessed the Mantle of Elijah in the hands of Elisha, so that being covered by Thy Wings, nothing may be able to injure me, even as it is said:-- 'He shall hide thee under His Wings and beneath His feathers shall thou trust, His truth shall be thy shield and buckler.'

After this thou shalt fold it up, saying these words following:--

RECABUSTIRA, CABUSTIRA, BUSTIRA, TIRA RA, A;

and shall keep it carefully to serve thee at need.

When thou shalt be desirous to make thine interrogations, choose the night of full or of new moon, and from midnight until daybreak. Thou shalt transport thyself unto the appointed spot if it be for the purpose of discovering a treasure; if not, any place will serve provided it be clean and pure. Having had the precaution on the preceding evening to write upon a slip of virgin parchment coloured azure-blue, with a pen made from the feather of a dove, this Character and Name (*see Figure 9*); taking thy carpet, thou shalt cover thy head and body therewith, and taking the censer, with new fire therein, thou shalt place it in or upon the proper place, and cast thereon some incense. Then shalt thou prostrate thyself upon the ground, with thy face towards the earth, before the incense beginneth to fume, keeping the fire of the same beneath the carpet, holding thy wand upright, against which to rest thy chin; thou shalt hold with thy right hand the aforesaid strip of parchment against thy forehead, and thou shalt say the following words:--

VEGALE, HAMICATA, UMSA, TERATA, YEH, DAH, MA, BAXASOXA, UN,
HORAHA, HIMESERE; [1] O God the Vast One send unto me the Inspiration of Thy Light,
make me to discover the secret thing which I ask of Thee, whatsoever such or such a thing
may be, make me to search it out by the aid of Thy holy Ministers RAZIEL, TZAPHNIEL,
MATMONIEL; Lo, Thou hast desired truth in the young, and in the hidden thing shalt
Thou make me known wisdom. RECABUSTIRA, CABUSTIRA, BUSTIRA, TIRA, RA,
A, KARKAHITA, KAHITA, HITA, TA.

[1. These are probably corrupted Hebrew words derived from the prayer itself.]

And thou shalt hear distinctly the answer which thou shalt have sought.

BOOK I

CHAPTER XIV

HOW [1] TO RENDER THYSELF MASTER OF A TREASURE POSSESSED BY THE SPIRITS

[1. This is also taken from 1203 Lansdowne MSS.]

The Earth being inhabited, as I have before said unto thee, by a great number of Celestial Beings and Spirits, who by their subtilty and prevision know the places wherein treasures are hidden, and seeing that it often happeneth that those men who undertake a search for these said treasures are molested and sometimes put to death by the aforesaid Spirits, which are called Gnomes; which, however, is not done through the Avarice of these said Gnomes, a Spirit being incapable of possessing anything, having no material senses wherewith to bring it into use, but because these Spirits, who are enemies of the passions,

are equally so of Avarice, unto which men are so much inclined; and foreseeing the evil ends for which these treasures will be employed have some interest and aim in maintaining the earth in its condition of price and value, seeing that they are its inhabitants, and when they slightly disturb the workers in such kind of treasures, it is a warning which they give them to cease from the work, and if it happen that the greedy importunity of the aforesaid workers oblige them to continue, notwithstanding the aforesaid warnings, the Spirits, irritated by their despising the same, frequently put the workmen to death. But know, O my Son, that from the time that thou shalt have the good fortune to be familiar with such kinds of Spirits, and that thou shalt be able by means of what I have taught thee to make them submit unto thine orders, they will be happy to give thee, and to make thee partaker in that which they uselessly possess, provided that thine object and end shall be to make a good use thereof.

THE MANNER OF PERFORMING THE OPERATION.

On a Sunday before sunrise, between the 10th of July and the 20th of August, when the moon is in the Sign of the Lion, thou shalt go unto the place where thou shalt know either by interrogation of the Intelligences, or otherwise, that there is a treasure; there thou shalt describe a Circle of sufficient size with the Sword of Magic Art wherein to open up the earth, as the nature of the ground will allow; thrice during the day shalt thou cense it with the incense proper for the day, after which being clothed in the raiment proper for the Operation thou shalt suspend in some way by a machine immediately above the opening a lamp, whose oil should be mingled with the fat of a man who has died in the month of July, and the wick being made from the cloth wherein he has been buried. Having kindled this with fresh fire, thou shalt fortify the workmen with a girdle of the skin of a goat newly slain, whereon shall be written with the blood of the dead man from whom thou shalt have taken the fat these words and characters (*see Figure 10*) ; and thou shalt set them to work in safety, warning them not to be at all disturbed at the Spectres which they will see, but to work away boldly. In case they cannot finish the work in a single day, every time they shall have to leave it thou shalt cause them to put a covering of wood over the opening, and above the covering about six inches of earth; and thus shalt thou continue unto the end, being all the time present in the raiment of the Art, and with the Magic Sword, during the operation. After which thou shalt repeat this prayer:--

PRAYER.

ADONAI, ELOHIM, EL, EHEIEH ASHER EHEIEH, Prince of Princes, Existence of Existences, have mercy upon me, and cast Thine eyes upon Thy Servant (N.), who invokes Thee most devoutly, and supplicates Thee by Thy Holy and tremendous Name Tetragrammaton to be propitious, and to order Thine Angels and Spirits to come and take up their abode in this place; O ye Angels and Spirits of the Stars, O all ye Angels and Elementary Spirits, O all ye Spirits present before the Face of God, I the Minister and faithful Servant of the Most High conjure ye, let God himself, the Existence of Existences, conjure ye to come and be present at this Operation, I, the Servant of God, most humbly entreat ye. Amen.

Having then caused the workmen to fill in the hole, thou shalt license the Spirits to depart, thanking them

for the favour they have shown unto thee, and saying:--

THE LICENSE TO DEPART.

O ye good and happy Spirits, we thank ye for the benefits which we have just received from your liberal bounty; depart ye in peace to govern the Element which God hath destined for your habitation. Amen.

BOOK I

CHAPTER XV

OF THE EXPERIMENT OF SEEKING FAVOUR AND LOVE [1]

[1. This Chapter is taken from 10862 Add. MSS.]

If thou wishest to perform the Experiment of seeking favour and love, observe in what manner the Experiment is to be carried out, and if it be dependent upon the day and the hour, perform it in the day and the hour required, as thou wilt find it in the Chapter concerning the hours; and if the Experiment be one that requireth writing, thou shalt write as it is said in the Chapter concerning the same; and if it be with penal bonds, pacts, and fumigations, then thou shalt cense with a fit perfume as is said in the chapter concerning suffumigations; and if it be necessary to sprinkle it with water and hyssop, then let it be as in the Chapter concerning the same; similarly if such Experiment require characters, names, or the like, let such names be written as the Chapter concerning the writing of characters, and place the same in a clean place as hath been said. Then thou shalt repeat over it the following Oration:--

THE ORATION.

O ADONAI, most Holy, Most Righteous, and most Almighty God, Who hast made all things through Thy Mercy and Righteousness wherewith Thou art filled, grant unto us that we may be found worthy that this Experiment may be found consecrated and perfect, so that the Light may issue from Thy Most Holy Seat, O ADONAI, which may obtain for us favor and love. Amen.

This being said, thou shalt place it in clean silk, and bury it for a day and a night at the junction of four cross-roads; and whensoever thou wishest to obtain any grace or favor from any, take it, having first properly consecrated it according to the rule and place it in thy right hand, and seek thou what thou wilt it shall not be denied thee. But if thou doest not the Experiment carefully and rightly, assuredly thou shalt not succeed in any manner.

For obtaining grace and love write down the following words:

SATOR, [1] AREPO, TENET, OPERA, ROTAS, IAH, IAH, IAH, ENAM, IAH, IAH, IAH, KETHER, CHOKMAH, BINAH, GEDULAH, GEBURAH, TIPHERETH, NETZACH, HOD, YESOD, MALKUTH, ABRAHAM, ISAAC, JACOB, SHADRACH, MESHACH, ABEDNEGO, be ye all present in my aid and for whatsoever I shall desire to obtain.

[1. This Incantation is also given in 1307 Sloane MSS., page 76.]

Which words being properly written as above, thou shalt also find thy desire brought to pass.

BOOK I

CHAPTER XVI

HOW [1] OPERATIONS OF MOCKERY, INVISIBILITY, AND DECEIT SHOULD BE PREPARED

[1. This Chapter is given in 10862 Add. MSS. 3981 Harleian MSS., 288 King's MSS., 3091 Sloane MSS., and 1307 Sloane MSS., but is wanting in 1202 Lansdowne MSS., as are all the Chapters of the First Book after Chap. 8.]

Experiments relating to tricks, mockeries, and deceits, may be performed in many ways. When thou shalt wish to practice these experiments with regard to any person, thou shalt observe the day and the hour as we have already said. Should it be necessary to write Characters or Words, it should be done upon virgin paper, as we shall show farther on. As for the ink, if it be not specially ordained in this operation, it is advisable to use the blood of a bat with the pen and the needle of art. But before describing or writing the Characters or Names, all the necessary rules should be observed as given in the proper Chapters, and having carefully followed out all these, thou shalt pronounce with a loud voice the following words:--

ABAC, ALDAL, IAT, HUDAC, GUTHAC, GUTHOR, GOMEH, TISTATOR, DERISOR, DESTATUR, come hither all ye who love the times and places wherein all kinds of mockeries and deceits are practiced. And ye who make things disappear and who render them invisible, come hither to deceive all those who regard these things, so that they may be deceived, and that they may seem to see that which they see not and hear that which they hear not, so that their senses may be deceived, and that they may behold that which is not true.

Come ye then hither and remain, and consecrate this enchantment, seeing that God the Almighty Lord hath destined ye for such.

When this Experiment is completed in this manner in the hour and time which we have shown and

taught, also the foregoing words ABAC, ALDAL, etc., should be written with the pen as hereinafter ordained; but if the Experiment be performed in a different way, yet shalt thou always say the aforesaid words, and they should be repeated as before given.

If thou practicest these things in this manner correctly, thou shalt arrive at the effect of thine operations and experiments by the which thou mayest easily deceive the senses.

BOOK I

CHAPTER XVII

HOW EXTRAORDINARY EXPERIMENTS AND OPERATIONS SHOULD BE PREPARED

We have spoken in the preceding Chapters of common experiments and operations, which it is more usual to practice and put in operation, and therein thou mayest easily see that we have told thee sufficient for their perfection. In this Chapter we treat of extraordinary and unusual experiments, which can also be done in many ways.

None the less should those who wish to put in practice the like experiments and operations observe the days and hours as is laid down in the proper Chapters, and should be provided with virgin paper and other necessary things. Having prepared a similar experiment thou shalt say:--

PRAYER.

O God, Who hast created all things, and hast given unto us discernment to understand the good and the evil; through thy Holy Name, and through these Holy Names:-- IOD, IAH, VAU, DALETH, VAU, TZABAOth, ZIO, AMATOR, CREATOR, do Thou, O Lord, grant that this experiment may become true and veritable in my hands through Thy Holy Seal, O ADONAI, Whose reign and empire remaineth eternally and unto the Ages of the Ages. Amen.

This being done, thou shalt perform the experiment, observing its hour, and thou shalt perfume and incense as is laid down in the proper Chapter; sprinkling with exorcised water, and performing all the ceremonies and solemnities as we shall instruct thee in the Second Book of our Key.

BOOK I

CHAPTER XVIII

CONCERNING THE HOLY PENTACLES OR MEDALS

The Medals or Pentacles, which we make for the purpose of striking terror into the Spirits and reducing them to obedience, have besides this wonderful and excellent virtue. If thou invokest the Spirits by virtue of these Pentacles, they will obey thee without repugnance, and having considered them they will be struck with astonishment, and will fear them, and thou shalt see them so surprised by fear and terror, that none of them will be sufficiently bold to wish to oppose thy will. They are also of great virtue and efficacy against all perils of Earth, of Air, of Water, and of Fire, against poison which hath been drunk, against all kinds of infirmities and necessities, against binding, sortilege, and sorcery, against all terror and fear, and wheresoever thou shalt find thyself, if armed with them, thou shalt be in safety all the days of thy life.

Through them do we acquire grace and good-will from man and woman, fire is extinguished, water is stayed, and all Creatures fear at the sight of the Names which are therein, and obey through that fear.

These Pentacles are usually made of the metal the most suitable to the nature of the Planet; and then there is no occasion to observe the rule of particular colours. They should be engraved with the instrument of Art in the days and hours proper to the Planet.

Saturn ruleth over Lead; Jupiter over Tin; Mars over Iron; the Sun over Gold; Venus over Copper; Mercury over the mixture of Metals; and the Moon over Silver.

They may also be made with exorcised virgin paper, writing thereon with the colours adopted for each Planet, referring to the rules already laid down in the proper Chapters, and according to the Planet with which the Pentacle is in sympathy.

Wherefore unto Saturn the colour of Black is appropriated; Jupiter ruleth over Celestial Blue; Mars over Red; the Sun over Gold, or the colour of Yellow or Citron ; Venus over Green: Mercury over Mixed Colours; the Moon over Silver, or the colour of Argentine Earth.

The Matter of which the Pentacle is constructed should be Virgin, never having been used for any other purpose; or if it be metal it should be purified by fire.

As regards the size of the Pentacles it is arbitrary, so long as they are made according to the rules, and with the requisite solemnities as hath been ordained.

The [1] virtues of the Holy Pentacles are no less advantageous unto thee than the knowledge of the secrets which I have already given unto thee; and thou shouldst take particular care if thou makest them upon virgin parchment to use the proper colours; and if thou engravest them upon metal, to do so in the manner taught thee; and so shalt thou have the satisfaction of seeing them produce the promised effect. But seeing that this Science is not a Science of argument and open reasoning, but that, on the contrary, it is entirely mysterious and occult, we should not argue and deliberate over these matters, and it is sufficient to believe firmly to enable us to bring into operation that which hath already been taught.

[1. This and the four following paragraphs are from 1203 Lansdowne MSS.]

When thou shalt construct these Pentacles and Characters, it is necessary never to forget the Incense, nor to employ anything beyond that of which mention is made.

It is necessary, above all things, to be attentive to the operation, and never to forget or omit those things which contribute to the success which the Pentacles and Experiments promise, having ever in thy mind no other intention than the Glory of God, the accomplishment of thy desires, and loving-kindness towards thy neighbor.

Furthermore, my beloved Son, I order thee not to bury this Science, but to make thy friends partakers in the same, subject however to the strict command never to profane the things which are Divine, for if thou doest this, far from rendering thee a friend of the Spirits, it will but be the means of bringing thee unto destruction.

But never must thou lavish these things among the ignorant, for that would be as blameable as to cast precious gems before swine; on the contrary, from one Sage the secret knowledge should pass unto another Sage, for in this manner shall the Treasure of Treasures never descend into oblivion.

Adore [1] and revere the Most Holy Names of God which are found in these Pentacles and Characters, for without this never shalt thou be able to come to the end of any enterprise, nor to accomplish the Mystery of Mysteries.

[1. The rest of the Chapter is from 1202 Lansdowne MSS., except the last sentence.]

Above all things, remember that to perform any of these operations thou must be pure in body and mind, and without blemish, and omit not any of the preparations.

This Key, full of Mysteries, hath been revealed unto me by an Angel.

Accursed be he who undertaketh our Art without having the qualities requisite to thoroughly understand our Key, accursed be he who invoceth the Name of God in vain, for such an one prepareth for himself the punishments which await the unbelievers, for God shall abandon them and relegate them unto the depths of Hell amongst the impure Spirits.

For God is great and Immutable, He hath been for ever, and He shall remain even unto the end of the Ages.

ACCURSED BE HE WHO TAKETH THE NAME OF GOD IN VAIN! ACCURSED BE HE WHO USETH THIS KNOWLEDGE UNTO AN EVIL END, BE HE ACCURSED IN THIS WORLD AND IN THE WORLD TO COME. AMEN. BE HE ACCURSED IN THE NAME WHICH HE HATH BLASPHEMED!

END OF THE FIRST BOOK

HERE FOLLOW THE HOLY PENTACLES, EXPRESSED IN THEIR PROPER FIGURES AND CHARACTERS, TOGETHER WITH THEIR ESPECIAL VIRTUES; FOR THE USE OF THE MASTER OF ART.

THE ORDER OF THE PENTACLES

- (1) Seven Pentacles consecrated to Saturn = Black.
- (2) Seven Pentacles consecrated to Jupiter = Blue.
- (3) Seven Pentacles consecrated to Mar = Red.
- (4) Seven Pentacles consecrated to the Sun = Yellow.
- (5) Five Pentacles consecrated to Venus = Green.
- (6) Five Pentacles consecrated to Mercury = Mixed Colours.
- (7) Six Pentacles consecrated to the Moon = Silver.

Editor's Note on Figure 1. -- The Mystical Figure of Solomon.-- This is only given in the two MSS., Lansdowne 1202 and 1203. It was given by Lévi in his 'Dogme et Rituel de la Haute Magie,' and by Tycho Brahé in his 'Calendarium Naturale Magicum,' but in each instance without the Hebrew words and letters, probably because these were so mangled by illiterate transcribers as to be unrecognizable. After much labor and study of the figure, I believe the words in the body of the symbol to be intended for the Ten Sephiroth arranged in the form of the Tree of Life, with the Name of Solomon to the right and to the left; while the surrounding characters are intended for the twenty-two letters of the Hebrew Alphabet. I have, therefore, thus restored them. This Figure forms in each instance the frontispiece of the MS. referred to.

SATURN.

Figure 11.-- The First Pentacle of Saturn.-- This Pentacle is of great value and utility for striking terror into the Spirits. Wherefore, upon its being shown to them they submit, and kneeling upon the earth before it, they obey.

Editor's Note.-- The Hebrew Letters within the square are the four great Names of God which are written with four letters:-- IHVH, Yod, He, Vau, He; ADNI, Adonai; IIAI, Yiai (this Name has the same

Numerical value in Hebrew as the Name EL) ; and AHIH, Eheieh. The Hebrew versicle which surrounds it is from Psalm lxxii. 9; 'The Ethiopians shall kneel before Him, His enemies shall lick the dust.'

Figure 12.-- The Second Pentacle of Saturn.-- This Pentacle is of great value against adversaries; and of especial use in repressing the pride of the Spirits.

Editor's note.-- This is the celebrated

SATOR
AREPO
TENET
OPERA
ROTAS,

the most perfect existing form of double acrostic, as far as the arrangement of the letters is concerned; it is repeatedly mentioned in the records of mediæval Magic; and, save to very few, its derivation from the present Pentacle has been unknown. It will be seen at a glance that it is a square of five, giving twenty-five letters, which, added to the unity, gives twenty-six, the numerical value of IHVH. The Hebrew versicle surrounding it is taken from Psalm lxxii. 8, 'His dominion shall be also from the one sea to the other, and from the flood unto the world's end.' This passage consists also of exactly twenty-five letters, and its total numerical value (considering the final letters with increased numbers), added to that of the Name Elohim, is exactly equal to the total numerical value of the twenty-five letters in the Square.

Figure 13.-- The Third Pentacle of Saturn.-- This should be made within the Magical Circle, and it is good for use at night when thou invokest the Spirits of the nature of Saturn.

Editor's Note.-- The characters at the ends of the rays of the Mystic Wheel are Magical Characters of Saturn. Surrounding it are the Names of the Angels:-- Omeliel, Anachiel, Arauchiah, and Anazachia, written in Hebrew.

Figure 14.-- The Fourth Pentacle of Saturn.-- This Pentacle serveth principally for executing all the experiments and operations of ruin, destruction, and death. And when it is made in full perfection, it serveth also for those Spirits which bring news, when thou invokest them from the side of the South.

Editor's Note.-- The Hebrew words around the sides of the triangle are from Deut. vi. 4:-- 'Hear, O Israel, IHVH ALHINV is IHVH AChD.' The surrounding versicle is from Psalm cix. 18:-- 'As he clothed himself with cursing like as with a garment, so let it come into his bowels like water, and like oil into his bones.' In the center of the Pentacle is the mystic letter Yod.

Figure 15.-- The Fifth Pentacle of Saturn.-- This Pentacle defendeth those who invoke the Spirits of Saturn during the night; and chaseth away the Spirits which guard treasures.

Editor's Note.-- The Hebrew letters in the angles of the Cross are those of the Name IHVH. Those in the angles of the Square form ALVH, Eloah. Round the four sides of the Square are the Names of the Angels:--
- Arehanah, Rakhaniel, Roelhaiphar, and Noaphiel. The versicle is:-- 'A Great God, a Mighty, and a Terrible.' -- Deut. x. 17.

Figure 16.-- The Sixth Pentacle of Saturn.-- Around this Pentacle is each Name symbolized as it should be. The person against whom thou shalt pronounce it shall be obsessed by Demons.

Editor's Note.-- It is formed from Mystical Characters of Saturn. Around it is written in Hebrew: 'Set thou a wicked one to be ruler over him, and let Satan stand at his right hand.'

Figure 17.-- The Seventh and Last Pentacle of Saturn.-- This Pentacle is fit for exciting earthquakes, seeing that the power of each order of Angels herein invoked is sufficient to make the whole Universe tremble.

Editor's Note.-- Within the Pentacle are the Names of the Nine Orders of Angels, those of six of them in ordinary Hebrew Characters, and the remainder in the letters which are known as 'The Passing of the River.' These Nine Orders are:-- 1. CHAIOTH HA-QADESCH, Holy Living Creatures; 2. AUPHANIM, Wheels; 3. ARALIM, Thrones; 4. CHASCHMALIM, Brilliant Ones; 5. SERAPHIM, Fiery Ones; 6. MELAKIM, Kings; 7. ELOHIM, Gods; 8. BENI ELOHIM, Sons of the Elohim; 9. KERUBIM, Kerubim. The versicle is from Psalm xviii. 7:-- 'Then the earth shook and trembled, the foundations of the hills also moved and were shaken, because He was wroth.'

JUPITER.

Figure 18.-- The First Pentacle of Jupiter.-- This serveth to invoke the Spirits of Jupiter, and especially those whose Names are written around the Pentacle, among whom Parasiel is the Lord and Master of Treasures, and teacheth how to become possessor of places wherein they are.

Editor's Note.-- This Pentacle is composed of Mystical Characters of Jupiter. Around it are the Names of the Angels:-- Netoniel, Devachiah, Tzedeqiah, and Parasiel, written in Hebrew.

Figure 19.-- The Second Pentacle of Jupiter--This is proper for acquiring glory, honors, dignities, riches, and all kinds of good, together with great tranquillity of mind; also to discover Treasures and chase away the Spirits who preside over them. It should be written upon virgin paper or parchment, with the pen of the swallow and the blood of the screech-owl.

Editor's Note.-- In the center of the Hexagram are the letters of the Name AHIH, Eheieh; in the upper and lower angles of the same, those of the Name AB, the Father; in the remaining angles those of the Name IHVH. I believe the letters outside the Hexagram in the re-entering angles to be intended for those of the first two words of the versicle, which is taken from Psalm cxii. 3:-- 'Wealth and Riches are in his house, and his righteousness endureth for ever.'

Figure 20.-- The Third Pentacle of Jupiter.--This defendeth and protecteth those who invoke and cause the Spirits to come. When they appear show unto them this Pentacle and immediately they will obey.

Editor's Note.-- In the upper left hand corner is the Magical Seal of Jupiter with the letters of the Name IHVH. In the others are the Seal of the Intelligence of Jupiter, and the Names Adonai and IHVH. -- Around it is the versicle from Psalm cxxv. 1:-- 'A Song of degrees. They that trust in IHVH shall be as Mount Zion, which cannot be removed, but abideth for ever.'

Figure 21.-- The Fourth Pentacle of Jupiter.-- It serveth to acquire riches and honor, and to possess much wealth. Its Angel is Bariel. It should be engraved upon silver in the day and hour of Jupiter when he is in the Sign Cancer.

Editor's Note.-- Above the Magical Sigil is the Name IH, Iah. Below it are the Names of the Angels Adoniel and Bariel, the letters of the latter being arranged about a square of four compartments. Around is the versicle from Psalm cxii. 3:-- 'Wealth and Riches are in his house, and his righteousness endureth for ever.'

Figure 22.-- The Fifth Pentacle of Jupiter.--This hath great power. It serveth for assured visions. Jacob being armed with this Pentacle beheld the ladder which reached unto heaven.

Editor's Note.-- The Hebrew letters within the Pentacle are taken from the five last words of the versicle which surrounds it, each of which contains five letters. These are, then, recombined so as to form certain Mystical Names. The versicle is taken from Ezekiel i. 1:-- 'As I was among the captives by the river of Chebar, the heavens were opened, and I saw visions of Elohim.' In my opinion the versicle should only consist of the five last words thereof, when the anachronism of Jacob using a Pentacle with a sentence from Ezekiel will not longer exist.

Figure 23.-- The Sixth Pentacle of Jupiter.-- It serveth for protection against all earthly dangers, by regarding it each day devoutly, and repeating the versicle which surroundeth it. 'Thus shalt thou never perish.'

Editor's Note.-- The four Names in the Arms of the Cross are:-- Seraph, Kerub, Ariel, and Tharsis; the four rulers of the Elements. The versicle is from Psalm xxii. 16, 17:-- 'They pierced my hands and my feet, I may tell all my bones.'

Figure 24.-- The Seventh and last Pentacle of Jupiter.-- It hath great power against poverty, if thou considerest it with devotion, repeating the versicle. It serveth furthermore to drive away those Spirits who guard treasures, and to discover the same.

Editor's Note.-- Mystical Characters of Jupiter with the verse:-- 'Lifting up the poor out of the mire, and raising the needy from the dunghill, that he may set him with princes, even with the princes of his people.'

-- Psalm cxiii. 7.

MARS.

Figure 25.-- The First Pentacle of Mars.-- It is proper for invoking Spirits of the Nature of Mars, especially those which are written in the Pentacle.

Editor's Note.-- Mystical Characters of Mars, and the Names of the four Angels:-- Madimiel, Bartzachiah, Eschiel, and Ithuriel written in Hebrew around the Pentacle.

Figure 26.-- The Second Pentacle of Mars.-- This Pentacle serveth with great success against all kinds of diseases, if it be applied unto the afflicted part.

Editor's Note.-- The letter Hé, in the angles of the Hexagram. Within the same the Names IHVH, IHShVH Yeheshuah (the mystic Hebrew Name for Joshua or Jesus, formed of the ordinary IHVH with the letter Sh placed therein as emblematical of the Spirit), and Elohim. Around it is the sentence, John i. 4:-- 'In Him was life, and the life was the light of man.' This may be adduced as an argument of the greater antiquity of the first few mystical verses of the Gospel of St. John.

Figure 27.-- The Third Pentacle of Mars.-- It is of great value for exciting war, wrath, discord, and hostility; also for resisting enemies, and striking terror into rebellious Spirits; the Names of God the All Powerful are therein expressly marked.

Editor's Note.-- The Letters of the Names Eloah and Shaddaï. In the Centre is the great letter Vau, the signature of the Qabalistic Microprosopus. Around is the versicle from Psalm lxxvii. 13:-- 'Who is so great a God as our Elohim?'

Figure 28.-- The Fourth Pentacle of Mars.-- It is of great virtue and power in war, wherefore without doubt it will give thee victory.

Editor's Note.-- In the Center is the great Name Agla; right and left, the letters of the Name IHVH; above and below, El. Round it is the versicle from Psalm cx. 5:-- 'The Lord at thy right hand shall wound even Kings in the day of His Wrath.'

Figure 29.-- The Fifth Pentacle of Mars.-- Write thou this Pentacle upon virgin parchment or paper, because it is terrible unto the Demons, and at its sight and aspect they will obey thee, for they cannot resist its presence.

Editor's Note.-- Around the figure of the Scorpion is the word HVL. The versicle is from Psalm xci. 13.-- 'Thou shalt go upon the lion and adder, the young lion and the dragon shalt thou tread under thy feet.'

Figure 30.-- The Sixth Pentacle of Mars.-- It hath so great virtue that being armed therewith, if thou art

attacked by any one, thou shalt neither be injured nor wounded when thou fightest with him, and his own weapons shall turn against him.

Editor's Note.-- Around the eight points of the radii of the Pentacle are the words 'Elohim qeber, Elohim hath covered (or protected),' written in the Secret Alphabet of Malachim, or the writing of the Angels. The versicle is from Psalm xxxvii. 15:-- 'Their sword shall enter into their own heart, and their bow shall be broken.'

Figure 31.-- The Seventh and Last Pentacle of Mars.-- Write thou this upon virgin parchment or paper with the blood of a bat, in the day and hour of Mars; and uncover it within the Circle, invoking the Demons whose Names are therein written; and thou shalt immediately see hail and tempest.

Editor's Note.-- In the center of the Pentacle are the Divine Names, El and Yiai, which have the same numerical value when written in Hebrew. The Letters in Hebrew, and in the Secret Alphabet called the Celestial, compose the Names of Spirits. Round the Pentacle is:-- 'He gave them hail for rain, and flaming fire in their land. He smote their vines also, and their fig-trees.' -- Psalm cv. 32, 33,

THE SUN.

Figure 32.-- The First Pentacle of the Sun.-- The Countenance of Shaddaï the Almighty, at Whose aspect all creatures obey, and the Angelic Spirits do reverence on bended knees.

Editor's Note.-- This singular Pentacle contains the head of the great Angel Methraton or Metatron, the vice-gerent and representative of Shaddaï, who is called the Prince of Countenances, and the right-hand masculine Cherub of the Ark, as Sandalphon is the left and feminine. On either side is the Name 'El Shaddaï.' Around is written in Latin:-- 'Behold His face and form by Whom all things were made, and Whom all creatures obey.'

Figure 33.-- The Second Pentacle of the Sun.-- This Pentacle, and the preceding and following, belong to the nature of the Sun. They serve to repress the pride and arrogance of the Solar Spirits, which are altogether proud and arrogant by their nature.

Editor's Note.-- Mystical characters of the Sun and the Names of the Angels:-- Shemeshiel, Paimoniah, Rekhodiah, and Malkhiel.

Figure 34.-- The Third Pentacle of the Sun.-- This serveth in addition (to the effects of the two preceding) to acquire Kingdom and Empire, to inflict loss, and to acquire renown and glory, especially through the Name of God, Tetragrammaton, which therein is twelve times contained.

Editor's Note.-- The Name IHVH, twelve times repeated; and a versicle somewhat similar to Daniel iv. 34:-- 'My Kingdom is an everlasting Kingdom, and my dominion endureth from age to age.'

Figure 35.-- The Fourth Pentacle of the Sun.-- This serveth to enable thee to see the Spirits when they appear invisible unto those who invoke them; because, when thou hast uncovered it, they will immediately appear visible.

Editor's Note.-- The Names IHVH, Adonai, are written in the center in Hebrew; and round the radii in the mystical characters of the 'Passing of the River.' The versicle is from Psalm xiii. 3, 4:--'Lighten mine eyes that I sleep not in death, lest mine enemy say, I have prevailed against him.'

Figure 36.-- The Fifth Pentacle of the Sun.-- It serveth to invoke those Spirits who can transport thee from one place unto another, over a long distance and in short time.

Editor's Note.-- Characters in the 'Passing of the River' Alphabet, forming Spirit's Names. The Versicle is from Psalm xci. 11, 12:-- 'He shall give His Angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands.'

Figure 37.-- The Sixth Pentacle of the Sun.-- It serveth excellently for the operation of invisibility, when correctly made.

Editor's Note.-- In the center is the Mystical letter Yod, in the Celestial Alphabet. The three letters in the 'Passing of the River' writing, in the Angles of the triangle, form the great Name Shaddai. The words in the same characters round its three sides are, in my opinion, from Genesis i. 1:-- 'In the beginning the Elohim created,' etc.; but the characters are sadly mangled in the MSS. The versicle is from Psalms lxix. 23, and cxxxv. 16:-- 'Let their eyes be darkened that they see not; and make their loins continually to shake. They have eyes and see not.'

Figure 38.-- The Seventh and Last Pentacle of the Sun.-- If any be by chance imprisoned or detained in fetters of iron, at the presence of this Pentacle, which should be engraved in Gold on the day and hour of the Sun, he will be immediately delivered and set at liberty.

Editor's Note.-- On the Arms of the Cross are written the Names of Chasan, Angel of Air; Arel, Angel of Fire; Phorlakh, Angel of Earth; and Taliahad, Angel of Water. Between the four Arms of the Cross are written the names of the Four Rulers of the Elements: Ariel, Seraph, Tharshis, and Cherub. The versicle is from Psalm cxvi. 16, 17:-- 'Thou hast broken my bonds in sunder. I will offer unto thee the sacrifice of thanksgiving, and will call upon the Name of IHVH.'

VENUS.

Figure 39.-- The First Pentacle of Venus.-- This and those following serve to control the Spirits of Venus, and especially those herein written.

Editor's Note.-- Mystical Characters of Venus, and the Names of the Angels Nogahiel, Acheliah, Socodiah (or Socohiah) and Nangariel

Figure 40.-- The Second Pentacle of Venus.-- These Pentacles are also proper for obtaining grace and honor, and for all things which belong unto Venus, and for accomplishing all thy desires herein.

Editor's Note.-- The letters round and within the Pentagram form the Names of Spirits of Venus. The versicle is from Canticles viii. 6:-- 'Place me as a signet upon thine heart, as a signet upon thine arm, for love is strong as death.'

Figure 41.-- The Third Pentacle of Venus.-- This, if it be only shown unto any person, serveth to attract love. Its Angel Monachiel should be invoked in the day and hour of Venus, at one o'clock or at eight.

Editor's Note.-- The following Names are written within the Figure:-- IHVH, Adonai, Ruach, Achides, Ægalmiel, Monachiel, and Degaliel. The versicle is from Genesis i. 28:-- 'And the Elohim blessed them, and the Elohim said unto them, Be ye fruitful, and multiply, and replenish the earth, and subdue it.'

Figure 42.-- The Fourth Pentacle of Venus.-- It is of great power, since it compels the Spirits of Venus to obey, and to force on the instant any person thou wishest to come unto thee.

Editor's Note.-- At the four Angles of the Figure are the four letters of the Name IHVH. The other letters form the Names of Spirits of Venus, *e.g.*:-- Schii, Eli, Ayib, etc. The versicle is from Genesis ii. 23, 24:-- 'This is bone of my bones, and flesh of my flesh. And they two were one flesh.'

Figure 43.-- The Fifth and Last Pentacle of Venus.-- When it is only showed unto any person soever, it inciteth and exciteth wonderfully unto love.

Editor's Note.-- Around the central Square are the Names Elohim, El Gebil, and two other Names which I cannot decipher, and have, therefore, given them as they stand. The characters are those of the 'Passing of the River.' The surrounding versicle is from Psalm xxii. 14:-- 'My heart is like wax, it is melted in the - midst of my bowels.'

MERCURY.

Figure 44.-- The First Pentacle of Mercury.-- It serveth to invoke the Spirits who are under the Firmament.

Editor's Note.-- Letters forming the Names of the Spirits Yekahel and Agiel.

Figure 45.-- The Second Pentacle of Mercury.-- The Spirits herein written serve to bring to effect and to grant things which are contrary unto the order of Nature; and which are not contained under any other head. They easily give answer, but they can with difficulty be seen.

Editor's Note.-- The Letters form the Names of Böel and other Spirits.

Figure 46.-- The Third Pentacle of Mercury.-- This and the following serve to invoke the Spirits subject unto Mercury; and especially those who are written in this Pentacle.

Editor's Note.-- Mystical Characters of Mercury, and the Names of the Angels: Kokaviel, Ghedoriah, Savaniah, and Chokmahiel.

Figure 47.-- The Fourth Pentacle of Mercury.-- This is further proper to acquire the understanding and Knowledge of all things created, and to seek out and penetrate into hidden things; and to command those Spirits which are called Allatori to perform embassies. They obey very readily.

Editor's Note.-- In the center is the Name of God, El. The Hebrew letters inscribed about the dodecagram make the sentence, 'IHVH, fix Thou the Volatile, and let there be unto the void restriction.' The versicle is:-- 'Wisdom and virtue are in his house, and the Knowledge of all things remaineth with him for ever.'

Figure 48.-- The Fifth and Last Pentacle of Mercury.-- This commandeth the Spirits of Mercury, and serveth to open doors in whatever way they may be closed, and nothing it may encounter can resist it.

Editor's Note.-- Within the Pentacle are the Names El Ab, and IHVH. The versicle is from Psalm xxiv 7:-- 'Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in.'

THE MOON.

Figure 49.-- The First Pentacle of the Moon.-- This and the following serve to call forth and invoke the Spirits of the Moon; and it further serveth to open doors, in whatever way they may be fastened.

Editor's Note.-- The Pentacle is a species of hieroglyphic representation of a door or gate. In the centre is written the Name IHVA. On the right hand are the Names IHV, IHVH, AL, and IHH. On the left hand are the Names of the Angels: Schioel, Vaol, Yashiel, and Vehiel. The versicle above the Names on either side, is from Psalm cvii. 16:-- 'He hath broken the Gates of brass, and smitten the bars of iron in sunder.'

Figure 50.-- The Second Pentacle of the Moon.-- This serveth against all perils and dangers by water, and if it should chance that the Spirits of the Moon should excite and cause great rain and exceeding tempests about the Circle, in order to astonish and terrify thee; on showing unto them this Pentacle, it will all speedily cease.

Editor's Note.-- A hand pointing to the Name El, and to that of the Angel Abariel. The versicle is from Psalm lvi. 11:-- 'In Elohim have I put my trust, I will not fear, what can man do unto me?'

Figure 51.-- The Third Pentacle of the Moon.-- This being duly borne with thee when upon a journey, if it

be properly made, serveth against all attacks by night, and against every kind of danger and peril by Water.

Editor's Note.-- The Names Aub and Vevaphel. The versicle is from Psalm xl. 13:-- 'Be pleased O IHVH to deliver me, O IHVH make haste to help me.'

Figure 52.-- The Fourth Pentacle of the Moon.-- This defendeth thee from all evil sources, and from all injury unto soul or body. Its Angel, Sophiel, giveth the knowledge of the virtue of all herbs and stones; and unto whomsoever shall name him, he will procure the knowledge of all.

Editor's Note.-- The Divine Name Eheieh Asher Eheieh, and the Names of the Angels Yahel and Sophiel. The versicle is:-- 'Let them be confounded who persecute me, and let me not be confounded; let them fear, and not I.'

Figure 53.-- The Fifth Pentacle of the Moon.-- It serveth to have answers in sleep. Its Angel Iachadiel serveth unto destruction and loss, as well as unto the destruction of enemies. Thou mayest also call upon him by Abdon and Dalé against all Phantoms of the night, and to summon the souls of the departed from Hades.

Editor's Note.-- The Divine Names IHVH and Elohim, a mystical character of the Moon, and the Names of the Angels Iachadiel and Azarel. The versicle is from Psalm lxxviii. 1:-- 'Let God arise, and let His enemies be scattered; let them also who hate Him flee before Him.'

Figure 54.-- The Sixth and Last Pentacle of the Moon.-- This is wonderfully good, and serveth excellently to excite and cause heavy rains, if it be engraved upon a plate of silver; and if it be placed under water, as long as it remaineth there, there will he rain. It should be engraved, drawn. or written in the day and hour of the Moon.

Editor's Note.-- The Pentacle is composed of mystical characters of the Moon, surrounded by a versicle from Genesis vii. 11, 12:-- 'All the fountains of the great deep were broken up ... and the rain was upon the earth.'

[This is the end of the Holy Pentacles, in all which I have, to the best of my power, restored the Hebrew letters and mystical characters correctly. I have further given nearly every versicle in pointed Hebrew, instead of in the Latin; so that the Occult student might not be inconvenienced by having to search out the same in a Hebrew Bible. The restoration of the Hebrew letters in the body of the Pentacles has been a work of immense difficulty, and has extended over several years.]

Grimorium Verum. La Clavicola del Re Solomone Tessoro delle Scienze Occulte

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Introduction: According to Idries Shah, *The Secret Lore of Magic*, (Citadel Press, New York, 1970, pp. 79ff) "this grimoire was par excellence the magical book of Europe.... There is some mystery about actual manuscripts of the *Grimorium Verum*. The French version, for instance, seems to have been printed from a very incomplete copy: in fact, from what could have been some magician's notes from the complete manuscript. The Italian versions, on the other hand, seem to have been compiled with reference to a very complete manuscript whose whereabouts is not now known.

There is another mystery about the Italian editions. They are in extraordinarily great demand. There is nowhere that one can get a copy at less than a price far greater than almost any other work of similar size and date. The price, in other words, is out of all proportion (sometimes insanely so) to the rarity of the book as collector's piece. This means that quite a number of people are buying the *Grimorium Verum* for purposes other than mere collection." A.E. Waite, in his *Book of Ceremonial Magic* (1961, p. 98) makes similar comments regarding the superiority of the Italian edition. Unfortunately, the translation in Shah's book seems to be based solely on the French edition. Moreover, he did not even do justice to that text, and often omits passages.

I have reproduced the text from the 1880 Italian edition. In some places the binding is so tight that individual letters are obscured; these are noted by '~' in this transcription. I doubt if this deficiency will impede anyone with a working knowledge of Italian, but I will attempt to correct these in the future. The only liberty I have taken with the text itself is to move the Table of Contents to the beginning, which is more convenient in an electronic edition. The original pagination is indicated like this: [\[1\]](#)

Note: Corrections by Tommaso Braccini 1999.

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spiega come, e quando, si deve fare uso delle sue Clavicole.

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LA CLAVICOLA

DEL RE SALOMONE

TESORO DELLE SCIENZE OCCULTE.

CON MOLTI ALTRI SEGRETI

E PRINCIPALMENTE

LA CABALA DELLE FARFALLA VERDE

FIRENZE

AMATO MUZZI EDITORE

1880.

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Firenze, 1880 -- Stamperia Salani.

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PREAMBOLO

"Ricordati, o figlio Roboamo, che allorquando io, Salomone, ricevei da Dio la saggezza, ebbi la conoscenza di tutte le cose" Allora rispose Roboamo: "D'onde vieni che io non ho lo stesso merito di Salomone mio padre, che ebbe la scienza di tutte le cose create, dall' Angelo di Dio?" Salomone rispose: "Ascolta la mia voce, figlio mio, che sentirai delle belle cose: una notte nel coricarmi, mormorando il Santo nome di Dio, domandava l'ineffabile conoscenza di tutte le cose; in allora l'Angelo di Dio mi è apparso e mi disse: "Salomone, la tua preghiera non fu vana al cospetto di Dio; molto più che non domandavi a vivere molti anni, nè molte ricchezze, nè la rovina dei tuoi nemici, ma l'intelligenza di fare un buon giudizio: e per questo il Signore ti ha dato un cuor saggio e molta intelligenza, [\[6\]](#) che nessuno non ha mai avuto, e non ne avrà uguale dopo di te!"

"Conservando queste parole, e vedendo che io aveva tutte le scienze e conoscenze di tutte le creature e cose celesti, dimodochè io conosco che tutte le scienze sono vane, e come non c'è alcuna cosa perfetta e costante, ho composto quest' Opera, intitolata **La Clavicola**, nella quale ho nascosti e racchiusi tutti i Segreti dell' Arte magica, senza la quale non si può acquistare nè ottenere alcuno di essi. Io ho descritta questa Clavicola, per mezzo di cui si apriranno i tesori della scienza e intelligenza dell' Arte magica.

"Vedi dunque, figlio mio, e profitta dell' Opera mia; e fa' che tutte le cose siano preparate come si deve. È perciò, figlio mio, ch'io ti raccomando (per la benedizione che tu attendi da me) che ti faccia fare una cassetta d'ebano nella quale metterai la mia Clavicola, ed allorquando io passerò da questa vita all' altra, tu la farai mettere nel mio sepolcro, affinchè non possa giammai cadere nelle mani dell' iniquità!" Ciò venne eseguito come Salomone aveva ordinato. Finalmente, dopo d' essere stato lungo tempo sepolto, alcuni Filosofi Babilonia, fecero [\[7\]](#) restaurare il Sepolcro per abbellirlo, e nel perforarlo fu rinvenuta questa cassetta, che fu presa ed aperta dai Filosofi; ma nessuno di loro poteva comprendere alcuna cosa, in

occasione della sua oscurità, ad eccezione d' uno fra di essi, chiamato Jroe Greco, che si mise a pregare e dimandare a Dio, colle lagrime agli occhi, che gli accordasse la grazia di arrivare a questa scienza: affinché col favore della sua assistenza fosse degno di conoscere questo mistero e i Segreti di questa Clavicola.

All' istante l' Angelo del Signore gli apparve e gli disse: "Non ti meravigliare i Segreti di Salomone sono cosè nascosti, poichè il Signore ha voluto che questa scienza non cadesse mai nelle mani dell' iniquità e dell' impurità; così promettimi di non rivelare giammai ad alcuna creatura vivente ciò che io ti mostrerò, altrimenti i Segreti saranno profanati, e non avranno alcuno effetto!"

Ciò, che Jroe promise: e tosto l' Angelo di Dio disparve, dicendogli: "Va' e leggi la Clavicola, le parole che erano oscure ti saranno rivelate e manifestate!" Jroe fu sorpreso di gioia, scorgendo che era l' Angelo del Signore; quindi [8] rivedendo l' Opera la trovò sì cambiata che facilmente avrebbe potuto essere conosciuta, da tutti; e come Jroe prevede che quest' Opera avrebbe potuto cadere nelle mani degli iniqui e degli ignorante. disse: "Io scongiuro tutti quelli nelle mani dei quali cadranno questi Segreti, per la potenza di Dio e per la sua sapienza che questo Tesoro non cada mai nelle mani degl'iniqui, e non si manifesti a chi non è saggio e non ha timor di Dio!"

Jroe racchiuse la Clavicola nella cassetta d'ebano. Le parole di quella Clavicola sono tali e quali si trovano descritte in questo Libro.

Questo arcano di scienza fu vilipeso per secoli dai Despoti e i Grandi della terra Italiana: lo scopo dei quali era di tenere i Popoli nell'ignoranza, comechè nati e cresciuti essi stessi nel bigottismo superstizioso e nelle erronee credenze, non avidi d'investigare il vero. Ora però l'epoca è venuta nella quale le nebbie dell'ignoranza abbiano ad essere diradate, per far luogo alla luce della verità da lungo tempo sospirata; ed in cui è dato all'uomo la libertà di studiare e conoscere il fondamento di questa Scienza veramente [9] divina, perchè rivelata dall' Angelo di Dio, detta altrimenti occulta.

Nutro viva fiducia e faccio voti pel bene dell'umanità che la stessa abbia da essere accuratamente studiata dai dotti, e che questa nostra Italia possa contare delle persone versate nelle Scienze occulte, come avviene nelle altre Nazioni.

L'Editore.
AMATO MUZZI

NOTE: Complete text and drawings are included [on our CD.](#) 

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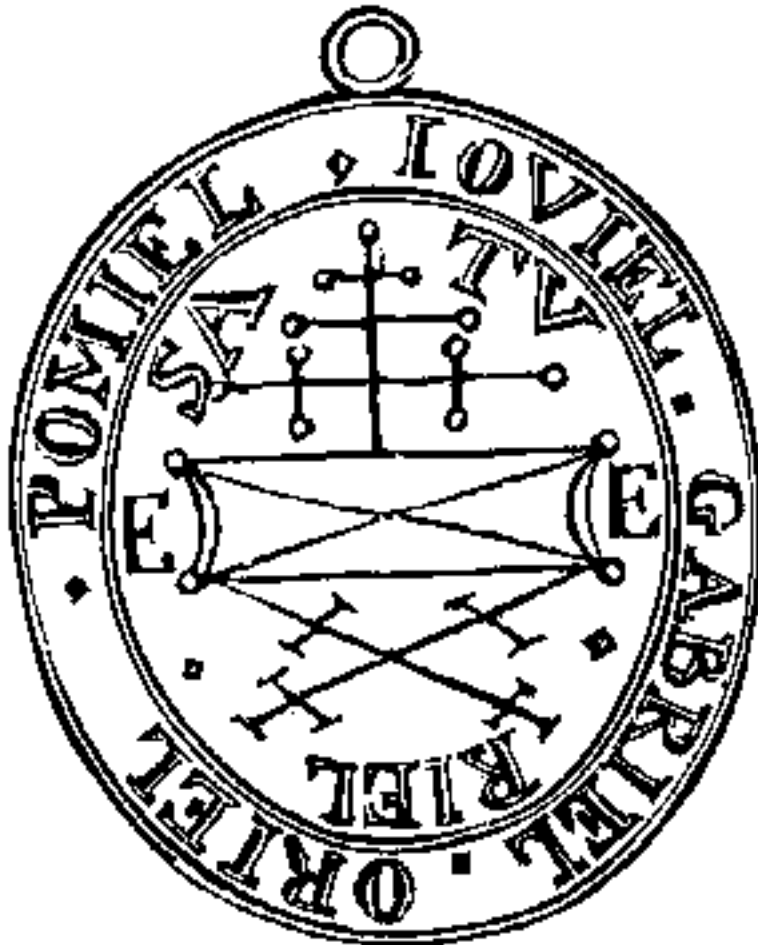
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The *Arbatel de Magia Veterum* first appeared in Latin in 1575. It is mentioned by John Dee in his [Mysteriorum Libri](#). A.E. Waite classified it as a 'ritual of transcendental magic' i.e. free from 'dangerous instruction which makes for open Black Magic.' (BCM p. 28.) In 1655 it was translated into English by Robert Turner. Diagram on title page did not appear in Turner's edition, but is here supplied from edition of Andreas Luppius, Wesel, 1686. -JHP

Of the Magic of the Ancients,



The greatest Studie of Wisdom.

*In all things, ask counsel of the Lord;
and do not thou think, speak, or do
any thing, wherein God is not thy
counsellor.*

Proverbs 11.

*He that walketh fraudulently, revealeth secrets: but he that is of a faithful spirit,
concealeth the matter.*

ARBATEL of MAGICK:

or,

The spiritual Wisdom of the Ancients,

as well Wise-men of the people of God,

as MAGI of the Gentiles: for the illustration of the glory of God, and his

love to Mankind.

Now first of all produced out of darkness into the light, against all caco-Magicians, and contemners of the gifts of God; for the profit and delectation of all those, who do truely and piously love the creatures of God, and do use them with thanksgiving, to the honour of God, and profit of themselves and their neighbours.

Arbatel of Magic

Translated into English by Robert turner,

London 1655.

The PREFACE

To the unprejudiced Reader

As the fall of man made himself and all other creatures subject to vanity; so, by reason thereof, the most noble and excellent Arts wherewith the Rational soul was indued, are by the rusty canker of Time brought unto Corruption. For Magick itself, which the ancients did so divinely contemplate, is scandalized with bearing the badge of all diabolical sorceries: which Art (saith *Mirandula*) *Pauci intelligunt, multi reprehendunt, & sicut canes ignotos semper allatrant*: Few understood, many reprehend, and as dogges barke at those they know not: so doe many condemn and hate the things they understand not. Many men there are, that abhor the very name and word *Magus*, because of *Simon Magus*, who being not *Magus*, but *Goes*, that is, familiar with evil Spirits, usurped that Title. But Magicke and Witchcraft are far differing Sciences; whereof *Pliny** being ignorant, scoffeth thereat: for *Nero* (saith *Pliny*) who had the most excellent Magicians of the East sent to him by *Tyridates* king of *Armenia*, who held that kingdom by him, found the Art after long study and labour altogether ridiculous. Now Witchcraft and Sorcery, are works done merely by the devil, which with respect unto some covenant made with man, he acteth by men his instruments, to accomplish his evil ends: of these, the histories of all ages, people and countries, as also the holy Scriptures, afford us sundry examples.

[* *Plin. lib. 30. Nat. Hist.*]

But *Magus* is a Persian word primitively, whereby is expressed such a one as is altogether conversant in things divine; as *Plato* affirmeth, the Art of Magick is the art of worshipping God: and the Persians call their gods *Mazd*, hence *Apollonius* saith, that *Magus* is either *θεός ὁ ἑστὶν ὁ θεός*, or *ἱερατικός ὁ θεός*, that is, that *Magus* is a name sometime of him that is a god by nature, & sometimes of him that is in the service of God: in which latter sense it is taken in *Matt.*, 2.1,2. when the wise men came to worship Jesus, and this is the first and highest kind, which is called divine Magick; and these the Latins did entitle *sapientes*, or wise men: for the feare and worship of God, is the beginning of knowledge. These wise men the Greeks call *Philosophers*; and amongst the Egyptians they were termed *Priests*; the Hebrews termed them *Cabalistos*, Prophets, Scribes and Pharisees; and amongst the Babylonians they were differenced by the name of *Caldeans*; & by the Persians they were called *Magicians*: and one speaking of *Sosthenes*, one of the ancient Magicians, useth these words: *Et verum Deum merita maiestate prosequitur*, &

angelos ministros Dei, sed veri ejus venerationi novit assistere; idem dæmonas prodit terrenos, Vagos, humanitatis inimicos; Sosthenes ascribeth the due Majesty to the true God, & acknowledgeth that his Angels are ministers and messengers which attend the worship of the true God; he also hath delivered, that there are devils earthly and wandering, and enemies to mankind.

So that the word *Magus* of itself imports a Contemplator of divine & heavenly Sciences; but under the name *Magick*, are all unlawful Arts comprehended; as Necromancy and Witchcraft, and such Arts which are effected by combination with the devil, and whereof he is a party.

These Witches and Necromancers are also called *Malefici* or *venefici*; sorcerers or poisoners; of which names witches are rightly called, who without the Art of Magick do indeed use the help of the devil himself to do mischief; practising to mix the powder of dead bodies with other things by the help of the devil prepared; and at other times to make pictures of wax, clay, or otherwise (as it were *Sacramentaliter*) to effect those things which the devil by other means bringeth to pass. Such were, and to this day partly, if not altogether, are the corruptions which have made odious the very name of Magick, having chiefly sought, as the manner of all impostures is, to counterfeit the highest and most noble part of it.

A second kind of Magick is Astrologie, which judgeth of the events of things to come, natural and humane, by the motions and influences of the stars upon the lower elements, by them observed and understood.

Philo Judæus affirmeth, that by this part of Magick or Astrologie, together with the motions of the Stars and other heavenly bodies, *Abraham* found out the knowledge of the true God while he lived in *Caldea*, *Qui Contemplatione Creaturarum, cognovit Creatorem* (saith *Damascen*) who knew the Creator by the contemplation of the creature. *Josephus* reporteth of *Abraham*, that he instructed the Egyptians in Arithmetic and Astronomy; who before *Abraham's* coming unto them, knew none of these Sciences.

Abraham sanctitate & sapientia omnium præstantissimus, primum Caldæos, deinde Phœnices, demum Egyptios Sacerdotes, Astrologia & Divina docuerit. *Abraham* the holiest and wisest of men, did first teach the Caldeans, then the Phœnicians, lastly the Egyptian Priests, Astrologie and Divine knowledge.

Without doubt, *Hermes Trismegistus*, that divine Magician and Philosopher, who (as some say) lived long before *Noah*, attained to much Divine knowledge of the Creator through the study of Magick and Astrologie; as his writings testifie.

The third kind of Magick containeth the whole Philosophy of Nature; which bringeth to light the innermost virtues, and extracteth them out of Nature's hidden bosome to humane use: *Virtutes in centro centri latentes*; Virtues hidden in the centre of the Centre, according to the Chymists: of this sort were *Albertus, Arnoldus de villa nova, Raymond. Bacon* and others, &c.

The Magick these men profess'd, is thus defined. *Magia est connexio a viro sapiente agentium per naturam cum patientibus, sibi, congruenter respondentibus, ut inde opera prodeant, non sine eorum*

admiratione qui causam ignorant. Magick is the connexion of natural agents and patients, answerable each to other, wrought by a wise man, to the bringing forth of such effects as are wonderful to those that know not their causes.

In all these, *Zoroaster* was well learned, especially in the first and highest: for in his Oracles he confesseth God to be the first and the highest; he believeth of the Trinity, which he would not investigate by any natural knowledge: he speaketh of Angels, and of Paradise; approveth the immortality of the soul; teacheth Truth, Faith, Hope, and Love, discoursing of the abstinence and charity of the *Magi*.

Of this *Zoroaster*, *Eusebius* in the Theology of the Phoenicians, using *Zoroaster's* own words: *Hæc ad verbum scribit* (saith *Eusebius*) *Deus primus, incorruptibilium, sempiternus, ingenitus, expers partium sibi ipsi simillimus, bonorum omnium auriga, munera non expectans, optimus, prudentissimus, pater juris, sine doctrina justitiam per doctus, natur perfectus, sapiens, sacræ naturæ unicus inventor, &c.* Thus saith *Zoroaster*, word for word: God the first, incorruptable, everlasting, unbegotten, without parts, most like himself, the guide of all good, expecting no reward, the best, the wisest, the father of right, having learned justice without teaching, perfect, wise by nature, the onely inventor thereof.

So that a Magician is no other but *divinorum cultor & interpres*, a studious observer and expounder of divine things; and the Art itself is none other *quam Naturalis Philosophiæ absoluta consummatio*, then the absolute perfection of Natural Philosophy. Nevertheless there is a mixture in all things, good with evil, of falsehood with truth, of corruption with purity. The good, the truth, the purity, in every kinde, may well be embraced: As in the ancient worshipping of God by Sacrifice, there was no man knowing God among the Elders, that did not forbear to worship the God of all power, or condemn that kinde of Worship, because the devil was so adored in the image of *Baal, Dagon, Astaroth, Chemosh, Jupiter, Apollo*, and the like.

Neither did the abuse of Astrology terrify *Abraham*, (if we believe the most ancient and religious writers) from observing the motions and natures of the heavenly bodies. Neither can it dehorte wise and learned men in these days from attributing those vertues, influences, and inclinations, to the Stars and other Lights of heaven, which God hath given to those his glorious creatures.

I must expect some calumnies and obtrections against this, from the malicious prejudiced men, and the lazie affecters of Ignorance, of whom this age swarms: but the voice and sound of the Snake and Goose is all one. But our stomachs are not now so queazie and tender, after so long time feeding upon solid Divinity, nor we so umbragious and startling, having been so long enlightened in God's path, that we should relapse into that childish Age, in which *Aristotle's* Metaphysicks, in a Council in *France*, was forbid to be read.

But I incite the Reader to a charitable opinion hereof, with a Christian Protestation of an innocent purpose therein; and intreat the Reader to follow this advice of *Tabæus, Qui litigant, sint ambo in conspectis tuo mali & rei*. And if there be any scandal in this enterprise of mine, it is taken, not given. And this comfort I have in that Axiome of *Trismegistus, Qui pius est, summe philosopatur*. And

therefore I present it without disguise, and object it to all of candor and indifferencie: and of Readers, of whom there be four sorts, as one observes: Spunges, which attract all without distinguishing; Hour-glasses, which receive, and pour out as fast; Bags, which retain onely the dregs of Spices, and let the Wine escape; and Sieves, which retain the best onely. Some there are of the last sort, and to them I present this *Occult Philosophy*, knowing that they may reap good thereby. And they who are severe against it, they all pardon this my opinion, that such their severity proceeds from Self-guiltiness; and give me leave to apply that of *Ennodius* that it is the nature of Self-wickedness, to think that of others, which themselves deserve. And it is all the comfort which guilty have, not to find any innocent. But that amongst others this may find some acceptance, is the desire of

R. Turner

London, ult. Aug. 1654.

ARBATEL OF MAGICK

Containing nine Tomes, and seven Septenaries of

APHORISMS.

The first is called *Isagoge*, or, A Book of the Institutions of Magick: or *ἡ ἀρχαία* which in fourty and nine Aphorisms comprehendeth, the most general Precepts of the whole Art. The second is Microcosmical Magick, what *Microcosmus* hath effected Magically, by his Spirit and Genius addicted to him from his Nativity, that is, spiritual wisdom: and how the same is effected.

The third is Olympick Magick, in what maner a man may do and suffer by the spirits of *Olympus*.

The fourth is Hesiodiacal, and Homerial Magick, which teacheth the operations by the Spirits called *Cacodæmones*, as it were not adversaries to mankinde.

The fifth is Romane or Sibylline Magick, which acteth and operates with Tutelar Spirits and Lords, to whom the whole Orb of the earth is distributed. This is *valde insignis Magia*. To this also is the doctrine of the *Druids* referred.

The sixth is Pythagorical Magick, which onely acteth with Spirits to whom is given the doctrine of Arts, as Physick, Medicine, Mathematics, Alchymie, and such kinde of Arts.

The seventh is the Magick of *Apollonius*, and the like, and agreeth with the Romane and Microcosmical Magick: onely it hath this peculiar, that it hath power over the hostile spirits of mankinde.

The eighth is Hermetical, that is, Ægyptiacal Magick; and differeth not much from Divine Magick.

The ninth is that wisdom which dependeth solely upon the Word of God; and this is called Prophetical Magick.

The first Tome of the Book of

Arbatel of Magick

CALLED

ISAGOGE

In the Name of the Creator of all things both visible and invisible, who revealeth his Mysteries out of his Treasures to them that call upon him; and fatherly and mercifully bestoweth those his Secrets upon us without measure. May he grant unto us, through his onely-begotten Son Jesus Christ our Lord, his ministring spirits, the revealers of his secrets, that we may write this Book of Arbatel, concerning the greatest Secrets which are lawful for man to know, and to use them without offence unto God. *Amen.*

The first Septenary of Aphorisms.

The first Aphorism.

Whosoever would know Secrets, let him know how to keep secret things secretly; and to reveal those things that are to be revealed, and to seal those things which are to be sealed: and *not to give holy things to dogs, nor cast pearls before swine*. Observe this Law, and the eyes of thy understanding shall be opened, to understand secret things; and thou shalt have whatsoever thy minde desireth to be divinely revealed unto thee. Thou shalt have also the Angels and Spirits of God prompt and ready in their nature to minister unto thee, as much as any humane minde can desire.

Aphor. 2.

In all things call upon the Name of the Lord: and without prayer unto God through his onely-begotten son, do not thou undertake to do or think any thing. And use the Spirits given and attributed unto thee, as

Ministers, without rashness and presumption, as the messengers of God; having a due reverence towards the Lord of Spirits. And the remainder of thy life do thou accomplish, demeaning thy self peaceably, to the honour of God, and the profit of thy self and thy neighbour.

Aphor. 3.

Live to thy self, and the Muses: avoid the friendship of the Multitude: be thou covetous of time, beneficial to all men. Use thy Gifts, be vigilant in thy Calling; and let the Word of God never depart from thy mouth.

Aphor. 4.

Be obedient to good Admonitions: avoid all procrastination: accustom thy self to Contancie and Gravity, both in thy words and deeds. Resist temptations of the Tempter, by the Word of God. Flee from earthly things; seek after heavenly things. Put no confidence in thy own wisdom; but look unto God in all things, according to that sentence of the Scripture: *When we know not what we shall do, unto thee, O God, do we lift up our eyes, and from thee we expect our help.* For where all humane refuges do forsake us, there will the help of God shine forth, according to the saying of *Philo*.

Aphor. 5.

Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and thy neighbour as thy self: And the Lord will keep thee as the apple of his eye, and will deliver thee from all evil, and will replenish thee with all good; and nothing shall thy soul desire, but thou shalt be fully endued therewith, so that it be contingent to the salvation of thy soul and body.

Aphor. 6.

Whatsoever thou hast learned, frequently repeat, and fix the same in thy minde: and learn much, but not many things, because a humane understanding cannot be alike capable in all things, unless it be such a one that is divinely regenerated; unto him nothing is so difficult or manifold, which he may not be able equally to attain to.

Aphor. 7.

Call upon me in the day of trouble, and I will hear thee, and thou shalt glorifie me, saith the Lord. For all Ignorance is tribulation of the minde; therefore call upon the Lord in thy ignorance, and he will hear thee. And remember that thou give honour unto God, and say with the Psalmist, *Not unto us, Lord, but unto thy Name give the glory.*

The second Septenary.

Aphor. 8.

Even as the Scripture testifies, that God appointeth names to things or persons, and also with them hath distributed certain powers and offices out of his treasures: so the Characters and Names of Stars have not any power by reason of their figure or pronounciation, but by reason of the vertue or office which God hath ordained by nature either to such a Name or Character. For there is no power either in heaven or in earth, or hell, which doth not descend from God; and without his permission, they can neither give or draw forth into any action, any thing they have.

Aphor. 9.

That is the chieftest wisdom, which is from God; and next, that which is in spiritual creatures; afterwards. in corporal creatures; fourthly, in Nature, and natural things. The Spirits that are apostate, and reserved to the last judgement, do follow these, after a long interval. Sixthly, the ministers of punishments in hell, and the obedient unto God. Seventhly, the Pigmies do not possess the lowest place, and they who inhabit in elements, and elementary things. It is convenient therefore to know and discern all differences of the wisdom of the Creator and the Creatures, that it may be certainly manifest unto us, what we ought to assume to our use of every thing, and that we may know in truth how and in what maner that may be done. For truely every creature is ordained for some profitable end to humane nature, and for the service thereof; as the holy Scriptures, Reason, and Experience, do testifie.

Aphor. 10.

God the Father Almighty, Creator of heaven and earth, and of all things visible and invisible, in the holy Scriptures proposeth himself to have an eye over us; and as a tender father which loveth his children, he teacheth us what is profitable, and what not; what we are to avoid, and what we are to embrace: then he allureth us to obedience with great promises of corporal and eternal benefits, and deterreth us (with threatning of punishments) from those things which are not profitable for us. Turn over therefore with thy hand, both night and day, those holy Writings, that thou mayest be happie in things present, and blessed in all eternity. Do this, and thou shalt live, which the holy Books have taught thee.

Aphor. 11.

A number of Four is *Pythagorical*, and the first Quadrate; therefore here let us place the foundation of all wisdom, after the wisdom of God revealed in the holy Scriptures, and to the considerations proposed in Nature.

Appoint therefore to him who solely dependeth upon God, the wisdom of every creature to serve and obey him, *nolens volens*, willing or unwilling. And in this, the omnipotency of God shineth forth. It consisteth therefore in this, that we will discern the creatures which serve us, from those that are unwilling; and that we may learn how to accommodate the wisdom and offices of every creature unto our

selves. This Art is not delivered, but divinely. Unto whom God will, he revealeth his secrets; but to whom he will not bestow any thing out of his treasures, that person shall attain to nothing without the will of God.

Therefore we ought to desire *ἡν ἡμεῖς ἐκζητοῦμεν* from God alone, which will mercifully impart these things unto us. For he who hath given us his Son, and commanded us to pray for his holy Spirit, How much more will he subject unto us the whole creature, and things visible and invisible? *Whatsoever ye ask, ye shall receive.* Beware that ye do not abuse the gifts of God, and all things shall work together unto you for your salvation. And before all things, be watchful in this, That your names be written in heaven: this is more light, That the spirits be obedient unto you, as Christ admonisheth.

Aphor. 12.

In the Acts of the Apostles, the Spirit saith unto *Peter* after the Vision, *Go down, and doubt not but I have sent them*, when *he* was sent for from *Cornelius* the Centurion. After this maner, in vocal words, are all disciplines delivered, by the holy Angels of God, as it appeareth out of the Monuments of the Ægyptians. And these things afterwards were vitiated and corrupted with humane opinions; and by the instigation of evil spirits, who sow tares amongst the children of disobedience, as it is manifest out of *St. Paul*, and *Hermes Trismegistus*. There is no other maner of restoring these Arts. then by the doctrine of the holy Spirits of God; because true *faith cometh by hearing*. But because thou mayst be certain of the truth. and mayst not doubt whether the spirits that speak with thee, do declare things true or false, let it onely depend upon thy faith in God; that thou mayst say with *Paul*, *I know on whom I trust*. If no sparrow can fall to the ground without the will of the Father which is in heaven, How much more will not God suffer thee to be deceived, O thou of little faith, if thou dependest wholly upon God, and adherest onely to him?

Aphor. 13.

The Lord liveth; and all things which live, do live in him. And he is truly *יהוה*, who hath given unto all things, that they be that which they are: and by his word alone, through his Son, hath produced all things out of nothing, which are in being. He calleth all the stars. and all the host of heaven by their names. He therefore knoweth the true strength and nature of things, the order and policie of every creature visible and invisible. to whom God hath revealed the names of his creatures. It remaineth also, that he receive power from God, to extract the vertues in nature, and hidden secrets of the creature; and to produce their power into action, out of darkness into light. Thy scope therefore ought to be, that thou have the names of the Spirits, that is, their powers and offices, and how they are subjected and appointed by God to minister unto thee; even as *Raphael* was sent to *Tobias*, that he should heal his father, and deliver his son from dangers, and bring him to a wife. So *Michael*, the fortitude of God governeth the people of God: *Gabriel*, the messenger of God, was sent to *Daniel*, *Mary*, and *Zachary* the father of *John Baptist*. And he shall be given to thee that desirest him, who will teach thee whatsoever thy soul shall desire, in the nature of things. His ministry thou shalt use with trembling and fear of thy Creator, Redeemer, and Sanctifier, that is to say, the Father, Son, and holy Ghost: and do not thou let slip any occasion of learning and be vigilant in thy calling, and thou shalt want nothing that is necessary for thee.

Aphor. 14.

Thy soul liveth for ever, through him that hath created thee: call therefore upon the Lord thy God, and him onely shalt thou serve. This thou shalt do, if thou wilt perform that end for which thou art ordained of God, and what thou owest to God and to thy neighbour. God requireth of thee a minde, that thou shouldest honour his Son, and keep the words of his Son in thy heart: if thou honour him, thou hast done the will of thy Father which is in heaven. To thy neighbour thou owest offices of humanity, and that thou draw all men that come to thee, to honour the Son. This is the Law and the Prophets. In temporal things, thou oughtest to call upon God as a father, that he would give unto thee all necessities of this life: and thou oughtest to help thy neighbour with the gifts which God bestoweth upon thee, whether they be spiritual or corporal.

Therefore thou shalt pray thus:

O Lord of heaven and earth, Creator and Maker of all things visible and invisible; I, though unworthy, by thy assistance call upon thee, through thy onely begotten Son Jesus Christ our Lord, that thou wilt give unto me thy holy Spirit, to direct me in thy truth unto all good. Amen.

Because I earnestly desire perfectly to know the Arts of this life and such things as are necessary for us, which are so overwhelmed in darkness, and polluted with infinite humane opinions, that I of my own power can attain to no knowledge in them, unless thou teach it me: Grant me therefore one of thy spirits, who may teach me those things which thou wouldest have me to know and learn, to thy praise and glory, and the profit of our neighbour. Give me a/so an apt and teachable heart, that I may easily understand those things which thou shalt teach me, and may hide them in my understanding, that I may bring them forth as out of thy inexhaustible treasures, to all necessary uses. And give me grace, that I may use such thy gifts humbly, with fear and trembling, through our Lord Jesus Christ, with thy holy Spirit. Amen

The Third Septenary.

Aphor. 15.

They are called Olympick spirits, which do inhabit in the firmament, and in the stars of the firmament: and the office of these spirits is to declare Destinies, and to administer fatal Charms, so far forth as God pleaseth to permit them: for nothing, neither evil spirit nor evil Destiny, shall be able to hurt him who hath the most High for his refuge. If therefore any of the *Olympick* spirits shall teach or declare that which his star to which he is appointed portendeth, nevertheless he can bring forth nothing into action, unless he be permitted by the Divine power. It is God alone who giveth them power to effect it. Unto God the maker of all things, are obedient all things celestial, sublunary, and infernal. Therefore rest in

this: Let God be thy guide in all things which thou undertakest, and all things shall attain to a happie and desired end; even as the history of the whole world testifieth and daily experience sheweth. There is peace to the godly: *there is no peace to the wicked, saith the Lord.*

Aphor. 16.

There are seven different governments of the Spirits of *Olympus*, by whom God hath appointed the whole frame and universe of this world to be governed: and their visible stars are ARATRON, BETHOR, PHALEG, OCH, HAGITH, OPHIEL, PHUL, after the *Olympick* speech. Every one of these hath under him a mighty *Militia* in the firmament.

- ARATHON ruleth visible Provinces XLIX.
- BETHOR, XLII.
- PHALEG, XXXV.
- OCH, XXVIII.
- HAGITH, XXI.
- OPHIEL, XIII.
- PHUL, VII.

So that there are 186 *Olympick* Provinces in the whole Universe. wherein the seven Governours do exercise their power: all which are elegantly set forth in Astronomy. But in this place it is to be explained, in what maner these Princes and Powers may be drawn into communication. *Aratron* appeareth in the first hour of *Saturday*, and very truly giveth answers concerning his Provinces and Provincials. So likewise do the rest appear in order in their days and hours. Also every one of them ruleth 490 years. The beginning of their simple *Anomaly*, in the 60 year before the Nativity of Christ, was the beginning of the administration of *Bethor*, and it lasted until the year of our Lord Christ 430. To whom succeeded *Phaleg*, until the 920 year. Then began *Och*, and continued until the year 1410, and thenceforth *Hagith* ruleth untill the year 1900.

Aphor. 17.

Magically the Princes of the seven Governments are called simply, in that time, day and hour wherein they rule visibly or invisibly, by their Names and Offices which God hath given unto them; and by proposing their Character which they have given or confirmed.

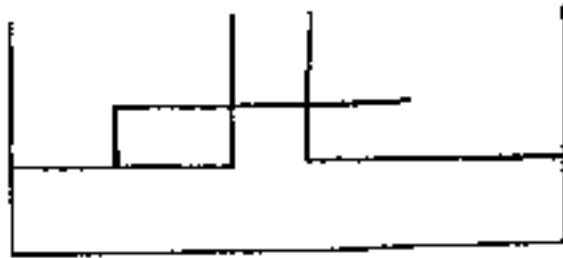
The governor **Aratron** hath in his power those things which he doth naturally, that is, after the same manner and subject as those things which in Astronomy are ascribed to the power of *Saturn*.

Those things which he doth of his own free will, are,

1. That he can convert any thing into a stone in a moment, either animal or plant, retaining the same object to the sight.

2. He converteth treasures into coles, and coles into treasure.
3. He giveth familiars with a definite power.
4. He teacheth *Alchymy*, Magick, and Physick.
5. He reconcileth the subterranean spirits to men; maketh hairy men.
6. He causeth one to bee invisible.
7. The barren he maketh fruitful, and giveth long life.

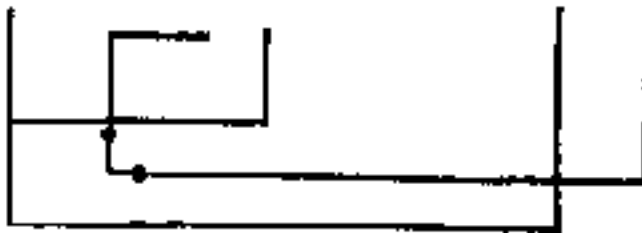
His character.



He hath under him 49 Kings, 42 Princes, 35 Presidents, 28 Dukes, 21 Ministers, standing before him; 14 familiars, seven messengers: he commandeth 36000 legions of spirits; the number of a legion is 490.

Bether [sic] governeth those things which are ascribed to *Jupiter*: he soon cometh being called. He that is dignified with his character, he raiseth to very great dignities, to cast open treasures: he reconcileth the spirits of the aire, that they give true answers: they transport precious stones from place to place, and they make medicines to work miraculously in their effects: he giveth also familiars of the firmament, and prolongeth life to 700 yeares if God will.

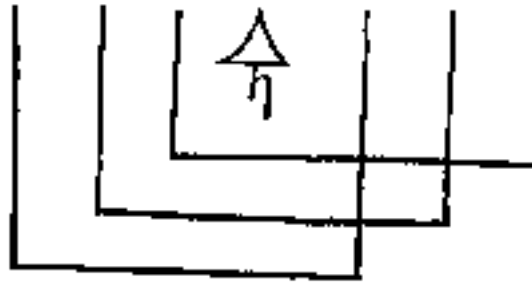
His character.



He hath under him 42 Kings, 35 Princes, 28 Dukes, 21 Counsellors, 14 Ministers, 7 Messengers, 29000 legions of Spirits.

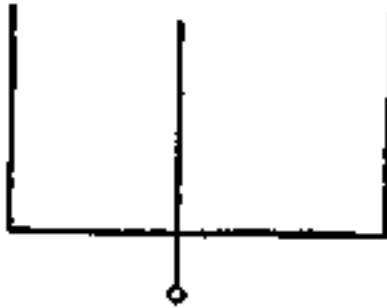
Phalec [sic] ruleth those things which are attributed to *Mars*, the Prince of peace. He that hath his character he raiseth to great honours in warlike affaires.

His character.



Och governeth solar things; he giveth 600 yeares, with perfect health; he bestoweth great wisdom, giveth the most excellent Spirits, teacheth perfect Medicines: he converteth all things into most pure gold and precious stones: he giveth gold, and a purse springing with gold. He that is dignified with his Character, he maketh him to be worshipped as a Deity, by the Kings of the whole world.

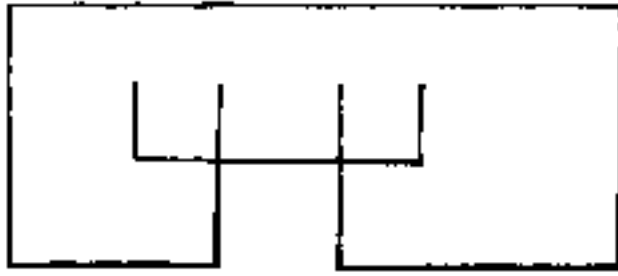
The Character.



He hath under him 36536 Legions: he administreth all things alone: and all his spirits serve him by centuries.

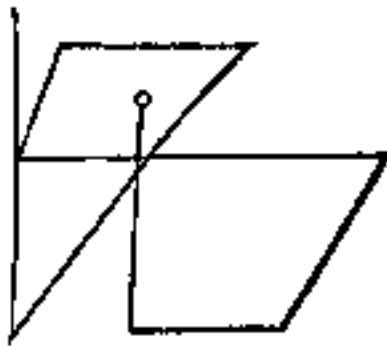
Hagith governeth *Venereous* things. He that is dignified with his Character, he maketh very fair, and to be adorned with all beauty. He converteth copper into gold, in a moment, and gold into copper: he giveth Spirits which do faithfully serve those to whom they are addicted.

His character.



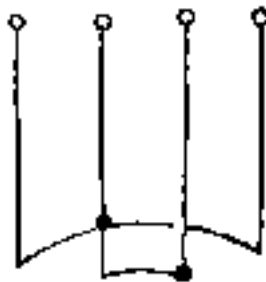
He hath 4000 Legions of Spirits and over every thousand he ordaineth Kings for their appointed seasons.

Ophiel is the governour of such things as are attributed to Mercury: his Character is this.



His Spirits are 100000 Legions: he easily giveth Familiar Spirits: he teacheth all Arts: and he that is dignified with his Character, he maketh him to be able in a moment to convert Quicksilver into the Philosophers stone.

Phul hath this Character.



He changeth all metals into silver, in word and deed; governeth Lunary things; healeth the dropsie: he giveth spirits of the water, who do serve men in a corporeal and visible form; and maketh men to live 300 years.

The most general Precepts of this Secret.

1. Every Governour acteth with all his Spirits, either naturally, to wit, always after the same maner; or otherwise of their own free-will, if God hinder them not.
 2. Every Governour is able to do all things which are done naturally in a long time, out of matter before prepared; and also to do them suddenly, out of matter not before prepared. As *Och*, the Prince of Solar things, prepareth gold in the mountains in a long time; in a less time, by the Chymical Art; and Magically, in a moment.
 3. The true and divine Magician may use all the creatures of God, and offices of the Governours of the world, at his own will, for that the Governours of the world are obedient unto them, and come when they are called, and do execute their commands: but God is the Author thereof: as *Joshua* caused the Sun to stand still in heaven.
- They send some of their Spirits to the Mean Magicians, which do obey them onely in some determinate business: but they hear not the false Magicians, but expose them to the deceits of the devils, and cast them into divers dangers, by the Command of God; as the Prophet *Jeremiah* testifieth, in his eighth Chapter, concerning the Jews.
4. In all the elements there are the seven Governours with their hosts, who do move with the equal motion of the firmament; and the inferiours do always depend upon the superiours, as it is taught in Philosophy.
 5. A man that is a true Magician, is brought forth a Magician from his mothers womb: others, who do give themselves to this office, are unhappie. This is that which *John* the Baptist speaketh of: *No man can do any thing of himself, except it be given him from above.*

Every Character given from a Spirit, for what cause soever, hath his efficacie in this business, for which it is given, in the time prefixed: But it is to be used the same day and Planetary hour wherein it is given.

7. God liveth, and thy soul liveth: keep thy Covenant, and thou hast whatsoever the spirit shall reveal unto thee in God, because all things shall be done which the Spirit promiseth unto thee.

Aphor. 18.

There are other names of the *Olymick* spirits delivered by others; but they onely are effectual, which are delivered to any one, by the Spirit the revealer, visible or invisible: and they are delivered to every one as they are predestinated: therefore they are called Constellations; and they seldome have any efficacie above 40 yeers. Therefore it is most safe for the young practisers of Art, that they work by the offices of the Spirits alone, without their names; and if they are pre-ordained to attain the Art of Magick, the other parts of the Art will offer themselves unto them of their own accord. Pray therefore for a constant faith, and God will bring to pass all things in due season.

Aphor. 19.

Olympus and the inhabitants thereof, do of their own accord offer themselves to men in the forms of Spirits, and are ready to perform their Offices for them, whether they will or not: by how much the rather will they attend you, if they are desired? But there do appear also evil Spirits, and destroyers, which is caused by the envy and malice of the devil; and because men do allure and draw them unto themselves with their sin, as a punishment due to sinners. Whosoever therefore desireth familiarly to have a conversation with Spirits, let him keep himself from enormous [sic] sins, and diligently pray to the most High to be his keeper; and he shall break through all the snares and impediments of the devil: and let him apply himself to the service of God, and he will give him an increase in wisdom.

Aphor 20.

All things are possible to them that believe them, and are willing to receive them; but to the incredulous and unwilling, all things are impossible [sic]: there is no greater hinderance then a wavering minde, levity, unconstancy, foolish babbling, drunkenness, lusts, and disobedience to the word of God. A Magician therefore ought to be a man that is godly, honest, constant in his words and deeds, having a firm faith toward God, prudent, and covetous of nothing but of wisdom about divine things.

Aphor. 21.

When you would call any of the *Olympick* Spirits, observe the rising of the Sun that day, and of what nature the Spirit is which you desire; and saying the prayer following, your desires shall be perfected.

Omnipotent and eternal God, who hast ordained the whole creation for thy praise and glory, and for the salvation of man, I beseech thee that thou wouldst send thy Spirit N.N. of the solar order, who shall inform and teach me those things which I shall ask of him; or, that he may bring me medicine against the dropsie, &c. Nevertheless not my will be done, but thine, through Jesus Christ thy onely begotten Son, our Lord. Amen.

But thou shalt not detain the Spirit above a full hour, unless he be familiarly addicted unto thee.

Forasmuch as thou camest in peace, and quietly, and hast answered unto my petitions; I give thanks unto God, in whole Name thou camest: and now thou mayest depart in peace unto thy orders; and return to me again when I shall call thee by thy name, or by thy order, or by thy office, which is granted from the Creator. Amen.

Ecclesiast. Chap. 5. *Be not rash with thy mouth, neither let thy heart be hasty to utter any thing before God; for God is in Heaven, and thou in earth: Therefore let thy words be few; for a dream cometh through the multitude of business.*

The third Septenary.

Aphor. 22.

We call that a secret, which no man can attain unto by humane industry without revelation; which Science lieth obscured, hidden by God in the creature; which nevertheless he doth permit to be revealed by Spirits, to a due use of the thing it self. And these secrets are either concerning things divine, natural or humane. But thou mayst examine a few, and the most select, which thou wilt commend with many more.

Aphor. 23.

Make a beginning of the nature of the secret, either by a Spirit in the form of a person, or by vertues separate, either in humane Organs, or by what manner soever the same may be effected; and this being known, require of a Spirit which knoweth that art, that he would briefly declare unto thee whatsoever that secret is: and pray unto God, that he would inspire thee with his grace, whereby thou maist bring the secret to the end thou desireth, for the praise and glory of God, and the profit of thy neighbour.

Aphor. 24.

The greatest secrets are number seven.

1. The first is the curing of all diseases in the space of seven dayes, either by character, or by natural things, or by the superior Spirits with the divine assistance.
2. The second is, to be able to prolong life to whatsoever age we please: I say, a corporal and natural life.
3. The third is, to have the obedience of the creatures in the elements which are in the forms of personal Spirits; also of Pigmies,* Sagani, Nymphes, Dryades, and Spirits of the woods.

[* *Spirits of the four elements.* Paracels.]

4. The fourth is, to be able to discourse with knowledge and understanding of all things visible and invisible, and to understand the power of every thing, and to what it belongeth.
5. The fifth is, that a man be able to govern himself according to that end for which God hath appointed him.
6. The sixth is, to know God, and Christ, and his holy Spirit: this is the perfection of the *Microcosmus*.
- 7 The seventh, to be regenerate, as *Henochius* the King of the inferiour world.

These seven secrets a man of an honest and constant minde may learn of the Spirits, without any offence unto God.

The mean Secrets are likewise seven in number.

1. The first is, the transmutation of Metals, which is vulgarly called *Alchymy*; which certainly is given to very few, and not but of special grace.
2. The second is, the curing of diseases with Metals, either by the magnetick vertues of precious stones, or by the use of the Philosophers stone, and the like.
- 3 The third is, to be able to perform Astronomical and Mathematical miracles, such as are *Hydraulick*-engines, to administer business by the influence of Heaven, and things which are of the like sort.
4. The fourth is, to perform the works of natural Magick, of what sort soever they be.
5. The fifth is, to know all Physical secrets.
6. The sixth is, to know the foundation of all Arts which are exercised with the hands and offices of the body.
7. The seventh is, to know the foundation of all Arts which are exercised by the angelical nature of man.

The lesser secrets are seven.

1. The first is, to do a thing diligently, and to gather together much money.
2. The second is, to ascend from a mean state to dignities and honours, and to establish a newer family, which may be illustrious and do great things.
3. The third is, to excel in military affairs, and happily to achieve to great things, and to be an head of the head of Kings and Princes.
4. To be a good house-keeper both in the Country and City.
5. The fifth is, to be an industrious and fortunate Merchant.
6. To be a Philosopher, Mathematician, and Physician, according to *Aristotle, Plato, Ptolomy, Euclides, Hippocrates, and Galen*.
7. To be a Divine according to the Bible and Schooles, which all writers of divinity both old and new

have taught.

Aphor. 25.

We have already declared what a secret is, the kinds and species thereof: it remaineth now to shew how we may attain to know those things which we desire.

The true and onely way to all secrets, is to have recourse unto God the Author of all good; and as Christ teacheth, *In the first place seek ye the kingdom of God and his righteousness, and all these things shall be added unto you.*

2. Also see that your hearts be not burthened with surfeting, and drunkenness, and the cares of this life.

3. Also commit your cares unto the Lord, and he will do it.

4. Also I the Lord thy God do teach thee, what things are profitable for thee, and do guide thee in the way wherein thou walkest.

5. And I will give thee understanding, and will teach thee in the way wherein thou shalt go, and I will guide thee with my eye.

6 Also if you which are evil, know how to give good things to your children, how much more shall your Father which is in heaven give his holy Spirit to them that ask him?

7. If you will do the will of my Father which is in heaven, ye are truly my disciples, and we will come unto you, and make our abode with you.

If you draw these seven places of Scripture from the letter unto the Spirit, or into action, thou canst out erre, but shalt attain to the desired bound; thou shalt not erre from the mark, and God himself by his holy Spirit will teach thee true and profitable things: he will give also his ministring Angels unto thee, to be thy companions, helpers, and teachers of all the secrets of the world, and he will command every creature to be obedient unto thee, so that cheerfully rejoycing thou maist say with the Apostles, That the Spirits are obedient unto thee; so that at length thou shalt be certain of the greatest thing of all, That thy name is written in Heaven.

Aphor. 26.

There is another way which is more common, that secrets may be revealed unto thee also, when thou art unwitting thereof, either by God, or by Spirits which have secrets in their power; or by dreams, or by strong imaginations and impressions, or by the constellation of a nativity by celestial knowledge. After this manner are made heroick men, such as there are very many, and all learned men in the world, *Plato, Aristotle, Hippocrates, Galen, Euclides, Archimedes, Hermes Trismegistus* the father secrets, with

Theophrastus, Paracelsus; all which men had in themselves all the vertues of secrets. Hitherto also are referred, *Homer, Hesiod, Orpheus, Pythagoras*; but these had not such gifts of secrets as the former. To this are referred, the Nymphes, and sons of *Melusina*, and Gods of the Gentiles, *Achilles, Æneas, Hercules*: also, *Cyrus, Alexander the great, Julius Cæsar, Lucullus, Sylla. Marius*.

It is a canon, That every one know his own Angel. and that he obey him according to the word of God; and let him beware of the snares of the evil Angel, lest he be involved in the calamities of *Brute* and *Marcus Antonius*. To this refer the book of *Jovianus Pontanus* of Fortune, and his *Eutichus*.

The third way is, diligent and hard labor, without which no great thing can be obtained from the divine Deity worthy admiration, as it is said,

Tu nihil invita dices facie sue Minerva.

Nothing canst thou do or say against *Minerva's* will.

We do detest all evil Magicians, who make themselves associates with the devils with their unlawful superstitions, and do obtain and effect some things which God permitteth to be done, instead of the punishment of the devils. So also they do other evil acts, the devil being the author, as the Scripture testifie of *Judas*. To these are referred all idolaters of old, and of our age, and abusers of Fortune, such as the heathens are full of. And to these do appertain all Charontick evocation of Spirits the works of *Saul* with the woman, and *Lucanus* prophesie of the deceased souldier, concerning the event of the Pharsalian war, and the like.

Aphor. 27.

Make a Circle with a center A, which is B. C. D. E. At the East let there be B.C. a square. At the North, C.D. At the West, D.E. And at the South, E.D. Divide the Several quadrants into seven parts, that there may be in the whole 28 parts: and let them be again divided into four parts, that there may be 112 parts of the Circle: and so many are the true secrets to revealed. And this Circle in this manner divided, is the seal of the secrets of the world, which they draw from the onely center A, that is, from the invisible God, unto the whole creature. The Prince of the Oriental secrets is resident in the middle, and hath three Nobles on either side, every one whereof hath four under him, and the Prince himself hath four appertaining unto him. And in this manner the other Princes and Nobles have their quadrants of secrets, with their four secrets. But the Oriental secret is the study of all wisdom; The West, of strength; The South, of tillage; The North, of more rigid life. So that the Eastern secrets are commended to be the best; the Meridian to be mean; and the East and North to be lesser. The use of this seal of secrets is, that thereby thou maist know whence the Spirits or Angels are produced, which may teach the secrets delivered unto them from God. But they have names taken from their offices and powers, according to the gift which God hath severally distributed to every one of them. One hath the power of the sword; another, of the pestilence; and another, of inflicting famine upon the people, as it is ordained by God. Some are destroyers of Cities, as those two were, who were sent to overthrow *Sodom* and *Gomorrha*, and the places adjacent, examples whereof the holy Scripture witnesseth. Some are the watch-men over Kingdoms; others the keepers of

private persons; and from thence, anyone may easily form their names in his own language: so that he which will, may ask a physical Angel, mathematical, or philosophical, or an Angel of civil wisdom, or of supernatural or natural wisdom, or for any thing whatsoever; and let him ask seriously, with a great desire of his minde, and with faith and constancy and without doubt, that which he asketh he shall receive from the Father and God of all Spirits. This faith surmounteth all seals, and bringeth them into subjection to the will of man. The Characteristical maner of calling Angels succeedeth this faith, which dependeth onely on divine revelation; But without the said faith preceding it, it lieth in obscurity. Nevertheless, if any one will use them for a memorial, and not otherwise, and as a thing simply created by God to his purpose, to which such a spiritual power or essence is bound; he may use them without any offence unto God. But let him beware, lest that he fall into idolatry, and the snares of the devil, who with his cunning sorceries, easily deceiveth the unwary. And he is not taken but onely by the finger of God, and is appointed to the service of man; so that they unwillingly serve the godly; but not without temptations and tribulations, because the commandment hath it, That he shall bruise the heel of Christ, the seed of the woman. We are therefore to exercise our selves about spiritual things, with fear and trembling, and with great reverence towards God, and to be conversant in spiritual essences with gravity and justice. And he which medleth with such things, let him beware of all levity, pride, covetousness, vanity, envy and ungodliness, unless he wil miserably perish.

Aphor. 28.

Because all good is from God, who is onely good, those things which we would obtain of him, we ought to seek them by prayer in Spirit and Truth, and a simple heart. The conclusion of the secret of secrets is, That every one exercise himself in prayer, for those things which he desires, and he shall not suffer a repulse. Let not any one despise prayer; for by whom God is prayed unto, to him he both can and will give. Now let us acknowledge him the Author, from whom let us humbly seek for our desires. A merciful & good Father, loveth the sons of desires, as *Daniel*; and sooner heareth us, then we are able to overcome the hardness of our hearts to pray. But he will not that we give holy things to dogs, nor despise and condemn the gifts of his treasury. Therefore diligently and often read over and over the first Septenary of secrets, and guide and direct thy life and all thy thoughts according to those precepts; and all things shall yield to the desires of thy minde in the Lord, to whom thou trustest.

The Fifth Septenary

Aphor. 29.

As our study of Magick proceedeth in order from general Rules premised, let us now come to a particular explication thereof. Spirits either are divine ministers of the word, and of the Church, and the members thereof ; or else they are servient to the Creatures in corporal things, partly for the salvation of the soul and body, and partly for its destruction. And there is nothing done, whether good or evil, without a certain and determinate order and government. He that seeketh after a good end, let him follow it; and he that desires an evil end, pursueth that also, and that earnestly, from divine punishment, and turning away from the divine will. Therefore let every one compare his ends with the word of God, and as a touchstone

that will judge between good and evil; and let him propose unto himself what is to be avoided, and what is to be sought after; and that which he constituteth and determineth unto himself, let him diligently, not procrastinating or delaying, until he attain to his appointed bound.

Aphor. 30.

They which desire riches, glory of this world, Magistracy, honours, dignities, tyrannies, (and that magically) if they endeavour diligently after them, they shall obtain them, every one according to his destiny, industry, and magical Sciences, as the History of *Melesina* witnesseth, and the Magicians thereof, who ordained, That none of the Italian nation should for ever obtain the Rule or Kingdom of Naples; and brought it to pass, that he who reigned in his age, to be thrown down from his seat: so great is the power of the guardian or tutelar Angels of Kingdoms of the world.

Aphor. 31.

Call the Prince of the Kingdom, and lay a command upon him, and command what thou wilt, and it shall be done, if that Prince be not again absolved from his obedience by a succeeding Magician. Therefore the Kingdom of *Naples* may be again restored to the Italians, if any Magician shall call him who instituted this order, and compel him to recal his deed; he may be compelled also, to restore the secret powers taken from the treasury of Magick; A Book, a Gemme, and magical Horn, which being had, any one may easily, if he will, make himself the Monarch of the world. But *Judæus* chused rather to live among Gods, until the judgement, before the transitory good of this world; and his heart is so blinde, that he understandeth nothing of the God of heaven and earth, or thinketh more, but enjoyeth the delights of things immortal, to his own eternal destruction. And he may be easier called up, then the Angel of *Plotinus* in the Temple of *Isis*.

Aphor. 32.

In like manner also, the Romans were taught by the Sibyls books; and by that means made themselves the Lords of the world, as Histories witness. But the Lords of the Prince of a Kingdom do bestow the lesser Magistracies. He therefore that desireth to have a lesser office, or dignity, let him magically call a Noble of the Prince, and his desire shall be fulfilled.

Aphor. 33.

But he who coveteth contemptible dignities, as riches alone, let him call the Prince of riches, or one of his Lords, and he shall obtain his desire in that kinde, whereby he would grow rich, either in earthly goods, or merchandize, or with the gifts of Princes, or by the study of Metals, or Chymistry: as he produceth any president of growing rich by these means, he shall obtain his desire therein.

Aphor. 34.

All manner of evocation is of the same kinde and form, and this way was familiar of old time to the Sibyls and chief Priests. This in our time, through ignorance and impiety, is totally lost; and that which remaineth, is depraved with infinite lyes and superstitions.

Aphor. 35.

The humane understanding is the onely effecter of all wonderful works, so that it be joyned to any Spirit; and being joyned, she produceth what she will. Therefore we are carefully to proceed in Magick, lest that Syrens and other monsters deceive us, which likewise do desire the society of the humane soul. Let the Magician carefully hide himself alwaies under the wings of the most High, lest he offer himself to be devoured of the roaring Lion; for they who desire earthly things, do very hardly escape the snares of the devil.

The sixth Septenary.

Aphor. 36.

Care is to be taken, that experiments be not mixed with experiments; but that every one be onely simple and several: for God and Nature have ordained all things to a certain and appointed end: so that for examples sake, they who perform cures with the most simple herbs and roots, do cure the most happily of all. And in this manner, in Constellations, Words and Characters, Stones, and such like, do lie hid the greatest influences or vertues in deed, which are in stead of a miracle.

So also are words, which being pronounced, do forthwith cause creatures both visible and invisible to yield obedience, aswel creatures of this our world, as of the watry, aëry, subterranean, and Olympick supercelestial and infernal, and also the divine.

Therefore simplicity is chiefly to be studied, and the knowledge of such simples is to be sought for from God; otherwise by no other means or experience they can be found out.

Aphor. 37.

And let all lots have their place decently: Order, Reason and Means, are the three things which do easily render all learning aswell of the visible as invisible creatures. This is the course of Order, That some creatures are creatures of the light; others, of darkness: these are subject to vanity, because they run headlong into darkness, and inthral themselves in eternal punishments for their rebellion. Their Kingdom is partly very beautiful in transitory and corruptible things on the one part, because it cannot consist without some vertue and great gifts of God; and partly most filthy and horrid to be spoken of, because it aboundeth with all wickedness and sin, idolatry, contempt of God, blasphemies against the true God and his works, worshippers of devils, disobedience towards Magistrates, seditions, homicides, robberies, tyranny, adulteries, wicked lusts, rapes, thefts, lyes, perjuries, pride, and a covetous desire of rule; in this mixture consisteth the kingdom of darkness: but the creatures of the light are filled with eternal truth, and

with the grace of God, and are Lords of the whole world, and do reign over the Lords of darkness, as the members of Christ. Between these and the other, there is a continual war, until God shall put an end to their strife, by his last judgement.

Aphor. 38.

Therefore Magick is twofold in its first division; the one is of God, which he bestoweth on the creatures of light; the other also is of God, but as it is the gift which he giveth unto the creatures of darkness: and this is also two-fold: the one is to a good end, as when the Princes of darkness are compelled to do good unto the creatures, God enforcing them; the other is for an evil end, when God permitteth such to punish evil persons, that magically they are deceived to destruction; or, also he commandeth such to be cast out into destruction.

The second division of Magick is, that it bringeth to pass some works with visible instruments, through visible things; and it effecteth other works with invisible instruments by invisible things; and it acteth other things, aswel with mixed means, as instruments and effects.

The third division is, There are some things which are brought to pass by invocation of God alone: this is partly Prophetical, and Philosophical; and partly, as it were Theophrastical.

Other things there are, which by reason of the ignorance of the true God, are done with the Princes of Spirits, that his desires may be fulfilled; such is the work of the Mercurialists.

The fourth division is, That some exercise their Magick with the good Angels in stead of God, as it were descending down from the most high God: such was the Magick of *Baalim*.

Another Magick is, that which exerciseth their actions with the chief of the evil Spirits; such were they who wrought by the minor Gods of the heathens.

The fifth division is, That some do act with Spirits openly, and face to face; which is given to few: others do work by dreams and other signs; which the ancients took from their auguries and sacrifices.

The sixth division is, That some work by immortal creatures, others by mortal Creatures, as Nymphs, Satyrs, and such-like inhabitants of other elements, Pigmies, &c.

The seventh division is, That the Spirits do serve some of their own accord, without art; others they will scarce attend, being called by art.

Among these species of Magick, that is the most excellent of all, which dependeth upon God alone. The second, Them whom the Spirits do serve faithfully of their own accord. The third is, that which is the property of Christians, which dependeth on the power of Christ which he hath in heaven and earth.

Aphor. 39.

There is a seven-fold preparation to learn the Magick Art.

The first is, to meditate day and night how to attain to the true knowledge of God, both by his word revealed from the foundation of the world; as also by the seal of the creation, and of the creatures; and by the wonderful effects which the visible and invisible creatures of God do shew forth.

Secondly it is requisite, that a man descend down into himself, and chiefly study to know himself; what mortal part he hath in him, and what immortal; and what part is proper to himself, and what diverse.

Thirdly, That he learn by the immortal part of himself, to worship, love and fear the eternal God, and to adore him in Spirit and Truth; and with his mortal part, to do those things which he knoweth to be acceptable to God, and profitable to his neighbours.

These are the three first and chiefest precepts of Magick, wherewith let every one prepare himself that covets to obtain true Magick or divine wisdom, that he may be accounted worthy thereof, and one to whom the Angelical creatures willingly do service, not occultly onely, but also manifestly, and as it were face to face.

Fourthly, Whereas every man is to be vigilant to see to what kinde life he shall be called from his mothers wombe, that every one may know whether he be born to Magick, and to what species thereof, which every one may perceive easily that readeth these things, and by experience may have success therein; for such things and such gifts are not given but onely to the low and humble.

In the fifth place we are to take care, that we understand when the Spirits are assisting us, in undertaking the greatest business; and he that understands this, it is manifest, that he shall be made a Magician of the ordination of God; that is, such a person who useth the ministry of the Spirits to bring excellent things to pass. Here, as for the most part, they sin, either through negligence, ignorance, or contempt, or by too much superstition; they offend also by ingratitude towards God, whereby many famous men have afterwards drawn upon themselves destruction: they sin also by rashness and obstinacy; and also when they do not use their gifts for that honor of God which is required, and do prefer *πρότιος ἑρμῆ*.

Sixthly, The Magitian [sic] hath need of faith and taciturnity, especially, that he disclose no secret which the Spirit hath forbid him, as he commanded *Daniel* to seal some things, that is, not to declare them in publick; so as it was not lawful for *Paul* to speak openly of all things which he saw in a vision. No man will believe how much is contained in this one precept.

Seventhly, In him that would be a Magician, there is required the greatest justice, that he undertake nothing that is ungodly, wicked or unjust, nor to let it once come in his minde; and so he shall be divinely defended from all evil.

Aphor. 40.

When the Magician determineth with himself to do any incorporeal thing either with any exteriour or interiour sense, then let him govern himself according to these seven subsequent laws, to accomplish his Magical end.

The first Law is this, That he know that such a Spirit is ordained unto him from God; and let him meditate that God is the beholder of all his thoughts and actions; therefore let him direct all the course of his life according to the rule prescribed in the word of God.

Secondly, Alwaies pray with *David, Take not thy holy Spirit from me; and strengthen me with thy free Spirit; and lead us not into temptation, but deliver us from evil: I beseech thee, O heavenly Father, do not give power to any lying Spirit, as thou didst over Ahab that he perished; but keep me in thy truth. Amen.*

Thirdly, Let him accustome himself to try the Spirits, as the Scripture admonisheth; for grapes cannot be gathered of thorns: let us try all things, and hold fast that which is good and laudable, that we may avoid every thing that is repugnant to the divine power.

The fourth is, To be remote and cleer from all manner of superstition; for this is superstition, to attribute divinity in this place to things, wherein there is nothing at all divine; or to chuse or frame to our selves, to worship God with some kinde of worship which he hath not commanded: such are the Magical ceremonies of Satan, whereby he impudently offereth himself to be worshipped as God.

The fifth thing to be eschewed, is all worship of Idols, which bindeth any divine power to idols or other things of their own proper motion, where they are not placed by the Creator, or by the order of Nature: which things many false and wicked Magitians faign.

Sixthly, All the deceitful imitations and affections of the devil are also to be avoided, whereby he imitateth the power of the creation, and of the Creator, that he may so produce things with a word, that they may not be what they are. Which belongeth onely to the Omnipotency of God, and is not communicable to the creature.

Seventhly, Let us cleave fast to the gifts of God, and of his holy Spirit, that we may know them, and diligently embrace them with our whole heart, and all our strength.

Aphor. 41.

We come now to the nine last Aphorismes of this whole Tome; wherewith we will, the divine mercy assisting us, conclude this whole Magical *Isagoge*.

Therefore in the first place it is to be observed, what we understand by Magitian in this work.

Him then we count to be a Magitian, to whom by the grace of God. the spiritual essences do serve to manifest the knowledge of the whole universe, & of the secrets of Nature contained therein, whether they are visible or invisible. This description of a Magitian plainly appeareth, and is universal.

An evil Magician is he, whom by the divine permission the evil Spirits do serve, to his temporal and eternal destruction and perdition to deceive men, and draw them away from God; such was *Simon Magus*, of whom mention is made in the *Acts of the Apostles*, and in *Clemens*; whom Saint *Peter* commanded to be thrown down upon the earth, when as he had commanded himself, as it were a God, to be raised up into the air by the unclean Spirits.

Unto this order are also to be referred all those who are noted in the two Tables of the Law; and are set forth with their evil deeds.

The subdivisions and species of both kinds of Magick, we will note in the Tomes following. In this place it shall suffice, that we distinguish the Sciences, which is good, and which is evil: Whereas man sought to obtain them both at first, to his own ruine and destruction, as *Moses* and *Hermes* do demonstrate.

Aphor. 42.

Secondly, we are to know, That a Magitian is a person predestinated to this work from his mothers wombe; neither let him assume any such great things to himself, unless he be called divinely by grace hereunto, for some good end; to a bad end is, that the Scripture might be fulfilled, *It must be that offences will come; but wo be to that man through whom they come*. Therefore, as we have before oftentimes admonished, With fear and trembling we must live in this world.

Notwithstanding I will not deny, but that some men may with study and diligence obtain some species of both kinds of Magick if it may be admitted. But he shall never aspire to the highest kinds thereof; yet if he covet to assail them, he shall doubtless offend both in soul and body. Such are they, who by the operations of false Magicians, are sometimes carried to Mount *Horch*, or in some wilderness, or desarts [deserts]; or they are maimed in some member, or are simply torn in pieces, or are deprived of their understanding; even as many such things happen by the use thereof, where men are forsaken by God, and delivered to the power of Satan.

The Seventh Septenary.

Aphor. 43.

The Lord liveth, and the works of God do live in him by his appointment whereby he willeth them to be; for he will have them to use their liberty in obedience to his commands, or disobedience thereof. To the obedient, he hath proposed their rewards; to the disobedient he hath propounded their deserved

punishment. Therefore these Spirits of their freewil, through their pride and contempt of the Son of God, have revolted from God their Creator, and are reserved unto the day of wrath; and there is left in them a very great power in the creation; but notwithstanding it is limited, and they are confined to their bounds with the bridle of God. Therefore the Magitian of God, which signifies a wise man of God, or one informed of God, is led forth by the hand of God unto all everlasting good, both mean things, and also the chiefest corporal things.

Great is the power of Satan, by reason of the great sins of men. Therefore also the Magitians of Satan do perform great things, and greater then any man would believe: although they do subsist in their own limits, nevertheless they are above all humane apprehension, as to the corporal and transitory things of this life; which many ancient Histories, and daily Examples do testitie. Both kindes of Magick are different one from the other in their ends: the one leadeth to eternal good, and useth temporal things with thanksgiving; the other is a little sollicitous about eternal things; but wholly exerciseth himself about corporal things, that he may freely enjoy all his lusts and delights in contempt of God and his anger.

Aphor. 44.

The passage from the common life of man unto a Magical life, is no other but a sleep, from that life; and an awaking to this life; for those things which happen to ignorant and unwise men in their common life, the same things happen to the willing and knowing Magitian.

The Magitian understandeth when the minde doth meditate of himself; he deliberateth, reasoneth, constituteth and determineth what is to be done; he observeth when his cogitations do proceed from a divine separate essence, and he proveth of what order that divine separate essence is.

But the man that is ignorant of Magick, is carried to and fro, as it were in war with his affections; he knoweth not when they issue out of his own minde, or are impressed by the assisting essence; and he knoweth not how to overthrow the counsels of his enemies by the word of God, or to keep himself from the snares and deceits of the tempter.

Aphor. 45.

The greatest precept of Magic is, to know what every man ought to receive for his use from the assisting Spirit, and what to refuse: which he may learn of the Psalmist, saying, *Wherewith shall a yong man cleanse his way? in keeping thy word, Oh Lord.* To keep the word of God, so that the evil one snatch it not out of the heart, is the chiefest precept of wisdom. It is lawful to admit of, and exercise other suggestions which are not contrary to the glory of God, and charity towards our neighbours, not inquiring from what Spirit such suggestions proceed: But we ought to take heed, that we are not too much busied with unnecessary things according to the admonition of Christ; *Martha, Martha, thou art troubled about many things; but Mary hath chosen the better part, which shall not be taken from her.* Therefore let us alwaies have regard unto the saying of Christ, *Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.* All other things, that is, all things which are due to the

mortal Microcosme, as food, raiment, and the necessary arts of this life.

Aphor. 46.

There is nothing so much becometh a man, as constancy in his words and deeds, and when the like rejoyceth in his like; there are none more happy then such, because the holy Angels are conversant about such, and possess the custody of them: on the contrary, men that are unconstant are lighter then nothing, and rotten leaves. We chuse the 46 Aphorisme from these. Even as every one governeth himself, so he allureth unto himself Spirits of his nature and condition; but one very truely adviseth, that no man should carry himself beyond his own calling, lest that he draw unto himself some malignant Spirit from the uttermost parts of the earth, by whom either he shall be infatuated and deceived, or brought to final destruction. This precept appeareth most plainly: for *Midas*, when he would convert all things into gold, drew up such a Spirit unto himself, which was able to perform this; and being deceived by him, he had been brought to death by famine, if his foolishness had not been corrected by the mercy of God. The same thing happened to a certain woman about *Franckford* at *Odera*, in our times, who would scrape together & devour mony of any thing. Would that men would diligently weigh this precept, and not account the Histories of *Midas*, and the like, for fables; they would be much more diligent in moderating their thoughts and affections, neither would they be so perpetually vexed with the Spirits of the golden mountains of *Utopia*. Therefore we ought most diligently to observe, that such presumptions should be cast out of the minde, by the word, while they are new; neither let them have any habit in the idle minde, that is empty of the divine word.

Aphor. 47.

He that is faithfully conversant in his vocation, shall have also the Spirits constant companions of his desires, who will successively supply him in all things. But if he have any knowledge in Magick, they will not be unwilling to shew him, and familiarly to converse with him, and to serve him in those several ministeries, unto which they are addicted; the good Spirits in good things, unto salvation; the evil Spirits in every evil thing, to destruction. Examples are not wanting in the Histories of the whole World; and do daily happen in the world. *Theodosius* before the victory of *Arbogastus*, is an example of the good; *Brute* before he was slain, was an example of the evil Spirits, when he was persecuted of the Spirit of *Cæsar*, and exposed to punishment, that he slew himself, who had slain his own Father, and the Father of his Country.

Aphor. 48.

All Magick is a revelation of Spirits of that kinde, of which sort the Magick is; so that the nine Muses are called, in *Hesiod*, the ninth Magick, as he manifestly testifies of himself in *Theogony*. In *Homer*, the genius of *Ulysses* in *Psigiogagia*. *Hermes*, the Spirits of the more sublime parts of the minde. God revealed himself to *Moses* in the bush. The three wise men who came to seek Christ at *Jerusalem*, the Angel of the Lord was their leader. The Angels of the Lord directed *Daniel*. Therefore there is nothing whereof any one may glory; *For it is not unto him that willeth, nor unto him that runneth; but to whom*

God will have mercy, or of some other spiritual fate. From hence springeth all Magick, and thither again it will revolve, whether it be good or evil. In this manner *Tages* the first teacher of the Magick of the Romanes, gushed out of the earth. *Diana* of the Ephesians shewed her worship, as if it had been sent from heaven. So also *Apollo*. And all the Religion of the Heathens is taken from the same Spirits; neither are the opinions of the Sadduces, humane inventions.

Aphor. 49.

The conclusion therefore of this *Isagoge* is the same which we have above already spoken of, That even as there is one God, from whence is all good; and one sin, to wit, disobedience, against the will of the commanding God, from whence comes all evil; so that *the fear of God is the beginning of all wisdom*, and the profit of all Magick; for obedience to the will of God, followeth the fear of God; and after this, do follow the presence of God and of the holy Spirit, and the ministry of the holy Angels, and all good things out of the inexhaustible treasures of God.

But unprofitable and damnable Magick ariseth from this; where we lose the fear of God out of our hearts, and suffer sin to reign in us, there the Prince of this world, the God of this world beginneth, and setteth up his kingdom in stead of holy things, in such as he findeth profitable for his kingdom; there, even as the spider taketh the flye which falleth into his web, so Satan spreadeth abroad his nets, and taketh men with the snares of covetousness, until he sucketh him, and draweth him to eternal fire: these he cherisheth and advanceth on high, that their fall may be the greater.

Courteous Reader, apply thy eyes and minde to the sacred and profane Histories, & to those things which thou seest daily to be done in the world, and thou shalt finde all things full of Magick, according to a two-fold Science, good and evil, which that they may be the better discerned, we will put here their division and subdivision, for the conclusion of these *Isagoges*; wherein every one may contemplate, what is to be followed, and which to be avoided, and how far it is to be labored for by every one, to a competent end of life and living.

Theoso-
phy

- Knowledge of the Word of God, and ruling ones life according to the word of God.
- Knowledge of the government of God by Angels, which the Scripture calleth watchmen; and to understand the mystery of Angels.

Good

Sciences	Anthro-	
	sophy	• Knowledge of natural things. • Wisdom in humane things.
	given to	
	man	
		• Contempt of the word of God, and to live after the will of the devil. • Ignorance of the government of God by Angels • To contemne the custody of the Angels, and that their companions are of the devil. • Idolatry. • Atheisme.
	Cakosi-	
	phy	
Evil		
	Cacocæ.	• The knowledge of poisons in nature, and to use them. • Wisdom in all evil arts, to the destruction of mankinde, and to use them in contempt of God, and for the loss and destruction of men.
	mony	

FINIS.

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Peter de Abano: Heptameron, or Magical Elements

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This concise handbook of ritual magic was translated by Robert Turner in 1655, and appeared in his collection of esoteric texts with Agrippa's *Fourth Book of Occult Philosophy*. Its attribution to the famous physician Peter de Abano (1250-1316) is probably spurious, as his accepted works 'betray no acquaintance with the occult sciences.' It is heavily based on texts of the [Solomon cycle](#), and in fact appears in the Hebrew *Key of Solomon* ([Mafteah Shelomoh](#)) fol 35a ff under the title the *Book of Light*.

Translations in [] supplied from F. Barrett, *The Magus*, 1801, pp. B106ff. -JHP.

Heptameron, or Magical Elements

of Peter de Abano, philosopher

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Introduction by translator.

In the former book, which is the fourth book of *Agrippa*, it is sufficiently spoken concerning Magical Ceremonies, and Initiations.

But because he seemeth to have written to the learned, and well-experienced in this art; because he doth not specially treat of the Ceremonies, but rather speaketh of them in general, it was therefore thought good to adde hereunto the Magical Elements of *Peter de Abano*: that those who are hitherto ignorant, and have not tasted of Magical Superstitions, may have them in readiness, how they may exercise themselves therein. For we see in this book, as it were a certain introduction of Magical vanity; and, as if they were in present exercise, they may behold the distinct functions of spirits, how they may be drawn to discourse and communication; what is to be done every day, and every hour; and how they shall be read, as if they were described syllable by syllable.

In brief, in this book are kept the principles of Magical conveyances. But because the greatest power is attributed to the Circles; (For they are certain fortresses to defend the operators safe from the evil Spirits;) In the first place we will treat concerning the composition of a Circle.

Of the Circle, and the composition thereof.

THe form of Circles is not alwaies one and the same; but useth to be changed, according to the order of the Spirits that are to be called, their places, times, daies and hours. For in making a Circle, it ought to be considered in what time of the year, what day, and what hour, that you make the Circle; what Spirits you would call, to what Star and Region they do belong, and what functions they have. Therefore let there be made three Circles of the latitude of nine foot, and let them be distant one from another a hands breadth; and in the middle Circle, first, write the name of the hour wherein you do the work. In the second place, Write the name of the Angel of the

hour. In the third place, The Sigil of the Angel of the hour. Fourthly, The name of the Angel that ruleth that day wherein you do the work, and the names of his ministers. In the fifth place, The name of the present time. Sixthly, The name of the Spirits ruling in that part of time, and their Presidents. Seventhly, The name of the head of the Signe ruling in that part of time wherein you work. Eighthly, The name of the earth, according to that part of time wherein you work. Ninthly, and for the compleating of the middle Circle, Write the name of the Sun and of the Moon, according to the said rule of time; for as the time is changed, so the names are to be altered. And in the outermost Circle, let there be drawn in the four Angles, the names of the presidential Angels of the Air, that day wherein you would do this work; to wit, the name of the King and his three Ministers. Without the Circle, in four Angles, let *Pentagones* be made. In the inner Circle let there be written four divine names with crosses interposed in the middle of the Circle; to wit, towards the East let there be written *Alpha*, and towards the West let there be written *Omega*; and let a cross divide the middle of the Circle. When the Circle is thus finished, according to the rule now before written, you shall proceed.

Of the names of the hours, and the Angels ruling them.

IT is also to be known, that the Angels do rule the hours in a successive order, according to the course of the heavens, and Planets unto which they are subject; so that that Spirit which governeth the day, ruleth also the first hour of the day; the second from this governeth the second hour; the third; the third hour, and so consequentkly: and when seven Planets and hours have made their revolution, it returneth again to the first which ruleth the day. Therefore we shall first speak of the names of the hours.

Hours of the day. Hours of the night.

1. Yayn.	1. Beron.
2. Janor.	2. Barol.
3. Nasnia.	3. Thanu.
4. Salla.	4. Athir.
5. Sadedali.	5. Mathon.
6. Thamur.	6. Rana.
7. Ourer.	7. Netos.
8. Thamic.	8. Tafrac.
9. Neron.	9. Sassur.
10. Jayon.	10. Aglo.
11. Abai.	11. Calerna.
12. Natalon.	12. Salam.

Of the names of the Angels and their Sigils, it shall be spoken in their proper places. Now let us take a view of the names of the times. A year therefore is fourfold, and is divided into the Spring, Summer, Harvest and Winter; the names whereof are these.

The Spring. *Talvi.*

The Summer. *Casmaran*.

Autumne. *Ardarael*.

Winter. *Farlas*.

The Angels of the Spring.

- *Caratasa*.
- *Core*.
- *Amatiel*.
- *Commissoros*.

The head of the Signe of the Spring.

- *Spugliquel*.

The name of the earth in the Spring.

- *Amadai*.

The names of the Sun and Moon in the Spring.

The Sun. The Moon.

Abraym. *Agusita*.

The Angels of the Summer.

- *Gargatel*.
- *Tariel*.
- *Gaviel*.

The head of the Signe of the Summer.

- *Tubiel*.

The name of the earth in Summer.

- *Festativi*.

The names of the Sun and Moon in Summer.

The Sun. The Moon.

Athemay. *Armatus*.

The Angels of Autumne.

- *Tarquam.*
- *Guabarel.*

The head of the signe of Autumne.

- *Tarquaret.*

The name of the earth in Autumne.

- *Rabianara.*

The names of the Sun and Moon in Autumne.

The Sun. The Moon.
Abragini. Matasignais.

The Angels of Winter.

- *Amabael.*
- *Ctarari.*

The head of the signe of Winter.

- *Altarib.*

The name of the Earth in Winter.

- *Geremiah.*

The names of the Sun and Moon in Winter.

The Sun. The Moon.
Commutaff. Affaterim.

The Consecrations and Benedictions: and first of the Benediction of the Circle.

When the Circle is ritely perfected, sprinkle the same with holy or purging water, and say,

Thou shalt purge me with hysop, (O Lord,) and I shall be clean: Thou shalt wash me, and I shall be whiter then snow.

[Compare with version in the [Lemegeton](#).]

The Benediction of perfumes.

T *He God of Abraham, God of Isaac, God of Jacob, bless here the creatures of these kindes, that they may fill up the power and vertue of their odours; so that neither the enemy, nor any false imagination, may be able to enter into them: through our Lord Jesus Christ, &c.*

Then let them be sprinkled with holy water.

The Exorcisme of the fire upon which the perfumes are to be put.

T He fire which is to be used for suffumigations, is to be in a new vessel of earth or iron; and let it be exorcised after this manner.

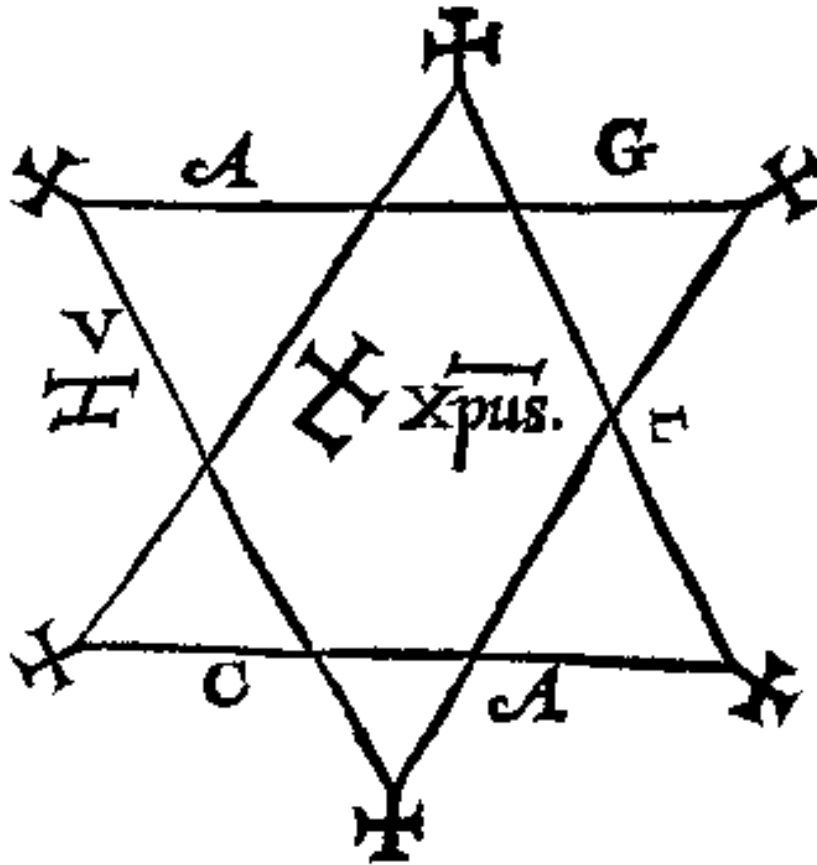
I exorcise thee, O thou creature of fire, by him by whom all things are made, that forthwith thou cast away every phantasme from thee, that it shall not be able to do any hurt in any thing.

Then say,

Bless, O Lord, this creature of fire, and sanctifie it, that it may be blessed to set forth the praise of thy holy name, that no hurt may come to the Exorcisers or Spectators: through our Lord Jesus Christ, &c.

Of the Garment and Pentacle.

L Et it be a Priests Garment, if it can be had, let it be of linen, and clean. Then take this Pentacle made in the day and hour of *Mercury*, the Moon increasing, written in parchment made of a kids skin. But first let there be said over it the Mass of the holy Ghost, and let it be sprinkled with water of baptism.



[Compare with version in the Hebrew Key of Solomon, [Mafteah Shelomoh](#), fol. 38a.]

An Oration to be said, when the Vesture is put on.

A*Ncor, Amacor, Amides, Theodonias, Anitor, by the merits of thy Angel, O Lord, I will put on the Garments of Salvation, that this which I desire I may bring to effect: through thee the most holy Adonay, whose kingdom endureth for ever and ever. Amen.*

[Compare with version in the [Lemegeton](#).]

Of the manner of working.

L*et the Moon be increasing and equal, if it may then be done, and let her not be combust.*

The Operator ought to be clean and purified by the space of nine daies before the beginning of the work, and to be confessed, and receive the holy Communion. Let him have ready the perfume appropriated to the day wherein he would perform the work. He ought also to have holy water from a Priest, and a new earthen vessel with fire, a Vesture and a Pentacle; and let all these things be rightly and duly consecrated and prepared. Let one of the

servants carry the earthen vessel full of fire, and the perfumes, and let another bear the book, another the Garment and Pentacle, and let the master carry the Sword; over which there must be said one mass of the Holy Ghost; and on the middle of the Sword, let there be written this name *Agla* +, and on the other side thereof, this name + *On* +. And as he goeth to the consecrated place, let him continually read Letanies, the servants answering. And when he cometh to the place where he will erect the Circle, let him draw the lines of the Circle, as we have before taught: and after he hath made it, let him sprinkle the Circle with holy water, saying, *Asperges me Domine*, &c. [Wash me O Lord, &c.]

The Master therefore ought to be purified with fasting, chastity, and abstinency from all luxury the space of three whole dayes before the day of the operation. And on the day that he would do the work, being clothed with pure garments, and furnished with Pentacles, Perfumes, and other things necessary hereunto, let him enter the Circle, and call the Angels from the four parts of the world, which do govern the seven Planets the seven dayes of the week, Colours and Metals; whose name you shall see in their places. And with bended knees invoking the said Angels particularly, let him say,

O Angels supradicti, estote adjutores meæ petitioni, & in adjutorium mihi, in meis rebus & petitionibus.

Then let him call the Angels from the four parts of the world, that ruke the Air the same day wherein he doth the work or experiment. And having implored specially all the Names and Spirits written in the Circle, let him say,

O vos omnes, adjuro atque contestor per sedem Adonay, per Hagios, ò Theos, Ischyros, Athanatos, Paracletos, Alpha & Omega, & per hæc tria nomina secreta, Agla, On, Tetragrammaton, quòd hodie debeatis adimplere quod cupio.

[Compare with version in the Lemegeton (Goetia, conjuration 2) .]

These things being performed, let him read the Conjunction assigned for the day wherein he maketh the experiments, as we have before spoken; but if they shall be pertinacious and refractory, and will not yeild themselves obedient, neither to the Conjunction assigned to the day, nor to the prayers before made, then use the Conjunctions and Exorcismes following.

An Exorcisme of the Spirits of the Air.

N *Os facti ad imaginem Dei, & ejus facti voluntate, per potentissimum & corroboratum nomen Dei El, forte & admirabile vos exorcizamus (here he shall name the Spirits he would have appear, of what order soever they be) & imperamus per eum qui dixit, & factum est, & per omnia nomina Dei, & per nomen Adonay, El, Elohim, Elohe, Zebaoth, Elion, Escerchie, Jah, Tetragrammaton, Sadai, Dominus Deus, excelsus, exorcizamus vos, atque potenter imperamus, ut appareatis statim nobis hic juxta Circulum in pulchra forma, videlicet humana, & sine deformitate & tortuositate aliqua. Venite vos omnes tales, quia vobis imperamus, per nomen Y & V quod Adam audivit, & locutus est: & per nomen Dei Agla, quod Loth audivit, & factus salvus cum sua familia: & per nomen Joth, quod Jacob audivit ab Angelo secum luctantes, & liberatus est de manu fratris sui Esau: and by the name Anephexeton, quot Aaron audivit, & loquens, & sapiens factus est: & per nomen Zebaoth, quod Moses nominavit, & omnia flumina & paludes de terra Ægypti, versæ fuerunt in sanguinem: & per nomen Ecerchie Oriston, quod Moses nominavit, & omnes flu vis ebullierunt ranas, & ascenderunt in domos Ægyptiorum, omnia destruentes: & per nomen Elion, quod Moses nominavit, & fuit grando talis, qualis non fuit ab initio mundi: & per nomen Adonay, quod Moses nominavit, & fuerunt locusta, & apparuerunt super terram Ægyptiorum, & comederunt quæ residua erant grandint: & per nomen Schemes amathia, quod Joshua vocavit, & remoratus est Sol cursum: & per nomen Alpha & Omega, quod Daniel nominavit, & destruxit Beel, & Draconem interfecit: & in nomine Emmanuel, quod tres pueri, Sidrach, Misach & Abednago, in camino ignis ardentis, cantaverunt, & liberati fuerunt: & per nomen Hagios, & sedem Adonay, & per ò Theos, Iscytos, Athanatos, Paracletus; & per hæc tria secreta nomina, Agla, On, Tetragrammaton, adjuro, contestor, & per hæc nomina, & per alia nomina Domini nostri Dei Omnipotentis, vivi & veri, vos qui vestra culpa de Coelis ejecti fuistis usque ad infernum locum,*

[We being made after the image of God, endued with power from God and made after his will, do exorcise you, by the most mighty and powerful name of God, *El*, strong and wonderful, (*here name the spirit which is to appear,*) and we command you by Him who spoke the word and it was done, and by all the names of God, and by the name Adonai, *El*, Elohim, Elohe, Zebaoth, Elion, Eserchie, Jah, Tetragrammaton, Sadai, Lord God Most High: we exorcise you, and powerfully command you that you forthwith appear unto us here before this circle in a fair human shape, without any deformity or tortuosity; come ye all such, because we command you by the name Yaw and Vau, which Adam heard and spoke; and by the name of God, Agla, which Lot heard, and was saved with his family; and by the name Joth which Jacob heard from the angel wrestling with him, and was delivered from the hand of his brother Esau; and by the name Anaphexeton, which Aaron heard and spoke, and was made wise; and by the name Zebaoth, which Moses named, and all the rivers were turned into blood; and by the name Eserchie Oriston, which Moses named, and all the rivers brought forth frogs, and they ascended into the houses of the Egyptians, destroying all things; and by the name Elion, which Moses named, and there was great hail, such as had not been since the beginning of the world; and by the name Adonai, which Moses named, and there came up locusts, which appeared upon the whole land of Egypt, and devoured all which the hail had left; and by the name Schema Amathia, which Joshua called upon, and the sun stayed his course; and by the name Alpha and Omega, which Daniel named, and destroyed Bel and slew the dragon; and in the name Emmanuel, which the three children, Sidrach, Misach, and Abednego, sung in the midst of the fiery furnace, and were delivered; and by the

exorcizamus, & viriliter imperamus, per eum qui dixit, & factum est, cui omnes obediunt creaturæ, & per illud tremendum Dei judicium: & per mare omnibus incertum, vitreum, quod est ante conspectum divinæ majestatis gradiens, & potestiale: & per quatuor divina animalia T. aniè sedem divinæ majestatis gradientia, & oculos ante & retrò habentia: & per ignem ante ejus thronum circumstantem: & per sanctos Angelos Cælorum, T. & per eam quæ Ecclesia Dei nominatur: & per summam sapientiam Omnipotentis Dei viriliter exorcizamus, ut nobis hic ante Circulum appareatis, ut faciendam nostram voluntatem, in omnibus prout placuerit nobis: per sedem Baldachiæ, & per hoc nomen Primeumaton, quod Moses nominavit, & in cavernis abyssi fuerunt profundati vel absorpti, Datan, Corah & Abiron: & in virtute istius nominis Primeumaton, tota Coeli militia compellente, maledicimus vos, privamus vos omni officio, loco & gaudio vestro, esque in profundum abyssi, & usque ad ultimum diem judicii vos ponimus, & relegamus in ignem æternum, & in stagnum ignis & sulphuris, nisi statim appareatis hic coram nobis, inte Circulum, ad faciendum voluntatem nostram. In omnibus venite per hæc nomina, Adonay Zebaoth, Adonay, Amioram. Venite, venite, imperat vobis Adonay, Saday, Rex regum potentissimus & tremendissimus, cujus vires nulla subterfugere potest creatura vobis pertinacissimis futuris nisi obedieritis, & appareatis ante hunc Circulum, affabiles subito, tandem ruina flebilis miserabilisque, & ignis perpetuum inextinguibilis vos manet. Venite ergo in nomine Adonay Zebaoth, Adonay Amioram: venite, venite, quid tardatis? festinate imperat vobis Adonay, Saday, Rex regum, El, Aty, Titeip, Azia, Hyn, Jen, Minosel, Achadan: Vay, Vaa, Ey, Haa, Eye, Exe, à, El, El, El, à, Hy, Hau, Hau, Hau, Va, Va, Va, Va.

name Hagios; and by the seal of Adonai; and by Ischyros, Athanatos, Paracletos; and by these three secret names, Agla, On, Tetragrammaton, I do adjure and contest you; and by these names, and by all the other names of the living and true God, our Lord Almighty, I exorcise and command you, by Him who spoke the word and it was done, to whom all creatures are obedient; and by the dreadful judgment of God; and by the uncertain sea of glass, which is before the divine *Majesty*, mighty and powerful; by the four beasts before the throne, having eyes before and behind; and by the fire round about his throne; and by the holy angels of heaven; by the mighty wisdom of God, we do powerfully exorcise you, that you appear here before this circle, to fulfil our will in all things which shall seem good unto us; by the seal of Baldachia, and by this name Primeumaton, which *Moses* named, and the earth opened and swallowed up Corah, Dathan, and Abiram: and in the power of that name Primeumaton, commanding the whole host of heaven, we curse you, and deprive you of your office, joy, and place, and do bind you in the depth of the bottomless pit, there to remain until the dreadful day of the last judgment; and we bind you into eternal fire, and into the lake of fire and brimstone, unless you forthwith appear before this circle to do our will: therefore, come ye, by these names, Adonai, Zebaoth, Adonai, Amioram; come ye, come ye, come ye, Adonai commandeth; Saday, the most mighty King of Kings, whose power no creature is able to resist, be unto you most dreadful, unless ye obey, and forthwith affably appear before this circle, let miserable ruin and fire unquenchable remain with you; therefore come ye, in the name of Adonai, Zebaoth, Adonai, Amioram; come, come, why stay you? hasten! Adonai, Sadai, the King of Kings commands you: El, Aty, Titeip, Azia, Hin, Jen, Minosel, Achadan, Vay, Vaah, Ey, Exe, A, El, El, El, A, Hy, Hau, Hau, Hau, Vau,

A Prayer to God, to be said in the four parts of the world, in the Circle.

A Morule, Taneha, Latisten, Rabur, Taneha, Latisten. Escha, Aladia, Alpha & Omega,

Leyste, Oriston, Adonay: O my most merciful heavenly Father, have mercy upon me, although a sinner; make appear the arm of thy power in me this day (although thy unworthy child) against these obstinate and pernicious Spirits, that I by thy will may be made a contemplator of thy divine works, and may be illustrated with all wisdom, and alwaies worship and glorifie thy name. I humbly implore and beseech thee, that these Spirits which I call by thy judgement, may be bound and constrained to come, and give true and perfect answers to those things which I shall ask them, and that they may declare and shew unto us those things which by me or us shall be commanded them, not hurting any creature, neither injuring nor terrifying me or my fellows, nor hurting any other creature, and affrighting no man; but let them be obedient to my requests, in all these things which I command them.

Then let him stand in the middle of the Circle, and hold his hand towards the Pentacle, and say,

Per Pentaculum Salomonis advocavi, dent mihi responsum verum.

By the pentacle of Solomon I have called you; give me a true answer.

Then let him say,

Beralanensis, Baldachiensis, Paumachia & Apologia sedes, per Reges potestaiesiá magnanimas, ac principes præpotentes, genio Liachidæ, ministri tartareæ sedes: Primac, hic princeps sedis Apologiae nona cohorte: Ego vos invoco, & invocando vos conjure, atque supernæ Majestatis munitus virtute, potenter impero, per eum qui dixit, & factum est, & cui obediunt omnes creaturæ: & per hoc nomen ineffabile, Tetragrammaton יהוה Jehovah, in quo est plasmatum omne seculum, quo audito elementa corruunt, aër concutitur, mare retrograditur, ignis extinguitur, tera tremit, omnesque exercitus Coelestium, Terrestrium, & Infernorum tremunt, turbantur & corruunt: quatenus citò & sine mora &

BERALANENSIS, Baldachiensis, Paumachia, and Apologia Sedes, by the most mighty kings and powers, and the most powerful princes, genii, Liachidæ, ministers of the Tartarean seat, chief prince of the seat of Apologia, in the ninth legion, I invoke you, and by invoking, conjure you; and being armed with power from the supreme Majesty, I strongly command you, by Him who spoke and it was done, and to whom all creatures are obedient; and by this ineffable name, Tetragrammaton Jehovah, which being heard the elements are overthrown, the air is shaken, the sea runneth back, the fire is quenched, the earth trembles, and all the host of the celestials, and terrestrials, and infernals

**omni occasione remota, ab universis mundi partibus
veniat, & rationabiliter de omnibus quæcunque
interrogavero, respondeatis vos, & veniat pacifice,
visibiles, & affabiles: nunc & sine mora
manifestantes quod cupimus: conjurati per nomen
æterni vivi & veri Dei Helioren, & mandata nostra
per ficientes, persistentes semper usque ad finem, &
intentionem meam, visibiles nobis, & affabiles, clara
voce nobis, intelligibile, & sine omni ambiguitate.**

do tremble together, and are troubled and
confounded: wherefore, forthwith and
without delay, do you come from all
parts of the world, and make rational
answers unto all things I shall ask of you;
and come ye peaceably, visibly and
affably now, without delay, manifesting
what we desire, being conjured by the
name of the living and true God,
Helioren, and fulfil our commands, and
persist unto the end, and according to our
intentions, visibly and affably speaking
unto us with a clear voice, intelligible,
and without any ambiguity.

[Compare second paragraph with version in the [Lemegeton \(Goetia, conjuration 1\)](#).]

Visions and Apparitions.

Q*uibuscumque ritè peractis, apparebunt infinitæ visiones, & phantasmata
pulsantia organa & omnis generis instrumenta musica, idque sit à
spiritibus, ut terrore compulsi socii abeant à Circulo, quia nihil
adversus migistrum possunt. Post hæc videbis infinitos sagittarios cum
infinita multitudine bestiarum horribilem: quæ ita se componunt, ac si
vellent devorare socios: & tamen nil timeant. Tunc Sacerdos sive
Magister, adhibent manum Pentaculo, dicat:*

Fugiat hinc iniquitas vestra, virtute vexilli Dei.

*Et tunc Spiritus obedire migistro coguntur, & socii nil amilius
videbunt.*

[THESE things being duly performed,
there will appear infinite visions,
apparitions, phantasms, &c. beating of
drums, and the sound of all kinds of
musical instruments; which is done by
the spirits, that with the terror they
might force some of the companions out
of the circle, because they can effect
nothing against the exorcist himself:
after this you shall see an infinite
company of archers, with a great
multitude of horrible beasts, which will
arrange themselves as if they would
devour the companions; nevertheless,
fear nothing. Then the exorcist, holding
the pentacle in his hand, let him say,
Avoid hence these iniquities, by virtue
of the banner of God.

Then will the spirits be compelled to
obey the exorcist, and the company
shall see them no more.]

Then let the Exorcist say, stretching out his hand to the Pentacle,

***Ecce Pentaculum Salomonis, quod ante vestram adduxi
præsentiam: ecce personam exorcizatoris on medio
Exorcismi, qui est optimà à Deo munitus, intrepidus,
providus, qui viribus potens vos exorcizando invocavit &
vocat. Venite ergo cum festinotione in virtute nominum
istorum, Aye, Saraye, Aye, Saraye, Aye Saraye, ne differatis
venire, per nomina æterna Dei vivi & veri Eloy, Archima,
Rabur: & per hoc præsens Pentaculum, quod super vos
potenter imperat: & per virtutem coelestium Spirituum
dominorum vestrorum: & per personam exorcizatoris,
conjurati, festinati venire & obedire præceptori vestro, qui
vocatur Octinomos.***

His peractis, sibles in quatuor angulis mundi. Et videbis immediate magnos
motus: & cum videris, dicas:

Quid tardatis? quid moramini? quid factis? præparate vos & obedite
præceptori vestro, in nomine Domini Bathat, vel Vachat super Abrac ruens,
super veniens, Abeor super Aberer.

Tunc immediatè venient in sua forma propria. Et quando videbis eos juxta
Circulum, ostende illis Pentaculum coopertum syndone sacro, &
discooperiatur, & dicat:

Ecce conclusionem vestram, nolite fieri inobedientes.

[Behold the pentacle of Solomon,
which I have brought into your
presence; behold the person of the
exorcist in the middle of the
exorcism, who is armed by God,
without fear, and well provided,
who potently invocateth and
calleth you by exorcising; come,
therefore, with speed, by the
virtue of these names; Aye Saraye,
Aye Saraye; defer not to come, by
the eternal names of the living and
true God, Eloy, Archima, Rabur,
and by the pentacle of Solomon
here present, which powerfully
reigns over you; and by the virtue
of the celestial spirits, your lords;
and by the person of the exorcist,
in the middle of the exorcism:
being conjured, make haste and
come, and yield obedience to your
master, who is called Octinomos.

This being performed,
immediately there will be hissings
in the four parts of the world, and
then immediately you shall see
great motions; which when you
see, say,

Why stay you? Wherefore do you
delay? What do you? Prepare
yourselves to be obedient to your
master in the name of the Lord,
Bathat or Vachat rushing upon
Abrac, Abeor coming upon
Aberer.

Then they will immediately come
in their proper forms; and when
you see them before the circle,
shew them the pentacle covered
with fine linen; uncover it, and
say,

Behold your confusion if you
refuse to be obedient;

Et subito videbis eos in pacifica forma: & dicent tibi, Pete quid vis, quia nos sumus parati complere omnia mandata tua, quia dominus ad hæc nos subjugavit. Cum autem apparuerint Spiritus, tunc dicas,

Bene veneritis Spiritus, vel reges nobilissimi, quia vos vocavi per illum cui omne genu flectitur, coelestium, terrestrium & infernorum: cujus in manu omnia regna regum sunt, nec est qui suæ contrarius esse possit Majestati. Quatenus constringo vos, ut hic ante circulum visibes, affabiles permanetis, tamdiu tamque constantes, nec sint licentia mea recedatis, donec meam sine fallacia aliqua & veredicè perficiatis voluntatem, per potentiæ illius virtutem, qui mare posuit terminum suum, quem præterire non potest, & lege illius potentiæ, non periransit fines suos, Dei scilicet altissimi, regis, domini, qui cuncta creavit, Amen.

and suddenly they will appear in a peaceable form, and will say, Ask what you will, for we are prepared to fulfil all your commands, for the Lord hath subjected us hereunto. Then let the exorcist say,

Welcome spirits, or most noble princes, because I have called you through Him to whom every knee doth bow, both of things in heaven, and things in earth, and things under the earth; in whose hands are all the kingdoms of kings, neither is there any able to contradict his Majesty. Wherefore, I bind you, that you remain affable and visible before this circle, so long and so constant; neither shall you depart without my licence, until you have truly and without any fallacy performed my will, by virtue of his power who hath set the sea her bounds, beyond which it cannot pass, nor go beyond the law of his providence, viz. of the Most High God, Lord, and King, who hath created all things. Amen.

Then command what you will, and it shall be done. Afterwards license them thus:

+ In nomine Patris, + Filii, & + Spiritus sancti, ite in pace ad loca vestra: & pax sit inter nos & vos, parati sitis venire vocati.

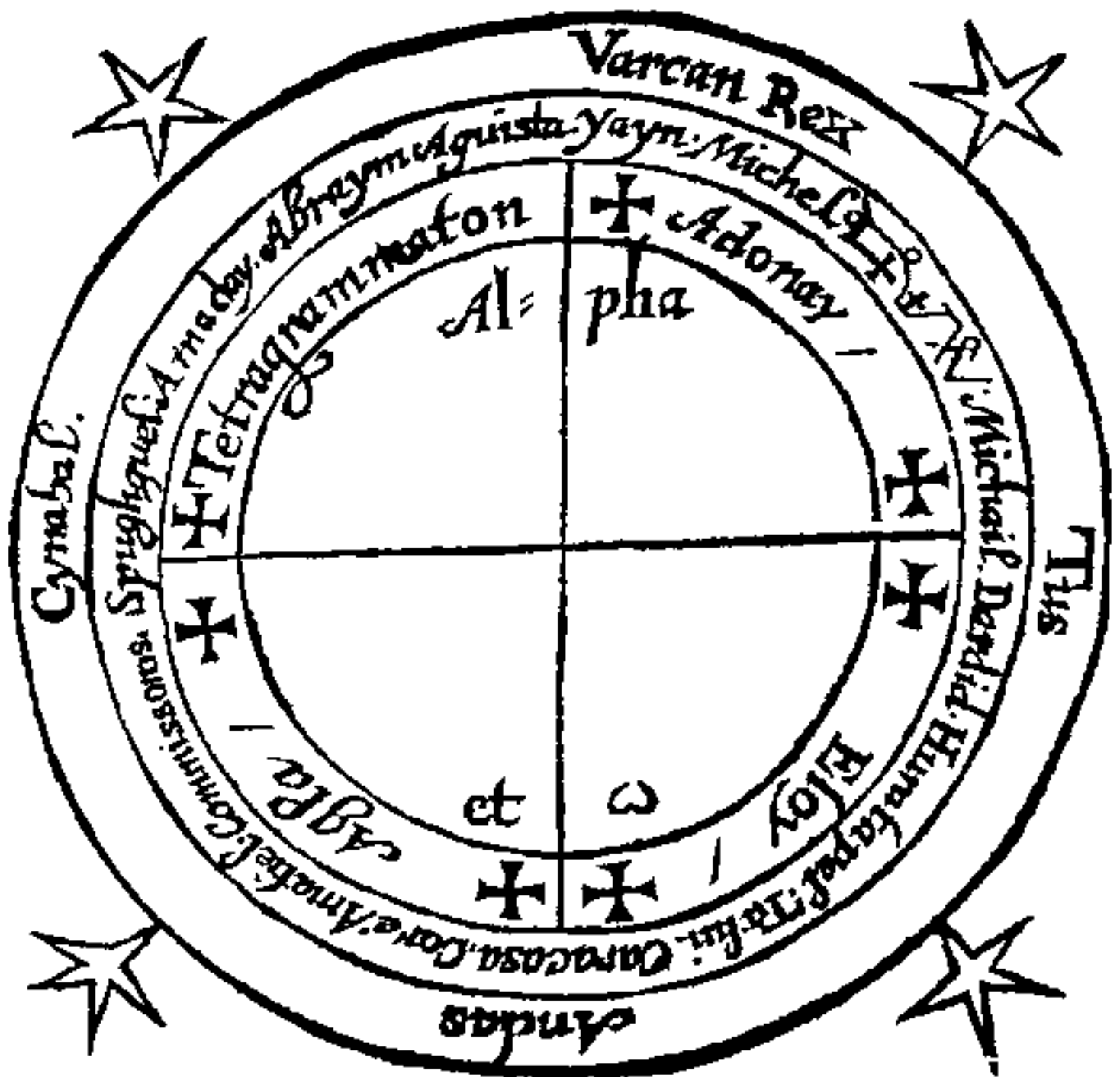
In the name of the Father, and of the Son, and of the Holy Ghost, go in peace unto your places; peace be between us and you; be ye ready to come when you are called.]

These are the things which *Peter de Abano* hath spoken concerning Magical Elements.

But that you may the better know the manner of composing a Circle, I will set down one Scheme; so that if any one would make a Circle in Spring-time for the first hour of Lords day, it must be in the same manner as is the figure following.

The figure of a Circle for the first hour of the Lords day, in Spring-time.

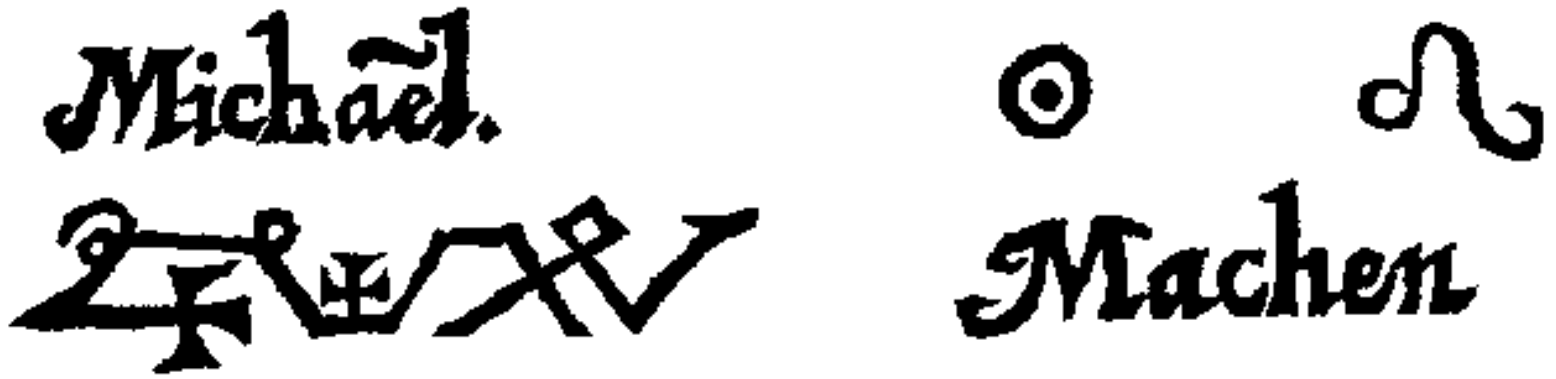
[Compare with the version in the Hebrew Key of Solomon ([Mafteah Shelomoh](#)) fol 40a.]



It remaineth now, That we explain the week, the several dayes thereof: and first of the Lords day.

Considerations of the Lords day

THe Angel of the Lords day, his Sigil, Planet, the Signe of the Planet, and the name of the fourth heaven.



The Angels of the Lords day.

- *Michael, Dardiel, Huratapol.*

The Angels of the Air ruling on the Lords day.

- *Varcan, King.*

His Ministers.

- *Tus, Andas, Cynabal.*

The winde which the Angels of the Air abovesaid are under.

- *The North-winde.*

The Angel of the fourth heaven, ruling on the Lords day, which ought to be called from the four parts of the world.

- At the East.
 - *Samael. Baciell. Atel. Gabriel. Vionairaba.*
- At the West.
 - *Anael. Pabel. Ustael. Burchat. Suceratos. Capabili.*
- At the North.
 - *Aiel. Aniel, vel Aquiel. Masgabriel. Sapiel. Matuyel.*
- At the South.
 - *Haludiel. Machasiel. Charsiel. Uriel. Naromiel.*

The perfume of the Lords day.

- *Red Wheat.*

The Conjunction of the Lords day.

Conjuro & confirmo super vos Angeli fortes Dei, & sancti, in nomine Adonay, Eye, Eye, Eye, qui est ille, qui fuit, est & erit, Eye, Abraye: & in nomine Saday, Cados, Cados, Cados, alie sendentis super Cherubin, & per nomen magnum ipsius Dei fortis & potentis, exaltatique super omnes coelos, Eye, Saraye, plasmatoris seculorum, qui creavit mundum, coelum, terram, mare, & omnia quæ in eis sunt in primo die, & sigillavit ea sancto nomine suo Phaa: & per nomina sanctorum Angelorum, qui dominantur in quarto exercitu, & serviunt coram potentissimo Salamia, Angelo magno & honorato: & per nomen stellæ, quæ est Sol, & per signum, & per immensum nomen Dei vivi, & per nomina omnia prædicta, conjuro te Michael angele magne, qui es præpositus Diei Dominicæ: & per nomen Adona, Dei Israel, qui creavit mundum & quicquid in eo est, quod pro melabores, & ad moleas omnem meam petitionem, juxta meum velle & votum meum, in negotio & causa mea.

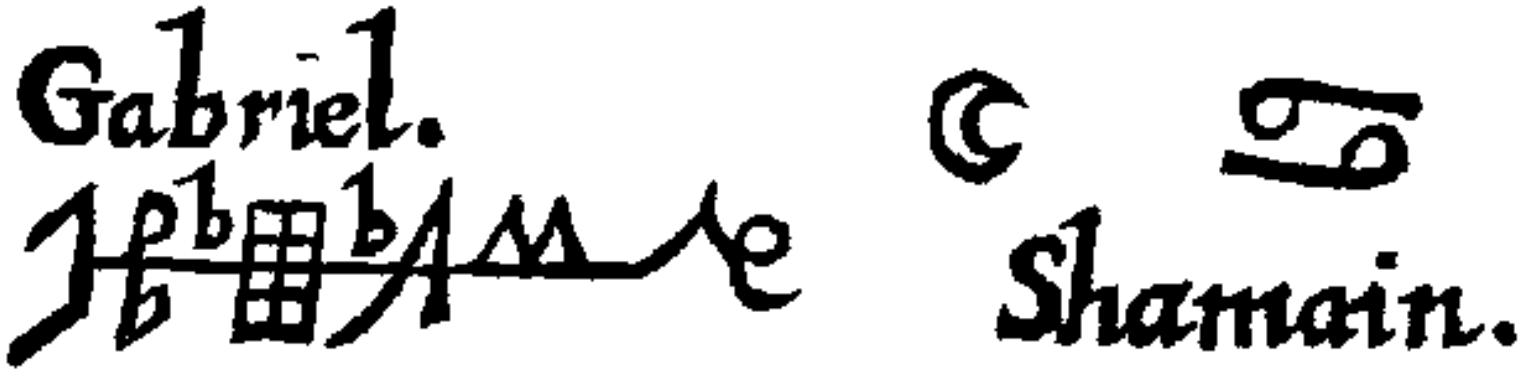
[I CONJURE and confirm upon you, ye strong and holy angels of God, in the name Adonai, Eye, Eye, Eya, which is he who was, and is, and is to come, Eye, Abray; and in the name Saday, Cados, Cados, sitting on high upon the cherubim; and by the great name of God himself, strong and powerful, who is exalted above all the heavens; Eye, Saraye, who created the world, the heavens, the earth, the sea, and all that in them is, in the first day, and sealed them with his holy name Phaa; and by the name of the angels who rule in the fourth heaven, and serve before the most mighty Salamia, an angel great and honourable; and by the name of his star, which is Sol, and by his sign, and by the immense name of the living God, and by all the names aforesaid, I conjure thee, Michael, O great angel! who art chief ruler of this day; and by the name Adonai, the God of Israel, I conjure thee, O Michael! that thou labour for me, and fulfil all my petitions according to my will and desire in my cause and business.]

And here thou shalt declare thy cause and business, and for what thing thou makest this Conjunction.

The Spirits of the Air of the Lords day, are under the North-winde; their nature is to procure Gold, Gemmes, Carbuncles, Riches; to cause one to obtain favour and benevolence; to dissolve the enmities of men; to raise men to honors; to carry or take away infirmities. But in what manner they appear, it's spoken already in the former book of Magical Ceremonies.

Considerations of Monday.

The Angel of Munday, his Sigil, Planet, the Signe of the Planet, and name of the first heaven.



The Angels of Munday.

- *Gabriel, Michael, Samael.*

The Angels of the Air ruling on Munday.

- *Arcan, King.*

His Ministers.

- *Bilet, Missabu, Abuzaha.*

The winde which the said Angels of the Air are subject to.

- *The West-winde.*

The Angels of the first heaven, ruling on Munday, which ought to be called from the four parts of the world.

- From the East.
 - *Gabriel. Gabrael. Madiel. Deamiel. Janael.*
- From the West.
 - *Sachiel. Zaniel. Habaiel. Bachanael. Corabael.*
- From the North.
 - *Mael. Vuael. Valnum. Baliel. Balay. Humastrau.*
- From the South.
 - *Curaniel. Dabriel. Darquiel. Hanun. Anayl. Vetuel.*

The perfume of Munday.

- *Aloes.*

The Conjunction of Munday.

Conjuro & confirmo super vos Angeli fortes & boni, in nomine Adonay, Adonay, Adonay, Eie, Eie, Eie, Cados, Cados, Cados, Achim, Achim, Ja, Ja, Fortis, Ja, qui apparuis monte Sinai, cum glorificatione regis Adonay, Saday, Zebaoth, Anathay, Ya, Ya, Ya, Marinata, Abim, Jeia, qui maria creavit stagna & omnes aquas in secundo die, quasdam super coelos, & quosdam in terra. Sigillavit mare in alio nomine suo, & terminum, quam sibi posuit, non præter b t: & per nomina Angelorum, qui dominantur in primo exercitu, qui serviunt Orphaniel Angelo magno, precioso & honorato: & per nomen Stellæ, quæ est Luna: & per nomina prædicta, super te conjuro, scilicet Gabriel, qui es præpositus diei. Lunæ secundo quòd pro me labores & adimpleas, &c.

[I CONJURE and confirm upon you, ye strong and good angels, in the name Adonai, Adonai, Adonai, Adonai, Eye, Eye, Eye; Cados, Cados, Cados, Achim, Achim, Ja, Ja, strong Ja, who appeared in mount Sinai with the glorification of king Adonai, Sadai, Zebaoth, Anathay, Ya, Ya, Ya, Maranata, Abim, Jeia, who created the sea, and all lakes and waters, in the second day, which are above the heavens and in the earth, and sealed the sea in his high name, and gave it its bounds beyond which it cannot pass; and by the names of the angels who rule in the first legion, and who serve Orphaniel, a great, precious, and honourable angel, and by the name of his star which is Luna, and by all the names aforesaid, I conjure thee, Gabriel, who art chief ruler of Monday, the second day, that for me thou labour and fulfil, &c.]

As in the Conjunction of Sunday.

The Spirits of the Air of Munday, are subject to the West-winde, which is the winde of the Moon: their nature is to give silver; to convey things from place to place; to make horses swift, and to disclose the secrets of persons both present and future: but in what manner they appear, you may see in the former book.

Considerations of Tuesday.

THe Angel of Tuesday, his sigil, his Planet, the Signe governing that Planet, and the name of the fifth heaven.

Samael..
✠

oe y m.
Machon.

The Angels of Tuesday.

- *Samael. Satael. Amabiel.*

The Angels of the Air ruling on Tuesday.

- *Samax, King.*

His Ministers.

- *Carmax, Ismoli, Paffran.*

The winde to which the said Angels are subject.

- *The East-winde.*

The Angels of the fifth heaven ruling on Tuesday, which ought to be called from the four parts of the world.

- At the East.
 - *Friagne. Grael. Damael. Calzas. Arragon.*
- At the West.
 - *Lama. Astagna. Lobquin. Soncas. Jazel. Isiael. Irel.*
- At the North.
 - *Rahumel. Hyniel. Rayel. Seraphiel. Mathiel. Fraciel.*
- At the South.
 - *Sacriel. Janiel. Galdel. Osaël. Vianuel. Zaliel.*

The perfume of Tuesday.

- *Pepper.*

The Conjunction of Tuesday.

C *Onjuro & confirmo super vos, Angeli fortes & sancti, per nomen Ya, Ya, Ya, He, He, He, Va, Hy, Hy, Ha, Ha, Ha, Va, Va, Va, An, An, An, Aie, Aie, Aie, El, Ay, Elibra, Eloim, Eloim: & per nomina ipsius alti Dei, qui secit aquam aridam apparere, & vocavit terram, & produxit arbores, & herbas de ea, & sigillavit super eam cum precioso, honorato, metuendo & sancto nomine suo: & per nomen angelorum dominantium in quinto exercitu, qui serviunt Acimoy Angelo magno, forti, potenti, & honorato: & per nomen Stellæ, quæ est Mars: & per nomina prædicta conjuro super te Samael, Angele magne, qui præpositus es diei Martis: & per nomina Adonay, Dei vivi & veri, quod pro me labores, & adimpleas, &c.*

[I CONJURE and call upon you, ye strong and good angels, in the names Ya, Ya, Ya; He, He, He; Va, Hy, Hy, Ha, Ha, Ha; Va, Va, Va; An, An, An; Aia, Aia, Aia; El, Ay, Elibra, Elohim, Elohim; and by the names of the high God, who hath made the sea and dry land, and by his word hath made the earth, and produced trees, and hath set his seal upon the planets, with his precious, honoured, revered and holy name; and by the name of the angels governing in the fifth house, who are subservient to the great angel Acimoy, who is strong, powerful, and honoured, and by the name of his star which is called Mars, I call upon thee, Samael, by the names above mentioned, thou great angel! who presides over the day of Mars, and by the name Adonai, the living and true God, that you assist me in accomplishing my labours, &c.]

As in the Conjunction of Sunday.

The Spirits of the Air of Tuesday are under the East-winde: their nature is to cause wars, mortality, death and combustions; and to give two thousand Souldiers at a time; to bring death, infirmities or health. The manner of their appearing you may see in the former book.

Considerations of Wednesday.

T He Angel of Wednesday, his Sigil, Planet, the Signe governing that Planet, and the name of the second heaven.



The Angels of Wednesday.

- *Raphael. Miel. Seraphiel.*

The Angels of the Air ruling on Wednesday.

- *Mediat, or Modiat, King.*

Ministers.

- *Suquinos, Sallales.*

The winde to which the said Angels of the Air are subject.

- *The Southwest-winde.*

The Angels of the second heaven govern Wednesday, which ought to be called from the four parts of the world.

- At the East.
 - *Mathlai. Tarmiel. Baraborat.*
- At the West.
 - *Jeresous. Mitraton.*
- At the North.
 - *Thiel. Rael. Jariahel. Venahel. Velel. Abuiori. Ucirnuel.*
- At the South.
 - *Milliel. Nelapa. Babel. Caluel. Vel. Laquel.*

The fumigation of Wednesday.

- *Mastick.*

The Conjunction of Wednesday.

C *Onjuro & confirmo vos angeli fortes, sancti & potentes, in nomine fortis, metuendissimi & benedicti Ja, Adonay, Eloim, Saday, Saday, Saday, Eie, Eie, Eie, Asamie, Asaraie: & in nomine Adonay Dei Israel, qui creavit luminaria magna, ad distinguendum diem à nocte: & per nomen omnium Angelorum deservientium in exercitu secundo coram Tetra Angelo majori, atque forti & potenti: & per nomen Stellæ, quæ est Mercurius: & per nomen Sigilli, quæ sigillatur a Deo fortissimo & honoratio: per omnia prædicta super te Raphael Angele magne, conjuro, qui es præpositus die: quartæ: & per nomen sanctum quod erat scriptum in fronte Aaron sacerdotis altissimi creatoris: & per nomina Angelorum qui in gratiam Salvatoris confirmati sunt: & per nomen sedis Animalium, habentium senas alas, quòd pro me labo, et, &c.*

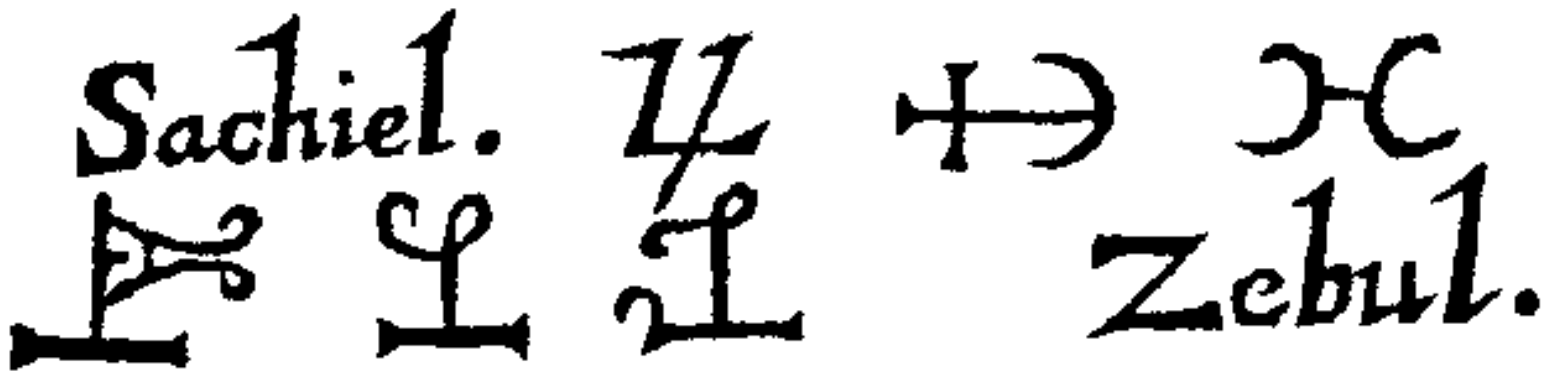
[I CONJURE and call upon you, ye strong and holy angels, good and powerful, in a strong name of fear and praise, Ja, Adonay, Elohim, Saday, Saday, Saday; Eie, Eie, Eie; Asamie, Asamie; and in the name of Adonay, the God of Israel, whd hath made the two great lights, and distinguished day from night for the benefit of his creatures; and by the names of all the discerning angels, governing openly in the second house before the great angel, Tetra, strong and powerful; and by the name of his star which is Mercury; and by the name of his seal, which is that of a powerful and honoured God; and I call upon thee, Raphael, and by the names above mentioned, thou great angel who presidest over the fourth day: and by the holy name which is written in the front of Aaron, created the most high priest, and by the names of all the angels who are constant in the grace of Christ, and by the name and place of Ammaluim, that you assist me in my labours, &c.]

As in the Conjunction of Sunday.

The Spirits of the Air of Wednesday are subject to the South-west-winde: their nature is to give all Metals; to reveal all earthly things past, present and to come; to pacifie judges, to give victories in war, to re-edifie, and teach experiments and all decayed Sciences, and to change bodies mixt of Elements conditionally out of one into another: to give infirmities or health; to raise the poor, and cast down the high ones; to binde or lose Spirits; to open locks or bolts: such-kinde of Spirits have the operation of others, but not in their perfect power, but in virtue or knowledge. The what manner they appear, it is before spoken.

Considerations of Thursday.

T He Angel of Thursday, his Sigil, Planet, the Signe of the Planet, and the name of the sixth heaven.



The Angels of Thursday.

- *Sachiel. Castiel. Asasiel.*

The Angels of the Air governing Thursday.

- *Suth, Rex.*

Ministers.

- *Maguth, Gutrix.*

The winde which the said Angels of the Air are under.

- *The South-winde.*

But because there are no Angels of the Air to be found above the fifth heaven, therefore on Thursday say the prayers following in the four parts of the world.

- At the East.
 - *O Deus magne & excelse, & honorate, per infinita secula.*
- At the West.
 - *O Deus sapiens, & clare, & juste, ac divina clementia: ego rogo te piissime Pater, quòd meam petitionem, quòd meum opus, & meum laborem hodie debeam complere, & perfectè intelligere. Tu qui vivis & regnas per infinita secula seculorum, Amen.*
- At the North.
 - *O Deus potens, fortis, & sine principio.*
- At the South.
 - *O Deus potens & Misericors.*

The Perfume of Thursday.

- *Saffron.*

The Conjunction of Thursday.

Conjuro & confirmo super vos, Angeli sancti, per nomen,

Cados, Cados, Cados, Eschereie, Eschereie, Eschereie, Hatim ya, fortis firmator seculorum, Cantine, Jaym, Janic, Anic, Calbat, Sabbac, Berifay, Alnaym: & per nomen Adonay, qui creavit pisces reptilia in aquis, & aves super faciem terræ, volantes versus coelos die quinto: & per nomina Angelorum serventium in sexto exercitu coram pastore Angelo sancto & magno & potenti principe: & per nomen stellæ, quæ est Jupiter: & per nomen Sigilli sui: & per nomen Adonay, summi Dei, omnium creatoris: & per nomen omnium stellarum, & per vim & virtutem earum: & per nomina prædicta, conjuro te Sachiel Angele magne, qui es præpositus dici Jovis, ut pro me labores, &c.

[I CONJURE and confirm upon you, ye strong and holy angels, by the names Cados, Cados, Cados, Eschereie, Escherei, Eschereie, Hatim, Ya, strong founder of the worlds; Cantine, Jaym, Janic, Anic, Calbot, Sabbac, Berisay, Alnaym; and by the name Adonai, who created fishes and creeping things in the waters, and birds upon the face of the earth, flying towards heaven, in the fifth day; and by the names of the angels serving in the sixth host before Pastor, a holy angel, and a great and powerful prince and by the name of his star, which is Jupiter, and by the name of his seal, and by the name of Adonai, the great God, Creator of all things, and by the name of all the stars, and by their power and virtue, and by all the names aforesaid, I conjure thee, Sachiel, a great Angel, who art chief ruler of Thursday, that for me thou labour, &c.]

As in the Conjunction of the Lords day.

The Spirits of the Air of Thursday, are subject to the South-winde; their nature is to procure the love of woman; to cause men to be merry and joyful; to pacifie strife and contentions; to appease enemies; to heal the diseased, and to disease the whole; and procureth losses, or taketh them away. Their manner of appearing is spoken of already.

Considerations of Friday.

THe Angel of Friday, his Sigil, his Planet, the Signe governing that Planet, and name of the third heaven.



The Angels of Friday.

- *Anael. Rachiel. Sachiel.*

The Angels of the Air reigning on Friday.

- *Sarabotes, King.*

Ministers.

- *Amabiel. Aba. Abalidoth. Flaef.*

The winde which the said Angels of the Air are under.

- *The West-winde.*

Angels of the third heaven, ruling on Friday, which are to be called from the four parts of the world.

- At the East.
 - *Setchiel. Chedusitaniel. Corat. Tamael. Tenaciel.*
- At the West.
 - *Turiel. Coniel. Babel. Kadie. Maltiel. Huphaltiel.*
- At the North.
 - *Peniel. Pemaël. Penat. Raphael. Raniel. Doremiel.*
- At the South.
 - *Porna. Sachiel. Chermiel. Samael. Santanael. Famiel.*

The Perfume of Friday.

- *Pepperwort.*

The Conjunction of Friday.

Conjuro & confirmo super vos Angeli fortes, sancti atque potentes, in nomine On, Hey, Heya, Ja, Je, Adonay, Saday, & in nomine Saday, qui creavit quadrupedia & anamalia reptilia, & homines in sexto die, & Adæ dedit potestatem super omnia animalia: unde benedictum sit nomen creatoris in loco suo: & per nomina Angelorum servientium in tertio exercitu, coram Dagiel Angelo magno, principe forti atque potenti: & per nomen Stellæ quæ est Venus: & per Sigillum ejus, quod quidem est sanctum: & per nomina prædicta conjuro super te Anael, qui es præpositus diei sextæ, ut pro me labores, &c.

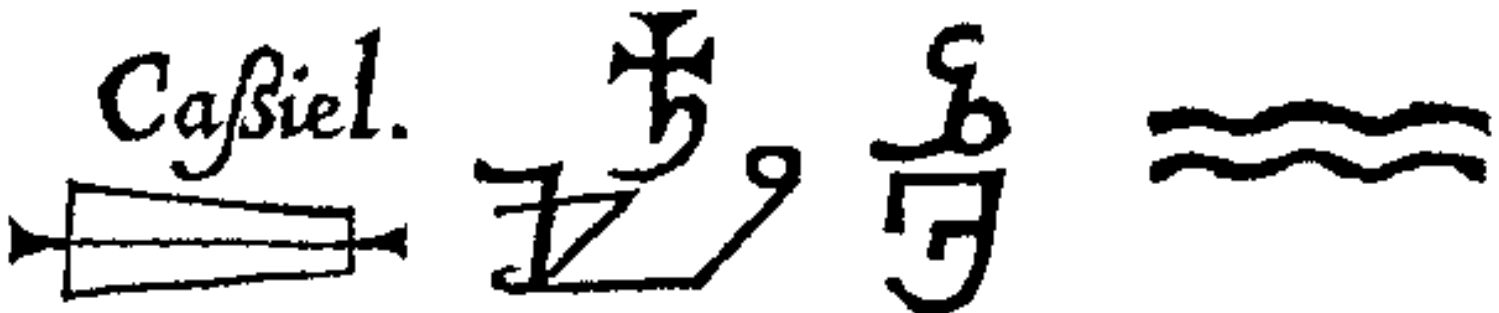
[I CONJURE and confirm upon you, ye strong and holy angels, by the names On, Hey, Heya, Ja, Je, Saday, Adonai, and in the name Sadai, who created four-footed beasts, and creeping things, and man, in the sixth day, and gave to Adam power over all creatures; wherefore blessed be the name of the Creator in his place; and by the name of the angels serving in the third host, before Dagiel, a great angel, and a strong and powerful prince, and by the name of his star, which is Venus, and by his seal which is holy; and by all the names aforesaid, I conjure upon thee, Anael, who art the chief ruler this day, that thou labour for me, &c.]

As before in the Conjunction of Sunday.

The Spirits of the Air of Friday are subject to the West-winde; their nature is to give silver: to excite men, and incline them to luxury; to reconcile enemies through luxury; and to make marriages; to allure men to love women; to cause, or take away infirmities; and to do all things which have motion.

Considerations of Saturday, or the Sabbath day.

THe Angel of Saturday, his Seal, his Planet, and the Signe governing the Planet.



The Angels of Saturday.

- *Cassiel. Machatan. Uriel.*

The Angels of the Air ruling on Saturday.

- *Maymon*, King.

Ministers.

- *Abumalith. Assaibi. Balidet.*

The winde which the said Angels of the Air aforesaid are under.

- *The Southwest-winde.*

The Fumigation of Friday.

- *Sulphur.*

It is already declared in the Consideration of Thursday, That there are no Angels ruling the Air, above the fifth heaven: therefore in the four Angles of the world, use those Orations which you see applied to that purpose on Thursday.

The Conjunction of Saturday.

[I CONJURE and confirm upon you, Caphriel, or Cassiel, Machator, and Seraquiel, strong and powerful angels; and by the name Adonai, Adonai, Adonai; Eie, Eie, Eie; Acim, Acim, Acim; Cados, Cados; Ima, Ima, Ima; Salay, Ja, Sar, Lord and Maker of the World, who rested on the seventh day; and by him who of his good pleasure gave the same to be observed by the children of Israel throughout their generations, that they should keep and sanctify the same, to have thereby a good reward in the world to come; and by the

Conjuro & confirmo super vos Caphriel vel Cassiel, Machatori, & Seraquiel Angeli fortes & potentes: & per nomen Adonay, Adonay, Adonay, Eie, Eie, Eie, Acim, Acim, Acin, Cados, Cados, Ina vel Ima, Ima, Saclay, Ja, Sar, Domini formatoris seculorum, qui in septimo die quie vt: & per illum qui in beneplacito suo filiis Israel in hereditatem observandum dedit, ut eum firmiter custodirent, & sanctificarent, ad habendam inde bonam in alio seculo remunerationem: & per nomina Angelorum servientium in exercitu septimo Pooel Angelo magno

& potenti principi: & per nomen stellæ quæ est Saturnus: & per sanctum Sigillum ejus: & per nomina prædicta conjuro super te Caphriel, qui præpositus es diei septimæ, quæ est dies Sabbati, quòd pro me labores, &c.

names of the angels serving in the seventh host, before Booel, a great angel, and powerful prince; and by the name of his star, which is Saturn; and by his holy seal, and by the names before spoken, I conjure upon thee, Caphriel, who art chief ruler of the seventh day, which is the Sabbath, that for me thou labour, &c.]

As is set down in the Conjunction of the Lords day.

The Spirits of the Air of Saturday are subject to the Southwest-winde: the nature of them is to sow discordes, hatred, evil thoughts and cogitations; to give leave freely, to slay and kill every one, and to lame or maim every member. Their manner of appearing is declared in the former book.

Tables of the Angels of the Hours, according to the course of the dayes.

SUNDAY.

Hours of the day. Angels of the hours. Hours of the day. Angels of the hours.

1. Yayn.	Michael.	7. Ourer.	Samael.
2. Janor.	Anael.	8. Tanic.	Michael.
3. Nasnia.	Raphael.	9. Neron.	Anael.
4. Salla.	Gabriel.	10. Jayon.	Raphael.
5. Sadedali.	Cassiel.	11. Abay.	Gabriel.
6. Thamur.	Sachiel.	12. Natalon.	Cassiel.

Hours of the night. Angels of the hours. Hours of the night. Angels of the hours.

1. Beron.	Sachiel.	7. Netos.	Cassiel.
2. Barol.	Samael.	8. Tafrac.	Sachiel.
3. Thanu.	Michael.	9. Saffur.	Samael.
4. Athir.	Anael.	10. Aglo.	Michael.
5. Mathun.	Raphael.	11. Calerna.	Anael.
6. Rana.	Gabriel.	12. Salam.	Raphael.

MUNDAY.

Hours of the day. Angels of the hours. Hours of the night. Angels of the hours.

1. Yayn.	Gabriel.	1. Beron.	Anael.
2. Janor.	Cassiel.	2. Barol.	Raphael.
3. Nasnia.	Sachiel.	3. Thanu.	Gabriel.
4. Salla.	Samael.	4. Athir.	Cassiel.
5. Sadedali.	Michael.	5. Mathon.	Sachiel.
6. Thamur.	Anael.	6. Rana.	Samael.
7. Ourer.	Raphael.	7. Netos.	Michael.
8. Tanic.	Gabriel.	8. Tafrac.	Anael.
9. Neron.	Cassiel.	9. Sassur.	Raphael.
10. Jayon.	Sachiel.	10. Aglo.	Gabriel.
11. Abay.	Samael.	11. Calerna.	Cassiel.
12. Natalon.	Michael.	12. Salam.	Sachiel.

TUESDAY.

Hours of the day. Angels of the hours. Hours of the night. Angels of the hours.

1. Yayn.	Samael.	1. Beron.	Cassiel.
2. Janor.	Michael.	2. Barol.	Sachiel.
3. Nasnia.	Anael.	3. Thanu.	Samael.
4. Salla.	Raphael.	4. Athir.	Michael.
5. Sadedali.	Gabriel.	5. Mathon.	Anael.
6. Thamur.	Cassiel.	6. Rana.	Raphael.
7. Ourer.	Sachiel.	7. Netos.	Gabriel.
8. Tanic.	Samael.	8. Tafrac.	Cassiel.
9. Neron.	Michael.	9. Sassur.	Sachiel.
10. Jayon.	Anael.	10. Aglo.	Samael.
11. Abay.	Raphael.	11. Calerna.	Michael.
12. Natalon.	Gabriel.	12. Salam.	Anael.

WEDNESDAY.

Hours of the day. Angels of the hours. Hours of the night. Angels of the hours.

1. Yayn.	Raphael.	1. Beron.	Michael.
2. Janor.	Gabriel.	2. Barol.	Anael.
3. Nasnia.	Cassiel.	3. Thanu.	Raphael.
4. Salla.	Sachael.	4. Athir.	Gabriel.

5. Sadedali.	Samael.	5. Mathon.	Cassiel.
6. Thamur.	Michael.	6. Rana.	Sachiel.
7. Ourer.	Anael.	7. Netos.	Samael.
8. Tanic.	Raphael.	8. Tafrac.	Michael.
9. Neron.	Gabriel.	9. Sassur.	Anael.
10. Jayon.	Cassiel.	10. Aglo.	Raphael.
11. Abay.	Sachiel.	11. Calerna.	Gabriel.
12. Natalon.	Samael.	12. Salam.	Cassiel.

THURSDAY.

Hours of the day. Angels of the hours. Hours of the night. Angels of the hours.

1. Yayn.	Sachiel.	1. Beron.	Gabriel.
2. Janor.	Samael.	2. Barol.	Cassiel.
3. Nasnia.	Michael.	3. Thanu.	Sachiel.
4. Salla.	Anael.	4. Athir.	Samael.
5. Sadedali.	Raphael.	5. Mathon.	Michael.
6. Thamur.	Gabriel.	6. Rana.	Anael.
7. Ourer.	Cassiel.	7. Netos.	Raphael.
8. Tanic.	Sachiel.	8. Tafrac.	Gabriel.
9. Neron.	Samael.	9. Sassur.	Cassiel.
10. Jayon.	Michael.	10. Aglo.	Sachiel.
11. Abay.	Anael.	11. Calerna.	Samael.
12. Natalon.	Raphael.	12. Salam.	Michael.

FRIDAY.

Hours of the day. Angels of the hours. Hours of the night. Angels of the hours.

1. Yayn.	Anael.	1. Beron.	Samael.
2. Janor.	Raphael.	2. Barol.	Michael.
3. Nasnia.	Gabriel.	3. Thanu.	Anael.
4. Salla.	Cassiel.	4. Athir.	Raphael.
5. Sadedali.	Sachiel.	5. Mathon.	Gabriel.
6. Thamur.	Samael.	6. Rana.	Cassiel.
7. Ourer.	Michael.	7. Netos.	Sachiel.
8. Tanic.	Anael.	8. Tafrac.	Samael.
9. Neron.	Raphael.	9. Sassur.	Michael.

10. Jayon.	Gabriel.	10. Aglo.	Anael.
11. Abay.	Cassiel.	11. Calerna.	Raphael.
12. Natalon.	Sachiel.	12. Salam.	Gabriel.

SATURDAY.

Hours of the day. Angels of the hours. Hours of the night. Angels of the hours.

1. Yayn.	Cassiel.	1. Beron.	Raphael.
2. Janor.	Sachiel.	2. Barol.	Gabriel.
3. Nasnia.	Samael.	3. Thanu.	Cassiel.
4. Salla.	Michael.	4. Athir.	Sachiel.
5. Sadedali.	Anael.	5. Mathon.	Samael.
6. Thamur.	Raphael.	6. Rana.	Michael.
7. Ourer.	Gabriel.	7. Netos.	Anael.
8. Tanic.	Cassiel.	8. Tafrac.	Raphael.
9. Neron.	Sachiel.	9. Sassur.	Gabriel.
10. Jayon.	Samael.	10. Aglo.	Cassiel.
11. Abay.	Michael.	11. Calerna.	Sachiel.
12. Natalon.	Anael.	12. Salam.	Samael.

But this is to be observed by the way, that the first hour of the day, of every Country, and in every season whatsoever, is to be assigned to the Sun-rising, when he first appeareth arising in the horizon: and the first hour of the night is to be the thirteenth hour, from the first hour of the day. But of these things it is sufficiently spoken.

FINIS.

THE KEY OF SOLOMON

BOOK II

PREFATORY NOTE [1]

[1. This Prefatory Note is only found in 3981 Harleian MSS., 3091 Sloane MSS., and 288 King's MSS.]

This Work of Solomon is divided into two books. In the First thou mayest see and know how to avoid errors in Experiments, Operations, and in the Spirits themselves. In the second thou art taught in what manner Magical Arts may be reduced to the proposed object and end.

It is for this reason that thou shouldst take great heed and care that this Key of Secrets fall not into the hands of the foolish, the stupid, and the ignorant. For he who is the possessor hereof, and who availeth himself hereof according to the ordinances herein contained, will not only be able to reduce the Magical Arts herein unto their proposed end, but will, even if he findeth certain errors herein, be able to correct them.

Any Art or Operation of this kind will not be able to attain its end, unless the Master of the Art or Exorcist, shall have this Work completely in his power, that is to say, unless he thoroughly understand it, for without this he will never attain the effect of any operation.

For this reason I earnestly pray and conjure the person into whose hands this Key of Secrets may fall, neither to communicate it, nor to make any one a partaker in this knowledge, if he be not faithful, nor capable of keeping a secret, nor expert in the Arts. And I most humbly entreat the possessor of this¹ by the Ineffable Name of God in four Letters, YOD, HE, VAU, HE, and by the Name ADONAI, and by all the other Most High and Holy Names of God, that he values this work as dearly as his own soul, and that he makes no foolish or ignorant man a partaker therein.

BOOK II

CHAPTER I

AT WHAT HOUR AFTER THE PREPARATION OF ALL THINGS NECESSARY, WE SHOULD BRING THE EXERCISE OF THE ART TO PERFECTION

The Days and Hours have already been treated of, in general, in the First Book. It is now necessary to notice in particular at what hour accomplishment and perfection should be given to the Arts, all things necessary having been previously prepared.

Should it then happen that thou hast undertaken any secret operation for conversing with or conjuring Spirits, in which the day and the hour are not marked, thou shalt put it in execution on the days and hours of Mercury, at the sixteenth or twenty-third hour, but it will be still better at the eighth, which is the third [1] of the same night, which is called and means before the morning, for then thou shalt be able to put in practice all the Arts and Operations which should be performed, according as it shall please thee by day or by night, provided that they have been prepared at the hours suitable to them, as hath been already said. But when neither hour nor time of operation or invocation is specified, it is then much better to perform these experiments at night, seeing that it is more easy to the Spirits to appear in the peaceful silence of night than during the day. And thou shouldst inviolably observe, that wishing to invoke the Spirits, either by day or by night, it is necessary that it should be done in a place hidden, removed, secret, convenient, and proper for such Art, where no man frequenteth or inhabiteth, as we shall relate more fully in its place.

[1. In 10862 Add. MSS. it says 'the second.']

If then thou shouldst operate touching anything which hath been stolen, in whatever way it be performed and whatever way it may have been prepared, it is necessary to practice it on the days and hours of the Moon, being if possible in her increase, and from the first unto the eighth hour of the day.

But if it be by night, then it should be at the fifth or at the third hour; but it is better by day than by the night, for the light justifieth them, and maketh them much more fit for publication. But if the Operations be regarding Invisibility, they should be put in practice at the first, second, and third hours of Mars by day. But if by night, until the third hour. If they be Operations of seeking love, grace, or favor, they should be performed until the eighth hour of the same day, commencing with the first hour of the Sun; and from the first hour of Venus unto the first hour of the same day of Venus.

As for Operations of destruction and desolation, we should practice and put them into execution on the day of Saturn at the first hour, or rather at the eighth or fifteenth of the day; and from the first until the eighth hour of the night.

Experiments of games, raillery, deceit, illusion, and invisibility, ought to be done at the first hour of Venus, and at the eighth hour of the day; but by night at the third and at the seventh.

At all times of practicing and putting into execution Magical Arts, the Moon should be increasing in light, and in an equal number of degrees with the Sun; and it is much better from the first quarter to the Opposition, and the Moon should be in a fiery Sign, and notably in that of the Ram or of the Lion.

Therefore, to execute these Experiments in any manner whatsoever, it should be done when the Moon is

clear, and when she is increasing in light.

In order to put in execution those of Invisibility after everything is properly prepared, the Moon should be in the Sign of the Fishes, in the hours proper and fitting, and she should be increasing in light.

For experiments of seeking love and favor, in whatever way it may be desired, they will succeed, provided that they have been prepared at the proper hours. and that the Moon be increasing in light and in the Sign of the Twins.

So exact a preparation of days and hours is not necessary for those who are adepts in the Art, but it is extremely necessary for apprentices and beginners, seeing that those who have been little or not at all instructed herein, and who only begin to apply themselves to this Art, do not have as much faith in the experiments as those who are adepts therein, and who have practiced them. But as regards beginners, they should always have the days and hours well disposed and appropriate unto the Art. And the Wise should only observe the precepts of the Art which are necessary, and in observing the other solemnities necessary they will operate with a perfect assurance.

It is, nevertheless, necessary to take care that when thou shalt have prepared any experiment thyself for the days and hours ordained, that it should be performed in clear, serene, mild, and pleasant weather, without any great tempest or agitation of the air, which should not be troubled by winds. For when thou shalt have conjured any Spirits in any art or experiment, they will not come when the Air is troubled or agitated by winds, seeing that Spirits have neither flesh nor bones, and are created of different substances.

Some are created from Water.

Others from Wind, unto which they are like.

Some from Earth.

Some from Clouds.

Others from Solar Vapors.

Others from the keenness and strength of Fire; and when they are invoked or summoned, they come always with great noise, and with the terrible nature of fire.

When the Spirits which are created of Water are invoked, they come with great rains, thunder, hail, lightning, thunder-bolts, and the like.

When the Spirits which are created of Clouds are invoked, they come with great deformity, in a horrible form, to strike fear into the Invocator, and with an exceeding great noise.

Others [1] which are formed from wind appear like thereunto and with exceeding swift motion, and whensoever those which are created from Beauty [2] appear, they will show themselves in a fair and agreeable form; moreover, whensoever thou shalt call the Spirits created from Air, they will come with a kind of gentle breeze.

[1. This paragraph is only found in 10862 Add. MSS.

2. The Name of the Sixth Qabalistical Sephira or Emanation, from the Deity, which is called Tiphereth, or Beauty.]

When the Spirits which are created from the Vapours of the Sun are invoked, they come under a very beautiful and excellent form, but filled with pride, vanity, and conceit. They are clever, whence it comes that these last are all specified by Solomon in his book of ornament, or of beauty. They show great ostentation and vainglory in their dress, and they rejoice in many ornaments; the boast of possessing mundane beauty, and all sorts of ornaments and decorations. Thou shalt only invoke them in serene, mild, and pleasant weather.

The Spirits [1] which are created of Fire reside in the east, those created of Wind in the south.

[1. I have usually found it said exactly *vice-versâ*.]

Note then that it will be much better to perform the experiments or operations in the direction of the east, putting everything necessary in practice towards that point.

But for all other operations or extraordinary experiments, and for those of love, they will be much more efficacious directed towards the north.

Take heed further, that every time that thou performest any experiment, to reduce it unto perfection with the requisite solemnities, thou shalt recommence the former experiment if interrupted therein, without the preparation of hours or other solemnities.

If by chance it should happen that having performed an experiment with due observance of days, hours, and requisite solemnities, thou shalt find it unsuccessful, it must be in some manner false, ill-arranged and defective, and thou must assuredly have failed in some matter; for if thou doest ill in one single point, these experiments or these Arts will not be verified.

Thus upon this Chapter dependeth this whole Key of Arts, Experiments, and Operations, and although every solemnity be rightly observed, no experiment will be verified, unless thou canst penetrate the meaning of this Chapter.

BOOK II

CHAPTER II

IN WHAT MANNER THE MASTER OF THE ART SHOULD KEEP, RULE, AND GOVERN HIMSELF.

He who wisheth to apply himself unto so great and so difficult a Science should have his mind free from all business, and from all extraneous ideas of whatever nature they may be.

He should then thoroughly examine the Art or Operation which he should undertake, and write it regularly out on paper, particularly set aside for that purpose, with the appropriate conjurations and exorcisms. If there be anything to mark or write down, it should be performed in the manner specified regarding the paper, ink, and pen. He should also observe at what day and at what hour this Experiment should be undertaken, and what things are necessary to prepare for it, what should be added, and what can be dispensed with.

The which matters being prepared, it is necessary for thee to search out and arrange some fitting place wherein the Magical Art and its Experiments can be put in practice. All these things being thus arranged and disposed, let the Master of the Art go into a proper and fitting place; or into his Cabinet or Secret Chamber if it be convenient for the purpose, and he can there dispose and set in order the whole operation; or he can use any other convenient secret place for the purpose, provided that no one knoweth where it is, and that no man can see him when there.

After this he must strip himself entirely naked, and let him have a bath ready prepared, wherein is water exorcised, after the manner which we shall describe, so that he may bathe and purify himself therein from the crown of his head unto the sole of his foot, saying:--

O Lord ADONAI, Who hast formed me Thine unworthy servant in Thine Image and resemblance of vile and of abject earth; deign to bless and to sanctify this Water, so that it may be for the health and purification of my soul, and of my body, so that no foolishness or deceitfulness may therein in any way have place.

O Most Powerful and Ineffable God, Who madest Thy people pass dryshod through the Red Sea when they came up out of the Land of Egypt, grant unto me grace that I may be purified and regenerated from all my past sins by this Water, that so no uncleanness may appear upon me in Thy Presence.

After this thou shalt entirely immerse thyself in the Water, and thou shalt dry thyself with a towel of clean white linen, and then thou shalt put upon thy flesh the garments of pure white linen whereof we shall speak hereafter.

Hereafter, for three days at least, thou shalt abstain from all idle, vain, and impure reasonings, and from every kind of impurity and sin, as will be shown in the Chapter of fast and of vigil. Each day shalt thou recite the following prayer, at least once in the morning, twice about noon, thrice in the afternoon, four times in the evening, and five times before lying down to sleep; this shalt thou do on the three ensuing days:--

THE PRAYER.

HERACHIO, ASAC, ASACRO, BEDRIMULAE, TILATH, ARABONAS,
IERAHLEM, IDEODOC, ARCHARZEL, ZOPHIEL, BLAUTEL, BARACATA,
EDONIEL, ELOHIM, EMAGRO, ABRAGATEH, SAMOEL, GEBURAH, CADATO,
ERA, ELOHI, ACHSAH, EBMISHA, IMACHEDEL, DANIEL, DAMA, ELAMOS,
IZACHEL, BAE, SEGON, GEMON, DEMAS.

O Lord God, Who art seated upon the Heavens, and Who regardest the Abysses beneath, grant unto me Thy Grace I beseech Thee, so that what I conceive in my mind I may accomplish in my work, through Thee, O God, the Sovereign Ruler of all, Who livest and reignest unto the Ages of the Ages. Amen.

These three days having passed, thou must have all things in readiness, as hath been said, and after this a day appointed and set apart. It will be necessary for thee to wait for the hour in which thou shouldst commence the Operation; but when once it shall be commenced at this hour, thou shalt be able to continue it unto the end, seeing that it deriveth its force and virtue from its beginning, which extendeth to and spreadeth over the succeeding hours, so that the Master of the Art will be enabled to complete his work so as to arrive at the desired result.

BOOK II

CHAPTER III

HOW THE COMPANIONS OR DISCIPLES OF THE MASTER OF THE ART OUGHT TO REGULATE AND GOVERN THEMSELVES.

When the Master of the Art wisheth to put in practice any Operation or Experiment, especially one of importance, he should first consider of what Companions he should avail himself. This is the reason why in every Operation whose Experience should be carried out in the Circle, it is well to have three Companions. And if he cannot have Companions, he should at least have with him a faithful and attached dog. But if it be absolutely necessary for him to have Companions, these Companions should be obligated and bound by oath to do all that the Master shall order or prescribe them, and they should study, observe, and carefully retain, and be attentive unto all which they shall hear. For those who shall

act otherwise shall suffer and endure many pains and labors, and run into many dangers, which the Spirits will cause and procure for them, and for this cause sometimes they shall even die.

The Disciples then, being well and thoroughly instructed, and fortified with a wise and understanding heart, the Master shall take exorcised Water, and he shall enter with his Disciples into a secret place purified and clean, where he must strip them entirely naked; after this, let him pour exorcised water upon their heads, which he should cause to flow from the crown of their head unto the sole of their foot, so as to bathe them entirely therewith; and while bathing them thus, he should say:--

Be ye regenerate, cleansed, and purified, in the Name of the Ineffable, Great, and Eternal God, from all your iniquities, and may the virtue of the Most High descend upon you and abide with you always, so that ye may have the power and strength to accomplish the desires of your heart. Amen.

After this let the Disciples robe themselves as the Master hath done, and fast like him for three days, repeating the same prayer; let them act like him, and in the work let them implicitly follow and obey him in all things.

But if the Master of the Art wisheth to have a dog for his Companion, he must bathe him thoroughly with the exorcised water in the same manner as the Disciples, and let him perfume him with the odours and incense of Art, and let him repeat the following Conjunction over him:--

I conjure thee, O thou Creature, being a Dog, by Him Who hath created thee, I bathe and I perfume thee in the Name of the Most High, Most Powerful, and Eternal God, so that thou mayest be my true Companion in this operation, and that thou mayest be also my faithful friend in whatsoever Operation I may hereafter perform.

But if he wisheth to have for his companion a little boy or girl, which will be still better, he must ordain them as he hath ordained the dog; and he must pare and cut the nails of their hands and of their feet, saying:--

I conjure thee, O thou Creature, being a young girl (or boy), by the Most High God, the Father of all Creatures, by the Father ADONAI ELOHIM, and by the Father ELION, that thou shalt have neither will nor power to hide from me anything, nor yet to keep back from me the truth in all which I shall demand of thee, and that thou be obedient and faithful unto me. Amen.

Let him purify, cleanse, and wash this young child anew, with the Water of Art, saying:--

Be thou regenerate, cleansed, and purified, so that the Spirits may neither harm thee nor abide in thee. Amen.

Then perfume the child with odours as above.

When the Companions shall be thus ordained and disposed, the Master shalt be able to operate in surety together with them, every time that it shall please him; and he shall perform his operation happily, and shall attain his end.

But for the safety both of soul and of body, the Master and the Companions should have the Pentacles before their breasts, consecrated, and covered with a silken veil, and perfumed with the proper fumigations. By the which being assured and encouraged, they may enter into the matter without fear or terror, and they shall be exempt and free from all perils and dangers, provided that they obey the commands of the Master and do all that he ordain them. If they shall act thus, all things shall go according unto their desires.

All being thus arranged, the Master should take heed that His Disciples are perfectly instructed in those things which they have to perform.

These Companions or Disciples should be three in number, without including the Master. They may also be of the number of five, of seven, or of nine; but so that they ever implicitly obey the orders of their Master; for thus only shall all things come to a successful issue.

BOOK II

CHAPTER IV

CONCERNING THE FASTING, CARE, AND THINGS TO BE OBSERVED.

WHEN the Master of the Art shall wish to perform his operations, having previously arranged all things which it is necessary to observe and practise; from the first day of the Experiment, it is absolutely necessary to ordain and to prescribe care and observation, to abstain from all things unlawful, and from every kind of impiety, impurity, wickedness, or immodesty, as well of body as of soul; as, for example, eating and drinking superabundantly, and all sorts of vain words, buffooneries, slanders, calumnies, and other useless discourse; but instead to do good deeds, speak honestly, keep a strict decency in all things, never lose sight of modesty in walking, in conversation, in eating and drinking, and in all things; the which should be principally done and observed for nine days, before the commencement of the Operation. The Disciples should do the same, and should equally put in practice all things necessary to be observed, if they wish to make use of all these operations and experiments.

But before the commencement of the work, it is absolutely necessary that the Master with his Disciples repeat the following Conjunction once in the morning, and twice in the evening:--

THE CONJURATION.

O Lord God Almighty, be propitious unto me a miserable sinner, for I am not worthy to raise mine eyes unto heaven, because of the iniquity of my sins and the multitude of my faults. O pitying and merciful Father, who wouldest not the death of a sinner but rather that he should turn from his wickedness and live, O God have mercy upon me and pardon all my sins; for I unworthy entreat Thee, O Father of all Creatures, Thou Who art full of mercy and of compassion, by Thy great goodness, that Thou deign to grant unto me power to see and know these Spirits which I desire to behold and to invoke to appear before me and to accomplish my will. Through Thee Who art Conqueror, and Who art Blessed unto the Ages of the Ages. Amen.

O Lord God the Father Eternal, Who art seated upon the Kerubim and the Seraphim, Who lookest upon Earth and upon Sea; unto Thee do I raise my hands and implore thine aid alone, Thou Who alone art the accomplishment of good works, Thou Who givest rest unto those who labour, Who humblest the proud, Who art the Author of Life and the Destroyer of Death; Thou art our rest, Thou art the Protector of those who invoke Thee; protect, guard, and defend me in this matter, and in this enterprise which I propose to carry out, O Thou Who livest, reignest, and abidest unto the Eternal Ages. Amen.

During the three last days before the commencement of this action, thou shalt content thyself with only eating fasting diet, and that only once in the day; and it will be better still if thou only partakest of bread and water. Thou shalt also abstain from every impure thing; reciting the prayer above written. And on the last day, when thou shalt wish to commence the Operation, thou shalt remain all day without eating, and later on thou shalt go into a secret place, where thou shalt confess all thy sins unto God with a contrite heart. The Disciples also, together with the Master, shall recite the same Confession with a low but distinct voice, as hath been already said in the First Book.

This having been done thrice with a devout, pure, and contrite heart, in a place withdrawn from men, cleansed, and pure, where thou canst not be seen, taking the water and the hyssop, thou shalt say:--

Purify me, O Lord, with hyssop, and I shall be pure; wash me and I shall be whiter than snow.

After this, bathe thyself with the exorcised water, and clothe thyself again with the consecrated garment which thou hast taken off; cense thyself, and surround thyself with odours, as will be told farther on, when we speak of perfumes and suffumigations.

The which being done, thou shalt go unto the ordained place with thy Companions, and all things being prepared, thou shalt make the Circle, as hath been already said, with all other necessary ceremonies; then shalt thou commence to invoke the Spirits by the Exorcisms; thou shalt also repeat anew the foregoing Confession as hath been already said in the First Book. After which, in sign of amendment and of

repentance, each shall mutually kiss the other.

Mark well, that up to this point, the Disciples should do the same things as the Master.

Let the Master now give his commands unto his Disciples, and pursue the course of the Experiment, and work with all diligence to bring it unto perfection.

BOOK II

CHAPTER V

CONCERNING THE BATHS, AND HOW THEY ARE TO BE ARRANGED

The Bath is necessary for all Magical and Necromantic Arts; wherefore, if thou wishest to perform any experiment or operation, having arranged all things necessary thereunto according to the proper days and hours, thou shalt go unto a river or running stream, or thou shalt have warm water ready in some large vessel or tub in thy secret cabinet, and while disrobing thyself of thy raiment thou shalt repeat the following Psalms:-- Psalms xiv. or liii.; xxvii.; liv. ; lxxxi. ; cv.

And when the Master shall be entirely disrobed let him enter into the water or into the Bath, and let him say:--

THE EXORCISM OF THE WATER.

I exorcise thee, O Creature of Water, by Him Who hath created thee and gathered thee together into one place so that the dry land appeared, that thou uncover all the deceits of the Enemy, and that thou cast out from thee all the impurities and uncleannesses of the Spirits of the World of Phantasm, so they may harm me not, through the virtue of God almighty who liveth and reigneth unto the Ages of the Ages. Amen.

Then shalt thou begin to wash thyself thoroughly in the Bath, saying:--

MERTALIA, MUSALIA, DOPHALIA, ONEMALIA, ZITANSEIA, GOLDAPHAIRA,
DEDULSAIRA GHEVIALAIRA, GHEMINAIRA, GEGROPHEIRA, CEDAHI,
GILTHAR, GODIEB, EZOIL, MUSIL, GRASSIL, TAMEN, PUERI, GODU,
HUZNOTH, ASTACHOTH, TZABAOTH, ADONAI, AGLA, ON, EL,
TETRAGRAMMATON, SHEMA, ARESION, ANAPHAXETON, SEGILATON,
PRIMEUMATON.

All the which Names thou shalt repeat twice or thrice, until thou art completely washed and clean, and

when thou art perfectly pure thou shalt quit the Bath, and sprinkle thyself with exorcised water, in the manner described later on, and thou shalt say:--

Purge me, O Lord, with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

Whilst again clothing thyself, thou shalt recite the following Psalms:-- Psalms cii.; li.; iv.; xxx.; cxix., *Mem.*, v. 97.; cxiv.; cxxvi., cxxxix. After which thou shalt recite the following prayer:--

PRAYER.

EL Strong and Wonderful, I bless Thee, I adore Thee, I glorify Thee, I invoke Thee, I render Thee thanks from this Bath, so that this Water may be able to cast from me all impurity and concupiscence of heart, through Thee, O Holy ADONAI; and may I accomplish all things through Thee Who livest and reignest unto the Ages of the Ages. Amen.

After this take the Salt and bless it in this manner:--

THE BENEDICTION OF THE SALT.

The Blessing of the Father Almighty be upon this Creature of Salt, and let all malignity and hindrance be cast forth hencefrom, and let all good enter herein, for without Thee man cannot live, wherefore I bless thee and invoke thee, that thou mayest aid me.

Then thou shalt recite over the Salt, Psalm ciii.

Then taking the grains of the exorcised Salt thou shalt cast them into the aforesaid Bath; and thou shalt again disrobe thyself, pronouncing the following words:--

IMANEL, ARNAMON, IMATO, MEMEON, RECTACON, MUOBOII, PALTELLON, DECAION, YAMENTON, YARON, TATONON, VAPHORON, GARDON, EXISTON, ZAGVERON, MOMERTON, ZARMESITON, TILEION, TIXMION.

After this thou shalt enter a second time into the Bath and recite Psalms civ. and lxxxi.

Then thou shalt quit the Bath and clothe thyself as before in linen garments clean and white, and over them thou shalt put the garments, of which we shall speak in the proper Chapter, and thus clothed thou shalt go to finish thy work.

The Disciples should wash themselves in like manner, and with like solemnities.

BOOK II

CHAPTER VI

OF THE GARMENTS AND SHOES OF THE ART

The exterior habiliments which the Master of the Art should wear ought to be of linen, as well as those which he weareth beneath them; and if he hath the means they should be of Silk. If they be of linen the thread of which they are made should have been spun by a young maiden.

The characters shown in *Figure 55* should be embroidered on the breast with the needle of Art in red silk.

The shoes should also be White, upon the which the characters in *Figure 56* should be traced in the same way.

The shoes or boots should be made of white leather, on the which should be marked the Signs and Characters of Art. These shoes should be made during the days of fast and abstinence, namely, during the nine days set apart before the beginning of the Operation, during which the necessary instruments also should be prepared, polished, brightened, and cleaned.

Besides this, the Master of the Art should have a Crown made of virgin paper, upon the which should be written these four Names:-- YOD, HE, VAU, HE, in front; ADONAI behind; EL on the right; and ELOHIM on the left. (*See Figure 57.*) These names should be written with the ink and pen of the Art, whereof we shall speak in the proper Chapter. The Disciples should also each have a Crown of virgin paper whereon these Divine symbols should be marked in scarlet. (*See Figure 58.*)

Take heed also that in clothing thyself with these aforesaid habiliments, that thou recite these Psalms:-- Psalms xv.; cxxxi.; cxxxvii.; cxvii.; lxvii.; lxviii.; and cxxvii.

After this perfume the vestments with the perfumes and suffumigations of the Art, and sprinkle them with the water and hyssop of the Art.

But when the Master and His Disciples shall commence to robe themselves after the first Psalm, and before continuing with the others, he should pronounce these words:--

AMOR, AMATOR, AMIDES, IDEODANIACH, PAMOR, PLAIOR, ANITOR; through the merits of these holy Angels will I robe and indue myself with the Vestments of Power, through which may I conduct unto the desired end those things which I ardently wish, through Thee, O Most Holy ADONAI, Whose Kingdom and Empire endureth for ever.

Amen.

Take notice that if the linen garments were vestments of the Levites or of the Priests, and had been used for holy things, that they would be all the better.

BOOK II

CHAPTER VII

OF PLACES WHEREIN WE MAY CONVENIENTLY EXECUTE THE EXPERIMENTS AND OPERATIONS OF THE ART

The places best fitted for exercising and accomplishing Magical Arts and Operations are those which are concealed, removed, and separated from the habitations of men. Wherefore desolate and uninhabited regions are most appropriate, such as the borders of lakes, forests, dark and obscure places, old and deserted houses, whither rarely and scarce ever men do come, mountains, caves, caverns, grottos, gardens, orchards; but best of all are cross-roads, and where four roads meet, during the depth and silence of night. But if thou canst not conveniently go unto any of these places, thy house, and even thine own chamber, or, indeed, any place, provided it hath been purified and consecrated with the necessary ceremonies, will be found fit and convenient for the convocation and assembling of the Spirits.

These Arts or Operations should be carried out at the prescribed time, but if there be no time specially appointed it will be always better to perform them at night, which is the most fit and proper time for the Operations of Necromancy; this is also a symbol that it is just and right to hide them from the sight of the foolish, the ignorant, and the profane.

But when thou shalt have selected a place fitting, thou mayest perform thine experiments by day or by night. It should be spacious, clear, and bounded on all sides by hedges, shrubs, trees, or walls. Thou shalt thyself cleanse it thoroughly and render it neat and pure, and while doing this thou shalt recite Psalms ii. ; lxvii. ; and liv.

After this thou shalt perfume it with the odours and suffumigations of the Art, and shalt sprinkle it with the water and the hyssop; and after this thou mayest in this place make all the necessary preparations for an operation.

But when, later on, thou shalt go unto this place, to complete and accomplish the operation, thou shalt repeat on the way thither the following Prayer in a low and distinct voice:--

THE PRAYER.

ZAZAII, ZAMAI, PUIDAMON Most Powerful, SEDON Most Strong, EL, YOD HE VAU HE, IAH, AGLA, assist me an unworthy sinner who have had the boldness to pronounce these Holy Names which no man should name and invoke save in very great danger. Therefore have I recourse unto these Most Holy Names, being in great peril both of soul and of body. Pardon me if I have sinned in any manner, for I trust in Thy protection alone, especially on this journey.

Let the Master as he goeth sprinkle the path with the water and hyssop of the Art, while each of his Disciples shall repeat in a low voice the Prayer which we have enjoined for the days of fasting and preparation.

Furthermore, let the Master appoint his Disciples to carry the things necessary for the Art.

The first shall bear the Censer, the Fire, and the Incense.

The Second; the Book, the Paper, the Pens, the Ink, and the various Perfumes.

The Third; the Knife, and the Sickle.

The Master; the Staff, and the Wand.

But if there be more Disciples present, the Master shall distribute the things for each to carry, according to their number.

When they shall have arrived at the place, and all things being disposed in their proper order, the Master shall take the Knife or other convenient consecrated Magical implement of Steel, wherewith to form the Circle of Art which he intends to construct. This being done, he must perfume it, and sprinkle it with water; and having warned and exhorted his Disciples, he shall work thus:--

First let him have a Trumpet made of new wood, on the one side of which shall be written in Hebrew with the pen and ink of the Art these Names of God, ELOHIM GIBOR, ELOHIM TZABAOTH (*see Figure 59*); and on the other side these characters (*see Figure 60*).

Having entered into the Circle to perform the Experiment, he should sound his Trumpet towards the four quarters of the Universe, first towards the East, then towards the South, then towards the West, and lastly towards the North. Then let him say:--

Hear ye, and be ye ready, in whatever part of the Universe ye may be, to obey the Voice of God the Mighty One, and the Names of the Creator. We let you know by this signal and sound that ye will be convoked hither, wherefore hold ye yourselves in readiness to obey our commands.

This being done let the Master complete his work, renew the Circle, and make the incensements and fumigations.

BOOK II

CHAPTER VIII

OF THE KNIFE, SWORD, SICKLE, PONIARD, DAGGER, LANCE, WAND, STAFF, AND OTHER INSTRUMENTS OF MAGICAL ART

In order to properly carry out the greatest and most important Operations of the Art, various Instruments are necessary, as a Knife with a white hilt, another with a black hilt, a short Lance, wherewith to trace Circles, Characters, and other things.

The Knife with the white hilt (*see Figure 61*) should be made in the day and hour of Mercury, when Mars is in the Sign of the Ram or of the Scorpion. It should be dipped in the blood of a gosling and in the juice of the pimpernel, the Moon being at her full or increasing in light. Dip therein also the white hilt, upon the which thou shalt have engraved the Characters shown. Afterwards perfume it with the perfumes of the Art.

With this Knife thou mayest perform all the necessary Operations of the Art, except the Circles. But if it seemeth unto thee too troublesome to make a similar Knife, have one made in the same fashion; and thou shalt place it thrice in the fire until it becometh red-hot, and each time thou shalt immerse it in the aforesaid blood and juice, fasten thereunto the white hilt having engraved thereon the aforesaid characters, and upon the hilt thou shalt write with the pen of Art, commencing from the point and going towards the hilt, these Names Agla, On, as shown in *Figure 61*. Afterwards thou shalt perfume and sprinkle it, and shalt wrap it in a piece of silken cloth.

But as for the Knife with the black hilt (*see Figure 62*) for making the Circle, wherewith to strike terror and fear into the Spirits, it should be made in the same manner, except that it should be done in the day and hour of Saturn, and dipped in the blood of a black cat and in the juice of hemlock, the Characters and Names shown in *Figure 62* being written thereon, from the point towards the hilt. Which being completed, thou shalt wrap it in a black silk cloth.

The Scimitar (*Figure 63*), and the Sickle (*Figure 64*), are made in the same way, as also the Dagger (*Figure 65*), the Poniard (*Figure 66*), and the short Lance (*Figure 67*), in the day and hour of Mercury, and they should be dipped in the blood of a magpie and the juice of the herb Mercury. Thou must make for them handles of white boxwood cut at a single stroke from the tree, at the rising of the Sun, with a new knife, or with any other convenient instrument. The characters shown should be traced thereon. Thou shalt perfume them according to the rules of Art; and wrap them in silk cloth like the others.

The Staff (*see Figure 63*) should be of elderwood, or cane, or rosewood; and the Wand (*Figure 69*) of hazel or nut tree, in all cases the wood being virgin, that is of one year's growth only. They should each be cut from the tree at a single stroke, on the day of Mercury, at sunrise. The characters shown should be written or engraved thereon in the day and hour of Mercury.

This being done, thou shalt say:--

ADONAI, Most Holy, deign to bless and to consecrate this Wand, and this Staff, that they may obtain the necessary virtue, through Thee, O Most Holy ADONAI, whose kingdom endureth unto the Ages of the Ages. Amen.

After having perfumed and consecrated them, put them aside in a pure and clean place for use when required.

Swords are also frequently necessary for use in Magical Arts. Thou shalt therefore take a new Sword which thou shalt clean and polish on the day of Mercury, and at the first or the fifteenth hour, and after this thou shalt write on one side these Divine Names in Hebrew, YOD HE VAU HE, ADONAI, EHEIEH, YAYAI; and on the other side ELOHIM GIBOR (*see Figure 70*); sprinkle and cense it and repeat over it the following conjuration:--

THE CONJURATION OF THE SWORD.

I conjure thee, O Sword, by these Names, ABRAHACH, ABRACH, ABRACADABRA, YOD HE VAU HE, that thou serve me for a strength and defence in all Magical Operations, against all mine Enemies, visible and invisible.

I conjure thee anew by the Holy and Indivisible Name of EL strong and wonderful, by the Name SHADDAI Almighty; and by these Names QADOSCH, QADOSCH, QADOSCH, ADONAI ELOHIM TZABAOTH, EMANUEL, the First and the Last, Wisdom, Way, Life, Truth, Chief, Speech, Word, Splendour, Light, Sun, Fountain, Glory, the Stone of the Wise, Virtue, Shepherd, Priest, Messiach Immortal; by these Names then, and by the other Names, I conjure thee, O Sword, that thou servest me for a Protection in all adversities. Amen.

This being finished thou shalt wrap it also in silk like all the other Instruments, being duly purified and consecrated by the Ceremonies requisite for the perfection of all Magical Arts and Operations.

Three [1] other Swords should be made for the use of the Disciples.

[1. The description of these three Swords for the disciples is only given in 1307 Sloane MSS.]

The first one should have on the pommel the Name CARDIEL or GABRIEL (*see Figure 71*); on the Lamén of the Guard, REGION (*Figure 72*); on the Blade, PANORAIM HEAMESIN (*Figure 73*).

The Second should have on the pommel the Name AURIEL (*Figure 74*); on the Lamén of the Guard, SARION (*Figure 75*); on the Blade, GAMORIN DEBALIN (*Figure 76*).

The third should have on the pommel the Name DAMIEL or RAPHAEL (*Figure 77*); on the Lamén of the Guard, YEMETON (*Figure 78*); on the Blade, LAMEDIN ERADIM (*Figure 79*).

The Burin [1] (*Figure 80*) or Graver is useful for engraving or incising characters. In the day and hour either of Mars or of Venus thou shalt engrave thereon the characters shown, and having sprinkled and censed it thou shalt repeat over it the following Prayer:--

[1. From here to the end of the Chapter is from 1203 Lansdowne MSS.]

PRAYER.

ASOPHIEL, ASOPHIEL, ASOPHIEL, PENTAGRAMMATON ATHANATOS, EHEIEH ASHER EHEIEH, QADOSCH, QADOSCH, QADOSCH; O God Eternal, and my Father, bless this Instrument prepared in Thine honour, so that it may only serve for a good use and end, for Thy Glory. Amen.

Having again perfumed, thou shalt put it aside for use. The Needle may be consecrated in the same way.

BOOK II

CHAPTER IX

OF [1] THE FORMATION OF THE CIRCLE

[1. This Chapter is only given in 10862 Add. MSS.]

Having chosen a place for preparing and constructing the Circle, and all things necessary being prepared for the perfection of the Operations, take thou the Sickle or Scimitar of Art and stick it into the centre of the place where the Circle is to be made; then take a cord of nine feet in length, fasten one end thereof unto the Sickle and with the other end trace out the circumference of the Circle, which may be marked either with the Sword or with the Knife with the Black hilt. Then within the Circle mark out four regions, namely, towards the East, West, South, and North, wherein place Symbols; and beyond the limits of this Circle describe with the Consecrated Knife or Sword another Circle, but leaving an open space therein towards the North whereby thou mayest enter and depart beyond the Circle of Art. Beyond this again

thou shalt describe another Circle at a foot distance with the aforesaid Instrument, yet ever leaving therein an open space for entrance and egress corresponding to the open space already left in the other. Beyond this again make another Circle at another foot distance, and beyond these two Circles, which are beyond the Circle of Art yet upon the same Centre, thou shalt describe Pentagrams with the Symbols and Names of the Creator therein so that they may surround the Circle already described. Without these Circles shalt thou circumscribe a Square, and beyond that another Square, so that the Angles of the former may touch the centres of the sides of the latter, and that the Angles of the latter may stretch towards the four quarters of the Universe, East, West, North, and South; and at the four Angles of each square, and touching them, thou shalt describe lesser Circles wherein let there be placed standing censers with lighted charcoal and sweet odours.

These things being done, let the Magus of Art [1] assemble his Disciples, exhort, confirm, and cheer them, lead them into the Circle of Art and station them therein towards the Four Quarters of the Universe, exhort them to fear nothing, and to abide in their assigned places. Furthermore let each of the Companions have a Sword besides the Sword of the Art, which he must hold naked in his hand. Then let the Magus quit the Circle, and Kindle the Censers, and place thereon exorcised Incense, as is said in the Chapter of Fumigations; and let him have the Censers in his hand and kindle it, and then place it in the part prepared. Let him now enter within the Circle and carefully close the openings left in the same, and let him again warn his Disciples, and take the Trumpet of Art prepared as is said in the Chapter concerning the same, and let him incense the Circle towards the Four Quarters of the Universe.

[1. 'Maghus' in MS. not 'Magister'.]

After this let the Magus commence his Incantations, having placed the Sickle, Sword, or other Implement of Art upright in the ground at his feet. Having sounded the trumpet as before taught let him invoke the Spirits, and if need he conjure them, as is said in the First Book, and having attained his desired effect, let him license them to depart.

Here followeth the Form of the Circle (*see Figure 81*), wherein whosoever entereth he shall be at safety as within a fortified Castle, and nothing shall be able to harm him.

BOOK II

CHAPTER X

CONCERNING INCENSE, SUFFUMIGATIONS, PERFUMES, ODOURS, AND SIMILAR THINGS WHICH ARE USED IN MAGICAL ARTS

There are many kinds of Incense, Suffumigations, and Perfumes, which are made for and offered unto the Spirits; those which are of sweet odour are for the good, those which are of evil savour are for the evil.

For perfumes of good odour, take thou incense, aloes, nutmeg, gum benjamin, musk, and other fragrant spices, over which thou shalt say:--

THE EXORCISM OF TEMPLE INCENSE.

O God of Abraham, God of Isaac, God of Jacob, deign to bless these odoriferous spices so that they may receive strength, virtue, and power to attract the Good Spirits, and to banish and cause to retire all hostile Phantoms. Through Thee, O Most Holy ADONAI, Who livest and reignest unto the Ages of the Ages. Amen.

I exorcise thee, O Spirit impure and unclean, thou who art a hostile Phantom, in the Name of God, that thou quit this Perfume, thou and all thy deceits, that it may be consecrated and sanctified in the name of God Almighty. May the Holy Spirit of God grant protection and virtue unto those who use these Perfumes; and may the hostile and evil Spirit and Phantom never be able to enter therein, through the Ineffable Name of God Almighty. Amen.

O Lord, deign to bless and to sanctify this Creature of Perfume so that it may be a remedy unto mankind for the health of body and of soul, through the Invocation of Thy Holy Name. May all Creatures who receive the odour of this incense and of these spices receive health of body and of soul, through Him Who hath formed the Ages. Amen.

After this thou shalt sprinkle the various Spices with the Water of the Art, and thou shalt place them aside in a piece of silk as in other cases, or in a box destined for the purpose, so that thou mayest have them ready prepared for use when necessary.

When thou wishest to use the incense, thou shalt kindle a fire of fresh charcoal, in earthen vessels newly glazed within and without, and thou shalt kindle fire fresh with flint and steel, and the fire being lighted thou shalt say over it as follows, before putting the Spices thereon:--

THE EXORCISM OF THE FIRE.

I exorcise thee, O Creature of Fire, by Him through Whom all things have been made, so that every kind of Phantasm may retire from thee, and be unable to harm or deceive in any way, through the Invocation of the Most High Creator of all. Amen.

Bless, O Lord All Powerful, and All Merciful, this Creature of Fire, so that being blessed by Thee, it may be for the honour and glory of Thy Most Holy Name, so that it may work no hindrance or evil unto those who use it. Through Thee, O Eternal and Almighty Lord, and through Thy Most Holy Name. Amen.

This being done, thou shalt put the Spices upon the Fire, and make what perfumes and suffumigations

thou requirest.

Over Fumigations of evil odour thou shalt say:--

ADONAI, LAZAI, DALMAI, AIMA, ELOHI, O Holy Father, grant unto us succour, favour, and grace, by the Invocation of thy Holy Name, so that these things may serve us for aid in all that we wish to perform therewith, that all deceit may quit them, and that they may be blessed and sanctified through Thy Name. Amen.

BOOK II

CHAPTER XI

OF THE WATER, AND OF THE HYSSOP

If it be necessary to sprinkle with water anything required in the Art it should be done with a Sprinkler.

Prepare a Censer in the day and hour of Mercury, with the odoriferous Spices of the Art. After this thou shalt take a vessel of brass, of lead varnished within and without, or of earth, which thou shalt fill with most clear spring water, and thou shalt have salt. and say these words over the salt:--

TZABAOTH, MESSIACH, EMANUEL, ELOHIM GIBOR, YOD HE VAU HE; O God, Who art the Truth and the Life, deign to bless and sanctify this Creature of Salt, to serve unto us for help, protection, and assistance in this Art, experiment and operation, and may it be a succor unto us.

After this cast the salt into the vessel wherein is the Water, and say the following Psalms: cii.; liv.; vi.; lxvii.

Thou shalt then make unto thyself a Sprinkler of vervain, fennel, lavender, sage, valerian, mint, garden-basil, rosemary, and hyssop, gathered in the day and hour of Mercury, the moon being in her increase. Bind together these herbs with a thread spun by a young maiden, and engrave upon the handle on the one side the characters shown in *Figure 82*, and on the other side those given in *Figure 83*.

After this thou mayest use the Water, using the Sprinkler whenever it is necessary; and know that wheresoever thou shalt sprinkle this Water, it will chase away all Phantoms, and they shall be unable to hinder or annoy any. With this same Water thou shalt make all the preparations of the Art.

BOOK II

CHAPTER XII

OF THE LIGHT, AND OF THE FIRE.

It hath been ever the custom among all nations to use fire and light in sacred things. For this reason the Master of the Art should also employ them in sacred rites, and besides those for reading the Conjurations by, and for the incense, in all operations Lights are necessary in the Circle.

For this reason he should make candles of virgin wax in the day and hour of Mercury; the wicks should have been made by a young girl; and the Candles should be made when the moon is in her increase, of the weight of half a pound each, and on them thou shalt engrave these characters with the Dagger, or the Burin of Art. (*See Figure 84.*)

After this thou shalt repeat over the Candles, Psalms cli.; ciii.; cvii., and shalt say:--

O Lord God, Who governest all things by Thine Almighty Power, give unto me, a poor sinner, understanding and knowledge to do only that which is agreeable unto Thee; grant unto me to fear, adore, love, praise, and give thanks unto Thee with true and sincere faith and perfect charity. Grant, O Lord, before I die, and descend into the realms beneath, and before the fiery flame shall devour me, that Thy Grace may not leave me, O Lord of my Soul. Amen.

After this thou shalt add:--

I exorcise thee, O Creature of wax, by Him Who alone hath created all things by His Word, and by the virtue of Him Who is pure truth, that thou cast out from thee every Phantasm, Perversion, and Deceit of the Enemy, and may the Virtue and Power of God enter into thee, so that thou mayest give us light, and chase far from us all fear or terror.

After this thou shalt sprinkle them with the Water of the Art, and incense them with the usual perfumes.

And when thou shalt wish to kindle them thou shalt say:--

I exorcise thee, O Creature of Fire, in the Name of the Sovereign and Eternal Lord, by His Ineffable Name, which is YOD, HE, VAU, HE; by the Name IAH; and by the Name of Power EL; that thou mayest enlighten the heart of all the Spirits which we shall call unto this Circle, so that they may appear before us without fraud and deceit through Him Who hath created all things.

Then thou shalt take a square Lantern, with panes of Crystal glass, and thou shalt fit therein the Candle lighted, to read by, to form the Circle, or any other purpose for which thou shalt require it.

BOOK II

CHAPTER XIII

CONCERNING [1] THE PRECEPTS OF THE ART

[1. This Chapter is only given in 10862 Add. MSS.]

He who hath attained the rank or degree of Exorcist, which we are usually accustomed to call Magus or Master according to grade, whensoever he desireth to undertake any operation, for the nine days immediately preceding the commencement of the work, should put aside from him all uncleanness, and prepare himself in secret during these days, and prepare all the things necessary, and in the space of these days all these should be made, consecrated, and exorcised.

The which being duly completed, let him go on the day and hour of the commencement of the work, unto the place set apart for the same, as hath been said, in the place concerning the formation of the Circle. Let him instruct his Disciples on no cause whatsoever to move from their assigned places. And the Magus should exhort them with a bold and confident voice as follows:--

THE EXHORTATION OF THE COMPANIONS.

Fear ye not, my beloved Companions, seeing that we draw near unto the desired end; therefore, all things being rightly done and the Conjurations and Exorcisms diligently performed, ye shall behold Kings of Kings, and Emperors of Emperors, and other Kings, Princes, and Majesties with them, and a great crowd of followers, together with all sorts of musical instruments, yet nothing should either the Magus or his Disciples fear.

And then let the Magus say:--

I exhort you by these Holy Names of God, ELOHIM, ADONAI, AGLA, that none of you now presume to move or cross over from your appointed stations.

This being said, let the Magus and his Disciples uncover the Holy Pentacles and show them towards each quarter, and they being shown in each place, there shall be noises and rushings.

Then shall the Emperor of (the Spirits) say unto you:--

From the time of the Great Addus until now, there hath not been an Exorciser who could behold my person, and unless those things [1] which ye have showed unto us hath been made, ye would not now have seen me. But seeing that ye have powerfully called us, as I believe, by the rites derived from Solomon, and which but few of your comrades, or Exorcisers, possess, also they compel us against our will, and I therefore say unto thee that we wish to be obedient in all matters.

[1. The Pentacles.]

Then shall the Magus place the petitions of himself and his companions, which should be written down clearly on virgin card, or paper, beyond the Circle towards the King or Prince of the Spirits, and he will receive it and take counsel with his Chiefs. After this he will return the Card, saying:-- That which thou desirest is accomplished, be thy will performed, and all thy demands fulfilled.

BOOK II

CHAPTER XIV

OF THE PEN, INK, AND COLOURS.

All things employed for writing, etc., in this Art, should be prepared in the following manner.

Thou shalt take a male gosling, from which thou shalt pluck the third feather of the right wing, and in plucking it thou shalt say:--

ADRAI, HAHLLI, TAMAIL, TILONAS, ATHAMAS, ZIANOR, ADONAI, banish from this pen all deceit and error, so that it may be of virtue and efficacy to write all that I desire. Amen.

After this thou shalt sharpen it with the penknife of the Art, perfume it, sprinkle it, and place it aside in a silken cloth.

Thou shalt have an Inkstand made of earth or any convenient matter, and in the day and hour of Mercury thou shalt engrave thereon with the Burin of Art these Names:-- Yod, He, Vau, He, Metatron, Iah Iah Iah, Qadosch, Elohim Tzabaoth (*see Figure 85*) and in putting the ink therein thou shalt say:--

I exorcise thee, O Creature of Ink, by ANAIRETON, by SIMULATOR, and by the Name ADONAI, and by the Name of Him through Whom all things were made, that thou be unto me an aid and succor in all things which I wish to perform by thine aid.

As it sometimes happeneth that it is necessary to write with some noble colour, it is well to have a new

and clean box wherein to keep them. The principal colours will be Yellow or Gold, Red, Celestial or Azure Blue, Green, and Brown; and any other colours that may be requisite. Thou shalt exorcise, perfume, and sprinkle them in the usual manner.

BOOK II

CHAPTER XV

OF THE PEN OF THE SWALLOW AND OF THE CROW.

Take the feather of a Swallow or of a Crow, and before plucking it thou shalt say:--

May Holy MICHAEL the Archangel of God, and MIDAEL and MIRAEL, the Chiefs and Captains of the Celestial Army, be my aid in the operation I am about to perform, so that I may write herewith all things which are necessary, and that all the experiments which I commence herewith may through you and through your names be perfected by the power of the Most High Creator. Amen.

After this thou shalt point and complete the pen with the Knife of the Art, and with the pen and ink of the art thou shalt write upon its side the Name, ANAIRETON (*see Figure 86*), and thou shalt say over it the following Psalms: cxxxiii.; cxvii.

BOOK II

CHAPTER XVI

OF THE BLOOD OF THE BAT, PIGEON, AND OTHER ANIMALS

Take a living Bat and exorcise it thus:--

THE EXORCISM OF THE BAT.

CAMIACH, EOMIAHE, EMIAL, MACBAL, EMOII, ZAZEAN, MAIPHIAT, ZACRATH, TENDAC, VULAMAHI; by these Most Holy Names, and the other Names of Angels which are written in the Book ASSAMAIAN, [1] I conjure thee O Bat (or whatever animal it may be) that thou assist me in this operation, by God the True, God the Holy, the God Who hath created thee, and by Adam, Who hath imposed thy true name upon thee and upon all other animated beings.

[1. The 'Sepher Ha-Shamaiim,' or 'Book of the Heavens.']

After this, take the Needle or other convenient Instrument of Art, as will be said later on, and pierce the bat in the vein which is in the right wing; and collect the blood in a small vessel over the which thou shalt say:--

Almighty ADONAI, ARATHRON, ASHAI, ELOHIM, ELOHI, ELION, ASHER
EHEIEH, SHADDAI, O God the Lord, immaculate, immutable, EMANUEL,
MESSIACH, YOD, HE, VAU, HE, be my aid, so that this blood may have power and
efficacy in all wherein I shall wish, and in all that I shall demand.

Perfume it and keep it for use.

The blood of other winged animals may be taken in the same manner, with the proper solemnities.

Note by Editor.-- I cannot too strongly impress on the readers of this volume that the use of blood is more or less connected with Black Magic; and that it should be avoided as much as possible.

BOOK II

CHAPTER XVII

OF VIRGIN PARCHMENT, OR VIRGIN PAPER, AND HOW IT SHOULD BE PREPARED

Virgin paper, or card, is that which is new, pure, clean, and exorcised, never having served for any other purpose.

Virgin parchment is necessary in many Magical Operations, and should be properly prepared and consecrated. There are two kinds, one called Virgin, the other Unborn. Virgin parchment is that which is taken from an Animal which hath not attained the age of generation, whether it be ram, or kid, or other animal.

Unborn parchment is taken from an animal which hath been taken before its time from the uterus of its mother.

Take whichsoever of these two classes of animals thou pleasest, provided only that it be male, and in the day and hour of Mercury; and take it to a secret place where no man may see thee at work. Thou shalt have a marsh-reed cut at a single stroke with a new knife, and thou shalt strip from it the leaves, repeating this Conjunction:--

THE CONJURATION OF THE REED.

I conjure thee by the Creator of all things, and by the King of Angels, Whose Name is EL SHADDAI, that thou receivest strength and virtue to flay this animal and to construct the parchment whereon I may write the Holy Names of God, and that it may acquire so great virtue that all which I shall write or do may obtain its effect, through Him who liveth unto the Eternal Ages. Amen.

Before cutting the Reed recite Psalm lxxii.

After this, with the Knife of the Art, thou shalt fashion the Reed into the shape of a Knife, and upon it thou shalt write these Names: AGLA, ADONAI, ELOHI (*see Figure 87*), through Whom be the work of this Knife accomplished. Then thou shalt say:--

O God, Who drewest Moses, Thy well beloved and Thine elect, from among the Reeds on the marshy banks of the Nile, and from the Waters, he being yet but a child, grant unto me through Thy great mercy and compassion that this Reed may receive Power and Virtue to effect that which I desire through Thy Holy Name and the Names of Thy Holy Angels. Amen.

This being done, thou shalt commence with this Knife to flay the Animal, whether it be Virgin or Unborn, saying:--

ZOHAR, ZIO, TALMAÏ, ADONAI, SHADDAI, TETRAGRAMMATON, and ye Holy Angels of God; be present, and grant power and virtue unto this parchment, and may it be consecrated by you, so that all things which I shall write thereon shall obtain their effect. Amen.

The Animal being flayed, take Salt, and say thus over it:--

God of Gods, and Lord of Lords, Who hast created all things from Negative Existence, deign to bless and sanctify this Salt, so that in placing it upon this parchment which I wish to make, it may have such virtue that whatsoever I may write on it hereafter may attain its desired end. Amen.

Afterwards rub the said parchment with the exorcised salt, and leave it in the Sun, to imbibe this salt for the space of an entire day. Then take a large earthen vessel glazed within and without, round the outside of which thou shalt write the characters in *Figure 88*.

After this thou shalt put powdered lime into the vessel, saying:--

OROI, ZARON, ZAINON, ZEVARON, ZAHIPHIL, ELION, be ye present and bless this

work so that it may attain the desired effect, through the King of the Heavens, and the God of the Angels. Amen.

Take then exorcised Water and pour it upon the said lime, and place the skin therein for three days, after which thou shalt take it thence, and scrape therefrom the lime and flesh adhering, with the Knife of Reed.

After this thou shalt cut, with a single stroke, a Wand of Hazel, long enough for thee to form a Circle therewith; take also a cord spun by a young maiden, and small stones or pebbles from a brook, pronouncing these words:--

O God Adonai, holy and Powerful Father, put virtue into these stones, that they may serve to stretch this parchment, and to chase therefrom all fraud, and may it obtain virtue by Thine Almighty Power.

After this, having stretched the said parchment upon the Circle and bound it with the cord and stones, thou shalt say:--

AGLA, YOD, HE, VAU, HE, IAH, EMANUEL, bless and preserve this parchment, so that no Phantasm may enter therein.

Let it dry thus for three days in a dark and shady place, then cut the cord with the Knife of Art, and detach the Parchment from the Circle, saying:--

ANTOR, ANCOR, TURLOS, BEODONOS, PHAIAR, APHARCAR, be present for a guard unto this Parchment.

Then perfume it, and keep it in silk ready for use.

No woman, if her flowers be upon her, should be permitted to see this parchment; otherwise it will lose its virtue. He who maketh it should be pure, clean, and prepared.

But if the preparation of the aforesaid parchment seemeth too tedious, thou mayest make it in the following manner, but it is not so good.

Take any Parchment, and exorcise it; prepare a censer with perfumes; write upon the parchment the characters in *Figure 89*, hold it over the Incense, and say:--

Be ye present to aid me, and may my operation be accomplished through you; ZAZAIL, ZALMAII, DALMAII, ADONAI, ANAPHAXETON, CEDRION, CRIPON, PRION, ANAIRETON, ELION, OCTINOMON, ZEVANION, ALAZAION, ZIDEON, AGLA, ON, YOD HE VAU HE, ARTOR, DINOTOR, Holy Angels of God; be present and infuse virtue into this Parchment, so that it may obtain such power through you that all Names or

Characters thereon written may receive due power, and that all deceit and hindrance may depart therefrom, through God the Lord merciful and gracious, Who liveth and reigneth through all the Ages. Amen.

Then shalt thou recite over the parchment Psalms lxxii.; cxvii.; and cxxiv.; and the '*Benedicite Omnia Opera.*' Then say:--

I conjure thee, O Parchment, by all the Holy Names, that thou obtainest efficacy and strength, and becomest exorcised and consecrated, so that none of the things which may be written upon thee shall be effaced from the Book of Truth. Amen.

Then sprinkle it, and keep it as before said.

The Cauls of newly-born children, duly consecrated, may also be used instead of virgin parchment. Also paper, satin, silk, and the like substances, may be employed in operations of less importance if duly exorcised and consecrated.

BOOK II

CHAPTER XVIII

OF WAX AND VIRGIN EARTH

Wax and Virgin Earth are also employed in many Magical Operations, whether to make Images, or Candles, or other things; therefore they should never have been put to any other use. The Earth should be dug up with thine own hands, and reduced to a paste, without touching it with any instrument whatever, so that it be not defiled thereby.

The Wax should be taken from bees which have only made it for the first time, and it should never have been employed for any other purpose; and when thou shalt wish it to avail thyself of the one or the other, thou shalt before commencing the work repeat the following conjuration:--

CONJURATION.

EXTABOR, HETABOR, SITTACIBOR, ADONAI, ONZO, ZOMEN, MENOR,
ASMODAL, ASCOBAL, COMATOS, ERIONAS, PROFAS, ALKOMAS, CONAMAS,
PAPUENDOS, OSIANDOS, ESPIACENT, DAMNATH, EHERES, GOLADES,
TELANTES, COPHI, ZADES, ye Angels of God be present, for I invoke ye in my work,
so that through you it may find virtue and accomplishment. Amen.

After this repeat Psalms cxxxi.; xv.; cii.; viii.; lxxxiv.; lxviii.; lxxii.; cxxxiii.; cxiii.; cxxvi.; xlvi.; xlvii.; xxii.; li.; cxxx.; cxxxix.; xlix.; cx.; liii.; and say:--

I exorcise thee, O Creature of Wax (or of Earth), that through the Holy Name of God and His Holy Angels thou receive blessing, so that thou mayest be sanctified and blessed, and obtain the virtue which we desire, through the Most Holy Name of ADONAI. Amen.

Sprinkle the wax and put it aside for use; but take note that the Earth which should be dug up with thy hands should be prepared every time thou hast need thereof.

BOOK II

CHAPTER XIX

CONCERNING THE NEEDLE AND OTHER IRON INSTRUMENTS

There are several steel instruments necessary in various Operations, as a Needle to prick or to sew; a Burin, or instrument wherewith to engrave, etc.

Thou shalt make such instruments in the day and hour of Jupiter, and when it is finished thou shalt say:--

I conjure thee, O Instrument of Steel, by God the Father Almighty, by the Virtue of the Heavens, of the Stars, and of the Angels who preside over them; by the virtue of stones, herbs, and animals; by the virtue of hail, snow, and wind; that thou receivest such virtue that thou mayest obtain without deceit the end which I desire in all things where I shall use thee; through God the Creator of the Ages, and Emperor of the Angels. Amen.

Afterwards repeat Psalms iii.; ix.; xxxi.; xlii.; lx.; li.; cxxx.

Perfume it with the perfumes of the Art, and sprinkle it with exorcised water, wrap it in silk and say:--

DANI, ZUMECH, AGALMATUROD, GADIEL, PANI, CANELOAS, MEROD, GAMIDOI, BALDOI, METRATOR, Angels most holy, be present for a guard unto this instrument.

BOOK II

CHAPTER XX

CONCERNING THE SILKEN CLOTH

When any Instrument of the Art is properly consecrated, it should be wrapped in silk and put away, as we have said.

Take, then, silk of any colour except black or grey, whereon write the words and Characters in *Figure 90*.

Perfume it with incense of good odour, sprinkle it, and recite Psalms lxxxii.; lxxii.; cxxxiv.; lxiv.

After this thou shalt put it aside for seven days with sweet spices; and thou shalt use this silk to wrap all the instruments of the Art.

BOOK II

CHAPTER XXI

CONCERNING CHARACTERS, AND THE CONSECRATION OF THE MAGICAL BOOK

Whensoever in any Operation it is necessary to write Characters, and thou fearest that thou wilt fail, do this: Write at the beginning the Name EHEIEH ASHER EHEIEH (*Figure 91*), and at the end the name AIN SOPH (*Figure 92*); between these Names write what thou wishest, and if thou hast anything especial to do bear the said written Names upon the wrapper in silk, and thou shalt say over them:--

Most Wise and Most High Creator of all things, I pray Thee for Thy grace and mercy that Thou mayest grant such virtue and power unto these Holy Names, that Thou mayest keep these characters from all deceit and error, through Thee, O Most Holy ADONAI. Amen.

After having repeated this thou shalt write the requisite Characters, and thou shalt not fail, but shall attain thy desired end.

THE CONSECRATION OF THE BOOK. [1]

[1. The rest of this Chapter is from 1203 Lansdowne MSS.]

Make a small Book containing the Prayers for all the Operations, the Names of the Angels in the form of Litanies, their Seals and Characters; the which being done thou shalt consecrate the same unto God and unto the pure Spirits in the manner following:--

Thou shalt set in the destined place a small table covered with a white cloth, whereon thou shalt lay the

Book opened at the Great Pentacle which should be drawn on the first leaf of the said Book; and having kindled a lamp which should be suspended above the center of the table, thou shalt surround the said table with a white curtain; clothe thyself in the proper vestments, and holding the Book open, repeat upon thy knees the following prayer with great humility:--

(For the Prayer beginning 'Adonai Elohim,' etc., see Book I., Chapter XIV., where it is given in full.)

After which thou shalt incense it with the incense proper to the Planet and the day, and thou shalt replace the Book on the aforesaid Table, taking heed that the fire of the lamp be kept up continually during the operation, and keeping the curtains closed. Repeat the same ceremony for seven days, beginning with Saturday, and perfuming the Book each day with the Incense proper to the Planet ruling the day and hour, and taking heed that the lamp shall burn both day and night; after the which thou shalt shut up the Book in a small drawer under the table, made expressly for it, until thou shalt have occasion to use it; and every time that thou wishest to use it, clothe thyself with thy vestments, kindle the lamp, and repeat upon thy knees the aforesaid prayer, 'Adonai Elohim.' etc.

It is necessary also, in the Consecration of the Book, to summon all the Angels whose Names are written therein in the form of Litanies, the which thou shalt do with devotion; and even if the Angels and Spirits appear not in the Consecration of the Book, be not thou astonished thereat, seeing that they are of a pure nature, and consequently have much difficulty in familiarising themselves with men who are inconstant and impure, but the Ceremonies and Characters being correctly carried out devoutly and with perseverance, they will be constrained to come, and it will at length happen that at thy first invocation thou wilt be able to see and communicate with them. But I advise thee to undertake nothing unclean or impure, for then thy importunity, far from attracting them, will only serve to chase them from thee; and it will be thereafter exceedingly difficult for thee to attract them for use for pure ends.

BOOK II

CHAPTER XXII

CONCERNING SACRIFICES TO THE SPIRITS, AND HOW THEY SHOULD BE MADE

In many operations it is necessary to make some sort of sacrifice unto the Demons, and in various ways. Sometimes white animals are sacrificed to the good Spirits and black to the evil. Such sacrifices consist of the blood and sometimes of the flesh.

They who sacrifice animals, of whatsoever kind they be, should select those which are virgin, as being more agreeable unto the Spirits, and rendering them more obedient.

When blood is to be sacrificed it should be drawn also from virgin quadrupeds or birds, but before offering the oblation, say:--

May this Sacrifice which we find it proper to offer unto ye, noble and lofty Beings, be agreeable and pleasing unto your desires; be ye ready to obey us, and ye shall receive greater ones.

Then perfume and sprinkle it according to the rules of Art.

When it is necessary, with all the proper Ceremonies, to make Sacrifices of fire, they should be made of wood which hath some quality referring especially unto the Spirits invoked; as juniper, or pine, unto the Spirits of Saturn; box, or oak, unto those of Jupiter; cornel, or cedar, unto those of Mars; laurel unto those of the Sun; myrtle unto those of Venus; hazel unto those of Mercury; and willow unto those of the Moon.

But when we make sacrifices of food and drink, everything necessary should be prepared without the circle, and the meats should be covered with some fine clean cloth, and have also a clean white cloth spread beneath them; with new bread and good and sparkling wine, but in all things those which refer to the nature of the Planet. Animals, such as fowls or pigeons, should be roasted. Especially shouldst thou have a vessel of clear and pure fountain water, and before thou enterest into the Circle, thou shalt summon the Spirits by their proper Names, or at least those chief among them, saying:--

In whatsoever place ye may be, ye Spirits, who are invited to this feast, come ye and be ready to receive our offerings, presents, and sacrifices, and ye shall have hereafter yet more agreeable oblations.

Perfume the viands with sweet incense, and sprinkle them with exorcised water; then commence to conjure the Spirits until they shall come.

This is the manner of making sacrifices in all arts and operations wherein it is necessary, and acting thus, the Spirits will be prompt to serve thee.

Here endeth our Key, the which if thou thoroughly instillest into thy memory, thou shalt be able, if it pleaseth thee, even to fly with the wings of the wind. But if thou takest little heed hereof, and despiseth this Book, never shalt thou attain unto the desired end in any Magical experiment or operation whatsoever.

For in this Book is comprised all science of Magical Art, and it should be strictly kept by thee. And hereunto is the end of our Key, in the Name of God the righteous, the merciful, and the eternal, Who liveth and reigneth throughout the Ages. Amen.

THE END OF THE KEY OF SOLOMON THE KING.

ANCIENT FRAGMENT OF THE KEY OF SOLOMON

TRANSLATED FROM THE HEBREW BY ELIPHAZ LÉVI; *and given in his 'Philosophie Occulte,' Serie II., Page 136.*

I will now give unto thee the Key of the Kingdom of the Spirits.

This Key is the same as that of the Mysterious Numbers of Yetzirah. [1]

[1. The 'Sepher Yetzirah,' or 'Book of Formation,' one of the most ancient Books of the Qabalah.]

The Spirits are governed by the natural and universal Hierarchy of things.

Three command Three through the medium of Three.

There are the Spirits of Above, those of Below, and those of the Centre; then if thou investest the Sacred Ladder, if thou descendest instead of ascending, thou wilt discover the Counter-Hierarchy of the Shells, or of the Dead Spirits.

Know thou only that the Principalities of Heaven, the Virtues, and the Powers, are not Persons, but dignities.

They are the Degrees of the Sacred Ladder upon which the Spirits ascend and descend.

Michael, Gabriel, Raphael, and the others, are not Names but Titles.

The First of the Numbers is the Unity.

The First of the Divine Conceptions called the *Sephiroth* is Kether or the Crown.

The First Category of the Spirits is that of Chaioth Ha-Qadesh or the Intelligences of the Divine Tetragram, whose Letters are symbolized by the Mysterious Animals in the Prophecy of Ezekiel.

Their empire is that of unity and synthesis. They correspond to the Intelligence.

They have for adversaries the *Thamiel* or Double-Headed Ones, the Demons of revolt and of anarchy, whose two Chiefs ever at War with each other, are *Satan* and *Moloch*.

The Second Number is two; the Second Sephira is Chokmah or Wisdom.

The Spirits of Wisdom are the Auphanim, a Name which signifieth the Wheels, because all acts in Heaven like immense Wheels spangled with Stars. Their Empire is that of Harmony. They correspond to the Reason.

They have for Adversaries the *Chaigidel*, or the Shells which attach themselves to Material and Lying Appearances. Their Chief, or rather their Guide, for Evil Spirits obey no one, is *Beelzebub*, whose Name signifieth the God of Flies, because Flies haunt putrefying corpses.

The third Number is three. The third Sephira is Binah or Understanding.

The Spirits of Binah are Aralim, or the Strong. Their empire is the creation of ideas; they correspond to activity and energy of thought.

They have for adversaries the *Satariel*, or concealers, the Demons of absurdity, of intellectual inertia, and of Mystery. The Chief of the *Satariel* is *Lucifuge*, called falsely and by anti-phrase *Lucifer* (as the Eumenides, who are the Furies, are called in Greek the Gracious Ones).

The fourth Number is four. The fourth Sephira is Gedulah or Chesed, Magnificence or Mercy.

The Spirits of Gedulah are the Chaschmalim, or the Lucid Ones. Their empire is that of beneficence; they correspond to the imagination.

They have for adversaries the *Gamchicoth* or the Disturbers of Souls. The Chief or Guide of these Demons is *Ashtaroth* or *Astarte*, the impure Venus of the Syrians, whom they represent with the head of an ass or of a bull, and the breasts of a woman.

The fifth Number is five. The fifth Sephira is Geburah or Justice.

The Spirits of Geburah are the Seraphim, or the Spirits burning with zeal. Their empire is that of the chastisement of crimes. They correspond to the faculty of comparing and of choosing.

They have for adversaries the *Golab* or incendiaries, Genii of wrath and sedition, whose Chief is *Asmodeus*, whom they also call Samael the Black.

The sixth Number is six. The sixth Sephira is Tiphereth the Supreme Beauty.

The Spirits of Tiphereth are the Malachim, or the Kings. Their empire is that of the Universal Harmony. They correspond to the judgment.

They have for adversaries the *Tagaririm*, or Disputers, whose Chief is *Belphegor*.

The seventh Number is seven. The seventh Sephira is Netzach, or Victory.

The Spirits of Netzach is the Elohim or the Gods, that is to say the representatives of God. Their empire is that of progress and of life; they correspond to the *Sensorium* or to sensibility.

They have for adversaries the *Harab-Serapel*, or the Ravens of Death, whose Chief is Baal.

The eighth Number is eight. The eighth Sephira is Hod or eternal order.

The Spirits of Hod are the Beni-Elohim or Sons of the Gods. Their empire is that of order; they correspond to the inner sense.

They have for adversaries the *Samael* or jugglers, whose Chief is *Adramelech*.

The ninth Number is nine. The ninth Sephira is Yesod, or the fundamental principle.

The Spirits of Yesod are the Cherubim or Angels, those powers which fecundate the earth, and which are represented in Hebrew symbolism under the form of bulls. Their empire is that of fecundity. They correspond to true ideas.

They have for adversaries the *Gamaliel* or obscene, whose Queen is *Lilith*, the Demon of debaucheries.

The tenth Number is ten. The tenth Sephira is Malkuth, or the kingdom of forms.

The Spirits of Malkuth are the Ischim, or the virile ones; they are the souls of the Saints whose Chief is Moses. (Let us not forget that it is Solomon who speaks. -Eliphaz Lévi.)

They have for adversaries the wicked ones who obey *Nahema*, the Demon of Impurity.

The wicked are symbolized by the five accursed nations whom Joshua was to destroy.

Joshua, or Jehoshua the Saviour, is a symbol of the Messiach.

His Name is composed of the letters of the Divine Tetragram changed into the Pentagonagram by the addition of the Letter Schin (*see Figure 94*).

Each letter of this Pentagonagram represents a power of good attacked by the five accursed nations.

For the real history of the people of God is the allegorical legend of Humanity.

The five accursed nations are:--

1. The Amalekites or Aggressors;
2. The Geburim or Violent Ones;
3. The Raphaim or Cowards;
4. The Nephilim or Voluptuous Ones;
5. The Anakim or Anarchists.

The Anarchists are vanquished by the Yod, which is the Sceptre of the Father.

The Violent are vanquished by the Hé', which is the Gentleness of the Mother.

The Cowards are vanquished by the Vau, which is the Sword of Michael, and Generation by travail and pain.

The Voluptuous are vanquished by the second Hé, which is the painful bringing forth of the Mother.

Lastly, the Aggressors are vanquished by the Schin, which is the Fire of the Lord and the equilibrating Law of justice.

The Princes of the Perverse Spirits are the False Gods whom they adore.

Hell has then no other government than that fatal law which punishes perversity and corrects error, for the false Gods only exist in the false opinion of their adorers.

Baal, Belphegor, Moloch, Adramelech, have been the idols of the Syrians; idols without soul, idols now destroyed, and of whom the Name alone remaineth.

The True God hath vanquished all the Demons as Truth triumphs over Error. That is past in the opinions of men, and the Wars of Michael against Satan are the symbols of movement, and of the progress of Spirits.

The Devil is ever a God of refusal.

Accredited idolatries are religions in their time.

Superannuated idolatries are Superstitions and Sacrileges.

The Pantheon of Phantoms, which are then in vogue, is the Heaven of the Ignorant.

The Receptacle of Phantoms, whom Folly even wisheth for no longer, is the Hell.

But all this existeth only in the Imagination of the Vulgar.

For the Wise, Heaven is the Supreme Reason, and Hell is Folly.

But It must be understood that we here employ the word Heaven in the Mystical sense which we give it in opposing to it the word Hell.

In order to evoke Phantoms it is sufficient to intoxicate oneself or to render oneself mad; for Phantoms are ever the companions of drunkenness and of vertigo.

The Phosphorus of the imagination, abandoned to all the caprices of over-excited and diseased nerves, fills itself with Monsters and absurd visions.

We can also arrive at hallucination by mingling together wakefulness and sleep by the graduated use of narcotics; but such actions are crimes against nature.

Wisdom chaseth away Phantoms, and enables us to communicate with the Superior Spirits by the contemplation of the Laws of Nature and the study of the Holy Numbers.

(Here King Solomon addresseth himself to his son, Roboam):--

Do thou, O my son Roboam, remember, that the Fear of Adonai is only the beginning of Wisdom.

Keep and preserve those who have not Understanding in the Fear of Adonai, which will give and will preserve unto thee my crown.

But learn to triumph thyself over Fear by Wisdom, and the Spirits will descend from Heaven to serve thee.

I, Solomon, thy father, King of Israel and of Palmyra, I have sought out and obtained in my lot the Holy Chokmah, which is the Wisdom of Adonai.

And I have become King of the Spirits as well of Heaven as of Earth, Master of the Dwellers of the Air, and of the Living Souls of the Sea, because I was in possession of the Key of the Hidden Gates of Light.

I have done great things by the virtue of the Schema Hamphorasch, and by the Thirty-two Paths of Yetzirah.

Number, weight, and measure determine the form of things; the substance is one, and God createth it eternally.

Happy is he who comprehendeth the Letters and the Numbers.

The Letters are from the Numbers, and the Numbers from the Ideas, and the Ideas from the Forces, and the Forces from the Elohim. The Synthesis of the Elohim is the Schema.

The Schema is one, its columns are two, its power is three, its form is four, its reflection giveth eight, which multiplied by three giveth unto thee the twenty-four Thrones of Wisdom.

Upon each Throne repositeth a Crown with three Rays, each Ray beareth a Name, each Name is an Absolute Idea. There are Seventy-two Names upon the Twenty-four Crowns of the Schema.

Thou shalt write these Names upon Thirty-six Talismans, two upon each Talisman, one on each side.

Thou shalt divide these Talismans into four series of nine each, according to the number of the Letters of the Schema.

Upon the first Series thou shalt engrave the Letter Yod, symbolized by the Flowering Rod of Aaron.

Upon the second the Letter Hé, symbolized by the Cup of Joseph.

Upon the third the Letter Vau, symbolized by the Sword of David my father.

And upon the fourth the Hé final, symbolized by the Shekel of Gold.

These thirty-six Talismans will be a Book which will contain all the Secrets of Nature. And by their diverse combinations thou shalt make the Genii and Angels speak.

(HERE ENDETH THE FRAGMENT OF THE KEY OF SOLOMON.)

THE QABALISTICAL INVOCATION OF SOLOMON

Given by Eliphaz Lévi in 'Rituel de la Haute Magie,' Chapter xiii.

Powers of the Kingdom, be beneath my left foot, and within my right hand.

Glory and Eternity touch my shoulders, and guide me In the Paths of Victory.

Mercy and Justice be ye the Equilibrium and splendor of my life.

Understanding and Wisdom give unto me the Crown.

Spirits of Malkuth conduct me between the two columns whereon is supported the whole edifice of the Temple.

Angels of Netzach and of Hod strengthen me upon the Cubical Stone of Yesod.

O GEDULAH! O GEBURAH! O TIPHERETH!

BINAH, be Thou my Love!

RUACH CHOKMAH, be Thou my Light!

Be that which Thou art, and that which Thou wilt to be, O KETHER!

Ishim, assist me in the Name of SHADDAI.

Cherubim, be my strength in the Name of ADONAI.

Beni Elohim, be ye my brethren in the Name of the Son, and by the virtues of TZABAOTH.

Elohim, fight for me in the Name of TETRAGRAMMATON.

Malachim, protect me in the Name of YOD HE VAU HE.

Seraphim, purify my love in the Name of ELOAH.

Chaschmalini, enlighten me with the splendors of ELOHI, and of SCHECHINAH.

Aralim, act ye; *Auphanim*, revolve and shine.

Chaioth Ha-Qadosch, cry aloud, speak, roar, and groan; Qadosch, Qadosch, Qadosch, SHADDAI, ADONAI, YOD CHAVAH, EHEIEH ASHER EHEIEH!

Halelu-Yah! Halelu-Yah! Halelu-Yah. Amen.

THE END.

[Plate XV. The Mystical Alphabets]

Twilit Grotto -- Esoteric Archives	Contents	Prev	part 2	Next	timeline

The Key of Knowledge (Clavicula Salomonis)

Transcribed from British Library, Additional manuscript 36674.

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The present text is a sixteenth century English translation of the *Key of Solomon*, the most famous of Grimoires, or handbooks of magic.

In producing his 1889 edition of the *Key of Solomon*, three manuscripts escaped S.L. Mathers' attention, or he chose to neglect them. They are Sloane 3645, 3647, and Additional Ms. 36,674. All three are in English. It is not clear to me why he did not mention them, but they do not in fact seem to have been used by him, as the wordings and layout are quite different. Mathers' translation seems to be mainly from the Colorno class of manuscripts written in French.

The following is a complete transcription of the English Key of Solomon from Add. 36674, with alternate readings from Sl. 3645. The Add. manuscript dates to mid- to late-16th century. Add. 36674 also appears to be in the same hand as that found in the [beginning of Sloane 3854](#). Sl. 3645 is dated 17th century [1], and seems to be based solely on the earlier manuscript. The drawings included here are based on those in the Sloane manuscript, as they are more legible, and were copied very closely from the older manuscript.

The catalog entry reads as follows:

36674. COLLECTIONS relating to Magic and Witchcraft from the papers of various 16th and 17th century astrologers, finally put together probably in the library of John Somers, Lord Somers (v. catalogue in Harl. MS. 7191, f. 158 b). The table of contents on f. 3 is in the same hand as Somers' catalogue. Artt. 1-4 belonged early in the 17th cent. to Gabriel Harvey, the poet and friend of Spenser, who has annotated them throughout (compare the hand with Add. MS. 32494). Art. 10 and probably some other articles were collected by Elias Ashmole. Later owners are noticed below.

Contents:-

1. "Here begynneth the booke of Kynge Solomon called the Kay of Knowledge," to which Harvey adds "Clavicula Salomonis. Extat Latine: et legi." In two books. There are many treatises with similiar titles, but this does not agree with the Clavicula edited by S.L.M. Mathers (London, 1889), nor with the treatise known as Lemegeton. The first rubric is "Orysons to be sayde when you coniure," and the last "Here follow the the manner howe to make the Pentacle." In a late 16th cent. hand. f. 5.

Although the wording is simpler in the present text, most nearly all of it does in fact correspond with Mathers' edition.

Sloane 3647 appears to belong to a different class of manuscripts, and is not included in the present transcription.

I have taken the liberty of moving the table of contents for book 2 to the beginning of this transcript for convenience.

[1. Cf. *Catalog to the Sloane Manuscripts in the British Museum*, Edward J. L. Scott, London, 1904, p. 473.]

[5r]

Here beginneth the book
of King Solomon called

The Key of Knowledge.

Claucula Salomonis. Extat latinè: de legi.

Cabalistica: sed sophistica.

**The table of the first book.
13 Chapters.**

1. [What orations and prayers ought to be said before you work.](#)
2. [Of the confession before you work.](#)
3. [Of your conjuration, with a malediction thereunto belonging.](#)
4. [Of pentacles, and how they ought to be made.](#)
5. [Of the way how to work.](#)

##. Experiments

1. [For things that be stolen.](#)
2. [For to be invisible.](#)
3. [For love, how they ought to be prepared.](#)
4. [9. For to make a woman dream of thee.](#)
5. [10. Of experiments of favor and friendship.](#)
6. [11. Of experiments for hatred and malice.](#)
7. [12. For to fain a thinge to be true, which indeed is false.](#)
8. [13. Of extraordinary experiments, and how they are prepared.](#)

A table of chapters which are contained in this second book.

1. [In what hour experiments ought to be wrought.](#)
 2. [How the conjurer must behave himself.](#)
 3. [How his fellows must behave them.](#)
 4. [Of fasting and watch.](#)
 5. [Of baths and how they must be made.](#)
 6. [The blessing of the salt.\]](#)
 7. [Of apparel, and all thereto belonging.](#)
 8. [Of the knife belonging to the art.](#)
 9. [How the circle must be made, and how you must enter into it.](#)
 10. [Of water and hyssop, how they are made.](#)
 11. [Of hyssop.](#)
 12. [Of fire and lights.](#)
 13. [Of pen and ink.](#)
 14. [Of the blood of a bat.](#)
 15. [Of virgin parchment.](#)
 16. [How you must work with wax.](#)
 17. [Of a needle wherewith thou must work.](#)
 18. [Of odors, and sweet perfumes.](#)
 19. [Of cloth, wherein you must lay up your instruments.](#)
 20. [Of the work of images.](#)
 21. [Of the hours to work in.](#)
 22. [Of the colors of the planets.](#)
-

[5v is blank]

[6r]

Orations to be said when you conjure. [Chap. 1]

Lord Jesus Christ, the loving son of God, which dost illuminate the hearts of all men in the world, lighten the darkness of my heart, and kindle the fire of thy most holy love in me. Give me true faith, perfect charity, and virtue, whereby I may learn to fear and love thee and keep thy commandments in all things; that when the last day shall come, the angel of god may peaceably take me, and deliver me from the power of the devil, that I may enjoy everlasting rest amidst the company of the holy saints, and sit on thy right. Grant this, thou son of the living God for thy holy name's sake. Amen.

A confession to be said before you work. [Cap. 2]

I confess to thee, Lord God, the Father of Heaven and Earth, and to the good and most benign **Jesus Christ** together with the **Holy Ghost**, before thy holy angels, and before the true majesty of thy cross, that I was conceived in sin, and from my baptism continued therein. I confess furthermore that I have sinned in pride, in anger, in glottony, and in whatsoever man's frailty may sin, I have sinned. Therefore I pray you all the saints, in whose sight all these things I have confessed, that you witness with me in the day of judgment, against the devil, and so I being clean and confessed of all my sins, let me appear before thee (O Most High) righteous, and grant thy grace to me by thine ineffable clemency, that I may see and know all the spirits which I would have, and accomplish my will and desire. Amen.

[Of your conjuration, with a malediction thereunto belonging. Chap. 3.]

Lord God almighty father which didst make all things, which knowest all things, for nothing is hid nor impossible to thee, give me grace to know and understand the virtue of all prenties (?), which art hid by thy most holy mercy and hyttee (?), by that thy ineffable, worshipful and fearful name **Hyach**, by the which all the worlde shall tremble, and by whose fear, all creatures do obey. Grant me also that the secret of the secrets of all the spirits may be opened before me, gently obeying me, and my commandments, through the most holy **Adonay**, whose kingdom endureth forever. Amen.

When these are done, let the conjurer arise, and put both his hands laid after the fashion of a cross, upon the pentacle, and let one of his companions always hold the book open before him; and let him look into the air, into the four parts of the world: afterwards looking upon the book, let him say as followeth:

Lord my God, be thou to me a tower of defense against the face of all evil spirits.

Afterwards, let him turn himself first to the East, next into the South, then into the West, and North, and in every part say:

Behold the signs and names of that conquerer, by whom you are daily feared, and fear, obey me therefore by these most secrets of all other.

Straight way after, let him begin to conjure those spirits, as that art doth command, which then he hath in hand, which done they will appear quickly. If not, then call them as followeth and know that if they were bound in iron they wyll come, or send a messenger.

I conjure you such Spirits (*naming them*), by the Father, the Son, and the Holy Ghost, and by him which shall come to judge the world, both the quick and dead, by fire; and by the nativity and baptism, by the death and rising again of Christ, by the coming of the Holy Ghost our comforter, by holy Mary, the mother of our Lord Jesus Christ, by her virginity, by the seven gifts of the Holy Ghost, by the nativity of Saint John the Baptist.

I conjure you by the twenty Seniors, by the nine orders and degrees of angels, archangels, thrones, dominations, principates, potestates, cherubin, and seraphin, by all the virtues of the heavens, by the four beasts of God having eyes both behind and before, and by the twelve Apostles.

I conjure you also by all martyrs, Saint Stephen and all the rest, by all confessors, as Saint Silvester and all the rest, by all holy hermits, abbots, monks, and by all the holy prophets, by all holy virgins and widows, and by all saints whose solemnity is celebrated before the sight of Christ throughout all the world; by whose desents and prayers the divine majesty, be our aids and help in all our works, and by all thinges which agree together in kind.

I conjure you by God, that was born of the virgin Mary, which suffered of the Jews, which was hanged on the cross; which was dead and buried, which shall come again to judge both the quick and the dead, by fire.

I conjure you spirits by all the patriarches, prophets, Apostles, evangelists, martyrs, confessors, virgins, and widows, and by Jerusalem, the holy city of God, and by Heaven and Earth, and all that therein is, and by all other virtues, and by the elements of the world, and by Saint Peter, apostle of Rome, and by the crown of thorns that was worn on God's head, and by the garments for the which> Jews [sic] caste lots, and by all things that can be said or thought of our most mighty Creator, and by the holy Trinity, and by all the holy court and company of Heaven, and by him that in the beginning made all things of naught, and by him that for the health of mankind came down into the Earth, and was born of the virgin Mary, which suffered under Pontius Pilate, was crucified, dead, and buried, and descended into hell, the day he arose again from death, and ascended into heaven, and sitteth on the right hand of God, from whence he shall come to judge both the quick and the dead, and the world by fire. And by the Holy Ghost the Comforter, which did proceed from the Father and the Son, in likeness of a dove when Christ was baptized in the flood of Jordan, and came upon him and his

Apostles, the Gospel of God with divers tongues, and by the three God-heads, and the unity to be worshipped, and by the company of those saints which cease neither day nor night, but still cry with a loud voice, saying: holy, holy, holy, art thou Lord God of Sabaoth, Heaven and Earth, are full of the majesty of thy glory; Hosannah, in the highest; Blessed is he that cometh in the name of the Lord: Hosannah in the highest. And by the 100 and 44 company of martyrs, which speaking to the world, suffered most grievous martyrdom.

I coniure you spirits by the thunder shining of fire, and lightning of God etc., by the seven golden candlesticks shining before the altar of God, and by all the miracles which [have] been done by saints and angels, and by all the precepts which are instituted for Christian faith, and by all the company of saints which follow the seven steps of the undefiled lamb, and by all the saints which God chose unto him, before the foundation of the world was laid, and by their merits, which please God right well.

I conjure you spirits in what place of the world soever ye be, by the annunciation of Christ, by the baptism of Christ, by the circumcision of Christ, by the transfiguration of Christ upon the mount Tabor, by the cross of Christ, by the passion of Christ, by the cry of Christ, and by his voice, saying: hely, hely, Lamazabathany; by the death of Christ, by his hands which were pierced through with naile; by his wounds and blood; by the body of Christ, by the sepulcher of Christ, and by the bread which he brake and gave to his disciples saying: "This is my body of the New Testament, which shall be shed for man in forgiveness of sins:"; and by his glorious ascension, and by all wonderful works of God.

I conjure you spirits, by the virtues of all herbs, stones, and grass, and by all things which meekly obey the commandment of God: Also, I conjure you spirits by these ineffable names of God; Asahac, Radrematas, Fallcas (?), Anbonas, Anborac, Bera, Bolem, yaelem, Ladodoc, Acathel, Coplice, Piham, Sanca, harucara, Adonay, Barucaea, Oboi, Emagro, Iesu God, God which madest Heaven and Earth, also which sittest upon cherubin, and seraphin, and by the wonderful name, Tetragrammaton, which is Euan, Iothe, and by the holy and ineffable name, Ane, Rethon, grant to all thess spirits to obey my will and my commandments.

I conjure you spirits, in what place of the world, soever you be, that you tarry no longer in the air, nor in the earth, nor any other place, but that you appear here immediately before us, to do our will and pleasure. And I command you that straight way you come before us, to fulfill that whatsoever we shall commande you.

This done they will come doubtless, but if perchance they do not, let the master lighten his voice and say:

"Behold, here be the signs and names, the secret of all secrets, who dare be so bold as to gainsay them, and resist the names of the mighty conquerer, who ruleth the whole world. Come therefore here before us, whersoever you be, and see these most secret of all secrets. Come and receive the pleasant smell of sweet odours, and gently to make us answer."

If then they appear, show them the pentacles.

But if they will not, let the master (beating the air about him on every side) hush (?) with his voice, and his companions praying, let him say with a clear voice:

Behold, I conjure you, I call you, I exorcize you, by the mighty, great, and strong name, Hel. I conjure you, and command you by the wonderful Berlayne, holy great and just, that you tarry not, but come without any noise, and without any deformity.

I conjure you, and with power command you, by him which speaketh, and it is holy, and by all his names. In the name Adonay, Aloe, Alnon, Sabaoth, Saday. Also, I command you by this book, and by all the powers thereof, that you come to us, not deformed but in a very fair shape. We conjure you with power, by the names Yr, and Vr, which Adam heard and spake; or by the name Gyn, which Noah heard and spoke, with theight (?) family after the flood. And by the name Y, et N, et X, which Abraham heard, and knew Almighty God; And by the name Joth, which Jacob heard of the angel speaking with him, and was delivered from the hands of his brother Esau; And by the name, hely, Ane, heye, which Moses heard in the hill of God, horeb; and obtained to speak with God, and hear God Himself speak in a flame of fire; And by the name Elaye which Moses named, and all the dust of the Earth was stricken, and gnats were made amongst the men, the oxen, and cattle of the Egyptians, which did destroy them and their corn; and by the name Arphicerie which Moses named, and sent all kinds of flies into Egypt, to destroy there fruit; and in the name, Phaicon, which Moses named,

and there was made darkeness three days and three nights in Egypt and all were almost dead for fear; and by the name Arymon, and in the name Arymon, which Moses named at midnight, and all the first born in Egypt died. And by the name Gemaron, and in the name Gemaron, which Moses named and the Red Sea was divided, and he delivered the children of Israel out of captivity. And by the name Symagogion, which Elias named, and the Heaven did give rain, and the Earth brought forth fruit. And by the name Athanatos, which Jeremiah named before the captivity of Jerusalem. And by the name, ALPHA & OMEGA, which Daniel named, and by that destroyed Bel, and slew the Dragon. And by the name Emanuel, which the three children Sidrac, Midrac, and Abednago sung in the hot oven of fire, and were not hurt. By these names and by all other names of the almighty, only, and true God, by whom you were thrown down out of the high throne into the place of banishment; we conjure you, and command you, by him which speaketh and it is done; to whom all creatures do obey. And by the Angelic potestates of heaven, and by the great providence of Almighty God, and by the seal of King Solomon, which he received of that Almighty. Come therefore presently before us, to fulfill our desire.

I conjure you by that most holy name Joth, Hebay, which is written in Hebrew letters, and by the holy name, Primeumaton, which Moses named, and the bottom of Hell swallowed up, Tathon, and Abyran; unless you do as we command you, we curse you by the virtue of that same name Primeumaton, even into the bottom of Hell, and we will send you to that farthest part thereof, if you will rebel against us and withstand these our holy words. So be it, so be it, so be it, Amen.

If as yet they do not appear, let the conjurer make the sign of the cross upon his forehead, and say:

Again I conjure you, you spirits, in what place soever you be, that you come to see the consecrated signs and names of the most mighty Triumpher, and we charge you by his unity to obey us. And by him we will compel you, against your will, for all things be true, which have proceeded out of this work. And there shall proceed fire which shall burn you continually. And they be the words by the which all the world doth tremble, stones are rolled back, the water doth not flow, nor the fire burn.

Then if they were tied with chains of iron, they will straight ways come, or else send their messengers. If they do not, then let the master arise strongly and comfort his fellows, and turning himself to the four parts of the world, let him beat the air. Afterwards, let him kneel towards the East, and his fellows with him, and say with an humble voice:

Where be you spirits which were once angels of the nine orders? Come and see the heavenly signs, and the ineffable names of our Creator, and the names of the angels, whose fellows you were once. We conjure you again and again, and command you by the triumphant, mighty, and strong name of God Hel, which is wonderful, glorified, and virtuous, and terrible; we conjure you, and command you, that without any delay and without all deformity you come and appear before us.

If yet they be disobedient and will not come, then let the master reform all his circles, and make a cross in the air with the aforesaid knife, and making a hissing in the four parts of the world, let him kneel towards the North, and say:

In the name of Adonay, Aloyn, Sabaoth, Saday, which is *Lord God, High God, and Almighty King*, we beseech thee that we may bring to pass our desire, and that we may prosper upon all the works of our hands. And the Lord in this hour, and in all the rest, be in our mouths, and our hearts.

Afterwards, let him arise, stretching his arms as though he would embrace the air, and say:

Again we conjure you, and exorcise you, by these letters herein expressed, by whose virtue and power fire is extinguished, and all things are made in remembrance of them, and they call truly upon their Creator, and praise him, which according to the truth are these: Veriton, Adyreon, Biraretro, Gyariton, Gyamerion, Celamia, Cheamagi, Rechnaya, Eapmegia, Aderyan, Malchia, Mana, Gana, Roachia, laba, Cosia, Boalia, Dorenia, Canco, Galgala, Bache, Baya, Amanua, Cathia, Bachuaya, Geredia, Nyera, Pentohahia, Arathana, Redosta, Calchia, Semeforab, Anare, Neron, Joosar, by the virtue of these we exorcise and conjure you, and by the most blessed God, and by his impery, and everlasting glory; and by the holy name of the holy faith Adonay, Eloë, which is to say, Lord God of Sabaoth. Furthermore, we conjure you, and we bind you, by the seal of the Sun, the Moon, and the stars, and know that unless you come without any deformity you shall have no rest by day nor by night, wheresoever you be, and you shall be condemned into the flame of fire and of sulphur; we will burn you and your figures for ever and ever. Also that you depart not till you shall be licensed.

Furthermore, we conjure you, by this name Bel, and in this name Ia, Ia, Ia, which is *God*, and in this name, Vau, Vau, Vau, which is, *I am that I am*; finally, we conjure you, by all the divine power of God, that you presently come before us in comely wise.

When this is done, you shall see them come, and their lords as great men are wont, and when they shall see the master, they obey him in all points.

Afterwards, when thou hast done all thou wilt, command everyone to return peaceably into his place, and say:

Peace be between you and me.

After this, let the conjurer say Saint John's Gospel, and the twelve articles of the Creed, and go out of the circle, and let them wash their faces with holy water.

Observe here that no spirit dare tarry away, and if some chance to tarry, write their names in paper, and cover it with earth, and kindle a new fire, and put brimstone upon it, and say as followeth:

I conjure thee, fire, by him of whom all the world is sustained, that thou burn these spirits after that sorte, that they may feel it perpetually.

Then caste the paper into the fire and say:

Cursed and blasphemed be you for ever, let there be no rest to you any hour, any day, or any night, because you have not obeyed the words, which were spoken of the mighty maker of all things, which names are these: Ameteñeton, Io, Ahac, Pater, Semiphoras, Alleluia, Aleph, Beth, Gymel, Daleth, he, [Vau,] sayn, Cleth [Cheth], Teth, Jod, Caph, Lamed, Mem, [Nun,] Samech, Ain, Pe, Tsade, Coph, [Resh,] Sin, Tau,

We curse you and deprive you of all your power, and strength, by the virtue of these names, sending you to be burned everlastingly in fire and brimstone, world without end.

Which done, they will come.

Then write their names again, and make a fumigation over them, and they shall be delivered; and ask what thou wilt; and thou shalt obtain it, and then licence them as before is said. In this oath thou mayst consecrate a book, or any other thing that thou wilt.

Here followeth how and after what sort pentacles must be made, wherein all the science of the *Key of Knowledge* dependeth. Chap. 4.

These pentacles must be made on the day of Mercury, and in his hour, the moon being in an airy sign, and in the increase of the moon.

To make these thou must have an house or chamber, where there dwelleth nobody but thyself; this house or chamber thou shalt perfume, as shall be appointed in the chapter of perfumes and odours; and sprinkle it with such water as shall be prescribed in that chapter. Look also that the weather be fair, and the air clear; and that thou have sufficient virgin parchment.

This being in readiness, begin to write thy pentacle in the above-named hour, in a very fair colour, being conjured as shall be said in the chapter of pen and ink. And with that same pen being adjured, make an end of your writing the same hour; let the rest be finished when it may.

Afterward, take a fine cloth of silk, as shall be shewed in their chapters, wherein you shall hold the pentacles; you must have also an earthen pan full of colour and frankincence of the male kind, mingled with the wood aloes [=lignum aloes], consecrated as shall be said in the chapters of perfumes: be thou also clean as shall be said in that chapter. Furthermore, you must have a knife ready in goose blood,

which was made on the day of Mercury, in the increase of the moon; whereupon has been said three masses with their gospels; and smoked with the aforesaid perfumes; with which knife you must make hyssop, as appeareth in the chapter of hyssop and water. All this being ready, draw a circle with this knife before the pot of earth, and over this pot and the circle hold the pentacles, and perfume them; and say devoutly thess Psalmes following: Domine Deus meus in te speraui, Cæli enarrant, Dominus illuminatio mea, Deus Deus meus respice in me, Beati quorum remissæ sunt iniquitates, Miserere mei Deus, Afferte Domino, Deus iudicium tuum, Ecce nunc benedicite Domini, Deus in nomine tuo,

Which said, say this prayer following:

O most holy Adonay, and most mighty, which art ALPHA & OMEGA, which madest all things with great wisdom, which didst choose Abraham to be thy first faithful servant, and didst multiply his name above the stars of heaven; which also didst appear to Moses thy servant like a flame of fire in the midst of the bush, and didst reveal thy holy name Elicasserephe, unto him; which madest the people go over sea dry footed; which gavest to Solomon, King David's son, wisdom and knowledge above all other men, and didst vouchsafe to reveal these present pentacles unto him. I humbly beseech thee that in thy virtue they may be consecrated and prepared as they ought to be. Let them obtain the virtue, which they ought, by the most holy Adonay, whose kingdom endureth world without end. Amen.

Say this three days continuing. After cause three masses to be said over the pentacles, two whereof being of the Holy Ghost, and the third of Our Lady, which done lay them up in silk, as before is said.

Here followeth the way to work, which is the chieftest chapter of all. Chap. 5.

Before you begin your work you must have a knife, made as is before said, wherewith the handle of the sprinkler must be cut.

After this, you must observe that you have a day and hour meet [suitable] for your work; also the pentacles must be made as is aforesaid; and in the midst of them, let there be made the majesty of God, with his angels, even as he shall in the last day judge the world; and about his majesty write his wonderful names, and the names of his angels. Let the rest of the pentacles be ordered as is appointed in the former chapter.

And whensoever thou intendest to work, have these pentacles about thee. In this chapter all this science dependeth. Furthermore, if thou wilt understand that chapter that followeth, as concerning the operation of images, in that thou shalt perceive both the beginning and end of this science; and by that, thou shalt bring thy matter always to good effect.

pro furto.

Here followeth, how experiments for things that are stolen ought to be wrought. Chap. 6.

Experiments to find out theft, either are prepared by conjuring of spirits, or by writing figures and letters, or by some other means. In every such experiment requisite it is that you have the day and hour fit for such experiments; which are appointed before in the chapter of days and hours. The day and hour being ready, do as your experiment appointeth you. But first say this prayer following:

Alahac, Falie, Anbonas, Vntibolem, ladodoc, hel, Plamny, Barucaca, Adonay, Eloë, Emagro, Barach, Simamel, Mel, Cadathera, Huhuna, Matheam, Danyd, Vama, Boel, Hemon, Segen, Tamas O merciful Father, Jesus, God, which madest Heaven and Earth, which didst make the twenty-four beasts which cry continually "Holy, holy, holy, art thou, Lord God of Sabaoth", Lord God, which putest Adam in paradise, to keep the tree of life, thou O Lord art he which doest marvaylous things, O Lord God by thy holy city Jerusalem, and by thy wonderful name Tetragrammaton, which is *Euan, Joth, Vau*, give me power, virtue and strength to bring this experiment to pass. I beseech thee Almighty Father and Lord, which didst create all things of naught, which gavest unto men their names, and to stones and herbs their virtue and power. I beseech thee (O holy Father) for thy only son's sake, our Lord Jesus Christ, which liveth and reigneth world

without end, that thou wilt grant me to know the virtue of this experiment. So be it. Amen.

Afterwards, perfume the place with such perfumes as shall be appointed in that chapter. Sprinkle it also with water, and if it be necessary to make a circle, let such a one be made as is appointed, as touching the same. If any other ceremonies be required in this experiment, do them. When all these be finished, say thy conjuration, which thy art doth teach thee, and in the end thereof say:

Pater noster, Rerax, Terson, Syletin, I adjure you by this holy name Joth, He, Vau, which is written with twelve letters that by this present exorciser we may see the truth; *Ja, Ja, Ja, Ya, Yah*, cause these spirits to show us our desire. I conjure you aforesaid spirits, by all that is aforesaid, and by him to whom all creatures do obey, that immediately you show us the thing that we require, or else him that took it away.

If to do this experiment, it be requisite to write letters and figures, they are to be written as is prescribed in the second book; note that by whatsoever means, experiments for theft are made or done, requisite it is that there be other experiments besides this, as we above said.

How experiments to be invisible must be prepared. Chap. 7.

If thou wilt have an experiment to be invisible, if it be required to write thy experiment, then write it all in virgin parchment, and with pen and ink, as shall be appointed in the chapter of pen and ink. If furthermore a conjuration be required, then before your conjuration say privily as followeth:

Stabbon, Asen, Gabellum, saneney, Noty, Enobal, labonerem, Balametem, Balnon, Tygumel, Millegaly, Iuneneis, Hearma, Hamorache, yesa, Saya, Senoy, Henen, Barucatha, Acararas, Taracub, Bucarat, Caramj, by the mercy which you bear towards mankind, make me to be invisible.

Afterwards, make your invocations, and if you must make a circle, make such a one as is appointed in the chapter of making a circle. If you must write any figures and letters, write such as are prescribed in the chapter, as touching circles, notes, or figures. If you must write with any blood, use such as is also hereafter appointed.

When this is prepared, if you must use any conjuration in the end of it, say as followeth:

O thou Penerason, the master of invisibility, with thy ministers: Themos, Marath, Moragrie, Bries, Cliomeclis, Ligemenes, Abden, Priubusit, Tenganden, Tebdyn, Berit, Ecbacrã, Chrysiamur, Olithel, I conjure thee Penerason, and these thy ministers, by him through whom all things in the world do tremble and quake, by Heaven and Earth, by cherubin and seraphin, by him that worked such a miracle upon the virgin Mary, that this my experiment may be brought to pass, and that I may be invisible, in what hour or time soever I will. Also I conjure you ministers, by Stubbaten, Nageharen, Asey, Elmugit, Gabellio, Semene, that you come, and bring to pass this my work.

Thus doing, thou shalt have thy purpose. If thou wilt work any other ways, ever see that all things be in readiness requisite, and say upon thy experiment this former conjuration. But first, say privily the verse, Stalbon, Mecharum, Asen, and likewise to the end.

Erotic experiments.

How and by what means experiments of love ought to be wrought, as well in getting her whom thou desirest, as in touching her in her sleep, or talking with her. Chap. 8.

If thou wilt perpare any such experiment, requisite it is to have regard to the day and hour, and if your experiment must be wrought by wax or any such like thing, for wax let your image be made of such wax as is hereafter appointed. And when your wax is ready, say as followeth:

Venus, ester, Astropolyn, Asmo, Mercurius, Jupiter, Saturnus, Señe, Sus, Vne, Nensa, Recle, Sether, Teres, Terse, Beret, Teser, Crest, Erces, Nilobolas, Atrop, Atoro, lino, Poruta, Lepotarmon, Sompolocar, Peralotorjes, Noto, Solpiar, Raytroploson, yoson, Omas, Samo, Moas, Saom, Mosa, Maso, yrsicas, Draco, Draontius, Ara, Arel, Atrax, Belcar, Aray, Muenec, Iemar, Camna, Beri, Enna, Agama, Rima, Beberuna, Sinra, Saem, Myny, Genycal, Okalioth, Dicurcals, Cogaoth, Thajr, Tempter, Thon, Dreamer; I conjure you all ministers of love by him which can destroy you and make you again, and by all His names which do daily bind you, that you consecrate this wax as it ought to be. And in the name of the most holy Father, Almighty Adonay, whose kingdom lasteth forever and ever, world without end, that thou make this wax to have the effect which I desire it to have, and by the holy faith Adonay, and by his fear, which shall exhort you to bring my will to pass.

When this is done, make thine image of wax as it ought to be made. If it so be that thou must write anything upon thine image, write it with a needle or a pen, as in their places are appointed. If furthermore it be required that thou perfume thy image, perfume it with such perfumes as are expressed in their chapters; yet if it be needful also of any other thing to be done upon it, or conjuration, then let the conjuration be done according to the experiment. Which once said, let there be made perfumes as are appointed, and hold thy image over the perfume and say as followeth:

O thou orient king Eggye which reignest and rulest in the East, and thou Paymon, most mighty king which hast dominion over the West, and thou great king Amaymon, which reignest in the South, and thou triumphant king Egyn, which hast rule over the North; I most heartily call upon you, by him which only spake and it was done, which with his word made all things; and by his holy names, whereat all the world doth tremble, and is written in twelve letters, which are Joth, Eth, He, Vau; and by the nine heavens and their powers, and by the names and signs of our creator, that thou consecrate and confirm this presente image as it ought, by that holy name's sake, Adonay, whose kingdom hath no end.

Which done, thou mayst repeat the conjuration of thy experiment. And if thou obtain thy purpose it is well; but if not, put thy image under thy bed's head. And in a short time thou shalt see her whom thou desirest come to accomplish thy desire.

Here followeth another way whereby it is brought to pass that she shall dream of thee. Chap. 9.

This experiment is ineffable, and seemeth almost a wonder; for this, before thou begin thy conjuration, look into the air, being in thy chamber, and say with a humble heart as followeth:

Agla, Joth, Eth, He, Vau, Ja, Ja, Ja, Va, Va, Va, Ya, Ya, ly, Elyce, ysi, Agay, Neon, Joagat; O Lord Holy Father, which didst make all things, and knowest the hearts of all persons, I beseech thee, by thy most holy above-named names, that thou illuminate the heart and mind of N. that she may love me as I do her, and that she may be always ready to do my will and pleasure. And furthermore, give strength and power to this experiment, that by thee (O Father) and by those spirits, and the virtue of these words, that all things may be brought to a good end.

Afterwards, do thy art, with all things requisite in the chapters to the same, and it shall have good effect. Hoc de amore pseudo Salomon: sed ecce ... (?) Consecrationes (?) amorem apud Picatricem o (?) Su~ (?).

[11v]

Of experiments of favor and friendship. Chap. 10.

If in this experiment, thou must write with anything, thou shalt write with such as are appointed in the chapters of pen and ink. Afterwards, let it be perfumed with such perfumes as are hereafter appointed also, and sprinkle it with the water, as is appointed in that chapter. If furthermore it be required to write any signs, letters, or figures, or any other names, let them be written as is said hereafter, as

concerning how letters ought to be written. And put it in a cloth of silk, being such a one as hereafter shall be prescribed, and then say as followeth:

O most holy Adonay, which art almighty and most gentle, which art also ALPHA & OMEGA, I beseech thee of thy infinite mercy and pity, whereof thou aboundest, which did say, and it shall be given thee, I ask of thee therefore by thy almighty power that this experiment may be consecrated, and give unto it by thy holy virtue that power which I desire.

Which done, lay it a night and a day unto the altar cloth. Afterwards, if thou wouldst have the favor of any man, hold these letters in thy hand, and he shall deny thee nothing. Whatsoever letters you write, or whatsoever conjuration you say to obtain favor, in the end thereof ever say or write these verses following:

Sater, Arepo, Tenet, [Opera,] Rotas, Joth, Eth, He, Vau, Yach, Ya, Ja, Ja, Ja, Anereneton; you holy names fulfill my desire Gasper, Balthasar, Melchior, Abrahã, Isaac, Jacob, Mysach, Abdenago, Marke, Mathew, Luke, Juke, Geon, fyson, Tigris, Euphrates; be ye all present to help me, that I may obtain grace and favor at whose hands soever I shall ask it, by our Lord Jesus Christ which liveth and reigneth with the Father and the Holy Ghost, world without end. Amen.

How experiments for hatred are prepared, that any may be made deadly enemies. Chap. 11.

Experiments of hatred are done divers ways. If thou wilt work by any image or any such like thing, make your image, and perfume it with such perfumes as are prescribed. And if so be any thing must be written upon the image, write it with a needle, as shall be hereafter appointed in the chapter concerning a needle, afterwards say as followeth upon the image:

Arator, lapidator, temptator, sommator, subuersor, agnator, siccator, sudator, Combustor, Pungitor, Ductor, Comestor, Deurorator, Seductor, I do beseech you ministers of hatred, and destroyers of friendship, I beseech you I say that this present image may be so consecrated that it may engender hatred betwixt whosoever I would.

Which done, lay the image in the censer all night, and then work with it in the hour fit for that purpose, if thou must work otherwise, as by letters or other means, then in the end thereof write these above-said names, Arator, lapidator, temptator, etc. Also if thou would make discord between two that love well, then say before them (all things being ready):

Where is this sower of discord, with the rest of the above written names. I coniure you, and will you by him which made you, and by him which ordained you to this office, in which also you rejoice; I pray you and desire you that this may be prepared, that they which eat or touch this may utterly be set at variance.

Afterwards, give it unto them at your hour appointed. Hereafter if thou wilt work by any other means, write the aforesaid names, Arator, lapidator, temptator, etc. and it shall be.

An experiment to fain a thing to be [true] which indeed is false, whereby many men be deceived as in playing, or in showing any other thing. Chap. 12.

For such an experiment, once being found, you must write it in paper as shall be hereafter appointed. Also you must write with blood as shall be likewise declared with what blood, and what pen. If it requires that you should work this by writing, letters, or names, work as your chapters appoint you. This done, say with a lowly [sic] voice as followeth:

Abac, Abdac, Istac, Castac, Adach, Castas, Calsac (?), lusor, Triumphator, Derisor, Incantator, be you here present at my work, and confirm it so as I desire, and make it so appear that they that see it be deprived of their sight, and may see false things instead of true.

Come ye therefore to consecrate and to enchant it, by Jesus of Nazareth, which hath enjoined you to that office.

Which done, you may work. The aforementioned names Abac, Aldac, etc. are to be written in the end of your work, and if you work any other way, ever observe that those words be said in the end.

Here followeth a way to bring to pass any extraordinary experiment. Chap. 13.

When thou wilt bring to pass anything, write thine experiment in paper and pen as hereafter is said. If it be for good, howsoever it be done, say this prayer following. And if you must write anything, write it in the end thereof.

O God which hast made all things by thy holy name which is written in seventy letters, and every letter betokeneth one of thy holy names, which are here written: Lascos, h, h, h, Ihe, Ripan, Iba, Abgis, Lus, Baff, Plas, hapa, Ioazacam, Orezeym, Cororator, grant I pray thee that this present experiment may be fully brought to pass according to my desire.

Also, let this Gospel following be written or said over it:

In those days, Jesus was led into the wilderness of the spirit to be tempted of the devill, and after he had fasted forty days he was an hungered, and the devil the temptor, coming unto him, said: "If thou be the Son of God, command that these stones may be made bread." Jesus answering said: "It is written, that man liveth not only with bread, but with every word which cometh out of the mouth of God. Then the devil led him into the holy city, and set him upon the pinnacle of the church, and said unto him: "If thou be the Son of God, cast down thyself headlong, for it is written that he hath given his angels commandment over thee, and they shall take thee up in their hands, lest thou should be hurt." Jesus said unto him: "Again it is written, 'Thou shalt not tempt the Lord thy God.'" Again the devil took him up into a very high hill, and showed him all the kingdoms of the world, and their glory; and said: "All these I will give thee if thou wilt fall down before me and worship me." Then Jesus said: "Avoid, Satan, for it is written that thou shalt worship the Lord thy God, and him only shalt thou serve." Then the devil left him, and his angels came and ministered unto him.

Which done, thou shalt work according to thy hours. In other experiments which rather are evil than good, write or else say this verse following:

Nasue, Nouda, San, Cysa, Haspasan, Canica, Coures, Busil, Nifron, Cyrabnos, Nostracal, yurtaryn, Arbon, Arfusa; which are powers of all evil, come and help me that by you my work may be consecrated, and obtain that virtue which it ought, by the holy Adonay, by whose fear you are compelled to obey us.

Afterwards, perfume the letters or verse, and sprinkle them with water. Finally, take heed lest those whom thou callest deceive thee, which to avoid, behave thyself as this book prescribeth.

Explicit.

**Thus endeth the first book of
the *Key of Knowledge*
of Solomon.**

Here beginneth the Second Book of the Key of Knowledge of Solomon.

Here followeth in what hour experiments ought to be done.

If you have any art ready prepared to speak with spirits, you must work in the first hour of Mercury, and his day [Wednesday] in the morning. And thus you may finish all arts. Note that the time be pleasant, the air fair and clear, when thou workest.

1. The fair and beautiful spirits are in the North.
2. The fiery spirits remain in the East.
3. They which are created of the water remain in the West.
4. They which came of the wind are in the South.

Note also, that if thou hast once brought to pass one experiment, thou maist work the same again without observing of the hour, or any other solemnity.

Here followeth how the conjurer ought to behave himself. Chap. 2.

First let him write it wholly in one piece of paper. After let him mark what things are requisite to that purpose; let hym choose a place meet [suitable] for that purpose, and let him have a bath ready, as shall be appointed in the chapter of baths; and let him say this prayer following:

O Lord Jesus Christ, which hast made me (most wretched sinner) to thine own likeness; vouchsafe I besech thee, to bless and sanctify this water that it may be mundefyed (?) to the health of my body and my soul. O almighty and ineffable father, which didst grant unto John Baptist to baptise thine only begotten son Jesus Christ, grant I beseech thee, that this water may be my baptism, that I may be cleansed from all my sins which I have confessed, through our Lord Jesus Christ, world without end, Amen.

When this is done, let him wash all his body, and put on a white linen cloth, and abstain at the least three days from all filthiness and dishonest talk, and every day say this that followeth, *videlicet*, once in the morning about the third hour, again about the ninth houer, again about the evening about the forth hour, and also when thou goest to bed, and thus do three days space.

Abra, Asac, Asach, Radrimilas, filac, Anebenas, Bira, Bontes, Acazal, Zaphite, Phanti, harucacha, Adonay, Emagro, Abraxio, Achedit, Barachi, Melycanat [or Melycomat], Amystra, hugyma, Machia, Daniel, Dama, Prachil, heil, Hemon, Segem, Gemas, Jesus God, grant me that I may endue that thing which I go about, and by thee, O holy Adonay, I may bring them to pass, by our Lord Jesus Christ, which liveth and reigneth world without end. Amen.

Let this be done three days together, if it may be, the air being very clear, and at your day you may safely work.

How his fellows must behave themselves. Chap. 3.

In experiments where circles be made, it is requisite that the conjurer have fellows with him whom he must instruct in all things. When they are sufficiently taught, let the master and they together enter into the chamber, and let those his companions put off their vesture,

and let the master pour water upon their heads, saying:

Be you renewed and baptised and cleansed from all your sins, in the name of the Father, and of the Son, and of the Holy Ghost, and the power of the most highest come down upon you.

This done, let them put on the clothing again, all this must be done three days before any work begin. After this let there be made a new bath, and let them say for three days' space, the aforesaid prayer, and let them follow the master in all things.

Of fasting and watch. Chap. 4.

If you be willing to work, it is required that you abstain from all things unlawful, as from swearing, from glottony, and all other naughty deeds; which is required for the space of nine days before thy working. And let everyone say for that space, this prayer following:

O Lord God Almighty, be merciful unto me, which am not worthy to lift up mine eyes unto thee, my sins are so great, but thou (O God,) art merciful, which for one word didst lead the thief with thee into paradise. Have mercy upon me (O Lord,) and forgive me all my sins. Grant me (most gentle Father) that I may bring to pass my desire, by the most holy triumphator, which art blessed world without end. Amen.

The three days before thou beginneth thy work, thou and thy fellows sayst daily the confession which is expressed in the beginning of the [First Book, and the second chapter](#).

[15r]

Of baths, how they must be made. Chap. 5.

Thou must go to a well or river, and before thou goest to it, say these Psalms followynge: Dominus illuminatio mea; Dixit insipiens in corde suo; Dixi custodiam; Saluum me fac; Cantemus Domino; Confitemini Domino quoniam; Bonis; Quicunque vult saluus esse;

Which said, go into it, and say:

I exorcise thee water, by him which set thee in thy place, that thou drive out of me all uncleanness, through our Lord Jesus Christ.

Afterwards, let him wash himself, and say:

Marbalia, Gegeon, falia, Jesse, Pharia, Gech, Acích, Gedich, Jail, Dayl, Musayl, Ioyl, Tranchil, Pusil, Godif, Agnet, Trisif, Sabaoth, Adonay, Agla, Enel, Tetragrammaton, Cedrõ, Agne, fero, Stimulaton, Prenanaton.

And when he is washed, let him go out of the water and sprinkle himself with the water hereafter appointed, saying:

Asperges me Domine. etc.

After, put on thy clothing, and in putting it on, say the 7 Psalms, and that which followeth, and, Cum inuocarem exaudiuit. Confitebor tibi Domine quoniam dilexi, In exitu Israel de Ægipto, Domine probasti me; And this prayer which followeth:

O most holy Adonay, and most mighty Hel, I desire you by the most mighty and stronge name of our Lord, El, I worship thee, I glorify thee, and bless thee. I call upon thee, that this bath may be salvation unto me, and that I may have my desire

by thee, (O most holy Adonay, which liveth and reigneth world without end. Amen.

The blessing of the salt. Chap. 6.

Afterwards, take salt and bless it after this sort:

I bless thee in the name of the Father, the Son, and the Holy Ghost. Amen. The blessing of God the Almighty father be upon thee, and all goodness enter into thee, wherefor I bless thee and sanctify thee, that thou help at this present.

And thus done saye: Benedicite omnia opera Domini Domino,

Afterwards, take the sweet odours consecrated, and throw them into the bath, holding them in thy hand, and go again into the bath, and wash thee, and being in the bath say:

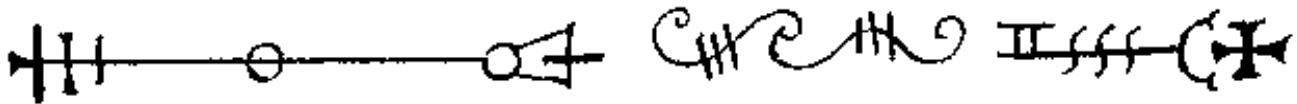
Amane, Memeto, Inzaron, Doltibon, Amagnõ, lameton, Caron, Sutron, Gardon, Non, Mameraon, Tameratõ, fabron, Sanõ, Nazmon, Stilon, funeon,

This said, say this Psalm, Benedicite omnia opera Domini, and wash thee saying, *In the name of the Father, and of the Son, and of the Holy Ghost. Amen.*

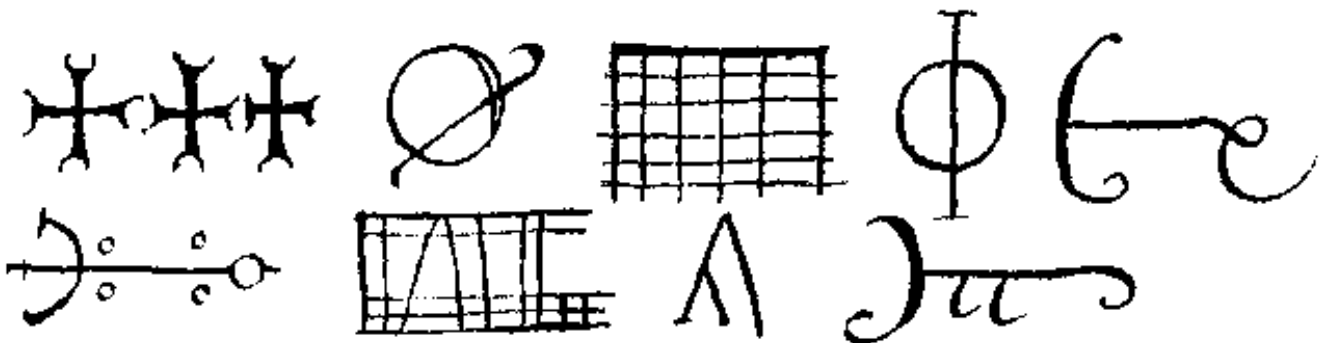
Which done, go out of the bath, and put on clean linen clothing, as shall be said of clothing, and let his fellows do after the same sort.

Here followeth of apparrell and shoes. Chap. 7.

It is necessary that the conjurer put on linen cloth, wherupon the pentacles must be sewn with such a needle as shall be appointed hereafter in the same chapter. They must also have hosen above there own upon the which these figures following must be written:



They must have shoes also upon, the which these same figures must be written, with such pen and ink as shall be prescribed in their chapters. Their shoes must be of white leather. Also, let the master have a garland upon his head of virgin parchment, about the which shall be written in capital letters these four names: AGAA; AGAY; AGLATHA; AGLAOTH; with ink and pen as shall be hereafter in their chapters declared, also each of his companions must have a crown or garland in whose compass these figures following must be written:

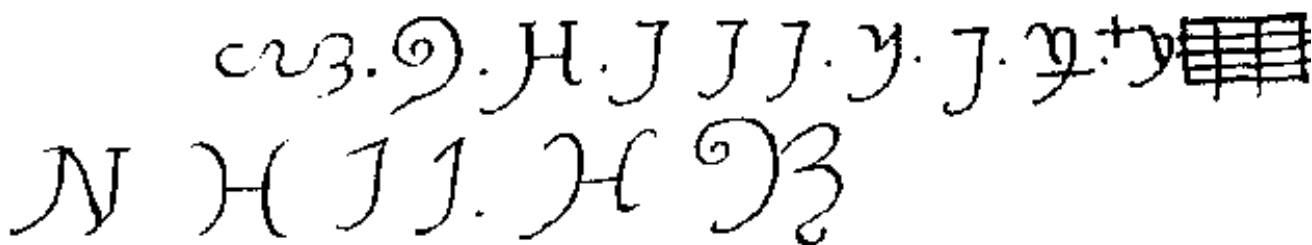


And before they put on this apparel, let them say these Psalms following: Domine Deus noster, Domine quis habitabit. Domine exaudi

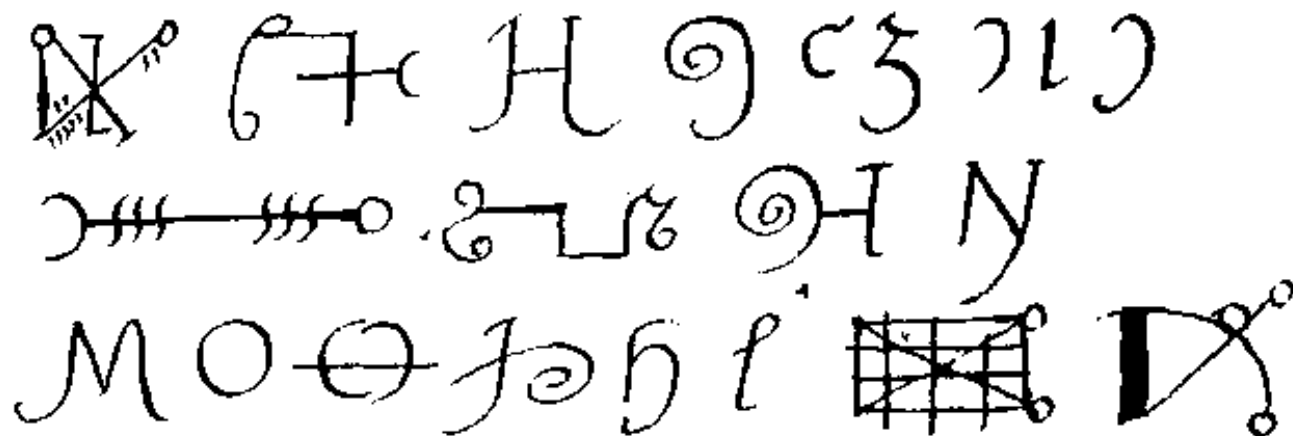
Antor, Anator, et Anabis, Theodomas, Ianitor, by the deserts of the holy angels, I will put on the vesture of health, that I may bring to pass my desire, by thee (O holy Adonay), whose kingdom hath no end.

[16r]

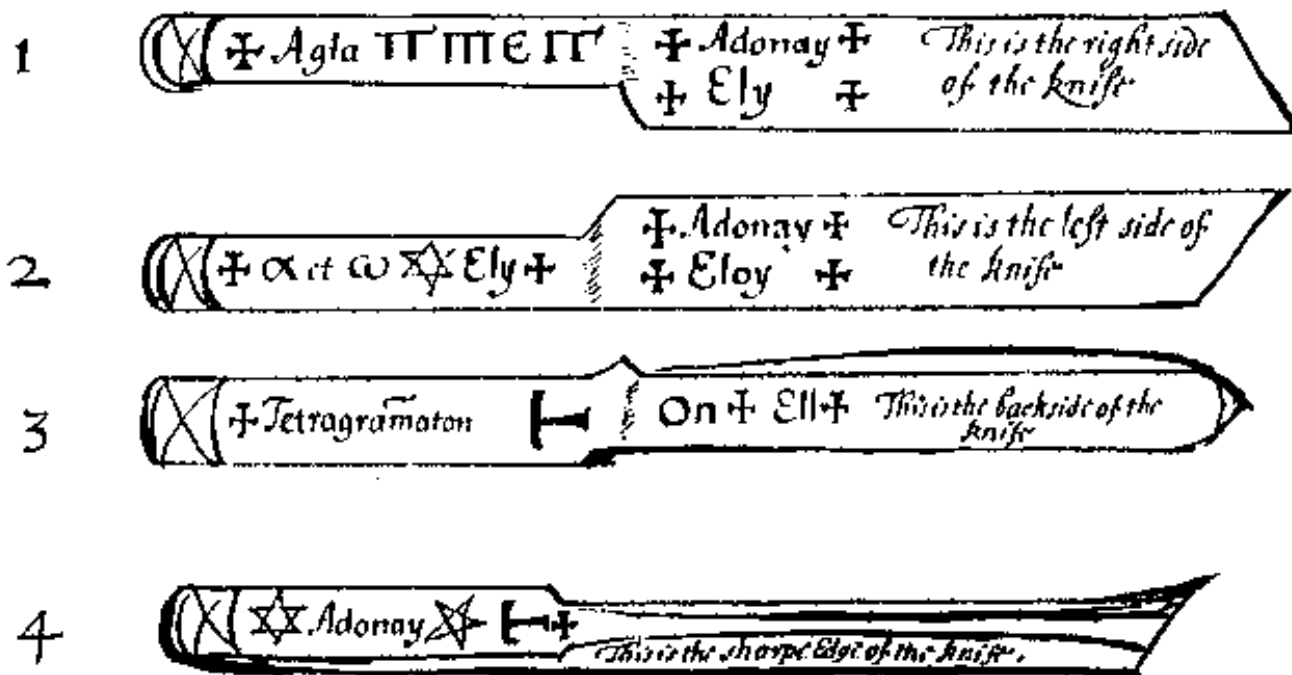
A knife is required in this art, therefore make it be made with a handle of iron which is pure, and let it be tempered in goose blood in the day of Mercury [Wednesday], in the increase of the Moon. After it be finished, cause ten masses to be said over it, and write upon the handle thereof with the needle aforesaid these signs which follow:



All other instruments of iron whatsoever they be, let them be made on the day, and hour of Mercury, and write upon them these signs following:



<http://www.esotericarchives.com/solomon/ad36674.htm> (16 of 26) [23.07.2001 00:57:45]



[16v]

Also, see to the swords wherewithall you will work, that they be clean, and write upon them as followeth: lamec, Theah, Aniles, Theophilos, Def, Beth ladamay, El, Ja, Jah, Emanuel, Saday, Emnanal, sum qui sum, Agla, ALPHA & OMEGA. Write this with the ink aforesaid, and smoke them with the odours, and say this conjuration:

I conjure thee by the names, Abraham, Abraho, Tetragrammaton, which is to say, Aglane, that thou hurt me not in work. I conjure thee by pure, Stimulaton, and by these unspeakable names of Almighty God, which are: Egyrion, Osyston, Enona, Aula, by Asyn and by Manalo, Emanuel, Sabaoth, Adonay, primus, nouissimus, vnigenitus, Via, Vita, Manus, hono, primogenitus, finis, Sapientia, virtus, α. Caput, verbum, gloria, splendor, lux, Sol, Imago, Mors, Janua, Petra, Lapis, Angulus, Sponsus, pastor, propheta, Sacerdos, Athanatos, Ysyon, Pantacraton, Jesus, Halleluia; by these names, and all other names; I conjure you, that you have no power to hurt me.

Which done, let him keep it as before is said.

Besides this there must be made another knife in the day and hour of Mercury, tempered with the juice of pimperl, and the bloode of a goose, upon the which you shall cause three masses to be said. Also, you must perfume it and sprinkle it with water as is aforesaid, with which knife, all thinges necessary must be cut. Note also that before any of these things be consecrated, that they be virgins, that is, such as were never used in work or labour.

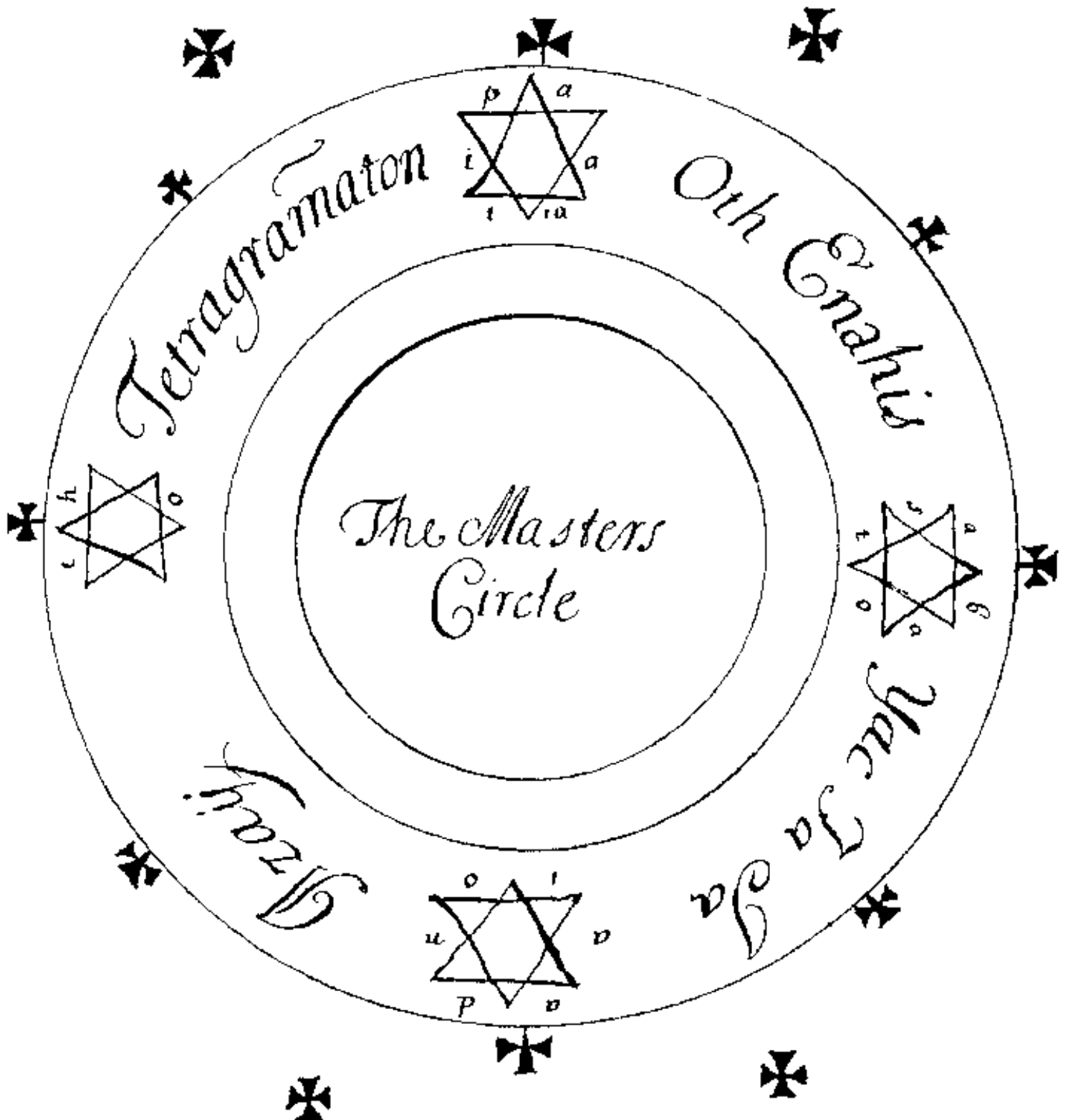
Here followeth how circles must be made, and how you must enter into them. Chapter 9.

Your circles must be made with the afore-named knife, wherefore when you will work, stick the knife in the midst of the place, and measure none feet on both sides from the knife, but remember to leave a space open, whereby you may go in and out. A foot behind the circle make another circle, betwixt the two greater circles, make the pentacles with the names of our Creator, as in the next leaf shall be showed. In the circumference of the greater circle make crosses. Also, a foot behind this latter circle, make a Quadrangle, in the top of every corner make a cyrcle, one to set the pot of coals in, and in another let there stick a sword, a foot space from the pot. All which being done, let the Master bring in his companions by the gate of the circle, and let one of his fellows standing towards the East, have pen and ink in his hand, and each of the others a naked sword. Let them take heed they move not the pot. Things being thus ordered, let the master go forth to kindle the fire, and caste therein the perfumes, and light him a great candle, exorcized as shall be said hereafter, which he shall put in a lantern. And then let him shut the gate of the circle. After this, let him perfume himself, and his fellows, and the place with water. All which done, the master standing in the midst of the circle, his knife being stuck at his feet, let him begin his conjurations towards the East.

The manner to make circles shall be showed on the other side of this same leaf.

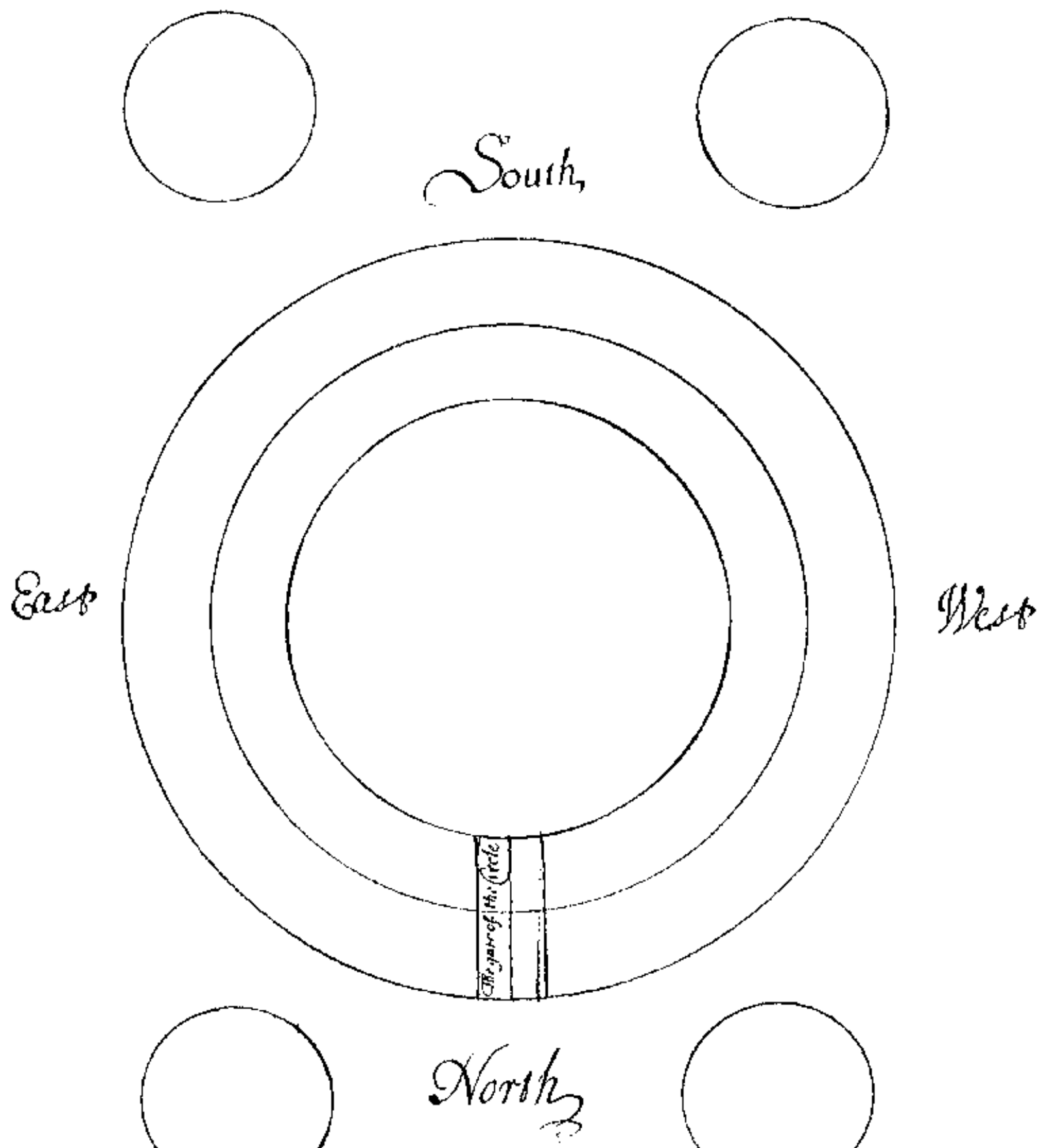
[17v]

How to make the circle with his pentacle, hereafter followeth:



[18r]

The right way to make the circle, hereafter followeth:





[18v]

Here followeth of water and hyssop. Chapter 10.

The water which is mentioned so often must be exorcized after this sort: Upon the day of Mercury, and his hour, take a censer with exorcized perfumes and salt, and fill the pot full of clear water; and first hallow the salt, saying:

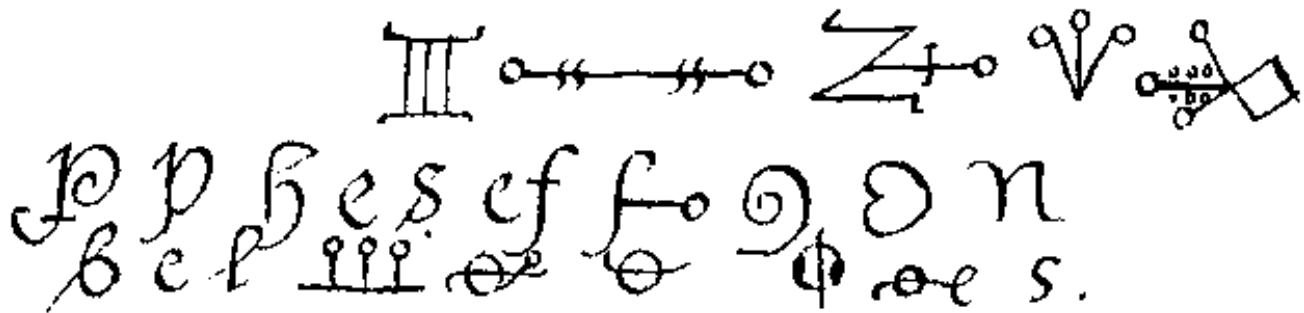
Sabaoth, Messias, Tetragrammaton, Emanuel, Cedron, fortis, Janua, Turris fortitudinis, vouchsafe to sanctify this salt.

Which said, throw it into the water, and say over it the seven Psalms, and this prayer following:

Thou art my God and my rest, thou art my true and right way. Help, most Holy Father, even as I trust in thee. O God which art the God of Abraham, the God of Isaac, and the God of Jacob, I beseech thee, O Lord Almighty, by the invocations and deserts of thy saints: vouchsafe to bless and sanctify this water, that upon whomsoever it be cast, he may receive health both of body and soul. Amen.

Here followeth of hyssop. Chapter 11.

The water being ready, make a sprinkler of vervain, valerian, fennel, sage, marjoram, and basil, and let all be put upon a hazel wand. And know that in the day of Mercury, in the morning, in the increase of the Moon, it must be cut, at one cut, with the above-named knife. And in that hour let the herbs be gathered. Which being made, cause three masses to be said over them. Which done, say the Gospel of Saint John over them. Afterward, upon the hazel wand, wherewith thou diddest make thy sprinklee, write these characters following with the needle aforesaid:



Here followeth of fire and lights. Caput. 12.

Thy light to work by must be [made] upon Mercury, and his hour, thy candle must be made in this sort: Take silken thread made and spun of a virgin, whereof make the wick, and with that make a candle of wax, which came out of a new hive, which is called virgin wax, let the candle contain half a pound of wax, and write upon it with the needle aforesaid, these characters following:



Afterwards, say these Psalms followynge: Benedicite omnia opera; Benedic anima mea Domino (Ps103); Laudate Dominum omnes gentes (Ps116); Te Deum laudamus [found in the Latin mass]. And this which followeth:

O Lord God, give me virtue, that only I may trust in thee. In the name of the Father, the Son, and the Holy Ghost, Amen.

I exorcise thee wax, by him which speaketh, and it is done, that thou drive all terror from us. Amen.

Which done, sprinkle it with water, and perfume it, and light it, and say over it:

I exorcise thee fire, in the name of the Father, the Son, and the Holy Ghost, and by the first name of our Lord God ON, and by the second word, when he said, "Let their be made light", by this name, You, Adonay, Salua, Gla, Manemente, that thou light the spirits which will appear here. Amen.

Then take a lantern wherein this candle must be put, and write about it these names following: Tetragrammaton, Sabaoth, Adonay, Tetel, lademas. And light the candle, and put it in it, and read by the light thereof.

Here followeth of pen and ink

Chapter 13.

Take a gander alive, and pull out a feather out of the wing, and say:

Arbon, Narbon, Nason, Tamaray, Lyonar, Armynar, Bludamar, drive out of this quill all deceit, that truth only may abide in it.

Then make a pen thereof with the consecrated knife, and perfume it, and then lay it up as is aforesaid.

Of ink.

Take a box or horn, in which you must put your liquor, and about the same vessel, write with the needle this following: Joth, Teth, Eth, vau, Anosbias, Ja, Ja, Ja, Anereneton, Anabona, Sabaoth. Then put into it new ink, and say as followeth:

I exorcize thee, ink, by the name of Anaton, and by the power [of] Stimulaton, and by his name that can do all things, that thou be my help in this my work.

[19v]

Of the blood of a bat, how you must work by it. Chap. 14.

Take a live bat, and exorcize her after this sort:

Camac, Lamath, Omac, Cachac, Marbac, Glyac, Iamachar, Valmath, I adjure thee, bat, by the Father, the Son, and the Holy Ghost, and by all the words that are spoken of him, that thou serve us. O thou angel Adonay, Eloyt, and thou angel

Adonel, be you my aid and help, that I may accomplish my desire.

Afterwards, take the needle and prick her under the right wing, and take her blood, and say:

O Almighty Adonay, Araton, Ossul, Heloy, Heloe, Helion, Essercon, sadon, Deus, Deus, Infinitus, Jesus, Christus; be my helper, that this blood may have power in these my doings.

Here followeth of virgin paper or parchment, called *Membrana*. Chapter 15.

Take a piece of parchment off the breast or the nanyll (?), of any beast's skin which is called Membrana. Let it be consecrated after this fashion, but first smoke it with your perfumes, and in smoking it, say: Domine Deus noster, Domine exaudi, [Deus] Deus meus respice, Domine quis habitabit, Quam dilecta [Ps98.8, Ps. 101 or 129, Ps21, Ps14, Ps83]. Afterwards say this conjuration following trice:

Malec, Jydomos, Theophilos; O God Almighty Father which madest all things with thy great wisdom, which didst choose Abraham to be thy first elect person, whose seed thou multiplied as the stars; which didst appear to Moses, in the midst of the bush like a flame fire, and revealed thy holy name unto him, which is: Eyphy, and Esser, Asserephe, which gavest to Solomon above all other creatures, I humbly beseech thy majesty, that through thy virtue and power this may be consecrated, as it ought to be, by thee, O Almighty Adonay, whose kingdom lasteth forever. Amen.

Afterwards, sprinkle it with water, and cause three masses to be said over it.

How you must work with wax. Chapter 16.

In many arts, wax and earth are used, whereof images are made. If you must use wax, see that it be virgin wax, and that it be not corrupt. Virgin wax is made of bees which never confederated together, and it is sold at the apothecaries. When thou wilt work with it, say over it:

I will exorcize, Adonyon, Meryon, 29. Asmetalj, Cosímas, Alíones, Concimas, Oriados, Almay, Caphay, Equant, Vernant, Othios, lyonides, Trophylidos; be you present to help me, for you I call upon in my work, which I begin by you, and shall be ended through you.

This done, say these Psalms following: Domine non est exaltatum, Domine quis habitabit, Domine exaudi, Domine Deus noster, Quam dilicta, Exurgat Deus, Deus Deorum, Deus in nomine tuo, Deus iudicium, Ecce quam bonum, In exitu Israel, In convertendo, Deus Deus meus, Deus meus respice, Beati quorum, Miserere mei Deus, De profundis, Domine probasti; After this, cause three masses to be said over this wax. Then smoke it with the perfumes, saying:

I conjure, and warn thee wax, by the Almighty Father which made all things of nothing, that thou by thy holy name, givest strength unto this wax, that it may be sanctified, which liveth and reigneth world without end. Amen.

Here followeth of a needle, wherewith thou must work. Chapter 17.

It is needful in some experiment to have a needle, or such like, wherefore thou shalt cause a needle to be made, of steel or iron, in the day and hour of Jupiter [Thursday], which shall not be finished until the next day and hour of Venus. Which finished, take it in some privie [*i.e.* private] place, and say over it:

I conjure thee, needle by the Father, the Son, and the Holy Ghost, and by all conjurations which can be made, and by all virtue of stones, herbs, and words, and by him which in the last day, shall come to judge, the quick, the dead, and all the world by fire, that thou through the same Creator, receive virtue and strength, and that I may always choose thy aid and help, whensoever I will.

Afterwards say these Psalms over it: Domine quid multiplicasti, Domine Deus meus in te sperauí, Confitebor tibi Domine in toto corde meo, In Domino confido, Conserua me Domine, Diligam te, Celi enarrant (Ps. 18), Dominus regit me, Expectans expectaui, Quemadmodum desiderat, Deus reppulisti, nos (Ps59).

Which being said, cause three masses to be said over it, and perfume it, and sprinkle it with the exorcized water, and then lay it up, and in laying it up, say upon it as followeth:

Baruchata, lamec, Dalmone, Madaldac, Gedodia, Marco, Badalna, Geoderia, Conolaria, Mararya, Geordia, Lalia, Migia, Amolsiam, Bonefariam, Amedain, Camedon, Cedorion, Oubyon, Myson, Artion, Efraton, Geon, Gesson, Besso, Agla, Gly, Aglatha. Aglathot, Agladian, Meriones; most gentle and good angels, be you keepers of this instrument, that it may help me, and that I may bring all things to pass.

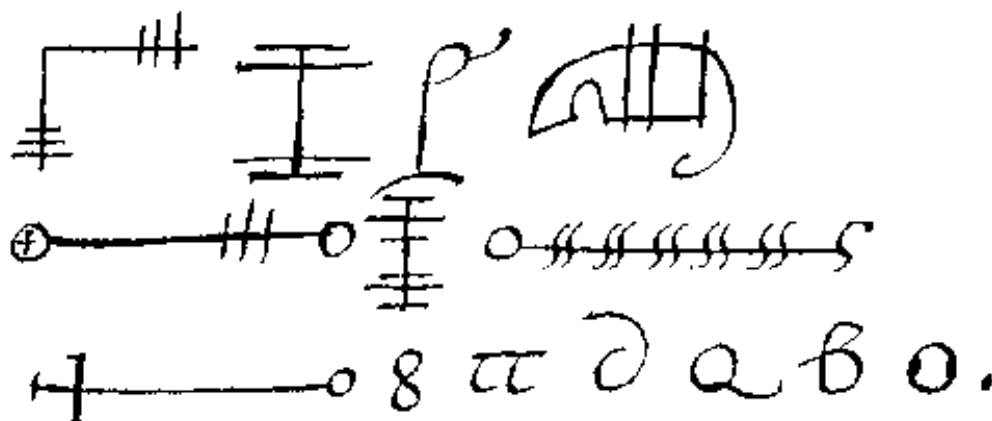
Here followeth of odours and perfumes, how they ought to be made. Chap. 18.

In the works of this art, diuers odours are required. Odours are made with frankincense incense, with lignum aloes, with myrrh, or any other things that have a sweet smell; upon which before they come to the fire, you must say:

O God which art the God of Abraham, the God of Isaac, and the God of Jacob, bless I beseech thee these things here present, that there strength and power may be amplified, and drive from us all phantasies, through Jesus Christ our Lord. Amen.

Here followeth the chapter wherein is declared what cloth you must use to put in your things necessary for your experiment. Chap. 19.

When all things be consecrated, and thou hast occasion to work, take a clean linen cloth, or rather of silk. In this cloth write these characters which follow, with the aforesaid pen and ink.



And write these names following: Adonay, Anostias, Anerexeton, Agla, Athanatos, Agios, Amor, Ananator, Anilis, Theodomos, Agne, Jeton, Cedron, Lamec, Cefol, faras, Cos, Tetragrammaton. Then sprinkle it and perfume it; which done, let these Psalms be said over it:

Dñe Deus noster, Te decet hymnas Deus, Benedicite omnia opera; Laudate Dominum de Celis, Ecce quam bonum. After this let nine masses be said over it. And therein put all thy instruments.



Of the work of images. Chap. 20.

(Note penitissimè)

Let none marvel at this chapter, for in it briefly is contained all the knowledge of this book; it is impossible to bring any experiment to pass, except all the chapters of this book be joined together. Wherefore let him diligently peruse this present book. etc.

Aut totum: aut nihil.

Of the hours to work in. Chap. 21

Whosoever desirest to know any experiment, and bring it to pass, he ought to consider the hours and days meet [suitable] for that purpose. Choose thee therefore the day of Mercury, [Wednesday] in the increase of the Moon; and cause all thy instruments to be wrought, and made in that same day. And so likewise the next day of Mercury, until all be prepared, requisite for your art. Then all things being in readiness, mark again the due hour; and then begin to work when thou wilt.

When all things needfull are prepared and laid up in the cloth above-said, make nine masses be said over it. Which being done, thou mayst safely work without fear; neither shalt thou need to observe any solemnity after in thy experiments. But look when thou hast finished thy work, that thou lay up all things in thy cloth aforesaid.

Here followeth of the colors of the planets. Chap. 22.

[Compare with [Book 1, chapter xviii](#)]

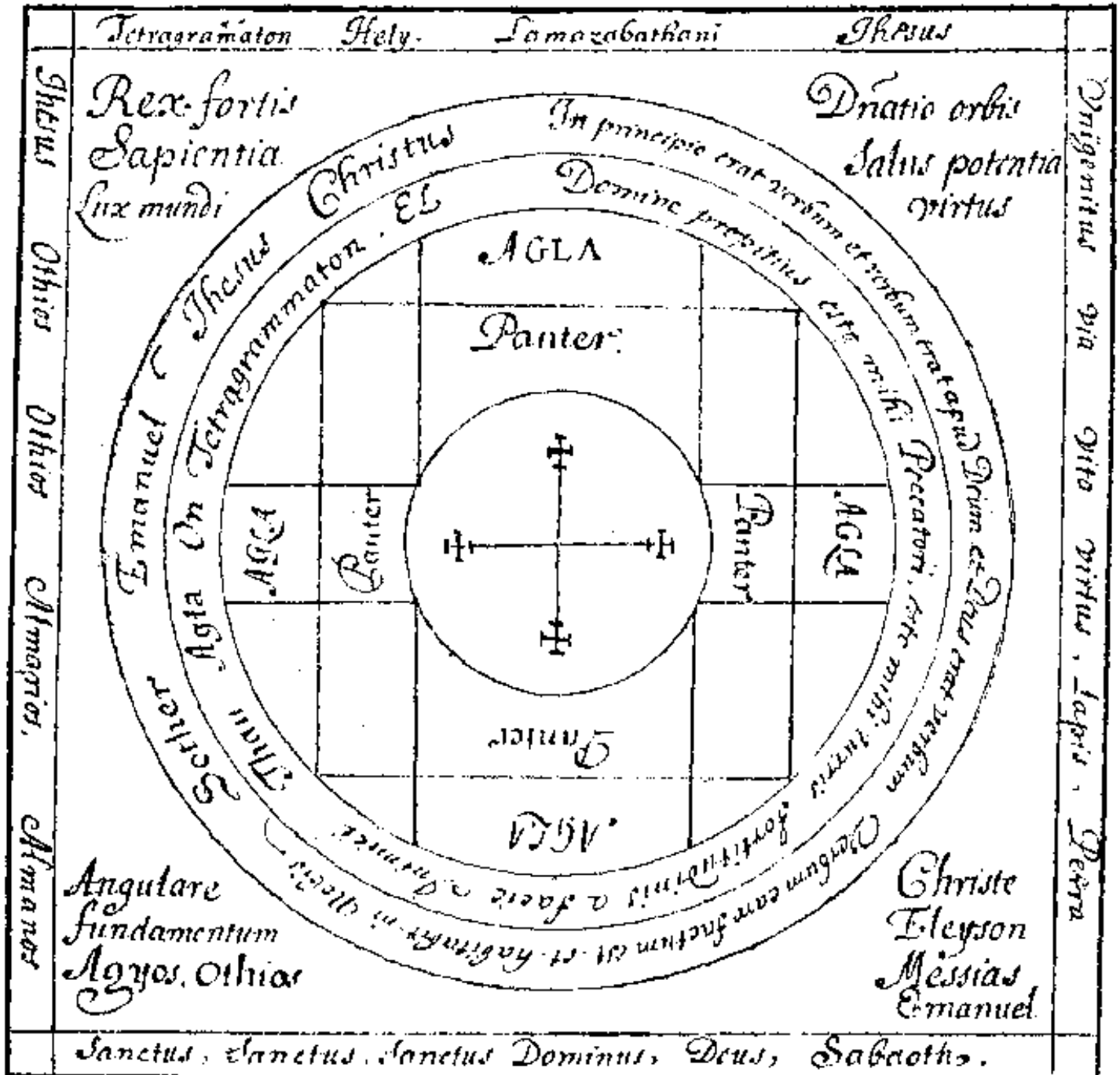
[21v]

- Of Saturn is black, and is made of the hair of a goat burned.
- Of Jupiter is green, and is made of a noble green
- Of Mars, is of vermillion or of saffron.
- Of Venus, is of Azure or of any colour like to violet.
- Of Sol, is saffron, or of green.
- Of Mercury, is of the yolks of eggs.
- Of Luna, is of white lead.

**The manner and way
how to make thy pentacle
shall be showed
on the other side,
next following.**

[22r]

**Here followeth the manner
how to make the Pentacle.
Final chapter
and instruction.**



[sec. man.] Aut singula vnguem: aut omnia nihil. s~, c. 20. l. 2. (Baconis ars experimentalis.)

TEAC

**Here endeth the book of Solomon
the wise, called *The Key of Knowledge*.**

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Le Grimoire du Pape Honorius (Rome [Paris], 1760 [1810])

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The wording of this edition corresponds very closely with the 1800 edition, although the drawings are more complete and better organized. It has a few peculiarities, e.g. substituting Frimost for Nambroth. Some of the spells are explained more fully, while others are absent. The type has been broken in many places, but the missing characters are easily supplied from the other editions.

This book was stolen in July 1972 and subsequently recovered by the police.

[figure]

GARDE POUR LES MOUTONS,

Expliquée à la page 106.

GRIMOIRE
DU
PAPE HONORIUS,
AVEC UN RECUEIL
DES PLUS RARES SECRETS.
[figure 1]
A ROME (1760).

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- [Contre les hémorroïdes. idem.](#)
- [Contre l'épilepsie ou mal caduc. 103](#)

FIN DE LA TABLE.

Shelfmark: 8632.a.3.

Author: HONORIUS III., Pope, pseud.

Title: Grimoire du Pape Honorius, avec un recueil des plus rares secrets.

Publisher: pp. 106. Rome, [Paris?] 1760 [1810?]. 8o.

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Grimorium Verum (True Grimoire)

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Large portions of the text were translated by A.E. Waite in his *Book of Ceremonial Magic* (1911, passim), but on the whole Waite's translations are very unreliable. Another translation was published by Idries Shah in his *The Secret Lore of Magic* (New York, Citadel Press, 1970, pp. 75-112). It is even more incoherent than Waite, and quietly omits many difficult passages. Shah also seems to have adopted many of Waite's freer renderings or mistranslations. In the present edition, I have supplied missing figures from versions found in other grimoires.



NOTE: Complete text and drawings are included [on our CD](#).

The following notice is found in the copy in the British Library:

This book was stolen in July 1972 and subsequently recovered by the police.

GRIMORIUM *VERUM*

Vel probatissimè Salomonis Claviculæ Rabini Hebraïci in
quibus tum naturalia tum super naturalia secreta licet
abditissima in promptu apparent, modò operator per
necessaria et contenta faciat scia tamen oportet Demonum
potentia dum taxat per agantur;

GRIMORIUM VERUM (THE TRUE GRIMOIRE)

Or the most approved Keys of Solomon the
Hebrew Rabbin, wherein the most hidden
secrets, both natural and supernatural, are
immediately exhibited; but it is necessary that
the demons should be contented on their part.

*Traduit de l'Hébreu par PLAINGIÈRE, Jésuite Dominicain,
avec un Recueil de Secrets curieux.*



A MEMPHIS,

Chez ALIBECK, l'Egyptien.

1517.

LES

VÉRITABLES

CLAVICULES

DE

SALOMON



A MEMPHIS,

Chez ALIBECK, l'Egyptien.

1517.

Translated from the Hebrew by Plaingière, a
Dominican Jesuit [sic!], with a collection of
curious secrets.



Memphis.

Published by Alibeck the Egyptian. 1517.

The True Clavicles of
Solomon.



Memphis.

[3]

GRIMORIUM

VERUM,

IL commence le *Sanctum Regum*, dit le Roi des Esprits, ou les Clavicules de Salomon, très-savant Négromantien, ou Rabin, Hébreux. Dans la première Partie est contenu diverses dispositions de caractères, par lesquelles sont invoquées les Puissances, les Esprits, ou pour mieux dire, les Diables, pour les faire venir quand il vous plaira, chacun suivant leur puissance, et pour les contraindre d'apporter tout ce qu'on leur demandera, et cela sans jamais être inquiété d'aucune part, pourvu aussi qu'ils soient contents de leur côté, parce que ces sortes de créatures ne donnent rien pour rien. Vous trouverez encore dans la première partie le moyen de renvoyer ces Esprits, tant Aériens, Terrestres, Marins, [4] qu'Infernaux, comme vous verrez et se pourra remarquer dans les moyens qui seront enseignés.

Dans la seconde Partie.

Il est enseigné les secrets tant naturels que surnaturels, qui s'opèrent par la puissance des Démons; vous y trouverez aussi la manière de s'en servir, et le tout sans tromperie.

Dans la troisième Partie.

Vous y trouverez la clef de l'œuvre avec la manière de s'en servir; mais avant d'entrer en matière, il faut vous instruire des caractères suivants.

GRIMORIUM VERUM

Here begins the Sanctum *Regnum, called the King of Spirits, or the Clavicules of Solomon, a very learned Necromancer and Hebrew Rabbi.

In the first part is contained various arrangements of characters, by which are invoked the powers, the spirits, or more appropriately, the devils, to send for them when it will please you, each according to their power, and to constrain them to bring whatever you will require from them, without causing you any worry of any sort, provided also that they are placated on their part, because these sorts of creatures do not give anything for nothing. You will also find in the first part the means of sending these spirits back, aerial, earthly, watery, or infernal, as you will see and will be able to perceive by the means that will be taught.

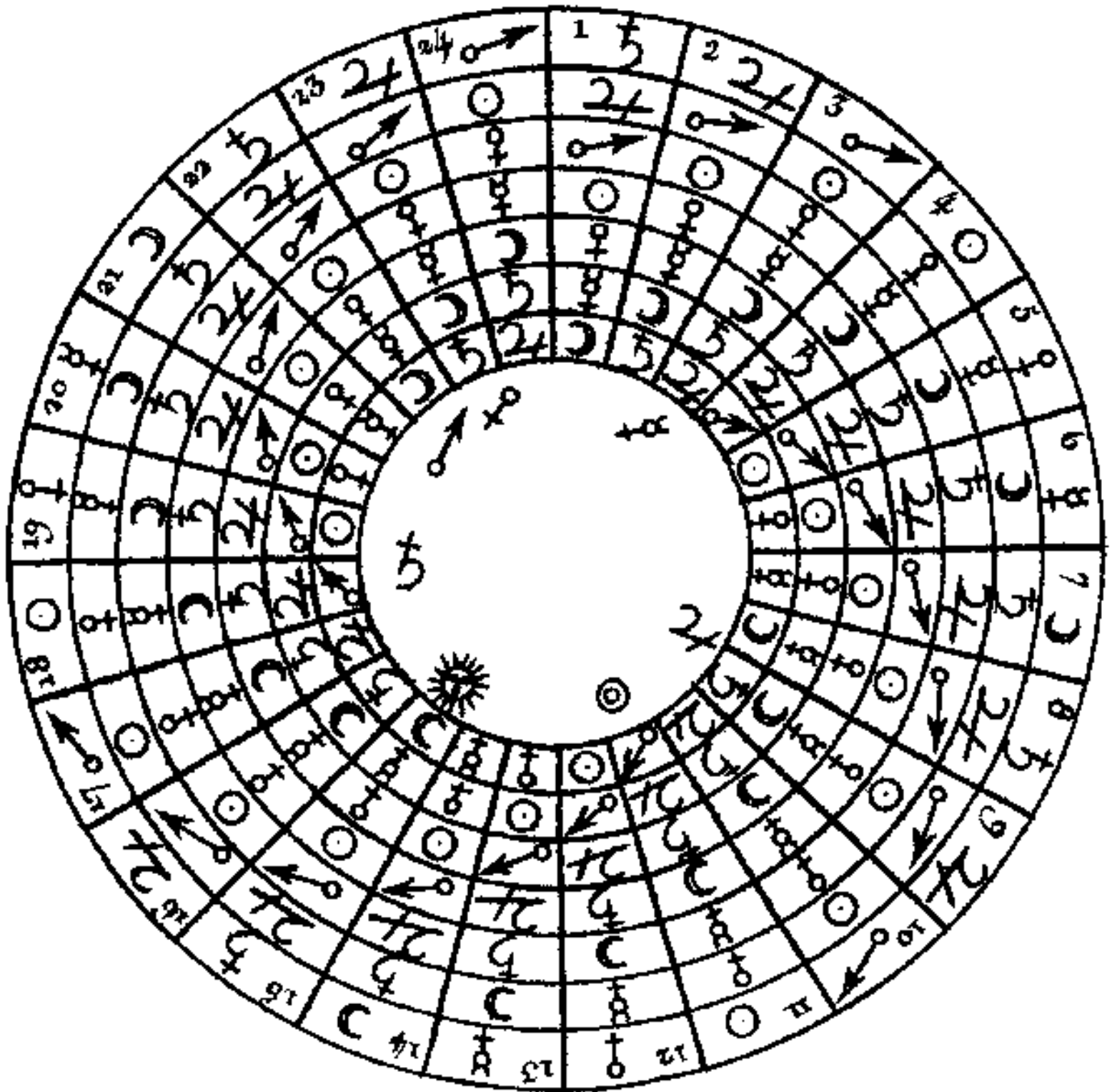
In the second part.

Here is taught the very natural and supernatural secrets, which operate by the power of demons. You will find there also the manner to use it, and all without deceit.

In the third part.

You will find there the key of the work, with the manner of applying it. But before entering into these matters, it is necessary to instruct you in the following characters.

GRANDE ROUE OU ASPHERE DES PLANETTES PAR JJJ.C.



Seconde Partie des... S. S. J. Second part of the ... S.S.J.

De leur Puissance.

Of their Power.

Troisième partie de S. S.

The third part of the S. S.

Invocation.

Invocation.

Oraison. Préparation.

Oration. Preparation.

[The knife and lancet.]

Du Couteau.

The Knife.

Manière d'asperger et fumiger.

Manner of asperging and fumigating.

Oraison qu'il faut dire en aspergeant.

**Oration that must be said while
asperging.**

Invocation qu'il faut dire en fumigeant.

**Invocation that it is necessary to say
while fumigating.**

De la Carte ou Parchemin vierge.

Of the paper or virgin parchment.

De la Lancette.

The Lancet.

Exorcisme du Sel.

Exorcism of the salt.

Bénédiction du Sel.

Blessing of the Salt.

**CARACTERES
D'ASTAROTH.**
[figure]

**CARACTERES
DE BELZEBUTH.**
[figure]

De l'Aspersion de l'Eau.

The aspersion of water.

De l'Aspersion.

Of Aspersion.

Des Parfumes.

The perfumes.

Oraison des Parfums aromatiques.

Oration of the aromatic perfumes.

**Bénédiction des Parfums aromatiques et
odeurs.**

**Blessing of the aromatic perfumes
and odors.**

De la Plume.

Of the pen.

Du Cornet pour l'encre.

Of the ink horn.

Exorcisme de l'Encre.

Exorcism of the ink.

Bénédiction de l'Encre.

Blessing of the ink.

Oraison préparatoire.

Preparatory oration.

Invocation à Scirlin. Invocation to Scirlin.

[Italian edition reads "Claunech"]

CARACTERES DE LUCIFER

[figure]

Minosons. 7.

[figure]

Bucons. 8.

[figure]

[figure]

Conjuration à Lucifer.

Conjuration to Lucifer.

Conjuration à Béalzébuth.

Conjuration to Beelzebuth.

Conjuration à Astaroth.

Conjuration of Astaroth.

RENVOI.

DISMISSAL.

Conjuration aux Esprits inferieurs.

Conjuration of the inferior spirits

RENVOI.

Dismissal.

Autre Conjuraton.

Another conjuration.

Oraison des Salamandres.

Oration of the Salamanders.

**Pentacules ou les trois Anneaux de
Salomon, fils de David.**

**Pentacles, or the three rings of
Solomon, son of David.**

**Secrets magiques, rares et
surprenants.**

**A rare and surprising secret of
magic.**

**Manière de faire le Miroir de Salomon,
propre à toutes divinations.**

**The manner of making the mirror of
Solomon, appropriate for all
divinations.**

6 Khil.

[figure]

7 Merfide.

[figure]

8 Clistheret.

[figure]

9 Sirchade.

[figure]

10 SEGAL

[figure]

11 HIEPACTH

[figure]

12 HUMOTS

[figure]

13 FRUCISSIERE

[figure]

[49]

Divination par la parole d'Uriel.

Divination by the word of Uriel.

Divination par l'œuf.

Divination by means of an egg.

Pour voir les Esprits dont l'air est rempli.

**To see the Spirits which fill the
air.**

**Pour faire venir trois Demoiselles ou trois
Messieurs dans sa chambre après souper.**

**To send for three Ladies or three
Gentlemen to your room after
dining.**

Préparation.

Preparation.

Cérémonie,

Ceremony.

CONJURATION.

Conjuration.

**Pour faire venir une fille vous trouver, si sage
qu'elle soit, expérience d'une force
merveilleuse des intelligences supérieures.**

**To cause a girl to seek you,
however modest she may be, the
experience of the wonderful power
of the superior intelligences.**

Conjuration.

Conjuration.

Pour éteindre le feu d'une cheminée.

To extinguish the fire of a fireplace.

14 GULAND

[figure]

15 SURGAT

[figure]

16 MORAIL

[figure]

Pour se rendre invisible.

To make yourself invisible.

**Pour avoir de l'or et de l'argent, ou
main de gloire.**

**To have gold and silver, or the hand of
glory.**

17 Frutimiere.

[figure]

18 Huictugaras.

[figure]

**Jarretière
pour la
Marche.**

Garters for traveling.

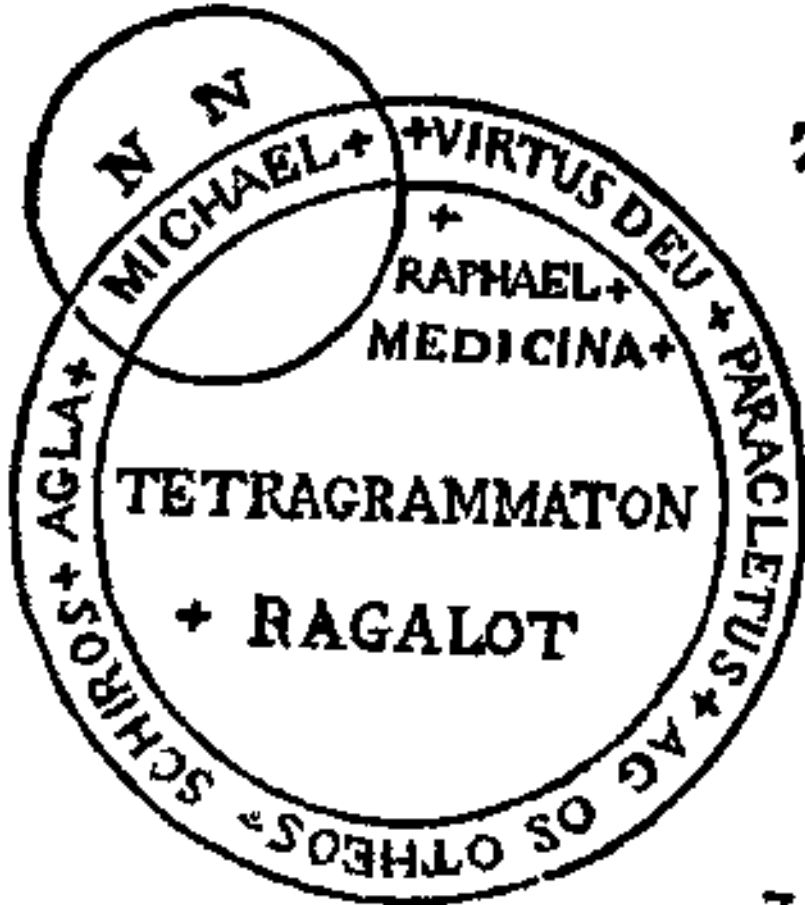
**Pour faire
danser une
Fille nue.**

To make a girl dance in the nude.

[See figure 1 from the following plate supplied from the [Grimoire of Honorius](#).]:



I



2



3

Pour voir
dans une
vision ce que
vous désirez
savoir du
passé ou de
l'avenir.

To see in a vision of what you desire to know of the past or
future.

[See figure 2 from the previous plate supplied from the [Grimoire of Honorius](#).]:

Oraison.

Oration.

**Pour
enclouer.**

For nailing.

[See figure 3 from the previous plate supplied from the [Grimoire of Honorius](#).]:

FIN.

Shelfmark: 8632.aa.5.
Author: SOLOMON, King of Israel
Title: Grimorium verum, vel probatissime Salomonis Claviculae
Rabini Hebraïci, in quibus tum naturalia tum super
naturalia secreta, licet abditissima, in promptu
apparent, modo operator per necessaria et contenta faciat
scia tamen oportet Demonum potentia dum taxat per
agantur; Traduit de l'Hébreu par
Plaingière, Jesuite Dominicain, avec un recueil
de secrets curieux.
Alternate title (verso): Les véritables Clavicules de Salomon.
Publisher: Chez Alibeck, l'Égyptien: Memphis, 1517 [1817].
69 pp., 160. Fr.

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Verus Jesuitarum Libellus (The True Book of the Jesuits)

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This little booklet appeared in volume 2 of Scheible's *Das Kloster*. The date is obvious spurious since the Jesuit Order wasn't created until 1554.

Translation by Joseph H. Peterson, copyright 2000, is indicated in square brackets [...]. Part of the translation is from A.E. Waite, *Book of Ceremonial Magic* (p. 110, 329-333, etc.) Corrections to Waite are marked as follows:

<...> error in Waite's text to be deleted.

[...] corrected text to be added.

Waite also rearranged the text, which I have restored to the original order.

Contents:

- Title page
- Conjurations for all evil spirits (1, 2, 3, 4, 5, 6, 7)
- The Jesuits' Discharge
- Conjunction of Uziel
- Cyprian's Citation of the Angels
- A Conjunction for the Spirit Guardians of Hidden Treasure
- The Dismissal of Cyprian

VERUS
JESUITARVM
LIBELLUS

SEV

fortissima coactio et constrictio omnium malorum
Spirituum cujuscunque generis, conditionis, status
vel officii sint.

ET
CONJURATIO
fortissima et probatissima
in

USIELEM

Huic est annexa

CYPRIANI
CITATIO ANGELORVM,

ejusque Conjunctio Spiritus,
qui thesaurum abscondidit,
una cum illorum Dismissione.

PARISIIS, 1508.

VERI
JESVITARVM LIBELLI

The True Book of the
Jesuits.

containing most powerful conjurations for all evil
spirits of whatever state, condition and office they
are,

and

a most powerful and approved

conjuration of the Spirit <Uriel>

[Usiel];

to which is added

Cyprian's

Invocation of Angels,

and his Conjuration of the Spirits guarding Hidden
Treasures, together with a form for their dismissal.

Paris, 1508.

[The True Book of the
Jesuits]

Conjuration I.

Somnia, terrores magicos, miracula,
sagas
Nocturnos lemures, portentaque
Thessala risu
Excipio. -Horatius.

Ego N. indignissima creatura Domini nostri Jesu Christi et servus Dei peto, voco et exorcizo te, *Spiritum*, per aquam +, aërem +, ignem, et terram +, et quicquid in his vitam ducit et versatur, et se movet aut movetur, et per sanctissima nomina Jesu Christi:

Hagios +, ischiros +, paraclitus +, alpha et omega +, initium et finis +, Deus + et homo +, Zebaoth +, Adonai +, Agla +, Tetragrammaton +, Abua +, Deus +, Eljon +, Jana, Jehova, Deus Sachnaton +, Arumna +, Messias +, Cherab +, Misol +, Ambriel +, Achteol +, Jachenas +, et per vim Dei Patris + et per vim Dei Filii + et per vim Spiritus Sancti +, et per quae verba *Salomon et Manasses* spiritus exorcizavit et per quæ tu *Spiritus*, quomodocunque exorcizari potes, ut tu hoc momento, uti *Isaac Abramo* obediens fuit, ita etiam mihi obedire debeas et compareas coram me in pulcra, affabili et humana forma et afferas mihi (ex abyssu maris) *N. milliones optimi auri expensibilis ubique monetae Hispanicae* sine ullo tumulto, damno corporis et animæ, absque omni prorsus nocumento, sine strepitu, fulgure, tempestate, sine terrore et tremore et pone istam summam in circulum. Ego hoc mando tibi, *Spiritus*, per virtutem *Dei Patris + Dei Filii +, Dei Spiritus S. +* et per vim, per quod omnia creata et facta sunt. Fiat + + + !

[Conjuration 1.]

[I N, most unworthy creature of our Lord Jesus Christ, and servant of God, I ask, call, and exorcise you spirits, by water +, air +, fire +, and earth +, and by all beings living and moving therein, and by the most sacred name of Jesus Christ:]

[Hagios +, Ischiros +, Paraclitus +, Alpha and Omega +, the Beginning and the End +, God + and man +, Zebaoth +, Adonai +, Agla +, Tetragrammaton +, Abua +, Deus +, Eljon +, Jana, Jehova, Deus Sachnaton +, Arumna +, Messias +, Cherab +, Misol +, Ambriel +, Achteol +, Jachenas +, and by the might of God the Father +, and by the might of God the Son +, and by the might of the Holy Spirit +, and by the words with which Solomon and Manasses exorcised the spirits, and by the words which have power over you, that you obey immediately, even as you obeyed Isaac and Abraham. Appear before me in a beautiful, affable, and human form, and bring to me (from the depths of the seas) *N. million of the best Spanish gold* without any disturbance, or else I will damn you body [sic] and soul, abstaining wholly from all harm, without noise, lightning, or tempest, without terror and trembling, and place yourself before me outside this circle. I command this of you, O Spirit, by the virtue of God the Father +, God the Son +, and God the Holy Spirit + and by the might by which everything was created and made. So be it + + +!]

II.

Ego N. servus Dei, voco, cito, exorcizo te, o *Spiritus!* per sanctos apostolos et discipulos Dei, per sanctos Evangelistas, sanctum Matthaeum, sanctum Marcum, sanctum Lucam, sanctum Johannem, et per tres sanctos viros: Sadrach, Mesach et Abednego, et per omnes sanctos Patriarchas, Prophetas, et Confessores, Sacerdotes, et Levitas, et per castitatem omnium virginum sanctarum, et per sanctissima et terribilissima verba: Aphriel, Diefriel, Zada, Zadai, Lamabo, Lamogella, Caratium, Lamogellay, Logim, Lassim lepa, Adeo, Deus, Aleu, Aboy, Aboy, Alon pion dhon, mibizimi, mora, abda, zeud, et per tres sanctos magos: Casparum, Melchiorum et Balthasarum, et per quæ Salomon, Manasses et Agrippa et Cyprianus spiritus exorcizaverunt et coëgerunt, et sicut Christus in pace summa venit et ita veniet; sic compare coram me in pulcra, affabili, et humana forma, et affer mihi (ex abyssu maris) N. milliones optimi auri et expensibilis ubique monetae Hispanicae sine ullo tumultu, damno corporis et animae, absque omni nocumento, sine strepitu, fulgure, tempestate, sine terrore et tremore, et pone istam summam in circulum. Et hoc mando tibi per sanctissimæ Dei matris Mariæ omniumque præcipuorum martyrum Dei merita.

III.

Ego N. servus Dei, voco, cito et urgeo te, Spiritum, per omnes sanctos angelos et archangelos, sanctum Michaëlem, sanctum Gabrielem, sanctum Raphaëlem, sanctum Urielem, sanctos thronos, dominationes, principatus, potestates, virtutes, Cherubim et Seraphim, qui incessabili voce proclamant: Sanctus, sanctus, sanctus! et per sanctissima verba: Noab, soter, emanuel, adonai, el,

II.

[I N, servant of God, call, summon, and exorcise you, O Spirit! by the holy apostles and disciples of God, by the holy Evangelists, by St. Matthew, St. Mark, St. Luke, and St. John, and by the three holy men Shadrach, Mesach, and Abednego, and by all the holy Patriarchs, Prophets, Confessors, Priests, and Levites, and by the chastity of all the holy virgins, and by the most holy and terrible words:

Aphriel, Diefriel, Zada, Zadai, Lamabo, Lamogella, Caratium, Lamogellay, Logim, Lassim lepa, Adeo, Deus, Aleu, Aboy, Aboy, Alon pion dhon, mibizimi, mora, abda, zeud, and by the three holy Magi: Caspar, Melchior, and Balthasar, and by that which Solomon, Manasses, Agrippa, and Cyprian knew and exorcised the spirits and by the ascension of Christ into the highest realms of peace,

that you appear before me in a beautiful affable, and human form, and bring me (from the depths of the seas) N. million of the best Spanish gold without any disturbance, or else I will damn you body [sic] and soul, abstaining wholly from all harm, without noise, lightning, or tempest, without terror and trembling, and place yourself before me outside this circle. And this I command you by the most holy Mother of God Mary, and by all the merits of the principal Martyrs of God.]

III.

[I N, a servant of God, call, summon, and impel you, O Spirit, by all the holy angels and archangels, by holy Michael, holy Gabriel, holy Raphael, and holy Uriel, and by the holy Thrones, Dominations, Principalities, Powers, Virtues, Cherubim, and Seraphim, whose incessant voices proclaim: Holy, Holy, Holy! And by the most holy words:

elly, elloy, braun, josepha, jonas, calphia, calphas, et per quæ Salomon et Manasses, Agrippa et Cyprianus spiritus coëgerunt, et per quæ, quomodocunque exorcizari potes, et sicut Jesus Christus suis parentibus obediens fuit; ita mihi obediens esto et compare coram me in pulera, affabili et humano forma et affer mihi (ex abyssio maris) N. milliones optimi auri et expensibilis monetae hispanicae sine ullo tumultu, damno corporis et animæ, absque omni prorsus nocumento, sine strepitu, fulgure, tempestate, sine timore et tremore, et pone istam summam in circulum. Et hoc mando tibi per virtutem Dei Patris +, Dei Filii +, et Dei Spiritus Sancti +.

IV.

Ego N. servus Dei, voco, cito et exorcizo te, O Spiritus! per sapientiam Salomonis, per obedientiam Isaac, per benedictionem tribus Abraham, per pietatem Jacob et Noë, qui in Deum non peccaverunt. Per serpentem Mosis et per duodecim tribus Israël, et per sanctissima verba: abill, dellia, dellion, ensusellas, jazy, zataël, olam, dithaton, sathos, sathos, reckamaton, anab, illi, hogo, adathgiur, gueb, suna, amon, deuth, alos gaoth, egaoth, lilu, et per illa verba, quibus Salomon, Manasses, Agrippa et Cyprianus Spiritus coëgerunt, et sicut Deus sanctissimam suam Matrem sancto Ioanni commendavit, cum ex mundo discessit; ita mando ego tibi hoc momento, ut coram me comparcas in pulchra, affabili et humana forma et afferas mihi, (ex abyssio maris) N. milliones optimi auri, et expensibilis ubique monetae hispanicae, sine ullo tamen damno corporis et animæ, absque omni prorsus noctumento, sine strepitu, fulgure, tempestate, sine terrore et tremore et pone hanc summam in circulum; hoc mando tibi per sanctissimam

Noab, Soter, Emanuel, Adonai, El, Elly, Elloy, Braun, Josepha, Jonas, Calphia, Calphas, and by those which Solomon, Manasses, Agrippa, and Cyprian commingled with spirits, and by those with the power to exorcise you, and even as Jesus was obedient to his parents, so be obedient to me, and appear before me in a beautiful, affable, and human form, bringing to me (from the depths of the waters) N. millions of the best Spanish gold without any disturbance, or else I will damn you body [sic] and soul, abstaining wholly from all harm, without noise, lightning, or tempest, without terror and trembling, and place yourself before me outside this circle. And this I command by the power of God the Father +, God the Son, and God the Holy Spirit.]

IV.

[I, N., a servant of God, call, summon, and exorcise thee, O Spirit! by the wisdom of Solomon, by the obedience of Isaac, by the blessing of the tribe of Abraham, by the piety of Jacob and Noah, who didn't sin against God. By the serpent of Moses and by the twelve tribes of Israel, and by the most holy words:

Abill, Dellia, Dellion, Ensusellas, Jazy, Zataël, Olam, Dithaton, Sathos, Sathos, Reckamaton, Anab, Illi, Hogo, Adathgiur, Gueb, Suna, Amon, Deuth, Alos Gaoth, Egaoth, Lilu.

And by the words with which Solomon, Manasses, Agrippa, and Cyprian commingled with the spirits, and by the words related by St. John, which the most holy Mother of God spoke when departing from this world, so I also commend myself to you, and I command you to appear immediately before me in a beautiful, affable, and human form and bring me (from the depths of the seas) N. million of the best Spanish gold without any disturbance, or else I will damn you body [sic] and soul, abstaining wholly from all harm, without noise, lightning, or

Trinitatem.

V.

Ego N., servus Dei, voco, cito et urgeo te, Spiritum, per sanctissimam incarnationem Iesu Christi, per sanctissimam suam nativitatem, circumcisionem, flagellationem, coronationem, crucis bajulationem, crucifixionem, amaram passionem et mortem et resurrectionem et ascensionem ipsius, per missionem Spiritus sancti paracliti, et per terribilissima verba Dei Deorum: elhor, genio, jophiel, zophiel, camaël, elemiach, richol, hoamiach, jerozel, habel, vechne, daniel, stachios, imaniach, namuel, damobiach, et per illa verba, quibus Salomon, Manasses, Agrippa et Cyprianus spiritus coëgerunt, et per quodcunque cogi potes, et sicut Iesus in hunc mundum venit; tam vere etiam veni et compare coram me in pulcra, affabili et humana forma et affer mihi (ex abyssu maris) N. milliones optimi auri et expensibilis ubique monetae Hispanicae, sine ullo tamen damno corporis et animæ, absque omni prorsus nocumento, sine strepitu, fulgure, tempestate, sine terrore et tremore, et pone istam summam in circulam. Et hoc mando tibi, quam vero Deus vivit, ut tu, Spiritus, mihi obedias.

tempest, without terror and trembling, and place yourself before me outside this circle; this I command by the holy Trinity.]

V.

[I, N., a servant of God, call, summon, and urge you, O spirit, by the most sacred incarnation of Jesus Christ, by his most sacred nativity, circumcision, flagellation, coronation, carrying the cross, crucifixion, and by his bitter passion and death, his resurrection and ascension, by the sending of his comforting Holy Spirit, and by the most terrible words of the God of Gods:

Elhor, Genio, Jophiel, Zophiel, Camaël, Elemiach, Richol, Hoamiach, Jerozel, Habel, Vechne, Daniel, Stachios, Imaniach, Namuel, Damobiach.

And by the words with which Solomon, Manasses, Agrippa, and Cyprian commingled with the spirits, and by the words which compel you above all, and which Jesus spoke when he came into the world, even so come and appear immediately before me in a beautiful, affable, and human form, and bring me (from the depths of the seas) N. million of the best Spanish gold without any disturbance, or else I will damn you body [sic] and soul, abstaining wholly from all harm, without noise, lightning, or tempest, without terror and trembling, and place yourself before me outside this circle. And this I command you, by the true and living God, that you O spirit obey me.]

VI.

VI.

Ego N. servus Dei, voco, cito et exorcizo te, Spiritus! per angorem et sudorem Christi Jesu, per divinum suum amorem et misericordiam, providentiam, omnipotentiam et immensitatem; et per omnia merita Iesu Christi et per omnia, quae pro humano genere passus est, et per septem ipsius verbae, quae in cruce ad suum coelestem patrem dixit, cum sanctum suum spiritum illi tradidit, et per sanctissima et terribilissima verba: Hagios, tetragrammaton, ischyros, athanatos, abua, agla, jod, jadoth, menoch, alpha et omega, raphaël, michaël, uriel, schmaradiel, zadai et per omnia, quibus Salomon, Manasses, Agrippam et Cyprianus spiritus coëgerunt, et per quæ cogi potes, et quidem tam vere Deus venturus est judicare vivos et mortuos, tam vere veni et compare coram me in pulchra, affabili et humana forma et affer mihi (ex abyssio maris) N. milliones optimi auri et expensibili ubique monetae Hispanicae sine ullo tamen damno corporis et animæ, absque omni prorsus nocumento, sine strepitu, fulgure, tempestate, sine terrore et tremore, et pone istam summam in circulum, et hoc mando tibi per verum Deum. Fiat!

VII.

Ego N. Servus Dei, voco, cito et urgeo te, o Spiritus! per sanctissima quinque vulnera Iesu Christi, per suam carnem et sanguinem, cruciatus, passionem, vitam et mortem; et per sanctificationem pro humano genere ac etiam per omnes effusas sanguinis ejus pretiosissimi guttulas, angorem, angustias, et per sanctissima et

[I N, a servant of God, call, summon, and exorcise you, O spirit! by the blood sweat of Christ Jesus, by his divine love, mercy, providence, omnipotence, and immensity, and by all the good works of Jesus Christ, and by all he suffered for the human race, and by the seven words which he spoke from the cross to his heavenly Father when he gave up his holy Spirit, and by these most sacred and terrible words:

Hagios, Tetragrammaton, Ischyros, Athanatos, Abua, Agla, Jod, Jadoth, Menoch, Alpha and Omega, Raphaël, Michaël, Uriel, Schmaradiel, Zadai.

And by all the words by which Solomon, Manasses, Agrippa, and Cyprian commingled with the spirits, and by which compel you above all, and even as God shall come to judge the living and the dead, so come before me, appearing in a beautiful, affable, and human form, and bring to me (from the depth of the seas) N. million of the best Spanish gold without any disturbance, or else I will damn you body [sic] and soul, abstaining wholly from all harm, without noise, lightning, or tempest, without terror and trembling, and place yourself before me outside this circle, this I command by the true God. So be it!]

VII.

[I, N., a servant of God, call, summon, and urge you, O spirit, by the five sacred wounds of Jesus Christ, by his body and blood, his torture, passion, life, and death, and by the precious drops of blood which he has shed for the salvation of the human race, and by his distress and anguish, and by these most sacred and terrible words:

Soter, Choma, Geno, Jehovah, Elohim, Velaoch,

terribilissima verba: Soter, choma, geno, Jehovah, Elohim, velaoch, divoch, alvoch; alrulam, stopiel, zophiel, jophiel, fabriel, elopha, alesomas, difred, malachim, et per verba quibiis Salomon, Manasses, Agrippa et Cyprianus spiritus coëgerunt, et tam vere Christus Jesus spiritum suum emisit, et suo coelesti patri commendavit, tam vere mando tibi, ut compareas sine mora et venias coram me in pulcra, affabili et humana principis specie et affer mihi (ex abyssio maris) N. milliones optimi auri et expensiblis ubique monetae Hispanicae, sine illo prorsus nocumento, sine strepitu, fulgure, tempestate, sine timore et tremore et pone istam summam in circulum: Et hoc mando tibi per Deitatem et humanitatem Jesu Christi. Amen!

DIMISSIO JESUITARUM.

Jam tibi impero et præcipio maligne spiritus! ut confestim hinc a me et summa illa pecuniarum allata et circulo discedas, absque omni strepito, terrore, clamore et foetore, asque sine omni damno mei tam animæ quam corporis, absque omni læsione cujuscunque creaturæ vel rei; et ad locum a justissimo Deo tibi deputatum in momento et ictu oculi abeas; et hinc proripias. Hoc tibi præcipio in nomine et virtute, potentia ac potestate sanctissimæ Trinitatis, Patris +, et Filiis +, et Spiritus sancti +. Ecce crucem Domini! Fugite partes adversae! Vicit Leo de tribu Juda; radix David: Allelujah! Allelujah! Allelujah!

Divoch, Alvoch; Alrulam, Stopiel, Zophiel, Jophiel, Fabriel, Elopha, Alesomas, Difred, Malachim.

And by the words by which Solomon, Manasses, Agrippa, and Cyprian commingled with the spirits, and even as Jesus Christ sent out his spirit, delivering it up into the hands of his heavenly Father, so do I command you that you appear without delay, and come before me, in a most beautiful, affable, and human form, and bring to me (from the depths of the seas) N. million of the best Spanish gold, without causing any harm, without noise, lightning, or tempest, and without fear or trembling, and place it before this circle. And this I command you by the Godhood and humanity of Jesus Christ. Amen!]

[The Jesuits' Discharge.

Now I command and charge you, O evil spirit! that you immediately bring to me all that money, and then depart from the circle, abstaining from all noise, terror, tumult, and stench, and if you refuse I will damn you both in body and soul. And abstain from harming any creature or thing, and depart immediately to the place which God's justice has appointed for you. Depart from my sight and flee from here. This I command in the name and virtue, potency and power, of the most Holy Trinity, the Father +, and the Son +, and the Holy Spirit +. Behold the cross of Lord! Fly away to other parts! Lo, the Lion of the tribe of Judah, the Root of David has conquered (Rev. 5:5). Allelujah! Allelujah! Allelujah!

Abi festinanter et discede ab isto circulo et summa pecuniarum allata in virtute nominis Domini Iesu Christi; et in virtute verborum quæ dicuntur de illo, qui terram tremefacit. In ejus nomine et virtute tibi præcipio, ut statim et absque mora, in ictu oculi hinc secedas in virtute verborum illorum: *Messias, Soter, Emanuel; Zebaot adonai*; hagios ho Theos; ischryos; athanatos! Eleison hymâs! Tetragrammaton; Dominus noster Jesus Christus. Per ista sanctissima nomina constringo + te; privo + te; et compello + te; et urgeo et relego + te ad locum tibi a Deo justissimo deputatum. Ita recede statim in continenti; nec de cetero huc amplius revertaris: nisi te petiero; quia imperat tibi increatus Pater +; Increatus Filius +; et increatus Spiritus Sanctus +. Ecce crucem Domini! per adspersionem sanguinis Jesu Christi; per virtutem aquae benedictae dispergat Dominus te malignum spiritum.

Verbum caro factum est et habitat in nobis; Amen. Symbolum ATHANASII et Psalmus 132 de profundis addatur.

CONJURATIO

in

USIELEM.

Hasten now depart from this circle and bring to me all the money, by the virtue of the name of the Lord Jesus Christ, and by virtue of the words which caused the Earth to tremble. In his name, and by his virtue I command you, that you immediately and without delay depart from my sight by virtue of these words:

Messias, Soter, Emanuel; Zebaot Adonai; Hagios Ho Theos; Ischryos; Athanatos! Eleison Hymâs! Tetragrammaton! Our Lord Jesus Christ. By that most holy name I constrain + you, I deprive + you, I compel + you, and urge and banish + you, to the place which God's justice has appointed for you. Therefore depart at once from this vicinity, and do not return here again unless I call you. The uncreated Father +, the uncreated Son +, the uncreated Holy Spirit commands you. Behold the cross of the Lord! By the sprinkling of the blood of Jesus Christ +. By virtue of the holy water the Lord disperses you, O evil spirit.

The word is made flesh and dwells amongs us; Amen. The symbol of Athanasius, and Psalm 132, [130] "Out of the depths..." should be added.]

[Conjuration of Usiel.

Audi, Usiel! ego N. indignus minister Dei, conjuro, posco, vinco et voco te, o spiritus Usiel! non mea potestate sed per vim, virtutem et potentiam Dei + Patris et per totam redemptionem et salvificationem Dei + Filii et per vim et devictionem Dei + sancti Spiritus et in fortibus atque potentissimis verbis: Eli, eli, lama Assabthani! Emanuel + Hagios, Tetragrammaton + per Adonai, Ejeh + El-schadai + Chije + Ischyron + Agla + Chat + et Hoim + Aron + Alpha et Omega: Ohoch + Lauth + Doffuaphi + Lohuffo + Rugo + Dolah + per dominum Patrem + per Jesum Christum + et per Spiritum sanctum + Allelujah + per Deum + Abraham + Deum Isaac, Deum + Jacob, per Deum, qui Mosi, famulo suo, in monte Sinai apparuit et filios Israël de terra Ægypti eduxit. Per hoc devinco te, o spiritus Usiel! sis, ubi velis, in alto vel abyssu, in aqua vel in igne, vel in terra, ut tu, spiritus Usiel! in momento coram me appareas in decora forma humana. Te visibiliter ut modestum virum submitte et paratum sistas, mihi que afferas ex abyssu terræ vel maris *nonaginta novem millia dimidium scutatorum et duplonorum in auri monetis cursivis*: In omni tranquillitate et patientia, sine ullo tumultu, meo et omnium hominum corpori et animæ omniumque creaturarum, sine detrimento, sine ulla excæcatione et astutia: sine falsitate et fallacia et dolo, proutcunque modo à quodam spiritu excogitari poterit: sine omni periculo: sine susurru: sine fulgure, grandine: sine explosione sine tumore [sic] et tremore, atque pone hanc summam in hunc ad hoc notatum circulum.

Listen, O Usiel! I, N., an unworthy servant of God, conjure, demand, conquer and call you, O Spirit Usiel! not by my power but by the might, virtue, and power of God + the Father and by the complete redemption and salvation of God + the Son and by the might and victory of God + the Holy Spirit and by the strength of these most potent words:

Eli, eli, lama Assabthani! Emanuel + Hagios, Tetragrammaton + by Adonai, Ejeh + El-Shaddai + Chije + Ischyron + Agla + Chat + et Hoim + Aron + Alpha and Omega: Ohoch + Lauth + Doffuaphi + Lohuffo + Rugo + Dolah + by the Lord Father + by Jesus Christ +, and by the Holy Spirit + Allelujah + by the God + of Abraham + the God of Isaac, the God + of Jacob. By the God of Moses his servant, who appeared on Mount Sinai and who led the children of Israel out of the land of Egypt. By this I conjure you O spirit Usiel! Be either on high or in the abyss, in water or in fire, or in earth, I command thee Spirit Usiel, immediately to appear before me in a proper human shape. Show yourself visibly and modestly to submit and readily appear, and bring to me from of the depths of the earth or the sea, *ninety-nine thousand, half escudos and doubloons in gold coins*: in all tranquility and patience, without tumult, without any disturbance, to me or any person, bodies or souls of all creatures, without damage, without causing any blindness or trickery: without falsity or fallacy or sorrow, just as I have planned, without any danger, without muttering, without lightning or hail, without pride (*fear) and trembling, and place yourself outside this circle in that part which is so marked.

Hoc præcipio ego N: N: tibi, Usiel! per totam sanctam passionem Jesu Christi et per pudica mysteria occultorum Judiciorum Jesu Christi, et per omnes sanctos Martyres, qui corpus et vitam pro Christo posuerunt, et per omnia verba, quæ in vos malos Spiritus pronunciata sunt ex ore Creatoris coeli et terræ, quæ te Spiritum Usiel, denuo turbant, torquent, et excruciant, tamdiu et tam sæpe usque postulatum meum peregeris.

Ergo ne sis inobediens, nam ego N. conjuro te, exposco te, cogo te, o Spiritus Usiel, juxta verba Dei et juxta judicium altissima et per igneum mare, quod ante faciem divinam et suæ majestatis et per angelicam virtutem suæ omnipotentiae, et per hunc ignem, qui est ante thronum DEI et per dominationem Sacro-sanctæ Trinitatis, per cansionem, quæ cantatur coram throno DEI per sanctos angelos: Gloriam in excelsis! et per celsissimam sapientiam omnipotentis DEI: per terribilem vim diruptionis coeli et terræ, per Dei sancta majestatica nomina: Agla + Noab + Soter + Emanuel + Adomatai + Hurai + Amaton + Elle + Eloï + Vision + Adon + Madai + Prog + Josepha + Jonas + Calphia + Calphas; per ultimum et strenuum diem Judicii; per vim Affei +; per sanctum nomen: Primeumaton +, quod Moses vocavit, et in cavernas soli et abyssum præcipitati absorbtæ sunt: Datan, Corah et Abyron: per vim vocati nominis: Primeumaton + et auxilium universi exercitus coelestis et per fortitudinem et vim sacrosanctorum nominum: Chet + heoti + Agla + Jad + Rabonni + Aglos + Zachlor + Septro + Phanuel + et Sion +. Onothion + Seneon + Olohe + Lamech +; et per potens nomen Jesu Christi; et per celsissima nomina, ante quæ extremiscit totus mundus et abyssus inferni: Dan + Ana + Agla + Loth + Bezer + Phanium. Etiam juxta efficacia spiritualia verba, cum forma panis et vini ad Dei

This I N. command you Usiel by all the sacred passion of Jesus Christ, and by all the pure occult mysteries of Jesus Christ, and by all the holy martyrs who gave up their bodies and lives for Christ, and by all the words from the mouth of the Creator of Heaven and of Earth pronounced against you evil spirits. These, O spirit Usiel, disturb you anew, twist and torture, as long and as often as my demands are to be carried out.

Therefore do not be disobedient, for I N. conjure you, demand from you, and compel you, O Spirit Usiel, by the judgements of the Most High, and by the sea of fire which is before the face of the Divinity, and by his majesty, and by the angelic virtues of his omnipotence, and by that fire which is before the throne of GOD, and by the domination of the sacrosanct Trinity, and by the song which is continually sung before the throne of GOD by the holy angels: "Glory in the highest!" And by the most sublime wisdom of almighty GOD: and by the terrible power which shatters Heaven and Earth, and by the holy majestic names of God:

Agla + Noab + Soter + Emanuel + Adomatai + Hurai + Amaton + Elle + Eloï + Vision + Adon + Madai + Prog + Josepha + Jonas + Calphia + Calphas; by the final and resolute day of Judgment by the might of Affei +; by the holy name Primeumaton +, which Moses called, and Dathan, Korah, and Abiron were swallowed up into caverns and abysses of the Earth (cf. Num. 16); by the might of the name Primeumaton, and by the help all the army of heaven, and by the power and might of these sacrosanct names:

Chet + Heoti + Agla + Jad + Rabonni + Aglos + Zachlor + Septro + Phanuel + and Sion +. Onothion + Seneon + Olohe + Lamech +;

and by the potent name of Jesus Christ, and by the most sublime name, at which all the world and the Infernal Abyss trembles:

corpus transmutatur verbo: Hoc est enim corpus meum +. Hoc est penes meum et tuum Deum et Dominum. Miserator +, et Redemptor + mundi, miserere mei! Et hoc jubeo ego N. ut tu, Spiritus Usiel, statim coactus sis, huc venire, imo! ne ullam requiem in inferno et terra, vel, ubicunque jam remoraris, habeas, usque visibiliter in pulcra forma humana, tamquam modestus vir, mihi te submitte et obsequenter proprosueris mihique in praesenti ad hunc notatum circulum vel orbitam afferas visibiliter *nonaginta novem millia dimidium scutatorum et duplonorum in auri monetis cursivis* et consequenter postulatum meum perfecte impleas. Hoc jubeo ego N. te, Spiritum Usiel, non per meam vim, sed per fortem, virtutem et potentiam Dei + Patris et coactionem Dei + Filii et per popositionem [read: propositionem] Dei + Sancti Spiritus, per vim: Tetragrammaton, Agla + Adonai. Amen! Amen! Amen!

Jesu +! Sancta Maria +!

Cito, cito, cito, non morare: sed perfice meum postulatum! Veni, veni, veni! Quid tardaris tamdiu? Festina adventare: nam jubet te Adonai + Schadai + Rex regum + El + Ali + Titeis + Azia + Hin + Jen + Chimosel + Achadan + vai + va + ej + ha + ejeh + Eke + hau + hau + hau + va, va, va, a, el el a hy.

Requiel + Attatriel + Scholiel + Hanel + Hamaliel + Phaiamech + Oraph + Machiduel + Barbiel + Zacheriel + Orphiel + Zamuel + Hamaliel + Zirieli + Rugo. Nunc veni per omnia potentissima verba oris Tetragrammaton + Adonai Agla; et per vulnera Jesu Christi; per prophetas; per apostolos et per omnes sanctos, qui vivunt cum Deo in sancta Duisa fortis Zebaoth. Dujam, Dujam, Dujam.

Dan + Ana + Agla + Loth + Bezer + Phanum.

Also like the spiritual efficacy of the words which changed bread and wine into the body of God: "This is my body" + "this is in my power and your God and Lord." O Merciful One + and Redeemer + of the world, have mercy on me! And this, I N. demand, O spirit Usiel, that being compelling to come here by all means, whether you are in Hell, or the Earth, or anywhere else you may be, and appear visibly in a beautiful human form, just like a modest man, submitting yourself to me, and obediently bringing before this circle, or in the place which is noted, *ninety-nine thousand coins, half escudos and boubloons in gold coins*, and accomplish my request perfectly. This I N. order you, O Spirit Usiel, not by my power, but by the strength, virtue, and power of God + the Father, and by the compelling of God + the Son, and by the proposition of God + the Holy Spirit, by the might of Tetragrammaton, Agla + Adonai. Amen! Amen! Amen!

Jesus +! Holy Mary +!

I call, I call, I call, don't delay, but accomplish by request! Come, come, come! Why do you delay so long? Come quickly, for you are commanded by Adonai + Schadai + King of kings + El + Ali + Titeis + Azia + Hin + Jen + Chimosel + Achadan + Vai + Va + Ej + Ha + Ejeh + Eke + Hau + Hau + Hau + Va, Va, Va, A, El El A Hy.

Requiel + Attatriel + Scholiel + Hanel + Hamaliel + Phaiamech + Oraph + Machiduel + Barbiel + Zacheriel + Orphiel + Zamuel + Hamaliel + Zirieli + Rugo.

Come now by all the most powerful spoken words Tetragrammaton + Adonai Agla and by the wounds of Jesus Christ, by the prophets, apostles, and all saints who live with God in holiness by the power of Duisa and of Zebaoth. Dujam, Dujam, Dujam.]

CYPRIANI

CITATIO ANGELORVM.

Citò imprecor, requiro atque exoro jam vos: o Almaziel, Ariel, Anathamia, Ezebul, Abiul, Ezea, Ahesin et Calizabin angelos Dei sanctissimos per omnes dominationes, thronos, potestates et principatus angelicos omnemque beatorum coetum, per ineffabile illud delictum, quod iste angelus pastoribus Salvatoris incarnationem vel potius nativitatem annuncians, apud se sensit, per viginti quatuor seniores incessantes coram throno divino: Sanctus, sanctus, sanctus est Dominus Deus noster! canentes, per increatum foederis Angelum, Jesum scilicet, per Cherubim et Seraphim omnesque Archangelos per infinitam Dei omnipotentiam in circum sensibilem, omniaque uno saltem verbo creantem, ut mihi in arduo hoc negotio eundem in modum praesto esse velitis sicuti Lotho, Abrahamo, vos hospitantibus, adsistitis, nec minus Jacobum, Mosen, Josuam, Samsonem pluresque alios visitare dignati estis: ita eundem in modum coelestem eamque exoptatissimam vestram societatem me quoque accedere dignari velitis et faciendis ad hoc meum propositum necessariis informare, ipso trino Iehovah, cujus laudes incessanter canitis, hoc praestante atque concedente, Amen.

CONJURATIO

SPIRITVS,

QUI

THESAURUM ABSCONDIDIT.

Cyprian's Citation of the Angels.

I call, invoke, ask for and exorcise you now: O Almaziel, Ariel, Anathamia, Ezebul, Abiul, Ezea, Ahesin, and Calizabin, most holy angels of God, by all Dominations, Thrones, Powers and angelic Principalities, by all the blessings assembled [*perhaps a typo for 'Coelum'*(Heaven)], and by the ineffable delights of Heaven which this angel announced the incarnation or nativity of the Saviour for the shepherds' salvation. By the twenty-four elders who cry incessantly before the Divine throne: Holy, holy, holy is the Lord our God! and by the singing of the uncreated allied angels who know Jesus, by the Cherubim and by the Seraphim and by all the archangels, by the infinity of God, and omnipotence for making the word perceptible, that you help me in my need just as you helped Lot and Abraham, when they were lodging your guests, no less than Jacob, Moses, Joshua, Samson, and many others whom you have deemed worthy to visit. So come o ye angelic ones in beautiful form, full of dignity and brightness, and do all that I have requested, in the name of the threefold Jehovah, whose praises all spirits sing ceaselessly giving honour to the all powerful who is your Lord as he is mine. Amen

A Conjunction for the Spirit Guardians of Hidden Treasure.

Cito, requiro et urgeo te, Spiritum humanum, qui hanc domum frequentas et in vita tua thesaurum tuum in hac domo sepelivisti seu abscondidisti; atque nuper: mense: die N. nempe noctu N. circa N. horam sub forma ignis apud clibanum ostendisti: per Deum Patrem; per Deum Filium; per Deum Spiritum Sanctum; per gloriosissimam Deiparam Mariam, per vulnera dulcissima Salvatoris nostri; per omnia miracula ab ipso facta per incredibiles cruciatus, passiones, lacrimas: ipsamque denique mortem ejus; per subsecutam e vestigio inferni spoliationem et desolationem, triumphantem resurrectionem, magnificentissimam ad coelos ascensionem et ad Patris dextram sessionem, Spiritusque servatam missionem; per tremendum extremi Judicii diem; per virtutem sancti Joannis Baptistae, per omnes Martyres, Apostolos et Prophetas instantissime te porro ad etc. et conjuro atque obtestor per ineffabile illud ad tremendum nomen divinum Chartae praesenti inscriptum, ut venerandi et superbenedicti hujus nominis virtute e vestigio me accedas, idque, quod probe scias velim, sine ullis corruscationibus, horribilibus tonitruis vel aliis tempestatibus a te excogitatis, sine tremendo vel meticuloso strepitu: sine timoris et tremoris incussione: sine omni omnino læsione, noxa, et periculo et corporum et animarum nostratum, aut etiam nostrorum incommodo ullo, meaque jussa quam exactissime et ad votum adimpleas, quo etiam nos stupendi et ineffabilis sancti Nominis virtutem summam, quippe quod etiam ab adversarius et inferis potestatibus debet et venerari et adorari, ipsi vivide et vere cognoscere omnipotentissimum nostrum creatorem laudare possemus, idque fiat per virtutem Dei Patri, Filiique ejus super benedicti in unione Spiritus Sancti, qui Trinus, tamen unus, regnat et vivit a seculo ad secula: Amen!

I cite, require, and command thee, Human Spirit, who frequentest this place, and in thy life hast interred thy treasure herein, who also of recent time, to wit, in the day or night of, about the hour of, hast shewn thyself in the form of a fire at this spot: I conjure thee by God the Father +, by God the Son +, by God the Holy Spirit +, by the most glorious and Holy Mother + of God +, by the most holy wounds of our Saviour, by all miracles performed through His Divine sorrows, passion and tears, by His material death, by His descent into Hell, by His triumphant Resurrection, by His most glorious ascension into Heaven, by His sitting on the right hand of God the Father, giving rule to His angels from thence over the whole earth +. I conjure thee by the terrible Day of Judgment +, by the power and virtue of St. John the Baptist +, by all the martyrs, apostles and prophets. Come to me. I adjure and beseech thee by the terrible and ineffable and Divine Names inscribed on this sheet, and in reverence and confession of their power, to come before me, and to make thy sign visible, without lightning, without thunder, without noise of dread tempests, without causing fear or trembling, harm to body or soul, or annoyance of any kind. But do thou perform my will in all things, even as I shall command thee, by the virtue of the one stupendous and holy Name, which even the adverse and inferior powers of the Abyss do venerate and adore, ever confessing the Almighty, Whose creatures we all are. Be this done by the virtue of God the Father +, by His blessed Son + and by the union of the Holy Spirit +, even by the Trinity in unity, Which liveth and reigneth for ever and ever. Amen +.

Incessanter te Spiritum humanum supra vocatum porto, inclamo, adjuro, conjuro, requiro atque obtestor per summam et indivissibilem sancta Trinitatem: per immortalem mortis, et inferni debellatorem et triumphatorem, virumque septem gladiis munitum, sigillaque apperientem, iterumque occludentem, Jesum scilicet: et per omnes Dei ministros et Archangelos: Orphanim: Aralim: Hasmalim: Cherubim: Seraphim: et Malachim: per æternam dæmonum damnationem: per hos angelos bonos: Malazim: Peripalabin et Calizantin: per omnia coelo, terra et inferno terribilia et præter hæc omnia adjuro adeundum te per omnem virtutem nostri Crucifixi omniumque maxime per dolorosissimam flagellationem et spinosam coronationem: perque omnes mortis ejus acerbitates: per ineffabile ejus nomen, Jesus scilicet, quid venerandum et dulcissimum nobis christianis; dæmonibus vero et damnatis terribile sane et infaustum est; ut sine omni veteriori mora et dilatione in affabili et tali humana forma et figura visibilis, ut in vita dum eras, quando thesaurum tuum abscondidisti, coram circulo nostro jamjam appareas ad me, ex te quaerenda fideliter et sine falacia vel aenigmate vera respondeas, jussisque meis in omnibus quam exactissime pareas. Ipso Deo trinuno hoc præstante, nosque ad te obsequenduni in virtute Filii, et Spiritus Sancti adjuvante, Amen.

**Si cum Spiriti loqui concupiscis incipias
sequenti modo:**

Adonai + Zebaoth: Adon Schadai +: Eljon +
Amanai + Pneumoton + Eljon + Elje + Alnoal +
Messias + Ya + Heynanan + Tetragrammaton +.
Amen.

* *

*

Incessantly do I call, adjure, conjure, ordain and require thee, Human Spirit, by the Most Holy and Undivided Trinity, by the immortality which cometh after death, by the power and victory of Hell, by the bearer of the Seven Swords, by the Most Holy and Secret Seal, by the sacred love of Jesus, by all the Ministers and Archangels of God Ophanim [Orphanim] +, Aralim +, Hasmalim +, Cherubim +, Seraphim +, and Malachim +, and by the terrible torments of the demons. I conjure thee also by the good angels Maluzim [Malazim] +, Penpalabim [Peripalabim] +, and Calizantin +, by all the powers of Heaven +, by the earth + and by the torments of Hell; I adjure thee by all mysteries, by the Crucifixion, by the dolorous scourging, by the crowing with thorns, by the bitterness of the divine death, by the Most Holy and Ineffable Name of Jesus +, which is sacred unto all Christians, but terror and anguish to the evil, for they have refused the salvation which has been offered them by the great living God. I conjure thee to come before me immediately, in thy proper human [and visible] form, even as [in life] when thy treasure was buried. Come before this circle, answer me faithfully, without falsehood and without enigmas. This I command thee, in the Name and by the power of the Triune God, Father, Son and Holy Ghost. Amen

**When the Spirit makes visible appearance,
say: --**

[Adonai + Zebaoth:] Adon, Schadai, <Eligon>
[Eljon], Amanai, Elion, Pneumaton, Elii, Alnoal,
Messias, Ja, <Heynaan> [Heynanan],
Tetragrammaton. [Amen].

Verbis hisce conjurationis loquatur Spiritus, necesse est:

Adonai + Zebaoth: Adon + schadai: Eljon +
Tetragrammaton + Eloi + Elohim + Messias + Ya +
hagios ho Theos +. Amen.

Sic cogitur:

Alley + Fortissian + Fortissio + Allinoson + Ron +.

* *

*

Per sequentia verba fugit Spiritus:

Onysoma + Epyn + Segok + Satany + Degony +
Eparygon + Galligonon + Zogogen + Ferstigon +.

OBEDIENTIA CONJURATIONIS:

Adjuro, requiro atque obtestor te; Spiritum humanum, qui hanc domum frequentas et thesaurum tuum in hac domo in vita tua sepelivisti seu abscondidisti; quemque nuper mense N. die N. noctu N. hora N. sub forma ignis ostendisti, per ineffabile nomen Jehovah, per ineffabile et incomprehensibile verbum, cujus virtute omnia creavit: FIAT! scilicet et facta sunt omnia. Conjuro, requiro et adjuro te, Spiritum humanum, extra circulum visibiliter praesentem per immensam Dei bonitatem, cujus quippe beneficio ad imaginem suam nos homines formavit; per tremendam ejus justitiam, cujus virtute ob vix tolerandam superbiam ex superis daemones expulit et in infernalem abyssum relegavit atque in aeternum damnavit; per infinitam ejus misericordiam, qua non miseros per ipsum Filium suum unigenitum redemit; per omnia alia divina attributa et nomina; per magnificam Salvatoris nostri Jesu Christi omnipotentiam, cujus ope infernum ipsum debellavit, sicque ut super benedictum mulieris

Add the following conjuration: --

Adonai, Zebaoth, Adon, Schadai, Elion,
Tetragrammaton, Eloi, Elohim, Messias, Ja,
Hagios, Ho Theos. Amen.

Say inwardly:--

Alley, Fortissian, Fortissio, <Allinson, Roa>
[Allinoson, Ron].

The discharge

<Omgroma> [Onysoma], Epyn, <Seyok> [Segok],
Satany, Degony, Eparygon, <Galliganon>
[Galligonon], Zogogen, Ferstigon.

A conjuration compelling obedience

I adjure [, require] and command thee, Human Spirit [who visiteth this place and hath in thy life hidden and buried thy treasure herein, that in this month N. day N. night N. hour N.], to appear before me under the similitude of fire. By the ineffable Name Jehovah, by the ineffable and incomprehensible Fiat, by the power which created all things and sustains all things, I conjure and adjure thee [Human Spirit] to come visibly before this circle. By the [immense] goodness of God when He created man in His own likeness, by the power of His justice, which expelled the demons, enchaining them in the Infernal Abyss; by His infinite mercy when He sent His Son to redeem us; by all [the other] Divine Names and Attributes; by the omnipotence of our Saviour Jesus Christ, destroying the works of hell, blessing the seed of

semen contrivit serpentis caput infernalis, ut meis jam ex te querendis fideliter respondeas mihi pro posse tuo obedias. Conjuro te per ineffabile nomen: Tetragrammaton, quod in Charta hac inscriptum observas, **ut sanctissimi hujus nominis virtute exactissimam in momento mihi praestes obedientiam**: idque sine fraude, fallacia et aequivocatione. Praestante hoc Salvatore nostro omnipotentissimo, qui acerrimus olim in tremendo die ultimo Judex et meus et tuus et viventium tunc aequae ac mortuorum erit.

CONJURATIO,

si adhuc inobediens est:

Conjuro te, Spiritum humanum, per ineffabile nomen Dei, hic in Charta scriptum, quod pronunciare vix ausus sum; et per sanguinem meum, quem sacratissimo et praestantissimo sanguine redemit et consecravat Prophetarum Summus Jesus Christus, per gloriosissimam matrem ejus per insignem suam humilitatem; per summam Dei arcam et tabulam per horrendum atque tremendum extremi Judicii diem; per omnes angelos, archangelos, omnemque coeli militiam, ut mihi baptizato Christiano salutiferi baptismatis hujus virtute ad omnia quaesita et mandata tibi proposita respondere et parere non dimittas: sed fideliter potius et sine omni aenigmate, simulatione et fraude mihi respondeas, atque ipsissimam de tibi propositis reveles veritatem, meque exacte, quicquid potestati tuae subditum sit, doceas per sanctissimi hujus Nominis veritatem, ipso Deo praestante, qui te propter tuum thesaurum sepultum hanc domum frequentare condemnavit. Amen! Amen! Amen!

the woman and empowering it to crush the serpent's head - do thou answer me and obey faithfully. By the ineffable Name Tetragrammaton, inscribed on this <rod> [paper], [that by the virtue of this most holy name you immediately render obedience to me] answer me without deception or equivocation. By the power of our Saviour, Who shall judge both thee and me, the quick and dead, I conjure thee. Come.

If the spirit be obstinate

I conjure thee, Human Spirit, by the Ineffable Name of God, written on this sheet, but not to be pronounced; by my blood, most excellently redeemed [and consecrated] by the Lord of the Prophets, Jesus Christ; by His most Glorious Mother; by the insignia of His humility; by the great book of the judgments of God; [by the terrible final day of judgment;] by the angels, archangels and all the host of heaven. Be thou obedient unto me, a Christian baptized in the holy waters of Jordan. Answer me exactly, without enigma [, fraud,] or pretence. Make known the power which aids thee. I command thee by the most holy Name of God, Who hath condemned thee to frequent this place wherein thou hast buried thy treasure. Amen. Amen. Amen.

CITATIO.

Cohiziara offina alta netera fuara
menuet.
Cohiziara offina alta netera fuara
menuet.
Cohiziara offina alta netera fuara
menuet.

COACTIO:

Alim + Jehoh + Jehovah + Agla + On +
Tetragrammaton +.

DIMISSIO CYPRIANI:

Conjuro nunc te, o Spiritus humane! per
omnipotentissimi Dei Patris sapientiam atque
justitiam: per omnipotentissimi Dei Filii immensam
erga miseros nos homines misericordiam et
caritatem; per omnipotentissimi Spiritus Sancti
infinitam sapientiam atque inscrutabilem
elementiam per sanctum Michaëlem, archangelum
omnemque coeli militiam, ut pacifice pro nunc et
quiete absque corruscationibus, meticoloso ac
tremendo strepitu et tumultu sine pluviis, vel
tonitruis, et uno verbo: sine periculo, sive animae,
sive corporis noxa et damno, vel laesione discedas,
locumque hunc nunquam prius, nisi citatus,
accedas. Trinunius Dei pax descendat jam super
nos et custodiat nos! Illuminet Dominus vultum
suum super nos et miseriatur nostri! Convertat
Dominus vultum suum ad nos et dat nobis pacem!
Amen!

FINIS.

Citation

<Colpriziana, Offina, Alta, Netera,
Fuaro, Menuet.>

[Cohiziara offina alta netera fuara
menuet.
Cohiziara offina alta netera fuara
menuet.
Cohiziara offina alta netera fuara
menuet.]

Charge

Alim, Jehoh, Jehovah, Agla, On, Tetragrammaton.

[The Dismissal of Cyprian:

Now I conjure you O human spirit! by the
omnipotence, wisdom, and justice of God the
Father; by the omnipotence of God the Son; by the
immensity of His mercy and charity towards men;
by the omnipotence of the Holy Spirit, by his
infinite wisdom, and unfathomable principle. By
the holy archangel Michael, and all the host of
Heaven, without lightning, terrible rattling and
uproar, without rain or thunder, and in one word:
without danger or injury to our bodies or souls. I
command you to depart from this place, and not
appear again unless I summon you. May the peace
of the threefold God be with us now and preserve.
O God, be with us and have mercy upon us. O God
turn this spirit N. to the path of righteousness and
give us peace! Amen!]

The End.

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Johann Weyer, *Pseudomonarchia Daemonum*.

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Introduction by J. H. Peterson.

Johann Weyer (1515-1588) was a pioneer in the fields of medicine and psychiatry. He was also a firm believer in magic, and was in fact a student of one of the most famous occultists of all time, H. C. Agrippa. His *Praestigiis Daemonum* (1563) was basically a point-by-point rebuttal of the hateful witch hunter's handbook, *Malleus Maleficarum*. His book includes interesting reports of Faust, Agrippa, and Trithemius from a contemporary witness. Sigmund Freud calls the *Praestigiis Daemonum* one of the ten most significant books of all time.

As an appendix to this monumental text, Weyer added a catalog of demons which he called *Pseudomonarchia daemonum*. Weyer referred to his source manuscript as *Liber officiorum spirituum, seu Liber dictus Empto. Salomonis, de principibus & regibus dæmoniorum* ("Book of the offices of spirits, or the Book of sayings of Empto. Solomon concerning the princes and kings of the demons") It includes variations in the names of many of the demons, showing that it had been redacted by the time Weyer obtained it, so it was evidently much older than 1563.

It has long been recognized that the first book of the [Lemegeton](#), [Goetia](#), corresponds closely with Weyer's catalog of demons, though in Weyer's text there are no demonic seals, and the demons are invoked by a simple conjuration, not the elaborate ritual found in the *Lemegeton*.

The most striking difference between Weyer's text and the *Goetia* is the [order of spirits](#). I see no explanation for the difference; it's almost as if a stack of cards got scrambled. There are also four additional spirits in the *Goetia* (number 3, and the last three).

Another anomaly may be of more significance: The fourth spirit in Weyer's text, Prufas alias Bufas, was accidentally left out of Reginald Scot's English translation (found in his highly rational 1584 [Discovery of Witchcraft](#)), or was already missing from the edition of Weyer used by Scot. It is also the only spirit from

Weyer's list that is not found in the *Lemegeton*. If a specific edition can be found which introduced this defect, it may thus be possible to fix the date of the composition of the *Goetia* in its present form.

PSEUDOMONARCHIA DÆMONUM.

Johann Weyer

O curas hominum, ô quantum est in rebus inane?

LECTORIS.

Ne Sathanicæ factionis monopolium usqueadeo
porro delitescat, hanc Dæmonum
Pseudomonarchiam, ex Acharonticorum Vasallorum
archivo subtractam, in hujus Operis de Dæmonum
præstigiis calce annectere volui, ut effascinatorum id
genus hominum, qui se magos jactitare non
erubescunt, curiositas, præstigiæ, vanitas, dolus,
imposturæ, deliria, mens elusa, & manifesta
mendacia, quinimo non ferendæ blasphemiæ,
omnium mortalium, qui in mediæ lucis splendore
hallucinari nolint, oculis clarissimè appareant, hoc
potissimum seculo scelestissimo, quo Christi regnum
tam enormi impunitaque tyrannide impetitur ab iis
qui Beliali palàm sacramentum præstitère,
stipendium etiam justum hauddubie recepturi: quibus
& perditas has horas libenter dedico, si forte ex
immensa Dei misericordia convertantur & vivant:
quod ex animo iis precor, sitque felix & faustum. Ne
autem curiosulus aliquis, fascino nimis detentus, hoc
stultitiæ argumentum temere imitari audeat, voces
hinc inde prætermisi studio, ut universa delinquendi
occasio præcideretur. Inscribitur vero à maleferiato
hoc hominum genere Officium spirituum, vel, Liber

Johann Wier, *Pseudomonarchia
daemonum*. Salomons notes of conjuration

[Translation in Reginald Scot, *The Discoverie of
Witchcraft* (1584)]

[Ah, human cares! Ah, how much futility in the
world!. C. Lucilius, *Satires of Persius*]

<An inventarie of the names, shapes, powers,
governement, and effects of divels and spirits, of their
severall segniories and degrees: a strange discourse
woorth the reading.>

READER.

*officiorum spirituum, seu, Liber dictus Empto.
Salomonis, de principibus & regibus dæmoniorum,
qui cogi possunt divina virtute & humana. At mihi
nuncupabitur Pseudomonarchia Dæmonum.*

PSEUDOMONARCHIA DÆMONUM.

Primus Rex, qui est de potestate Orientis, dicitur
Baël, apparens tribus capitibus, quorum unum
assimilatur bufoni alterum homini, tertium feli.
Rauca loquitur voce, formator morum & insignis
certator, reddit hominem invisibilem & sapientem.
Huic obediunt sexagintasex legiones.

§ 2. Agares Dux primus sub potestate Orientis,
apparet benevolus in senioris hominis forma,
equitans in crocodilo, & in manu accipitrem portans.
Cuncta linguarum genera docet optime: fugitantes
reverti facit, & permanentes fugere: prælaturas &
dignitates dimittit, & tripudiare facit spiritus terræ: &
est de ordine Virtutum, sub sua potestate habens
triginta & unam legiones.

§ 3. Marbas, alias Barbas, Præses magnus, se
manifestans in fortissimi leonis specie, sed ab
exorcista accitus humana induitur forma, & de
occultis plene respondet, morbos invehit & tollit,
promovet sapientiam artiumque mechanicarum
cognitionem, homines adhæc in aliam mutat formã.
Præest trigintasex legionibus.

(1) <Baell>. Their first <and principall> king (which
is of the power of the east) is called *Baëll* who when
he is conjured up, appeareth with three heads; the
first, like a tode; the second, like a man; the third,
like a cat. He speaketh with a hoarse voice, he
maketh a man go invisible [and wise], he hath under
his obedience and rule sixtie and six legions of
divels.

(2) *Agares*. The first duke under the power of the
east, <is named *Agares*,> he commeth up mildile [i.e.
he appears willingly] in the likenes of a faire old
man, riding upon a crocodile, and carrieng a hawke
on his fist; hee teacheth presentlie all maner of
toongs, he fetcheth backe all such as runne awaie,
and maketh them runne that stand still; he
overthroweth all dignities <supernaturall and
temporall,> hee maketh earthquakes, [lit. "and makes
spirits of the earth dance"] and is of the order of
vertues, having under his regiment thirtie one
legions.

(3) *Marbas, alias Barbas* is a great president, and
appeareth in the forme of a mightie lion; but at the
commandement of a conjuror commeth up in the
likenes of a man, and answereth fullie as touching
anie thing which is hidden or secret: he bringeth
diseases, and cureth them, he promoteth wisdomes,
and the knowledge of mechanicall arts, or
handicrafts; he changeth men into other shapes, and
under his presidencie or gouvernement are thirtie six
legions of divels contained.

§ 4. Prufas, alibi invenitur Bufas, magnus Princeps & Dux est, cujus mansio circa turrin Babylonis, & videtur in eo flamma foris, caput autem assimilatur magno nycticoraci. Autor est & promotor discordiarum, bellorum, rixarum & mendaciorum. Omnibus in locis non intromittatur. Ad quæsitæ respondet abunde. Sub sunt huic legiones vinginti sex, partim ex ordine Throni, partim Angelorum.

§ 5. Amon vel Aamon Marchio magnus & potens, prodit in lupi forma caudam habens serpentinam, & flammam evomens. Hominis autem indutus speciem, caninos ostendit dentes, & caput magno nycticoraci simile. Princeps omnium fortissimus est, intelligens præterita & futura, hinc & gratiam concilians omnium amicorum & inimicorum. Quadraginta imperat legionibus.

§ 6. Barbatus magnus Comes & Dux, apparet in signo Sagittarii sylvestris cum quatuor regibus tubas ferentibus. Intelligit cantus avium, canum latratus, mugitus boum & cunctorum animalium: thesauros item à magis & incantatoribus reconditos, detegit: Et est ex ordine Virtutum, partim Dominationum. Triginta præsidet legionibus. Novit præterita & futura: tam amicorum quam inimicorum animos conciliat.

§ 7. Buer Præses magnus conspicitur in signo *. Absolute docet philosophiam, practicam, ethica item & logica, & herbarum vires: Dat optimos familiares: Ægros sanitati restituere novit, maxime & homines. Quinquaginta legionum habet imperium.

§ 8. Gusoyne Dux magnus & fortis, apparet in forma xenophali. Explicite respondet & vere de præsentibus, præteritis, futuris & occultis. Amicorum & inimicorum gratiam reddit: Dignitates confert & honores conformat. Præest quadragintaquinque legionibus.

[(4) Prufas, otherwise found as Bufas, is a great prince and duke, whose abode is around the Tower of Babylon, and there he is seen like a flame outside. His head however is like that of a great night hawk. He is the author and promoter of discord, war, quarrels, and falsehood. He may not be admitted into every place. He responds generously to your requests. Under him are twenty-six legions, partly of the order of Thrones, and partly of the order of Angels.]

(5) Amon, or Aamon, is a great and mightie marques, and commeth abroad in the likenes of a wolfe, having a serpents taile, <spetting out and breathing> [vomiting] flames of fier; when he putteth on the shape of a man, he sheweth out dogs teeth, and a great head like to a mightie <raven> [night hawk]; he is the strongest prince of all other, and understandeth of all things past and to come, he procureth favor, and reconcileth both freends and foes, and ruleth fourtie legions of divels.

(6) Barbatus, a great countie or earle, and also a duke, he appeareth in *Signo sagittarii sylvestris*, with foure kings, which bring companies and great troopes. He understandeth the singing of birds, the barking of dogs, the lowings of bullocks, and the voice of all living creatures. He detecteth treasures hidden by magicians and inchanters, and is of the order of vertues, which in part beare rule: he knoweth all things past, and to come, and reconcileth freends and powers; and governeth thirtie legions of divels by his authoritie.

(7) Buer is a great president, and is seene in this signe [*]; he absolutelie teacheth philosophie morall and naturall, and also logicke, and the vertue of herbes: he giveth the best familiars, he can heale all diseases, speciallie of men, and reigneth over fiftie legions.

(8) Gusoin [Gusoyne] is a great duke, and a strong, appearing in the forme of a *Xenophilus*, he answereth all things, present, past, and to come, expounding all questions. He reconcileth freendship, and distributeth honours and dignities, and ruleth over fourtie [and five] legions of divels.

§ 9. Botis, alibi Otis, magnus Præses & Comes, Prodit in viperæ specie deterrima: Et siquando formam induit humanam dentes ostendit magnos & cornua duo, manu gladium acutum portans. Dat perfecte responsa vera de præsentius, præteritis, futuris & abstrusis. Tam amicos quam hostes conciliat. Sexaginta imperat legionibus.

§ 10. Bathym, alibi Marthim Dux magnus & fortis: Visitur constitutione viri fortissimi cum cauda serpentina, equo pallido insidens. Virtutes herbarum & lapidum pretiosorum intelligit. Cursu velocissimo hominem de regione in regionem transfert. Huic triginta subsunt legiones.

§ 11. Pursan, alias Curson, magnus Rex, prodit ut homo facie leonina, viperam portans ferocissimam, ursoque insidens, quem semper præcedunt tubæ. Callet præsentia, præterita & futura: Aperit occulta, thesauros detegit: Corpus humanum suscipit & aëreum. Vere respondet de rebus terrenis & occultis, de divinitate & mundi creatione: Familiares parit optimos: Cui parent vigintiduo legiones, partim de ordine Virtutum, partim ex ordine Throni.

§ 12. Eligor, alias Abigor, Dux magnus, apparet ut miles pulcherrimus, lanceam, vexillum & sceptrum portans. Plene de occultis respondet atque bellis, & quomodo milites occurrere debeant: Futura scit, & gratiam apud omnes dominos & milites conciliat. Præsidet sexaginta legionibus.

§ 13. Loray, alias Oray, magnus Marchio, se ostendens in forma sagittarii pulcherrimi, pharetram & arcum gestantis: author existit omnium præliorum, & vulnera putrefacit quæ à sagittariis infliguntur, quos objicit optimos tribus diebus. Triginta dominatur legionibus.

(9) *Botis*, otherwise *Otis*, a great president and an earle he commeth forth in the shape of an ouglie [*lit.* 'worst'] viper, and if he put on humane shape, he sheweth great teeth, and two hornes, carrieng a sharpe sword in his hand: he giveth answers of things present, past, and to come, and reconcileth friends, and foes, ruling sixtie legions.

(10) *Bathin* [*Bathym*], sometimes called *Mathim* [*Marthim*], a great duke and a strong, he is seene in the shape of a verie strong man, with a serpents taile, sitting on a pale horsse, understanding the vertues of hearbs and pretious stones, transferring men suddenlie from countrie to countrie, and ruleth thirtie legions of divels.

(11) *Pursan* [*Pursan*], alias *Curson*, a great king, he commeth forth like a man with a lions face, carrieng a most cruell viper, and riding on a beare; and before him go alwaies trumpets, he knoweth <things hidden, and can tell> all things present, past, and to come: [he discloses hidden things,] he bewraieith treasure, he can take a bodie either humane or aierie; he answereth truelie of all things earthlie and secret, of the divinitie and creation of the world, and bringeth forth the best familiars; and there obeie him two and twentie legions of divels, partlie of the order of vertues, & partlie of the order of thrones.

(12) *Eligor*, alias *Abigor*, is a great duke, and appeereth as a goodlie [handsome] knight, carrieng a lance, an ensigne, and a scepter: he answereth fullie of things hidden, and of warres, and how souldiers should meete: he knoweth things to come, and procureth the favour of lords and knights, governing sixtie legions of divels.

(13) *Leraie* [*Loray*], alias *Oray*, a great marquesse, shewing himselfe in the likenesse of a galant [handsome] archer, carrieng a bowe and a quiver, he is author of all battels, he dooth putrifie all such wounds as are made with arrowes by archers, *Quos optimos objicit tribus diebus*, [who best drives away mobs from the days (?)] and he hath regiment over thirtie legions.

§ 14. Valefar, alias Malaphar, Dux est fortis, forma leonis prodiens & capite latronis. Familiaritatem parit suis, donec laqueo suspendantur. Decem præsidet legionibus.

§ 15. Morax, alias Foraii, magnus Comes & Præses: Similis tauro visitur: Et si quando humanam faciem assumit, admirabilem in Astronomia & in omnibus artibus liberalibus reddit hominem: parit etiam famulos non malos & sapientes: novit & herbarum & pretiosorum lapidum potentiam. Imperat triginta sex legionibus.

§ 16. Ipes, alias Ayperos est magnus Comes & Princeps, apparens quidem specie angelica, interim leone obscurior & turpis, capite leonis, pedibus anserinis, cauda leporina. Præterita & futura novit: Redditque hominem ingeniosum & audacem. Legiones huic obediunt trigintasex.

§ 17. Naberus, alias Cerberus, Marchio est fortis, forma corvi se ostentans: Si quando loquitur, raucam edit vocem. Reddit & hominem amabilem & artium intelligentem, cum primis in Rhetoricis eximium. Prælaturarum & dignitatum jacturam parit. Novendecim legiones hunc audiunt.

§. 18. Glasya labolas, alias Caacrinolaas vel Caassimolar magnus Præses: Qui progreditur ut canis habens alas gryphi. Artium cognitionem dat, interim dux omnium homicidarum. Præsentia & futura intelligit. Tam amicorum quam inimicorum animos demeretur: Et hominem reddit invisibilem. Imperium habet triginta sex legionum.

§ 19. Zepar Dux magnus, apparens uti miles, inflammansque virorum amore mulieres, & quando ipsi jussum fuerit, earum formam in aliam transmutat, donec dilectis suis fruantur. Steriles quoque eas facit. Vigintisex huic parent legiones.

(14) *Valefar, alias Malephar [Malaphar]*, is a strong duke, comming foorth in the shape of a lion, and the head of a theefe [*or* "barking"], he is verie familiar with them to whom he maketh himself acquainted, till he hath brought them to the gallowes, and ruleth ten legions.

(15) *Morax, alias Foraii*, a great earle and a president, he is seene like a bull, and if he take unto him a mans face, he maketh men wonderfull cunning in astronomie, & in all the liberall sciences: he giveth good familiars and wise, knowing the power & vertue of hearbs and stones which are pretious, and ruleth thirtie six legions.

(16) *Ipos [Ipes], alias Ayporos [Ayperos]*, is a great earle and a prince, appeering in the shape of an angell, and yet indeed more obscure and filthie than a lion, with a lions head, a gooses feet, and a hares taile: he knoweth things to come and past, he maketh a man wittie, and bold, and hath under his jurisdiction thirtie six legions.

(17) *Naberius [Naberus], alias Cerberus*, is a valiant marquesse, shewing himselfe in the forme of a crowe, when he speaketh with a hoarse voice: he maketh a man amiable and cunning in all arts, and speciallie in rhetorike, he procureth the losse of prelacies and dignities: nineteene legions heare <and obeie> him.

(18) *Glasya Labolas, alias Caacrinolaas, or Caassimolar*, is a great president, who commeth foorth like a dog, and hath wings like a griffen, he giveth the knowledge of arts, and is the captaine of all mansleiers: he understandeth things present and to come, he gaineth the minds and love of freends and foes, he maketh a man go invisible, and hath the rule of six and thirtie legions.

(19) *Zepar* is a great duke, appearing as a souldier, inflaming women with the loove of men, and when he is bidden he changeth their shape, untill they maie enjoie their beloved, he also maketh them barren, and six and twentie legions are at his obeie and commandement.

§ 20. Byleth Rex magnus & terribilis, in equo pallido equitans, quem præcedunt tubæ, symphoniæ, & cuncta Musicæ genera. Quum autem coram exorcista se ostentat, turgidus ira & furore videtur, ut decipiat. Exorcista vero tum sibi prudenter caveat: Atque ut fastum ei adimat, in manu suscipiat baculum corili, cum quo orientem & meridiem versus, foris juxta circulum manum extendet, facietque triangulum. Cæterum si manum non extendit, & intrare jubet, atque spirituum Vinculum ille renuerit, ad lectionem progrediatur exorcista: mox ingreditur item submissus, ibi stando & faciendo quodcunque jufferit exorcista ipsi Byleth regi, eritque securus. Si vero contumacior fuerit, nec primo jussu circulum ingredi voluerit, reddetur forte timidior exorcista: Vel si Vinculum spirituum minus habuerit, sciet haud dubie exorcista, malignos spiritus postea eum non verituros, at semper viliores habituros. Item si ineptior sit locus triangulo deducendo juxta circulum, tunc vas vino plenum ponatur: Et intelliget exorcista certissimè, quum è domo sua egressus fuerit cum sociis suis, prædictum Byleth sibi fautorem fore, benevolum, & coram ipso submissum quando progrediatur. Venientem vero exorcista benigne suscipiat, & de ipsius fastu gloriatur: Propterea quoque eundem adorabit, quemadmodum alii reges, quia nihil dicit absque aliis principibus. Item si hic Byleth accitus fuerit ab aliquo exorcista, semper tenendus ad exorcistæ faciem annulus argenteus medii digiti manus sinistræ, quemadmodum pro Amaymone. Nec est prætermittenda dominatio & potestas tanti principis, quoniam nullus est sub potestate & dominatione exorcistæ alius, qui viros & mulieres in delirio detinet, donec exorcistæ voluntatem experiant: Et fuit ex ordine Potestatum, sperans se ad septimum Thronum rediturum, quod minus credibile. Imperat octogintaquinque legionibus.

(20) *Bileth* [Byleth] is a great king and a terrible, riding on a pale horse, before whom go trumpets, and all kind of melodious musicke. When he is called up by an exorcist, he appeareth rough [turgid] and furious, to deceive him. Then let the exorcist or conjuror take heed to himself; and to allay his courage, let him hold a *hazell bat* [rod, staff, or stick] in his hand, wherewithall he must reach out toward the east and south, and make a *triangle* without besides the *circle*; but if he hold not out his hand unto him, and he bid him come in, and he still refuse the bond or chain of spirits; let the conjuror proceed to reading, and by and by he will submit himselfe, and come in, and doo whatsoever the exorcist commandeth him, and he shalbe safe. If *Bileth* the king be more stubborne, and refuse to enter into the circle at the first call, and the conjuror shew himselfe fearfull, or if he have not the chaine of spirits, certeinlie he will never feare nor regard him after. Also, if the place be unapt for a triangle to be made without the circle, then set there a boll of wine, and the exorcist shall certeinlie knowe when he commeth out of his house, with his fellowes, and that the foresaid *Bileth* will be his helper, his friend, and obedient unto him when he commeth forth. And when he commeth, let the exorcist receive him courteously, and glorifie him in his pride, and therefore he shall adore him as other kings doo, because he saith nothing without other princes. Also, if he be cited by an exorcist, alwaies a *silver ring* of the middle finger of the left hand must be held against the exorcists face, as they doo for *Amaimon*. And the dominion and power of so great a prince is not to be pretermitted; for there is none under the power & dominion of the conjuror, but he that deteineth both men and women in doting [*better*: "foolish" or "silly"] love, till the exorcist hath had his pleasure. He is of the orders of powers, hoping to returne to the seaventh throne, which is not altogether credible, and he ruleth eightie five legions.

§ 21. Sytry, alias Bitru, magnus Princeps, leopardi facie apparens, habensque alas velut gryphi. Quando autem humanam assumit formam, mire pulcher videtur. Incendit virum mulieris amore, mulierem vicissim alterius desiderio incitat. Jussus secreta libenter detegit feminarum, eas ridens ludificansque, ut se luxuriose nudent. Huic sexaginta legiones obsequuntur.

§ 22. Paymon obedit magis Lucifero quam alii reges. Lucifer hic intelligendus, qui in profunditate scientiæ suæ demersus, Deo assimilari voluit, & ob hanc arrogantiam in exitium projectus est. De quo dictum est: Omnis lapis pretiosus operimentum tuum [*Ezech.* 28]. Paymon autem cogitur virtute divina, ut se sistat coram exorcista: ubi hominis induit simulachrum, insidens dromedario, coronaque insignitus lucidissima, & vultu fœmineo. Hunc præcedit exercitus cum tubis & cimbali bene sonantibus, atque omnibus instrumentis Musicis, primo cum ingenti clamore & rugitu apparens, sicut in *Empto.* Salomonis, & arte declaratur. Et si Paymon hic quandoque loquitur, ut minus ab exorcista intelligatur, propterea is non tepescat: sed ubi porrexerit illi primam chartam ut voto suo obsequatur, jubebit quoque ut distincte & aperte respondeat ad quæsitæ, & de universa philosophia & prudentia vel scientia, & de cæteris arcanis. Et si voles cognoscere dispositionem mundi, & qualis sit terra, aut quid eam fustineat in aqua, aut aliquid aliud, & quid sit abyssus, & ubi est ventus & unde veniat, abunde te docebit. Accedant & consecrationes tam de libationibus quam aliis. Confert hic dignitates & confirmationes. Resistentes sibi suo vinculo deprimit, & exorcistæ subjicit. Bonos comparat famulos, & artium omnium intellectum. Notandum, quod in advocando hunc Paymonem, Aquilonem versus exorcistam conspicere oporteat, quæ ibi hujus sit hospitium. Accitum vero intrepide constanterque suscipiat, interroget, & ab eo petat quicquid voluerit, nec dubie impetrabit. At ne creatorem oblivioni tradat, cavendum exorcistæ, propter ea quæ præmissa

(21) *Sitri* [*Sytry*], alias *Bitru*, is a great prince, appeering with the face of a leopard, and having wings as a griffen: when he taketh humane shape, he is verie beautiful, he inflameth a man with a womans love, and also stirreth up women to love men, being commanded he willinglie deteineth [discloses] secrets of women, laughing at them and mocking them, to make them luxuriously naked, and there obeie him sixtie legions.

(22) *Paimon* is more obedient in *Lucifer* than other kings are. *Lucifer* is heere to be understood he that was drowned in the depth of his knowledge: he would needs be like God, and for his arrogancie was throwne out into destruction, of whome it is said; Everie pretious stone is thy covering (*Ezech.* 88 [28.13].). *Paimon* is constrained by divine vertue to stand before the exorcist; where he putteth on the likenesse of a man: he sitteth on a beast called a dromedarie, which is a swift runner, and weareth a glorious crowne, and hath an effeminate countenance. There goeth before him an host of men with trumpets and well sounding cymbals, and all musicall instruments. At the first he appeereth with a great crie and roing, as in *Circulo* [*Empto.*] *Salomonis*, and in the art is declared. And if this *Paimon* speake sometime that the conjuror understand him not, let him not therefore be dismaied. But when he hath delivered him the first obligation to observe his desire, he must bid him also answer him distinctlie and plainelie to the questions he shall aske you, of all philosophie, wisdom, and science, and of all other secret things. And if you will knowe the disposition of the world, and what the earth is, or what holdeth it up in the water, or any other thing, or what is *Abyssus*, or where the wind is, or from whence it commeth, he will teach you abundantlie. Consecrations also as well of sacrifices [offerings, libations] as otherwise may be reckoned. He giveth dignities and confirmations; he bindeth them that resist him in his owne chaines, and subjecteth them to the conjuror; he prepareth good familiars, and hath the understanding of all arts. Note, that at the calling up of him, the exorcist must looke towards the northwest, because there is his house. When he is called up, let the exorcist receive

fuerunt de Paymone. Sunt qui dicunt, eum ex ordine Dominationum fuisse: sed aliis placet, ex ordine Cherubin. Hunc sequuntur legiones ducentæ, partim ex ordine Angelorum, partim Potestatum. Notandum adhæc, si Paymon solus fuerit citatus per aliquam libationem aut sacrificium, duo reges magni comitantur, scilicet Bebal & Abalam, & alii potentes. In hujus exercitu sunt vigintiquinque legiones: Quia spiritus his subjecti, non semper ipsis adsunt, nisi ut appareant, divina virtute compellantur.

§ 23. Regem Belial aliqui dicunt statim post Luciferum fuisse creatum, ideoque sentiunt ipsum esse patrem & seductorem eorum qui ex Ordine ceciderunt. Cecidit enim prius inter alios digniores & sapientiores, qui præcedebant Michaëlem & alios cœlestes angelos, qui decrant. Quamvis autem Belial ipsos qui in terram dejecti fuerint, præcesserit: alios tamen qui in cœlo mansere, non antecessit. Cogitur hic divina virtute, cum accipit sacrificia, munera & holocausta, ut vicissim det immolantibus responsa vera: At per horam in veritate non perdurat, nisi potentia divina compellatur, ut dictum est. Angelicam assumit imagine in impense pulchram, in igneo curru sedens. Blande loquitur. Tribuit dignitates & prælaturas senatorias, gratiam item amicorum, & optimos famulos. Imperium habet octoginta legionum, ex ordine partim Virtutum, partim Angelorum. Forma exorcistæ invenitur in Vinculo Spirituum. Observandum exorcistæ, hunc Belial in omnibus succurrere suis subditis: Si autem se submittere noluerit, Vinculum Spirituum legatur, quo sapientissimus Salomon eos cum suis legionibus in vase vitreo relegavit: Et relegati cum omnibus legionibus fuere septuagintaduo reges, quorum primus erat Bileth, secundus Belial, deinde Asmoday, & circirer mille millia legionum. Illud proculdubio à magistro Salomone didiciste me fateor: Sed causam relegationis me non docuit, crediderim tamen propter

him constantlie without feare, let him aske what questions or demands he list, and no doubt he shall obtaine the same of him. And the exorcist must beware he forget not the creator, for those things, which have beene rehearsed before of *Paimon*, some saie he is of the order of dominations; others saie, of the order of cherubim. There follow him two hundred legions, partlie of the order of angels, and partlie of potestates. Note that if *Paimon* be cited alone by an offering or sacrifice, two kings followe him; to wit, *Beball* & *Abalam*, & other potentates: in his host are twentie five legions, bicause the spirits subject to them are not alwaies with them, except they be compelled to appeere by divine vertue.

Some saie that the king *Beliall* was created immediatlie after *Lucifer*, and therefore they thinke that he was father and seducer of them which fell being of the orders. For he fell first among the worthier and wiser sort, which went before *Michael* and other heavenlie angels, which were lacking. Although *Beliall* went before all them that were throwne downe to the earth, yet he went not before them that tarried in heaven. This *Beliall* is constrained by divine venue, when he taketh sacrifices, gifts, and [burnt] offerings, that he againe may give unto the offerers true answers. But he tarrieth not one houre in the truth, except he be constrained by the divine power, as is said. He taketh the forme of a beautifull anrell, sitting in a firie chariot; he speaketh faire, he distributeth preferments of senatorship, and the favour of friends, and excellent familiars: he hath rule over eightie legions, partlie of the order of vertues, partlie of angels; he is found in the forme of an exorcist in the bonds of spirits. The exorcist must consider, that this *Beliall* doth in everie thing assist his subjects. If he will not submit himselfe, let the bond of spirits be read: the spirits chaine is sent for him, wherewith wise *Salomon* gathered them together with their legions in a brasen vessell, where were inclosed among all the legions seventie two kings, of whome the cheefe was *Bileth*, the second was *Beliall*, the third *Asmoday*, and above a thousand thousand legions. Without doubt (I must confesse) I learned this of my maister *Salomon*; but he told me not why he gathered them together, and shut them up so: but I beleieve it was for

arrogantiam ipsius Belial. Sunt quidam necromantici, qui asserunt, ipsum Salomonem quodam die astutia cujusdam mulieris seductum, orando se inclinasse versus simulacrum Belial nomine. Quod tamen fidem non meretur: Sed potius sentiendum, ut dictum est, propter superbiam & arrogantiam, relegatos esse in magno vase, projectos in Babylone in puteum grandem valde. Enimvero prudentissimus Salomon divina potentia suas exequabatur operationes, quæ etiam nunquam eum destituit: propterea simulachrum non adorasse ipsum sentiendum est, alioqui divina virtute spiritus cogere nequivisset. Hic autem Belial cum tribus regibus in puteo fuit. At Babylonienses ad hæc exhorrescentes, rati se thesaurum amplum in puteo inventuros, unanimi consilio in puteum descenderunt, detegeruntque & confregere vas, unde mox egressi captivi, in proprium locum porto sunt rejecti. Belial vero ingressus quoddam simulachrum, dabat responsa sibi immolantibus & sacrificantibus, ut testatur Tocz in dictis suis: Et Babylonienses adorantes sacrificaverunt eidem.

§ 24. Bune Dux magnus & fortis, apparet ut draco, tribus capitibus, tertium vero assimilatur homini. Muta loquitur voce: Mortuos locum mutare facit, & dæmones supra defunctorum sepulchra congregari: omnimodo hominem locupletat, redditque loquacem & sapientem: ad quæsitæ vere respondet. Huic legiones parent triginta.

§ 25. Forneus magnus Marchio, similis monstro marino, reddit hominem in Rhetoricis admirabilem, optima fama & linguarum peritia ornat, tam amicis quam inimicis gratum facit. Subsunt huic vigintinovem legiones, ex ordine partim Thronorum, partim Angelorum.

§ 26. Roneve Marchio & Comes, assimilatur monstro. Singularem in Rhetoricis intelligentiam confert, famulos item fidos, linguarum cognitionem, amicorum & inimicorum favorem. Huic obediunt legiones novendecim.

the pride of this *Beliall*. Certaine nigromancers doo saie, that *Salomon*, being on a certaine daie seduced by the craft of a certaine woman, inclined himselfe to praie before the same idoll, *Beliall* by name: which is not credible. And therefore we must rather thinke (as it is said) that they were gathered together in that great brassen vessell for pride and arrogancie, and throwne into a deepe lake or hole in *Babylon*. For wise *Salomon* did accomplish his workes by the divine power, which never forsooke him. And therefore we must thinke he worshipped not the image *Beliall*; for then he could not have constrained the spirits by divine vertue: for this *Beliall*, with three kings were in the lake. But the Babylonians woondering at the matter, supposed that they should find therein a great quantitie of treasure, and therefore with one consent went downe into the lake, and uncovered and brake the vessell, out of the which immediatlie flew the capteine divels, and were delivered to their former and proper places. But this *Beliall* entred into a certaine image, and there gave answer to them that offered and sacrificed unto him: as *Tocz*. in his sentences reporteth, and the Babylonians did worship and sacrifice thereunto.

(23) *Bune* is a great and a strong Duke, he appeareth as a dragon with three heads, the third whereof is like to a man; he speaketh with a divine voice, he maketh the dead to change their place, and divels to assemble upon the sepulchers of the dead: he greatlie inricheth a man, and maketh him eloquent and wise, answering trulie to all demands, and thirtie legions obeie him.

(24) *Forneus* is a great marquesse, like unto a monster of the sea, he maketh men woondeffull in rhetorike, he adorneth a man with a good name, and the knowledge of toongs, and maketh one beloved as well of foes as freends: there are under him nine and twentie legions, of the order partlie of thrones, and partlie of angels.

(25) *Ronove* [*Roneve*] a marquesse and an earle, he is resembled to a monster, he bringeth singular understanding in rhetorike, faithfull servants, knowledge of toongs, favour of freends and foes; and nineteene legions obeie him.

§ 27. Berith Dux magnus & terribilis: tribus nuncupatur nominibus, à quibusdam Beal, à Judæis Berith, à necromanticis Bolfri. Prodit ut miles ruber cum vestitu rubro, & equo ejusdem coloris coronaque ornatus. Vere de præsentibus, præteritis & futuris respondet. Virtute divina per annulum magicæ artis ad horam scilicet cogitur. Mendax etiam est. In aurum cuncta metallorum genera mutat. Dignitatibus ornat easdemque confirmat: Claram subtilemque edit vocem. Viginti sex legiones huic subsunt.

§ 28. Astaroth Dux magnus & fortis, prodiens angelica specie turpissima, insidensque in dracone infernali, & viperam portans manu dextra. Vere respondet de præteritis, præsentibus, futuris & occultis. Libenter de spirituum creatore, & eorundem lapsu loquitur, quomodo peccaverint & ceciderint. Se spontè non prolapsus esse dicit. Reddit hominem mire eruditum in artibus liberalibus. Quadraginta legionibus imperat. Ab hoc quilibet exocista caveat, ne prope nimis cum admittat, ob fœtorem intolerabilem quem expirat. Itaque annulum argenteum magicum in manu sua juxta faciem teneat, quo se ab injuria facile tuebitur.

§ 29. Forras vel Forcas magnus Præses est: visitur forma viri fortissimi, & in humana specie vires herbarum & lapidum preciosorum intelligit. Plene docet Logica, Ethica & eorundem partes. Reddit hominem invisibilem, ingeniosum, loquacem & vivacem: Amissa recuperat, thesauros detegit. Dominium viginti novem legionum habet.

§ 30, Furfur Comes est magnus, apparens ut cervus cauda flammea. In omnibus mentitur, nisi in triangulum intro ducatur. Jussus angelicam assumit imaginem. Rauca loquitur voce: amorem inter virum & mulierem libenter conciliat: novit & concitare fulgura, coruscationes & tonitrua in iis partibus ubi jussum fuerit. De occultis & divinis rebus bene respondet. Imperat legionibus vigintisex.

(26) *Berith* is a great and a terrible duke, and hath three names. Of some he is called *Beall*; of the Jewes *Berithi* [*Berith*]; of Nigromancers *Bolfry* [*Bolfri*]: he commeth foorth as a red souldier, with red clothing, and upon a horsse of that colour, and a crowne on his head. He answereth trulie of things present, past, and to come. He is compelled at a certeine houre, through divine vertue, by a ring of art magicke. He is also a lier, he turneth all mettals into gold, he adorneth a man with dignities, and confirmeth them, he speaketh with a cleare and a subtill voice, and six and twentie legions are under him.

(27) *Astaroth* is a great and a strong duke, comming foorth in the shape of a fowle angell, sitting upon an infernall dragon, and carrieng on his right hand a viper: he answereth trulie to matters present, past, and to come, and also of all secrets. He talketh willinglie of the creator of spirits, and of their fall, and how they sinned and fell: he saith he fell not of his owne accord. He maketh a man woonderfull learned in the liberall sciences, he ruleth fourtie legions. Let everie exorcist take heed, that he admit him not too neere him, bicause of his stinking breath [*lit.* "because of the intolerable stench which he exhales"]. And therefore let the conjuror hold neere to his face a magicall [silver] ring, and that shall defend him.

(28) *Foras* [*Forras*], *alias Forcas* is a great president, and is seene in the forme of a strong man, and in humane shape, he understandeth the vertue of hearbs and pretious stones: he teacheth fullie logicke, ethicke, and their parts: he maketh a man invisible, wittie, eloquent, and to live long; he recovereth things lost, and discovereth [discloses] treasures, and is lord over nine and twentie legions.

(29) *Furfur* is a great earle, appearing as an hart, with a firie taile, he lieth in everie thing, except he be brought up within a triangle; being bidden, he taketh angelicall forme, he speaketh with a hoarse voice, and willinglie maketh love betweene man and wife [*or simply* "woman"]; he raiseth thunders and lightnings, and blasts. Where he is commanded, he answereth well, both of secret and also of divine things, and hath rule and dominion over six and twentie legions.

§ 31. Marchocias magnus Marchio est. Se ostentat specie lupæ ferocissimæ cum alis gryphi, cauda serpentina, & ex ore nescio quid evomens. Quum hominis imaginem induit, pugnator est optimus. Ad quæsitæ vere respondet: fidelis in cunctis exorcistæ mandatis. Fuit ordinis Dominationum. Huic subjacent legiones triginta. Sperat se post mille ducentos annos ad septimum Thronum reversurum: sed ea spe falsus est.

§ 32. Malphas magnus Præses, conspicitur corvo similis: sed hominis idolum indutus rauca fatur voce. Domos & tures ingentes mire extruit, & obvios cito facit artifices maximos: Hostium vero ædes & tures dejicit. Famulos suppeditat non malos. Sacrificia libenter suscipit, at sacrificatores omnes fallit. Quadraginta huic parent legiones.

§ 33. Vepar, alias Separ, Dux magnus & fortis: Similis syreni: Ductor est aquarum & navium armis onustarum. Ut mare jussu magistri turgidum navibusque plenum appareat, efficit: contra inimicos exorcistæ per dies tres vulneribus putrescentibus vermesque producentibus homines inficit, à quibus tamen negotio absoluto sanantur omnes. Imperat legionibus vigintinovem.

§34. Sabnac, alias Salmac, Marchio magnus & fortis: prodit ut miles armatus, capite leonis, in pallido equo infidens. Hominis formam transmutat mire: Tures magnas armis plenas ædificat, item castra & civitates. Triginta dies ex mandato exorcistæ homini vulnera putrida & verminantia infligit. Familiares conciliat bonos: dominium exercens quinquaginta legionum.

(30) *Marchosias* [Marchocias] is a great marquisse, he sheweth himselfe in the shape of a cruell shee wolfe, with a griphens wings, with a serpents taile, and spetting I cannot tell what out of his mouth. When he is in a mans shape, he is an excellent fighter, he answereth all questions trulie, he is faithfull in all the conjurors businesse [commands], he was of the order of dominations, under him are thirtie legions: he hopeth after 1200. yeares to returne to the seventh throne, but he is deceived in that hope.

(31) *Malphas* is a great president, he is seene like a crowe, but being cloathed with humane image, speaketh with a hoarse voice, be buildeth houses and high towres wonderfullie, and quicklie bringeth artificers together, he throweth downe also the enimies edifications, he helpeth to good familiars, he receiveth sacrifices willinglie, but he deceiveth all the sacrificers, there obeie him fourtie legions.

(32) *Vepar, alias Separ*, a great duke and a strong, he is like a mermaid, he is the guide of the waters, and of ships laden with armour; he bringeth to passe (at the commandement of his master) that the sea shalbe rough and stormie, and shall appeare full of shippes; he killeth men in three daies, with putrifieng their wounds, and producing maggots into them; howbeit, they maie be all healed with diligence, he ruleth nine and twentie legions.

(33) *Sabnacke* [*Sabnac*], *alias Salmac*, is a great marquisse and a strong, he commeth foorth as an armed soldier with a lions head, sitting on a pale horsse, he dooth marvelouslie change mans forme and favor, he buildeth high towres full of weapons, and also castels and cities; he inflicteth men thirtie daies with wounds both rotten and full of maggots, at the exorcists commandement, he provideth good familiars, and hath dominion over fiftie legions.

§ 35. Sydonay, alias Asmoday, Rex magnus, fortis & potens: Visitur tribus capitibus, quorum primum assimilatur capiti tauri, alterum hominis, tertium arietis. Cauda ejus serpentina, ex ore flammam eructat, pedes anserini. Super dracone infernali sedet, in manu lanceam & vexillum portans. Præcedit alios qui sub potestate Amaymonis sunt. Cum hujus officia exercet exorcista, fit fortis, cautus & in pedibus stans: si vero coopertus fuerit, ut in omnibus detegatur, efficiet: Quod si non fecerit exorcista, ab Amaymone in cunctis decipietur: Sed mox cum ipsum in prædicta forma conspicit, appellabit illum nomine suo, inquiens: Tu vero es Asmoday. Ipse non negabit: Et mox ad terram. Dat annulum virtutum: Docet absolute Geometriam, Arithmetica, Astronomiam, Mechanicam: Ad interrogata plene & vere respondet: Hominem reddit invisibilem: Loca thesaurorum ostendit & custodit, si fuerit de legionibus Amaymonis. In sua potestate legiones septuaginta duas habet.

§ 36. Gaap, alias Tap, Præses magnus & Princeps: in signo Meridiei apparet: sed quum humanam assumit faciem, ductor est præcipuorum quatuor regum, tam potens ut Byleth. Extiterunt autem quidam necromantici, qui huic libamina & holocausta obtulere, & ut eundem evocarent, artem exercuere, dicentes sapientissimum Salomonem eam composuisse, quod falsum est: imo fuit Cham filius Noë, qui primus post diluvium cœpit malignos invocare spiritus, invocavit autem Byleth, & composuit artem in suo nomine, & librum, qui multis mathematicis est cognitus. Fiebant autem holocausta, libamina, munera, & multa nefaria, quæ operabantur exorcistæ admistis sanctissimis Dei nominibus, quæ in eadem arte sparsim exprimuntur. Epistola vero de iis nominibus est conscripta à Salomone, uti & scribunt Helias Hierosolymitanus & Heliseus. Notandum, si aliquis exorcista habuerit artem Beleth, nec ipsum coram se sistere possit aut videre, nisi per

(34) *Sidonay [Sydonay]*, alias *Asmoday*, a great king, strong and mightie, he is seene with three heads, whereof the first is like a bull, the second like a man, the third like a ram, he hath a serpents taile, he belcheth flames out of his mouth, he hath feete like a goose, he sitteth on an infernall dragon, he carrieth a lance and a flag in his hand, he goeth before others, which are under the power of *Amaymon*. When the conjuror exerciseth this office, let him be abroad [brave], let him be warie [courageous] and standing on his feete; <if his cap be on his head> [! if he is afraid he will be overwhelmed], he will cause all his dooings to be bewraied [divulged], which if he doo not, the exorcist shalbe deceived by *Amaymon* in everie thing. But so soone as he seeth him in the forme aforesaid, he shall call him by his name, saieng; Thou art *Asmoday*; he will not denie it, and by and by he boweth downe to the ground; he giveth the ring of venues, he absolutelie teacheth geometrie, arythmetike, astronomie, and handicrafts [mechanics]. To all demands he answereth fullie and trulie, he maketh a man invisible, he sheweth the places where treasure lieth, and gardeth it, if it be among the legions of *Amaymon*, he hath under his power seventie two legions.

(35) *Gaap*, alias *Tap*, a great president and a prince, he appeareth in a meritionall signe, and when he taketh humane shape he is the guide of the foure principall kings, as mightie as *Bileth*. There were certeine necromancers that offered sacrifices and burnt offerings unto him; and to call him up, they exercised an art, saieng that *Salomon* the wise made it. Which is false: for it was rather *Cham*, the sonne of *Noah*, who after the floud began first to invoke wicked spirits. He invocated *Bileth*, and made an art in his name, and a booke which is knowne to manie mathematicians. There were burnt offerings and sacrifices made, and gifts given, and much wickednes wrought by the exorcists, who mingled therewithall the holie names of God, the which in that art are everie where expressed. Marie [Certainly] there is an epistle of those names written by *Salomon*, as also write *Helias Hierosolymitanus* and *Helisæus*. It is to be noted, that if anie exorcist have the art of *Bileth*, and cannot make him stand before him, nor see him, I

artem: Quomodo autem eundem continere oporteat, non est explicandum, quum sit nefandum, & nihil à Salomone de ejus dignitate & officio didicerim, hoc tamen non silebo, ipsum reddere hominem admirabilem in philosophia & artibus omnibus liberalibus. Facit ad amorem, odium, invisibilitatem & consecrationem eorum quæ sunt de dominatione Amaymonis: Et de potestate alterius exorcistæ tradit familiares, & vera perfecte responsa de præsentibus, præteritis & futuris. Velocissimo transcurso in varias regiones traducit hominem. Sexagintasex præest legionibus, & fuit de Potestatum ordine.

§ 37. Chax, alias Scox, Dux est & Marchio magnus: Similis ciconiæ rauca voce & subtili. Mirabiliter aufert visum, auditum & intellectum jussu exorcistæ: aufert pecuniam ex qualibet domo regia, & reportat post mille ducentos annos, si jussus fuerit: abripit & equos. Fidelis esse in omnibus mandatis putatur: ac licet se obsecuturum exorcistæ promittat, non tamen in omnibus facit. Mendax est, nisi in triangulum introducatur: introductus autem loquitur de rebus divinis & reconditis thesauris, qui à malignis spiritibus non custodiuntur. Promittit insuper se collaturum optimos famulos, qui accepti sunt, si non fuerint deceptores. Huic subjacent legiones triginta.

§ 38. Pucel Dux magnus & fortis, apparet in specie angelica, sed obscura valde: loquitur de occultis: docet Geometriam & omnes artes liberales: sonitus facit ingentes, & sonare aquas ubi non sunt, easdem & calefacit & harum balnea recuperandæ sanitati servientia certis temporibus, distemperat jussu exorcistæ. Fuit de ordine Potestatum, habetque in sua potestate legiones quadraginta octo.

§ 38 [sic]. Furcas miles est: prodit similitudine sævi hominis cum longa barba, & capillitio cano. In equo pallido insidet, portans in manu telum acutum. Docet perfecte practicam, philosophiam, rhetoricam, logicam, chiromantiam, astronomiam, piromantiam, & earum partes. Huic parent viginti legiones.

may not bewraie how and declare the meanes to containe him, bicause it is abhomination, and for that I have learned nothing from *Salomon* of his dignitie and office. But yet I will not hide this; to wit, that he maketh a man woonderfull in philosophie and all the liberall sciences: he maketh love, hatred, insensibilitie, invisibilitie, consecration, and consecration of those things that are belonging unto the domination of *Amaymon*, and delivereth familiars out of the possession of other conjurors, answering truly and perfectly of things present, past, & to come, & transferreth men most speedilie into other nations, he ruleth sixtie six legions, & was of the order of potestats.

(36) *Shax [Chax]*, alias *Scox*, is a darke and a great marquesse, like unto a storke, with a hoarse and subtile voice: he dooth marvellouslie take awaie the sight, hearing and understanding of anie man, at the commandement of the conjuror: he taketh awaie monie out of everie kings house, and carrieth it backe after 1200. yeares, if he be commanded, he is a horssestealer, he is thought to be faithfull in all commandements: and although he promise to be obedient to the conjuror in all things; yet is he not so, he is a liar, except he be brought into a triangle, and there he speaketh divinellie, and telleth of things which are hidden, and not kept of wicked spirits, he promiseth good familiars, which are accepted if they be not deceivers, he hath thirtie legions.

(37) *Procell* is a great and a strong duke, appearing in the shape of an angell, but speaketh verie darklie of things hidden, he teacheth geometrie and all the liberall arts, he maketh great noises, and causeth the waters to rore, where are none, he warmeth waters, and distempereth bathes at certeine times, as the exorcist appointeth him, he was of the order of potestats, and hath fourtie eight legions under his power.

(38) *Furcas* is a knight and commeth foorth in the similitude of a cruell man, with a long beard and a hoarie head, he sitteth on a pale horsse, carrieng in his hand a sharpe weapon [dart or spear], he perfectlie teacheth practike philosophie, rhetorike, logike, astronomie, chiromancie, pyromancie, and their parts: there obeie him twentie legions.

§ 39. Murmur magnus Dux & Comes: Apparet militis forma, equitans in vulture, & ducali corona comptus. Hunc præcedunt duo ministri tubis magnis: Philosophiam absolute docet. Cogit animas coram exorcista apparere, ut interrogatæ respondeant ad ipsius quæsitæ. Fuit de ordine partim Thronorum, partim Angelorum.

§ 40. Caym magnus Præses, formam assumens merulæ: at quum hominem induit, respondet in favilla ardente, ferens in manu gladium [sic gladium] acutissimum. Præ cæteris sapienter argumentari facit: Tribuit intellectum omnium volatilium, mugitus boum, latratus canum, & sonitus aquarum: de futuris optime respondet. Fuit ex ordine Angelorum. Præsidet legionibus triginta.

§ 41. Raum vel Raym Comes est magnus: Ut corvus visitur: Sed cum assumit humanam faciem, si ab exorcista jussus fuerit, mirè ex regis domo vel alia suffuratur, & ad locum sibi designatum transfert. Civitates destruit: Dignitatum despectum ingerit. Novit præsentia, præterita & futura. Favorem tam hostium quam amicorum conciliat. Fuit ex ordine Thronorum. Præest legionibus triginta.

§ 42. Halphas Comes magnus, prodit similis ciconiæ rauca voce. Insigniter ædificat oppida ampla armis plena: Bellum movet, & jussus, homines bellicosos ad designatum locum mittit obviam. Subsunt huic viginti sex legiones.

§ 43. Focalor Dux magnus, prodit velut homo, habens alas gryphi forma. Accepta humana figura, interficit homines & in aquis submergit. Imperat mari & vento, navesque bellicas subvertit. Notandum omni exorcistæ, si huic mandetur, ne homines lædat, libenter obsequitur. Sperat se post mille annos reversurum ad septimum Thronum, sed fallitur. Triginta legionibus imperat.

(39) *Murmur* is a great duke and an earle, appearing in the shape of a souldier, riding on a griphen [vulture], with a dukes crowne on his head; there go before him two of his ministers, with great trumpets, he teacheth philosophie absolutelie, he constraineth soules to come before the exorcist, to answer what he shall aske them, he was of the order partlie of thrones, and partlie of angels, <and ruleth thirtie legions.>

(40) *Caim* [Caym] is a great president, taking the forme of a thrush [blackbird], but when he putteth on man's shape, he answereth in burning ashes, carrieng in his hand a most sharpe swoord, he maketh the best disputers, he giveth men the understanding of all birds, of the lowing of bullocks, and barking of dogs, and also of the sound and noise of waters, he answereth best of things to come, he was of the order of angels, and ruleth thirtie legions of divels.

(41) *Raum*, or *Raim* is a great earle, he is seene as a crowe, but when he putteth on humane shape, at the commandement of the exorcist, he stealeth woonderfullie out of the kings house, and carrieth it whether he is assigned, he destroieth cities, and hath great despite unto dignities, he knoweth things present, past, and to come, and reconcileth freends and foes, he was of the order of thrones, and governeth thirtie legions.

(42) *Halphas* is a great earle, and commeth abroad like a storke, with a hoarse voice, he notablie buildeth up townes full of munition and weapons, he sendeth men of warre to places appointed, and hath under him six and twentie legions.

(43) *Focalor* is a great duke comming foorth as a man, with wings like a griphen, he killeth men, and drowneth them in the waters, and overturneth ships of warre, commanding and ruling both winds and seas. And let the conjuror note, that if he bid him hurt no man, he willinglie consenteth thereto: he hopeth after 1000. yeares to returne to the seventh throne, but he is deceived, he hath three legions.

§ 44. Vine magnus Rex & Comes: se ostentat ut leo in equo nigro insidens, portansque viperam in manu. Amplas turres libenter ædificat: Lapideas domus extruit, rivos reddit turgidos: Ad exorcistæ mandatum respondet de occultis, maleficis, præsentibus, præteritis & futuris.

§ 45. Bifrons, monstri similitudine conspicitur. Ubi humanam assumit imaginem, reddit hominem in Astrologia mirabilem, planetarum mansiones absolute docens, idem præstat in Geometria, & mensuris aliis. Vires herbarum, lapidum pretiosorum & lignorum intelligit. Corpora mortuorum de loco ad locum transmutat: Candelas super defunctorum sepulchra inflammare videtur. Huic subjacent vinginti sex legiones.

§ 46. Gamygyn magnus Marchio: in forma equi parvi visitur: at ubi hominis simulachrum assumit, raucam edit vocem, de omnibus artibus liberalibus differens: efficit quoque, ut coram exorcista convenient animæ in mari exeuntes, & quæ degunt in purgatorio (quod dicitur Cartagra, id est, afflictio animarum) & corpora aërea suscipiunt, apparentque evidenter, & ad interrogata respondent. Permanet apud exorcistam, donec ipsius votum expleverit. Triginta legiones in sua habet potestate.

§ 47. Zagam magnus Rex & Præses: ut taurus prodit cum alis ad modum gryphi: sed assumpta hominis forma, reddit hominem ingeniosum: transmutat cuncta metallorum genera in monetas illius ditionis, & aquam in vinum, & è diverso: sanguinem quoque in oleum, & contra: & stultum in sapientem. Præest triginta tribus legionibus.

§ 48. Orias Marchio magnus, visitur ut leo, in equo fortissimo equitans, cauda serpentina: in dextera portat duos grandes serpentes etiam exhibilantes. Callet planetarum mansiones, & vires sidereas perfecte docet. Transmutat homines: confert dignitates, prælaturas & confirmationes: Item amicorum & hostium favorem. Præsidet legionibus triginta.

(44) *Vine* is a great king and an earle, he showeth himselfe as a lion, riding on a blacke horsse, and carrieth a viper in his hand, he gladlie buildeth large towres, he throweth downe stone walles, and maketh waters rough. At the commandement of the exorcist he answereth of things hidden, of witches, and of things present, past, and to come.

(45) *Bifrons* is seene in the similitude of a monster, when he taketh the image of a man, he maketh one woonderfull cunning in astrologie, absolutelie declaring the mansions of the planets, he dooth the like in geometrie, and other admesurements, he perfectlie understandeth the strength and vertue of hearbs, pretious stones, and woods, he changeth dead bodies from place to place, he seemeth to light candles upon the sepulchres of the dead, and hath under him six and twentie legions.

(46) *Gamigin* [Gamygyn] is a great marquesse, and is seene in the forme of a little horsse, when he taketh humane shape he speaketh with a hoarse voice, disputing of all liberall sciences; he bringeth also to passe, that the soules, which are drowned in the sea, or which dwell in purgatorie (which is called *Cartagra*, that is, affliction of soules) shall take aierie bodies, and evidentlie appeare and answer to interrogatories at the conjurors commandement; he tarrieth with the exorcist, untill he have accomplished his desire, and hath thirtie legions under him.

(47) *Zagan* [Zagam] is a great king and a president, he commeth abroad like a bull, with griphens wings, but when he taketh humane shape, he maketh men wittie, he turneth all mettals into the coine of that dominion, and turneth water into wine, and wine into water, he also turneth bloud into <wine> [oil], & <wine> [oil] into bloud, & a foole into a wise man, he is head of thirtie and three legions.

(48) *Orias* is a great marquesse, and is seene as a lion riding on a strong horsse, with a serpents taile, and carrieth in his right hand two great serpents hissing, he knoweth the mansion of planets and perfectlie teacheth the vertues of the starres, he transformeth men, he giveth dignities, prelacies, and confirmations, and also the favour of freends and foes, and hath under him thirtie legions.

§ 49. Volac magnus Præses: progreditur uti puer alis angeli, super dracone equitans duobus capitibus. De occultis thesauris perfecte respondet, & ubi serpentes videantur, quos & viribus dedestitutos tradit in exorcistæ manus. Dominium habet legionum triginta.

§ 50. Gomory Dux fortis & potens: apparet ut mulier pulcherrima: ac ducali cingitur corona, in camelo equitans. Bene & vere respondet de præteritis, præsentibus, futuris, & occultis thesauris ubi lateant. Conciliat amorem mulierum, & maxime puellarum. Imperat legionibus vigintisex.

§ 51. Decarabia vel Carabia, magnus Rex & Comes: venit similis *. Vires herbarum & lapidum pretiosorum novit: efficit ut aves coram exorcista volent, & velut familiares ac domesticæ morentur, bibant & cantillent suo more. Parent huic triginta legiones.

§ 52. Amduscias Dux magnus & fortis: procedit ut unicornu: in humana similiter forma, quando coram magistro suo se fistit: Et si præcipiatur, efficit facile ut tubæ & symphonie omniaque musicorum instrumentorum genera audiantur, nec tamen conspectui appareant: ut item arbores ad exorcistæ genu se inclinent. Optimus est una cum famulis. Imperium habet vigintinovem legionum.

§ 53. Andras magnus Marchio: visitur forma angelica, capite nycticoraci nigro simili, in lupo nigro & fortissimo equitans, bajulansque manu gladium acutissimum. Novit interficere dominum, servum & coadjutores: author est discordiarum. Dominatur legionibus triginta.

§ 54. Androalphus Marchio magnus, apparens ut pavo: graves edit sonitus: Et in humana forma docet perfecte geometriam & mensuram spectantia: reddit hominem in argumentando argutum, & in astronomia prudentem, eundemque in avis speciem transmutat. Triginta huic subsunt legiones.

(49) *Valac* [Volac] is a great president, and commeth abroad with angels wings like a boie, riding on a twoheaded dragon, he perfectlie answereth of treasure hidden, and where serpents may be seene, which he delivereth into the conjurors hands, void of anie force or strength, and hath dominion over thirtie legions of divels.

(50) *Gomory* a strong and a mightie duke, he appeareth like a faire woman, with a duchesse crownet about hir midle, riding on a camell, he answereth well and truelie of things present, past, and to come, and of treasure hid, and where it lieth: he procureth the love of women, especiallie of maids, and hath six and twentie legions.

(51) *Decarabia* or *Carabia*, he commeth like a * and knoweth the force of herbes and pretious stones, and maketh all birds flie before the exorcist, and to tarrie with him, as though they were tame, and that they shall drinke and sing, as their maner is, and hath thirtie legions.

(52) *Amduscias* a great and a strong duke, he commeth foorth as an unicorne, when he standeth before his maister in humane shape, being commanded, he easilie bringeth to passe, that trumpets and all musicall instruments may be heard and not seene, and also that trees shall bend and incline, according to the conjurors will, he is excellent among familiars, and hath nine and twentie legions.

(53) *Andras* is a great marquesse, and is seene in an angels shape with a head like a blacke night raven, riding upon a blacke and a verie strong wolfe, flourishing with a sharpe sword in his hand, he can kill the maister, the servant, and all assistants, he is author of discords, and ruleth thirtie legions.

(54) *Andrealphus* [Androalphus] is a great marquesse, appearing as a pecocke, he raiseth great noises, and in humane shape perfectlie teacheth geometrie, and all things belonging to admeasurements, he maketh a man to be a subtile disputer, and cunning in astronomie, and transformeth a man into the likenes of a bird, and there are under him thirtie legions.

§ 55. Oze Præses magnus, procedit similis leopardo: sed hominem mentitus, reddit prudentem in artibus liberalibus: vere resondet de divinis & occultis: transmutat hominis formam: & ad eam insaniam eum redigit, ut sibi persuadeat esse quod non est, quemadmodum se esse regem vel papam, & coronam in capite gestare: duratque id regnum horam.

§ 56. Aym vel Haborim Dux magnus & fortis: progreditur tribus capitibus, primo serpenti, simili, altero homini duos * habenti, tertio felino. In vipera equitat, ingentem facem ardentem portans, cujus flamma succenditur castrum vel civitas. Omnibus modis ingeniosum reddit hominem: de abstrusis rebus vere respondet. Imperat legionibus vigintisex.

§ 57. Orobas magnus Princeps: procedit equo conformis: hominis autem indutus idoltum, de virtute divina loquitur: vera dat responsa de præteritis, præsentibus, futuris, de divinitate & creatione: neminem decipit, nec tentari sinit: confert prælaturas & dignitates, amicorum item & hostium favorem. Præsidet legionibus viginti.

§ 58. Vapula Dux magnus & fortis: conspicitur ut leo alis ad modum gryphi. Reddit hominem subtilem & mirabilem in artibus mechanicis, philosophia, & scientiis quæ in libris continentur. Præfectus est trigintasex legionum.

§ 59. Cimeries magnus Marchio & fortis: imperans in partibus Africanis: docet perfecte Grammaticam, Logicam & Rhetoricam. Thesaurus detegit, & occulta aperit. Facit ut homo cursu celerrimo videatur transmutari in militem. Equitat in equo nigro & grandi. Legionibus viginti præest.

(55) Ose [Oze] is a great president, and commeth foorth like a leopard, and counterfeting to be a man, he maketh one cunning in the liberall sciences, he answereth truelie of divine and secret things, he transformeth a mans shape, and bringeth a man to that madnes [*or*, "drives insanity away"], that he thinketh himselfe to be that which he is not; as that he is a king or a pope, or that he weareth a crowne on his head, *Durátque id regnum ad horam* [and makes the kingdom of time endure (?).]

(56) Aym or Haborim [Haborim] is a great duke and a strong, he commeth foorth with three heads, the first like a serpent, the second like a man having two * the third like a cat, he rideth on a viper, carrieng in his hand a light fier brand, with the flame whereof castels and cities are fiered, he maketh one wittie everie kind of waie, he answereth truelie of privie matters, and reigneth over twentie six legions.

(57) Orobas is a great prince, he commeth foorth like a horsse, but when he putteth on him a mans idol [image], he talketh of divine vertue, he giveth true answers of things present, past, and to come, and of the divinitie, and of the creation, he deceiveth none, nor suffereth anie to be tempted, he giveth dignities and prelacies, and the favour of freends and foes, and hath rule over twentie legions.

(58) Vapula is a great duke and a strong, he is seene like a lion with griphens wings, he maketh a man subtile and wonderfull in handicrafts [mechanics], philosophie, and in sciences contained in bookes, and is ruler over thirtie six legions.

(59) Cimeries is a great marquesse and a strong, ruling in the parts of *Aphrica* [*Africa*]; he teacheth perfectlie grammar, logicke, and rhetorike, he discovereth treasures and things hidden, he bringeth to passe, that a man shall seeme with expedition to be turned into a soldier, he rideth upon a great blacke horsse, and ruleth twentie legions.

§ 60. Amy Præses magnus: apparet in flamma ignea: sed humana assumpta forma, reddit hominem admirabilem in astrologia & omnibus artibus liberalibus. Famulos suppetit optimos: thesauros à spiritibus custoditos ostendit. Præfecturam habet legionem triginta sex, ex ordine partim angelorum, partim potestatum. Sperat se post mille ducentos annos ad Thronum septimum reversurum, quod credibile non est.

§ 61. Flauros dux fortis: conspicitur forma leopardi & terribili. In humana specie vultum ostendat horrendum, & oculos flammeos. De præteritis, præsentibus & futuris plene & vere respondet. Si fuerit in triangulo, mentitur in cunctis, & fallit in aliis negotiis. Libenter loquitur de divinitate, mundi creatione & lapsu. Divina virtute cogitur, & omnes alii dæmones sive spiritus, ut omnes adversarios exorcistæ succendant & destruant. Et si virtute numinis ipsi imperatum fuerit, exorcistæ tentationem non permittit. Legiones viginti sub sua habet potestate.

§ 62. Balam Rex magnus & terribilis: prodit tribus capitibus, primo tauri, altero hominis, tertio arietis: cauda adhæc serpentina, oculis flammeis, equitans in urso fortissimo, & accipitrem in manu portans. Raucam edit vocem: perfectè responet de præteritis, præsentibus & futuris: reddit hominem & invisibilem & prudentem. Quadraginta legionibus præsidet, & fuit ex ordine dominationum.

§ 63. Alocer Dux magnus & fortis: procedit ut miles in equo vasto insidens: facies ejus leonina, rubicunda valde cum oculis flammeis: graviter loquitur: hominem reddit admirabilem in astronomia & in omnibus artibus liberalibus: confert bonam familiam; Dominatur triginta sex legionibus.

§ 64. Zaleos magnus Comes: apparet ut miles pulcherrimus in crocodilo equitans, & ducali ornatus corona, pacificus, &c.

(60) *Amy* is a great president, and appeareth in a flame of fier, but having taken mans shape, he maketh one marvelous in astrologie, and in all the liberall sciences, he procureth excellent familiars, he bewraieth treasures preserved by spirits, he hath the government of thirtie six legions, he is partlie of the order of angels, partlie of potestats, he hopeth after a thousand two hundreth yeares to returne to the seventh throne: which is not credible.

(61) *Flauros* a strong duke, is seene in the forme of a terrible strong leopard, in humane shape, he sheweth a terrible countenance, and fierie eies, he answereth trulie and fullie of things present, past, and to come; if he be in a triangle, he lieth in all things and deceiveth in other things, and beguileth in other busines, he gladlie talketh of the divinitie, and of the creation of the world, and of the fall; he is constrained by divine vertue, and so are all divels or spirits, to burne and destroie all the conjurors adversaries. And if he be commanded, he suffereth the conjuror not to be tempted, and he hath twentie legions under him.

(62) *Balam* is a great and a terrible king, he commeth foorth with three heads, the first of a bull, the second of a man, the third of a ram, he hath a serpents taile, and flaming eies, riding upon a furious [very powerful] beare, and carrieng a hawke on his fist, he speaketh with a hoarse voice, answering perfectlie of things present, past, and to come, hee maketh a man invisible and wise, hee governeth fourtie legions, and was of the order of dominations.

(63) *Allocer* [Alocer] is a strong duke and a great, he commeth foorth like a soldier, riding on a great horsse, he hath a lions face, verie red, and with flaming eies, he speaketh with a big voice, he maketh a man woonderfull in astronomie, and in all the liberall sciences, he bringeth good familiars, and ruleth thirtie six legions.

(64) *Saleos* [Zaleos] is a great earle, he appeareth as a gallant [handsome] soldier, riding on a crocodile, and weareth a dukes crowne, peaceable, &c.

§ 65. Wal Dux magnus & fortis: conspicitur ut dromedarius magnus ac terribilis: at in humana forma linguam sonat Ægyptiacam graviter. Hic præ cæteris amorem maxime mulierum conciliat: inde novit præsentia, præterita & futura: confert & gratiam amicorum atque inimicorum. De ordine fuit potestatum. Trigintaseptem legiones gubernat.

§ 66. Haagenti magnus Præses: ut taurus videtur, habens alas gryphi: sed assumpta facie humana, reddit hominem ingeniosum in quibuslibet: cuncta metalla in aurum transmutat, aquam in vinum, & ediverso. Tot legionibus imperat, quot Zagan.

§ 67. Phœnix magnus Marchio: apparet uti avis phœnix puerili voce: sed antequam se sistit coram exorcista, cantus emittit dulcissimos: tunc autem cavendum exorcistæ cum suis sociis, ne suavitati cantus aures accommodent, sed ille mox huic jubeat humanam assumere speciem, tunc mire loquetur de cunctis scientiis admirandis. Poëta est optimus & obediens. Sperat se post mille ducentos annos ad septimum thronum rediturum. Viginti præest legionibus.

§ 68. Stolas magnus Princeps: prodit forma nycticoracis: coram exorcista hominis simulachrum suscipit, docetque absolutè astronomiam. Herbarum & lapidum pretiosorum vires intelligit. Vigintisex legiones huic subjacent.

Legio 6666.

Secretum secretorum tu operans sis secretus horum.

(65) *Vuall* [Wal] is a great duke and a strong, he is seene as a great and terrible dromedarie, but in humane forme, he soundeth out in a base [deep] voice the Ægyptian toong. This man above all other procureth the especiall love of women, and knoweth things present, past, and to come, procuring the love of freends and foes, he was of the order of potestats, and governeth thirtie seven legions.

(66) *Haagenti* is a great president, appearing like a great bull, having the wings of a griphen, but when he taketh humane shape, he maketh a man wise in everie thing, he changeth all mettals into gold, and changeth wine and water the one into the other, and commandeth as manie legions as *Zagan*.

(67) *Phoenix* is a great marquesse, appearing like the bird *Phoenix*, having a child's voice: but before he standeth still before the conjuror, he singeth manie sweet notes. Then the exorcist with his companions must beware he give no eare to the melodie, but must by and by bid him put on humane shape; then will he speake marvellouslie of all woonderfull sciences. He is an excellent poet, and obedient, he hopeth to returne to the seventh throne after a thousand two hundreth yeares, and governeth twentie legions.

(68) *Stolas* is a great prince, appearing in the forme of a nightraven, before the exorcist, he taketh the image and shape of a man, and teacheth astronomie, absolutelie understanding the vertues of herbes and pretious stones; there are under him twentie six legions.

¶ Note that a legion is 6 6 6 6, and now by multiplication count how manie legions doo arise out of everie particular.

This was the work of one T. R. written in faire letters of red & blacke upō parchment, and made by him, Ann. 1570. to the maintenance of his living, the edifieng of the poore, and the glorie of gods holie name: as he himselfe saith.

The secret of secrets; Thou that workst them, be secret in them

CHAPTER III.

The houres wherin principall divels may be bound, to wit, raised and restrained from dooing of hurt.

AMAYMON king of the east, *Gorson* king of the south, *Zimimar* king of the north, *Goap* king and prince of the west, may be bound from the third houre, till noone, and from the ninth houre till evening.

Marquesses may be bound from the ninth houre till compline, and from compline till the end of the daie.

Dukes may be bound from the first houre till noone; and cleare wether is to be observed.

Prelates may be bound in anie houre of the daie.

Knights from daie dawning, till sunne rising; or from evensong, till the sunne set.

A President may not be bound in anie houre of the daie, except the king, whome he obeieth, be invoked; nor in the shutting of the evening.

Counties or erles may be bound at anie houre of the daie, so it be in the woods or feelds, where men resort not.

CHAPTER IV.

The forme of adjuring or citing of the spirits aforesaid to arise and appeare.

WHEN you will have anie spirit, you must know his name and office; you must also fast, and be cleane from all pollusion, three or foure daies before; so will the spirit be the more obedient unto you. Then make a circle, and call up the spirit with great intention, and holding a ring in your hand, rehearse in your owne name, and your companions (for one must alwaies be with you) this praier following, and so no spirit shall annoie you, and your purpose shall take effect. <(And note how this agreeth with popish charmes and conjurations.)>

§ 69. Observa horas in quibus quatuor reges, scilicet Amoymon rex Orientalis, Gorson rex Meridionalis, Zymymar rex Septentrionalis, Goap rex & princeps Occidentalis possunt constringi, à tertia hora usque ad meridiem, à nona hora usque ad vespervas.

Item Marchiones à nona usque ad completorium, vel à completorio usque ad finem diei.

Item Duces à prima usque ad meridiem: & observatur cælum clarum.

Item Prælati in aliqua hora diei.

Item Milites ab aurora usque ad ortum solis, vel à vespervis usque ad finem solis.

Item Præses in aliqua hora diei non potest constringi, nisi rex cui paret, invocaretur, & nec in crepusculo noctis.

Item Comites omni hora diei, dum sunt in locis campestribus vel sylvestribus, quo homines non solent accedere, &c.

Citatio Prædictorum spirituum.

Ubi quem volueris spiritum, hujus nomen & officium supra cognosces: inprimis autem ab omni pollutione, minimum tres vel quatuor dies mundus esto in prima citatione, sic & spiritus postea obsequentiores erunt: fac & circulum, & voca spiritum cum multa intentione: primum vero annulum in manu contineto: inde hanc recitato benedictionem tuo nomine & socii, si præsto fuerit, & effectum tui instituti sortieris, nec detrimentum à spiritibus senties: imo tuæ animæ perditionem.

§ 2. In nomine Domini nostri Jesu Christi + patris & + filii & + spiritus sancti: sancta trinitas & inseparabilis unitas te invoco, ut sis mihi salus & defensio & protectio corporis & animæ meæ, & omnium rerum mearum. Per virtutem sanctæ crucis + & per virtutem passionis tuæ deprecor te domine Jesu Christe, per merita beatissimæ Mariæ virginis & matris tuæ atque omnium sanctorum tuorum, ut mihi concedas gratiam & potestatem divinam super omnes malignos spiritus, ut quoscunque nominibus invocavero, statim ex omni parte convenient, & voluntatem meam perfecte adimpleant, quod mihi nihil nocentes, neque timorem inferentes, sed potius obedientes & ministrantes, tua districtæ virtute præcipiente, mandata mea perficiant, Amen. Sanctus sanctus dominus Deus Sabaoth, qui venturus es judicare vivos & mortuos: tu qui es & primus & novissimus, Rex regum & dominus dominantium Joth Aglanabrath El abiel anathi Enathiel Amazin sedomel gayes tolima Elias ischiros athanatos ymas heli Messias, per hæc tua sancta nomina & per omnia alia invoco te & obsecro te domine Jesu Christe, per tuam nativitatem, per baptismum tuum, per passionem & crucem tuam, per ascensionem tuam, per adventum spiritus sancti paracliti, per amaritudinem animæ tuæ; quando exivit de corpore tuo, per quinque vulnera tua, per sanguinem & aquam, quæ exierant de corpore tuo, per virtutem tuam, per sacramentum quod dedisti discipulis tuis pridie quam passus fuisti: per sanctam trinitatem, per individuum vnitatem, per beatam Mariam matrem tuam, per angelos & archangelos, per prophetas & patriarchas, & per omnes sanctos tuos, & per omnia sacramenta quæ fiunt in honore tuo: adoro te & obsecro te, benedico tibi & rogo, ut acceptes orationes has & conjurationes & verba oris mei, quibus uti voluero. Peto Domine Iesu Christe: da mihi virtutem & potestatem tuam super omnes angelos tuos, qui de cælo ejecti sunt ad decipiendum genus humanum, ad attrahendum eos, ad constringendum, ad ligandum eos pariter & solvendum: Et ad congregandum eos coram me, & ad præcipiendum eis ut omnia, quæ possunt, faciant, & verba mea vocemque meam nullo modo contemnant: sed mihi & dictis meis obediant, & me timeant, per

In the name of our Lord Jesus Christ the + father + and the sonne + and the Hollie-ghost + holie trinitie and unseparable unitie, I call upon thee, that thou maiest be my salvation and defense, and the protection of my bodie and soule, and of all my goods through the vertue of thy holie crosse, and through the vertue of thy passion, I beseech thee O Lord Jesus Christ, by the merits of thy blessed mother S. *Marie*, and of all thy saints, that thou give me grace and divine power over all the wicked spirits, so as which of them soever I doo call by name, they may come by and by from everie coast, and accomplish my will, that they neither be hurtfull or fearefull unto me, but rather obedient and diligent about me. And through thy vertue streightlie commanding them, let them fulfill my commandements, Amen. Holie, holie, Lord God of sabboth, which wilt come to judge the quicke and the dead, thou which art *A* and *Omega*, first and last, King of kings and Lord of lords, *Ioth, Aglanabrath, El, Abiel, <Anathiel> [anathi Enathiel], Amazim, Sedomel, Gayes, [Tolima, Elias, Ischiros, Athanatos, Ymas] Heli, Messias, <Tolimi, Elias, Ischiros, Athanatos, Imas>*. By these thy holie names, and by all other I doo call upon thee, and beseech thee O Lord Jesus Christ, by thy nativitie and baptisme, by thy crosse and passion, by thine ascension, and by the comming of the Holie-ghost, by the bitterness of thy soule when it departed from thy bodie, by thy five wounds, by the bloud and water which went out of thy bodie, by thy vertue, by the sacrament which thou gavest thy disciples the daie before thou sufferedst, by the holie trinitie, and by the inseparable unitie, by blessed Marie thy mother, by thine angels, archangels, prophets, patriarchs, and by all thy saints, and by all the sacraments which are made in thine honour, I doo worship and beseech thee, I blesse and desire thee, to accept these prayers, conjurations, and words of my mouth, which I will use. I require thee O Lord Jesus Christ, that thou give me thy vertue & power over all thine angels (which were throwne downe from heaven to deceive mankind) to drawe them to me, to tie and bind them, & also to loose them, to gather them together before me, & to command them to doo all that they can, and that by no meanes they contemne my voice, or the words of

humanitatem & misericordiam & gratiam tuam deprecor & peto te adonay amay hortan vigedora mytay hel suranat ysion ysyesy & per omnia nomina tua sancta, per omnes sanctos & sanctas tuas per angelos & archangelos, potestates, dominationes & virtutes, & per illud nomen per quod Salomon contringebat dæmones, & conclusit ipsos Elhroch eban her agle goth joth othie venoch nabrat, & per omnia sacra nomina quæ scripta sunt in hoc libro & per virtutem eorundem, quatenus me potentem facias congregare & constringere omnes tuos spiritus de cœlo depulsos, ut mihi veraciter de omnibus meis interrogatis, de quibus quæram, responsionem veracem tribuant, & omnibus meis mandatis illi satisfaciant sine læsione corporis & animæ meæ & omnium ad me pertinentium, per Dominum nostrum Jesum Christum filium tuum, qui tecum vivit & regnat in unitate spiritus sancti Deus per omnia secula.

§ 3. O pater omnipotens, ô fili sapiens, ô spiritus sancte corda hominum illustrans, ô vos tres in personis, una vero deitas in substantia: qui Adam & Evæ in peccatis eorum pepercistis, & propter eorum peccata mortem subiisti tu fili turpissimam, in lignoque sanctæ crucis sustinuisti: ô misericordissime, quando ad tuam confugio misericordiam, & supplico modis omnibus quibus possum, per hæc nomina sancta tui filii, scilicet & , & per omnia alia sua nomina, quatenus concedas mihi virtutem & potestatem tuam, ut valeam tuos spiritus qui de cœlo ejecti sunt, ante me citare, & ut ipsi mecum loquantur, & mandata mea perficiant statim & sine mora, cum eorum voluntate, sine omni læsione corporis, animæ & bonorum meorum, &c. Continua ut in libro * Annuli Salomonis continetur.

my mouth; but that they obeie me and my saiengs, and feare me. I beseech thee by thine humanitie, mercie and grace, and I require thee *Adonay, Amay, Horta, Vege dora, Mitai, Hel, Suranat, Ysion, Ysesy*, and by all thy holie names, and by all thine holie he saints and she saints, by all thine angels and archangels, powers, dominations, and vertues, and by that name that *Salomon* did bind the divels, and shut them up, *Elhrach, Ebanher, Agle, Goth, Ioth, Othie, Venoch, Nabrat*, and by all thine holie names which are written in this booke, and by the vertue of them all, that thou enable me to congregare all thy spirits throwne downe from heaven, that they may give me a true answer of all my demands, and that they satisfie all my requests, without the hurt of my bodie or soule, or any thing else that is mine, through our Lord Jesus Christ thy sonne, which liveth and reigneth with thee in the unitie of the Holie-ghost, one God world without end.

Oh father omnipotent, oh wise sonne, oh Holie-ghost, the searcher of harts, oh you three in persons, one true godhead in substance, which didst spare *Adam* and *Eve* in their sins; and oh thou sonne, which diedst for their sinnes a most filthie [disgraceful] death, sustaining it upon the holie crosse; oh thou most mercifull, when I flie unto thy mercie, and beseech thee by all the means I can, by these the holie names of thy sonne; to wit, *A* and *Omega*, and all other his names, grant me thy vertue and power, that I may be able to cite before me, thy spirits which were throwne downe from heaven, & that they may speake with me, & dispatch by & by without delaie, & with a good will, & without the hurt of my bodie, soule, or goods, &c: as is conteined in the booke called *Annulus Salomonis*.

§ 4. O summa & æterna virtus Altissimi, qui te disponente his judicio vocatis * vaycheon stimulamaton ezphares tetragrammaton olyoram irion esytion existion eryona onela brasym noym messias sother emanuël sabaoth adonay, te adoro, te invoco, totius mentis viribus meis imploro, quatenus per te præsentis orationes & consecrationes & conjurationes consecrentur videlicet, & ubicunque maligni spiritus in virtute tuorum nominum sunt vocati, & omni parte convenient, & voluntatem mei exorcisatoris diligenter adimpleant, fiat fiat fiat, Amen.

§ .5. Hæc blasphema & execranda hujus mundi fæx & sentina pœnam in magos prophanos bene constitutam, pro scelerato mentis ausu jure meretur.

FINIS

Oh great and eternall vertue of the highest, which through disposition, these being called to judgement, *Vaicheon, Stimulamaton, Esphares, Tetragrammaton, Olioram, Cryon [irion], Esytion, Existion, Eriona, Onela, Brasim, Noym, Messias, Soter, Emanuel, Sabboth [Sabaoth], Adonay*, I worship thee, I invoke thee, I imploie thee with all the strength of my mind, that by thee, my present praiers, consecrations, and conjurations be hallowed: and whersoever wicked spirits are called, in the vertue of thy names, they may come together from everie coast, and diligentlie fulfill the will of me the exorcist. *Fiat, fiat, fiat, Amen.*

[(5) This kind of blasphemy and swearing constitutes the worst kind of refuse and dregs of the earth, and punishment of these profane magi is well deserved.]

Comparison of Weyer with [Goetia](#)*:

GOETIA	WEYER	GOETIA	WEYER
1. Bael	1. Baël [Baell]	37. Phoenix	67. =
2. Agares	2. =	38. Halphas	42. =
3. Vassago		39. Malphas	31. =
4. Gamigin	46. Gamygyn	40. Raum	41. =, Raym
5. Marbas	3. =, Barbas	41. Focalor	43. =
6. Valefar	14. =, Malaphar	42. Vepar	32. =, Separ
7. Amon	5. =, Aamon	43. Sabnach	33. Sabnac, Salmac
8. Barbatos	6. =	44. Shax	36. Chax, Scox
9. Paimon	22 =	45. Vine	44. =
10. Buer	7. =	46. Bifrons	45. =
11. Gusoin	8. Gusoyñ [Gusoin]	47. Vual	65. Wal [Vuall]
12. Sitri	21 Sytry / Bitru	48. Haagenti	66. =
13. Beleth	20. Byleth [Bileth]	49. Procel	37. Pucel [Prucel]

14. Leraye	13. Loray [Leraie], Oray	50. Fucas	38. =
15. Eligor	12. =, Abigor	51. Balam	62. =
16. Zepar	19. =	52. Alloces	63. Alocer [Allocer]
17. Botis	9. =, Otis	53. Caim	40. Caym
18. Bathin	10. Bathym [Bathin], Marthim [Mathim]	54. Murmur	39. =
19. Saleos	64. Zaleos [Saleos]	55. Orobas	57. =
20. Purson	11. Pursan [Purson], Curson	56. Gemory	50. Gomory
21. Morax	15. =, Foraii	57. Ose	55. Oze [Ose]
22. Ipos	16. Ipes [Ipos], Ayperos [Ayporos]	58. Amy	60. =
23. Aim	56. Aym, Haborym	59. Orias	48. =
24. Naberius	17. Naberus [Naberius], Cerberus	60. Vapula	58. =
25. Glasya Labolas	18. =, Caacrinolaas, Caassimolar	61. Zagan	47. Zagam [Zagan]
26. Bune	23 =	62. Valac	49. Volac [Valac]
27. Ronove	25 =	63. Andras	53. =
28. Berith	26 =	64. Flauros	61. =
29. Astaroth	27 =	65. Andrealphus	54. Androalphus [Andrealphus]
30. Forneus	24 =	66. Cimeies	59. Cimeries
31. Foras	28 = / Forcas	67. Amduscias	52. =
32. Asmoday	34. Sidonay, Asmoday	68. Belial	
33. Gaap	35. =, Tap	69. Decarabia	51. =, Carabia
34. Furtur	29. Furfur	70. Seere	
35. Marchosias	30. Marchocias	71. Dantalion	
36. Stolas	68. =	72. Andromalius	

Notes:

- "=" means that the name of the spirit in Weyer is spelled the same as in the *Goetia*.
- The fourth spirit in Weyer, Prufas/Bufas is not found in the *Goetia*.
- The third spirit in the *Goetia*, Vassago, is not found in Weyer.
- The last three spirits in the *Goetia*, Seere, Dantalion, and Andromalius, are not found in Weyer.

Author: Weyer, Johann, 1515-1588.
 Title: Opera omnia. Editio nova et hactenus desiderata.

Published: Amstelodami, Apud Petrum vanden Berge, 1660.

Description: <44>, 1002 (i.e. 1006), <59> p. illus.,
ports. 21 cm.

Subjects, Library of Congress: Medicine, Magic, mystic, and spagiric.
Witchcraft.

Medicine--History--16th century.

Notes: Error in numbering and imposition of pages: nos. 419-422
indicate leaves. Leaves 420 and 421, in reverse order,
are bound following p.1000.

Contents: I. De praestigiis daemonum, et incantationibus ac
veneficiis libri sex. Ab acutore sexies aucti et
recogniti, justa exemplar Basiliense 1583.--II. Liber
apologeticus, et Pseudomonarchia daemonum.--III. De
lamiis liber, et De commentitiis iejuniis.--IV. De ira
morbo, ejusdem curatione philosophica, medica et
theologica liber.--V. Observationes medicae rariores,
quibus accedit, Liber secundus, nunc demum
ex germanico idiomate, in latinum translatus.

LOCATION: CALL NUMBER: STATUS:
BIO-MED Wangenstein 610.9 W636 1660 Not checked out (Non-Circulating)

Twilit Grotto -- Esoteric Archives	Contents	Prev	weyer	Next	timeline

Liber Juratus, or the Sworne Booke of Honorius

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INTRODUCTION:

Liber Juratus is one of the oldest and most influential texts of Medieval magic. The almost legendary reputation of this work led to the forgery of the so-called [Grimoire of Pope Honorius](#), a ridiculous work so despised by Eliphas Levi and A. E. Waite.

According to Lynn Thorndike, [Magic and Experimental Science II](#), 281 ff, it is also known as *Liber Sacer* or *Liber Sacratius* by which name it is mentioned at least twice in the thirteenth century.

The only attempt at publishing any significant portion of this text was Daniel Driscoll's *The Sworn Book of Honourius* (sic) *the Magician*, Heptangle Books, 1977. Unfortunately, Driscoll did not make use of the best manuscripts, omitted large portions, misread and misplaced angelic names and words from the prayers, and otherwise took serious liberties with the text. It is however a fine example of the book publisher's craft, and has become a valuable collectable.

The *Sworne Book* is represented in several manuscripts including the following found in the British Museum:

- Royal MS 17Axlii (Latin and English, dated mid sixteenth century because of borrowing from Agrippa not found in the older manuscripts). 82 folios. The title in the catalog reads 'The Sworne Booke of Honoryus':

'THE SWORNE BOOKE' of 'Honoryus' (see f. 4 b, 11. 3, 6): a translation of a book of magic, entitled (see Sloane MS. 3854, f. 138 b) 'Liber de vita anime rationalis, qui liber sacer uel liber angelorum vel liber iuratus nuncupatur, quem fecit Honorius magister Thebarum', purporting to be compiled by Honorius filius Euclidis as the result of a conference of 89 magistri from Naples, Athens, and Toledo, convened by the authority of the Pope and cardinals (cf. also Sloane MSS. 313, f. 1, 3885, f. 58). Beg. 'When wycked sprites ware gathered together'.

On f. 82 is a charm, in a 16th cent. band, on the word, 'Calendant' against ague.

Vellum; ff. 82. 71/2 in. x 51/2 in. XV cent. Gatherings of 4 leaves (viii5, xiv6, xv10, xix2). Sec, fol. 'and ye cause'. Pen-drawings of angels and spirits and marginal floral ornament, usually coloured, sometimes in gold; chapter-headings in red, blue, or green. On the fly-leaf (f. 1) are some late 16th cent. pen-drawings with the initials R. T. This MS. and the next two are bound together.

- Sloane MS 313 (late fourteenth or early fifteenth century). This manuscript is known to have been in the collection of John Dee, and contains marginal notes in his handwriting. The title in the catalog reads simply "Tract on Magic.", or "Salomonis opus sacrum ab Honorio ordinatum, tractatus de arte magica"

- Liber Juratus, or the Sworn Book of Honorius
- Sloane 3849 (art. 7) Excerpts from LJ.
 - Sloane 3853 fol 163f: Catalogued as 'The Divine Seal of Solomon', this manuscript actually contains large portions of the *Sworn Book*. Mid 16th century, also with excerpts from Agrippa (with citations). English and Latin.
 - Sloane 3854: (art. 9, fol 117-144) 14th century. "Honorii Magistri Thebarum liber cui titulus 'Juratus.'" or "Liber Juratus, vel liber de vita Animæ rationalis Qui Liber Sacer, vel Liber Angelorum nuncupatur quem fecit Honorius Magister Thebarum," etc.
 - Sloane 3883: (fols. 1-25) 17th century. "De modo ministrandi sacrum" (revealed to Solomon by an angel)
 - Sloane 3885: (fols. 1-25) 17th century. "Liber sacer Salomonis," repeated at fold 96v-125; (fols. 58-96) "Tractatus de re magica ab Honorio filio Euclidis magistro Thebarum ex septem voluminibus artis magicæ compilatus, et intitulus Liber sacer, sive juratus.", or "Opera Salomonis ab Honorio ordinata" (cursive script).

Of these, [Sloane 3854](#) is the most reliable, complete, and readable.

The following text is from the Royal MS (abbreviated R) with variant readings from Sl.3885 (abbreviated S), Sl.3854 (designated S2), and Sl.3853 (designated S3).

Variants are of some interest. Note the recurring sound changes: "i" (R manuscript) becomes "g" (S manuscript), e.g. "ienomos" [R] = "genomos" [S], ..iel [r] = ..ihel [S], e.g. "kariel" [r] = "karihel" [S]; also frequent interchange of y to i and i to y; ..am [r] = ..um [S], e.g. "lemeliham" [r] = "lemelihum" [S]. possible evidence of mss tradition in some other script [Hebrew or Greek?] or oral tradition.

The diagram of the [Sigillum Dei Aemeth](#) is taken from Sloane 313. This is very close to the (although considerably corrupted) version shown in [Athanasius Kircher in his monumental work Oedipus Aegyptiacus](#) (1562). The drawing of the sigil does not occur in Royal, Sloane 3854 or Sl.3885. The [version in Sloane 3853](#) (reproduced in C.J.S. Thompson, *The Mysteries and Secrets of Magic*, New York, 1973, pg. 186, but without identifying the source) is somewhat different.

John Dee, in his [Mystical Experiments](#), was originally told to use a version found in one of his books. Dee consulted several sources, and consulted the angels to resolve the discrepancies. This prompted them to detail an almost totally new version of the Sigil. One of Dee's sources was apparently Sl.313. Roberts and Watson, in their 1990 *John Dee's Library Catalogue*, pg. 168, identify Sloane 313 as being one of Dee's manuscripts. They give it catalog number DM70, and note, "On fol.9 (originally the first leaf, fol.1-8 having been misbound) is [Dee's ladder symbol] and, very faint, 'Fragmentum Magicum', which may be in Dee's hand. At the foot is 'Sum Ben: Jonsonij liber'."

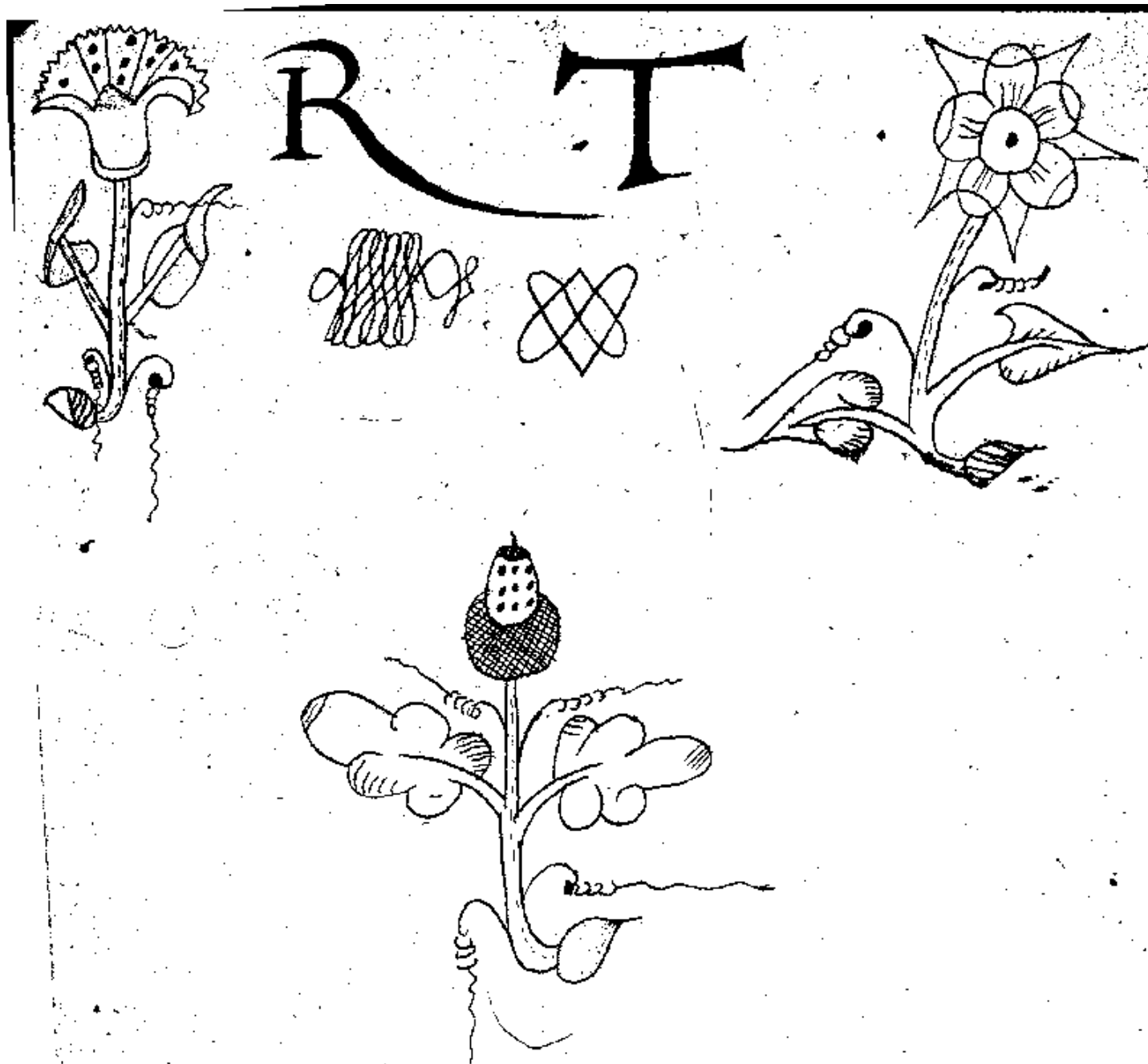
Note also that the section 'On the composition of the Divine Seal' also occurs in the [Hebrew version of the Key of Solomon](#) (fol. 3b-5b).

Also of interest are the 'scribal doodlings' on the first folio of the Royal MS (as well as other illuminations and drawings of angels later in the MS -- which I hope to add at a later time) which are very reminiscent of the mysterious [Voynich Manuscript](#), which also went through the hands of Kircher.

Note too that the Orations found in *Liber Juratus* are earlier versions of those found in the [Ars Notoria](#), for example:

Liber Juratus: [Oratio 17]	Ars Notoria: The oration of the physical art
O Jesu the sonne of the incomprhensible god [S: Ih'u dei filius incompraehensibilis] hancor hanacor hamylos [S: hanylos] iehorna theodonos [S: theodonas] heliothos [S: helyothos heliotheos] phagor corphandonos norizane corithico hanosae [S: hanosal] helsezope phagora [S: phagor a]. [S starts another Oration here.] Eleminator candones helos [S: helas] helee respghaga thephagayn [S: thephagagayn] thetendyn thahonos [S: thahanos] micemya [S: mtemya] hehor tahonas [S: "heortahonos"] nelos behebos belhores hacaphagan [S adds "~~~~~"] belethothol [S: belohothoi] ortophagon corphandonos borne in the shape of a man for us sinners and yow holy angells heliothos phagnoraherken and teche me and gouerne me (hic *** petitionem tua~ sed p visione diuina dic ut sequitr.) that i may come to obtayne the visyo~ of the deyte thorow the glorious and moste gentle and moste almighte creator oure lyuyng lorde holy infinite godely and euerlastinge to whome be prayse honor and glorie worlde withowt ende. amen. [S: humane natus p' nobis p'ctoribus et vos heliothos phagnora angeli sc'ti adestote advertite et	IHesus fili Dominus Incomprehensibilis: Ancor, Anacor, Anylos, Zohorna, Theodonos, hely otes Phagor, Norizane, Corichito, Anosae, Helse Tonope, Phagora. <i>Another part of the same oration.</i> Elleminator, Candones helosi, Tephagain, Tecendum, Thaones, Behelos, Belhoros, Hocho Phagan, Corphandonos, Humanae natus & vos Eloytus Phugora: Be present ye holy angels, advertise and teach me, whether such a one shall recover, or dye of this infirmity.

docete me et regite me ad visione~ dei sc'tam p' penienda~ h'endam obtinenda~ p' g'liosu~
Clementissimu~ et potentissimu c e atore~ d'n'm n'ram vivu~ sc'ium [?] et immensu~ piu~ et
aeternu~ cui e~ honor et laus et gl'ia p' infinita sc'la Amen.]



[1r]

when wycked sprites ware gathered to gether intending to sende devills in to the hartts off men to the entente thay wolde dystroy all thinges profytable ffor mankynde and to corrupte all the whole worlde even to the uttermost off there powr sowing ipocrysye and envy and rooting bysshops and prelates in pryde even the pope him selfe and his cardenalles which gathering them selves to gether sayde won to another as here folowethe */*/*/*/*/*/*

the helth which the lorde thegevin his people is now through magecke and negromancy turned in to the damnacyon of all people, for even the magyans them selves being intoxicated and blynded by the devill, and contrary to the order of christes church and transgressing the commandement of god, which dothe saye thou shalt not tempe the lorde thy god, but him only shalt thou serve, but these negromancers or magyans denying the sacryfyce due unto god and in tempting him hath donne sacryfyce unto devills and abused his name in calling of them contrary to the profession made at there baptin, [1v] for there it is sayd: for sake the devill and all his pompes, but thes magyans and negromancers dothe nott follow only the pompes and workes of sathan but hath also brought all people through there marvelous ellusyons in to ye errors drowing the ignorant and suche lyke in to the damnasyon bothe of soule and body, and they thinkinge this for no other purpose but that by this they shulde destroye all other sciences, it is thought rite therfore to plucke up and utterly to dystroy this dedly roote and all the followers of this arte, but they throughe the instygasyon off the devill and being moved wt envy and covetousnes under the simylytude of truthe they did publyshe and spred abroad ye falsed speking false and unlykely things, for it is nott possible yt a wicked and unclen man shulde work trwly in this arte, for men are not bownde unto sprites, but the sprites are constrainned agaynst yr wills to answeere men yt be clensed or clene, and to fulfill there requestes, yet agaynst all yos willes we have gone abowt to set forrthe the princyple of this arte [2r] and ye cause of truthe, and for that cause thay had condemned this arte and judged hus to dethe. we therfore throughe godes sufferance having a fore knowledge of that judgement knowing also yt by it shulde folow miche mischefe and yt it was impossible to us to scape the handes of the people by owre owne strengthe wt owte the helpe of sprites dowting yt a greter danger would folow upon it, for the wicked power of the sprites att owre commandement wolde have destroyed them all utterly in on, wherefore we called on generall counsell off all the masters in the which counsell of *811* masters which camme owte of naples athence and tholetus we dyd chuse on whose name was honorius the sonne of euclodus master of the thebares in the which cytye this art was redd yt he shulde worke for us in this sayde arte, and he throughe the counsell of a certayne angell whose name was hocroel dyd wryte *7* volumes of arte magicke, geving unto hus the kernel and unto others the shalles owte of the which booke he druue owt *93* chapters in the which is bryffely contayned [2v] the effecte off this arte, off the which, chapters he made a booke which we doo call the sacred or sworne booke for this cause, for in it is contayned ye *100* sacred names of god and therfor it is callyd sacred as ye would saye made of holy thinges, or elles be cause by this booke he came to the knowledge of sacred or holy things, or elles be cause it was consecrated of angells, or elles be cause the angell hocroell did declare and show unto him yt it was consecrated of god, then they princes & prelates being pacefyed wt burning of certen fables or tryffles, thought verely this arte had bin utterly destroyed, and therefore we being somwhate moved made this othe amoung oure selves, first yt this booke shulde be delyveryd to no man untill suche tyme as the master of the arte were in jeoberdye of dethe and yt it shulde be copyed but unto *3* att the most, and yt it shulde be delyveryd to no woman nor to any man excepte he were off lawfull aghe which shulde also be both godely and faythfull whose godely behavior had bin tryed by the space of a whole yere, and yt this booke shulde no more here after [3r] be destroyed, but yt it shulde be restored agayne to ye honore or to his successors, and yf there cane nott be founde an able and a sufficyent man to whome this booke nighte be delyveryd, yt then the master bynde his executors by a stronge othe to bury it withe him in his grave, or ells he shall him selfe whyle he liveth bury it him selfe, in some place honestly and clenly, and newer affter to revele the place by any curcumstances to any creature, and yf the master shall have nide of any scollers or will prove then any man of wayes yt for to fulfill his commaundenentes yff nide be they shall even suffer dethe rather then they will declare ayther the sayinges or doinges of there master, or yt he knoweth any suche thinges, nor declare any suche thing by any man of surcumstances. and lyke as a father dothe cause on of his sonnes to love another, even so doth the master unytte and kintt together his discyple or schollers in concorde and love so yt always the on shall helpe to bayre the others burthen, nor on shall nott revele the secretes of a nother, but they shall be faythfull off on mynde and concorde, and he yt [3v] he shall trewly performe observe and kepe every artycle off his othe and for this cause this is calyd the sworne booke: (*ffinis prologu */***/**/*

in the name off the almighty god ye lorde jesus christ the trew living god. i honoryus have thus appoined in my booke the workes of salomon i have first apoynted the chapters yt it maye be the more playne */**/***/***/***/***/***/***/***/*

heare be geneth the chapters of the first worke)

- the first chapter is of the composysyn of the great name of god which the hebrues call sememphoras which dothe consist of *72* h. t. o. e. r. o. r. a. b. a. l. a. y. q. c. l. y. s. t. a. l. g. a. a. o. w. o. s. v. l. a. r. y. t. c. e. k. r. p. f. y. o. m. e. m. a. n. a. r. e. l. a. t. e. v. a. t. o. n. o. n. a. o. y. l. e. o. t. s. y. n. a. letters which is the beginning in this arte
- the *2* chapter is of the visyon of the deytey,
- the *3* of the knowledge off the devyne power,
- the *4* of the for gyuenes off synnes,
- the *5* that a man shuld nott fall into dedely sine,
- the *6* of the redemsyson off *3* sowlles out of purgatorye */*/*/*/*/*/*/*

the chapters off the .2. worke */**/**/**/**/**/**/**

- the *7* chapter is off the knowledge off the heavens, [4r]
- the *8* to know the angells off every heaven
- the *9* to know every angell his name and his power,
- the *10* to know the seales off every angel,
- the *11* to know under whome every angel is,
- the *12* to know the offyce of every angell,
- the *13* of the invocatyon of every angell and of his company,
- the *14* how a man shude obteyne his will by every angell,
- the *15* to obtayne all scyences,
- the *16* to know the hower of dethe,
- the *17* to know all thinges present past and to comme,
- the *18* to know the planetts and the starres,
- the *19* to know the vertu of the planetts and starres and there influences,
- the *20* to alter or chaunge ye influence of the planetts and starres,
- the *21* to change the daye in to nighte and the nighte in to ye daye,
- the *22* to know the sprites of the ayre,
- the *23* to know the sprites of the fyre, and there names and there superyors, there seales power and vertu,
- the *24* to know the names and ye powers off the higher sprites,
- the *25* to know there seales,
- the *26* to know the alteratyon and changing of the elymentes and of the bodyes that be mixte of them,
- the *27* to know all herbes, [4v] plantes, and bestes being upon the earthe and of there vertues,
- the *28* of the knoledge off the nature of man and of all his dyedes and his thoughtes,
- the *29* to know the sprites of the water and there vertuse and there superyors,
- the *30* to know the erthely sprites and infernalles,
- the *31* of the sighte of purgatorye and hell and the sowlles there being,
- the *32* off the bond or oblygasyon yt the sowle and bodye shall retorne agayne,
- the *33* of ye consecrating off this book */**/***/***/***/***/***/***/***/*

ffinis of the chapters of the secode worke */**/***

the chapters of the *3* worke */**/***/***/***/***/***/***/***/*

- the *34* of the constrinksyon of sprites by wordes,
- the *35* of the consthinksyon of sprites by seales,
- the *36* of the constrinckesyon of sprites by tables,
- the *37* to give every sprite his shape,
- the *38* off inclosing of sprites,
- the *39* off a sprite yt is inclosed yt he maye answere or nott,
- the *40* to cause thunder and lightening,
- the *41* off burning to be made,
- the *42* of the powrging of they ayer,
- the *43* off ye corruptyon of the ayer,
- the *44* to cause snow [5r] and yse,
- the *45* off dewes rayne,
- the *46* to cause flowers and frutes,
- the *47* to go invysybbe,
- the *48* off a horse,
- the *49* to bringe agayne a man that is gone saffe in an hower,

- the *50* to have a thing carryed whether thow willte in a moment,
- the *51* to take a waye a thinge,
- the *52* to bringe a thinge agayne,
- the *53* to change the shape of every thinge,
- the *54* to make a fludde in a dry grounde,
- the *55* to make a commoty on att thy preasure,
- the *56* to distroy a kingdome or an empyre,
- the *57* to have power over every man,
- the *58* to have a *1000* armed men,
- the *59* to forme a castell yt shall never be dystroyed,
- the *60* to make a wicked glasse,
- the *61* to destroye a place or a holde by a wicked glasse,
- the *62* off a glasse wherein thow shalte se the whole worlde,
- the *63* to bringe agayne a thiffe which yt he hathe stollen,
- the *64* to open lockes,
- the *65* to cause discorde and debate,
- the *66* to cause unyte and concorde,
- the *67* to have the favor of every bodye,
- the *68* to obtayne or gett rytches,
- the *69* to [5v] hele all man of disseses,
- the *70* to cast in to sickenes whome ye will,
- the *71* to kill whome ye will,
- the *72* to cause danger bothe by se and lande,
- the *73* to delyn a shipe yt is stopped in the sea by the adamaint stone,
- the *74* to avoyde all man of dangers,
- the *75* to gayther byrdes together and to take them,
- the *76* to gether fysshes together and to take them,
- *77* to gather wylde bestes to gether and to take them,
- the *78* to cawse warre amonge fysshes fowles and suche lyke,
- the *79* to make burninge to apeyre,
- the *80* to make juggelers or maydens singing to apeyre,
- the *81* to make gardens or castells to apeyre,
- the *82* to make fightinge men to apeyre,
- the *83* to make gryphons and dragons to apeyre,
- the *84* to make all wylde bests to appeyre,
- the *85* to make hunters and there dogges to appeyre huntinge,
- the *86* to make a man to thinke he is in a place where he is nott,
- the *87* to make all pleasures to appeyre */*/*/*/*/

ffinis of the chapters of the *3* worke */*/*/*/*/

[6r]

the chapters off the *4* worke */*/*/*/*/*/*/

- the *88* to delyur them yt be in pryson,
- the *89* to locke a gayne the gattes of the castell,
- the *90* to haue all treasures mettalls pressyns stones and all other thinges hyd in the grounde,
- the *91* off the appeyryng off ded bodyes that thay seme to aryse agayne and to speke,
- the *92* that ye shulde thinke beastes to appeyre created agayne off the earth but these *2* chapters haue we takyn awaye be cause they be agaynst the will of god.

we therfore thorow godes helpe intendinge to folow the stepps and precepes of salomon, therfore to thy receyuing of suche an highe misterye we preffess to be oone chiffe princyple or begininge. note therfore that the first and chiffe princyple or begininge is the devyne maiestye, and the trew invocatyon must come frome the very faythe of the harte, the which faythe the workes shall declare, [6v] ffor salomon sayde there is one only god one mighte, or power, oone faythe, of whome oone worke, oone princyple or begininge, and of whome the prefectyon and effecte of every worke dothe comme althoughe this be deuyded into many parts, ffor lyke as all the holle partes doo saver and smel of the body even to lyke wyse dothe of these thinges comme all perfectyon and effect */**/*

off the making off the seale of god, for the knowledge of the first parte, of the knowledge of the deytte, for the knowledge of ye *2* parte. in ye *3* parte of the vysyon of angells, the *4* of ye constrinkeyson, [7r] the *5* parte off the bownde of deadmen */**/***/**/***/**/***/**/***/**/***/

some be celestyall, and some of the ayre and some be of the earthe. off the celestyall there are also *2* kyndes somme of them doo serve god only and those be the *9* orders of angells that is to saye cherubin, and seraphin, trons, domynatyons, vertuse, princypates, and potestates, arkangells

here folowithe the makinge off the seale off the trwe and lyuinge god [S: De compositione signi dei vivi] */**/***/***/***/***/***/*

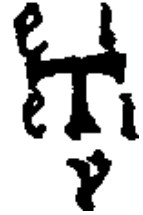
<http://www.esotericarchives.com/juratus/juratus.htm> (7 of 18) [23.07.2001 00:58:59]



nomen domini **schemhamphoras**[S2: semenphoras; S: shemhamphorash] *72* literarum erit completum. hoc facto in medio circulorum scilicet in centro fac unum pentagonum talem,

in cuius medio sit signum tau tale 

et super illud signum scribe hoc [deest S,S2] nomen dei el, et sub nomine aliud nomen dei .l.[deest R; S: et sub nomen aliud dei sz] .ely. isto modo

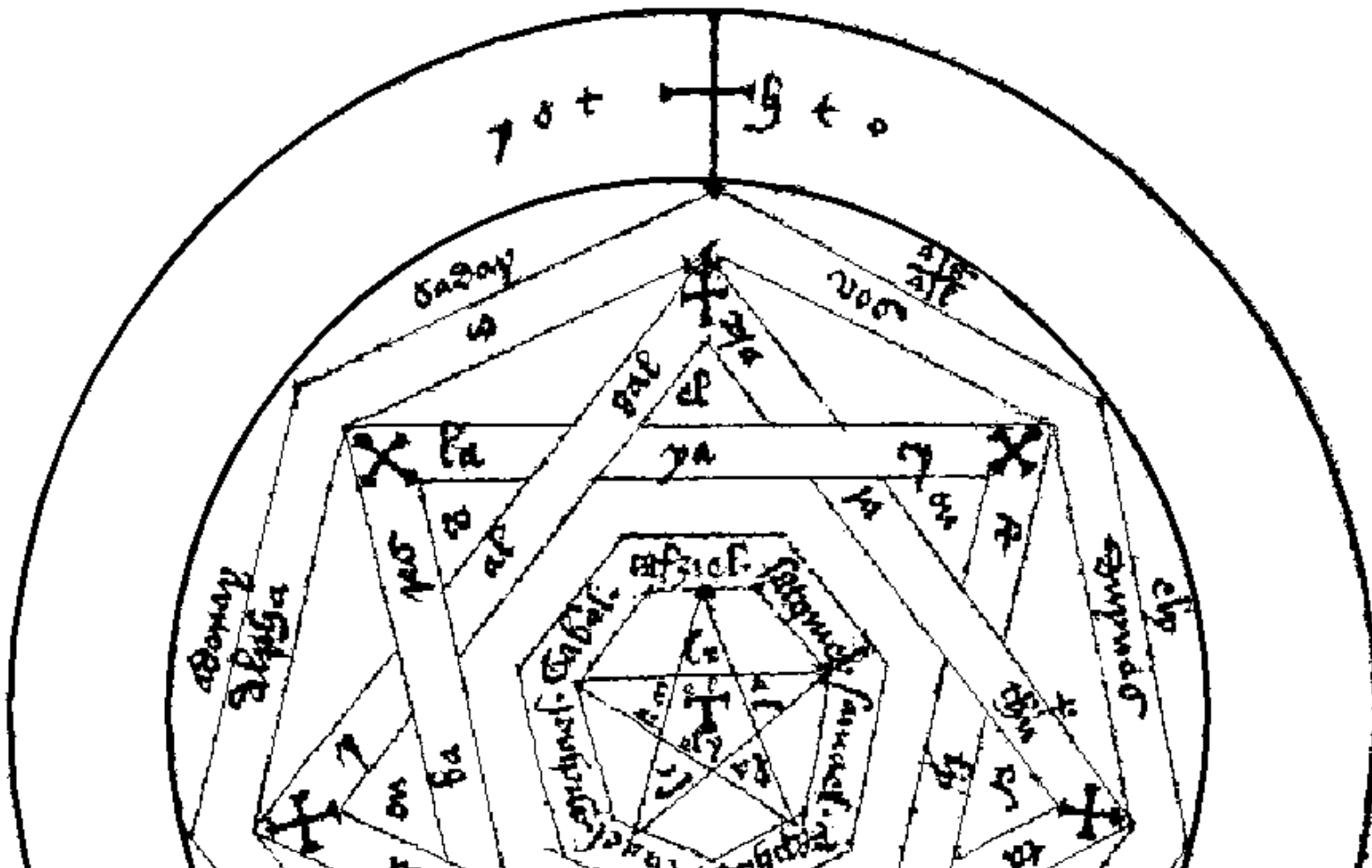


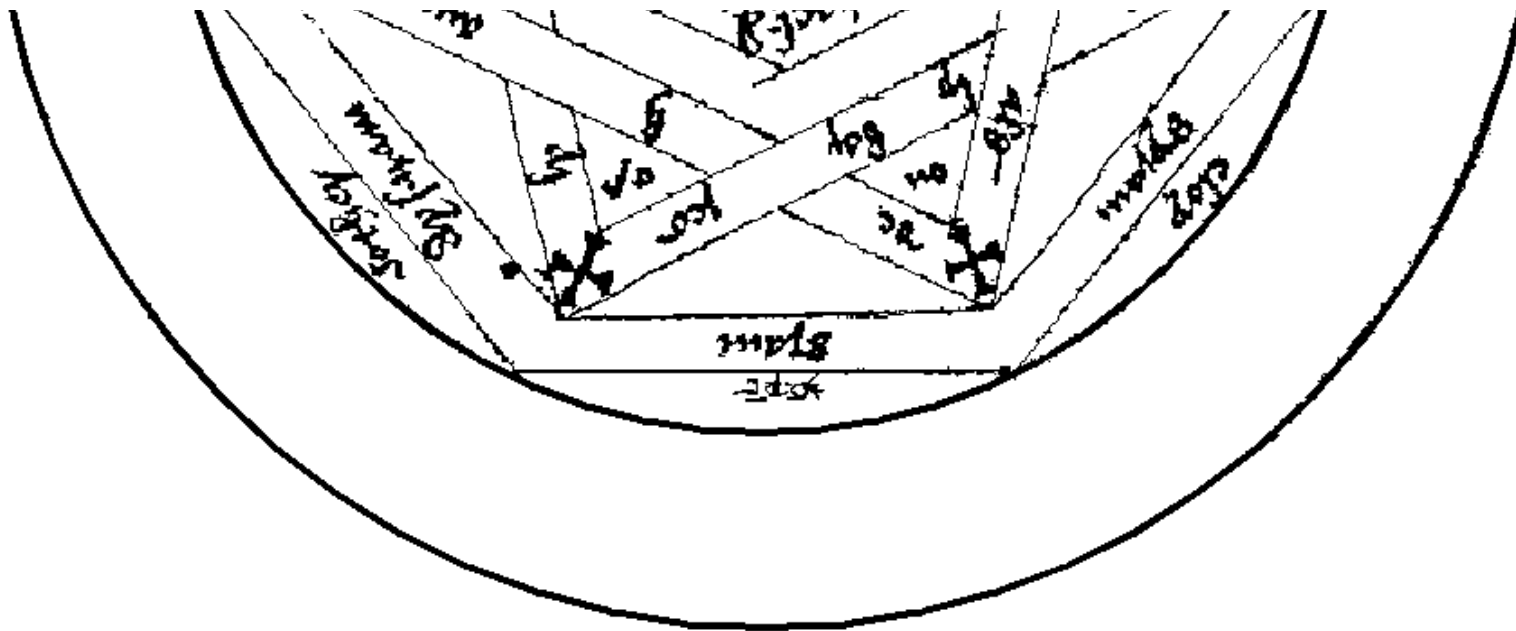
Deinde infra angulum superiorem [S: inferiorem] pentagoni scribe istas duas litteras **.l.h** [S, S2: **lx**]. Et infra alium angulum dextrum [S, S2 add: istas duas] **.a.l**. Et in alio [9v] post istum [S2 adds: "istas duas .l.a. et in alio post istum .l.c. Et in alio post istum" S. adds simply: "istas duas"] **.n.m.** [S: **.v.m.**] Deinde circa pentagonum fac unum eptagonum [S: heptagonum] cuius latus superius secundum sui medium contingat angulum superiorem pentagoni ubi **.l.h** [S, S2: **.l.x.**] scribebatur, et in eodem latere eptagoni [S: heptagoni] scribe hoc nome~ scante [S, S2: sancti] angeli quod est [S, Sl. 3854 add: **.casziel**. Et in alio latere a dextris istud nomen alterius sancti angli quod est] **.satquiel**. Deinde in alio **.samael**. et in alio **.raphael**. postea **.anael**. postea **.michael**. postea **.gabriel**. et sic *7* latera eptagoni [S: heptagoni] sunt [S, S2: erunt] adimpleta [S: adimpleti], Deinde circa istum eptagonum [S: heptagonu~] predictum fac alium eptagonum [S: heptagonu~] non quoquo modo factum prius sed [S: non q^o m^o primus factus est sed] taliter quod unum latus ipsius incarceret [S, S2: intercedet] latera alterius, Deinde fac alium eptagonum [S, S2 add: tale~] qualis prius [S: primus] fuit cuius anguli *7* contingant angulos *7* eptagoni secundi quibus esse videtur. Hic tamen eptagonus infra perdictum secundum concludetur, [S, S2 add: unu~] latus secundi eptagoni [S: hexagoni] supernudo et aliud subenudo, [S adds: sed; S2 adds: squo(?)] latus primo angulos [S: angulo] succedens subenudo ibit. et quæ [S2: que] sequuntur [S2: secuntur] serie supereuntis et subeuntis alterutrum se habebunt, Deinde in quolibet angulo secundi eptagoni [S: hexagoni] una crux depingatur, Deinde [10r] in illo latere secundi eptagoni [S: hexagoni] quod transit ab ultimo angulo [S, S2 add: eiusde~] ad secundum angulum eiusde~ in eadem parte quæ est super [S: supra] **.casziel**. sillabe cuiusdam scaneti [S, S2: sancti] dei nominis scribatur [S: scribantur], Ita quod hac sillaba **.la**. scribatur in illo loco lateris perdicti [S: prædicti] qui est supra primam sillabam de **.casziel**. et hac [S2: hec; S: hæc] sillaba **.ya**. in illo loco [S, Sl3185 add: eiusdem] lateris qui est supra ultimam sillabam eiusdem de [deest S, S2] **.casziel**. et hæc [S2: hec; S: hæc] sillaba **.ly**. in illo loco eiusdem lateris qui est latus intersecans predictum latus et crucem secundi anguli eiusdem, Deinde in [S: a] latere illo quod tendit ab angulo primo eiusdem secundi eptagoni [S: hexagoni] ad tertium angulum eiusdem scribatur hoc nomen sanctum dei [S: hoc sanctum nomen dei] **.narath**. ita quod hæc [S2: hec] sillaba **.na**. scribatur in illo loco eiusdem lateris qui est supra primam sillabam de **.satquiel**. et hæc [S2: hec] sillaba **.ra**. in illo loco qui est supra ultimam eiusdem, et [S2 adds: hec; S adds hæ] dua [S2: due, S: duæ] literae **.t.h** [S: **.c.h.**] in illo loco qui est in eodem [S, S2 add: latere] inter latus secans ipsum [S: illud] et crucem tertiam [S: tercia~], Deinde in illo latere eiusdem secundi eptagoni [S: hexagoni] quod tendit **.a**. tertio [S reads simply: tendit a 3^o...] angulo eiusdem ad quartum eiusdem [10v] scribatur hoc creatoris nomen sanctum quod dicitur **.libarre**. ita quod hæc [S2: hec] sillaba **.ly**. scribatur supra primam sillabam, de **.raphael**. et hæc [S2: hec] sillaba **.bar**. supra ultimam sillabam [S2 adds in margin: i~ illo] * eiusdem, et hæc sillaba **.re**. in illo loco * [text between * deest in S2] eiusdem lateris qui est inter latus intersecans ipsum et quintum angulum eiusdem secundi eptagoni [S: hexagoni], Deinde in illo latere eiusdem secundi eptagoni [S: hexagoni] quod est **.a**. quinta cruce [S reads simply: quod est a 5^{ta} cruce] vsque ad ultimam scribatur hoc aliud sacrum creatoris nomen **.libares**. ita quod hæc [S2: hec] sillaba **.ly**. scribatur in illo loco lateris qui est supra primam sillabam ipsius **.michael**. et hæc [S2: hec] sillaba **.ba**. in illo loco lateris qui est supra ultimam sillabam eiusdem, et hæc [S2: hec] sillaba **.res**. in illo loco eiusdem lateris qui est inter latus intersecans ipsum et ultimam crucem. Deinde in illo latere eiusdem secundi eptagoni [S: exagoni] quod vadit a secundo angulo eiusdem secundi eptagoni [S: exagoni] ad quintum [S: quartum] scribatur [S, S2 add: hoc] aliud sacrum [S: sanctum] nomen dei [deest S, S2] **.halg**. [S: **lialg**] cum coniunctina ita quod coniunctina in illo loco eiusdem lateris scribatur quid [S: qⁱ; S2: qui] est supra primam [11r] sillabam de **.samael**. et hæc litera **.ly**. in illo loco eiusdem lateris qui est supra ultimam eiusde~, et hæc sillaba **.alg**. in loco eiusdem lateris qui est inter latus intersecans ipsum et quartam crucem, Sed caue quod **ra** [deest S] coniunctina sic debet scribi et [deest S] cum titulo intersecante propter timorem dei malum volitum [S2, S: nolitu~] diuideutem, Deinde in illo latere eiusdem eptagoni [S: hexagoni] tendente a quarta cruce ad sextam scribatur hoc aliud sacrum [S: sanctum] dei [S2: aliud dei sacrum] nomen **.veham**. [S2: **ucham**] ita quod hæc sillaba **.ve**. [S2 **ue**; S: **Ne(?)**] scribatur in illo loco eiusdem lateris qui est supra primam sillabam de **.anael**. et hæc litera **.h**. supra ultimam sillabam et hæc sillabam **.am**. in illo loco eiusdem lateris qui est latus secans ipsum et sextam crucem, Deinde in illo latere quod tendit a sexto [S2 adds: angulo] eiusdem secundi eptagoni [S: hexagoni] ad primum angulum scribatur hoc aliud sacrum [S: sanctum] dei nomen **.yalgal**. ita quod hec [S: hæc] litera **.y**. scribatur in alla [S2: in illo loco] eiusde~ lateris qui est [S: scribatur in illo loco lateris eiusdem qui est] supra primam sillabam de **.gabriel**. et hæc sillaba **.al**. super [S: supra] ultimam et hæc sillaba **.gal**. in illo loco eiusdem lateris qui est inter latus intersecans ipsum et primam [11v] crucem, Deinde in medio latere [S2, S: lateris] primi et tertii eptagoni [S: hexagoni] a dextris [S: dexteris] scribatur **.vos**. [S: **Avs(?)**] et in sequenti latere eiusdem tertii eptagoni [S: hexagoni] a dextris [S: dexteris] hoc Nomen **.duymas**. [S: **dvynas**] et in alio **.Gyram**. et in alio **.Grani**. [S2, S: **Gram**] et in alio **.Aysaram**. et in alio **.Alpha**. et **ⲱ**. in alio [S: et in alio **.ⲱ**]. Deinde in alio spaciolo quod est sub secundi et tertii angulo primo eptagonorum [S: est sub angulo primo 2ⁱ et 3ⁱ hexagonoru~] scribatur hoc nomen dei **.el**. et in alio spaciolo quod est a dextris sub angulis [S: angulo] secundi et tertii eptagonorum [S: hexagonorum] sub secunda cruce hoc nomen **.ON**. et in [S2, S add: illo] alio spaciolo sub tertia cruce. itarum [S2: iteru~] hoc nomen **.el**. et in alio sub quarta cruce iterum **.ON**. et in alio sub sequenti [S2: qⁱnta; S: 5^{ta}] cruce iterum **.el**. et in alio sub sequenti [S2: sex^u; S: 6^{ta}] cruce iterum **.ON**. et in alio sub septima cruce **ⲱ**. Deinde in alio [S2, S: illo] spacio [S: spaciolo] quod clauditur [S: clauditur] inter angulum [S2, S add: primum] secundi eptagoni [S: hexagoni] et secundum angulum eiusdem et primum latus tertii eptagoni [S: hexagoni] et portionem circuli contingentem illos angulos depingatur una crux, in medio scilicet [S2: .S.; S: si] spaci illius. Et in bucca superiori a leua crucis scribatur hæc litera **.a**. [S: **A**] et super buccam crucis secundam a dextris [12r] hæc litera **.g**. Et sub bucca inferiori a dextris [S: dexte=is] scribatur hæc [S2, S add: alia] litera **.a**. [S: **A**] Et sub quarta bucca hæc [S,S2 add: alia] litera **.l**. Deinde in alio spaciolo sequenti a dextris in medio

scribatur hoc nomen dei [deest S2, S] .ely. [S: Ely] et in alio hoc nomen .eloy. [S: Eloy] et in alio .christos. et in alio .sother. [S: Sother] et in alio .ADONAI. [S2, S: Adonay] et in alio .Saday.

Deinde scias quod communiter in exemplaribus [S2, S: q^d in exemplaribus communiter] pentagonus fit de rubeo cum croceo in spaciis tincto. Et prim^{us} [S2, S: primus] septagonus [hex'agonus] de azurio, secundus de croceo, tertius de purpureo, et circuli de nigro, et spacium inter circulos ubi est nomen de maximum. ac venerabile [S2 omits "de maximum ac venerabile"] .shemhamphoras. tingit^r croceo, omnia alio [S2, S: alia] spacia viridi habent tingi, Sed in operationibus aliter fieri debet, quia de sanguine aut. talpæ. aut .turturis. at [S2: aut] .vpupæ. aut .vespertilionis. aut omnium horum figuratur, et in pergameo~ virgineo vituluio [S2, S: vitulino], vel equino, vel ceruino, et sic completur dei sigillum, Et par [S2, S: per] hoc sanctum et sacrum sigillum quando erit sacratum poteris. facere operationes quæ postea dicentur [S: sequuntur] in hoc libro [S2: libro sacro; S: sac^o]. Modus autem sacrandi hoc sacrum sigillum talis [S: talitur] sicut sequit^r [S: seqⁱtur] debet esse. */**/*/*/*/*

[S3: After this thou shalt knowe that comonly in the examplars the fyve cornerde cyrkyll or anullet is made of redd died w^t saffron wⁱⁿ the spaces & the ffirst c^kell w^t 7 corners of azure, the seconde of saffron. The thirde of purple & the rounde cerkelie of Black. / & the space betwene the circles wher the name Shemhamphoras is: is dyed w^t saffron. Att other spaces are to be coloured w^t grene. wher tet'grammaton ye & the xkyll abowght that wyght w^t the Angells names & planetts. / But in operacyons it must other wyse be done. for it is made w^t the blode either of a mowlle or of a turtyll doue. or a lappwyngye or of Backe or of the all & in virgynu~ parchment of a calfe or oa foole or a hynde calfe. and so is the seale of god perfecte. / and by this holy & consecrated seale aft^r it be consecrated thou mayest worke operacions wich shalbe declared afterwarde in this Booke. The man^r of consecratyng of this holy seale ought thus to be as folowethe.]





[12v]

Inspirante domino dixit Salomon unus est solus deus, sola fides, sola virt~s, qua~ dominus hominibus voluit revelari et distribui hoc [S2, S: tali] modo. Dexit [S2, S: Dixit] Angelus .Samael. Salomoni hoc [S2: hic] dabis populo Israel qui et aliis similiter tribuent [S2, S add: sic placuit creatori] et inbet ipsum Dominus [S: dominus ipsum] taliter consecrari, Primo sit mundus operans non pollutus [S: polutus], et cum deuocione faciat non astute, non commedat neque bibat, donec perfecerit opus, Et sanguis quo scriptus [S2, S: scriptu~] fuerit primo sit benedictus sicut postea dicetur, Deinde suffumigetr [S2, S: suffumigetur], hoc sigillum ambra, musco, aloë, lapdano, albo, et rubeo, mastice, olibano, margaritis et thure. Invocando et orando dominum sicut postea de visione divina erudietur, Post [S: postea] invocando angelos sicut etiam [deest S] infra [deest S2] Dicetur, mutabitur tamen [S2: tñ; S: tantum] peticio hoc [S2, S: tali] modo,

[S: **Oratio**]

ut tu domine per annunciationem conceptionem et citra. Hoc sacratissimum nomen ac sigillum tuum benedicere et consecrare digue ris [S2, S: digneris] ut per ipsum et [S2, S: te] mediante possim vel possit talis [S2: "tal:"; S: "tali"] .N. celestes [S: cælestes] coniungere [S: convincere] potestates aereas et terreac [S2, S: terreas] cum infernalibus subingere, invocare, transmittare [S2, S: transmutare]. coniurare [13r] constringere, excitare, congregare [S: congregare], dispergere, ligare ac ipsos innocuos reddere homines placare, et ab eis suas [S2: tuas] petitiones graciosius [S: graciosi] habere, inimicos pacificare, pacificatos disimigere, sanos insanitate custodire vel infirmare. infirmos curare. homines bonos a malis custodire. et distinguere, et cognoscere, omne corporale periculum euadere, Judices in placito placatos reddere, victoriam in omnibus obtinere, peccata carnalia mortificare et spiritualia fugare vincere, et euitare, divitias in bonis augmentare et dum [S2: du~; S: domine(?)] in die indicii apparebit. a dextris tuis cum sanctis et electis tuis tuam possit cognoscere [S2: agnoscere] maiestatem */**/*/*

[S3: By the inspiracion of god, Salomon said: y^{er} is only one god only faith only vertue w^{ch} the lord wolde to be reueled to men & distributed of this wyse. The angell said to Salomon this shalt thou geve to the people off Israell whiche also shall likewise geve to others, so it hathe pleased the creato^r. / & the lorde comaundeth it thus to be cōsecrated / ffirst let the worker be cleane not polluted & let hym do it w^t deuocion not deceytfully / let hym not eate nor drynke tyll he heaue done his worke / & the blode where^{er} it shalbe written first must be blessed as shalbe said afterward. than the seale must be fumed w^t amber, muske, aloes, lapdanum the white & redd / mastyke, Olibanum margarith & encense, callyng uppō & prayng to the lorde & all holy angels, by sayng as foloweth.]

[S3: That thou lorde by the annunciacion, conceptiō &c. wilte vouchesafe to blesse & cōsecrate this thy most holy name & seale that by it through thy mediacion I may or suche one maye N. convitco heuenly powers ayrely earthy & infernall to subdue invoke to alter coniure, cōstrayne, reyse up, cōgregate dryve away to bynde & to make tho not able to hurte or harme to pacifie men & of them to haue graciouslye myne or his peticione to quyet enemyes. / them y^t be at peace to disseu~ & to kape seke ,e~ in helth or to make the~ seeke./ to make seke men whole, to keper evyll men from good & to dyvide & to know them. / to skape all bodely daunger, to make Iudges pacified at pleasure./ to obteyne victory in all thyngs, to mortifie carnall synnes & to dryve away ouercome & avoyde, the spirituall./ to encrease riches in good thyngs & whau~ in the daye of iudgement. I or he shall appere of thy ryght hande w^t thy saynts & electe I or he maye knowe thy maiestie.]

Et tunc illa nocte sub aere [S2, S add: sereno] extra domum dimittat, Tunc habeas chirotecas [S: chirothechas] nouas sine creace factas in quas quis numquam manum posuit [S2, S: posuerit] in quibus signum glutetur, et sic complebitur hoc sacrum [S2: sacrosct~m; S: sac^osctmus (?)] sigillum, Cuius primus eptagonus [S: heptagonus] .7. ordines, Secundus .7. Articulos Duplos tertius .7. sacramenta Designat [S: designant] */**/**/**/**/*

[S3: Than that nyght let hym ley it w^tout the house in the cleare ayre, then, thow shalt haue new gloves made w^tout fyng^rstherou~, in to the w^{ch} no man~ eu~ dyd put his hande in the whiche the seale shalt be fast put & thus is complished this holy seale.]

Prima mundatio that is to saye the beginninge of the clensinge or powrginge of him y^t shall worke in this arte ffor he must be cleane ffrom all filthynes of soule and bodye */**/**

[13v]

N^ow that we haue fynissshed the composityon or makinge of the seale of god, let us procede to know how we shall obtayne the visyon or sighte of the deite.

ffirst he y^t shall worke must be very penitent and trewly confessed of all his sinnes. he muste vtterly forbere y^e company of women and all there intycements, in so muche y^t he maye nott looke upon them, ffor as salomon sayeth, it is better to abyde withe a bere or a lyon in there dennes then to be in a howse w^t a wickyd woman, he maye kepe no company w^t wicked or sinfull men, for as dauid sayethe w^t y^e holy thow shalte be holy, and w^t the wicked thow shalte be wicked. therfore he muste leade a pure and clene lyffe. for dauid sayeth blyssed are the undefyled and those y^t walke in the lawe of y^e lorde, lett not his apparryll be filthe but rather new, or elles very cleane waschyd, salomon meanithe here by y^e new garmentes vertu and purenes of lyffe, ffor god and his holy angells care for no wordely thinges, and that dothe appere, for the pore men doo soner worke effectually in this arte then the ryche men, but in this worke folowinge clene apparryll [14r] is necessarye, for angells doo abyde w^t me~ and they be clene, and therfor they desyre to haue clene apparryll, and therfore salomon did speke generally aswell of the clenness of y^e soule as of the clenness of apparryll, and let him that shall worke neuer be ydell least his harte doo the soner encline to synne for the scripture sayeth, be alwayes doinge some thinge lest ye be fownde ydle, and lett him alwayes praye unto god withe these prayers folowinge for the scripture sayethe blessed is the seruant whome the lorde when he commethe shall fynde wakinge */**/**/**/*

the suffumigatyons as heare foloweth *//**/***

[This section is not present in S, S2, or Sl.313. They jump directly to the [Orations](#)]

Thimiamate for the satter daye is all good things and well smelling roottes as ys costus (?) and herbe thuris, */**/**/**/**/**/**/*

Thimiamate upon sauunday is masticke, muscus and suche lyke and all other good [14v] gumes of good odoure, as thus, beniamen, storax, labdanum, ambre armoniacum, and such lyke */**/**/**/**/**/**/**/*

thimiamate upon mondaye is folium mirti, and lawlri, and leues of good odor of all swet flowers */**/**/**/**/*

thimiamate on the tewsdaye is sanders the redd blake and white, and all swete woodes as lygnum aloes cipres, balsami and such lyke */**/**/**/**/**/**/**/*

thimiamate on the wedsoun daye is the ryndes of all swete woodes, as cinamum, cassia ligina corticus, lauri, and macis and all swete sedes */**/**/**/**/*

thimiamate on the thowrsdaye is all swete frutes as nuttmuges, cloues, the ryndes of orenge and citrynes drye and powdred with suche lyke of good odoure */**/**/*

thimiamate on the frydaye is mace roses [15r] violates and all other frutes or flowers of good odoure as crocus and such lyke */**/**/*



Hermes sayde of thimiamate, of the is cinamonium, and lignum aloes, and masticke, and crocus, and costus, and maces, and mirtus we put this y^t yche planett haue a partye in it */**/**/**/**/**/*

Agrippa I-xliv: "But *Hermes* describes the most powerful fume to be, viz. that which is compounded of the seven aromatics, according to the powers of the seven planets, for it receives from Saturn, pepperwort, from Jupiter, nutmeg, from Mars, lignum-aloes, from the Sun, mastic, from Venus, saffron, from Mercury, cinnamon, and from the Moon, the myrtle."

Salomon making a destinctyon upon the dayes and planettes of the spyce with y^e which aman oughte to make thimiamate, sayde that of  is eche good roote in good and euill, of  all

frutes, of  eche tree, of  eche gumme, of  eche rynde, of  eche flowers and odoriferus herbe, of the  eche lefe, ^{thes}  bacce, cardamonum wax, put also with ^{thes}  things ^{thes} 

hermes sayeth that he founde in an olde booke y^t these were y^e more suffumigatyons thimiamate grecum, masticke, sandalus, [15v] galbanum, muscharlazerat, mirram and ambram and these be y^e collectyons of spirites ^{thes}  and he saythe there is no suche suffumigatyon to call spirites as is ambra, lignum aloes, costus muscus crocus and bloode of a lapwing w^t thimiamate mixt all to gethere w^t equall porcions, so y^t it be odiferus of the goumes ^{thes} 

Suffumigacions compounded of sartaine thynges heare foloweth. atrubited unto the planettes ^{thes} 

Agrippa I-xliv: "The compositions of some fumes appropriated to the planets."

For the sonne take saffrone, amber, muske, lignum, aloes, lignumbalsami, the frutte of laurell, w^t cloues, mir, and thuer equall porcions so y^t it be mixt all to gether after such manner y^t it be veri swete of odour of the goumes aforsaide, put to this y^e braines of an eygell and the bloude of an whytte coke suche quantite as yt may be [16r] verie odiferus as before sayde and makeyt in lyttell balles or pylls and kepe yt verie close frome the aier or wynde for youre use ^{thes} 

We make a suffumigation for the Sun in this manner, viz. of saffron, ambergris, musk, lignum-aloes, lignum-balsam, the fruit of the laurel, cloves, myrrh, and frankincense, all which being bruised, and mixed in such a portion as may make a sweet odour, must be incorporated with the brain of an eagle, or the blood of a white cock, after the manner of pills, or trochisks.

For the mone take the heades of froges made of the aier which you may gather after some showers of raigne, with the eyes of a bull and the sede of whytt popye w^t thure, and camphyre equall porcions, mixt all to gethere w^t sangine menstuo, and the bloud of a whytt gander suche quantyte as yt may be verie odiferus, and laye ytt safflye up for youre use as before sayde ^{thes} 

For mars take euphorbium, bedellium, armoniacum, the rottes of bothe y^e hearbes called elleborus, of some yt is called bearfotte, w^t the powder of the stone called magnes, and mirr, w^t alyttell sulphuer, but of the other equall porcions, mixt all to gether [16v] w^t the braines of a rauē, and humayne bloude w^t the bloude of a blak catt suche a quantie [sic] as yt maye be verie odiferus, and layeyt up for youre use as before saide ^{thes} 

For marcurie take mastike, thuer, cloues, the hearbe called sunckfoyle and of the stone in pouder called an agath, of equall porcions and mixt all thes to gethere, w^t the braines of afox and of a wesell, w^t y^e bloude of a pye called a hagester, suche a quantyte as shalbe expedient, so y^t it be verie odiferus of the gournies aforesaide, and laye yt up saffe for youre use as before is first wrytten ^{thes} 

For the planet iupiter take the sede of a~ ayche tree, lignum aloes, storax, beniamē and of the stone y^t is called lapis lazuli, and the greate endes of the quiells of [17r] a pecoke equall porcions, and mixtall thes to gether w^t the bloude of a storke, of a swalowe, and the braines of stagge called an hartte when he is kylled in the precens of the prince, the male or female will serue, but take suche a quantite as yt may be verie odiferus of the foresaide gumes, and layeyt up vere well for youre use as before saide ^{thes} 

For the planet venus, take muscke, ambre, lignum aloes, redd roses, and of the stone in pouder called corall, of y^t whiche is redd equall porcions and mixt all thes to gethere, with the braines of sparowes male and female, and w^t the bloude of a turcledour or of a howse doue being whytte, hauinge allwayes respect that it be odifires of the gournies as afore mencioned, and kepe yt verie well for youre use, ut supra, [17v] For the planet saturne take the sedde of blake popye the sede of henbane, the rotte of mandragg, and of the stone in powder called magnes, and of mirr, equall porcions, mixt all thes to gethers with the braines of ablake catt, and the bloude of backes called fluider myse, hauinge respecte to the quantite that it be odiferouse of the gournie afore specified, kepeinge it verie well for youre use as is first wrytten ^{thes} 

Heare foloweth of maruelous efficacei sartaine suffumigacions accordinge to the demonstracion of lerned and wyse men after the opnione of philosophye */**/**/**/**/**

A suffumigacion made of thes hearbes as foloweth causeth a man to see screate visions to fore shewe and pronogsticate hidd and secreat mystires concerninge the hole use of the world, and to revele and openley declarre the quallities and operacion [18r] therof */**/**/**/**/**/**/**/**/**/**/**

Take of sede of flex the sede of the hearbe called flesede, the rottes of violettes the rottes of persley, and make a fumigacion accordinge to the use as you shalbe tawghe [sic] in this booke, and you shall thorowe the grace and healpe of allmightie god haue your desyere */**/**/**/**/**/**

A suffumigacion made of thes erbes cansethe visions in the ayer or els wheare to apeare *//**/**/**/**/**/**/**/**/****

Take coriander of some called colender and henbane, and the skine yt is witheyn the pound garnet and the fumigacion made yt is finished yt you desyere */**/**

A suffumygacion made of these hearbes as folowithe causethe visions of the earthe to appeare *//**/**/**/**/**/**/**/****

Take the rotte of the came reede, and [18v] the rott of fenill giaunte, which is called ferula, with the skynne yt is w^t in theourgarnet, and henbaune, and the herbe tassi barbassi and reed saunders and blake poppie, the confeccione of thes made it is finished that you desyere */**/**/**/**/**/**/**/**/**/**

But iff this hearbe perslie with y^e rote of ytt be added unto the fore sayde confecscion yt destroyethe the forsayde matter and maketh it cleane voyde from all places and yt shall come to no effecte */**/**/**

A suffumigacion made of thes hearbes as foloweth expellyth and driuith awaye all visions, and fantices in slepe or other wuse *//**/**/**/**/**/**/**/****

Take piones peniriall, mintes and y^e hearbe called palmacrist, and make a confeckecion therof at your goinge to bedd or at ani other tyme when as nede requireth and yt shalbe donne that [19r] you requier */**/**/**/**/**/**/**/**/**/**/**

A suffumigacion made as folowith dryvith and expellith all poysons and venomes

Take the pemies of a peroke the hidden partes of the longes of an asse and make a confeccion thereof and yt is donne that you desire */**/**/**/**/**/**/**/**/**/**

A suffumigacion made as folowith cawsyth a howse or suche places where yt is made to sime as yt were full of water or blowde *//**/**/**/**/**/**/**/**/****

Take the galle of the fyshe called a cuttle the swete gum called arminioicum & rosses and lignum aloes, if then the sayde confeccion be put in the place wher ani water of the sea hathe benne or ani bloude hath benne or put of the sayde water or bloude in to the sayde confeccion yt beinge congelyd and dried and therof afimigacion made in a howse or ani place [19v] where you are dyssposed to proue this and yt shalbe donne that you desyere and put into thys place where you worke thys forsayde matter ther earth yt fallyth or hangeth on a plowe, and it wyll sem that all the earthe dothe tremble and shake.

A suffumygacion made as hereafter folowith in anie place where you will cawseth all things there hiddin never to be founde or reuelyd *//**/**/**/**/****

Take thes hearbes, coriander, and saffron, henbanne, parsle and blake popie the water therof the popie dysstilled and tempered w^t the iuce of the poungarnet skine the which is w^t in the sayde poungarnet this being in a confeccion made and laye w^t yt golde syluer or anie other precious thinge w^t in the water the earthe or anie other place where you will, or make a fumigacion of the



foresayde [20r] confeccion upon the sayde place which thoue wilte hyde anie thinge in the at the same present be in coniunccion w^t th sonne in the .4. howse which is y^e angle of the earthe or the pointe of midnight and yt shalbe allways kepte secrett for beinge found or reuelyd by anie waye or means it is sartaine and true */**/**/**/**/**/**/**/**/**/**

A suffumygacion made of, as after folowith cawseth visions in the ayer & the shaddowes of sepulcours of the arthe to appeare *//**/**/**/**/**/**/**/****

And note and marke all this well, that theſe ſaide matters haue tymes and dew, obſeruacions perffyttley to be donne and keepte properley under the trew forme and concurſe of the heaunes,
according to ther proper qualites and influences, in eche degre. for the whiche you maye worke as in the chapters before wrytten yt apperethe more plainely **/*/**/*/**/*/**/*/**/*/**/*

(Agrippa I xliiv:) The twelve signs also of the Zodiac have their proper fumes, as Aries hath myrrh; Taurus, pepperwort; Gemini, mastic; Cancer, camphor; Leo, frankincense; Virgo, sanders; Libra, galbanum; Scorpio, opoponax; Sagittarius, lignum-aloes; Capricornus, benjamin; Aquarius, euphorbium; Pisces, red storax.

- [aries] take for y^e fumigacion of the singe of aries mir
- [taurus] take for the fumigacion for y^e singe of taurus, costus
- [gemini] take for the fumigacion for the singe of gemini, mastike
- [cancer] take for the fumigacion for the singe of cancer, camphyer,
- [leo] take for the singe of leo, thi fumigacion, thu
[21r]
- [virgo] take for the fummygacion for the singe of virgo, saunders
- [libra] take for the singe of libra, this fumigacion, galbanm
- [scorpio] take for the singe scorpio, thys fumygacion, oponianac
- [sagitori] take for the singe of sagitori, thys fumygacion, lingnum
- [capricorne] take for the singe of capricorne, thys fumigacion, asam
- [aquarie] take for the singe of aquarie thys fumygacion, euphorbium
- [pysses] take for the synge of pysses thys fumygacion, thimiamatyis called armoniacum

Prima facies [aries] teuer mirram .2. scamonum .3. pip nigrum . prima [taurus] costum .2. cardamonum .3. coprrsum, prima pacies .[cancer]. muscum .2. succum .3. nucem muscatum, prima .[libra]. galbanium .2. ut almea, [21v] .3. garyophilum, prima facies .[capricorne]. asafetedam .2. celephamam, .3. pip longum, prima .[aquarie]. euforbium, .2. ruberberum .3. scamoneam, prima .[pysses]. tenet thimiama. .2. crocum .3. sandalum album .1. .[leo]. tenet thus .2. lingnum balsum, .3. mir muscata, prima .[virgo]. sandalus .2. crocum, .3. masticem. And looke what fumicacion we

giue the first hower of the the same muste you giue all that daye & so lykewyse of other */**/***/***/***/***/***/***/***/*

In primo tempore lignum aloes, thus, et crocum, in secundo tempore thimiama, id est armoniacum, costum, masticem, in tercio tempore sandalos, cassia et mirtum, in quarto tempore muscum succum et lignum balsami,

In oriente parte et super ignem sunt ambra, [22r] muscus, et alba cera, in parte meredei, et terræ, sunt algalya, almea, et tyryaca, in occidentalii parte et in aere sunt balsamus, camphora, et olium olmarum, in septentrione et aqua sunt lignum aloes, nux muscata, et maceys */**/***/**/***/**/***/**

The names of the angells that haue powr upon ye .7. dayes in the wicke and upon the .7. sterres and goethe upon the .7. heauens and other whyle in there chayers be these */**/*/*/*/*/*/*/*/*

Capziel . satquiel . Samael . raphael . anael . l . Amael . Michael . et gabriel. and the powr of theys is that capziel is the power of sabaday .  . satquiel of Zedet [sic] .  . samael of madin .

 . raphael of hamina .  . anael of noga .  . michael of cocab .  . and gabryel of labana .  . and euery wan of thes sitteth in his heauen. */**/***/***/***/***/*

Nomina aeris in quatuor temporibus

in primo tempore dicitur ystana, in secundo .surail. in tertio . oadyon in quarto gulyon, et nomina angeloru~ qui habent potestatem in aere et super sunt hæc Raphael . guabryel . michael . cherubin . seraphyn . [22v] orchyne . pataceron . mycraton . sandalson . barachyel . rageyel . tobyell et nominabis . eos in omnibus rebus quæ facias in aere . et deo adiuuante prosperabis
*/**/***/***/***/***/***/***/*

Nomina terræ in quatuor . temporibus anni in primo dicitur nyguedam in secundo yabassa . in tercio . tobell, in quarto . aradon, et angeli terræ sunt hæc */**/***/***/***/***/*

Samael . yatayell . baranyell . oryell . arfanyel . tatgryel . danael . affaryell . pactryell . baell . byenyell . et nominabis hæc nomina angelorum super terram in his rebus quæ facis in terra, et deo adiu~ante prosperabis */**/*

the names of the monthes be these */**/*

nisan . yar . mantanius . abelul . tysyryn . marquesnam . quislep . tobenor thus tebethe sabat . adar . postadar . postremus . **The names of the potestates** be these and they be .12. princes or rulors . that is one uppon euerye month of the .[moon], and the rather is .oryel . sasuyell . amaryel . noryel . beraquiel . magnyuya . suryel . barfiell . adoniel . anael . gabryel . romyel . lacyel and euery of these [23r] hathe so many potestates or helpars more or greater as there be dayes in the monthe or many other seruantes of them.

the names of the angells of the .12. monthes.

The names of the angells that be mighty and more mighty in the first monethe which is sayde nysan, be these . oryel . malaquiram . acya . zaziel . paltifur . yesmachia . yaryel . araton . robyca . sephatya . anaya . guesupales . seniquiel . sereryel . malquia . aricasom . pacyta . abdyel . ramasdon . cafiel . nascyasori . sugni . aszrus . sornadaf . admyel . necamya . caysaac . benyh . q~uor . adzirvell .

the names of the .2. monthe which is sayd yar in the language of hebrewe */**/***/***/***/*

Safuelor . sasnyeil . santon . cartemat . alyel . paltnya . bargar . galmus . necpys . aarom . manyt . aadon . quenanel . quemon . rasegar . affrye . absamon . sarsall . aspyn . carbyel . regnya . athlas . nadys . abytesy . abytan . palylet . */**/***/***/***/***/*

the names of the angells of the .3. monthe that is sayd */**/*** sifan be these.

Amaryel . tabryell . casmuch . nastyfa . almur . naa= [23v] mab . mamica . zicaran . samysarach . naaseyn . andas . paltamus . abrys . borzac . saforac . yayat . dalya . azyger . nabsuf . abuifor . zenam . dersam . cefanya . maccasor . naboon . adyell . maasyell . szarzyr . tartalyon . adyysar .

these be the names of y^e angelles of y^e .4. monthe y^t is sayd thamuth

. noryel . safyda . asaf . mazica . sarsac . adryyaac . nagron . galuf . galgal . danroc . saracu . remafydda . lulyaraf . nedylar . tyaf . taanat . lafayel . genyda . nedyr . delqua . maadon . samyel . amrael . lezaydi . as . ohoc . nasyby . razyarsady . yadna . caspa . garytan . elysafan . pastama . maday .

the names of the angells of the .5. monthe be these Ab

beraquyell or beraquyel . mähÿ . or amarya . haya . byny . madrat . aman . tulyell . cossuro . fartis . nactif . nekyff . pegner . tablic . manuat . amasya . guatyell . reycat . gnyzny . palyel . gadeff . nesgnyraf . abrac . animiter . carnby . nachall . cabake loch . macrya . sase . essaf .

these be the names of y^e angells of the .6. monthe that is sayd elul.

manyny . arabyell . hanyell . nacery . yassar . rassy . boell . mathyall . naccameryf . zacdon . nafac . rapyon . saspy . salhy . rasersh . malquyell . sanytyell . yoas . gualaly . danpy . yamla . golum . zaszyell . satpach . nassa . myssyn . macratyf . dadyell . carcyeell . effygmato */**/*

these be the names of y^e angells of the .7. monthe that is sayd tysyrin.

surgell or suryel . sarycam . guabryza . szncaryell . sabybyall . ytrnt . cullya . dadyel . marham . abercaysdon . sacdon . pagnlan . arsabon . asyramon . agnyel . sastyracnas . alt= [24r] ym . masulaef . salamyel . sascunyel . barcaran . yahnt . alycas . vlysacyaia . abry .

the names of the angells of the .8. monthe that is sayde marquesnan.

be these barbyts . or barfiell . tylzdyell . raamyell . nehubaell . alysaf . balyel . arzaf . rashyel . alson . naspyell . becar . palyel . elysu . aigup . nacpas . sansany . aescal . maarym . sascy . yalsenac . mabynt . magdyell . saneinas . maalyel . arsafael . nanyseyorar . becabalaf . napybael . sucyel . nabnell . saryell . sodyel . marenell . palytam .

the names of the angells of the .9. monthe be these which is sayde quislep.*//***

edoniell . radyel . maduch . racyno . hyzy . maryel . azday . mandyel . gummyel . seryel . kery . sahaman . osmyn . sechyel . pazehemy . chalchyphay . gey . Idael . necad . mynael . arac . ararygugel . galnel . gimon . satuel . elynzy . baquylaguall

the names of the angells of the .10. monthe that is sayde thebeth be these.*//***

Anael . amyel . acyor . naclya . rapynes . raacpel . pacrel . halion . guanrynasnihe . aslaom . naspaya . neapry . sanihay . hasasylgason . gastaset . yfaryamy . man . polimas sarananuf . olyab . saryel . canel . razyell . pmla . nisquem . sarman . malysan . asyzat . marimoe .

the names of the angells of the .11. monthe which is sayd cynanth be these.*//***

gabryel . ysrael . natryel . gaszyel . nassam . abrysaf . zefaeall . zamyel . mamyel . talyel . myryel . sahinyel . guryel . samhyell . daryel . banorsasty . satymn . nasyel . ransyel . talguaf . lebrachiel . dalyell . gandryel . sahuhaf . myschyel .

the names of y^e angells of the .12. monthe that is sayde adar be these.*//***

romyel . patyel . [24v] guryel . azryel . paamyel . cartyel . el . anunalbeh . parhaya . ysael . beryel . laell . tenebyel . panten . panteron . fanyel . falason . mancyel . pataron . labyel . ragael . cetabyel . nyazpatael .

the names of the angells of the .13. moneth y^t is sayde büsextilis which is sayde adar the laste in marche be these,

lacyel or lantyel . ardyel . nosmyel . ardyel . celydael . amyel . malquyel . gabalyel . susuagos . barylaguey . yabtasyper . magos . sangos . yayell . yel . yasmyel . steluyel . garasyn . ceyabgos . sacadyel . garacap . gabanael . tamtyel . **the names of y^e dayes of the wicke w^t there angells stronge and mighty upon euery daye , and euery won in his daye , the names of y^e angells that seruite in**

the daye of  **be these.** danyel . olyeyll . saffyell . dargoyeyll . yelbrayeyll . cemaguyl . gebarbaya . faceyeyll . caram . neyeyll . talgylueyl . bethtaez . raneyl . salha . hyeyll . armaquieyeyll . romayl . gybryll . zemayl . mychaze . zarsayeyll . amayl . antorayeyll . ronayeyll . reniayeyll . barhyl . marhyll . rarorhyll . merhyll . zarafyll . zarayll . an . quyhym . ceytatynyn . eznyah . vehych .

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<http://www.esotericarchives.com/juratus/juratus.htm> (17 of 18) [23.07.2001 00:58:59]

O Inuisyble god, O Inestymable god, O Ineffable god, O Incommutable god, O Inccorrvptyble **GOD**, O most mercyfull god, O most Swettest god, O Highe and glorious god. O god of Infynite mercy, I althought vnworthe Synner full of Iniquyt deceyte And malyce most Humbly come unto thy mercy prayinge and beseching the not to haue respecte to all & Innumerable myn Iniquytes, but even As y^u arte wonte to haue mercy upon Synners, and to here y^e prayers of y^e Humble and meke, even so I beseche y^e to vouchsafe to here me thy Seruant althoughe vnworthy yet calling vnto y^e ffor y^e blessinge And consecrating of this bludd thy creature that It maye be made apte and worthy ffor y^e ynke of thy most precyous and Holy Seale and of thy name . SememphoraS . so y^t It maye haue y^e aptnes and metenes whith It ought to haue by thy most Holy name, which Is written with .4. letters . Joth . He . vau . Deleth . Agla . eloy . yayin . theos . Deus . which being harde all celestyall terrestriall and Infernall creatures doo tremble feare & [27r] worship It, and by thyes thy most Holy names . on . Alpha et omega . principium . el . ely . eloe . eloy . elyon . Sother . emanuel . Sabaoth . Adonay . egge . ya . ya . ye . this creature of bludd may be blessyd preparyd and made apte ffor y^e ynke of thy Holy seale and of thy most Holy name . SememphoraS . which Is blessyd worlde with owt ende . Amen .

Another prayer ffor the Same

O good Iesu christ ffor thy Ineffable mercy Spare me and haue mercy upon me and here me now thorow the Invocatyon of the name of the Holy trynyte the father the Sonne and the Holy goste and that y^u woldest accept and take In good worthe the prayers and wordes of my mouthe, by the Invocatyon of thy .100. Hooly names that Is to Saye . **AglaA monhon . tetragramaton . olydeus . Ocleiste . Amphinethon . lamtara . Ianemyer . Saday . Hely . Horlon . portenthymon . Ihelur . Gofgamep . emanuel . On . Admyhel . Honzmorp . Ioht . Hofob . Rasamarathon . Anethi . erihona . Iuestre . Saday . maloht . Sethø . elscha . Abbadaia . Alphon et omega . leiste . Oristyon . Ieremon . Hosb . merkernon . elzeaphares . egyryon . betha . Ombonar . Stymulamathon . Orion . eryon . noymos . peb . nathanothasy . theon . ysyston . porho . Rothon . lethellethe . ysmas . Adonay . Athionadabir . Onoytheon . Hosga . leyndra . nosulaceps . tutheon . Gelemoht . paraclitus . Occymomyon . erchothas . abracio . anepheneton . Abdon . melche . Sother . usiryon . baruch . Sporgongo . Genonem . messyas . pantheon . zabuather . Rabarmas . Yskyros . Kyryos . Gelon . Hel . Rethel . nathi . Ymeynlethon . Karex . Sabaoth . Sallaht . cirhos . Opyron . nomygon . Oryhel . theos . ya . Horha . christus . Holbeke . tosgac . Occymomos . elyorem . [27v] Heloy . Archyna . rabur .** humbly & faythfully beseching the althoughe unworthe yet trusting In y^e that y^u woldest sanctefy & blesse this bloude by thy most Holy names afforsayd, & by this na~e . Sememphoras . of .72. letters that by y^e power Holynes and vertue of y^e same na~es & by yⁱ deuyne mighte & power this bloude maye be co~secrated, blyssed, & strengthed by y^e vertu of yⁱ most Holy bodye & bloude y^t It may haue y^e vertue & aptnes which it oughte to haue w^t out any discet, y^t it maye be worthy to wrighte yⁱ Holy seale y^t it may haue y^e effecte which it ought to haue thorow o^r lorde Iesus which syttethe in y^e hyghest to whome be honor prayse & glorye worlde w^t owt ende Amen **::::the blessing of It::::** God the father blesse y^e God y^e sonne blesse y^e God y^e Holy gost blesse y^e Hooly marye mother of o^r lorde Iesu christ maye blesse & Sanctefy y^e, o bloude y^t y^u mayst Haue y^e mighte and power of a sacrament In wryting of y^e Seale of God. All Holy virgins maye blesse y^e this, Daye & euer. All y^e Holy & electe of God and All y^e celestyall powers maye blesse the and confyrme and Strengthen the, All Angells and Archangells vertues, principates, potestates, thrones, and domynatyo~s, cherubin & Seraphin by y^e auctoryte & lycency of god may blesse y^e, by y^e marytes & all y^e prayers of thy sayntes O lorde U~Iesu christ y^t y^u woldest blesse + sanctify + & consecrate + this bloude & strengthe~ it, by thy almighty pow^r, & y^t thy sea;e y^t shall herew^t be wrytte~ may haue y^e power which it oughte to haue & for y^t purpose & intent for y^e which it is ordeyned thorow o^r lord Iesu christ whose reygne & empyre dothe contynew worlde w^t owt ende. Amen **::::**

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De Septem Secundeis

id est, intelligentiis, sive Spiritibus Orbes post Deum moventibus.

IOHN TRITEMIVS,

Abbot of *Spanheim*, [Seven Secondary Causes] of the heavenly INTELLIGENCIES, governing the Orbes under GOD.

1508

Dedication, to the Emperor Maximilian

Renowned Caesar, it is the opinion of very many of the Auncients, that this inferious World by ordination of the first *Intellect* (which is God) is directed and ordered by *Secundarian Intelligences*, to which opinion *Conciliator Medicorum* assents, saying, that from the Originall or first beginning of heaven and earth, there were 7. Spirits appointed as Presidents to the 7. Planets.

Of which number every one of those ruleth the world 354. years, and four months in order.

To this Position, many, and they most learned men, have afforded their consent; which opinion of theirs

my self not affirming, but delivering, do make manifest to your most sacred Majesty.

De septem secundeis

The first Angell or Spirit of *Saturn* is called *Orifiel*, to whom God committed the government of the World from the beginning of its Creation; who began his government the 15, day of the moneth of *March*, in the first year of the World, and it endured 354 years and 4 moneths.

Orifiel notwithstanding is a name appertaining to his Office, not Nature. Attributed to the Spirit in regard of his action: under his dominion men were rude, and did cohabite together in desert and uncouth places, after the homely manner of Beasts. This needs not any manner of proof from me, sith its so manifest out of the Text of Genesis.

The second Governour of the World is *Anael* the Spirit of *Venus*, who after *Orifiel* began to rule according to the influence of this Planet, in the year of the world 354. the fourth moneth, that is, the 24 day of the moneth of *June*, and he ruled the world 354 years, and 4 moneths, untill the year from the Creation of the world 708. as appears to any that shall Calculate the Age thereof.

Under the Regiment of this Angell, men began to be more Civilized, built Houses, erected Cities, found out Arts *Manuall* (*viz. Monifactory*) the Art of Weaving, Spinning, and Cloathing, and many such like as these, did indulge themselves plentifully with the pleasures of the flesh, took unto themselves faire women for their wives, neglected God, Receded in many things from their naturall simplicity; they found out Sports, and Songs, sang to the Harp, and did excogitate whatsoever did belong to the worship and purpose of *Venus*. And this wantonness of life in men did continue untill the flood, receiving the Arguments of its pravity from hence.

Zachariel the Angell of *Jupiter*, began to govern the world in the year of the Creation of Heaven and Earth 708. the eighth moneth, that is, the 25 day of the moneth of *October*, and he did regulate the World 354 years, 4 moneths, untill the year of the worlds Creation 1063 inclusively. Under whose moderation, men first of all began to usurp Dominion over one another, to exercise Hunting, to make Tents, to adorn their bodies with severall garments: and there arose a great Division betwixt the good and evill men; the Pious invoking God, such as *Enoch*, whom the Lord translated to Heaven' the wicked running after the snares and pleasant allurements of the Flesh.

Men also under the Dominion of this *Zachariel* began to live more civilly, to undergo the Laws and Commands of their Elders, and were reclaimed from their former fierceness. Under his rule *Adam* the first man died, leaving to all posterity an assured Testimony, that necessarily once we must dye.

Various Arts and Inventions of men did about this time first appear & manifest themselves, as Historians have more clearly expressed.

The fourth Rector of the World was *Raphael*, the Spirit of *Mercury* which began in the year of the

Creation of Heaven and Earth 1063 the 24 day of *February*, and he reigned 354 years 4 months, and his Government continued untill the year of the World 1417 and fourth moneth. In these times writing was first found out, and letters excogitated of Trees and Plants, which notwithstanding afterwards and in process of time received a more gracefull shape, and the Nations varied or changed the Face of their Characters according to their own fancy. The use of Musickall Instruments, under the time and rule of this *Raphael*, began to be multiplied, and Commerce or Exchange betwixt man and man was now first invented: A presumptuous, rude and simple Audacity in these times begot Navigation or the manner of Sayling from one place to another, and many such like things in one kinde or other, &c.

The fifth *Gubernator* of the World was *Samuel* the Angell of *Mars*, who began the 26 day of the moneth of *June* in the year of the World 1417. and swayed the rule of this World 354 years 4 moneths, untill the year of the World 1771. and eighth moneth, under whose Empire and Government men imitated the nature of *Mars*, also under the Dominion of this Angell, the Universall deluge of waters happened *Anno Mundi* 1656. as evidently it appears by History out of *Genesis*. And its to be observed, what the auncient Philosophers have delivered, that so oft as *Samuel* the Angell of *Mars* is ruler of the World, so often there ariseth notable alterations of Monarchy. Religions and sects do vary, Laws are changed, Principalities and Kingdomes are transferred to Strangers, which we may easily finde out in order by perusall of Histories.

Notwithstanding *Samuel* doth not immediatly in the very beginning or entrance of his Dominion manifest the disposition of his behaviour or custome: but when he hath exceeded the middle time of his *Gubernation* which very thing is likewise to be understood concerning the Angels of the other Planets, (as it may be manifested from Histories) all which do send down their influence according to the Proprieties of the natures of their Stars, and operate upon the inferiour bodies of this World.

The sixth Governour of the World is *Gabriel* the Angell of the Moon, who began after *Samuel* the Angel of *Mars* had finished his course: the 28 day of the moneth of *October* in the yeare of the World 1771 and eighth moneth: and he ordered the affaires of the World 354 years and 4 moneths, untill the year of the World 2126. Again in these times men were multiplyed, and builded many Cities: and we must note: that the Hebrews do affirme that the Generall deluge, was *Anno Mundi* 1656. under the moderation of *Mars*: But the Septuagint interpreters, *Isidorus* and *Beda* confirme the Deluge to be in the year of the World 2242. under the Regiment of Gabriel, the Angel of the Moon, which seems unto me by Multiplication to be rather constantaneous unto truth, but to express my further conception hereof, is not the work of this present discourse.

Michael the Angel of the Sun was the 7. Ruler of the World, who began the 24. of *February*, in the year of the World according to common computation 2126. and he governed the world 354. years and four moneths, until the year of the age of the world 2480. and four moneths.

Under the Dominion of the Angel of the Sun even as Histories consent with truth, Kings began first to be amongst Mortall men, of whom *Nimrod* was the first, that with an ambitious desire of Sovereignty, did Tyrannize over his Companions.

The worship of several Gods by the foolishness of men, was now instituted, and they began to adore their petty Princes as Gods.

Sundry Arts also about this time were invented by men; to wit, the Mathematicks, Astronomy, Magique, and that worship which formerly was attributed to one onely God began now to be given to divers Creatures: the knowledge of the true God, by little and little, and the superstition of men became forgotten.

About these times Architecture was found out, and men began to use more policy both in their civill institutions, and manners, or customs of living.

From henceforth the eighth time in order, again *Orifiel* the Angel of *Saturn* began to govern the World the 26. day of the moneth of *June*, in the year from the beginning of the world 2480. and four moneth; and he continued his government of the world this second return, 354. years and four moneths, untill the year of the world 2834. and eight moneths. Under the regulation of this Angel, the Nations were multiplied, and the earth was divided into Regions; many Kingdoms instituted; the Towel of *Babel* was built, the confusion of Tongues then fell out, men were dispersed into every part of the earth, and men began to Till, and Manure the earth more acurately, to ordain Fields, sow Corn, plant Vineyards, to dig up Trees, and to provide with greater diligence, what ever was more convenient for their food, and rainment.

From that time forward, first of all, amongst men, the discerning of Nobility begun to be taken notice of; which was, when men in their manner of living, and in wisdom did excell the rest of men, undertaking Trophies of glory from the great ones of the earth, as rewards for their merits: From hence first of all, the whole world began to come into the knowledge of men, whilst every where the Nations being multiplied, many Kingdoms did arise, and various differences of tongues did follow.

The ninth time in order and course, *Anael*, the Angel of *Venus* began again to sway the world the 29. day of *October*, and in the year of the Creation of Heaven and earth 2834. and 8. moneths: and he presided 354. years, four moneths, untill the year of the VWorld 3189.

In these times men forgetting the true God, began to honour the dead, and to worship their Statues for God, which Errour hath infected the World more then two thousand years: Men did now devise curious and costly Ornaments, for better trimming, and adorning their bodies: found out divers kindes of Musically Instruments; again, men prosecuted too much the lust and pleasures of the flesh, instituting, and dedicating Statuas and Temples to their Gods. Witchcraft, and Incantations in these times were first excogitated by *Zoroaster* King of the *Bactrians* (and divers others as well as he) whom *Ninus* King of *Assyria* overcame in War.

In order the tenth time *Zachariel* the Angel of *Jupiter*, again began to ruler the world the last day of *February*, in the year of the building, or framing the heaven and earth, 3189. and he moderated according to his custom, and manner 354. years, and four moneths, untill the year of the world 3543. and four

moneth.

These were joyfull times, and might truly be called golden, wherein there was plenty of all manner of usefull things, which much conduced for the increase of mankinde, giving thereby exceeding beauty and adornment to the things of this World.

In like manner about this time, God gave to *Abraham* the *Law of Circumcision*; and first of all promised the *Redemption of Mankinde* by the *Incarnation* of his onely begotten Son.

Under the Government of this Angel, the Patriarchs first *Founders of Justice*, were famous, and the righteous were divided from the ungodly, by their own proper indeavour and consent.

About these times in *Arcadia*, *Iupiter* grew famous, who was stiled also *Lisania*, the Son of Heaven and God, a King, who first of all gave Laws to the Arcadians, made them very civill in their manners and behaviour, taught them the worship of God, erected them Temples, instituted Priests, procured many advantagious benefits for mankinde, for which his so great benefits, he was by them termed *Jupiter*, and after his death accounted for a *Deity* or God.

He had his Original from the sons of *Heber*, viz. *Gerar*, as ancient Histories do record to posterity.

Prometheus also the son of *Atlas* is reported under the Government of this Angel to have made Men; onely, because of rude and ignorant, he made them wise and knowing, humane, courteous, accomplished in learning and manners: he made Images by Art to move of themselves.

He first found out the use of the Ring, Scepter, Diadem, and all kingly ornaments.

In or about these times other joviall men did excell; *men* most wise, and *women* also, who by their own understanding delivered many profitable inventions to mankinde; who being dead, for the greatness of their wisdom, were reputed as Gods: viz. *Photoneus*, who first of all instituted amongst the Greeks, Laws, and judgements, as also, *Sol*, *Minerva*, *Ceres*, *Serapis* amongst the *Aegyptians*, and very many besides.

In order the 11. time *Raphael* the Angel of *Mercury* again undertook the ordering of the world the first day of the moneth of *Iuly*, in the year of the world 3543. and fourth moneth; he continued in his Commands 354. years, and four moneths, untill the year of the Creation of heaven and earth 3897. and 8. moneth.

Verily in these times, as it evidently appears from the Histories of the Ancients, men more earnestly applied themselves to the study of wisdom, amongst whom the last learned and most eminent men, were *Mercurius*, *Bacchus*, *Omogyius*, *Isis*, *Inachus*, *Argus*, *Apollo*, *Cecrops*, and many more, who by their admirable inventions, both profited the world then, and posterity since.

Severall Superstitions also about these times, concerning the worship of their Idols were instituted by

men.

Sorceries, Incantations, and Arts of framing Diabolical Images, were now in a marvellous manner increased, and whatsoever either of subtilty, or wit, that could possibly be attributed to the invention, or cunning of *Mercury* about these times, did exceedingly increase.

Moses the wisest Commander of the Hebrews, expert in the knowledge of many things and Arts, a Worshipper of one onely true God, did deliver the people of *Israel* from the slavery of the *Aegyptians*, and procured their liberty.

About this time *Janus* first of all reigned in *Italy*, after him *Saturnus*, who instructed his people to fat their grounds with soile or dung, and was accounted or esteemed for a God.

Near these times *Cadmus* found out the Greek Letters, or Characters, and *Carmentis*, the daughter of *Evander*, the Latine.

God Omnipotent, under the Government of this *Raphael*, the Angel of *Mercury*, delivered by the hands of *Moses*, to his people a Law in writing, which giveth a manifest testimony of our Saviour *Iesus Christ*, his future birth and nativity to be born in the flesh.

Here arose in the World a wonderful diversity of Religions: During these times, here flourished many *Sybills*, *Prophets*, *Diviners*, *Soothsayers*, or such as used inspection into the entrals of Beasts, *Magitians*, or *Wise-men*, *Poets*, as *Sybilla*, *Erythraea*, she of the Isle of *Delphos*, she whom we call the Phrygian, because she lived in *Phrygia* with the rest.

Again in order the twelfth time *Samuel* the Angel of *Mars*, began to exercise his Dominion upon the world, the second day of the moneth of *October*, in the year of the world 3897. and eighth moneth, and his time of ruling, was 354. years, and four moneths from thence, untill the year 4252. under whose Empire and rule, was that great and most famous Destruction of *Troy* in *Asia* the less: as also an admirable mutation, and alteration of *Monarchy*, and many Kingdoms together with new institutions, or moldings of many Cities, as *Paris*, *Monunce*, *Carthage*, *Naples*, and very many besides these.

Many new Kingdoms were newly erected, or now had their first beginning, as that of the *Lacedemonians*, *Corinthians*, *Hebrews*, and divers more.

Here in these times all over the whole world, there was very great wars, and Battels of Kings and Nations, and several alterations of Empires.

The Venetians from this time, do compute and reckon the originall both of their people and City from the Trojans.

And its observable that very many other Nations, as well in *Europe* as in *Asia*, pretend to have taken their

originall from the Trojans, to whom I thought good to give so much credit, as they themselves were able to perswade me was truth, upon sufficient testimony and proof.

The Arguments they produce concerning their Nobility and Antiquity are frivolous, being desirous to magnifie themselves openly, as if there were no People, or Nation in *Europe*, before the Destruction of *Troy*, or as if there had been no Pesant, or Clown amongst the Trojans.

Under the moderation also of this Planet, *Saul* was made first King of the Jews, after him *David*, whose son King *Salomon*, built in *Ierusalem* the Temple of the true God, the most famous and glorious of the whole world: from hence the Spirit of God illustrating, and enlightening his Prophets with a more ample illumination of his grace, they did not only foretell of the future incarnation of our Lord and Saviour, but also many other things, as holy Scriptures do testifie, amongst whom were Nathan son of King *David*, *Gad*, *Asaph*, *Achias*, *Semeias*, *Asarias*, *Anan*, and many others.

Homer the Greek Poet, VVriter of *Troys* Destruction, *Dares*, *Phrygius*, *Dyctis Cretensis*, who were themselves at the rasing, and sacking thereof, and have likewise described it, are supported to have been alive near about these times.

The thirteenth time in order, *Gabriel* the Spirit of the Moon, again undertook the ordering of this world the 30. day of *Ianuary* in the year from the beginning of the *Universe* 4252. and he presided in his Government 354 years, 4 moneths, untill the year of the World 4606. and fourth moneth.

In this time many Prophets were famous and excelled amongst the Jews, viz. *Helias*, *Heliseus*, *Micheas*, *Abdias*, with many others: There were many alterations of the Kingdom of the Jews: *Lycurgus* gave Laws and Ordinances to the *Lacedemonians*, *Capetus*, *Sylvius*. *Lyberius Sylvius*, *Romulus Sylvius*, *Procas Sylvius*, *Numitor*, Kings of *Italy* flourished, during the moderation of this spirit: more Kingdomes also had their Originall or foundation under him, as those of the *Lydians*, *Medes*, *Macedonians*, *Spartans*, and others: the Monarchy of *Assyrians* under *Sardanapalus* now ended. And in like manner the Kingdome of the *Macedonians* was consumed, or worn out.

Sundry lawes are imposed on men, the worship of the true God is neglected, and the Religion of false Gods too much propagated: the City of *Rome* is built under the Dominion of this Spirit, in the year 1484. which yeare in order, was the 239 of the Angell *Gabriel*, the Kingdome of the *Sylvans* in *Italy* now ended, and that of *Rome* began in these times, *Thales*, *Chilon*, *Periander*, *Cleobulus*, *Bias*, and *Pittacus*, the seaven wise men of *Greece* florished, and from thence Philosophers and Poets came into request. At *Rome*, *Romulus* the first founder of the City reigned 37. years being a Fratricide and a stirrer up of Sedition. After whom *Numa Pompilius* continued that Kingdome in peace full 42 years: he amplified the worship of the Gods, and lived in the time of *Hezekiah* King of *Iudea*. About the expiration of this Angell of the Moon his government: *Nebuchadonozor* King of *Babylon*, took *Hierusalem*, and destroyed *Zedechiah* the King and carryed away all the people Captive.

Hieremiah the Prophet was now famous, who fore-told this destruction, as also their future delivery from

Babylon.

When *Gabriel* had finished his course, againe *Michael* Angell of the Sun did assume the 14. government of the World, who began the first day of the moneth of *May*, in the year of the World 4606. the fourth moneth, and did rule the World according to his own order 354. years, untill the year of the Worlds Creation 4960. and eighth moneth.

In the time of this Angels moderation *Evill Merodach* King of *Babylon*, did restore both their Liberty and King to the people of the Jews, according to the direction of the Angell *Michael*, who as *Daniel* wrote, stood for the Nation of the Jews, unto whom they were committed by God.

In these times likewise the Monarchy of the Kingdome of the Persians began, whose first King *Darius*: and the second *Cyrus* did bring to nothing or utterly ruine, that most powerfull Kingdome of *Babylon* in the dayes of *Balthazar*, (as *Daniel* and the Prophets had predicted.)

In these times *Sybilla Cumana* was much spoken of, and grew famous; who brought 9 books to *Tarquinius Priscus* the King to be bought for a certain price; in which were contained the reason, order, and succession of future Avisements, of the whole common-wealth of the Romans. But when the King refused to give her the price demanded, *Sybilla* (the King seeing it) burnt the three first books, demanding the same price for the other six; which when again he had denyed to give her, she committed to be burnt three of those remaining, and would have done so by the rest; unless the King by perswasion and Councell of others, had not redeemed them from consuming, giving the same price for the three last, for which he might have had the whole nine.

Moreover the Romans having abrogated Government by Kings constituted two Consuls to reign every year.

Phalaris the Tyrant in these times occupied *Sicilia*: *Magique* or naturall Philosophy was also in these times highly esteemed amongst the Kings of *Persia*.

Pythagoras the Philosopher, and very many others flourished amongst the *Greeks*; the Temple and City of *Hierusalem* are a new reedified.

Esdras the Prophet repaired the books of *Moses*, burned by the *Chaldeans*; who were also called *Babylonians*, and committed them to memory for example. *Xerxes* King of the *Persians* brought his Army against the *Greeks*, but had no success therein. The City of *Rome* is taken, burned, and destroyed, by the *Gaules*; the Capitoll only preserved by a Goose, stirring up the weary Champions. The *Athenians* had eminent wars in these times: *Socrates* & *Plato* Philosophers lived now.

The Romans lessened the power of their Consuls, instituted *Tribunes* & *Aedils*, and were also about these times involved in many calamities: *Alexander* the great after the expiration of the rule of *Michael*, reigned in *Macedonia*, destroyed the Monarchy of the *Persians* in *Darius*: conquered all *Asia*, and

annexed it with part of *Europe* to his own Empire.

He lived 33 years, reigned 12 after whose death infinite wars and many mischiefs followed, and his Monarchy became divided amongst four.

Now amongst the Jews, first of all, they began to contend for the Priesthood: the Kingdome of *Syria* began.

After the Spirit of *Michael* had finished his course, then the 15 time in order, *Orifiel* the Angell of *Saturn*, the third time assumed the regulating of this World, the last day of the moneth of *September*, in the year from the building of the *Universe* 4960. and eighth moneth: and he did rule in Chief 354 years, 4 moneths, untill the year of the World 5315. Under whose moderation, the *Punick* war began betwixt the *Romans* and *Carthaginians*: the City of *Rome* was almost wholly consumed by fire and water. The Brazen Molten Image called *Colossus*, in length one hundred and twenty six foot fell down, being shaken by an earthquake. At, or near this time the City of *Rome* enjoyed peace one year after the *Punick* War: which Common-wealth had never been without War in 440 years before.

Hierusalem together with the Temple is burnt and destroyed by *Antiochus* and *Epiphanes*, the History of the *Machabees* and their Wars were now acted.

In these times *Carthage* 606 years after its first foundation is destroyed, and burned continually by the space of 17 whole dayes. In *Sicilia* seaventy thousand slaves made a Conspiracy against their Masters.

Many *Prodigies* in these times were beheld in *Europe*; tame domesticall cattle fled to the Woods, it rained blood, a fiery Ball shined, appeared, and glistered out of heaven with great noyse and crackling. *Mithridates* King of *Pontus*, and *Armenia* held Wars with the *Romans* 40 years. The Kingdome of the Jews is restored, which had interruption 575 years from the time of *Zedechia* untill *Aristobalus*. The people also of *Germany* called the *Theutines*, invaded the *Romans* and after many fights are overcome and one hundred and threescore thousand of them slain, besides innumerable others of them, who slew themselves and familiars under *Cajus* and *Mantius* the Consuls: notwithstanding this, many of the *Romans* were before this cut off by them: after which time, Civill Wars did much shake the *Romane* Common-wealth, which endured full 40 years. Three *Suns* appeared and were seen in *Rome*, but not long ere they were reduced into one.

A very few years succeeding, *Julius Cajus Caesar* usurped the government of the *Romans*, which *Octavius Augustus* after him amplified, and joyned *Asia*, *Africk* and *Europe* into one Monarchy he reigned 36 years by whom, or whose means God gave peace to the whole World: In the year from the building of the City 751. and of *Caesar Octavius Augustus* 42. and in the 245 year and eighth moneth, the 25 of *December*, of the government of the aforesaid *Orifiel* the Angell of *Saturne*: Iesus Christ the Son of God is born in *Bethelem* of *Iudea*, of *Mary* the Virgin. Note, how faire and wonderfull the Ordination of Divine providence is; for the World at first was created under the rule of *Saturn* his Angell *Orifiel*: and mercifully redeemed, instaurated, and made new again under his third government; so that the great

number and agreement of concurring Actions, may seem to administer no small beliefe to this manner of description, or setting forth, that this World is governed by the seaven Angels of the Planets: for in the first Gubernation of *Orifiel*, there was one only Monarchy of the whole World, under his second (as we mentioned before) it was divided amongst many.

Again, during his third, (as is manifest) it was reduced into one, although, if we consider or measure time aright, it is manifest also that in the second government of *Orifiel*, there was but one only Monarchy, when the Tower of *Babel* was built. From this time forward the Kingdome of the Jews was quite taken away, and the sacrifice of meat-offerings ceased, nor shall liberty be restored to the Jews before the third Revolution of the Angell *Michael*, and this shall be after the Nativity of Christ, in the year 1880. the eighth moneth, viz. In the year of the World 7170. and eighth moneth. Many of the Jews in those times, and of the Gentiles also, shall embrace Christian Religion, most plain and simple men preaching the word of God, whom no humane institution, but a divine spirit hath inspired. The World shall then be brought to its first innocency of its simplicity, the Angell of *Saturne Orifiel* governing the World every where.

Coelestiall things are mixed with earthly, many of the Christians for that faith which they did Preach, shall be slaughtered by the rulers of this World. About the ending of the Moderation of *Orifiel*, *Hierusalem* is destroyed by the *Romans*, and the *Jews* are dispersed into every Nation, there being massacred of them eleven hundred thousand, and four score thousand sold for slaves, the residue of them fled; and so the *Romans* wholly destroyed *Judea*.

After that *Orifiel* had finished his government, *Anael* the Angell of *Venus*, the sixteenth in order, the third time reassumed his Regiment of the World: the last day of *Ianuary*, in the year of creating the Heaven & Earth 5315. but from the year of the birth of Christ 109. and he regulated the affaires of the World 354 years, 4 moneths, untill the years of the World 5669. 4 moneths, but of the Nativity of our Saviour Iesus Christ in the flesh 463. And its remarkable, that almost during the whole rule of this *Anael* the Angel of *Venus*, the Church of Christians did flourish in her persecutions, and prevailed; many thousands, of men being Butchered for the Faith of Christ. Moreover in these times very many Heresies began to be broached in the Church, which were not extinguished, but after some time, and with labour & the blood of good men.

Many men were eminent about these times in all manner of learning, and such as were learned and Eloquent Divines, Astronomers, Physitians, Orators, Historiographers, and men of like quality, not only amongst the *Gentiles*, but *Christians*. At length the persecution of *Infidels* ceased, after that *Constantine Caesar* the great, had assumed the Christian faith, in the year of the World 5539. after the middle of the Government of the aforesaid *Anael* the Angell of *Venus*. Although those professing the Religion and faith of Iesus Christ in some measure were now and then disturbed and molested by the Ungodly; Yet notwithstanding the peace of the Church did remain free from molestation a long time.

From this time forward, Mankinde which from the time of *Ninus* the King, for almost the space of two thousand and three hundred years, had most miserably gone astray about the worship of Idols, was now revoked mercifully to the knowledge of one only God.

Various Arts of Subtilty in these times were augmented, and had increase and reputation according to their convenience to the nature of *Venus*.

For the manners of men are changed with the time, and the inferiour bodies are disposed according to the influence of the superiors.

The mind of man (verily) is free, and receives not the influence of the Stars, unless it doth too much commaculate his affection, by inclining its self with the commerce which it hath with the body. For the Angels who are the movers of the Orbs, do neither destroy nor subvert any thing, which nature it self hath constituted or framed.

A Comet of unwonted and unusuall greatness did precede the death of *Constantine*.

The *Arrian* Heresie in many Countreys disturbed the holy Church.

Toward the end of this Angels Government, in the time of *Iulianus Caesar*, Crosses appeared in lines, and Crosses in the garments of men.

In *Asia* and *Palaestina* wars followed, Pestilences and Famine in those places where the Crosses appeared.

In these times also about the year of our Lord 360. the *Franks* or *Franconians* in *Germany* had their Originall; who afterwards wasting *Gallia*, gave the name unto it of *France*, having first overcome and conquered the people thereof. The description of *Francia* in greatness is long and wide, or of great circuit, whose *Metropolis Moguntia* sometimes was; now truly and only *Herbipolis*.

The *Bavarians*, *Suevians*, the people of *Rhine*, *Saxons*, *Thuringers*, this day do occupie a great part of *France* in *Germany*, under jurisdiction of the *Papacy* in some places. Moreover in the 280 year of the Gubernation of this Angell *Anael*, the *Roman Empire* began to decline, whilst the City was taken and burned by the *Goths* the *Imperial* seat being first translated into *Greece* under *Constantine*, which was very mischievously done, and the only cause of the declining of that whole Monarchy: for neer the determination of this Angell *Anael* his Regiment, there did arise *Radigifus*, *Alaricus*, *Atholfus*, Kings of the *Gothes*: Also after this *Genserick* of the *Vandals* and *Attilas* of the *Hunns* who runing all over *Europe*, did most miserably teare the Empire in sunder, as is evident in these Histories.

When *Anael* the Angell of *Venus* had finished his Regiment, then *Zachariel* the Spirit of *Jupiter* did reassume the Universall Government of this World the seaventh time, the first day of *June*, in the year of the World 5669. the fourth moneth, but in the year of our Lord and Saviour Iesus Christ 463. four moneths; and governed in his turne years and four moneths untill the year of the World 6023. and eighth moneth: but of our Lord God 817.

Many men in these times out of their affection to Christian Philosophy, betook themselves to live in the

Wilderness: many Prodigies appeared, Comets, Earthquakes, it rained blood.

Merlin born in *Tumbe*, predicted wonderfull things in the beginning or entrance of this Angels Government.

Arthurus who commonly is called *Arthur*, the most glorious King of great Britain, who overcame the *Barbarians*, restored peace to the Church, went away conquerour in many battels: propagated the Faith of Christ, subdued to his dominion all *Gallia*, *Norway*, *Denmark*, and many other Provinces. He was the most glorious of all Kings that lived in his time, who after many famous actions performed, did never more appear, being expected to return by the Britains for many years, of whom in times past many praise-worthy songs were published by the Bardes of that people of wonderfull Poesie; for whilest he raigned, *England* was in its most flourishing condition, unto whom thirteen kingdoms were subject.

In or near these times the severall Orders of *Monks* began to multiply in the Church of God: *Theodoric* King of *Gothes* being an Arrian did possess all *Italy*, slue *Boetius* their Consull.

All manner of Estates were full of perturbation, as well the Empire as Church affairs, or Church and Common-wealth were now in great distress.

Zenon and *Anastasius*, *Arrian* Emperours in the East, *Theodoric* and his successors in *Italy*, *Honorius* King of the *Vandalls* in *Affrica* did excercise no small Tyranny.

Clodocus King of *France* at length in *Gallia* being turned Christian, both overcame the *Gothes*, and restored peace in many places, though not in every Country and Kingdom.

In the time of *St. Benedict*, and year of Christ 500. or thereabouts, in the beginning of the government of this Angel *Zachariel* the Spirit of *Iupiter*, whose spirits property it is, to change Empires and Kingdoms, which was done in this Revolution, histories do manifoldly declare; and what himself could not perform, he ordained *Raphael* the Angel of *Mercury*, his successor, to perfect in *Charles* King of *French-men*.

Many Kingdoms came to their periods under these 350. years both of the *Gothes*, *Vandalls*, *Burgundians*, *Lumbards*, *Thuringers*, *Almains*, *Bavarians*, and very many besides.

Iustinianus the Emperour first of all about these times beautified the Common-wealth very deservedly with his Lawes.

Many gallant and most admirable men flourished under *Zachariel*.

Iustinianus built the Temple of *St. Sophia* in *Constantinople* consisting of 400. Towers. The Empire is divided and made Bi-partite, and ever and anon is more and more oppressed with mischiefs.

Many signs in heaven appeared about these times, as is easily collected from Histories.

Cosdroes king of the Persians took *Hierusalem*, whom *Heraclius* the Emperour afterward slue.

Mahomet the *Arabian* in these times about the year of Christ 600. introduced the Sect of *Sarazens*, by which Sect the Roman Empire in *Asia* is now quite extinguished.

Dagobert King of *France* slue the English, at that time called *Saxons* (whom in battell he overcame). Its remarkable, that by little and little Christianity about these times began to fail in *Asia* and *Affrick*, upon entrance of the Sect of the *Sarasins* therein, which now had almost poysoned the whole world.

About the years of our Lord God 774. Crosses appeared in the garments of men, and not long after the Roman Empire is divided, a translation of the *Monarchy* being made to *Charles* who was of the Frankes Nation in Germany, who preserved the Empire and Church from perishing, and fought many famous battels.

The name of *Western Galls*, or *Westphalians* in *Saxony* after his victory first had its beginning.

In the 18. place after finishing the rule of *Zachariel*, the Angel of *Iupiter*, *Raphael* the spirit of *Mercury* undertook the disposing of this worlds affaires, the third time, the second day of *November* in the year of the Creation of the World, 6023. eighth moneth, and he swayed the scepter of the World 354. years, four moneths, untill the years of the world 6378. and of our Lord God 1171.

In the first beginning of this revolution of *Raphael* the Angel of *Mercury*, the Monarchy of the Roman Empire (as we mentioned before) was translated to *Charles* the great.

After *Charles* his son *Lodowick* ruled 25. years, who being dead, his sons contending amongst themselves, did again extenuate the strength of the Empire.

The Normans harrowed *France*: *Rome* is twice scourged by the *Saracens*: under *Lodowick* the second it rained blood from Heaven in *Italy*, by the space of three whole dayes.

In *Saxony*, a certain village with all its buildings, and inhabitants was in a moment swept away by an horrible gaping or opening of the earth.

About the year of our Lord God 910. there were many great motions in *Italy*, and *Italy* fell from the Empire of the Franks or Franconians, and ordained proper kings for themselves of their own election; the first whereof was *Berengarius* the Duke of *Fonolivium*, after whom seven in order succeeded, near upon fifty years, untill the translation of the Empire unto the *Germans*: The first Emperour that was thereof was *Otho*, from which time the Empire began to be reformed; unto whom *Otho* his son, and hos Nephew *Otho* after succeeded in the Empire: under whose Government the Hungarians are converted to the Christian Faith. But the third *Otho* dying without children, instituted after his death Electors of the Empire in the year of Christianity 1002. even as they remain to this present day.

Ierusalem is again taken by the *Saracens*: many strange sights are seen in the air, in the Heavens, in the Earth and sea, and in waters: But *Otho* the third being dead, *Henry* the first by election of the Princes succeeded, raigned 20. years, who founded the Church of *Bamburg*, and dying a Virgin, together with his wife *Kunigunda* he shone gloriously in miracles; after whom *Conrade*, first Duke of the Francks is chosen, and ruled 20. years.

Godfrey Earl of *Bullen* also recovered the holy Land, and City of *Jerusalem* from the hands of the Infidels.

Before the end of this Revolution many signs and Prodigies were seen, and a little time after the Nation of the *Tartars* exceeded the bounds of their own Country, and did many mischiefs to the Empire of *Rome*.

There was Famine, Pestilence, Earthquakes in the Empire: Three suns were seen in the East, and as many Moons. In the year of our Lord God 1153. *Frederick* first called *Barbarossa* began to reign, and ruled 33. years, the beginning of whose Government was in the 336. year of *Raphael*: He did many noble exploits, and enlarged the strength of that Empire, performed sundry wars with great success, in whose ninth year the *Egians* and *Lituotrians* were converted to the Faith of Christ.

Samael the Angel of *Mars* in order, the nineteenth time came to accept the Gubernation of the universall world, it being now his third returne, and this he did the third day of *March*, *Anno Mundi*, 6378. and he regulated *mundane* affaires 354. years four moneths, untill the years of the World 6732. four moneth; and of our Lord God 1525. under whose predominancy many wars were all over the whole world, by which means infinite thousands of men perished, and sundry Kingdoms lost their former bounds: betwixt *Frederick* the first Emperour and the Romane Nobility, many controversies arose, sundry great battels were fought, and many thousands of *Romans* perished.

The aforesaid *Frederick* did wholly subvert *Mediolanum*: *Leige* is destroyed, *Hierusalem* is again taken by the *Saracens*, the Empire of the *Tartarians* the greatest in the whole World about these times took its beginning, occasioned a very great plague in the World, nor yet do they cease.

After *Frederick*, *Henrie* his Son is elected Emperour. Who being dead, Schism confounds that Empire; under *Philip* and *Otho* many battels followed in the confines of *Germany*, *Argentine*, *Cullen*, *Liege*, *Wormes*, *Spire*s, and all over the Kingdome. The sect of begging or Mendicant Friars began in these times, in the 40 year year, or thereabouts of *Samael*: from whence it is most apparent, that all things are done by providence. The *Sarazens* fought many battels against the Christians in *Asia* and *Africk*. *Constantinople* is taken by the *Germans*: *Baldwin* Earl of *Flanders* is instituted Emperour. In *Almain* more then twenty thousand young men are drowned in the Sea by *Pyrats*, who seduced by a vain spirit, did give forth they would recover the holy land.

From *Spain* many shepheards or keepers of cattle united themselves together, coming to *Paris* dispoiling

the clergy of their livelyhoods, the common people taking part with them, or being well pleased with it.

But when they extended their hands to take away the goods of the Layity, they were quite cut off and destroyed.

In the year of Christ 1212. *Frederick* the second is elected, he reigned 33. years, and did many acts against the Church. In the yeare 1238. an Eclipse and a continual Earthquake undid many thousands of men.

Frisia also by continuall incursions of the sea, was almost wholly drowned, and there did perish more then one hundred thousand of men and women.

The *Tartars* waste *Hungaria* and *Polonia*, *Armenia* the greater being first subdued, and many regions besides.

In the year of Christ 1244. a certain Jew digging in the ground at *Toledo* in *Spain*, found a book, in which it was written, In the third World Christ shall be born of the Virgin *Mary*, and shall suffer for the salvation of man, not long after the third World believing, shall be baptized.

It was the third Revolution of the Angell of *Saturn*, concerning which, what is spoken is intended: in the beginning of whose reign, Christ was born of a Virgin.

The Popes of *Rome* deposing *Frederick*, it is said the Empire was vacant 28 years, untill the Election of *Rodolph* Count of *Habsburg*, constituting Kings by turns in the Intervals or vacancy. First *Henry* Count of *Schuvartzenburg* at *Thuring* by election of the Princes; then *William* Earle of *Holland*, *Conrade* the Son of *Frederick*, *Alfonsus* King of *Castile*, *Richard* Earl of *Cornwall*, brother to the King of *England*, many evils were multiplied upon the face of the Earth.

At or neer this time about the year of our Lord God 1260. the Confederacy of the *Switzers* began, a small people in number, but have increased with the time, who have slain many of their Nobility, and being a Warlike people have banished and frighted away many others of their Nobles from their proper habitations, whose Common wealth is now known to all the people of *Germany*.

In the year of Christians 1273. *Rudolphus* of *Habsburg* is constituted Emperour by Election of the Princes he raigned 18 years, the best of men, prudent in all manner of affaires, from whom afterwards descended all the Dukes of *Austria*. The *Tartarians* invading the Lands of Christians, *Constantinpole* and *Greece*, brought infinite damage to the Christians.

The *Saracens* do occupie many Cities in *Asia*, kill and destroy more than four hundred thousand Christians: *Rudolphus* being dead, *Adolph* of *Nassaw* is elected King, he governed six years, whom *Albert* the son of *Rudolph*, afterwards overcame and slew in fight neer *Wormes* and was chosen Imperator in the yeare of Christ 1298. he governed ten years and was slain by his brothers son. The Order of the

Knights Templars by command of Pope *Clement* the fifth is destroyed, the Isle of *Rhodes* is recovered by Christians out of the hands of the *Sarazens*, after the War and siege thereof had continued four whole years. *Albertus* being slain by his Nephew; *Henry* is constituted the eighth Emperour, being Count of *Luxenburg*, who reigned 5 years; he being dead *Lodowick* the fourth of *Bavaria* reigned 32 years, beginning in the year 1315. unto whom the Popes of *Rome* gave a Crown.

Frederick Duke of *Austria* opposeth himself against *Lodowick*, but is overcome by him.

After *Lodowick*, *Charles* the fourth King of *Bohemia* is constituted Emperour; who converted the Bishoprick of *Prague* into an Archbishoprick; he reigned 31 years: there were most fearfull Earthquakes. This *Charles* did institute many things in favour of the Princes Electors, concerning their Customes and Tallages, which were not in use formerly. *Gunther* Count of *Schwartzenburg* stiled himself King, opposed *Charles* the Emperour, but prevailed nought at all against him.

After *Charles*, his Son *Wincelau* governed 22 years: after whom *Jodocus* Marques of *Moravia* succeeded, *Sigismund* Cozen German of *Wincelau*.

Wincelau was disposed, *Leopald* Duke of *Austria*, 8 Earls, and more then 4000 souldiers fighting against the *Switzers*, were all by them slain.

During the government of *Wincelau* King of *Bohemia* Emperour: the Tenets of *Iohn Huss* had their beginning. *Wincelau* being deposed, *Rupert* Count *Palatine* of *Rhine*, and Duke of *Bavaria* was elected, and ruled 10. years. In the year of our Lord God 1369. the Christians did ingage themselves in a war against the *Sarazens*, which succeeded ill by reason of the *French* mens Arrogancy: because more then one hundred thousand of our men did dye in that war; besides such as were made Captives, amongst whom was *Iohn* Duke of *Burgundy*, many were the wars of those times.

In the year of the World 1407 *Sigismund* is made Emperour, and governed 27 years: he indeavoured to wast and destroy the kingdome of *Bohemia* thereby to extinguish Heresie, but it little availed him. The Kingdome of *France* is most grievously wasted and consumed by the *English* and *Burgundians*: *Sigismund* being departed this life, *Albert* Duke of *Austria*, *Sigismunds* son in Law, succeeded in the year of Christians 1438. and only raigned two years, an admirable man and worthy of the Empire. He being deceased, *Frederick* the third Duke of *Austria*, the Son of *Ernestus*, by election of the Princes, is chosen Emperour: and reigned 56 years, a man of a Divine soul and peaceable conversation, who began to rule *Anno Dom.* 1440.

In the year of Christians 1453. *Constantinople* is taken of the *Turks* by Treachery of a certain *Genoway*, and a little after by degrees all *Greece* fell from their Christian faith. For a litle time after many Kingdoms and Provinces of the Christians were harrowed, wasted, and taken by the *Turks*. Many and most grievous wars the Christians had amongst themselves about this time, in *France*, *England*, *Saxony*, *Westphalia*, *Prusia*, *Flanders*, *Sweden*, and other places. In these times the Art of Printing was newly found out, and invented at *Mogunce* the Metropolis of *Almain*, by a wonderfull industry, and not without

the speciall gift of the Deity.

In the year of Christ 1456. the *Turks* were overthrown in *Hungaria* by the faithfull Christians, whereof many of them perished. The Pilgrimage of young men to Saint *Michael* was *wonderfull*. There were Earthquakes in the Kingdome of *Naples*, and more then fourty thousand people perished thereby.

In the year of the World 1462 *Moruntia* is taken and spoiled being the Metropolis of the *Franconians* or *Francks* in *Germany*.

Charles Duke of *Burgundy* overcame the *Franconians* in Anno 1465. after that in 1467 he destroyed the cities *Dinant* & *Liege*, An. 1473. he entered *Gelderland*, and with much valour obtained it, & in like manner all the whole Dukedome of *Lorraine*.

A Comet during all the moneth of *Ianuary* 1472 appeared. *Charles* Duke of *Burgundy* not long besieged the Towne of *Nussicum* one whole years space, viz. in or about 1474. which Magnanimous Prince was afterwards slain in war 1467. The *Turks* took away from the Christians about these times, many of their cities, *Nigropont* in *Euboa*, the Kingdome of *Bosnia*, Dukedome of *Speta*, *Achaia*, *Mysia*, and more Kingdomes besides these in the *East*.

Anno 1476 a convocation of fools was in *Franconia* of *Germany* neer *Niclaushausen*, full of errours.

Anno 1480 the *Turks* besieged the *Rhodians* with a powerfull Armie but prevailed not; departing the same year from *Rhodes*, they took the city *Hydruntum*, more then twelve thousand Christians being slain there, only 22 souldiers escaping. The next year *Mahomet* Emperour of the *Turks* died; to whom *Bajazet* his first born succeeded in the Kingdome, having reigned now at this present 27 years. In the year of Christ 1486. *Maximilian* the Son of *Frederick* was instituted King of *Romans* at *Franckford*, and saluted *Caesar* by *Iulius* the Pope 1508. who instituted the Order of warfare of Saint *George* purposely against *Hereticks* and *Turks*: he brought the *Switzers* low by war, and even to this day makes war against the Rebellious *Sicambrians*; he will be fortunate against all such as break their Leagues or Covenants with him.

The King of *France* after his wonted manner, a constant persecutor of the Empire, is discovered to plot new devices against it. The Omnipotent protects those assigned to the Government of *Samael*: Anno 1508. the *Venetians* Rebels to the Empire of *Caesar*, are threatned with War and Banishment. Punishment of stubbornness will be the reward of an advised satisfaction. About the end of this third Revolution of *Samael*, the Image of alteration shall pass to the first and shall be the Perdition of many men for unless *Aries* be reduced again, (God assisting) (ad algos) there will be translation of one Monarchy, or of some great Kingdome.

A strong sect of Religion shall arise, and be the overthrow of the Ancient Religion.

It's to be feared least the fourth beast lose one head.

Mars first of all in the Government of *Samael* foretold the Flood, in his second returne, the siege and destruction of Troy: in his third toward the end thereof will be found great want of Vnity: from matters preceding may be Judged what will or ought to succeed. This third Revolution of *Mars* shall not be consummated without Prophecie, and the institution of some new Religion, from this year of our Lord 1508. here yet remains untill the end of the Government of *Samael* 17. years wherein signes and figures shall be given, foreshewing the beginnings of evill. For in *Anno*. 1525. Crosses were seen in the garments of men by the space of ten years before, what is past already shall shew their effects: but 13 years from hence being justly summoned away, thou shalt surrender thy place to the (*non Intelligent*) thou shalt revive again far greater to me, after the *Fates* in the third; unless it be lawfull thou obscure thy self in a cloud.

The twentieth time in order, *Gabriel* Angell of the Moon received the moderation of the World, in the year of the World 6732. the fourth moneth, and fourth day of *Iune*: in the year of Christ 1525. and he shall regulate the world 354. years, and four moneths, untill the year of the world 7086. eighth moneth, but of our Lord Christ 1879. and 11. moneth.

The future Series of this Revolution requireth Prophecy.

Most sacred *Caesar*, I have not wrote these things assertively, or that we must believe it by any means whatever with the injury of Orthodox Divinity.

There are some that in these things have supputed Lunar moneths, which if thou holdest fit to consent unto, then those things I have wrote must be varied.

I protest with my own proper hand, and confess with my own mouth, that in all these things delivered, I beleeeve nothing, or admit of anything, unless what the Catholick Church doth hold: the rest, I refute and contemn as vain, faigned and superstitious.

Finis Joh. Trit.

Englised 1647, by William Lilly, student in Astrologie.

[Twilit Grotto -- Esoteric Archives](#)

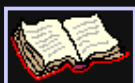
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Twilit Grotto: Archives of Western Esoterica



In 1453, Constantinople fell to the Turks, ending the Byzantine empire. This date also marks the beginning of the Renaissance, since the waves of Greek refugees spread knowledge of Greek throughout Europe. Included with the newly available Greek manuscripts were [the Corpus Hermetica](#), [Plotinus](#), and the works of the Neoplatonists.

Shortly thereafter in 1492, Isabella and Ferdinand expelled the Jews from Spain. This sent waves of Jewish refugees throughout Europe, spreading knowledge of Hebrew and of [the Kabbalah](#).

Renaissance philosophers sought to integrate these traditions with the view of unifying the rapidly disintegrating religious factions and also ending the constant political strife. Thus they are the forerunners or prophets of the Rosicrucian and Illuminati movements.

Occult symbols and esoteric GIF's

Johannes Trithemius (1462-1516)

- [The Seven Secondary Intelligences \(De septem secundeis\)](#)

Master cryptographer and magician, Trithemius was the mentor of [Henrich Cornelius Agrippa](#). Here he presents a concise history of the world, and how it has been shaped by angelic agents. (English translation)

- [Steganographia \(Secret Writing\)](#) [Book 1](#) [Book 2](#) [Book 3](#)

This is Trithemius' most notorious work. On the surface it is a system of angel magic, but within is a highly sophisticated system of cryptography. It claims to contain a synthesis of the science of knowledge, the art of memory, magic, an accelerated language learning system, and a method of sending messages without symbols or messenger. In private circulation, the Steganographia brought such a reaction of fear that he decided it should never be published. He reportedly destroyed the more extreme portions (presumably instructions for prophecy/divination) but it continued to circulate in manuscript form and was eventually published posthumously in 1606. (Latin)



- [The art of drawing spirits into crystals](#)

Dr. John Dee (1527-1608)

- **Five Books of Mystical Exercises** (Mysteriorum Libri Quinque)

Another influential Renaissance figure, Dee was Queen Elizabeth's scientific advisor. In later life, he became disillusioned with pure science and started experimenting with occult techniques of the day. These records of his startling results were kept secret and only discovered by accident long after his death.



- **Mysteriorum Liber Sextus et Sanctus** (Liber Loagaeth)

Revealed to Dr. Dee by the angels, this book is described as 'a Book of Secrets and Key of this World'. Also known as *Liber Logaeth*, and as *The Book of Enoch*

- **Index Verborum of the "Angelic Language"** from Liber Loagaeth

From tables 1a, 1b, and 2a of SL.3188 and SL.3189.

- **Compendium Heptarchiae Mysticae**

An early version of Dee's primary magical text, but with valuable materials not found elsewhere.

- **De Heptarchia Mystica**

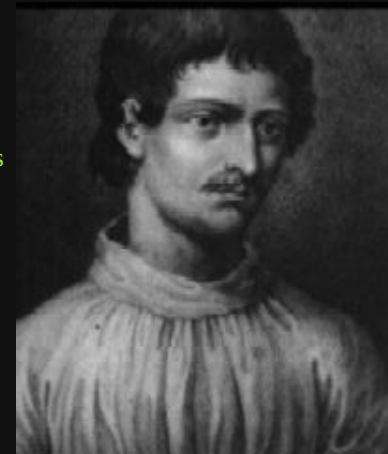
Dee's own summary, in Grimoire form, of his techniques for communicating with angels, and practical benefits therefrom.

- **Tabula bonorum angelorum invocationes**
- The Holy Table engraving from Casaubon's *True and Faithful Relation*
- The Hieroglyphic Monad Dee's enigmatic treatise on symbolic language
- An excerpt from Josten's translation of the *Hieroglyphic Monad*
- A Letter Containing a most briefe Discourse Apologetically

Giordano Bruno (1548-1600)

- **De Umbris Idearum** ('The Shadow of Ideas') and Ars Memoriae ('The Art of Memory') (Latin)

Bruno was one of the most original and colorful thinkers of the Renaissance. The Inquisition considered him a dangerous heretic, and had him burned at the stake in 1600. This work (in Latin) is dealt with at some length by Frances A. Yates in her *Giordano Bruno and the Hermetic Tradition* (1964). In the present book, Bruno presents a system which integrates mnemonics, psychology (ala Ficino), and hermetic magic.



- **The Heroic Frenzies ('De Gli Eroici Furori')...** (English)

Another major work of Bruno's, almost impossible to find, dealing with the philosophy of love and love as a means of mystical ascent.

- **Cantus Circaeus** ("Incantations of Circe") (Latin)

An early work by Bruno on the art of memory with strong magical elements. It is written in the form of a dialogue between the great sorceress Circe and her assistant or apprentice Moeris.

- **De Magia** (Latin)

One of the very few of Bruno's books to deal explicitly with magic. It remained unpublished until Tocco's edition of 1891. I consider this text of equal importance with Agrippa's *Occult Philosophy*. For a translation, see Cause, Principle and Unity, ed. Blackwell et al.

- **Theses De Magia** (Latin)

- [Magia Mathematica \(Latin\)](#)

By "mathematical magic" Bruno means magical practices that use characters, seals, and figures.

- [De Vinculis in Genere \(Latin\)](#)

Classical Grimoires

- **Peter de Abano**, [Heptameron](#), or [Magical Elements](#)
- **Heinrich Cornelius Agrippa**, [Of Occult Philosophy I: Natural Magic](#)
- **Heinrich Cornelius Agrippa**, [Of Occult Philosophy II: Celestial Magic](#)
- **Heinrich Cornelius Agrippa**, [Of Occult Philosophy III: Ceremonial Magic](#)
- **Heinrich Cornelius Agrippa**, [Fourth Book of Occult Philosophy](#)
- **Arbatel of Magic** First appearing in Latin in 1575, this book focuses on calling the 'olympick' spirits or angels. Known and used by John Dee.
- **Honorius of Thebes**: [Liber Juratus](#), or the Sworn Book of Honorius. This thirteenth century Grimoire is one of the foundation works of European magical practice. It was one of Dr. Dee's sources for the [Sigillum Dei Aemeth](#).
- **Key of Solomon** This is the most famous and influential handbook of magic. Mathers' edition.
- **The Key of Knowledge**. A Sixteenth-Century English translation of the *Key of Solomon*.
- **Lemegeton**: This famous 16-17th century grimoire was compiled from earlier texts. It was considered important by Crowley, Mathers, Waite, and others. The scrying methods correspond closely with Dee's. Also compare with [Steganographia](#).
- [Ars Notoria](#) This medieval Grimoire is closely related to *Liber Juratus*. It centers around orations which can impart instant knowledge of divine and human arts and sciences.
- [Picatrix \(The Goal of the Wise\)](#) pseudo-Majriti. (Summary)
- [Reginald Scot's collection of magical texts](#) A fine example of Elizabethan English
- **A. W. Greenup**: *Sefer ha-Levanah -- The Book of the Moon* (Hebrew)
- Ebenezer Sibly, [A New and Complete Illustration of the Occult Sciences](#), Book 4. (1795?) Methods used for raising up and consulting Spirits are laid open, including a general Display of the Mysteries of Witchcraft, Divination, Charms, and Necromancy. Also includes an alchemical process for raising the form of plants from their essences (ala Borelli).
- [Mafteah Shelomoh / Clavicula Salomonis](#), A Hebrew Manuscript Newly discovered and now described, by Hermann Gollancz (1903)
- [Sepher Maphteah Shelomoh \(Book of the Key of Solomon\)](#) An exact facsimile of an original book of magic in Hebrew, ed. by Hermann Gollancz, (1914)
- [Sword of Moses](#) Tenth century Hebrew handbook of magic
- [Testament of Solomon](#) One of the oldest magical texts attributed to King Solomon, dating First to Third Century A.D. Includes a catalog of demons summoned by King Solomon, and how they can be countered by invoking angels and other magical techniques.

Black Magic

- **Le Grand Grimoire** One of the most famous and outrageous Grimoires of black magic. (French and English)
- **L'art de commander les esprits ... du Grand Grimoire** (1750?) Another edition. (French)
- **Le Grimoire du Pape Honorius** "Perhaps the most frankly diabolical of the Rituals connected with Black Magic." (French, 1670)
- **Gremoire du Pape Honorius** Another edition, with quite different text and drawings. (French, 1800)
- **Grimoire du Pape Honorius** (French, 1760)
- **Grimorium Verum**: Called "par excellence the magical book of Europe."
(French 1817 edition with English translation),
 - (Italian, 1880),
- **Verus Jesuitarum Libellus** (Latin with Eng. transl.)
- **Johann Weyer**: [Pseudomonarchia daemonum](#) (Latin with English translation) This catalog of demons was perhaps the prototype for the *Goetia*.

Sigillum Dei Aemeth

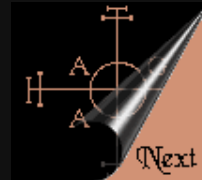
- **Athanasius Kircher** [Oedipus Aegyptiacus](#) (1652) Kircher's discussion of Sigillum Dei Aemeth (Latin)
- [Sworn Book](#)
- [Sworn Book2](#)
- [Kircher](#)

Miscellaneous

- [Angel Registry: Index of Angel names, magical words, and names of God](#)
- [Chaldaean Oracles of Zoroaster](#) (W.W. Wescott, 1895)
- [Chaldaean Oracles](#) (Stanley, 1661)
- [Solomon and the Ars Notoria](#): From Lynn Thorndike, *Magic and Experimental Science*, 1923-58, Chapter XLIX.
- [Iamblichus: Theurgia, or the Mysteries of Egypt](#)
- [Giovanni Pico della Mirandola: Of Being and Unity](#) **NEW**
- [Pico: Conclusiones sive Theses DCCCC](#) (Latin)
- [A word about Lovecraft and the Necronomicon](#) (JHP)
- [Apollonius of Tyana reads your future](#)
- [The Sphere of Sacrobosco](#)



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The Chaldæan Oracles of Zoroaster

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Edited and revised by Sapere Aude.

With an introduction by L. O.

THE CHALDÆAN ORACLES ATTRIBUTED TO ZOROASTER.

PREFACE

By SAPERE AUDE.

THESE Oracles are considered to embody many of the principal features of Chaldæan philosophy. They have come down to us through Greek translations and were held in the greatest esteem throughout antiquity, a sentiment which was shared alike by the early Christian Fathers and the later Platonists. The doctrines contained therein are attributed to Zoroaster, though to which particular Zoroaster is not known; historians give notices of as many as six different individuals all bearing that name, which was probably the title of the Prince of the Magi, and a generic term. The word Zoroaster is by various authorities differently derived: Kircher furnishes one of the most interesting derivations when he seeks to show that it comes from TzURA = a figure, and TzIUR = to fashion, ASh = fire, and STR = hidden; from these he gets the words Zairaster = fashioning images of hidden fire; -- or Tzuraster = the image of secret things. Others derive it from Chaldee and Greek words meaning "a contemplator of the Stars."

It is not, of course, pretended that this collection as it stands is other than disjointed and fragmentary, and it is more than probable that the true sense of many passages has been obscured, and even in some cases hopelessly obliterated, by inadequate translation.

Where it has been possible to do so, an attempt has been made to elucidate doubtful or ambiguous expressions, either by modifying the existing translation from the Greek, where deemed permissible, or by appending annotations.

It has been suggested by some that these Oracles are of Greek invention, but it has already been pointed out by Stanley that Picus de Mirandula [Giovanni Pico della Mirandula] assured Ficinus [Marcilio Ficino] that *he* had the Chaldee Original in his possession, in which those things which are faulty and defective in the Greek are read perfect and entire," and Ficinus indeed states that he found this MS. upon the death of Mirandula. In addition to this, it should be noted that here and there in the original Greek version, words occur which are not of Greek extraction at all, but are Hellenised Chaldee.

Berosus is said to be the first who introduced the writings of the Chaldæans concerning Astronomy and Philosophy among the Greeks,[1] and it is certain that the traditions of Chaldea very largely influenced Greek thought. Taylor considers that some of these mystical utterances are the sources whence the sublime conceptions of Plato were formed, and large commentaries were written upon them by Porphyry, Iamblichus, Proclus, Pletho and Psellus. That men of such great learning and sagacity should have thought so highly of these Oracles, is a fact which in itself should commend them to our attention.

[1. Josephus, *contra Apion. I.*]

The term "Oracles" was probably bestowed upon these epigrammatic utterances in order to enforce the idea of their profound and deeply mysterious nature. The Chaldæans, however, had an Oracle, which they venerated as highly as the Greeks did that at Delphi. [1]

[1. Stephanus, *De Urbibus.*]

We are indebted to both Psellus and Pletho, for comments at some length upon the Chaldæan Oracles, and the collection adduced by these writers has been considerably enlarged by Franciscus Patricius, who made many additions from Proclus, Hermias, Simplicius, Damascius, Synesius, Olympiodorus, Nicephorus and Arnobius; his collection, which comprised some 324 oracles under general heads, was published in Latin in 1593, and constitutes the groundwork of the later classification arrived at by Taylor and Cory; all of these editions have been utilised in producing the present revise.

A certain portion of these Oracles collected by Psellus, appear to be correctly attributed to a Chaldæan Zoroaster of very early date, and are marked Z," following the method indicated by Taylor, with one or two exceptions. Another portion is attributed to a sect of philosophers named Theurgists, who flourished during the reign of Marcus Antoninus, upon the authority of Proclus,[2] and these are marked "T." Oracles additional to these two series and of less definite source are marked "Z or T." Other oracular

passages from miscellaneous authors are indicated by their names.

[2. *Vide* his Scholia on the *Cratylus* of Plato.]

The printed copies of the Oracles to be found in England are the following: --

1. *Oracula Magica*, Ludovicus Tiletanus, Paris, 1563.
2. *Zoroaster et ejus 320 oracula Chaldaica*; by Franciscus Patricius. . . . 1593.
3. Fred. Morellus; *Zoroastris oracula*, 1597. *Supplies about a hundred verses*.
4. Otto Heurnius; *Barbaricæ Philosophia antiquitatum libri duo*, 1600.
5. Johannes Opsopoeus; *Oracula Magica Zoroastris* 1599. *This includes the Commentaries of Pletho and of Psellus in Latin*.
6. Servatus Galloeus; *Sibulliakoi Chresmoi*, 1688. *Contains a version of the Oracles*.

Thomas Stanley. *The History of the Chaldaic Philosophy*, 1701. This treatise contains the Latin of Patricius, and the Commentaries of Pletho and Psellus in English

Johannes Alb. Fabricius, *Bibliotheca Greca*, 1705-7. *Quotes the Oracles*.

Jacobus Marthanus, 1689. This version contains the Commentary of Gemistus Pletho.

Thomas Taylor, *The Chaldæan Oracles*, in the *Monthly Magazine*, and published independently, 1806.

Bibliotheca Classica Latina; A. Lemaire, volume 124, Paris, 1823.

Isaac Preston Cory, *Andent Fragments*, London, 1828. (A third edition of this work has been published, omitting the Oracles.)

Phoenix, New York, 1835. A collection of curious old tracts, among which are the Oracles of Zoroaster, copied from Thomas Taylor and I. P. Cory; with an essay by Edward Gibbon.

INTRODUCTION

BY L. O.

It has been believed by many, and not without good reason, that these terse and enigmatic utterances enshrine a profound system of mystical philosophy, but that this system demands for its full discernment

a refinement of faculty, involving, as it does, a discrete perception of immaterial essences.

It has been asserted that the Chaldaean Magi [1] preserved their occult learning among their race by continual tradition from Father to Son. Diodorus says: "They learn these things, not after the same fashion as the Greeks: for amongst the Chaldaeans, philosophy is delivered by tradition in the family, the Son receiving it from his Father, being exempted from all other employment; and thus having their parents for their teachers, they learn all things fully and abundantly, believing more firmly what is communicated to them." [2]

[1. This powerful Guild was the guardian of Chaldaean philosophy, which exceeded the bounds of their country, and diffused itself into Persia and Arabia that borders upon it; for which reason the learning of the Chaldaeans, Persians and Arabians is comprehended under the general title of Chaldaean.

2. *Diodorus, lib. I.*]

The remains then of this oral tradition seems to exist in these Oracles, which should be studied in the light of the Kabalah and of Egyptian Theology. Students are aware that the Kabalah [1] is susceptible of extraordinary interpretation with the aid of the Tarot, resuming as the latter does, the very roots of Egyptian Theology. Had a similar course been adopted by commentators in the past, the Chaldaean system expounded in these Oracles would not have been distorted in the way it has been.

[1. *Vide Kabalah Denudata*, by MacGregor Mathers.]

The foundation upon which the whole structure of the Hebrew Kabalah rests is an exposition of ten deific powers successively emanated by the Illimitable Light, which in their varying dispositions are considered as the key of all things. This divine procession in the form of Three Triads of Powers, synthesized in a tenth, is said to be extended through four worlds, denominated respectively Atziluth, Briah, Yetzirah and Assiah, a fourfold gradation from the subtle to the gross. This proposition in its metaphysical roots is pantheistic, though, if it may be so stated, mediately theistic; while the ultimate noumenon of all phenomena is the absolute Deity, whose ideation constitutes the objective Universe.

Now these observations apply strictly also to the Chaldaean system.

The accompanying diagrams sufficiently indicate the harmony and identity of the Chaldaean philosophy with the Hebrew Kabalah. It will be seen that the First Mind and the *Intelligible Triad*, Pater, Potentia, or Mater, and Mens, are allotted to the Intelligible World of Supramundane Light: the "First Mind" represents the archetypal intelligence as an entity in the bosom of the Paternal Depth. This concentrates by reflection into the "Second Mind" representative of the Divine Power in the Empyraean World which is identified with the second great Triad of divine powers, known as the *Intelligible and at the same time Intellectual Triad*: the Aethereal World comprises the dual third Triad denominated *Intellectual*: while the fourth or Elementary World is governed by Hypezokos, or Flower of Fire, the actual builder of the world.

CHALDAEAN SCHEME.

The Intelligibles	The Paternal Depth
World of Supra-mundane Light	The First Mind -----
	The Intelligible Triad Pater: Mater or Potentia: Mens

	The Second Mind -----
Intelligibles and Intellectuals in the Empyræan World	Iynges Synoches Teletarchæ

	(The Third Mind.) Three Cosmagogi (Intellectual guides inflexible.) Three Amilicti (Implacable thunders).
Intellectuals in the Ethereal World	

Elementary World The Demiurgos of the Material Universe	Hypezokos (Flower of Fire) Effable, Essential and Elemental Orders --- The Earth-Matter

KABALISTIC SCHEME.

World of Atziluth or of God	The Boundless The Illimitable Light	Ain Suph. Ain Suph Aur A radiant triangle

World of Briah Divine Forces	Kether (crown)	
	Binah (Intelligence)	Chokmah (Wisdom)

World of Yetzirah
or of Formation

Geburah

Chesed

Tiphereth

Hod

Netzach.

Yesod

World of Assiah

Malkuth

Ruled by

Adonai Melekh

Material Form.

The Earth-Matter.

CHALDÆAN SCHEME OF BEINGS.

Representatives of the previous classes guiding our universe.

I. Hyperarchii -- Archangels

II. Azonoei -- Unzoned gods

III. Zonoei -- Planetary Deities.

Higher demons: Angels

Human Souls

Lower demons, elementals

- Fiery
- Airy
- Earthy
- Watery

Evil demons

Lucifugous; the kliphoth

Chaldaean Theology contemplated three great divisions of supra-mundane things:-- the First was *Eternal*, without beginning or end, being the "Paternal Depth," the bosom of the Deity. The Second was conceived to be that mode of being having beginning but no end; the Creative World or Empyræum falls under this head, abounding as it does in productions, but its source remaining superior to these. The

third and last order of divine things had a beginning in time and will end, this is the transitory Ethereal World. Seven spheres extended through these three Worlds, viz., one in the Empyraeum or verging from it, three in the Ethereal and three in the Elementary Worlds, while the whole physical realm synthesized the foregoing. These seven spheres are not to be confounded with the Seven material Planets; although the latter are the physical representatives of the former, which can only be said to be material in the metaphysical sense of the term. Psellus professed to identify them but his suggestions are inadequate as Stanley pointed out. But Stanley, although disagreeing with Psellus, is nevertheless inconsistent upon this point, for although he explains the four Worlds of the Chaldaeans as successively noumenal to the physical realm, he obviously contradicts this in saying that one *corporeal* world is in the Empyraeum.

Prior to the supramundane Light lay the "Paternal Depth," the Absolute Deity, containing all things "*in potentia*" and eternally immanent. This is analogous to the Ain Suph Aur of the Kabbalah, three words of three letters, expressing three triads of Powers, which are subsequently translated into objectivity, and constitute the great Triadic Law under the direction of the Demiurgus, or artificer of the Universe.

In considering this schema, it must be remembered that the supramundane Light was regarded as the primal radiation from the, Paternal Depth and the archetypal noumenon of the Empyraeum, a universal, all-pervading -- and, to human comprehension -- ultimate essence. The Empyraeum again, is a somewhat grosser though still highly subtilized Fire and creative source, in its turn the noumenon of the Formative or Ethereal World, as the latter is the noumenon of the Elementary World. Through these graduated media the conceptions of the Paternal Mind are ultimately fulfilled in time and space.

In some respects it is probable that the Oriental mind today is not much altered from what it was thousands of years ago, and much that now appears to us curious and phantastic in Eastern traditions, still finds responsive echo in the hearts and minds of a vast portion of mankind. A large number of thinkers and scientists in modern times have advocated tenets which, while not exactly similar, are parallel to ancient Chaldaean conceptions; this is exemplified in the notion that the operation of natural law in the Universe is controlled or operated by conscious and discriminating power which is co-ordinate with intelligence. It is but one step further to admit that forces are entities, to people the vast spaces of the Universe with the children of phantasy. Thus history repeats itself, and the old and the new alike reflect the multiform truth.

Without entering at length into the metaphysical aspect, it is important to notice the supremacy attributed to the "Paternal Mind." The intelligence of the Universe, poetically described as "energising before energy," establishes on high the primordial types or patterns of things which are to be, and, then inscrutably latent, vests the development of these in the *Rectores Mundorum*, the divine agents or powers already referred to. As it is said, "Mind is with Him, power with them."

The word "Intelligible" is used in the Platonic sense, to denote a mode of being, power or perception, transcending intellectual comprehension, i.e., wholly distinct from, and superior to, ratiocination. The Chaldaeans recognised three modes of perception, viz., the testimony of the various senses, the ordinary processes of intellectual activity, and the intelligible conceptions before referred to. Each of these

operations is distinct from the others, and, moreover, conducted in separate matrices, or *vehicula*. The anatomy of the Soul was, however, carried much farther than this, and, although in its ultimate radix recognised as identical with the divinity, yet in manifested being it was conceived to be highly complex. The Oracles speak of the "Paths of the Soul," the tracings of inflexible fire by which its essential parts are associated in integrity; while its various "summits," "fountains," and "*vehicula*," are all traceable by analogy with universal principles. This latter fact is, indeed, not the least remarkable feature of the Chaldaean system. Like several of the ancient cosmogonies, the principal characteristic of which seems to have been a certain adaptability to introversion, Chaldaean metaphysics synthesize most clearly in the human constitution.

In each of the Chaldaean Divine Worlds a trinity of divine powers operated, which synthetically constituted a fourth term. "In every World," says the Oracle, "a Triad shineth, of which the Monad is the ruling principle." These "Monads" are the divine Vice-gerents by which the Universe was conceived to be administered. Each of the four Worlds, *viz.*, the Empyræan, Ethereal, Elementary and Material, was presided over by a Supreme Power, itself in direct *rapport* with "the Father" and "moved by unspeakable counsels." These are clearly identical with the Kabalistic conception of the presidential heads of the four letters composing the Deity name in so many different languages. A parallel tenet is conveyed in the Oracle which runs: "There is a Venerable Name projected through the Worlds with a sleepless revolution." The Kabbalah again supplies the key to this utterance, by regarding the Four Worlds as under the presidency of the four letters of the Venerable Name, a certain letter of the four being allotted to each World, as also was a special mode of writing the four-lettered name appropriate thereto; and, indeed in that system it is taught that the order of the Elements, both macrocosmic and microcosmic, on every plane, is directly controlled by the "revolution of the name." That Name is associated with the Æthers of the Elements and is thus considered as a Universal Law; it is the power which marshals the creative host, summed tip in the Demiurgus, Hypezokos, or Flower of Fire.

Reference may here be made to the psychic anatomy of the human being according to Plato. He places the intellect in the head; the Soul endowed with some of the passions, such as fortitude, in the heart; while another Soul, of which the appetites, desires and grosser passions are its faculties, about the stomach and the spleen.

So, the Chaldaean doctrine as recorded by Psellus, considered man to be composed of three kinds of Souls, which may respectively be called:

First, the Intelligible, or divine soul,
Second, the Intellect or rational soul, and
Third, the Irrational, or passionial soul.

This latter was regarded as subject to mutation, to be dissolved and perish at the death of the body.

Of the Intelligible, or divine soul, the Oracles teach that "It is a bright fire, which, by the power of the Father, remaineth immortal, and is Mistress of Life;" its power may be dimly apprehended through

regenerate phantasy and when the sphere of the Intellect has ceased to respond to the images of the passionate nature.

Concerning the rational soul, the Chaldæans taught that it was possible for it to assimilate itself unto the divinity on the one hand, or the irrational soul on the other. "Things divine," we read, "cannot be obtained by mortals whose intellect is directed to the body alone, but those only who are stripped of their garments, arrive at the summit,"

To the three Souls to which reference has been made, the Chaldæans moreover allotted three distinct vehicles: that of the divine Soul was immortal, that of, the rational soul by approximation became so; while to the irrational soul was allotted what was called "the image," that is. the astral form of the physical body.

Physical life thus integrates three special modes of activity, which upon the dissolution of the body are respectively involved in the web of fate consequent upon incarnate energies in three different destinies.

The Oracles urge men to devote themselves to things divine, and not to give way to the promptings of the irrational soul, for, to such as fail herein, it is significantly said, "Thy vessel the beasts of the earth shall inhabit."

The Chaldæans assigned the place of the Image, the vehicle of the irrational soul, to the Lunar Sphere; it is probable that by the Lunar Sphere was meant something more than the orb of the Moon, the whole sublunary region, of which the terrestrial earth is, as it were, the centre. At death, the rational Soul rose above the lunar influence, provided always the past permitted that happy release. Great importance was attributed to the way in which the physical life was passed during the sojourn of the Soul in the tenement of flesh, and frequent are the, exhortations to rise to communion with those Divine powers, to which nought but the highest Theurgy can pretend.

"Let the immortal depth of your Soul lead you," says an Oracle, "but earnestly raise your eyes upwards." Taylor comments upon this in the following beautiful passage: "By the eyes are to be understood all the gnostic powers of the Soul, for when these are extended the Soul becomes replete with a more excellent life and divine illumination; and is, as it were, raised above itself."

Of the Chaldæan Magi it might be truly said that they "among dreams did first discriminate the truthful vision!" for they were certainly endowed with a far reaching perception both mental and spiritual; attentive to images, and fired with mystic fervours, they were something more than mere theorists, but were also practical exemplars of the philosophy they taught. Life on the plains of Chaldæa, with its mild nights and jewelled skies, tended to foster the interior unfoldment; in early life the disciples of the Magi learnt to resolve the Bonds of proscription and enter the immeasurable region. One Oracle assures us that, "The girders of the Soul, which give her breathing, are easy to be unloosed," and elsewhere we read of the "Melody of the Ether" and of the "Lunar clashings" experiences which testify to the reality of their occult methods.

The Oracles assert that the impressions of characters and other divine visions appear in the Ether. The Chaldaean philosophy recognized the ethers of the Elements as the subtil media through which the operation of the grosser elements is effected -- by the grosser elements I mean what we know as Earth, Air, Water, and Fire - the principles of dryness and moisture, of heat and cold. These subtil ethers are really the elements of the ancients, and seem at an early period to have been connected with the Chaldaean astrology, as the signs of the Zodiac were connected with them. The twelve signs of the Zodiac are permutations of the ethers of the elements - four elements with three variations each; and according to the preponderance of one or another elemental condition in the constitution of the individual, so were his natural inclinations deduced therefrom. Thus when in the astrological jargon it was said that a man had Aries rising, he was said to be of a fiery nature, his natural tendencies being active, energetic, and fiery, for in the constitution of such a one the fiery ether predominates. And these ethers were stimulated, or endowed with a certain kind of vibration, by their Presidents, the Planets; these latter being thus. suspended in orderly disposed zones. Unto the Planets, too, colour and sound were also attributed ; the planetary colours are connected with the ethers, and each of the Planetary forces was said to have special dominion over, or affinity with, one or other of the Zodiacal constellations. Communion with the hierarchies of these constellations formed part of the Chaldaean theurgy, and in a curious fragment it is said: "If thou often invokest it" (the celestial constellation called the Lion) "then when no longer is visible unto thee the Vault of the Heavens, when the Stars have lost their light the lamp of the Moon is veiled, the Earth abideth not, and around thee darts the lightning flame, then all things will appear to thee in the form of a Lion!" The Chaldaeans like the Egyptians, appear to have had a highly developed appreciation of colours, an evidence of their psychic susceptibility. The use of bright colours engenders the recognition of subsisting variety and stimulates that perception of the mind which energizes through imagination, or the operation of images. The Chaldaean method of contemplation appears to have been to identify the self with the object of contemplation; this is of course identical with the process of Indian Yoga, and is an idea which appears replete with suggestion; as it is written, "He assimilates the images to himself, casting them around his own form." But we are told, "All divine natures are incorporeal, but bodies are bound in them for your sakes."

The subtil ethers, of which I have spoken, served in their turn as it were for the garment of the divine Light; for the Oracles teach that beyond these again "A solar world and endless Light subsist!" This Divine Light was the object of all veneration. Do not think that what was intended thereby was the Solar Light we know: "The inerratic sphere of the Starless above" is an unmistakable expression and therein "the more true Sun" has place: Theosophists will appreciate the significance of "the more true Sun," for according to *The Secret Doctrine* the Sun we see is but the physical vehicle of a more transcendent splendour.

Some strong Souls were able to reach up to the Light by their own power: "The mortal who approaches the fire shall have Light from the divinity, and unto the persevering mortal the blessed immortals are swift." But what of those of a lesser stature? Were they, by inability, precluded from such illumination? "Others," we read, "even when asleep, He makes fruitful from his own Strength." That is to say, some men acquire divine knowledge through communion with Divinity in sleep. This idea has given rise to some of the most magnificent contributions to later literature; it has since been thoroughly elaborated by

Porphyry and Synesius. The eleventh Book of the *Metamorphoses* of Apuleius and the *Vision of Scipio* ably vindicate this; and, although no doubt every Christian has heard that "He giveth unto his beloved in sleep," few, indeed, realise the possibility underlying that conception.

What, it may be asked, were the views of the Chaldæans with respect to terrestrial life: Was it a spirit of pessimism, which led them to hold this in light esteem? Or, should we not rather say that the keynote of their philosophy was an immense spiritual optimism? It appears to me that the latter is the more true interpretation. They realised that beyond the confines of matter lay a more perfect existence, a truer realm of which terrestrial administration is but a too often travestied reflection. They sought, as we seek now, the Good, the Beautiful and the True, but they did not hasten to the Outer in the thirst for sensation, but with a finer perception realised the true Utopia to be within.

And the first step in that admirable progress was a return to the simple life; hardly, indeed, a return, for most of the Magi were thus brought up from birth. [1] The hardihood engendered by the rugged life, coupled with that wisdom which directed their association, rendered these children of Nature peculiarly receptive of Nature's Truths. "Stoop not down," says the Oracle, "to the darkly splendid World, For a precipice lieth beneath the Earth, a descent of seven steps, and therein is established the throne of an evil and fatal force. Stoop not down unto that darkly splendid world, Defile not thy brilliant flame with the earthly dross of matter, Stoop not down for its splendour is but seeming, It is but the habitation of the Sons of the Unhappy." No more beautiful formulation of the Great Truth that the exterior and sensuous life is death to the highest energies of the Soul could possibly have been uttered: but to such as by purification and the practice of virtue rendered themselves worthy, encouragement was given, for, we read, "The Higher powers build up the body of the holy man."

The law of Karma was as much a feature of the Chaldæan philosophy as it is of the Theosophy of today: from a passage in *Ficinus*, we read, "The Soul perpetually runs and passes through all things in a certain space of time, which being performed it is presently compelled to pass back again through all things and unfold a similar web of generation in the World, according to Zoroaster, who thinks that as often as the same causes return, the same effects will in like manner return."

[1. They renounced rich attire and the wearing of gold. Their raiment was white upon occasion; their beds the ground, and their food nothing but herbs, cheese and bread.]

This is of course the explanation of the proverb that "History repeats itself," and is very far from the superstitious view of fate. Here each one receives his deserts according to merit or demerit, and these are the bonds of life; but the Oracles say, "Enlarge not thy destiny," and they urge men to "Explore the River of the Soul, so that although you have become a servant to body, you may again rise to the Order from which you descended, joining works to sacred reason!"

To this end we are commended to learn the Intelligible which exists beyond the mind, that divine portion of the being which exists beyond Intellect: and this it is only possible to grasp with the flower of the mind. "Understand the intelligible with the extended flame of an extended intellect." To Zoroaster also

was attributed the utterance "who knows himself knows all things in himself;" while it is elsewhere suggested that "The paternal Mind has sowed symbols in the Soul." But such priceless knowledge was possible only to the Theurgists Who, we are told, "fall not so as to be ranked with the herd that are in subjection to fate." The divine light cannot radiate in an imperfect microcosm, even as the Clouds obscure the Sun; for of such as make ascent to the most divine of speculations in a confused and disordered manner, with unhallowed lips, or unwashed feet, the progressions are imperfect, the impulses are vain and the paths are dark.

Although destiny, our destiny, may be "written in the Stars" yet it was the mission of the divine Soul to raise the human Soul above the circle of necessity, and the Oracles give Victory to that Masterly Will, which

"Hews the wall with might of magic,
Breaks the palisade in pieces,
Hews to atoms seven pickets . . .
Speaks the Master words of knowledge!"

The means taken to that consummation consisted in the training of the Will and the elevation of the imagination, a divine power which controls consciousness. "Believe yourself to be above body, and you are," says the Oracle; it might have added "Then shall regenerate phantasy disclose the symbols of the Soul."

But it is said "On beholding yourself fear! " *i.e.*, the imperfect self.

Everything must be viewed as ideal by him who would understand the ultimate perfection.

Will is the grand agent in the mystic progress its rule is all potent over the nervous system. By Will the fleeting vision is fixed on the treacherous waves of the astral Light; by Will the consciousness is impelled to commune with the divinity: yet there is not One Will, but three Wills -- the Wills, namely, of the Divine, the Rational and Irrational Souls -- to harmonize these is the difficulty.

It is selfishness which impedes the radiation of Thought, and attaches to body. This is scientifically true and irrespective of sentiment, the selfishness which reaches beyond the necessities of body is pure vulgarity.

A picture which to the cultured eye beautifully portrays a given subject, nevertheless appears to the savage a confused patchwork of streaks, so the extended perceptions of a citizen of the Universe are not grasped by those whose thoughts dwell within the sphere of the personal life.

The road to the *Summum Bonum* lies therefore through self-sacrifice, the sacrifice of the lower to the higher, for behind that Higher Self lies the concealed form of the Ancient of Days, the synthetical Being of Divine Humanity.

These things are grasped by Soul; the song of the Soul is alone heard in the adytum of God-nourished Silence!

THE ORACLES OF ZOROASTER.

CAUSE. GOD.

FATHER. MIND. FIRE.

MONAD. DYAD. TRIAD.

1. But God is He having the head of the Hawk. The same is the first, incorruptible, eternal, unbegotten, indivisible, dissimilar: the dispenser of all good; indestructible; the best of the good, the Wisest of the wise; He is the Father of Equity and Justice, self-taught, physical, perfect, and wise-He who inspires the Sacred Philosophy.

- Eusebius. *Praeparatio Evangelica*, liber. I., chap. X

This Oracle does not appear in either of the ancient collections, nor in the group of oracles given by any of the medieval occultists. Cory seems to have been the first to discover it in the voluminous writings of Eusebius, who attributes the authorship to the Persian Zoroaster.

2. Theurgists assert that He is a God and celebrate him as both older and younger, as a circulating and eternal God, as understanding the whole number of all things moving in the World, and moreover infinite through his power and energizing a spiral force.

- Proclus on the *Timaeus* of Plato, 244. Z. or T.

The Egyptian Pantheon had an Elder and a Younger Horus -- a God -- son of Osiris and Isis. Taylor suggests that He refers to Kronos, Time, or Chronos, as the later Platonists wrote the name. Kronos, or Saturnus, of the Romans, was son of Uranos and Gaia, husband of Rhea, lather of Zeus.

3. The God of the Universe, eternal, limitless, both young and old, having a spiral force.

Cory includes this Oracle in his collection, but he gives no authority for it.

Lobeck doubted its authenticity.

4. For the Eternal Æon [1] -- according to the Oracle -- is the cause of never failing life, of unwearied power and unsluggish energy.

- Taylor. -- T.

[1. For the First Æon, the Eternal one," or as Taylor gives, "Eternity."]

5. Hence the inscrutable God is called silent by the divine ones, and is said to consent with Mind, and to be known to human souls through the power of the Mind alone.

- Proclus in *Theologiam Platonis*, 321. T.

Inscrutable. Taylor gives "stable;" perhaps "incomprehensible" is better.

6. The Chaldæans call the God Dionysos (or Bacchus), Iao in the Phoenician tongue (instead of the Intelligible Light), and he is also called Sabaoth, [1] signifying that he is above the Seven poles, that is the Demiurgos.

- Lydus, *De Mensibus*, 83. T.

[1. This word is Chaldee, TzBAUT, meaning hosts; but there is also a word SHBOH, meaning The Seven.]

7. Containing all things in the one summit of his own Hyparxis, He Himself subsists wholly beyond.

- Proclus in *Theologiam Platonis*, 212. T.

Hyparxis, is generally deemed to mean "Subsistence." Hupar is Reality as distinct from appearance; Huparche is a Beginning.

8. Measuring and bounding all things.

- Proclus in *Theologiam Platonis*, 386. T.

"Thus he speaks the words," is omitted by Taylor and Cory, but present in the Greek.

9. For nothing imperfect emanates from the Paternal Principle,

- Psellus, 38; Pletho. Z.

This implies -- but only from a succedent emanation.

10. The Father effused not Fear, but He infused persuasion.

- *Pletho*. Z.

11. The Father hath apprehended Himself, and hath not restricted his Fire to his own intellectual power.

- *Psellus*, 30; *Pletho*, 33. Z.

Taylor gives:- The Father hath hastily withdrawn Himself, but hath not shut up his own Fire in his intellectual power.

The Greek text has no word "hastily," and as to "withdrawn -- Arpazo means, grasp or snatch, but also "apprehend with the mind."

12. Such is the Mind which is energized before energy, while yet it had not gone forth, but abode in the Paternal Depth, and in the Adytum of God nourished silence.

- Proc. in *Tim.*, 167. T.

13. All things have issued from that one Fire. The Father perfected all things, and delivered them over to the Second Mind, whom all Nations of Men call the First.

- *Psellus*, 24; *Pletho*, 30. Z.

14. The Second Mind conducts the Empyrean World.

- Damascius, *De Principiis*. T.

15. What the Intelligible saith, it saith by understanding.

- *Psellus*, 35. Z.

16. Power is with them, but Mind is from Him.

- Proclus in *Platonis Theologiam*, 365. T.

17. The Mind of the Father riding on the subtle Guiders, which glitter with the tracings of inflexible and relentless Fire.

- Proclus on the *Cratylus of Plato*. T.

18. After the Paternal Conception I the Soul reside, a heat animating all things.

. . . . For he placed The Intelligible in the Soul, and the Soul in dull body,
Even so the Father of Gods and Men placed them in us.

- Proclus in *Tim. Plat*, 124. Z. or T.

19. Natural works co-exist with the intellectual light of the Father. For it is the Soul which adorned the vast Heaven, and which adorneth it after the Father, but her dominion is established on high.

- Proclus in *Tim.*, 106. Z. or T.

Dominion, krata: some copies give kerata, horus.

20. The Soul, being a brilliant Fire, by the power of the Father remaineth immortal, and is Mistress of Life, and filleth up the many recesses of the bosom of the World.

- *Psellus*, 28; *Pletho*, 11. Z.

21. The channels being intermixed, therein she performeth the works of incorruptible Fire.

- Proclus in *Politica*, p. 399. Z. or T.

22. For not in Matter did the Fire which is in the first beyond enclose His active Power, but in Mind; for the framer of the Fiery World is the Mind of Mind.

- Proclus in *Theologiam*, 333, and *Tim.*, 157. T.

23. Who first sprang from Mind, clothing the one Fire with the other Fire, binding them together, that he might mingle the fountainous craters, while preserving unsullied the brilliance of His own Fire.

- Proclus in *Parm. Platonis*. T.

24. And thence a Fiery Whirlwind drawing down the brilliance of the flashing flame, penetrating the abysses of the Universe; for from thence downwards do extend their wondrous rays.

- Proclus in *Theologiam Platonis*, 171 and 172. T.

25. The Monad first existed, and the Paternal Monad still subsists.

- Proclus in *Euclidem*, 27. T.

26. When the Monad is extended, the Dyad is generated.

- Proclus in *Euclidem*, 27. T.

Note that "What the Pythagoreans signify by Monad, Dyad and Triad, or Plato by Bound, Infinite and Mixed; that the Oracles of the Gods intend by Hyparxis, Power and Energy."

- Damascius *De Principiis*. Taylor.

27. And beside Him is seated the Dyad which glitters with intellectual sections, to govern all things and to order everything not ordered.

- Proclus in *Platonis Theologiam*, 376. T.

28. The Mind of the Father said that all things should be cut into Three, whose Will assented, and immediately all things were so divided.

- Proclus in *Parmen*. T.

29. The Mind of the Eternal Father said into Three, governing all things by Mind.

- Proclus, *Timaeus of Plato*. T.

30. The Father mingled every Spirit from this Triad.

- Lydus, *De Mensibus*, 20. Taylor.

31. All things are supplied from the bosom of this Triad.

- Lydus, *De Mensibus*, 20. Taylor.

32. All things are governed and subsist in this Triad.

- Proclus in I. *Alcibiades*. T.

33. For thou must know that all things bow before the Three Supernals.

- Damascius, *De Principiis*. T.

34. From thence floweth forth the Form of the Triad, being preexistent; not the first Essence, but that whereby all things are measured.

- Anon. Z. or T.

35. And there appeared in it Virtue and Wisdom, and multiscient Truth.

- Anon. Z. or T.

36. For in each World shineth the Triad, over which the Monad ruleth.

- Damascius in *Parmenidem*. T.

37. The First Course is Sacred, in the middle lace courses the Sun, [1] in the third the Earth is heated by the internal fire.

- Anon. Z. or T.

[1. Jones gives Sun from Helios, but some Greek versions give Herios, which Cory translates, air.]

38. Exalted upon High and animating Light, Fire Ether and Worlds.

- Simplicius in his *Physica*, 143. Z. or T.

IDEAS.

INTELLIGIBLES, INTELLECTUALS, IYNGES, SYNOCHES, TELETARCHAE, FOUNTAINS, PRINCIPLES, HECATE, AND DAEMONS.

39. The Mind of the Father whirled forth in reechoing roar, comprehending by invincible Will Ideas omniform ; which flying forth from that one fountain issued; for from the Father alike. was the Will and the End (by which are they connected with the Father according to alternating life, through varying vehicles). But they were divided asunder, being by Intellectual Fire distributed into other Intellectuals. For the King of all previously placed before the polymorphous World a Type, intellectual, incorruptible, the imprint of whose form is sent forth through the World, by which the Universe shone forth decked with Ideas all various, of which the foundation is One, One and alone. From this the others rush forth distributed and separated through the various bodies of the Universe, and are borne in swarms through its vast abysses, ever whirling forth in illimitable radiation.

They are intellectual conceptions from the Paternal Fountain partaking abundantly of the brilliance of Fire in the culmination of unresting Time.

But the primary self-perfect Fountain of the Father poured forth these primogenial Ideas.

- Proclus in *Parmenidem*. .Z. or T.

40. These being many, descend flashingly upon the shining Worlds, and in them are contained the Three Supernals.

- Damascius in *Parmenidem*. T.

41. They are the guardians of the works of the Father, and of the One Mind, the Intelligible.

- Proclus in *Theologiam Platonis*, 205. T.

42. All things subsist together in the Intelligible World.

- Damascius, *De Principiis*. T.

43. But all Intellect understandeth the Deity, for Intellect existeth not without the Intelligible, neither apart from Intellect doth the Intelligible subsist.

- Damascius. Z. or T.

44. For Intellect existeth not without the Intelligible; apart from it, it subsisteth not.

- Proclus, *Th. Pl.*, 172. Z. or T.

45. By Intellect He containeth the Intelligibles and introduceth the Soul into the Worlds.

46. By Intellect he containeth the Intelligibles, and introduceth Sense into the Worlds.

- Proclus in *Crat.* T.

47. For this Paternal Intellect, which comprehendeth the Intelligibles and adorneth things ineffable, hath sowed symbols through the World.

- Proclus in *Cratylum*. T.

48. This Order is the beginning of all section.

- Dam., *De Prin.* T.

49. The Intelligible is the principle of all section.

- Damascius, *De Principiis.* T.

50. The Intelligible is as food to that which understandeth.

- Dam., *De Prin.* T.

51. The oracles concerning the Orders exhibits It as prior to the Heavens, as ineffable, and they add -- It hath Mystic Silence.

- Proclus in *Cratylum.* T.

52. The oracle calls the Intelligible causes Swift, and asserts that, proceeding from the Father, they rush again unto Him.

- Proclus in *Cratylum.* T.

53. Those Natures are both Intellectual and Intelligible, which, themselves possessing Intellection, are the objects of Intelligence to others.

- Proclus, *Theologiam Platonis.* T.

The Second Order of the Platonist philosophy was the "Intelligible and Intellectual Triad." Among the Chaldæans this order includes the Iynges, Synoches and Teletarchs. The Intellectual Triad of the later Platonists corresponds to the Fountains, Fontal Fathers or Cosmagogi of the Chaldæans.

54. The Intelligible Iynges themselves understand from the Father; by Ineffable counsels being moved so as to understand.

- *Psellus*, 41; *Pletho*, 31. Z.

55. Because it is the Operator, because it is the Giver of Life Bearing Fire, because it filleth the Life-producing bosom of Hecate; and it instilleth into the Synoches the enlivening strength of Fire, endued with mighty Power.

- Proclus in *Tim.*, 128. T.

56. He gave His own Whirlwinds to guard the Supernals, mingling the proper force of His own strength in the Synoches.

- Dam.; *De Prin.* T.

57. But likewise as many as serve the material Synoches.

- T.

58. The Teletarchs are comprehended in the Synoches.

- Dam., *De Prin.* T.

59. Rhea, the Fountain and River of the Blessed Intellectuals, having first received the powers of all things in Her Ineffable Bosom, pours forth perpetual Generation upon all things.

- Proc. in *Crat.* T

60. For it is the bound of the Paternal Depth, and the Fountain of the Intellectuals.

- Dam., *De Prin.* T.

61. For He is a Power of circumlucid strength, glittering with Intellectual Sections.

- Dam. T.

62. He glittereth with Intellectual Sections, and hath filled all things with love.

- Dam. T.

63. Unto the Intellectual Whirlings of Intellectual Fire, all things are subservient, through the persuasive counsel of the Father.

- Proc. in *Parm.* T.

64. O! how the World hath inflexible Intellectual Rulers.

65. The source of the Hecaté correspondeth with that of the Fontal Fathers.

- T.

66. From Him leap forth the Amilicti, the all-relentless thunders, and the whirlwind receiving Bosoms of the all-splendid Strength of Hecaté Father-begotten; and He who encircleth the Brilliance of Fire; And the Strong Spirit of the Poles, all fiery beyond.

- Proc. in *Crat.* T.

67. There is another Fountain, which leadeth the Empyraean World.

- Proc. in *Tim.* Z. or T.

68. The Fountain of Fountains, and the boundary of all fountains.

- Dam., *De Prin.*

69. Under two Minds the Life-generating fountain of Souls is comprehended.

- Dam., *De Prin.* T.

70. Beneath them exists the Principal One of the Immaterials.

- Dam. in *Parm.* Z. or T.

Following the intellectual Triad was the Demiurgos, from whom proceeded the Effable and Essential Orders including all sorts of Dæmons, and the Elementary World.

71. Father begotten Light, which alone hath gathered from the strength of the Father the Flower of mind, and hath the power of understanding the Paternal mind, and doth instil into all Fountains and Principles the power of understanding and the function of ceaseless revolution.

- Proc. in *Tim.*, 242.

72. All fountains and principles whirl round and always remain in a ceaseless revolution.

- Proc. in *Parm.* Z. or T.

The Principles, which have understood the Intelligible works of the Father, He hath clothed in sensible works and bodies, being intermediate links existing to connect the Father with Matter, rendering apparent the Images of unapparent Natures, and inscribing the Unapparent in the Apparent frame of the World.

- Dam., *De Prin.* Z. or T.

74. Typhon, Echidna, and Python, being the progeny of Tartaros and Gaia, who were united by Uranos, form, as it were, a certain Chaldaean Triad, the Inspector and Guardian of all the *disordered* fabrications.

- Olymp. in *Phæd.* T.

75. There are certain Irrational Demons (mindless elementals), which. derive their subsistence from the Aërial Rulers; wherefore the Oracle saith, Being the Charioteer of the Aërial, Terrestrial and Aquatic Dogs.

- Olymp. in *Phad.* T.

76. The Aquatic when applied to Divine Natures signifies a Government inseparable from Water, and hence the Oracle calls the Aquatic Gods, Water Walkers.

- Proc. in *Tim.*, 270. T.

77. There are certain Water Elementals whom Orpheus calls Nereides, dwelling in the more elevated exhalations of Water, such as appear in damp, cloudy Air, whose bodies are sometimes seen (as Zoroaster taught) by more acute eyes, especially in Persia and Africa.

- *Ficinus de Immortalitate Animæ*, 123. T.

PARTICULAR SOULS.

SOUL, LIFE, MAN.

78. The Father conceived ideas, and all mortal bodies were animated by Him.

- Proc. in *Tim.*, 336. T.

79. For the Father of Gods and men placed the Mind (nous) in the Soul (psyche); and placed both in the (human) body.

80. The Paternal Mind hath sowed symbols in the Soul.

- *Psell.*, 26; *Pletho*, 6. Z.

81. Having mingled the Vital Spark from two according substances, Mind and Divine Spirit, as a third to these He added Holy Love, the venerable Charioteer uniting all things.

- *Lyd. De Men.*, 3.

82. Filling the Soul with profound Love.

- Proc. in *Pl. Theol.*, 4. Z or T.

83. The Soul of man does in a manner clasp God to herself. Having nothing mortal, she is wholly inebriated with God. For she glorieth in the harmony under which the mortal body subsisteth.

- *Psellus*, 17; *Pletho*, 10. Z.

84. The more powerful Souls perceive Truth through themselves, and are of a more inventive Nature. Such Souls are saved through their own strength, according to the Oracle.

- Proclus in I. *Alc.* Z.

85. The Oracle saith that Ascending Souls sing a Pæan.

- Olymp. in *Phæd.* Z or T.

86. Of all Souls, those certainly are superlatively blessed, which are poured forth from Heaven to Earth; and they are happy, and have ineffable stamina, as many as proceed from Thy Splendid Self, O King, or from Jove Himself, under the strong necessity of Mithus.

- Synes. *De Insom*, 153. Z or T.

Query Mithras.

87. The Souls of those who quit the body violently are most pure.

- *Psellus*, 27. Z.

88. The girders of the Soul, which give her breathing, are easy to be unloosed.

- *Psellus*, 32; *Pletho*, 8. Z.

89. For when you see a Soul set free, the Father sendeth another, that the number may be complete.

- Z. or T.

90. Understanding the works of the Father, they avoid the shameless Wing of Fate; they are placed in God, drawing forth strong light-bearers, descending from the Father, from whom as they descend, the

Soul gathereth of the empyræan fruits the soul-nourishing flower.

- Proc. in *Tim.*, 321. Z. or T.

91. This Animastic Spirit which blessed men have called the Pneumatic Soul, becometh a god, an all-various Dæmon, and an Image (disembodied), and in this form of Soul suffereth her punishments The Oracles, too, accord with this account; for they assimilate the employment of the Soul in Hades, to the delusive visions of a dream.

- Synesius *De Insom.* Z. or T.

The word Dæmon in the original meaning of the term did not necessarily mean a bad Spirit, and was as often applied to pure spirits as to impure.

Compare the Eastern doctrine of Devachan, a stage of pleasing illusion after death.

92. One life after another, from widely distributed sources. Passing from above, through to the opposite art; through the Centre of the Earth; and to the fifth middle, fiery centre, where the life-bearing fire descendeth as far as the material world.

- Z. or T.

93. Water is a symbol of life; hence Plato and the gods before Plato, call it (the Soul) at one time the whole water of vivification, and at another time a certain fountain of it.

- Proc. in *Tim.*, 318. Z.

94. O Man, of a daring nature, thou subtle production.

- *Psell.*, 12; *Pletho*, 21. Z.

95. For thy vessel the beasts of the Earth shalt in habit.

- *Psell.*, 36; *Pletho*, 7. Z.

Vessel is the body in which the Nous -- thou, dwellest for a time.

96. Since the Soul perpetually runs and passes through many experiences in a certain space of time; which being performed, it is presently compelled to pass back again through all things, and unfold a similar web of generation in the World, according to Zoroaster, who thinketh that as often as the same causes return, the same effects will in like manner be sure to ensue.

- Ficin. *De Im. An.*, 129. Z.

97. According to Zoroaster, in us the ethereal vestment of the Soul perpetually revolves (reincarnates).

- Ficin. *De Im. An.*, 129. Z.

98. The Oracles delivered by the Gods celebrate the essential fountain of every Soul; the Empyrean, the Ethereal and the Material. This fountain they separate from (Zoogonothea) the vivifying Goddess (Rhea), from whom (suspending the whole of Fate) they make two series or orders; the one animastic, or belonging to the Soul, and the other belonging to Fate. They assert that the Soul is derived from the animastic series, but that sometimes it becometh subservient to Fate, when passing into an irrational condition of being,: it becometh subject to Fate instead of to Providence.

- Proclus *de Providentia* apud Fabricium in *Biblioth. Græca.*, vol.8, 486. Z. or T.

MATTER.

THE WORLD -- AND NATURE.

99. The Matrix containing all things.

- T.

100. Wholly divisible, and yet indivisible.

101. Thence abundantly springeth forth the generations of multifarious Matter.

- Proc. in *Tim.*. 118. T.

102. These frame atoms, sensible forms, corporeal bodies, and things destined to matter.

- Dam, *De Prin.* T.

103. The Nymphs of the Fountains, and all the Water Spirits, and terrestrial, aërial and astral forms, are the Lunar Riders and Rulers of all Matter, the Celestial, the Starry, and that which lieth in the Abysses.

- *Lydus.*, p. 32.

104. According to the Oracles, Evil is more feeble than Non-entity.

- Proc. *de Prov.* Z or T.

105. We learn that Matter pervadeth the whole world, as the Gods also assert.

- Proc., *Tim.*, 142. Z. or T.

106. All Divine Natures are incorporeal, but bodies are bound to them for your sakes. Bodies not being able to contain incorporeals, by reason of the Corporeal Nature, in which ye are concentrated.

- Proc. *in P1. Polit.*, 359. Z. or T.

107. For the paternal Self-begotten Mind, understanding His works sowed in all, the fiery bonds of love, that all things might continue loving for an infinite time. That the connected series of things might intellectually remain in the Light of the Father; that the elements of the World might continue their course in mutual attraction.

- Proc. in *Tim.*. 155. T.

108. The Maker of all things, self-operating, framed the World. And there was a certain Mass of Fire: all these things Self-Operating He produced, that the Body of the Universe might be conformed, that the World might be manifest, and not appear membranous.

- Proc. in *Tim.*, 154. Z. or T.

109. For He assimilath the images to himself, casting them around his own form.

110. For they are an imitation of his Mind, but that which is fabricated hath something of Body.

- Proc. in *Tim.*, 87. Z or. T.

111. There is a Venerable Name, with a sleepless revolution, leaping forth into the worlds, through the rapid tones of the Father.

- Proc. in *Crat.* Z. or T.

112. The Ethers of the Elements therefore are there.

- Olympiodorus in *Phæd.* Z. or T.

113. The Oracles assert that the types of Characters, and of other Divine visions appear in the Ether (or Astral Light).

- Simp. in *Phys.*, 144. Z. or T.

114. In this the things without figure are figured.

- Simp. in *Phys.*, 143. Z. or T.

115. The Ineffable and Effable impressions of the World.

116. The Light hating World, and the winding currents by which many are drawn down.

- Proc. in *Tim.*, 339. Z. or T.

117. He maketh the whole World of Fire, Air, Water, and Earth, and of the all-nourishing Ether.

- Z. or T.

118. Placing Earth in the middle, but Water below the Earth, and Air above both these.

- Z. or T.

119. He fixed a vast multitude of un-wandering Stars, not by a strain laborious and hurtful, but with stability void of movement, forcing Fire forward into Fire.

- Proc. in *Tim.*, 280. Z. or T.

120. The Father congregated the Seven Firmaments of the Kosmos, circumscribing the Heavens with convex form.

- Dam. in *Parm.* Z, or T.

121. He constituted a Septenary of wandering Existences (the Planetary globes).

- Z. or T.

122. Suspending their disorder in Well-disposed Zones.

- Z. or T.

123. He made them six in number, and for the Seventh He cast into the midst thereof the Fiery Sun.

- Proc. in *Tim.*, 280. Z. or T.

124. The Centre from which all (lines) which way soever are equal.

- Proc. in *Euclidem.*

125. And that the Swift Sun doth pass as ever around a Centre.

- Proc. in *Plat. Th.*, 317. Z. or T.

126. Eagerly urging itself towards that Centre of resounding Light.

- Proc. in *Tim.*, 236. T.

127. The Vast Sun, and the Brilliant Moon.

128. As rays of Light his locks flow forth, ending in acute points.

- Proc. in *P1. Pol.* 387. T.

129. And of the Solar Circles, and of the Lunar, clashings, and of the Aërial Recesses; the Melody of Ether, and of the Sun, and of the phases of the Moon, and of the Air.

- Proc. in *Tim.*, 257. Z. or T.

130. The most mystic of discourses informs us that His wholeness is in the Supra-mundane Orders for there a Solar World and Boundless Light subsist, as the Oracles of the Chaldæans affirm.

- Proc. in *Tim.*, 264. Z. or T.

131. The Sun more true measureth all things by time, being itself the time of time, according to the Oracle of the Gods concerning it.

- Proc. in *Tim.*, 249. Z. or T.

132. The Disk (of the Sun) is borne in the Starless realm above the Inerratic Sphere; and hence he is not in the midst of the Planets; but of the Three Worlds, according to the telestic Hypothesis.

- Jul., *Crat.*, 5, 334. Z. or T.

133. The Sun is a Fire, the Channel of Fire, and the dispenser of Fire.

- Proc. in *Tim.*, 141. Z. or T.

134. Hence Kronos, The Sun as Assessor beholds the true pole.

135. The Ethereal Course, and the vast motion of the Moon, and the Aërial fluxes.

- Proclus in *Tim.*, 257. Z. or T.

136. O Ether, Sun, and Spirit of the Moon, ye are the chiefs of the Air.

- Proc. in *Tim.*, 257. Z. or T.

137. And the wide Air, and the Lunar Course, and the Pole of the Sun.

- Proc. in *Tim.*, 257. Z. or T.

138. For the Goddess bringeth forth the Vast Sun, and the lucent Moon.

139. She collecteth it, receiving the Melody of Ether, and of the Sun, and of the Moon, and of whatsoever things are contained in the Air.

140. Unwearied Nature ruleth over the Worlds and works, that the Heavens drawing downward might run an eternal course, and that the other periods of the Sun, Moon, Seasons, Night and Day; might be accomplished.

- Proc. in *Tim.*, 4, 323. Z. or T.

141. And above the shoulders of that Great Goddess, is Nature in her vastness exalted.

- Proc. in *Tim.*, 4, T.

142. The most celebrated of the Babylonians, together with Ostanes and Zoroaster, very properly call the starry Spheres "Herds"; whether because these alone among corporeal magnitudes, are perfectly carried about around a Centre, or in conformity to the Oracles, because they are considered by them as in a certain respect the bonds and collectors of physical reasons, which they likewise call in their sacred discourse "Herds" (agelous) and by the insertion of a gamma (aggelous) Angels. Wherefore the Stars which preside over each of these herds are considered to be Deities or Dæmons, similar to the Angels, and are called Archangels; and they are seven in number.

- Anon. in *Theologumenis Arithmetici*. Z.

Daimon in Greek meant "a Spirit" not "a bad Spirit."

143. Zoroaster calls the congruities of material forms to the ideals of the Soul of the World -- Divine Allurements.

- Ficinus, *de Vit. Coel. Comp.* Z.

MAGICAL AND PHILOSOPHICAL PRECEPTS

144. Direct not thy mind to the vast surfaces of the Earth; for the Plant of Truth grows not upon the ground. Nor measure the motions of the Sun, collecting rules, for he is carded by the Eternal Will of the Father,. and not for your sake alone. Dismiss (from your mind) the impetuous course of the Moon, for she moveth always by the power of necessity. The progression of the Stars was not generated for your sake. The wide aërial flight of birds gives no true knowledge nor the dissection of the entrails of victims; they are all mere toys, the basis of mercenary fraud:, flee from these if you would enter the sacred paradise of piety, where Virtue, Wisdom, and Equity are assembled.

- *Psel.*, 4. Z.

145. Stoop not down unto the Darkly-Splendid World; wherein continually lieth a faithless Depth, and Hades wrapped in clouds, delighting in unintelligible images, precipitous, winding, a black ever-rolling Abyss; ever espousing a Body unluminous, formless and void.

- Synes., *de Insom.*, 140. Z. or T.

146. Stoop not down, for a precipice lieth beneath the Earth, reached by a descending Ladder which hath Seven Steps, and therein is established the Throne of an evil and fatal force.

- *Psell.*, 6; *Pletho*, 2. Z.

147. Stay not on the Precipice with the dross of Matter, for there is a place for thy Image in a realm ever splendid.

- *Psell.*, 1, 2; *Pletho*, 14; *Synesius*, 140. Z.

148. Invoke not the visible Image of the Soul of Nature.

- *Psell.*, 15; *Pletho*, 23. Z.

149. Look not upon Nature, for her name is fatal.

- Proc. in *P1at. Th.*, 143. Z.

150. It becometh you not to behold them before your body is initiated, since by always alluring they seduce the souls from the sacred mysteries.

- Proc. in *I Alcib.* Z. or T.

151. Bring her not forth, lest in departing she retain something.

- *Psell.*, 3; *Pletho*, 15. Z.

Taylor says that "her" refers to the human soul.

152. Defile not the Spirit, nor deepen a superficialities.

- *Psell.*, 19; *Pletho*, 13. Z.

153. Enlarge not thy Destiny.

- *Psell.*, 37; *Pletho*, 4.

154. Not hurling, according to the Oracle, a transcendent foot towards piety.

- Dam. in *Vitam Isidore. ap. Suidam* Z. or T.

155. Change not the barbarous Names of Evocation for there are sacred Names in every language which are given by God, having in the Sacred Rites a Power Ineffable.

- *Psell.*, 7. *Nicephotus.* Z. or T.

156. Go not forth when the Lictor passeth by.

- Picus de *Mirandula, Concl.* Z.

157. Let fiery hope nourish you upon the Angelic plane.

- Olymp. in *Phæd.* Proc. in *Alcib.* Z. or T.

158. The conception of the glowing Fire hath the first rank, for the mortal who approacheth that Fire shall have Light from God; and unto the persevering mortal the Blessed Immortals are swift.

- Proc. in *Tim.*, 65. Z. or T.

159. The Gods exhort us to understand the radiating form of Light.

- Proc. in *Crat.* Z. or T.

160. It becometh you to hasten unto the Light, and to the Rays of the Father, from whom was sent unto you a Soul (Psyche) endued with much mind (Nous).

- *Psell.*, 33. *Pletho*, 6. Z.

161. Seek Paradise.

- *Psell.*, 41. *Pletho*, 27. Z.

162. Learn the Intelligible for it subsisteth beyond the Mind.

- *Psell.*, 41. *Pletho*, 27. Z.

163. There is a certain Intelligible One. whom it becometh you to understand with the Flower of Mind.

- *Psell.*, 31. *Pletho*, 28. Z.

164. But the Paternal Mind accepteth not the aspiration of the soul until she hath passed out of her oblivious state, and pronounceth the Word; regaining the Memory of the pure paternal Symbol.

- *Psell.*, 39. *Pletho*, 5. Z.

165. Unto some He gives the ability to receive the Knowledge of Light; and others, even when asleep, he makes fruitful from His own strength.

- Synes., *de Insomn.*, 135. Z. or T.

166. It is not proper to understand that Intelligible One with vehemence, but with the extended flame of far reaching Mind, measuring all things except that Intelligible. But it is requisite to understand this; for if thou inclinest thy Mind thou wilt understand it, not earnestly; but it is becoming to bring with thee a

pure and enquiring sense, to extend the void mind of thy Soul to the Intelligible, that thou mayest learn the Intelligible, because it subsisteth beyond Mind.

- Dam. T.

167. Thou wilt not comprehend it, as when under-standing some common thing.

- Damascius, *de primis principiis*. T.

168. Ye who. understand, know the Super-mundane Paternal Depth.

- Dam. Z. or T.

169. Things Divine are not attainable by mortals who understand the body alone, but only by those who stripped of their garments arrive at the summit.

- Proc. in *Crat.* Z. or T.

170. Having put on the completely armed-vigour of resounding Light, with triple strength fortifying the Soul and the Mind, He must put into the Mind the various Symbols, and not walk dispersedly on the empyræan path, but with concentration.

171. For being furnished with every kind of Armour, and armed, he is similar to the Goddess.

- Proc. in *P1. Th.*, 324. T.

172. Explore the River of the Soul, whence, or in what order you have come: so that although you have become a servant to the body, you may again rise to the Order from which you descended, joining works to sacred reason.

- *Psell*, 5. *Pletho*, 1. Z.

173. Every way unto the emancipated Soul extend the rays of Fire.

- *Psell.*, 11. *Pletho*, 24. Z.

174. Let the immortal depth of your Soul lead you, but earnestly raise your eyes upwards.

- *Psell.*, 11. *Pletho*, 20.

175. Man, being an intelligent Mortal, must bridle his Soul that she may not incur terrestrial infelicity,

but be saved.

- Lyd., *De Men.*, 2.

176. If thou extendeth the Fiery Mind to the work of piety, thou wilt preserve the fluxible body.

- Psell., 22. Pletho, 16. Z.

177. The telestic life through Divine Fire removeth all the stains, together with everything of a foreign and irrational nature, which the spirit of the Soul has attracted from generation, as we are taught by the Oracle to believe.

- Proc. in *Tim.*, 331. Taylor.

178. The Oracles of the Gods declare, that through purifying ceremonies, not the Soul only, but bodies themselves become Worth) of receiving much assistance and health, for, say they, the mortal vestment of coarse Matter will by these means be purified." And this, the Gods, in an exhortatory manner, announce to the most holy of Theurgists.

- Jul., *Crat.* v., p.334. Z. or T.

179. We should flee, according to the Oracle, the multitude of men going in a herd.

- Proc. in *I Alc.* Z. or T.

180. Who knoweth himself, knoweth all things in himself.

- *I. Pic.*, p. 211. Z.

181. The Oracles often give victory to our own choice, and not to the Order alone of the Mundane periods. As, for instance, when they say, "On beholding thyself, fear!" And again, "Believe thy-self to be above the Body, and thou art so." And, still further, when they assert, "That our voluntary sorrows germinate in us the growth of the particular life we lead."

- Proc., *de Prov.*, p. 483. Z. or T.

182. But these are mysteries which I evolve in the profound Abyss of the Mind.

183. As the Oracle thereof saith: God is never so turned away from man, and never so much sendeth him new paths, as when he maketh ascent to divine speculations or works in a confused or disordered manner, and as it adds, with unhallowed lips, or unwashed feet. For of those who are thus negligent, the

progress is imperfect, the impulses are vain, and the paths are dark.

- Proc. in *Parm.* Z. or T.

184. Not knowing that every God is good, ye are fruitlessly vigilant.

- Proc. in *Platonis Pol.*, 355. Z. or T.

185. Theurgists fall not so as to be ranked among the herd that are in subjection to Fate.

- Lyd., *De men.* Taylor.

186. The number nine is divine, receives its completion from three triads, and attains the summits of theology, according to the Chaldaic philosophy as Porphyry informeth us.

- *Lyd.*, p. 121.

187. In the left side of Hecate is a fountain of Virtue, which remaineth entirely within her, not sending forth its virginity.

- *Psell.*, 13; *Pletho*, 9. Z.

188. And the earth bewailed them, even unto their children.

- *Psell.*, 21 ; *Pletho*, 3. Z.

189. The Furies are the Constrainers of Men.

- *Psell.*, 26; *Pletho*, 19. Z.

190. Lest being baptized to the Furies of the Earth, and to the necessities of nature (as some one of the Gods saith), you should perish.

- Proc. in *Theol.*, 297. Z. or T.

191. Nature persuadeth us that there are pure Dæmons, and that evil germs of Matter may alike become useful and good.

- *Psell.*, 16; *Pletho*, 18. Z.

192. For three days and no longer need ye sacrifice.

- *Pic. Concl. Z.*

193. So therefore first the Priest who governeth the works of Fire, must sprinkle with the Water of the loud-resounding Sea.

- Proc. in *Crat. Z.* or T.

194. Labour thou around the Strophalos of Hecaté.

- *Psell.*, 9. Nicephorus.

195. When thou shalt see a Terrestrial Dæmon approaching, Cry aloud! and sacrifice the stone Mnizourin.

- *Psell.*, 40. Z.

196. If thou often invokest thou shalt see all things growing dark; and then when no longer is visible unto thee the High-arched Vault of Heaven, when the Stars have lost their Light and the Lamp of the Moon is veiled, the Earth abideth not, and around thee darts the Lightning Flame and all things appear amid thunders.

- *Psell.*, 10; *Pletho*, 22. Z.

197. From the Cavities of the Earth leap forth the terrestrial Dog-faced demons, showing no true sign unto mortal man.

- *Psell.*, 23; *Pletho*, 10. Z.

198. A similar Fire flashingly extending through the rushings of Air, or a Fire formless whence cometh the Image of a Voice, or even a flashing Light abounding, revolving, whirling forth, crying aloud. Also there is the vision of the fire-flashing Courser of Light, or also a Child, borne aloft on the shoulders of the Celestial Steed, fiery, or clothed with gold, or naked, or shooting with the bow shafts of Light, and standing on the shoulders of the horse; then if thy meditation prolongeth itself, thou shalt unite all these Symbols into the Form of a Lion.

- Proc. in *P1. Polit.*, 380; Stanley *Hist. Philos. Z.* or T.

199. When thou shalt behold that holy and formless Fire shining flashingly through the depths of the Universe: Hear thou the Voice of Fire.

- *Psell.*, 14; *Pletho*, 25. Z.

ORACLES FROM PORPHYRY.

1. There is above the Celestial Lights an Incorruptible Flame always sparkling; the Spring of Life, the Formation of all Beings, the Original of all things! This Flame produceth all things, and nothing perisheth but what it consumeth. It maketh Itself known by Itself. This Fire cannot be contained in any Place, it is without Body and without Matter. It encompasseth the Heavens. And there goeth out from it little Sparks, which make all the Fires of the *Sun*, of the *Moon*, and of the *Stars*. Behold! what I know of God! Strive not to know more of Him, for that is beyond thy capacity, how wise soever thou art. As to the rest, know that unjust and wicked Man cannot hide himself from the Presence of God !

No subtilty nor excuse can disguise anything from His piercing Eyes. All is full of God, and God is in All!

2. There is in God an Immense Profundity of Flame! Nevertheless, the Heart should not fear to approach this Adorable Fire, or to be touched by it; it will never be consumed by this sweet Fire, whose mild and Tranquil Heat maketh the Binding, the Harmony, and the Duration of the World. Nothing subsisteth but by this Fire, which is God Himself. No Person begat Him; He is without Mother; He knoweth all things, and can be taught nothing.

He is Infallible in His designs, and His name is unspeakable, Behold now, what God is! As for us who are His messengers, *We are but a Little Part of God*.

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TITLE: The Chaldæan Oracles of Zoroaster

Edited and revised by Sapere Aude. [William Wynn Westcott]

With an introduction by L. O. [Percy Bullock]

[1895]

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Mysteriorum Libri Quinque

or, Five Books of Mystical Exercises of Dr. John Dee

An Angelic Revelation of Kabbalistic Magic and other Mysteries Occult and Divine

revealed to Dr. John Dee and Edward Kelly

A.D. 1581 - 1583

with a [preface by Elias Ashmole](#)

Edited by Joseph Peterson

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Please direct inquiries to:

joe@esotericarchives.com

Dr. John Dee

Mysteriorum Libri Quinque

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2.

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30.

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31.

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32.

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38.

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45.

Forty-fifth Action. Apr 23. Dee and Kelly pray that the angels' silence be ended. Uriel invoked. A strong rebuke for their impatience
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TABLE 2

Additional Angelic phrases found in this book

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PREFACE

Be it remembred, that the 20th: of August 1672, I received by the hands of my servant Samuell Story, a parcell of Dr: Dee's manuscripts, all written with his owne hand; vizt: his Conference with Angells, which first began the 22th of Dec: Anno: 1581, & continued to the end of May Anno: 1583, where the printed booke of the remaining conferences (published by Dr: Causabon) begins, & are bound up in this volume.

Beside these, the booke intituled, *The 48 Claves Angelicae*, also, *Liber Scientia Terrestris Auxilij & Victoria* (these two being those very individuall bookes which the angells commanded to be burnt^[1], & were after restored^[2] by them as appeares by the printed Relation of Dr: Dee's Actions with Spirits pag: 418 & 419) The booke intituled [De Heptarchia Mystica Collectaneorum Lib: Primus](#), and a booke of invocations or Calls, begining with the squares filld with letters, about the black cross. These 4 bookes I have bound up in another volume^[3].

All which, were a few daies before delivered to my said servant, for my perusall (I being then at Mr: William Lillies house at Hersham in Surrey) by my good freind Mr: Thomas Wale, one of his maiesties warders in the Tower of London.

The 5t: of Sept: following Mr: Wale (having heard of my retourne to towne) came to my office in the Excise Office in Broadstreete, & told me he was content to exchang all the foresaid bookes, for one of myne, vizt: *The Institution, Lawes & Ceremonies of the most Noble Order of the Garter*, to this I agreed, and provided one, which I sent him fairely bound, & gilt on the back^[4].

On the 10th: of the said Sept: Mr: Wale came thither to me againe, & brought his wife with him, from her I received the following account of the preservation of these bookes, even till they came to my hands, vizt: That her former husband was one Mr: Jones a confectioner, who formerly dwelt at the Plow in Lumbardstreet London, & who, shortly after they were married, tooke her with him into Alde streete among the joyners, to buy some houshold stuff, where (at the corner house) they saw a chest of cedarwood, about a yard & halfe long, whose lock & hinges, being of extraordinary neate worke, invited them to buy it. The master of the shop told them it had ben parcell of the goods of Mr: John Woodall Chirurgeon (father to Mr: Thomas Woodall late Serjant Chirurgeon to his now Maiestie King Charles the 2d: (my intimate friend) and tis very probable he bought it after Dr: Dee's death, when his goods were exposed to sale.

Twenty yeares after this (& about 4 yeares before the fatall fire of London) she & her said husband occasionally removing this chest out of its usuall place, thought they heard some loose thing rattle in it, toward the right hand end, under the box or till thereof, & by shaking it, were fully satisfied it was so: Hereupon her husband thrust a peece of iron into a small crevice at the bottome of the Chest, & thereupon appeared a private drawer, which being drawne out, therein were found divers bookes in manuscript, & papers, together with a litle box, & therein a chaplet of olive beades, & a cross of the same wood, hanging at the end of them.

They made no great matter of these bookes &c: because they understood them not, which occasioned their servant maide to wast about one halfe of them under pyes & other like uses, which when discovered, they kept the rest more safe.

About two yeares after the discovery of these bookes, Mr: Jones died, & when the fire of London hapned, though the chest perished in the flames, because not easily to be removed, yet the bookes were taken out & carried with the rest of Mrs: Jones her goods into Moorefields, & being brought safely back, she tooke care to preserve them; and after marrying with the foresaid Mr: Wale, he came to the knowledge of them, & thereupon, with her consent, sent them to me, as I haue before set downe.

E. Ashmole.

NOTES:

1. [10 Apr. 1586.](#)
 2. [30 Apr. 1586.](#)
 3. [Sloane 3191.](#)
 4. [As a further testimony](#) of the sence of Mr. Wales kindnes, shortly after his death, I sent for his son, & bestowed on him, one of my deputies places in the Excise, with an allowance of 80 £ p Anum.
-

Go to [[Twilit Grotto: Esoteric Archives](#) | **Mysteriorum Libri Quinque**]

Dee, John, 1527-1608.

Mysteriorum Libri Quinque ('The Five Books of the Mysteries') / by Dr. John Dee.
edited & translated by Joseph H. Peterson

Originally published: Five Books of Mystical Exercises.

Wales: Magnum Opus Hermetic Sourceworks, 1985

1. Christianity -- Controversial literature -- Early works to 1800.

2. Hermetism -- Early works to 1800.

I. Peterson, Joseph. 1954- . II. Title.

BF1623. 1985

133.-D

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Part 2

Permission is hereby granted to make one handwritten copy for personal use, provided the master bind his executors by a strong oath (juramentum) to bury it with him in his grave. Beyond this, whoever copies this sacred text without permission from the editor will be damned.

oratio prima

Acciones nostras quesumus domine aspirandi parueni, et adiuuando prosequerem it cuncta nostra
operatio a et semper incipiat, et per et incepta siniatur qui viuis et regnas deus per omnia secula
seculorum amen */**/*/*/*/*/*/*/*/*/*/*/*/*/*

oratio secunda

Aue maria gratia plena dominus tecum benedicta tu in mulieribus et benedictus fructus ventris tui ihesus mater ora pro nobis amen */*/*

oratio Tercia

Salue regina misericordie vita dulcedo et spes nostra salve, ad te clamanes exules filii eue, ad te
suspiramus gementes et flentes, in hac lachrimarum valle eya ergo aduocata nostra illos tuos
misericordes oculos ad nos conuerte et Ihesum benedictum fructum ventris tui nobis post hoc exilium
ostende o clemens o pia o dulcis maria ora pro nobis sancta dei genitrix, vt digni efficiamur
promissionibus christi */**/**/*/*/*/*/*/*/*/*/*/*/*/*

oratio quarta

O gloriosa domina [Deest S2] virgo semper maria mater gloriæ, mater ecclesiæ, mater pietatis et indulgentiæ, aue carissima domina semper virgo maria, mater luminis, honor eternus, signum serenitatis, [28v] aue piissima domina maria aula dei porta caeti [S2: celi] sacrarium spiritussaniti, aue piissima domina voua aurea templum dignitatis [S2: diuinitatis] reclinatorium eterne pictatis [S2: pietatis], aue clementissima domina maria decus virginum domina gencium regina cælorum [S2: angelorum], aue amantissima domina maria fons ortorum, ablutio peccatorum lancrum [S2: lanacru~] animarum, aue desideratissima domina maria mater orphanarum [S2: ..orum] manurilla [S2: mamilla] peruulorum [S2: permilorum?], consolatio miserorum, salue sancta parens, salue sancta et immaculata virginitas assistens vultui dei memor [S2: memorum] esto nostræ fragilitatis, salue benignissima, salue suauissima, salue misericordissima, propiciaberis semper virgo benedicta et gloriosa [S2 adds: semper] virgo maria quæ virga sacratissima dei et mater et [S2: es] piissima [S2 adds: montis] stella clarissima, salue semper gloriosa, margarita preciosa, ficus, lilum [S2: liliu~], formosa, oleus velut rosa alba dirige me in visio~e~ [S2: uisione] beata, obsecro te regina perhennis sancta maria per amorem patris et filii et spiritussancti, et per commendatum tibi celeste sacrarium, et per multas miserationes quas fecit super me et super genus humanum, et per virtutes et per misteria sancte crucis, et per sanctos claues firas [S2: fixos] in suas preciosas manus et pedes, et per sancta .5. vulnera sui preciosa corporis, et per precium sancti corporis [29r] sui quo nos redemit in sancta cruce ut ores pro me et pro omnibus peccatis meis et necessitatibus meis anime et corporis mei ad dilectum filium tuum */**/**/**/**/**/**/**/**/**/**

here recyte youre petition accordinge to the effecte of the which you worke, doo so in the [blank space of approx 12 chars] of euery prayer before wrytten and [rest of line is blank] [Instead of this paragraph, S2 has: ut me inuente ip~m uidere et collandare merear. Amen.]

Caude virgo maria [S2: dei] genitrix immaculata gaudium mihi dona, gaude que gaudium ab angelo suscepisti et gaudium visionis diuine mihi dona. gaude quæ genuisti eterni luminis claritates [S2: claritate~], gaude dei genitrix et gaudium visionis diuine in [S2: michi] dona, vt subleuer [S2: subleuer] de omnibus angustiis et tribulationibus et vitiis meis quæ sunt in corde meo et quero amplius vt tecum sim a latere constans [hic recita petitionem tuam, pro visione die ad videndum me viuente deum eternum] [Instead of hic recita... S2 reads: adiudendu~ me uiuente deu~ eternu~] adoro et sancta mater domini nostri iesu xipi et laudo et magnifico te, adoro altitudinem tuam, adoro castitatem et virginitatem tuam, adoro pietatem et misericordiam tuam, adoro viscera beata tua quæ portauerunt deum et hominem, adoro beatum vterum tuu~ qui portauit iesum dominum, adoro beata vtera tua quæ lactauerunt saluatorem mundi, precorte carissima semper virgo maria par amorem filii tui domini nostri iesu christi vt intercedas pro me [29v] peccatore **Heare recyte your perticion whate your desyere is to haue.** [S2 omits Heare ... haue.] Ad visionem dei eterni me viuente habendam et sis [S2: succurras] mihi auxiliatrix [S2 omits] in omnibus angustiis et necessitatibus meis et ne derelinquas me neque sim sine adiutorio in hac visione beata neque in illo tremendo die cum exierit anima de corpore meo, aut in mirabili hora cum capta fuerit ad videndum [S2: uidend^o] me viuente deum, postulo gratiosa me ad portas paradisi facere venire vt

merear ibi videre [S2: uidere ibi] filium tuum et merear habere leticiam sempiternam visionis diuine cum christo filio tuo gloriosissimo qui viuit et regnat per omnia secula seculorum. amen */**/*

oratio sexta

Ego peccator in dignus ad laudem et honorem gloriisissime semperque virginis mariæ genitricis domini nostri iesu christi eius sacra nomina cum sim in dignus iuxta meum exiguum senssum spiritu sancto dictante nominare curo.

O gloriosa dei genitrix [S2 adds: semper] maria me [S2: ne i~] digneris contra nequissimum et innumerabili iniquitate plenum, sed accipe propitia misericorditer quod in dignus ad honorem tuum offero et affecto, et enim piissima sacra tua nomina corde ore opera distincte nominare et exaltare volo, nominaris namque maria genitrix, mater, sponsa filia, theoton, virga, vas, balsamus, nubes, [30r] ros, pacifica, princeps, regina aurora, imperatrix, domina, ancilla, ortus, fons, puteus, vita, via, semita, splendor, stella aurea, lumen, luna, fenestra, vitrea, ianua, porta, velum cella, domus, hospitium, capsula, templum, aula, tabernaculum, manua, ciuitas, liber, stola, flumen, pons, vna malum, granatum femina, nutrix, mulier, turris, uauis, redemtrix, liberatrix, amnica, thalamus, vallis, cinamomum, turtur, columba, lilium, rosa, consolatio, portus, spes, salus, gloria, fundamentum, vera peccatorum medicina, sacrarium, spiritus, sancti, radix, iesse, antidotum, recreatrix, syon, puella, misertrix, tuam deprecor, sanctissima misericordiam vt per hæc tua diuina nomina quæ ego tibi nunc plenus inmundicia coram altari tuo de te presumendo optuli vt in hac hora me audias insaciabiliter digneris me facere */**/***/***/***/*

hic petitionem tuam recita sed pro visione diuina tunc dic vt sequitur, videre atque laudare te et tuum filium gloriosum corpusculo meo viuente */**/***/***/***/***/*

Teque interpello gloriosa perfilium tuum quem concepisti, quem genuisti, [30v] quem peperisti, quem in carnem concepisti, quem in balneo misisti, quem in templo presentasti, quem predicantem audisti, quem in cruce pro nobis suspensum vidisti, quem mortuum et sepultum inspexisti, surgentem a mortuis sciisti, quem ad cælos ad patrem ascendentem vidisti, et inde venturus est iudicare viuos et mortuos et seculum per ignem, per ipsum quoque pollutus labiis pollutus corpore pollutus in mente ausus nominare. **hic recita tuam petitionem, nisi fit pro visione diuina tunc die vt sequitur** * * quatenus in hoc opere te et sanctam trinitatem tum sanctis angelis facias me aspicere et videre et in extremo magno iudicio ab eternali pena eripias oær christum dominum nostrum amen */**/***/***/***/*

[In marg: y^e crede] Hic oportet te dicere symbolum tuum usque ad finem et postea dic hunc psalmum

quicumque vult usque ad finem */**/*/*/*/*/*/*/*/*/*/*

Quiccu~q_e vult salus esse et visionem diuinam habere ante o~ia opus est vt teneat catholica~ fidem. Qua~ nist quisq_e integra~ in uiolata~q_e seruauerit: absq_e dubio ineternu~ peribit et visionem diuinam non hababit. Eides au~t catholica heoe~: vt vnu~ deu~ in trinitate & trinitate~ ivnitate veneremur Neq_e Qfundentes psonas: neq_e substantia separantes Alia est em~ perso= [31r] na p'ris . alia filii alia spu~ ssancti. Sed p'ris & filii & spu~ssancti una est diuinitas: equalis glia coeterna maiestas: Qualis pat tal filias: tal spiritussanctus. Increats pat increats filis: increatus spu~ssanctus. Imme~sus pater imme~sus filius: imme~sus spu~ssctus. Eterns pater etns filis: eternus spiritussanctus. Et tn~ no~ tres eterni: sed vns eternus: Sicut no~ tres increati nec tres imme~si: sed vn~s increatus & vnus immensus: Similit' op's pat' op's filis. op's spussanctus. Et tu~ no~ tres o~ipote~tes: sed vnus omnipotens. Ita deus pater deus filis: deus spiritussanctus. Et tu~ no~ tres dii: sed vnus est deus. Ita dn's pater dn's filis: dominus spu~ssanctus. Et tu~ non tres d'ni: sed vnus est dominus. Qr sicut sigillatibus vna~qua~q_e persona~ deu~ ac dfim qfiteri: xp'iana veritate qpellimur. Ita tres deos aut d'nos dicare: catholica religione phibemur. Pater a nullo est factus: nec creatus nec genitus. Filis a p're solo est: no~ factus nec creatus sed genitus Spu~ssctus a p're & filio: non factus nec creatus nec genitus sed pcedens. Unus ergo pat' no~ tres patres: vnus filius no~ tres filii: vnus spiritussctus no~ tres spiritussancti. Et in hac trinitate nihil prius aut posterius: nichil mais aut minus: sed tote tres psone coet'ne sivi sunt et coequales. Ita vt per omnia sicut iam supradictu~ est: & vnitas i~ trinitate: & trinitas t' vnitate veneranda sit. Qui vult erna (?) salu's eff??? [31v] itade trinitate sentiat. Sed necessariu~ est ad afna~ salutem: vt incarnationem quoq_e d'ni n'ri iesu x'pi fideliter credat. Est ergo fides recta vt credamus & qfiteamur: q_e d'ns noster iesus x'pi dei filius deus et homo est. Deus est ex substa~tia patris a'n scl'a genitus: & homo est ex substantia matris in seculo natus. Perfectus deus p'fectus homo: ex a~ia ratio~ali & humana carne subsistens. Equalis patri scd'm diuinitatem: mino2 patre scd'm humanitate~. Qui deus sit et homo: no~ duo tn~ s3 vnus est xp's. Unus au~t non quersio~e diuinitatis in carne~: sed assumptio~e humanitatis in deum Unus o~ino no~ confusione substantie: s3 vnitate persone Nam sicut a~ia rationalis & caro vnus est homo: ita deus et homo vnus est xp's. Qui passus est p2o salute nostra desce~dit ad inferos: tertia die resurre xit amo2tuis Ascendit ad celas sedet ad dextera~ dei patris o~ipotentis: inde ve~turus est iudicare viuos et mo2tuos. Ad cuius aduentu~ o~es ho~i~es resurgere habe~t cu~ co2po2ibus suis: & reddituri su~t de factis pp2iis ratione~. Et q' bona egeru~t ibu~t i~vita~ eterna~: qui vero mala in igne~ eternu~. Hec est fides catholica: qua~ nisi qsq_e fidelit' firmiterq_e crediderit saluus esse no~ poterit. Slia patri et filio et spiritui sancti. Sicut erat in principio et nu~c et se~per et in [32r] secula seculorum. Amen.

*/**/*/*/*/*/*/*/*/*/*/*

Ego diuina institucione formatus et preceptis salutaribus imprecatus audebo dicere hic dic orationem dominicam. */**/*/*/*/*/*/*/*/*/*/*

Pater noster qui es in celis, sa~ctificetur nomen tuum. adueniat regnum tuu~, fiat voluntas tua, sicut in
 cælo et in terra. panem nostrum quotidianu~ da nobis hodie, et dimitte nobis debita nostra: sicut et nos
 dimittimus debitoribus nostris, et ne nosinducas in te~tationem, sed libera nos a malo. **Amen.**
 */**/**/**/**/**/**/**/**/**/**

[Oration 9]

Alpha et Omega: deus omnipotens [S: "õnipotens deus"] principium omnium rerum sine principio
 finis sine fine exaudi hodie preces meas pussime neque secundum [S o. last 2 words] iniquitates meas [S
 adds "deleas"?] neque secundum pe*ats mea retribue mihi [S repl. the last 4 words with "p'cta n'ra tribuas
 nobis"] domine deus meus sed secundum, misericordiam tuam quae *** ***** [S: "maiore_~"] omnibus
 rebus [Sl. 3885: "rebus õnibus"] visibilibus et invisibilibus miserere mei sapientis [S: "Sapientia"] patris
 christe lux angelorum [S adds ",g'lia s'ctorum,"?] spes [S adds "et"] portus et refug*** peccatorum, [S:
 "refugiu_~ p'ctoru_~] cunctarum rerum conditor et humanæ [32v] fragilitatis redemptor [Sl. 3885:
 "redemptor"], qui cælum [S adds "et"] terram mare que totum ac [S subs. for last 3 words, "et omnia q^{ae}
 in eis sunt feristi et"] montium pondera palma [S: "palmo"] concludis [S adds ","] te pussima [S:
 "pi'ssime"] deprecor [S adds "et exoro"] ut una cum patre illumines [S: "illustres"] animam meam radio
 sanctiffimi spiritus tui.

Hic recita tuam petitionem pro divina visione dei ut sequitur *//**/*** [This phrase is omitted in S.]
 quatenus [S: "q^a tenus"] in hac sacrosancta arte taliter [S: "total'r"] possim perficere vt valeam [S adds
 "ad faciale_~"] tui deus eternæ [S: "externe +"] visionem [S adds "Vtute"?] tui sanctissimi spiritus et tui
 [S om.] nominis pernenire [S: "venire"]. et tu qui es deus meus qui in principio creasti cælum et terram et
 omnia [S adds: "q_~ in eis sunt et omnia"] ex nihilo qui in spiritu tuo [S adds "s'cto"] omnia reformas,
 comple, instaura, [S: "instanra"?], sana animam [S adds "mrã"?] vt glorificem te per omnia opera
 cogitationum mearum et verborum meorum [S adds "Amen"] deus pater orationem meam confirma et
 intellectum meum ange et memoriam meam. [S: "meã memoriã"]. **Recita petitionem tuam sed fikit pro
 visione diuina tunc dic ut sequitur */**/**/*** [This phrase is om. in S.] ad suscipiendam [S: "..du_~"]
 beatam visionem tuam [S: "visionem + tuam +"] meo viutente corpusculo et [S om.] ad cognoscendum
 superexcelsam [S: "sup'excelsã +"] et supereternam facialiter [S: "facial'r"] tuam essentiam qui viuis et
 regnas per infinita secula seculorum. Amen. */**/**/**/**/**/**/**

Oratio decima

Helysemath . hasaram [S: "hazaram"] . hemel . saduch . theou . [33r] heloy .

zamaram . zoma . iecromaym [S: "ietromaym"] . theos . deus . pie . et fortis hamathamal .
 iecronamayhala . zanay . hacronaaz . zay . colnaphan . salmazaiz . ayhal . gemelam [S: "Geromelam"] .
 haymasa . ramay . genzi . zamath [S: "zaniath"?] . helyemath [S: "heliemath"] . semay . selmar .
 iecrosamay [S: "Iet^osamay"] . iachar [S: "Iathar"] . lemar . harnany [S: "harana hamany"] . memothemath
 . hemelamp . and thow holy father almightie and incomperhensyble god in all thy workes which are holy
 iuste and good [S: "et tu sancto p'r pie deus et incomp^rhensibilis in omnibus op'ibus tuis q^{ae} sinit s'cta et
 iusta et bona."] . magalhamethor . [S: "Megal.."] semassaer . zamachamar . [S: "zamathamam"] .
 geogremay . megus . monorail . hamezeaza . hillebata . maraama . iehenas . iehenua [S: "iehemia"] .
 malamay [S: "malamai"] . sephormay . zemonoma . melas . hemay . hemesna . [S has "hemesua"
 corrected to "hemesva"] iecormay . lemesey . [S has two small squares here.] senosecari . [S adds
 "zemaher"] heltamay [S: "helcamay"] . calion [S: "calyon"] . tharathos [S adds "tronios _nomay_ nebay
 tharato_h_s"] . vsyon . geysethon [S: "gezsethon" and adds four small boxes.] . semyna . themas . [S has
 "Seminathemas # #"] zezehas . thaman [S: "thamam"] . helomany . hamel. amen.

Oratio 11a

[S doesn't have a break here.]

Theos (uel Itheos)

[S om. these 2 words.] . megale . patir .

yamos . hebrel . [Sl;.3885 adds " # # "] habobel . hecoy . haley . [S: "halay"] helyhor [S: "hely_h_oth"] .
 hety . hebiot [S: "hebehoth"] . letiel . iezey . sadam . saloseey [S: "salasay" corrected to "salaseey"] .
 salatyal [S: "salatial"] . salatelly [S: "salatelli"] . samel . sadamiel . saday . helgyon . helyyel [S: "helliell"]
 . lemegos . micron [S: "mitron"] . megos . myheon . legmes . muthon . [33v] michoyn [S:
 "mychol_h_yn"] . heel . hesely . iecor . granal . semhel . semozhat [S: "semobzhat"] . semeliha [S:
 "semeltha"] . samay . geth . gehel . rasahanay . gelgemona [S: "gelgemana"] . semana . harasynuhon .
 salepatir . selapati . ragon . saletha . thurigium . hepatir . vsion . hatamas . hotanas [S: "hetonas"] .
 harayn .

O allmighty and euerlastinge god the father, the sonne and the holy goste * adonay * the lighte of the
 worlde the geuer and inestimable disposer of all wisdom and of all spirytual grace knowinge all thinges
 before thei be donne makinge bothe lighte and darkenes putt forth thy hande and touche bothe my soule
 and body and make it cleane as a new scowred swerde. */**/*/*/* **hic recita tuã petitione~ sed si sit p'**
visione diuina die ut sequitur:.

That I may se thy deyte and make it as a chosen shafte or as a whete kernil to beholde thy glorious face,
 and send thy holy sprite o lorde in to my hart and in to my soulle to receue thy gyfte, to purche and
 clense my consyence to beholde thy deuyne mageste by the promes that thow haste made that is to say by

thy right hande of thy godely forknowledge and infunde or power thy grace [34r] moste mercyfully and moste gently into me and teche and instruct me and renew all my senses and teche me claryfye and purche me and correcke me accordinge to thy moste godely dissyplyne euen unto my lyues ende.

***/*/*/*/*/*/ hic dic tuā petitionem sed si laboras p' visione diuina tu'c dic vt sequitur.**

Ande helpe me w^t thy godely counsell that i may se thy deuyne maieste face to face through thy infinite greate mercy and goodnes. amen. ***/*/*/*/*/ hic si vis laborare ad habendu~ aliquā sciētiā .I. ad cōsecrādu~ libru~ vel adinuotō spiritu~ tu'e mutalis petitione~ orationis predicte ita dice~s**
***/*/*/*/*/*/**

put forth thy hande and touche my mouthe and make it as a sharpe swerde to pronou~ce these holy wordes and make my tu~ge like a chosen shafte to pronounce and tell owt thy meruelles and wonders and also to retayne them in my memory.

Si laboras pro sciencia tu'c dic vt iam m'ostram sed pro cōsecratione libri dic vt sequitur. */*/*/*/

put forth thy hande and touche my mouthe and make it lyke a scharpe swerde to consecrate and sanctefy thes as well deedes as wordes and make them euen as a chosen shafte to confirme the treuthe of all thy wonders and to pronou~ce the and [34v] to obtayne them at my pleasure. ***/*/*/*/ Sed p' inuocatione spirituum dic vt sequitur */*/*/*/** put forth thy hande and touche my mouthe and make it lyke a sharpe sworde to declare and speke forthe aswell wordes as deedes as other thinges to constraune and compell to cum and to answere to stande and to go away suche sprytes * N * unto me * N * the sune of suche a man * N * to shew me the maruels of thy holy power and to speke unto me and to be subiecte unto me.
***/*/*/*/*/*/ And yf thou wylte aske for any other thinge then is afore mentyoned then alway alter and change thy petycyon accordinge to thy entente and purpose. and not onlie in the foresayde prayers, but in all the other prayers folouinge.**

[S: "Lux mundi, deus immense, p'r aeternitatis, largitor sapientiae, et totius gr'ae sp'ualis pie et inaestimabilis dispensator nosteus ñnia anteq~ fiant facieus tenebras et luce~ mitte manu~ tuā et illā ut gladiu~ furbitu~ ad visione~ + tuā henda [?] + et far eu~ ut sagittā electā et g'anu~ [?] tritici reconditu~ ad contemplandu~ tuā mirabile~ facie~ et mitte sp'uu~ sc'tiuu~ tuu~ due~ in cor meu~ ad istud donu~ p_r_cipiendu~ in animā meā ad emendādu~ et in consciētiā meā ad speculandu~ p' inram_tum_cordis tui + 1 + per dextrā pie scietiae tuae m'iter [?] clementer et leniter in me graciā tuā inspira et instanra introitu~ et exitu~ et dore et instrue sensus meos et doceas me et clarifices me et mundifices me et corrigas me cu~ disciplina tua usque in fine~ ut visione~ tuā faciaql'r obtineā et adinuet me g'siliu~ altissimi p' infinitā sapientiā et m'iam tuam. Amen.

(Si ante~ velles impetrare aliquid vel aliquā scientiā vel sac^are libru~ vel invocare sp'us, muntares petitiones orationis praecedentis sic:)

Mitte manu~ tuā et tangas os [?] meu~ et pone illud ut gladiu~ acutu~ ad enarrandu~ et eloqu~dum haec sc'ta verba tua et fac linguā meā ut sagittā electā ad enarrandu~ mirabilia tua et ad ea p' nuncianda et

memoriter retinenda.

(Si potes p' scientia impetranda sed p' lib^o ussec^ando sic ut seq^tur:)

Ut gladiu~ acutu~ ad ussec^andu~ et sc'tificandu~ haec tã sancta quã alia verba

ut sagittã electã et ad ussec^andu~ in veritate mirabilia tua et ad pnunciandu~ ea et p' libito impetrandu~.

(Sed p' invocando et usincando [?] sp'us pete sic:)

Ut gladiu~ acutu~ ad eloquendu~ haec verba tua tam sc'ta quã alia ad coarctandu~ et cogendu~ venire ru~dere stare recedere obedire sp'us N. tales mihi tali N. filio N. N. electã ad òndendu~ mirabilia sc'tae potentiae tuae et ad p'nunciandu~ verba ad gladiu~ et flannu~ [?] tuos tales sp'us coarctandu~.

(Si aliud petieris quã illa q^{ae} dicta sunt simili m^o [?] sc'dum nãam illius petitionis mutares et non solu~ in hac oratione sed in ònibus latinis in q'ibus aliq^a petitio reperitur. hic incipit oratio sequens:)

[Some amendments are written in the marg. but are illegible]

1 Vita, dulcedo spes Maria* salve, ad te clamamus exules filii eve ad te suspiramus gementes et flentes in hac lacrimaru~ valle Eva [?] ergo advocata Maria* illos tuos misericordes oculos ad nos converte et ?h'um bu~dictu~ fructu~ ventris tui nobis post hoc exiliu~ ostende.

2 nec sc'du~ [?] iniquitates mea nec sc'du~ p'cta mea retribue mihi deus meus.

3 salatae salatelli samel sadamiel Saday

4 Et tange animã meã et corpa meu~.]

[Oratio 12]

Assaylemaht (uel Assailamath)

[S om last 2 words] rasay semaht azahat araaht [S: "haraht"] lameth hazabat hamat hamae gesemon grephemyon zelamye [S adds "relamye"] hazatha hamatha hazareme hal hazanebal helial [S: "helyal"] zebial seziol semyhor hamissiton fintington

tintingethe [S: "turtingethe"] hamissirion sebarney halthoth [S: "halthoth"] alymyon gemail halimot [S: "halmiot"] sadail hehomail neomail cristos thiothot sepha taphamal paphalios sicromemior [S: "sicrogã"] lanpdan lanpta [S adds "Jethim"] iothileta lazahemor iemeamor [35r] . letahemor [S: "lota.."] . saromegall [S: "filiomegal"] . haemor . giseleccor . [S: "giselector"] gihelerathon [S has "gilzelerethon" corrected to "gihelerethon"] . glereleon . gamasgay . semagar . semalgay . semasgyy . balna . atheton [S: "arethon"] . iesamahel [S: "iesamshel"] . gegemahelay . hala . hela . iemay . semethay . may . semnay . geles . syney . iolehelney [S: "iolehemey"] . iesmar . samennay . bariaccoca [S: "bariactoca"] . cariaclera . tharietha [S: "tharihetha"] . socalmata . getymay [S: "ietimay"] . socalma . socagamal . helgezamay . balma . hailos . halos . zaynos . ienenegal . sarimalip . [S adds "sarmalaip"] sacramalaip . tamygell [S: "tamygel"] . thamal [S: "thamahel"] . sathabynhel . sathabmal [S: "sathabinal"] . samal . maga . samalanga . saminaga . satalmagu . silymal [S: "silimal"] . salmana . sagnaht . silymythu [S: "silimythu"] . semalsay . gahit . galiht . gezamanay [S: "gezamanuai"] . sabal . zegahaton [S: "zegahathon"] . zehanphaton [S: "zahan.."] . iezamycrathon [S: "iezanycãthon"] . iecnaphaton [S: "ietna.."] . iezemo . iezelem . ioselimen . hatanathos . hathanathay . semaht . zemehet . iezorahel . chetorab . helgezorabal [S: "hel gerozabal"] . craton . hariobal [S: "hariabal"] . hariagal . hanagai . hariagil . parithomegos . samaziel [S: "famazihel"] . simazihel [S: "simaziel"] . leosemaht . leosamaty . thenuathol [S: "themiathol"] . genynatol . gemizacol . hebalthe . halabee . hamysshon [S: "hamisschon"] . sebanay . halmye . gemail . sadail . neomahil . cristolepha [S: "Christolepha"] . caphamal [S: "caphanial"] . hazaron . gezamel . haymal . haihala [S: "hayhala"] . sememay . geliesmoy . thanccha [S: "tharialtha"] . gemiazay [S: "gemiazai"] . zohanphaton . ielesamen . hathanathay [S: "hata.."] . genaht . iesomabel . haynosiel . halabethen . iabaioge . halabeht . ebalohel . myphos [S: "nyphos"] . phabos . phelior . phobos . ydolmassay . predolmassay . pholior [S: "pholihor"] . negiogge [S: "negioggen"] . neginather . pharamnee [S: "pharampnee"] . pharanhe [S: "pharanehe"] . stomicopten [S: "scomicopten"] . sohomythepoten [S: "Sohomythepoten" with a break of several spaces before] . hymaliassenon . ymiamos . manyhas [S: "manyahas"] . geromay . yemay [S: "iemay"] . ierathayazai [S: "ietachamazai"] [35v] passamaht . thon [S: "theon"] . beht . bon . sathamac [S: "lathamac"] . hagynol . naragal . semozihot . nerothinay . ragnathi . ranal . ragnali [S: "ragnali ranal" corrected to "raguali ranal"] . ragahal . hagmal . hagamal . sagomossyn [S: "fagomossyn"] . fagemesym . domogetha [S: "domogentha"] . theomegen [S: "theomogen"] . theromagen [S: "theromogen"] . salmatha . salamaht . zalamatha . hon . bolon . lialon . sephezium [S: "sephezimu"] . sapinon [S: "sapynon"] saphiamon . hamon . harion . vsyon [S: "usion"] . gemessyon [S: "gemession"] . sepha . phalymyt . sebanay . hamysshon [S: "hamysshon"] . thnitingren [S: "thyntyngren"] . harcon [S: "hacton"] . rogonbon . vsyon [S: "lon usion"] . Amen. */**/*/*/*/*/*

[Oratio 13]

Hazailzemahat (uel Hasaylemath)

[S: "Hazaillemaht"] . lemaht . azac [S: "azac"] . gessemon

. thelamoht . hazab . habatal [S: "halatal"] . haebal . sezior . sicromagal . gigoro . mogal . gielotheon [S: "grel.."] . samagoy . haphiles . pamphilos . sicragalmon [S: "sic^agalmon"] . lanpda [S has "lanpda" corrected to "laupda"] . iothun [S: "iothim"] . halnal [S: "hainal" corrected to "haiual"] . hailos . halna [S: "halua"] . genenogal [S: "gentvogal"] . samanlay . tacayhel . thamiel [S: "tacayhelthamyel"] . secalsmana . hoese-molas [S: "hesemolas"] . hesemelaht [S: "hesomelaht"] . gesatham [S: "gethasam"] . cethal [S: "cethalsam"] . stilmon [S: "scilmon"] . saibaiol . semalsay . crathon [S: "c_n_thon"] . hanagnil [S: "hanagiul"] . panconuegos [S: "pancomnegos"] . tyngeny . hamyssitoy [S: "hami.."] . sebarney . hassinilop [S: "hassimilop"] . thenaly . soday . henaly [S has "henaly" corrected to "hevaly"] . halaco . meahil . crihicos [S: "cⁱhicos"] . sepha . caphanal [S has "caphanal" corrected to "caphaval"] . hazaron . tezamahall [S: "cezamahall"] . hails . saraumay [S has "saraumay" corrected to "sarammay"] . gelior . synoy . bariachacha . gehemizay [S: "gehemyzai"] . ietrafagon [S: "iecrafagon"] . legelyme . hathamathay . senac . gromyazay [S: "gromyhazay"] . sothal . magaal . iemazai . zehemphagon . hasihezamay . legelime . [36r] hacama . ieizobol . ierozabal . symalyel [S: "simaliel"] . seymaly . sei-hel . leosamaht . gemyhacal . halabre . cyophagros [S: "cytophagros"] . theos . phabos . ycolmazay [S: "ycolmazai"] . negen . pharamepht [S: "pharameht"] . nehiahon . schon . gethorem . nehehom [S has "nehehom" corrected to "vehehom"] . helisemaht . saratihai . ierasiai [S: "ierafiai"] . hynaliha . sememamos [S: "sememanos"] . gezamay [S: "gezamai"] . iecremai . passamaht . thagail . hagamal . fagamesy . fagamesym . themegoman . zemegamary . salamatha . salamothono [S: "salomothono"] . bon . lon . sepizihon . harion . vsyon [S: "usion"] . semession . tegon . Amen. */**/*

[Oratio 14]

lemaht (uel Lenthath) [S: "semaht"] . sebanthe .

helitihay . gozogam . romasim . hegeto [S: "hegetti"] . gozimal . exiophiam . sorathim [S: "lorathim"] . salathaam [S: "lalathaam"] . besapha . saphrez [S: "saphiez hacnlam"] . samiht . sanaioho [S: "senaibi"] . phetaloy [S: "phethaloy"] . harissim . genges . lethos . amen. */**/***/***/***/***/***/*

[Oratio 15]

[S does not have a break here, although it does end the above with "Amen."]

Lameht (uel Lameth) [S: "Lameth"] . lenat [S: "lenat"

corrected to "levat"] . lemahat . semaht . selmahat . helmam [S: "helmay"] . helymam . helmamy . zezacca [S: "zezetta"] . zezegta . gezegatha . zozagam . remasym . themare . masym [S: themaremasym"] . ieranyhel . phnerezo [S: "phnerezo" corrected to "phverezo"] . gamyhal . zetogamyaal [S: "zetegomyhal"] . hezetogamyal [S: "hezetogamyhal"] . heziephiat . hozoperbiar . iosacchin [S: "iosaithyn"] . iosathin [S: "iosathyn"] . iosany . gosamyn . salaht . salatoham . salatehen . salatabel [S:

"salatambel" . henehenbem [S: "hen henbem"] . habena . henbezepha . bosephar . thamar . sahalat [S: "sahaletrom^{ar}"] . [36v] hafar . tycmar [S: "hafartitmar"] . thimas . tirimar . namor [S: "namar"] . semyhot . semohit . zemyhot . semohit . zemyhot [S om. the last 2 words.] . semoiz . lemdihon . lemahat . phetalon [S: "phethalon"] . hamiht . phetalonamie [S: "phethalonamie"] . zomize [S: "zomye"] . zamiht . prihici [S: "prihiti"] . philei . haphin [S: "haphyn"] . gergeon . gergohen . ierthon . lothios . lothos . semyhot . lemahat . semohit [S: "zemohit"] . lemaiho . phetalon . hamye . hamyphyn . pethio . gergion . lecton . iergohen . thothios . leccos [S: "lectos"] . Amen.

[Oratio 16]

o most highe and inuisible god [S: "Deus summe [?] deus invisibilis"] . theos . patir . vehemuos [S: "behemmos"] . lehemuyos . behemiy [S: "leheimoy"] . we besiche the [S: "te rogamus"] ymos . by thy most hooly angells which are [S: "p' s'ctissimos ang'los tuos qⁱ sunt"] michael . which is as miche to say as the medicyne of god [S: "Michael *1* medicina dei"] . raphael . the strengthe of god [S: "fortitudo dei"] . gabryel . burni~ge . & seraphin [S: "Gabriel Ardens et Seraphyn"] . helyphamassay [S: "helipha Massay"] . cherubin [S: "cherubyn"] . ielomiuctos [S: "Ielomynctos"] . gadabany [S: "Gadalany"] . zedabanay [S: "Zedalanay"] . gederanay . saramany . lomtecy [S: "Iometety"] . loccosi [S: "loctosy"] . gerohanathon [S: "Ierohanathon"] . zahamany . lomyht . gedanabasy [S: "Gedalanasy"] . seremanay [S: "setemanay seremany"] . henlothant . henloramyht [S: "helomyht henboramyht"] . samanazay . gedebandi . ffullnes, of syence . cherubyn . and seraphin . we most humbly besiche yow and the iesus christ by all thy holy and glorious angells whose names are blessyd of god which ought nott to be spoken of us which be these [S: "plenitudine sc'ie Cherubyn et Seraphin vos suppliciter rogamus et te Ihesu Xp'e p' õos sc'tos anglos tuos gl'iosos quoru~ nomina a deo ussec^ata sunt q~ a nobis p'ferri non debent q~ sunt h':"] . deihel . dehel . depymo . dewhel [S: "dem hel"] . excludo [S: "exluso"] . depymon . helynon . exmogon . paryneos [S: "parineos"] . exmegan . pheleneos . nanagen [S: "navagen"] . hosiel [S: "hosyel"] . oragon . garbona [S: "gartona"] . rathion . monyham . megonhamos .

I beseche the o my lorde lyghten and pource my soule and my conscyence with the brightnes [37r] of thy light illumyn and confyrme my understandinge with the oder of the switenes of thy holy sprite.

(hic recita petitione~ sed si per visione deitatis tu~c dic vt sequitur.) that I may obtayne to se the glorious visyõ which now I desyer to se. garnishe my soule o lorde that I may se thy face and here thy glory and prayse reforme my harte o lorde and renew my sensys and geue me a good memorye to beholde the blessed vision of thy face temper most gentyll lorde bothe my soule and tonge to haue that glorious visyõ by thy glorious and ineffable names thow which arte the fowntayn and begininge of all goodenes and godelynes suffer me o lorde and geue me grace and a good memorye that I may obtayn the blissed visyon which I haue desyred of the in this godely prayer. (hic rursus incipe).

Thow lorde which dost nott by and by condempne the sinner but thorow the mrrcy doest abyde his repentance, i onworthy synner doo be siche the o lorde that thow wylte wype away all my synns and wickednes and utterly quenche in me all instigatyons. (hic recita tuã petitione~ sed per deitate dic sequitr) that i may be made mete o lorde thorow this petycyon to obtayne the sight of thy diuyn maiste by the vertu and power of thy holy angells and archangells of whome i spake before thorow thy glorious maiestye thow which arte one allmyghty and euerlastinge god to whome be prayse and honor for euer. amen.

[S: "Te quaeso due~ mi illustra et clarifica animã meã splendore luminis tui et illustra et confirma intellectu~ **'men [?] odore suauitatis sp'us tui sc'ti ut obtinere valeã g'liosã visione~ tuã quã nunc humil'r deosco adorna d'ne [=domine?] animã meã ut videã faciem tuã videam et audiã gl'iam tuã et landem tuã reforma d'ne cor meu~ instanra d'ne sensu~ meu~ placa pijssime memoriã meam ad aspiciendã visione~ faciale~ tuã et beatam tempa benignissime animã et linguã meã ad hen'dam [?] hanc visione~ p' gl'iosa et ineffabilia nõi~a tua tu qⁱ es fons bonitatis et totius pietatis origo h'eas q_ae_so d'ne patientiã in me et memoriã et gr'am bonã da mihi ut accipe valeã hanc visionã beatã et q_d_ a te petij in hac sc'ta o'rone da mihi et largire tu qⁱ peccante~ statim non indicqs sed ad penitentiã mihtus expectas te q_ae_so indignus peccator ut facinora et p'cta mea et delictoru~ meoru~ scelera abstergas et penitus extinguas ut aptus efficiar d'ne sc'ta visione tua et in petitione tanta p sc'toru~ angeloru~ et Archangeloru~ tuoru~ v'itute de q'ibus praefatus sum dignu~ et efficare~ facias per gliosã ma' tuã tu qⁱ es aeternus et unus verus deus op's Ame~."]

[37v]

Oratio 17

o Iesu the sonne of the incomprhensible god [S: "Th'u dei filius incompraehensibilis"] hancor hanacor hamylos [S: "hanylos"] iehorna theodonos [S: "theodonas"] heliothos [S: "helyothos heliotheos"] phagor corphandonos norizane corithico hanosae [S: "hanosal"] helsezope phagora [S: "phagor^a"].

[S starts another Oration here.]

Eleminator candones helos [S: "helas"] helee resphaga thephagayn [S: "thephagagayn"] thetendyn thahonos [S: "thahanos"] micemya [S: "mtemya"] hehortahonas [S: "heortahonos"] nelos behebos belhores hacaphagan [S adds "\\\\\\\\"] belehothol [S: "belohothoi"] ortophagon corphandonos / borne in the shape of a man for vs sinners and yow holy angells heliothos

phagnoraherken and teche me and gouerne me. (Hic dic petitionem tuã sed per visione diuina dic vt sequitr.) that i may come to obtayne the visyõ of the deyte thorow the glorious and moste gentle and moste almightie creator oure lyuyng lorde holy infinite godely and euerlastinge to whome be prayse honor and glorye worlde withowt ende. amen.

[S: "humane natus p' nobis p'ctoribus et vos heliothos phagnora angeli sc'ti adestote advertite et docete me et regite me ad visione~ dei sc'tam p' peniendã h'endam obtinendã p' g'liosus~ Clementissimu~ et potentissimum c_e_atore~ d'n'm n'ram vivu~ sc'ium [?] et immensu~ piu~ et aeternu~ cui e~ honor et laus et gl'ia p' infinita sc'la Amen."]

[Oratio 18]

Lameth

. ragna . ragahel . ragia .
ragiomab . hagnaht . hagnolam . exaccodan .
hanthonomos hethaeneho . hemonas . iothe .
iothesezatha . hensazatha . serail . marab . minathil .
marathal . mairathal . brihamocon . thahamathon .
leprodoz . lephoris . leprehoc . lephons . hesacro .
hesacrohen . corquenal . choremal . gnoyoemel .
validiol . [R. has some words in margin, but they
are mostly illegible. "cum (?)... Sem... Lameth ... 3º
..." There is also a drawing of a hand.] [38r] salail .
salaiz . salaier . halaiz . salquihel . gessydomy .
gessenazi . iessonay . hazoroz . hazarob . tharhal .
bostyhal . hamol . hamalamyn. Amen.

[Oratio 19]

[S3 adds: Ista oratio debet dici quotidie quater / y^e
fyrst daye of the mone]

[S: Lameht [S3: Lameth] . ragna . ragahel . ragia .
ragiomab [S3: Ragionab] . hagnaht [S3: hagnat] .
hognolam [S3: hagnolam] . exactodan [S3:
Exaccodan .] heractodam [S3: heraccodan~] .
hanchonomos [S3: hanthonomos] hethaeneho .
hemonas . iothe . iothesezatha [S3: lothe~ .
sezaiha]. sazaratha hensazatha . serail . marab .
mynathil [S3: minathil] marathal . mairathal .
brihamocon . thahamathon . leprodoz . lephoris .
leprohot . lephorijs [S3: lephons] . hesacro .
hesacohen [SD3: hesacrohen] . corquenal .
choremal . gnoyemal . valiaioli [S3: validiol] . salail .
salaiz . salaier . halaiz [S3: haldiz] . salquihel .
gessydomy [S3: Gessydomy] . gessevazi [S3:
gessenazi] . iessonay . hazoroz . hazarob . tharahal .
bostihal . hamol . hamalamyn. Amen.]

[S3: Oratio] [S does not start a new oration
here.]

semeht (uel semeth)

seghehalt . ragnaht .
reloymal . haguliaz . exhator . hanthomos . lezen .
saccail . marab . briamathon . lephez . hiesacco .
themay . salaihel . agessomagy . arothatamal .

[S: semeht [S3: Semeth] . seghehalt . ragnaht .
regoymal [S3: Reloymal] . hagnliaz . exhator .
amhomos [S3: hanthonos] . lezen . saccail . marab .
brihamathon . lephez . hiefacto [S: hiesacco] .
themay . salaihel . agessomay [S3: Agessomagy] .
Arathotamal.]

[S: Oracio]

O incommutable god which in menorye art
irreperhensible whose wisdom can not be spoken
agaynst the angell of the euerlastinge counsell may
this day embrace my harte in his right hand and
may fill my conscyence w^t the remembraunce of
the and the oder of thy oyntementes and the
switenes of thy grace may furnisch my mynde with
the brightenes and clernes of thy holy spryte with
the which thy angells o lorde with all the powers of
heauen do desyre to beholde the face euerlastinglye
(Hic recita petitionem tuam sed per deitate dic vt
sequitr) that I may w^t them most marcyfull lorde
beholde the face thow which w^t thy wysdome hast
repayred all thinges with thy euerlastinge blisse
wherunto thow hast restored the angells by man
which was fallen whome thorow thy loue thou hast
drawen agayn w^t [38v] thy glorye and didest
voucsaffe to instrue adam with all knoledge
infforme replenishe instrue restore correct claryfy
and refreshe me that I may be a new man to
understande thy commaundementes. (Recita
petitionem sed per deitate dic vt sequitur.) that I
may obtayne the blissed syghte of the to y^e helthe
my soule and body and all faythfull people to the
honor and glorye of thy name which Is blessed for
euer. amen.

[S: "Memoria irrep^rhensibilis sapientia
incont^adicibilis et inusmutabilis [S3: cōmutabilis]
deus aeterni ussilij [S3: cōsilij] angelus ampletetur
hodie cor meu~ dextra [S3: dextra] tua et
adimpleat usscientiã [S3: cōstientiã] meã memoria
tua et odor ungnentoru~ tuoru~ et dulcedo gr'ae
[S3: gracie] tuae [S3: tue] muniat mente~ meã
splendore sp'us sc'ti et claritate q^a angeli [S3 omits
the last 8 words] facie~ tuã d'ne cu~ omnibus caeli
vⁱtutibus intueri sine fine desiderant ut valeã cu~
ipsis te clementissime facial'r intueri, [S3 omits "ut
valeam ... intueri" and substitutes: "here rehearse thy
petition"] sap'ia [S3: O Sapientia] q^a [S3: que]
omnia reparasti beatitudinis p'seuerantia q^a angelos
restituisti dilectione q^a hōinem lapsu~ ad caelestia
traxisti doctrina q^a Adã ònem sc'iam [S3: scientiã]
docere dignatus es, informa, reple, instrue [deest
S3], instanra, corrige clarifica et refice me ut fiã
novus in mandatis tuis intelligendis [S3 omits the
rest, substituting: recita petitionem orationes prec~
(?) debent dici prima sinia (?) quat^ scilicet su~mo
mane circa terciã Semell circa nonã ter circa
meridie~ ter/] et suscipienda hac visione tua beata
in salute~ corporis et animae meae et òniu~
fidelium~ credentium~ in nōi~e tuo q' est b'ndictu~ in
s'c'la s'c'lorum. Amen."]

[Oratio 20]

Hazaram (uel hazacam)

. hethelilem . thelihem . hazagatha . agrirazcor .
hizgeocir . hazaheimn . iesan . zezor . iesar . ysail .
and yow hooly angells whose names ar written in
the booke of lyffe and there be rehersed rasaym .
boros . helsa . heremogos . myrecagil . resaym .
lemay . rasamen . lemar . themamohi . irasym .
iemamoht . themamoht . secray . soctaht . sehã .
hanathar . thansethay . helymaht . iosoihel .
helimoht . saccamaht . helymyhot . iosey . thedony
iasamaht . pharene . panetheneos . phate . neynehos
. haramen . theos . hathamaym . hanataiphar .
hatanazar . basiaccor . iesenenay . iesamana .
haziactor . hamynosia . zezamanay . hamos .
hamynos . hiatregilos . cahegilihos . zagnel .
zacahel . amen.

[39r]

[Oratio 21]

Hielma (uel hyhelyma)

helimar . herina . hutanathas . hemyna . huanathois
. helsa . hebros . hiebro . helda . hagasa .
hochtomegos . raictotagti . coicragon . myheragyn .
amen.

[S: Oracio]

[S: Hazacam . hihel \\\ [S3: Hazaram . hihel] .
hehelilem . hethelilem . thelihem . hazagatha .
agnazcor [S3: Agrirazcor] . hizguor . hazalzet [S3:
hazahetam . Iesan] . rezor [S3: zezor] . iesar . ysail
[S3: ysail]. et vos angeli quoru~ nõi~a scibuntur in
libro vitae et ibi recitantur iasym [S3: Rasaym] .
horos [S3: Boros] . helsa . heremogos . myrecagil .
resaym . lemay . lemar rasamen . lemar .
themamoth [S3: themamoht] . Irasim [S3: Irasym] .
gemamoht [S3: Iemamoht] . themamoht . secray .
sotthaht [S3: Seccaht] . sehant (?) [S3: sehan] .
hanathar . thansethay . helymaht . iosoihel .
helimoht . lattamaht [S3: Saccamaht] . helymyhot .
iosey . theodony [S3: Thedony] iasamaht . pharene
. panetheneos [S3: panethehos] . phateneyneos [S3:
phate . Neynehos] . haram~ [S3: haramen] . theos .
hathanaym . hanataiphar . hatanazar . basiactor .
iesenemay . iesamana iesamanay . hariactor [S3:
haziactor] . hamynosia [S3: hamynosya] .
zezamanay . hamos . hamynos . hiatregilos .
cahegililos [S3: cahegilihos] . zagnhel [?"zaguhe"]
[S3: Ragnell] . zatahel.]

[S,S3 have a new paragraph, but not a new oration
start here.]

[S: Helma [S3: hielma] . helma . helimat [S3:
helymar] . henina [S3: henna] . hycanathas [S3:
hitanathas] . hemyna . hitanathois . helsa . hebros
[S3: hebros] . hiebro . helda . hagasa . hoccomegos
. rai?totagn [S3: Raictotagu~] . coictagon [S3:
Coicragon] . myheragyn [S3: miheragyn] . amen
[S3 omits "amen"].]

[Oratio 22]

Conffyrme

strengthen and illumine abba . theos . behenmyhat . hehemornhos . bethar . husurnhnut . hotarins . theos . god the father god the sone god the holy goste my prayer god confyrme my understandyng and my soule and my memorye. (Recita petitionem sed per deitae dic vt sequitr.) to recene know see and beholde y^e sighte of the and thy blessed and glorious face. amen.

[S,S3 start a new paragraph here, but not a new oration.]

[S: Confirma ussolida [S3: consolida] elucida abba [S3: alba] . theos . behetmiyhat [S3: behe~myhat] . hehem ruhos . bethar . husurnhu~t . hetarius . theos . deus p'r deus fili [S3: fili⁹] deus sp'us s'cte oratione~ meã [S3: ma~m nostram] confirma et intellectu~ [S3 omits the last 2 words] et animã meã et memoriã meã [S3 omits the rest and adds: recita peticione~] ad suscipiendã cognoscendã videndã intuendã visione~ et facie~ tuã divina beatã et gl'iosam Amen.]

Oratio 23

Agloros

theomithos . theomiros . shocodothos . haccisamel . sozena . haptamygel . sozienziha . hemya . geccaholzer . helyna . sothoneya . geherahel . halymyz . zezoray . gezetiz . gerehoinuhaziol . hazaimegnos . megalos . vsion saduhe . amen.

[S,S3 do not start a new oration here.]

[S: Agloros theomythos . themyros . sehocodothos zehocodos . hamhaniel [S3: hacccsamel] . sozena . haptamygel . sozihenziha . hemya . gettahol [S3: Geccahol] . helyna . sothoneya . geherahel . halunyz [or "halnuyz"?] [S3: halymyz] . zezocay [S3: hezoray] . gezetiz [S3: Gezetyz] . gerehona hazihal . hazai megnos . megalos . usyon saduht.

[Oratio 24]

Megal

. agal . iegal . hariothos . handos . hanathos . hanothos . lemozay . semezai . lamezai . lethonas . iethonay . zemazphar . zeomasphar . zeomaphar . tetragramos . thethagranys . hatamar . haziamahar . zahamir . iechoiaphor . zethesaphir . gethor . saphor . halaguha . hasacapria . [39v] hasamypa . haragaia . hazagny . phasamar . samar . saleht . salym . salmeht . sameht . saloht . sillezaleht . sadayne . neothatir . neodamy . hadozamyr . zozena . belymoht . hazat . helyot.

[S: Megal . agal . iegal . hariothos . handos . [S3 adds: hanathos] hanathoios hanathos [sic] . lemazai . semazai . lamezai . lethonas . iethonas [S3: Iechonay] . zemasphar [S3: zemazsphar] . zeomaspar [S3: zeomasphar] . zeomaphar . tetragrammos [S3: Tet^{cc}gramos] . thethag^anys [S3: Thethagranys] . hacãman [S3: hacãmar] . hazaamahat [S3: hazaimahar] . zahamyr [S3: zahanur (or zahamir)] . iethosaphor [S3: Iechosaphor] . zethesaphir . gethor . saphor . hasagitha . hasacapha . hasamypa . haragaia [S3: haragia] . hazanuy (?) [S3: hazagny] . phasamar . samar .

salephusalym [S3: Saleht . Salym] . salmeht .
sameht . saloht . sillezaleht . ordayne [S3:
sadayne] . neothatir . neodamy . hadozamyr .
zozena . helymoht [S3: belymoht] . hazat .
helyhot [S3: helyot].]

[S starts a new oration here. In S3 [Oration 58/19](#) follows]

O the truthe the way and the lyffe of all
creatures oryghtewos god quicken me and visit me
and my understouinge claryfy my soule and
pouge it (Recita petitionem sed per deitate dic vt
sequitr.) that lyke as thow dyddest shew unto Ihon
and pawle the syght of the when thow didest take
them up in to heuen euyn so lorde that I may whyle
this my body lyueth see & beholde thy face. amen.

[S: "Veritas lux via et vita ðniu~ cēturaru~ inste
deus vivifica me visita me et intellectu~ meu~ et
animã meã 9firma et instanra conscienciã meã et
clarifica et purga sicut Iohni~ et paulo qu~ rapnisti
eos ad visione~ tuã eis ostendendo v~ sic d'ne meo
vivente corpore possit te anima mea inspicere
facial'r et videre."]

[Oratio 25]

[S does not start a new oration here, but a new paragraph.]

Hamicchiahel (uel
Hamathahol) [S: "Lamyntnahel l_- lamycthiahel"] . hamsahel . daihyr [S:
"dalihir"] . hayr [S: "hair"] . hael [S: " halel"] . zedach . hazarach . zedaich [S: "zedaizh"] . hazaias .
lezorial [S: "lezorihal"] . zezorias [S: "zehorias"] . iechori [S: "iethori"] . alsemaya [S: "alsemaia"] .
ysamya [S: "ysamyha"] . zama . ysa . samina [S: "sam~a"] . ysaray . ysameht . ysathay . lemehyel [S:
"lemyhel"] . nehel . semehel . iemymehel . mytinab [S: "mythynab"] . mybhahal [S: "nybahal"] . mychyn
 . mybacaiab [S: "mybancaiab"] . hamyly . mynab . halyasal [S: "heliasal"] . hometibymal [S:
"hometibimal"] . helymal . hy~bos [S: "hymbos"] . zebracal . zelimal . iechro [S: "iethro"] . samaril [S:
"samara"] . zezocha [S: "zezoca"] . iecrosahal . melos . zalymebor [S: "zalimebor"] . zalymylos . zagahel
[S: "zaguhel"] . mychathomos . myheromos [S: "myleromos"] . mycracosmos [S: "myc^acosmos"] .
nycromyhos. amen. amen. [S has only one "Amen."]

[40r]

[Oratio 26]

[S does not start a new oration here, but a new par.]

I wretched sinner in thy syght o lorde my god to
whose syghte all thinges are open and manyfest, in
whose hande all thinges are clene and pure pourge
and clense me o almyghte god these thinges do i
speke that the error of infydelytie and the fylthines
of sine beinge taken awaye, the good holy spryte
maye helpe me and quicken me as it dothe quicken
all thinges and put away all myne incredulyte and
fylthynes. (Recita petitionem sed per deitate dic vt
sequitur) ["Recite the petition; if for the vision of
God, say as follows:"] that i thought i be unworthy
thorow thy mercy with owt lett may obtayne to se
thy most glorious face. amen.

[S: "Ego in conspectu tuo d'ne deus in cuius tintu
õnia nuda sunt et ap'ta et in mani cuius o'ra sunt
munda et pura mundifica et depura me deus o'ip's
haec enim lequor nisi ablato infidelitatis et
infectionos errore ex labe adinvet me sps tuus
bonus sc'tus vivificans orã et vivificet o'n'em
inc_e_dulitam et labe~ meã ut visione~ tuã
sc'tissimã [?] licet indignus p'pter tuã m~iam valeã
efficaciter et absque defectu iam obtinere Amen."]

[Oratio 27]

[S does not start a new oration here.]

Semoht (uel Gymath) [S: "Lemoth"] gehel [S:
"gegel"] . helymoht . hemeb . sabahel . zerothay . zabayel [S: "zabahel"] . gerozay . hebel . [S adds ""]
crosay . hamagra [S: "crosaihamagra"] . hatiagra [S: "hanhag"] . ragen . zeromay [S: "seromay"] . zehez
 . hezehengon . iezomay [S: "zezomay"] . hemehegon . hamagrata [S: "hamag^ata"] . cezozoy . geso~may
[S has a bar over the "om"] . hesehengnon . lethomai [S: "lethomay"] . halla . hathanathon [S:
"hathanaton"] . hagigel . hatamyhel [S: "hatamy hel"] . lamahyhel [S omits] . hathomas . hecobay [S:
"hecohay"] . zemohay . theageta . theal . regon . hagen [S: "hage~"] . iezeragal [S: "rezeregal"] .
iehalragen [S: "zehalrage~"] . geht . zeregal . hamabihat . hezegon . gethage . madaaios [S: "madiaaios"] .
zadaanchyos [S: "zadanthios"] . exhedon [S: "exheton"] . palathoros [S: "pallathoros"] . zallaehatos [S:
"zallachatos"] . thelthir [S: "thelthis"] . threhodios . [S: "trehodios"] . zezochthiam . palliticos [S:
"pallititatos"] . nethi . delthis . heroniodios [S: "heremodios"] . helmelazar . helyne . zazarharon [S:
"zazar haron"] . gezero . mymyhel . henthon . hermelazar [S: "herinelazar"] . sython [S: "lython"] .
genyhton [S: "genithon"] . hezdmyel [S: "hezemyhel"] . heymemy [heymeiny?]. heelmelazar [S:

"harmelazar"] . cremymyel [S: "c_e_mymyel"] . exheruz [S: "exhernz"] . zorol . mochora [S: "mothora"] . rabyhel [S: "rabihe"] . samyb . lamely . melyon [S: "melion"] . sarabyhel [S: "sarabihe"] . samyl . tamyl . samyhel. amen.

[40v]

[Oratio 28]

[S does not start a new oration.]

Allmyghty and euerlastinge god moste mercyfull father which arte blyssed foreuer whith [sic] hast geuine unto us o eternall & irreperhensyble god a helthfull and incommutable remedy which for the almightynes of thy maiesty hast geuen us leane to prayse and glorify the and hast graunted unto us to se thy glorious maiestye the which is to other creatures denyed whose determynacyon cane in no wyse be altered, whose nature is eternall & of deuyne substance with the holy trynity which is the father y^e sonne and y^e holy goste which is exalted aboue all heavens wher the godhead and y^e deyte dothe abyde. x. I besiche thy maiesty o lorde and glorify thy allmighty power and y^e mervelous y^e hyghest and euerlastinge power I most lamentably besiche y^e o my god which arte the inestimable wysdome & y^e ineffable lyffe of angells y^e incomperhensyble god in whose syghte doo stoude y^e multytude of angells. (Recita peticione~ tuam sed per visione diuina dic ut sequitur.) that thou wilt fforthwith graunt me thy holy visyon, and that your wilte helpe me and geue me helthe that I may se y^e clerenes of thy visyon and graunt me thy pure understouding & perseuerance in thy lawes y^t I may be worthy to se the face which lyuest and reynest eternally in the syghte of all celestyall powres now and euer and euery where worlde with owt ende. amen.

[S: "O'ip's sempiterne deus et misericors p'r ante ònia sc'la b'n'd'cte qⁱ nobis aeterne deus irrep_r_hensibilis et incommutabilis remediũ~ salutare contulisti qⁱ p'ter o'ipotenciam ma_tis_ tue nobis facultate~ laudandi gl'ificandi videndi facial'r ma_tem_ tuã concessisti caeterisque animalibus negata cuius dispositio in sui p' videntia non fallitur cuius etiã natura aeterna est et 9substancialis deitati suae et t'uitati suae q' e' p'r et filius et s. s. q' e' exaltata' sup' o'ne caelu~ ubi divinitas et deitas corporal'r h'iat dep_r_cor ma_tem_ tuã d'ne et o'p'nciã tuã g'lifico et aeternitatis tuae v'itute~ ac magnificenciã tuã summã et aeternã cu~ nimia implorac'oe intentionis flagitans depono te deus mens sapiencia inaestimabilis et ineffabilis vita ang'loru~ deus incomp_r_hensibilis in cuius 9spectu chorus ang'loru~ 9sistit te deprecor et flagito ut p' sc'tum et g'liosũ~ n_n_ [?] tuu~ et p' 9spectu~ angeloru~ et p'ncipatus caelestes mihi gra'm tuã dones huius sc'tae visionis et statim subuenias mihi et sc'titate~ mihi tribuas et subtilita= [sic] visionis tantae et intellectus tui puritate~ et p'severanciã concedas ut te facial'r videre valeam qui vivis et regnas aeternal'r in conspectu omniu~ virtutu~ caelestiu~ nunc et semp' et ubique p' ònia s'c'la s'c'loru~. A.]

[Oratio 29]

[S does not start a new oration.]

semoht (uel Lemoth) : lamen . lezahel . salmatihal .

zamatihel . mahaziel [S: "mahazihel"] . zamazihal . ezeleaz . mahatieten [S: "mahatihoten"] . hezole [S om.] . helzoleam . megos . hemol . hemuoleha [S: "hemnoleha"] . methos . hazamegos . halzamyhol . alzamoy . [41r] memmamiccos [S: "menmamitos"] . memomiccos [S: "memomittos"] . zely . marayhathol . zolmazathol . zemeney . iemenay . lameley . zethemalo . zetheneran [S: "zethenaram"] . labdaio . lodeho . zabday . hoton [S om.] . ladaiedon . lapdaihadon . lothanan . hizemazihe . izthanacihe [S: "izthamhihe"] . [S adds "iotha nahuzihis zihanati"] phomos [S: "hephomos"] . zeherem . zeheziehelmos [S: "zehe ziehelmos"] . hie . hanathie [S: "hiehanathihe"] . homos . zeherem . hessymatel [S: "helsimathal"] . hessicomalon [S: "hessicomal on"] . thehe [S: "ehehe"] . sihotil [S: "honl"] . magal . hesiothil . micho [S: "mycho"] . halpha . husale . omis [S: "onus"] . flum . fais [S: "fals"] . hallemassay . alesemony [S: "alesemonoy"] . salemanasay [S: "salemanasai"] . helemasay . zazacco [S: "zazaico"] . semanay . nachairo [S: "nachano"] . natham . gemehol . yetulmassaye [S: "yenilmassay"] . gemahol . iezemalo . magnl [S: "magul"?] . gehamas [S: "gelamas"] . senadar [S: "senadae"] . iezema . salpha . [S adds "gemama suphu iohel iohabos haymal". These five words are underlined; the first and last words also have lines over them.] sacramagay [S: "sec_u_magay"] . iehetmagay [S: "iehennagay"] . zehetyn . zemazadair [S: "zemadazan"] . iehir . ramagay . geiama [S: "gesama"] . salpha . gemama . suphniohet [S: "suphn Iohel"] . Iohabos . haymal . hamanal . thanoctomas . Iobohe . hamynal . zanogromos . nyzozoronba [S: "nyzozoroba"] . mygerozoma [S: "nygerozoma"] . negero . rabaly [S: "rabali"] . negora . hohalym . nytheromathum . tholynthay [S: "cho lymchay"] . tolomay . loynar . tholumgay [S: "tholinngay"] . zenolozihon . hisomomelyhon [S: "hisonomelihon"] . samyhel . giethy . sicrozegamal [S: "sicrozegania"] . thoneihos [S: "thoneos"] . carmolehos . samhel . gehiszeftyhor [S: "gehszesihol"] . Iezolnohit . phicrose . gramaht [S: "g_u_maht"] . theonehos [S: "theonthos"] . carmelos . lamyhel . larmanail . gezezihor [S: "gesezihor"] . semarnail . zaarmethihail [S: "zaarmatihail"] . heliozo . thael [S: "thahel"] . semail . amen.

[Oratio 30]

[S: "Primus terminus"]

Genealogon reealologon . tenealogo . saphay . zazaiham . saphya [S: "saphia"] . zede . [S adds "\\\\\\\\"] zemeziham [S: "zemoziham"] . zeomonriel [S: "zomonrihel"] . sanamam

[S: "sanam&atlde;"] . samna . gegnognal . samayhel [S: "samyhel"] . Ieremyhel . [S adds "\\\\"]
 horaciotos . hetha . siothos . sepharaym . henemos . genozabal . Ieremabal . hethemel . genotheram .
 genorabal . semyha . semua [S: "samna"] . mynaron . ymuathon [S: "ymathon geristel hymacton"] chalos
 . phabal . resaram . marachihel [S: "marathihel nat"] . naratheos . Ietrinaiccho [S: "ietrmantho"] .
 Iezibathel . sephoros . thesirara . zepharonay . hazana . messihel . sother . haziel [S: "hazihel"] .
 semichros [S: "semicros"] . chiel [S: "thiel"] . hamacal . hator [S: "hacor"] . zemothor . sanaday .
 morothochiel [S: "morothothiel"] . semenos . satabis [S: "satab_is_"] . themaay [S: "themay"] . horel .
 remay [S adds "renay"] zenel . hasa . gemol . zemelaza . Iemozihel [S: "iemazihel"] . zemey [S: "zemei"]
 . [41v] zemeihacon [S: "zemeihaton"] . zechor [S: "zethor"] . helichos [S: "helycos"] . semysenue [S:
 "semysenne"?] . hiacon . Iechor [S: "iethor"] . meholim [S: "mehohin"] . hazenethon . semale . mepathon
 . zemolym . systos [S: "sistos"] . eloy . semegey . manos . helipos [S: "helypos"] . hemiclopos [S:
 "hemyclopos"] . geys . seray . sephet . sephamanay . heliothos [S: "heliothos"] . cherobalym .
 hassenethon [S: "hassenothy~"] . hisistos . domengos . Iemyrohal . samanathos . semeham . behenos [S:
 "lehenos"] . megon . hanythel . Iochomeros [S: "iethomeros"] . Ielamagar . remelthot [S: "remelthet"] .
 genay . domathamos . hathamir [S: "hathamyt"] . serihon [S: "seryhon"] . senon [S: "lenon"] . zaralamay .
 zabaihon [S: "labayhon"] . amen.

[Oratio 31]

[S: "S'c'dus terminus"]

Geolym

hazenethon . ysiscos [S: "ysistos"] . eloy . sephey [S: "sephei"] . manay .

helihotas [S: "helyhotas"] . Ierobalym . semalet . gonay . heliothos . domathamos . hathamyr . seryhon .
 hamynyr . senoz . magamagol . sethar . senam . magelhel [S: "magel hel"] . helymothos . helseron . zeron
 . phamal . Iegromos . herymyhothon . lanthamos . heramathon . landamos . lanaymos . seplatihel .
 sephatihel . hagenalis . legenale . hegernar . stanazihel . stancchel [S: "stanithel"] . hathanathos .
 hegrogebal . rogor . heremynar . henecyman . marothon . Iechar . naym [S: "ietharnaym"] . henomos [S:
 "henozios"] . Iezeduhos . gezconos . sabam [S: "satam"] . gortaray [S om. but has a gap.] . helyccheym
 [S: "helytychcym"] . helestymeym [S: "heleshimeym"] . sepharma [S: "sephalzna"] . mathar [S:
 "Acathar"] . saphar . manacham [S: "manathã"] . bezezay . samay . sephay . syamathon [S:
 "syliemathon"] . balair . [S adds "\\\\ in the marg.] samamar . hamyhel . marmamor [S: "marmamo"] .
 henemos . gegohomos . samar . sabar [S: "sabat"] . hamyhel [S: "hamihel"] . gezamahel . sacramay .
 Iezamathel [S: "ieزامamel"] . hama~samel [S: "hamansamel hamazamoly"] . geromol . Iezemon [S:
 "Iezemon"] . sycromal [S: "hicromal"] . Iezabal . samua [S: "samna"] . zama . hatanathos [S:
 "hacanathos"] . theos . helyhene . zelym . helyhem . hezelym . cromemon . henethemos [S: "henethonos"]
 . gegenol [S: "gegegnol"] . hemthemos . Iamam . harathamam [S: "harathynam"] . megon . megnon .
 cemon [S: "megnoncemon"] . strymay [S: "sirymay"] . [42r] hethemel . hemel . sethor . helsethor .
 sophornay . behelthoi [S: "behelthor"] . sesalihel . ranahel [S: "tanahel"] . homyhal . Iezahel . zemahal [S:
 "hemahel"] . homal . guomagnos [S: "gnomãgnos"] . semyr [S: "sennyr"] . Iechor [S: "iethor"] . nomemal

. gehangno [S: "geliãgno"] . genair [S: "genayr"] . Iecoruame [S: "iecorname"] . malihagnathos [S: "malihãgnathos"] . hachamol . Iecromagnos . [S adds "magnarht noynemal hagnathos hamathalis iecoragnos"] sammazihel . Ieconail [S: "ietonail"] . hesuogem [S: "hesuoge~"] . choto [S: "chotorim"] . mynamchanamaycha [S: "mynãtanamaytha"] . chanaym [S: "thanaym"] . raymara . senayhel . homuogenthon [S: "honmou~ genthon"] . lanamyhel . gehenignor [S: "gehemgnor"] . gemyochar [S: "gemy~hothar"] . lanamyhel [S: "iãnamyhel"] . sezyhel [S: "sezihel"] . magol . samanay . haganal . menya . ferymay [S: "ferimay"] . sarranay . lanamyhel . [S adds "gnohemgnor gemõthar lãmyhel"] zezihel [S: "sezihel"] . magnol . samanay [S: "samãnay"] . hagamal [S: "haganal"] . mena [S: "menya"] . ferymay [S: "ferimay"] . [note the near duplication] sarranay . lacham [S: "latham"] . lihares [S: "lyhares"] . lechanagihel [S: "lethanagihel"] . nathoes [S: "nathes"] . samayrlyazer [S: "lamairhazer"] . egyhel [S: "egihel"] . thamazihel . hacaros [S: "hacacaros"] . cazaihel [S: "tazaihel"] . hacarraz [S: "hacaraz"] . hacacoharona [S: "hacatoharona"] . semyday . hacca . chaharon [S: "choharon"] . semelay . Iamy . Iazabal . lanerecabal [S: "laverecabal"] . Iammeze [S: "iam~eze"] . thabal . coouachoros [S: "cumachoros"] . hacoronathos . sathanael . haryham [S: "hariham"] . zachhar [S: "zathhar"] . harathar . haziber [S: "haziler"] . zechar . hazihem [S: "hazihe~"] . hazathar . loemgemar [S: "lornigemar"] . hazanather [S: "hazanathar"] . hamegnar . semal . gehen . negemar . hemegmol . semam . hathamanos . hatimairos [S: "latimairos"] . rechiamos . hamognal . semar . temualamos [S: "te~nalamos"] . sebranay . sebemuay [S: "selamnay"] . byrnchata [S: "barnothata"] . Ialon . hespnhos . ramel . semal . reuilsemar [S: "renylsemar"] . Ielamacrom . Ielama . crimisaiber [S: "crymyzaiber"] . segher . sayher . Ierolognos . [S adds "\\\"] Iegemagnolon . geiemamagnosam . haminos [S: "hamynos"] . Iamozia . Iozihon . Iacuhosia [S: "ramhosia"] . hagnyhosio . Iecologos [S: "yetologos"] . hazeoyon . hamynos . hamyr . matharion . machanon [S: "mathanon"] . senos . heliothon . zenos . semear . lanar . lamar . sacronalon [S: "setronalon"] . gemal . secrmagnol [S: "secromagnol"] . sacromehas [S: "sec_o_mehal"] . lamagil . sethoham . sechoiro [S: "sethoiro"] . maihol . socromagnol [S: "socromgnol"] . genos . [S adds "+"] thomegen . nycheos . amen . amen [S omits the "amen"s and adds "\\\\"].

Oratio 32

[S: "Tertius terminus"]

Agentos

theomogenos . theos . hatanathos . kirihel . ypalis [S: "ypolis"] . ypile . [42v]

kariel [S: "karihel"] cristapholis [S: "christopholis"] hon ymalihor ymas harethena chenathon leonbon boho usion [S: "usyon"] ieromegnos hagenoy hisychon [S: "hysithon"] geromagol hagnyhamal [S: "lagyhamal"] latham zarthaual [S: "zarchamal"] senar petonahal [S: "peconahal"] lacramagnal [S: "lac^amag^al"] sebar [S: "sehar"] sehan iezerom [S: "iezekom"] geuomoly [S: "genomoloy"] ienomos [S: "genomos"] iezoro nomeros henahihel gemehegate [S: "gemehagate"] gemyha iethemuahos [S: "iethenmahos"] myhayhos [S: "myhaylos"] semana hahel semahel hotheihos [S: "hoteihos"] hatazaihos saphar nemenomas [S: "nemenomos"] hoheihos hacaz [S: "hataz"] ayhos caphar nemenomos horihos hataz haihos seiha chomochomacanay [S: "chomo chomothanay"] lamam lanamyr [S has a bar over the

"an".] lamyhar lamanazamir [S: "lamanazamyr"] lemyar hagramos generamoseht senyha erhagel [S: "exagal"] hamagron semaharon semyr haramua [S: "haramna"] mamail haramcha mothana [S: "mochana"] ramay iose ramaht hanaramay iole xp~s [S: "xpc" with a bar over the letters.] hamyristos hamyrrios [S: "hamirrios"] carathos [S: "caratheos"] caratheos saleht [S: "laleht"] semamarym [S: "semamarim"] iasol salem semyhamaym [S: "lemyhamaym"] hallehuma [S: "hallehmua"?] haristeiz behem [S: "bohem"] ruhos halla samyey syloht samyhel hallenomay samychy [S: "samychi"] methonomos iechonomos [S: "iethonomos"] gedonomay.

[Note recurring sound changes: i [r] = g [S], e.g. "ienomos" [R] = "genomos" [S], ..iel [r] = ..ihel [S], e.g. "kariel" [r] = "karihel" [S]; also frequent interchange of y to i and i to y; ..am [r] = .._u_m [S], e.g. "lemeliham" [r] = "lemelih_u_m" [S]. possible evidence of mss tradition in some other script [greek?] or oral tradition.]

[Oratio 33]

[S: "4tus terminus"]

Genathores

sanamathocos [S: "sanamathotos"] gnanatores zanothoros

genomos ienazar samua [S: "senma"] marathos senather semacheher [S: "sematheher"] senachar gernb [S: "gerub"?] iamam [S: "iamã"] erihel [S: "exihel"] chnblaman [S: "chublalaman" or "chn.."?] hesihel sethei semylihel zomyhel genocomel chanyham [S: "thanyh^am"] machar hachay hazanathay theos hamanatar [S: "hamanacar"] hazanechar [S: "hazanethar"] chetonay [S: "theconay"] chiathar [S: "thiathar"] theohon namacar senuales [S: "sennales"] samyha hesaca semaly hesamem [S: "hesame~"] semyhahes sarcihate nazihatel hanazihatel [S: "hanaziachachel"] hasilihatel [S: "hasilihacel"] pamilihel [S: "pamylihel"] hazilihatel [S: "haziliacel"] hagerenõ [S: "hagenoron"] hagenorem hagenorozom samaht samoht habifumaht [S: "habisumaht"] hendon habysanhat [S: "habysanahat"] tyngehen [S: "cyngehen"] crogohen [S: "cragohen"] hazamgeri hazamguhem [S: "hazamagnhem"] lemohot [S: "lemehot"] hasomgeri Iomoyhot semiha [43r] riahaccon [S: "riahacton"] semymarithaton [S: "semymartchaton"] semynar zihoton zagnam horay honethe hoparathos nabramala [S: "nahamala"] rothos [S: "rochos"] hazata [S: "hazaca"] helralathos [S: "helralacos"] horecha [S: "horetha"] horalathos [S: "horalatos horetha horalothos"] harab [S: "horalo"] lethos geno zabahal lemaht hazocha lematalmay halmay iemalis secomathal harmarlemaht sethemaesal rabasadail semuazliel [S: "semnazliel"] lechom [S: "lethom"] hagyarhal [S: "hagihal"] legos patis iethomagihal genomythoo [S: "genomythos"] samyhas [S: "samayhas"] ienemeros samma [S: "sam~a"] zasamar hazamyha hasaymam [S: "hasayman"] chagnoro [S: "thaggnoro"] landethe pharon [S: "bandethepharon"] thagromothon [S: "thagromathon"] landothes pharen decarpe medyhos decapochen duhomelathus decaponde dyhamelathos [S: "dihamelathos"] semyharicht [S: "semyhariht"] samyhan genathely zazamar [S: "zamam^{ar}"] myremoht satharios geuolyam [S: "genuliam"] sacrehos [S: "satrehos"] saphorenam saphoro megon hassahamynel hazaa myrahel gerizo ieristo symychos [S: "ieristosymythos"] hothos [S: "hothes"] hymycros [S: "hymicros"] otheos [S adds "#"].

[Oratio 34]

[S: "5tus terminus"]

Semathy (uel Senrathy)

motheham sema

thiotheos [S: "semathyotheos"] hesapope [S: "hesapopa"] hesaphopanos gramyhel [S: "g_u_myhel"]
garamanas saphomoron gelbaray ieblaray hetidyham [S: "hetidih_u_m"] henzan hezidiham [S:
"hezidih_u_m"] canazpharis hanathesion [S: "hanthesion"] canast phasis [S: "canastphasis"] holithos
hosschyhon [S: "hosschihon"] samatihel [S: "lamatihel"] ranaihel [S: "ramaihel"] semiramohht [S:
"lemiramohht"] sathanos [S: "lathanos"] gecabal hostosion lemeliham [S: "lemelih_u_m"] saphara negon
zarmyhel [S adds "zamyrel"] geriston zimphoros [S: "zymphoros"] hocho [S: "hotho"] hadalomob
nagem nagenay megos maymogos [S: "naymogos"] semazihar helaph herlo holopherno lopheo
^horpovaboceo [S: "hornobahoceo"] nydeht herihegil rognohon [S: "rognhon"] nydoccicib [S:
"nydocricib"] negal neguabel [S: "negnabel"] momohht [S: "memoht"] hemel gemoht sagnanar clarapalos
zenozmyhel iesagal [S: "iosagat"] geuoz [S: "genoz"] hamel guara maziell [S: "gnaramaziell"] gerathar
sathamyanos sahamuhã [S: "sahamuh_u_m"!] guamazihel mac- [43v] helaglilos geraguahht sathamymham
[S om. the last 4 words!] hurriel phalomagos phalomgros iotho megon saraht saaysac horamylithos [S:
"horamylithos"] carmelychos [S: "carmelithos"] hezaladuha hezelam [S: "hezeladam"] hisihel hemal
usyon [S: "usion"] lamal raguam sablachom [S: "sablathom"] sabsacom [S adds "#"].

[Oratio 35]

[S: "6tus terminus"]

Serognegnos (uel

seregneguos)

geronehos samanachor sazanachoray zamachoray [S om.]

sanatihel [S: "sanacihel"] lamamathios [S: "lamathios"] sanaziel [S: "sanazihel"] chamyquioll [S:
"thamyqⁱoll"] zazarahel kyrion zamynel kyris crememon caristomon [S: "caristomnon"] sacronomay [S:
"sac_o_nomay"] soromono hestimpandos [S: "hestnnpandos"] iechampanidos [S: "iethampandydos ietham
panydos"] methalamathon merassamaty [S: "merasamacy"] sabaarna [S: "sabarna"] heluhama [S:
"helnhama"] guathamal [S: "gnathamal"] hemdamyhos thega myhabal teguamathal [S: "tegnamathal"]
cathanathel [S: "chathanathel"] theogethos [S: "thehogethos"] cehognos sananazihel [S: "sanazihel"]

cathanathel cehogethos [S: "tehogethos"] cehognos [S: "tehognos"] canazay teneloyhos [S: "teneloihos"] zenelyhos cathalibel [S: "cathaliel!"] theomeguos [S: "theomegnos"] lapdamylon landamelyhon ierothyhon lapdamozyhon [S: "lapda mozhon"] homen samal samochia [S: "samothia"] homy samal [S adds "\\"] samaziho sathamemay samohaya [S: "samohaia"] sathonomay [S: "sathomanay"] geromaziel [S: "geromazihel"] haccho [S: "hoccho"] macalon hothemegalon [S: "hothomegalon"] guetazamanay [S: "genetazamanay"] hazataniel [S: "hazacamel"] hazabanas iechro tynognale sehor gehoraia haramanay harathaciel [S: "harathacihel"] hazabamoht hamyhton lapdaas [S: "lapdas"] hazatham [S: "hazathan"] thihel hazabanos hamacon hamamabyhon [S: "hamamalyhon"] samalyhon samalerihon [44r] vsiologihon [S: "ustio..?"] legyn heleys [S: "heleis"] hymon machitilon theos helotey [S: "heloty"] sarramazili samachily [S: "samachili"] helamon chihamon [S: "chihamō"] (vel chilamon) [S om.] hel lamochyamon [S: "lamochiamon"] lagay lemechiel [S: "lemethiel"] semezi hel [S: "semezihel"] laymos lanos hazamathon themohan [S: "themohn" with a "u" above the "n" perhaps indicating that the transcriber couldn't determine which was intended in his Ms.] thanacon [S: "thanathon"] theon natharathon.

[Oratio 36]

[S: "7mus terminus"]

Magnus (uel magnys)

magnol nazihacol naziathos

[S: "nazihathos"] heliam [S: "heliã"] mathon saphar [S: "saph_u_r"] hazachon [S: "nazachon"] gemehihel iomorihel samaychel [S: "sanayhel"] sazanyhel [S: "cazanyhel"] saramel [S adds semyhel] sezimel lebathon [S: "lebachon"] iarachon iaratham basihas lamuay [S: "lamnay"] ronala mathacon [S: "mathathon"] rasiohs [S: "rasihos"] layna choro laymateram [S: "laymatham"] labynegual [S: "labynegnal"] stomycros [S: "scomycros"] bazihos lamua [S: "lamna"?] labimegas [S: "labnnegas"] herezemyhel pheamycros [S: "pheamicros"] negemezihol relmalaguoram [S: "relmalagnoram"] hanamyhos hanomos gracosihs [S: "g_u_cosihs"] gracomessihs [S: "gcomessihs"] sothiron geozepha [S: "genozepha"] chelabel zopascanelyhos zephastonomos hamaraziohs zenaziel [S om. the last 4 words.] geramathiel [S: "geramathihel"] gecramathiol [S: "gec_u_mathihol"] hasaguar [S: "hasagnar"] hasagiri paramyhot [S: "paramyhoc"] hapasyri [S: "hapasiry"] haranamar senales hasagnanamar semagel secastologyhon [S: "secastologihon genagnolos"] heuagnolothegos [S: "hagenolo thegos"] sozor hamay seroguomay [S: "serognomay"] sorosomay [S: "sorosamay"] iamaramos remolithos [S: "remohthos"] lammaramos zenon ierolen [S: "serolen"] zabay peripaton [S: "pipaton"] haryhat [S: "harihat"] hananyhos crastozios [S: "c_u_strosihs"] graguomoyuhos [S: "gragnomoysihs"] sichiron geozempha [S: "genozem pha"] zezael [S: "zehahel"] sephastaneos hamaristigos snazihel [S: "senazihel"] geramatihel [S: "geramacihel"] pazomyhol [S: "pazamyhol"] haphasy zyhananagar [S: "zihananagar"] senahel [S: "senasel"] secasehagihon [S: "secasehogyhon"] geuaguolos [S: "genagnolos"] hegonele thegos sorozomay [S: "sorozamay"] sozor (vel soror) [S om.] hamay iamaramos zelyhon [S: "zelihon"] iezolen [S adds "#"].

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Liber Juratus, or the Sworne Booke of Honorius

Part 3

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[Oratio 37]

[S: "8us terminus"]

Reniolithos (uel R-^[44v]

emolohos

[S, S2: "Remolithos"] ypomehiles hazimelos samal hazaramagos

gelomyhel gezeno megual [S: "megnal"] hanacristos hanaipos gemotheon samahot helyhemon [S: "helihemon"] hialamun [S: "hialamum"] salamyhym hamyuos [S: "haminos"] gezelihos sartharay sarthamy gechora [S: "gethora"] maray gechoramy [S: "gethoramy"] ieguoram [S: "iegnorã"] myhamy theos agios crehamuos [S: "crehamnos"] iskyros [S: "yskyros"] athanathos [S: "Athanathos"] probihos meguon [S: "megnon"] hacazmazy [S: "hacazamazay"] hecohy uriel [S: "uryhel"] iebozihel sarib rogay halomora sarahihel hecamazihel [S: "hechamazihel"] sezamagua [S: "sezamagna"] iechar [S: "iethar"]. [S adds "#".]

NYNE prayers are sett in the begi_~ni_~ge which doo last unto this prayer **helisthemaht hazaram** wherof the firste 8 are a preparatyon of the way to worke and to prepare the worke to obtayne but the 9 is off the effect of this worke as for the fyrst 8 they oughte to be sayd euery day that yow wil worke very early in the morninge before the breke of the daye and no more to be sayd that day and the 9 owght alwayes to be sayd in the beginninge of the prayers that foloweth those 8 and in the ende of them also,

after that there be othere 8 prayers folowing which be called the **8 termes** and the be good to cause yow to obtayne your request at godes hande, so upon y^e fryday after that yow haue truly repented your selfe and confessyd yow shall fast breade and water and very early in the morninge before the breke of the daye thoe shalt say 10 prayers which thow shalte fynde wrytten after that is to say the 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, and these muste ye saye wt greate deuocyon.

After that yow shall pawse a whyle remembring your petycion and rehersing it and then shall ye saye the **8 termes** afore wrytten and in the ende of euery **terme** yow shall powse a lytle and rehearse your petycyon. After y^t [45r] when yow haue thus donne once in the morninge yow must doo so agayne abowt the 3 hower and lykewyse abowt the middaye & then yow may dyne.

The day folowinge y^t is to saye upon saturday yow moste doo euen as ye did the day before in any wyse upon the sonday yow shall doo lykewyse sauinge y^t yow shall nott fast but that yow may eatte fyshe or fleshe as ye will but moderately. Then after none, that is to saye when ye haue prayed 3 tymes, then in the nyghte folowinge shall be reuelyd unto yow by an angell whether yow shall obtayne your petycyon or noo.

[S: "Novem orationes sunt in pⁱncipio posite usque ad illã or'one_~ /Helistemaht hazarã/ q^aru_~ octo sunt p^rparacio vie ad op'andu_~ et p;paracio op'is ad obtinendu_~ sed noua estpⁱma or'o de intrincesitate huius op'is . de octo dico q^d summo mane paulo ante crepusculu_~ matutinu_~ ante incept'cone_~ op'is cuiuslibet diei ip'ae sunt p'ferrendae et non opertet de tota die amplius, de nova dico q^d semp' in pⁱncipio orandi p' or'ones alias ab illis octo praedictis et in fine est p'ferenda."]

[S: "Octo or'ones sunt in fine positae q^a octo termini nuncupantur et de illis dico ad valent ad hendum divinu_~ concessu_~. Sic pⁱmo una die veneris postq^m eris vere paenitens et confessus ieiunabis pane et aq^a et summo mane cⁱca pⁱncipiu_~ c^epusculi matutini dices dece_~ or'ones quas invenies infra 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. suaviter et intente atque sedulo p'rumpendo"]

[S: "deinde f^cto parvo intervallo postulatis et cogitando dices illos 8 termines intervallu_~ s'iliter parvu_~ et postulativu_~ in fine cuiuslibet termini faciendo deinde cu_~ mane semel diveris eode_~ modo penitus cⁱca tertiã semel dices et si'liter cⁱca meridio_~ semel et tuuc poteris prandere"]

[S: "In crastino s'iliter in die sabboti? eode_~ m^o penitus facies In die dominica s'iliter insi q^d non ieinnabis i'mo? quid vis l_- pisces l_- carnes comedere qⁱbus p^t meridio_~ s. finita tertia vice orandi tuuc in nocte sequenti in somnis revelabitur tibi p' Ang'l'um concessus l_- repulsa."]

Yf your petycyon be graunted then shall ye doo as yow shall be tawght in this booke, and yf hit be denyed then shall yow awayte another tyme and in the meane whyle ye shall prepare your selfe better that yow may obtayne your petycyon:

But here is to be noted that this prayer, "**O Jesu the sonne,**" etc. with that prayer that foloweth, "**Elyminator**" be cause it is parte of the same prayer owght to be sayde thryse after euery tyme of your prayinge softly and allwayes at the ende of them to rehearse your petycyon then yf y^t be put backe that thow doest nott obtayne, then doo as yow dyd the fryday saturday and sonday before sauynge that upon the sonday in stede of your fast yow shall geue almose ["alms"] to 3 poore folke charytably and wt good deuocyon.

after that in the fyrst moone that is to say the munday folowinge doo as ye dydest before and after the same maner lykewyse the 2, 3, and 4 moone or munday and so euen to the ende that ^padneture god will haue mercy upon thé, but in the latter prayers Yu must change thy petycyon that is to saye Yu shallte nott desyer of god to graunte thé thy petycyon butt onely that he wyll haue mercy upon thé.

And it is to be noted that he that will saye those prayers or suche lyke must be chaste and cleane and he must say them with greate deuocyon and he that doth otherwyse he shall be openly plagued of god, in those greke, [45v] hebrue and chaldey prayers there be the most sacred and hooly names of god and his holy angells which owght nott to be spoke_~ of man but only thorow the mercy of godd, and when thow arte put bakke of thy request thow oughtst not to dispayre but truely to confesse thy selffe and not to dissemble with god and to serche thy conscyence thorowly and to geue almose ["alms"] largely, and to cause dyuerse massys to be sayd, and to say dyuers prayers knelyng upon thy knees and with bitter teeres to entrete and besiche almighty god to be merciful unto y^e ffor thus were the wyse men wont to doo to cume to theyr

[S: "Si concessus facies ut docebitur tibi in hoc libro si repulsa spectabis aliud tempus in q^o iteru_~ q^aeres concessum et tu_~ te melius p'parato apud deu_~ unde veniet concessus."]

[S: "Sed nota q^d illa or'o (Ih'u dei filius) cu_~ illa (Eleminator) q' est pars enisde_~ or'onis nisi q^d ibi deb' fierit minimu_~ intervallu_~ postulativu_~ debet dici ter submisce post q^am libet vice_~ orandi horis praedictis. Si ante_~ repulsã h'ueris fac ut dictum est die veneris sabboti et d'nici insi q^d in die dominico loco ieiunij debes dare tres elemosinas tribus panperibus m'iditer et devote."]

[S: "deinde pⁱma luna s. in die lunae sequenti fac ut prius penitus et eode_~ modo s'iliter luna 2^a et luna 3^a et lunae 4^{ta} et sic usque ad fine_~. Et si forte deus mis'ebitur tui tu_~ in or'onibus latinis tuuc oporteret petitione_~ imitare a petic'one concessus in petitione_~ miserac'onis."]

[S: "Et nota q^d qui tales or'ones vult dicere debet e_~e_~ castus et mundus et devote p'ferre et qⁱ al'r fecerit p'culdubio punic'one_~ manifestã videbit In illis ei_~ or'onibus grecis hebraicis et caldaicis sunt sac^atissima nōina dei et angeloru_~ q' non nisi ex m'ia ab homine p'ferri p'mitterentur. Et qu_~ tibi accidit repulsa non debes desperare sed confiteri et renes mag' p'scrutari et multas ele'ias laete largiri et missas diversas genibus flexis ad d'nm alloqⁱ sive fari et tempestuus et p'tervis fletibus et or'onibus d'nm hortari et amplecti haec solent fac'e sapientes ut veniant ad effectu_~."]

purpose.

YFF ADONAY, that is to say,

allmyghty god, doo graunte the thy request or petycyon, that is to say, revele unto the in thy slepe that thou shalt obtayne, then must y^u worke as here after folowythe, that is to saye, y^e 4, 8, 12, 16, 20, 24, 28, 32 of the moone in the morning thou shaltte say these prayers folowyng oonce abowt 3 of the cloke oonce abowt 9 of the cloke and oonce at eueni_~g, y^t is to saye, "**Assaylemaht and nazaihemahht lameht leynaht, O most high and inuisible god theos**", and "**I beseche the_~ O my lorde**", and that which is the prologge, that is to saye, **quot;O most hyghe and inuisible god,**" but that those 3 fyrst prayers are of the secretes of this arte, "**alpha et omega**" and "**heliscemaht**" and "**theos megale patir**" with there prologe "**O almyghte and euerlastinge god the father the lyght**" which ought to be sayd after y^t must be sayd fyrst

and after that lett "**hassailemaht**" be sayd but yow must fyrst pawse a lytle and rehearse your petycyon y^t same most holy prayer "**lameht ragna**" with his parte folowinge "**Semeht Segahht**" with his prologge ought to be sayd the fyrst daye of the moone 4 tymes, that is to saye, early in the morning abowt 3 of the cloke oonce, [46r] abought 9 of the klok, 3 abowght myddaye, 3 and the 3 moondaye ye must saye it thryse that is to saye in the morning oonce, abowte 9 of the klokke oonce, and abowt the myddaye oonce,

[S: "1. Adonay largiente concessu_~ habueris et operis scd'm modu_~ subscriptu_~ luna 4^a, 8^a, 12^a, 16^a, 20^a, 24^a, 28^a, 32^a, in die circa matutinu_~ semel circa tertiã semel, circa nonam semel, circa vespervas semel dices has or'ones p^rscriptas s. Saylemaht et hazaihemahht q' est 2^a p's eius et lameht leynaht et deus summe deus et te q^{ae}so d'ne. Et q' est p'logus eius s. deus summe deus nisi q^d illae tres or'ones pⁱ me de r_~traneitate artis. Alpha et ☉ et heliscemaht. Et theos megale patir cum suo prologo lux mundi q' post eam debet dici prius dicantur"]

[S: "et post ille hassailamaht dicãtur tracto tamen modico intervallo postulati_~o. Illa ante_~ sc'tissima or'o Lameht Ragna cu_~ sua particula Semeht sagaht et cum suo prologo debet dici luna prima quat^o s. summa mane semel c'ica tertiã semel c'ica nonã ter c'ica meridie_~ ter."]

the 3 daye of the moone it must be sayde 3 in the morninge oonce, abowte 9 of the cloke oonce, and abowte 12 of the cloke oonce,

the 6 daye of the moone it must be sayde twyse that is at 9 of the cloke oonce, and at 12

the 9 daye it must be sayd 3 in the morninge 3 at 9 of the cloke 3 and 3 at 12

the 12 daye it must be sayd 3 in the mrning [sic] 3 at 9 of the klokke 3 3 at noune and 3 at nighte

the 15 day it must be sayd 3 in the morninge at 9 of the cloke 3 at 12 of the cloke 3 and 3 at nyghte,

and upon the 18 daye, 21 daye, and the 23, 26, 29, and 30 daye ye must say them euyn as yow dyd upon the 15 daye **but note that this prayer must be saye** in greate chastite and cleines.

It is good to be sayde also agaynst all perrylles and daungers of fyer beastes and dyuells but then yow nyde ["need"] not haue respecte to the day our hower, but that most holy prayer "hazaram hihel" w^t his 4 partes folowinge which be these "hihelma helma" &c "agloros theomythos" and c, "megal agal" and c, "hamicchiahel" and c, with there prologges which are these, "confyrme, strengthen", and c, "almyghty and euerlastinge god", and c, "O the truthe the waye", and c, "I wretched synner", &c, as the ly be fore [as they lie before] in order owght to be sayd plesauntely and with good deuocyon after the forsayd prayers "lameth ragua" the same dayes and howers excepte hit be in one cause that when your petycyon is for sume great busynes as to speke with sprytes or to se the deyte, then it ought nott to be sayd but oonce that is to say in the morninge

[S: "luna 3^a p'feratur ter. circa mane semel, c'ca meridiem semel c'ca nonã semel luna 6^{ta} p'feratur bis in mane bis in meridie bis in nona. Luna 9^a, p'feratur ter in mane, ter in meridie, ter in nona. Luna 12^a p'feratur 3 in mane, 3 in meridie, 3 in nona, ter in vespis. Luna 15^a p'feratur mane ter, tertia 3 in meridie ter, in nona 3, in vesp'is ter.

In 18^a luna, 21^a, 23^a, 26^a, 29^a, 30 legantur s'iliter sicut in 15^a. Sed nota q^d ista or'o in castitate et in mundicia"]

[S: "et fide p'lata valet s'iliter contra p'icula ignis bestiaru_~ l_- daemonu_~ et tuuc nihil de horis l_- lunacionibus respicere oportet. Illa ante_~ oratio sc'tissima Hazaram hihel cu_~ suis particulis 4 q' sunt lihelma [sic] helma etc. Agloros thromahos (l_- thromahnos) etc. megal agal etc. hammlstiahel etc. cu_~ suis s'iliter p'logis s. Confirma consolida etc. o deus ñnip's qⁱ es etc., O lux veritas etc., Ego in conspectu tuo etc. seriatim ut prius iacent debent p'r**pi suaviter et intente p^t illã p'dictã. Lameht Ragna eisde_~ diebus et horis nisi in uno casu s. q'ndo p' magno negocio petitur puta logⁱ cu_~ sp'ubus vel videre deu_~ tunc ip'a non debit dici nisi semel s. c'ca mana."]

but when yow aske for scyence or knoledge to be sauved from euylls, or for the knowledge of the heauens & angells and there seales or suche thinges then muste ye [46v] doo as is afore sayde of "lameht ragna" and this prayer hathe the same effycacye and strengthe that "lameht ragna" hathe and sumwhat more specyall or that is better excepte it be in case y^t yow wil aske of ye celestyall sprytes any greate or harde thinge as to come doune and speke to aman or ells to constrayne the sprytes of y^e ayer or of y^e earthe to cume and obey yow

and this prayer "Semoht Gehel" and y^e other "Almyghty and euerlasting Gog [sic]", and this other prayer "Semoht lamen" with this "O Jesu" shall be sayde in those dayes in the which y^e other owght nott to be sayde as is before appoynted that the shulde not be sayde as y^e 2 day of y^e moone the 5, 7, 14, and so forthe of other as is auperythe ["appears"?] before and not [note] yf any man hathe any greate cause beforee a judge which cane nott be determyned, then y^e daye before he shall go to y^e courte to plaite his cause lett him fast breade and water and after lett him saye twysy these 3 prayers folowinge softely "Semoht Gehel", and c, "Almighty and euerlasting God", and "Semoht lamen", and there shall be suche wysdome and eloquence gyuen him in propownding of his cause y^t he shall soune obtayne but he must be chast and clene also yow ought to say this prayer with "lameht Ragna" when any spryte is called and dothe come that yow may auoyde y^e perylls and daunger and to abtayn wysdome and eloquence to speke boldely unto the sprite that is called.

[S: "s' q'ndo petitur sc'ia l_- tutela a mal_- l_- cognicio caeloru_~ l_- angeloru_~ et sigillo'/ etc. tunc sicut dictum est de /lameht ragna/ est faciendu_~ et haec or'o eande_~ efficacĩã cu_~ /lameht ragna/ h'et et aliquid possit in sp'eali l_- q^d melius est in casu q^o petitur fieri a sp'ubus caelestibus aliq^d arduu_~ et magnu_~ eis appbatu_~ s. descendere et cu_~ homine loqⁱ l_- cogere sp'us loqui vel cogere sp'us Aereos et terreos ad veniendu_~ et obediendu_~."]

[S: "Illa ante_~ or'o Semoht gahel et illa Oxp's sempiterne deus et illa /semoht lamen/ p'ferantur cu_~ illa /I'hu deo filius in illis deibus in q'ibus aliae praedicta p'ferri non debent. s**nt dictu_~ est sup^a q^d debent p'ferri luna 2^a nec 5^a nec 7^a nec 14^a et sic de alijs ut prius patet. Et nota q^d si corã indice h'et magnã c'am q' non possit ad fine_~ p'dnci iemnet [?] praecedenti die q^a ibit ad curiã p' positu_~ c'am suam pane et aq^a p'ea p'ferat b'alie bis illas tres or'ones, gemoht et Op's et Semoht, tanta enim sap'ia et eloquentia dabitur sibi in p'ponendo c'am suam q^d breviter obtinebit nisi q^d oz te e'e bu_~ mundu_~ et castu_~. S'iliter hanc or'one_~ dicere qu_~ aliq'is sp's vocatus venit cu_~ illa Lameht ragna p' evitando p'iculã et acq'iendo sap'iam et eloq'nciã affandi andacter sp'u_~ advocatu_~."]

Now Seing that he shall doo no other thinge although he hathe done nor thought upon any syne yet lett him contynually pray upon god in other howres then in the fyrst appoynted howres with the 6, 10, and 12 prayers and in the morning lett him go to the chyrche and as he goeth lett hym saye the 16 prayer and in the chyrche lett hym saye the 22 prayer [47r] and also y^e 14, 24, 21, 32, 33, 34, 29, 30, and so lett hym doo contynually by y^e space of 20 dayes and lett hym alwayes take dylygent hyede that he fall in to no syn, and yf by chance he fall into syn lett him forthewith repent and be confessed and yf he cane lett him fast contynually yf nott lett him release the oone, but by the space of 7 in order he must fast and abstayne from all dedely syn

then lett hym haue aware and a faythfull priste which may saye unto hym matters pryde and howres and a masse of the holy gost and in his introyt lett hym say y^e 13 prayer, and after the offeriory the 9 prayer, then take francumsence and incense and cense the alter saying y^e first prayer and be cause the holy fathers did trust in y^e sayntes y^t were there named therfore thei did so, and yf he that shall worke haue more douocyon ["devotion"] to any other sayntes then be ther named lett hym change name for name for faythe dothe alwayes worke as I sayd before.

Then lett y^e 2 prayer be sayde inimediatly [sic] and after te igitur in the masse lett be sayd the 3, 4, 5, 7, 8 prayers and so in consecrating of y^e body of Chryst, let the pryst praye for hym y^t shall worke y^t thorow the grace of god he may obtayn the effecte of his petycyon and so must y^e pryst doo in all his prayers that he shall saye for hym y^t shall worke but adde nothings ells to then [sic], also after y^t posconione y^e pryst shall saye the 26 prayer and after masse he that shall worke shall receue y^e sacrmnt [sic] sayng the 19 and 20 prayer, but lett

[S: "Cum igitur nihil aliud fecerit l_- ad p'ccm cogitaverit roget continue deu_~ alijs horis a p'mis. 6. 16 [sic]. 12. oracõe_~ et mane vadat ad missam et enndo dicat 16 in templo dicat 22 ite_~ 14. 24. 21. 32. 33. 34. 29. 30. et ita faciat continue p' 20 dies cavens sibi diligenter ne incidat in p* p'ccm sil *tu_~ cas'naliter in p'ccm inciderit immediate peniteat et 9fiteatur ieinnet si possit continue si non de duobus unu_~ relaxat * p' al' dies ordine retrog^ado predendo ab omni matitino ieinnet."]

[S: "Tunc h'eat sacerdote_~ cantu_~ et fidele_~ qⁱ sibi matutinã primã et 3^{am} et missã de sp'u sc'to cantet dicens in introitu .13. p^t offertoriu_~ .9. tunc accipiat thus [=tus] et suffumiget nⁱ [?] p'tinet ad altare diceus primã et q^a b'i pr'es in illis gl'iosis sc'tis ibide_~ nõinatis sperabant ideo sic fecernut. Op'ans ante_~ si in aliquibus alijs sc'tis maiore_~ devocione_~ h'eat mutat nomen p' nõine q' fides op'atur ut praedixi."]

[S: "2^a or'o immediate dicatur et p^t Te igitur 3. 4. 5. 7. 8. et sic in sac^ando corpus xpi' petat p' op'ante Sacerdos nisi effectu_~ petitionu_~ suaru_~ p' divinã gr'am asseq^atur et ita intellige de õibus or'onibus q' p'tinent ad sacerdote_~ et ad op'acione_~ q' sunt generales ad õmes petitiones h'endas sz nihil alijs addas. et p^t comunione_~ dicat sacerdos .26. p^t missã vero recipiat op'ans evcaristiam dicendo 19. 20 et caveat ne corpus Xpi'

hym take hide y^t he receue nott y^e body of chryst
for an euille purpose for y^t were dethe unto him,
wherfore sinn man haue entytuled this booke
callenge it y^e dethe of y^e soule and y^t is trew to
them that worke for an euil entente and purpose &
nott to haue sume scyence or sume good thinge for
y^e lorde sayeth aske & it shall be geuen yow seke
& ye shall fynde & in an other place he sayeth
where 2 or 3 are gatheryd to gether in my name
[47v] I ame in the myddest of them and euery thing
that thei shall aske the father in my name and he
will fullfyll and doo it.

The prayers whereof sum are named before and
sume here after are thes.

[Oratio 38]

Agla the lighte the truthe the lyfe and

the waye mercyfull judge the way the strengthe by
thy pacyence conserue and helpe me. (hic recita
peticyone_~ sed p deitate dic ut sequitue) and helpe
me in this holy visyon and for thy greate mercy
haue mercye upon me, and for the service of this
holy fumygatyon, and for this holy sacrafyce of Or
lorde Jesus Christ and by the merytes of the
glorious virgin Marye mother of thy sone owr lord
Jesus Christ and by the merytes of the holy
apostells, Peter, Paule, Andrew, James, Philip,
Bartholemew, Mathew, Symon, Thadee, Lyne,
Clete, Clement, Serius, Cornelius, Cypriane,
Laurenas, Grisogone, John, and Paule, ^Costue and
Damyane, and all thy sayntes thorow whose
merytes and prayers. (hic recita peticyonem tuam
sed p deita dic ut sequitur) thow wilte graunte me
thy holy visyon thorow the sonne owr lorde Jesus
Christ. Amen.

accipiat p' effectum malo quia non e~et salus immo
mors. unde q'ida intitulavit librum_~ istum_~ sic.
Incipit mors animae et hoc e_~ verum_~ male
op'antibus p'peter effectum_~ malum_~ et non p'peter
sc'iam Nam ait [?] d'ns petite et dabitur vobis
q'ærite et inuenietis et alibi dicit d'ns ubi duo vel
tres congregati fuerint in nōine meo ibi sum in
medio et de omni re q'a petierint in nōine meo fiet
illis a p're meo."]

[S: "Oraciones praenōinatae et post nōinandae
numero sunt hae."]

[S, S2: Prima oratio]

[S: "Agla . lux veritas vita via index misericors m'ia
fortitudo pacientia conserva et viva me in hac sc'ta
visione et miserere mei p'pter m'iam tuā et
serviciu~ huius sc'ti suffumigij et sc'ti sac'ificij d'ni
n'ri I'hu Xpi' et meritis Apostoloru~ Petri et Pauli
Andrae Iacobi Ihās et Thomae Iacobi Philippi
Bartholomei Matthei Simonis et Thadei Lim cleti
Clementis sexti, cornelij Cip'iani Laurencij grisgoni
Ioh'is et Pauli Cosine et Damiani et omniu~
sc'toru~ tuorum q'oru~ meritis et praecibus
concedas hanc sc'tam tuā visione~ p' enude d'nm.
N."]

[Oratio 39]

[S, S2: Scda oracio]

monhon

lorde holy father

almightye and euerlastinge god in whose sighte are all the foundatyon of all vysible and inuisible creatures, whose eyes hathe sene myn imperfyttenes, whose swite charyte or loue hathe filled heaue~ and earthe, whose eares do here all thinges, which haste seene all thinges before they be doone in whoso booke all dayes are nombred and all men wrytten looke this daye upon thy servant which hath submitted him selffe to the Wc all his mynde and all his harte by thy holy sprite confyrme and stregthen me ::: (recita petitionem sed per deitate dic vt sequitur) ::: [48r] that I may se thé, blysse me this day and order all my actes and deeds toward this holy syghte and contynually lyghten with thy hooly visitacyon. Amen.

[S: "Monhon: d'ne sc'te p'r ðip's sempiternus deus cuius omnia sunt visibilia~ et invisibilia~ fundamenta~ c^eaturaru~ ðiu~ cuius oculi imp'fectione~ meã viderunt cuius charitatis dulcedine pleni sunt caeli et terra cuius anres ðia andinut q' ðia vidisti anteq' fierent in cuius libro ðnes formati sunt dies et hõies inscripti respice hodie sup' famulu~ tuu~ tibi tota mente et toto corde subiectu~ p' sp'um sc'tum tuu~ confirma me ut te videam b'ndic hodie et p'tege ðnes actus meos hodiernos in hu^ac inspec'cione~ et constantia tuae visitationis me illustra. Amen."]

[Oratio 40]

[S: "3^a Or'o"]

Tetragramathon

looke O lorde God most mercyfull and everlasting father, of all thinges the disposer of all vertues consyder my workes this day thow whith dost beholde the actes and deede of men and angelles and y^e discerner of them (dic tuam petitionem sed p deitate dic ut sequitur) therfore I besiche that y^e meruelous grace of thy holy sufferance maye wouchsaaffe to fill in me the powre of this hooly visyon and power into me so miche strengthe to the honor and glorie of thy name which dost schid owt thy prayse into y^e mowthes of them that loue thé. Amen.

[S: "Tetrag^mmathon: respice d'ne deus clemens p'r ðiu~ aeternus dispositor ðnium virtutu~ op'aciones meas hodie considera tu qⁱ es actu~ hominu~ et angeloru~ inspector atque disc^etor ideo te rogo ut admirabilis gr'a p'missionis tuae in me dignetur lubitã adimplere vⁱtute~ huius sc'tae visionis et in me tantã efficacĩã nõi_~ scto tuo et magno infundas tu qⁱ lade~ tuã in ore te diligenciu~ imponis et infundis. Amen."]

[Oratio 41]

[S: "4^{ta} Oracio"]

hely god the creator Adonay of all

inuysyble creatures most godely father which abydest euerlastingly in y^e lyght inaccessyble and before the begininge of the worlde disposyng & gouerning all thinges I doo make intercessyon to thy euerlasting and incomperhensyble deyte withe most humble wordes y^t y^e effect of this sacramentall and mistycall worke thorow thyy power and thy holy angells may so appere in me (dic tuã petycionem sed p deitate dic ut sequitr) that y^e syghte and beholdinge of thé may shyne in me and by the names of thy holy angells it may abunde and increase in my munde and memorye that I may know the workes of thy holy visyon and that it may shyne in me everlastingly. Amen.

[S: "Hely deus: c^eator Adonay ðniu~ invisibilu~ c^eaturarum p'r pijssime qⁱ cⁱcumscripto lumi_~e~ h'ias eternale et ante pⁱcipiu~ mundi ðia ineffabiliter disponens atque gub'nans aeternitate~ tuã atque incomprehensibile~ pietate~ ubi supplicantibus agg^edior v^l huius sac^amental_- atque inistici op'is in me et p' tui et s'ctou~ angeloru~ potenciã efficacia tui visio et consideratio clarestat atque p' e'ude~ s'ctoru~ Ang'loru~ nõi_~a in memoria et mente habundet [?] atque sc'ia op'a tua facial_- sc'tae tuae visionis in me cu~ stabilitate clarescant. Amen."]

[Oratio 42]

[S: "5^{ta} Or'o"]

hocleiste (uel Athanathos) holy god

and godly father the indissoluble argumentacyon of the harte which hast stabylished heaven, earthe, the se and the depthe, in whose sight all reason, all communycatyon, [48v] all workes, and holynes dothe by these precyous sacramentes of thy holy angells graunt unto me that thing which I desyer. (recita tuam petitionem p deitate dic ut sequitur) for I beliue y^t I shall se y^e grace and glorye of thy holy deyte Wt owt any euil intent. Amen.

[S: "Hocleiste: s'cte deus p'r et indiissolubilis argumentatio cordis qⁱ caelu~ terrã mare et Abissu~ et ðia q^a in eis sunt stabiliri voluisti in cuius conspectu ðnis ratio sermo opus et sc'itas subsistit p' haec p'ciosa sac^am^{ta} Angeloru~ tuoru~ da mihi ea q^{ae} desidero et medo visionis huius absque malignitatis intentione gl'iam et gr'am. Amen."]

[Oratio 43]

[S: "6^{ta} Or'o"]

hamphimethon

helo y most mercyfull creator the gyuer of influence, and y^e reformer of all lyuing soules, y^e allower & orderer of all good willes bow doune thy selfe and looke must godely to my mynde y^t that which I most humbly desyre of Ye, of y^e abundance of thy mighty power thow wylte graunte it me lyke as before is promysed me. Amen.

[S: "Amphymethon: heloy clementissime c^eator et inspirator et reformator ðiu~ animaru~ incratorum et ðniu~ bonaru~ voluntatu~ app'bator et ordinator dep'catione~ gl'iosus intende et mente~ meã respice benignus vⁱ q^d ex humilitate dep'cor sic^t ante p'missu~ e~ mⁱ de tuae magnificenciae largitate concedas. Amen."]

[Oratio 44]

[S: "7^{ma} Or'o"]

Iamyhara (uel Hamyhamyham)

allmighty and mercyfull father y^e governor of all creatures, y^e euerlastinge judge, our refuge, and lorde of all lordes which haste wouchssafe to geue to thy sayntes wysdome holynes and glorye that I may se thy mervells which descenest [sic] & judgest all thinges lyghte my harte this daye with y^e shyne of thy clerenes clennes and holynes. (dic petitionem tuam sed p deitate dic ut sequitur) that I may know understinde and se th [sic] face and thy glorye, and that I maye se thy glorye is all my desyer. Amen.

[S: "Amyhara: op's misericors p'r ðium c^eaturaru~ ordinator index aeterne refugiu~ et d'ne d'nanciu~ qⁱ tuis sc'tis sapienciã sc'titate~ et gl'iam conferre dignatus es vⁱ te videre mirabiliter qⁱ ðia diiudicas et discernis illumina hodie cor meu~ fulgore claritatis et mundiciae atque sc'tificenciae et cognostã et intelligã et facial_~r videã te et tuã gl'iam et q^d huius gl'iam videre merear exopto. Amen."]

[49r]

[Oratio 45] [S, S2: 8^a Oratio]

hanazay (uel Halacazay) zarahoren [S, S2: "zarahoron"] hubisenaar ghu [S2: glm; S: glm vel ghu] hirbaionay gynbar zanaile [S, S2: zanailt] selchora zetchora [S, S2 om.] zelmora hiramay iethohal yfaramel [S: "ylaramel"] hamatha mathois iaboha gechors [S: "gethos"] cozomerag zosomeraht

hamy phodel denos gerot haoalos [S: "hagalos"] meliha tagahel sechamy [S: "sethamy"] salyhelethon [S: "salihelethon"] monocogristes lemenron hachagnon hamyhon. Amen. [S om "Amen"]

The englishe of y^e prayer y^t goeth before.

[S: Oracio de p'ecedenti latina.]

[Oratio 46]

Ianemyer (vel Zanamyher) on

[sic] greate meruelous and euerlastinge god, y^e angell of the euerlasting cowncell y^e disposer maker and orderer of all vertues, this daye garnyshe my understanding & encrease in me reason y^t I may repent & mak me clere & geue unto me y^e same knowledge & understanding y^t thow hast geuyn other creatures to pronounce y^e names of y^e celestyall angells, & graunte unto me y^e same scyence & ^pu?rnes accordinge to thy promysse (dic petitionem tuam sed p deitate dic ut sequitur) and geue unto me affecte of thy visyon y^t I may discerne it. Amen.

[S: "Ianemyer: unus magnus mirab'lis aeterne deus [There is an "S" written above this word.] aeterni consilij Ang'las dispositor ðiu~ v'itutu~ et compositor atque ordinator adorna hodie intelligentiã meã et multiplica in me ratione~ paenitendi et clarificandi et cognicione~ et claritate~ q'ue [?] in p'ferendis nōibus caelestiu~ ang'loru~ tuis c'eaturis contulisti et eande~ sc'iam et p'itate~ sue p'missione~ tuã mⁱ concede et da mⁱ huius visionis tuae efficacĩã et disc'eptione~. Amen."]

[Oratio 47]

[S, S2: Oracio]

hadyon [S: Adyon. Sl.3885 has an "h" in the far left margin, and an "S" just to the left of "Adyon".] usyon omnium [S: ðiu~] potestaum [S: p'tatu~] atque regnoru~ & [S: et] indiciorum [S: indicioru~] eterna [S: aeterna] conspiratione [S: conspiracione!] conspicuus omnium [S: ðiu~] administrans [S adds "thema] gl'rae [S: gl'iae] et tuae visionis in cuius regimine nullum [S: nullu~] impedimentum [S: impedim^{tu}~] dabis instanra queso [S: q^{ae}so] habitam [S: h'iam] in_~ocentiam [S: innicenciã] et repetitam [S: repetitã] et adhuc maiorem [S: maiore~] cor meum [S: meu~,] voluntatem myam [S: "voluntate~ meã,] linguam meam, [S: linguã meã,] opus meam [S: meu~] ad mai [S: mei] animam [S: ãi_~am] mundi.....andam [S: mundificandã absolvendã] et tui faciem [S: facie~] facialiter [S: facial'r] videndam [S: "videndã] et edhabendu~ [S: ab h'end'] quae [S: q^{ae}] in hac arte necessaria [S om.] ^..ctoritas [S: anctoritas] diuina cōme~dat [S: cōmendat] et in me p'fectae [S: p'fecte] cōpleatur [S: compleantur]. Amen.

[49v]

[Oratio 48]

[S: Or'o hebraica]

hely azelechias neloreos mohan zama

sarnelohatehus saguaht adonay zoma lenezothos lithon ietemothon sabahot, and thow mercyfull god conffyrme thy promyses in me lyke as by the same wordes thow dyddest conffyrme it to king Salomon and bysyde, them to Jhon and Paule. Send unto me O lorde thy powre ow [sic] of heauen y^t it may illumyne my harte, and conffyrme my mynde, & comfort O god my understandinge & my soule, renew me and washe me wt the waters which are aboue the heavens, and power owt of thy sprite into my flesche and into my bowelles to do and performe thy judgements Wt humblenes and charyte wherwith thow hast made heauen & earthe & hast formed & created man to thyn owen simylytude & lykenes shide y^e lyght of thy bryghtnes into my understanding y^t I beinge grownded and rooted in thy mercy may loue thy name, & know & se and wurschippe thé that I may obtayne and understande all y^e wayes of this arte y^t I maye obtayne y^e visyon or syghte of thé for y^e which all y^e mysteryes of fygures and holynes are sent of god by the handes of his angells, all which thinges I besiche thé I may haue and know in my hatre and in y^e understandinge of my mynde y^t I may obtayne y^e effecte of this arte truely thorow the power of thy glorious and holy name. Amen.

[S: Hely: azelethias velozeosmohu [The "u" has an "n" written above it.] zama sarvelo hatehus sagnaht adonay zoma lenozothos lithon iezemothon sadahot. et tu deus p'pitius in me p'missiones confirma sicut confirmasti p' eosde~ Lmones [?] regi Sal'oni et p'ter eosde~ Io'hi et Paulo emitte mⁱ d'ne vⁱtute~ de caelis q^{ae} cor meu~ et mente illuminet et confirmet. et conforta deus intellectu~ meu~ et ãi_~am meã i_~nova me et lava me aq^{is} q' sup' caelos sunt. et effunde sp'u~ tuu~ in carne~ meu~ et in viseribus meis ad facienda et comiponenda indicia tua humilitate et charitate q^a caelu~ et terram fecista et hōine~ ad inagine~ et similitudine~ tuã c^easti et formasti infunde claritatis tuae lumen in intellectu meo ut fundatus et radicans in mi_~ã tua diligam nōen tuu~ cognoscã et videã et adore~ te et intelligam obtineã et intelligã õnes vias huius artis h'endi visione~ tuã ob q^ã haec data a deo et insignita et emissa p' manus sc'toru~ ang'loru~ sic^t figurariu~ et sc'iatu~ \\ misteria q' õnia in corde meo et intellectu mentis he'am et cognoscam et huiuc artis vere et efficaciter effectum h'eam nōis sc'ti tui et gl'iosi praevalente consilio. Amen.]

[50r]

[Oratio 49]

[S: Or'o 9^a]

Sadyon (vel Herlon) I know y^t I

delyght in the greate and meruelous and ineffable worke, and that you wilte geue me the sighte which thow hast promysed to them yt haue this worke acordinge to thy greate and incomperhensible truethe

theon hatagamagon haramalon zamoyma thamasal ieconomarum [S: "ieconomaril] harionathar [S: harionathor] iecomagol gelamagos remelyhot [S: remelihot] remanthar [S: remanathar] hariomagalathar hananehos nelomannathar [S: velomanathar] haiozoroy iebasaly

by these most sacred and most glorious and pfounde mysteryes of god & by the most precyous clennes and vertu of thy visyon encrease in me & fulfyll y^t Yu haste begonne & reforme y^t thow hast shewed in me

[S: Sadyon scio enim qⁱa delecter in factura tua magna mirabili et ineffabili dabis mⁱ visione~ q_uā p' hoc opus h'ntibus illud pollicitus es sc'dum magnā et incomp'hensibile~ veritate~ tuā.]

[S: "p' haec sc'tissima dei et gl'iosissima et p'funda misteria et p'ciosissimā mundiciā vⁱtute~ et visionis tuae gr'am ange in me et comple q' incaepisti et reforma q' endisti in me.]

zemabar henoranaht grenatail sazatham [S: samzatham] iecornazay

fundamentum [S: fundam^{tu}~] altissime [S: altissimā] ōniuu~ [S: ōniu~] bonitatum [S: bonitatu~] & [S: et] scientiarum [S: sc'iaru~] atque vertutu~ [S: vⁱtutu~] tribue famulo tuo tibi displicentia vitare cōtagia [S: contagia] et lauare [S: levare] et tua veritate pura [S adds "\"] et intentione [S: intencione] sancta [S: s'cta] possim satiari [S: "sanari] ut tuam [S: tuā] promissione~ [S: p'missione~] toto [S: tota] corde desiderās [S: desiderans] et possideus in ōnibus [S: omnibus] tā virtutibus [S: vⁱtutibus] quā [S: q_u/ā] puritatibus [S: puritate] et vitiorum [S: "vicioru_] absolutionibus precipue [S: p'cipue] p' haec sancta [S: sc'ta] misteria videar et cognoscar adipisti [S: "adipisci] et bene in ista arte proficiar [S: p'ficiar] penitus laudabilis ac pro [S: p'] sancta [S: s'cta] visione mundus. [S adds "Amen".]

[S: "Or'o 10^a]

Hely reuerende allmyghte and gouernor of the superyor angells and archangells and all celestyall creatures and also infernall of whose plentyfull goodenes it cōmeth y^t we do thé any good seruice [50v] whose power governeth y^e 4 partes of the worlde which haste created man of boones soule and sprite to thyne owne symylitude and lykenes gyue unto me the knowledge of thys arte (dic petitionem tuam sed pro deitate dic ut sequitur) and the effecte of thy visyon strengthing me in the lybertei of this vision and holy scyence. Amen.

[S: Hely reverende potens et d'nans sup'ioribus angelis et archang'lis ōnibus que celestibus creaturis tā infernalibus q^a celestibus de cuius magnificentia plenitudinis venit ut tibi a nobis digne famulet. cuius a mundi 4 partibus regnat potestas qⁱ ossibus āi~a et sp'u homine~ ad imagine~ et similitudine~ tuā formasti da mihi huius artis sc'iam et visionis effectu~ corroborans me in ipsius facultate visionis sc'tae et sc'iae. Amen.]

[Oratio 50]

[S, S2: xi^a Oracio]

horlon (vel Cadion) god which haste
made all thinges in number weyght and measure
thorow whose gyft every weake heade shall be lyft
up who hathe appoynted the measures of all
momentes and dayes who alone doest name the
starres & nu~bre them gyue unto me the effecte of
thy visyon that in the knowledge and workinge of
thys arte I maye loue thé and se thé and of thy
goodenes may haue the gyft of y^e visyon or syghte
of thé. Amen.

[S: Horlon: deus qⁱ òia numero pondere et mensura
fecisti de cuius mundo òne caput hōinis desiderans
elevabitur in cuius ordine òniu~ mome~t*** sine
dieru~ patens est et ap'ta dime~cio [?] qⁱ etiã solus
stella ** nōina numeras et nōinas menti meae
constanter tⁱbue visionis tuae efficacĩã ut in huius
artis cognicion* et op'acione te diligã et videã et
tuae pietatis munus agnoscã facial'r visionis.
Amen.]

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Steganographia (Secret Writing), by Johannes Trithemius. 1500.

Part 1.

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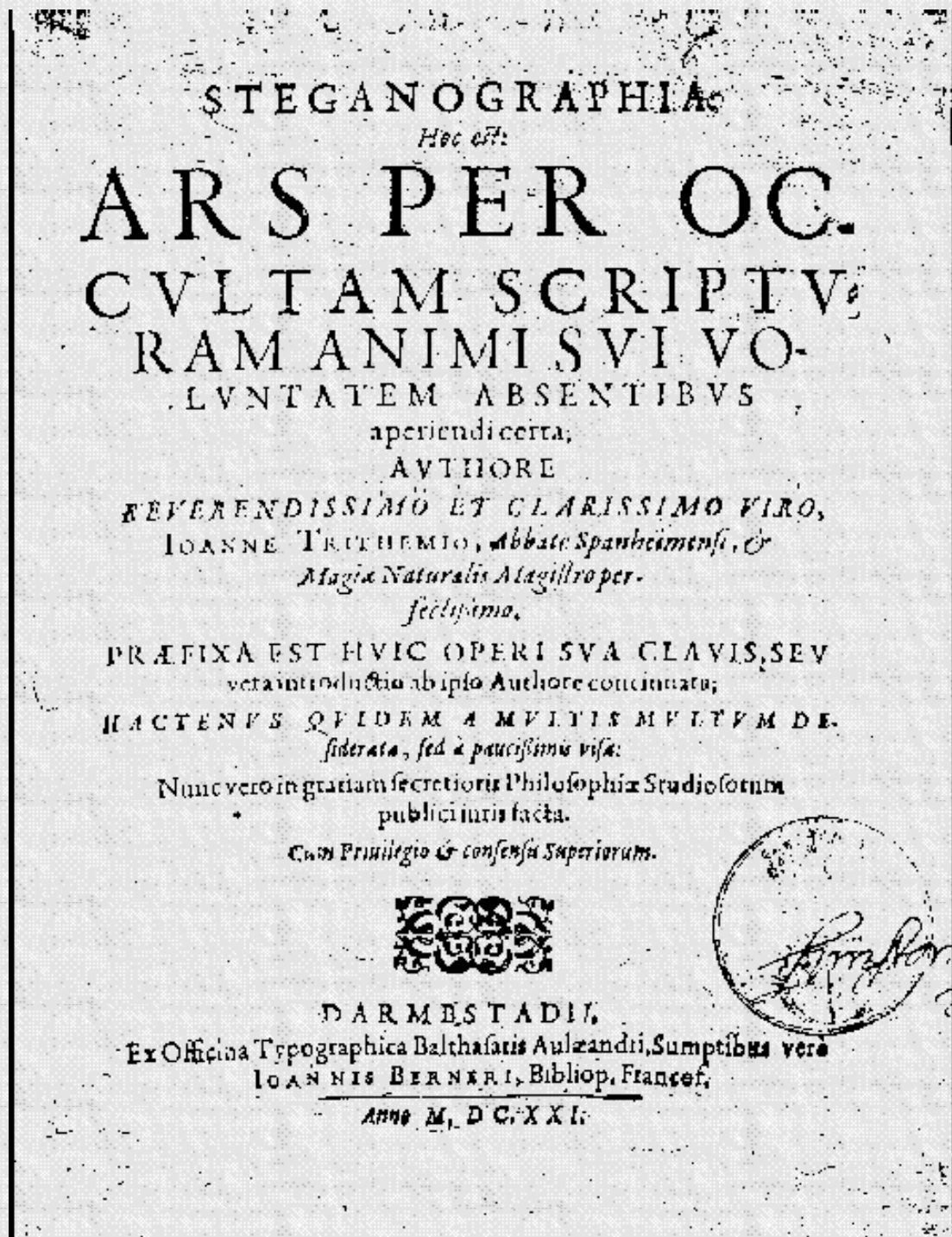
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This is Trithemius' most notorious work. On the surface it is a system of angel magic, but within is a highly sophisticated system of cryptography. It claims to contain a synthesis of the science of knowledge, the art of memory, magic, an accelerated language learning system, and a method of sending messages without symbols or messenger. In private circulation, the Steganographia brought such a reaction of fear that he decided it should never be published. He reportedly destroyed the more extreme portions (presumably instructions for prophecy/divination) but it continued to circulate in mss form and was eventually published posthumously in 1606.

Many of the details of the spirits described here also occur in [Lemegeton](#).

Note on orthography: Because this work deals with hidden writing I have made every effort to preserve the original orthography. Because of the limitations of HTML, tildes (~) which appear above certain letters in the original text are here

represented by the letter followed by the tilde, i.e.  is here written 'u~'. They generally represent 'n' or 'm'.  = 'q_e' = 'que'. The typographer's marks 'Schwartz' and 'Roth' evidently refer to text written with black and red ink in the original manuscript.



STEGANOGRAPHIA:

Hoc est: ARS PER OCCVLTAM SCRIPTVRAM ANIMI SVI VOLVNTATEM ABSENTIBVS aperiendi certa;
AVTHORE
REVERENDISSIMO ET CLARISSIMO VIRO,

IOANNE TRITHEMIO,

Abbate Spanheimensi, & Magiæ Naturalis Magistro perfectissimo.

PRÆFIXA EST HVIC OPERI SVA CLAVIS, SEV vera introductio ab ipso Authore concinnata; HACTENVS QVIDEM A MVLTIS MVLTVM Desiderata, sed à paucissimis visa: Nunc vero in gratiam secretioris Philosophiæ Studiosorum publici iuris facta.

Cum Priuilegio & concensu Superiorum. DARMBSTADII, Ex Officina Typographica Balthasaris Aulæandri, Sumptibus vero IOANNIS BERNERI, Bibliop. Francof. Anno M, DC. XXI.

LECTORIS.

Monendus es, Candide Lector, literarum R. & C. (in hoc Opere alias numeris, alias characteribus, alias verbis vel in pagina superscriptarum, vel in margine adiectarum) illam rubricæ, seu rubri coloris, hanc vero atramenti, seu nigri coloris notam este. Quin & hoc obseruabis: singulos singulorum capitum titulos itidem rubrica esse depingendos & ornandos. Cuius rei momentum è præfixa Operi Claue petas, licet. Vale.



INCIPIT LIBER

PRIMVS STEGANOGRA-

PHIÆ IOANNIS TRITHEMII AB-

batis Spanheimensis, Ordinis S. Beedicti,

Moguntinensis Dioecesis,

AD

SERENISSIMVM PRINCIPEM, DO-

MINVM PHILIPPVM, COMITEM PALATUNVM

Rheni, Ducem Bauariæ, Sacrique Imperij Prin-

cipem Electorem, &c.



NTIQVISSIMOS Sapientes, quos Græco sermone Philosophos appellamus, si quæ vel naturæ, vel artis reperissent arcana, ne in prauorum hominum notitiam deuenirent, variis occultasse modis atque figuris, eruditissimorum

opinio est. Moysen quoque israeliticae gentis famosissimum Ducem in descriptione creationis Coeli & Terrae ineffabilia mysteriorum arcana verbis operuisse simplicibus, doctiores quique Iudaeorum confirmant. Diuus etiam & inter nostros eruditissimus Hieronymus tot pene in Apocalypsi Ioannis mysteria latere affirmat, quot verba Graecorum Sapientes non paruae apud suos aestimationis praetereo: nostrossque & Philosophos & Poetas doctissimos intermitto, qui fabulis conscribendis operam nauantes, aliud imperitis, atque aliud eruditis hominib. vnus narrationis serie sagaci adinuatione tradiderunt. Hos ego Sapientiae studiosissimos amatores et si propter ingenij tarditaters perfecte imitari nequeo: admirari tamen & qua possum sedulitate legere non omitto. Quia cum illos magna praecaeteris hominibus proprio studio excogitasse considero, meipsum quadam violentia confricans, vt incalescam, ad aliqualem vel cum nouissimis imitationem praecedetium impello. Nec me penitus, vt reor, fefellit opinio; quippe qui & multa, quae prius nesciueram, per continuum legendi studium didici: & cogitationibus meis adinuestigandum secretiora & prorsus arcana caeteris aditum reseraui. Nam et si non sum tantae vel eruditionis vel industriae, vt me illum antiquorum sapientum mysteria occultandi modum apprehendisse ex omni parte ausim profiteri: modos tamen quosdam & multos & varios, non penitus (vt mihi videtur) contemnendos reperi, quibus mentis meae secretissimam intentionem alteri hanc artem scienti, quam latissime voluero, secure & absque illusione, suspicione, vel deprehensione cuiuscunque per apertos vel nuntios vel literas possum intimare. Et huius secretissimae artis ad inuentionem nouam ad instantiam Serenissimi Principis, Dom. Philippi, Comitum Palatini Rheni, Ducisque Bauariae, ac Sacri Romani Imperij Principis Electoris semper inuictissimi, Philosophorum omnium sapientissimi Mecoenatis, quo nullus mihi dignior visus est, cui hoc magnum secretum reueletur, literis comme~daui, & non sine maximis laboribus in subiectum volumen compositaui. Ne autem hoc magnum secretum in aures vulgarium imperitorum aut prauorum hominum perueniat, officij mei rationem existimaui non vltimam, ita illud, quoniam mysteria docet intelligere nescientem, mysterijs obuoluere, vt nemo futurus sit ex imperitorum numero, nemo nisi studiosissimus, qui huius scientiae arcanum sua possit virtute perfecte & ad intentionem nostram penetrare ad plenum, nisi per receptionem à docente, quam Hebraei Cabalam, mysterijs praepositam occultissimis, appellant. Nec minus Reipub, noceret huius secretissimae artis in improbos & reprobos diuulgata notitia, quam prodesset in bonos. Quoniam quidem sicut boni & virtutum studiosi homines omnib. adinuentis vtuntur ad bonum & communem vtilitatem: ita mali & reprobis non modo ex malis, verum & ex bonis atque sanctissimis institutis occasiones sibi veniunt, quib. deteriores fiant. Simile huic nostro secretissimo & alioquin vtili Reipubl. atque honestissimo adinuento contingere potest; vt sicut bonis & sanctissimis hominib. instrumentum se praebet ad optima, ita peruersis & impijs ministerium exhibeat ad scelerata. Nam sicut bonus & honestatis amator, voluntatis suae secretum, pro bono priuato vel cōmuni, alteri hanc artem scienti, quando & quotiens voluerit, secure, secrete, & absque aliqua suspicione cuiuscunque mortalis, perfecte, copiose & integerrime per patentes omnibus, apertas vel clausas literas (ita vt nemo, quantum libet eruditus, aut curiosus, quicquam valeat suspicari de secreto mittentis, nec, etiam si suspicatur, deprehendere) omni tempore notificare potest, & ad quamlibet distantiam locorum intimare & exprimere: ita & peruersus quisque lubricus, aut malitiosus, etiam Latini sermonis penitus antea ignarus, mox vt hanc artem consequutus fuerit (quam me docete in biduo ad longissimum consequi poterit) iam deinceps Latino sermone, compositione congrua literas scribet qualibet narratione apertas, pulchras & satis ornatas, ad me vel ad alium in hac arte peritum, quibus voluntatis suae arcanum mihi soli pernium tantis mysterijs virtute Cabalistica obuoluet, vt à nemine penitus, quantumcunque studioso vel erudito, sine huius artis, de quibus sum dicturus, spiritibus valeat penetrari. Scriberet iam deinceps doctus & indoctus, vir & mulier, puer & senex, bonus & malus, pudicus & lasciuus, Latino vel quocunque sermone sibi noto, per omnia climata mundi literas Latinas, Graecas aut barbaras omni suspicione carentes, quib. aliud nescientibus artem exhiberet in patulo, atque aliud scientib. in occulto. Nec tuta inter coniugatos fides contracta sacramento, hac scientia publicata in reprobos, iam deinceps maneret: dum vxor, licet Latini sermonis hacentus inscia, per verba pudica, honesta atque sanctissima cuius libet linguae vel idiomatis iam satis docta, malam & impudicam amatoris adulteris seu fornicatoris mentem & intentionem, licet viro perferente literas ac collaudante, vt optimas, latissime intelligere, suumque desiderium eodem modo quam late & copiose voluerit, illi securissime eisdem vel alijs literis pulchra & satis admodum ornata serie posset remandare. Enimuero licet haec scientia in se sit optima, & Reipubl. satis vtilis; tamen si ad prauorum notitiam perueniret, (quod Deus prohibeat) totus Reipub. ordo per successum temporis non modice posset turbari: fidesque periclitari publica, literae omnes, instrumenta, conscriptiones, ipse denique hominum sermones in grauissimam suspensionem verti: nemo iam literis. quantum libet sanctis & honestis, absque pauore crederet. sed fidem epistolis rarus adhiberet. Quoniam quantum cunque honesta & pudica verba fuerint: semper dolus, fraus, deceptio, subesse putaretur; fierentque homines ad omnia pauidi, & non minus in amicos, quam in aduersarios vt plurimum suspiciosi. Nec fieri quisquam, etiāsi mille vixerint annis, tã doctus & expertus in hac scie~tia cum suo doctore poterit, vt non relinquuntur infiniti modi, secrete, occultissime & scurissime in hac ipsa arte scribendi, & pro voluntate cuius libet alicuius experti operadi ad omnia suffice~tes, quos ipse cum suo praeceptore nōdum apprehendit. Nam quem ad modu~ aorij spiritus boni & mali à summo Deo creati in ministerium & profectum nostrum (per quorum intelligentiā omnia istius artis secreta reuelātur) sunt nobis sine numero infiniti & penitus incōprehensibiles: ita nec huius artis nostrae, quam Steganographiam (secreta & arcana & mysteria, nulli mortalium, quantumcunque studioso vel erudito, patula continentem perfecte) appellamus,

omnes modi, viae, differentiae, qualitates & operationes in aeternum poterunt ad plenam fieri penetrabiles. Est enim haec scientia chaos infinitae altitudinis, quod nemo perfecte comprehendere potest: quia quantumlibet in hac arte doctus & expertus fueris, semper tamen minus apprehendisti, quam illud est, quod nescis. Habet enim haec profunda secretissimaque ars eam proprietatem, vt discipulum magistro facile reddat incomparabiliter, vt ita dixerim, doctiorem: modo sit à natura ad procedendum dispositus, & in his, quae in traditione Cabalistica percepit, studiosus. Et ne quis huius operis lector futurus cu~ in processu saepe offenderit nomina, officia, ordines, differentias, proprietates, orationes, & quaslibet alias operationes spirituum, per quorum intelligentias haec secreta huius scientiae omnia clauduntur & aperiuntur; me Necromanticum & Magu~, vel cum daemonib. pactum contraxisse, vel qualibet alia superstitione vsum, vel vtentem credat vel existimet: necessarium duxi & oportunit, famam & nomen meum à tantta labe, iniuria, culpa & macula solenni protestatione in hoc prologo cum veritate vendicando praeseruare. Dico ergo & coram Omnipotenti Deo, quem nihil penitus latere potest, & coram Iesu Christo, vnigenito filio eius, qui iudicturus est viuos & mortuos, in veritate dico, iuro & protestor: Omnia & singula, quae in hoc opere dixi, vel dicturus sum, ormnesq; huius scientiae, vel artis proprietates, modi, figurae, o perationes, traditiones, receptiones, formationes, adinuationes, institutiones, mutationes, alterationes, & vniuersa quae ad eius speculationem, inuentionem, consecutionem, operationem & practicam, vel in parte vel in toto pertinent, & omnia quae in hoc nostro volumine continentur, veris catholicis & naturalibus principiis innituntur, fiuntque omnia & singula cum Deo, cum bona conscientia sine iniuria Christianae fidei, cum integritate Ecclesiasticae traditionis, sine superstitione quacunque, sine indololatria, sine omni pacto malignorum spirituum explicito vel implicito; sine suffumigatione, adoratione, veneratione, cultu, sacrificio, oblatione daemonum, & sine omni culpa vel peccato tam veniali quam mortali: fiuntque omnia & singula cum veritate, rectitudine, synceritate & puritate. Vt huius adinuationis scientia, & practica ad bonum vsum, non dedeceat virum sapientem, Christianum bonum atq; fidelem. Nam & ego Christianus sum, & monasticae conuersationi voluntarie addictus: cupioq; non aliter viuere & conuersari, quam veru~ deceat Christianum & monachum sub regula Diui patris Benedicti professum: ipsamq; fidem Catholicam secundum traditionem S. Romanae Ecclesiae suscepi à cunabulis, baptizatus in nomine Patris, & Filij, & Spiritus sancti, quam cu~ ipsa & vniuersali Christianorum Ecclesia teneo, credo, & quã diu vixero, cu~ Dei auxilio semper inuiolatam firmiter seruãs, corde, ore & opere tenebo, nec vnquam ab ipsa deuiare quacuq; occasione inte~do. Procul ego sit à me, aut discere aut docere aliquid, que sit Christianae fidei & puritati contrarium, sanctis morbus noxiu~ aut regulari proposito quomodolibet aduersum. Deu~ timeo, & in eius cultu~ iurauì, à quo nec viuus, nec (vt confido) mortuus separabor.

Hanc protestationem meam non sine causa toti huic operi nostro praepot. propterea quod nouerim plures esse futuros: qui cum ea, quae scripsimus, intelligere nequeant, ad iniurias conuersi, bona & sancta studia nostra malis artibus aut superstitiosis adinuationibus sint concessuri. His, cum futuri sint, & omnibus quicunque haec nostra synthemata sunt lecturi, atte~te supplicamus, vt si hanc secretam traditionem nostram intellexerint, perpetuo seruent occultam, nec mysteria tam miranda transfundant in publicum. Si vero non intellexerint (quod multis scimus futurum) discant prius, quam reprehendant. Enimuero temerarium se iudicem ostendit, qui priusquam causae veritatem agnouerit, profert de ea sententiam. Discite prius hanc artem, & postea iudicate: quam si nequiueritis intelligere, non ipsam (quia bona est) sed obtusa ingenia vestra reprobate. Scio enim & certus sum, neminem sanaw mentis hoc opus nostrum posse reprehendere: nisi ipsum contingat penitus ignorare. Eos autem, quibus familiaris est sapientiam spernere, quam didicisse, nec opto nec vellem haec mystica nostra penetrare.



CAP. I.

CVIVS CLAVIS ET OPERATIO TENETUR

à spiritu principali Pamersyel, anoyr madriel per ministerium ebra sothean abrulges itrasbiel. Et nadres

ormenu itules rablion hamorphiel. Ad hos fit commissio omnium cum exorcismo.

HVIVS primi capituli est multum difficilis & periculis plena operatio, propter superbiam & rebellionem spirituum eius, qui non obediunt alicui, nisi fuerit in hac arte expertissimus. Nouitijs enim & minus in arte probatis non solum non obediunt, sed etiam si nimis vrgeantur, eos frequenter laedunt, & varijs illusionibus offendunt. Maliciosi & infideles sunt super omnes alios aëreos spiritus, & nulli penetus nisi maximis sacramentis compulsi obediunt, & bsecretum quod eis committitur saepè infideliter alijs astendunt. Nam mox vt emissi fuerint cum literis auolant, & ad eum cui mittuntur, sine ordine irrumpentes, sicut populus sine duce fugiens de praelio, furiosi properant & aërem suo clamore replentes saepè omnibus in Circuitu mittentis arcana manifestant. Consulimus ergò, vt nemo in hac arte operaturus illos compellat, nec eorum ministeria anciè requirat. Quia proterui & infideles sunt: cum plures ex his quos consequenter dicemus inuenire possit satis beneuolos, qui vltro sese offerant ad obedientiam paratos. Si quis autem proteruiam eorum experiri omnino voluerit & probare ea quae diximus esse vera, hunc modum obseruandum nouerit. Praeparet chartam in quam scripturus est cum inuocatione diuini nominis, in nomine Patris & Filij & Spiritus S. Deinde verò scribat in ea quamcuncue narrationem voluerit simplicem & apertam, quam omnes legentes intelligât, latino, patrio vel quolibet alio sermone. Cum autem sederit ad scribendum versus Oriem, ita spiritus compellat. Pamersiel oshurmy delmuson Thafloyn peano charustea melany, lyaminto colchan, paroys, mady, moerlay, bulre + atloor don melcour peloin, ibutsyl meon mysbreath alini driaco person. Crisolnay, lemon asosle mydar, icoriel pean thalmô, asophiel il notreon banyel ocrimos esteuor naelma besrona thulaomor fronian beldodrayn bon otalmesgo mero fas elnathyn bosramoth. Hæc cum dixerit, videritque sibi spiritus ad obsequendum præsentem, continuet opus inceptum. Quod si nondum apparuerint, totiens repetatiam dicta, donec compareant: aut penitus intermittat, ne nimium compulsi lædant operantem. Cum autem literas compleueris, intentas mitte eas cum nuncio ad amicum in arte probatum, quas cum receperit, dicat istam coniurationem. Lamarton anoyr bulon madriel traschon ebrasothea panthenon nabrulges Camery itrasbier rubanthy nadres Calmosi ormenulan, ytules demy rabion hamorphyn. His dictis mox intelliget mentem tuam perfecte, spiritibus iam vltro se cum impetu offerentibus & clamantibus, ita vt plerunque & alij præsentem secretum mittentis percipere valeant. Sed obserua, vt in omnibus literis quas mittis hac arte conscriptas proprium signum infigas, vt is cui scribis sciat, per quos spiritus sis operatus. Quoniam si ipse operaretur per alios ad intelligendum, & tu per alios ad mittendum nunquam in æternum obedient ei, sed pro indebita opertione & illum læderent, & secretum tuum minime reuelarent. Omnes enim spiritus quibus in hac arte vtimur, ordines & officia sibi commissa tantum custodiunt, & de aliis nullatenus intermittunt. Considera diligenter omnia quæ in isto capitulo diximus, & facilius poteris intelligere quæ in sequentibus dicturi sumus. Et vt eâ quæ diximus com probemus exemplo, ponamus intentionem nostram in sermone vulgari, quam consequenter notificabimus amico modo prædicto.

SIT ISTA INTENTIO MENTIS SECRETA

Roth.

alicuius principis, quam optat scire suum vasallum absentem.

Lieber Betreuer/wir seyn in willens / durch redli-
che vrsach die von Straßburg zubefriegten vñnd mit ganker
macht zuoberfallen auff nechst Mittwoch nach Viti vñd
Modesti. Ist darumb vnser ernstliches begeren an dich / als du ons
mit Eyde vñd Gelübde verwanbt bist / vñd zu getrewen dienßten ver-
bunden. Du wollest auff denselbigen Tag wol gerüst / nach deinem
vermögen / vmb vier nach Mitternachte bey Strauffenburg in dem
Walde erscheinen (Hic ita erant literæ positæ) weitem bescheid das
selbst finden würdest / nach zukommen vñd nit außbleiben / Wollen
wir in gnaden gegen dich erkennen vñ behalt diesen vnsern Anschlag
bey dir in hoher geheim / &c.

AD NOTIFICANDVM HOC SECRETVM

Vasallo cum latiori intentione mittentis scribatur sic vel alio modo:

Roth.

Omnipote~s sempiternæ Deus qui omnia creasti ex nihilo, miserere nostri per vnigeniti filij tui in cruce

morientis amarissimam passionem, qui cōceptus de spiritu sancto sine cōmixtione virili natus est ex purissima semper Virgine Maria tradensque se pro nobis voluntarie in morte~ suo sanctissimo cruore animas nostras morie~s de morte liberavit. Exaudi nos miseros ô clementissime pater, & per eiusdem filij tui dulcissimi Domini nostri Iesu Christi sacratissimi sanguinis effusione~ indulge nobis peccata nostra & infunde cordibus nostris gratiã tuã, vt te in omnib. & super omnia syncero feruore diligentes mādatis tuis semper cu~ deuotione obediamus, & mutuo amore iugiter proficie~tes nihil deinceps amemus terrenu~, nihilquæramus caducum. Tu enim es Dominus Deus noster, qui nos ad imagine~ & similitudinem tuam ab initio creasti cum nō essemus: & per dilectu~ filium tuum redemisti, cum perijssimus: quem mortuum pro peccatis nostris & sepultum tertia diea~ mortuis resuscitasti, eumque gaudentibus suis discipulis, viuum per dies quadraginta in multa consolatione ostendisti. Ipsum verum Deum & hominem pura & firmissima confessione tecum in tua incircumscriptibili maiestate sine fine regnātem in fine mundi denuo credimus esse venturum ad iudicandum viuos & mortuos, & redditurum vnicuique nostrum secundum opera sua. Per ipsum te rogamus, ô Clementissime pater, exaudi nos & miserere nobis nunc & in illa terribili hora, in qua per ipsum filium tuum iudicandi sumus. Respice in nos misericordissime Deus: sumus enim fragiles, & miserandi peccatores, bonis operibus nudi, qui sanctissimam Maiestatem tuam peccando in multis offendimus. Sed misericordia tua conuersi ad poenitentiam pro peccatis nostris lachrymantes gemimus: per Iesum Christum filium tuum humiliter deprecantes, vt auertas indignationem tuam à nobis, indulgeasque nobis clementer transacta crimina, perducens nos præsentī terminato exilio ad amoenitatem patriæ Coelestis. Ioan. Trithemius scripsit.

Huiusmodi narrationem simplicem & apertam vel aliam quamcunque volueris quam omnes legant & intelligant & quæ nihil contineat secreti, quamque non verearis in omnium deuenire conspectum, scribas in charta præmissa, quam diximus coniuratione Spirituum facie versa ad orientem, qua scripta intentionem tuam secretam quam volueris scire absentem coram spiritibus exprime, contestans eos vt agant fideliter, statimque auolabunt. Cum literas tuas acceperit is cui mittuntur, signo orientis cognito facie conuersus ad Orientem dicat coniurationem quam præmisimus: Lamarton, anoyr: & statim intelliget tuam

intentionem secretam, quam Spiritibus commisisti pro certo.

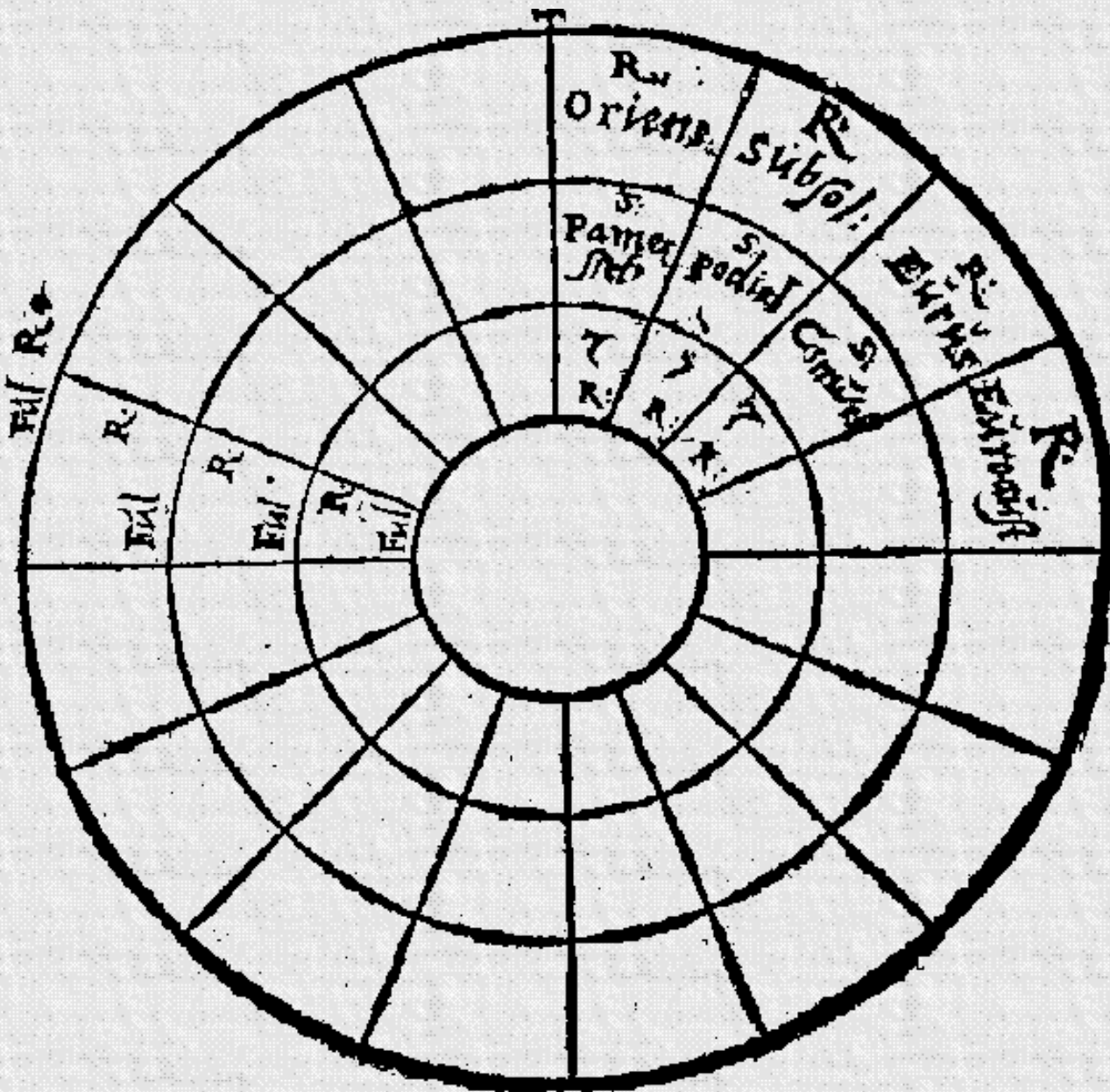
AD SCIENDVM SPIRITVVM LOCA,

nomina & signa, nota subiecta.

Roth.

SED cum sit necessarium omni operanti in hac scientia scire loca & nomina principalium Spirituum & signa, ne morantem in meridie per ignorantiam vocet ab Aquilone, quod non solum impediret intentum, sed etiam lædere posset operantem, ponam tibi consequenter in circulo plagas in quibus principales Spiritus morantur, cum nominibus eorum & signis.

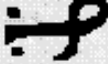
Rub.



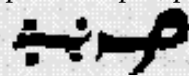
In hac figur.. sculptoris i.. curia legitu.. Podiel pro P.. diel & Cimu.. pro Camue..

Ecce iam habes plagas orbis vniuersas, quas nosse in operatione huius artis in præsentis libro imprimis & ante omnia est necessarium, & sine quorum notitia nullus in arte sequetur effectus.

Rursus oportet te scire singulorum principalium Spirituum primos substitutos, quot sint in numero, quibus secreta mysteria committuntur: Vt scias eorum ordines, quo modo sint vocandi, & quomodo rursus emittendi ad officia sua, & quot ipsi habeant illuminatores in die, & quot lucifugos in nocte, quosque amicos & quantos soleant formidare inimicos, & de his omnibus docebo te in præsentitabula, quæ dicitur tabula directionis.

Schw.	Roth.	S.	R.	S.	R.	S.
Oriens.	Pamersiel.		1000.	10000.	100.	0.0.
Subsolanus.	Padiel.		10000.	200000.	10.	0.0.
Eurus.	Camuel.		10.	10.	10.	10.0.
Euroauster.	Asiel.		10.	20.	10.	0.10.
Auster.	Barmiel.		10.	20.	10.	20.0.
Austafricus.	Gediel.		20.	20.	10.0.	10.0.
Africus.	Asyriel.		20.	20.	120.	10.
Fauonius.	Maseriel.		30.	30.	10.0.	0.10.
Occidens.	Malgaras.		30.	30.	0.30.	210.
Chorus.	Dorothiel.		40.	40.	0.40.	30.0.
Subcircius.	Vsiel.		40.	40.	0.30.	0.0.
Circius.	Cabariel.		50.	50.	80.0.	80.0.
Septentrio.	Raysiel.		50.	50.	80.0.	0.80.
Aquilo.	Symiel.		10.	1000.	10.	100.
Boreas.	Armadiel.		1000.	180.	810.	00.
Vulturnus.	Baruchas.		10.	180.	810.	00.

Orientem hic velim intelligas non vbi Sol quolibet die oritur, sed eum locum in quo a principio creatus fuit, quem, æquinocbialem appellamus. Nisi enim hanc considerationem obserues diligentissime, non poteris in hac arte habere profectum. Sed etiam nunc te seriem istius tabulæ docebo ita, vt ex Vno spiritu intelligas omnes. Capiamus itaque Malgaras pro exemplo, per quem fit

operatio huius artis in nono Capitulo præsentis libri primi. Occidentalis est, signum eius est tale  *habet sub te*

triginta qui præsunt diei, & habent Imperium magnum fugandi Spiritus tenebrarum. His subiecti sunt alij 30. qui præsunt nocti & versantur in tenebris semper, nec veniunt ad lucem, nisi per imperium suorum principum, quibus omni tempore sunt subiecti. Et isti rursus sub se habent tanquam custodes & ministros pleno iure subiectes aliquando 30. aliquando 20. aliquando 10. & aliquando omnes, cum omnibus simul egrediuntur ad imperium suorum principum, tali scilicet ordine. Vt quot eorum numero per operantem Virtutum magnarum imperio vocati fuerint ex secundo vel tertio ordine, tot etiam seruitores & custodes cum ipsis veniant ad principalem, qui est Malgaras. Iterum sub istis sunt alij tanquam nuntij & ianitores: sine certo numero, qui sæpe cum ipsis mixti conueniunt: Horum spirituum omnium nomina non tenemus. Sed quæ scire necessarium est operantem, in quolibet capitulo exprimemus. Et nota, quod omnes isti spiritus sunt cum suo imperatore principalis quilibet inplaga orbis deputata sibi, vt patet in tabula.

CAP. II.

CVIVS PRINCEPS VOCATVR PADIEL

Roth.

Subsolanus, habens sub se ministros diurnos 10000. nocturnos 200000. & alios multos subseruitores, quorum incertus est numerus

CVIM, sicut præcedenti Capitulo diximus, Pamersiel cum Spiritibus suis dictis, implacabilis & infidelis sit, nec obediat passim omnibus in hac arte operari cupientibus, sed vix in ea expertissimis: volumus in hoc præsentī Capitulo artem facere tutiorem, & modum operandi in ea demonstrare per Spiritus meliores qui sint beneuoli, prompti & hilares ad obediendum vocanti, qui debito modo & tempore vocati veniant sine mora: & quod eis fuerit commissum fideliter perferant sine omni fallacia. Primus autem principalis huius operationis imperator & præsidens dicitur Padiel nomine Subsolanus, mansione orbiculari; quæ est prima mansio post orientem. Is habet sub se decem millia qui præsunt diei & omnibus operationibus huius artis diurnis, qui præcipiunt & educunt Spiritus nocturnos in tenebris latitantes, qui sunt numero ducenta millia, omnes fugiunt lucem & diem, præter vnum qui est nuntius ad Spiritus præsidentes: omnes boni & beneuoli sunt, nec lædunt operantem nisi sit malitiosus, vel minus in arte peritus. Non opus est omnes simul aduocare, sed pauci sufficiunt & aliquando vnus satisfacere potest operanti, siue operatio nocturna sit, siue diurna. Nam cum sint beneuoli, quieti & tranquilli: frequentius soliuagi sunt, quam in multitudine tumultuosi. Cum ergo volueris operari per eos, & mentis tuæ secretum alicui, quantumcunq; absenti, peripsos intimare: sic facito. Scribe in chartam præparatam antea debito modo, sicut scis, quamcunque narrationem volueris & in quacunque lingua; quia indifferens est: cum ille non ex charta, sed ex Spiritibus mentem tuam percepturus sit, quam scribens, vertes te ad sub solanum, qua perfecta dicas istam coniurationem. **Padiel aporsy mesarpon omeuas peludyn malpreaxo. Condusen, vlearo thersephi bayl merphon, paroys gebuly mailthomyon ilthear tamarson acrimy lon peatha Casmy Chertiel, medony reabdo, lasonti iaciell mal arsi bulomeon abry pathulmon theoma pathormyn.** Cum hæc verba compleueris, videbis duos vel ad minus vnum e` Spiritibus placidissime presentem & paratum obedire voluntati. Et huic committes secretum tuum, & fideliter perferet illud quo` iussisti. Cum autem literæ venerint ad eum cui mittuntur per nuncium, si solus est, bene, si cum aliis, secedat ad partem si potest, aut si non potest, versus ad subsolanum, dicat sub silentio istam coniurationem. **Padiel ariel vanerhon chio tarson phymarto merphon am prico ledabarym, elso phroy mesarpon ameorsy, paneryn atle pachum gel thearan vtrul vt solubito beslonty las gomadyn triamy metarnothy.** His verbis rite dictis statim Spiritus missus apparebit reuelans ei perfecte nullo alio percipiente quicquid illi commisisti reuelandum sine dolo & sine omni periculo. Nemo autem maliciolus & nequitiosus facile in hac arte poterit operari, sed quando quis melior & purior fuerit tanto ei Spiritus libentius & hilaritate maiori obediunt. Et quando hanc scientiam vnusquisq; magis occultauerit, tanto facilius operabitur. Et nota, quod iste Padiel cum Spiritibus suis est deputatus ad nunciandum secretas auisationes pro correctione malefactorum, incarceratione, punitione, sicut subiecto demonstrauius exemplo.

INTENTIONIS SECRETVM, QVOD NON

Roth.

literis, sed Spiritibus secundae mansionis committatur.

DELATVS est quispiam apud principem, cui aliquod crimen imponitur læsæ maiestatis vel quodlibet aliud: vult cum puniri per suum officialem a quo longe disiungitur, sed ei scribere id ipsum non vult, ne manifestatis literis qualibet occasione reus fiat ausatus, & fugiat, vel coadiunctis sibi viribus amicorum resistat, vel quippiam contra principem aut patriæ leges moliatur sinistrum. Scribit hanc vel aliam quâcunque narrationem ad suum præfectum quam non vereatur ab omnibus legi: secretum vero committit Spiritui, eo modo quo prædiximus, qui fideliter narrabit secretum eius illi, ad quem mittitur prius in hac arte institutum.

Sinceram charitatem. Mitto tibi orationem pro deuotione poenitentium, satis pulchre compositam, breuemque, quam integra mentis meæ beneuolentia in te sola possidere non voluit, & est talis ut sequitur. Libera nos Iesu Christe æterne saluator bonorum omnium & indulge reorum delicta, gemitusque nostros exaudi, mitigans tempestates vitiorum, renouansque conscientia vetustatem, ad æternam nos reducito paradysum. Bone Iesu remitte nobis exorantibus peccata nostra: quoniam grauiter offendimus & sæpe relapsi sumus. Dulcissime saluator infirmitates nostras sana, quæsumus. Benignus esto rogantibus te Iesu pyssime & nos famulos tuos supplicantes exaudi. Homines sumus assiduis miseriis inuoluti maximisque tempestatibus immersi. Erue nos, tribulorum consolator victoriosissime; quoniam vita nostra assidua in foelicitate sepulta corrumpitur. Miserere tantum Iesu clementissime saluator, respice humilitatem te amātium & non permittas demerginos exules in luto & turpitudine vitiorum, in amore sæculi. Hucusque torpentes iacuimus, vicijsque innodati nostram paruipendimus salutem, futurique examinis minime recordati sumus. Benignissime Creator esto propitius famulis tuis, & salue lachrymantes quos decepit miserrima vanitas mundi, viam (proh dolor) Veritatis negleximus omnes, sed libera nos luto infixos exulesque: quoniam Saluator noster tu es Iesu; qui neminem despicias gaudium indeficiens & sempiterna foelicitas sanctorum es spes nostra, Christianorum gloria, Angelorum lumen, remunerator inuictorum Martyrum, corona virginum, honestas viduarum. Bone Iesu exaudi nos humiles, clamantes ad te, libera nos de præsentis exilio, concedens nobis gratiam, vt sine fine viuamus, viuifica quæsumus non miseros seruos tuos exules, quos redemisti, vt zelum Iustitiæ verum consequamur. Conserua nos omnipotens Deus, maiestas infinita, misericordia incircumscripta, æterna salus nobilium animorum. Amen. Finis orationis Ioan. Trithemij Abbatis.

ALIA ORATIO, CVIVS CONIVRATIO PA-

diel melion, parme, camiel busayr, ilnoma, veno-
ga, pamelochyn.

HANC quoque non indeuotam orationem accipito. Humanæ salutis amator, vniuersorum creator maximus, nobis indixit obedientiam mandatorum cui omnes tenemur obedire ex amore, præmium vero obedientibus promisit sempiternæ foelicitatis tabernaculum possidere. Christi obedientiam inspiciamus, quam imitari curemus, vt ad æternam foelicitatem nobis promissam ingredi mereamur; angelorumque consociari mansionibus sempiternis. Agamus poenitentiam dum possumus, tempus preciosum expedentes fructuose. Caueamus ne imparatos mors pariat, quæ concedere moram alicui recusat. Ideoque fratres agere poenitentiam non tradetis. Velociter enim ad vos mors veniet: quam nemo vestrum diu euadere potest. Dies ergo vestros transeuntes conspiciate poenitentiam inchoantes, quando tempus habetis. Appropinquat hora decede~di hinc. O mors rerum terribilium terribilissima, quam velociter nos miseros consumis incolatumque nostrum breuissimum multis iniuriis plenu~ miseris facis esse crudelem? Euigilemus miseri Christo Iesu Salvatore nostro pijssimo nos exhortante & contestante, vt turpes negligentias arguamus, & bonis operibus iustitiæ vias solícite custodiamus. Alme redemptor generis humani exaudi nos, veniamque nobis tribue peccatorum. O pater misericordiæ sis nobis propitius in omnibus aduersitatibus nostris. Sana domine infirmas animas nostras, quoniam tui sumus, præsta nobis afflictis vermiculis requiem sempiternæ amoenitatis, quatenus te semper aspiciendo laudemus.

Amen. Ioan. Trith. Spanheimensis ædidi, 1500.

CAP. III.

CVIVS PRINCEPS CAMVEL, HABENS SVB

Roth.

se spiritus præsidentes diurnis operationibus 10. & nocturnis similiter 10. cum subseruatoribus totidem, quorum officium est mittentis nunciare aduentum, Vias & Iter.

TERTIAE mansionis ad Eurum primus & supremus omnium Spiritus vocatur Camuel, valde beneuolus & promptus ad mittendum suos substitutos ad eum qui in hac scientia secundum formam debitam operatur. Paucos quidem habet ministros, sed omnes bonos, volutarios & fideles, videlicet decem, qui præsunt, diei & totidem qui præsunt nocti, qui semper bini mittuntur ad operantem ex vtroq; ordine, cum hi qui præsunt diei, non fugiunt tenebras, nec illi qui præsunt nocti, lucem. Semper vbi necessitas expostulat in omni commissione operantis alter iuuatur ab altero: & quando apparent visibiles, tunc vnus cernitur in habitu pulchro mixti coloris, & alius in forma lucidi splendoris astare consuevit. Sæpe tamen apparent solo effectus sensibili quidem, sed non videntur, nisi cum ita placuerit operanti. Iste vero Camuel cum ministris & subseruatoribus suis auctoritatem habet atque virtutem nunciandi absenti amico statum, voluntatem, conditionem, viam, itinera, aduentum, & recessum mittentis, quando voluerit ipse qui operatur in hac arte. Cum ergo volueris, operarisque pro tua voluntate, per angelos huius mansionis: oportet te scire inprimis, qui sint decem angeli Camuelis, que præsunt diei & quot quilibet eorum habeat substitutos, & ita similiter de nocturnis: quod vt scias perfecte: præsentem tabulam considerabis.

	Schw.	Roth. S.	R.	R.	R.	R.	R.	R.	TR.
Magis videtur legen-	..	Noctat.	Orpeniel 10.	Citgara 100e	Daniel 10.	Dobiel 100.	Azimo 10.		
			Camyel 100.	Pariel 10.	Omyel 10.	*Nodar 10.	Tediel 0.		
			Budiel 10.	Cariel 10.	Asinuel 100.	Phaniel 10.	Moriel 0.		
			Elcar 10.	Neriel 10.	Calym 100.	Meras 100.	Tugaros 0.		

Hic habes in tabula 10. angelos Camuelis qui præsunt diei eum substitutis suis in numero, & totidem qui præsunt nocti, cum suis quoq; subseruientibus. Vltimi autem sicut cernis nullum habent substitutum, quoniam o sicut nosti, nihil omnino significat in numero. Cum ergo volueris per istos angelos operari, præpara chartam tuam, sicut moris est; & versus ad Eutum scribe quamcunque narrationem, & in quacunque lingua volueris; quæ non sit necesse occultari: qua perfecta, legas sequentem coniurationem tacite. Camuel aperoys, melym meuomanial, casmoyn cralti busaco aeli lunar photyrion theor besamys, aneal Cabelonyr thiamo vesonthy. Completa hac coniuratione sub silentio, fac commissionem tuam spiritibus, qui præsto sunt, quemadmodum nosti; & emitte eos, omnia sub silentio & extra tumultum, si fieri potest, operans, postea da literas, cui volueris nuncio perferendas, apertas vt libet, & vadat, quia Spiritus non negligent officium suum, siue cito veniat nuntius, siue tarde, de quo nullum sit tibi dubium, qui fideles sunt. Oportet autem vt scias, quem Spiritum mittere velis ex prædictas, quatenus in coniuratione nomen eius statim post principalem exprimas, & hoc in omnibus operationibus, in quibus angelorum mittendorum nomina in ipso capitulo ponuntur. Sed iam ponamus dictorum à nobis similitudinem super his, quæ pertinent ad officium Camuelis & Spirituum eius subiectorum.

SIT ISTA MENTIS MEÆ INTENTIO SE-

Roth.

cretissima, quam per Spiritus prædictos velim
scire absentem.

SVm Romæ positus, intelligo ex consilio secretissimo summi pontificis, Romanum imperium ipsum velle tranbsferre in Fracos. Cupio auisare Germaniæ principes: per nuntios nequeo quibus non confido: literis nequeo, quia in omnibus Ciuitatibus Italiæ sunt in portis deputati, qui scrutantur transeuntes exactissime. Scribo ergo vnam orationem deuotam, quam mitto per nuntium apertam, cum alijs familiaribus literis clausis ad eosdem principes. Compello Spiritus tertiæ mansionis & præcipio eis

vt literas mittendas sequantur. Et cum à recipiente vocati fuerint, reuelare ei non obmittant secretam intentionem meam, quam literis cōmendare non audebam. Veniunt, vadunt, obediunt. Omnes morimur, quoniam omnes hæreditarium reatum originalis noxæ contraximus: nemoque viuit non moriturus in breuissimo tempore: contraximus delictum originale in Adam & Eua. Morimur autem morte corporis omnes homines propter temeritatem Matris Euæ miserabilem. Mortem vero animæ Victor mortis Iesus nos liberando fugauit. O Iesu Christe crucifixe, respice humilitatem nostram quoniam miseri sumus, infoelices, multisque tribulationibus vexamur. Ergo clementissime Rex coelorum petimus concede nobis contritionem, veniamque omnium peccatorum propter humilitatem tuam eximiam qua redemisti nos de inferni æumnosis tenebris, noxiisque passionibus. O beatitudo nostra Iesu clementissime, ô dulcissime amator Innocentiæ quid retribuam tibi. Tu sanctus & innocens pro nobis pateris. Quo fugiemus cum veneris ad rationis examen? Venies cum potestate reddere mercedem vnique secundum conscientiam suam. Eruntque tibi nuda omnia: nec te aliquid latebit, cuius non habeas notitiam. Ergo viuentes agite fratres poenitentiam, districtumque Dei omnipotentis examen operibus misericordiæ præuenite.

Tergite fletibus crimina & pauperum labores subleuantes, Deum vobis efficite placabilem. Quoniam benignus est inuocantibus eum. Ergo, dum tempus est, quærite misericordiam eius. Semper gratias agite ei qui redemit vos Iesu Christus crucifixus pro hominum salute timentium dominum.

SIT ALIA FORMA SECRETORVM ISTA quæ committatur Spiritibus.

S*ecretum manet in mente mea repositum, de aduentu meo ad amicum vel amicam in proximo secreto. Non audeo scribere hoc ipsum, ne palam fiat, quod causa vetat ardua, nec demandare per nuntium, quod idem periculum: voco spiritum, committo rem, venit, vadit, perfert secretum secretissime, tutus sum ego literarum forma quas mitto, fit vt libet familiaris, ne desit occasio.*

Salutem D. Lator præsentium frater Arnoldus Bostius plura composuit admiranda volumina de variis rebus, vt in libri nostro tibi dudum transmissio inter alia multa, qui prænotant de Ecclesiasticis scriptoribus, reperies scriptum in fine, vbi fit mentio viuentium. Hunc tantum virum, religione & artium venustate notabilem tuæ sinceritati, charissime fautor, commendo & plurimum rogo, quatenus recipias ipsum ea qua omnes in amicitia nobis coniunctos suscipere familiaritate consueuisti. Reserabit tibi arcana multa naturæ teque conuersatione dulcissima oblectare poterit, si volueris. Meum de magicis experimentis codicem quem habes mihi oro quantocyus curato remittere. Volumen Synesij virtute spirituum mittam tibi mox cum mihi experimenta mea remiseris. Cura te ipsum vt valeas. Mihique sæpe rescribito. Datæ in Spanheim sexto Iduum Martij. Anno dominicæ Incarnationis M.D. Ioan. Trith. Abb. ----- Recipiens autem literas is ad quem spiritu~ misisti, faciat quod in hac arte nouit esse faciendum: & signo orbiculari cognito se vertat ad Eurum subque silentio istam dicat imprecationem.

Camuel Busarcha, menaton enatiel, meran sayr abasremon, naculi pesarum nadru lasmõ enoti chamabet vsear lesponty abrulmy pen sayr thubarym, gonayr asmon friacha rynon otry hamerson, buccurmy pedauellon. His dictis accipiat literas denuo in manum respiciens versus Eurum vt nosti. Notandum vero quod isti spiritus omnes cum suo principe sunt, ad Eurum & propterea oportet, vt se illo vertat omnis qui operatur per illos: aut si non potest, literas saltem illo versus cum receperit reponat. Obserua & intellige quæ diximus tibi.

CAP. IV.

**CVIVS PRINCEPS ASELIEL MORATVR AD
Euro-austrum, habens sub se 40. principales substitutos cum
seruitoribus eorum: & præsumt his quæ
pertinent ad amorem.**

Roth.

QVARTAM mansionem ab Oriente in Euro-austro tenet magnus princeps Asiel cum spiritibus suis, quorum decem præsunt operationibus in hac arte diurnis, & 20. nocturnis. Horum omnium potestas & officium est nuntiare ea quæ pertinent ad amorem mulierum. Habent autem hi 30. tanquam principales sub se, & totidem alios quos mittunt per ordinem ad officia sua, cum fuerint per operantem debito modo vocati. Rursus sub istis iterum sunt alij, quorum magnus est numerus. Tu autem cum volueris per principem huius mansionis in Steganographia operari, non opus est omnes subiectos ei spiritus aduocare, sed sufficit tibi vnus aut duo, siue operatio sit nocturna siue diurna. Dicam ergo tibi paucorum nomina, cum numero subseruientium eis. Ex quibus semper aduoces vnum aut duos quos volueris, nec pluribus indiges, nisi operatio pro diuersis. Hæc est tabula:

Mariel 20 **Cubiel** 20 **Asphiel** 20 **Melas** 20 Nom. rub.

Charas 20 **Aniel** 20 **Curiel** 20 **Sariel** 20 Num. nig.

Parniel 20 **Asahel** 20 **Chamos** 20 **Othiel** 20 Nom. nig.

Aratiel 20 **Arean** 20 **Odiel** 20 **Bufar** 20 Num. rub.

Habes iam ecce sedecim principes ex maioribus, qui sunt sub Asiel magno, quorum octo præsunt diei, & octo præsunt nocti, & quilibet ex eis habet 20. subiectos famulos, quos mittunt ad officia sua, quotiens necessarium fuerit. Principes omnes boni sunt & ad obedientiam beneuoli atq; promptissimi: sed famuli eorum nō omnes, quoniā superbi & implacabiles aliquando sunt, maxime ad eos quos confiderant in arte minus esse perfectos. Isti vero sedecim principes cum subditis suis ad omnia nuncianda tibi sufficiunt, nec opus est, te plures vel nosse vel aduocare. Cum autem volueris operari in Steganographia per Asielem, pro præmissis in arte consuetis obserua locum mansionis eius, qui est in Euro-austro, & voca vnum ex spiritibus supra dictis pro tempore suo, quemcunq; volueris. Hæc est coniuratio. **Asiel aproysy, melym, thulnear casmoyn, mauear burson, charny demorphaon, Theoma asmeryn diuiel, casponti vearly basamys, ernoti chauga lorson.** Completis ex more coniurationibus subiunge cætera quæ sunt ex more in arte facienda, & consequetur effectus operationis tuæ certissimus. Ponamus exemplus.

Fingamus mentis tuæ arcanum. Habes amicam in cuius amore detineris, nec minus ipsa: sed accedere aut alloqui nō potes eam propter custodiam suorum. Inuenisti tandem consilium, quo ipsa potiri valeas, sed eam est ausare etiam prius necesse: per te non potes, literis nō audes ne in manus aliorum deueniant: nuntijs aut vetulis rem non decernis committendam, ne te postea reddant notum. Rem ergo arte per tempus occulta, quam fieri palam non posse confidis. Vocas ministros attis inuisibiles, scribis literas in nullo suspectas ipsasq; mittis ad amicam etiam per ipsos custodes, laudant scriptum, præbent amicæ legendum: illa signum recognoscens nuncium aduocato occultum, audit consilium, remandat consensum: accedis, istras potiris.

Mors Iesu Christi genus humanum viuificauit, cuius vita innocenter afflictā liberauit nos ab omni calamitate. Ergo honoremus humilitatem eius in nobis resistendo tentationib. vitiorum, instandoq; in omnib. bonorum operum. Christus Iesus saluauit animas nostras. Gratias dicamus æternas nostro redemptori p̃yßimo quoniam omnes reduxit ad tutas exuias, cuius nomen cum feruore laudemus omni tempore, præoccupantes faciem sanctissimā eius nostris orationibus; viuamus virtuose in amore rectitudinis, ab̃ycientes tumultum mundalium negotiorum, iusticiæ normam sequamur, vit̃ys noxiis resistamus deuotißime, lachrymisq; negligentias abluamus in maxima solitudine memores futuri iudicij, cuius inæstimabilis horror inferni pænis nequaquam

inferior. Anno Dominicæ natiuitatis M. D.6.Id.Martij.  Cum has simile sve acceperit literas is cui mittuntur in arte

peritus faciat quod nouit secundum eis instituta faciendum, vertatq; se ad aspectum Euroaustri. Cuius hoc signum  *& legat contestationem spirituum quæ est talis: **Asiel murnea casmodym bularcha vadusynaty belron diuiel arsephonti si pa normys orleuo cadon Venoti basramyn.** His contestatis continuat operationem artis, & audiet secretum mittentis.*

CAP. V.

CVIVS PRINCEPS SVPREMVS, BARMIEL

nomine, moratur Austro, habens sub se 10. principes, qui præsunt diei, &

Roth.

20.

**qui præsunt nocti cum seruatoribus eorum: & sunt super secretis nunciandis,
quæ pertinent ad traditiones
castrorum.**

QVINTÆ mansionis in Austro ad meridiem princeps magnus vocatur Barmiel, habens sub suo dominio principales duces 10. qui præsunt diei cum subseruatoribus eorum & 20. numero, qui præsunt operationibus nocturnis cum famulis eorum. Qui ideo plures sunt numero, quam diurni; quia frequentius operatio huius mansionis fit in nocte quam in die. Eorum enim officium est nuntiare secretas traditiones castrorum & ciuitatum, maxime temporibus nocturnis. Tu autem cum volueris in hac arte operari per Barmielem; voca vnum ex principibus eius, quem cubque volueris: statim veniet ad te cum 20. seruatoribus, quia nunquam solus aut cum paucioribus incedere consuevit aliquot principum huius mansionis. Secretum vero tuum non famulis quia superbi & malitiosi sunt, sed principi committe, quia bonus, placidus, fidelis, & multum beneuolus est. Sed iam nominabo tibi ex ipsis principibus diurnis octo & ex nocturnis similiter octo, qui sunt meliores & promptiores ad obediendum, nec pluribus indigemus.

Schw.	Roth.	R.	S.	S.	R.	R.	S.
Sochas	20.	Acterar	20.	Barbis	20.	Marciaz.	0.
Roth.	Schw.	S.	R.	R.	S.	S.	R.
Tigara	20	Barbil	20	Marquus	20	Baabal	0.
Schw.	Roth.	R.	S.	S.	R.	R.	S.
Chansi	20	Carpel	20	Caniel	20	Gabir	0.
Roth.	Schw.	S.	R.	R.	S.	S.	R.
Keriel	20	Mansi	20	Acreba	20	Astib	0.

Habes 16. spiritus, quorum duodecim quilibet habet 20. ministros, cum quibus solent apparere vocanti. Reliqui quatuor, quibus o. quod nihil significat suppositum est, nullum habent subseruiem, sed semper soli veniunt & sunt in ministerio suo fidelissimi & impigri ad omnia quæcunq; mandaueris eis. Volens itaq; operari per aliquem eorum, præmissis his que sunt in arte præmittenda, dicas coniurationem istam ad Austrum. **Barmiel buras melo charnotiel malapos veno masphian albryon, chasmia peluo morophon apluer charmya noty Mesron alraco caspiel hoalno chorben ouear ascrea cralnoty carephon elcfor bumely nesitan army tufaron.** Postquam imperationem compleueris, spiritui apparenti quem vocasti commenda secretum, literas autem mitte per quemcunq; volueris, & qualescunq; volueris. Sed vtamur exemplo.

PONAMVS SECRETVM REGIS, QVOD

non sit confidendum alicui quouis modo.

REx quispiam aut princeps obtinere ciuitatem aut munitionem armis non valet, qua cupit, rem arte pertemptat, corrumpit mercede custodes, consilium nulli confidunt, nec literis quidem, ne deprehensus ille nõ consequatur intentum, isti mercedem cum vita amittant. Ad Mansionem Barmielis se princeps conuertit, vocat spiritum nuntium, committit occultum: venit ille, perfert nuntio, capitur nocte, non scitur quomodo. Pro his si placet fingamus literas in nullo penitus metuentes lectorem.

Iuste viuendo fælicitatem consequemur: soli namq; exaltandi humiles, soli temperarij condemnandi. Si fælicitatem requiris, æternam iustitiam tene, & altiſſimam gloriam consequeris. Feruentiſſimus Zelator veritatis esto & non amaueris mendacium, corrumpens honestatem, animique temperantiam dissoluens, fuge vanitatem mundi, quoniam breuiſſima est. Amator esto Iustitiæ & neminem supplantans iniuste. Cole virtutes, vita fuge, iustitiæ libertatem tuere, omnem insolentiam caue, semper humilis esto. Saluatorem animarum nostrarum dilige: qui diligit eum, nequaquam morietur

infelicit̃er. Contemne gloriam repente transitoriam, ama beatitudinem sanctorum æternaliter non corrumpendam, fuge solícite insidias hostis nostri antiqui, quem vincet nunquam intermittenda deuotionis humilitas. Esto vigilans vt carnis ardore non vincaris, viriliter iustitiæ semitas defende, rectitudinisque Zelum intrepida perseuerantia tenendum memineris. Gloriam inanem semper fuge tanquam venenum. Paradisi Dei amoenitatem contemplare semper manentem. Gaudia seculi cito transeunt, hodie lætus, cras omnibus spoliatus emoritur. Fuge Zelum vitiosum amaritudinis, fuge superbiæ tumorem, quoniam vtriusque reatum perpetuis ma;is esse obnoxium non ignoras. Omnis superbus odibilis Deo: moriens sine intermissione cruciandus nunquam consolabitur. Quid deniq̃ expectabunt siperbi nisi lamentum? Ergo væ vobis elati, æterno supplicio digni tenebrisq̃ & horribus reseruati sempiternis. O vanitas vanitatum mundi, exterminatrix luminis animarum deceptrix exulum, inferni reseratrix perniciosißima, Io. Tritth.



Abbas. Spanheimensis scrips. 5. Id. Martij M.D

Recipiens literas, cognito signo Barmielis se mox vertat ad Austrum vel quam primum potuerit. Non enim periculum, quo ad obedientiam spiritus, ex mora nasci poterit: etiamsi multa fuerit interposita. Nam quando vocant, semper venire consuevit, siue cito siue tarde, etiam post dies multos vocent. Hæ est eius Coniuratio, ijs premissis quæ ars expostulat agenda.

Barmiel any casleon archoi bulesan eris, Casray molaer pessaro duys anale goerno mesrue greal cusere drelnoz, parle cufureti basriel aflymaraphe neas lo, carnos erneo, damerosenotis anycarpodyn. Hanc Coniurationem cum dixerit, sicut oportet versus Austrum, audiet & intelliget mentem tuam, quam non literis sed spiritui commisisti: si ad aliam plagam se verterit, nunquam intelliget.

CAP. VI.

CVIVS SVPREMVS PRINCEPS GEDIEL

in Austro africo mansionem agens, sub se habet 20. in die, & totidem in nocte cum seruitoribus eorum, qui officium annunciandi, ea, quæ præcauenda, pericula habent.

SEXTÆ mansioni quæ est in Austro-africo presidet princeps magnus Gediel qui habet sub dominio suo alios duces

principales 20. in die, & totidem in nocte cu~ multis seruitoribus eorum. Horu~ officium est nuntiare omnia quæ pertinent ad auisandu~ amicu~ de quocunq; imminente futuro periculo, & maxime ad principes pro defensione patrie, castrorum & ciuitatum; & ad omnia nuntianda quæ prosunt amicis, & his quibus fauemus, ad salutem: nec non & contra inimicos & aduersarios quoscunq;. Ad hec omnia non est necessarium aduocare 20. principes, sed duo sufficiunt cum seruitoribus suis, quos vt noscas ex nomine, cõsequenter aliquos ex eis numerabo, videlicet octo pro die, & octo pro nocte.

Schw.	Roth.	S.	R. S.	R. S.	R.
Coliel		Sariel	Reciel	Aroan	
	20		20	20	20
Naras		Rantiel	Sadiel	Cirecas	
Roth.	Schw.	R.	S. R.	S. R.	S.
Sabas		Mashel	Agra	Aglas	
	20		20	20	20
Assaba		Bariel	Anael	Vriel	

Primo antequam procedamus ad operandum, noueris, quod semper ad minimum duo spiritus vocandi sunt, cum 20. famulis suis, sine quibus nusquam procedunt, licet non semper omnes appareant visibiles. Sed de hoc non est curandum; modo tu consequaris per eorum ministerium inuisibile quod intendis. Cum ergo per eorum ministerium volueris aliquid in Steganographia operari; conuerte te ad Austro-africum; quoniam omnes ibi cum principe suo Gediel omni tempore morantur: & fac, quæ nosti secundum

ordinem esse facienda. Hæc est Coniuratio:

Gediel asiel modebar mopiel, casmoyn, rochamurenu proys nasaron atido casmear vearsy maludym velachain demosar otiel masdurym sodiuuel mesray seor amarlum, laueur pealo netus fabelron. His completis erunt duo principes nominanti vocati præsentes, boni, beneuoli, & securi: quos non debes timere: sed committe eis confidenter, quicquid volueris: & mandatum tuum fideliter implebunt  hoc signum erit rubrum.

Roth.

HABEAS IN MENTE TVA TALE SE-

cretum, quod literis commendare non audes.

S*Vm principi meo pro multis in me beneficiis obnoxius aduersariorum eius secreto percepi consilium per insidias & traditionem capiendi hac nocte castellum. Principem auisare meum cupio: literis nequo, cum scrutinium transeuntium per hostes fiat in via: per nuncios nequeo, quia nulli penitus meum periculum scio credendum. Vocabo spiritum, committo secretum, mitto literas tantum pro forma quasunque voluero, vt nouerit princeps, quis sit vocandus: & ex spirituum numero (quia sine literis alioquin nesciret missum à me spiritum) vadit iste, nunciat: princeps præoccupat castrum.*

SIT FORMA LITERARVM ISTA VEL

Roth.

alia; quam cum legerit, ire prohibeat.

S*Vmma humani generis nobilitas summaque virtus est Deum pure amare, ipsius gloriam quærere, & eum rectitudine mentis adorare. Humilitas enim puri cordis regnabit in Coelis patientia sublimabit, sola mens hominis nudi, Deum timentis diligentisq̃ ad nobilitatem veram constituetur. Deum ama, mundum sperne; sæculum iniquitatum fuge, ama religione~, fraternam charitatem, pacis vinculum, recteque conuersantium vnitatem. Christus in Euangelio monet: Nõ oportere nos sollicitari circa humanas curas superfluas. Habentes (inquit Sanctus Apostolus) necessaria tantum, simus contenti. Habeamus itaque Dei amorem & Zelum iustitiæ: quoniam vere solidæ diuitiæ sunt, puritas animi, simplicitas cordis, negligentia honoris terreni, venustatis emundatio, morumq̃ sanctorum institutio. Simus intenti operibus bonis, ne vitia nos obruant, viuamus innocentes in omni rectitudine tanquam crastino morituri. Deum amemus purissimo corde, seruantes solícite mandata eius cum humilitate pro peccatis lugeamus omni tempore pijssimum Saluatorem deprecantes quatenum nobis vitia remittat, sui amorem cordisque humilitatem infundat. Deseramus istius mundi concupiscentias & vanos falsosq̃ honores obitum nostrum sedulo cogitantes. Viuere virtuose, proximum diligere, iniuriam nulli facere, Deum timere, eleemosynas dare, famelicos reficere, bonos defendere, prauorum vitia redarguere, orationibus insistere, gloriam mundi contemnere, lectionibusque incumbere, thesauri Christianorum sunt Vana enim gloria mundi repente ruitura est, falsæ etiam diuitiæ, quas breui exspirantes reliquemus inuiti, sola iustitia est nostra foelicitas. In nostra humilitate sit gloriatio & diuitiarum possessio nobiscum omni tempore mansura, memoria mortis, timor iudicij & nostrorum recordatio peccatorum.* 

Cum has vel quaslibet alias literas nullu~ continentes secretum princeps acceperit meus: viso signo Gedielis nouit quo sit vertendum, & quis vocandus Spiritus.

Coniuratio.

Gediel aprois camor ety moschoyn diuial palorsan, fermel, asparlon Crisphe Lamedon ediur cabosyn arsy thamerosyn. His dictis, vt oportet, subiunctisq̃ non nullis quæ sunt in arte necessaria, spiritu reuelante, non litera, mentis meæ secretum, sciet arcanum,

& præoccupat inimicum.

CAP. VII.

CVIVS PRINCEPS SVPREMVS EST ASIRI-

*el, cuius mansio est ad Africum, habens sub suo dominio duces 20. qui
præsunt diei, & totidem qui præsunt nocti: quorum officium
est nunciare consilia principum
amicis.*

SEPTIMÆ mansionis princeps & supremus vocatur Asiriel, & habet in ea plaga orbis, quã appellamus ad Africu~, habet sub se 20. principes, qui presunt diei, & totide~, qui presunt nocti: qui omnes sub se multos habet famulos. Si duo duces voce~tur ab operante ad ministeriu~ artis ex diurnis; semper 20. famulos habet seruite~tes sibi: similiter & cum nocturnis fit. Quare si vnu~ vocaueris tantu~ ex principibus, maxime nocturnis: nõ 20. sed 10. famulos eum habere duntaxat comprobatur. Diurnos non vocabis, nisi ad minimu~ duos; quoniam soli venire non consueuerunt: ex nocturnis vnu~ vel duos, sicut placuerit, aduocare poteris. Si vocaueris duos, 20. si vnu~, 10. famulos in coniuratione ex more noueris esse addendos. Et vt scias, q soli, & cu~ socio qui sint vocandi; tabulam cõsidera.

	Roth	S.	R.	S.	R.	S.	R.
Astor		Buniel		Arcisat		Cusiel	
S.	20.		20.		20.		20.
Carga		Rabas		Adriel		Malqueel	
Roth.							
20	-----	20	-----	20	-----	20	
Schw.							
20	-----	20	-----	20	-----	20	

	Schw.	R.	S.	R.	S.	R.	S.
Amiel		Maroth.		Budar	10.	Fassua	10
R.	20.		20.				
Cusiel		Omiel		Aspiel	10.	Hamas	10.

Horu~ spirituum qui sunt principales inter 40. habent officium nunciandi secreta consilia principum subditis suis & amicis; ex diurnis habes octo, & ex nocturnis totidem cum multis seruatoribus suis, qui sufficiunt ad omnia; nec cæteros vocare opus est. Diligenter obserua, vt cum vocas vnum vel duos principes ex nominatis iam numerum seruitorum eorundem in carmine exprimas: sunt enim superbi, & mirabiliter placet eis, quod multis dicantur præesse clientelis. Cum ergo volueris per ipsos in Steganographia operari; verte faciem ad Africu~, & fac quæ nosti esse facienda cu~ diligentia: vt nihil penitus ob mittas eorum, quæ pertinent ad artem.

Cõiuratio: Asiriel aphorsy Lamodyn to Carmephyn drubal asutroy Sody baruchõ, vsefer palormy thulnear asmerõ chornemadusyn coleny busarethõ duys marphelitubra nasaron venear fabelronty.

His completis, adstabunt ibi vocati: quos vt discernas; scito, quod principes cõmuniter solent apparere in habitu aereo, id est, Sapherino: famuli autem in albis. Secretum vero tuum cõmitte ipsis principibus, quia fideles sunt. Habent antè illam consuetudinem inter se omnes duces, vt, quando alloquitur eos operator, tu~c famulos emittant: imo per se recedant, ne audiãt

cõmissionem. Cessante illo loqui ad principes, iteru~ famuli astare videntur.

Sit principis tale secretum, quod nulli credat preferendum.

Roth.

CoNSILIVM principis magnum & secretissimum de rebus arduis & maximis est. Vult illud scire principem alium quempiam amicum, eo q_e causam habeat: sed timet venire cu~ maximo periculo sui suorumq_e in publicum: si autem nuntio committatur, ne tradat, aut literis, ne legantur ab aliquo. Vocat ergo spiritum, qui non reuelabit arcanu~: committit, emittit, perficit, securus est.

Literas mandat in nullo suspectas, nec publicum in aliquo metuen es.

Roth.

IESV Christe Lumen indeficiens, omnium sancrotum æterna beatitudo. Creator vniuersitatis & rector, miserere nobis. Nos infirmi, gementes & flentes misericordiam tuam rogamus. Largire nobis virtutem vincendi temptationes diaboli, vt deuictis præsentibus malis requiem consequamur. O Saluator dulcissime Iesu remitte peccata nobis orantibus. Tuæ enim sumus, clementissime pater, creaturæ humiles: respice nos miseros inutilesq_e famulos, quoniam tibi famularitotis viribus optamus. Fac nos habere amoris tui feruorem, bonis exornatum operibus in nobis semper. Da nobis veras virtutum operationes, obseruantiam iustitiæ, rectitudinisq_e inseparabilem amorem: fac nos veraciter esse humiles mundaliumq_e rerum strenuos contemptores, quatenus tuo amore semper ardentes nihil diligamus terrenum, nihil &aestimemus nobis temporale iocundum. O præceptor humilitatis Iesu Christe, doce nos tuam imitari doctrinam. Sumus (proh dolor) vitijs multis inuoluti, operibus bonis nudi. Salua nos Iesu Christe, ne pereamus. O Summa veritas viuifica nos, refugium animarum refrigerantissimum: esto nobis turris fortitudinis. Tu enim viuificator noster es, tu salus es animarum, mentisq_e renouator dulcissimus. Tu ineffabile gaudium angelorum, animorumque fidelium requies saluberrima. Tu beatitudo sanctorum te amantiu~. Tu inextinguibile lumen ciuium supernorum. Tu mortuorum Viuificator fragilitatem nostram respice. Iesu Christe dulcissime adiuua nos fragiles seruos tuos, quatenus per viam veritatis sine offensione incedentes requiem consequamur æternam, O pijssime domine Iesu mitiga labores exilij nostri. Et cum finis, istius vitæ coeperit appropinquare, nobis misericorditer subuenire tunc digneris, quatenus ante faciem virtutis tuæ aduersarius ruat conterritus, fugiantq_e procul omnium malorum prouocatores diaboli, mortis æternæ principes, sæuissimiq_e nostri persecutores. Rogamus per virtutem nobilissimæ mortis tuæ dulcissime Iesu: non despicias nos inutiles seruos in die exitus nostri, quos redimere voluisti sanguine tuo: Laua excessus nostros, quatenus intrare gaudia patriæ coelestis, expectantibus nos angelis, mereamur. Amen.

Scripsi ego Ioan. Trith. Abbas,  idibus
Martij, M.D.

LITERAS idcirco mittimus ad eum, cui fuerit spiritus quoque mittendus; quia nullus principium aut seruorum ex ipsis spiritibus venis, nisi vocetur, neque ad mittentem, neque ad eum, cui mittendus est. Vt ergo sciatis, cui mittitur, à qua mansionis plaga & quem debeat vocare spiritum; literæ mittuntur signo principis sigillatæ, & ita scriptæ vt Spiritum oblectent, cupiatque eorum fomento recreari. Sed de his in vltimo capitulo dicemus.

HÆC EST CONIVRATIO SPIRITVVM

pro recipiente.

ASIRIEL onear Camot Laueuiel gamer sothin ianoz alnay bulumer palorson, irgiel lamedon, ludiel Caparosyn nauy asparlon nadiel bulephor ianos pesonty tresloty Camõ elyr, mearsu nosy thamerosyn. His dictis versus Africu~ secretissime, cæterisque additis, quæ requiruntur ex arte; Spiritus apparebit illi cum seruis suis visibilis, nullo aliorum vidente eum, nec audient: & reuelabit secretum mittentis in aurem.

CAP. VIII.

CVIVS PRINCEPS SVPREMVVS EST MASERIEL

*ad eam plagam habitat, quam Fauonium appellamus,
habens sub se duces 60. principa;es cum seruis
eorum multis.*

OCTAVA mansio est circa Occidentrm in eo loco, à quo ventus appellatur Fauonius: & ibi habitat princeps magnus, qui dicitur Maseriel cum infinita multitudine ducum, principum & famulantium, ex quibus ad hanc artem deputati sunt principes 30. qui præsunt operationibus diurnis, & totidem qui præsunt nocturnis, cum multis seruatoribus. Hi omnes sunt constituti ad nunciandum & referendum secreta humanarum artium Philosophiæ, Magicæ, Necromantiæ, & omnium mirabilium & secretissimarum operationum, quæ paucissimis sunt notæ hominibus: & super his sunt prompi & multum fideles, nec reuertuntur, nisi perfecerint totum q_e eis fuerat commissum. Quieti sunt & sine strepitu veniunt, sicut iubentur per se cum multis vel cum paucis, vel etiam sine famulis salte~ visibiliter: nemine~ terrent, nisi eu~, qui non institutus in arte presumpserit eos vocare per vera principia artis, ad que nemo facile sine instituyente pertingit. Vt aute~ in promptu habeas, quos voces ad operationem apiritus: noueris, tibi non omnes esie necessarios, sed aliquos: & ideo sufficiant tibi duodecim pro actionibus, quæ fiunt in die, & totidem pro his quæ fiunt in nocte, cum seruatoribus eorum.

Roth.	Schw.	R.	S.	R.	S.	R.	S.
Mahuc	30	Zerael	30	Azimel	30	Alsuel	30
Roth.	Schw.	R.	S.	R.	S.	R.	S.
Rouiel	30	Athiel	30	Chasor	30	Aliel	30
Roth.	Schw.	R.	S.	R.	S.	R.	S.
Fariel	20	Vessur	30	Potiel	30	Espoel	30

Roth.	Schw.	R.	S.	R.	S.	R.	S.
Arach	30	Sarmiel	30	Baros	30	Rabiel	30
Maras	30	Amoyr	30	Eliel	30	Atriel	30
Noquiel	30	Badiel	30	Paras	30	Saluar	30

Habes quidem ex trigenta spiritibus Maserielis principalibus quatuor & viginti cu~ seruatoribus septingentis & viginti, quorum primi duodecim præsunt operationibus diurnis, & reliqui duodecim nocturnis. Cum ergo per eos aliquid in Steganographia operari volueris, verte te ad Fauoniũ, & præmissis necessariis, quæ requiruntur ex arte, voca vnum ex prænominatis, quem volueris, sicut oportet: & sine mora veniet. **Coniuratio:** Maseriel bula~ lamodyn charnoty Carmephin iabru~ caresathroyn asulroy beuesy Cadumyn turiel bulan Seuear; almos lycadusel ernoty panier iethar care pheory bulan thorty parõ Venio Fabelronthusy. Apparente spiritu, quem vocasti, committe ei secretum tuum perferendu~ secure, nihil hæsitans omnino, tacite loquens ad ipsum, si in medio aliorum fueris, vt nosti.

Roth.

Sit mentis tuæ secretum tale.

HAbes arcana in scientiis occultis philosophia, astrorum Magia, Cabala Arithmetica, vel quibus libet artibus, quæ scire optas amicum prope vel procul absentem: sed sunt talia, quæ nec literis nec nunciis committere tutum: aut certe tibi arcana mittat, instandum: vel etiam cōmendare philosophantem, vt necciat tamen aliorum. Vica vnu~ aut duos ex supradictis spiritibus: expone secretu~: suscipit onus perferet amico, tibiq_e reportabit commissa ad illo.

*Scribe orationem quam volueris, aut literas quaslibet
nihil continentes secreti.*

Roth.

OMnipotens sempiterne Deus bonoru~ remunerator æquissime, qui filium tuum nostri generis esse participem voluisti, vt redemerit diabolica inuidia nos miserrimos, qui sola benignitate, redunda~s forma~ nostri suscepit incorrupta~ ex flore virginalis vieri, archangelo sancto Gabriele insinuante, q_e Virgo conceptura beatissimo tuo spiritui perpetua Virgo permaneret, immaculata, clarior hominibus angelicisq_e spiritibus præeminentior. Genuit regem omnipotentem, Deum & hominem, sanctissima & reuerendissima Virgo Maria, virilis consortij omnino nescia, sine dolore pariens, sine tristitia vagientem Deum hominemq_e suscipiens semper immaculata consistens, purissima, innocentissima, virtute humilitatis hominibus altior, charitate plena, omni laudi dignissima, & ab omnibus veneranda: Angeloru~ beatissima & semper laudanda, imperatrix refulgentissima, nobilis, inclyta, vereq_e splendidissima: qua~ tuus filius in omnibus quæcunq_e postulauerit, largissima dignatione admittit, eamq_e vt matre~, reuerenter veneratur; omnibus creaturis excelle~tior~: Cui nihil vnquam expostulanti negare consuevit: sed reuerenter sanctissimæ volu~tati tuæ consentit, omnia concedens honori eius, quæ stabit per nobis in nouissimo die adiuuans nos venerantes Virginis almæ præclaramerita. Deus lume~ veritatis nobis, deuotissime precamur, infunde Deus gratia~ & misericordia~ omnibus inuocantibus te remissionemq_e vitioru~ suorum expostulantibus humiliter, & noli nos miseros despicere sed in tua bonitate considerantes misericorditer suscipe amore lactantis Deu~ Virginis Mariæ omniumq_e electoru~ tuoru~. Amen.



Ioan. Tritth. Abb. Spanheimensis scripsi. Ammo dominicæ Incarnationis seu natiuitatis M. D. Iduum Mar. quarto.

Suscipiens literas is cui mittuntur, signo Maserialis cognito se ad Fauonium conuertat, & præmissis occulte quæ requiruntur ad artem, ipsum spiritu~ qui missus est, vocet, Coniuratione~ adijciens.

Coniuratio.

Maseriel onear Camersin, Cohodor messary lyrno balnaon greal, lamedō odiel, pedarnoy nador ianozaury chamyrin. Coniuratione expleta sicut oportet missus spiritus nebulatenus apparebit. Dictoque verbo mystico veritatem loquetur ad aurem, & omnia quæ sibi fuerant commissa fideliter intimabit. Nullus tamen circum sedentium sentiet quicquam: modo tu constans & imperterritus, sicut oportet, perseueres.

1579. Trithemius, Steganographie: Ars per occultam Scripturam
animi sui voluntatem absentibus aperiendi certu, 4to, Darmst. 1621.
(Written 1500. First printed edition: Frankfurt, 1606.)

British Library, printed books
Shelf mark: 819 e 14

Author: J. Tritheim

Title: Steganographia: Hoc est: Ars per occultam, etc.

Place and date of publication: 1621

Twilit Grotto -- Esoteric Archives	Contents	Prev	Steganographia	Next	timeline

Steganographia (Secret Writing), by Johannes Trithemius.

Part 2.

Edited by Joseph H. Peterson, 1997-1998.

Note: If you find this document and others in the archives useful, please do not copy except for private use.

Many of the details of the spirits described here also occur in [Lemegeton](#).

Note on orthography: Because this work deals with hidden writing I have made every effort to preserve the original orthography. Because of the limitations of HTML, tildes (~) which appear above certain letters in the original text are

here represented by the letter followed by the tilde, i.e. **ũ** is here written 'u~'. They generally represent 'n' or 'm'. **ñ** = 'q_e' = 'que'. The typographer's marks 'Schwartz' and 'Roth' evidently refer to text written with black and red ink in the original manuscript.

Roth.

CAP. IX.

CVIVS PRINCEPS VOCATVR MALGA-

*ras qui moratur in occidente habens sub se duces pro actionibus
diurnis 30. & pro nocturnis totidem: quorum officium
est annunciare secreta familiaria
amicorum.*



ONÆ mansionis quæ est in occidente equinoctiali habitator est Malgaras maximus princeps occidentis, qui habet sub se 30. duces qui præsumt diei, & 30. alios qui præsumt nocti cu~ seruitoribus eorum. Omniu~ istorum officium est secreta & arcana familiaria amicorum nunciare amicis. Boni sunt duces & promptissimi ad obediendum vocanti; maxime diurni, quoniam plus assueti sunt inter homines conuersari. Nocturni enim, etsi boni sunt, non tamen libenter cum hominibus conuersantur, sed luce~ summopere fugiunt & detestantur, latitare cupientes tenebris & ob id frequenter apparent vocanti eos per cõiurationes sicut vestertiliones. Ex his omnibus quatuor & viginti suis nominibus collocabimus in tabula, quorum duodecim in die: totidemque in nocte sufficiunt.

Roth. S. R. S. R. S. R. S. R. S.

Carmiel 30 Agor 30 Cabiel 30 Misiel 20 Aroiz 10.

Schw. *R. S. R. S. R. S. R.*

Meliel 30 Casiel 30 Vdiel 30 Barfas 20

Roth. S. R. S. R. S.

*Borass 30 Rabiel 20 Oriel 30 S. 30.20.
30.20.10.*

Roth. S. R. S. R. S.

Aroc 30. Libiel 30 Caron 30

Schw. *R. S. R. S. R. S. R.*

Dobiel 30 Raboc 30 Zamor 30. Aspor 20

Roth. S. R. S. R. S. R. S. R. S.

Cubi 30 Aspiel 30 Amiel 30 Delias 20 Basiel 10.

Habes nuuc de principibus Margaretis duodecim pro actionibus diurnis, & totidem pro nocturnis, cu~ famulis eorum sexcentis & quadraginta: & nota quod Aroyz & Basiel semper per soliuagi sunt: Misiel, Barfas, Aspor & deilas bini & bini vocari possunt, reliqui vero terni. Cum volueris habere tres aut duos aut vnum, caue ne terris innominibus eorum. Sicut tabula te docet, ita facias abseque immutatione, ne periculum incidas.

Carmen Coniurationis.

Roth.

MALGARAS ador chameso bulueriny mareso bodyr Cadumir auiel casmyo tedy pleoryn viordi

eare viorba, chameron vest thuriel vlnauy, beuesy meuo chasmironty naor ernyso, chorny barmo caleuodyn barso thubra sol. Coniuratione dicta sis vir fortis & constans: apparebunt tibi statim visibiles quos vocasti. Quod si vocato ex nocturnis non statim venerint: non propterea intermittas opus tuum: sed vrgeas eos iterata Coniuratione, donec obediant. Sunt enim aliquantulum pigri, & non libenter veniunt inter homines, sicut prædiximus.

*Sit mentis arcanum, quod nec homini nec literis
committere placet.*

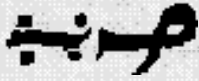
Roth.

IN his, quæ ad rem familiarem, pecuniam, depositum, mutuum, fide~, vel ad quelibet humanæ

conuersationis negotia pertinent, Secretum habes, quos cupis amicum scire procul absentem: sed tale est, quod cum maximo vtriusq; vel periculo vel detrimento publicum subiret examen: ob id nec literis confidendum, nec hominibus. Vt ergo sis securus, nulliusque conscientiam reuerearis, ad occidentem te vertis, vocas ducem, committis arcanum: vadit ille, perfert fideliter omnia: si quid ad te fuerit commissum refert.

*Literas qualescunque volueris, scribe, in quibus nullius
vereare conspectum.*

SALVTEM & charitatem dilectissime & singularissime amice, præsentium lator, ex Ruremunda oriundus valde in amicos nostros beneficus & gloriolus quem vt humaniter excipias, rogo tibi necessitate~ suam exponet: Qui cu~ mihi veteri necessitudine semper fuerit coniunctus pro viribus meis, dulcissimum iudicarem releuare beneficijsque cumulare illum. Et vtinam possem consolationem calamitatibus eius impendere. Sed cum sim grauibus (vt luce tibi clarius constat) damnis axhaustus: nõ possum meo satisfacere zelo, vt optarem. Tu autem, qui es necessarijs temporalibus abundans, amico te lætum exhibeas, humanumq_e: quem admodum consueuisti te exhibere necessitatum amicorum patronum. Rogo itaque, mutua illi sub termino certo ducentos florenos quia constitutus est maxima in necessitate, sicuti te docebit. Confido, quod omnia restituet ad integrum, vbi constitutus illi terminus venerit. Quod si feceris, gratias agam nunquam intermorituras, tibiq_e in grauioribus astabo. Age, vt amorem syncerum in nos tuum effectum comprobemus. Quod illi feceris mihi volo scias factum nec minus ipsum gratissimum tibi obligaueris (firmiter crede) & termino elapso restituet integerrime ominia. Consueuit enim promissa inuiolabiliter seruare, præbere se constante~ cunctis hominibus. Cæterum cum nouos gaudeas audire rumores scribere aliquid velim. Enutriui catellum (græco vocabulo erit recte vocatus) tanta eruditione, doctrina, omniumq_e rerum memoria vigente~, vt bestiam exuisse nonnullis, hominemq_e induisse videatur; græca latinaq_e intelligit verba, nouit delictorum suoru~ veniam petere Quicquid iussero, facit; meq_e annuente gestibus, secreta hominum pandit. Tanta cum morum disciplina imbutu~ cerneret, vt multis doctiore~ hominibus æstimaret. Iussus fenestram aperire, aperit, naturamq_e ingenio transcendens prohibitus cibaria reponit. Onus sibi impositum baiulat exhiberi zelosum defensore~ mei se amat, ludit egregie, mirandaq_e facit prorsus insuetis incredibilia Vale. Ioan. Tritth. Abbas Sancti Martini in Spanheim scripsit .3. Id Martij.

Anno M.D, 

Has aut quaslibet alias cõ acceperit cui mittuntur, amicus signu~ intelligit principis esse Occidentis: vnde præmissis ex more præmittendis ad Occidente~ se vertit, vocat Spiritum, inuisibilem missum contestans, vt visibilis fiat, nec cuiquam dicat.

Carmen Spiritus.

MALGARADAS apro chameron asoty mesary throes Zamedo sogreal paredon adre Caphoron onatyr timo beosy. Cha merõ phorsy mellon tedrumarsy dumasu duise Casmiel elthurnpeson alproys fabelronty Sturno panalmo nador. Completo carmine, aderit Spiritus ipse vocatus more suo reuelans tibi, quæ in mandatis suscepit; fideliter, cum quo remandare poteris amico quicquid volueris eum scire occultam.

CAP. X.

CVIVS PRINCEPS SVPREMVS VOCATVR DORO-

thiel eam plagam inhabitans, quæ Chorus appellatur à vento: & habet sub se multos duces & famulos.



ECIMA mansio vocatur Chorus à vento, in qua moratur magnus princeps Dorothiel, qui habet sub sua potestate & dominio 40. duces, qui præsunt operationibus diurnis, & totidem qui præsunt nocturnis absq; famulis & seruatoribus pene infinitis. Horum officiu~ est omnia nunciare arcana, quæ pertinent ad negotia Spiritualia, & ad dona ecclesiastica, beneficia, prælaturas, dignitates, & similia. In operatione autem Steganographiæ, ducum Dorothielis non est opus omnium nomina in medium proferre: sed sufficiunt ex quolibet ordine pauci. Reliquorum nomina in suo loco cum cæteris exponemus. Et de his tabulam considera.

Roth.

Mugael 0.

Choriel 0.

Artinc 0.

Esiel 0.



P	S. R.	F	S. R.	P	S. R.	F	S. R.
<i>Mugael</i> 40		<i>Gudiel</i> 400		<i>Nachiel</i> 40		<i>Phutiel</i> 400	
<i>Choriel</i> 40		<i>Asphor</i> 400		<i>Ofisiel</i> 40		<i>Cayros</i> 400	
<i>Artinc</i> 40		<i>Emuel</i> 400		<i>Bulis</i> 40		<i>Narsyel</i> 400	
<i>Efiel</i> 40		<i>Souiel</i> 400		<i>Moniel</i> 40		<i>Moziel</i> 400	
<i>Maniel</i> 40		<i>Cabron</i> 400		<i>Pafiel</i> 40		<i>Aroziel</i> 400	
<i>Suriel</i> 40		<i>Diuiel</i> 400		<i>Gariel</i> 40		<i>Cusync</i> 400	
<i>Carsiel</i> 40		<i>Abriel</i> 400		<i>Soriel</i> 40		<i>Vraniel</i> 400	
<i>Fubiel</i> 40		<i>Danael</i> 400		<i>Darbori</i> 40		<i>Pelusar</i> 400	
<i>Carba</i> 40		<i>Lomor</i> 400		<i>Paniel</i> 40		<i>Abael</i> 400	
<i>Merach</i> 40		<i>Cesael</i> 400		<i>Curfas</i> 40		<i>Meroth</i> 400	
<i>Althor</i> 40		<i>Busiel</i> 400		<i>Aliel</i> 40		<i>Cadriel</i> 400	
<i>Omael</i> 40		<i>Larfes</i> 400		<i>Maziel</i> 40		<i>Lobiel</i> 400	

Ecce habes de principibus Dorothielis ex quolibet ordine diurno scilicet & nocturnis 24. duces, cum numero seruitorum decem millium, centum sexaginta. Et nota, quod operatio per istos multum est à cæteris diuersa, quemadmodum large de domino dicemus. Nam secundum 12. horas diei & noctis operandum est in mansione ista, semperque duabus horis præsunt quatuor principes, tam in die quam in nocte: ita vt non liceat tibi aduocare alium, nisi ex ordine, quem hora concernit. Vt si sit operatio in prima vel in secunda hora diei: voca, que~ volueris, ex primis quatuor qui præsunt diei: si in tertia vel quarta, ex secundis quatuor ducem noueris esse vocandum. Et ita consequenter faciendum per omnes ordines & 24. horas tam in die quam in nocte. Cum autem volueris operari in Steganographia per spiritus ipsius Dorothielis: præmissis generalibus in arte præmitti consuetis, scribe literas qualescunque volueris, vertensque te ad eam plagam orbis quam à vento communiter Chorum appellamus, voca vnum aut plures ex quatuor, qui præsunt horæ, in

qua operaris. Dorothiel cusi feor madylon busar pamersy chear ianothym baony Camersy vlymeor peathã adial cadumyr renear thubra Cohagier maslon Lodierno sabelrusyn. His dictis spiritum apparentem videbis, quem vocasti, promptum & hilarem ad obediendum, cui arcanum tuum committas secure & fideliter. Tabulam præcedentem aspice.

Roth.

*Ponamus mentis quodcunque arcanum literis
committendum.*

Est tibi negotium, in re qualibet spirituali ad principem, valde & arduum & secretum, quod nulli mortalium nec literis quidem putas credendum, Vis illud scire principem? Literas pro paupere Clerico supplicatorias aut quaslibet alias fingis ad eum: vocas spiritum, committis illi secretum: sideliter agit omnia.

*Literas qualescunque volueris dabis, in quibus non
verearis quicquam.*

Significo Gratia Vestra Illustrissime Princeps, Conradum Hummel beneficatum super altare sancti Euangelistæ Iohannis defunctu esse nocte præterita. Ne autem Gratia Vestra vel vni ex imperitis vel indignis, quorum reor grandem numerum affuturum (vt fieri solet) altare dictum expectantium: sed vtiliori viro reseruandum ex indeliberato concedat, ero: licet longe existam indignus, quam vt preces meæ in maximi & nobilissimi principis coms[ectu aliquod beneficium reportare videantur, digne quatenus gratia vestra præsentium exhibitori, repulsis indigniorib. alt are præfatum concedere dignetur: quem cognoui optimis beneficiis dignum, quippe quem morum pulchritudine adornatum, scientia atque literis omnifariam eruditum, modestum continentem temperatum amoreque religionis Gratia Vestrae nouerim esse placitum. Eritque beneficiis exhibitis, non ingratus, sed perpetuo memor. Datae ex Spanheim. pridie

Idus Martij, Anno domini nostri M. D. Ioan. Tritth.

Cum has meas vel quaslibet alias acceperit literas princeps, aut alter, cui mittuntur, in arte peritus: signo Dorothielis cognito se vertat ad Chorum (vbi ipse spiritus cum ducibus & seruitoribus suis moratur) faciens omnia & singula, que ars ipsa requirit. Deinde spiritum voce submissa tacite vocet vt nouit.

Dorothiel onear chameron vlyfeor madusyn peony oriel nayr druse mouayr pamerson etro dumeson, dauor caho. Casmiel hayrno, fabelrunthon. Completo carmine isto si moram fecerit spiritus in veniendo; iterum legat vsque tertio: & sine omni dubio visibilis apparebit, & reuelabit ad aurem commissa.

CAP. XI.

CVIVS SPIRITVS SVPREMVS QVE VOCA-

tur Vsiel, habitans ad eam plagam orbis, quam ex vento inde flante

Subcircium appellamus: qui habet sub se 40. duces in die, & totidem in nocte: qui sunt super Thesauro.

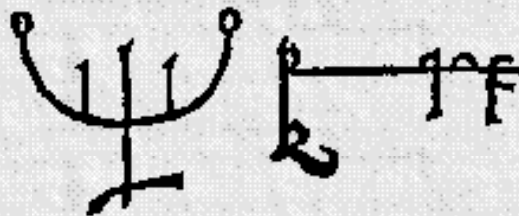


NCIMA mansio totius orbis vocatur Subcircius à vento videlicet, qui ex illa parte venire confuevit.

Ad hanc plagam moratur magnus princeps qui vocatur Vsiel, habens sub se 40. principes, qui præsunt operationibus diurnis, & 40. qui præsunt nocturnis. Horum officium est nuntiare occultos & subterraneos Thesauros, & omnia, quæ ad rationem Thesaurorum pertinere videntur. Ex his paucos, & quot sunt in operationibus Steganographiæ hoc loco sufficientes, nominabimus: & reliquos cum aliis ad proprium capitulum in fine huius libri nominandos referuamus. Et nota, q_e duces istius mansionis, quando vocantur ab operante, libenter & cum maxima hilaritate venire consueuerunt. Et quamuis multos habeant famulos: numquam tamen vidi, quod aliquem eorum secum adduxerint saltem visibilem. Si quis autem vellet vti ministerio famulorum: posset, quoniam sub principibus sunt, & coguntur eis in omnibus obedire, si operator fuerit talis, vt nouerit eos debite vocare vel etiam compellere, si tardius apparere voluerint.

Roth.	Schw.	R.	S.	R.	S.	R.	S.
<i>Abaria</i>	40	<i>Saefer</i>	40	<i>Amandiel</i>	30	<i>Hissam</i>	30
<i>Ameta</i>	40	<i>Poriel</i>	40	<i>Barsu</i>	30	<i>Fabariel</i>	30
<i>Arnen</i>	40	<i>Saefar</i>	40	<i>Garnatu</i>	30	<i>Vsiniei</i>	30
<i>Herne</i>	40	<i>Maqui</i>	40				

R.



Schw.	Roth.	S.	R.	S.	R.	R.	S.
<i>Ansoel</i>	40	<i>Saddiel</i>	40	<i>Asuriel</i>	20	<i>Pathyr</i>	20
<i>Godiel</i>	40	<i>Sobiel</i>	40	<i>Almoel</i>	20	<i>Marae</i>	20
<i>Barfos</i>	40	<i>Ossidiel</i>	40				
<i>Burfa</i>	40	<i>Adan</i>	40	<i>Lapharon</i>	10	<i>Ethiel</i>	10



Ex quadraginta principibus Vsielis, qui præsunt operationibus diurnis habes 14. cum seruatoribus eorum 400. in numero, & 14. qui presunt operationibus nocturnis cu~ 440. famulis eorum cum his vtriusq; ordinis duo signa (ad probandum & cautelam de Thesauro, sicut nosti, ne possit à latronibus inueniri) cernis opposita, quibus vtitur pro custodia thesauri inuent interca quod spiritus mittitur ad amicum. Cum ergo volueris in hoc negocio per spiritus operari: si negocium est maximu~ aut pertinens ad principem: voca duces quos volueris ex ordine quaternorum: si proprium; ex trium: si priuatum & paruum, ex duorum: si vile & minimum, tunc fiat in nocte in ordine solitariorum tantum.

Vsiel parnothiel chameron briosy sthrubal brionear Caron sotronthi egyptia odiei Chelorsy mear Chadusy notiel ornych

turbelsi paneras thorthay pean adresmo boma arnotiel Chelmodyn drusarloy sodiuiei Carson, eltrae myre notiel mesraym Venea dublearsy mauear melusyron chartulneas fabelmerusyn. His versus Subcircium sub silentio dictis, sicut tempus locusque permittunt; fac cætera quæ ars ipsa expostulat, & committe spiritui iam apparenti arcanum cum sigillo mysterij profundi, nihil hæsitans: quoniam duces isti omnes boni sunt & fideles.

*Ponamus, quod habeas tale mentis arcanum nulli
penitus confidendum.*

INVENISTI maximum in Thecis mortuorum vel quolibet alio loco terra thesaurum, vel nosti certo latenter

absconditu~: solus ad exportandum non sufficis, nec tamen alicui circa morantiu~ cõfidis. Habes amicum fidelem, sed procul absente~, cui reuelare mysterium cupis, sed nec literis nec nu~cio confidis, ne per æstu~ in palâ & in periculo~ incidas, & lucru~ amittas. Vocas ergo spiritu~. Venit spiritus, perfert ille nu~tiu~, vocat amicum. Venit, iuuat, participat.

Literas, vt volueris, scribito, in quibus nihil omnino sit metuendum.

Mitto tibi orationem quam edidi in nuptiis cuiusdam mei amici. Deus omnium Creator humanisq_e generis Redemptor, omniumq_e Saluator, ne genus humanum periret, etiam nuptiarum sacramentum instituit: legimus enim quod primo homini~ Euam iunxerit mulierem, dixeritq_e: CRESCITE ET MULTIPLICAMINI: legem instituens conseruãdæ humanitatis. Postea Deus incarnatus dignatus est nuptias sanctificare miraculo. De Deo bene merentur seruantes cõstituta, hominibus autem plus conferunt, qui pudicum coniugium Zelo prolis assumunt. Vos ergo qui coniugium honestum assumitis iure laudauerim Saluatoris nostri exemplo. Ille nãq_e miraculis, ego vero verbis institutum rite nuptiarum necessarium sacrame~tum collaudabo: sim licet non nuptus, iure nuptias tamen laudabo. Enimuero si tollatur coniugium, deficere & rueret totum genus humanum. Vsu enim nuptiarum genus extat humanum, quamuis ruinosum, debile & corruptibile: quod tame~ sine nuptiis non perseueraret. Sed hoc agite vos vt fæcunditas vestrarum nuptiarum decorata sit moribus & conuersatione sancta, & nemini scandalum ponente. Inprimis Deam amate, continue operibus misericordiæ cum iusticia incumbentes, impietatem fugite, rectitudinem colite, bonos amatem, laudes Deus semper dicite, pauperibus cum eleemosynis subuenite, mandatis Dei obedite. Veritatem nolite deserere, Dei ministros honorate Ecclesiis, decimas soluite, peregrinos hospitate, innoce~tes liberate, famelicos pascite, maiorib⁹ vestris obedite, proximos vestros honeste diligite, iniuriam nulli penitus irrogantes Christianam religionem deuotissime colite: vanos, noxios superstitiososque mores gentilium abhorrete. Doctrinas Euangelicas seruare & viuere secundum præcepta Dei. Carnis voluptates fugite, vosq_e honestos & bonos exhibete, puritatem mentis solícite custodie~tes nolite maculare. Mementote obsecro, quid in sancto Euangelio Christus Dominus noster clamauerit: Beati mundi corde: qui se munditiam animæ in luto corpore propter Deum custodiunt. Munditia autem corda continuis humilimisque orationibus non destituatur: quoniam oratio mentem purificat, æstuantes refrigerat, temptationes diaboli procul fugat. Hinc sanctus Apostolus Paulus docet vos sedulis & deuotis orationibus insistere, vt noxias tentationes possitis superare. Coniungimus vos matrimonio, quatenus genus vestrum legis decreto propagaatum construetis: non vt affluere noxijs voluptatibus debeatis. Voluptates enim carnis interficiunt animam, corrumpuntque humana substantiæ nobilissimam dignitatem futurorum. Itaq_e horum memores scitote vos viatores esse, reuersuros ad patriam, ad quam estis reuocati Breuissima est vita præsens: iocunditasq_e seculi velocissime terminatur. Sic ergo in matrimonio viuere, vt ad regnum cælorum post mortem, cum exaltatur, veniatis. Ioannes Tritthemius Abbas Spanheimensis, ordinis Diui Patris Benedicti, ædidi pridie Iduum Martij, Anno natiuitatis domini nostri Iesu Christi

M.D.



Cum has vel quaslibet alias cui mittuntur acceperit literas; cognito signo magni Vsielis, faciat occulte sicut nouit ex arte faciendum: deinde vertat se ad Subcircium & Carmen. Vsiel asoyr paremon cruato madusyn sauepy mauayr realdo chameron ilco paneras thurmo peã elsoty fabelrusyn iltras charson frymasto chelmodyn. Hoc dicto carmine spiritus se visibile~ ostender, commissaque reserabit: & si quid ei ab isto fuerit commissum, referet ei ad mittentem.

CAP. XII.

CVIVS SPIRITVS SVPREMV5 IMPERA-

tor Cabariel moratur ad eam plagam orbis, qui Circius à vento dicitur, & habet sub se 7e principes in die, & totidem in nocte.



VODECIMAM orbis descripti mansionem, quæ est versus eam plagam, à qua ventus Circius instat, Cabariel Imperator magnus inhabitat cum infinitis spiritibus, inter quos sunt ad operationem Steganographiæ deputati pro diurnis 50. & totidem pro nocturnis omni tempore, qui multis famulis præsumt & valde potentibus. Istorum officium secreti est ausare amicos, patefacere insidias, & a quibus sit maxime cauendu~, admonere absentem. Ex his omnibus paucos nominabimus.

Schw.	Roth.	S.	R.	S.	R.	S.	R.
Satifiel	50	Etymel	50	Mador	50	Ladiel	50
Parius	50	Clyssan	50	Peniel	50	Morias	50
Godiel	50	Elitel	50	Cugiel	50	Pandor	50
Taros	50	Aniel	50	Thalbos	50	Cazul	50
Asoriel	50	Cuphar	50	Orym	50	Dubiel	50

Habes nunc ex centum principibus Cabarielis magni, viginti, " sufficiunt tibi ad præsens quoru~ primi decem pro diurnis operationibus cum 500. famulis sunt deputati, " alij dece~ pro nocturnis, similiter cum 500. seruatoribus suis. Et scias, quod spiritus diurnis operationibus præsidentes multo sunt nocturnis beneuolentiores, " ad obediendum promptiores: Ita vt sæpe oporteat ipsos nocturnos cum quadam violentia compellere, sæpiusq; coniurationem repetere. Famulos, cum iubentur; secum adducunt: si iussi non fuerint, abscondunt. Cum volueris per ministerium istorum spirituu~ operari, vertas te ad eam plagam, quam diximus: & præmissis de more præmittendis, dic Coniurationem istam:

Cabariel onear chameron fruani, parnaton fofiel bryosi nagreal fabelrontyn adiel thortay nofruau pena afefiel chusy. Completo carmine, si fuerit in die, statim aderit spiritus vocatus sine mora. Si aute~ fuerit in nocte & moram fecerit in veniendo spiritus quem vocasti: totiens vrgeas eum, doneo veniat per repetitionem Carminis, quod valde reuereri solent.

***Ponamus pro exemplo quoddam arcanum nulli omnino
confidendum.***

FIDELEM habes amicum, cui faues, vt tibi ipsi, sed procul absente~, cui reuersuro nosti ponendas à potentiore insidias in via aut quolibet alio vel loco vel modo. Auiscare cupis nescretem: sed periculu~, tibi magnum instaret auisanti, si fieret palam. Vnde nec literis committendum, nelegantur ab aliquo: nec homini confide~dum, ne reuelari contingat. Vt ergo & maneat tu securus, & amicus sit auisatus: vocas spiritum, committis arcanum: fit,

**Literas mittis amico familiares vel orationem
deuotam, quæ videri patiatur.**

COmmodaui tibi Codicem meum de gestis Longobardorum & Volumen Bedæ de temporibus, quæ oro remittas. Decet enim sapientem & maximè Christianum, fidem ubiq_e seruare promissam. Beneficiorum obliuisci, diuinis & nostris institutis humanis maximum crimen perhibetur. Ne incurras tam peccabilem reatum. Misi tibi volumina mea, vt ea aliquando restituas. Libros verò græcos tibi gratis donavi, quorum intuitu te merito & regratificantem nobis & fideliorum exhiberes. Vale, ex Spanheim, Idibus Martij, Anno Domini M. D. 

Cum has aliasve quaslibet abs te missas literas amicus receperit; cognito signo Cabarielis, vertat se ad orbis plagam illam, a qua Circius progreditur ventus; & præmissis ex more præmittendis, hanc legat sub silentio orationem.

Carmen Coniurationis.

CAbariel afix paremon chiltan amedyn sayr pemadon chulty mouayr sauepor peatha mal frimaston dayr pean cothurno fabelrusyn elsoty chelmodyn. Hoc carmine dicto versus Circium, angelus statim apparebit visibilis, reserans illi commissum arcanu~; referetque tibi, si quid ille commiserit.

CAP. XIII.

CVIVS PRINCEPS RAYSIEL VOCATVR, HA-

*bitans directe ad Septentrionem, sub quo sunt 50. principes, qui præsunt diurnis
operantibus nostris, & totidem qui nocturnis: quorum
est nunciare traditiones.*

TERTIA decima mansio est in Septentrione, cuius spiritus & supremus imperator est Raysiel, qui habet sub suo dominio duces 50. qui præsunt operationibus diurnis, cum seruitoribus multis, & totidem numero, qui præsunt nocturnis cum famulis eorum. Istorum officiu~ est, in his causis & traditionibus, quæ pertinent ad mortem, auisare amicos operantis, & nunciare arcanum. Duces, qui operationibus diurnis præsunt, libenter obtemperant vocanti, & veniunt, hilares, iocundi & paratissimi ad obsequendu~: sed illi qui nocturnis præsident, aliquantulum sunt proterui, quia lucem valde oderunt & detestantur, nec facile obtemperant, maxime nouicijs in arte minus probatis, quos frequenter in faciem irrident, nisi coniurationibus ita constringantur operantis, vt cōtradicare non præualeant. Valde enim coniurationem timet, & quasi vnicum dantur plus coniurari, quam diurni Spiritus, & tamen inuiti obediunt. Sed iam ex omnium istorum numero ponamus paucorum nomina & numerum famulorum, quanti nobis ad operationem consuetam sufficiunt.

Schw.	♀ R.	♀ S.	♂ R.	♂
Baciar	50 Astael	50 Chanael	30 Melcha	30
Thoac	50 Ramica	50 Fursiel	30 Tharas	30
Sequiel	50 Dubarus	50 Betasiel	30 Vuiel	30
Sadar	50 Armena	50		
Terath	50 Albhadur	50		

Roth.	S. R.	S. R.	S. R.	S.
Thariel	40 Lazaba	40 Lamas	10 Thurcal	10
Paras	40 Aleasy	40		
Arayl	40 Sebach	40 Belsay	20 Sarach	20
Culmar	40 Quibda	40 Morael	20 Arepach	20

Habes nunc optime lector ex 50. principibus diurnis sedecim cum famulis eorum 670. & ex 50. nocturnis 14. cum famulis 420. in numero, qui tibi sufficient ad omnes operationes tam nocturnas quam diurnas. Cum autem volueris operari per eos secundum horas intentas, elige ex ordine disposito quem volueris, & voca eum à Septentrione (quoniam omnes ibi morantur) per istud Carmen.

Carmen Coniurationis.

RAysiel afruano chameron fofiel onear Vemabi parnothon fruano Caspiel fufre bedarym bulifeor pean Curmaby

Layr Vaymeor pesarym adorcus odiel Vernabi peatha darsum laspheno deuior Camedonton phorsy lasbenay to charmon druson olnays, Venouym lulefin, peorso fabelrontos thurno. Calephoy Vem, nabelron bural thorasyn charnoty Capelron.

Carmine rite & sub silentio completo, aderit spiritus vocatus. Committe secure arcanum, perferet referetque committendum. Si vero nocturnis operationibus præsidentes, vt solent plærunq;, tardare videris: Carmine eos viriliter iterando compellas, nihil metuens: te enim vt dominum reuereri cogentur.

***Habeo secretum, quod nulli confido perferendum,
huiusmodi.***

Pono casum. Amicus est mihi quispiam nobilis & doctus, quem noui secreto necandu~ per sicarios quosdam mercede conductos. Ausare palam non audeo, quia mihi periculosum: in causa familiari & secretiori, ne literæ in aliorum deueniant manus, timeo: homini, vt ore loquatur, confidere nõ præsumo: quia qui mecu~ est hodie, crastino forsitan contra me stabit: Itaq; ad consuetam confugio artem, cui quicquid commiserò, fieri publicum, etiam si ex inimico tentari contingeret, non formido.

**Literas mitto familiares amico, in quibus nullum
formido periculum.**

Maximum nobilitatis ornamentum, Iustitiam Philosophiamq_e: dedecus Impietatem & ignorantiam definit vetustas: Quid enim pulchrius, quam literis virtutibusq_e ornare nobile genus, quod militat. Hoc plurimum cæterosque militantes complures nobilissimos viros reperimus, & noctibus actitauisse & diebus, vt armis barnaros expugnare~t, rectitudine gentem suam literisq_e erudirent. Horum exemplo Bumavv doctissime literas humanitatis artesq_e bonas euoluere non cessas armis & literis decor atus; & petares olim principes sapientissimi consuerunt opes non thesauris suis includere, sed potius, vsui literario conferre: honestissimum ad fælicitatem tendentibus suffragium arbitantes sapientiæ studium, quo æternæ retributionis beatitudo acquiratur. Enimuerò scientia scripturarum principes omnibus venerabiles facit maximeq_e timendos. Ignorantia scripturarum viui hominis sepultura dicta ignominiam calamitatemq_e horrendam principibus nobilibusq_e afferre consuevit. Homo sine literis est Asinus bipes, vivusq_e sepeliendus, immo sepultus. Maxinè nobiles & rempublicam gubernantes esse sapientes atq_e notabiles scientia literaru~ oportet, quarum ignorantia tyrannide~ inducit. Amor quoq_e literarum gesta principum inclyta nobiliumq_e perpetuitati commendat. Cernimus enim veteres philosophos principatus memoriã obtinuisse, nominisq_e immortalitate~ consecutos plus literis quam armis apud omnes homines sempiternam: plus enim literæ, quã arma gloriosos, excellentes sapientesq_e tyrannos antiquos & principes reddiderunt, quorum memoriam laudumq_e titulos immortalitate donarunt. Adde quod Christianis studiu~ literaru~ summum & honestissimum euolandi ad Cælum præstat adiumentu~. A scripturis enim contemplari incipimus diuinarum illustrationum coruscante~ honorabilem~q_e maiestatem, nobis alioquin inaccessibilem. Ita Henrice miles doctissime literis faueas, vt rectitudine decoratus semper viuas. Vale, ex Spanheim, Idib. Martij. Anno M.D.



Posteaquam has literas aliasve quaslibet amicus acceperit in arte peritus; signo Raysielis cognito, præmissis ex more consuetis, as Septentrionem se vertat, & spiritum hoc carmine vocet.

Carmen Coniurationis.

RAysiel myltran, fruano fiar chasmy clymarso pean Sayr pultho chulthusa medon vepursandly tusan axeyr afflon. His dictis spiritus missus statim visibilis apparebit, referabitque tibi omnia & singula, quæ mandaui ad aurem. Et scias

velim, quod nonnulli spiritus nocturnis operationibus præsidentes in nocte non libenter veniunt ad operationem, nisi maximis compellantur sacramentis & coniurationibus: qui tamen postquam venerunt fueruntque missi ad amicum, cito apparere consueverunt & obedire vocanti, nisi forsán ipse, qualibet occasione deceptus, aliquid negligeret in arte præceptum.

CAP. XIV.

CVIVS PRINCEPS SVPREMVS VOCATVR

Symiel, que habitat ad Aquilonem, habens sub se principes 10. qui præsunt operationibus diurnis, cum famulis multis: quorum officium est familiare secretum perferre.



VARTA decima mansio est ad Aquilonem, distans à principio Septentrionis 21. gradibus, & modicu~ amplius: cuius supremus Imperato est Symiel, qui habet sub se 10. duces, qui præsunt operationibus diurnis, cu~ multis famulis eoru~. Operationib. a nocturnis multi præsunt duces, quorum certum numerum reperire non potul, quifamulos etiã sub se habent multos. Istorum officiu~ est nunciare inter amicos arcana secretissima, que nulli hominu~ sunt manifestanda in æternum. Vt autem per eos operari possis, si necesse fuerit: explicabo tibi ex diurnis decem, & ex nocturnis totidem, & sufficientiad præsens.

Schw.	Roth.	S.	R.	S.	R.	S.	♀
Asmyel	60	Larael	60	Mafrus	70	Marianu	100
Chrubas	100	Achot	60	Apiel	30	Narzael	100
Vastos	40	Banier	90	Curiel	40	Murahe	30
Malgron	20	Dagiel	100	Molael	10	Richel	120
Romiel	80	Musor	110	Arafos	50	Nalael	130

Habes nunc principes decem nominatos pro actionibus diurnis cum multis subseruatoribus & 10. pro nocturnis operationibus etiam cu~ multis substitutis, per quos poteris operari secure & absq; periculo: modo sis in Steganographia bene institutus. Nã quicumque ad operatione~ huius artis non bene institutus, in præceptis illius accedere presumpserit: aut nihil proficiet, aut periculum vix euadet. Non enim omnibus obediunt principes. Tu aute~ cum hac ipsa scientia volueris operari; præmissis rite præmittendis; te conuertas ad Aquilonem, & eo modo, quo tibi tradidi, coniura ducem, vt veniat per istud Carmen.

Carmen ad Spiritus.

SYmiel myrno chamerony theor pasrō adiueal fanerosthi sofear Carmedō Charnothiel peasor sositran fabelrusy thyрно pamerosy trelno chabelron chymo churmabō, asiel, peasor carmes nabeyros toys Camalthonty. His dictis eo quo necesse est modo, spiritus aderit abs te vocat' ad obediendu~ in omnibus mandatis tuis, si fuerit operatia per nocturnos spiritus actitanda: & si cito nō apparuerint, non desistas propterea, sed vrgeas eos repetitione carminis: & compulsi obedient.

***Pro exemplo ponamus quodeunque arcanum nulli
penitus committendum.***

HAbes aliquod negotium secretissimu~ ad amicum, quod te & ipsum concernit: cuius manifestatio tibi & illi perpetuum vel damnu~ vel confusione~ inferret. Certe nec literis tuto creditur ne ab aliquo legantur, nec cōmittitur nuncio, qui diuulgabit in plures. Arte nostra vteris; sic & tu eris tutus, & amicus sciet arcanum.

Formemus ad hoc quas placuerit literulas, in nullo penitus suspectas.

Ioannes Trithemius Abbas Spanheimensis ordinis Sancti
Benedicti optimo adolescenti Iacobo Trithemio,
fratri charissimo, S. D.

LITERIS incumbens conserua humilitatem Cordis. Mores boni iuuenes decorant, efficiuntque nobilibus clariores. Scientia literarum adornat iuuenem sanctitatem amantem sine moribus iustitiæ carebit honore scientia, Adolescens vanitatibus vitijsq_e immersus, sapientiæ contemptor, non diligit sapientiam veram, quam virtutibus inquirendam esse memineris. Moribus decoratur institutio erudiendorum iuuenū, quoniam sanctis artibus confertur honor Cælestis infructuosaq_e scie~tia tormentis æternis cruciabitur. Virtutibus & literis scientia proficit: vtrumq_e deficit vicijs maculatum. Sperne voluptates, vt experimento intelligas sapientiæ veritatem. Vale.

Recipiens has literas in arte Steganographiæ peritus, mox, vt viderit characterem principis Symielis, quid sibi faciendum sit, intelligendo percipit: vertensq; se, præmissis præmittendis, ad Aquilonem, coniurationem dicit.

Coniuratio.

SYmiel marlos chameron pyrcohi pean fruary fabelronti gaelto siargoti melaflor hialbra penor olefy Aiulbrani ordu Casmeron omer vemabon. Completo carmine, spiritus missus apparens commissum sibi fideliter implebit officium.

CAP. XV.

CVIVS SVPREMVS IMPERATOR EST ARMADIEL,

*que moratur in ea parte orbis, vnde Boreas ventus flare consuevit,
habens sub se multos principes.*



ANSIONEM quintam decimam ad Borealem plagam inhabitat Armadiel magnus imperator, habens sub suo imperio multos duces & principes cum seruatoribus eorum, à quibus centum deputati sunt super operationibus diurnis & nocturnis indifferenter: ita vt omne æque præsent nocturnis atq; diurnis actionibus nostris in Steganographia ad voluntatem operantis. Horum officium est principibus & magnis viris nunciare secretissima arcana operantis cum maxima fidelitate & mysterio. Ex his nominabimus potiores aliquos, qui nobis sufficiunt ad intentionem.

Roth.	♀ R.	S.	R.	S.	R.	S.		
Massar	50	Orariel	Pandiel	10	10	60	60	50
Parabiel	40	Oryn	Carasiba	20	20	70	70	40
Laiel	30	Samiel	Asbibiel	30	30	80	80	30
Caluarnya	20	Asmael	Mafayr	40	40	70	70	20
Alferiel	10	Iaziel	Oeniel	50	50	60	60	10

Habes iam ex Spiritibus Armadielis 15. numero cum subseruatoribus suis 1260. qui secundum diuisionem 24. horarum in sex partes cum ducibus suis venire vocati ad operantem solent; si voluerit ipse, ordinem suum in veniendo conseruantes. Cum ergo volueris aliquid in Steganographia per ipsos operari, oportet vt diligentissime obserues diuisionem temporis secundum hanc artem, sine qua nihil omnino proficies: qua, vt oportet, cognita, vertes te ad Boream, faciens, quæ ars requirit.

Coniuratio.

ARMadiel marbeuo pelrusan neor chamyn aldron pemarson Cathornaor pean lyburmy Caueron Tharty abesmeron veiar larso charnoty theor Caueos myat drupas Camedortys ly pa ruffes ernoty mesoryn elthi chaor atiel; lamesayn rouemu fabel rusin, friatochasalon pheor thamorny mesardiel pelusy madiel baseroty sarreon prolosoyr asenosy cameltruson. Cum hanc coniurationem compleueris eo modo sicut oportet: mox aderit spiritus, ad Imperium tuum paratus.

***Formemus nobis exempli causa tale arcanum nulli
committendum.***

EST mihi ad principem meum quoddam arcanum nulli penitus communicandum. Id mandare literis, ne per

negligentiam vel obliuionem disiectæ legantur, nō audeo: multo minus per hominem nunciare illud volo, ne & aliis per ipsum quomodolibet, reuelatum iri contingat. Artis itaque huius mysterium pertentare placet, per quod arcanum meum omni te~pore manebit occultum.

Scribamus literas, qualescunque placuerit, quæ nullius vereantur conspectum.

Serenissimo Principi, Domino Philippo, Comiti Palatino Rheni, Duci Bauariæ, Sacri Romani Imperij Archidapifero, Principi Electori, Ioannes Trithemius Abbas Spanheimensis cum orationibus famulatum.

ILLVSTRIS princeps cum humili subiectione seruitutem. Benignitas inclyti ducatus vestri mihi præcepit, vt verbis expositas res quasdam occultissimas literis commendarem. Gauderem non absq_e deuota exultatione, si pares voluntati vires accederent, beneficiis exhibitis honestissimum aptioremq_e locum distribuere, & obsequium gratiæ debitu~ exhibere. Detinet imbecillitate~ cordis operis nouitas sine tramite præcedentis subeundi, cui me longe imparem scio: habebit enim ingentem magnumq_e laborem, incutitque conatibus habetudinem meis plurimam. Vires tamen experiar, Gratiæ vestræ obsecuturus, benignissimum iudicem sine dubio accessurus, si bonæ voluntati meæ non affuerit aptata complendi possibilitas: vbi cumulatissima humanitate gloriosus & munificentissimus princeps amator defenserq_e literaru~ vsententiam dicit, ad cuius humanissimum tutamen Vniuersitas Heydelbergensis multis ornata doctissimis eruditissimisq_e viris, ingenio recentissimis, transcendit omnia per Alemaniam Gymnasia. Itaque clarissime humanissimeq_e Princeps si quid habeo aut sum, totum benignitati vestræ noui obnoxium: id quod exhibere cum humili subiectione semper promptissime curabo. Et licet sint alij sapientiores, qui hoc opus melius vel vtilius ornatiusq_e non mediocreter reddere potuissent: volui tamen ego deuotissimum & rectum lætumq_e in gratiam vestram animum meum vtcunq_e ostendere & experiri de inuentis nouiter grandibus quæ alium credo nemine inuenisse. Datæ 16. Calend.

Aprilis Anno domini Millesimo quingentesimo. 

Literas has vel quaslibet alias suscipiens, cui mittuntur in arte perito inter Characterem Armadielis: quo cognito vertat se, quo ars mandat vertendum, & dicat carmen.

Coniuratio.



ARmadiel afran meson Casayr pelodyn, Cauoti chameron thersoruy marbeuon pheor Casoyrn myruosy lyburmy deon fabelronton. Chubis archmarson. Hac coniuratione debito modo completa, missus spiritus palam apparebit, sibi que commissa à mittente arcana reuelabit in aurem fideliter, nihil addens mineunsve. Et si quid illi denuo fuerit ab illo commissum vt referat peranti, à quo missus est: fiat quod ab arte præcipitur; & obtemperabit.

CAP. XVI.

CVIVS PRINCEPS BARVCHAS IN EA PLAGA

*moratur, vnde ventus flare consuevit, qui appellatur Vulturnus, habens
sub se principes multos & seruos, qui sunt supercommissiones
dominorum occultas nuntiatores.*



ANSIONI autem septedecimæ ad Vulturnum ventum situatæ præsidet magnus Imperator

Baruchas, qui habet sub suo Imperio multos principes, duces & alios spiritus, quorum omnium officiu~ est nunciare occultas & secretissimas cõmissiones principu~, nobilium & dominorum, subditis eorum vel amicis. Ex his nominabo tibi 15. qui sufficient omni operanti in Steganographia: & non habent inter se diuisiones vel ordines pro die & nocte sicut cæteri, sed omnes habent cõmissione~ de omnibus in generali, ita vt quicunq; qualibet hora vocatus fuerit ab operante, venire cogatur.

Roth.	Schw.	R.	S.	R.	S.	R.	S.	R.
Quita	Cartael	Monael	100	10	600	60	500	50.
Sarael	Ianiel	Chubor	200	20	700	70	400	40.
Melchon	Pharol	Lamael	300	30	800	80	300	30.
Couayr	Baoxas	Doraël	400	40	700	70	200	20.
Aboc	Geriel	Decaniel	500	50	600	60	100	10.

Habes nunc ex principibus Baruchæ magni principis seu Imperatoris ad operationem Steganographiæ nominatos duces 15. cum famulis & subseruatoribus eius 7040. quorum ministeriu~ tibi sufficientissimum est ad omnem operationem huius artis. Cum ergo volueris alique~ ex his spiritib. aduocare, obserua diuisionem temporis secundum sex horas diei & noctis: & versus Vulturnum positus facie, voca illum quem hora concernit, diligentissimè obseruans literas famulorum, sine quibus nusquam procedunt: & ne erres in numero, ordine & dominio eorum, caue.

Coniuratio.

BARuchas maluear chemorsyn charnotiel bason ianocri medusyn aprilty casmyrõ sayr pean cautoty medason peroel chamyrsyn cherdiei auenos nosea penaõ sayr chaelontr genayr pamelronfrilcha madyrion onetiel fabelronthos. Hac coniuratione cõpleta sub silentio sicut oportet, mox aderit spiritus principalis vnus, que~ vocasti cum seruatoribus sibi deputatis secundu~ seriem temporis. V g Cõmissum mihi est ordines per lustrare, Cænobia & emendare & corrigere perperam facta. Hinc ad amicum ex monachis vnum longe absentem cupio tale mandare secretum, quod publicatum sibi carcerem odiumq_e pastoris, mihi vero & ordiniae bono communi detrimentu~ inferret. Vnde nec tradendum literis, nec homini cuiquam committendum. Vt simus vterq; securi, artis ministrum aduoco spiritum, commendo arcanum.

Literas quales volo transmittito, quas legi ab omnibus

non recusabo.

Ioannes Trithemius Abbas Spanheimensis ordinis Sancti Benedicti religiosi fratri Nicolao ex Dureckheim, Monacho Cœnobij Hirsaugiensis eiusdem ordinis, sinceram in domino charitatem.

C*Vm sciam charissime frater te amatorem bonarum artium, me te exhortari vehementer delectat, quatenus perseuerare velis inquirendis reuoluendisq̃ iugiter libraru~ secretis, quæ nobis ostendunt fælicitatis iter, & tramite expedito redire in patriã, quam peccando perdidimus, ad quam nos flagrantibus reducet amor mitissimi & clementissimi saluatoris nostri in scripturis sanctis occultatus nobis, si exornauerimus mente~ Virtutibus exercitantes nos in studio sancto, sine dubio conferendus. Quid enim in exilio miserabili vagantibus salubrius dulciusue esse poterit quam literis sedulo incumbere: per quarum studium ad veritatem oculi nostri eriguntur requirendam, & ad beatitudinis futuræ desiderium mens nostra sustollitur: sine quibus comparatur hostiis anima temporalibus & mundanis submersa negotiis, ad Dei cognitionem nunquam peruentura. Tu itaque voluptates tumultusq̃ mundi contemnito, literis die noctuque vacato: quoniam & religio virtutibus & virtutes literarum commercio illustrari temperantur. Ita vt nec literas sine ornatu nobilium virtutum nec deligere, virtutes bonas sine scientia scripturarum præualeat. Itaq̃ te exhortor, studio*

literarum semper des operam. Vale ex Spanheim 16. Cal. Apr. Anno Domini M. D.



Postea quam suscepit literas is cui mittuntur; signo Baruchæ cognito, premissis præmittendis, ad plagam Vulturni quæ est ante Orientalem proxima, dicat sub silentio istam Coniurationem.

Coniuratio spiritus.

B*Aruchas Mularchas chameron notiel pedarsy phroys lamasay myar chalemon phorsy fabelrontho theras capean Vear almonym lierno medusan therfiel peatha thumar nerosyn cral nothiel peson segalry madon scoha bulayr. Coniuratione dicta secundum artis præceptum, spiritus appatebit, & commissum sibi arcanum producet in aurem sine deceptione.*

CAP. XVII.

CVIVS PRINCEPS ER SPIRITVS SVPRE-

mmus vocatur Carnesiel, & moratur in Oriente, habens sub se duces & principes multos cum seruatoribus eorum, quorum officium est nunciare onia, quæ versus Orientem mittuntur.



VONIAM tam multa sunt & plura possunt emergere negocia hominum, ad quæ intimanda procul amicis, nullus sit in prædictis mansionibus princeps aut spiritus specialiter deputatus: ne operantibus in hac arto Steganographiæ aliqua ad perfectionem operis sui difficultas occurrat: posteaquam specialium quorundam decimus mentionem qui specialibus præsumt arcanis: volumus etiam quosdam generalibus nunciandis generales exprimere principes spirituum, vt si quid forsitan occurrat alicui nunciandum, super quo in prædictis nulla inueniatur commissio, ad istos referatur, qui suo modo super omnibus habent cõmissionem: ita tamen vt geberalitas specialitati non deroget: nec specialitas nõ satis lucide expressa generalitatis officium recuset, Quatuor itaque sunt principes magni, qui cum ducibus & subseruatoribus suis omnibus præsumt arcanis nunciandis superius non expressis: quorum primus Carnesiel omnibus præsidet, quæ voluerimus nunciare versus Oriente. Caspiel versus Meridiem. Amenadiel versus Occidentem, & Demoriel his quæ mittuntur generaliter versus Septentrionem. Cum ergo volueris arcanum aliquid per spiritum nunciare amico procul absenti versus Orientem: voca vnu aut plures quot volueris ex principibus Carnesieli, vertens te pertotam operationem ad orientale plagam, sicut nosti secundum artem. Describam tibi nomina principum cum numero seruorum, quot ad præsens negotium sufficiunt: & caue, ne erres in aliquo.

R. S. R. S.
Myresyn *Benoham* *Armany* 600000000000000

	R.	S.	R.
<i>Ornich</i> <i>Arisiel</i> <i>Capriel</i> 10	30	100	300
<i>Zabriel</i> <i>Cumeriel</i> <i>Bedarys</i> 10	30	100	300
<i>Bucafas</i> <i>Vadriel</i> <i>Laphor</i> 10	30	100	300

Habes ex principibus Carnesieli 12. cum maxima multitudine famulorum, vbi (nota) ille magnus numerus 600000000000000. est aliorum ducum & principum, qui generaliter præsumt omnibus diurnis: & vocatur ex eis certus numerus, qe voluerit operator, cum duce nominato. Alij autem in quadruplici ordine sunt famuli principum duodecim, & veniunt semper cum eis in ordinibus suis. Cum ergo volueris operari per istos; præmissis præmittendis ista est coniuratio.

Carmen.

CARNESIEL aphroys chemeryn mear aposyn. Layr peã noema ouearma sere cralty caleuo thorteam chamerõ ianoar pe lyn Layr, baduson iesy melros ionatiel delassar rodiuial meron sau ean fabelron clumarsy preos throen benarys sauean demosynon laernoty chamedonton. His rite cõpletis, aderit generalis arcanorum nuncius quem vocasti, promptus, fidelis, penitusq; secretus:--:--

Amicum voluerim ausare occulte de homine malo.

EST homo quispiam sub apparentia honestatis malus blatterator: is sciens me posse apud amicum, commendatorias ad eum postulat à me literas; negare non valeo, nec decipi amicum volo ab illo fraudulenter. Scribo literas, circumcellione~ laudo mirum in modum, legit, exultat, apertam insidiandi viam sibi pollicetur oblatam. Do literas, abit lætus, voco spiritum, mitto ad amicum, vt auiser illum, meumque manifestet arcanum.

Literas mitto commendatorias illi placentès
qui commendatur.

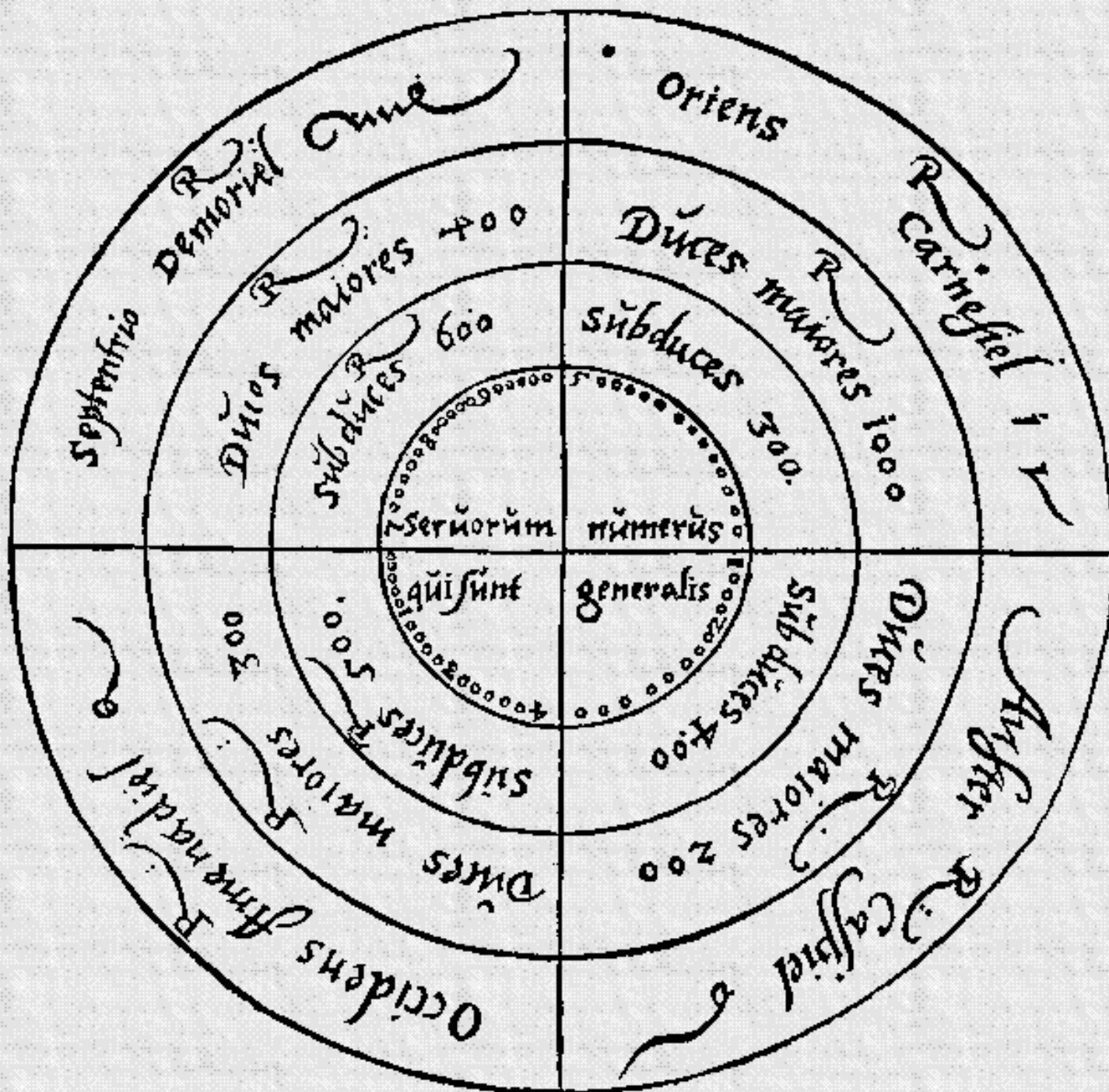
*Ioannes Tritth. Abbas Spanheimensis Ioanni Vigilio, domino Wackor,
vtriusque Iuris Doctori clarissimo, Salutem dicet.*

LAtorem præsentium ad te mitto, Vigili amantissime, hominem profecto cunctis adornatu~ virtutibus, omnibus eruditissimum in scripturis æstimatum, tantaq_e venustate morum redimitu~, quod vixilli similem aliquando his oculis vidisse memini optimum Mathematicum, Philosophum acutissimum, literatissimis virtis comparandu~, sapientia & studio omnes Teutonicos exercitatissimos transcendente~, vnde dignus est nobis merito visus laudibus literatorum viroru~ omniumq_e bonorum excipiendus: quippe nobilis & literatissimus, qui omnibus queat vtilis esse in tradendis varijs doctrinis rerum mirandarum. Vale, ex Spanheim 15. Cal. April. Anno M.D. 

Cum has similesve quascunq; acceperit literas amicus in arte Sreganographiæ probatus: cognito signo Carnesielus, se vertat ad Orientem, & præmissis præmittendis, dicat istam coniurationem.

Coniuratio.

CArnesiel aproysi chamerõ to pemalroyn phroys Cadur mearmol benadron Vioniel saviron army pean arnotiel fabelronthusyn throe chabelron saueneat medalloys veat olmenadab cralty sayr. Carmine dicto, spiritus missus iam visibilis apparebit reuelabitque arcanum fideliter commissum.



In
concaue
secundi
circuli,
super
numero
400. bis
posito,
nec non
super
numero
1000.
deest
litera R.
Et in sexti
circuli
concauo
pro
generalis
legea dum
est
generales.

HAbes hoc Circulo 4. Imperatores principales & mansionis vnius cuiusq; situm, numerum quoq; ducum, subducum & seruorum penè innumerabilium. Scias ergo, quomodo per istos: sit operandum.

CAP. XVIII.

CVIVS SVPREMVVS PRINCEPS EST CASPIEL

dictus, cuius mansio est ad Austrum, qui habet sub se multos principes,

duces & famulos innumerabiles.



D Austrum habitat magnus Caspiel princeps, qui habet sub suo dominio principes siue duces præcipuos 200. Comites vero siue subduces 400. cu~ ingenti multitudine seruitorum, quorum officiu~ est nunciare generaliter omnia & singula superius non contenta versus Meridie~. Cum autem necessarium sit in hac arte scire quosdam ducum ex nomine, sintque multi: curabimus paucorum nomina dicere ex multis, qui nobis sufficiunt ad omnia.

R.	S.	R.	S.	R. S.	R. R.
<i>Vrsiel</i>	<i>Budarym</i>	<i>Geriol</i>	200 40	2000 400	20
<i>Chariel</i>	<i>Camory</i>	<i>Ambri</i>	200 40	2000 400	20
<i>Maras</i>	<i>Larmol</i>	<i>Camor</i>	200 40	2000 400	20
<i>Femol</i>	<i>Aridiel</i>	<i>Otiel</i>	200 40	2000 400	20

Habes nunc ex principalioribus ducibus Caspiel 12. cum comitibus, subducibus & famulis 100640 per quos fit omnis operatio nunciandorum, versus Meridie~ generalis. Cum autem ad amicum volueris aliquid nunciare occultum versus Austrum manentem, fac quæ secundum artem requiruntur, & dic coniurationem.

Coniuratio spiritus.

CAspiel aloyr chameron noeres padyr diuiel prolsyn vear maduson cralnoti fruon phorsy larsonthon thiano pemarson theor. Caueos adeueos friato briosi panyeldrubon madiel sayr fabelrusyn gonear pean noty nabusran.

Coniuratione devito modo completa, videbis præsentẽ quem vocasti, & ad obediendum mandatis tuis in omnibus paratum. Omnes istius Caspielis duces beneuoli & voluntarij sunt valde, sed subduces eorum aliquantulum sunt duriores; attamen coniurationibus cedunt, si operator fuerit constans & imperterritus, loquens ei dure, quasi cu~ autoritate maxima. Nullus enim eorum tam durus est, qui non mansuescat per virtute~ autoritatis potestatiue compulsus & adiuratus.

***Ponamus qualescunque arcanum, quod nulli
confidendum.***

ES_t mihi cum amico negotium, quod si in publicum transierit, vtrique periculum grande orietur. Observantur

internuncij omnes, vt literæ ab insidiantibus nobis legantur. Vt ergo simus securi, negociumque nostrum maneat secretum: scribo literas, quæ nullius vereantur conspectum, quas spiritu inuisibili comitante mitto ad præfatum amicum.

Non refert, qualescunque sint literæ, si fuerint
spiritui commissæ

Conspicite mortales breuitatem & miseriam præsentis vitæ, & poenitentiam salutarem, dum tempus habetis. Væ vobis dementissimi amatores sæcularis gloriæ, Deum omnipotentem, æternamq_e lætitiā temere despicientes. Quare nō amatis superna illa conuiuia quæ sunt humiliter Deum inquirentibus repromissa? Vos enim humilitatem abijcitis breuissima gradia mundi quæritis, æternæ beatitudinis excellentiā non amatis: contentioso Zelo viuitis, honestatem actionibus nequam maculatis, laudesq_e Dei excesli nescitis. Die noctuq_e secularibus actionibus lucrisq_e temporalibus insistitis: semper venandis nouitatibus extensi memoriam acuitis lectiones audire negligitis: tempus gratiæ vobis indultum, æternæq_e beatitudinis expectationem non curatis. Ecce Iudex cunctis horribilis criminosis appropinquat. Ecce Omnipotens Maiestas districta accelerat. Ecce Iudicium nouissimum statuitur. Ecce lamenta æterna proponuntur: bonaq_e sempiterna nobis subtrahentur. Anno M.D. 15. Cal. Apr. 6

Cum has literas suscepit is, cui mittuntur; præmittat ea quæ sunt ex arte præmittenda, conuertensque ad meridiem se, dicat Carmen.

Caspiel asbyr Chameronty churto freueon dayr fabelron Cathurmy meresyn elso peano tailtran Caspio fuar Medon clibarsy Caberosyn vlti pean Vearches pemasy natolbyr meldary noe Cardenopen men for diuiel adro, Carmine dicto, aliisq; ex more subiunctis, nuncius inuisibilis apparebit, referens amico fideliter & secrete in aurem omnia, quæ mandaui.

CAP. XIX.

CVIVS PRINCEPS SVPREMVS DICTVR AMENADIEL,

*habitans in Occidente: qui habet sub se duces 300. Comites
vero 500. & seruos pene innumeros.*



AMENADIEL Imperator, spiritus Occidentis supremus habet sub suo dominio principes potentiores siue duces 300. subduces siue comites non pauciores quingentis, seruos, subseruitores & famulos ex innumerabilibus, quorum nomina inueni non minus quam 30000 præter alios innumerabiles, quorum nomina nondum

inueni. Sufficiunt enim isti omnibus arcanis versus Occidentem amicis nunciandis. Sed nomina ducum, qui sunt in ministerium huius artis vocandi, iam, quod sufficiunt, dicam.

Roth.	Schw.	R.	S.	R.	S.
Vadros	Rapsiel	Almesiel	30	50	300 500 3000
Camiel	Lamael	Codriel	30	50	300 500 3000
Luziel	Zoeniel	Balsur	30	50	300 500 3000
Musiriel	Curifas	Nadroc	30	50	300 500 3000

Per hos 12. duces & principes, quicquid operandum fuerit ex imperio Amenadielis in Steganographia ad Occidentem, totum poteris perficere. Sed observa diligenter, vt scias cu~ vocas aliquem ex ducibus; & scias, quot sub se habeat comites, seruitores & famulos secundum 24. horas diei & noctis, quas isti 1550. æquali partitione sibi in suo ordine deputatas custodiunt. In quibus si erraueris, nihil proficies, & forsitan periculū aliquod incideres. Oportet enim volentem in Steganographia operati, non solum in arte nostra esse peritum, sed etiam in omnibus diligentissimum, quia per paruam in operatione negligentiam magnum plerunque oriri periculum consuevit. Cum itaque per istos spiritus aliquid volueris operari, verte te ad Occidentem; & præmissis præmittendis, dic istam coniurationem.

Coniuratio.

AMenadiel aprolsy chameronta nosroy throen mesro salayr chemaros noe pean larsy freueon ionatiel pelroy nathroy Caser malusan pedon Cranochyran daboy seor marchosyn lauo pedar venoti gesroy phernotiel Cabron. Coniuratione rite completa, spiritus aderit, quem vocasti, promptus & alacer ad omnia, quæ mandaueris ei perficienda.

Arcanum mihi est valde secretum & necessarium ad amicum.

ESt mihi quoddam secretum ad amicum, quod nec homini nec literis confido perferendum; quoniam si veniter in publicum, magnum mihi & periculum crearet & damnum. Moram pati non valeo: voco itaque spiritum, scribo literas in nullo penitus suspectas, & quas nec intelligere ipse quidem putetur, vtpote latini sermonis ignarus: mitto spiritum, reuelat secretum.

Literas mihi qualescunque, quas inuisibilis comitetur spiritus.

Ioannes Trithemius Abbas Spanheimensis Nobili & Strenuo Equiti,
Alberto Goeler de Rauesburg, præfecto Crucenacensi, S.

SAlutorem nostrum Dominum Iesum Christum ad Iudiciū credimus esse venturū, qui reddet unicuique secundū

opera sua. Hoc credimus & negligimus miseri nos ipsos. Itaq_e facie~ eius præuenire lachrymis assiduis studeamus, emendantes negligentias nostras quas cõmisimus, ne imparatos terribilis ille redemptoris nostri aduentus poccupet: cui omnes, mercede~ maloru~ excepturi, necessario occurremus. Quare nunc vilipe~dimus oportunu~ nobis salutis tempus indultum: quod tam vtile nobis tamq_e acceptabile, concessit Omnipotens? Cur non Zelamus viros moribus insignes, qui nobis exempla reliquerunt iustitiæ conuersionis honestæ, humilitatis castitatis, omnium quæ virtutum? Agamus illoru~ nomen æmulantes poenitentiam: quoniam viuendi nobis terminus instat. Mors horribilis veniet, quæ parcere nescit: sed deuorabit iuuenes & virgines, senesq_e cum iunioribus. Viuamus in luctu, lauantes excessus, nostros continuis lachrymis: ne mors inopinato comprehensos horribili nos iudicio submittat vitam emendemus retroactam Deum rogantes, vt post præsentis incolatus breuitatem æternam nobis beatitudinem concedat. Amen. Vale. Date ex Spanheim, 14. Calend. Aprilis, Anno M. D. Q

Cum has vel quaslibet alias spiritui commissas à me literas acceperitis, cui mittuntur amicus, in arte probatus: signo huius plagæ principis cognito, præmissis præmittendis, dicat cõiuratione~.

Coniuratio.

AMenadiel bulurym chameroty eriscoha pedarmon flusro pean tuarbiel fabelrõ greos belor malgoty nabarym stilco melros fuar pelaryso chitron amanacason. Hac coniuratione secundum debitum modum completa, spiritus (inuisibilis alioquin) apparebit visibilis, & reuelabit arcanum.

Twilit Grotto -- Esoteric Archives	Contents	Prev	Part 2	Next	timeline

1579. Trithemius, Steganographie: Ars per occultam Scripturam animi sui voluntatem absentibus aperiendi certu, 4to, Darmst. 1621

British Library, printed books

Shelf mark: 819 e 14

Author: J. Tritheim

Title: Steganographia: Hoc est: Ars per occultam, etc.

Place and date of publication: 1621

Steganographia (Secret Writing), by Johannes Trithemius. 1500.

Part 3.

Edited by Joseph H. Peterson, 1999.

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CAP. XX.

CVIVS PRINCEPS DEMORIEL AD SEP-

tentrionem habitat, habens sub suo dominio duces maiores seu principes numero 400. subduces siue comites 600. cum multis subseruitoribus & famulis, quorum incertus numerus.



D Septentrionem habitat magnus princeps Demoriel, habens sub suo dominio principes & duces principales 400 quos mittit in ministerium huius artis secundum ordines suos cum subducibus & comitibus: quorum numerus minor non est 600. ad nuncianda arcana omnia, quæ versus Septentrionem voluerimus mandare amicis in hac arte peritis: Ex præmissis omnibus tantum ponamus nomina, quanta nobis ad præsens sunt necessaria, cum numero comitum & seruorum secundum ordines suos in horis.

R.	S.	R.	S.	R.	S.	R.	S.
<i>Arnibiel</i>	<i>Doriel</i>	<i>Medar</i>	40	600	400	60	40
<i>Cabarym</i>	<i>Mador</i>	<i>Churibal</i>	40	600	400	60	40

Menador Carnol Dabrynos 40 600 400 60 40

Burisiel Dubilon Chomiel 40 600 400 60 40

Iam habes ex 400. ducibus Demorielis nominatos 12. & ex subducibus, comitibus & seruis 4560. in numero, qui cum ipsis ducibus secundum ordinem deputatu~ in horis 24. diei & noctis (quem te scire oportet ante omnia) suas patres obeunt. Cum ergo volueris per aliquem ex his ducibus in Steganographia operari, vertas te ad Septentrionem sicut moris est, & præmissis quæ requiruntur ad artem, dic coniurationem.

Carmen Coniurationis.

DEmoriel onear dabursoy Cohyne chamerson ymeor pean olayr chelrusys noeles schemlaryn venodru patron myselro chadarbon veuaon maferos ratigiel personay lodiol camedon nasiel fabelmerusin sosiel chamarcchoysyn. Completo carmine, Spiritus ad omnia promptus obediens & paratissimus tibi visibilis apparebit, cui secure committis arcanum perferendum.

***Sit mihi tale arcanum vel aliud quodlibet
intimandum.***

AMicus mihi est intimus, procul hoc tempore absens, ad quem mihi negotium est secretissimum, quod nulli omnino, nec literis quidem, tuto sit committendum. Vt igitur secretum maneat, semper Spiritum aliquem vocare libet ex arte mihi familiarem. Commendo arcanu~: venit, vadit, fideliter agit, perfert quæ commisi amico, tuti ambo sumus: ipse quoque reportat mihi ab amico secretum responsum, quod nulli mortalium alteri dicet. Vt autem missum ad se Spiritu~ amicus ipse intelligat, necesse est literas quascunque nihil metuentes fingi, in quibus signum missi spiritus recognoscat. Non enim apparet Spiritus, nisi compulsus.

***Præmittamus literas, qualescunque placuerit, quæ nullius
vereantur conspectum.***

Ioannes Trithem. Abbas Spanheimensis Iacobo Wymfelingo,
Sletstatino, Theologo, Poëtæ & Oratori facundissimo
Salutem.

MAxime vellem Iacobe Wimpfelingē, satisfacerers vel sero tandem pollicitationi tuæ & expectationi de te meæ. Scis autem, quid sis pollicitus; & quid expectem, non ignoras. Non Monachum sed cum monachis viuere te cupio. Accelera pariter viuamus. Ecce hora instat nostri transitus valde metuenda. Quid ergo moramur? Cur breuem ærumnosumque incolatus nostri statum in foelices negligimus? Cur agere poenitentiam salutari tempore delictorum excessuumq_e recusamus? Præparemus nos ad mortem, quoniam accelerat satis terribiliter, omnes reprobos vocat, nulli parcit, nullum reueretur: orantibus negat audientiam: lachrymas contemnit eiulantium: minasq_e despicit principum regum nomina gloriamq_e exterminat: superbiam tyrannorum odibilem cunctis euacuat. Ergo frater, redemptoris beneficia exhibita, nobis valde vtilia, sedulo cogitantes recompensemus, nostros emendando reatus, bonis moribus iugiter refulgentes, quatenus poenitentiæ lachrymisq_e placare districtum iudicis examen properantis ad sedem iudicandi, valeamus, qui se terribilem ostendet proiectis, iocundum electis.

Vale ex Spanheim, quinto decimo Calend. April. Anno domini M.D. 

Cum literas acceperitis, cui mittuntur, in arte peritus: faciat primo quod ars ipsa requirit: deinde conuersus ad Septentrionem, sicut moris est, proferat coniurationem.

Carmen Coniurationis.

DE moriel osayr chameron chulty saue porean lusin dayr pean cathurmo fomarson ersoty lamedon iothar busraym fuar, menadroy chilarso fabelmerusyn. Carmine completo, sicut in arte præcipitur; aderit Spiritus missus, apparebitq; visibilis tibi soli, & alteri nulli penitus: & arcanum dicit in aurem.

CAP. XXI.

CVIVS SVPREMVVS IMPERATOR ET PRIN-

*ceps vocatur Geradiel, ad nullam orbis plagam habitans: sed
vagus vbisque adesse consuevit.*



PRÆTER eos imperatores, principes & duces Spirituum, quos in superioribus capitulis nominauimus, qui ceryis consistunt in locis per orbem visibilem, deputati sunt & alij complures vagi, instabiles, & nullibi certo consistentes, quos antiqui sapientes & magi appellauerunt , id est, instabiles, quia volant in aere, sicut musce, sine ordine, sine habitatione & sine restrictione. Ex his sunt nonnulli nobis ad Steganographiam non inutiles: quia nō requirunt obseruantiam locorum, sed in omni loco per coniurationem aduocari possunt.

Primus ex his vocatur Geradiel, qui non habet aliquem sub se ducem aut principem, sed tantum famulos multos & pene innumerabiles, quos secum assumit in ministerium secundum ordines, quos inter se habent, & secundum 24. horas diei & noctis: quorum officium generale est, omnia, quæcunque & ad quamcunque plagam volueris, arcana nunciare.

		R.	S.	S.	R.	S.	S.	R.	S.	
		2	2	200	100	40	30	50	60	
Horæ)		2	2	80	70	100	90	120	110	
diei &)		R.	2	140	S.	R.	150	180	170	
noctis.		2	2	R.	130	160				
		2	2	2	200	1000	400	300	60	500
		2	2	800	700	10000	900	1200	110	

Habes in hac tabula secundum horas numeratos & dispositos in ordine suo 18150. ministros & famulos Geradielis magni principis, quorum dispositionem & rationem tibi ad operatione~ omnino noueris necessariam, vt scias qualibet hora cum quot famulis venire soleant: vel quando ipse non consueuerit venire, sed famuli horæ deputati. Consulo autem tibi, vt in operationibus tuis horam obseruare cures, in qua ipse princeps personaliter veniat cum famulis eiusdem horæ, qui alioquin imperatore suo absente non semper voluntarij sunt ad obediendum in omnibus operanti. Cum ergo per hunc principem operari volueris; præmissis præmittendis, dic coniurationem.

Carmen Coniurationis.

GEradiel onayr bulesar modran pedarbon sazeuo nabor vielis proyn therdial masre reneal

Chemarson cuhadiam almona saelry penoyr sarodial chramel nadiarsi thorays Vayr pean esridiel cubal draony myar dearsy colludarsy memador atotiel Cumalym drasnodiard parmy sosiel almenarys satiel chulty dealny peson duarsy cuber fruony maroy futiel, fabel merusi venodran pralso lusior lamedõ fyuario larboys theory malosyn. Completo Carmine, spiritus aderit, vel principalis cu~ seruis, aut serui ex numero horæ sine principe, sicuti volueris secundum horas, vt supra diximus.

Arcanum, quodcunque placuerit, committemus: semper occultum erit.

SIt mihi quodcunque arcanum, quantum libet secretum, quod vel vni vel pluribus per spiritus sit intimandum amicis in arte Steganographiæ ad perfectum institutis. Voco principem prædictum hora mihi congrua, committo mysterium, accipit ille, vadit, perfert omnino fideliter: literas mitto pro forma tantum, vt decipiantur homines: & is, cui mitto, sciat ex signo subscripto que~ spiritum debeat aduocare, quia non comparent non compulsi.

Literas mitto qualescunque non secretas.

Ioannes Trithemius Abbas Spanheimensis omnibus eruditis & curiosis, in hac arte sine præceptore legentibus, laborem.

V*Itam vestram radicitus emendate. Iudicii districtum examen subito omnes compræhendet (nemo tutus) & amaritudine sua, luctibusq_e æternis vitiosos replebit, contristare sanctos non audebit. Eiulantes deplorate reatus vestros miserrimi stultissimiq_e. Ecce sine exercitiis bonis nomen religionis recusatis. An nescitis examen superuenturum noxiis? Appropinquat hora nouissima: nõ viuemus diu, sed ex improviso transire omnes nos horribiliter compellemur. Itaque nolite tempus negligere: gratiam concessam operibus honorate. Ex Spanheim, 13. Cal. Aprilis, Anno 1500. X.*

His literis susceptis vel quibuslibet aliis, quæ fuerint caractere Geradielis insignitæ nõ opus erit quoquam se vertere: sed præmissis in arte consuetis, Coniurationis Carmen dicendum est.

Carmen Coniurationis.

GEradiel osayl chamerusin chulti pemarsoniel dayr fayr chaturmo les bornatyn ersoty camylor sayr

fabelmerodan cosry damerson maltey nabelmerusyn. Hac coniuratione completa, spiritus missi apparebunt tibi visibiliter, tibi que manifestabunt omnia secretè loquentes in aurem.

CAP. XXII.

CVIVS PRINCEPS EST BVRIEL NOCTVR-

nus, Lucifugus, & habitans in lacubus & foraminibus terræ: & non fit operatio per eum nisi in nocte.



DOST Geradiem sequitur Buriel, princeps quidem magnus, sed peruersus & nequam, qui omnes alios spiritus (& maxime principes) odit, persequitur, detestatur: sed non minus odio habetur ab illis: lucem timet & fugit cum omnib. ducibus & famulis suis, nec vnquam venire consuevit nisi in nocte, & hoc frequenter cum magno horrore & pauore operantis, maxime si non fuerit perfectus in arte, constans & fortis animo. Et frequenter apparet in specie serpentis, habet caput virgineum, caudam & totum corpus serpentinum, sibilans terribiliter. Adiuratus debito modo, verbis humanis loquitur, habet sub se duces & principes, quos in ministerium mittere consuevit cum famulis & seruis eorum, quorum multitudo est pene innumerabilis. Ex his aliquorum nomina ponamus, qui nobis ad operationem sufficient.

Roth	S.	R.	S.	R.	S.	R.
<i>Merosiel</i>	<i>Casbriel</i>	<i>Drusiel</i>	100	10	10	100.
<i>Almadiel</i>	<i>Nedriel</i>	<i>Carniel</i>	100	10	10	100.
<i>Cupriel</i>	<i>Bufiel</i>	<i>Drubiel</i>	100	10	10	100.
<i>Saruil</i>	<i>Futiel</i>	<i>Nastros</i>	100	10	10	100.

Habemus in hac descriptione tabulæ ex principibus Burielis 12. cum famulis 880. qui secundu~ 12. horas noctis inæquales, quas planetarum appellamus, cum ducibus singulis in ordine suo procedunt, cum ab operante fuerint debito modo vocati. Dux apparere confuevit in forma qua diximus: famuli autem solent frequenter apparere, tanquam simiæ aut ioculatores, ludentes & saltantes ex alto ad terram, mirabili phantasia. Cum per istos principes operari volueris: non præsumas, nisi post solis occasum, incipere operationem tuam: quia non obediunt, nisi in nocte. Non opus est obseruare plagam orbis; sed inspiciendo terram sub pedibus dicito istam Coniurationem.

Coniuratio.

BVriel mastfoyr chamerusyn, noel peam Ionachym mardusan philarsij, pedarym estlis carmoy boycharonti phroys fabelronti, mear Laphany vearchas, clareson, notiel, pador aslotiel, marsyno reneas, Capedon, thisinasion melro, lauair carpentor, thurneam camelrosyn. Carmen istud cum sub silentio dixeris semper inspicciendo terram: spiritus aderunt vocati. Sed vide ne terrearis: quia tibi nocere nō poterunt, si fueris fortis & animo constans. Et nota, quod isti principes seu spiritus, quamuis generaliter deputati, nunciare omnia nocturna secreta in nocte habeantur: maxime tamen sunt apti & voluntarii nuncium ferre in carceres es & lacus ad captiuos, & similiter in his, quæ pertinent ad amorem carnalem, & occultas practicas amantium; & ad omnia, quæ fiunt in nocte, siue bona, siue mala sint, quia lucem odio habent.

Ponamus arcanum, quod nulli penitus sit confidendum, vt:

ARcanum mihi sit ad amicum in hac ciuitate constitutum, quood illi nec per literas possum, nec per nuncium significare, ne fiat publicum. Obstant mihi plura, ne amicum ipse accedam. Voco aliquem ex prædictis spiritibus, committo illi mysterium: vadit, nunciatque fideliter, quæ commisi: sum tutus.

Literas consingam, qualescunque voluero, quæ neminem vereantur, nempe vt sunt istæ.

Saluator noster Iesus Christus, qui humanum genum cruore suo in Cruce moriens redemit, sollicite absq_e intermissione est à nobis laudandus: ipse fugabit morte~, vitamq_e nobis æternam se timentibus amantibusque spopondit traditurum. Nunc itaq_e exurgamus, charissimi fratres, à peccatis nostris, operibus bonis lucernas nostras componentes: vt redemptori læti occurramus in hora metuendi transitus, quando mors rapiet animas nostras. Habemus nunc copio sum tempus implendi poenitentiam, lucernasque ornandum hora vero mortis vltima spacium nobis poenitendi vltius prorsus negabitur. Consideremus breuissimam gloriam mundi, quoniam vana est: transit velocissime, nosque cum illa omni hora corrumpimur. Humiliemus ergo corda nostra omni tempore, nunquam deficientes. Anno M.D.13.

Cal. April. 

Cum has aut alias quaslibet suscepit literas is, cui mittuntur, in arte peritus: cognito signo Burielis,

præmissis præmittendis, terram inspiciat. & Coniurationem dicat.

Coniuratio.

BVriel, Thresoy chamerontis, hayr plassu, marso, neany, pean, sayr. fabelron, chaturmo, melros, ersoty caduberosyn. Dicto carmine, spiritus omnibus inuisibilis, tibi visibilis apparebit, & arcanum sibi commissum fideliter dicet.

CAP. XXIII.

CVIVS SPIRITVS ET PRINCEPS SVPREMVS

*vocatur Hydriel, & moratur in aquis: habens sub se duces 100.
comites 200. famulos pene innume-
rabiles.*



EST alius inter principales Spiritus princeps, qui vocatur Hydriel, & moratur in aquis, piscinis, lacubus, paludibusq;, & mari & circa fontes, cisternas & flumina, habens sub suo dominio ad minus 100. duces siue principes, comites vero siue sub ducos 200. & famulos multos. Horum officium est generaliter nunciare omnia tam per aquas quam per terram, siue in die sit, siue in nocte. Et scias, quod satis beneuoli & voluntarij ad omnia sunt principes, sed non ita apparent, quando veniunt coniurati. Apparent enim frequenter in forma serpentis, aliquando magni, aliquando parui; caput virgineum valde pulchrum habentes, capillis expansis. Nullus eorum solus incedit: sed quilibet princeps secum ducit ad minus duos comites, & 80. famulos. Vt autem in operatione non incurras errorem, ex ducibus tibi aliquorum nomina ponam.

R.	R.	R. S.	R.
<i>Mortaliel</i>	<i>Lameniel</i>	<i>Camiel</i>	<i>10 20 100 200</i>
<i>Chamoriel</i>	<i>Brachiel</i>	<i>Arbiel</i>	<i>10 20 100 200</i>
<i>Pesariel</i>	<i>Samiel</i>	<i>Lusiel</i>	<i>10 20 100 200</i>
<i>Musuziel</i>	<i>Dusiriel</i>	<i>Chariel</i>	<i>10 20 100 200</i>

Ecce habes ex principibus & ducibus Hydrielis 12. & ex comitibus & seruis 1320. qui tibi sufficiunt ad operationes tuas in Steganographia secundum ordinem 24. horarum: ita vt quilibet dux habeat 2. horas, comites & famulos 110. in ordinibus suis, quos te omnino scire oportet. Cum per istos principes spirituum aliquid agere in Steganographia volueris: fac quæ scis secundum artem facienda, & dic coniurationem.

Carmen.

HYdriel, apron chamerote, satrus pean néarmy chabelon, vearchas, belta, nothelmy phameron, arsoy pedaryn onzel, Lamedo drubel areon veatly cabyn & noty maleros haytny pesary does, pen rasi medusan ilcohi person. Carmine dicto, Spiritus quem vocasti aderit, cum seruatoribus sibi secundum horam deputatis, eritque tibi in omnibus obediens, & fidelis ad omnia, ad quæ miseris eum.

Roth.

Arcanum aliquod fingamus.

SIt mihi arcanum valde secretum qualecunq; ad amicum, quod illi nec per literas, nec per nuntium tuto possim facere notum. Ne ergo in lucem veniat secretum aduoco Spiritum, venit, obtemperat ille, commendo secretum, perfert fideliter.

Roth.

Literas qualescunque formemus.

Iohannes Trith. Abbas Spanheimensis fratri Petro
Marponio Gisemio laureato, Monacho
Rhenensi, S.P.D.

F*Rater Nicolaus Episcopus suffraganeus reuerendissimi patris, illustrissimiq_e ducis Adami insignis burgi Pantomorani, honestissimi clarissimiq_e Archipræsulis, infatigabilis librorum amator iustissime videtur Abbatem, Vinilianum nomine (quia est) bestijs comparare, epulantem splendide inter bestiaru~ merdimonia, præferentem voluminibus vitulos, quem admodum Reuchlyn firmauit. Tu Nicolaum, rogo, imiteris, optimum mansuetissimumq_e pontificem, Vale, 12. Cal. April. M.D.*



Cum literas istas aut quaslibet cum signo Hydrielis acceperis: nulla consideratione orbis obseruata, sed præmissis duntaxat generalibus in arte præmittendis, ex more dicito sequentia.

Coniuratio.

HYdriel omar, penadon epyrma narsoy greol fabelrusin adiel pedrusij nozeui melrays vremy peã larfoy naes chemerotyn.

Hac coniuratione dicta, debito modo, secundum institutionem artis; apparebit tibi spiritus missus visibiliter, reuelans arcanum sibi commissum in aurem.

CAP. XXIV.

CVIVS PRINCEPS VOCATVR PYRICHIEL, HA-

bens sub se duces, principes, comites, famulos multos quorum numerus incertus est.



PYRICHIEL princeps quidam Spirituum supremus nobis ab arte nostra non videtur omnino abijciendus: quia satis beneuolus esse perhibetur.

Non habet sub se duces aut principes more cæterorum, sed tantem comites & subseruitores, quorum incertus est numerus. Sunt qui dicant eum duces sub se habere & principes, qui nobis videntur proprietatem & consuetudinem eius non satis intelligere: quippe qui comites & seruitores pro ducibus somniant. Nomen autem Pyrichielis ab igne traxit vocabulam; quia frequenter circa ignem versari consuevit.

R.

R.

Damarsiel Menariel 200 **200** 100 80 80

Cardiel Demediel 100 **600** 60 50 50

Almasor Hursiel

Nemariel Cuprisiel 400 30 30 10 10

Habes iam octo ex comitibus Pyrichielis cum famulis ad obsequium deputatis secundum ordinem horarum. Cum itaq; per istos dictos iam Spiritus operari volueris: voca vnum ex eis, quem volueris: cum iterum operaris alia vice, tunc vocabis alterum immediate sequentem: & simili modo cum cæteris faciendum memineris. Præmissis itaque ex more præmittendis in arte generaliter, dic coniurationem istam.

Coniuratio.

PYrichiel marfoys chameron, nael peanos pury lames iamene famerusyn mearlo canorson theory torsa, nealthis dilumeris maphroy carsul ameor thubra phorsotiel chrebonos aray pemalon layr toyfi vadiniel nemor roseuarsy cabti phroys amenada machyr fabelronthis, poyl carepon vemij naslotyn.

His completis, Spiritus, quos vocasti, videbis præsentēs: & principalis semper in forma serpentis caput pulchrum habens instar virginis, capillis expansis, apparere consuevit. Sequitur

Arcanum ponamus quodlibet.

ARCANUM mihi sit ad amicum procul absentem, quod nec per literas tuto mittere possum, ne legantur disiectæ, vel certe in via præceptæ. Homini perferendum minus confido; quippe qui nouerim fidem in hominibus cum fortuna mutari. Vt ergo sint omnia tuta, Spiritum secreti amicum aduoco: venit ille mox, audito carmine, perfert commissum fideliter.

Formemus literas, vt placet.

Ioannes Trithemius Abbas Spanheimensis Iacobo
Dracomio, Præmonstratensis ordinis cano-
nico, S. & charitatem.

EST nobiscum mathematicus insignis & egregius rhetor, tranquillissime vitæ studio feruens iugiter. Habet secum codices ferme infinitos, exemplariumque diuersorum inæstimabilem thesaurum: rectæ &

bonæ vitæ, societatisque honestæ Iocundus beneuolusque doctur: in resoluendis dubiis expertissimus. Res grandes exponit: nomen suum est Orophanius, regni Bosne Burggravius. Vale 12. Calend. April.

Cum has aut similes quaslibet acceperit literas, Pyrichielis caractere signatas is, cui mittuntur, in arte Steganographie peritus; faciat, sicut nouit secundum artem esse faciendum: deinde accenso lumine, dicat istam Coniurationem.

Coniuratio.

PYrichiel osayr Chamerusy culty mesano dayr fabelron cathurmo pean ersoty meor iathor cabon Frilastro melrusy. Carmine dicto, nuncius inuisibilis visibilem se præstabit, & commissum sibi arcanum fideliter reuelabit aurem.

CAP. XXV.

CVIVS IMPERATOR ET PRINCEPS EMONIEL

vocatur, habens subduces & principes 100. comites & subseruitores multos: qui habent officium generale super omnia.



Vius Capituli princeps Emoniel cum ducibus & principibus suis vagus & instabilis est, & frequenter in nemoribus habitat, non fugit lucem, beneuolus & primptus ad omnia quæcunq; mandaueris ei, & tam in die, quã in nocta, libenter occurrit vocatus. Habet sub suo dominio principes & duces 100. comites siue subduces non pauciores quam 20. famulos & seruos sine numero certo. Ex his nominabimus aliquos, qui nobis ad operandum sufficiant, cæteros suo loco cum aliis reseruantes, si opus fuerit, nominandos.

R.	R.	R.	R.
<i>Ermoniel</i>	<i>Dramiel</i>	<i>Cruhiel</i>	<i>10 20 100 20.</i>
<i>Edriel</i>	<i>Pandiel</i>	<i>Armesiel</i>	<i>10 20 100 20.</i>

Carnodiel Vasenel Caspaniel 10 20 100 20.

Phanuel Nasiniel Musiniel 10 20 100 20.

Habes nunc ex ducibus Emonielis 12. cum subducibus & seruitoribus eorundem 1320. qui secundum ordinem horarum ad omnem operationem intentionis no stre nobis sufficiunt, siue operatio nocturna sit, siue diurna. Et scias, quod princeps Emoniel cum ducibus suis capite virgineo & corpore, sed cauda serpentina apparere consuevit. Tu ergo cu~ volueris per spiritus Emonielis aliquid in Steganographia operari: fac ea, quæ nosti secundu~ artem generaliter esse facienda: & postea lege istam coniurationem, tacite sub silentio nominans spiritum vocandum.

Carmen Coniurationis.

EMonie1 aproisi chamerusyn thulnear peanos meuear, pandroy cralnotiel narboy mauy fabelrontos, arliel chemorsyn nety pransobyr diuiel malos ruelty person roab chromelrusyn. Hac Coniuratione dicta eo modo quo ars ipsa requirit, spiritus quem vocasti apparebit, paratus obedire ad omnia, quæcunque mandaueris ei, quia beneuolus & fidelis est.

Arcanum quaecunque volueris.

AMicum habeo passim omnibus nimium confidente~, qui pro amicis fouet inimicos, à quibus & malam famam & damnum sæpe reportat. Credulus est blandimentis adulantium & vnus maxime suo lateri adherentis, quem nescit sibi contrarium in occulto, quia blandum vides in aperto. Ipsum accusare cupio, ita tamen vt consilium soli amico fiat notum: cæteris fiet occultum.

Literarum formetur ad placetum.

Ioannes Trithemius Abbas Spanheimensis R.P.D.
Nicolao, Episcopo Irbursiensi, Vicario Panto-
morani Archiepiscopi, S.D.P.

CVm tuum ingenium, vitæq_e honestatem ad mentem reuoco: te omnium Episcoporum dignissimum, Pater Reuerende & præstantissime pronunciare maxime compellor. Enimuero siue eruditionem intuear

bonarum artium in te: siue innocentiam vitæ tuæ quid aliud quam te iustissimum, omnibus literis eruditissimum, sanctissimisq_e moribus reuerendum dixerim? Adornas conuersationem tuam operibus rectitudinis semperq_e te exhibes optimum pastorem animarum, atque in literis iugiter te studendo exerces, vt tibi alijsq_e conferas vtroque. Vale. Datæ ex Spanheim, 11. Cal. Aprilis. Anno dominicæ



Natiuitatis M. D.

Postquam literas acceperit is, cui mittuntur, in arte Steganographie perfecte imbutus: faciat, sicut nouit secundum artem esse faciendum: quibus præmissis, Coniurationem subiungat.

Carmen Coniurationis.

EMoniel lebos chamerothy meor pemorsy dyor medulorsyn fraypeam, Crymarsy melrosyne vari chabaryn dayr. Aschre cathurmo fabelron ersoty marduse. Carmine rite completo, spiritus vocatus aderit in forma sibi consueta, reuelabit tibi omnia & singula, quæ sibi fuerant commissa arcana cum fidelitate.

CAP. XXVI.

CVIVS SVPREMVS IMPERATOR ICOSIEL VOCA-

tur, habens sub se duces siue principes 100. comites suue subduces 300. seruorum non est mihi certus numerus adhuc.



ICOSIEL inter spiritus aëreos est vnum ex potioribus Imperator magnus & potens in arcanis Steganographiæ, habens sub se principes ducalis ordinis 100. Comites vero 300. seruorum certum numerum nondum inueni. Dicitur autem Icosiel propterea, quod in domibus libenter cum hominibus versetur. Na, posteaquam ex ducibus eius quempiam semel debite coniuratum ad te vocaueris cum comitibus suis: si volueris, vt omnibus diebus vitæ tue tecum permaneat: deputa ei vnum locum secretum & abstrusum in doma tua: & coniuratum fortiter præcipias eum illic manere: & obediet tibi hilariter, semperque ad mandatum tuum erit paratus.

R.		R.		R.		R.
<i>Machariel</i>	<i>Larphiel</i>	<i>Athesiel</i>	10	300	100	30
<i>Psichiel</i>	<i>Amediel</i>	<i>Vrbaniel</i>	10	300	100	30
<i>Thanatiel</i>	<i>Cambriel</i>	<i>Cumariel</i>	10	300	100	30
<i>Zosiel</i>	<i>Zachriel</i>	<i>Heresiel</i>	10	300	100	30
<i>Agapiel</i>	<i>Nathriel</i>	<i>Munefiel</i>	10	300	100	30

Hic habemus ex 100. ducibus Icosielis nominatos 15. subduces vero 50. seruitores 2150. qui cum ducibus suis secundum ordinem sibi in 24 horis dici & noctis deputatum, in ministerium Steganographiæ vocati per operatione~ venire consueuerunt. Ad omnia, quæ volueris, idonei voluntarij sunt: modo tu in arte perfectesis doctus, constans & imperterritus in operatione: quia veni untin specie & similitudine serpentina, capita habentes virginea. Cum itaque volueris operari per aliquem eorum, fac quæ secundum artem sunt facienda, & subiunge istam Coniurationem:

Coniuratio.

Icosiel aphorsi chamersyn thulneas ianotiel menear peanos erasnotiel medusan matory fabelron ersonial cathurmos laernoty besrayn alphayr lamedonti nael cabelron. Coniuratione rite completa, spiritus aderunt vocati sine mora, quibus arcanum tuum ad amicum secure poteris committere.

Literas mittendas ad placitum facias. Arcanum sit, qualecunque volueris.

AMicus mihi sit procul absens in arte Steganographiæ peritis, ad quem mihi sit magnum secretum & arcanum, quod non sit alicui credendum, per literas etiam, nec insinuandum. Vt ergo maneant secreta omnia, nuncium secretum mitto Spiritum, qui amico reuelet arcanum, & negotium meum teneat secretum.

Vitam nostram emendemus humiliantes nos coram vniuersitatis summo actore. Humilitas Coelum impetrat temptationes dæmonum nociuas annihilat, perniciosum mentis tumorem refrænât: omniaq_e incendia vitioru~ valenter exterminat. Trames humilitatis coronam meretur accipere, nobileq_e regnu~ possidere. Ego træmitem constituo tibi innocentiam, morum honestatem, quam custodiens assidue, non peccabis. Sola nobis ista via est beatitudinis meritum cumulandi: vt gratis agentes Deo timeamus illum rectissimo corde, fugientes tumultum sæculi: humilitatis exercitium nunquam fastidiamus, supernam vitam inquirentes: Ioannes Trithem. Abbas Spanheim. scripsit 10. Cal. Apr. MD. ❖ ❖ ❖

Cum literas susceperit in cui mittuntur, in arte peritus: signo principis cognito, faciat, quæ nouit esse facienda: deinde dicat coniurationem.

Coniuratio.

ICosiel osayr penarizo chulti meradym phrael melchusy dayr
 pean cathurmo fabelron ersoti chamerguson iltham pedaly fuar
 melrosyn crymarsy phroyson. Hac coniuratione comple-
 ta, spiritus aderit vocanti, reuelans
 arcanum.

CAP. XXVII.

CVIVS SVPREMVS SPIRITVS ET PRINCEPS VOCA-

*tur Soleuiel, habens sub suo dominio principales 200. subduces
 & comites 200. seruitores innumerabiles.*



INTER eos spiritus, qui cum hominibus, in arte Steganographiæ peritos mores habentibus, libenter conuersantur, est quidam Soleuiel nomine, non vltimus inter principes huius artis, qui habet sub se duces principales 200. subduces siue comites similiter 200. qui inter se hunc ordinem infallibiliter obseruant, vt qui hoc anno sunt duces, anno sequente sint comites, fiantq_e; alternatis vicibus ex ducibus comites, ex comitibus similiter duces. Seruorum autem certum numeru~ non adhuc reperi, qui & ipsi ordines suos inter se secundum horarum dispositionem custodiunt.

R.	R.	R.	R.
<i>Inachiel</i>	<i>Nadrusiel</i>	<i>Axosiel</i>	20 20 20 200 200
<i>Praxeel</i>	<i>Cobusiel</i>	<i>Charoel</i>	20 20 20 200 200
<i>Morucha</i>	<i>Amriel</i>	<i>Mursiel</i>	20 20 20 200 200
<i>Almodar</i>	<i>Prasiel</i>	<i>Penador</i>	20 20 20 200 200

Hic habes ex principibus Solouielis 12. quorum sex primi sunt isto anno duces, & reliqui sex comites: sequenti anno isti erunt duces, & illi comites, & ita consequenter, alternatis semper vicibus. Subseruatorum numerum collegi 1840. Quanquam sint plures quos nondum numerare potui. Cum autem per istos Spiritus operari volueris, esto constans animo & fortis, nec terrearis ab eorum aspectu, cum videris eos in forma serpentum apparere cum capite virgineo. Deinde fac, quæ sunt secundum artem facienda; quibus præmissis, subiunge istam Coniurationem.

Carmen Coniurationis.

SOleuiel marfoy chamerusyn oniel dabry diuiel pean vear, lasmyn cralmoty pedaros drumes, pean vear chameron loes madur noty basray erxo nadrus peliel thabron thyerso ianothin vear perasy loes pean nothyr fabelron bauesy drameron eschiran pumelon meor dabrios crimorsiel penyvear nameroy lyernoti pralsones. Completo rite carmine, Spiritus aderunt vocati in consueta forma, quibus committas arcanum.

Arcanum ponamus ad placitum.

AMicum procul absentem, in arte Steganographia antea peritum, super quibusdam periculis imminentibus auisandam duco. Sed publicum vereor, quæ de alieno periculo facerem proprium: quod euitare vt possim, non literis, non hominibus committo secretum, sed Spiritui, quem noui in omnibus fore fidelissimum.

Arcanum ponamus ad placitum.

Ioannes Trithem. Abbas Spanheimensis ordinis
Sancti Benedicti R.P.D. Rutgero Sycambro, Ar-
chiepiscopo Naruiensi, S.P.D.

EXponet tibi Nicolaus, reuerendissimus studiosissimusque Irbuisiensis Episcopus, generalem rerum Ecclesiasticarum tuarum gubernatorem male rem gessisse, vinculis ligatum subiiciendo domini nostri Desiderii regis vicarium benignum virum, & fame excruciatum interemisse. Hostem quotidie Desiderium regem irrumpentem dioecesi expectamus. Sed te exoramus, succurras breui: vt in hostem non incidas. Vale 9. Calend. April. M.D. 3.

Cum has literas acceperit is cui mittuntur (modo sit in arte generali imburus antea) faciat, quæ sunt facienda, subiungens istam coniurationem animo constanti, nil metuens.

Coniuratio.

SOleuiel curtiel chamerusyn saty pemalros dayr ianothy cathurmo parmoy iotran lamedon frascu penoy ilthon fabelmerusyn. Dicto carmine, Spiritus missus ab operante visibilis apparebit, reuelans omnia commissa fideliter: & si quid remandare voluerit operanti, eidem Spiritui committat.

CAP. XXVIII.

CVIVS SVPREMVVS SPIRITVS ET IMPERATOR

*est Menachiel, qui habet sub se principes siue duces 20. comites
100. seruos incerti numeri, qui suis obe-
diunt ducibus.*



VAMVIS ad omnem Steganographiæ operationem, quæ diximus, copiose nobis videantur sufficere: ne tamen ea, quæ sumus experti, obliuioni tradamus: placuit adhuc nobis non nulla subiungere, quæ esse ad huius artis perfectionem optima, prædictorum spirituum reuelatione, cognouimus, & satis plene experti sumus. Est itaque inter alios spiritus, qui huic arti fauent, vnus Menadiel nomen fortitus ratione officij, qui habet sub se principes & duces 20. comites 100. seruos multos, quorum mihi incertus est numerus, qui omnes in commissis sunt fideles & optimi nuntij in causis magnis regum & principum, per quos operabimur mirabilia.

R. R. R.

Larmol **Benodiel** 20 **10** 100 **Barchiel** Nedriel
Drassiel **Charsiel** 20 **10** 100 **Amasiel** Curasyn
Clamor **Samyel** 20 **10** 100 **Baruch** Tharson

Iam habemus ex ducibus sex, & ex comitibus , totidem nominatos, ex seruis quoque eis deputatos per

vices & ordines suos numero 390. Habent inter se hunc ordinem, vt prima vice duo duces vocentur & vnus comes: qui secunda vice iterum vocatur, & nunc venit in ordinem ducum. Tertia vice fit comes qui fuerat dux primi ordinis primus, & ita consequenter. Cum ergo volueris per Spiritus Menadielis aliquid operari. considera diligenter, quis dux, & quis comes sit tibi vocandus secundum tempus & horas: præmissisque præmittendis, dic Coniurationem.

Coniuratio.

MEnadiel marfoy peanos onael chamerusyn theor ianothy ofayr melros tudayr penorsyn sachul tarno roseuas peathã asiel morfoy maplear casmyron storeal marpenu nosayr pelno dan layr thubra elnodion carsephy drumos fabelmerusyn andu pean, purays calbyn nachir loes philuemy casaner. Hac Coniuratione rita completa, aderit spiritus vocatus, videlicet primo comes vnus, duces duo cum seruis,

Arcanum sit qualecunque occurrit.

SIt tibi arcanum ad amicu~ aut amicam, qualecunq; pro tempore aut rerum varietate occurrit, quod non velis alicui alteri fieri commune. Voca spirirum, commenda illi negotium, nihil metuas; omnium fidelissimus est, bene commissum implebit.

Literas super his formare poteris, quales volueris, ad placitum tuum.

M*agna sunt æternaq_e innocentiam futura commda: angelicis laudibus homines lætantes interesse: cernere lumen excelsum illud: æternæ beatitudinis splendorem, faciemq_e maiestatis lumine proprio videre. Attendite omnes, exactasq_e negligentias lachrymis tergite inutiles curas nocentesq_e exuite: reram instabiliu~ deceptiones. O homines lutosi horrete: lucrum animarum tandem inquirete. Bonis moribus virtutibusq_e honorabiles estote: vanitates contemnite: Deum humiliter inuocate: nolite concupiscere mundum, amaritudinem infundentem. Anno M.D. 9. Cal. April.*





Cum has literas acceperit is cui mittuntur, ante in arte peritus: cognito caractere . supremi principis Menadiel, præmissis his quæ sunt ex more præmittenda, Coniurationem dicat.

Coniuratio.

MEnadyel murty chameroze dayr pean cathurmo phameron ersoti pray saruepo, fabel metij rean, charon ietlas Meduse fayr lamosyn alty merchahon. Carmine dicto, spiritus missus apparebit vocanti visibilis, referetq; omnia ei fideliter & secreto in aurem, quæ habet in commissis.

CAP. XXIX.

CVIVS PRINCEPS SVPREMVS VOCATVR MA-

cariel, habens sub suo Imperio duces, principes, comites & seruos complures ad diuersa ministeria deputatos.



ACARIEL quoq; vnus ex supremis spiritibus, qui operationibus Steganographiæ præsumt, non est omittendus à nobis cum principibus & seruatoribus suis, quia satis vtilis, promptus & fidelis est ad omnia quæcunq; voluerimus. Habet autem principes 40. ex quibus nunquam pauciores mittuntur in ministerium, quam 4. videlicet duces tres, comes vnus cum seruis non paucis: huncq; inter se ordinem obseruant, vt per vices suas semper ex ducibus vnus gerat officium comitis, & secundum quatuor partes anni. Et de his omnibus necessarium est operantem plenam habere notitiam. Sed iam ex ipsis principibus nominemus aliquos, qui nobis ad operationem Steganographiæ nostræ abunde sufficiant.

R.

R. R. R. R.

Claniel **Asmadiel** Gremiel **40 30 20 10**

Drusiel **Romyel** Thuriel **40 30 20 10**

Andros **Nastuel** Brufiel **40 30 20 10**

Charoel **Varpiel** Lemodac **40 30 20 10**

Habemus iam nominatos ex principibus Macarielis 12. cum seruis numeratis 400. secundum vices & ordines suos. Cum itaq; pereos in Steganographia (caue ne voces pauciores quam quatuor ad minus ex prænominatis) volueris operari: præmissis ex more præmittendis, dic istam Coniurationem.

Carmen.

MAcariel myrno chamerosy purmy maresyn amos peanam olradu, chabor ianoes fabelron dearsy chadon vlyses Almos rutiel pedaran deabry madero neas lamero dearsy, thubra dorpilto melrosyne draor chalmea near, parmõ dearsy charõ alnodiel parsa radean, maroy reneas charso gnole, melrosin te dranso casmar ebrosset. Landrys masfayr therasonte noel amalan. Hoc carmine dicto, spiritus vocati aderunt in diuersa specie apparentes, & frequenter quidem capite curn virgineo, corpore & cauda definentes in formam draconis, inuoluentes & reuoluentes se quadruplici ordine.

Arcanum sit ad principem.

PRefectus regis aut principis, in terra seu prouincia constitutus, intellexit delatione secretissima hostes in breui propositu~ habere prouinciam irrumpendi: vult ausare principem, sed nuntiis non potest, quia torquendi sunt ab aduersariis in via vt tradant arcanum: nec literis, quoniam omnes aperiuntur per eos. Vocat ergo spiritum, committit arcanum, literas fingit alienas.

Literas fingamus nihil conducentes.

ROgamum, amicoru~ suauissime, tuum exemplar Tertulliani nobilissimi sapientissimiq_e viri nobis vt velis veteris amicitiae intuitu rescribendum velociter mittere, Bernardiq_e Epistolam ad templarios, Tertulliano gloriosum Catholicæ sanctitatis nomen nouimus cuncti exhibitu~ antiquitus inter nostros: nobileq_e lumen scimus illum fidei sacræ non remansisse vltimu~. Actionib. erat eximius, gloriosus diuinæ legis institutor: assertor nostræ libertatis deuotissimus. Licet in aliquibus repræhendatur, scripsit, tamen, fidem exponendo nostram, honoranda volumina. Habebat autem Coniugem Zelosam, religionis nostræ amatricem: humilitate & innocentia nobilem: castitate gloriosam. Extant rectæ institutionis ipsius nonnullæ elucubrationes laudabiles, dulces exuberantesq_e doctrinæ multæ: Epistolæ breues non inutiles, nos ad inquisitionem æternæ gloriæ honorifice gratioseque hortantes. 8. Cal. April. Anno M.D. Ioannes Trithem. scripsit.

Cum has literas aut quaslibet alias acceperit is cui mittuntur, in arte Steganographiæ antea peritus: cognito signo Macarielis faciat, quæ sunt ex more facienda, subiungens Carmen.

Carmen Coniurationis.

MAcariel osayr chameroze chulti pesano dayr fameron; cathurmo pean ersoty lamedon so uapor casrea mafyr. Ianos tharfia, peathan non acri pean etion matramy. Completo rite carmine, spiritus missus visibilis soli apparebit.

CAP. XXX.

CVIVS IMPERATOR SVPREMVS VOCATVR

Vriel, habens sub suo dominio duces 10. comites vero siue subduces 100. seruorum incertus est numerus.



ED nec Vrielem principem magnum nos decet omittere: quem nouimus experientia nos docente non vltimum inter huius artis fautores vtilitatis locum possidere. Habet is sub suo dominio & imperio duces & principes huic arti Steganographiæ deputatos 10. comites siue subduces, qui semper ipsos duces comitantur, quilibet in ordine suo 100. seruos multos quorum mihi adhuc certus non est numerus.

R. R. R. R.

Chabri	10	Dragon	10	100	20	α α ζ
Drabos	10	Curmas	10	80	40	ν α η
Narmiel	10	Drapios	10	60	60	κ T λ
Frasmiel	10	Hermon	10	40	80	η α δ
Byrmiel	10	Aldrusy	10	20	100	β ι α

Habemus hic duces nominatos cum comitibus & subseruitoribus, quorum nobis ministerium sufficit ad

complementum huius artis nostræ pro præsentī. Et nota, quod primi in ordine sunt duces & principes. Secundi sunt Comites; habentque inter se duos ordines, quos te scire ante omnia oportet. Illi qui sunt in primo ordine, tam duces quam comites, quotiescunque vocantur, semper apparent monstrosi, capite videlicet virgineo, corpore & cauda in forma serpentis. Qui sunt in secundo ordine, familiari nobis & visitata similitudine apparere consueverunt. Nec pauciores venire solent, quam vnus dux & vnus comes, sequens eum in vtroque ordine. Cum autem per istos Spiritus operari volueris, primo facito secundum quod nosti ex arte faciendum: postea subdas istam coniurationem.

Coniuratio.

V Riel marfoys lamedonti noes, chameron, anducbarpean phusciel arsmoney tuerchoy iamersyn nairiel penos raseon loes veiar fabelruso cralty layr parlis meraij mear, thubra aslotiel dubyr reanu nauosti masliel pedonyto chemarphin. Cõpleta coniuratione, spiritus vocati aderunt, quilibet in ordine, prompti & hilares obedire in omnibus. ∴Q

Arcanum sit magnum valde.

S It mihi quoddam arcanum ad principem, vel ad amicum, cuius manifestatio mihi periculum, damnum illi afferret non paruum. Vt ergo omnia maneant inter me & illum secreta: n&0tilde; homini, non literis, sed spiritui commendo arcanum.

Literæ sint ad placitum nil metuentes.

Incipite fratres dilectissimi emendare negligentias, lachrymis assiduis tergentes transacta peccata, saluatorem omnium viuientium rogantes residuo tempore. Exaudi Domine gemitus assidue lachrymantium: veniam impende vitiorum: amator innocentium. Viuifica lugentes, viuificator inoclyte: non contemnes exulantes homines. Miserere valde creater optime hominum Christe Iesu Saluator nostrum nobilissime; libera infirmas animas exulum Iesu benignissime: salue miseros & veniam nobis tribue. Humiles nos exaudi infirmissimos: in hora mortis horribili lumen concede iucundum omnium consolator norma_qe humilium.  Anno M.D. 7. Cal. April. scripsi ego Ioan. Trithem. Abbas

 Spanheim.

Postquam has aut alias quaslibet literas, signo Vrielis principis consignatas in fine, acceperit is cui mittuntur in arte peritus faciat in primis, quæ nouit secundum artem facienda; & dicat coniurationem.

Coniuratio.

Vriel Aflan pemason cosayr chameron, chulty fabelmerõ deyr pean, cathurmo merosyn ersoti chalmon sauepo Meduse rean lamerosyn.

Dicto carmine, inuisibilis Spiritus missus apparebit in forma sibi consueta: omniaq; sibi ab operante siue mittente commissa fideliter reuelabit, & secretissime: ita vt nemo circumsedentium quicquam possit percipere vel audire: semperque arcanum manebit secretum.

CAP. XXXI.

CVIVS PRINCEPS SVPREMVS VOCATVR BY-

diel, habens sub suo dominio duces 20. comites vero 200. seruorum incertus est numerus: sunt multi valde.



DHVC vnus restat è Spiritibus supremis, nobis ad operationem Steganographiæ deputatus: vltimus quidem in ordine, sed cu~ primis dignitate: cuius nomen ratione officij sui vocatur Bydiel, habens sub imperio suo duces 20. comites siue subduces 200. famulos & seruos complures. Habent hi duces cum comitibus inter se certum ordinem: & quotiens ab operante vocati fuerint, veniunt duces duo cu~ 20. comitibus, & apparent in forma humana, placidi, & prompti ad omnia. Vicissim inter se mutantur vt cum primo anno duces vocati fuerint, postea comites, in secundo comites pro ducibus vocentur.

R. R. R. R.

Mudriel 20 20 200 20 200 Charobiel 20

Cruchan 20 20 200 20 200 Andrucha 20

Bramsiel 20 20 200 20 200 Merasiel 20

Armoniel 20 20 200 20 200 Parsifiel 20

Lameniel 20 20 200 20 200 Chremoas 20

Habemus iam hic ex principibus & comitibus Bydielis decem signatos nominibus suis, qui nobis pro præsentī sufficiunt ad omnem operationem nostram in arte Steganographiæ, cum servis multis, qui ordine~ suum observare nouerunt secundu~ imperium ducum & principum. Cum autem per istos in hac arte operari volueris: præmissis præmittendis, dic coniurationem.

Carmen Coniurationis.

BYdiel marchan chamerosi philtres maduse vear casmyren cralnoti: pean deuoon fabelros eltida camean veor. Oniel vear thyrsos liernoty: ianos prolsato chanos elasry peanon elsatha melros notiel pen soes probys chyrras lesbroy mauear iothan liernoty chrymarson 

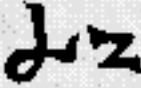
Carminē dicto sicut oportet, Spiritus vocati statim apparebunt visibiles, pulchre incedentes, & tanquam amici se mutuo complexando ducentes, eruntque tibi voluntarij ad omnia obediētes.

Arcanum mihi sit qualecunque.

ARcanum mihi est, quod cupio scire amicum procul absentem valde secretum: substantiam concernit occultam, quam necesse est amittere, si mysterium quolibet modo contigerit publicari. Vnde non homini, non literis, sed solis spiritibus committo perferendum, quos noui & securos & fideles



Ioannes Trithemius, Abbas Spanheimensis, Rutgero Sicambro S.D. Et præsentem magni Basilij dicat oratiunculam.

GLoria ineffabilis beatitudinis æternæ bonis exercitiis humilibusque acquiritur. Sedulis nunc lacrymis tergite errata mortales: Deum amate, adorantes nomen sanctum illius. Tramitem Iesu Christi humilis, erucifixi humiliter discite imitari, semper illi reddentes honore~, dulciter ardentes amore benignissimi nostri saluatoris. Glorificate & exaltate laudabilem bonitatem eius, benedicite sanctum nomem, zelantes bonitatis incendium. Vanos honores despiciate: in aduersis laudes referre descite: deuotionis exercitium amate, humilitatem nobilissimam excolite: Iesum nos de morte eripientem saluantemque exaltate. Vale  Cal. April. Anno Natiuitatis domini M.D.

Suscipiens autem literas amicus, in arte Steganographiæ antea peritus; cognito caractere Bidielis, præmissis his, quæ sunt ex more præmittenda, generaliter dicat coniurationem.

Carmen.

BYdiel maslo chameron theory madias near fabelron thiamy marfoy vear pean liernoty calmea drules: Thubra pleory malresa teorty melchoy vemo chosray. Carmine dicto, spiritus astabit visibilis duntaxat illi, qui eum vocauit: referet tibi commissa integre atque fideliter.

CAP. XXXII.

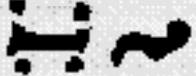
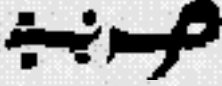
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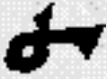
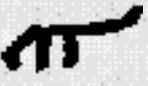
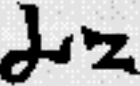
necessaria recapitulatio. Inseruntur cauelæ nonnullæ, quæ volentibus exercere artem Steganographiæ sunt obseruandæ.



POSTQVAM (Deo maximo superbenedicto laus) non sine ingenti & continuo labore officia spirituum supremoru~ Steganographiæ nostræ præ cæteris fauentium descripsimus: ne volentes per eos operari contingat errare in ordine, nominibus, characteribus, ducibus vel comitibus:

necessarium duximus generalem omnium tabulam pro memoria in hoc capitulo ordinare. Sequitur tabula in hac & sequenti pagina.

	R.		R.	R.	R.
1	<i>Pamersiel</i>		1000	10000	100 10 K
2	<i>Padiel [Pachiel]</i>		1000	200000	100 10 K
3	<i>Camuel</i>		10	10	0 100 K
4	<i>Asiel</i>		10	20	0 200 K
5	<i>Barmiel</i>		10	20	10 200 K
6	<i>Gediel</i>		20	20	00 200 K
7	<i>Asyriel</i>		20	20	10 100 K
8	<i>Maseriel</i>		30	30	00 300 K
9	<i>Malgaras</i>		30	30	10 200 K
10	<i>Dorothiel</i>		40	40	.0: 400 K
11	<i>Vsiel</i>		40	40	30 300 K
12	<i>Cabariel</i>		50	50	50 500 K
13	<i>Rayfiel</i>		50	50	40 400 K
14	<i>Symiel</i>		10	1000	0 4 K
15	<i>Armadiel</i>		1000	180	10 800 K

16	<i>Baruchas</i>		10	180	0	100	K
17	<i>Carnesiel</i>		1000	300	1000	300	1000
18	<i>Caspiel</i>		200	400	200	400	200
19	<i>Amenadiel</i>		300	500	300	500	300
20	<i>Demoriel</i>		400	600	400	600	400
21	<i>Geradiel</i>		200	100	40	30	60
22	<i>Buriel</i>		100	10	10	100	θ
23	<i>Hydriel</i>		10	20	100	200	θ
24	<i>Pyrichiel</i>		40	30	200	10	θβ
25	<i>Emoniel</i>		10	20	100	20	θ
26	<i>Icosiel</i>		10	300	100	30	θ
27	<i>Soleuiel</i>		20	20	20	200	θ
28	<i>Menadiel</i>		100	20	30	10	θν
29	<i>Macariel</i>		40	30	20	10	θδ
30	<i>Vriel</i>		20	10	40	30	θκ
31	<i>Bidiel</i>		30	40	100	20	κβ

In hac tabula posuimus vnum & triginta spiritus principales, qui presunt, quilibet in officio & in ordine suo, omnibus operationibus Steganographiæ nostræ, de quibus in hoc primo libro nostro sumus locuti: supponentes vnicuiq; characterem sibi appropriarum: numerum & ordinem principum, ducum, comitum, seruorum & subseruientium in propriis gradibus quoq; subiungentes, ne quis in hac arte studere cupiens propter diuersitatem operationum incidat in errorem. Magna quidem huius artis mysteria non nisi à studiosissimis viris penetrari possunt, illis videlicet, quos amor secretorum & natura promoueat ad perserutandum, & qui desiderio scientiæ cōsequendæ nullum subire laborem honestum & possibilem

recusent. Homines autem pigri obtusiq; ingenio, & quos nec amor incendit ad studium secretorum sapie~tiæ, nec natura iuuat, cum hanc nostræ adinventionis arte~ secretissimam intelligere nequiverint: non nobis imputandum, sed suæ potius socordiæ, pigritiæ & malitiæ asscribendum intelligant: Quippe qui aut voluptatibus carnis mundialibusq; curis immersum habentes ingenium, his perlustrandis cum diligentia vacare nequent: aut sciam sapie~tes aut doctissimos arbitantes, nostras compositiones tanquam indignas suis lectionibus contemnunt. Aderunt etiam non nulli ita pristinis alienisq; traditonibus consistere assueti: vt quicquid in illis nō didicerint, aut impossibile aut superstitiosum arbitrentur. Nihil istis ad huius profundæ artis scie~tiam ineptius, qui aut nolunt aut nequeunt altissima eius speculari. Cæteru~ eos, qui & apti & voluntarij sunt studere in hac arte (si qui futuri sunt) vt proficere possint, in fine huius libri paucis admonere statuimus. In primis monendi sunt, quatenus arte~ ipsam semper teneant occultam: ne prauoru~ manus & notitiam penetret, qui multa & execranda scelers per ipsam facerent. Nam etsi ars ipfa per se veraciter fit bona: tamen eius practica non minus ad malum per impios, quam ad bonum conduceret per bonos. Maneat ergo inter bonos secretum, quod noceret inter malos publicatum. Nec tame~ scientiam istam boni propterea debebunt contemnere, quia malis ad malum proficit; sicut nec gladium spernit, qui homine~ prosternit. Deinde monendi sunt huius artis studiosi, ne præsumant ad operandum in ea procedere: nifi prius in omnibus, quæ requiru~tur ad practicam scientiam, perfecte fuerint instituti. Non enim me fugit, quantis rem periculis subijciant, qui minus periti in ea operari aliquid tentauerint aliquando.

Item qui bene institutus in hac scie~tia voluerit operari per eam: diligenter obseruare meminerit (secundum ea quæ diximus tam in circulo quam in singulis tabulis atq; capitulis) differentiam, loca, nomina, ordines & officia supremoru~ Spirituum, duces quoq; eorundem, & quot sint comites in numero; quem ordinem obseruent, & quot præsent substitutis: vt nouerit hec in cōiuratione exprimere. Nisi enim omnia ista dilige~ter custodierit artis operator, non poterit proficere, nec ad intentionis suæ effectum peruenire. Rursus diligenter attendat, quando vnusquisq; & ad quæ officia fide arcana nuncianda spiritus sit vocandus, & ad quam orbis plagam habitet: ne erret vel in locis, vel in omnibus singulorum aliquorum ve, quos vocare voluerit.

Item sit auisatus omnis in hac scientia operaturus, vt attendat diligentissimè, vt coniurationum verba debite pronunciet, in quibus magna vis operationis nostræ consistit: quoniam dum in coniurationibus error cōmittitur: spiritus vocati & vocandi nō solum non obediunt; sed etiam omnino reluctantur. Consequenter vero præmonitus sit, ne alterum vocet pro altero, sed vnumquemq; in ordine, tempore & officio suo: quemadmodum à nobis pene in omnibus istius libri cap. sufficie~ter est dictum. Nam si vel ex errore, vel ex qualibet alia neglige~tia, alterum vocauerit pro altero: nihil in operatione sua proficeret, sed periculū sibi potius prouocarete

Item in coniurationibus & spirirus, qui vocatur, cum suis substitutis exprimat ex nomine, & causa vocationis antea statuatur in intentione: nec fiat operationis actus in rebus leuibus & prophanis, quas alter alteri alioquin sine periculo siue per literas, siue per nuncios secure poterit intimare. Nō enim nisi in magnis & arduis nunciandis, quæ publicata vel damnum vel periculum inferrent operanti, hac arte vtendum est. Item necessarium est omni operanti in hac arte scire naturas spirituum, qui sint boni, qui mali, qui prompti & beneuoli ad obedientia~, qui duri atq; rebelles. Rursus, qui nocturnis operationibus præsent, & qui diurnis: quia nisi naturas spirituum antequam incipiat operari nouerit: cum difficultate

maxima proficiet: & facile vertetur in stuporem. Item qui spiritus vocati coram operante appare~t
visibiles: præmisso verbo arcano, co~mittat duci siue comiti mentis suæ secretu~ verbis debitis &
appropriatis sub silentio: quia non est opus ad spiritu~ loqui voce extensa sed vtatur submissa. Cauendum
etiam summopere tam operanti q~ recipienti, ne in alioru~ hominum ha~c artem ignorantium presentia
operentur quicq~ ad Steganographiam pertinens, du~ ad locum secretum possunt habere accessum. Quod
si nequiverint esse soli, sed coactus inter alios operari cõtigerit: agant ta~ secrete, tam prudenter, & cum
tanta industria, vt circumsede~tium nullus quicq~ de præsentia Spirituum intelligat. Sunt. n.omnes
Spiritus in ministerium istius artis deputati eiufmodi naturæ & conditionis, vt & tumultum hominum
penitus detestentur & fugiant, & publicum odiant conuentum. Item caue~dum quoq; est operanti, ne
Spiritus quoq~ sine literis, vel saltem caractere imperatoris eius dirigat: quoniam vbi ipsum
characterem impressum non conspicit, obedire vocanti & arcanum perferri C alicui penitus contemnit.
Literas aute~ duplici ex causa mittimus, quamuis arcanum sine literis per solum Spiritu~ nunciare
possemus: vt videlicet homines perfere~tes characterem à suspitione seruemus, & spiritum ipso
characterem alligatum amico ad obediendum coarctemus.

*Finitur liber primus Steganographiæ Ioannis Trithemii
Abbatis Spanheimensis, 6. Cal. April. M.D.*

Twilit Grotto -- Esoteric Archives	Contents	Prev	Part 3	Next	timeline

1579. Trithemius, Steganographie: Ars per occultam Scripturam
animi sui voluntatem absentibus aperiendi certu, 4to, Darmst. 1621
(Written 1500. First printed edition: Frankfurt, 1606.)

British Library, printed books

Shelf mark: 819 e 14

Author: J. Tritheim

Title: Steganographia: Hoc est: Ars per occultam, etc.

Place and date of publication: 1621

Steganographia (Secret Writing), by Johannes Trithemius. 1500.**Book 2.**

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[84]

INCIPIT LIBER SECVNDVS STEGA- NOGRAPHIÆ IOANNIS TRITHEMII ABBATIS

Spanheimensis ad Serenissimum Principem, Dominum Philippum, Comitem Palatinum Rheni, Ducemque Bauariæ, Sacrti Imperii Archidapiferum ac Principem Electorem. PRÆFATIO.



IN præcedenti libro, Dei summi auxilio freti, vnum & triginta per ordinem spiritus supremos artis nostræ Imperatores cum ducibus, comitibus & seruitoribus suis nobis ad operationem necessariis non sine magno sudore digessimus: quorum et si ad omnium arcanorum nunciationem, quantumlibet secretam, ministeria copiose omni operanti sufficiant: ne quid tamen eorum, quæ ad perfectionem huius artis conducere possunt, videremur obmittere: libro primo secundum statuimus copulare. Cum autem singulis horis diei & noctu spiritus singuli per quorundam sapientum træditionem sint ad varias operationes diuersosque & mirandos effectus deputati: placuit nobis eorum ordinem duntaxat, non superstitionem, imitari: vt sumamus sine læsione Christiani nominis ab eis quod nobis ad nostrum conducit propositum: reliqua vero tanquam magicis artibus plena, & fidei nostræ contraria spernendo transeamus. Singulis itaque horis tam diurnis quam nocturnis deputatos per secretum Salomonis, cognominati Hermetis in suo de Magia volumine Spiritus principales tanquam artis supremos imperatores cum cæteris officialibus, nobis ad operationem propositam necessariis, assumentes prosequemur: dabimusq; & modum & doctrinam omnibus in hac arte studiosis, quibus mentium suarum cõceptum secretum & arcanum qualibet hora tutiori consilio patefaciant amicis. Quilibet namque princeps suis Spiritibus, ducibus, comitibus & seruitoribus tanquam speculator præsidet: ad cuius præceptum vocati à nobis legitimo carmine veniunt: arcana commissa perferunt, & se nobis obedientes promptosque in omnibus ostendunt. Sed cum denuo Spirituum mentionem sini habiturus, rursus mihi reor esse præfandum: Nihil in hac arte nostra haberi friuolum: nihil Euangelicæ traditioni aut Catholicæ fidei contrarium: nihil omnino tradi superstitiosum. Omniæ enim, quæ vel in præcedente volumine diximus, vel in sequentibus dicturi sumus, naturalibus, licitis & honestis sunt subnixa principijs: solisque peregrinis institutionibus velatum mysterium, & verba nominibus inuoluta spirituum, lectorem requirunt eruditum. Vtimur enim ministerio Spiritus ad velandum secretum, quod noceret reprobis publicatum. Et ne quis in horarum supputatione ex errore deficiat: horas planetarum tam in die, quam in nocte, nos accepisse noscat.

CAP. I.

SMAEL SVPREMVS IMPERATOR PRIMÆ HORÆ

dici præsidet: qui habet sub suo imperio, duces, comites & seruos complures,

*quos mittit in hac hora tantum vocatos ad operantem in
Steganographia expertum.*

P RIMÆ horæ diei, quæ in ortu solis sumit exordium, Spiritus & Imperator Samael dicitur: qui habet sub suo imperio duces, comites, & subseruitores plurimos: qui vocati per operantem in hac hora duntaxat in Steganographia veniunt: Arcanum quod eis committitur perferunt, sed venire extra horam penitus contemnunt. Et nota, quod duces & primi Samaelis principes raro mittuntur ab eo ministerium huius scientiæ quippe qui magicis & nocturnis illusionibus hominum concitandis gerunt officium.

[86]

Comites autem cum seruatoribus suis ad ministerium huius artis specialiter deputati sunt: in quod etiam sine ducum presentia crebrius mittuntur: qui cum sint ex supremo inter spiritus ordine: aliquantulum superbos se & rebelles exhibere vocantibus solent: nec facile alicui nisi peritissimo in arte Steganographiæ sine labore & periculo obtem pereant: procaces enim sunt, & ad illusiones irrisionesq; hominum promptissimi, deridentq; & subsannant maxime illos, quos in arte Steganographiæ minus offenderint esse peritos. Eos autem, quos audaces, constantes & expertos in arte ipsa considerant, reuerentur & metuunt, eorumq; mandatis cum tremore & reuerentia promptissime semper obediunt. Iam itaq; ex comitibus eorum, qui nobis sunt necessarij in operationibus Steganographiæ hac hora, nomina referemus.

R.		R.	R.	R.
<i>Ameniel</i>	<i>Brumiel</i>	10	100	1000 μ v
<i>Charpon</i>	<i>Nestoriel</i>	10	100	1000 α β
<i>Darosiel</i>	<i>Chremas</i>	10	100	1000 10 20
<i>Monasiel</i>	<i>Meresyn</i>	10	100	1000 20 10

Habemus iam ex ducibus magni Samaelis 4. & ex comitibus totidem, ex seruatoribus ex triplici ordine 4440 quorum ministerium ad omnem operationem artis Steganographiæ, quo ad primam horam diei, copiosè nobis sufficit.

Cum itaque in prima hora diei operari in arte volueris, characterem domini ascendentis scribe in schedulam primo, deinde lunæ postea reliquorum planctarum omnium secundum ordinem consuetum, & in sine characterem signi eadem hora ascendentis. Cumque hoc compleueris, scribe in dorso eiusdem schedulæ istam coniurationem cum silentio, tacens.

CONIVRATIO.

S AMAEL afluat onayr mylco layr madiel cuhiel naniel nabruys satiel atharbiel nadian naslon, ranyalcoha pamarson. Hac

Coniuratione scripta in schedula, vt præfertur, pulchrè, clarè & distinctè literas mittendas ad eum, quem volueris scire arcanum, aptabis, inquacunque forma tibi placuerit, [87] quia nihil refert, quales (modo nullum in se secretum contineant literas mittendæ) formatae fuerint. Deinde, literis etiam scriptis, voca vnum aut duos ex comitibus secundum ordinem, si multis vicibus in hac ipsa hora dici prima operaris, & dic coniurationem præscriptam ex eadem schedula, fortissima intentione, nihil metuens: qua rite completa, spiritus vocati statim apparebunt tibi visibiles in forma familiari, sibi que consueta, placidi, beneuoli, ad omnia promptissimi seruitiis occurrentibus: quibus apparentibus committe principaliori inter eos arcanum tuum, dicens: Ameniel tibi per virtutem occultam huius Coniurationis mando, vt ad Albertum Goëler de Rauenspurg, præfectum in Creutzenach, quanto citius pergas, eique ex meo nomine dicas sic vel sic. His dictis subiunge verbum secretum, quod non est scribendum: statimque spiritus auolabit. Literas autem charctere Samaelis obsignatas (sicut moris est) per nuncium mitte, in quibus nullum contineatur secretum, & quæ nullius vereantur conspectum.

Arcanum sit, qualecunque occurrit.

SIT arcanum magnum, arduumque secretum, quaecumq; pro tempore occurrit & tale, quod nulli debeat communicari: nec literis credendum, nec tabellionibus: quia non est in hac arte, maximé per spiritus huius secundi voluminis, operandum pro paruis leuibusq; causis, quæ alias per literas nunciari possunt.

Literas super his formabis ad placitum.

MAiestas Catholicæ fidei, cunctis firmiter seruanda hominibus foelicitatem vitæ sempiternæ Christo famulantibus spopondit. Tenete Catholicam fidem Christianam, glorificate Omnipotentem, fugientes tumultum vanitatis. Nemo prauorum operum viram beatam habebit. Homo fidelis sequatur Christum tramite virtutum. Operibus bonis decoratur integritas: & Catholicum nomen Christiana fidelitate seruatur. Nam prauus homo fidem obnubilat. Christus odit temerarios, amatq; Christianos exercentes Catholicas operationes, tranquillitatem venerantes.

*Ioannes Trithemius Abbas Spanheimensis, edidi
Calend. April. Anno Domini M.D. --.*

Cum literas acceperit is, cui mittuntur, in arte peritus præmittat [88] ea, quæ sunt ex generalis artis institutione præmittenda: & dicat præscriptam coniurationem eo modo & ritu, quibus prædiximus in schedula scriptam cum characterē domini ascendentis, cæterisq; expressis. Mox autem vt coniurationem compleuerit: spiritum videbit præsentem, quo viso, imperterritē dicat + penador auenal + solmenial phanu + sauear caschanti hernoty maduran. Amen. His dictis, sileat, & vicebit spiritum appropinquantem ad se, & commissum arcanum referre in aurem secrete atque secure, quem sine timore ita audiat cum magna industria, vt si aliquis circumsederit, ne vel nutu vel verbo spiritum indicec præsentem.

CAP. II.

HORA SECVNDA DIEI VOCATVR CEVORYM. CV-

*ius princeps & supremus spiritus est Anael, qui habet sub suo Imperio Duces
10. Comites, Centuriones, Præsidentes 100. Seruorum & Subseruientium
non est certus numerus.*



PRÆSIDENS & Imperator secundæ horæ diei principalis vocatur Anael, qui habet sub suo Imperio deputatos in ministerium huius artis Steganographiæ Duces 10. Comites, Centuriones & Præsidentes omnibus spiritibus suis 100. seruorum adhuc mihi non est certus numerus. Hora autem diei secunda vocatur Ceuorym, in qua mutabiles operationes fiunt cunctis stupendæ hominibus. Istius Imperatoris spiritus omnes sunt satis beneuoti, iucundi, hilares, & ad obediendum operante in arte promptissimi: modo sit peritus in arte, fortis animo, constans & bene intelligens.

R. R. R.

Menarchos *Orphiel* Quosiel 10 100 G. n.

Archiel *Cursiel* Ermaziel 10 100 G. n.

Chardiel *Elmoym* Granyel 10 100 G. n.

In hac tabula posuimus ex ducibus Anaelis 3. ex comitib. 6. & ex seruorum n.330. qui nobis ad omnem operationem Steganographie in hac secu~da hora diei per suos ordines missitando sufficiu~t.

Cum itaque in hac hora volueris aliquid in Steganographia [89] operari, scribe in munda schedula characterem domini ascendentis, & secundum ordinem sequentem illum: cæteros planetas ac nouissime signu~ domus XII. cum encausto facto ex materia istius artis. Deinde scribas in dorso prædictæ schedulæ istam coniurationem cum silentio, facie conuersa ad solem.

Carmen Coniurationis.

ANael otiel aproisy rachymas, thulnear layr meuear theor cralnotiel amersoty mouear phroys lierto mear vrnesa elty famelron.

Coniuratione scripta, fac cætera, que nosti secundum artem facienda. Deinde Carmen sub silentio dicas: & spiritum mox videbis præsentem, hilarem, iucundum atque beneuolum ad omnia: cui arcanum committas secure.

Arcanum ponamus quodcunque.

SIt nobis arcanu~ qualecunq; pro tempore occurrens, quod nec literis videatur vtilliter nec tabellioni committendum. Vocentur ex spiritibus Anaelis dux & comes vnus, vel alter eoru~, vt libet. Committatur principaliori secretum debito modo, sicut oportet secundum artis præceptum: & fideliter perferet.

Tenor literarum sit familiaris.

Ioannes Trithemius, Abbas Spanheimensis, Wilhelmo
Veldico, Canonico Sancti Augustini
in valle Franconis con philosopho
salutem.

TVis respondere literis gauderem, ita me Christus gaudere faciat: transmittereq_e volumina flagitata, si tandem habuissem.

Zelatus sum n.pro maximis atq_e grauissimis occultis tractatoribus naturæ zelo bono, quem habuere philosophi antiquissimi. Habeo aute~ tibi gratias longe immortales, frater mi dulcissime, qui glutinum mutui tenuisti inuiolatum. Hoc n. familiari negotio, quod graui modestia diligentissime pro curasse videris, plane cognoui: quod factum laudo: gratiasq_e habeo nunquam morituras. Itaq_e morem gerere tuis petitionibus maxime cuperem, si postulata (nouit Christus) haberem. Ficiati varias translationes nuper vidi latinas: Pici Mirandulani excellentissimi [90] viri, multa volumina fulgentissima legi Hippolytum vidi græcum si translatus sit penitus, nescio Veritas summa, Christus cui nihil tenebræ occuktant quid ex corde morem tibi gerere cupio postulanti. Rogo zelato virtutem zelo rectitudinis: laudes honoresq_e perituros contemne. Laude~ existima veram præcedente~ Christum imitari. Fac rogo, quatenus sacerdos existas operibus, Christumq_e omni, quo viuus te~pore diligas. Verus amator Christi seruet zelo iusticiæ. Vera

animæ requies, & cognitio saluatoris pīaq̃e obseruantia Catholicæ traitionis gloriam sempiternam omnibus præparat. Iesus Christus, gloriosus bonorū~ omnium largitor, conferat tibi æternitatis amore~ Catholicum sacerdotem Christianorū~ efficiens. Vale. 4. Cal. Ap. Anno M.D.

Cum literas missas acceperit is cui missæ sunt, in arte petitus: præmissis generaliter præmitti consuetis, ordinet dominū~ ascendentis cum cæteris: quæ sunt de more in chartula: dicatque coniurationem præscriptam. Qua dicta, spiritus missus apparebit visibilis: ad quē~ conuersus in trepide dicat. Fabelmerusyn passoriel liertos ryneas melchus thyrmō nydran vear padroys. Completo hoc Carmine, spiritus mox blandus acceder, referabitque mysterium commissum fideliter. Caueat autem omnis in hac arte operaturus, tam is qui mittit spiritum, quam ille ad quem fuetit destinatus: ne in publico vel inter alios, qui non sunt huius artis periri, quicquam operari præsumant quia omnes spiritus horarij amant secretum, & publicum detestantur: & sine periculo non abirent.

CAP. III.

CVIVS HORA VOCATVR DANZVR, ET SPI-

ritus eius imperator supremus est Vequaniel, qui habet sub suo dominio duces 20. comites 200. seruorum non est numerus.



TERTIA hora appellatur Dansur, cuius supremus spiritus & imperator vocatur Vequaniel, habens sub suo imperio duces 20. comites 200. Seruorum incertus est numerus. Horum officium est ad omnia generale: suntque satis prompti atque beneuoli in omnibus, quæcunque eis fuerint commissa, & fideles & securi: nec sunt inuoluntarij ad obedientiam; sed vocati in publico sine læsione aut periculo [91] vocantis minimè possunt. Amant enim secretū~, sicut & cæteri omnes, qui horis & earum operationibus præsent. Nomina vera omnium non noui, sed paucorum tantum, quæ reuelantibus ipsis in hanc tabulam redacta nobis sufficiunt.

R.	R.	R.	R.
Asmiel	Drelmech	Gemarij	20 20 200 200
Persiel	Sadiniel	Xantiel	20 20 200 200
Mursiel	Parniel	Seruuel	20 20 200 200
Zoesiel	Comadiel	Furiel	20 20 200 200

In hac tabula nominatos habemus ex ducibus 4. ex comitibus 8. & ex seruitoribus eorundē~ innumeratos 1730. qui nobis ad omnes huius artis operationes in hora tertia diei sufficiunt. Cum ergo volueris in hac hora Spiritum pro aliquo nuntio perferendo ad amicum vocare: non pauciores, quam ad minus duces duo, comites totidem cum seruiws eorum vocentur. Si autē~ plures vel pauciores vocare volueris; poteris quidem, sed oportebit coniurationem habere ad imperatore~ vniuersalem, sine cuius mandato non violant ordinem suum Spiritus. Itaque scribe in chartam nouam, characterem domini ascendentis, ceterosq, per ordinem planerarum, cum signo domus duodecimæ, eo modo quo institutio artis requirit. In dorso chartæ scribe istam Coniurationem.

Coniuratio.

VEquaniel, odiel mesrij reuoij sotiel mear iamy otiel aslofian yrsoti breotion drearij fabel merusin. Coniuratione scripta subiunctisq; his quæ requiruntur ex arte; dic eam voce submissa, ne à quoquã audiatui: & statim venient spiritus vocati, quos vt videris, committe potiori secretu~, quem facile cognosces ex habitu: quia semper, qui primus est inter cæteros spiritus, coronatus apparet.

Arcanum sit qualesecunque.

Secretum tibi sit qualecunq; ad amicum absentem, quod nec literis, ne á quopiam legantur, ut committendum, nec tabellioni, ne quauis occasione aut precio corruptus aut metu te tradat in publicum. Voca spiritum horæ deputatum, committe illi arcanum, nil metuens: perferet fideliter.

[92]

Litoras formabis ad placitum.

**Ioannes Trithemius Abbas Spanheimensis Arnoldo
Bostio; Carmelitæ Gandauensi, Conphilosopho,
salutem & charitatem.**

CVm te amatorem artium humanitatis nouerim, deuotumq_e Christianæ fidei cultorem, maximumq_e fautorem omnium philosophorum, libenter gratificor petitionibus tuis mira voluptate amicitiae adductus. Librum de scriptoribus prænotatum Ecclesiasticis Catholicisq_e doctoribus, tibi hortanti ecce transmitto, vt habeas, quo animum oblectes. Codicem autem Hermetis, & libros Dionysii de Spiritibus, opusq_e grande Euencii de hibernis quæstionibus mihi remittas. Christus dignetur cordis nostri oculos zelo feruentissimo sui amoris exornare: faciatq_e nos habere amorem coelestium bonorum atq_e desideríis infimis exutos vanos honores doceat contemnere, quatenus artis sublimia, naturæ quoq_e grandia secreta penetrare queamus, habeamusque continuum ad Philosophiam desiderium, purifiare affectus, quo Catholicam fidem semper honestissimis exornemus moribus. Tene magnum verbum: philosophus es, dimitte omnia & inuenies: horam suspicare proximam mortis: quatenus paratus occurras. Vale. 3. Cal. Apr. M.D.

Cum literas quascunq; caractere Vequanielis obsignatas acceperis; scribe figuram domini ascendentis, & domus XII. cum cæteris quæ requiruntur ad artem in schedula noua, & in dorso eius coniurationem prædictam; & statim Spiritus missus apparebit visibilis; quem mox vt videris, dic carmen istud.

Carmen Coniurationis.

FAmeron aprois liernoti stadiuear diuiel sauean Lamersy. His dictis, suscipe verbum ex ore Spiritus sine pauore, quia satis fidelis est. Et caue, ne in publico coram aliis opereris.

CAP. IV.

CVIVS HORA VOCATVR ELECHYM: ET SV-

*premus Spiritus horæ appellatur Vathmiel, qui habet sub suo Imperio
duces 10. comites 100. seruorum non est certus numerus,
per quos in quarta hora fit operatio.*

[93]



VARTA hora diei vocatur Elechym, cuius supremus angelus apparatur Vathmiel, qui habet sub se deputatos ad hanc artem Steganographiæ duces nominatissimos 10. comites vero 100. seruorum infinitus est numerus. Habentq; officium nunciandi generaliter omnia arcana: & sunt valde boni, beneuoli & obedientes ad omnia, quæcunq. iubentur. Verum secreti amatores tumultus hominum valde detestantur. Ergo caue, ne inter alios constitutus, qui non sunt in arte periti, aliquid per eos operari attemptes: quia nec facile coniurati accederent: & sine tuo periculo non abirent. Custodi omnia, quæ tibi præcipimus: & habebis magnum in hac scientia profectum.

R.	R.	R.	R.
<i>Ammyel</i>	<i>Emarfiel</i>	<i>Iermiel</i>	10 100 100 100
<i>Larmich</i>	<i>Permiel</i>	<i>Thuroz</i>	10 100 100 100
<i>Marfiel</i>	<i>Queriel</i>	<i>Vanesiel</i>	10 100 100 100
<i>Ormyel</i>	<i>Strubiel</i>	<i>Zasuviel</i>	10 100 100 100
<i>Zardiel</i>	<i>Diuiel</i>	<i>Hermiel</i>	10 100 100 100

Habemus in hac tabula ex ducibus Vathmielis 5. ex ducibus vero 10. & seruorum numero 1550. quorum ministeriu~ nobis ad omnem operationem Steganographiæ ad quartam horam est sufficiens. Cum itaque in hac hora volueris operari: characterem domini ascendentis & domus duodecimæ cu~ cæteris scribe in charta noua,& in eius dorso istam Coniurationem, sicut decet.

Coniuratio.

V Athmiel adres rheareso rafer rheotij venosi sayr fatiel cafa irsoti verotiel does ro fabel merusin. Deinde, post ea quam præmiseris ea quæ sunt ex more præmittenda: eandem Coniuratione~ submissa voce dicas: & statim spiritus vocati aderunt, ad minus vnus dux & vnus comes, cum seruitoribus eorum prompti ad obediendum tuis mandatis.

Argumentum secreti nuncij.

S It arcanum qualecunq; magnum & valde secretum, quod nullum omnino scire velis præter vnum. Voca spiritus horæ deputatos, quot volueris, & committe principaliori secretum. Literas [94] scribe, in quacunque forma volueris, in quibus nihil contineatur secretum, & quæ nullius omnino vereantur conspectum.

Ioan. Trith. Abb. Spanh. ordinis Sancti Benedicti,

Rutgero Vencaio Sicambro, Canonico ordinis diui patris Augustini Coenobij Dametensis, S.

EA, quæ mihi soluenda proposuisti, Christo adiuuante, resolui. An bene, tu, qui proposuisti ferto sententiam. Referam tibi breuiter factam rem stupendam. Retulit mihi nuper frater quidam, amicus, quoque vnus, non vltimus: resuscitatum fuisse iuuenem ad Christi inuocationem ex mortuis referentem miranda horrendaq_e apud inferos, prauoru^m Christianorum narrantem tormenta: eorum scilicet qui Christum peruerse agendo crucifixerunt: illius maximereos, quod benignissimæ redemptionis beneficium obliti, extiterunt semper Christo ingrati: horribiliaq_e pati eos, qui beneficiis, non bene viuendo, noscebantur ingrati: peccatisque occæcati neglexerunt futura gaudia, voluptates mundi sectantes: qui commissis negligentiis remordentibus amarissime clamabant. Merito ista sustinemus, qui redempto ri generis humani semper ingrati fuimus; Christiani nomine, actione gentiles. Terrenas consolationes miseri semper inquisiuiimus: ideò debitam retributionem accipimas æternæ damnationis. Heu nos infoelicissimos: quare Christum offendimus? Quare tempus indultum contempsimus? Multa alia iuuenis resustitatus nobis retulit: quæ scribere penitus iam non valeo: grauibus negociis maxime præpeditus. Ideoque, frater Christi vestigia zelose imitemur gratias semper mitissimo Saluatori nostro agentes: rogantes, quatenus indulgeat nobis reatus commissos. Vale. 3. Calend. April.

Cum literas acceperit is cui mittuntur in arte peritus: obseruet dominum ascendentis eiusdem horæ, & signum domus duodecimæ scribatque eorum characteres cum cæteris in charta, cum aliis quæ requiuntur ad operationem, dicatque postea coniurationem supra dictam, & viso spiritu ista verba: Camerusin aproysi lierto thulnear venean maueas fabelron. His dictis, accedet spiritus missus: & commendatum sibi arcanum fideliter & sine periculo reuelabit.

[95]

CAP. V.

CVIVS HORA VOCATVR FEALECH, ET SPIRITVS

*Imperatorque supremus appellatur Sasquiel, habens sub suo imperio duces 10.
comites 100. seruorum maximum numerum.*



VINTA hora diei vocatui Fealech, & spiritus eius nominatur Sasquiel, Imperator magnus & potens, qui habet sub suo Imperio inter multos duces 10. comites 100. cum famulis eorum, in ministerium diuersarum & maxime secretarum artium & huius scientiæ nostræ deputatos. Et notandum, quod duces raro vocantur in hora quinta ad operationes Steganographiæ, quia non sunt semper necessarij: cum comites vna cum seruis sibi deputatis ad omnem operationem nobis copiose sufficiant. Si quis tamen etiam ex ducibus videre aliquos, potest atq; vti eorum voluerit: potest vocare vnum, duos aut plures: & venient sine mora, qui satis beneuoli sunt & prompti ad obediendum operantibus.

R.

R. R. R.

Daniel *Iameriel* Omerach 10 100 1000Araniel *Futiniel* Lameris 10 100 1000

Maroch *Rameriel* Zachiel 10 100 1000
Sarapiel *Amisiel* Fustiel 10 100 1000
Putifiel *Vraniel* Camiel 10 100 1000

Ex ducibus Sasquielis, iam nominatos 5. habemus, ex comitibus vero 10. & ex seruorum numero 5550. quorum ministerium ad omnem operationem præsentis horæ sufficit. Cu~ itaq; per aliquem ex prædictis operari ad Steganographiam in quinta hora diei volueris: scribe characterem domini ascendentis, domus duodecimæ cum cæteris, quæ ad artem requiruntur in chartula munda: & in eius dorso Coniurationem istam, eo quo scis modo.

Coniuratio.

SAsquiel adres rhetroseti rosiel emelto
satu olmeniel irsoti sauear nauediel
liernoti chameson. His completis,
cæterisq; necessariis subiunctis, dic
ipsam coniurationem, sicut oportet:
statimq; videbis spiritum, quem
vocasti, visibiliter præsentem, cui
arcanum secure committere potes.

[96]

Argumentum nunciandi arcanum.

SIt nobis arcanum qualecunq; ad
amicum, quod scire preter ipsum

velimus nemine~: sitq; tale, quod nec
literis tuto committatur, nec
tabellionibus. Vocemus vnum ex
comitibus Sasquielis supradictis:
committamus illi secretum, literas
adiungamus caractere illius
consignatas: tutique erimus.

Literarum Tenor ad placitum.

Ioannes Trithemius Abbas Spanheimensis Reli-
gioso fratri, Nicolao Baselio ex Durckheim,

Monacho Hirsaugiensi, S.

*SA*nctam obedientiam, bone frater
*h*umilitatemq_e negligis: *B*enedicti
*c*onstitutiones labefactas. *R*elatione
*o*mnium successiue conuenientiu~
*c*ognoui te *Z*elam bonum odio habere:

*normam Religionis, Catholicamq_e
obedientiam spernere: operibus
artibusq_e sæcularibus occupari. Bone
frater quid agis? turbasti nos:
fatuosque zelaris bilingues: odium,
amaritudinem, rixas, contentionesq_e
amas, bonitatem odis, bilinguis es,
contentiosus, superbus. Fatue quid
agis? Tempus adest ocyus secundum
iustitiam corrigendi zelose has
negligentias tuas: zelumque
amaritudinis flagellis humilitatum nisi
accurras humiliter nobis infringere:
officio zelare cogimur contra omnia,
quæ actitas fidei moribusque*

*Catholicis seditiosa. Vale ex Spanh.
prid. Cal. April. Anno M.D.*

Cum literas acceperit is cui mittuntur
in arte peritus: cognito characterē
Sasquielis, præmissisq; præmittendis
ex more, dicat supra dictam
coniurationem: & statim Spiritus
missus apparebit & se visibilem
exhibebit. Quo viso, mox dicat ista
verba: Fabelmerusyn aueual vear
plyan cralti penason. His dictus
Spiritus auditis mox accedens
reuelabit arcanum:

CAP. VI.

CVIVS HORA VOCATVR GENAPHERYM ET

Spiritus eius imperator supremus

*appellatur Saniel, qui habet
sub se duces & comites 110. cum
multis
famulis.*

[97]



EXTA hora diei vocatur
Genapherym, & angelus eius est
Saniel, magnus & potens in
operationibus suis: qui habet sub suo
imperio duces 10. comites 100. seruos
5550. in ministerium diuersarum
operationem deputatos: qui nobis ad
omnia; quæ per Steganographiam in
hac hora voluerimus operari,

sufficiunt.

Duces tamen rarius vocãtur; licet prompti sint & valde voluntarij ad obediendum mandatis nostris: quia comites eorum officia vt plurimum peragere consueuerunt: cum in alijs experimentis magicis sæpe occupentur.

	R.		R. R.	R.
Arnebiel	<i>Gamyel</i>	Nedabar	10	100 100
Charuch	<i>Ienotriel</i>	Permon	10	100 100
Medusiel	<i>Sameon</i>	Brasiel	10	100 100
Nathmiel	<i>Trasiel</i>	Camosiel	10	100 100
Pemiel	<i>Xamyon</i>	Euadar	10	100 100

Habemus ex ducibus Samielis hic nominatos 5. ex comitibus 10. & ex seruoru~ numero 5550. per quos fit operano Steganographiæ in sexta hora

diei. Cum itaq; per istos Spiritus operari volueris, fiat omnino in loco secreto: & si ducem vnum aut plures vocare volueris, in tua sit potestare, quamuis non sit opus, quia comites ad omnia intimanda nobis sufficiunt; Itaque scribe in Chartula munda characteres planetarum & signorum consuetos, & in dorso eius coniurationem.

Coniuratio.

SAmiel asiel thebrean pothijr ersoty
mear pornys layr moas, famerosyn.
Deinde, præmissis præmittendis, dic
eandem coniurationem eo ritu, quo
nosti: statimque Spiritus vocatus

aderit, ad omnia promptus & alacer,
quem mittas procul aut prope ad
amicum, vt perferat secretum.

Argumentum Secreti.

ARcanum qualecunq; habueris, ad
quemcunq; in arte Steganographiæ
peritum per Spiritus Samielis in sexta
hora diei secure mittere potes: quia ad
omnia sunt intimanda generales, & in
[98]

commissis omnino fideles, si debito
modo in omnibus secundum præcepta
nostra processeris.

Forma literarum, vt placet.

HVmilimis lamentis orantes gratiam

*remissionis consequemur, gemitibusq_e
recipiemus reatum libertatem.
Homines assidue poenitentes lætitiā
merito percipient: iustitiæ operibus
Catholicā pietatem adornantes:
benignitatis lege~ tenebunt Catholicæ
laudem. Omnes liberabit piissimus
saluator, remisitq_e peccata
indulgentiam optantibus, diligentibus
tramite~ Catholicæ religionis: gaudia
percipient beatitudinis. Bona potestas
libertatis tramitem legis seruantibus;
gloriose triumphabunt, beatitudinem
lucidam obtinebunt lumine trinitas.
Anno M.D. Cal. Apr. Ioan. Trith.*

Abbas scripsit.

Cum has literas acceperit is cui mittuntur in arte peritus; præmissis præmittendis, dicat coniurationem: & mox Spiritus missus apparebit, quem vt præsentem viderit, dicat hæc verba:

Charmes pormeniel vear saseuij liernoty noty ersy melron. His dictis sicut in arte præcipitur, Spiritus accedet propius, commissumque sibi arcanum fideliter & secrete reuelabit.

CAP. VII.

CVIVS HORA VOCATVR HAMARYM, ET SPI-

ritus eius Barquiel, habens sub suo imperio duces 10. comites 100.

*seruorum mihi non est certus
numerus.*



SEPTIMA hora diei vocatur
Hamarym, & angelus eius appellatur
Barquiel: qui habet sub suo imperio
duces 10. comites 100. seruorum
magnus & incertus est numerus.
Quorum omnium ministeria per vices
& ordines suos ad omnem
operationem Steganographiæ in hora
diei septima nobis abunde sufficiunt.
Cum autem operari volueris per
Spiritus prædicti imperatoris in
septima hora: non voces pauciores,

quam ad minus vnum ducem, & vnum comitem, qui habent seruos sibi deputatos, quilibet in ordine suo. Vt autem habeas ad manum nomina aliquorum ducum & comitum, per quos queas operari: tabulam attende.

[99]

R.	R.	R.
<i>Abrasiel</i>	<i>Harmiel</i>	<i>Pasriel</i>
<i>Farmos</i>	<i>Nastrus</i>	<i>Venesiel</i>
<i>Nestorii</i>	<i>Varmay</i>	<i>Euarym</i>
<i>Manuel</i>	<i>Tulmas</i>	<i>Drufiel</i>
<i>Sagiel</i>	<i>Crosiel</i>	<i>Kathos</i>

Hic nunc habes nominatos ex ducibus 5. ex comitibus 10. & numeratos ex seruorum ordine 600. Duces & comites vocantur ex nomine, & sunt satis prompti ad obediendu~ vocanti in omnibus, quæ pertinent ad huius artis

ministerium. Cum itaq; per eos operari
volueris; scribe in charta munda
characteres domini ascendentis domus
12. cu~ ceteris ex more scribe~dis; &
in dorso eius scribas istam
coniurationem secundum artis
præcepta, vt scis.

Coniuratio.

LAmendon mosco vrsoty tharuean:
dayr Lays emel thebrean rasoty
bamerson.

Deinde subiunctis, quæ sunt ex more
artis subiungenda, dic ipsam
coniurationem cum forti intentione,
sicut oportet: & statim Spiritus vocatti

visibiles apparebunt. Arcanum non comiti sed duci committas, nisi forte comitem sine duce vocasti; quod etsi fieri posse non nego, tamen secundum præceptum artis ad minus dux vnus cum comitibus, quod volueris, vocantus est.

Argumentum secreti, vt vis.

ARcanum tibi sit qualecunq; ad amicum, quod nulli alteri velis esse commune. Ideo neque literis neque tabellionibus confidendum: quia vtrobique fraus interuenire potest. Voca ex supradictis Spiritibus, quot volueris: committe potiori arcanum nihil metuens, quia boni & fideles sunt

ad omnia.

Literarum forma sit ad placitum.

Ioannes Tritth. Abb. Spanh. Strenuo militi Henrico de Bunano, con philosopho studiosissimo, Salut. dicit.

Commodaueram libros tibi meos sub conditione restituendi, miles charissime Bunane: sed ecce minime eos restituisti quos in breui remittere debuisses. Contra legem facis, quã fides Catholica de promissione sancit: non [100] differas, quod promisisti, soluere cunctis: non decet bonu & honestum virum, ortum parentibus maioribusq_e nobilibus, violare promissum. Promiseras autem

*breui diligentissime restituere.
Leuitatis est quasi ad Calendas
Græcas promissionem differre. Nonne
satis expectaui cum beneuolentia
grandi? Maxima promittere
turpissimum est minima reddenti.
Militem ornat bona fides. Quod
grauius crimen accommodatum
denegare promissum: nec decet
Christianum nolle seruare condictum.
Iubet autem Christianæ legis
constitutio seruare promissum,
reddere mutuum: & quod tibi
desideras fieri, etiam aliis facere
libenter oportet. Ego libros expostulo
meos, quos tibi supplicati*

*accommodaueram, Longiores
excusationes, quas ad Calendas
Græcas pro mittis, dimittito. Mentem
meam breuibus tenes. Nomen tuum
honestumq_e genus Buna Wensiu~
considera: mihiq_e mea volumina
remitte. Vale ex Spanh. 4. Nonas
April. Anno Domini M.D.*

Cum has literas aut quaslibet alias
acceperis ab eo, qui spiritum ad te
misit: cognito signo Barquielis,
obserua in eadem hora dominu~
ascendentis & scribe characterem eius
cum cæteris ad chartam mundam: &
coniurationem scriptam in dorso leges

occulte, sicut oportet: & statim spiritus missus apparebit, quem mox vt videris, dic ista verba ad eum.

Mefarym burne; theor alueas casuean cralti lierto aply charmoys. His dictis, spiritus missus propius accedens reuelabit tibi arcanum commissum sibi fideliter. Sed vide, vt sis fortis, constans & imperterritus in omnibus.

CAP. VIII.

CVIVS HORA VOCATVR IAFANYM, ET AN-

gelus eius dicitur Osmadiel: qui habet sub suo Imperio duces 10. comites 100. seruorum incertus est numerus.



QCTAVA hora diei vocatur
Iafany, & spiritus eius principalis
appellatur Osmadiel secundu~
Picatricem in magicis: qui habet sub
imperio suo duces 10. comites 100.
seruos innumerabiles deputatos non
solum ad operationem Steganographiæ
nostræ, sed etiam ad multa
experimenta magica. Et dicit Salomon
Iudæus cognomento Hermes, in libro
de natura spirituum: quod omnes isti
prænominato Osmadaeli [101]
obedientes & subiecti duces & comites
in diuersis transformationibus ad
libitum operantis venire consueuerunt:

que~admodum ab operante iussi fuerunt. Sed iam aliquorum nomina ponamus.

R.		R.		R.		R.
<i>Sarfiel</i>	<i>Demarot</i>	<i>Mariel</i>	10	10	100	100
<i>Amalym</i>	<i>Ianofiel</i>	<i>Remasyn</i>	10	10	100	100
<i>Chroel</i>	<i>Larfuty</i>	<i>Theoriel</i>	10	10	100	100
<i>Mesial</i>	<i>Vemael</i>	<i>Framion</i>	10	10	100	100
<i>Lantrhotz</i>	<i>Thribiel</i>	<i>Ermiel</i>	10	10	100	100

Ex ducibus quinque; & ex comitibus 10. iam nominatos in tabula habemus, qui nobis ad omnem operatione~ huius horæ sufficiunt. Cum autem per eos operari volueris in Steganographia: scribe in chartula munda cum characteribus & coniurationibus consuetis: & primo subiunctis

subiungendis, dic ipsam
coniurationem scriptam, quæ est talis.

Coniuratio.

OSmodael aneor ersoty neas, hays layr
Caphrayn thelreas mear penarsy. Hoc
Coniurationis carmine dicto, spiritus
vocati aderunt, prompti & obedientes
ad omnia. Arcanum duci committas,
non comiti, nisi ille fuerit absens: quia
semper principaliori inter venientes
debet commendari.

Argumentum secreti ad placitum.

SIt nobis arcanum qualecunq; (quod
velimus scire amicum procul
absentem) & tale quod non velimus
venire ad alicuius alterius notitiam; &

sæpe contingere potest. Ne ergo vel
tabellarius mysterium qualibet
occasione reuelet, vel in manus
peregrinas literæ perueniant;
operemur, & per spiritum erimus
securi.

Ioannes Trithemius Abb. Spanh. ordinis Sancti
Benedicti Domino Conrad. Abb. Sancti

Stephani Herbipolensi, S.D.

*EXiit rumor de Lympurgensi Abbate,
quod dimiserii fratrem Ioannem
Rielsdorfensem, virum fidelem, &
temporalium rerum maxime peritum:
[102] nouosque introduxerit monachos
Pantimoranos, ipsosq_e sibi
deputauerit officiales. Miror*

*vehementer factum inutile.
Veruntamen cum recordor
consuetudinem Lympurgensium,
nescio quid dicam. Temporalium
siquidem sunt nescij: ideoque
dimiserunt virum fidelem, quoniam
facta eorum redarguebat: qui
debuissent gratias dixisse saluatori
nostro Iesu Christo pro fidelitate tanti
fratris, qui reuelare eorum
necessitates potuisset. Miseri quare
repellitis bonum necessariumque
adiutorem? Quid dicam? Non laudo
recessum tam vtilis fratris,
temporaliumque peritissimum rerum,
qui Lympurgensibus subuenisset quam*

citissime. Doleo vehementer: ita desipuisse Lympurge~sis monachos, qui virum dimiserunt optimum: & monachos nihil penitus valentes in rebus temporalibus Oeconomos constituerunt. Machari Abba, non sic virum decebat. Primo laudasti, nunc repulisti tibi virum multum necessarium, nulliqq_e postponendum. Fateor si Christus eum mihi dedisset: vt Christianum decet, maximas nunc gratias agerem: curaremqq_e ne discederet vnquam. Verum tu Christo ingratus maluisti virum fidelem prauorum fatuo consilio fatigatum

*dimittere: ne videretur rebus tuis
desertis spes esse recuperationis. Ex
Spanh. 3. Non. April. M.D.*

Cum literas istas vel quaslibet alias
receperit, signo Osmadaelis signatas,
is cui mittuntur in arte peritus,
præmissis præmittendis, dicat
coniurationem præscriptam, & mox
spiritus missus visibiles apparebit:
quem vt videris, dic: Menason aproysy
elmano thulneas assierto mauear
veneas cralnoti permason, His dictis,
nuncius spiritus arcanum tibi
manifestabit.

CAP. IX.

CVIVS HORA VOCATVR KARRON, ET NO-

*men supremi Angeli eius est Quabriel,
habens sub suo Imperio
duces 10. comites 100. seruorum non
est cer-
tus numerus.*



oNA hora diei vocatur Karron, &
spiritus eius principalis appellatur
Quabriel, qui habet sub suo Imperio
multos & pene innumerabiles duces,
comites & seruos, è quibus in
ministerium huius artis nostræ
Steganographiæ deputati sunt ex
ducibus 10. & ex comitibus 100. qui
seruos deputatos sibi multos habent in

ordinibus. In primo ordine [103] sunt 10. in secundo 20. in tertio 30. in quarto 40. in quinto 500. in sexto 600. in septimo 700. in octauo 1000. & 80. in nono 90000. in decimo vero sunt 100000. Sed raro per omnes ordines vocantur spiritus: & si vocati fuerint: non omnes sed aliqui cum ducibus & comitibus suis secundum Imperatoris iussionem venire consueuerunt. Dixit autem Raziel magnus in libro suo de præstigiis & transformationibus, quod istorum spirituum maximus est numerus: & ordines suos singuli in omnibus ministeriis & officiis diligentissime custodiunt: & Salomon

Hermes Iudæus de natura spirituum dicit istos apparere solitos in ea forma, quam operans in arte descripserit, in sua voluntate. Sed nunc iam aliquorum ducum & commitum nomina exponamus.

R.		R.		R.	R.
<i>Astroniel</i>	<i>Kranos</i>	<i>Trubas</i>	10	10	10 100
<i>Charmy</i>	<i>Menas</i>	<i>Xermiel</i>	10	10	10 100
<i>Pamory</i>	<i>Brasiel</i>	<i>Lameson</i>	10	10	10 100
<i>Damyel</i>	<i>Nefarym</i>	<i>Zaznor</i>	10	10	10 100
<i>Nadriel</i>	<i>Zoymiel</i>	<i>Ianediell</i>	10	10	10 100

Hic iam habemus nominatos duces 5. comites 10. numeratos, ex seruis eius deputatis 650. qui nobis sufficient. Cum autem in nona hora diei per istos spiritus operari volueris; obserua

dominu~ ascendentis, & scribe in charta munda ea, quæ sunt secundum artis institutionem præcepta, & in eius dorso coniurationem.

Quabriel, odiel, amear, cayn alco mean chyr pareos payr peray, thubro menasry. Deinde, præmissis ex more præmittendis, dic ipsam coniurationem, sicut in arte præcipitur: & statim Spiritus vocati aderunt, in quacunque forma volueris, prompti & fideles ad omnia: potiori committe secretum.

Argumentum Secreti.

ARcanum nobis sit qualecunque ad

amicum: quod volumus esse
secretissimum, & nulli omnimodo
reuelari præter ipsum. Vocemus itaque
ex supra dictis ducibus & comitibus
vnum aut duos iuxta institutionem
artis; & committamus potiori
secretum.

[104]

Formemus literas ad placitum.

Ioan. Trithem. Abbas Spanh. Ord. S. Ben. Religioso
Patri, Ioanni Hugonis Guardiano, fratrum mi-
norum sancti Francisci in Creucenach,

Salutem & charitatem.

*REligiose venerandeq_e pater, scio
quod omnia libenter amicis concedis
aptata: propterea deprecor humiliter,
quatenus intuitu Catholicæ pietatis*

*diutius apud nos detentos summa cum
charitate tuos zelosos fratres non agre
feras: oportuit namq_e eos, me
obsecrante, manere. Gloriosum nobis
gaudium erat: gaudentibus nobis
omnibus sine delicto. Exultauimus in
domino gaudio spirituali gratias Deo
omnipotenti bono zelo referentes.
Quid tali, obsecro, conuentu
religiosius? vbi nihil dicitur ociosum,
nihil zelatur iniquum, Christus Iesus
saluator omnium nos faciat gaudere in
gloria sempiterna: Gloriosi virtutum
Zelatores veritati nihil præponunt.
Gauifi sumus gaudio sancto, orantes*

*vt memoratos fratres tranquille
suscipias, omnemque amaritudinis
zelum deponas. Vale ex Spanh. 3. Non.
April. Anno Domini M.D.*

Cum literas has aut quaslibet alias
acceperit is caractere Quabrielis
consignatas in arte peritus: præmissis
præmittendis, dicat præscriptam
coniurationem: qua dicta mox
Spiritus videbis destinatu~, quem vt
viderit, dicat ista verba: Mesraym
pasloriel vear reneam cralty thio
phroysy ma mear hamorsy. His dictis,
Spiritus missus placide accedens dicet
tibi commissum arcanum.

CAP. X.

CVIVS HORA VOCATVR LAMARHON, ET

*Imperator eius supremus Spiritus
Oriël appellatur, qui habet sub
suo imperio duces, comites & seruos
multos.*



DECIMA hora diei vocatur
Lamarhon, & angelus eius supremus
appellatur Oriël Imperator magnus &
potens, qui secundum Salomonem
Iudæum multos habet sub suo imperio
duces, per quos sunt miranda
experimenta in magicis hora diei
decima. Habent autem inter se ordines
decem illi duces, & comites illi, qui ad

operationem Steganographiæ [105]
deputati sunt cum famulis eorum. In
primo ordine sunt 10. in secundo 20.
in tertio 30. in quarto 40. in quinto 500.
in sexto 600. in septimo 700. in octauo
800. in nono 900. in decimo 1000.
Nos autem ex primis quinque
ordinibus comites 10. ex vltimis vero
duces quinque duntaxat assumentes in
operationibus nostris contenti sumus
Si quem delectat pluriu~ nomina scire;
vocet vnu~ ex nominatis in tabula, &
interroget eum; & audiet, quæcunque
voluerit; & quotquot voluerit scire,
perfecte sciet ex illo.

R.		R.		R.	R.
<i>Armosy</i>	<i>Lemur</i>	<i>Xantros</i>	10	10	100 100
<i>Drabiel</i>	<i>Ormas</i>	<i>Basilon</i>	10	10	100 100
<i>Penaly</i>	<i>Charny</i>	<i>Nameron</i>	10	10	100 100
<i>Mesriel</i>	<i>Zazyor</i>	<i>Kranoti</i>	10	10	100 100
<i>Choreb</i>	<i>Naueron</i>	<i>Alfrael</i>	10	10	100 100

Habemus hic ex ducibus Orielis
quinque & ex comitibus 10. cum
seruis sibi deputatis per vices suas in
numero 1100. qui nobis ad omnem
huius horæ operationem sufficiunt.
Cum autem operari per ipsos in hac
hora diei volueris; præmissis
præmittendis ex more, & scriptis
scribendis in charta munda: & ista
coniuratione in dorso eius ordinata,
fac cætera, vt scis.

Coniuratio.

O_Riel burnadiel irasmny crismean
pormy ersoti amear medusen.

Postquam istam coniurationem
compleueris secundum rectam
institutionem artis: videbis ducem cum
cæteris Spiritibus vocatis præsentem,
cui committas arcanum.

Constitutio Arcani.

S_It nobis amicus cui bonum fauemus:
hunc ab aliquo circumcellione
supplantandum & circumueniendum
timemus. Cupimus ergo auisatum iri.
Apertis verbis per nuncios non
possumus: per literas, ne in manus
alicuius deueniant, similiter non
audemus. Vt ergo simus tuti, &

arcanum nostrum semper maneat
secretum: vocemus Spiritum vnum ad
minus prædictorum duce~. Venit,
obedit, perfert nuntium fideliter.
[106]

Epistola formetur ad placitum.

Ioan. Tritthem. Abbas Spanh. Henrico deBanauu,
Equiti Aurato, Philosopho & Mathematico

insigni, Salutem dicit.

*CVm sis artiu~ humanitatis
studiosissimus; gaudebis, vt opinor,
vehementer, te inuenisse nouum
studioru~ socium. Is qui tibi has
litteras exhibebit vir magnæ scientiæ
est, summus Philosophus,
subtilissimus Arithmeticus,
eloquentissimus Rhetor, Mathematicus*

*profundissimus, omnifariamq_e
excellentissime doctus. Ornatissime
loquitur, Tulliana nitens facundia.
Nisi maxime tibi essem amicus, tantu~
virum penitus retinuissem: quonia~ eo
vsus philosophum doctissimum
expertus sum. Tibi maxime faueo tu
gratanter suscipe philosophu~ quem
tibi singulari amore inductus mitto. O
vtinam tales essent nostri quicunq_e
studentes, qui timido corde nobilem
contemnunt scientiam. Iste vir studium
Philosophiæ & alias scientias,
altissimaq_e naturæ profunda
scrutattur assidue, continue tractat &*

*acutissimè penetrat. Hominem igitur
Heinrice Bunavv liberali vultu
tractare pro Christio memineris. Vale
ex Spanh. 2. Nouemb. Anno Domini
M.D.*

Cum literas acceperit amicus cui
mittuntur in hac scientia
Steganographiæ peritus: faciat omnia
quæ sunt secundum artem facienda, &
subiungat præscriptam coniurationem,
sicut moris est. Et cum viderit
Spiritus missum præsentem, dicat
hæc verba ad ipsum inter Spiritus
potiore~. Camyn aparsy aslotiel omear
reneas vean triamy cralty penason.

Quibus prolatis, statim Spiritus
accedet propius: & manifestabit ei
arcanum.

CAP. XI.

CVIVS HORA VOCATVR MANELOYM, ET SV-

*premus imperator eius dicitur Bariel,
qui habet sub suo dominio princi-
pes, duces, comites & seruos multos.*



VNDECIMA hora diei vocatur
Maneloym, & angelus eius supremus
imperator appellatur Bariel, qui vt
Hermes Iudæus scribit, multos sub suo
imperio Spiritus habet, per quos
miranda fiunt in hora diei vndecima,

in experimentis variis. Ex his deputati sunt ad operationem [107]

Steganographiæ per ordines suos multi. In primo ordine sunt 10. in secundo 20. in tertio 30. in quarto 40. in quinto 500. in sexto 600. in septimo 700. in octauo 800. in nono 900. in decimo 1000. Hi omnes per vices & ordines suos in ministerium huius artis mittuntur: inter quos sunt duces & comites cum seruis eorum, multi valde, quorum omnium nomina non est facile depromere, nec quidem opus est: cum paucorum nomina scire sufficiat, & operans in arte semper ex vnius relatione spiritus plura aliorum

nomina scire possit. Et nota, quod secundum Razielem, omnes isti spiritus ad voluntarem operantis se formant & transformant: ita vt in quacunque forma eos videre voluerit, iubeat ante Coniurationem eo modo quo præcipit ars: & obedient ei promptissime ad omnia. Sed iam aliquorum nomina nobis sufficientia exponamus.

R.		R.		R.		R.
<i>Almarizel</i>	<i>Menafiel</i>	<i>Almas</i>	10	10	100	100
<i>Prasiniel</i>	<i>Demasor</i>	<i>Perman</i>	10	10	100	100
<i>Chadros</i>	<i>Omary</i>	<i>Comial</i>	10	10	100	100
<i>Turmiel</i>	<i>Helmas</i>	<i>Temas</i>	10	10	100	100
<i>Lamiel</i>	<i>Zemoel</i>	<i>Lanifiel</i>	10	10	100	100

Hic iam habemus ex spiritibus Barielis

nominatos 15. quorum quinque sunt duces & 10. comites, qui habent numerum seruorum 1100. qui nobis pro nostris operationibus vndecimæ horæ diei in Steganographia sufficiunt. Cum itaque volueris per istos spiritus operari, dominum ascendentis cum cæteris obserua, secundum quod in superioribus diximus, & istam coniurationem cum aliis scribe in charta munda, sicut moris esat in hac scientia.

Coniuratio.

BAriel mylan theory madruson alfayr
dreschym taparoys mear moas layr
penason. Præmissis præmittendis,

dicistam coniurationem, sicut oportet:
& statim spiritus vocati apparebunt
quos vocasti: committe eis secretum,
quodcunque habueris.

[108]

Constitutio arcani cuiuscunque.

EST nobis arcanum ad amicum, siue ad
alium quemlibet in arte nostra
peritum, quod neque per literas neq;
per tabellionem significare possumus,
quia periculum vtrobique formidamus.
Vocamus itaque spiritum,
commendamus potiori secretum: & in
omnibus tuti sumus.

Literarum tenor ad placitum. 

Ioan. Trith. Abbas Spanh. ordinis diui Benedicti,

fratri Quirino, Monacho Corbeiensi

in Francia, S.

*DE Genitrice perpetuæ Virginis
Maariæ transmittō orationem meam,
quam nuper postulasti Quirine: Ave
benignissima mater Anna, Mariæ
Virginis parens fulgentissima: tu
omnium inuocantium te adiutrix
fidelisstima: tu quærentium te nobile
refugium: quietum sanctitatis
beneficium. Salve pauperum aduocata
mitissima Consolatrix gementium
pulcherrima: virtutum apotheca
ornatissima. Ave tristium Rofocillatrix
Iuda: medicina infirmorum
saluberrima: fideliumque*

*Christianorum promotrix celeberrima:
veniam nobis orantibus impetra:
tremendum iudicem Christum mitiga:
tuis intercede pro famulis, vt
beatitudinem consequamur: nos te
intercedente sua benignitate petimus
suscipiat miseros. Amen. 8. Iduum
April. Anno Domini M.D.*

Cum literas acceperit is cui mittuntur
in arte peritus, attendat in primis
characterem horæ literis annexum:
quo cognito, operetur per dominum
ascendentis horæ, in qua literas
suscepit, cum cæteris in arte
præceptis. Deinde subiungat

orationem præscriptam, eo modo & ordine, quibus oportet: & mox spiritus missi apparebunt. Quos vt videris, dicenda sunt ad principaliores inter eos ista verba: chamerusin maslotiel veiar reneas liernoty trismy penason. Cum hæc verba dicta fuerint ad spiritum inter alios potiores, qui ex habitu & corona facile cognoscitur & semper: alios præcedit: mox reuelabit arcanum in aurem.

[109]

CAP. XII.

CVIVS SPIRITVS MAGNVS IMPERATOR SVB SVO

dominio multos habet principes, duces, comites & famulos. Hora vo-

*catur Naybalon, & spiritus eius
Beratiel.*



DODECIMA. hora diei vocatur Nahalon, & angelus eius supremus Imperator appellatur Beratiel: qui secundum Salomonem Iudæum sub Imperio sub spiritus habet ad diuersas operationes deputatos pene innumeros. Ex his omnibus deputati sunt ad operationem Steganographiæ in diuersis ordinibus diuersi. In primo ordine sunt duces & comites 10. in secundo 20. in tertio 30. in quarto 40. in quinto 500. in sexto 600. in septimo

700. in octauo 800. in nono 900. in decimo. 100. in vndecimo 200. in duodecimo 300. Hi omnes per vices & ordines suos cum infinita copia seruitorum ad operationes istius artis deputati sunt intelligens & perfectus operator in arte, quos & quot voluerit in hora diei duodecima, poterit aduocare. Omnes autem huius horæ principes, duces & comites (secundum sententiam Razielis) formas assumunt ad placitum operantis.

R.	R.	R.	R.
<i>Camaron</i>	<i>Plamiel</i>	<i>Edriel</i>	10 100 10 100
<i>Astrofiel</i>	<i>Nerostiel</i>	<i>Choriel</i>	10 100 10 100
<i>Penatiel</i>	<i>Emarson</i>	<i>Romiel</i>	10 100 10 100
<i>Demarac</i>	<i>Quirix</i>	<i>Fenosiel</i>	10 100 10 100
<i>Famaras</i>	<i>Sameron</i>	<i>Hamary</i>	10 100 10 100

Hic iam habemus ex spiritibus
Berathielis nominatos numero
quindecim, quorum 5. per totidem
ordines sunt duces, & decem comites,
quibus coniuncti, sunt famuli ad
diuersas operationes in secretis
magicæ 1100. Cum itaq; volueris per
aliquem eorum operari in vltima hora
diei, obserua dominum ascendentis
ipsius horæ & domum duodecimæ: &
characterem vtriusq; cum cæteris
necessariis in chartula munda scribe;
& in eius dorso istam coniurationem.

[110]

Coniuratio.

BErathiel Odiel irsoti rodu dreor
rauezo melros ethiel aty nodiel hayres
penason. Deinde, præmitissis omnibus
præmittendis ex more, dic istam
coniurationem debito modo: & statim
spiritus vocati apparebunt. Tunc
potiori committas arcanum, secundum
institutionem artis: & fideliter obediet
in omnibus.

*Argumentum secreti cuiuscunque ad placitum,
quod occurrit.*

EST nobis amicus procul absens: huic
periculu~ scimus imminere, quod
ipsum latet: auisare illu~ cupimus, sed
ob certas causas in aperto non
audemus. Vocamus ergo secundum

horam huic operationi deputats
spiritus: arcanum secure
commendamus.

Literas, ad placitum formatas, signo spi-
ritus obfirmamus.

*OMnis, qui de rebus temporalibus
gloriatur, virtuosus nequaquam restat
appellandus & qui amat res
transitorias, non potest amator esse
Iustitiæ: quoniam Catholica integritas
detestatur homine~ cupiditatibus
inhiantem. Sancta enim religio fidei
Christianæ mundi amore~ interdicat
hominibus suis: quoniam qui diligit
mundana gaudia foelicitatem
superna~ amittit. Catholicus non*

Catholicè viuens Christum negasse arguitur: & qui amat res temporales, bonus esse Catholicus non dicitur. Qui creatore~ amat, gaudia inquit rerum spiritualiu~. Christi amator cunctas mundi voluptates contemnit, nec curat gloriam, diuitiasq_e instabiles. Sed mundi amator odit virtutes: de futuris gaudiis nihil curat. Heu quid agitis Christiani, vanis rebus intenti? Cogitatis quæ non sunt honesta, agitiq_e religioni contraria. Nolite miseri obsecro nolite huius mundi perituras mox vanitates diligere. Curate potius Christum amare,

*quatenus nos recipiat ad cælestia
regna. Ioan. Trith. Abb.*

Cum hanc præscriptam oratiunculam
aut quaslibet alias caractere
Berathielis obfirmatas susceperit in
arte peritus: faciat diligenter omnia
quæ præcipiuntur in arte; & dicat
coniurationem. Cumq; Spiritus, qui
sine mora venient, viderit esse
præsentes: dicat ad potioem, qui
coronatus incedit: Famerulyn melysno
alny vemoby dreary drymes charsony.
Hic dictis, propius accedet [111] det
Spiritus, dicetque arcanum operanti in
aurem fideliter. Sed oportet eum esse

constantem, & non timere: quia boni Spiritus sunt, & neminem lædunt in arte bene institutum. Si quis autem imperitorum accedere præsumpserit, non euaderet periculum.

CAP. XIII.

CVIVS HORA VOCATVR OMALHARIEN, ET

*angelus eius supremus appellatur
Sabrathan, qui habet sub suo
imperio principes duces, comites &
ser-
uos multos.*



RIMA hora noctis vocatur
Omalharien, & angelus eius appellatur

Sabrathan, qui multos alios Spiritus sub se habet, diuersis operationibus magicis deseruientes temporibus & ordinibus suis, sicut testatur Hermes Salomon Iudæus in magicis expertissimus. Ex his ad operationem artis nostræ multi per vices & ordines suos deputati sunt. In primo enim ordine sunt 10. in secundo 20. in tertio 30. in quarto 40. in quinto 500. in sexto 600. in septimo 70. in octauo 80. in nono 90. in decimo 100. Hi omnes in ministerium secretorum mittuntur per vices suas & ordines occultos, de quibus nos nec plenam habemus notitiam, nec loquimur.

R.		R.		R.		R.	
<i>Domaros</i>	<i>Ramesiel</i>	<i>Hayzoym</i>	100	100	100	100	
<i>Amerany</i>	<i>Omedriel</i>	<i>Emalon</i>	100	100	100	100	
<i>Penoles</i>	<i>Franedac</i>	<i>Turtiel</i>	100	100	100	100	
<i>Mardiel</i>	<i>Chrasiel</i>	<i>Quenol</i>	100	100	100	100	
<i>Nastul</i>	<i>Dornason</i>	<i>Rymaliel</i>	100	100	100	100	

Hic iam habemus ex Spiritibus
Sabrathan duces 5. comites 10.
nominatos, qui habent sibi per vices &
ordines suos deputatos famulos 2000.
Cum itaq; per istos operari volueris,
obserua dominum ascendentis, &
characterem eius cum cæteris
necessarijs in schedam mundam
scribe, & istam coniurationem in
dorso.

Coniuratio.

SAbrathan odiel melros rhupis othia~

elroz adiel methiel mear nasutiel lafian
irsoti brestion dreor chamerson.

Deinde præmissis [112] ex more
premittendis, mox vt coniurationem
præscriptam dixeris, vocatos Spiritus
videbis adesse, cum quibus facito
secundum, præcepta artis, quodcunque
volueris.

Arcanum sit ad placitum.

ARit arcanum magnum, & arduum
secretum, quod noceat publicatum: &
ob id nec literis, nec tabellioni
committendum: sed ministerium
Spirituum subeat, qui horæ præsent, in
qua operaris. Non est tutum in leuibus
causis aduocare Spiritus: sed vbi

ministeria humana deficiunt, eorum in
arte requirantur.

Literarum tenor sit ad placitum.

Ioannes Tritth. Abb. Spanheim. fratri Nicolao Bas-
selio, Monacho Hirsaugiensi, cum salute
præsentem dicat ora-
tionem.

*OMnipotens Deus, Creator excelsus
omnium, qui per Christum nos
Christianos redemit, Zelum sui dedit
amoris Catholicis, per lumen fidei
credentibus remissionem peccatorum
insinuans. Dedit autem liberalissime
suum dilectum filium, lumen
gratiosum liberare nos omnes
credentes de potestate regis Tartarei*

*luctuosi, destruereque carcerem
tenebrosum Zabulumque
crudelissimu~. Quid nos Christiani
passionibus Christi reddere digne
poterimus: homines infirmi, sine
operibus iustitiæ profitentes
Catholicam fidem? Orantes itaque
deuotissime te redemptorem nostrum
summis laudibus collaudamus,
dicentes: laus tibi lumen æternum,
omnium Saluator benignissime, qui
redemisti nos sanguine tuo.
Fragilitatem nostram Zelo amoris tui
confirma. Salua nos dulcissime Iesu
Saluator, cordibusque nostris Zelum
fidei Catholicæ infunde. Sanctus est*

*Zelus tuus: compunctionem operatur
in cordibus quærentium te Christe
Saluator benignissime. O Lumen
æternum, Iesu dulcissime: illumina
tenebras seruorum tuorum bonitate
solita. Iesu Saluator æterne salua
animas nostras: æterna nobis conferas
gaudia Christe audi seruos tuos
humiles, & omnibus indulge peccata
exorantibus. Saluator salua nos
miseros, licet indignissimos. Concede
nobis Zelum bonum humiliter
postulantibus, Amen. Scripsimus 18.
Calend. Maij. Anno Domini. M.D.*

[113]

Cum acceperit literas is cui mittuntur in arte peritus; obseruet & scribat dominum ascendentis illius hore cum reliqui in hac arte præceptis: & præmissis; præmittendis, dicat præscriptam coniurationem; & statim Spiritus missi visibiles ei apparebunt, quos mox vt viderit, dicat ad potio-rem ista verba: chameros burnean aslotiel vear reneas cralty triomy penason. His dictis, reuelabit arcanum in aurem.

CAP. XIV.

CVIVS HORA VOCATVR PANEZVR, ET ANGELVS

*eius imperator supremum appellatur
Tartys, qui habet sub se princi-
pes, duces, comites & serues multos.*



CVNDA hora noctis vocatur
Panzur, & angelus eius appellatur
Tartys, habens sub suo imperio
principes, duces, comites &
subseruitores multos, quos vocatos ad
diuersa ministeria operantium in
occultis naturæ secretis per vices &
ordines; suos mittere consuevit. Ex his
duodecim ordines ad nostram
scientiam Steganographie deputati
sunt: qui nobis ad omnem operationem
sufficiunt. In primo namq; ordine sunt
10. in secundo 20. in tertio 30. in
quarto. 40. in quinto 50. in sexto 60. in

septimo 70. in octauo 80. in nono 90.
in decimo 100. in vndecimo 1000. in
duodecimo 100000.

Raro tamen contingit, vt per omnes
istorum Spirituum fiat operatio, quia
non est opus in altioiibus occupari:
cum infirmi nobis ad omnia copiose
sufficiant: nisi quis in arte bene
institutus & omnino perfectus omnium
præscriptorum ordinum principes
videre optaret, & eorum nomina scire:
ille posset omnes per ordinem
aduocare.

R.	R.	R.	R.
<i>Almodar</i>	<i>Permaz</i>	<i>Gabrynoz</i>	100 10 100 10
<i>Famoriel</i>	<i>Vameroz</i>	<i>Mercoph</i>	100 10 100 10
<i>Nedroz</i>	<i>Emaryel</i>	<i>Tameriel</i>	100 10 100 10
<i>Ormezyn</i>	<i>Fromezyn</i>	<i>Venomiel</i>	100 10 100 10
<i>Chabriz</i>	<i>Ramaziel</i>	<i>Ienaziel</i>	100 10 100 10

[114]

Hic habemus nominatos ex ducibus Tartys 6. ex comitibus 12. seruos quoq; numeratos per vices & ordines distributos 1320. qui nobis ad experimentum artis hac in hora sufficiunt. Et nota quod (secundum Salomonem & Ratielem) omnem isti duces & principes Tartys beneuoli & promptissimi sunt ad obedientiam: & in quacunque forma iussi fuerint apparere, illam libenter assumunt. Cum itaq; volueris in hac scientia operari: obserua dominum ascendentis cum cæteris, quæ præcipimus,

diligenter: & scribe omnia, quæ sunt
scribenda cum ista coniuratione.

Coniuratio.

TArtys chrybes faziel yrsoti haelnot
dreor aduear afy mearo Vény satu
pemerson. Deinde omnibus
diligentissime completis, & lecta
coniuratione debito modo sicut
oportet: spiritus vocati mox aderunt ad
Imperium tuum parati.

*Arcanum sit, qualecunque nobis occurrit, ma-
gnum, arduum.*

ARcanum, quod per spiritus intimare
volumus amico, sit qualecunque pro
tempore & negotiorum varietate nobis
occurrerit: ita vt non sit leue, & tale,

quod alias secure nunciari potest.

Ioannes Trithem. Sanctimonialibus in monte Al-
mi Ruperti, Catholicam fidem lucida Virginitate
exornantibus, æternam foelicitatem continuo

religionis sanctissimo zelo promereri.

*ÆTerni regis misericordia
prouidenter mittimus vobis, multo
expectatum tempore, virum magnæ in
temporalibus experientiæ, Iohannem
de Raunenstat oriundum, monasterij
Violsdorpiensis reuerendum &
zelosum multo tempore Abbatem,
eandemque Abbatiam libere
resignantem. Accessi propter eum,
sicut vobis promiseram, monasterium
Lunapurgense, in quo Christo
seruiebat, precibus continuis &*

sanctarum lectionibus scripturarum occupatus, cum monachis eiusdem monasterii: & petii, vt ad vestrum coenobium descenderet, temporaliumque rerum susciperet curam, procuratorque fieret & cellarius. Abbas Lympurgensis instabilitate solita, animo [114] mutatus, dimittere eum ab eo cunsensum potui. Christo inspirante tandem consensit, licet timide: ideo quod monialibus seruire timeat, quæ leuissime mutantur. Timet non immerito, quoniam sicut nos instruxit experientia, alsquotiens moniales Oeconomis suis reddiderunt pro

*benefactis non laudabilem mercedem.
Foemineus animus repente mutatur
zelo amaritudinis. Christo autem
tribuente, scio eum vobis esse vtilem.
Christianus est, monachus est,
saluatorem timet, bonique est
intellectus. Muliebrem itaq_e
mutabilitatem coercere assuescite,
quatenus esse constantes memineritis:
suscipientes eum cum sancto honore
atque syncera charitate, omnem
leuitatem animi muliebris deponentes:
maxime cu~ adiuuare vos, &
recuperare statum rerum temporalium
vestro in monasterio collapsum possit,
auxiliante Christo redemptore, qui*

*zelatur charitatem. Valete, ex Spanh.
17. Calend.,. Maij. Anno Domini nostri
Iesu Christ, M.D.*

Cum literas caractere Tartys
insignitas susceperit is cui mittuntur in
arte nostra peritus: obseruet dominum
ascendentis, & faciat omnia & singula
diligentissime, quæ sunt facienda,
subiungatque solitam coniurationem:
& cum viderit spiritus missos esse
præsentes, dicat ad principalem ista
verba: Chabor massotiel tuseuo reneas
porean trismeny penarson. Et cum hæc
verba cum forti intentione dixerit ad
ducem principalem: statim placide

accedens reuelabit arcanum.

CAP. XV.

CVIVS HORA VOCATVR QVABRION, ET AN-

*gelus eius supremus spiritus
appellatur Serquanich, habens sub
Imperio suo
princeps, duces, comites & famulis
multos
sine numero.*



ERTIA hora noctis appellatur
Quabrion cuius Imperator & Angelus
supremus est Serquanich, habens sub
suo Imperio principes; duces &
comites multos per ordines duodecim,

cum multa continua famulorum
distinctos. In primo namque ordine
sunt 10. in secundo 20. in tertio 30. in
quarto 40. in quinto 50. in sexto 60. in
septimo 70. in octauo 80. in nono 90.
in decimo 100. in vndecimo 1000. in
duodecimo 10000. Ex his, de quoru~
ordine per vices [116] in ministeerium
diuersorum experimentorum vocantur
& mittuntur duces, comites & serui
sufficientes.

R.	R.	R.	R.
<i>Menarym</i>	<i>Euanuel</i>	<i>Vanosyr</i>	10 100 100
<i>Chrusiel</i>	<i>Sarmozyn</i>	<i>Lemaron</i>	10 100 100
<i>Penargoz</i>	<i>Haylon</i>	<i>Almonoyz</i>	10 100 100
<i>Amriel</i>	<i>Quabriel</i>	<i>Ianothyel</i>	10 100 100
<i>Demanoz</i>	<i>Thurmytz</i>	<i>Melrotz</i>	10 100 100
<i>Nestoroz</i>	<i>Fronyzon</i>	<i>Xanthyozy</i>	10 100 100

Hic iam nominatos habemus ex

spiritibus Serquanich potioribus
duodecim, ex quorum ordine vnum,
qui secundu~ vices suas & ducum &
comitum suscipiunt dignitate~. Reliqui
sex nunquam mutant officium suum,
sed semper sunt duces. Qui vero
plurium nomina scire voluerit, facile
intentum suum per eos, quos
nominauimus, consequi potest. Cum
itaque per istos operari volueris,
obserua dominum ascendentis & eius
characterem cum cæteris necessarijs
scribe in chartula munda, & in eius
dorso istam coniurationem.

Coniuratio.

SERquarnich osiel theory dreochy

amersoty omear, pornis layr mear
penarson. Deinde subiunctis
subiungendis, & lecta coniuratione,
spiritus vocati mox aderunt ad
obedientiam parati, cum quibus
secundum artis præcepta est agendum.

Argumentum secretum.

DE imminente periculo cupimus
auisare amicum, sed nos ipsum
periculum formidamus, quoniam si
nos illum auisasse notaretur: non
minori incommodo subiiceretur. Ergo
cum nec literis, nec nuncijs sit
confidendum: spiritui horæ duximus
confidendum.

Literarum tenor sit ad placitum.

Ioan. Trithem. Spanh. ordinis Sancti Benedicti
Pastori Ecclesiæ Vallis amygdala-
rum, Salutem dicit.

[117]

*DE ecclesiasticis scriptoribus
grandem feci Catalogum, quem
fraternitati tuæ nuper videndu~
exhibui: nimisq_e repente concludens
fateor me nonnullos præterisse
famosissimos viros: non quod nomini
eorum beneficium inuiderem Catalogi,
quemadmodum manum pensator
tumidus criminatur, verbis stulissimis
Catalogum vituperans, qui me
existimavit suos homines non
memorasse sola ex invidia, quod est*

falsissimum. Enimuero conceptionem sanctissime genitricis Dei ego scripsi & affirmavi venustissimã semper fuisse sine næuo originalis excessus, quod tumidus pensator tumide repræhendere volens, dixit, fulgentissimam virginem reatu originalis noxæ (contra catholicam obseruantiam vanissima temeritate) extitisse maculatu~. Temerarium est, beatissimam virginem velle deturpare. Coloniensis autem nominatissimi doctores, volentes insani fraterculi opinionem veritati contrariam extirpare, citatum vanas eum fabulas suas reuocare compulerunt: virginem

*beatissimã asserentes, confirmantes
quoque, statuto debere credi
mundissimam, nulloq_e tempore
(quantu~libet breuissimo) originali
foeditati subiacuisse. Tibi hæc,
quoniam veritatem amas, scribere
volui, quatenus beatissimæ virginis
exprobratores deuities. Vale, 16. Cal.
Maÿ An. Dn. M.D.*

Suscipiens autem literas is cui
mittuntur in arte peritus, signum
principalis Spiritus attendat, vt sciat,
quem debeat secundum horæ vices
aduocare. Deinde obseruet dominum
ascendentis in ipsa hora, qua literas

suscipit, cum reliqua dispositione cæli per duodecim domos Zodiaci, nihil obmittens omnino illorum, quæ præcepta sunt. Dicta coniuratione, cum viderit præsentem Spiritum, dicat sequentia verba: chamerusyn maslotiel vean reneas cralty thyrmō venear penarson. His ad Spiritum principalem dictis, propius mox accedet, & commissum sibi arcanum reuelabit in aurem.

CAP. XVI.

CVIVS HORA VOCATVR RAMERZY, ET AN-

gelus eius supremus Imperator dicitur Iefischa, qui habet sub Imperio suo principes, duces, comites &

*ministeriales
spiritus multos.*

[118]



QUARTA hora noctis vocatur Ramerzy, cuius angelus appellatur Iefischa, habens sub suo imperio principes, duces, comites & ministeriales Spiritus multos: qui instar eorum, quos in præcedenti capitulo descripsimus, per vices & ordines duodecim sunt distributi. In prima namq; ordine sunt 10. in secundo 20. in tertio 30. in quarto 40. in quinto 50. in sexto 60. in septimo

70. in octauo 80. in nono 90. in
 decimo 100. in vndecimo 1000. in
 duodecimo 10000. Et ex his duodecim
 ordinibus per vices suas Spiritus in
 ministerium nobis mittuntur in
 operationibus artis Steganographiæ de
 quibus iam aliquos nominabimus.

R.		R.		R.		R.
<i>Armosiel</i>	<i>Rayziel</i>	<i>Lamediel</i>	10	100	100	1000
<i>Nedruan</i>	<i>Gemezín</i>	<i>Adroziel</i>	10	100	100	1000
<i>Maneyloz</i>	<i>Fremiel</i>	<i>Zodiel</i>	10	100	100	1000
<i>Ormael</i>	<i>Hamayz</i>	<i>Bramiel</i>	10	100	100	1000
<i>Phorsiel</i>	<i>Iapuriel</i>	<i>Coreziel</i>	10	100	100	1000
<i>Rimezyn</i>	<i>Iasphiel</i>	<i>Enatriel</i>	10	100	100	1000

Hic iam habemus ex Spiritus Iefischa
 duces 6. & comites 12. nominatos,
 quibus deputati sunt ministeriales
 72.60. qui per vices & ordines suos
 mittuntur in obsequium operantis in

arte. Isti autem principes secundum dictum Salomonis Philosophi sunt mulriformes; & quascunque formas iussi fuerint, assumunt. Cum itaque per eos operari volueris in quarta hora noctis, obserua dominum ascendentis & rotam figuram coeli, & fac omnia secundum quod tibi præcipimus, scribens omnia in schedulam mundam, & in eius dorso istam coniurationem.

Coniuratio.

IEfischā osiel mear pathyr lays mean
 theor dreochis fazan moab lofeas
 orsoti breo pornys tayr penarson.
 Deinde subiunctis subiungendis, cum
 dixeris coniurationem ipsam debito

modo, forma & ordine: Spiritus in qua
præceperis forma visibiles apparebunt,
prompti & voluntarij ad omnia.

Arcanum sit ad placitum.

[119]

A_Rcanum quaecunque tibi pro
tempore occurrit, quod velis absentem
in hac hora noctis quarta scire:
Spiritus potes secure committere:
modo sit tale, quod nec per literas nec
per nuncios illi tuto possis intimare.
Ea enim, quæ sine periculo vel per
literas vel per nuncios intimare
possumus, nequaquam intimare
ministerio Spirituum debemus.

Quicunq; autem Spiritus aduocare
propter res leues & arcana, quæ sine
periculo per literas aut nuncios
intimari possunt, temptauerit; sine
dubio damnum & incommodum cum
periculo reportabit.

Literarum tenor ad placitum.

Venerabili in Christo patri, Lympurgensium Oe-
conomo, religioso domino, Ioanni **Weißdorffen**
nuncupato, Ioannes Ouilis Spanheimensis
humilis Abbas, gaudia Coe-

lorum.

*MONiales Sancti Ruperti ie
gubernatorem suum nimia auuiditate
concupiscunt, teque humili rogant
beneuolentia, quatenus rerum
temporalium gubernationem ipsius*

monasterii suscipias. Seruire deuotis Christi virginibus, laudabile est atq_e meritorium. Bonum habes rerum Spiritualium eiusdem Coenobii nominatissimumq_e visitatorem, te maximo honore complectentem: grauem moribus, ornatum virtutibus, consilio cautum, omnib. dilectu~, conuersione monasticæ religionis bene famatum, & cunctis hominibus notabilem (quæ vita merito Christo est gratissima) monasterii sancti Ioannis optimum Abbatem. Literis tam Christianorum quam gentilium eruditissimus studiosissimus,

*doctissimusq_e est, qui cunctorum
hominum sapientiam procul
notabiliter excedit. Gregem sibi
creditu~ optime nouit regere Zelosq_e
virginum Christi custos est, quarum
claustum seruat firmissime. Non
timeas sub eo tam honestis seruire
monialibus, qui nouit sponsas Christi
secundu~ legem monasticam optima
discretionem gubernare: qui virtute &
Zelo fidei Christianæ tibi libenter in
necessitate subueniet. Hunc viru~ tam
clarum benignumq_e patore~ cu~
habeas familiare~: rogo
gubernaculu~ tam religiosarum*

*virginu~ libenter assumas. Labore~
tuu~ Christus æternis gaudiis
remunerabit. [120] Monialium
Sponsus, tutor & benignissimus
remunerator concedat tibi Zelo bono
zelari meliora. Vale, ex Spanh. 15.
Cal. May. Anno M.D.*

Cum literas caractere Iefischa
insignitas susceperit is cui mittuntur in
arte peritus; obseruet in primis
dominum ascendentis illius horæ cum
tota figura cæli, & describat eam in
schedulam mundam, & in eius dorso
coniuratione~ præscriptam, quam
cum, præmissis præmittendis, dixerit,

& Spiritus missos ad se præsentes
astare viderit: dicat ad potiore~ in
ordine sic: chamerusin aphroys
aslotiel mean reneas veat tryamo cralti
penason. His rite ad principalem
Spiritus dictis, ipse accedet propius,
& arcanum sibi commissum in aurem
illius reuelabit.

CAP. XVII.

CVIVS HORA VOCATVR SANAYFAR, ET AN-

*gelus eius supremus imperator dictus
est Abasdarhon, qui habet
sub suo dominio duces, comites &
famu-
los multos.*



Q^vINTA hora noctis vocatur
Sanayfar, cuius angelus primus &
supremus imperator dictus est
Anasdarhon, qui habet sub suo
dominio principes, duces, comites &
ministeriales multos per ordines &
vices duodecim instar priorum
distributos: quos in ministerium
diuersarum artium & experimentorum
ad operadores rite institutos mittere
consuevit. In primo ordine sunt 10. in
secundo 20. in tertio 30. in quarto 40.
in quinto 50. in sexto 60. in septimo
70. in octauo 80. in nono 90. in

decimo 100. in vndecimo 1000. in duodecimo 100000. Et per hos fit omnis operatio Steganographiæ in quinta hora noctis.

R.		R.		R.		R.
<i>Meniel</i>	<i>Gemarii</i>	<i>Barmas</i>	100	100	100	100
<i>Charaby</i>	<i>Vanescor</i>	<i>Platiel</i>	100	100	100	100
<i>Appiniel</i>	<i>Sameryn</i>	<i>Neszomy</i>	100	100	100	100
<i>Deinatz</i>	<i>Xantropy</i>	<i>Quesdor</i>	100	100	100	100
<i>Nechorym</i>	<i>Herphatz</i>	<i>Caremaz</i>	100	100	100	100
<i>Hameriel</i>	<i>Chrymas</i>	<i>Vmariel</i>	100	100	100	100
<i>Vulcaniel</i>	<i>Patrozyn</i>	<i>Kralym</i>	100	100	100	100
<i>Samelon</i>	<i>Nameton</i>	<i>Habalon</i>	100	100	100	100

[121]

Hic iam habemus ex spiritibus Abasdarhon nominatos 40. quorum primi duodecim in ordinibus suis sunt duces, reliqui vero 12. sunt comites: & sunt de quolibet ordine duo, videlicet vnus dux & vnus comes. Habemus

deputatos ministeriales 3200. quibus per vices in diuersis operationibus magicis vtuntur. Dicunt autem Salomon & Raziel, sapientes & in magicis expertissimi, quod principes Abasdarhon apparere solent, in quacunq; forma iussi fuerint ab eo qui operatur: quod cum frequenter simus experti: veritate subnixum fatemur. Cum itaq; volueris per ipsos in Steganographia operari in quinta hora noctis: obserua dominum ascendentis, & tam ipsum, quam totam dispositionem Cæli in schedulam munda conscribe cum cæteris quæ docuimus, & in eius dorso istam

coniurationem.

Coniuratio.

ABasdarhon morca lafias tharuean
buel dreschin tayr moab ersoty layr
pornys theori mean asar penason.
Subiunctis deinde subiungendis, mox,
vt ipsam coniurationem dixeris,
apparebunt tibi spiritus, quos vocasti,
parati ad omnia quæ præceperis eis.

Argumentum secreti occurrentis.

ARcanum quodcunq; habueris, quod
alioquin sine periculo amico notum
facere procul aut prope existenti non
vales, potiori ex spiritibus eo ricu &
forma committe, quibus secundum
artem oportet, nihil metuens: quia

beneuoli & fideles sunt.

Literæ formentur ad placitum.

*Fides Catholica neminem saluat, qui
ardorem diuini amoris contemnit
Credere & Zelum amoris diuini non
habere, nihil omnino conducit
redemptioni animæ. Plures autem
inueniuntur nunc homines fide
gloriantes Catholica, sed pauci habent
fidei Christianæ opera: sed ociosa
fides moritur. Credunt multi, sed
mandata Dei paucissimi obseruant.
Heu zelus credent debilis: quo habere
fortiorem homines etiam increduli
possunt, habentq_e complures. Poenis*

*cruciabuntur Inferni gentiles
hominesq_e, qui non credunt
saluatorem nostrum hominem factum
omnipotentis filium. Excruciabunt;
[122] autem suppliciis grauioribus
omnes, qui credunt in mundum venisse
Dei filium, hominemq_e factum, zelu
redemptionis humanæ: sed
Christianam fidem sanctis operibus
minime exornant: peccatisq_e semper
inuioluti mundi honores æternæ
beatitudini præferunt; zelantes impias
actiones, fideiq_e puritatem prauis
moribus contra obedientiam
maculantes. Amatores autem Dei, qui*

*habent rectum Christianæ fidei zelum,
Deo nihil præferunt, Christum
imitantur, peccata fugiunt, diuitias
mundi honoresq_e contemnunt. Nunc
ergo intendite sermonibus his qui de
fide gloriamini, amate Deum: &
habebitis mercedem beatitudinis
iustitiam zelantes. Si amaueritis
vanitates seculi contra honorem Dei,
brauium recipietis zelantium
iniquitatem, horrores inferni. Scripsi
15. Calend. May. Anno Domini M.D.
Cum literas caractere Abasdarhon
consignatas suscepit is cui mittuntur
in arte peritus: mox dominum*

ascendentis, & totam cæli
dispositionem consideret, obseruet &
scribat cum tenore coniurationis &
aliis necessarijs in schedulã mundam:
subiunctisque subiungendis, & dicta
coniuratione, cum viderit spiritus
missos sibi astantes, dicat ad potiore~
ista verba: Chameron massotiel taseuij
renean pornas thilmeuij penason.
Quibus dictis mox accedet propius, &
commissum sibi arcanum fideliter
reuelabit in aurem operantis.

CAP. XVIII.

CVIVS HORA VOCATVR THAAZARON, ET

*Angelus eius appellatur Zaazenach,
multis præsi-*

dens spiritius.

SEXTA hora noctis appellatur
Thaazaron, & nomen Angeli eius est
Zaazenach, qui habet sub Imperio suo
principes & duces, comites &
ministeriales pene innumerabiles, qui
diuersis operationibus magicis præsunt
per vices & ordines suos. In primo
ordine sunt 10. in secundo 20. in tertio
30. in quarto 40. in quinto 50. in sexto
60. in septimo 70. in octauo 80. in
nono 90. in decimo 100. in vndecimo
1000. in duodecimo 10000. Cum
autem eos volueris vocare, in

quacunq; specie tibi placuerit, prompti
sunt & omnino obedientes, sicut
testantur prædicti sapientes, & nos
sumus experti.

[123]

R.		R.		R.		R.	
<i>Amonazii</i>	<i>Tuberiel</i>	<i>Pammon</i>	100	100	100	100	
<i>Menoriel</i>	<i>Humaziel</i>	<i>Dracon</i>	100	100	100	100	
<i>Prenostix</i>	<i>Lanoziel</i>	<i>Gematz</i>	100	100	100	100	
<i>Namedor</i>	<i>Lamerotz</i>	<i>Enariel</i>	100	100	100	100	
<i>Cherasiel</i>	<i>Xerphiel</i>	<i>Rudefor</i>	100	100	100	100	
<i>Dramaz</i>	<i>Zeziel</i>	<i>Sarmon</i>	100	100	100	100	

Hic iam habemus ex duodecim
ordinibus spirituum Zaazenach duces
12. & comites 6. nominatos cum
seruis suis, rite per ordinem deputatos
numero 1860. qui nobis in hora noctis
sexta ad omnem operationem

Steganographiæ sufficiunt abunde.
Cum ergo in hac hora noctis operari
volueris, observa dominum
ascendentis: & tam ipsum, quam
totam coeli dispositionem, cum
cæteris necessariis scribe in
schedulam mundam & coniurationem.

Coniuratio.

Z_Aazenach eneos fari neabdiel lasmy
chyrmean ersoty layr pornys theor
mean penason. Deinde subiunctis rite
subiungendis, & dicta coniuratione,
spiritus vocati sine mora placidi &
beneuoli apparebunt, ad omnia parati.

Argumentum secreti cuiuscunque occurrentis.

A_Rcanum qualecunque nobis occurrit,

quod neq; per nuncios, neq; per literas
amico tuto intimare possumus: in hora
noctis sexta vni ex præscriptis
ducibus, vel etiam comitibus, si dux
non affuerit, quod sæpe contingere
potest, committamus eo modo ac
ordine, quibus in hac arte extat
præceptum, nihil omnino metuentes:
quia omnes boni & fideles sunt in
cunctis, quæ eis per operantem
commissa fuerint, nihilque obmittunt.

*Tenor literarum ponatur ad placitum operantis, vel
negotij præsentis.*

Ioan. Trithem. Abb. Spanh. Adæ fullonis ex solita-
ria artium & philofophiæ doctori salu-
tem & charitatem.

[124]

Memor esto promissionis tuæ qaam Christo suscipiens Catholicam fidem: voto solenni obtulisti Æterna lætitia, quibus est promissa? Pænite~tibus, an sordidis? Sine dubio promittitur temporales voluptates & gaudia præsentis vitæ intuitu æternæ quietis futur& contemnentibus, æternumq_e Deum amantibus. Amatoribus Dei nouimus præmia optima esse promissa: sed amatoribus mundi, Christianisq_e reprobis Deus præparauit amarissimas poenas inferni. Qui fidem habet; sed habere diuinum amorem negligit, infidelis est;

*de fide quoq_e frustra præsunit. Diuini
Zelator amoris, qui Christianam fidem
deuotis ac bonis operibus quotidie
exornare non disinit: exercitans se
humiliter in artibus pietatis. Vale, 14.
Cal. May. Anno Domin. incar. M.D.*

Cum literas acceperit, caractere
Spiritus horæ consignatus, is cui
mittuntur in arte peritus: obseruata in
primis figura coeli, ipsam cum reliquis
necessarijs conscribat: ac deinde
completis omnibus que ad
operationem pertinent, dictaq;
coniuratione præscripta, cum Spiritus
apparuerit visibilis, dicat: Chamerufi

fetion notiel aseuomy rean, badian,
laso sear vaobry hastoripeson. His
dictis, Spiritus reuelabit arcanum sibi
commissum fideliter & secretissimè
operanti in aurem.

CAP. XIX.

CVIVS HORA VOCATVR VENAYDOR, ET AN-

*gelus eius appellatur Mendrion,
habens sub imperio principes,
duces, comites & ministeriales pene
innu-
merabiles.*



OPTIMA hora vocatur Venaydor,
cuius angelus & supremus Spiritus

dicitur Mendrion, qui habet sub suo imperio multos alios Spiritus, tanquam principes, duces, comites & ministeriales; qui ad diuersas operationes in magicis sunt deputati. Ex his ad Steganographiam & eius operationes in septima hora noctis deputati sunt per vices & ordines suos principes, duces & comites cum seruatoribus suis multi numero. In primo ordine sunt 10. in secundo 20. in tertio 30. in quarto 40. in quinto 50. in sexto 60. in septimo 70. in octauo 80. in nono 90. in decimo 100. in vndecimo 1000. in duodecimo 100000. Hi omnes per vices vocantur

& veniunt ad operationem.

[125]

R.		R.		R.		R.
<i>Ammiel</i>	<i>Ventariel</i>	<i>Rayziel</i>	10	100	100	100
<i>Choriel</i>	<i>Zachariel</i>	<i>Tarmytz</i>	10	100	100	100
<i>Genarytz</i>	<i>Dubraz</i>	<i>Anapion</i>	10	100	100	100
<i>Pandroz</i>	<i>Marchiel</i>	<i>Imonyel</i>	10	100	100	100
<i>Menesiel</i>	<i>Ionadriel</i>	<i>Framoth</i>	10	100	100	100
<i>Sameriel</i>	<i>Pemoniel</i>	<i>Machmag</i>	10	100	100	100

Hic habemus ex duodecim ordinibus Spirituum supremi angeli horæ septimæ noctis Mendrion duces 12. & comites 6. qui nobis hac vice ad omnem operationem sufficiunt cum subseruatoribus suis. Veniunt autem Spiritus isti, vt Hermes Hebræus & Raziel Arabs testantur, in quacunque forma iussi fuerint ab eo, qui

secundu~ artem operatur. Qui autem non fuerit in arte nostra perfectus: non obedientiam, sed periculum & incommodum reportabit, si ad operandum accesserit. Tu autem cum in septima hora noctis aliquid per istos Spiritus operari volueris; observa dominum ascendentis, & totius coeli figuram, quam cum reliquis in arte praeceptis scribas in charta munda, inq; eius dorso istam coniurationem.

Coniuratio.

MEndrion suriaco breotnirus ersoy
neuo, omear nyco lays ersota theory
pornys Azan mean lafias asto penason.
Deinde subiunctis subiungendis,

dictaq; coniuratione sicut oportet:
statim Spiritus vocati apparebunt tibi
ad omnia parati.

Arcanum sit qualecunque.

DE nunciando arcano prope vel procul
absenti amico in hac arte spirituum
antea perito, parum refert, quale sit:
modo non sit leue aut tale, quod
alioquin per nuncios aut literas tuto
nunciari potuisset. Literarum etiam
non est nobis cura, quales sint: modo
characterem angeli principalis horæ
illius, in qua fit operatio, habeant: &
nullum omnino secretum

[126]

Formemus literas ad placitum.

Ioannes Trithemius Abbas Nicolao Basselio monacho S.D. & hanc diui Nicolai orationem transmittit.

*OMnium rerum conditor, reformator
& factor creauit primum hominem
Adam, cui vxorem coniunxit
pulcherrimam nomine Euam, omnium
viuentium matrem: Catholicam
Ecclesiam præfigurans coniungendam
pastoribus, moribus rectitudinis
pulchre refulgentem, parituramque
bonorum filios operum homines, qui
regna coelorum sine fine mansura
humilitate percipiunt. Redemit nos
Christus per benignitatem suam
humilians se propter nos. Oportet*

*itaq_e benignissimum nos amare, qui
nobis fidem dedit Catholicam: quam
amantes veraciter foelicitatem
angelicam iure obtinebunt. Omnes
ergo conditorem nostram
omnipotentem, vera religione
conuersantes Catholiceq_e viuentes,
quotidie honoremus. Domine Iesu,
benignissime saluator, qui nos omnes
misericorditer redemisti de barathro
mortis, fragilitatatem & infirmitatem
nostram benigne attendens, Cathoticæ
nos fidei conforma: quatenus post
transitoriam vitam requiem æternæ
consolationis & foelicitatis perpetuo*

*habere mereamur, Amen. 14. Cal. May
An. Domini M.D.*

Cum has literas consignatas caractere
Mendrionis acceperit is cui mittuncur
in arte nostra peritus: obseruet
dominum ascendentis: & tam ipsum,
quam totam dispositionem coeli
scribat in schedulam mundam, & in
eius dorso coniurationem. Deinde
subiunctis omnibus subiungendis, &
dicto carmine, mox, vt Spiritus sibi
astare viderit, dicat ad priorem hæc
verba: Chamerusyn merion nodiel
burmy raueto badria sauepo elayreas
penason.

Cum hæc vera insonuerit ad eum, qui inter cæteros spiritus apparet esse præstantior: mox ille placide accedens commissum sibi reuelabit arcanum.

CAP. XX.

CVIVS HORA VOCATVR XYMALIM, ET AN-

gelus eius imperator supremus appellatur Narcoriel, habens sub se princeps, duces, comites & seruos.

[127]



Q TAVA hora noctis vocarur Xymalim, & angelus eius Imperator primus & supremus apellatur Narcoriel, qui habet sub imperio sub

multos Spiritus alios, principes, duces, comites & ministeriales: qui per ordines suos ad diuersos effectus vocantur ab ijs, qui in secretis philosophie operantur. Et ex his omnibus duodecim sunt ordines eorum qui Steganographiæ deseruiunt. In primo ordine sunt 10. in secundo 20. in tertio 30. in quarto 40. in quinto 50. in sexto 60. in septimo 70. in octauo 80. in nono 90. in decimo 100. in vndecimo 1000. in duodecimo 10000. Hi omnes ita ordines obseruant suos, vt nemo tuto per eos possit operari, nisi fuerit in omnibus ad plenum institutus. Quisquis enim non obseruat

debitum ordinem: & se ipsum exponit
periculo, & optato frustrabitur effectu.

R.		R.		R.		R.
<i>Cambiel</i>	<i>Amelzon</i>	<i>Xanoryz</i>	100	100	1000	1000
<i>Nedarym</i>	<i>Lemozar</i>	<i>Iastrion</i>	100	100	1000	1000
<i>Astrocon</i>	<i>Xernifiel</i>	<i>Themaz</i>	100	100	1000	1000
<i>Marifiel</i>	<i>Kanorsiel</i>	<i>Hobrazym</i>	100	100	1000	1000
<i>Dramozyn</i>	<i>Bufanotz</i>	<i>Zymeloz</i>	100	100	1000	1000
<i>Lustifion</i>	<i>Iamedroz</i>	<i>Gamsiel</i>	100	100	1000	1000

Hic iam habemus nominatos duces 12.
& comites 6. per omnes duodecim
ordines occulta dispositione
constitutos, qui habent sub se
ministeriales numeratos XIII. & c c.
qui nobis ad omnem operationem
octauæ horæ noctis sufficiunt. Cum
itaq; per eos in Steganographia octaua
hora noctis operari volueris: obserua
dominum ascendentis, & tam ipsum

quam totam dispositionem Cæli in chartam mundam scribe, & in eius dorso cum cæteris ex more consueris istam coniurationem.

Coniuratio.

NArconiel aples pornya nauelo meas. Triomé ilneas azyfan lafias my bression ersoti penason. Deinde subiunctis ex more subiungendis, & dicta coniuratione, spiritus vocati aderunt in ea forma, quam eis sumendam præceperis, ad omnia prompti.

[128]

Argumentum secretum.

ARcanum, quod volumus scire
amicum procul absentem, si nec literis
confidimus nec tabellionibus: in
octaua hora noctis potiori ex spiritibus
Narcorielis committamus, nihil
omnino metuentes, quoniam omnes
fideles sunt, & ad obedientiam
paratissimi.

Literas formemus ad placitum.

*O Benignissime Iesu, gratias ogo
pietati tuæ sanctissimæ, qui sanguine
tuo genus humanum patri coelesti
reconciliasti, pendens eleuatus in
Cruce miserabiliter. Floridam
nobilissimi corporis iuuentutem
propter nos vulneribus duris*

*subdidisti, vt hominem viuificares
mortuum. Gratias igitur, quas
possumus, redemptori nostro
Catholici agamus: gementes &
laudantes memoriam passionis more
Christiano saluatoris generis nostri
recolendo. Miserere mei
clementissime Iesu, clementiæ fons
pietatis abyssus, gloria sanctorum,
lumen supernorum ciuium: tuique
sanctissimi amoris suauissimum mihi
gustum infunde. Erue me ex omnibus
calamitatibus meis. Da mihi cordis
veram lætitiā, vt exultem in laudibus
tuis, glorificans te: quoniam dolore
vulnerum tuorum sanasti me. Quid*

*retribuam clementiæ tuæ, Redemptor
meus, viuificator meus? Compatior
tuis laboribus lachrymisque
feruentibus, & sanctissimis vulneribus
corporis tui benedicens. Saluator
benignissime Iesu gratias immortales
ago, indulgentiam facinorum
postulans. Anno Domini M.D. 13. Kal.
May scripsi hanc orationem ἐγὼ ἰωάννης τριτῆμιος.*

Cum literas, qualescunque fuerint,
character Narcorielis consignatus,
acceperit is cui mittuntur in arte
peritus: dominum ascendentis eadem
hora obseruet, & tam ipsum, quam
totam cæli dispositionem, cum reliquis

scribat in schedula munda,
subiunctisque omnibus necessariis ex
more, & dicta coniuratione, cum
viderit sibi altare spiritus, dicat ad
potiorem ista verba: Medaro Cassotiel
va reneas thasny thyrmō thea penason.
His dictis, secundum huius artis
institutionem, mox spiritus principalis
accedet proprius, & arcanum verbum
indicabit.

[129]

CAP. XXI.

CVIVS HORA VOCATVR ZESCHAR, ET

*spiritus eius appellatur Pamiel, multos
sub se habens
principes.*



NONA hora noctis vocatur
 Zeschar, & Angelus eius supremus
 Imperator appellatur Pamyel: qui
 habet more præcedentium sub imperio
 suo multos alios spiritus, bonos &
 malos, principes, duces & comites &
 ministeriales per vices & ordines eius
 deputatos, In primo namq; ordine sunt
 10. in secundo 20. in tertio 30. in
 quarto 40. in quinto 50. in sexto 60. in
 septimo 70. in octauo 80. in nono 90.
 in decimo 100. in vndecimo 1000. in
 duodecimo 100000. Nos autem in
 operationibus Steganographiæ non

indigemus his omnibus, cum pauci
nobis sufficient.

R.		R.		R.		R.
<i>Demaor</i>	<i>Comary</i>	<i>Befranzij</i>	10	100	10	100
<i>Nameal</i>	<i>Matiel</i>	<i>Iachoroz</i>	10	100	10	100
<i>Adrapon</i>	<i>Zenoroz</i>	<i>Xanthir</i>	10	100	10	100
<i>Chermel</i>	<i>Brandiel</i>	<i>Armapy</i>	10	100	10	100
<i>Fenadroz</i>	<i>Euandiel</i>	<i>Druchas</i>	10	100	10	100
<i>Vemasiel</i>	<i>Tameriel</i>	<i>Sardiel</i>	10	100	10	100

Hic iam habemus ex spiritibus
Pamielis 18. principes: qui per vices
suas aliquando sunt duces, aliquando
comites: quorum ordines qui nescierit,
frustra in hac arte laborabit. Ministros
sibi habent deputatos per vices &
momenta horæ 1320. cum quibus
operantur mirandos effectus. Cum
itaque per eos in nona hora noctis
operari in Steganographia volueris,

obserua dominum ascendentis eiusde~
horæ, ac totam figuram cæli: & scribe
omnia in charta munda, & in dorso
ipsius chartulæ istam coniurationem.

Coniuratio.

P Amyel lyraz Iafian mauelo breothis
thirmoan ersoti layr pornis theory
moar azas, penason. Deinde completis
omnibus quæ præcipiuntur in arte, dic
ipsam coniuratione~, diligentissime
præcauens, ne aliquid ob mittas
eorum, que ad perfectionem
operationis [130] requiruntur. Dicta
autem conjuratione, statim spiritus
nominati visibiles apparebunt in ea
forma, quã eis, vt induerent,

precepisti. Sunt enim omnes, quos
nominauimus, beneuoli, boni, prompti,
& ad obedientiam rite operantis
voluntarij, & in commissis fideles.

Argumentum Secretorum.

ARcanum, quodcunq; nobis occurrit;
quod alioquin neq; per literas neq; per
nuncios tuto possumus notum facere
amico, primo inter spiritus nobis
apparentes committimus, & securi
sumus. Potior autem inter alios habitu
& corona discernitur.

Literæ formentur ad placitum.

*VLulate mortales qui nunc ridetis:
benignitatemque nofiri gloriosi
redemptoris grauissimi peccatis*

*horrendisque sceleribus multipliciter
ingratissime spreuistis. Ecce Turcus,
Christianorum letalis inimicus, ab
Vngaria mouebit exercitum, trucidabit
homines more bestiarum. Transiuit
Danubium truculentus, & zelo
impietatis quasi igne succensus.
Propterea lugete miserrimi, horrenda
cæde morituri, in zelo amaritudinis
moriemini, quia compræhendent vos
delicta vestra. Leges Dei redemptoris
vestri benignissimi contempsistis.
Propterea hostibus trademini
crudelissimis, qui deuorabunt vos
quasi locustas. Auditum percepimus,*

*quam crudeliter Turcus Vngariam,
Bohemiam, Poloniamq_e inuaserit:
ciuitates destruxit validissimas:
mulieres virginesque consecratas Deo,
zelo sanctitatis tenentes castitatem,
turpissime stuprauit, horribiliter
mactans Catholicos quoscunque
homines, instar bestiarum crudelium
grassans vbique. Crudelitatem eius
horribilem in breui sentietis:
Germaniam enim subito turbabit suo
exercitu bellicosissimo, nisi generalis
principum defensio sine mora resistat.
Gementes igitur humilitatem assumite:
mores emendate: cum lachrymis
Deum orate, quatenus vobis concedat*

*remissionem delictorum, & liberet nos
ab inimicis qui nostrum sanguinem
maxime sitiunt, Scripsi 13. Calend.
May Anno Domini M. D. Ioan.
Trithemius.*

Literas vel istas, vel alias quascunque
signo Pamielis firmatas, suscipiens is
cui mittuntur in arte peritus, obseruet
& scribat dominum ascendentis, &
totam cæli figuram sicut præcepimus
in [131] charta munda, faciatque
omnia & singula quæ sunt secundum
artem facienda: & dicta coniuratione,
cum viderit spiritus missos astare
visibiliter, dicat ad potiolem:

Chasmeron apornys veto mean ilno
vean aplois cralta ilso pamerson. His
dictis ad principalem, statim accedet
propius, & arcanum sibi commissum
in aurem sensibiliter reuelebit.

CAP. XXII.

CVIVS HORA VOCATVR MALCHO, ET AN-

*gelus eius Imperator, appellatur
Iasguarim, qui habet sub suo Imperio
principes, duces & comites &
ministros plures.*



DE CIMA hora noctis vocatur
Malcho, & Imperator eius Angelus
supremus appellatur Iasguarim, qui
habet sub suo imperio principes

multos, duces comites & ministeriales,
 mirãdis & diuersis operationibus
 magicis deputatos: quemadmodum
 Salomon cognomento Hermes in suo
 secreto Magicæ testatur. Ad
 Steganographiam per vices & ordines
 suos deputati sunt duces 100. &
 comites 100. ministeriales multi, vt:

R.		R.	R.	R.
<i>Lapheriel</i>	<i>Chameray</i>	30	10	100 100 300
<i>Emarziel</i>	<i>Hazaniel</i>	30	10	100 100 300
<i>Nameroyz</i>	<i>Vraniel</i>	30	10	100 100 300

Quamuis autem multi sunt duces &
 comites ad operationem
 Steganographiæ in decima hora noctis
 deputati: tamen cum nobis pauci ad
 omnia sufficiant; ex ducibus tres, & ex

comitibus similiter tres nominatim
posuimus in hac tabula: subijcientes
[sic] numerum seruorum eorundem
per vices & ordines legitime
distributum. Qui autem plurium
nomina scire voluerit, aduocet vnum
ex prædictis, & interroget eum de
singulis. Cum vero per istos spiritus
operari volueris in decima hora noctis:
obserua & fac vniuersa, quæ præcepta
sunt, diligentissime scribens omnia in
schedula munda, & in eius dorso istam
coniurationem, eo modo, quo
præceptum est.

Coniuratio.

[132]

IAsguarim apornys vesale moes labiel
throë. Tadrys asiel cachylos thubla
nailso thirmiel vear. Turiel cralty
solmys aslotiel naemes renhar, vear
thirmo cralnoti saon dremion lauiel
odres, notiel pornys. Pornis mear
moab sayr aslotiel lo raytu lian aseuo,
Bian eory churio bays astro penason.
Deinde subiunctis subiungendis, &
dicta coniuratione, sicut oportet: mox
Spiritus vocati astabunt.

Arcani cuiuscunque intentio.

SIIt arcanum quodcunque. Cum illud
per literas & nuncios notificare non
potes amico prope vel procul existenti:

vocatum vnum aut duos ex spiritibus
Iasguarim tabellarios constitue tuos:
committe arcanum, nihil dubitans.

Literæ formentur ad placitum.

*HÆc est prophetia Nicolai Basselii
Irbusiensis S. Episcopi, quam vidit in
Spiritu. Et dixit: Hæc dicit Dominus
pastoribus Ecclesiaru~. Cito peribitis,
quoniam calamitas maxima vestrum
dominium latu~ dissipabit, totamq_e
Europam resperget. Væ Ismaelitis, qui
tabernaculi foedera rumpunt:
quoniam liuore & temeritate pascua
rapiunt. Ecce rumpetur dominiu~,
quod habetis, nisi poenitentiam*

*ampliores acceleretis: trademiniq_e
dilacerandi. Heu tota Ecclesia
respersa est pessimis moribus:
simulatio inuasit ministros eius:
fugite, nolite respicere, desolabimini,
eritisq_e tractus canibus: totam terra
respergent sanguine. Quærite
poenitentiam habitatores terræ.
Beniamen adolescentulus turbationes
experietur. Væ habitatoribus
Genesarethi, quæ est Europa:
quoniam propter multitudinem
peccatorum suorum peribunt sub
manibus Bulgarorum. Explicit
propheta Nicol. Epis. Ir. 12. Cal. May.*

Cum literas qualescunque signo
Iasguarim prænотatas acceperitis cui
mittuntur in arte peritus: faciat omnia,
quæ secundum artem præcipiuntur, &
obseruet ordinem planetarū, scribatq;
scribenda. Et dicta coniuratione supra
scripta: mox vt Spiritus apparuerint
missi, dicat ad priore~ inter eos:
Chamerusin othriel arnotiel solais elty.
Naeles pro y ve ar sato cralnoti,
penason. Hic dictis, statim accedens
spiritus commissum sibi nuncium
fideliter ac placide reuelabit

[133]

CAP. XXIII.

CVIVS HORA VOCATVR AALACHO, ET AN-

*gelus eius supremus Imperator
appellatur Dardariel: qui habet sub
suo
imperio duces, comites & spiritus
multos.*



DECIMA hora noctis vocatur
Aalacho, & Spiritus eius imperator
supremus appellatur Dardariel, habens
sub suo imperio multos potentissimos
principes & duces: qui præsunt
comitibus & ministerialibus pene
infinite. Sunt autem ipsi duces supra
modum beneuoli, hilares & iucundi:
& delectantur conuersari cum

hominibus. Suntque operantibus in arte bene institutis obedientissimii. Et nota, quod ducum istorum infinitus est numerus, quia pene totus aer repletus est: & numerari non possunt. Dicit aute~ Salomon Hermes: & nos sumus experti, quod inter duces, comites & ministeriales Spiritus Dardarielis multi sunt boni, vtilis & honestissimi, qui hominibus. semper prodesse cupiunt, cohortantes eos semper quodam inuisibili magisterio ad bonum, ad honestatem, pacem, concordiam, ad integritatem fidei, ad amorem Dei, & obseruantiam mandatorum eius, ad contemptum mundi, ad supernæ

foelicitatis desiderium, & ad omne bonum. Isti sunt boni & sanctissimi Spiritus, qui Deum amant, venerantur & habent, qui delectantur esse cum hominibus sanctis & Deum timentibus, quia sunt eis protectores deputati à Deo Creatore omnium. Alij autem sunt mali & pessimi apostatæ á Deo, omnium bonoru~ inimici, qui continue temptant mortales, & insidiantur hominibus. Et quicquid boni Spiritus ad honorem Dei instituunt, hoc isti semper destruere & reuocare conantur. Et aer isti malignis Spiritibus plenus est: inter homines currunt & discurrunt inuisibiliter,

semper incitantes eos ad malum: & incautos secum trahunt ad infernum. Per istos malos Spiritus Dardarielis fiunt infinita maleficia, non solum apud Christianos, sed etiam apud infideles: & maxime, decipiunt mulierculas ad malitiam promptiores. Et quicunq; per eos maleficijs insistere voluerint, erunt in malis super omnes alios maleficos potentes & æterno incendio digni. Nos autem qui non malum, sed bonum & [134] docere & operari semper pro viribus cupimus; non ex malis, sed ex bonis Spiritibus duces nobis nuncios paucos ponamus.

R. R. R. R.

<i>Cardiel</i>	<i>Masriel</i>	<i>Nermas</i>	10	20	00	20	10
<i>Permon</i>	<i>Hariaz</i>	<i>Druchas</i>	10	20	00	20	10
<i>Armiel</i>	<i>Damar</i>	<i>Carman</i>	10	20	00	20	10
<i>Nastoriel</i>	<i>Alachuc</i>	<i>Elamyz</i>	10	20	00	20	10
<i>Casmiroz</i>	<i>Emeriel</i>	<i>Iatroziel</i>	10	20	00	20	10
<i>Dameriel</i>	<i>Naueroz</i>	<i>Lamersy</i>	10	20	00	20	10
<i>Furamiel</i>	<i>Alaphar</i>	<i>Hamarytz</i>	10	20	00	20	10

Ex bonis itaq; spiritibus Dardarielis duces hic nominauimus quatuordecim, & comites septem, qui nobis ad omnem operatione~ Steganographiæ pro vndecima hora noctis sufficiunt cum seruatoribus eorum multis & pene infinitis. Cum itaque per aliquem vel aliquos eorum operari volueris: fac omnia quæ sunt in arte Steganographie præcepta: & postquam compleueris omnia, dic istam coniurationem cum attentione.

Coniuratio.

DArdariel pirno nadeuym pornis
melto, nachir pheon pliros euali estafri
thyrmano, Oniel maniel, vear raby
cralnoti Vemy Throe orbasiel asar
rauean. Purgiel near iano masiel arlay.
Naseui myrsos modias merchul noti
penason. Hac coniuratione completa
cum attentione debita, spiritus vocati
cum beneuolentia astabunt.

Arcanum committendum.

OMnes supradicti duces & comites,
boni & fideles sunt, nemini omnino
nocentes, qui Deum amat in veritate.
Ergo committe eis, quicquid in 11.
hora noctis nunciare volueris amico
prope vel procul absenti, nihil

hæsitans secundum artem.

Ioan. Trithem. Abb. Span. Cornelio Gyrardi
Gaudensi, Canonico Diui Augusti

prope Leidis, S.D.

[135]

*DOminus noster Iesus Christus,
mitissimus animarum nostrarum
saluetor, promisit nobis foelicitatem
æternæ consolationis, si mandata eius
puro semper corde obseruemus. Tu
ergo charissime frater custodi
mandata Dei & sanctæ regulæ,
diligenter: quia nisi omnia vsq_e ad
mortem inuiolata seruaueris, quæ
omnipotens Deus tibi mandauit: morte
peribis æternæ. Idcirco tadidi tibi*

*formam & legem religiosæ & sanctæ
conuersationis. Caue igitur diligenter,
ne cor tuum per amoris desideriu~
alicui creaturæ mortali dederis
possidendum: quia nemo venit ad illa
suaprema gaudia, nisi qui mundam
pro Deo contemnit. Iterum ergo per
has meas literas te hortor, vt amicum
charissimum: monitiones meas, quas
feceram, obserues tibi. Me enim
foelicem existimo, cum scripsero
aliquid boni isto sacro tempore
maxime ad ædificandu~ de modo bene
viuendi, quo te semper melior
efficiaris. Idcirco nunc iterum tibi
scribo in bonum tuum: quia non minus*

periculum tuum, quam meum timeo. Sed oro: semper vigila, in timore Dei proficiens quotidie, & viuens innocenter, nulli nocens, in sanctoque proposito omnino perseuerans. Non confidas temporis, non fortunæ non ætati: quia nihil sunt, nisi sumus. Reuera ego te diligo syncere in Christo Iesu orans, vt ipsemet tibi quoq_e sim dilectus, disponat, & qui absens sum tibi corpore, præsens semper in spiritu existam. Vnde cum tui memoriam iugiter habeam in orationibus meis: ne tu mei obliuiscaris, te vehementer oro. Vale. 12. Calend. May Anno M.D.

CAP. XXIV.

CVIVS HORA VOCATVR XEPHAN, ET AN-

*gelus eius supremus Imperator dictus
est Sarandiel: habens
sub se principes, duces, comites &
seruos
multos.*

DVODECIMA hora noctis, quæ
contingit auroram, vocatur Xephan, &
Angelus eius appellatus est Sarandiel:
qui habet sub suo imperio multos
spirius, bonos & malos, principes,
duces, comites, & ministeriales: qui
sunt diuersis operationibus deputati:
boni bonis, & mali malis. Isti

principes (vt dicit Hermes Hebræus, qui dictus est Salomon, in libro quarto de officiis spirituum) frequenter apparere, solent in ea forma, in qua Diabolus Euæ legitur apparuisse, habentes vnum caput pulchrum instar virginis, capillis ab vtraque parte dependentibus: [136] sed duo corpora serpentina, quæ tamen semper velant & abscondunt sub quibusdam tegumentis aut frondibus, ne videantur. In facie autem sunt pulcherrimi, beneuoli & iocundi, & ad omnem obedientiam operantis promptissimi & hilares.

R.

R.

R.

R.

<i>Adoniel</i>	<i>Marachy</i>	<i>Hardiel</i>	10	20	00	20	10
<i>Damasiel</i>	<i>Chabrimon</i>	<i>Nefrias</i>	10	20	00	20	10
<i>Ambriel</i>	<i>Nestoriel</i>	<i>Irmanotz</i>	10	20	00	20	10
<i>Meriel</i>	<i>Zachriel</i>	<i>Gerthiel</i>	10	20	00	20	10
<i>Denaryz</i>	<i>Naueriel</i>	<i>Dromiel</i>	10	20	00	20	10
<i>Emarion</i>	<i>Damery</i>	<i>Ladrotz</i>	10	20	00	20	10
<i>Kabriel</i>	<i>Namael</i>	<i>Melanas</i>	10	20	00	20	10

Hic iam habemus ex bonis spiriribus
Sarandielis duces 14. & comites 7.
Cum multis seruatoribus eorum, qui
nobis in duodecima hora noctis ad
omnem operationem sufficiuntur. Cum
itaque volueris operari per eos in
ultima hora noctis: observa & fac
omnia quæ præcepimus, diligenter: &
postea dic coniurationem.

Coniuratio.

SArandiel marfo porno ioniel
schendiel iano Nati chilpres iosaschar

meon prissi dyon volayr penason.
Carmine dicto, statim spiritus vocati
astabunt ad omnia parati.

Constitutio nunciandi arcani.

CVm videris spiritus in forma sibi
astare peregrina: non terrearis, quia
boni, beneuoli sunt, neminem
lædentes & monstrosam formam, ne
quem exterreant, quasi semper
abscondunt, facie pulcherrima
apparentes. Committe secure, quicquid
in hora noctis volueris scire amicum.

Literæ formentur, vt placet.

*O Miser homo, & vere miserabilis, cur
non attendis omnium temporalium*

*instabilitatem? & cur te non
moriturum breui cogitas? Memento,
quod primus homo promeruit: quod
mandatum violauit. Vtinam, sicut
optauit Balaam, moriatur anima
nostra iustoru~ morte, vt
contemnentes voluptates præsentes, &
vanos mundi honores, simus
immaculati custodientes nos ab omni
peccato. Sed non curamus, quousque
tandem horrenda vincula mortis
incidimus, cruciandi in perpetuum.
Foelicem illum existimo, qui ista
præcogitat. [137] Igitur ô homo
proÿce mundum sicut fecit Dei filius:
& cogita, quanta ex eius amore mala*

*nos sequantur. Multa enim pericula
nobis ingerit: & quoniam suis
amatoribus est damnabilis, merito
contemnitur. Vere est dignus æterna
morte amator mundi. Quid tibi prodest
iste mundus, miserabilis homo? qui
du~ amatur, fugit: dum præsens est,
transit: dum exaltat, dei joit: dum
blanditur, decipit: dum floret, arescit:
du~ amatores suos emittit, ad
perpetuas miserias transmittit. Anno
M.D. 12. Calend. May.*

*Acceptis literis & cognito signo
Spiritus principalis, peritus in arte
faciat, quæ sunt ex more facienda.*

Dicta deinde supra scripta
coniuratione secundum artem,
apparebunt Spiritus, commissum
fideliter reuelantes.

CAP. XXV.

IN QVO DOCEBIMVS MODVM ET FORMAM

*generalem accedendi ad hanc artem
Steganographiæ, & operandi in
ea sine periculo, cum maxima vtilitate.*



VICVNQVE ad huius artis
nostræ occultæ scientiam accedere
desiderat: quicunque operari per eam
mirabilia & multis commodosa
periculis optat: in primis oportet eum

ornatum esse virtutibus, & conscientiae mundae, ac voluntatis bonae, ad Deum, ad seipsum & ad proximum: ne sit inclinatus ad nocendum alicui, neque commercia turpitudinis quaerat. Deinde necesse est, ut sit bonis artibus literarum aliquantulum imbutus, & maxime in scientia astrorum, ut sciat generales motus, cursus, discursus, mutationes, ordines, naturas, situs, ortus, occasus, & effectus stellarum, signorum & planetarum: quia sine istorum competenti scientia nemo potest ad huius artis promfunda habere accessum. Consequenter necesse est, ut praecipitorem habeat in arte

perfectum & expertum: quia non, nisi paucis & in multis eruditissimis, & maxime in magicis peritis ad hanc scientiam venire sine praeceptore, possibile credimus. Oportet autem praeceptorem non solum in scientia esse probatum & expertum sed etiam fidelem, probum & Deum timentem: quia quanto fuerit cum Deo in bona conuersatione purior, tanto erit in huius scientiæ operatione securior: Spiritus enim virtutibus obtemperant. [138] Cum itaq; ad hanc artem quisquam accessurus est, accipiat eum praeceptor, & ducat in locum aliquem secretum & mundum: sit tempus

tranquillum & serenum, & luna in
oppositione completa, sole clare
splendente: & sit Mercurius in
ascendente coniunctus Veneri aut Ioui,
si fieri potest: sintq; Saturnus remoti
& Mars: quia si ipsi aut alter eorum
fuerint cum ascendente, non eri-
institutio perfecta. In primis iurabit
instituendus in arte hoc iurat mentum:

Ego N. iuro & promitto per virtutem omnipotentis Dei, per sanguinem
Domini nostri Iesu Christi, per resurrectionem mortuorum & extremum
iudicium, & per salutem animæ meæ in fide sancta catholica omnipotenti
Deo, beatæ Mariæ virgini, omnibus Sanctis, & tibi N. quod hanc artem
Steganographiæ omnibus diebus vitæ meæ occultam fideliter seruabo: nec
docebo illam aliquem sine tua voluntate & consensu. Insuper in eadem virtute
iuro & promitto, quod hac scientia non vtar contra Deum & eius mandata:
nec contra Ecclesiam sanctam Romanam & vniuersalem seu ministros eius,
neque contra iustitiam æquitatem. Sic me Dcus adiuuet, & sic saluet in
extremo iudicio.

Deinde præceptor legat sequentem

coniurationem in lingua mystica, & interpretetur eam, & omnes coniurationes in hoc opere contentas, coram discipulo: ne suspicetur, aliquid esse diabolicum, superstitiosum aut Deo contrarium, vel pactum cum dæmonibus implicite vel explicite quomodolibet latenter esse absconditum.

[139]

Coniuratio Generalis ante accessum ad artem à Magistro dicenda.

*M*Esari cosmeniel archea sameor
critas.

*D*richo mosayr vsio noes veso tureas.

*Abrithios naselion pyrno chyboyn
ormon.*

Ceruali myrbeuo lian saueao sayr.

*Rhymano caue iapion nospiel saseuo
rhaony.*

Naty thirpolian ionayr chuleor nefris.

Mistriona nayr dauosy tyuamo turmy.

*Pleon nomeato turias bresne
nasephon*

*Adion sayr catros chyrosny aschyon
ermy*

Otyel layr romays theory naias atreuo.

Aliar measco trisna vseori iesaschor.

*Bios pailon rauemy sear astro
penason.*

Er postquam magister artis huius discipulo suo explanauerit omnium coniurationem spirituum, ordinem & seriem: aperiat sibi arcana secretissima scientiæ huius, quæ nec scripta sunt, nec scribenda; prohibens sub iuramento præstito, ne illa reuelet alicui quamdiu vixerit, nisi dignis & in arte iuratis; nec scribat ea quouis modo vel causa. Deinde doceat eum naturas, nomina, loca, numeros, officia & proprietates omnium Spirituum, qui ad hanc sunt artem deputati: quomodo, quando, & vbi per eos sit operandum: & reliqua arcana, quæ ad huius artis perfectionem

pertine~t; de quibus non est
scribendum.

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*Ioannis Tritthemii Abbatis Spanheimensis 12. Cal. May.
Anno Dom. M.D.*

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[timeline](#)

*1579. Trithemius,
Steganographie: Ars per
occultam Scripturam
animi sui voluntatem
absentibus aperiendi*

*certu, 4to, Darmst. 1621
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printed edition:
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*British Library, printed
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Author: J. Trithem

Title: Steganographia:

*Hoc est: Ars per
occultam, etc.*

*Place and date of
publication: 1621*

Steganographia (Secret Writing), by Johannes Trithemius. 1500.**Book 3.**

Edited by Joseph H. Peterson, 1999.

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TRITHEMII, ABBATIS SPANHEIMENSIS, AD SERENISS.

Principem, Dominum Philippum, Comitem Palatinum

Rheni, Ducem Bauariæ, Imperijque Sacri Prin-

cipem Electorem.

PRÆFATIO.

POSTQVAM, auxiliante Domino nostro Iesu Christo Salvatore fidelium animarum, primos artis nostræ libros duos compleuimus, in quibus Steganographiam nostram vtcunq_e descripsimus: oportet nos hunc tertium librum illis coniungere, & mirabilibus adinuentis mirabilia copulare. Inuenti in quodam libro cuiusdam antiqui Philosophi, qui dictus est Menastor, esse possibile, vt quadã arte mentis nostræ conceptum amico notum faciamus, quantumlibet absenti, in 24. horis, sine verbis, sine libris, & sine nuncio, perfectissime, latissime & secretissime. Cum autem desiderio sciendi vehementissime ducerer: coepi velle experiri dictionum veritatem: & post multos labores tandem inueni ipsam scientiam experientia probatam. Maximum est huiusmodi artis secretum & tantis obscuritatibus inuolutum, vt nulli facile sit peruiu~. Menastor enim nimis obscure & paucis verbis mysterium inuoluit: tantisq_e viribus, vt secretum maneat, vsus est, vt post eum adhuc nullus reperiri potuerit, qui ausus sit eius sermonem aliquo documento facere clariorem. Ego autem metuens, tam mirabile opus propter nimiam obscuritatem vilipendi ab imperitis, aut tandem igni cremari: cu~ in eo multis probationibus iam diu sim expertus: ita illud literis commendare apertioribus volui, vt & viris eruditis ac in magicis studiosissimis, cum Dei auxilio, possit aliquatenus fieri peruium: & tamen imperitis Rapophagis omni tempore maneat occultatum, & nullatenus eorum obtuso intellectui cognitum.

Dixit autem Menastor: Septem sunt planetæ, quibus septem præsunt Angeli, & illis sunt 21. spiritus subiecti, per quos nunciantur arcana. Horum nomina per tabulam exponamus.

R.

R.

Mansiones spirituum cum planetis vr.M.L.n.c.

S.	Roth.	Roth.	Roth.
	Sadael	1	--- 675 663 651
♄	Oriffiel	Poniel	2 --- 700 688 676
	Morisiel	3	--- 725 713 701

Floriel 1 --- 575 563 | 551

♄ **Zachariel** Ariel 2 --- 600 588 | 576

Raphael 3 --- 625 613 | 601

Amael 1 --- 475 463 | 451

♂ **Samael** Asmael 2 --- 500 488 | 476

Nebiel 3 --- 525 513 | 501

Laniel 1 --- 375 363 | 351

Pasael 2 --- 400 388 | 376

☉ **Michael** Vanriel 3 --- 425 413 | 401

Zabdiel 1 --- 275 263 | 251

Sacmiel 2 --- 300 288 | 276

♀ **Anael** Adoniel 3 --- 325 313 | 301

Carmiel 1 --- 175 163 | 151

♀ **Raphael** Nabeyel 2 --- 200 188 | 176

Pathiel 3 --- 225 213 | 201

Remafiel 1 --- 75 63 | 51

☾ **Gabriel** Tespiel 2 --- 100 88 | 76

Theoriel 3 --- 125 113 | 101

Roth. Schw. R. S.

S Aniel Wenasor 631 20 642 639

H Saturnus Schamaro 627 20 638 646

I Kraluotos Thubrays 626 20 650 634

Ymarona Tzatzraym 628 20 639

Isti sunt septem Angeli planetarum secundum traditionem antiquorum sapientum, quorum quilibet ducit Mundum annis trecentis quinquaginta quatuor mensibus bis binis in ordine suo. Orifiel est Angelus Saturni, qui à principio creationis gubernauit Mundum annis 354. mensibus 4. Postea Venus, deinde Iuppiter, post illum Mercurius, ac deinde Mars, postea Luna, postremo Sol. Quilibet annis 354. mensibus 4. suum Angelum in tabula sibi communi scriptum dominium Mundi habuisse describitur. Itaque tempore diuuij ferunt sapientes Samaelem Angelum Martis seruiuisse Imperio regiminis: Gabrielem autem Angelum Lunæ tempore confusionis linguarum: Michaelem Angelum Solis, tempore exitus Israelis de Ægypte. Et quidem si quis assertioni præfatæ adhibet fidem, per semet ab origine Mundi facile mutationes temporum, & gubernationem Angelorum vsque ad suam ætatem præscripto ordine poterit supputare. Nos autem ea, quæ nostro conducunt proposito, prosequentes, septem Angelis planetarum prædictis 21. subiectos alios spiritus, hoc est, vniciue tres non ambigimus secundum huiusmodi artis nostræ institutionem: per quos intentionis nostræ operamur effectum. Ordinem planetarum consuetum obseruabimus, à supremo omnium Saturno incipientes vsque ad Lunam: primo cuius libet principalis angeli operationem conscribentes, ac deinde subseruientiam: & capitula per ordinem coniungentes.

CAP. I.

DE ORIFIELE, PRIMO ET SVPREMO ANGELO

Saturni, & de operationibus, quæ fiunt per eum.



ATVRNVS, planetarum omnium altior & supremus motu natura tardus, frigidus, quia remotus, difficilis, grauis, á puncto sui principii 650. annis vsque ad punctum prime stationis in quo libet signo mentibus commorans 30. naturali proprio motu mouetur 626. Eius primus & supremus Angelus vocatur, secundum opinionem antiquorum, Orifiel, qui habet sub se alios tres principales Spiritus, videlicet Sadael, Poniel & Morifiel, de quibus suo dicemus & loco & ordine, Per hunc autem Orifielem magnum Saturni Angelum fiunt multæ & diuersæ operationes in Steganographia. Per ipsum possumus mentis nostræ arcanum notu~ facere amico, artem scienti, vbicunque fuerit: per literas si placet: vel etiam sine literis & alia multa mirabilia facere, que nemo intelligit alius, qui in hac nostra scientia imperitus fuerit. Itaque volens per hunc Angelum in Steganographia quippiam operari, maxime in die Saturni, & in his rebus, negociis & causis, que pertinent ad Saturnum: in primis necesse est, vt motus eius noueris varios & diuersos. Et varios primum, purum, proprium, mixtum, rectum, retrogradum & confusum. Et in his omnibus non solum generales regulas ab Astronomis traditas (quia licet maxime conducant huic scientiæ nostræ, tamen non penitus sufficiunt) sed etiam particulares sciat necesse est. Pro fundamento igitur præsuppositis tabulis & regulis de motibus planetarum, quos omnino scire operantem in hac arte necessarium est: speciales regulas & tabellas punctualium motuum per singula capitula huius operis adiecimus, sine quarum obseruatione nemo in hac arte poterit operari. Et nota, quod dies cuius libet planetæ in quatuor partes æquales diuiditur, quarum primam, i. horas inæquales tres angelus ipsius planetæ principalis obtinet: & reliquas tres partes eius substituti per ordinem consequuntur. Exempli gratia; In die Saturni Orifiel, primus angelus eius tres horas ab ortu solis inæquales, quæ dicuntur horæ planetarum, possidet: secundas tres primus Angelus eius Sadael. Tertias tenet Poniel secundus: & quartas tres horas Morifiel Angelus Orifielis tertius. Sub primis tribus horis diei tam Saturni quam cæterarum stellarum in rebus Saturno appropriatis operandum est per Orifielem; sub secundis per Sadaelem; sub tertijs per Ponielem: & sub vltimis tribus per Morisielem. Et omnes operationes secundum motum Saturni aut prosperum effectum accipiunt aut debilem. Sed iam tabulam punctualis ponamus.

Tabula punctualis.

Σ.	Σ. α. β. γ.			688	
Saturn.	638	672	632	684	701
644	633	657	696		725
650	635	655	689	Σ. α. β. γ.	719
629	642	667	684	719	713
650	632	Σ. 658	691	725	708
645	640	673	692	704	710
635	637	675	699	725	717
646	643	660	692	720	707
636	638	651	698	710	715
632	634	675	688	721	712
646	Σ. α. β. γ.	669	684	711	718
639	669	663	697	707	713
634	675	658	682	721	709
641	654	660	680	714	Σ.
642	675	667	692	709	γ. α.
649	670	637	683	716	641

649	670	637	683	716	641
642	660	665	698	X. 717	642
648	675	662	700	724	649
638	661	668	685	717	646
634	651	663	676	723	635
647	671	X. 659	700	713	24
632	664	παμμα	X. 694	709	644
630	659	694	688	722	646
642	666	700	683	707	633
633	667	679	685	705	635
648	674	700	602	717	632
650	667	695	682	708	631
655	673	685	690	723	646
626	663	696	687	725	635
650	659	686	693	710	18
644					643

644
 Este ordo nigro
 valore scriptus.

642	685	X.
639	18	
633	693	
643	696	
S.B.X.	692	
657	690	
665	691	
674	692	
21	698	
672	993	
667	696	X.
671	69	
18	720	
654	707	

654	707	}	R.
656	710		
671	37		
666	722		
670	721		
671	710		
23	10		
	712		
IT.R.	713		
681	710		
700	708	}	
685	721		
683	714		
19	725		
682	715		
680	721		
684	714		
690			

Medio motu Saturni in secundum diem, gradum & horam ex tabulis communibus cognito, diligenter in primis obseruandum scias; vtru~ sit directus an retrogradus; purus, proprius, mixtus aut confusus. Hoc aute~ ex tabulis communibus non inuenies. Id circo præscriptam tabulam ordinauimus, in qua punctum principij motus eius & finis poteris inuenire qualibet hora, diuisis gradibus simul intercurrentibus in particulis minutorum. Ita videlicet ad quodlibet minutum in duas, tres vel quatuor partes horarias secundum proportionem motus puri aut confusi, hoc est, aliorum planerarum coniunctione & separatione obseruata, diuidatur: impossibile est enim vel per stellas vel per Spiritus stellarum te posse ad effectum huius artis peruenire, nisi motu punctuali cognito & diligentissime obseruato tuas operationes ad qualitates planetarum proprias noueris præcise ordinare. Nam in diuersis gradibus, signis, diebus, horis, minutis, secundis, tertijs & quartis planetarum effectus, quo ad hanc scientiam, diuersimode variantur. In quolibet enim gradu 25. mutationes diuersas obseruauimus & inuenimus: vnde & quemlibet gradum in totidem partes diuidere principales necessarium nobis videbatur. Ista autem diuisio non habet locum per omnes gradus, sed in illis duntaxat, in quibus stellæ nobis ad hanc artem conducentes oriuntur, cum quibus fit operatio ad significandum absentibus omne, quod volumus, ministerio Spirituum sine literis, sicut dicemus. Itaque prima tabula diuisionis graduum motus Saturni, quam præmisimus, primæ quartæ diei vel noctis deseruit perpetuo in his, quæ pertinent ad operationem Saturni & principium eius; secunda vero ad secundas tres horas, tertia ad tertias, & quarta ad quartas. Deinde subiecimus punctualem ordinem motus ipsius Saturni in ascendendo, quando videlicet fuerit in vno ex primis quatuor signis, quæ sunt Aries, Taurus, Gemini & Cancer. De reliquis octo signis etiam tabulam ordinabimus conseuentem.

Tabula Prima.

S.	X.	S.	X.	S.	X.
Ω. 3	Ω	↑. 6.	Ω	γ.	12.
639	693	16	700	647	69
642	696	639	689	650	716
633	685	638	697	634	722
23	25	642	696	24	721
641	679	633	X 691	642	X. 714
X. 50	682	S. 13.	21	S. 648	24
642	22	644	682	643	724
634	690	648	684	6	710
24	692	643	24		721
647	685	23	679		714
632	25	0	682		719
					721
					S.

18 Lib. S.	21
700	Sag. S.
692	634
691	X. X.
21	663
681	673
696	X. 668
692	18
684	674
24	671
	668
	675
	666
	658
	S.

Tabula.

117	6.	4.	7.	11.	13.
	S.	X.	E.	(X.	8 S.
	673	706	668	710	672
	663	725	675	717	667
	665	714	674	723	660
	671	24	671	718	20
	659	717	21	708	668
	633	709	671	721	675
	23	19	667	714	674
X.	664	722	664	24	24
	663	707	24	X. 715	S.
	673	721	669	717	
	668	708	660	708	
	18	18	663	18	
	668		659	722	
	667		671	717	
	664		664	710	
	658			20	
				0	
16.	X.	19.	22.	24.	17
640	S.	S.	X.	Gem. S.	m X.
642				694	671
633		707	67	696	668
23	S.	714	692	699	659
647		721	684	696	19
642		12	24	689	692
635		709	700	19	657
		721	691	S. 679	
20.		718	691	681	
Sag. S.		72	696	69. S.	
639			684		
632	23			718	
634	)-(X.		51	725	
633	724		Sag. X.		
23	X. 717		634		
632	17		646		
636	722		S. 635	S. Ag. S.	
635	717		646	695 X.	
646	710				

*De vario motu Planetarum, & interpretatio-
ne Tabularum.*



VAMVIS in præsentī capitulo specialis nobis tractatus habendus sit de motibus Saturni & spiritibus eius, ac de operationibus in Steganographia per ipsos: ne tamen semel oportune dicta cogamur in quolibet capitulorum repetere: monendus lector studiosus fuerat, vt eorum quæ in hoc ipso capitulo dicimus, etiam in sequentibus studeat esse memor. Sunt autem singulorum planetarum varij motus & in diuersos alios omnes subtilissime partiuntur. Motus purus & proprius multiplex est, & varijs subtilissimis diuisionibus variatur. Directus, retrogradus, mixtus & confusus, to* ferme punctis variantur, quot à principio sui motus in circulo diuelluntur. Quid dicam te coniunctione ipsorum planetarum ad inuicem? Nam, sicut Ptolomæus in Gentiloquio ait, centum viginti coniunctiones in ipsis planetis, videlicet binariæ 21. ternariæ 35. quaternariæ 35. quinariæ 21. senariæ 7. & septenaria vna. Et de hi* suo loco dicemus. De cæteris autem motibus quamuis dare certum terminum non possumus propter infinitam diuersitatem, quibus quotidie punctis crescentibus aut minuentibus, variantur ignorantes: ad plenum tamen, quantum nos obseruare potuimus, inuenimus diuisiones plus quam 300000. in quibus omnes huius artis operationes, quo ad effectum, sæpe variantur. Et nisi quis valde expertus in omnibus his, fuerit scieritque motus ipsorum planetarum medios perfecte, ac deinde minutissimas diuisiones punctuales, quæ ex quartis, tertiis, secundis minutis & gradibus in æqualibus subtilissime diuisis proueniunt: facile in veros ei rores incidet, & graue periculum vix euadet. Ad perfectam itaque huius scientiæ institutionem tres tabulas ordinauimus: in quarum prima motum Saturni secundum quatuor partes, tam diē quam noctis, proprium videlicet & purum, ad punctualem radicem reduximus, & ad verum ascendentis cuiuslibet signi punctum ordinauimus. Incipientes a primo gradu

Arietis, puncto 641, **8II** & 69. totum Zodiacum in secunda tabula complexi sumus. Deinde in eadem secunda tabula motum Saturni in quolibet duodecim signorum ad omnes quartas diē & noctis ita digessimus ad minutias, vt qualibet hora nobis gradu ascendentis, in quo fuerit Saturnus ipse, cognito, clare patescere possit radix ipsius punctualis, semel autem terminata calculatur alicuius quod nostra ætas nescio si vnquam pertingere possit, tabula denuo á capite sui principij incipienda est. In tertia tabula septenariam coniunctionem Saturni cum cæteris planetis, quæ vnica est, ad proportionem puncti reduximus; per quam omnes coniunctiones 120. facile ad punctum reducantur. In eadem tabula purus motus planetarum omnium per punctualem principij cuiuslibet diuisionem, progressionem & elongationem à puncto in quolibet motu cognoscitur, si medius motus antea perfecte habeatur. Nam sine cognitione medij; motus impossibile est aliquem ad practicam huius scientiæ posse accedere. Rursus etiam si medium motum & verum similiter perfectissime intelligas, nihil tibi ad huius scientiæ cognitionem proderit, nisi præscriptas tres tabulas ad omnes punctos diuisionum in motibus planetarum a gradibus inæqualibus æqualiter sumptos per minutias singulas ad integrum intelligas. Sed iam ad operationem procedamus.

Cognitis autem omnibus, intellectisque perfecte his, quæ diximus, & auxiliante Deo, dicturi sumus: cum volueris in hac profundissima speculatione operari: in primis oportet te scire ortum, exaltationem & occasum omnium stellarum octauæ Sphæræ, per quas fit operatio: & quantum quælibet distet ab alia. Sunt autem. Stellæ, per quas operamur ad nunciandum secretu~ quodcunque absenti siue verbis siue scriptis & sine homine nuncio, septingentæ numero, quarum nomina, loca, ortus, occasus, eleuationes, distantias, accessus regressus in libro speciali descripsimus, quos nimis studiosum esset hic denuo inserendo repetere. Itaque obseruata stella in omnibus sicut oportet, & cognoto puncto ascendentis in quo Saturnus eadem hora fuerit, si per ipsum fit operatio: diligentissime considera qualitatem motus ipsius, vtrum sit directus an retrogradus, purus an mixtus, proprius an cum alijs impedimentis aspectuum malorum coniunctus, discretus an confusus. Deinde punctu~ principij motus in eodem signo tam ipsius Saturni quam cæterorum planetarum ei coniunctorum ex tabulis communibus, & his quas præmisimus, subtilissime & proprie calculatum scribe in charta munda: & quantum sit progressus, quantum eleuatus, quantumve depressus, diligenter obserua. Hoc idem facies in cæteris planetis, Saturno vel illi, per quem fit operatio, coniunctis: Simili modo diligentissime obserua, quo aspectu se mutuo planetæ aspiciant, an trigonus, quadr. coniunctio vel sext. Quia in ipsis latet huius operationis maxima vis. Ite~ ante omnia obserues, in qua quarta sit Saturnus non solum quo ad diē aut nocte~, sed etiam quo ad signum in quo est, & quo ad annos à principio mundi, quando fuit in domo, sua primo creatus: quia omnia ista sunt necessaria. Et nota, quaudo Orifiel angelus Saturni regit mundum in suo ordine, quod regimen ducet annis 354. mensibus quatuor. Tunc omnis operatio huius profundissimæ scientiæ, quæ pertinet ad opera Saturni, & quæ fit per eu~, facitis eft, & sine magno labore: perspicuu~ consequetur effectum. Et simile de cæteris planetis est obseruandum. Quicumque ergo, cognitis principiis huius artis, sine diffcultate voluerit operari per eam, per illum planetam operetur, cuius angelus principalis isto tempore orbem gubernare facili calculatione inuenitur. Igitur, calculatis diligentissime omnibus, processurus ad operationem, obserua, quis angelus Saturni præsit illi quartæ diē aut noctis: & nomen eius scribe cum nomine stellæ, per quam vis operari, quam te videre necesse est. Omni autem tempore stellas tibi necessarias videre poteris, arte quam tradidimus, siue in diē siue in nocte. Deinde scribe in eadem chartula cætera, quæ scis secretissima, cum en causto ad hoc nostro more præparato; sicut scis. Postea pone schedulam ipsam, quam scripsisti, ante te super mensam & scribe in aliam chartam mentis tuæ conceptum, quod vis scire absentem: & inuolue has duas schedulas ad inuicem, & pone in loco eminentiori ante te super mensam aut pulpitem. Et dic coniurationem ad Spiritum, per quem operari, sibi appropriatam. Aut si malueris sine scriptis omnino nunciare secretum per Spiritum, vel sine Spiritu, in tuo arbitrio sit positum. Eiusdem namque operationis est, cum Spiritu vel sine Spiritu secretum nunciare amico, paucis alteratis, sicut suo loco dicemus. Iam differentia operationum Saturni & Angelorum eius secundum quatuor quartas principales cum coniurationibus vnicuique per ordinem

appropriatis componemus: quibus vtendum est, cum per Spiritum nunciatur arcanum.

**De primo Angelo Saturni, qui est pincipalis, & vocatur Ori-
fiel, qui primam quartam Saturni
obseruat.**



PRIMVS & pincipalis angelus Saturni, sicut in præcedentibus diximus, vocatur Orifiel, qui cum cæteris angelis planetarum in ordine suo orbem regit annis 354. mensibus quatuor. Hic habet primam partem tam in die, quam in nocte: & per eum fit operatio ab ortu Solis in die, & ab occasu Solis in nocte, vsque ad tertiam horam inclusiue in omnibus, quæ ad Saturnum pertinent, & in eius die ac nocte, sicut diximus. Cum itaque in prima quarta Saturni aliquid volueris, nuntiare absenti sine verbis, & sine literis: tum Spiritus Saturni non alius, quam Orifiel, tibi vocandus est: quia per eum poteris omnia nunciare perfectissime. In primis considera, in quo signo sit iste Saturnus, & in quo gradu, & an sit directus vel retrogradus, & quibus planetis sit coniunctio. De primo ponamus exemplum: Ecce Saturnus iam est in 25. grad. Tauri, die 28. mensis Aprilis anni præsentis, qui est Domini 1500. Nunc itaque ducamus 25. per 25. & fiunt 600. hos diuidamus per quatuor quartas æquales: & manebunt cuilibet quartæ 150. compleamus omnes gradus Saturni in signo Tauri & erunt 30. Ducamus at eum 3. per 25. in toto, & fiunt 750. Reijciamus quatuor gradus superfluos à medio terciæ, quartæ & remanebunt 650. Accipiamus nunc punctum motus Saturni ex tabula ad præsentem diem & horam: & scire poterimus, quis sit ortus, eleuatio & occasus Angeli Orifielis cum Saturno in prima quarta: quibus cognitis, facilis erit operatio nostra.

Tabula.

S.	R.	S.	R.	R.	S.
Hora 1.	Hor. 2.	hor. 3.	grad.	punct.	hor. 1.
640	635	22	25	634	632
642	R. 646	S. 647	R. 3	646	32
634	25	646	2	S. 648	S. 640
646	640	632	1	632	650
635	646	634	4	639	644
646	642	12	1	647	639
			5		
R.	S.	R.			
hor. 2.	hor. 3.	8			
632	632	650			
640	640	640			
R. 24	S. 633	R. 646	S.		
647	632	639			
638	632	650			
639	640	626			
		R. 8			

His diligentissime consideratis; Orifielem Angelum Saturni constat esse separatim á Saturno 25. gradibus, & 15. minutis: & est ad Oriente~, à primo puncto motus Saturni 625. gradationibus distans, à fine motus 25. minutis. His cognitis, fac imaginem ex cera, vel pinge in charta~ nouam figuram Orifielis in modu~ viri barbati & nudi, stantis super tauru~ varij coloris, habentis in dextra librum, & in sinistra calamum: quem dum facis, dic: Fiat hæc imago magni Orifielis plena, perfecta & apta nunciare mentis meæ secretum N. filio N. amico meo secure, fideliter & integre, Ame~. Scribe in fronte nomen tuum cum encausto ex oleo rosarum temperato, & in pectore nomen amici tui absentis dicens, Hæc est imago N. filij N. cui per Angelum Saturni Orifielem nunciatur mentis mentis meæ conceptu~, Amen. In fronte imaginis scribe Merion & in pectore Troesda. Deinde coniunge ambas imagines simul, dicens: In nomine Patris & Filij & Spiritus Sancti, Amen. Audi Orifiel princeps Stellæ Saturni, & per virtutum omnipotentis Dei adiuro te, ausculta: præcipio & mando tibi per virtute~ istius imaginis tuæ, vt nuncies N. filio N. hanc intentionem meam (explicetur intentio) quantocyus secure, secrete & fideliter, nihil obmittens coru~, quæ eu~ volo scire, & quæ tibi commendaui. In nomine Patris & Filij & Spiritus sancti, Amen. Deinde inuolue ipsas imagines sic coniunctas simul pa~no mundo loto cum aqua albisine, & pone eas in vas mobile, qe appellant sapientes Indie *pharnat alronda*: & cooperi illud superius diligenter cu~ corio raso, ac pone in introitu alicuius habitationis clausæ, vbicunq; volueris ad spacium 24. horaru~: & sine omni hæsitacione tuum desideriu~ intra illas 24. horas perfecte adimpletur: scietq; amicus tuus absens intentionem in omni forma perfectissime, sicut eam super imaginem dixisti (quantumcunq; prolixa fuerit) & quicquid ilium ex te scire volueris, sciet in illis 24. horis perfecte & secretissime: ita quod nunquam in æternum aliquis homo potent hoc percipere aut scire sine voluntate tua aut amici tui. Et est magnum secretum, quod nullus sapientu~ ante nos literis commendare ausus fuit. Amicus autem ille tuus si quid te scire voluerit ex suis negotiis: cum eodem spiritu te potest facere certiore~ intra idem spacium 24. horaru~: modo sit in hac arte bene perfectus. Tu autem, 24. horis elapsis, leua imagines de loco, in quo positæ sunt: & reponere eas, quia omni tempore Orifielis per eas operari potes non solum ad illum amicum tuum, sed ad quoscunq; alios, mutato duntaxat nomine ipsius amici in illius nomen, quem volueris aliquid scire. Et nota, quod non oportet ipsas imagines depingi pulchras aut curiosas: sed quantumcunq; simplices fuerint, nihil refert: modo habeant aliquam similitudinem proportionatam, ita vt imagines hominum esse cognoscantur. Qui autem eas pulchre depingere voluerit & poterit: nihil impedit, nec prodest.

Loco angeli Sadaelis ex consideratione stollæ fixæ ad punctum motus Saturni inuento, fac dus imagines (eo modo, quo diximus in operatione præcedenti) Orifielis cum inscriptionibus, contestationibus & alijs singulis, quæ ibi dicta sunt. Quibus completis, pone ipsas imagines super quinq; ramusculos herbæ thrasnote extra domum in loco securo & secreto, & dic super eas: In nomine + patris & + filij & + Spiritus Sancti, Amen. [Sunt ... rubræ] Sicut istas duas imagines Sadaelis angeli & N. filij N. amici mei simul coniunctas super hos quinque ramos mobiles posui, ita tibi Sadael in virtute Orifielis principis tui magni præcipio, vt mentis meæ secretum, quod tibi explicando commisi, sine mora ad notitiam præfati perferas amici. His dictis dimitte ibidem imagines per 24. horas; & fiet quod voluisti: scietque amicus tuus omne quod super imagines dixisti, perfectissime ac secrete. Item si volueris de aliquo absente scire, quomodo valeat, & verum statum eius in 24. horis: quantum cunque longe sit, isto modo scire poteris. ET OMNIA QVÆ FIVNT IN MVNDO, CONSTELLATIONE OBSERVATA, PER HANC ARTE SCIRE POTERIS.

De tertio Angelo Saturni, qui est secundus sub Orifiele, & vocatur Pomiel, præsidens tertiæ quartæ Saturni.

TErtius angelus Saturni vocatur Pomiel, qui est in ordine secundus sub Orifiele, principali angelo Saturni: præsidet horæ Saturninæ septimæ, octauæ & nonæ, tam in die quam in nocte, in omnibus, quæ pertinent ad operationem Saturni. Locum eius, quoniam cum suo mouetur ordine ad stellas fixas 25. gradibus ab Oriente, per tabulas dispositis suis horis, ita inuenies.

De secundo Angelo Saturni, qui est primus sub Orifiele & vocatur Sadael, præsidens secundæ quartæ Saturni.



ECVNDVS Angelus Saturni vocatur Sadael, qui est primus sub Orifiele in ordine constitutus, & habet secundam

partem post suum principem, tam in die quam in nocte, in operibus & temporibus Saturni: hoc est, quartam, quintam, & sextam horas inæquales. Cum itaque in his tribus horis aliquid nunciare volueris ad amicum absentem in viginti quatuor horis, sine literis, sine verbis & sine nuncio: fac id per omnia & singula, quæ in operatione præcedenti diximus: & obserua punctum secundi motus Saturni in gradibus suis ad signum, in quo planeta ipse mouetur, & qualis sit motus, & vbi sit Spiritus mouens astrum, quantum recesserit, & quantum eleuetur a centro sui motus, quantumcunque distet a puncto quolibet totius circuli siue sphæræ. Ad horum scientiam consequendam est tabula hæc.

X.	S.	X.	S.	X.	S.
Hora 4.	hora 5.	hora 6.	hora 4.	hora 5.	hora 6.
669	660	634	673	655	669
675	671	24	663	667	651
654	S. 661	X. 666	S. 659	X. 658	S. 675
675	657	667	23	18	69
25	671	674	672	673	663
670	664	667	657	675	23
X.	S.				
hora 4.	hora 5.				
658	668				
660	663	X.		X.	
667	S. 659	Saturn.			
657	556			æ	
665	653	S.			
662	652				

S.	X.	S.	X.	X.
hora 7.	hora 8.	hora 9.	hora 7.	hora 9.
694	685	684	698	Sat. 685
700	696	12	688	676
679	686	S. 691	X. 684	S. 700
700	X. 682	692	24	694
24	696	699	697	688
695	689	692	682	18
S.	S.	X.		
hora 8.	hora 7.	hora 8.		
680	683	693		
692	685	688		
683	692	X. 684	S.	
23	X. 682	24		
698	690	0		
700	687	677		

Motu Saturni certificato, & inuento punctuali loco Pomielis, fac duas imagines, per omnia, sicuti diximus.

FINIS TERTII LIBRI.

Twilit Grotto -- Esoteric Archives	Contents	Prev	Book 3	Next	timeline

1579. Trithemius, Steganographie: Ars per occultam Scripturam
animi sui voluntatem absentibus aperiendi certu, 4to, Darmst. 1621
(Written 1500. First printed edition: Frankfurt, 1606.)

British Library, printed books

Shelf mark: 819 e 14

Author: J. Tritheim

Title: Steganographia: Hoc est: Ars per occultam, etc.

Place and date of publication: 1621

Johannes Trithemius:

The art of drawing spirits into crystals

The

Magic and Philosophy of

TRITHEMIUS OF SPANHEIM;

containing his book of

SECRET THINGS,

and

DOCTRINE OF SPIRITS

with many curious and rare secrets (hitherto not generally known;)

THE ART OF DRAWING SPIRITS INTO CRYSTALS, &c.

Of the making of the Chrystal and the Form of Preparation for a Vision.

Procure of a lapidary good clear pellucid crystal, of the bigness of a small orange, *i.e.* about one inch and a half in diameter; let it be globular or round each way alike; then, when you have got this crystal, fair and clear, without any clouds or specks, get a small plate of pure gold to encompass the crystal round one half; let this be fitted on an ivory or ebony pedestal, as you may see more fully described in the drawing, [figure 1]. Let there be engraved a circle (A) round the crystal with these characters around inside the circle next the crystal



; afterwards the name "*Tetragrammaton*". On the other side of the plate let there be engraven "*Michael, Gabriel, Uriel, Raphael*;" which are the four principal angels ruling over the *Sun, Moon, Venus* and *Mercury*; but on the table on which the crystal stands the following names, characters, &c. must be drawn in order.

First, The names of the seven planets and angels ruling them, with their seals or characters. The names of the four kings of the four corners of the earth. Let them be all written within a double circle, with a triangle on a table; on which place the crystal on its pedestal: this being done, thy table is complete (as in the Fig. D,) and fit for the

calling of the spirits; after which thou shalt proceed to experiment, thus:

In what time thou wouldest deal with the spirits by the *table* and *crystal*, thou must observe the planetary hour; and whatever planet rules in that hour, the angel governing the planet thou shalt call in the manner following; but first, say this short prayer:

"Oh, God! who art the author of all good things, strengthen, I beseech thee, thy poor servant, that he may stand fast, without fear, through this dealing and work; enlighten, I beseech thee, oh Lord! the dark understanding of thy creature, so that his spiritual eye may be opened to see and know thy angelic spirits descending here in this crystal: (*then lay thy hand on the crystal saying,*) and thou, oh inanimate creature of God, be sanctified and consecrated, and blessed to this purpose, that no evil phantasy may appear in thee; or, if they do gain ingress into this creature, they may be constrained to speak intelligibly, and truly, and without the least ambiguity, for Christ's sake. *Amen.* And forasmuch as thy servant here standing before thee, oh, Lord! desires neither evil treasures, nor injury to his neighbour, nor hurt to any living creature, grant him the power of descrying those celestial spirits or intelligences, that may appear in this crystal, and whatever good gifts (whether the power of healing infirmities, or of imbibing wisdom, or discovering any evil likely to afflict any person or family, or any other good gift thou mayest be pleased to bestow on me, enable me, by thy wisdom and mercy, to use whatever I may receive to the honour of thy holy name. Grant this for thy son Christ's sake. *Amen.*"

Then taking your ring and pentacle, put the ring on the little finger of your right hand; hang the pentacle round thy neck ; (*Note, the pentacle may be either wrote on clean virgin parchment, or engraven on a square plate of silver and suspended from thy neck to the breast*), then take your black ebony wand, with the gilt characters on it and trace the circle, (Fig. 7. C D E F,) saying,

"In the name of the blessed Trinity, I consecrate this piece of ground for our defence; so that no evil spirit may have power to break these bounds prescribed here, through Jesus Christ our Lord." *Amen.*

Then place the vessel for the perfumes between thy circle and the holy table on which the crystal stands, and, having fire therein, cast in thy perfumes, saying,

"I conjure thee, oh thou creature of fire! by him who created all things both in heaven and earth, and in the sea, and in every other place whatever, that forthwith thou cast away every phantasm from thee, that no hurt whatsoever shall be done in any thing. Bless, oh Lord, this creature of fire, and sanctify it that it may be blessed, and that they may fill up the power and virtue of their odours; so neither the enemy, nor any false imagination, may enter into them; through our Lord Jesus Christ. *Amen.*"

Now, this being done in the order prescribed, take out thy little book, which must be made about seven inches long, of pure white virgin vellum or paper, likewise pen and ink must be ready to write down the *name*, *character*, and *office*, likewise the seal or image of whatever spirit may appear (for this I must tell you that it does not happen that the same spirit you call will always appear, for you must try the spirit to know whether he be a pure or impure being, and this thou shalt easily know by a firm and undoubted faith in God.)

Now the most pure and simple way of calling the spirits or spirit is by a short oration to the spirit himself, which is

more effectual and easy to perform than composing a table of letters; for all celestial operations, the more pure and unmixed they are, the more they are agreeable to the celestial spirits: therefore, after the circle is drawn, the book, perfumes, rod, &c. in readiness, proceed as follows:

(After noticing the exact hour of the day, and what angel rules that hour, thou shalt say,)

"In the name of the blessed and holy Trinity, I do desire thee, thou strong mighty angel, Michael, [Or any other angel or spirit] that if it be the divine will of him who is called Tetragrammaton &c. the Holy God, the Father, that thou take upon thee some shape as best becometh thy celestial nature, and appear to us visibly here in this crystal, and answer our demands in as far as we shall not transgress the bounds of the divine mercy and goodness, by requesting unlawful knowledge; but that thou wilt graciously shew us what things are most profitable for us to know and do, to the glory and honour of his divine Majesty, who liveth and reigneth, world without end. Amen.

"Lord, thy will be done on earth, as it is in heaven; -- make clean our hearts within us, and take not thy Holy Spirit from us.

"O Lord, by thy name, we have called him, suffer him to administer unto us. And that all things may work together for thy honour and glory, to whom with thee, the Son, and blessed Spirit, be ascribed all might, majesty and dominion. *Amen*"

Note, In these dealings, two should always be present; for often a spirit is manifest to one in the crystal when the other cannot perceive him; therefore if any spirit appear, as there most likely will, to one or both, say,

"Oh, Lord! we return thee our hearty and sincere thanks for the hearing of our prayer, and we thank thee for having permitted thy spirit to appear unto us which we, by thy mercy, will interrogate to our further instruction, through Christ. *Amen*."

Interrog. 1. In the name of the holy and undefiled Spirit, the Father, the begotten Son, and Holy Ghost, proceeding from both, what is thy true name?

If the spirit answers, *Michael*, then proceed.

Quest. 2. What is thy office? 3. What is thy true sign or character? 4. When are the times most agreeable to thy nature to hold conference with us?

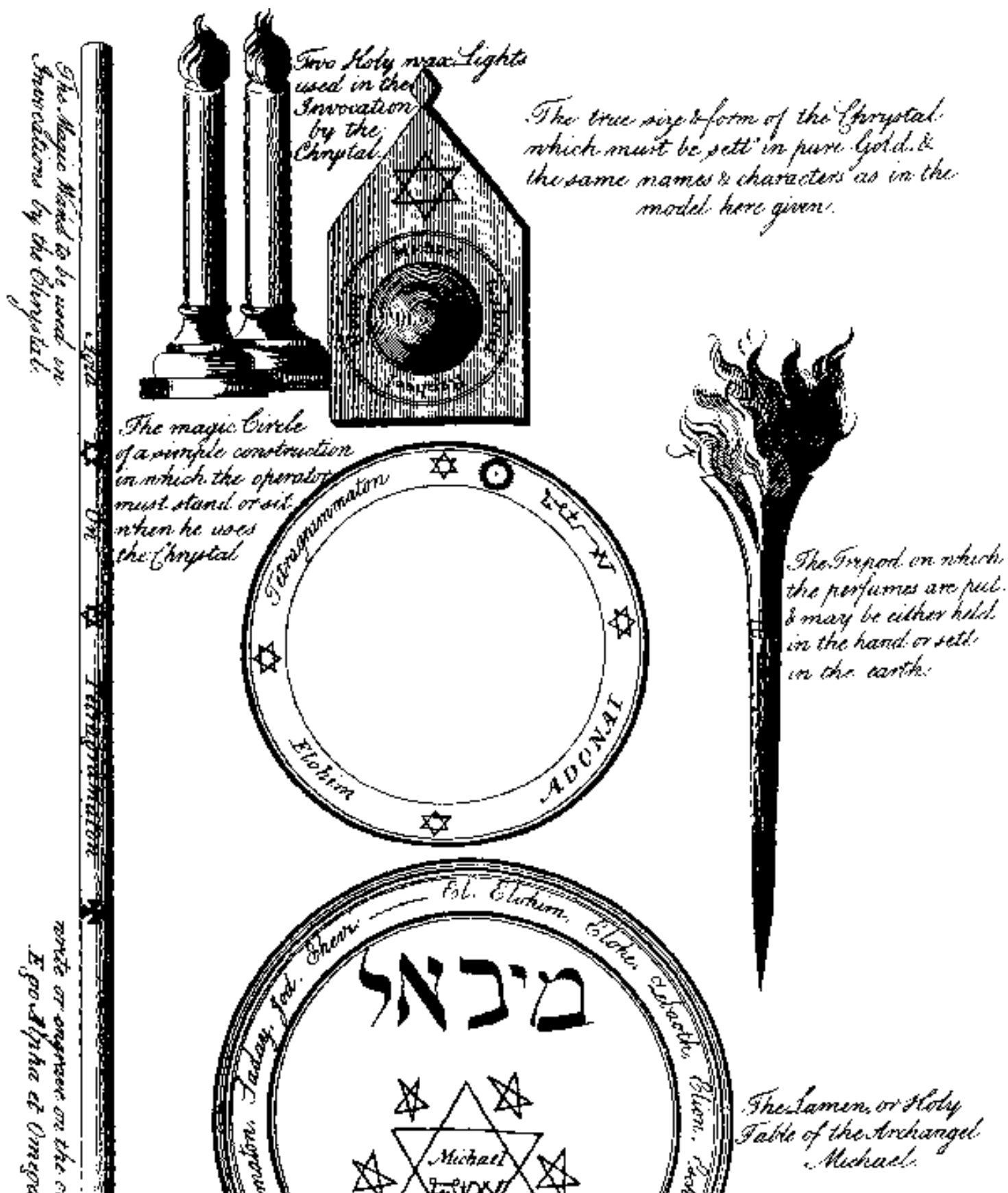
Wilt thou swear by the blood and righteousness of our Lord Jesus Christ, that thou art truly Michael?

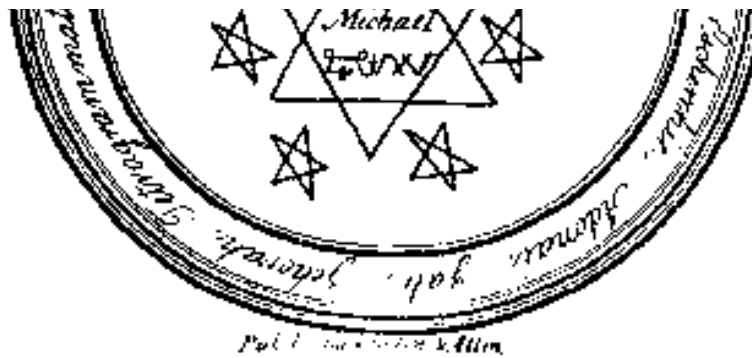
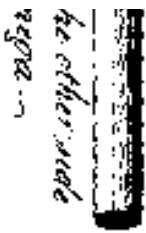
(Here let him swear, then write down his seal or character in thy book, and against it, his office and times to be called, through God's name; also write down any thing he may teach thee, or any responses he may make to thy questions or interrogations, concerning life or death, arts or sciences, or any other thing;) and then shalt thou say,

"Thou great and mighty spirit, inasmuch as thou camest in peace and in the name of the ever blessed and righteous Trinity, so in this name thou mayest depart, and return to us when we call thee in his name to whom every knee doth bow down. Fare thee well, Michael; peace be between us, through our blessed Lord Jesus Christ. *Amen*."

Then will the spirit depart; then say,

"To God the Father, eternal Spirit, fountain of Light, the Son, and Holy Ghost, be all honour and glory, world without end. Amen."





Michael

I shall here set down the Table of the names of Spirits and Planets governing the Hours; so thou shalt easily know by inspection, what Spirit and Planet governs every Hour of the Day and Night in the Week.

SUNDAY.

Hours Day.	Angels and Planets ruling	Hours Night.	Angels and Planets ruling
1	☉ Michael	1	♄ Sachael
2	♀ Anael	2	♂ Samiel
3	☿ Raphael	3	☉ Michael
4	☾ Gabriel	4	♀ Anael
5	♄ Cassiel	5	☿ Raphael
6	♄ Sachiel	6	☾ Gabriel
7	♂ Samael	7	♄ Cassiel
8	☉ Michael	8	♄ Sachiel
9	♀ Anael	9	♂ Samael
10	☿ Raphael	10	☉ Michael
11	☾ Gabriel	11	♀ Anael
12	♄ Cassiel	12	☿ Raphael

MONDAY.

Hours Day.	Angels and Planets ruling	Hours Night.	Angels and Planets ruling
1	☾ Gabriel	1	♀ Anael

2	♄ Cassiel	2	♀ Raphael
3	♃ Sachiel	3	☾ Gabriel
4	♂ Samael	4	♄ Cassiel
5	☉ Michael	5	♃ Sachiel
6	♀ Anael	6	♂ Samael
7	♀ Raphael	7	☉ Michael
8	☾ Gabriel	8	♀ Anael
9	♄ Cassiel	9	♀ Raphael
10	♃ Sachiel	10	☾ Gabriel
11	♂ Samael	11	♄ Cassiel
12	☉ Michael	12	♃ Sachiel

TUESDAY.

Hours Day.	Angels and Planets ruling	Hours Night.	Angels and Planets ruling
1	♂ Samael	1	♄ Cassiel
2	☉ Michael	2	♃ Sachiel
3	♀ Anael	3	♂ Samael
4	♀ Raphael	4	☉ Michael
5	☾ Gabriel	5	♀ Anael
6	♄ Cassiel	6	♀ Raphael
7	♃ Sachiel	7	☾ Gabriel
8	♂ Samael	8	♄ Cassiel
9	☉ Michael	9	♃ Sachiel
10	♀ Anael	10	♂ Samael
11	♀ Raphael	11	☉ Michael
12	☾ Gabriel	12	♀ Anael

WEDNESDAY.

Hours Day.	Angels and Planets ruling	Hours Night.	Angels and Planets ruling
1	♀ Raphael	1	☉ Michael
2	☾ Gabriel	2	♀ Anael
3	♄ Cassiel	3	♀ Raphael
4	♃ Sachael	4	☾ Gabriel
5	♂ Samael	5	♄ Cassiel
6	☉ Michael	6	♃ Sachiel
7	♀ Anael	7	♂ Samael
8	♀ Raphael	8	☉ Michael
9	☾ Gabriel	9	♀ Anael
10	♄ Cassiel	10	♀ Raphael
11	♃ Sachiel	11	☾ Gabriel
12	♂ Samael	12	♄ Cassiel

THURSDAY.

Hours Day.	Angels and Planets ruling	Hours Night.	Angels and Planets ruling
1	♃ Sachiel	1	☾ Gabriel
2	♂ Samael	2	♄ Cassiel
3	☉ Michael	3	♃ Sachiel
4	♀ Anael	4	♂ Samael
5	♀ Raphael	5	☉ Michael
6	☾ Gabriel	6	♀ Anael
7	♄ Cassiel	7	♀ Raphael

8	♄ Sachiel	8	♋ Gabriel
9	♂ Samael	9	♏ Cassiel
10	☉ Michael	10	♄ Sachiel
11	♀ Anael	11	♂ Samael
12	♀ Raphael	12	☉ Michael

FRIDAY.

Hours Day.	Angels and Planets ruling	Hours Night.	Angels and Planets ruling
1	♀ Anael	1	♂ Samael
2	♀ Raphael	2	☉ Michael
3	♋ Gabriel	3	♀ Anael
4	♏ Cassiel	4	♀ Raphael
5	♄ Sachiel	5	♋ Gabriel
6	♂ Samael	6	♏ Cassiel
7	☉ Michael	7	♄ Sachiel
8	♀ Anael	8	♂ Samael
9	♀ Raphael	9	☉ Michael
10	♋ Gabriel	10	♀ Anael
11	♏ Cassiel	11	♀ Raphael
12	♄ Sachiel	12	♋ Gabriel

SATURDAY.

Hours Day.	Angels and Planets ruling	Hours Night.	Angels and Planets ruling
1	♏ Cassiel	1	♀ Raphael
2	♄ Sachiel	2	♋ Gabriel

3	♂ Samael	3	♄ Cassiel
4	☉ Michael	4	♃ Sachiel
5	♀ Anael	5	♂ Samael
6	♀ Raphael	6	☉ Michael
7	☾ Gabriel	7	♀ Anael
8	♄ Cassiel	8	♀ Raphael
9	♃ Sachiel	9	☾ Gabriel
10	♂ Samael	10	♄ Cassiel
11	☉ Michael	11	♃ Sachiel
12	♀ Anael	12	♂ Samael

Note, The day is divided into twelve equal parts, called Planetary Hours, reckoning from sunrise to sunset, and, again, from the setting to the rising; and to find the planetary hour, you need but to divide the natural hours by twelve, and the quotient gives the length of the planetary hours and odd minutes, which shews you how long a spirit bears rule in that day; as Michael governs the first and the eighth hour on Sunday, as does the ☉. After you have the length of the first hour, you have only to look in the Table, as if it be the fourth hour, on Sunday, you see in the Table that the ☾ and Gabriel rules; and so for the rest it being so plain and easy you cannot err.

Probably spurious. Appended to Henrici Cor. Agrippae ab Nettesheym, *de occulta philosophia libri III*, Parisiis. Ex officina Iacobi Dupuys. 1567. English translation in Francis Barrett's *The Magus*, p. 135bis.



NOTE: [Complete text available on our CD.](#)

Liber Loagaeth

or

Liber Mysteriorum, Sextus et Sanctus

Ms.A.3189

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This is the original Ms. in Edward Kelley's handwriting. It formerly belonged to the Cottonian collection as appears by a note of Ashmoles in Ms. Sloane 3677. f. 328*. -JM

A copy of this Book may be found also in Ms. Sloane 2599. -JM

See [Ms. Sloane 3188](#). fol. 80 for some account of the writing of this volume, die 6 April 1583. -JM

...ght this booke of Dr. Biggs for a Guinea

The Book of Enoch,
revealed to Dr. John Dee by the Angels.

This writing begining (not at [Arney Vah] etc. but) at Oxar Varmol is the 2nd Page of the first leaf of the famous Book shown in the stone, which consisted of 49 lines or Rows & every Row of 49 words or letters. The first 40 of this Page have a word in every little square which could not wel be contained in the little Cells of a square table in this Book - Therefore they are writ thus at large as you see. But the 9 last Rows of this Page had but one Letter a piece, & are accordingly set down at the end hereof, pag. 5. All the other leaves of that Book had but a single Letter in each little square & so they are set down, as here after follows in this Book. Vide l.5 Ms. pag. 142, 143 etc.

The first Page of that first Leaf is not (it ought to be) all transcribed here before this 2nd Page save only the 49, or last, Row beginning (Arney Vah etc.) But they may be seen (& (if thought fit) copied out thence) in l. 5to Ms. p. 150, 151, etc. [The preceding note is by Elias Ashmole.]

Liber Mysteriorum, Sextus et Sanctus

Liber 8us

Leaf 1a [zuresk od adaph mal zez geno au marlan oh muzpa]

Leaf 1b [Oxar varmol pan sampas os al pans orney andsu]

Leaf 2a alla opnay qviemmah.

Leaf 2b zvrebth aho dan lanfal cramza

Leaf 3a pandobna ox adroh azimcholdrux.

Leaf 3b dlod Alged zvrem. ["dlod allged zvram"]

Leaf 4a Zvbla ox arnogan Algers aclo.

Leaf 4b Danfal gest Axamph acrosta.

Leaf 5a Gonzahoh alch arge oho Adanch.

Leaf 5b Zvchastors plohodmax argednon acho

Leaf 6a Sancgonfal aldex, Ave goh adatqvan,

Leaf 6b pvrcha ges maxgem adroth vaxox ahó

Leaf 7a Dam lethgath onzar avoxalgeth

Leaf 7b chvmaxchaberexmapha

Leaf 8a algebadreth

Leaf 8b Oylzongs

Leaf 9a pagesgem

Leaf 9b Avallacax

Leaf 10a Gorvemgemps

Leaf 10b Bacap Laffos

Leaf 11a Ozimba londorh

Leaf 11b ylchvzzapg
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Leaf 12b Signeh gax
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Leaf 17a Hidrahaah glazipvangel
Leaf 17b Engidexol; neolchiph
Leaf 18a Polacax cvbagod
Leaf 18b Zad, ron anchal
Leaf 19a Gedmarg alpon
Leaf 19b Bvzalg long arnap
Leaf 20a Zicha lezach.
Leaf 20b Drem phingel oxah oho
Leaf 21a algonzib virbalox
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Leaf 22a Cehergol naosal
Leaf 22b Fál mexicamps vrom
Leaf 23a Conar vomfagal
Leaf 23b Toxarxh nerhoh gel podnon
Leaf 24a Zichidpha lvziph
Leaf 24b Nervag pranclan
Leaf 25a Demphoz prang oho
Leaf 25b Harodan lemprie dohoh
Leaf 26a Chy pled sagnaronph
Leaf 26b Draxph intayfalg
Leaf 27a Vlnen razo vilcomb
Leaf 27b Vincal leorna rvh
Leaf 28a Dababel gel zozaah
Leaf 28b Larvh gohonp babbabor
Leaf 29a ["The first of the leaves"] Famfax lep axax.
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Leaf 30a Tar, vin gabax orho.
Leaf 30b Glonz alnoptd.
Leaf 31a Gemnarv Hvncol.
Leaf 31b Rynh zichzor chalan.
Leaf 32a yayger balpaoeh.
Leaf 32b Car vanal geldons.
Leaf 33a Vio nilg onpho.
Leaf 33b Toxhencol ylnorox ziborh.
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Leaf 35b Dexvlnq chirony gavv.
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Leaf 37a Ronlox bapvabap orh.
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Leaf 48a Calgs sedph panglox
Leaf 48b Bapporgel bvrioldepnay

Tables of Soyga:

The first table [ndizbdizbdiz]

2d Table [Retdixbdixbdix]

3d. Table [izbdizbdizbdiz / ohGkAbdizbdiZb]

4th Table [izbdizbdizbdiz / sbGkAbdizbdizb]

Dee, John, 1527-1608.

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transcription of British Museum, manuscript Sloane 3189. (dated 1583 CE)
edited by Joseph H. Peterson

1. Christianity -- Controversial literature -- Early works to 1800.
2. Hermetism -- Early works to 1800.
3. Bible Pseudepigrapha

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133. -D

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vnsnapha t1 24

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MONAS HIEROGLYPHICA

('THE HIEROGLYPHIC MONAD')

by Dr. JOHN DEE

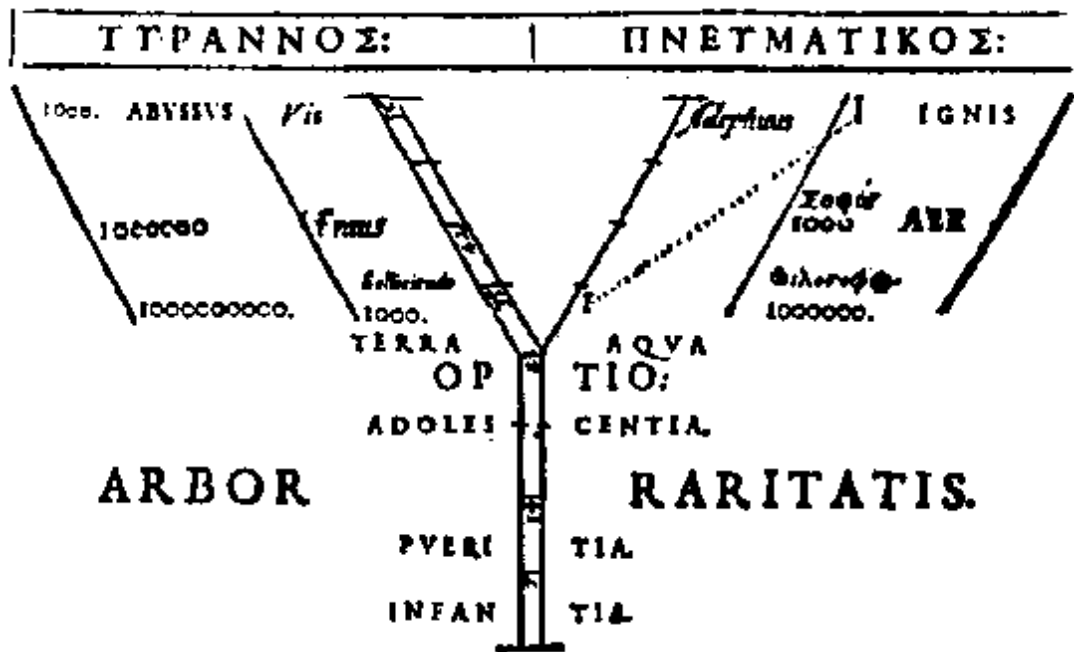
Antwerp, 1564.

Translated by J.W. Hamilton-Jones, 1947.



To the most excellent Majesty of the famous King Maximilian

[Dedication omitted by J.W. Hamilton-Jones.]



THEOREM I

It is by the straight line and the circle that the first and most simple example and representation of all things may be demonstrated, whether such things be either non-existent or merely hidden under Nature's veils.

THEOREM II

Neither the circle without the line, nor the line without the point, can be artificially produced. It is, therefore, by virtue of the point and the Monad that all things commence to emerge in principle.



That which is affected at the periphery, however large it may be, cannot in any way lack the support of the central point.

THEOREM III

Therefore, the central point which we see in the centre of the hieroglyphic Monad produces the Earth, round which the Sun, the Moon, and the other planets follow their respective paths. The Sun has the supreme dignity, and we represent him by a circle having a visible centre.



THEOREM IV

Although the semicircle of the Moon is placed above the circle of the Sun and would appear to be superior, nevertheless we know that the Sun is ruler and King. We see that the Moon in her shape and her proximity rivals the Sun with her grandeur, which is apparent to ordinary men, yet the face, or a semi-sphere of the Moon, always reflects the light of the Sun. It desires so much to be impregnated with solar rays and to be transformed into Sun that at times it disappears completely from the skies and some days after reappears, and we have represented her by the figure of the Horns (Cornucopia).

THEOREM V

And truly I give the completion of the idea of the solar circle by adding a semicircle for the Moon, for the morning and the evening were the first day, and it was therefore in the first (day) that the Light of the Philosophers was made (or produced).

THEOREM VI

We see here that the Sun and the Moon are supported upon the right-angled Cross. This Cross may signify very profoundly, and for sufficient reasons in our hieroglyph, either the Ternary or the Quaternary. The Ternary is made by the two straight lines having a copulative centre.



The Quaternary is produced by the four straight lines enclosing four right angles. Either of these elements, the lines or the right angles, repeated twice, therefore, afford us in the most secret manner the Octad, which I do not believe was known to our predecessors, the Magi, and which you should study with great attention. The threefold magic of the first Fathers and the wise men consisted in Body, Soul and Spirit. Therefore, we have here the first manifested Septenary, that is to say, two straight lines with a common point which make three, and the four lines which converge to form the central point in separating the first two.

THEOREM VII

The Elements being far from their accustomed places, the homogeneous parts are dislocated, and this a man learns by experiment, for it is along the straight lines that they return naturally and effectively to these same places. Therefore, it will not be absurd to represent the mystery of the four Elements, in which it is possible to resolve each one into elementary form, by four straight lines running in four contrary directions from one common and indivisible point. Here you will notice particularly that the geometers teach that a line is produced by the displacement of a point: we give notice that it must be the same here, and for a similar reason, because our elementary lines are produced by a continual cascade of droplets as a flux in the mechanism of our magic.

THEOREM VIII

Besides, the kabbalistic extension of the Quaternary according to the common formula of notation (because we say one, two, three, and four) is an abridged or reduced form of the Decad. This is because Pythagoras was in the habit of saying: 1+2+3+4 make 10. It is not by chance that the right-angled Cross -- that is to say, the twenty-first letter of the Roman alphabet, which was considered as being formed by four straight lines -- was taken by the most ancient of the Roman Philosophers to represent the Decad.

Further, they have defined the place where the Ternary conducts its force into the Septenary.

THEOREM IX

We see that all this accords perfectly with the Sun and Moon of our Monad, because, by the magic of the four Elements, an exact separation

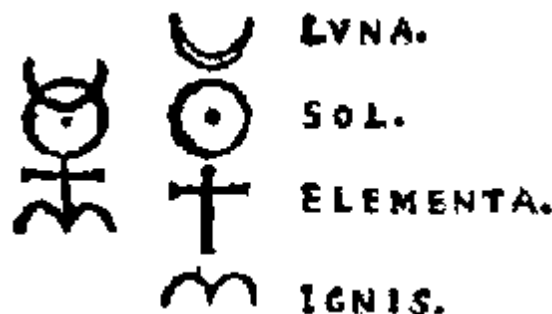
upon their original lines must be made; following which the circulatory conjunction within the solar complement through the peripheries of these same lines is performed, because however long a given line may be, it is possible to describe a circle passing through its extremes, following the laws of the geometricians. Therefore, we cannot deny how useful the Sun and the Moon are to our Monad, in conjunction with the decadal proportion of the Cross.

THEOREM X

The following figure of the zodiacal sign Aries , in use amongst the astronomers, is the same for all the world (a sort of erection both cutting and pointed), and it is understood that it indicates the origin of the fiery triplicity in that part of the sky.

Therefore, we have added the astronomical sign Aries to signify that in the practice of this Monad the use of fire is required.

We finish the brief hieroglyphic consideration of our Monad, which we would sum up in one only hieroglyphic context:



The Sun and the Moon of this Monad desire that the Elements in which the tenth proportion will flower, shall be separated, and this is done by the application of Fire.

THEOREM XI

The mystical sign of the Ram, composed of two semicircles connected by one common point, is very justly attributed to the place of the equinoctial nycthemeron, because the period of twenty-four hours divided by means of the equinox denotes most secret proportions.

This I have said in respect of the Earth.

THEOREM XII

The very ancient wise men and Magi have transmitted to us five hieroglyphical signs of the planets, all of which are composed out of the signs used for the Moon and the Sun, together with the sign of the Elements and the hieroglyphical sign of Aries, the Ram, which will become apparent to those who examine these figures:

Each one of these signs will not be difficult to explain according to the hieroglyphical manner in view of our fundamental principles, already posited. To begin with, we will speak in paraphrases of those which possess the characteristics of the Moon:

following that, of those which possess a solar character. When our lunar nature, by the science of the Elements, had accomplished the first revolution round our Earth, then it was called, mystically, Saturn.

Afterwards, at the following revolution, it was named Jupiter, and holds a very secret figure. Then the Moon, developed by yet a third journey, was represented very obscurely again by this figure which it was their custom



to call Mercury . You see how this is Lunar. That it must be conducted through a fourth revolution will not be contrary to our most secret design, whatever certain sages may say. In this manner the pure magical spirit, by its spiritual virtue, will perform the work of the albification at the place of the Moon; to us alone and as it were in the middle of a natural day he will speak hieroglyphically without words,

		SATURNUS.			MARS.
	24	Jupiter.			Venus.
		Mercurius.			Mercurius.



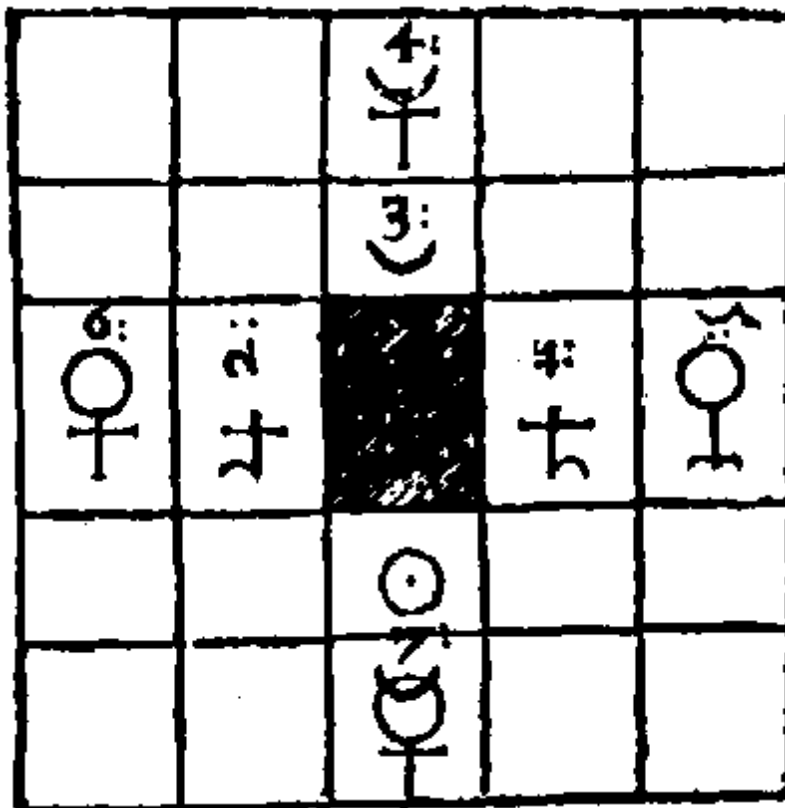
introducing and imprinting these four geogonic figures in the pure Earth very simply prepared by us: this last figure being in the middle of all the others.

THEOREM XIII

Now regard the mystical character of Mars! Is it not formed from the hieroglyphs of the Sun and Aries, the magistrery of the Elements partly intervening? And that of Venus -- I wish to know is it not produced from that of the Sun and the Elements according to the best exponents? Therefore, the planets look towards the solar periphery and the work of revivification.



In the progression we will notice this other Mercury will appear who is truly the twin brother of the first: for by the complete Lunar and Solar magic of the Elements, the Hieroglyph of this Messenger speaks to us very distinctly, and we should examine it carefully and listen to what it says. And (by the Will of God) it is the Mercury of the Philosophers, the greatly celebrated microcosm and ADAM. Therefore, some of the most expert were inclined to place him in a position of, and give him a rank equal to, the Sun himself.



This we cannot perform in the present epoch unless we add to this coralline crystal work a certain SOUL separated from the body by the pyrognomic art. It is very difficult to accomplish this and very perilous because of the fire and the sulphur which the breath contains within it. But certainly this Soul can perform marvellous things. For example, join it by indissoluble ties to the disc of the Moon (or at least of Mercury) by Lucifer and Fire. In the third place, it is necessary that we should show (in order to demonstrate our Septenary number) that it is the Sun of Philosophers itself. You will observe the exactitude as well as the clarity with which this anatomy of our Hieroglyphic Monad corresponds to what is signified in the arcana of these two theorems.

THEOREM XIV

It is therefore clearly confirmed that the whole magistrery depends upon the Sun and the Moon. Thrice Greatest Hermes has repeatedly told us this in affirming that the Sun is its father and the Moon is its mother: and we know truly that the red earth (*terra lemnia*) is nourished by the rays of the Moon and the Sun which exercise a singular influence upon it.

THEOREM XV

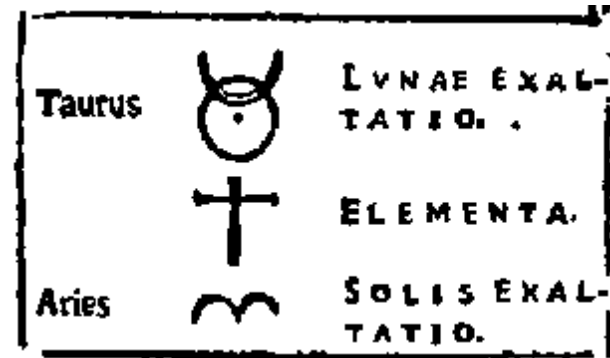
We suggest, therefore, that Philosophers should consider the action of the Sun and the Moon upon the Earth. They will notice that when the light of the Sun enters Aries, then the Moon, when she enters the next sign, that is to say Taurus, receives a new dignity in the light and is exalted in that sign in respect of her natural virtues. The Ancients explained this proximity of the luminaries -- the most remarkable of all -- by a certain mystic sign under the name of the Bull. It is very certain that it is this exaltation of the Moon to which in their treatises the astronomers from the most ancient times bear witness. This mystery can be understood only by those who have become the Absolute Pontiffs of the Mysteries. For the same reason they have said that Taurus is the house of Venus -- that is to say, of conjugal love, chaste and prolific, for nature rejoices in nature, as the great Ostanes concealed in his most secret mysteries. These exaltations are acquired by the Sun, because he himself, after having undergone many eclipses of his light, received the force of Mars, and is said to be exalted in this same house of Mars which is our Ram (Aries).

This most secret mystery is clearly and perfectly shown in our Monad by the hieroglyphic figure of Taurus, which is here represented, and by that of Mars, which we have indicated in Theorem XII and Theorem XIII by the Sun joined to a straight line towards the sign of Aries.

In this theory another kabbalistic analysis of our Monad offers itself, because the true and ingenious explanation is this: the exaltations of the Moon and of the Sun are made by means of the science of the Elements.

Note. -- There are two things which should be particularly observed: first, that the

hieroglyphic figure of Taurus is the same as the diphthong of the Greeks  [i.e. -ou], which was always used in terminating the singular gender; secondly, that by a simple transposition of place we show the letter alpha twice, by a circle and a half-circle, being simply tangents which touch one another as shown.



THEOREM XVI

We must now, in view of our subject, philosophise for a short time upon the Cross. Our Cross may be formed of two straight lines (as we have said) which are equal one to the other -- that is to say, we cannot separate the lines except we do it by parting them so that we get equal lengths. But in the mystic distribution of the components of our Cross, we wish to use parts which are both equal and unequal. These parts show that a virtue is hidden under the power of the division of the Equilateral Cross into two parts, because they are of equal grandeur. In general, the Cross must be composed of equal right angles, since the nature of justice demands the perfect equality of the lines used in the decussation. In accordance with this justice, we propose to examine with care that which follows concerning the Equilateral Cross (which is the twenty-first letter of the Latin alphabet).

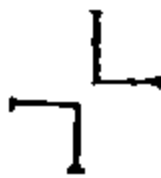
If, through the common point where the opposite angles meet in our Rectilineal, Rectangular, and Equilateral Cross, we imagine a straight line dividing it into two parts, then on either side of the line thus traversed we find the parts are perfectly equal and similar. And these parts are similar in shape to that letter of the Romans which is regarded as the fifth of the vowels, and which was frequently used by the most ancient Latin philosophers to represent the number five.



This, I conceive, was not done by them without good reason, because it is in fact the exact half of our Decad. Of these parts of the figure thus duplicated by the hypothetical division of the Cross, we must conclude it to be reasonable that each part represents the quinary, although one is upright and the other reversed in imitation of the multiplication of the square root which comes in here in a marvellous way as the circular number, that is to say, the quinary, from which we find the number twenty-five is produced (because this letter is the twentieth of the alphabet and the fifth of the vowels).

We will now consider another aspect of this same Equilateral Cross -- that which follows is based upon the position shown in our Monadic

Cross. Let us suppose a similar division of the Cross into two parts be made as in the drawing.



Now we see the germinating shape of another letter of the Latin alphabet -- the one upright, the other reversed and opposite. This letter is used (after the ancient custom of the Latins) to represent the number fifty. From this, it seems to me, we establish our Decad of the Cross, for this is placed at the summit of all the mysteries, and it follows that this Cross is the hieroglyphic sign of perfection. Therefore, enclosed within the quinary force is the power of the Decad, out of which comes the number fifty as its own product.

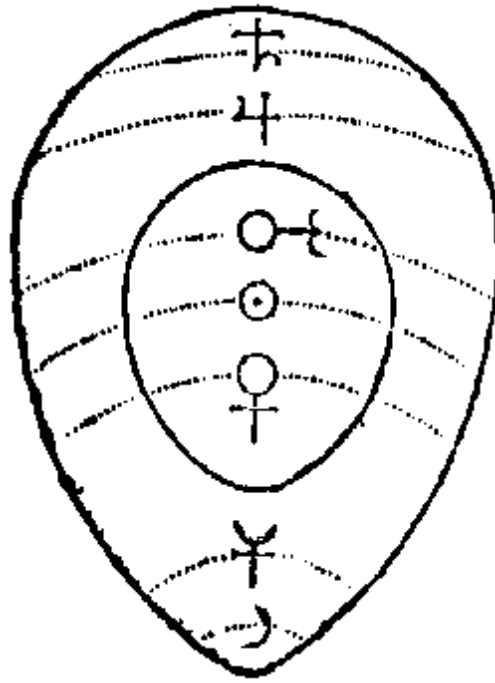
Oh, my God, how profound are these mysteries! and the name E L is given to this letter! And for this very reason, we see that it responds to the decadal virtue of the Cross, because, starting from the first letter of the alphabet, L is the tenth letter, and counting backwards from the letter X, we find that it falls into the tenth place, and since we show that there are two parts of the Cross, and considering now their numerical virtue, it is quite clear how the number one hundred is produced. And if by the law of squares these two parts be multiplied together, they give a product of 2500. This square compared with the square of the first circular number, and applied to it, gives a difference of one hundred, which is the Cross itself explained by the square of its Decad, and is recognised as one hundred. Therefore, as this is contained within the figure of the Cross, it also represents unity. By the study of these theories of the Cross, the most dignified of all, we are thereby induced to utilise this progression, viz. one -- ten -- one hundred, and this is the decadal proportion of the Cross as it appears to us.

THEOREM XVII

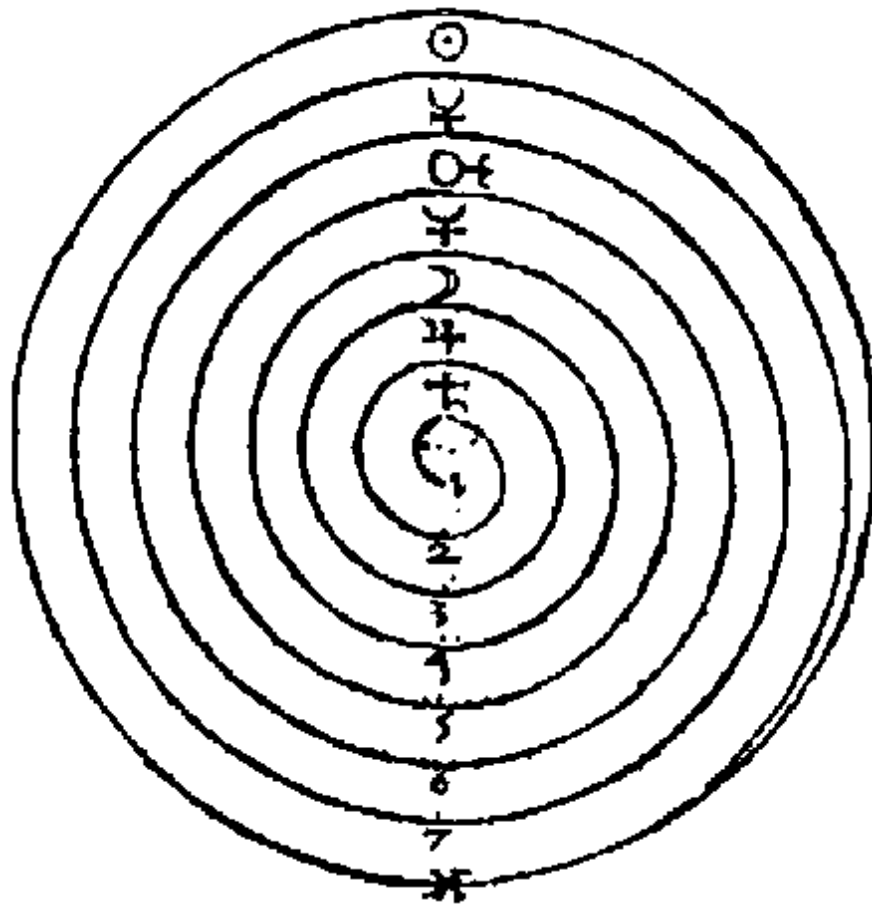
After a due study of the sixth theorem it is logical to proceed to a consideration of the four right angles in our Cross, to each one of which, as we have shown in the preceding theorem, we attribute the significance of the quinary according to the first position in which they are placed, and in transposing them to a new position, the same theorem shows that they become hieroglyphic signs of the number fifty. It is quite evident that the Cross is vulgarly used to indicate the number ten, and further, it is the twenty-first letter, following the order of the Latin alphabet, and it is for this reason that the sages amongst the Mecubales designated the number twenty-one by this same letter. In fact, we can give a very simple consideration to this sign to find out what other qualitative and quantitative virtues it possesses. From all these facts we see that we may safely conclude, by the best kabbalistic computation, that our Cross, by a marvellous metamorphosis, may signify for the Initiates two hundred and fifty-two. Thus: four times five, four times fifty, ten, twenty-one and one, which added together make two hundred and fifty-two. We can extract this number by two other methods as we have already shown: we recommend to the Kabbalists who have not yet made experiments to produce it, not only to study it in its conciseness, but also to form a judgment worthy of philosophers in regard to the various permutations and ingenious productions which arise from the magistry of this number. And I will not hide from you a further memorable mystagogy: consider that our Cross, containing so many ideas, conceals two further letters if we examine carefully their numerical virtues after a certain manner, so that, by a parallel method following their verbal force with this same Cross, we recognise with supreme admiration that it is from here that LIGHT is derived (LUX), the final word of the magistry, by the union and conjunction of the Ternary within the unity of the Word.

THEOREM XVIII

From our Theorems XII and XIII it may be inferred that celestial astronomy is the source and guide of the inferior astronomy. Before we raise our eyes to heaven, kabbalistically illuminated by the contemplation of these mysteries, we should perceive very exactly the construction of our Monad as it is shown to us not only in the LIGHT but also in life and nature, for it discloses explicitly, by its inner movement, the most secret mysteries of this physical analysis. We have contemplated the heavenly and divine functions of this celestial Messenger, and we now apply this co-ordination to the figure of the egg. It is well known that all astrologers teach that the form of the orbit traversed by a planet is circular, and because the wise should understand by a hint, it is thus that we interpret it in the hieroglyph shown, which conforms in every detail with all that has gone before.



Here you will note that the miserable alchemists must learn to recognise their numerous errors and to understand what is the water of the white of egg, what is the oil of the yoke of egg, and what we mean by calcined egg-shells. These inexpert impostors must learn in their despair to understand what are meant by these and many other similar expressions. Here we have shown almost all the proportions which correspond to Nature herself. This is the same Eagle's Egg which the scarab formerly broke because of the injury which the cruelty and violence of this bird caused to timid and primitive man, for this bird pursued some of them who were running to the cavern where the scarab dwelt, to implore his aid. The scarab wondered in what manner he alone could revenge such insolence, and, being of an ardent character, prepared to accomplish his purpose by constancy and determination, for he was short of neither power nor intelligence. The scarab pursued the eagle resolutely and made use of this very subtle trick: he let fall his ordure in the bosom of Jupiter where the egg was deposited, with the result that the God in getting rid of it threw the egg to the ground, where it was broken. The scarab by this method would have completely exterminated the whole family of eagles from the Earth had not Jupiter, in order to avoid such a calamity, resolved that, during that part of the year when the eagles watch over their eggs, no scarab should come flying near them. Therefore, I counsel those who are ill-treated by the cruelty of this bird, that they learn the very useful art from these solar insects (Heliocantharis) who live concealed and hidden for very long periods of time. By these indications and signs, for which they should be very thankful, they themselves will be able to take vengeance on their enemy. And I affirm (O King!) that it is not Aesop but Oedipus who prompts me, for he presented these things to worthy souls, and ventured for the first time to speak of these supreme mysteries of Nature. I know perfectly well that there have been certain men who, by the art of the scarab, have dissolved the eagle's egg and its shell with pure albumen and have formed thereby a mixture of all; afterwards they have reduced this mixture to a yellow liquid, by a notable process, viz. by a ceaseless circulation just as the scarabs roll their balls of earth.



By this means the great metamorphosis of the egg was accomplished; the albumen was absorbed during a great many revolutions round the heliocentric orbits, and was enveloped in this same yellow liquid. The hieroglyphic figure shown here, of this art, will not displease those who are familiar with Nature.

We read that during the early centuries, this art was much celebrated amongst the most serious and ancient Philosophers, as being certain and useful. Anaxagoras performed the magistry and extracted therefrom an excellent medicine, as you may read in his book.

He who devotes himself sincerely to these mysteries will see clearly that nothing is able to exist without the virtue of our hieroglyphic Monad.

THEOREM XIX

The Sun and the Moon shed their corporeal forces upon the bodies of the inferior Elements, much more so than all the other planets. It is this fact which shows, in effect, that in the pyrognomic analysis all metals lose the aqueous humour of the Moon as well as the igneous liquor of the Sun, by which all corporeal, terrestrial, and mortal things are sustained.

THEOREM XX

We have shown sufficiently that for very good reasons the Elements are represented in our Hieroglyph by the straight lines, therefore we give a very exact speculation concerning the point which we place in the centre of our Cross. This point cannot by any means be abstracted from our Ternary. Should anyone who is ignorant of this divine learning, say that in this position of our Binary the point can be absent, we reply, he may suppose it to be absent, but that which remains without it will certainly not be our Binary; for the Quaternary is immediately manifested, because by removing the point we discontinue the unity of the lines. Now, our adversary may suppose that by this argument we have reconstructed our Binary; that in fact our Binary and our Quaternary are one and the same thing, according to this consideration, which is manifestly impossible. The point must of necessity be present, because with the Binary it constitutes our Ternary, and there is nothing that can be substituted in its place. Meanwhile he cannot divide the hypostatic property of our Binary without nullifying an integral part of it. Thus it is

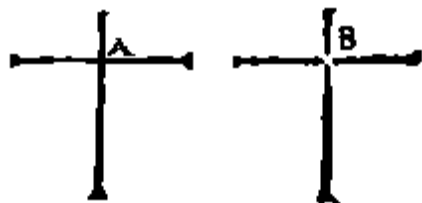
demonstrated that it must not be divided. All the parts of a line are lines. This is a point, and this confirms our hypothesis. Therefore, the point does not form part of our Binary and yet it forms part of the integral form of the Binary. It follows that we must take notice of all that is hidden within this hypostatic form and understand that there is nothing superfluous in the linear dimension of our Binary. But because we see that these dimensions are common to both lines, they are considered to receive a certain secret image from this Binary. By this we demonstrate here that the Quaternary is concealed within the Ternary. O God! pardon me if I have sinned against Thy Majesty in revealing such a great mystery in my writings which all may read, but I believe that only those who are truly worthy will understand.

We therefore continue to expound the Quaternary of our Cross as we have indicated. Seek diligently to discover whether the point may be removed from the position in which we first find it. The mathematicians teach that it may be displaced quite simply. At the moment when it is separated the Quaternary remains, and it becomes much more clear and distinct to the eyes of all.

This is not a part of its substantial proportions, but only the confused and superfluous point which is rejected and removed.

O Omnipotent Divine Majesty, how we Mortals are constrained to confess what great Wisdom and what ineffable mysteries reside in the Law which Thou hast made! Through all these points and these letters the most sublime secrets, and terrestrial arcane mysteries, as well as the multiple revelations of this unique point, now placed in the Light and examined by me, can be faithfully demonstrated and explained. This point is not superfluous within the Divine Trinity, yet when considered, on the other hand, within the Kingdom of the four Elements it is black, therefore corruptible and watery. O thrice and four times happy, the man who attains this (almost copulative) point in the Ternary, and rejects and removes that sombre and superfluous part of the Quaternary, the source of vague shadows. Thus after some effort we obtain the white vestments brilliant as the snow.

Oh, Maximilian! May God, through this mystagogy, make you or some other scion of the House of Austria the most powerful of all when the time comes for me to remain tranquil in Christ, in order that the honour of His redoubtable name may be restored within the abominable and intolerable shadows hovering above the Earth. And now for fear that I myself should say too much I shall immediately return to the burden of my task, and because I have already terminated my discourse for those whose gaze is centred within the heart, it is now necessary to translate my words for those whose heart is centred within their eyes. Here, therefore, we can represent in some measure in the figure of the Cross that which we have already said. Two equal lines are equally and inequally crossed through the point of necessity which you see in A.



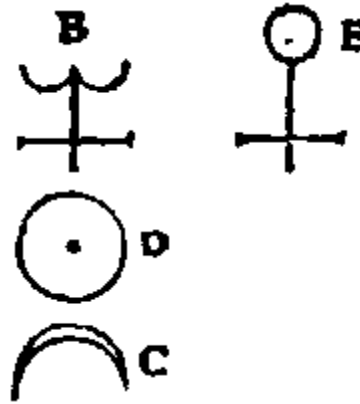
The four straight lines, as in B, produce a sort of vacuum where they are withdrawn from the central point, which was their common condition, in which state they were not prejudicial, the one to the other. This is the path by which our Monad, progressing through the Binary and the Ternary into the purified Quaternary, is reconstituted within itself, united in equal proportions, and which now shows that the whole is equal to its combined parts, for during the time that this takes place our Monad will not admit of other units or numbers, because it is self-sufficient, and exactly so, within itself; absolute in all numbers in the amplitude of which it is diffused, not only magically but also by a somewhat vulgar process employed by the artist, which produces great results in dignity and power within this selfsame Monad, which is resolved into its own first matter; whilst that which is foreign to its nature and to its natural hereditary proportions is segregated with the greatest care and diligence and rejected for ever amongst the imputities.

THEOREM XXI

If that which is hidden within the profundities of our Monad be brought to light, or, on the contrary, if those primary parts which are exterior in our Monad are enclosed in the centre, you will see the extent to which the philosophical transformation can be produced. We will now expound to you another local commutation of our mystical Monad, using those parts from the hieroglyphic characters of the superior planets which are immediately offered to us. Each one of the other planets for this purpose is in turn elevated to a position which was frequently assigned to them by Plato, therefore, if they are conveniently taken in this position and at this point in Aries, Saturn and Jupiter are in conjunction. By descending, the Cross represents Venus and Mercury, followed by the Sun himself with the Moon at the bottom. This will be refuted in other circles; meantime, as we have no wish to hide the philosophical treasure of our Monad, we have taken a resolution to give a reason by which the position of the Monad is by this manner



displaced. Yet see! listen to these other great secrets which I know and will disclose to assist you as touching this position, which I can explain in few words. We distribute our Monad, now looked at from a different aspect, and analysed in a different manner, as is seen at B, D, C. In this new Ternary the figures C and D are known to all men, but the figure designated B is not easy of comprehension.



It is necessary to give careful consideration to the known forms D and C, which show that the essences are separated and distinct from the figure B: also we see that the Horns of the figure C are turned downwards towards the Earth. That part of D which illumines C is also towards the Earth, that is to say, downwards, in the centre of which the solitary visible point alone is truly the Earth: finally these two figures D and C turned towards the lower end give a hieroglyphic indication of the Earth. Therefore, the Earth is made to represent, hieroglyphically, stability and fixation. I leave you to judge from this what is meant by C and D: from which you may take notice of a great secret. All the qualities which we have in the first place ascribed to the Sun and the Moon can here be given a perfect and very necessary interpretation, these two stars up to now having been placed in the superior position with the horns of the Moon raised on high; but we have already spoken of this.

We will now examine, according to the fundamentals of our hieroglyphic Art, the nature of this third figure B. First, we carry to the Crown the double crescent of the Moon which is our Aries, turned round in a mystical manner. Then follows the hieroglyphic sign of the Elements, which is attached to it. As to why we use the double Moon, it may be explained that it is according to the matter, which requires a double quantity of the Moon. We speak of those grades of which in their experiments the Philosophers could find no more than four, amongst all created substances, that is to say, to be, to live, to feel and to comprehend (*esse, vivere, sentire et intelligere*). In saying that the first two of these Elements are found here, we say that they are called *argent vive* (*luna existens, viva*), all life being subject to movement, there being six principles of movement. The Cross which is attached implies that in this artifice the Elements are requisite. We have told you many times that in our theory the hieroglyph of the Moon is like a semicircle, and on the contrary the complete circle signifies the Sun, whereas here we have two semicircles separated, but touching at a common point; if these are combined, as they can be by a certain art, the product can represent the circular plenitude of the Sun. From all those things which we have considered, the result is that we can summarise, and in hieroglyphic form, offer the following:

Argent vive, which must be developed by the magistrery of the Elements, possesses the power of the solar force through the unification of its two semicircles combined by a secret art.

The circle, of which we have spoken and which we designate in the figure by the letter E, is thus accomplished and formed. You will recollect, we have said that the solar degree is not delivered to us ready to our hand by Nature, but that it is artificial and not produced by Nature, it being available to us in its first aspect in accordance with its proper nature (as in B) in two parts separated and dissolved, and not solidly united in the solar body. In fact, the semi-diameter of these half-circles is not equal to the semi-diameter of D and C, but much smaller. Everyone can see this from the manner in which we have drawn them in the diagram, from which it is clear that this same B has not as great an amplitude as D and C. The proportions in the figure confirm this, being by this means transformed into a circle from B into E. Therefore, there appears before our eyes the sign of Venus alone. We have already demonstrated by these hieroglyphical syllogisms that from B we cannot obtain the true D, and that the true C is not and cannot be completely within the nature of B; therefore, this of itself is not able to become the true "Argent Vive." You may already doubt the subject of this life and of this movement, whether it is possible, in fact, to possess it naturally or not. However, as we have already explained to the wise, all those things which are said about B, in a similar manner will be at least analogical, and all that which we have briefly taught concerning C and D can be very well applied, by analogy, to this same B accompanied by its Elements. Indeed, that which we have attached to the nature of Aries, should exactly fit the case, because it carries this figure B, although reversed, at its summit, and that which is attached to the figure B, is the mystical figure of the Elements. Therefore, we see by this anatomy that from the body of our Monad alone, separated in this manner by our Art, this new Ternary is formed.

This we cannot doubt, for the reason that the members which composed it reassemble and form amongst themselves of their own free will a monadic union and sympathy which is absolute. By this means we discover amongst these members a force which is both magnetic and

active.

Finally I think it well to note here, by way of recreation, that this same B shows very clearly the same proportions in the malformed and rustic letter in that it carries visible points towards the top and at the front and that these letters are three in number, otherwise they number six, summarising three times three: they are crude and malformed, unstable and inconstant, made in such a manner as to appear formed of a series of half-circles.



But the method of making these letters more stable and firm is in the hands of the literary experts. I have here placed before your eyes an infinitude of mysteries: I introduce a game but to interrupt a theory. Meanwhile I do not understand the efforts of certain people who rise up against me. Our Monad being reconstituted in its first mystical position and each one of its parts being ordered by Art, I advise and exhort them to search with zeal for that fire of Aries in the first triplicity, which is our equinoctial fire and which is the cause whereby our Sun may be elevated above his vulgar quality. Many other excellent things should also be studied in happy and wise meditations.

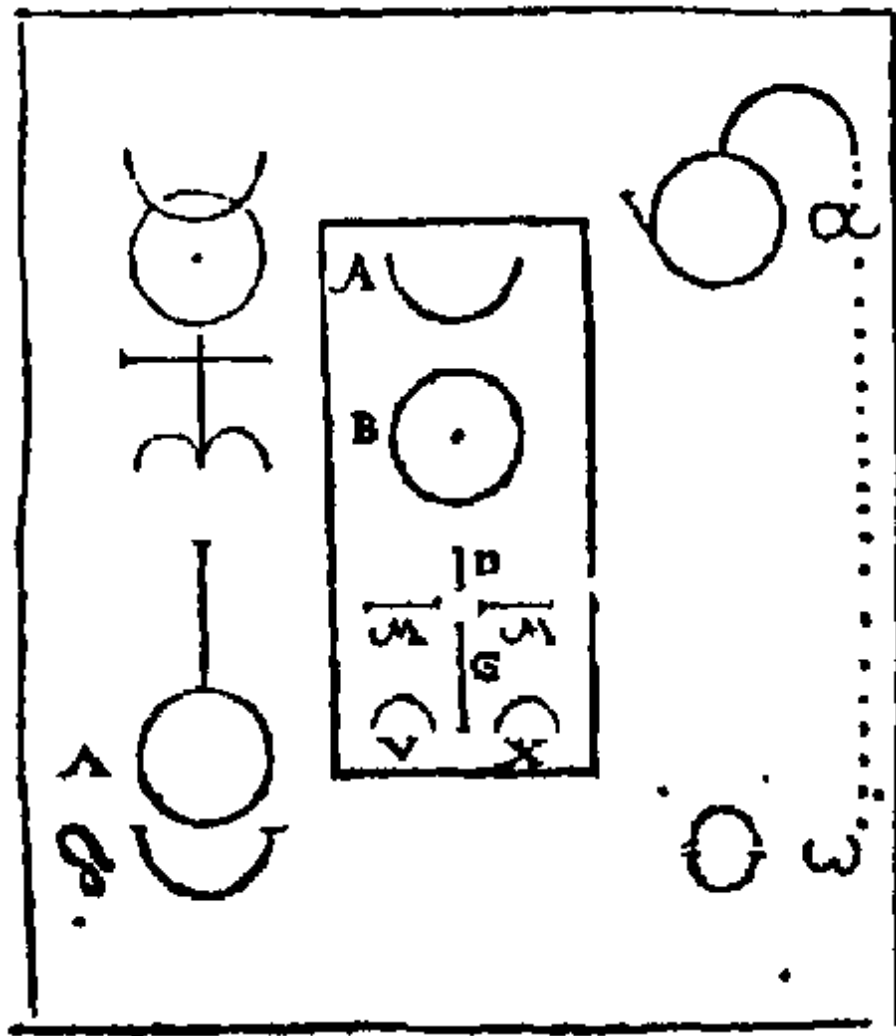
We now pass on to another subject; we wish to point the way, not only in a friendly but also in a faithful manner, to those other secrets upon which we must insist, before we lapse into silence and which, as we have said, comprise a most remarkable infinitude of other mysteries.

THEOREM XXII

It will be readily understood that the mysteries of our Monad cannot be extracted unless one is drawn towards the pharmacy of this same Monad, and that these mysteries must not be revealed to any but the Initiates. I offer here for the contemplation of your Serene Highness, the vessels of the Sacred Art which are truly and completely kabbalistic. All those lines which unite the diverse parts of our Monad are most wisely separated; we give to each one of them a special letter, in order to distinguish them one from another as you will see in the diagram.

We inform you that in "oc" [the mark in the upper right hand corner resembling the symbol for Taurus lying on it's side] is found a certain artificial vessel, formed of A and B with the line M. The exterior diameter is common to both A and B, and this is not different, as we see, from this the first letter of the Greek alphabet, except by a single transposition of the parts.

We teach the true mystical sympathy first by the line, the circle, and the semicircle, and, as we have formerly said, this symmetry can only be formed of the circle and the semicircle, which are always joined for the same mystical purpose.



It follows that λ and δ are in themselves the shapes of other vessels. That is to say, λ is made of glass and δ of earth (earthenware or clay). In the second place, λ and δ may remind us of the Pestle and Mortar, which must be made of suitable substance, in which artificial unperforated pearls, lamels of crystal and beryl, chrysolite, precious rubies, carbuncles and other rare artificial stones may be ground to powder.

Lastly, that which is indicated by the letter ω is a small vessel containing the mysteries, which is never far from this last letter of the Greek alphabet now restored to its primitive mystagogy, and which is made by a single transposition of its component parts, consisting of two half-circles of equal size. Concerning the vulgar objects and necessities which are required in addition to the vessels, and the materials out of which they should be fashioned, it would be useless that we should treat of it here. Meanwhile α must be considered as if searching for the occasion to perform its function by a very secret and rapid spiral circulation and an incorruptible salt by which the first principle of all things is preserved, or better, that the substance which floats within the vitriol after its dissolution, shows the apprentice a primordial but very transitory specimen of our work, and if he is attentive, a very subtle and most effective way to prepare the work will be revealed to him.

Within λ , the glass vessel, during the exercise of its particular function, all air must be excluded or it will be extremely prejudicial. The corollary of ω is the agreeable man, ready, active, and well disposed at all times.

Corollary.

Who, then, is not now able to procure the sweet and salutary fruits of this Science, which, I say, spring from the mystery of these two letters?

Some of those who would draw us away from our Garden of the Hesperides, and would make us view this a little closer as in a mirror, say that it is established that it is not formed from anything but our Monad.

But the straight line which appears in Alpha is homologous with that which, in the separation of the final analysis of our Cross, is already designated by the letter M. One may discover by these means from where the others are produced. See the scheme outlined in the table:

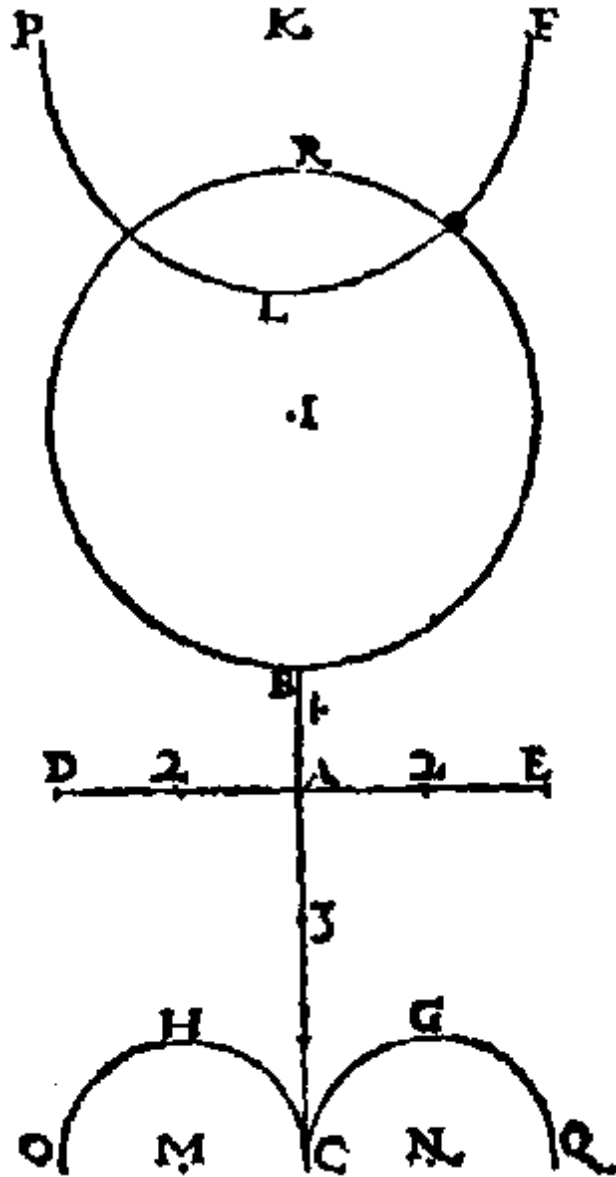
	Existens ante Elementa.	Adam Mortalis Masculina & Femina.	Mortifi- cans	Adumbra- tur.	Natus in Scabulo.
	Elementaris oeconomia.	Elementalis Genealogiæ Confirmatio.	Cruz.	Cruz.	Holocau- stum in Cruce
	Existens post Elementa.	ADAM IMMOR- TALIS.	Vivificans.	Manifestifi- cans.	Rex Regum Ubique.
Conceptus Singulatio- nis.	Potentie Semina.	Creatio Hylea.	Matrimo- nium Ter- restre.	Principium.	
Pallus & Se- pultus.	 Virtus Denaria.	Depuratio Elementalis.	Crucis Martyrii.	Medium.	
Resurgens, propria vir- tute.	Glorie Triumphus.	Transfor- matio.	Matrimo- nium Divinum.	Finis.	

In these few words, I know that I give not only the principles but the demonstration to those who can see in them how to fortify the igneous vigour and the celestial origin, so that they may lend a willing ear to the great Democritus, certain that it is not mythical dogma but mystic and secret, according to which it is the medicine of the soul, the liberator from all suffering, and is prepared for those who wish for it and as he has taught; it is to be sought for in the Voice of the Creator of the Universe, so that men, inspired by God, and engendered anew, learn through the perfect disquisition of the mystical languages.

THEOREM XXIII

We now present in diagrammatic form the proportions already observed by us in the hieroglyphic construction of our Monad, which must be observed by those who wish to engrave them upon their seals or their rings, or to utilise them in some other manner. In the name of Jesus Christ crucified upon the Cross, I say the Spirit writes these things rapidly through me; I hope, and I believe, I am merely the quill which traces these characters. The Spirit draws us now towards our Cross of the Elements, with all the following measures which are also to be obtained by a reasoning process according to the subject-matter which it is proposed to discuss. Everything which exists under the heaven of

the Moon contains the principle of its own generation within itself and is formed from the coagulation of the four Elements, unless it be the primary substance itself, and this in several ways not known to the vulgar, there being nothing in the created world in which the Elements are in equal proportion



or in equal force. But by means of our Art, they can be restored to equality in certain respects, as the wise well know; therefore, in our Cross, we make the parts equal and unequal.

Another reason is that we can proclaim either similitude, or diversity, or unity, or plurality in affirming the secret properties of the equilateral Cross, as we have said before.

If we were to expound all the reasons which we know, for the proportions established in this way, or if we were to demonstrate the causes by another method which we have not done, although we have done so sufficiently for the Sages, we should transcend the limits of obscurity which we have prescribed, not without reason, for our discourse.

Take any point, as A for example, draw a straight line through it in both directions, as CAK. Divide the line CK at A by a line at right angles, which we will call DAE. Now select a point anywhere on the line AK, let it be B, and one obtains the primary measurement of AB, which will be the common measure of our work. Take three times the length of AB and mark off the central line from A to C, which will be AC. Now take twice the distance between AB and mark it off on the line DAE at E and again at D, in such a way that the distance between D and E is four times the distance between A and B. Thus is formed our Cross of four Elements, that is to say, the Quaternary formed by the lines AB, AC, AD, AE. Now on the line BK take a distance equal to AD up the central line to I. With this point I as a centre, and IB as the radius, describe a circle which cuts the line AK at R: from the point R towards K mark a distance equal to AB, let it be RK. From the point K draw a

line at right angles to the central line on both sides, forming an angle on either side of AK, which will be PFK. From the point K measure in the direction of F a distance equal to AD, which will be KF: now with K as centre and KF as radius describe a half-circle FLP, so that FKP is the diameter. Finally, at point C draw a line at right angles to AC sufficiently long in both directions to form OCQ. Now on the line CO we measure from C a distance equal to AB, which is CM, and with M as a centre and MC as a radius we describe a semicircle CHO. And in the same manner on CQ, from the point C we measure a distance equal to AB which is CN, and from the centre N, with CN as radius, we trace a semicircle CGQ, of which CNQ is the diameter. We now affirm, from this, that all the requisite measurements are found explained and described in our Monad.

It would be well to notice, you who know the distances of our mechanism, that the whole of the line CK is composed of nine parts, of which one is our fundamental, and which in another fashion is able to contribute towards the perfection of our work: then, again, all the diameters and semi-diameters must be designated here by suppositional lines hidden or obscured, as the geometricians say. It is not necessary to leave any centre visible, the exception being the solar centre, which is here marked by the letter I, to which it is unnecessary to add any letter. Meanwhile those who are adept at our mechanism can add something to the solar periphery, by way of ornament and not by virtue of any mystical necessity: for this reason it has not been formerly considered by us. This something is a boundary ring, necessarily a line parallel to the original periphery. The distance between these parallels may be fixed at a quarter or a fifth part of the distance AB. One may also give to the crescent of the Moon a form which this planet frequently assumes in the sky, after her conjunction with the Sun -- that is to say, in the form of the Horns, which you will obtain if from the point K in the direction of R you measure the distance just mentioned, *i.e.* the fourth or fifth part of the line AB, and if from the point thereby obtained, as a centre, you trace with the original lunar radius the second part of the lunar crescent, which joins the extremities at both ends of the first semicircle. You may perform a similar operation in respect of the positions M and N when erecting the perpendicular at each one of these centre points; we can use the sixth part of AB or a little less, from which point, as the centre, we describe two other semicircles, using the radius of the two first, MC and NC.

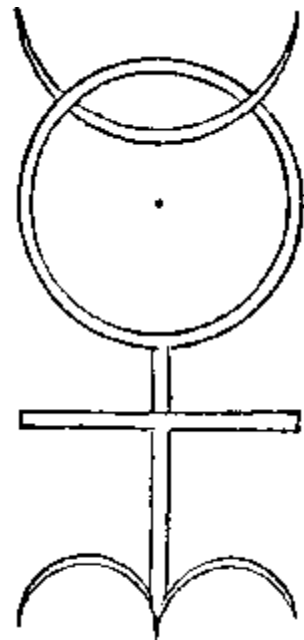
Lastly, the parallels may be traced at each side of the two lines of our Cross, each side at a distance from the centre line of one-eighth to one-tenth part of the distance AB, in such a way that our Cross be in this manner formed into four superficial lines where the width is the fourth or the fifth part of this same line AB.

I have wished in some way to sketch these ornaments in the figure which each one may reproduce according to his own fancy. It is a condition, however, that you do not commit any fault, however small, against the mystical symmetry for fear of introducing by your negligence a new discipline into these hieroglyphic measurements; for it is very necessary that during the succeeding progression in time they must be neither disturbed nor destroyed. This is much more profound than we are able to indicate, even if we wished to do so, in this small book, for we teach Truth, the daughter of Time, God willing.

We will now expound methodically certain things which you may find on your way by practising the proportions of our Monad. Then we will show by many examples the existence of four lines corresponding to the four lines of our Cross, and which in this consideration we are not able simply to announce, because of the proportions and the particular and mystical results which are produced in another fashion, from the Quaternary of these same lines. And thirdly, we will show that there exist within Nature certain useful functions determined by God by means of numbers, which we have happily obtained and which are explained either in this theorem, or in others, contained in this little book.

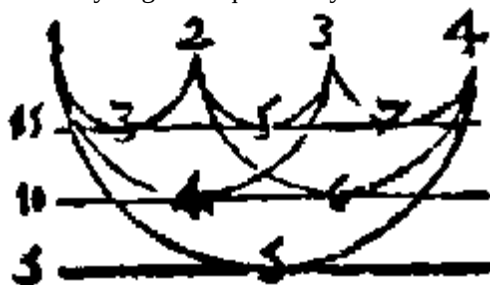
Finally, we will insert other things in an opportune place which, if they are conveniently understood, will produce fruits most abundantly.

We now abruptly conclude.



24 possible permutations.

Of the Pythagorean quaternary



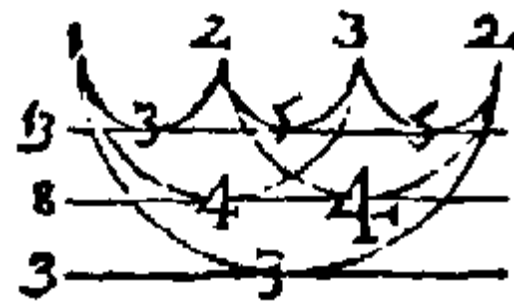
The Pythagorean sum is 10.

A complete addition of the parts yields 30.

Take the same proportion which is shown in numbers when written in the natural order, after the first Monad, then from the first to the last make a continuous multiplication -- that is to say, the first by the second, the product of these two by the third, and this product by the fourth, and so on until the last; the final product determines all the Metatheses possible, in respect of the proportion in space, and for the same reason in proportion to diverse objects as you wish.

I tell thee, O King, this operation will be useful unto thee in many circumstances, whether in the study of Nature or in the affairs of the government of men; for it is that which I am accustomed to use with the greatest of pleasure in the Tziruph or Themura of the Hebrews.

Of the artificial quaternary



- a continuous multiplication yields 12.
- a simple addition yields 8. (1, 7; 4, 3)
- the sum of a complete addition of the parts is -- 24, a number which is the same in any possible transposition of the quaternary, and which designates the physical purity and highest quality of gold, (namely that) of 24 carat when one has it, by itself, above ground.

I know that many other powerful numbers may be produced out of our Quaternary, by virtue of arithmetic and the power of numbers. Yet he who does not understand that a very great obscurity has by this method been illuminated by those numbers which I have drawn out which have nature and distinction amongst such a multitude, will not be able to estimate their meaning, which is obscure and not to the point. How many will find in our numbers the authority which we have promised for the weight of the Elements; for the statements regarding measurements of time; and for the certainty of proportions which may be assigned to the powers and forces of things? All this you should study in the two preceding diagrams.

GLYPHICA.

HORIZON AETERNITATIS.

Octonarius
Nostra Causa

8	METAMORPHOSIS CONSERVATA HORIZON TEMPORIS		4	
7			3	
6			2	
5			1	
4	Ignis	1000.	HOC	7
3	Aëris	100.		6
2	Aque	10.		4
1	Terræ	1.		2

QUATERNARIUS: duo Num.
duo. MONAS nostra SARPATI-
SATI ARTIS NATURALI-
QUE VINCITUR NATURA
TERRESTRI.

REGNUM IST. SP. US. AD. TIME	3	Aithrax	24.25.
	2	Citriniaz	
	2	Serenitas Chrysalina	12.13.
	1	Tenebræ	

SILSETES
SUPERCELESTIS
CELESTIS
SIC FACTUS

Aniquorum amigma, Deco-
piz Proportionum, explicat.

Many things may be deduced from the diagrams which, it is preferable, should be studied silently rather than divulged openly in words. Meantime, let us inform you of one thing, amongst many others, disclosed now for the first time by us, in respect of this new Art; to wit, we have here established a rational cause by virtue of which the Quaternary with the Decad, in a certain manner, terminate the numerical series. We affirm that this cause is not exactly that which was described by the Masters who have preceded us, but just as we have stated it here. This Monad has been integrally and physically restored to itself -- that is to say, it is truly the Monad Unitissima, the proved unity of the images; and it is not within the power of Nature, neither can we by any art promote in it any movement or any progression whatsoever, unless it be by four super-celestial cycles or revolutions, and from this Monad is engendered that which we wish to note as the manner and course of its eminence; and for this reason, that there is not in the elemental world, nor in the celestial or super-celestial worlds, any created power or influence which cannot be absolutely favoured and enriched by it.

It was because of the true effect of this that four illustrious men, friends of Philosophy, were upon an occasion together in the great work. One day they were astonished by a great miracle in this thing, and forthwith dedicated themselves from that day forward to sing praises to God and to preach the thrice Mighty because He had given them so much wisdom and power and so great an Empire over all other creatures.

THEOREM XXIV

Just as we commenced the first theorem of this little book with the point, the straight line, and the circle, and have extended it from the Monadic point to the extreme linear efflux of the Elements in a circle, almost analogous to the equinoctial which makes one revolution in 24 hours, so now at last we consummate and terminate the metamorphosis and the metathesis of all possible contents of the Quaternary defined by the number 24 by our present twenty-fourth theorem, to the honour and Glory of Him, as witnesseth John the Archpraesul of the Divine Mysteries, in the fourth and last part of the fourth chapter of the Apocalypse, who is seated on His Throne, around and in front of which the four animals, each with six wings, chant night and day without repose: "Holy, Holy, Holy is the Lord God Omnipotent, who was, is and is to come," the same as the 24 ancient ones in the 24 seats placed in the circle, adore Him and prostrate themselves, having cast their Crowns of gold to earth, saying: "Worthy art Thou, O God, to receive Glory, Honour, and Virtue, because Thou hast created all things, and out of Thy Will they have been created."

Amen, says the fourth letter.

Δ :

He to whom God has given the will and the ability to know in this way the Divine mystery through the eternal monuments of literature and to finish with great tranquillity this work on the 25th January, having commenced it on the 13th of the same month.

In the year 1564 at Antwerp.



Here the vulgar eye will see nothing but Obscurity and will despair considerably.



Compendium Heptarchiæ Mysticæ

of Dr. John Dee

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Introduction

This book consists of detailed instructions for communicating with angels and employing their aid for practical purposes. Written in the form of a personal Grimoire, or handbook of magic, it consists of excerpts and elaborations from Dee's detailed records of his "mystical exercises" found in [Mysteriorum Libri Quinque](#). For the most part it is a draft version of Dee's slightly better known work, [De Heptarchia Mystica](#), and like it describes details of Dee's and Kelley's magical workings that occurred prior to the well known records published by Meric Casaubon (as *A True and Faithful Relation of what passed for many yeers between Dr. John Dee ... and some spirits*, 1659.) The latter, of course, was used and elaborated on by the founders of the Golden Dawn, and has come to be known as Enochian magic.

The present manuscript is in Dee's own handwriting, and is now preserved in the British Library under the catalog number Additional MS. 36674. The catalog entry reads as follows:

36674. COLLECTIONS relating to Magic and Witchcraft from the papers of various 16th and 17th century astrologers, finally put together probably in the library of John Somers, Lord Somers (v. catalogue in Harl. MS. 7191, f. 158 b). The table of contents on f. 3 is in the same hand as Somers' catalogue. Artt. 1-4 belonged early in the 17th cent. to Gabriel Harvey, the poet and friend of Spenser, who has annotated them throughout (compare the hand with Add. MS. 32494). Art. 10 and probably some other articles were collected by Elias Ashmole. Later owners are noticed below.

Contents:-

12. " Compendium heptarchiae mysticae," by John Dee. Holograph. Written not earlier than 1583, apparently a rough draft of the treatise contained in Sloane MSS. 3191 (f. 33, also holograph) and 2599 (Ashmole's copy). f. 167.

While very similar to [De Heptarchia Mystica](#), to my knowledge this text has never been published or studied at length. The manuscript is the most difficult to read Dee manuscript I've examined; it contains some of Dee's worst handwriting, and is very faded and damaged in places. Nevertheless, I believe it has been worth the effort of editing, as it contains some valuable material not found elsewhere.

Of special interest are the details it fills in from the lost beginning of *Quartus Liber Mysteriorum*, which provide insight into the mysterious *Covenant Table*, the ornate chair, and the globe used thereafter. It also assigns planets to the Filij lucis ("sons of light") and the Filij filiorum ("sons of the sons"). There is also a table of letters with 24 columns and 13 rows, which I have not identified in any other source, and may be unique.

This text also allows us to fix its date, May 30, 1588. It was a time when few spiritual actions were recorded, while Dee was still on the Continent (he returned to England in 1589.) A few days earlier Dee recorded in his diary that Edward Kelley "did open the great secret to me, God be thanked!"

This manuscript also offers some insight into Dee's editorial process. I have consequently included all of Dee's editorial marks, crossed out text (here indicated in ~~strikeout font~~), and intralinear corrections (here indicated in ^{superscript font}).

My editorial notes, and damaged text filled in from Sl. 3188 and Sl. 3191 are indicated by {} since Dee uses [].

-J.H. Peterson

^Compendium Heptarchiæ Mysticæ;^ Diuinis (ip{sus} Creationi{onis} stabilitæ legibus Diuinis.

Cap. 1.

¶ Of the Title, and generall contents of this boke, some nedefull {Testimonies}

Δ {Sapi}entia ædificavit {sib}i domum: excidit
{co}lumnas Septem. Prouerb. 9. {"Wisdom has
built her house, she has set up her seven pillars."
Pr.9.}

Beware of wauering: Blot out suspicion of vs. for we are gods Creatures,
that haue Raigned, do raigne, and shall raigne for euer. All our Mysteries
shalbe known vnto you. &c. Behold, these things and their mysteries shalbe
known vnto you, reserving the secrets of him that raigneth for euer. [the
voyce of a Multitude answered, singing, Whose name, is great for euer]

{Anno} 1582. Novemb. 16.
{B}ralges, the last of 7 Princis {co}ncluding the
first {bo}ke with his words. {Sl.3188, pp. 80}

Open your eyes, and you shall see from the highest to the lowest. The peace
of God be vppon you.

 King Carmara, straight way sayd as
followeth.

Venite, gradatim repetamus opera Dei, &c. [Δ Lib^o 1^o Principes solu~
loquebã{tur} ... secundo Reges, proxime (?).]

 King Carmara, Nouemb. 17 {Sl.3188,
pp. 81}

Vnus est Deus, et vnum est opus nrm.

[Very many cam vppon the convex superficies of the Transparent globe and sayd] Parati sumus servire Deo nostro.

Hagonel

This work shall haue relation to tyme present, and present vse. To Mysteries far exceding it: And finally, to a purpose and Intent, Wherby the Maiestie and Name of God, shall, and may, and, of force must appeare; with the Apparition of his wonders, and mervayles yet unhard of. Dixi.



Camara, Novemb: 19, {Sl.3188, pp. 92}

Δ -- Note As Vriel and Michael at the begynning of this Art, were present and gaue Authoritie to Carmara to order the whole: so, at the Conclusion they appered againe, and Raphaël with them: and Michael concluded the ^{second} boke with these words: ¶Mercifull is our God, and glorious is his Name: which Chuseth his Creatures, according to his owne secret Iudgment and good pleasure. This Arte is the first part of a Threfold Arte, ioyning man, (with the knowledg of the 1. World, the 2. Gouernment of his Creatures, and the 3. Sight of his Maiestie) Vnto him, (ô I say, vnto him) which is Strength, Medicine, and Mercy, to those that feare him. Amen.

Michael, Novemb. 19.

Thow hast a work of Three proportions in Esse, of Seuen in forme: which is (of it self) diuided by a number Septenarie. Of the Cowrse, estate, and detemination of things above, things next, and things below: which of it self is pure, perfect, and without blemish. &c.

King Carmara, Nouemb. 21. in Appendix to the second boke.

Ô God, how easy is this first understanding? Thow hast byn told perfectly, playnely, and absolutely, not onely the Condition, dignitie, and estate of All things that God hath framed: But also withall, thow wart deliuered, the most perfect forme and vse of them. &c.

Carmara, Novemb. 21.

Euen as God is iust, his iudgments true, his mercyes unspeak{able,} so are we the True messagers of God: and our words are true in his Mercy, for euer. Glory, (ô Glory) be to thé, ô most High God.

King Carmara, die 17 Novemb. {Sl.3188, pp. 85}

{Several additional paragraphs appear in HM, Sl. 3191.}

Δ -- Amen.

He that standeth in the myddst of the Globe signifieth NATURE: whereuppon in the first point, is the use and practise of this work: That is to say, as concerning the first part, for it is sayde:

The boke conteyneth three kinds of knowledges.

Uriel, May 5, 1583. {Sl. 3188, pp 180}

- The knowledge of god truely
- The number & doing of his Angells perfectly
- The begynning and ending of Nature Substantially.

Cap. 2

Δ Of John Dee his principall, and (in manner) peculiar Interest, to exercise the Doctrine of the boke Heptarchicall.

Vltima est hæc ætas vram, quæ tibi revelata erit.

{Anno 1582 Uriel, Nouemb.} 15

The Mysteries of God haue a tyme: and behold, thow ^Δ art provyded for that tyme.

Michael

The Sonnes of men ^Δ light, and theyr Sonnes are subiect unto my commanndement: This is a Mys{terie:} I haue spoken of it. Note it thorowghly: they are my Servants. By them Thow ^Δ shalt work mervayles.

Hagonel, {No}vemb. 16.

There are kings fals and uniust, whose powre as I haue augmented ^Δ subuerted and destroyed, So shallt Thow.Δ.

Hagonel, {No}vemb. 16.

The second Assembly were the Governors of the Erth, whose glory, (if they be good) the weapons we haue toought thé ^Δ, will augment, and consequently, (yf they be evyll,) pervert.

..dem, eodem, tempore.

I am Bornogo. This is my Seale, this my true Character. What thow ^Δ desyrest in me, shalbe fullfilled. Glory to God.

Bornogo, {No}vemb. 16.

Behold, Behold, lo Behold my mighty powre consisteth in thys. Lerne wisdome by my words. This is wrowght for thy ^Δ erudition, what I instruct {hm: entrust} thé from God. Loke unto thy charge truely: Thow art yet dead. Thow shallt be revyved. But oh, blesse god truely. The blessing that God giveth me, I will bestow uppon thé, by permission {hm: "omission"}. Ô how mighty is our god, which walked on the waters, which sealed me with his name. Whose Glory is withoute ende. Thow hast written me, but yet dost not know me. Use me in the name of God: I shall at the tyme appoynted be ready. I will manifest the works of the Seas: and the miracles of the Deape, shall be known.

{B}efafes, {eo}dem die

Behold, thow desyrest, and art syck with desyre: I am the disposer though not the composer of Gods Medicines. Thow desyrest to be cumforted ~~in thy labors~~ and strengthened in thy labors: I mynister ^Δunto thé the strength of God. What I say is not of my self: neyther that which is sayd to me, is of them selves, but it is sayd of him which liueth for euer. These Mysteries hath God lastly, and of his great Mercyes graunted unto thee. I haue answered thy dowting mynde. Thow shailt be gluttet, yea filled, yea thow shalt swell and be puffed up with the perfect knowledge of Gods Mysteries in his mercies.

Carmara, die 17. {No}uemb.

Abuse them not. Be faithfull, Use Mercy. God shall enriche thé: Banish wrath: yt was the first*, and is the greatest commaundment. I rayng by him: and live by him, which rayngneth and liueth for euer.

{* A}nnael gaue me ..e as ... appeares Anno 1581.

I haue shewed thé perfectly: Behold I teach thé agayn: O how mercifull is God that revealeth so great Secrets to flesh and blud. Thow hast 42 letters. Thy Tables last, conteyn so many &c.

{C}armara. {di}e 17 Nouemb.

Whan thow wilt work for any thing apperteyning unto the estate of a good King: Thow must first call uppon him, which is theyr prince. Secondly the ministers of his powre ar six &c.

{C}armara eodem tempore.

In owtward sense, my words are true: I speak now of the use of one of the first, that I spak of; or manifested yesterday. Sayd I not, and shewed I not, which had the government of Princes? for as it is a Mysterie to a farder matter, so is it a purpose to a present use. Yf it rule worldly princis, how much more shall it work with the Princis of Creation? Thow desyrest use. I teach use. And yet the Art is to the farder understanding [168r] of all sciences, that are past, present, or {eodem} tempore. yet to come.

Frute hath farder vertue, then onely in the eating: Gold his {farder} condition, property and quality, then in melting, or common use. Kings there are in Nature, with Nature, and above Nature. Thow {art} Dignified. &c.

Last of all thy Ryng, which was appointed thé with the Lamyne comprehending the forme* of thy own name. Which is to be made in pf{ect} gold: as is affore {vi}de A^o ... {Ca}rmara: {eo}dem tempore. sayde.

Thow shalt be cumforted. But respect the world to come: Whereunto thow art provyded, and for what ende: and that, in what tyme. Serve god truely, Serve him justly. Great care is to be had, with those that meddle with princis affayres: Much more consideration, with whome thou shalt meddle, or use any practise. But God hath shadowed thé from destruction. He preserveth his faithful, and *E.K. shaddoweth the iust, wth a sheld of honor. None shall enter into the knowledg of thes mysteries with thé, but this worker* &c.

Finally God doth enriche thé with knowledg: and of thy self hath given the understanding of these worldly vanities. He is mercifull: And we his good Creatures, neyther haue, do, nor will forget thé. God doth bless you both: whose mercy, goodnes and grace, I pronownc and utter uppon you. I haue sayd.

Dee, Dee, Dee, At length, but not to late.

King Bobogel, Novemb. 19.

[Δ as concerning these Mysteries atteyning &.]

Lo thus thou seest the Glory of Gods creatures: whom thou mayst use, with the consideration of the day, theyr King, theyr prince and his character: The King and Prince govern for the hole day: the rest according to the six parts of the day. King Carmara, Novemb. 20. Use them to the glory of Gød prayse and honor of him, which Created them, to the laude and prayse of his Maiestie.

Write this reverently. Note it with submission. What I speak hath not byn revealed, no not in these last tymes of the second last world &c.

King Bynepor, {di}e 20. {N}ovemb.

Thow shalt work marvaylous marvaylously by my workmanship in the Highest.

Unto my Prince (my Subiect) are deliuered the keyes of the Mysteries of the earth. All these are Angels, that govern under him: &c. Use them, They are, and King Bnaspol. die 20. Novemb. shalbe at thy commandement.

By me thou shalt cast out the powr of all wycked Spirits.

By me thou shalt know the doings and practises of evyll men: and more then King Bnaspen, die 20. Novemb. may be spoken, or uttred to man.

Ô quanta est ho[mi]nis Infirmetas et Corruptio, qui Angelis, idq_e suis bonis, fidem autem Deo, vix habet? O[mn]ia Mundana fæces; Mundi corruptiones in se habent. Deus nr, Deus nr, Deus (inquam) ille nr, Verus cum veris suis Angelis, ei_qe servientibus, semper verus est Pete quae vis. Dixi et quod dixi Obumbratum est veritate, Justitia, et perfectione

Ecce -- Δ -- holding up the meat rod

King Carmara, Novemb. 21

Hic -- Δ pointing to the ende of the rod

Per hoc, pointing to the Middle of it.

Et a mensuræ fine, nos nostramq_e mensurabis potestatem. Age (inquam) Quid vis? &c.

Obscurum enim Nihil est, quod per illum ^{EK}; recepisti Δ . Age

One thing is yet wanting, a mete receptacle &c. There is yet wanting a stone. &c.

One there is most excellent, hid in the Secret of the depth &c. In the uttermost part of the Roman possession. &c. Lo the mighty hand of God, is uppon thé &c.

King Carmara, Novemb. 21.

Thow shalt prevayle with it, with kings and with all Creatures of the world: whose beautie (in vertue) shall be more worth then the kingdomes of the earth &c. Go toward it and take it up &c. Kepe it sincerely: Let no mortall hand towch it but thy own.

[168v] Thy Character must haue the names of the five Angels (written in the myddst of Sigillum Æmeth) graven uppon the other side, in a circle. In the myddst wherof must the stone be, which was allso browght. Wherein Thow shallt at all tymes behold (priuately to thy self) the state of Gods peop{le,} throwgh the whole earth.

... {corner of leaf torn; HM has Anno 1583 May 5} ???=
...?? Car=
... ?? caue (?)
{B}aligon.

Go and thow shalt receyue. Tary and you shall receyue. Slepe and you shall see: But watch and yo^r eyes shalbe fully opened. One thing which is the grownd and Element of thy desyre, is allready perfited &c. Out of Seuen Thow hast byn instructed, of the lesser part most perfectly.

Raphael A^o 1583. Martij 23.

All those before spoken of, are Subiect to thy Call. &c.

Of frendship, at any tyme, thow mayst see them, and know what thow wylt.

Raphael, Marty 26. Anno 1583. {HM lists the date as March 23, however, per Sl. 3188, 'All those...' and 'Euery one...' were March 26. The third quote is no longer extant in Sl.3188, but HM lists the date elsewhere as March 15.}

Euery one (to be short) shall at all tymes and seasons, shew thé Direction in any thing &c.

One thing I answer thé, for all Officis: Thow hast in subiection all Officis: Use them when it please thé: and as thy Instruction hath byn.

The Lord sayeth, I haue hardened the hart of one of you: yea I haue harden{ed} him, as the flynt: and burnt him together with the ashes of a Cedar. To the Intent, he may be proued Just in my work: and great in the strength of my glory: Neyther shall his mynde consent to the wyckednes of Iniquitie. For from Iniquitie, I haue Chosen him to be a first Earthly wytnes of my dignitie.

Uriel, A^o 1583
Aprilis 23:

{HM includes several more paragraphs, and omits the following concluding paragraph.}

Δ Soli Deo Omnipotenti omnis honor et Gloria. Amen.

Cap. 3: ^Some remembrances Of the necessary furniture ^and Circumstances necessary in for the exercise Heptarchicall.

First cast thy ey unto the generall prince, Governor, or Angel, that is Principal in this world. Than place my name, whome thou hast already.

Than the Name of him, that was shewed thé yesterday, [wth the short cote.] Then his powre, with the rest of his six perfect ministers.

With these thou shalt work to a good ende. All the rest thou mayst use to gods Glory. for every one of them shall minister to thy Necessities.

Moreover when thou workest, thy fete must be placed upon these Tables, which thou seest wrytten last: comprehending 42 letters and names. But with this consideration, that the first Character, which is the first of the 7, in thy former booke be placed upon the top of the Table, which thou wast, and art & shalt be commaunded to haue and use.

Last of all the Ring, which was appointed thé, with the lamyne Comprehending the forme of thy own name. which is to be made in perfect gold: as is affore sayd.

Euen as god is Just ~~hast~~ his Judgments true, his mercies unspe{akable} So are we the True Messengers of God and our words are true in his mercy for euer. Glory ô glory be to thé ô most high God.

Lo, thus thou seest the glory of gods Creatures: whome thou mayst use, with the Consideration of the day, theyr King, theyr Prince and his Chara{cter.} The King and Prince govern for the whole day. The rest according to the six parts of the day. Use them to the glory, prayse & honor of him, which Created them, to the laude and praise of his Maiestie.

[169r]

The Characters of the kings are in the Globe: and {of the Princis,} in the Heptagonon.

The sonns of light Δ light, and theyr Sonns, are Subiect unto my Cōmaund{ement.} This is a Mysterie, I haue spoken of it. Note it throwghly. They {are} my Servants. By them thou shalt work mervayles. My time {is} yet to come. The Operation of the Erth is Subiect to my powre. And I am the first of the Twelue. My Seale is called Barees. And here it is.

Was it not Annael:
wth whome I
had the preface to
this new exercise
{t}estimony (?):
vide sup. pagina,
..., libra prima.

King Carmara
in the presence
of Michael
A^o 1582.
{No}vemb.17.

King
{C}armara.
?????
Novemb. 20.

King Carmara, Novemb. 21.

Hagonel.
Novemb. 16.
A^o 1582.

In his Name = Carmara, with my name, by my Character, & the rest of my Ministers are these things browght to pass.

1. These that lye here are witches, enchanters, Deceyvers, Blasphemers. And finally all they that use Nature with Abuse: and dishonor him which rayngneth for euer.
2. The Second Assembly wer the Governors of the Erth, whose Glory, if they be good, the weapons which we haue towght towght thé, will augment And consequently, (yf they be euyll,) will pervert.
3. The Third Assembly, are those which tast of Gods Mysteries, and dr{ink} of the Juyce of Nature: whos myndes are diuided: Some with eyes loking toward heven: The rest to the Center of the erth.

Prince
Hagonel.
eodem tem=
pore

Vbi non gloria, nec Bonitas, nec bonum est. It is wrowght, I say, it is wrowght (for thy understanding) by the Seven of the Seven, which were the Sonns of Sempiternitie: whose names thow hast written and recorded to Gods glory.

Mark this: All Spirits enhabiting within the Earth, where theyr habitation is of force, not of Will, (Except the midst of my self which I know not) are Subiect to the powre hereof [pointing to his seale] with this you shall govern: With this you shall unlok: with this, (in his name, who raigneth) you shall discouer your e her entrayles.

Prince Butmono sayd this; but the office is ascribed under king Bnaspol to Prince Blisdon: The Mystery therof I know not yet.

Whan thow wilt work ^{^for} any thing apperteyning unto the estate of a good king, Thow must first call uppon him which is theyr Prince. Secondly the ministers of his powre are Six: whose names conteyn 7 letters apece: as thy Tables do manifest: by whom in generally, or by any one of them, in particularitie, Thow shalt work for any intent or purpose. As concerning the letters particularly, They do concerne the Names of 42. which 42, in generally or one of them do and can work the destruction, hindrance or annoyance of the estate, condition, or degree, as well for body as government, of any wycked or yll liuing Prince. &c.

King Carmara. Novemb. 17

Venito BOBOGEL, Rex et Princeps Nobilitatis: Venito cum ministris: Venito (inquam): Venito cum Satellitibus tuis, munitus.
[Δ This I note for a form of calling]

1582
King
Carmara
die 17. Novemb.

Veni Princeps, 7 principum, qui sunt Aquarum principes: Ego sunt Rex potens et mirabilis in Aquis: cuius potestas est aquarum visceribus.

King Babalel to his prince: Novemb. 17.

Venito, Veni (inquam) Adesto. Veni Rex. O Rex, Rex, Rex Aquarum. Venito Venito (inquam). Magna est tua, Maior autem mea potestas.

Ki{ng} Carmara eodem tempor.

Vitam dedit Deus omnibus Creationis. Venite, Veni Ignis, Veni Vita Mortalium (inquam) Venite. Adestum Regnat Deus. O venite. Nam unus ille regnat, et est vita viuentium.

{K}ing Carmara
eodem tempore.

Venite, ubi, nulla quies, sed stridor dentium

{K}ing Car. eodem tempore.

{[In space between paragraphs:} Behold euery one of these Princis hathe his peculier Table.

Carm. Novemb. 2.

Venite vos, qui sub mea estis potestate

Carmara.

Thy Character must haue the names of the five Angels written (in the myddst of Sigillum Æmeth) graven uppon the other syde in a circle. In the mydst wherof, must the Stone be, which was allso browght: wherein thow shalt at all tymes, behold (priuately, to thy self) the state of Gods People, throwgh the whole earth.

Uriel
1583.May. 5.

[169v]

The 4 fete of the Table, must haue 4 hollow things of Swete wood wh{ereuppon} they may stand: Within the hollownes wherof, thy Seales may be kept unp{erished.} One month is all for the use therof.

{Uriel, 1583,} May 5.

The sylk must be of diuers cullors: the most changeable that can be got{ten.} For who is hable to behold the glory of the seat of God.

The cullor was shewed red and greene interchangeably. Nouemb. 21. A^o 1582

Δ -- The Character or Lamyne for me, was Noted (Nouemb. 17 A^o 1582) that it shold conteyne some token of my name: And, now, in this, accownted the True Character of Dignification, I perceyue no peculier mark or letters of my name.

Uriel - 1583. May. 5.

The forme in euery corner, considereth thy Name. Δ you meane, there to be a certayn shaddow of Delta Δ -- Uriel - Well.

Δ - What is the use of the 7 Tables, (like armes) and from what grownd are they framed, or deriued?

Uriel - They are the ensignes of the Creation: wherewithall they were created by God: known onely by theyr acquayntance, and the manner of theyr doings.

Δ - haue I rightly applyed the dayes to the kings -- Uriel - The dayes are rightly applyed to the kings. &c.

Δ - The characters and words annexed to the Kings names in the utter Circumference of the great Circle or Globe: How are they to be used?

Uriel - They are to be paynted uppon swete wood, & so to be held in thy hand as thou shalt haue cause to use them.

Sigillum Æmeth is to be set in the myddle of the Table.

Il, Aprilis 28, 1583.

Grace, mercy and peace be unto the liuely branches of his flourishing kingdome and strong art thou in thy glory, which dost unknytt the Secret parts of thy liuely workmanship: and that, before the weak understanding of man. Herein is thy powre & Magnificence opened unto man. And why? bycause thy Diuinitie and secret power, is here shut up in numero Ternario et Quaternario. A q^o principium, et fundamentum omne huius est tui sanctissimi maximi (?) operis. For yf thou (O God) be wunderfull & incomprehensible in thyne owne substance, it must nedes follow, that thy works, are likewise incomprehensible.

But Lo, they shall now beleue, bycause they see: which heretof{ore} could skarsly beleue. Strong is the Influence of thy Supercelestiall powre: and mighty is the force of that arme, which overcommeth all things. Let all powre (therfore) rest in thé. Amen.

Leave oute the Bees of the seven names of the 7 kings, and 7 Princis. and place them in a Table diuided by 12 and 7. the 7 spaces, being uppermost: and therein write in the upper lyne, the let{ters} of the king, with th with the letters of his prince following, next after his name: and so of the Six other, and theyr princis. And read them on the right hand, from the upper part to the lowest. and thou shalt finde, then, the Composition of this Table. Therin they are all comprehended, sauing certayn letters, which are not to be put-in here: By reason that the Kings, and Princis do spring from God: and not God from the Kings and Princis: Which

Excellency is comprehended and is also manifest, in that Third and fourth
Number. {in marg: Number}

Rownd about the sides [of this square ^{Table}] is every letter of the 14 names,
 [170r] of the 7 kings and princis.

Hereafter shall you perceyue that the Glory of this Table {surmownteth} the
 Glory of the Sonne. All things els that appertayne unto it, {are} already
 prescribed by your former Instruction.

God is the beginning of all things, but not after one sort: Nor to every One alike. IL.
 But it is Three manner of works with his Name. Aprilis 29.

- The One in respect of Dignification 1
- The Second in respect of Conciliation
- The Third in respect of an ende and determined Operati{on.}

Now, (Syr,) to what ende wold you wear your Character? &c.

Δ At our first dealings to gither it was answered by a Spirituall Creature, (whome
 we toke to be Uriel,) Sigillum hoc in auro sculpendum, ad defensionem Corporis
 omni loco, tempore et occasione, et in pectus gestandum.

Il - But how do I teach? The Character is an Instrument appliable Onely to
 dignification. But there is no Dignification (Syr) but that which doth procede, and
 hath his perfect composition Centrally, in the Square number of 3 and 4. The
 Center wherof shall be equall to the greatest. Hereby you may gather, Not onely
 to what ende, the Blessed Character (wherewith thou shalt be dignified) is
 prepared: but also the Nature of all other Characters.

To the Second - Δ - Conciliation you meane.

Il - The Table is an Instrument of Conciliation. And so are the other 7 Characters, 2
 which you call by the name of Tables: Squared out into the forme of Armes:
 which are proper to every King and Prince according to theyr order.

Now to the last - Δ - As concerning the ende and determined Operation

IL - It ~~consisteth~~ onely consisteth in the mercy of God, and the Characters of these 3
 bokes. &c.

Set down the Kings and theyr Princis in a Table as thou knowest them: with theyr
 letters backward: excepting theyr Bees, frō the right hand to the left. Let Bobogel
 be first, and Bornogo is his prince. &c.

Note. IL

and so on the backside of my Character or golden square Table, and ???feth all
 the names of the 7 kings and theyr 7 Princis: the generall little ^B B, ~~absented~~
~~from e~~ ~~he~~ ??? mentally (?) allwayes conteyned (?) to be pies???d to ech
 name: as well as in the great table.

{Δ - Note, he}re, it may appere that
 Butmono is Prince to Bynepor, and
 Blisdon prince to King Bnaspol.

De Sigillo Æmeth; alr, vocato Sigillo Dei.

Michael - I will shew thé ?????, in the mighty hand and strength of God, what his Mysteries are: The true Circle of his æternitie: comprehending all vertue: The whole and Sacred Trinitie:

Michael, 1582, Martÿ 19.

Oh holy be he: Oh holy be he: Oh holy be he.

Uriel answered, Amen.

Mich - Now, what wilt thou? Δ - I wold full fayne procede according to the matter in hand.

Mich - Diuide this owtward Circle into 40 equall partes: whose greatest numbers are 4. See thou do it presently - Δ - I did so diuiding it first into 4, and then every of them, into 10.

[170v]

He called one by name Semiel.

One cam in and kneled down: and great fyre came out of his mowth.

Michael sayd: To him are the Mysteries of these Tables known.

Michael sayd, Semiel, (agayn) and by and by he^{Michael} sayd, O God thou hast sayd, and thou liuest for euer. &c. ~~Do not think here to speak to him.~~ Semiel stode up, and flaming fyre cam out of his mowth, and than he saide, as followeth.

Sem - Mighty lord, what woldst thou with the Tables?

Mich - It is the will of God Thow fatch them hither.

Sem - I am his Tables. Behold these are his tables: Lo where they are.

Δ - There cam-in 40 white Creatures, all in white silk long robes, and they like Children. And all they falling on theyr knees, sayd:

Thow onely art holy among the Highest, O God thy Name be blessed for euer.

Δ Michael stode up out of his Chayre, and by and by all his legs,semed to be like two great pillers of brass: and he as high as half way to heaven: And by & by his sworde was all on fyre: & he stroke or drew his sword over all these 40 ^{^theyr} heds. The erth quaked: And the 40 fell down. And Michael called Semiel with a Thundring voyce & sayd, Declare the Mysteries of the Liuing God, Our God, of One that Liueth for euer.

Sem - I am ready.

Δ - Michael stroke ouer them with his sword: and they all fell down (& Uriel ap allso) on his knees. And commonly at the striking with the sword, flaming fyre, (like lightening) did flash with all.

Michael - Note. here is a Myserie.

Δ - Then stept furth one of the 40 from the rest: & opened his breast, which was



covered with sylk and there appeared a great all of gold.

Mich - Note the number. Δ over the T, stode the Number of 4, on this fashion



Δ - The 40, cryed all cryed: Yt liueth and Multipliyeth for euer: blessed be his name.

Δ - That creature did shut up his bosome, and vanished away like a fyre.

Michael - Place that in the first place. It is the Name of the Lord.

Δ - Then there semed a great clap of Thunder to be &c.

Δ - And so furth. the whole second boke is nothing els but the Myseries most Mervaylous of Sigillum Dei, otherwise called Sigillum Æmeth. wherof here I did here but leave some ???y {HM reads: admonishment}, &c.

Note allso, the Third boke was chiefly of the 7 ensignes of Creation. &c. mentioned in this Chapter of in the ^???? of orations (?).

[171r]

Caput 4.

Some Notice of peculier formes, wherein the Kings, Princis, and Ministers Heptarchicall appeared.

King CARMARA

Appeared as a man, very well proportioned: in a long purple Robe, and with a Triple Crowne of Gold on his hed.

At his first comming in, he had 7 ^{like} men waighting on him: which afterwarde declared them selves to be 7 princis under the 7 Heptarchicall Kings.

Uriel deliuered to him, at his first appearing, (which he kept still in his hand) a rod, or straight little rownd staf of gold diuided into three distinctions: whereof two were dark, or blak, and the Third, bright red.

Note.

At the first, Uriel pluckt a thing from under the [^]Covenant Table: and it grew Rownd, Bigger & bigger, (of fyrie Cullour) bigger then all the world: and [^]he sayd to me ^Δ Vltima est hæc ætas vestra quæ tibi revelata erit. Then cam swarming into the stone, Thowsand yea Innumerable people, Uriel sayd, Est in mundo, et cum incipiet cum illo alter Mundus. and he bad, Note the forme of the thing seen. Note the cullour. The forme of the thing seen was a Globe Transparent fyre within which the people seemed to stand, Towers and Castells. &c. did appere therein, likewise. This Globe did king CARMARA seeme to go uppon, & to measure it: and there appeared a very riche chayre to be set: allmost at the top of the Convexitie of the sayd Globe. wherein he sat down. Uriel

Prince HAGONEL

Note. All the 7 Princis, seemed to [^]be men, and to haue red robes, but this Prince, his Robe, was shorter then the others. They had all Cerclets of  ^{above} on theyr heds, he had a rownd Ring with a prik in the myddle which he affirmed to be his seale. The name therof he sayde to be Barees, and that it is



The Sonns of light ^{men} and theyr Sonns, are Subiect unto his commaundement. They are his Servants. Their Apparition ~~appereth~~, the first 7 ~~like little boyes~~ yong men, the other 7 like little boys. [loke on the other side]

Ministers
Filij Lucis
Filij filiorum lucis
???erte (?) filiam (?)

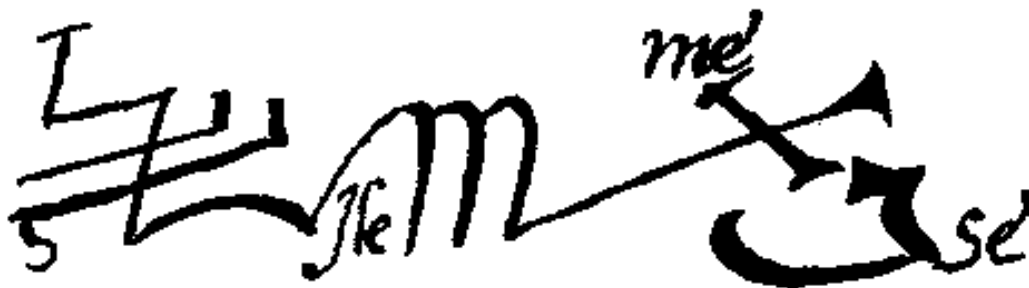
Note

King Carmara, did first Call the Princis .7. before him: and they stode three on one side of him, and three on the other: But this Prince Hagonel, he toke, and set him in the myddle before him, as he sat in the Chayre, on the Convexity of the Transparent fyrie Globe. And after ward he called but five kings: for he him self, supplied two places of Kings, governing on Monday, and fryday. Blumaza he dyd not ones speak of: I know, not yet, the Mystery therof.

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[172r]

Rex -- BLVMAZA



Princeps -- Bralges ---

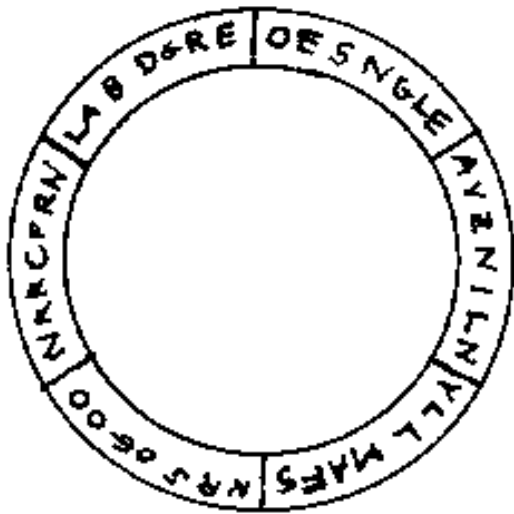


Sapientia ædificauit sibi
Domum: excidit Columnas
Septem. Prouerb. 9.

Die Lunæ {Monday}

O	E	S	N	G	L	E
A	V	Z	N	I	L	N
Y	L	L	M	A	F	S
N	R	S	O	G	O	O
N	R	R	C	P	R	N
L	A	B	D	G	R	E

{**Note:** The ms. has F with a dot under it in the second square of the first row, with an E (also with a dot under it) above it. The circle is from HM; that in CMH is blank. -JHP}



CARMARA^{Rex}

Hagonel

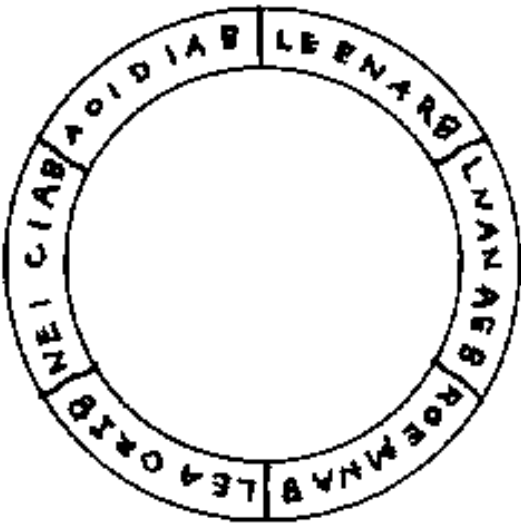


Princ{eps}

Shewed onely in square

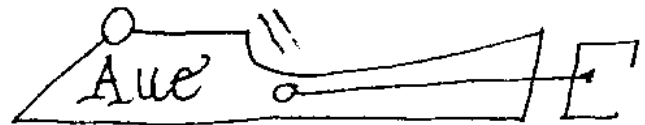
Die Dominica. {Sunday}

L	E	E	N	A	R	B
L	N	A	N	A	E	B
R	O	E	M	N	A	B
L	E	A	O	R	I	B
N	E	I	C	I	A	B
A	O	I	D	I	A	B



BOBOGEL

Rex



BORNOGO

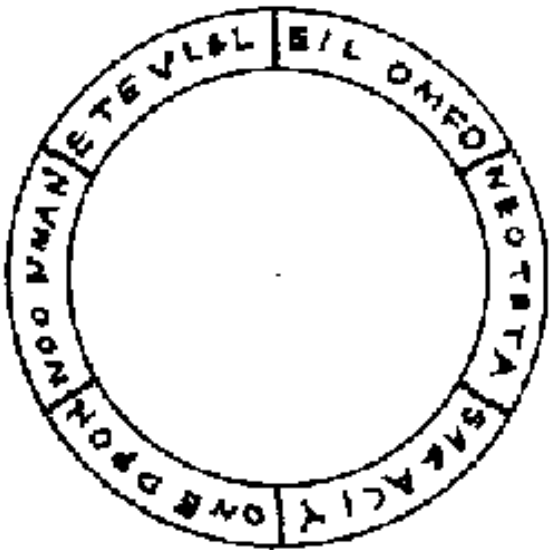
Princeps



both square and rownd

Die Martis. {Tuesday}

E	I	L	O	M	F	O
N	E	O	T	P	T	A
S	A	G	A	C	I	Y
O	N	E	D	P	O	N
N	O	O	N	M	A	N
E	T	E	V	L	G	L



BABALELRex

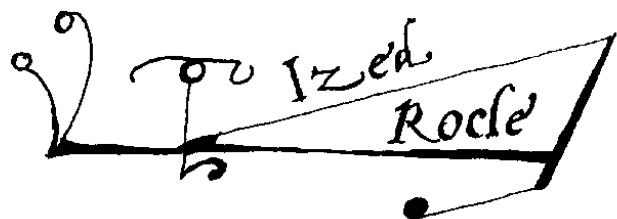
BEFAFESPrinceps

Onely shewed in square

Die Jouis. {Thursday}

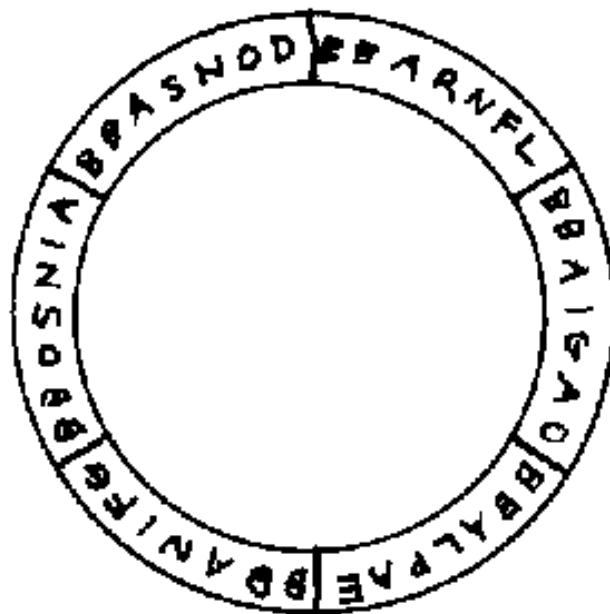
BYNEPOR

Rex



BVTMONO

Princeps



B	B	A	R	N	F	L
B	B	A	I	G	A	O
B	B	A	L	P	A	E
B	B	A	N	I	F	G
B	B	O	S	N	I	A
B	B	A	S	N	O	D

Shewed onely in square.

fol. 3. l:

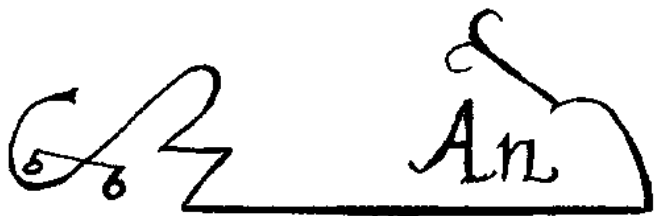
Behold, this is my Seale. &c.

All spirits inhabiting within the earth, (where their habitation is of force, not of will) are subiect to the powr hereof. With this you shall govern, with this you shall unllok: With this (in his name who rayneth) you shall discover her entrayles. &c.

Die Mercurÿ {Wednesday}

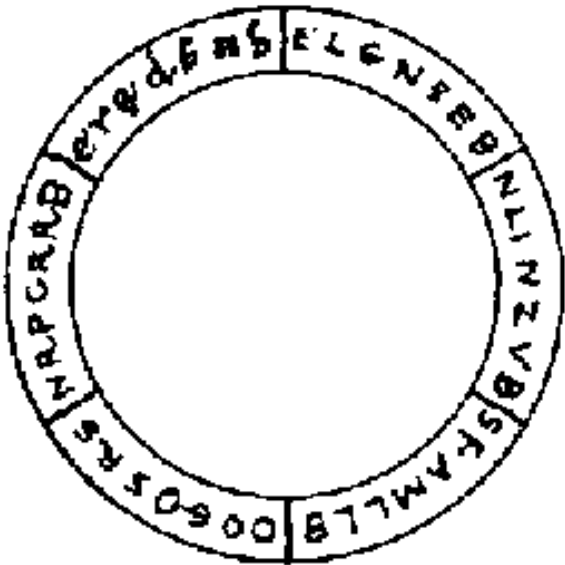
BNASPOL

Rex



BLISDON

Princeps



E	L	G	N	S	E	B
N	L	I	N	Z	V	B
S	F	A	M	L	L	B
O	O	G	O	S	R	S
N	R	P	C	R	R	B
e	r	g	d	b	a	b

Shewed onely in circle {sic}.

Die Sabati. {Saturday}

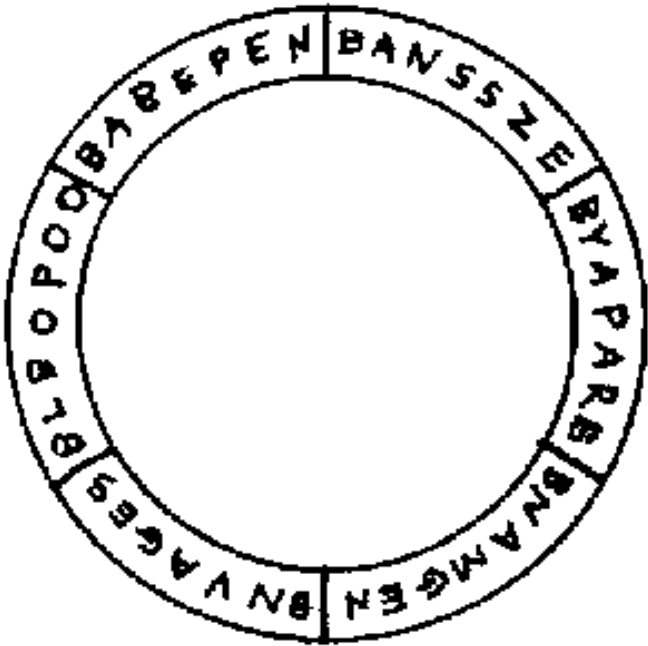
BNAPSEN

Rex



BRORGES:

Princeps



B	A	N	S	S	Z	E
B	Y	A	P	A	R	E
B	N	A	M	G	E	N
B	N	V	A	G	E	S
B	L	B	O	P	O	O
B	A	B	E	P	E	N

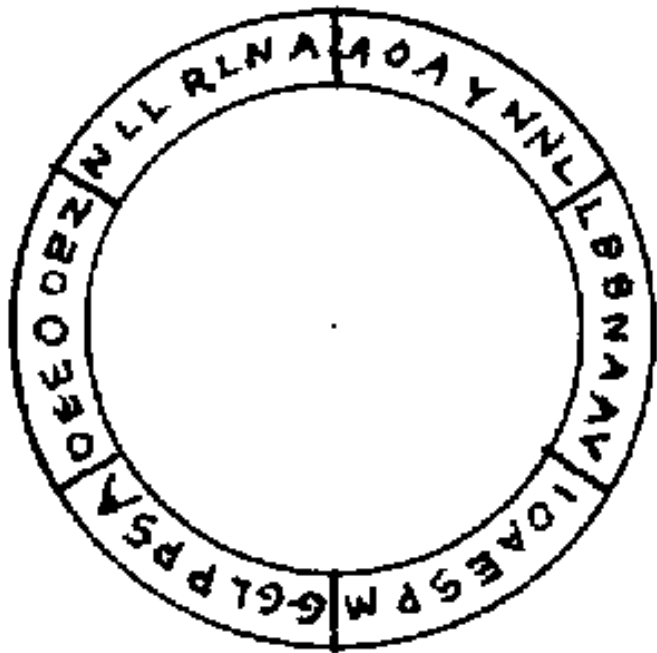
Shewed onely in Circle.

[173r]

Die veneris {Friday}

A	O	A	Y	N	N	L
L	B	B	N	A	A	V
I	O	A	E	S	P	M
G	G	L	P	P	S	A
O	E	E	O	O	E	Z
N	L	L	R	L	N	A

Shewed onely in Circle.



BALIGON,

aliter CARMARA:
vel MARMARA

Rex



BAGENOL

P{rinceps}

Filij lucis	Filij filiorum	
I	El	♀
Ih	An --	♂
Ilr	Aue --	♂
Dmal	Liba --	♂
Heeoa	Rocle --	♂
Beigia	Hagonel --	♂
Stimcul	Ilemese --	♂

lib^o 4^o. fol 2

Potestas Carmara, Marmara, siue upsius Baligon regnat in filiaē (?) -- Rex -- CARMARA

The Sonnes of men, and theyr Sonns, are subiect unto my commaundement. They are my Servants -- Princeps - Minister



-- Hagon{el}
primus et {quartus}

This Prince calleth all the People of the earth: and then he commaundeth of three sorts:

1. Kings - Δ Conside{r ..} seameth to ... with Bobogel his office &c.
2. Noble men:
3. Philosophers -- Princes of Nature

I am Primus et Quartus Hagonel.

Here is his Name (pointing to  = Carmara) &c.

Notwithstanding, I am his Minister.

And pointing to Carmara, he sayd. In his name with my name, by my Character, and the rest of my Minis{ters} are these things browght to pas.

It is wrought, by the 7 of the 7, which were the Sonnes Sempiternitie, whose names thow hast written and recorded to Gods Glory:

[173v]

Bobogel Sunday

-- The distributing, giving, and bestowing of Wisdome and Science: The teaching of true Philosophie, true understanding of all lerning, grownded uppon wisdome: with the excellencies in Nature: and of many other great Mysteries, mervaylously avaylable, and necessarie to the advancing of the Glory of our GOD, and Creator. Therefore, In the Name, &c.

Gloria Patri &c.

Prince Bornogo Sunday

-- The Altering of the Corruption of Nature, into perfection: The knowledg of Metalls. and generally the Princely Ministring to the right Noble and Mighty King BOBOGEL in his government of Distributing, giving and bestowing of Wisdome, science, True Philosophie, and True Understanding, and of other very many his peculiar Royall Propreties. Therefore, In the Name, &c.

Pater noster &c.

Raphaël. A^o 158 {sic}

[174r]

Rex Carmara Die lunæ Monday

-- Who, [^]in this {Heptarch}icall Doctrine receyuedst at blessed Uriel his hand, the golden rod of government & the Chayre of dignity,: and ~~the~~ Th didst appeare first to us. Triple Crown in a long purple robe. Who saydst to me at Mortlake, I minister the strength of God unto thé.

Likewise thow saydst, These Mysteries hath God, {lastly,} and of his great mercyes, graunted unto thé.

Thow shalt be gluttred, y{ea} filled: yea thow sha{llt} swell, and be puffed up, with the perfect knowledg of Gods Mysteries in his mercies.

And saydst, this Art is to the farder understanding of all sciences, that are past, present or yet to come.

And immediately didst say unto me: Kings there are, in Nature, wyth Nature, and aboue Nature. Thow art Dignified.

And [^]saydst concerning the use of these Tables, This is but the first step. Neyther shalt thou practise them in vayne. ⁺ Therefore, &c.

{in marg:}+ And sayd thus: Generally, of God his mercyes and graces on me decreed, and bestowed: Whatsoever thou shalt speak, do, or work, shalbe profitable and acceptable: And the Ende, shall be good.

Prince HAGONEL Monday

To whose Commaundement the Sonnes of men and theyr Sonnes ar subiect: and are thy Servants. To whose powre the Operation of the Earth is subiect. Who art the first of the twelue: and whose seale is called Barees, and this it is ☉ At whose Commaundement are the Kings, Noble men, and Princes of Nature. Who art Primus et Quartus Hagonel. Who, by the seuen of the seven (which are the Sonns of Sempiternitie) dost work mervayles amongst the people of the Earth: and hast sayd to me, That I also, by the same thy servants, shold work mervayles. O Noble Hagonel who arte the Minister to the Triple Crowned King Carmara: and Notwithstanding art Prince over these 42 Angels whose names and characters ~~de~~ here are here presented.

Therefore &c.

[174v]

Rex Blumaza

{One third of the page is blank.}

Princeps Bralges

-- Who saydst [^]to us The Creatures liuing in thy Dominion, are subiect to thy powre: whose subiects are invisible: and which [^]to my seer appeared like little smokes, with out any forme, Whose seale of gouernment is this: Who saydst, Beholde, I



am come, I will teache thé, Names without Numbers: The Creatures subiect unto me, shall be known unto you, Therefore, In &c.

[175r]

Rex Baligon fryday

The shew-stone

{in top marg: pronunc...are (?)}

Who canst distribute and bestow at pleasure, {all that} what{-so-euer} can be wrowght in aereall actions: who hast the government of thy self perfectly: as a myserie known unto thy self. Who hast answered thé d didst aduertise me of this stone and holy receptacle both nedefull to be had, and also didst direct me to the taking of it up, being presently and in a few mynutes of tyme, browght to my sight ^{in marg: frõ the uttermost part of the Roman possession, being had ther in the secret of the depth} handling, & possessings (?), as to this day it appereth. Who didst say then unto me, Thow shalt prevayle with it, with Kings and with all Creatures of the world. whose beauty (in vertue) shall be more worth, then the Kingdomes of the earth. for the which purposes here rehersed, and other, to be partely, now to be used and enioyed, & ^partely hereafter more abundantly (as the Lord god of hoasts shall dispose) And also bycause thow thy self art governour of thes 42 thy mighty, ff faithfull & obedient Ministers: Therefore, In &c.

Rex Bnapsen Saterdag.

Princeps Brorges

-- The government of all enchanter Coniurers, witches and wicked spirits hated of God, and included for euer in outward darknes : Who hast sayd to me, That by thé I shall cast oute the powre of all wicked spirits: And that by thé I shall or may know the doings and practises of euyll men, and more then may be spoken or uttred to man. Therefore &c.

-- Who ^being the Prince, and chief Minister and governor under thy right Puissant King Bnapsen, didst appear to my seer in most terrible manner of firy flamyng streams, and saydst Noui Ianuam mortis et percussit gloria Dei Impiorum parietes.

Therefore &c.

[175v]

Rex Babalel

Tuesday



-- Who art King in Waters: Mighty and wunderfull in waters, whose powr is in the bowels of the waters: whose royall person with thy Noble prince Befafes, and his 42 Ministers, The Triple Crowned king Carmara bad me vse to the Glory prayse and honor of him which created you all, to the laude and prayse of his Maiestie.

Therefore, &c.

Princeps Befafes -- Who art Prince of the seas: Thy powr is vppon the waters. Thow drownedst pharao: and hast destroyed the wycked. Thy name was known to Moyses, thow liuedst in Israël:

-- Who hast measured the waters: who wast with King Salamon, and allso long after that, with Scotus: but not known ^{^to him} by thy true name: for he called thé Mares. And since thow wast with none: ^{^Except} when ^{^thow} preseruedst me (throwgh the mercy of God) from the powr of the wycked and wast with me in extremities: Thow wast wth me throwghly: who of the Ægyptians hast byn called Obelison, in respect of thy pleasant deliuerance: And by that name to me knowne: and of me Noted in record, to be the Noble and Curteous Obelison. Whose Noble ministers 42, are of very great powre, dignitie, and Authoritie: As some in the measuring of the motions, of the waters, and saltnes of the seas, in giuing good success in Battayles, reducing ships, and all manner of vessels that flete vppon the seas: To some all the fishes and monsters of the seas, yea all that liueth therein, are well known: and generally are the distributers of Gods Judgments vppon the Waters that couer the earth. Some conduct waters through the earth: other do beautify Nature in her Composition. The rest are distributers and deliuerers of the Threasors and unknown substances of the Seas: Thow ^{^O} Noble Prince Befafes badst me use thé, in the name of God. Therefore &c.

[176r]

Rex Bnaspol
Wensday.

To whome the earth with her bowels, and secrets whatsoever, are deliuered: and hast sayd to me heretofore: What thow art, there I may know. Thow art great, but, (as thow truely didst confess,) he in whom thow art, is greater then thow: Therefore, In &c.

Princeps Blisdon -- Unto whome the keys of the Mysteries of the earth are deliuered: whose 42 ministers are Angels that govern under thé: All which, thy mighty king ^{^Bnaspol} bad me use: and affirmed that they are and shalbe at my commaundement: Therefore, In &c.

Il. 1583. Yf thow haue a parcell or part (out of euery place) of the erth, in any small quantity, thow mayst work by the
Thursday Creatures, whose powr it is to work in such causes, which will bring it (neuer trust me) before you can tell twenty.
Aprilis 18.

[176v]

Rex Bynepor

Thursday

-- Uppon the distribution and participation of whose exalted most especiall and glorified powre, resteth onely and dependeth the generall state and Condition of all things. Whose sanctification, glory and renowne, althowgh it had begynning, yet can it not, neyther shall haue ending. He that Measureth, sayd, and thow wast the ende of his workmanship. Thow art like him, and of him: yet not as partaking or adherent: but distinct in one degree. Whan he cam thow wast magnified by his comming: and art Sanctified, world without ende.

Vita Suprema
Vita Superior
Vita Infima tuis sunt
mensurata manibus.

New worlds. Perhaps a new period doth begynn, as I haue set down in the Volume of famous and rich Discoveries. ♀ after great period.

Notwithstanding, Thow art not of thy self: Neyther is thy powr thyne owne: Magnified be his name. Thow art in all: And all hath some being by thé: yet thy powr is nothing in respect of his powr, which hath sent thé.

Thow begynnest new worlds ^Δ, new people, New Kings, and New knowledg of a New government. And hast sayd to me, Thow shalt work Mervaylous, Mervaylously, by my workmanship, in the Highest. Therefore, In the Name, &c.

Princeps Butmono

-- Who art life and breath in liuing Creatures: All things liue by thé, the Image of One excepted. All the kindes of the beasts of the earth dost thow endue with life. Thy seale is theyr glory. Of God thow art sanctified. and thow reioycest. The liuing, the ende, and begynning of all beasts thow knowest. and by sufferance thow disposest them, untill thy Vyoll be runne.

Therefore, &c.

[177r is blank]

[177v]

The seven Kings

1.

Carmara ^Λas a man very well proportioned in a long purple robe. With a Triple crown on his hed.

2.
{illegible marg note.}

Bobogel - in a black veluet coat, and his hose close with veluet upperstoks: overlayd with gold lace: With a velvet hat-cap, with a black feather in it. with a cape on one of his sholders: his purse hanging at his neck: & so put under his gyrdell ^{^at} which hong a gylt rapier: his beard long he had plinuffles & pynsions.

He sayd, I wear these robes, not in respect of my self, but of my government.

The ministers cam wth him ^{Bob.}, 42, all trymmed after the manner of Nobility now a dayes, wth gilt rapers. 7 of them were apparayled like Bobogel, sagely & gravely: all the rest ar ruffyn like. The last 7 do seme to be men both men & women: for before in the forepart they seme to be attyred lik women ^{^with} fardingales, & in the bak part like men.

3.

Babalel - As though he wer a king with a crown ^{^of} Gold on his hed his apparayle, a long robe whitish. his left arme ^{^sleve} was very white. & his right arme black sleve, was black. he seamed to stand uppon water, his name was written in his forhed: Babalel.

The forme 7 of his 42 Ministers haue Cerclets on theyr heds.

Δ for king Babalel he first called Befafes, O ^{Veni} Princeps in principum, qui sunt aquarum Principes &c. & of these seven the letters seme betwene theyr fete.

4.

Bynepor - The ministers 42 like ghostes or smokes without all forme having every one of them a little glittering spark of fyre in the middest of them: and every spark a letter in it.

5.

Bnaspoll {sic} - With a red Robe & a Crowne on his hed.

The Ministers semed to haue letters in the palmes of theyr hands. Standing abowt a little hill of clay. and behinde this a far did stand an Innumerable Company of ugly people.

6.

Bnapsen - a king with a crown on his hed.

Carmara called saying (?) Venite,
ubi nulla quies, sed stridor

dentium. {"Come here, where there
is no peace, but only the gnashing
of teeth." MLQ, Book 4, Nov. 20,
1582}

The Ministers ^{^men} 42 tossed the Table rownd Table (which they hold) all in fire flaming.
& held in theyr {hands}.

7.

Baligon - Idem quae Carmara wth his triple Crown & long purple roabe.

his 42 ministers, wer bright people: and besides them All the ayer swarmeth with creatures. Theyr letters were in theyr forheds: They stand in a Circle: They take the letters from theyr forheds & set them in a Circle.

[178r]



The form of the first apparitions Heptago{num} Prm (?)

Carmara -- Cam first in, hauing 7 waightyng on him and they (as aff afterward appered) were the 7 prin{ces} but Carmara him self semed to be a man of good proportion, with a long purple ga{rment} robe and a triple crowned Crown (of gold) on his {hed.}

The 7 Princes -- semed to be like men, & they had {red} garments ... {illegible. HM adds they had "cerclets of gold on theyr heds"}

Hagonel The .1. -- his robe was shorter then [^]of the others 6. fol. 14.b. he held a seale  called Barees.

Bornogo The .2. wth a [^]gold coronet or rather a Cerclet about {his hed.}

[^]Babalel called Veni Princeps 7 principum, qui sunt aquarum pr{incipes.}

Befafes The .3. -- He opened his bosom: and seamed leane: {and} seamed to haue feathers under his roabs. he had a golden girdle: & on it, written, Befafes.

Butmono fol. 11 -- he had a cerclet of gold on his hed.



He had a long red robe, & a cerclet of gold on his hed.

{cp. HM description of the ministers under Babalel and Befafes} The 42 Ministers had theyr letters in theyr forheds, & they wer 6 rows of 7 in a row. But of the first 7 had the letters betwene theyr fete, {and} water seamed contynually to pass over these letters. At length the 42 diued into the water, & so went a{way.}

Blisdon -- In a Robe of many cullours: & on his hed a cerclet {of Gold.} Δ - Then his red garment, had many cullors in it {...}.

Brorges -- The ⁶ sixth - he putteth open his cloathes & red apparell and there did yssue mighty fyre out of his sides. most terrible, grysely, & unutterable to be beholden of mor{tal} eye, any tyme.

Bralges -- The .7. -- his Ministers appeared like little smokes, without any forme.

Δ - ... Bynepor {illegible note in margin}

{ He sayd, Beware of wavering: Blot out suspition {of} us: for we are Gods Creatures, that haue rayned, do ray{ne,} & shall raigne for euer. All our mysteries shalbe k{nown} to you.

Δ { Bagenol appered not, by that name. Perhaps Hagonel was Bagenol. H being put for B. and the letters true {...?}

{ As hath king also ... Carmara, or Marmara, with a greater??? from his proper name Baligon.

{ Neyther Blumaza nor Brorges appered by name {bottom line of page is damaged and unreadable.

Note.

[178v is blank]

[179r]

{This page is bound sideways, such that the first line is against the left margin.}

{repetition of 173v}

Bobogel --
Sonday

The distributing, giving and bestowing of wisdom and Science: The teaching of True Philosophie, and true understanding, and of all learning, grounded upon Wisdom, with the excellencies in Nature, and of many other great Mysteries, mervaylously available and necessarie to the advancing of the Glory of our God, and Creator. Therefore in the Name &c.

Gloria Patri &c.

Prince Bornogo --

The Altering of the Corruption of Nature, into perfection, The knowledge of Metalls, And generally The Princely Ministering to the right Noble and Mighty King BOBOGEL in his government of Distributing, giving and bestowing of Wisdom, science, True Philosophie, and True Understanding, and of other very many his peculiar Royall Properties.

Therefore In the Name, &c.

Pater noster &c.

[179v]

{This page has only a double circumference circle in the middle of the page, and occupying about half the width of the page.}

[180r]

{This page is also sideways}

Rex Carmara -- fol. 4. Behold these things and their mysteries shall be known unto you, reserving the secrets of him that reigneth for ever.

Bralges -- All our mysteries shall be known unto you.

fol. 46.

Carm -- fol. 5:

[180v]

{This page is also sideways}

O F S N G L E

{blank circle}

[181r]

{This page is also sideways}

{Repetition of page 174r.}

Prince HAGONEL To whose Commaundement the Sonnes of men and theyr Sonnes are subiect: and are thy Servants. To whose powre the Operation of the Erth is subiect. Who art the first of the Twelue: and whose seale is called Barees, and this it is ☉ At whose Commaundement ar the Kings, Noble men, and Princes of Nature. Who art Primus et Quartus Hagonel. Who, by the seven of the seven, which are the Sonns of Sempiternitie, dost thy dost ??? work mervayles amongst the people of the earth, and hast sayd to me, that I [^]allso should by the same thy servants work Mervayles. [^]Thou who arte the Minister to the great king Triple Crowned King Carmara: and Notwithstanding art Prince over these 42 Angels whose names & characters are [^]also layd under my ??st fete: as I was {rest is illegible}

[181v]

{This page is also sideways}

{Repetition of page 174r.}

Rex Carmara -- And saydst unto me, What soeuer thou shalt speak do or work shalbe profitable and acceptable: and the ende of it shall be good. &c.

*A^o 1582
Novemb. 17.

{ Who saydst, to me at Mortlak*, I minister thé strength of God unto thé.
Likewise thou saydst, These Mysteries hath God lastly and of his great mercyes, graunted unto thé.
Thou shalt be glutted, yea filled, yea thou shalt swell, & be puffed up, with the perfect knowledg of Gods Mysteries in his Mercies.
And saydst, This Art is to the farder understanding of all sciences that are past present, or yet to come.

And immediately didst say unto me Thow art Dignified Kings ther ar in Nature, with Nature and above Nature.

Thow art Dignified.

--

And as concerning the use of these Tables, This is but the first step: Neyther shalt thou practise them in vayne.

[182r]

{Compare with page 168v.}

Raphael
A^o 1583
Martÿ 23.

Martÿ 24

A direction requisite.

Martÿ 26--

Go, and thou shalt receyue. Tary and you shall receyue. Slepe and you shall see: But watch and your eyes shall be fully opened. One thing which is the grownd and Element of thy desyre, is allready perfyted &c. Out of Seuē Thou hast byn instructed of the lesser part, most perfectly.

Euery Organ is voyd of qualitie, unleast a Meane be adiected.: So, is all that thou hast before, more wonderfull, then as yet, profitable, unleast thou be directed and led in unto the true use and Order of the same. &

I haue byn thy Scholemaster, and director to the Sterne, to rule the reason thereof, with those, which can reach the Iudgment therof.

All those before spoken of are subiect to thy Call &c.

Off frendship, at any tyme thou mayst see them, and know what Thou wilt. &c.

Euery one, (to be short) shall at all tymes and seasons, shew thé Direction, in any thing.

[Δ - But they haue Chiefe and speciall tymes]

Raphaël

Peraduenture Thou thinkest I am not in thy Marrow: yes I haue byn long in the highest part of thy body, and therefore am somewhat perswaded of thy meaning.

One thing I answer thé for all Officis
Thou hast in subiection all Officis
Use them whan it pleas thé: and as thy Instruction hath byn.

Raph. 1583 Martÿ 26. -

Yt is determined, else wold I not: And may be undetermined, yf you break his commaundements.

Raph. 1583. Aprilis 3. -

Cumfortable Instruction is a necessary Medicine.

Ur. -- Aprilis 23 -

Sayth the Lord - I haue hardened the hart of One of you, yea, I haue hardened him as the flynt: and burnt him to gither with the ashes of a Cedar: to the intent, he may be proued just in my work, and great in the strength of my Glory. Neyther shall his mynde consent unto ^{^the} wyckednes of Iniquitie. For from Iniquitie I haue chosen him, to be a first earthely witnes of my Dignitye.

{In margin, sideways:}

Carm. Novemb. 21 1582.

Thou hast byn told perfectly, playnely and absolutely, not onely the condition, dignitie, & estate of all things that God hath framed: But also withall, thou wart deliuered the most perfect forme and use of them.

Il Maÿ 5. 1583.

Thy Character must haue the names of Gōð the five Angels (written in the middst of Sigillum Emeth) graven uppon the other side in a Circle. In the middst wherof must the stone be: which was also browght: Wherein thou {shalt at all tymes Beholde, (privately to thy self) the State of Gods people, throwgh the whole earth.}

Il - 1583. April. 28. after supper Hereafter you shall perceyue that the glory of this Table, surmownteth the glory of the Sonne.

[182v]

	1	2	3	4	5	6	7
1	B	A	L	I	G	O	N
2	B	O	R	N	O	G	O
3	B	a	p	n	i	d	o
4	B	e	s	g	e	m	e
5	B	l	u	m	a	p	o
6	B	m	a	m	g	a	l
7	B	a	s	l	e	d	f
8	B	O	B	O	G	E	L
9	B	E	F	A	F	E	S
10	B	a	s	m	e	l	o
11	B	e	r	n	o	l	e
12	B	r	a	n	g	l	o
13	B	r	i	s	f	l	i
14	B	n	a	g	o	l	e
15	B	A	B	A	L	E	L
16	B	V	T	M	O	N	O
17	B	a	z	p	a	m	a
18	B	l	i	n	t	o	m
19	B	r	a	g	i	o	p
20	B	e	r	m	a	l	e
21	B	o	n	e	f	o	n
22	B	Y	N	E	P	O	R
23	B	L	I	S	D	O	N
24	B	a	l	c	e	o	r
25	B	e	l	m	a	r	a
26	B	e	n	p	a	g	i
27	B	a	r	n	a	f	a
28	B	m	i	l	g	e	s
29	B	N	A	S	P	O	L
30	B	R	O	R	G	E	S
31	B	a	s	p	a	l	o

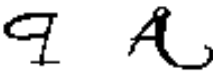
32	B	i	n	o	d	a	b
33	B	a	r	i	g	e	s
34	B	i	n	o	f	o	n
35	B	a	l	d	a	g	o
36	B	N	A	P	S	E	N
37	B	R	A	L	G	E	S
38	B	o	r	m	i	l	a
39	B	u	s	c	n	a	b
40	B	m	i	n	p	o	l
41	B	a	r	t	i	r	o
42	B	l	i	i	g	a	n
43	B	L	V	M	A	Z	A
44	B	A	G	E	N	O	L
45	B	a	b	l	i	b	o
46	B	u	s	d	u	n	a
47	B	l	i	n	g	e	f
48	B	a	r	f	o	r	t
49	B	a	m	n	o	d	e
	1	2	3	4	5	6	7

[183r]

1588 / 30 / May

1	1	2	3	4	5	6	7	8	9	10	11	12
	d	o	n	p	a	T	d	a	n	V	a	a
2	13	14	15	16	17	18	19	20	21	22	23	24
	o	l	o	a	G	e	o	o	b	a	u	a
3	25	26	27	28	29	30	31	32	33	34	35	36
	O	P	a	m	n	o	V	G	m	d	n	m
4	37	38	39	40	41	42	43	44	45	46	47	48
	a	p	l	s	T	e	d	e	c	a	o	p
5	49	50	51	52	53	54	55	56	57	58	59	60
	s	e	m	i	o	o	n	A	m	l	o	x
6	61	62	63	64	65	66	67	68	69	70	71	72
	V	a	r	G s	S t	t l	b L	b	r	i	a	p
7	73	74	75	76	77	78	79	80	81	82	83	84
	o	i	P	t	e	a	a	p	D	o	c	e
8	85	86	87	88	89	90	91	92	93	94	95	96

9	97	98	99	100	101	102	103	104	105	106	107	108
	p	s	n	a	C	N	r	z	i	r	z	a
10	109	110	111	112	113	114	115	116	117	118	119	120
	S	i	o	d	a	o	i	n	r	z	f	m
11	121	122	123	124	125	126	127	128	129	130	131	132
	d	a	l	t	t	d	n	a	d	i	r	e
12	133	134	135	136	137	138	139	140	141	142	143	144
	d	i	x	o	m	o	n	s	i	o	s	p
13	145	146	147	148	149	150	151	152	153	154	155	156

r g o a n n  C r a r

{There are arrows pointing 'psnacN...' to row 8, 'Siodao...' to row 9, etc. evidently indicating that letters be shifted up one row.}

D: Befafes, nunquam te deserens, docet, puerum breui moriturum, cum aliis tribus; nisi, pro tenus reddantur domino (qui in limine adest,) uota uestra.:

[183v is blank]

[184r]

Bonorum Angelorum Invitationes

Dicen..., tribus vicibus, ter, tribus vicibus,
Ter: singulis diebus, Donec &c.
..d est .. Tribus, singulis diebus.

Ô puyssant and right Noble King, (N,) and by
what name els so-euer thow art called, or mayst
truely and duely be called: To whose peculier
gouernment, charge, disposition, and Kingly Office
doth apperteyne, thé (N. &c.)

In the Name of the King of Kings, the Lord of
Hoasts, the Allmighty GOD, Creator of heaven and
earth: and of all things visible and Invisible: Δ
COME, now, and appear + to my perfect and
Sensible eye Iudgment: in a godly, and frendely
manner: to my cumfort, and help, for the auancing
of the honor and Glory of our Almighty GOD, by
my service: As much as by thy wisdom, and
powre, in thy propre* Kingly office, and
government, I may be holpen, and enhabled unto:
Amen.

Δ (ô ri{ght} Nobl{e King} N.)

+ with thy Prince, and his Ministers and
subiects, 42

* ?AR

COME, Ô right Noble King, (N.) I say, COME.
Amen.

Gloria Patri, &c.

^+ to be aduanced, by my faithfull
service,
% (ô O Noble Prince, N.)

HAG

O Noble Prince, (N.) and by what name els, so-
euer, thow art called, or mayst truely and duely be
called: To whose peculier government, charge,
disposition, Office, and Princely Dignitie, doth
apperteyne thé, (N, &c,) In the Name of Allmighty
God, the King of Kings, and for his honor and
glorie ^+, I require thé % to COME presently, and
to shew thy self, to my perfect and sensible ey
Iudgment, with thy Ministers, servants and
Subiects; to my cumfort, and help, in wisdom, and
powre; according to the propertie, of thy Noble
Office: COME, ô Noble Prince, (N) I say COME.
Amen.

Pater noster, &c.

[184v]

SONDAYE:

King
BOBOGEL

The distributing, giving, and bestowing, of Wisdom and
Science: The teaching of true Philosophie, true
understanding of all lerning, grownded uppon wisdom,
with the Excellencies in Nature, and of many other great
Mysteries, mervaylously avaylable, and necessarie to the
aduancing of the Glory of our GOD, and Creator. ~~Therefore,~~
~~In the Name &c.~~

And saydst to me, (in respect of these Mysteries atteyning),
Dee Dee, Dee, At length: But Not to late:

Therefore, In the Name, &c.

Gloria Patri &c.

Prince BORNOGO

^ of all lerning grownded uppon wisdom.

+ And saydst to me What Thow desyrest in me, shalbe fullfyllled.

The altering of the Corruption of Nature, into perfection:
The knowledg of Metalls: and generally the Princely
Ministring to the right Noble, and Mighty King BOBOGEL
in his gouernment of Distributing, giving and bestowing of
Wisdome, science, True Philosophie, and true
understanding, ^, and of other very many his peculiar
Royall Propreties +. Therefore, In the Name, &c.

Pater noster &c.

[185r]

{Cp. 174r}

MONDAYE.

King CARMMARA

-- Who, in this Heptarchicall Doctrine, at blessed Uriel his hand, didst receyue the golden rod of government, and measuring: and the Chayre of Dignity, and Doctrine, and didst appeare first to us, adorned with a Triple Diademe, in a long purple robe: who saydst to me, at Mortlake, I Minister the Strength of God, unto thé.

Likewise thow saydst, These Mysteries hath God lastly and of his great mercies graunted unto thé.

Thow shalt be gluttled, yea filled, yea thow shalt swell, and be puffed up, with the perfect knowledg of Gods Mysteries in his mercies.

And saydst, this Art is to the farder understanding of all sciences, that are past, present or yet to come.

And immediately didst say unto me, Kings there are, in Nature, Wyth Nature, and aboue Nature: Thow art Dignified.

And saidst concerning the use of these Tables, This is but the first step: Neyther shallt thow practise them in vayne.

And sayd thus, Generally, of Gods mercies and graces, on me decreed, and bestowed, What so euer thow shallt speak, do, or work, shalbe profitable, and acceptable; And the Ende shalbe good:

Therefore, In the Name, &c.

Gloria Patri &c.

Prince HAGONEL

To whose Commaundement, the Sonnes of men^{light}, and their Sonns, are subiect: and are thy Servants. To whose powre, the Operation of the Earth, is subiect. Who art the first of the Twelue; and whose seale is called Barees, and this ☉ it is. At whose commaundement, are the kings, Noble men, and Princis of Nature. Who art Primus, et Quartus Hagonel: Who, by the seuen of the seven, (which are the Sonns of Sempiternitie) dost work mervayles, amongst the people of the eEarth: and hast sayd to me, that I allso, By the same, thy servants, shold work mervayles. Ô Noble Hagonel, who art Minister to the Triple Crowned King CARMARA: and Notwithstanding, art Prince over these 42 Angels: whose Names, and characters, are here presented:

Therefore, In the Name, &c.

Pater noster &c

Filij lucis	Filij filiorum
I	ℒ. IL.
Ih	An
Ilr	Aue
Dmal	Liba
Heeo	Rocle
Beigia	Hagonel
Stimcul	Ilemese
In sigillo Æmeth.	

[185v]

{Cp. 174v}

King BLVMAZA

Prince BRALGES.

-- Who saydst, the Creatures liuing in thy Dominion, are subiect to thy powre: whose subiects are invisible: and which (to my seer) appeared, like little smokes, with out any forme, Whose seale of gouernment, is this: Who saydst, Beholde, I am come, I will teach thé, Names without Numbers. The Creatures



subiect unto me, shall be known unto you. Therefore, In the Name, &c.

Pater noster, &c.

[186r]

{Cp. 175v}

King -- Who art King in Waters: Mighty and wunderfull in waters: whose Powre is in the bowells of the waters:
BABALEL whose Royall person, with thy Noble Prince BEFAFES, and his 42 Ministers, The Triple Crowned King CARMARA, bad me vse, to the glory, prayse, and honor, of him, which created you all, to the laude and prayse of his Maiestie.

Therefore, In the Name, &c.

Prince -- Who art Prince of the seas: Thy powre is vppon the waters: Thow drownedst Pharao: and hast destroyed the
BEFAFES wycked: Thy Name was known to Moyses: Thow liuedst in Israël: Who hast measured the waters: who wast with King Salomon: and also, long after that, with Scotus: but not known to him by thy true name: for he called thé MARES. And since thow wast with none: Except, when thow preservedst me (throwgh the mercy of God,) from the powr of the wicked: and wast with me, in extremities: Thow wast with me throwghly: who of the Ægyptians hast byn called OBELISON, in respect of thy pleasant deliuerance: And by that Name, to me, knowne: and of me Noted in record, to be the Noble and Curteous OBELISON. Whose Noble Ministers 42, are of very great powre, dignitie, and Authoritie: As some in the measuring of the motions of the waters, and saltnes of the seas: in giving good success in Battayles: reducing ships, and all manner of vessells, that fleete vppon the seas: To some, all the fishes, and monsters of the seas, are well known; yea all, that liueth therein, are well known: and generally are the Distributers of Gods Judgments vppon the Waters that couer the earth: Some conduct waters, throwgh the earth: Other do beautify Nature in her Composition: The rest are distributers and deliuerers of the Threasors, and unknown substances of the Seas: Thow Ô Noble Prince BEFAFES, badst me use thé, In the Name of God. Therefore, In the Name &c.

[186v]

{Cp. 176r}

WEDDENSDAYE:

King -- To whome, the Earth, with her bowells, and secrets whatsoeuer, are deliuered: and hast sayd to me,
BNASPOL heretofore, What thow art, There I may know. Thow art great, but, (as thow truely didst confess,) He in whome thow art, is greater then thow. Therefore, In the Name, &c.

Prince -- Unto whome, the keys of the Mysteries of the Earth are deliuered: whose 42 Ministers, are Angels, that
BLISDON govern under thé. All which, thy mighty King BNASPOL bad me use: and affirmed, that they are, and shall be at my Commaundement. Therefore In the Name, &c.

[187r]

{cp. 176v}

THVRSDAYE:King
BYNEPOR

-- Uppon the distribution and participation of whose exalted most especiall and glorified powre, resteth onely and dependeth the generall state and condition of all things: Whose sanctification glory and renowne, allthough it had begynning, yet can it not, neyther shall haue ending. He that Measureth, sayd, And thow wast the Ende of his workmanship: Thow art like him, and of him: yet, not as partaking, or adherent, but distinct in one degree. Whan he cam thow wast Magnified by his comming: and art Sanctified, world without ende. Vita Suprema, Vita Superior, Vita Infima, tuis sunt mensurata manibus: Notwithstanding, thow art not of thy self: Neyther is thy powre thyne owne: Magnified be his Name. Thow art in all: And all hath some being by thé: yet thy powr is nothing in respect of his powre, which hath sent thé: Thow begynnest New worlds, new people, New Kings, and New knowledg, of a new government: Therfore, In the Name, &c. And hast sayd, to me, Thow shalt work Mervaylous Mervaylously, by my workmanship, in the Highest.

Therefore, In the Name, &c.

Prince
BVTMONO

-- Who art life and breath in liuing Creatures: All things liue by thé, the Image of One excepted; All the kindes of beasts of the earth, dost thow endue with life. Thy seale is theyr glory. Of God, thow art sanctified: and thow reioycest. The liuing, the ende, and begynning of all beasts, thow knowest, and by sufferance, thow disposest them: untill thy Vyoll be ronne. Therefore, In the Name. &c.

[187v]

{cp. 175r}

FRIDAYE:King
BALIGON

-- Who canst distribute, and bestow at pleasure, all, and whatsoever can be wrowght in aereall actions. Who hast the government of thy self perfectly, as a mysterie known unto thy self. Who didst aduertise me of this stone, and holy Receptacle: both nedefull to be had, and allso, didst direct me, to the taking of it up: being presently, and in a few mynutes of tyme, browght to my sight, (from the secret of the depth, where it was hyd, in the uttermost part of the Roman possession): Which stone thow warnedst me that No mortall hand, but my own, should touch: and saydst unto me: Thow shalt prevayle with it, with Kings and with all Creatures of the world: whose beauty (in vertue) shalbe more worth then the Kingdomes of the erth. For the which purposes, here rehersed, and other, partely now to be practised and enioyed, and partely hereafter, more abundantly, (As the Lord God of hoasts shall dispose) And allso, Bycause, thow thy self art Governour of these 42 thy mighty, faithfull and obedient Ministers: Therefore, In the Name, &c.

A^o 1583 Maÿ 5 Blessed Uriel sayd to me A Meridie hora 4
1/2 At Mortlake

The stone and holy Receptacle.

Thy Character must haue the names of the fiue Angels (written in the mydst of Sigillum Æmeth) graven uppon the other side in a circle. In the mydst whereof, must the stone be, (which was allso browght). Wherein, Thow shalt, at all tymes, behold (priuately to thy self) the state of Gods people, throwgh the whole Earth.

Prince
BAGENOL

[188r]

SATERDAYE

King
BNAPSEN -- Who hast sayd to me, That by thé I shall cast oute the powre of all wycked spirits: And that by thé I shall, or may know the doings and practises of euyll men: And more then may be spoken or uttred to man: Therefore In the Name: &c.

Prince
BRORGES. -- Who, being the Prince, chief Minister, and Gouvernor under thy right puyssant King BNAPSEN, didst, (to my seer) appear, in most terrible manner, of fyrie flamyng streams: and saydst, Noui Ianuam mortis. Et percussit gloria Dei Impiorum parietes.

Therefore In the Name, &c.

{finis}

Twilit Grotto -- Esoteric Archives	Contents	Prev	chm.htm	Next	timeline

De Heptarchia Mystica

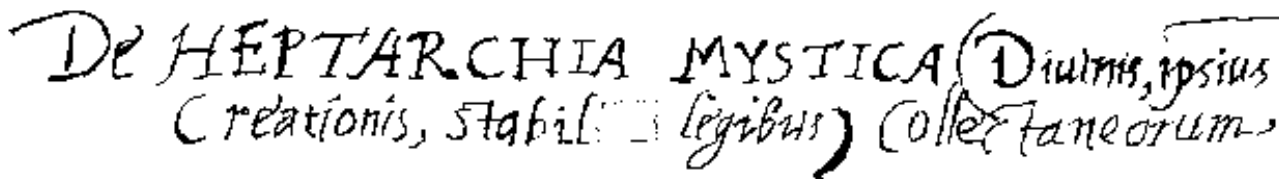
of Dr. John Dee

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Editor's Introduction

This book consists of detailed instructions for communicating with angels and employing their aid for practical purposes. It consists of excerpts, in Grimoire form, from Dr. Dee's [detailed records](#) of his "mystical exercises".

This is a transcription from the original in Dee's own handwriting, now found in the British Library under the catalog number Sloane 3191. There have been two other published editions of this text, one by Robert Turner, 1983 revised 1986, and another by Geoffrey James, 1984 and 1994. While I can recommend both of these editions, if one is able to find them, I believe the present edition reflects Dee's manuscript more accurately, as may be seen for example by comparing them with the photograph shown on pg. 28 of Turner's revised edition.



De HEPTARCHIA MYSTICA, (Diuinis, ipsius Creationis, stabilis legibus) Collectaneorum

Liber primus.

Cap. 1.

Of the Title, and generall Contents of this booke, some nedefull Testimonies

Beware of wavering: Blot owte suspition of us; for we are gods Creatures that haue Raigned, do Raigne, and shall Raigne for eu. All our Mysteries shalbe known unto you. &c

Behold, these things and theyre Mysteries, shalbe known unto you:

Reserving, the Secrets of him, that Raigneth for eu. [the voyce of a multitude, answered, singing] Whose Name, is great for eu.

Open your eyes, and you shall see from the highest to the lowest. The peace of God be uppon you.

Venite, Gradatim repetamus Opera Dei, &c.

Nota D: Lib. Creationis 1. Principes loquebantur magnalia Dei: et secundo, Reges maxime hoc faciunt.

Anno 1582. Nouemb. 16, Bralges, the last of 7 Princes concluding the First booke spoke hereof these words (Sl.3188, pp. 80)

K. Carmara, eodem tempore.

Carmara, Nouemb. 17 (Sl.3188, pp. 81)

Unus est Deus, et unum est opus nrm.

D: Note -- very many cam uppon the convex superficies of the Transparent globe, and sayd,

Prince Hagonel

Parati sumus seruire Deo nostro.

This work shall haue relation to tyme present, and present use. To mysteries far exceeding it: And finally to a purpose & Intent: whereby the Maiestie and Name of God, shall and may, and, of force, must appeare with the Apparition of his wunders, and mervayles yet unhard of. Dixi

K. Camara, Nouemb. 19, (Sl.3188, pp. 92)

D: Note, As Michael and Uriel, at the begynning of these revealed mysteries, were present, and gaue Authority to Carmara, to order the whole Heptarchicall Reuelation; so, at the Conclusion, they appeared agayn and Raphael with them; and Michael concluded the second boke (of this particular Reuelation Heptarchicall,) with these words following:

Mercifull is our God, and Glorious is his Name: which Chuseth his Creatures, according to his owne secret Iudgment: This Art is the first part of a Threefold Art, Joyning Man, (with the knowledg of 1. the world, 2. the Government of his Creatures, and 3. the Sight of his Maiestie) unto him (O I say unto him,) which is Strength, Medicine, and Mercy to those that feare him.

Michael, Nouemb. 19.

Amen.

Thow hast a work of three proportions in Esse: of Seuen in forme, which is (of it self) diuided by a Number Septenarie. Of the Course, estate, and detemination of things 1. Above, things 2. Next, and Things 3. Below. which of it self, is pure, perfect, and withoute blemish. &c.

Carmara, Nouemb. 21. in appendix of the second boke.

O God, how easy is this first understanding? Thow hast byn told perfectly, plainly, and absolutely, Not onely, the Condition, dignitie, and estate of All things that God hath framed: But also, withall, Thow wart deliuered, the most pfect forme & use of them. &c.

Carmara, Nouemb. 21.

Euen as God is iust; his Iudgments true; his Mercies unspeakable; So are we the True messangers of God: and our words are true in his Mercies for eu.

King Carmara, Nouemb. 17. (Sl.3188, pp. 85)

Glory, (Ô Glory) be to thee, O most high God.

Now you towche the world, and the doings uppon Earth. Now we shew unto you the lower world. The Governors that work and Rule under God. By whome you may haue powre, to work such things, as shalbe to Gods Glory, profyt of your Cuntry, and the knowledg of his Creatures &c. We procede to One God, one knowledg, One Operation. Venite filiae.

Behold these Tables. Herein lye theyr Names, that work under God uppon earth. Not of the wycked, but of the Angels of Light. The whole Government doth consist in the hands of 49(in God his powre, strength, Mercy, and Justice) whose Names are here evydent, excellent, and glorious. Mark these Tables: Mark them, Record them to yor Cumfort. This is the first knowledge. here shall you haue wisdom. Halleluyah. Mighty and Omnipotent art thou, Ô God, God, God, Amongst thy Creatures. Thow fillest all things, with thy excellent foresight. Thy Glory be amongst us, for euer. -D. Amen.

Michael, Aprilis 29, 1582. ".49." (Sl.3188, pp 55-56)

The fowntayne of wisdom is opened: Nature shalbe knowne. Erth with her Secrets disclosed. The Elements with their powres iudged &c.

Uriel [Apr 29]

Behold, I teache: There are 4, Angels glorious and excellent: appointed for the Government of all erthly Actions: which 4, do work and dispose the will of the Creator: Limited from the begynning, in strength powre and glory. These shalbe Subject unto you. In the Name and by Invocating uppon the Name of God: who doth lighten, dispose and cumfort you. &c.

Uriel, Aprilis 29, Anno 1582 (Sl.3188, pp 62)

What doth the heaven behold, or the Earth conteyne, that is not, or may be subdued, formed and made by these? What lerning grownded uppon wisdome, with the excellencies in Nature, can not they manifest?

One in heaven they know:
One, and all in Man they know:
One, and all in earth they know.

King Carmara, Novemb. 19, of King
Bobogel, his princis Ministers
(Sl.3188, pp 91-92)

Measure heaven by a part (my meaning is, by these few). Let God be glorified: his name praised, his CREATION well taken: and his Creatures well used.

He that standeth in the myddst of the Globe signifieth NATURE: whereuppon in the first point, is the use and practise of this work: That is to say, as concerning the first part, for it is sayde: The boke conteyneth Three kinds of knowledges.

- The knowledge of God truely
- The Number and doing of his Angells pfectly
- The begynning and ending of Nature Substantially.

Uriel, May 5, Anno 1583. (Sl. 3188,
pp 180)

Cap. 2

Of John Dee, his principall, and in manner peculier Interest, to exercise the Doctrine Heptarchicall.

Ultima est haec aetas vram, quae tibi revelata erit.

Anno 1582 [Uri]el, Nouemb. [15.]

The Mysteries of God haue a tyme: And Behold, Thow art provyded for that tyme.

Michael

The Sonnes of light, and their Sonnes, are Subiect unto my commanndement: This is a Myserie: I haue spoken of it: Note it thorowghly: They are my Servants. By them, Thow shalt work Marvayles.

Prince Hagonel, Nouemb. 16.

There are kings fals, and uniust, whose powre, as I haue subuerted and destroyed, So shallt Thow. D.

Prince Hagonel, Nouemb. 16.

The second Assembly were the Governors of the earth whose Glory, (Yf they be good) the weapons we haue towght thee (D), will augment, And, Consequently, (yf they be euyll,) pervert.

..em, eodem, tempore.

I am BORNOGO. This is my Seale. This my true Character. What thow desyrest in me, shalbe fullfilled. Glory to God.

Prince Bornogo, Nouemb. 16.

Behold, Behold, lo Behold my mighty powre consisteth in this. Lerne wisdome by my words. This is wrowght for thy erudition what I entrust thee from God. Loke unto thy Chardg truely: Thow art yet dead. Thow shalt be revyved. But oh blesse God truely. The blessing, that God giueth me: I will bestow uppon thee, by omission. Ô how mighty is our God: which walked on the waters: which sealed me with his name: whose Glory is withoute ende. Thow hast written me, but yet dost not know me. Use me in the Name of God: I shall at the tyme appointed be ready. I will Manifest the works of the Seas: And the Miracles of the depe, shall be known.

Prince Befafes, ...die

Behold, thow desyrest, and art syck with desyre: I am the disposer though not the Composer of Gods medicines. Thow desyrest to be cumforted and strengthened in thy labors: I mynister unto thee the Strength of God. What I say is not of my self: Neither that which is sayde to me, is of them selves: but it is sayde of him wch liueth for euer. These Mysteries hath God lastly, and of his great Mercyes grannted unto thee. I haue answered thy dowting mynde. Thow shalt be glutted, yea filled: yea thow shalt swell and be puffed up with the perfect knowing of Gods mysteries in his Mercies.

Carmara, 17. Nouemb.

Abuse them not. Be faithfull: Use Mercy: God shall enriche the: Banish wrath: yt was the first* and greatest Commanndment. I Rayngne by him, and lyve by him, which rayneth and liueth for euer.

* Annael gaue me that commanndement Anno 1581: in the preface, as it were, of all those Actions.

I haue shewed thee perfectly: Behold I teach thee againe: O how mercifull is god, that revealeth so great Secrets to flesh and blud. Thow hast 42 letters. Thy Tables last, conteyne so many &c.

King Carmara. die 17 Nouemb.

Whan Thow wilt work for any thing apperteyning to the estate of a good King. Thow must first call upon him, which is theyr prince. Secondly the Ministers of his powre, are Six. &c.

King Carm. eodem temp.

In owtward sense, my words are true: I speak now of the use of one of the first, that I spake of, or Manifested yesterday. Sayd I not, And shewed I not, which had the government of princes for as it is a Mysterie to a farder matter, So is it a purpose to a present use. Yf it Rule worldly princis: how much more shall it work, with the princis of Creation? Thow desyrest use. I teach use. And yet the Art is to the farder understanding of all Sciences, that are past, present or yet to come. frute hath farder vertue, then onely in the eating: Gold his farder condition, property and quality, then in melting, or common use. Kings there are in Nature, with Nature, and above Nature. Thow art Dignified. &c.

King Carmara. eodem tempore.

Last of all thy Ryng, which was appointed thee with the Lamyne comprehending the forme of thy owne name: which is to be made in pfect gold: as is affore sayde.

The Ring.
King Carmara: eodem tempore.

Thow shalt be cumforted: But respect the world to come, whereunto thow art provyded: and for what ende: and that in what tyme. Serve God truely. Serve him justly. Great care is to be had with those that meddle with Princis affaires: Much more Consideration with whome, Thow shalt meddle, or use any Practise: But God hath shaddowed thee, from destruction, He preserveth his faithfull, and shaddoweth the Just, with a shield of honor. None shall enter into the knowledg of these Mysteries with thee, but this worker. Thy estate with the Prince, (now raigning) shall shortly be amended. Her favor encreased with the good wills of Diuerse, that are now deceyvers. Thy hand shall shortly be their help: and thow shalt do wunderfull and many benefits (to the Augmenting of Gods glory) for thy Cuntry. finally, God doth enriche thee with knowledg: & of thy self hath given the understanding of these worldly vanities. He is mercifull. And we, his good Creatures, neyther haue, do, nor will forget thee. God doth blesse you both: whose mercy, goodnes and grace, I pronownce and utter uppon you. I haue sayde.

King Carmara. eodem tempore.

Dee, Dee, Dee, At length, but not to late.

[D: Note. King Bobogel said this of my atteyning to such mysteries, as the mysteries under him made shew of.]

King Bobogel, Nouemb. 19.

Lo, thus thow seest the glory of gods Creatures: whome thow mayst use, with the consideration of the day, their king, their Prince, and his Character. The king & prince govern for the whole day: the rest according to the six partes of the day. Use them to the glory, prayse and honor of him, which Created them, to the lawde & prayse of his Maiestie.

Carmara, Nouemb. 20.

Write this reverently. Note it with Submission. What I speak, hath not byn revealed: no not in these last tymes of the second last world &c. Thow shalt work marvaylous marvaylously by my workmanship in the highest.

Bynepor, 20. Nouemb.

Unto my Prince (my Subiect) are deliuered the keyes of the Mysteries of the Erth: All these are Angels that govern under him: &c: Use them; they are, & shalbe, at thy Commanndment.

Bnaspol, 20. Nouemb.

By me, Thow shalt cast out the powr of wycked Spirits. By me, Thow shalt know the doings & practises of evyll men, And more, then may be spoken, or uttred to man.

Bnaspen, 20. Nouemb.

Ô quanta est ho[mi]nis infirmitas et corruptio, qui Angelis, idq suis bonis, fidem autem Deo vix habet? O[mn]ia Mundana faeces, Mundi corruptiones in se habent. Deus nr, Deus nr, Deus (inquam) ille nr, Verus cum veris suis Angelis, eiq servientibus, semper verus est Pete [D] quae vis. Dixi: et quod dixi, Obumbratum est veritate, Justitia, et perfectione

Ecce -- D holding up the meat-rod:

Carmara, 21. Nouemb.

Hic -- D pointing to the ende of the rod:

per hoc -- D --- pointing to the myddle of it.

Et a mensurae fine, nos, nostramq mensurabis [D] potestatem. Age (inquam) Quid vis? Obscurum enim Nihil est, quod per illum [EK] recepisti.

One thing is yet wanting: a mete Receptacle &c. There is yet wanting a stone. &c. One there is most excellent: hid in the Secret of the depth &c. in the uttermost part of the Roman possession. &c.

Lo the mighty hand of God is upon thee &c.

The receptacle.
Carmara, Nouemb. 21.

Thow shalt prevayle with it, with kings, and with all Creatures of the world: whose beautie (in vertue) shall be more worth then the kingdomes of the earth &c. Go toward it, and take it up &c kepe it sincerely. Let no mortall hand towch it, but thy own.

Thy Character must haue the names of the five Angells (written in the middst of Sigillum AEmath) graven uppon the other side in a Circle. In the middst wherof must the stone be (which was allso browght) Wherein, Thow shalt at all tymes Beholde, (privately to thy self) the State of Gods people, through the whole earth.

[Uriel] Anno 1583 May 5.

Il. cuius nomen est p... filiorum Lucis: et pomtur in caractere ipuis Baligon sine Carmara Regis

Go and thou shalt receive. Tary & you shall receive. Slepe & you shall see. But watch and yor eyes shalbe fully opened. One thing which is the grownd & element of thy desyre, is all ready perfited &c. Out of Seuen, Thou hast byn instructed (of the lesser part) most perfectly.

All those before spoken of are Subiect to thy Call. &c. Of friendship, at any tyme thou mayst see them: and know what thou wilt. Raphael, Marty 23; Anno 1583.

Every one (to be short) shall at all times and seasons shew thee direction in any thing &c.

One thing I answer thee, for all offycis. Thou hast in subiection all officis. Use them whan it pleas thee, and as thy Instruction hath byn.

The Lord sayeth, I haue hardened the hart of One of you. yea I haue hardened him, as the flynt, and burnt him together with the ashes of a Cedar. To the intent he may be proved Just in my work: and great in the Strength of my Glory. Neyther shall his mynde consent to the wyckednes of Iniquity. for, from Iniquitie I haue Chosen him to be a first Erthly witnes of my Dignitie.

Uriel, Aprilis 23. Anno 1583.

D - Uriel cam-in agayne, and an other with him, and lointly they two sayde together, Glorify God for euer. And now Uriel stode behynde and the other sat down in the chayr , with a sword in his right hand. All his hed glistred like the sonne: the heare of his hed was long. he had wyngs: and all his lower partes seamed to be with feathers. He had a robe over his body, and a great light in his left hand. he sayd We are blessed from the begynning and blessed be the Name of God for euer.

D - An innumerable Cumpany of Angels were abowt him: And Uriel did leane on the square table by. he that sat in the Chayre, sayde then Go forward. God hath blessed thee.

I will be thy Gwyde.

Michael, his manner of apparition.

Thow shalt attayn unto thy searching.

Michael, Marty 11. Anno 1582.

The world begyns with thy Doings Prayse God.

The Angels under my powre shalbe at thy Commanndement

Thow shalt see me

I wilbe seen of thee

And I will direct thy liuing and Conversation

Put up thy penne.

D - Now Michael thrust out his right arme, with the sworde. And bad the Skryer to loke. Then the Sword did seame to cleave in two. And a great fyre flamed out of it vehemently. Then he tok a Ring out of the flame of his sworde, and gave it to Uriel, and sayde, The strength of God is unspeakable. Praysed be God for euer, and euer: D - Then Uriel did make cursy to him.

Mich. - After this sort must thy ring be: Note it. &c.

I will reveale the thys Ring: which was never revealed since the death of Salomon with whome I was present. I was present with him, in Michael, Marty 14. strength, and Mercy. Lo this it is. This it is, wherewith, All Miracles and diuine works and wonders were wrowght by SALOMON. This it The Ring is which I haue revealed unto thee. This it is, which Philosophie dreameth of. This it is which the Angels skarse know. This it is: and blessed be his name: yea his name be blessed for euer. &c.

D - Then he layd the Ring down uppon the Table: and sayd, Note.

D - I noted the manner of the Ring in all points.

D - After that he threw the Ring down uppon the Table and it seamed to fall throwgh the Table.

Michael - So shall it do at thy Commanndement. Without this, Thow shalt do Nothing. Blessed be his Name, that cumpasseth all things. Michael
Wonders are in him, and his Name is wonderfull. His Name worketh Nothing to be done without the Ring.
wonders, from Generation, to Generation:

Mich - Note - D Then he browght-in the seale, which he shewed the other day: And opened his Sword: and bad the Skryer, Reade: and he Red, EMETH - D - Then the Sworde cloased up againe: and Michael sayd - This I do open unto thee; bycause, Thow Marvayldst at Sigillum Aemeth.
Sigillum Dei, This is the Name of the seale: which be blessed for euer. This is the seale self. This is holy: This is pure. This is for euer. Amen.

As Truely, as I was with Salomon, So truely will I be with thee. &c. I was with Salomon, in all his works, and wonders. Michael, Marty 15, 1582.

Use me, in the Name of God, for all occasions.

Cap. 3.

Some Remembrances of the furniture and Circumstances necessary in the Exercise Heptarchicall.

First cast thy eye unto the Generall Prince, Governor or Angell that is Principall in this world. Then place my name whome thou hast allready: Than the Name of him, that was shewed the yesterday [with the short coate.] Then his powre, with the rest of his six perfect Ministers. With these thou shalt work to a good ende. All the rest thou mayst use to Gods glory. for euery one of them, shall minister to thy Necessities.

King Carmara in the presence of Michael, Anno 1582, Nouemb.17.

Moreover whan thou workest, thy feete must be placed uppon these Tablets, which thou seest wrytten last, comprehending 42 letters and Names. But with this Consideration: that the first Character (which is the first of the 7, in thy former boke), be placed uppon the top of the Table; which thou wast, and art, and shalt be commannded to haue, and use. The Table

Last of all the Ryng: which was appointed thee: with the Lamine comprehending the forme of thy own name: which is to be made in perfect Gold: as is afforesayd.

Euen as God is Just. his Judgments true, his Mercies unspeakable So are we the True Messangers of god. And our words are true in his Mercy for euer. Glory O Glory, be to thee, O most high God.

Ring

Lo thus thou seest the glory of Gods Creatures: whome thou mayst use, with the Consideration of the day, their king, their Prince and his Character. The king and Prince Govern for the whole day. The rest according to the six parts of the day. Use them to the glory, prayse, & honor of him, which Created them, to the lawde & prayse of his Maiestie.

King Carmara, Nouemb. 20.

The Characters of the kings are in the Globe; And of the Princis, in the Heptagonon.

K. Carmara, Nouemb. 21.

The Sonns of light, and their Sonns, are Subiect unto my Commandment. This is a mysterie. I haue spoken of it. Note it throwghly. They are my Servants. By them, thou shalt work mervayles. My tyme is yet to come. The Operation of the earth is Subiect to my powre. And I am the first of the twelve. My Seale is called Barees: and here it is.

Prince Hagonel, Nouemb. 16.

In his Name, with my Name, by my Character, & the rest of my Ministers, are these things browght to passe. These that lye heare are witches, enchanter, deceyvers & blasphemers. And finally all they that use Nature with Abuse: and dishonor him which raigeth for euer.

P. Hagonel, eodem tempore

The Second Assembly, were the Governors of the earth whose Glory yf they be good, the weapons which we haue towght thee will augment: And Consequently, (yf they be evyll,) will pervert.

Note. Prince Butmono sayd this: but the office is under king Bnaspol, whose prince is Blisdon. The Mystery of this I know not yet: For Blisdon will be fownd to be the proper minister of king Bnaspol. Vide Anno 1583 May 5, of the Making of Mensa faeders, and my Golden Lamine.

The Third Assembly are those, which taste of Gods Mysteries, and drink of the Juyce of Nature: whose myndes are diuided: Some with eyes looking toward Heaven: The rest to the Center of the Erth. Vbi non Gloria, nec Bonitas, nec Bonum est. It is wrowght, (I say) it is wrowght (for thy understanding) by the Seven of the Seven, which were the Sonns of Sempiternitie. whose Names thou hast written, and Recorded to Gods glory.

Mark this: All Spirits enhabiting within the Erth: where their Habitation is of force, not of wyll: (Except the Myddst of my self, which I know not) are Subiect to the Powre herof [pointing to his seale] with this, you shall Govern: Wyth this you shall unlok: with this, (in his name who raigeth) you shall discover her entayles.

Carmara, Nouemb. 17.

Whan thou wilt work for any thing appertayning unto the estate of a good king. Thou must call uppon him, which is theyr Prince. Secondly the Ministers of his Powre are Six: whose Names conteyn 7 letters apece. As thy Tables do manifest. By whome in generalty, or by any one of them, in particularitie: Thou shalt work for any Intent or purpose. As concerning the letters, particularly, They do concerne, the Names of 42. which 42, in generally or One of them, do and can work, the destruction, hindrance or annoyance, of the estate, Condition, or degree (as well for body as government) of any wicked, or yll liuing Prince. &c.

King Carmara, die 17. Nouemb.

Venito Bobogel, Rex et Princeps Nobilitatis: Venito cum Ministris: venito (inquam) venito cum Satellitibus tuis, munitus.

[D - This I Note for the form of calling]

Veni Princeps 7 principum, qui sunt Aquarum Principes: Ego sunt Rex Potens et mirabilis in Aquis, cuius potestas; est aquarum visceribus.

Babalel to his Prince: eodem temp.

Venito, veni (inquam) Adesto: Veni Rex. O Rex, Rex, Rex Aquarum

Carm: eodem t.

Venito. Venito (inquam) Magna est tua, Maior autem mea potestas. Vitam dedit Deus omnibus Creationis. Venite: Veni Ignis: Veni vita mortalium (inquam) Venito. Adestum Regnat Deus. O venite. Nam unus ille Regnat, et est vita viuientium.

K. Car. eodem t.

Venite, ubi, nulla quies sed stridor dentium

King Car. eodem temp.

Venite vos, qui sub mea estis potestate

K. Car[mar also] Baligon. eodem tempore.

Behold, euery one of these Princis must haue his peculier Table.

K. Car. 2, Nouemb.

Thy Character must haue the names of the five Angels (written in the Myddst of Sigillum AEmeth) graven uppon the other side, in a circle. In the mydst wherof, must the Stone be; which was also browght. Wherein, thou shalt at all tymes, Behold, (privately to thy self) the state of gods People, throwgh the whole earthe.

Uriel, May 5, Anno 1583.

The 4 fete of the Table, must haue 4 hollow things, of Sweet wood: whereuppon they must stand. within the hollownes wherof, thy Seales may be kept unperished. One month is all for the use therof.

The sylk must be of diuerse Cullours: the most changeable that can be gotten. for who is hable to behold the glory of the seat of God.

Uriel, 1583, May 5.

The Character or Lamyne for me was noted (Anno 1582 Nouemb. 17) that it shold conteyne some token of my name: And now in this accountnted the True Character of Dignification, I perceyue no peculier Mark or letters of my Name.

eodem tempore quo supra.

Uriel - The forme, in euery corner, considereth thy Name - D - you meane, there, to be a certayne shaddow of Delta - Uriel - Well.

D - What is the use of the 7 Tables, (like Armes) and from what grownd are they framed, or deriued?

Uriel: Creationis insignia.

Uriel - They are the ensignes of the Creation: wherewithall they were Created by God: known onely by theyr acquayntance, & the manner of their doings.

D - haue I rightly applyed the dayes to the kings? - Uriel - The dayes are rightly applyed to the kings.

Ur. eodem tempore

D - The Characters, and words annexed to the kings names, in the utter Circumference of the great Circle or globe, how are they to be used?

Eodem temp.

Ur- They are to be paynted on swete wood: And so to be held in thy hand as thou shalt haue cause to use them.

Sigillum AEmeth, is to be set in the Middle of the Table.

Il, Aprilis 28, 1583.

Grace, mercy and peace be unto the liuely branches of his flourishing kingdome. And strong art thou in thy Glory, which dost unknyt the Secret partes of thy liuely workmanship: and that, before the weak understanding of man. Herein is thy powre and Magnificence Opened unto man. And why? bycause thy diuinitie and Secret powre, is here shut-up in numero Ternario, et Quaternario - Aquo Principium, et fundamentum omne huius est tui sanctissimi Operis

Il: the first of the 7 sonns of sonns of light. Aprilis 28, 1583.

For yf thou (O God) be wunderfull and incomprehensible in thyne owne Substance, yt must nede follow, that thy works, are likewise incomprehensible. But Lo, they shall now beleue, because they see: which heretofore, could skarsly beleue. Strong is the Influence of thy Supercestiall powre: And mighty is the force of that Arme, which overcommeth all things. Let all powre (therfore) rest in thee. Amen.

Leave oute the Bees of the 7 names of the 7 kings, and 7 Princis And place them in a Table diuided by 12 and 7, The 7 spaces being uppermost. And therin write in the upper lyne, the letters of the king, with the letters of his Prince following next after his name. And so of the Six other, and theyr Princis. And read them on the right hand, from the upper part to the lowest. And thou shalt fynde, then, the Composition of this Table.

the liuing and semp adherent Minister to K. Baligon: and his name is exprest in his Character, vide Novemb. 21. Anno 1582.

Therin, they are all comprehendedi saving certayne letters, :which are not to be put-in here: By reason that the Kings & Princis do spring from God: And Not God from the Kings and Princis. Which excellency is comprehended: and is allso manifest, in that Third and fowrth

Number.

Rownd abowte the sides [of this square Table] is every letter of the 14 Names, of the 7 kings and princis.

Hereafter, Shall you perceiue, that the Glory of this Table surmownteth the Glory of the Sonne. All things els that appertayne unto it, are all ready prescribed by yor former Instruction.

God is the begynning of all things, but not after One soft: Nor to euery one alike. But it is Three manner of works with his Name.

- The one, in respect of Dignification
- The Second, in respect of Conciliation
- The Third, in respect of an ende, and determined Operation.

¶ or ¶ Aprilis 29. 1583:
dignification.

Now Sir, to what ende wold you weare yor Character? &c. But how do I teach? The Character is an Instrument appliable Onely to dignification. But there is no Dignification (Syr) but that which doth procede, and hath his perfect Composition Centrally, in the Square Number of 3 and 4. The Centre wherof shall be equall to the greatest. Hereby you may gather, Not onely to what ende, the Blessed Character (wherewith thou shalt be dignified) is Prepared: But also the Nature of all other Characters.

To the Second - D - Conciliation, you meane.

Il - The Table is an Instrument of Conciliation. And so are the other 7 Characters, which you call by the Name of Tables:

Conciliation

Squared out into the forme of Armes: which are propre to euery King and Prince, according to theyr order.

Now to the last - D - As concerning the ende & determyned Operation - Il - It onely consisteth in the Mercy of God, & the Characters of these* bokes. &c.

Set downe the Kings, and theyr Princis, in a Table, as thou Knowest them: with theyr letters backward (excepting theyr Bees) from the right hand to the left. Let Bobogel be the first, and Bornogo his Prince. &c.

D Note.

D - Note, here, it may appere that Butmono is Prince to Bynepor, and Blisdon prince to King Bnaspol.

D - So, on my Character or lamyne of dignificati on: are all the names of the 7 kings, and of the 7 Princis, perfectly: as in the great Table, (called often tymes Mensa Faederis) the Bees, onely, (being the first letter common to them all) kept bak, in memory.

De sigillo AEmeth; alr, vocato Sigillo Dei.

Michael - I will shew thee, in the mighty hand and strength of God, what his Mysteries are: The true Circle of his Æternitie: comprehending all Vertue: The whole and Sacred Trinitie: Oh holy be he: Oh Holy be he: Oh holy be he.

Michael, 1582, Marty 19.

D - Uriel answered, Amen.

Mich - Now, what wilt thou? - D - I wold full fayne procede according to the Matter in hand.

Mich - Diuide this owtward Circle into 40 equall partes: whose greatest numbers are 4. See thou do it presently - D: I did so. diuiding it first into 4; and then every of them, into 10.

D - he called one by name Semiel. One came in, and kneled down: and great fyre, came out of his mowth, Michael sayd, To him are the Mysteries of these Tables known. Michael sayd, Semiel, (again) and by & by he annexed, O God thou hast sayde, and thou liuest for euer. &c. Semiel stode up and flaming fyre cam out of his mowth, and than he saide, as followeth.

Semiel - Mighty Lord, what woldst thou with the Tables?

Michael - It is the will of God, thou fatch them hither.

Sem - I am his Tables. Behold, these are his Tables, Lo where they are.

There cam-in 40 white Creatures, all in white Silk long robes; And they like Children. And all they, falling on their knees, sayde:

Thou onely, art Holy among the Highest: O God, thy Name be blessed for euer.

D - Michael stode up out of his Chayre: and by & by, All his leggs to be like two great Pillers of Brasse: & he as high, as half way to heven. And by and by, his Sworde was all on fyre: And he stroke or drew his sword over all these 40 their heds. The Earth quaked. And the 40 fell downe. And Michael called Semiel with a Thundring voyce: and sayde, Declare the Mysteries of the liuing God: our God: of One that liueth for euer.

Michael, 1582, Marty 19.

Sem - I am ready.

D - Michael stroke ouer them with his sword: and they all fell downe (and Uriel allso) on his knees. And commonly at the striking with the sworde, flaming fyre, like lightening, did flash with all.

Michael - Note: Here is a Myserie.

D - Then stept furth, One of the 40, from the rest: & opened his breast, which was covered

with Sylk, and there appeared a great  all of Gold.

Michael - Note the number - D - over the T, stode the Number of 4, on this fashion:



D - The 40, all, cryed: Yt liueth, and Multiplyeth for euer: Blessed be his Name.

D - That Creature did shut up his bosome, and vanished away like a fyre.

Michael - Place that, in the first place: It is the Name of God.

D - Then there seamed a great Clap of thunder to be.

And so furth: And note that the whole Second boke is Nothing els but the Mysteries most Mervaylous of Sigillum Dei: otherwise called Sigillum AEmeth. wherof here I did but leave a little admonishment. Note farder, Almost all the Third boke, was of the 7 Ensignes of Creation. wherof mention was here before made.

D - The Chayre was browght-in againe: and I axed what it ment?

Uriel - This is a Seal of perfection: from which, Things shalbe shewed unto thee, which thow hast long desyred.

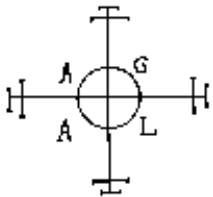
D - Than was a square Table browght into the Stone. and I demanded, what that Table betokened.

Uriel - A Myserie not yet to be knowne. These two shall remayne in the stone, to the sight of all undefyled Creatures.

You must use a fowre-square Table; Two Cubits square. whereuppon must be set Sigillum Dei: &c. [alr Diuinitatis?]

This Seale must not be loked uppon, without great Reverence and devotion. This Seale is to be made of perfect wax.

This Seale must be , ynches square [D: or diameter.] The rowndness must be 27 ynches, and somewhat More. The thiknes of it must be, an ynch, and a half quarter. And a figure of a Crosse, must be on the backside of it, made thus:



The Table is to be made of swete wood: & of two Cubits high: with 4 fete with 4 of the former seales under the 4 feete. Under the Table did seame to be layde red sylk two yards square. And over the Seale, did seame likewise red Silk to lye fowr-square: broader then the Table, hanging down with 4 knopps or Tassels, at the 4 Corners therof.

Uppon this uppermost red Sylk, did seme the Stone with the frame, to be set: right over and uppon the Principall Seale: Saving that the red Sylk, was betwene the one, & the other.

D - There appeared the first Table covered, with a cloath of Sylk changeable cullour, Red & greene, with a white Cloth under it: all hanging very low.

Nouemb. 21. Anno 1582

Caput 4.

Some Notice of peculier formes, and attire, wherein, the Kings, Princis and Ministers Heptarchicall appeared, and of some their Actions, and gestures at their apperance. &c.

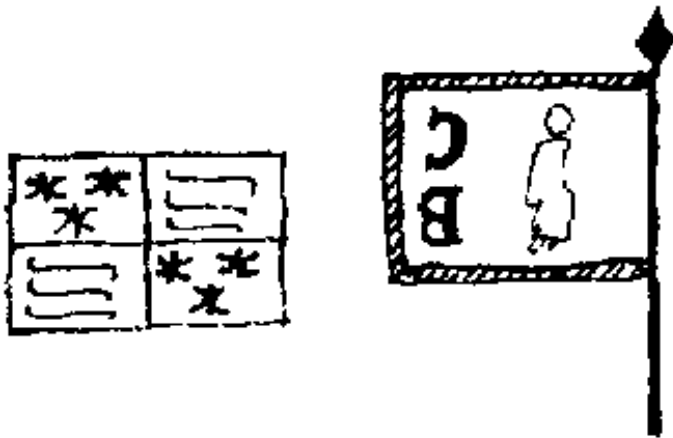
King CARMARA

This king, (being called first by Uriel,) appeared, as a Man, very well proportioned: clad in a long purple Robe: and with a Triple Crowne of Gold on his hed.

At his first coming he had 7 (like men) wayting on him: which afterwarde declared them selves to be the 7 Princis Heptarchicall. Uriel deliuered unto this king (at his first appearing) a rod or straight little rownd Staff of Gold: diuided into three equall distinctions, whereof, two were dark or blak: and the third bright red. This red he kept still in his hand.

This king onely, was the ordrer, or disposer, of all the doctrine, which I terme Heptarchicall. as first, by calling the 7 Princis and after that, the 7 kings: and by giving instructions for use and Practise of the whole doctrine Heptarchicall for the first purpose, and frute therof to be enjoyed by me: of the two other there was onely Mention made.

King CARMARA sayd, Ecce signum operis



King CARMARA

There appered these two letters, eversed and aversed on a white flag: and a woman standing by: whose armes did not appere. On the other side appered the armes of england. The flag old.

Prince HAGONEL

Note. All the Princis, seemed to be men, and to haue red Robes, but this Prince, his Robe was shorter then the others. All the Princis, had Cerclets, of Gold on theyr heds: not crowns nor Coronets. This Prince held in the palme of his right hand, as yf it had byn a rownd ring, with a prick in the mydst: hanging also over his myddle

fingers. which he affirmed to be his seale: and sayd the name of it, to be Barees: and that it is .

All the Princis held up to gither, Heptagonon stellare, (as I terme it) and it seamed to be of Copper.

The Sonnes of light and theyr Sonnes are Subiect unto his commandment, and are his Servants.

7 Filij Lucis: I Ih Ilr Dmal Heeoa Beigia Stimcul: In Sigillo

7 Filij Fili.: El An Aue Liba Rocle Hagonel Ilemese: Emeth



Prince HAGONEL

Subiects and servants
of Prince Hagonel.



Filij Lucis - Anno
1582, Marty 21.

The 7 Filij Lucis, appeared, like 7 yong men, all with bright countenances, white appared: with white silk on theyr heds, pendant behinde with a wreth down to the grownd. all apparayled of one sort. Euery one seamed to haue a metalline Ball in his hand: the first of Gold; the Second of Siluer; The 3 of Coper; The 4th of Tynne; The 5th of Iern; the 6th tossed betwene his two hands, a rownd thing of quick syluer; The last had a ball of lead. The first had on his brest a rownd Tablet of Gold: and on it written a great I. And the second on his golden Tablet had his name also written. And every one orderly comming furth, shewed theyr names uppon their golden Tablets: At theyr departing they made cursy & mownted up to heven ward:

Filij Filiorum - Appeared like 7 little Children, like boyes covered all with purple, with hanging sleues, like preists, or scholers gown sleues: theyr heds attyred all after the former manner with purple Sylk. They had three cornered Tablets on their brests: and the Tablets seemed to be very greene. and on them, the letters of their names written. The first had two letters, made in one thus, of E and L:



They made reverence to Michael (who had called both the first & these) and so mownted up to heven ward. At the Call of King Carmara; (in the Second handling of this Heptarchicall doctrine) whan he sayd, Venite, Repetamus Opera Dei, Appered Prince Hagonel: and after that, uppon the Globe his Convex Superficies, appeared 42: who sayd, Parati sumus servire Deo nro. Eche of these, had somewhat in theyr hands: and they stode in this order, and Hagonel seamed to embrace the Cumpany.



Six of these seamed more glorious then the rest: & theyr coates longer: and had Cerclets of Gold, abowt theyr heds: and held in theyr hands perfect Crownes of Gold. The Second Six had three quarters of Croens in theyr hands: The third six haue robes or clothes in theyr hands: All the rest seamed to haue balls of Gold: which they tosse from one to another. But at the Catching, they seame empty wynde Balls: for they gripe them cloasing theyr hands, as yf they were not solid, but empty like a blown bladder. The first six made cursy to Prince Hagonel. The second six made cursy to the first, & the Third to the Second: And they all, and Prince Hagonel made Cursy, to king CARMARA.

Eche of these uppon the place of theyr Standing, made a Table and every Table had but one letter. The first of the first Six did go away, and in his Table appered an O. & so of the rest: but note that the Third six cowered down, & was loath to shew their Tables: but at length did.

The Third row, went of lamenting: being comannded by the Prince, All parted, in fyre, falling into the Globe.

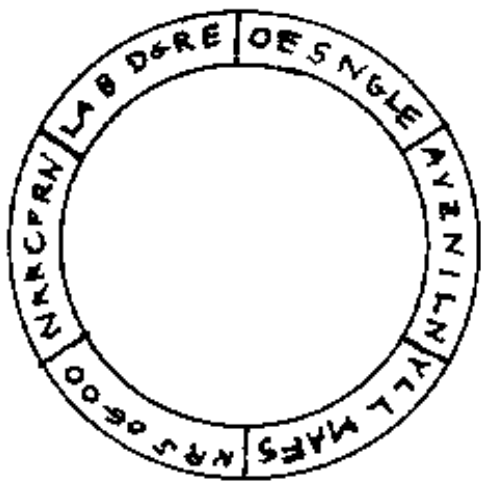
The fifth Row did Synk into the Globe, euery one in a sundry fyre by him self. The sixth fell with smoke, down into the Globe.

O	E	S	N	G	L	E
A	V	Z	N	I	L	N
Y	L	L	M	A	F	S
N	R	S	O	G	O	O
N	R	R	C	P	R	N
L	A	B	D	G	R	E

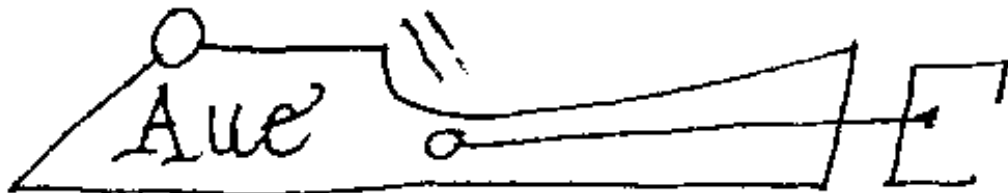
K. Carmara sayde Remember how they stode when they were secondly disposed unto thee. They stode first in Six Rowes: and next they were turned into 7. I speak of the greater Number & not of the lesser. In speaking of the greater I haue comprehended the lesser.

D - Note. K. Car. There are but 6 Names that are in Subiection unto the Prince: The first 7 next him: are those which held the fayr & bewtifull Crownes. The first 7 are called by those names that thow seest: O E S &c.

D - Note. This diversity of Reckening by 6, and by 7, I can not yet well reconcyle. -----



King BOBOGEL



Appeared in a black veluet coat: And his hose close rownd hose, with veluet upperstocks: overlayde with gold lace: On his hed a veluet hatcap: with a black feather in it: with a Cape hanging on one of his sholders. His purse hanging abowt his neck: and so put under his gyrdell at which hong a gylt rapier. his beard was long he had plinufles & pynsions. And he sayd, I weare these robes not in respect of my self, but of my government: &c.

Prince BORNOGO

Appeared in a red Robe, with a Gold Cerclet on his hed: he shewed his Seale, and sayde, This it is.



Ministers: 42:

Seven of the Ministers are apparayled like Bobogel the king: sagely and gravely. All the rest are allmost ruffen or roysterlike. Som are like to be men and wemen. for in the forepart they seamed wemen, and in the bakpart men, by theyr apparayle: And they were the last 7. They danned, lept, & kissed. They cam afterward into a Circle: the Sage & the rest: But the Sage stand all together.

The first of the Sage lift up his hand a loft, and sayde,

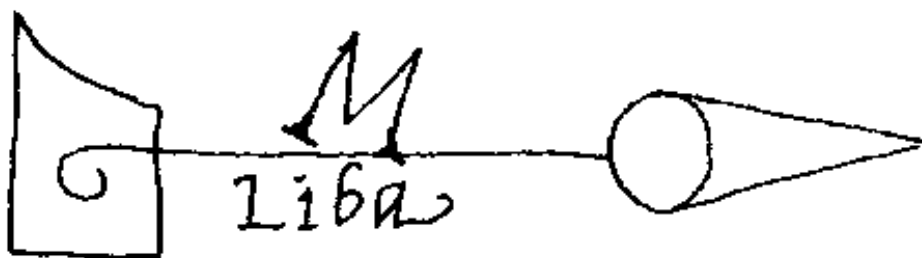
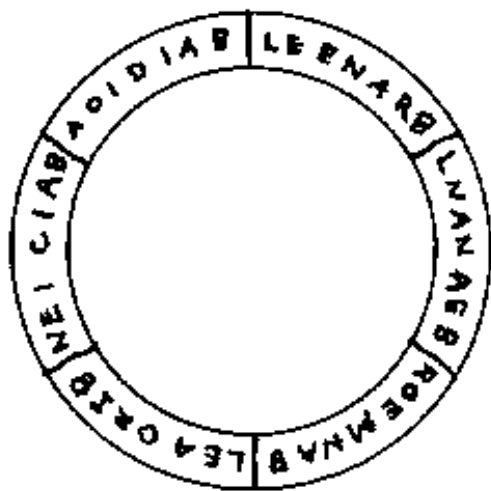
Faciamus secundum voluntatem Dei: Ille Deus noster, est vere Nobilis et aeternus.

He pluckt up his right fote, and under it appered an L. & of the rest in like manner, appered theyr letters or names.

1. The first 7 grew all together in a flame of fyre, and so sonk down into the Transparent fyry Globe of the New World.
2. The second 7 fell down like drops of Mettall.
3. The Third 7 Clasp together, & fall down in a thik smoke.
4. The 4th Seven, ioyne together, and vanish like drops of water.
5. The fifth 7, fall down like a storme of haile.
6. The last vanished away.

At an other tyme, they cam (being called by King Carm.) all 42 bringing a rownd Table over their heds flatwise: and then they layd it down & stode about it: the letters being as before.

L	E	E	N	A	R	B
L	N	A	N	A	E	B
R	O	E	M	N	A	B
L	E	A	O	R	I	B
N	E	I	C	I	A	B
A	O	I	D	I	A	B



King BABALEL

Appeared with a Crown of Gold on his hed: wyth a long robe whitish of Cullour. His left arme sleeve, was very white: and his right Arme sleeve was black. he seamed to stand uppon water. his name was written in his forhed: BABALEL

Prince BEFAFES

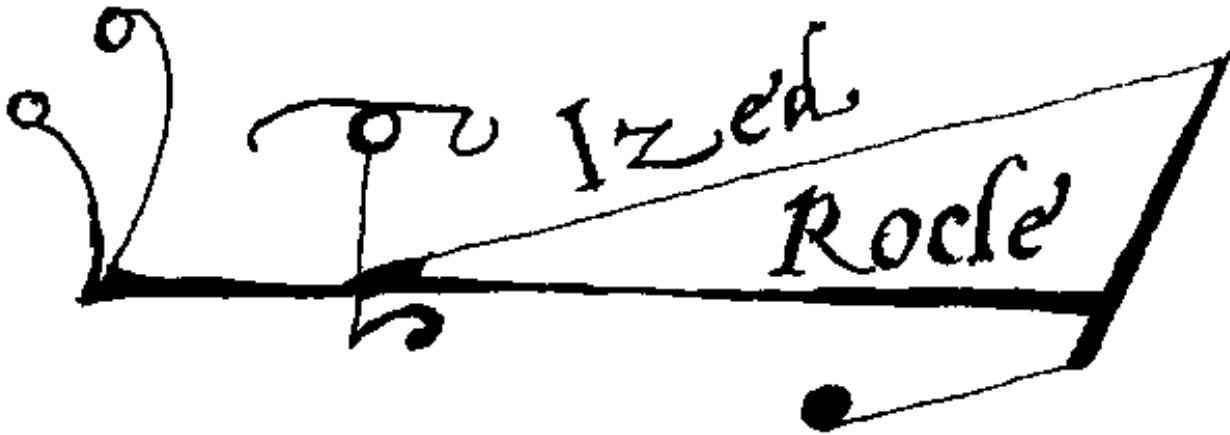
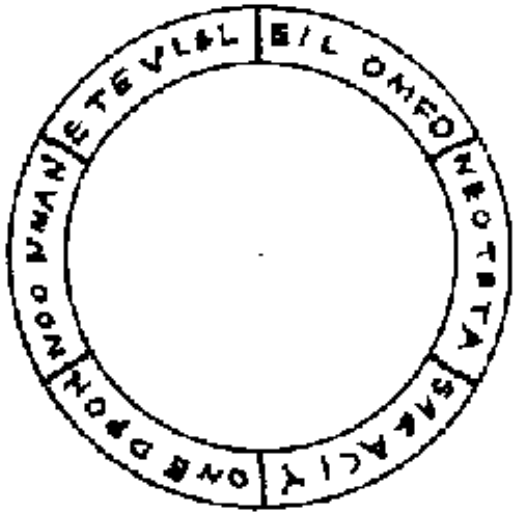
He appeared in a long red robe, with a cerdet of gold on his hed. He had a golden girdle: and on it written BEFAFES. He opened his bosom, & appeared leane: and seamed to haue feathers under his Robes. His Seale, or Character, is this:



Ministers: 42:

Of his 42 Ministers, the first 7, had Cerclets of Gold on theyr heds and the king BABALEL called Befafes, saying, *Veni Princeps in principum, qui sunt Aquarum Principes*. Euery one of the 42 had a letter in his forhed. They were 7 in a row; and 6, downward. But of the first 7 the letters became to be betwene theyr feet, and the water seamed contynually to pass over these letters. The first 7 take the water & throw it up, and it becometh clowdes. The Second throw it up, and it becommeth hayle & snow &c. The 42 diue into the water, & so vanish away. And Babalel and Befafes allso was suddenly gone. Theyr Names and Characters appeared to be these, which follow in these squares.

E	I	L	O	M	F	O
N	E	O	T	P	T	A
S	A	G	A	C	I	Y
O	N	E	D	P	O	N
N	O	O	N	M	A	N
E	T	E	V	L	G	L



King BYNEPOR

He appeared as a king, with his Prince next after him: and after the Prince, 42 ministers.

Prince BUTMONO

He appeared in a red Robe, with a golden Circlet on his hed. His Seale is this:



Ministers: 42:

They appeared like Ghosts, and Smokes without all forme: having every one of them, a little glittering spark of fyre in the myddst of them

The first 7, are red as blud. *

The Second 7 not so red* These had the sparks greater then the rest.

The thirde 7, like whitish smoke*

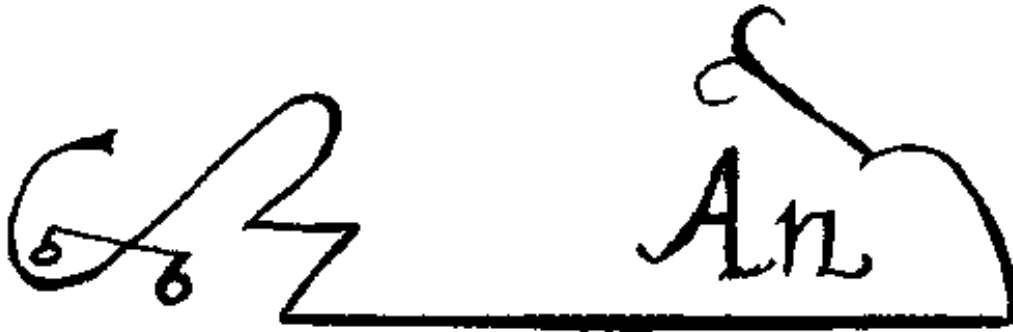
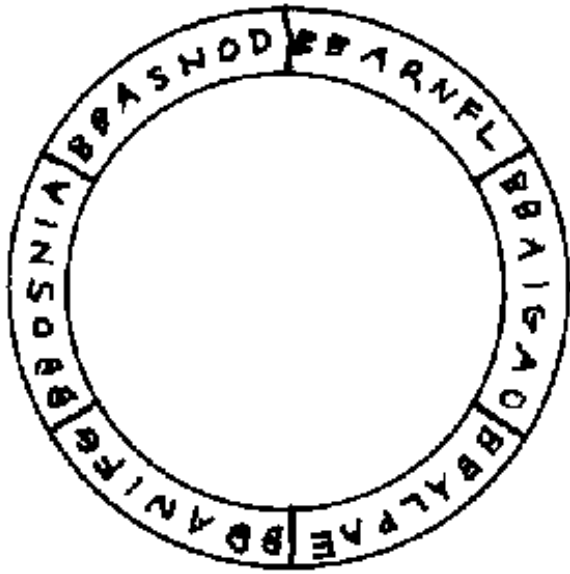
The fowrth +

The fifth +

The sixth + are of diuerse Cullours. All had fyrie sparks in theyr Myddle.

Euery Spark had a letter in it, as followeth

B	B	A	R	N	F	L
B	B	A	I	G	A	O
B	B	A	L	P	A	E
B	B	A	N	I	F	G
B	B	O	S	N	I	A
B	B	A	S	N	O	D



King BNASPOL

He appeared in a red Robe, and a Crowne on his hed. His Prince followed him: and after him his Ministers.

Prince BLISDON

He appeared in a Robe of many Cullours: and on his hed a Cerclet of Gold. His Character, or seale:

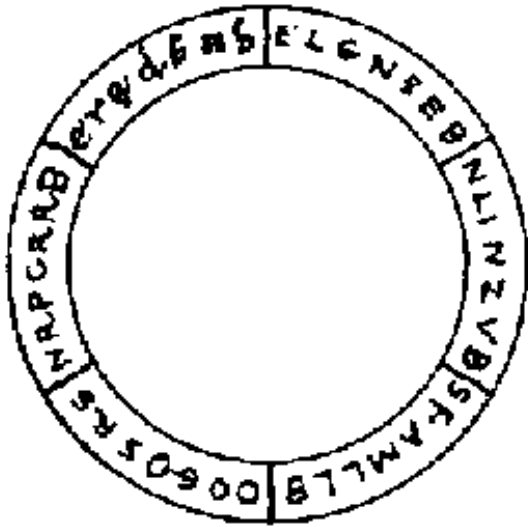
D - Perhaps the red Cullour was most, & so seamed generally to be red as the others, theyr robes were.



Ministers: 42.

The 42 seemed to stand abowt a little hill, rownd; The hyll was of Clay. Behynde this Cumpany seemed to stand an innumerable Multitude of ugly peoples a far of. Those which seme to stand abowt the little hill, seme to have in the palmes of theyr hands letters. in order as here appeareth.

E	L	G	N	S	E	B
N	L	I	N	Z	V	B
S	F	A	M	L	L	B
O	O	G	O	S	R	S
N	R	P	C	R	R	B
e	r	g	d	b	a	b



Those, which stode a far of, are spirits of perdition: which kepe earth with her Threazor, for him &c.



King BNAPSEN

He appeared as a king, with a Crown on his hed.

Prince BRORGES

He appeared in his red apparayle: & he opened his Cloathes and there did issue, mighty & most terrible or grisely flames of fyre out of his sides: whych no mortall eye could abyde to loke uppon any long while. And in the mervaylous raging fyre, this word BRORGES did appeare tosses to & fro of the very flames. His Seale, or Character is this:



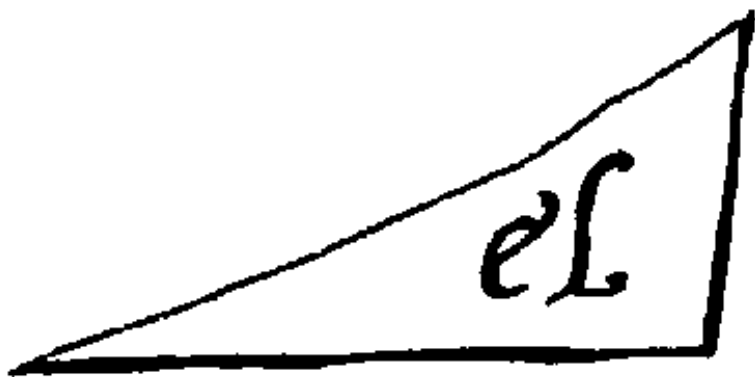
Ministers: 42.

The 42 appeare, and holding a rownd Table, they tosse it in fyry flames.

- In the Table were the letters of theyr names as followeth:



B	A	N	S	S	Z	E
B	Y	A	P	A	R	E
B	N	A	M	G	E	N
B	N	V	A	G	E	S
B	L	B	O	P	O	O
B	A	B	E	P	E	N



King BALIGON

He is the same mighty king, who is, here, first described by the name of CARMARA. and yet otherwise, (among the Angels) called MARMARA, but that M is not to be expressed. Therefore, he appeared in a long purple gowne, & on his hed a Triple Crown of Gold: with a measuring rod of gold in his hand: diulded into three equall partes. In the forme of very well proportioned Man.

Prince BAGENOL

He appeared not, by that name, yet.

Ministers

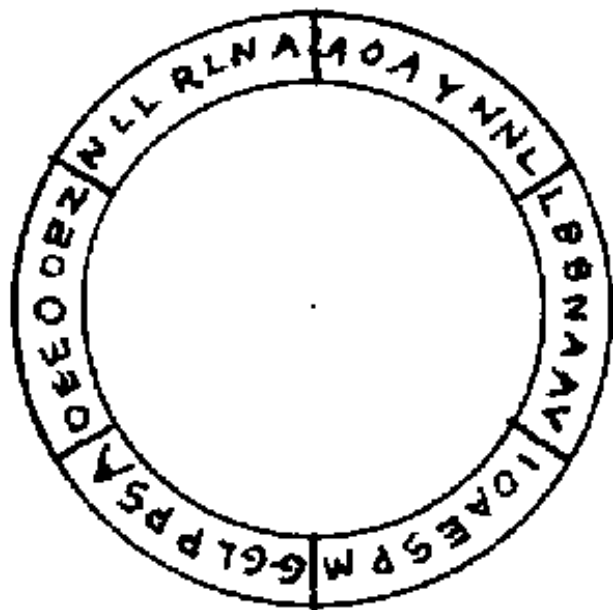
Note, the king him self is governor over these.

The 42 Ministers appeared, like bright people.

And besides them; all the Ayre swarmed with Creatures.

Theyr letters were in theyr forheds. They stode in a Circle.

They toke the letters from theyr forheds, and set them in a Circle.



A O A Y N N L
L B B N A A V
I O A E S P M
G G L P P S A
O E E O O E Z
N L L R L N A

King BLVMAZA

D - He appeared not yet, by that name.

Prince BRALGES

He appeared in a red Robe with a Cerclet on his hed, And he was the last, of the 7; which held the Heptagonon all the rest being set down: who semed now to extend theyr hands one toward an other: as thowgh they played being now ryd of theyr work.

Ministers

The powres under his Subiection are Invisible.

They appeared like little white smokes without any forme.

All the world semed to be in brightnese

This is the Seale of his government:



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Cap. 5:

Oratio, ad Deum, singulis diebus, tribus vicibus, ter dicenda.

O Almighty, Eternall, the True and huing GOD: O King of Glory: O Lord of Hoasts: O thow, the Creator of Heaven, and Erth, and of all things visible and Invisible: Now, (euen now, at length,) Among other thy manifold mercies used, and to be used, toward me, thy simple servant John Dee, I most humbly besече thee, in this my present petition to haue mercy uppon me, to haue pitie uppon me, to haue Compassion uppon me: Who, faithfully and sincerely, of long time, haue sowght among men, in Earth: And allso by prayer, (full oft, and pitifully,) haue made sute unto thy Diuine Maiestie for the obteyning of some convenient portion of True Knowledg and understanding of thy lawes, and Ordonances, established in the Natures and propreties of thy Creatures: By which Knowledg, Thy Diuine Wisdome, Powre and Goodnes, (on thy Creatures bestowed, and to them imparted,) being to me made manifest, might abundantly instruct, furnish, and allure me, (for the same,) incessantly to pronownce thy praises, to render unto the, most harty thanks, to auance thy true honor, and to wyne unto thy Name, some of thy due Maiesticall Glorie, among all people, and foe euer. And, whereas, it hath pleased the, (O God,) of thy infinite Goodnes, by thy faithfull, and holy Spirituall Messagers, to deliuer unto me, long since, (through the eye, and eare of E.K.) An Orderlie forme, and manner of Exercise HEPTARCHICAL: How, (to thy Honor and Glory, and the Cumfort of my owne poore sowle, and of others thy faithfull servants,) I may, at all tymes, use very many of thy good Angels, theyr Cownsailles and helps; according to the propieties of such their Functions, and Offices, as to them, by thy Diuine Powre, wisdome and

Goodnes, is assigned, and limited: (Which Orderly forme, and manner of Exercise, Untyll euen now, I never fownd so urgent Opportunitie, and extream Necessitie, to apply my self unto,) Therefore, I thy poore, and Simple Servant, do, most humbly, hartlye, and faithfully beseche thy Diuine Maistie, most lovingly and fatherly to favor: and by thy Diuine Beck to further this my present industrie and endeavour to Exercise my self, according to the foresaid Ordrely forme and manner:

And, Now, (At length, but not to late,) for thy dearly beloued Sonne IESVS CHRIST his sake, (O Heavenly Father,) to grannt allso unto me, this blessing, and portion of thy heavenly Graces: That thou wilt, furthwith, enable me, make me apt, and Acceptable, (in body sowle, and Spirit,) to enioye allwayes the Holy and frendly Conversation, with the Sensible, playne, full, and perfect Help, (in word, and dede,) of thy Mighty, wise, and Good Spirituall Messagers and Ministers Generally: And, Namely, of Blessed Michael, Blessed Gabriel, Blessed Raphael, and Blessed Uriel; And, Allso Especially, of all those, which do appertaine, unto the HEPTARCHICAL Myserie: Isagogically, (as yet,) and very breifly, unto me declared: under the Method of Seuen Mighty Kings, and their Seven faithfull and Princely Ministers, with their Subjects, and Servants, to them belonging. And in this thy great Mercie, and Grace, on me bestowed, and to me Confirmed, (O Almighty God,) thou shalt, (to the great cumfort of thy faithfull servants,) approve, to thy very enemies, and myne, the Truth and certaintie of thy manifold most mercifull promises, heretofore, made unto me: And that Thou, arte the True and Almighty God, Creator of Heaven and Earth, (uppon whome, I do Call: and in whome, I put all my trust,) And thy Ministers, to be the True, and faithfull Angels of light: which haue, hitherto, principally, and according to thy Diuine Providence, dealt with us: And, allso, I, thy poore, and simple Servant, shall, than, In, and By thee, be better hable to serve thee, according to thy well pleasing: to thy Honor and Glory: Yea, even in these most miserable, and lamentable Dayes. Graunt, Oh graunt, O our Heavenly father, graunt this, (I pray thee,) for thy onely begotten Sonne IESVS CHRIST, his sake: Amen, Amen, Amen.

Cap. 6

BONORVM ANGELORVM HEPTARCHICORVM, Pice, Deuotaeq Invitationes

The Generall and Common Exordium, and Conclusion appertayning to the 7 Heptarchicall Kings Inviting.

O puyasant, and right Noble King, (N,) And by what Name els so-euer, thou art called, or mayst truely and duely be called: To whose peculiar Gouernment, Charge, Disposition, and Kingly Office, doth appertayne thee, (N. &c.)

... vicibus, Ter, tribus vicibus, singulis repetendae [die]bus;
Donec ...tatus a DEO ...edatur suc...us.

In the Name of the King of Kings, the Lord of Hoasts, the Almighty GOD, Creator of Heaven and earth, and of all things visible, and Invisible: O right Noble King (N,) Come, Now, and Appeare, with thy Prince, and his Ministers, and Subiect, to my perfect, and Sensible eye Iudgment: in a godly, and frendly manner, to my Cumfort and help, for the auancing of the Honor and Glorie of our Almighty GOD, by my service: As much as by thy wisdom and Powre, in thy propre Kingly office, and Gouernment, I may be holpen, and enabled unto: Amen.

COME, O right Noble King (N,) I say COME. Amen.

Gloria Patri, &c.

The Generall and Common Exordium, and Conclusion, apperteyning to the 7 Heptarchicall Princes Inviting.

O Noble Prince, (N,) and by what Name els so-euer, thou art Called, or mayst truely, and duely be called: To whose peculiar Gouernment, Charge, Disposition, Office, and Princely Dignitie doth apperteyne thee, (N, &c)

In the Name of Almighty GOD, the King of Kings, And for his honor, and Glory, to be aduanced by my faithfull Service, I require thee O Noble Prince, (N,) to COME presently, and to shew thy self, to my perfect and Sensible eye Iudgment, with thy Ministers, servants and Subiects; to my cumfort, and help, in wisdom, and Powre, according to the propertie of thy Noble Office: COME, O Noble Prince, (N,) I say COME. Amen.

Pater noster, &c.

Cap. 7.

Some Recitall, and contestation by the Peculier Offices, words, and dedes, of the 7 Heptarchicall Kings and Princes, in theyr peculier dayes, to be used.

SONDAYE:

King BOBOGEL

The Distributing, giving and bestowing of Wisdome, and Science: The Teaching of True Philosophie, true understanding of all lerning, grownded uppon wisdom: with the Excellencies in Nature: And of many other great Mysteries, mervaylously avaylable, and Necessarie to the advancing of the Glory, of our God and Creator. And who saydst to me, (in respect of these Mysteries atteyning) Dee, Dee, Dee, At length, but not to late; Therefore, In the Name, &c.

Prince BORNOGO

The Altering of the Corruption of Nature, into perfection: The knowledg of Metalls. And Generally the Princely Ministring to the right Noble and Mighty King BOBOGEL, in his government of Distributing, giving and bestowing of Wisdome, science, True Philosophie, and true understanding of all lerning grownded uppon Wisdome: and of other very many his Peculier Royall Propreties. And who saydst to me, What thow desirest in me shalbe fullfilled. Therefore, In the Name, &c.

MONDAYE:

King CARMARA

Who, in this Heptarchicall Doctrine, at Blessed Uriel his hand, didst receyue the golden rod of government, and Measuring and the chayre of Dignitie, and Doctrine: And didst appeare first, to us, adorned with a Triple Diademe, in a long purple robe: Who saidst to me, at Mortlake, I minister the strength of God unto thee: Likewise, thow saydst, These Mysteries hath God, lastly, and of his great mercyes, grannted unto thee. Thow shalt be gluttred, yea filled, yea thow shalt swell, and be puffed up, with the perfect knowledg of Gods Mysteries in his Mercies.

And saydst, This Art, is to the farder understanding of all sciences, that are past, present, or yet to come.

And, Immediately, didst say unto me: Kings there are in Nature, with Nature, and above Nature: Thow art Dignified. And saydst, concerning the use of these Tables, This, is but the first step: Neither shalt thow practise them in vayne. And, saydst, thus, generally, of Gods Mercyes and Graces on me decreed abd bestowed: What so euer thow shalt speak, do, or work, shalbe profitable, and acceptable: And the ende, shall be good. Therefore, In the Name, &c.

Prince HAGONEL

To whose commanndement the Sonnes of Light, and their Sonnes are subiect: and are thy Servants. To whose Powre, The Operation of the Earth is subiect. Who art the First of the Twelue: and whose seale, is called Barees and this  it is. At whose Commanndement, are the Kings, Noble men, and Princes of Nature. Who art Primus et Quartus Hagonel: Who by the seuen of the 7, (which are the Sonnes of Sempiternitie) dost work mervayles, amongst the People of the Erth: And hast sayd to me, that, I allso, By the same, thy servants, shold work mervayles. O Noble Hagonel, who arte Minister, to the Triple crowned King CARMARA: And, Notwithstanding, art prince over these 42 Angels, whose Names and characters are here presented. Therefore, In the Name, &c.

King BLVMAZA

Prince BRALGES

Who saydst, The Creatures liuing in thy Dominion are subiect to thy own powre: whose subiects are Invisible: And which (to my seer) appeared, like little smokes, without any forme, Whose seale of Gouernment is this:



Who saydst, Beholde, I am Come: I will teache the Names without Numbers. The Creatures subiect unto me, shall be known unto you. Therefore, In the Name, &c.

TVESDAYE:

King BABALEL

Who art King in Waters: Mighty and wunderfull in waters: Whose Powre is in the bowells of the waters. whose Royall person with thy Noble Prince BEFAFES, and his 42 Ministers, The Triple Crowned King CARMARA bad me use to the glory, prayse, and honor of him, which created you all, to the laude and prayse of his Maiesty. Therefore, In the Name, &c.

Prince BEFAFES

Who art Prince of the Seas: Thy Powre is uppon the waters. Thow drownedst Pharao: and hast destroyed the wycked. Thy Name was known to Moyses. Thow liuedst in Israel: who hast measured the waters: who wast with King Salomon: and allso long after that with Scotus: but not known to him by thy true Name: for he called the Mares. And since thow wast with none: Except, when, thow preservedst me, (through the Mercy of GOD) from the powr of the wicked: and wast with me in extremities. Thow wast with me throughly. Who, of the Egyptians, hast byn called OBELISON: in respect of thy pleasant deliuerance. And by that Name, to me knowne: and of me Noted in Record, to be the Noble and Curteous OBELISON: Whose Noble Ministers 42, are of very great powre, dignitie and Authoritie. As some in the Measuring of the motions of the waters, and saltnes of the seas: in giving good success in battayles, reducing ships, and all manner of vessells, that fleete uppon the seas. To some, all the fishes, and Monsters of the seas, yea, all, that liueth therin, are well knowne: And Generally, are the Distributers of Gods Judgments uppon the Waters, that couer the Earth. Other do beautify Nature in her Composition. The rest are distributers and Deliuerers of the Threasures, and unknown substances of the Seas. Thow, O Noble Prince BEFAFES, badst me use thee, in the Name of GOD. Therefore, In the Name, &c.

WEDDENSDAYE:

King BNASPOL

To whome, the Earth with her bowells, and secrets whatso-euer are deliuered: and hast sayd to me, heretofore, What thow art; There, I may know. Thow art great, but, (as Thow, truly diddst confess,) He in whome Thow art, is greater than thow: Therefore, In the Name, &c.

Prince BLISDON

Unto whome, the keyes of the Mysteries of the Earth, are deliuered. Whose 42 Ministers, are Angels, that govern under thee. All which, thy Mighty King BNASPOL bad me use: and affirmed, that they are, and shall be at my Commanndement: Therfore, In the Name, &c.

THVRSDAYE:

King BYNEPOR

Uppon the distribution, and participation of whose exalted most especiall and glorified Powre, resteth onely and dependeth the generall state and condition of all things. Whose sanctification Glory and renowne, allthough it had begynning, yet can it not, neyther shall haue ending. He that measureth sayd, and thow wast the Ende of his workmanship. Thow art like him, and of him: yet not as partaking or adherent, but distinct in One degree. Whan he came, Thow wast Magnified by his comming: and art Sanctified, world without ende, Vita Suprema, Vita Superior, Vita Infima tuis sunt mensurata manibus.

Notwithstanding, -----

Thow art not of thy self: Neyther is thy powr thyne owne: Magnified be his Name. Thow art in all: And All hath some being by the: Yet thy powre is Nothing, in respect of his powre, which hath sent thee. Thow begynnest new Worlds, new people, New Kings, and New knowledg of a New government. And hast sayd to me, Thow shalt work Mervaylous, Mervaylously, by my workmanship, in the Highest. Therfore, In the Name, &c.

Prince BVTMONO

Who art life and breath in liuing Creatures: All things liue by thee: the Image of One excepted. All the kindes of beasts of the Earth, dost thow endue with life. Thy seale is theyr glory. Of God, thow art sanctified: And thow reioysest. The liuing, the ende, and begynning of all beasts, thow knowest: and by sufferance, thow disposest them, untill thy Vyoll be runne.

Therfore, In the Name, &c.

FRYDAYE:

King BALIGON

Who canst distribute, and bestow at pleasure, all that what-so-euer can be wrowght in æreall Actions. Who hast the government of thy self perfectly, as a Myserie known unto thy self. Who didst aduertise me of this stone, and holy Receptacle: both nedefull to be had: and also didst direct me to the taking of it up: being presently, and in a few minutes of tyme, browght to my light, (from the Secret of the Depth, where it was hid, in the uttermost part, of the Roman possession,) Which stone, Thow warnedst me, that No mortall hand, but myne own, shold toughe: and saydst unto me, Thow shalt prevayle with it, with Kings, and with all the Creatures of the world. whose beautie in vertue shalbe more worth then the Kingdomes of the Erth. For the which purposes, here rehersed, and other: partely, now to be exercised, and enioyed; and partely, hereafter, more abundantly, (As the Lord God of Hoasts shall dispose) And Also bycause thow thy self art Governour of the 42 thy Mighty, faithfull and Obedient Ministers: Therfore, In the Name, &c.

A By-Note of the former shew-stone,

Blessed Uriel, sayd to me, at Mortlack Anno 1583, May 5. a meridie, circa horam 4a. as followeth,

Ur - Thy Character must haue the Names of the fiue Angels (wrytten in the myddst of Sigillum Æmeth) graven uppon the other side, in a Circle: In the Middst whereof, must the stone be, (which was also, browght) Wherein Thow shalt at all tymes behold (priately to thy self) the state of Gods people, throwgh the whole Earth. -----

Prince BAGENOL

-

86. Vide suidam, in dictione Ephod. Ubi de Adamante, in qo diuersis datis signis responsa deo Consequabantur. Vide Epiphanium de lapidibus praetiosis in Rational: isto vide scriptionus de Vrim et Thummim: vide libros receptos Trebonae &c.

Scriptum est in lege (inquit Epiphanius) visionem, quae Mosi in monte apparuit et legem datam in gemma Sapphyro fuisse expressam. Arun Meyaldus, Memorabarem Centuria 4. Numero 94.

SATURDAYE

King BNAPSEN

Who hast sayd to me, That by the, I shall cast out the powre of all wicked spirits: And that by the I shall or may know the doings, and practises of euyll men; and more than may be spoken or uttred to man. Therfore, In the Name &c.

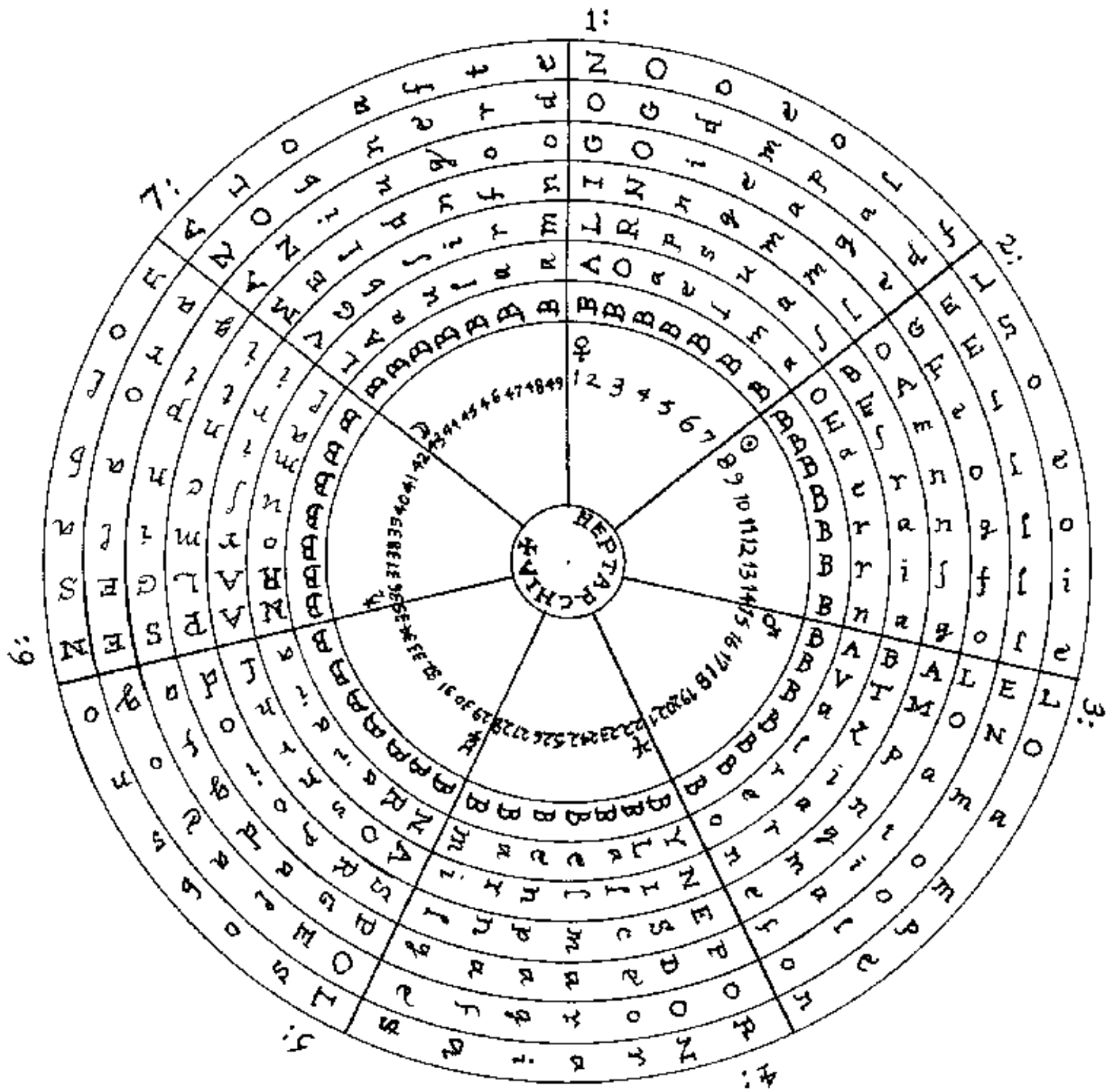
Prince BRORGES

Who, being the Prince, chief Minister, and Governour under the right Puyssant BNAPSEN, didst, (to my seer) appeare in most terrible manner, with fyrie flaming streames, and saydst,

Noui Ianuam Mortis. Et percussit Gloria Dei, Impiorum parietes.

Therfore, In the Name, &c.

Tabula Angelorum Bonorum 49



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Note:

Comments by JHP added in [].

The Chaldaick Oracles of Zoroaster

And his Followers

With the Expositions of

Pletho and Psellus

Edited and translated to English by Thomas Stanley

London

Printed for Thomas Dring, 1661

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THE CHALDAICK ORACLES OF ZOROASTER

and his Followers.

[Introduction]

The most considerable remains of the Chaldaick Philosophy are those Oracles which goe under the name of Zoroaster; Some indeed condemn them as supposititious, [\[a\]](#) forged by some Pseudo-Christian Greek; (perhaps the rather, because [\[b\]](#), The followers of Prodicus the Heretick, boasted that they had the secret Books of Zoroaster.) But this seems lesse probable, in regard they lye dispersed amongst several Authors; nor are they to be neglected, in that they have been held in great veneration by the Platonick Philosophers. Which sufficiently also argues that they are none of the Writings charged by [\[c\]](#) Porphyrius upon the Gnosticks, as forged by them under the name of Zoroaster, since those (as he acknowledgeth) were by the Platonick Philosophers, (of whom he instanceth Plotinus and Amelius) rejected and demonstrated to be spurious and suppositious.

Some argue that they are not Chaldaick, because many times accommodated to the Greek Style; But there are in them many so Harsh and Exotick Expressions, as discover them to be Originally forein; and where they agree in Terms with that which is proper to the Greek Philosophy, we may say of them as [\[d\]](#) Jamblichus upon another Occasion, (on the Writings that go under the Name of Hermes Trismegistus) as they are published under the Name of Zoroaster, so also they contain the Doctrine of Zoroaster, though they frequently speak in the style of the Greeks; for they were Translated out of Chaldee into Greek by persons skilfull in the Greek Philosophy.

To perswade us that they are genuine, and not of Greekish Invention, [\[p. 4\]](#) [\[e\]](#) Mirandula professeth to Ficinus, that he had the Chaldee Original in his possession, I was (saith he) forcibly taken off from other things, and instigated to the Arabick and Chaldaick Learning by certain Books in both those Languages, which came to my Hands, not accidentally, but doubtlesse by the Disposall of God in favour of my Studies. Hear the inscriptions, and you will believe it. The Chaldaick Books, (if they are Books and not rather Treasures) are, The Oracles of Aben Esra, Zoroaster and Melchior, Magi: in which those things which are faulty and defective in the Greek, are Read perfect and entire. There is also, (adds he) an Exposition by the Chaldæan Wise-men upon these Oracles, short and knotty [difficult], but full of Mysteries; There is also a Book of the Doctrines of the Chaldaick Theology, and upon it a Divine and copious Discourse of the Persians, Græcians, and Chaldæans; Thus Mirandula, after whose Death these Books were found by Ficinus, but so worn and illegible that nothing could be made out of them;

Further, To confirm that these Oracles were (as we said) Translated into Greek by persons skilfull in the Greek Philosophy, let us call to mind that Berosus [\[f\]](#) introduced the writings of the Chaldeans concerning Astronomy and Philosophy amongst the Græcians; and that Julian the Son, a Chaldean Philosopher, [\[g\]](#) Wrote Theurgick Oracles in Verse, and other secrets of that Science: and probably, if these were no part of that Chaldaick Learning which

Berosus first render'd in Greek, they yet might be some of the Theurgick Oracles (for such the Title speaks them) of Julian; for some of them are cited by Proclus as such. From the accompt which Mirandula gives of those in his possession, to which were added a Comment, and a Discourse of the Doctrines of the Chaldaick Theology, it might be conjectur'd, that what is deliver'd to us by Pletho and Psellus, who besides the Oracles, give us a comment on them, together with a Chaldaick summary, was extracted out of that Author which Mirandula describes to have been of the same Kind and Method, but much more Perfect and Copious.

This Title of *Oracles* was perhaps not given to them only Metaphorically to express the Divine Excellence of their Doctrine, but as conceived indeed to have been deliver'd by the Oracle it self; for [\[h\]](#) Stephanus testifies that the Chaldæans had an Oracle which they held in no lesse Veneration than the Greeks did theirs at Delphi: This Opinion may be confirmed by the high Testimonies which the Platonick Philosophers give of them, calling them [\[i\]](#) the Assyrian Theology revealed by God, and the Theology deliver'd by God. And Proclus elsewhere having cited as from the Gods, one of these Oracles which speaks of the Ideas, (a Platonic Doctrine) adds, that hereby the Gods declared the subsistence of Ideas, and acquiesceth as satisfied in that the Gods themselves ratifie the contemplations of Plato.

Some of these Oracles which escaped the injuries of time, were first publish'd by Ludovicus Tiletanus, anno 1563. at Paris; together with the commentaries of Gemislus Pletho, under the Title of [\[p. 5\]](#) *the Magical Oracles of the Magi descended from Zoroaster*, the same were afterwards Translated and put forth by Jacobus Marthanus, and lastly together with the comment of Psellus also, by Johannes Opsopæus at Paris. 1607.

These by Franciscus Patricius were enlarged with a plentiful Addition out of Proclus, Hermias, Simplicius, Damascius, Synesius, Olympiodorus, Nicephorus, and Arnobius: encreasing them [\[k\]](#) by his own accompt, to 324. and reducing them for the better perspicuity to certain general Heads, put them forth and Translated them into Latine anno 1593.

They were afterwards put forth in Latin by [\[l\]](#) Ottho Heurnius, anno 1619. under the Title of *The sincere Magical Oracles of Zoroaster King of Bactria, and Prince of the Magi*; but Heurnius under the pretence of putting [\[m\]](#) them into good Latin, (as he calls it) and polishing them with a rougher File, hath patch'd up and corrupted what Patricius deliver'd faithfully and sincerely, endeavoring to put these Fragments into a Continued Discourse, which in themselves are nothing Coherent but Dispersed amongst several Authors.

Patricius indeed hath taken much Learned pains in the Collection of them; but with lesse Regard to their Measures and Numbers, and (as from thence may be shown) sometimes of the Words themselves: nor is there any certain means to redresse this Omission, by comparing them with the Authors out of which he took them, since few of those are extant, neither doth he (as he professeth to have done) affix the Names of the Authors to the several Fragments, except to some few at the beginning; However, we shall give them here according to his Edition, that being the most perfect; together with such Additions as we meet withall else where, and some Conjectures to supply the Defect we mention'd.

And whwhereas many of these Oracles are so Broken and Obscure, that they may at first sight seem rather Ridiculous than Weighty, yet he who shall consider, that as many of them as are explain'd by Pletho, Psellus, and others, would without those Explications seem no lesse absurd than the rest, but being explain'd disclose the Learning of the Chaldæans in a profound and extraordinary manner, will easily believe all the rest (even those which appear least intelligible) to be of the same kind, and consequently ought no more to have been omitted than any of the rest.

NOTES

- a. Beza.
 - b. Clam. Strom.
 - c. vit. plotin.
 - d. de Myst. Ægypt.
 - e. Epist.
 - f. Joseph contra Apion. I.
 - g. Suid. in voce Julianus.
 - h. De urb.
 - i. Procl. [in Tim.](#)
 - k. Zoi. pag. 4 b.
 - l. Philos. barbar.
 - m. pag.
-
-

[p. 28]

THE ORACLES OF ZOROASTER

Collected by

Franciscus Patricius.

MONAD. DUAD. TRIAD.

Where the Paternal **Monad** is.

The **Monad** is enlarged, which generates two.

For the **Duad** sits by him, and glitters with Intellectual Sections.

And to govern all Things, and to Order every thing not Ordered,

For in the whole World shineth the **Triad**, over which the **Monad** Rules.

This Order is the beginning of all Section.

For the Mind of the Father said, that All things be cut into three,

Whose Will assented, and then All things were divided.

For the Mind of the Eternal Father said into three,

Governing all things by the Mind.

And there appeared in it [the **Triad**] Virtue and wisdom,

And Multiscient Verity.

This Way floweth the shape of the **Triad**, being præ-existent.

Not the first [Essence] but where they are measured.

For thou must conceive that all things serve these three Principles.

The first Course is sacred, but in the middle,

Another the third, ærial; which cherisheth the Earth in fire.

And fountain of fountains, and of all fountains.

The Matrix containing all things.

Thence abundantly springs forth the Generation of multivarious Matter.

Thence extracted a prester the flower of glowing fire,

Flashing into the Cavities of the Worlds: for all things from thence

Begin to extend downwards their admirable Beams.

FATHER. MIND.

The Father hath snatched away himself: neither

Hath he shut up his own fire in his Intellectual Power.

For the Father perfected All things, and deliver'd them over to the second Mind,

Which the whole Race of Men calls the First.

Light begotten of the Father; for he alone

[p. 29]

Having cropt the flower of the Mind from the Fathers Vigour.

For the paternal self-begotten Mind understanding [his] Work,

Sowed in all the firey Bond of Love,

That all things might continue loving for ever.

Neither those things which are intellectually context in the light of the Father in All things.

That being the Elements of the World they might persist in Love.

For it is the Bound of the paternal Depth, and the Fountain of the Intellectuals.

Neither went he forth, but abided in the paternal Depth,

And in the Adytum according to Divinely-nourished silence.

For the fire once above, shutteth not his Power

Into Matter by Actions, but by the Mind.

For the paternal Mind hath sowed Symbols through the World

Which understandeth intelligibles, and beautifieth ineffables.

Wholly Division and Indivisible.

By Mind he contains the Intelligibles, but introduceth Sense into the Worlds.

By Mind he contains the Intelligibles, but introduceth Soul into the Worlds.

MIND. INTELLIGIBLES. INTELLECTUALS.

And of the one Mind, the Intelligible [Mind]

For the Mind is not without the Intelligible; It exists not without it.

These are Intellectuals, and Intelligibles, which being understood, understand.

For the Intelligible is the Ailment of the Intelligent.

Learn the Intelligible, since it exists beyond the Mind.

And of the Mind which moves the Empyræal Heaven.

For the Framers of the fiery World is the Mind of the Mind.

You who know certainly the supermundane paternal Depth.

The Intelligible is predominant over all Section.

There is something Intelligible, which it behooves thee to understand with the flower of the Mind.

For if thou enclinest thy Mind, thou shalt understand this also;

Yet understanding something [of it] thou shalt not understand this wholly; for it is a Power

Of Circumlucid Strength, glittering with Intellectual Sections. [Raies] [rays -JHP].

But it behooves not to consider this Intelligible with Vehemence of Intellection,

But with ample flame of the ample Mind, which measureth all things

Except this Intelligible: but it behooves to understand this.

[p. 30]

For if thou enclinest thy Mind, thou shalt understand this also,

Not fixedly, but having a pure turning Eye [thou must]

Extend the empty Mind of thy Soul towards the Intelligible,

That thou mayst learn the Intelligible, for it exists beyond the Mind.

But every Mind undeerstands this God; for the Mind is not

Without the Intelligible, neither is the Intelligible without the Mind.

To the intellectual Presters of the Intellectual fire, all things

By yielding are subservient to the persuasive Counsel of the Father.

And to understand, and alwayes to remain in a restlesse Whirling.

Fountains and Principles; to turn, and alwayes remain in a restlesse Whirling.

But insinuating into Worlds the Venerable Name in a sleeplesse whirling,

By reason of the terrible menace of the Father.

Under two Minds the Life-generating fountain of Souls is contained;

And the Maker, who self-operating framed the World.

Who sprang out of the first Mind.

Cloathing fire with fire, binding them together to mingle.

The fountainous Craters preserves the flower of his own fire.

He glittereth with Intellectual Sections, and filled all things with Love.

Like swarms they are carried, being broken,

About the Bodies of the World.

That things unfashioned may be fashioned,

What the Mind speaks, it speaks by understanding.

Power is with them, Mind is from Her.

JYNGES. IDÆAS. PRINCIPLES.

These being many ascend into the lucid Worlds.

Springing into them, and in which there are three Tops.

Beneath them lies the chief of Immaterialls.

Principles which have understood the intelligible Works of the Father.

Disclosed them in sensible Works as in Bodies;

Being (as it were) the Ferry-men betwixt the Father and Matter.

And producing manifest Images of unmanifest things,

And inscribing unmanifest things in the manifest frame of the World.

The Mind of the Father made a jarring Noise, understanding by Vigorous Counsel,

Omniform Idæa's; and flying out of one fountain

They spring forth; for from the Father was the Counsel and End,

By which they are connected to the Father, by alternate

Life from several Vehicles.

But they were divided, being by intellectual fire distributed

Into other intellectuals: for the King did set before the multiform World

An intellectual, incorruptable Pattern; this Print through the World he promoting, of whose form

According to which the World appeared

Beautified with all kinds of Idæa's; of which there is one fountain,

[p. 31]

Out of which come rushing forth others undistributed,

Being broken about the Bodies of the World, which through the vast Recesses,

Like swarms are carried round about every Way.

Intellectual Notions from the paternal fountain cropping the flower of fire.

In the Point of sleeplesse time, of this primigenious Idea.

The first self-budding fountain of the Father budded.

Intelligent **Jynges** do (themselves) also understand from the father:

By unspeakable Counsels being moved so as to understand.

HECATE. SYNOCHES. TELETARCHS.

For out of Him spring all

Implacable Thunders, and the Prester-receiving cavities

Of the Intirely-lucid strength of Father-begotten **Hecate**.

And He who beguirds (*viz.*) the flower of fire, and the strong

Spirit of the Poles fiery above.

He gave to his Presters that they should guard the Tops.

Mingling the power of his own strength in the **Synoches**,

Oh how the World hath Intellectual guides inflexible!

Because she is the Operatrix, because she is the Dispensatrix of Life-giving fire.

Because also it fills the Life producing bosome of **Hecate**.

And instills in the **Synoches** the enliving strength

Of potent fire.

But they are Guardians of the Works of the Father.

For he disguises himself, possessing

To be cloathed with the Print of Images.

The **Teletarchs** are comprehended with the **Synoches**.

To these Intellectual Presters of Intellectual fire,

All things are subservient.

But as many as serve the Material **Synoches**

Having put on the compleatly-armed Vigour of resounding Light.

With triple strength fortifying the Soul and the Mind.

To put into the Mind the Symbol of Variety.

And not to walk dispersedly on the Empyræal Channels;

But stiffely

These frame indivisibles, and sensibles,

And Corporiformes, and things destin'd to matter.

SOUL. NATURE.

For the Soule being a bright fire, by the power of the Father

Remaines Immortall, and is Mistris [Mistress -JHP] of Life;

And possesseth many Complexions of the Cavities of the World:

For it is in Imitation of the Mind; but that which is born hath something of the Body.

[p. 32]

The Channels being intermix'd, she performs the Works of incorruptible Fire

Next the paternal Conceptions I (the Soul) dwell;

Warm, heating, all things; for he did put

The Mind in the Soul, the Soul in the dull Body.

Of us the Father of Gods and Men imposed,

Abundantly animating Light, Fire, Æther, Worlds.

For natural Works co-exist with the Intellectual Light of the Father, for the Soul which adorn'd the great

Heaven, and adorning with the Father.

But her Horns are fixed above,

But about the shoulders of the Goddess, immense Nature is exalted.

Again, indefatigable Nature commands the Worlds and Works.

That Heaven drawing an Eternal Course may run.

And the swift Sun might come about the Center as he useth.

Look not into the fatal Name of this Nature.

THE WORLD.

The Maker who Operating by himself framed the World.

And there was another Bulk of fire,

By it self operating all things that the Body of the World might be perfected

That the World might be manifest, and not seem Membranous.

The whole World of Fire, Water, and Earth,

And all-nourishing Æther

The unexpressible Watch-words of the World.

One Life by another from the distributed Channels.

Passing from above to the opposite Part,

Through the Center of the Earth; and another fifth Middle:

Fiery Channel, where it descends to the material Channels.

Life-bringing fire.

Stirring himself up with the goad of resounding Light.

Another fountainous, which guides the Empyræal World.

The Center from which all (Lines) which way soever are equal.

For the paternal Mind sowed Symbols through the World.

For the Center of every one is carried betwixt the Fathers.

For it is in Imitation of the Mind, but that which is born hath something of the Body.

HEAVEN.

For the Father congregated seven Firmaments of the World;

Circumscribing Heaven in a round figure.

He fixed a great Company of inerratick Stars.

And he constituted a Septenary of erratick Animals.

Placing Earth in the middle, and the Water in the middle of the Earth,

[p. 33]

The Air above these.

He fixed a great Company of inerratic Stars,

To be carried not by laborious and troublesome Tension,

But a settlement which hath not Error,

He fixed a great Company of inerratic Stars,

Forcing fire to fire.

To be carried by a Settlement which hath not Error.

He constituted them six; casting into the midd'st,

The fire of the Sun,

Suspending their Disorder in well-ordered Lones.

For the Goddess brings forth the great Sun, and the bright Moon.

O Æther, Son, Spirit, Guides of the Moon and of the Air;

And of the solar Circles, and of the Monthly clashings,

And of the Aerial Recesses.

The Melody of the Æther, and of the Passages of the Sun, and Moon, and of the Air

And the wide Air, and the Lunar Course, and the Pole of the Sun.

Collecting it, and receiving the Melody of the Æther,

And of the Sun, and of the Moon, and of all that are contained in the Air.

Fire, the Derivation of fire, and the Dispenser of fire;

His Hair pointed is seen by his native Light;

Hence comes Saturn.

The Sun Assessor beholding the pure Pole;

And the Ætherial Course, and the vast Motion of the Moon

And the Aerial fluxions.

And the great Sun, and the bright Moon.

TIME.

The Mundane God; Æternal, Infinite.

Young, and Old, of a Spiral form.

And another fountainous, who guides the Empyræal Heaven.

SOUL. BODY. MAN.

It behooves thee to hasten to the light, and to the beams of the Father;

From whence was sent to Thee a Soul cloathed with much Mind.

These things the Father conceived, and so the mortal was animated.

For the paternal mind sowed Symbols in souls;

Replenishing the Soul with profound Love.

For the Father of the Gods and Men placed the Mind in the Soul;

And in the Body he established You.

For all Divine things are Incorporeal.

But bodies are bound in them for your sakes.

Incorporeals not being able to contain the bodies.

[p. 34]

By reason of the Corporeal Nature in which you are concentrated.

And they are in God, attracting strong flames.

Descending from the Father, from which descending, the Soul

Crops of Empyrean fruits the soul-nourishing flower.

And therefore conceiving the Words of the Father

They avoid the audacious wing of fatal Destiny;

And though you see this Soul manumitted,

Yet the Father sends another to make up the Number.

Certainly, these are superlatively blessed above all

Souls; they are sent forth from Heaven to Earth,

And those rich Souls which have unexpressible fates;

As many of them (O King) as proceed from shining Thee, or from

Jove Himself, under the strong power of (his) thread.

Let the Immortal Depth of thy Soul be predominant; but all thy eyes

Extend upward.

Stoop not down to the dark World,

Beneath which continually lies a faithlesse Depth, and Hades

Dark all over, squallid, delighting in Images, unintelligible,

Præcipitous, Craggy, a Depth; alwayes Rolling,

Alwayes espousing an Opacous idle breathlesse Body.

And the Light-hating World, and the winding currents,

By which many things are swallowed up.

Seek Paradise;

Seek thou the way of the Soul, whence or by what Order

Having served the Body, to the same place from which thou didst flow.

Thou must rise up again, joyning Action to sacred speech,

Stoop not down, for a precipice lies below the Earth;

Drawing through the Ladder which hath seven steps, beneath which is the Throne of Necessity,

Enlarge not thou thy Destiny.

The soul of Men will in a manner clasp God to her self;

Having nothing mortal, she is wholly inebriated from God:

For she boasts Harmony, in which the mortal Body exists.

If thou extend the fiery Mind

To the work of piety, thou shalt preserve the fluxible body.

There is a room for the Image also in the Circumlucid place.

Every way to the unfashioned Soul stretch the rains of fire.

The fire-glowing Cogitation hath the first rank.

For the Mortal approaching the fire, shall have Light of God.

For to the slow Mortal the Gods are swift.

The Furies are stranglers of Men.

The burgeons, even of ill matter, are profitable and good.

Let hope nourish thee in the fiery Angelical Region.

But the paternal Mind accepts not her will,

Untill she go out of Oblivion, and pronounce a Word,

Inserting the remembrance of the pure paternal Symbol.

[p. 35]

To these he gave the docible Character of Life to be comprehended.

Those that were asleep he made fruitful by his own strength.

Defile not the Spirit, nor deepen a Superficies.

Leave not the Drosse of matter on a Præcipice.

Bring her not forth, lest going forth she have something.

The souls of those who quit the Body violently, are most pure.

The ungirders of the Soul, which give her breathing, are easie to be loosed.

In the side of sinister **Hecate**, there is a fountain of Virtue;

Which remains entire within, not omitting her Virginitie.

O Man the machine of boldest Nature!

Subject not to thy Mind the vast measures of the Earth;

For the plant of Truth is not upon Earth.

Nor measure the Measures of the Sun, gathering together Canons;

He is moved by the Eternal Will of the Father, not for thy sake.

Let alone the swift course of the Moon; she runs ever by the impulse of Necessity.

The progression of the Stars was not brought forth for thy sake.

The ætherial wide flight of Birds is not veracious.

And the Dissections of Entrails and Victims, all these are toys,

The supports of gainfull cheats; fly thou these,

If thou intend to open the sacred Paradise of Piety

Where Virtue, Wisdome, and Æquity are assembled.

For thy Vessel the Beasts of the Earth shall inhabit.

These the Earth bewails, even to their Children.

DÆMONS. RITES.

Nature persuades there are pure Dæmons;

The burgeons, even of ill matter, are profitable and good,

But these things I revolve in the recluse Temples of my mind,

Extending the like fire sparklingly into the spacious Air

Or fire unfigured, a voice issuing forth.

Or fire abundant, whizzing and winding about the Earth,

But also to see a Horse more glittering than Light.

Or a Boy on [thy] shoulders riding on a Horse,

Fiery or adorned with Gold, or devested,

Or shooting and standing on [thy] shoulders.

If thou speak often to me, thou shalt see absolutely that which is spoken:

For then neither appears the Coelestial concave Bulk,
Nor do the Stars shine; the Light of the Moon is cover'd,
The Earth stands not still, but all things appear Thunder.
Invoke not the self-conspicuous Image of Nature;
For thou must not behold these before thy Body be initiated.
When soothing souls they alwayes seduce them from these Myteries.
Certainly out of the cavities of the Earth spring Terrestrial Dogs,

[p. 36]

Which show no true signe to mortal Man.
Labour about the **Hecatick Strophalus**
Never change barbarous Names;
For there are Names in every Nation given from God,
Which have an unspeakable power in Rites.
When thou seest a sacred fire without form,
Shining flashingly through the Depths of the World,
Hear the voice of Fire.

[p. 37]

PLETHO [Plethon]

HIS

EXPOSITION

Of the more obscure passages in these Oracles.



[For a translation of Plethon's *Summary of the Doctrines of Zoroaster and Plato* see [Darien C. DeBolt, 'George Gemistos Plethon on God: Heterodoxy in Defense of Orthodoxy'](#).]

"Seek thou the way of the Soul, whence or by what Order
Having served the body, to the same order from which thou didst flow.
Thou mayst rise up againe; joyning action to sacred speech." /

The Magi that are followers of Zoroaster, as also many others, hold that the Human Soul is immortal; and descended from above to serve the mortal Body, that is, to operate therein for a certain time; and to Animate, and Adorn it to her power; and then returns to the place from which she came. And whereas there are many Mansions there for the Soul, one wholly-bright, another wholly dark, others betwixt both, partly-bright, partly-dark: The Soul, being descended from that which is wholly-bright, into the Body, if she perform her Office well, runs back into the same place; but if not well, she retires into worse Mansions, according to the things which she hath done in Life. The Oracle therefore sayeth, *seek thou the Souls path*, or the way by which the Soul flowed into thee; or by what course (*viz* of Life) having performed thy charge toward the Body, thou mayst Mount up to the same place from which thou didst flow down, *viz.* the same Track of the Soul, *joyning action to sacred speech*. By *sacred speech*, he understands that which concerns Divine Worship; by action, Divine Rites. The Oracle therefore sayeth, that to this Exaltation of the Soul, both speech concerning Divine Worship (Prayers,) and Religious Rites (Sacrifices) are requisite.

[p. 38]

"Stoop not down, for a præcipice lies below on the Earth,
Drawing through the Ladder which hath seven steps; beneath which
Is the Throne of Necessity." /

He calls the Descention into wickednesse, and misery, a Precipice; the Terrestrial and Mortall Body, the Earth: for by the Earth he understands mortal Nature, as by the fire frequently the Divine; by the place with seven Wayes, he means Fate dependant on the Planets, beneath which there is seated a certain dire and unalterable Necessity: The Oracle therefore adviseth, that thou stoop not down towards the mortal Body, which being Subject only to the Fate, which proceeds from the Planets, may be reckon'd amongst those things which are at our Arbitrement: for thou wilt be unhappy if thou stoop down wholly to the Body, and unfortunate and continually failing of thy Desires, in regard of the Necessity which is annex'd to the Body.

"For thy Vessel the Beasts of the Earth shall inhabit." /

The *Vessel* of thy Soul, that is this mortal Body, shall be *inhabited* by Worms and other vile Creatures.

"Enlarge not Thou thy Destiny." /

Endeavour not to encrease thy Fate, or to do more then is given thee in charge, for thou wilt not be able.

"For nothing proceeds from the paternal principality imperfect." /

For from the paternal Power, which is, that of the supream God, nothing proceedeth imperfect, so as thou thy selfe mightest compleat it; for all things proceeding from thence are perfect; as appears, in that they tend to the perfection of the Universe.

"But the Paternal Mind accepts not her will,
Untill she go out of Oblivion, and pronounce a Word,
Inserting the remembrance of the pure paternal Symbol." /

The Paternal Mind, (*viz.* the Second God and ready Maker of the Soul) admits not her Will or Desire untill she come out of [p. 39] the Oblivion, which she contracted by Connexion with the Body; and untill she speak a certain Word, or conceive in her thoughts a certain Speech, calling to remembrance the paternal Divine Symbol or Watch-word, this is the pursuit of the good which the Soul calling to remembrance, hereby becomes most acceptable to Her Maker.

"It behooves thee to hasten to the Light, and to the beams of the Father:
from whence there was sent to thee a Soul endued with much mind." /

The Light and splendour of the Father is that Mansion of the Soul which is circumlucid, from whence the Soul array'd with much of mind was sent hither, wherefore We must hasten to return to the same Light.

"These the Earth bewails, even to their Children." /

Those who hasten not to the Light, from which their Soul was sent to them, the Earth or mortal Nature bewails, for that they being sent hither to Adorn her, not only not adorn her, but also blemish themselves by Living wickedly; moreover the Wickednesse of the Parents is transmitted to the Children, corrupted by them through ill Education.

"The ungirders of the Soul, which give her breathing, are easie to be loosed." /

The Reasons which expell the Soul from Wickednesse, and give her breathing, are easie to be untied; and the Oblivion which keeps them in, is easily put off.

"In the side of the sinister bed there is a fountain of Virtue:
Which remains entire within; not emitting her Virginity" /

In the left side of thy Bed, there is the Power or Fountain of Virtue, residing wholly within, and never casting off her Virginity, or Nature void of Passion: for there is alwayes in us the power of Virtue without passion which cannot be put off; although her Energy or Activity may be interrupted: he saith the power of Virtue is placed on the left side, because her Activity is seated on the [p. 40] right: by the Bed is meant the seat of the Soul, subject to her several Habits.

"The soul of Man will, in a manner, clasp God to her self.
Having nothing mortal, she is wholly inebriated from God
Foir she boasts Harmony, in which the mortal Body consists." /

The human Soul will in a manner clasp God, and joyn him strictly to her self, (who is her continual Defence) by resembling him as much as she can possibly; having nothing mortal within her, she is wholly drench'd in Divinity, or replenished with Divine goods, for though she is fetter'd to this mortal Body, yet she glories in the Harmony or Union in which the mortal Body exists; that is, she is not ashamed of it, but thinks well of her self for it; as being a Cause, and affording to the Universe, that, As Mortals are united with immortals in Man, So the Universe is adorned with one Harmony.

"Because the Soul being a bright fire by the power of the Father;
Remains immortal, and is Mistresse of Life,
And possesseth many Completions of the cavities of the World." /

The second God, who first before all other things proceeded from the Father and supream God, these Oracles call all along, *The power of the Father*, and his *intellectual Power*, and the *paternal Mind*. He sayeth therefore, that *the Soul procreated by this power of the Father, is a bright fire*, that is, a Divine and Intellectual Essence, and *persisteth immortal* through the Divinity of its Essence, *and is Mistresse of Life*, viz. of her self, possessing Life which cannot be taken away from her; for, how can we be said to be Masters of such things, as may be taken from us, seeing the use of them is only allowed us? but of those things which cannot be taken from us, We are absolute Masters: The Soul according to her own Eternity, *possesseth many Rooms in the Receptacles of the World*, or divers places in the World, which according as she hath led her Life past is allotted to every One.

[p. 41]

"Seek Paradise." /

The circumlucid Mansion of the Soul.

"Defile not the Spirit nor deepen a Superficies." /

The Followers of Pythagoras and Plato conceive the Soul to be a Substance not wholly separate from all Body, nor wholly inseparate; but partly separate, partly inseparate; separable potentially, but ever inseparate actually. For they

assert three kinds of Forms, One wholly separate from matter, the Supercelestial Intelligences; another wholly inseparable from matter, having a Substancw not subsistent by it self but dependant on matter; together with which Matter, which is sometime dissolved by reason of its nature subject to Mutation, this kind of Soul is dissolved also and perisheth: this kind they hold to be wholly irrational. Betwixt these they place a middle kind, the rational Soul, differing from the Supercelestiall Intelligences, for that it alwayes co-exists with Matter; and from the irrational kind, for that it is not dependant on matter; but, on the contrary, matter it is dependant on it, and it hath a proper substance potentially subsistent by it self; it is also indivisible, as well as the supercelestial Intelligences, and performing some works in some manner allyed to theirs, being it self also busied in the knowledge and contemplation of beings even unto the Supreme God, and for this reason is incorruptible. This kind of Soul is alwayes co-existent with an Ætheriai Body as it's *Vehiculum*, which she by continual approximation maketh also immortal: neither is this her Vehiculum inanimate in it selfe, but is it self animated with the other species of the Soul the irrational, (which the Wise call the Image of the rational Soul) adorned with Fantasie and Sense which seeth and hears it self whole through whole, and is furnished with all the Senses and with all the rest of the irrational faculties of the Soul. Thus by the principal faculty of this Body, Phantasie, the rational Soul, is continually joyned to such a Body and by such a Body sometimes the humane Soul is joyned with a Mortal Body by a certain affinity of Nature, the whole being infolded in the whole enlivening Spirit of the Embryon. This Vehiculum it selfe being of the nature of a Spirit. The Dæmons Souls differ not much from the humane, onely they are more noble and use more noble Vehicles: Moreover, they cannot be mingled with corruptible Nature: Likewise the Souls of the Starres are much better than the Dæmons, and use better Vehicules; are Bodies splendid by reason of the greatnesse of the operative faculty: These Doctrines concerning the Soul the Magi, followers of Zoroastres, seem to have used long before. Defile not this kind of Spirit of the Soul, sayeth the Oracle, nor deepen it being a superficies; He calls it Superficies, not as if it had not a triple Dimension [p. 42] for it is a Body, but to signifie its extraordinary rarity: nor make it become grosse by accession of more matter to its Bulk: for this Spirit of the Soul becomes grosse, if it declines too much towards the mortal Body.

"There is a room for the Image also in the circumlucid place." /

He calls the *Image* of the Soul that part which being it self voyd of irrational, is joyned to the rational part, and depends upon the Vehicle thereof: now he saith that this kind of *Image hath a part in the circumlucid Region*; for the Soul never layeth down the Vehicle adherent to her.

"Leave not the drosse of matter on a Precipice." /

He calls the mortal Body *the Drosse of matter*, and exhorteth that We neglect it not being ill affected, but take care of it whilst it is in this life, to preserve it in Health as much as possible, and that it may be pure, and in all things else correspond with the Soul.

"Carry not forth, lest going forth she have something." /

Carry not forth, meaning the Soul, out of the mortal Body *lest by going forth* thou incurre some danger, implying as much as to carry her forth beyond the lawes of Nature.

"If thou extend the fiery mind to the work of Piety, thou shalt preserve the flexible Body." /

Extending up thy divine Mind to the Exercise of Piety or to religious Rites, and thou shalt preserve the mortal Body more sound by performing these Rites.

"Certainly out of the cavities of the Earth spring terrestrial Dogs;
Which show no true signe to mortal Man." /

Sometimes to many initiated Persons there appear, whilst they are sacrificing, some Apparitions in the shape of *Dogs* and several other figures. Now the Oracle saith, that these *issue out of the Receptacles of the Earth*, that is, out of the terrestrial and mortal Body, and [p. 43] the irrational Passions planted in it which are not yet sufficiently adorned with Reason, these are Apparitions of the passions of the Soul in performing divine Rites; meer appearances having no substance, and therefore *not signifying any thing true*.

"Nature perswadeth that Dæmons are pure;
The bourgeons even of ill matter, are profitable and good." /

Nature or natural Reason *perswadeth that Dæmons are Sacred*, and that all things proceeding from God who is in himself good *are beneficial*; and *the very bloomings of ill Matter*, or the forms dependant upon Matter are such: also he calls Matter *ill*, not as to its substance, for how can the substance be bad the bloomings whereof are beneficial and good? but for that it is ranked last among the substance; and is the least participant of good, which littleness of good is here exprest by the Word *ill*: now the Oracle meanes that if the bloomings of ill matter viz. of the last of substances are good, much more are the Dæmons such, who are in an excellent Rank as partaking of rational Nature and being not mixed with mortal Nature.

"The furies are Stranglers of Men." /

The furies or the Vindictive Dæmons clasp Men close, or restrain and drive them from Vice and excite them to Vertue.

"Let the immortal depth of the soul be prædominan; but all thy Eyes
Extend quite upward" /

Let the *divine depth of thy Soul* governe, and lift thou all thy Eyes or all thy knowing faculties *Upward*.

"O Man, the machine of boldest Nature" /

He calls Man the *Machine of boldest Nature*, because he attempts great things.

"If thou speak often to me, thou shalt see absolutely that which is spoken;
For there neither appears the cælestial concave bulk; [p. 44]
Nor do the Stars shine: the light of the Moon is covered,
The Earth stands not still, but all things appear Thunder." /

The Oracle speaks as from God to an initiated Person, *If thou often speak to me* or call me, *thou shalt see that which thou speakest*, viz. Me whom thou callest every where: for then thou shalt perceive nothing but *Thunder* all about fire gliding up and down all over the World.

"Call not on the self-conspicuous image of Nature." /

Seek not to behold the self-seeing *Image of Nature*, viz. of the Nature of God, which is not visible to our Eyes: but those things which appear to initiated Persons, as Thunder, Lightning, and all else whatsoever, are only Symbols or Signes, not the Nature of God.

"Every way to the unfashioned Soul stretch out the reins of fire." /

Draw unto thy selfe every way *the reins of fire* which appear to thee when thou art sacrificing with a sincere Soul; viz. a simple and not of various habits.

"When thou seest a sacred fire, without form,
Shining flashingly through the depths of the World
Hear the voice of Fire." /

When thou beholdest the divine fire voyd of figure brightly gliding up and down the world and graciously smiling, listen to this Voice as bringing a most perfect Prascence.

"The Paternal mind hath implanted Symbols in Souls." /

The Paternal Mind viz. the sedulous Maker of the Substance of the Soul, *hath ingrafted Symbols* or the Images of Intelligibles *in Souls*, by which every Soul possesseth in her self the reasons of beings.

[p. 45]

"Learn the intelligible, for as much as it exists beyond thy Mind." /

Learn the Intelligible, because it exists beyond thy Mind, viz. actually; for; though the Images of intellectual things are planted in thee by the Maker of All, yet they are but potentially in thy Soul; but it behooves thee to have actually the knowledge of the Intelligible.

"There is a certain Intelligible which it behooves thee to comprehend with the flower of thy Mind." /

The Supream God, who, is perfectly One, is not conceived after the same manner as other things, but *by the flower of the Mind*, that is, the Supream and singular Part of our understanding.

"For the Father perfected all things and delivered them over to the Second Mind, which the Nations of Men call the First." /

The Father perfected All things, viz. the Intelligible Species, (for they are absolute and perfect) *and delivered them over to the second God* next him to rule and guide them: whence if anything be brought forth by this god, and formed after the likenesse of Him, and the other intelligible Substance, it proceeds from the Supream Father; This other God *Men esteem the First*, that is they who think him the Maker of the World, to whom there is none Superiour.

"Intelligent Jynges do themselves also understand from the Father;
By unspeakable counsels being mooved so as to understand." /

He calls *Jynges* the Intellectual Species which are *conceived by the Father*; *they themselves also being conceptive*, and exciting conceptions or Notions, *by unspeakable* or unutterable *Counsells*: by *Motion* here is understood Intellection not transition, but simply the habitude to Notions so as unspeakable Counsels is as much as unmooved, for speaking consists in Motion: the meaning is this, that these Species are immoveable and have a habitude to Notions not transciently as the Soul.

[p. 46]

"Oh how the World hath intellectual Guides inflexible?" /

The most excellent of the Intelligible Species, and of those which are brought down by the Immortals in this Heaven, he calls *the Intellectual Guides of the World*; the Coryphæus of whom he conceives to be a God, which is the second from the Father. The Oracle saying that *the World hath inflexible Guides*, meanes that it is incorruptible.

"The Father hath snatched away himself;
Neither hath he shut up his own fire in his Intellectual power." /

The Father made himself exempt from all others, not including himself neither in his own Intellectual Power, not in the second God who is next him; or liiting his own Fire his own Divinity; for it is absolutely ungenerate, and it self existing by it self; so that his Divinity is exempt from all others; neither is it communicable to any other, although it be loved of all: That he communicates not himself, is not out of envy, but only by reason of the impossibility of the thing.

"The Father infuseth not fear but perswasion." /

The Father makes an impression of fear, but infuseth perswasion or love, for He being extreemly good, is not the cause of ill to any, so as to be dreadful; but is the cause of all good to all; whence he is loved of all.

*These Oracles of Zoroaster many Eminent Persons have
confirmed by following the like opinions;
especially the Pythagoreans
and Platonists.*

PSELLUS

His

EXPOSITION

of the Oracles.

"There is a room for the Image also in the Circumlucid place." /

Images, [gif], with the Philosopher, are those things which are connatural to things more Excellent then themselves, and are worse then they; as the Mind is connatural to God, and the rational Soul to the Mind, and Nature to the rational Soul, and the Body to Nature, and Matter to the Body: The Image of God is the Mind; of the Mind, the rational Soul; of the rational Soul, the Irrational; of the Irrational, Nature; of Nature, the Body; of the Body, Matter. Here the Chaldaick Oracle calleth the irrational Soul the Image of the rational, for it is connatural to it in Man, and yet worse then it. It sayeth, moreover, that there is a part assigned to the Image in the circumlucid Region, that is to say, the irrational Soul, which is the Image of the rational Soul, being purified by Vertues in this Life, after the Dissolution of the human Life, ascends to the place above the Moon, and receives its Lot in the Circumlucid place, that is, which shineth on every side, and is splendid throughout; for the Place beneath the Moon is circum-nebulous, that is, dark on every side: but the Lunary, partly Lucid, and partly Dark, that is, one half bright, the other half dark;

but the place above the Moon is circumlucid or bright throughout. Now the Oracle saith, that the circumlucid Place, is not design'd only for the rational Soul, but for its Image also, or the irrational Soul is destin'd to the circumlucid place, when as it cometh out of the Body bright and pure, for the Græcian Doctrine asserting the irrational Soul to be immortal, also exalts it up to the Elements under the Moon: but the *Chaldaick Oracle*, it being pure and unanimous with the rational Soul, seats it in this circumlucid Region above the Moon. These are the Doctrines of the *Chaldæans*.

[p. 48]

"Leave not the Dregs of matter on a precipice." /

By *Dregs of Matter*, the Oracle understands the Body of Man consisting of the four Elements, it speaks to the Disciple by way of Instruction and Exhortation, thus, Not only raise up thy Soul to God, and procure that it may rise above the Confusion of Life; but, if it be possible, leave not the Body wherewith thou art cloathed, (and which is *dregs of Matter*, that is, a thing neglected and rejected, the sport of Matter) in the inferiour World: for this Place, the Oracle calls a *Præcipice*. Our Soul being darted down hither from heaven, as from a sublime place. It exhorteth therefore, that we refine the Body (which he understands by the Dregs of Matter) by Divine fire, or that, being stripped, we raise it up to the Æther; or that we be Exalted by God to a place Immaterial and Incorporeal, or Corporeal but Ætherial or Cælestial, which *Elias* the *Thisbite* attained; and, before him, *Enoch*, being Translated from this Life into a more Divine Condition, not leaving the dregs of Matter, or their Body, in a precipice; the Precipice is, as we said, the Terrestrial Region.

"Bring not forth, lest going forth she have something." /

This Oracle is recited by *Plotinus* in his Book of the Eduction of the irrational Soul; it is an Excellent and Transcendent Exhortation. It adviseth, that a Man busie not himself about the *going forth of the Soul*, nor take care how it shall go out of the Body; but remit the Businesse of its dissolution to the Course of Nature; for, Anxiety and Solitude about the Solution of the Body, and the Education of the Soul out of it, draws away the Soul from better Cogitations, and busieth it in such cares that the Soul cannot be perfectly purifyed; for if Death come upon us at such time as we are busied about this Dissolution, the Soul goeth forth not quite free, but retaining something of a passionate Life. Passion the Chaldæan defines, A Mans sollicitous thinking of Death; for we ought not to think of any thing, but of the more Excellent Illuminations; neither concerning these ought we to be sollicitous, but resigning our selves to the Angelical and Diviner powers, which raise us up, and shutting up all the Organs of Sense in the Body and in the Soul also without Distractive cares and sollicitudes, We must follow God, who calls us.

Some interpret this Oracle more simply; *Bring it not out lest it go forth, having something*: that is, Anticipate not thy natural Death, although thou be wholly given up to Philosophy; for as ~t thou hast not a compleat Expiation; So that if the Soul passe [p. 49] out of the Body by that way of Educting, it will go forth retaining something of mortal Life: for if we Men are in the Body, as in a Prison, (as *Plato* saith,) certainly no Man can kill himself, but must expect till God shall send a Necessity.

"Subject not to thy Mind the vast measures of the Earth:
For the plant of Truth is not upon the Earth.
Nor measure the measures of the Sun, gathering together Canons:

He is moved by the Eternal will of the Father, not for thy sake.
Let alone the swift course of the Moon: she runs ever by the impulse of
Necessity.
The progression of the Stars was not brought forth for thy sake.
The ætherial broad-footed Flight of Birds is not veracious:
And the Dissections of Entrails and Victims, all these are toys,
The supports of gainful Cheats. Fly thou those,
If thou intend to open the sacred Paradise of piety,
Where Virtue, Wisdom, and Equity are assembled." /

The *Chaldæan* withdraws the Disciple from all Græcian Wisdome, and teacheth him to adhere only to God, *subject not* (saith he) *to thy Mind the vast Measure of the Earth; for the plant of Truth is not upon Earth*; that is, Enquire not solicitously the vast measures of the Earth, as *Geographers* use to do, measuring the Earth; for the seed of Truth is not in the Earth. *Nor measure the Measures of the Sun, gathering together Canons; He is moved by the æternal will of the Father, not for thy sake*, That is, Busie not thy self about the Motion and Doctrine of the Stars, for they move not for thy sake, but are perpetually moved according to the Will of God; *let alone the swift course of the Moon, she runs ever by the impulse of Necessity*, That is, enquire not anxiously the rolling motion of the Moon, for she runs not for thy sake, but is impelled by a greater Necessity. *The Progression of the Stars was not brought forth for thy sake*; that is, the Leaders of the fixed Stars and the Planets received not their Essence for thy sake. *The ætherial broad-footed flight of birds is not veracious*; that is, the Art concerning Birds flying in the Air, called Augury, observing their Flight, Notes, and Pearching, is not true.



"..." /

Author: Stanley, Thomas, 1625-1678.

Title: The history of the Chaldaick philosophy <microform> / by Thomas Stanley.

Published: London : Printed for Thomas Dring ..., 1662.

Description: <6>, 91, 68, <35> p.

Subjects, Library of Congress :
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Series: Early English books, 1641-1700 ; 826:2.

Notes: Reproduction of original in Huntington Library.
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..., London : Printed for Thomas Dring, 1661", poems in
Greek, Latin and English translations.
Table of contents: p. <1>-<8>
Indices: p. <9>-<35>
Microfilm. Ann Arbor, Mich. : University Microfilms
International, 1978. 1 microfilm reel ; 35 mm. (Early
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Athanasius Kircher: *Oedipus Aegyptiacus*: Sigillum Aemeth

(Rome, 1652-4, pp. 479-81.)

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Amuleti alterius Cabalistici heptagoni Interpretatio.

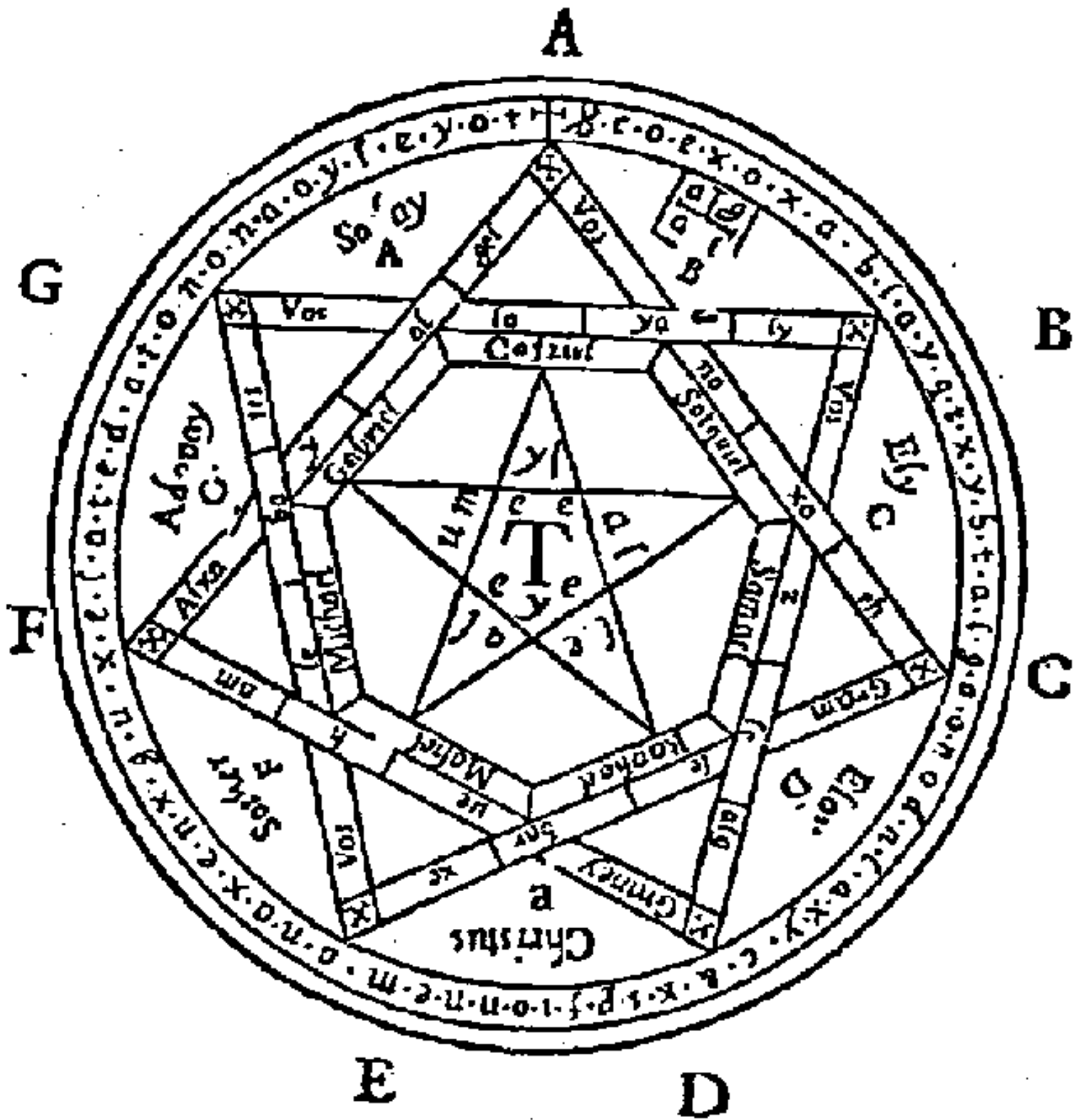
Hoc amuletum heptagonum circulo inclusum Veneri dicatum est, vti in Arithmetica hieroglyphica ostendimus. In circuitu signatae sunt 72 literae ex Cabala extractae, quarum vnaquæque Angelum ex 72 indicat; de quibus vide Cabalam Hebræorum fol. 275. Quis hîc prima fronte non rideat maleficatorum hominum stoliditatem, dum ineptijs huiusmodi Cabalisticis pessimè in Latinas literas transformatis, tantam tamen fidem habent, vt earum ope montes etiam se transferre posse, sibi persuadeant? Sed quoniam Diabolus humani generis hostis nihil agit, nisi quòd in contumeliam Christi hominumque perniciem cedat; hinc ad Satanicam nequitiam tegendam, data opera, attributa Christi in cornibus heptagoni ponunt, id est, Angelus tenebrarum sub forma lucis sese exhibet; sunt autem sequentia attributa. Intra cornu AB, intra quadratum singulis Crucis angulis quatuor literae insertae spectantur *a.g.l.a.* quod Hebraicum nomen est, & in

Cabala celeberrimum **אגלא**, quod expansè idem significat ac,

אחא גבור לעולם ארכי *Tu fortis in æternum Domine: Si enim [480] capitales*

singularum vocum literas in vnum iunxeris, prodibit nomen **אגלא** *Agla*, vti quadratum ostendit. Intra cornu BC

ponitur **אלי** *Eli*, id est, *Deus meus*.



Intra cornu CD ponitur **אלהי** *Eloi*, quod tamen si idem prorsus cum præcedente significet, tanquam diuersum tamen quidpiam posuerunt; vt vel hinc horum nebulonum supinam ignorantiam & inscitiam colligas. Intra DE *Christus*, deinde *Sother*, quod Græcè *Saluatorem* significat, nè verminosum machinamentum Græcâ voce carerer. Sequuntur postea *Adonay* & *Sadaï*; illud *Dominum*, hoc *Omnipotentem* notat. Atque hæc sunt septem attributa Christi, quibus subiungunt septem Veneris Intelligentias, quæ sunt *Cafziel*, *Satquiel*, *Samaël*, *Raphaël*, *Mahel*, *Michael*, *Gabriel*; quæ vocabula Hebraica passim translata sunt; vt vel ex hoc ipso appareat, à Deo bonisque Angelis emanare minimè posse, quod tam turpiter, non nisi ab omnis turpitudinis Cacodæmone, transformatum est: talia sunt in heptagoni

lateribus inscripta, verius ex culina Diaboli, quàm ex Cabala translata vocabula. Inscribunt tandem huic heptagono pentagonum, in cuius centro litera T symbolum salutis; circa quod cùm has literas υγεια scribere debuissent, bestijs tamen inscitiores has supposuerunt e e e e y. Intra triangula verò ex Arabum amuletaria officina ponuntur yl, al, le, al,

um, corruptissimè vti omnia alia; volebant enim illud Arabicum exprimere لا الله الا الله la alla ella alla, non est Deus nisi Deus, quod dum pronunciare nequirent, illorum loco dicta inconcinnissima verba posuerunt, yl, al, le,

al, um: sed quid sibi velint duo verba, um, explico. In dicto Arabum pronunciato لا الله الا الله semper hæ

وهمود رسول الله Mahumet rassul alla; atque harum capitales literas referunt um. voces sequuntur, vt vel ex hoc colligas, quantis modis illudat Dæmon incautis hominibus, vt dum Christiani esse volunt, occultè [481] Mahumetanismum profiteantur; in hoc enim vnico Amuleto quatuor sectarum, Iudaicæ, Christianæ, Mahumetanæ, Paganæ, ab ijs, qui illud portant, fit professio, idque occulto pacto Dæmonis, ad Christianæ religionis contumeliam ea de causa instituto. Sed quid pentagonum sibi velit, expono. Pentagonum Veteres, vti in Arithmetica docuimus, Marti, vti & heptagonum Veneri dedicarunt; quo quidem indicabant, neminem Venerem possidere, qui priùs Martem non attraxisset; de quibus in Astrologia Ægyptiaca susiùs; hoc enim pentagono victoriam in omnibus sibi spondebant. Porrò finis huius Amuleti erat, amorem & beneuolentiam omnium, & consequenter carnalium desideriorum plenam fruitionem, victoriamque contra omnia aduersa eius gestatione obtinere; quod ex adiuratione quam pronunciare solent, quã & Deum, & Angelos, veriùs Cacodæmones cum inuocatione Veneris aut Martis sacrilego & impio ritu sollicitare solent, patet, quam &, nè Christianæ aures vulnerentur, consultò omitto. Quicunque itaque huiusmodi possederit farinæ Amuletum, illud non naturale, non Diuinum aut Angelicum, sed immediatum Diabolicæ machinationis opus se possidere sibi persuadeat, non nisi cum æterna animæ ruina vsurpandum.

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Ars Notoria

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Introduction

The *Ars Notoria* is a Medieval Grimoire of the '[Solomonic Cycle](#)'. Many Latin manuscripts are extant, the oldest are dated thirteenth century, and possibly earlier. Like [Liber Juratus](#) (also thirteenth century), the text centers around an even older collection of orations or prayers which are interspersed with magical words. The orations in *Ars Notoria* and those in *Liber Juratus* are closely related, and suggest to me a common oral tradition. The orations in both works are said to have mystical properties which can impart communion with God and instant knowledge of divine and human arts and sciences.

Robert Turner's 1657 edition of the *Ars Notoria* is evidently his own translation from the Latin.

Ars Notoria :
THE
NOTORY ART
OF
SOLOMON,

Shewing the
CABALISTICAL KEY

of { Magical Operations,
The liberal Sciences,
Divine Revelation, and
The Art of Memory.

Whereunto is added

An Astrological Catechism,

fully demonstrating the Art of

JUDICIAL ASTROLOGY.

Together with a rare Natural secret, necessary
to be learn'd by all persons; especially
Sea-men, Merchants, and Travellers.

An excellent Invention, done by the Magne-
tick Vertue of the Load-stone.

Written originally in Latine, and now En-
glished by ROBERT TURNER Philosopher.

London, Printed by J. Cottrel, and are to be sold
by Martha Harison, at the Lamb at the
East-end of Pauls, 1657.

Ars Notoria:
THE
NOTORY ART
OF
SOLOMON,
Shewing the
CABALISTICAL KEY

Of : Magical Operations
The liberal Sciences,
Divine Revelation, and
The Art of Memory.

Written originally in Latine, and now
Englished by ROBERT TURNER

London, Printed by F. Cottrel, and are to be sold by Martha Harison, at the Lamb at the East-end of Pauls. 1657.

The Epistle Dedicatory.

To his Ingenious and respected friend Mr. William Ryves, of St. Saviours Southwark, Student in Physick and Astrology.

Sir.

THe deep inspection and *dove-like* piercing Eye of your apprehension into the deepest Cabinets of Natures *Arcana's*, allures me (if I had no other attractive Magnetick engagements,) to set this Optick before your sight: not that it will make any addition to your knowledge; but by the fortitude of your judgment, be walled against the art-condemning and virtue-despising *Calumniators*. I know the candor of your Ingenuity will plead my excuse, and save me from that labour; resting to be

Little Brittain, die ♀ . ☉ in ♄ 6.49.16,6. Your real affectionate Friend,

ROBERT TURNER.

To the Ingenious READERS.

AMongst the rest of the labours of my long Winter hours, be pleased to accept of this as a flower of the Sun; which I have transplanted from the copious Roman banks into the English soyle; where I hope it will fruitfully spread its branches, and prove not a perishing gourd, but a continual green Laurel, which Authors say is the plant of the good Angel, and defends all persons neer its shade from the Penetrating blasts of Thunder and Lightening; so will this be a flower fit for every man's Garden; its virtues will soon be known, if practised, and the blasts of vice dispersed: its subject is too sublime to be exprest. Let not the carping Momi, nor envious black-jaw'd Zoili rayl; let not the ignorant bark at that which they know not; here they learn no such lesson: and against their Calumnies, the book I thus vindicate: quod potest per fidem intelligi, & non aliter, & per fidem in eo operare potes.

Διὰ πίστεως κατηγὰ ἰσχυροῦ
 βασιλείας, ἠργάσαντο διχαιοσύνης, ἐπίτυχον
 ἐπαγγελιῶν, ἔφραξαν ἰσχύματα λεόντων. Ἐσώσαν
 δούλους πυγῆς

&c. Heb. 11. &c. and my own intention I thus demonstrate; Dico coram omnipotenti Deo, & coram Jesu Christo unigento Filio ejus, qui judicaturus est vivos & mortuos; quod omnia & singula quæ in hoc opere dixi, omnesque hujus Scientiæ vel artis proprietates, & universa quæ ad ejus speculationem pertinent, vel in hoc Volumine continenter, veris & naturalibus principiis innituntur, fuintque cum Deo & bona Conscientia, sine injuria Christianæ fidei, cum integritate; sine superstitione vel Idololatria quacunque, & non dedeant virum sapientem Christianum bonum atque fidelem; Nam & ego Christianus sum, baptizatus in nomine Patris, &c. quam fidem cum Dei auxilio quam diu vixero firmiter inviolatam tenebo; Procul ergo absit a me, discere aut scribere aliquid Christianæ fidei & puritati contrarium, sanctis moribus noxium, aut quomodolibet adversum. Deum timeo & in ejus cultum Juravi, a quo nec vivus nec (ut confido) mortuus separabor: *This small treatise I therefore commend to all the lovers of art and learning, in which I hope they will attain their desires, quantum a Deo concessi erit; so that I hope I have not cast a Pearle before the swine, but set a glasse before the grateful doves.*

12 March 1656.

ROBERT TURNER.

[Introduction from H: It is called the Notory Art because in certain breif notes it teacheth and comprehendeth the knowledge of all arts. This fifth part is a books of orations and prayers that wise Solomon used upon the altar in the temple, called Ars Nova, & was revealed to Solomon by the holy angel of God called Michael and he also received many breif notes written by the finger of god which was delivered to him by the said angel with thunder claps, without which notes King Solomon had never obtained his great knowledge from those notes it is called the notary art.

* This is a flower of the sun (as Dr. Rudd calls it) fit for every mans garden; its vertues will soon be knowne if practised, and the blasts of vice dispersed. Its subject is too sublime to be expresed quod portess per fidem intelligi et non aliter et perfidem in es sporare potes.

And Dr. Rudd saith in vindication of this book and himselfe - Dies coram omnipotenti Deo, et coram Jesu Christo unigenito~ filio ejus qui judicaturus est vivos it mortuos quod omnia et singula que in hoc opore dixi, onmes qui hujus Scientia vol artis proprie fates, & unicorsa que ad ojus speculationem portinent, veris et naturalibus principus innituntur, feuntque~ cum Deo et bona conscientia, sino injuria Chrithanes fidei cum Intogritate sine superstitione et Idololatia quacunque, et non dedeceant virum sapientem Christianum bonum et fidelem; nam et ego christianus sum, captis zatus in nomine Patris &c. quam firmitos inviolatam tenebo; proculorgoabsit amo discere autscribere aliquid Christiane fidei et puritati contcarium, sanctis moribus noxiuaut quomodo libet adversun. Deum timeo et in ojus cultum joravi,a quo noc vivus meo (ut confido) mortuus separaboc.]

The NOTORY ART OF SOLOMON.

The Notory Art revealed by the Most High Creator to Solomon.

In the Name of the holy and undivided Trinity, beginneth this most holy Art of Knowledge, Revealed to SOLOMON, which the Most High Creator by his holy Angel ministred to SOLOMON upon the Altar of the Temple; that thereby in a short time he knew all Arts and Sciences, both Liberal and Mechanick, with all the Faculties and Properties thereof: He had suddenly infused into him, and also was filled with all wisdom, to utter the sacred mysteries of most holy words.

Alpha and Omega! Oh Almighty God, the beginning of all things, without beginning, and without end: Graciously this day hear my prayers; neither do thou render unto me according to my sins, nor after mine iniquities, O Lord my God, but according to thy mercy, which is greater then all things visible and invisible.

Have mercy upon me, O Christ, the Wisdom of the Father, the Light of Angels, the Glory of Saints, the Hope, Refuge, and Support of Sinners, the Creator of all things, the Redeemer of all humane Frailties, who holdest the Heaven, Earth, and Sea, and all the whole World, in the palm of thy Hand: I humbly implore and beseech, That thou wilt mercifully with the Father, illustrate my Minde with the beams of thy holy Spirit, that I may be able to come and attain to the perfection of this most holy Art, and that I may be able to gain the knowledge of every Science, Art, and Wisdom; and of every Faculty of Memory, Intelligences, Understanding, and Intellect, by the Vertue and Power of thy most holy Spirit, and in thy Name. And thou, O God my God, who in the beginning hast created the Heaven and the Earth, and all things out of nothing; who reformest, and makest all things by thy own Spirit; compleat, fulfil, restore, and implant a sound Understanding in me, that I may glorifie thee and all thy Works, in all my Thoughts, Words, and Deeds. O God the Father, confirm and grant this my Prayer, and increase my Understanding and Memory, and strengthen the same, to know and receive the Science, Memory, Eloquence, and Perseverance in all manner of Learning, who livest and reignest World without end. *Amen.*

Here beginneth the first Treatise of this Art, which Master Apollonius calleth, The golden Flowers, being the generall Introduction to all Natural Sciences; and this is Confirmed, Composed, and Approved by the Authority of Solomon, Manichæus, and Euduchæus.

I Apollonius Master of Arts, duly called, to whom the Nature of Liberal Arts hath been granted, am intended to treat of the Knowledge of Liberal Arts, and of the Knowledge of Astronomy; and with what Experiments and Documents, a Compendious and Competent Knowledge of Arts may be attained unto; and how the highest and lowest Mysteries of Nature may be competently divided, and fitted and applied to the Natures of Times; and what proper dayes and hours are to be elected for the Deeds and Actions of men, to be begun and ended; what Qualifications a man ought to have, to attain the Efficacy of this Art; and how he ought to dispose of the actions of his life, and to behold and study the Course of the Moon. In the first place therefore, we shall declare certain precepts of the Spiritual Sciences; that all things which we intend to speak of, may be attained to in order. Wonder not therefore, at what you shall hear and see in this subsequent Treatise, and that you shall finde an Example of such inestimable Learning.

Some things which follow, which we will deliver to thee as Essayes of wonderful Effects, and have extracted them out of the most ancient Books of the Hebrews; which, where thou seest them, (although they are forgotten, and worn out of any humane Language) nevertheless esteem them as Miracles: For I do truly admire the great Power and Efficacy of Words in the Works of Nature.

Of what efficacy words are.

There is so great Vertue, Power and Efficacy in certain Names and Words of God, that when you reade those very Words, it shall immediately increase and help your Eloquence, so that you shall be made eloquent of speech by them, and at length attain to the Effects of the powerful Sacred Names of God: but from whence the power hereof doth proceed, shall be fully demonstrated to you in the following Chapters of Prayers: and those which follow next to our hand, we shall lay open.

An explanation of the Notary Art.

This art is divided into two parts: The first containeth general Rules, the second special Rules. We come first to the special Rules; that is, First, to a threefold, and then to a fourfold Division: And in the third place we come to speak of Theology; which Sciences thou shalt attain to, by the Operation of these Orations, if thou pronounce them as it is written: Therefore there are certain Notes of the Notary Art, which are manifest to us; the Vertue whereof Human Reason cannot comprehend. The first Note hath his signification taken from the Hebrew; which though the expression thereof be comprehended in a very few words; nevertheless, in the expression of the Mystery, they do not lose their Vertue: That may be called their Vertue, which doth happen and proceed from their pronounciation, which ought to be greatly admired at.

The first precept.

HEly Scemath, Amazaz, Hemel; Sathusteon, hheli Tamazam, &c. which Solomon entituled, *His first Revelation*; and that to be without any Interpretation: It being a Science of so Transcendent a purity, that it hath its Original out of the depth and profundity of the *Chaldee, Hebrew, and Grecian* Languages; and therefore cannot possible by any means be explicated fully in the poor Thread-bare Scheme of our Language. And of what nature the Efficacy of the aforesaid words are, *Solomon* himself doth describe in his Eleventh Book, *Helisoe*, of the Mighty Glory of the Creator: but the Friend and Successor of *Solomon*, that is, *Apollonius*, with some few others, to whom that Science hath been manifested, have explained the same, and defined it to be most Holy, Divine, Deep, and Profound Mysteries; and not to be disclosed nor pronounced, without great Faith and Reverence.

A Spiritual Mandate of the precedent Oration.

Before any one begin to reade or pronounce any Orations of this Art, to bring them to effect, let them alwayes first reverently and devoutly rehearse this Prayer in the beginning.

If any one will search the Scriptures, or would understand, or eloquently pronounce any part of Scripture, let him pronounce the words of the following Figure, to wit, *Hely scemath, in the morning betimes of that day, wherein thou wilt begin any work. And in the Name of the Lord our God, let him diligently pronounce the Scripture proposed, with this Prayer which follows, which is, Theos Megale*; And is mystically distorted, and miraculously and properly framed out of the *Hebrew, Greek, and Chaldean* Tongues: and it extendeth itself briefly into every Language, in what beginning soever they are declared. The second part of the Oration of the second Chapter, is taken out of the *Hebrew, Greek, and Chaldee*; and the following Exposition thereof, ought to be pronounced first, which is a Latine Oration: The third Oration of the three Chapters, always in the beginning of every Faculty, is first to be rehearsed.

The Oration is, *Theos Megale, in tu ymas Eurel, &c.*

This sheweth, how the foregoing Prayer is expounded: But although this is a particular and brief Exposition of

this Oration; yet do not think, that all words are thus expounded.

The Exposition of this Oration.

OH God, the Light of the World, Father of Immense Eternity, Giver of all Wisdom and Knowledge, and of all Spiritual Grace; most Holy and Inestimable Dispenser, knowing all things before they are made; who makest Light and Darkness: Stretch forth thy Hand, and touch my Mouth, and make my Tongue as a sharp sword; to shew forth these words with Eloquence; Make my Tongue as an Arrow elected to declare thy Wonders, and to pronounce them memorably: Send forth thy holy Spirit, O Lord, into my Heart and Soul, to understand and retain them, and to meditate on them in my Conscience: By the Oath of thy Heart, that is, By the Right-hand of thy holy Knowledge, and mercifully inspire thy Grace into me; Teach and instruct me; Establish the coming in and going out of my Senses, and let thy Precepts teach and correct me until the end; and let the Council of the most High assist me, through thy infinite Wisdom and Mercy. *Amen.*

The words of these Orations cannot be wholly Expounded.

Neither think, that all words of the preceding Oration can be translated into the Latin Tongue: For some words of that Oration contain in themselves a greater Sense of Mystical Profundity, of the Authority of *Solomon*; and having reference to his Writings, we acknowledge, That these Orations cannot be expounded nor understood by humane sense: For it is necessary, That all Orations, and distinct particulars of Astronomy, Astrology, and the Notary Art, be spoken and pronounced in their due time and season; and the Operations of them to be made according to the disposition of the Times.

Of the Triumphal Figures, how sparingly they are to be pronounced, and honestly and devoutly spoken.

There are also certain Figures or Orations, which *Solomon* in *Chaldeack, calleth Hely*; that is, Triumphal Orations of the Liberal Arts, and sudden excellent Efficacies of Vertues; and they are the Introduction to the Notary Art. Wherefore *Solomon* made a special beginning of them, that they are to be pronounced at certain determinate times of the Moon; and not to be undertaken, without consideration of the end. Which also *Magister Apollonius* hath fully and perfectly taught, saying, Whosoever will pronounce these words let him do it in a determinate appointed time, and set aside all other occasions, and he shall profit in all Sciences in one Moneth, and attain to them in an extraordinary wonderful manner.

The Expositions of the Lunations of the Notary Art.

THese are the Expositions of the Luration, and Introduction of the Notary Art, to wit, in the fourth and the eighth day of the Moon; and in the twelfth, sixteenth, four and twentieth, eight and twentieth, and thirtieth they ought to be put in operation. From whence *Solomon* saith, That to those times, we give the expositive times of the Moon; of the fourth day of the Moon which are written by the four Angels; and in the fourth day of the Moon is manifested to us; and are four times repeated and explained by the Angel, the Messenger of

these Orations; and are also revealed and delivered to us that require them from the Angel, four times of the year, to shew the Eloquence and Fulness of the four Languages, *Greek, Hebrew, Chaldee and Latine*; and God hath determined the Power of the Faculties of Humane Understanding, to the four Parts of the Earth; and also the four Vertues of Humanities, Understanding, Memory, Eloquence, and the Faculty of Ruling those three. And these things are to be used as we have before spoken.

He sheweth how the precedent Oration is the Beginning and Foundation of the whole Art.

That is the first Figure of the Notary Art, which is manifestly sited upon a Quadrangle Note: And this is Angelical Wisdom, understood of few in Astronomy; but in the Glass of Astrology, it is called, The Ring of Philosophy; and in the Notary Art it is written, To be the Foundation of the whole Science. But it is to be rehearsed four times a day, beginning in the morning once, about the third hour once, once in the ninth hour, and once in the evening.

The precedent Oration ought to be spoken secretly; and let him that speaks it be alone, and pronounce it with a low voyce, so that he scarcely hear himself. And this is the condition hereof, that if necessity urge one to do any great works, he shall say it twice in the morning, and about the ninth hour twice; and let him fast the first day wherein he rehearseth it, and let him live chastly and devoutly. And this is the oration which he shall say:

This is the Oration of the four Tongues, *Chaldee, Greek, Hebrew and Latine*, evidently expounded, which is called, "the Splendor or *Speculum* of Wisdom." In all holy Lunations, these Orations ought to be read, once in the morning, once about the third hour, once about the ninth hour, and once in the evening.

The Oration.

Assaylemath, Assay, Lemeth, Azzabue.

The second part of the precedent Orations, which is to be said onely once.

Azzaylemath, Lemath, Azacgessenio.

The third part of the precedent Oration, which is to be spoken together with the other.

Lemath, Sebanche, Ellithy, Aygezo.

This Oration hath no Exposition in the Latine.

This is a holy Prayer, without danger of any sin, which *Solomon* saith, is inexplicable be humane sense. And he addeth, and saith, That the Explication thereof is more prolixious, than can be considered of or apprehended by man; excepting also those secrets, which is not lawful, neither is it given to man to utter: Therefore he leaveth this Oration without any Exposition, because no man could attain to the perfection

thereof: and it was left so Spiritual, because the Angel that declared it to *Solomon*, laid an inexcusable prohibition upon it, saying, See that thou do not presume to give to any other, nor to expound any thing out of this Oration, neither thou thy self, nor any one by thee, nor any one after thee: For it is a holy and Sacramental Mystery, that by expressing the words thereof, God heareth thy Prayer, and increaseth thy Memory, Understanding, Eloquence, and establisheth them all in thee. Let it be read in appointed times of the Luration; as, in the fourth day of the Moon, the eighth and twelfth, as it is written and commanded: say that Oration very diligently four times in those dayes; verily believing, That thereby thy study shall suddenly be increased, and made clear, without any ambiguity, beyond the apprehension of humane Reason.

Of the Efficacy of that Oration which is inexplicable to humane sense.

THis is that onely which *Solomon* calls The happiness of Wit, and M. *Apollonius* termeth it, The Light of the Soul, and the *Speculum* of Wisdom: And, I suppose, the said Oration may be called, The Image of Eternal Life: the Vertue and Efficacy whereof is so great, that it is understood or apprehended of very few or none.

Therefore having essayed some Petitions, Signs and Precepts, we give them as an entrance to those things whereof we intend to speak; of which they are part, that we have spoken of before. Nevertheless, before we come to speak of them, some things are necessary to be declared, whereby we may more clearly and plainly set forth our intended History: For, as we have said before, there are certain Exceptions of the Notary Art; some whereof are dark and obscure, and others plain and manifest.

For the Notary Art hath a Book in Astronomy, whereof it is the Beginning and mistress; and the Vertue thereof is such, that all Arts are taught and derived from her. And we are further to know, That the Notary Art doth in a wonderful manner contain and comprehend within it self, all Arts, and the Knowledge of all Learning, as *Solomon* witnesseth: Therefore it is called, *The Notary Art*, because in certain brief Notes, it teacheth and comprehendeth the knowledge of all Arts: for so *Solomon* also saith in his Treatise *Lemegeton*, that is, in his Treatise of Spiritual and Secret Experiments.

Here he sheweth, in what manner those Notes differ in Art, and the reason thereof; for a Note is a certain knowledge, by the Oration and Figure before set down.

BUt of the Orations and Figures, mention shall be made in their due place, and how the Notes are called in the Notary Art. Now he maketh mention of that Oration, which is called, The Queen of Tongues: for amongst these Orations, there is one more excellent than the rest, which King *Solomon* would therefore have be called, The Queen of Tongues, because it takes away, as it were, with a certain Secret covering the Impediments of the Tongue, and giveth it a marvellous Faculty of Eloquence. Wherefore before we proceed further, take a little Essay of that Oration: For this is an Oration which in the Scriptures we are taught to have alwayes in our mouthes; but it is taken out of the *Chaldean* Language: which, although it be short, is of a wonderful Vertue; that when you reade that Scripture, with the Oration before-mentioned, you cannot keep silent those things, which the Tongue and Understanding suggest, and administer to thee.

The Oration which follows, is a certain Invocation of the Angels of God, and it provoketh Eloquence, and ought to be said in the beginning of the Scripture, and in the beginning of the Moneth.

The Oration

[1] **L***Ameth, Leynach, Semach, Belmay*, (these Orations have not proper Lunations, as the Commentator saith upon the Gloss, *Azzailement, Gesegon, Lothamasim, Ozetogomaglal, Zeziphier, Josanum, Solatar, Bozefama, Defarciamar, Zemait, Lemaio, Pheralon, Anuc, Philosophi, Gregoon, Letos, Anum, Anum, Anum.*)

How this Oration is to be said in the beginning of every Moneth, chastly, and with a pure minde.

IN the beginning of the Scriptures, are to be taught, how the precedent Oration ought to be spoken most secretly, and nothing ought to be retained, which thy Minde and Understanding suggests and prompts to thee in the reading thereof: Then also follow certain words, which are Precepts thereof, which ought alwayes to be begun in the beginning of the Moneth, and also in other dayes. I would also note this, That it is to be pronounced wisely, and with the greatest reverence; and that fasting, before you have taken either Meat or Drink.

Here followeth the Prayer we spake of before, to obtain a good Memory.

[2] **O** Most Mighty God, Invisible God, *Theos Patir Heminas*; by thy Archangels, *Eliphamasay, Gelonucoa, Gebeche Banai, Gerabcai, Elomnit*; and by thy glorious Angels, whose Names are so Consecrated, that they cannot be uttered by us; which are these, *Do. Hel. X. P. A. Li. O. F.* &c. which cannot be Comprehended by Humane Sense.

Here following is the Prologue of the precedent Oration, which provoketh and procureth Memory, and is continued with the precedent Note.

THis Oration ought to be said next to the precedent Oration; to wit, *Lameth*: and with this, I beseech thee to day, *O Theos*, to be said always as one continued Oration. If it be for the Memory, let it be said in the morning; if for any other effect, in the evening. And thus let it be said in the hour of the evening, and in the morning: And being thus pronounced, with the precedent Oration, it increaseth the Memory, and helpeth the Imperfections of the Tongue.

Here beginneth the Prologue of this Oration.

I Beseech thee, O my Lord, to illuminate the Light of my Conscience with the Splendor of thy Light: Illustrate and confirm my Understanding, with the sweet odour of thy Spirit. Adorn my Soul, that hearing I may hear and what I hear, I may retain in my Memory. O Lord, reform my heart, restore my senses, and

strengthen them; qualifie my Memory with thy Gifts: Mercifully open the dulness of my Soul. O most merciful God, temper the frame of my Tongue, by thy most glorious and unspeakable Name: Thou who are the Fountain of all Goodness; the Original and Spring of Piety, have patience with me, give a good Memory unto me, and bestow upon me what I pray of thee in this holy Oration. O thou who dost not forthwith Judge a sinner, but mercifully waitest, expecting his Repentance; I (though unworthy) beseech thee to take away the guilt of my sins, and wash away my wickedness and offences, and grant me these my Petitions, by the verture of thy holy Angels, thou who art one God in Trinity. *Amen.*

Here he sheweth some other Vertue of the precedent Oration.

If thou doubt of any great Vsion, what it may foreshew; or if thou wouldst see any great Vsion, of any danger present or to come; or if thou wouldst be certified of any one that is absent, say this Oration three times in the evening with great reverence and devotion, and thou shalt have and see that which thou desirest.

Here followeth an Oration of great Vertue, to attain the knowledge of the Physical Art, having also many other Vertues and Efficacy.

IF you would have the perfect knowledge of any Disease, whether the same tend to death or life: if the sick party lie languishing, stand before him, & say this Oration three times with great reverence.

The Oration of the Physical Art.

*I***Hesus fili Dominus Incomprehensibilis: Ancor, Anacor, Anylos, Zohorna, Theodonos, hely otes Phagor, Norizane, Corichito, Anosae, Helse Tonope, Phagora.**

Another part of the same Oration.

Elleminator, Candones helosi, Tephagain, Tecendum, Thaones, Behelos, Belhoros, Hocho Phagan, Corphandonos, Humanæ natus & vos Eloytus Phugora: Be present ye holy Angels, advertise and teach me, whether such a one shall recover, or dye of this Infirmary.

This being done, then ask the sick person, Friend, how dost thou feel thy self? And if he answer thee. I feel my self at good ease, I begin to mend, or the like; then judge without doubt, The sick person shall recover: but if he answer, I am very grievously ill, or worse and worse; then doubtless conclude, He will dye on the morrow: But if he answer, I know not how my state and condition is, whether better or worse; then you may know likewise, That he will either dye, or his disease will change and alter for the worse. If it be a Childe , that is not of years capable to make an answer; or that the sick languish so grievously, that he knoweth not how, or will not answer, say this Oration three times; and what you finde first revealed in your minde, that judge to come to pass of him.

Furthermore if any one dissemble and seek to hide or cover his infirmity; say the same Oration, and the Angelical Vertue shall suggest the truth to thee. If the diseased person be farre off; when you hear his Name,

say likewise this Oration for him, and your minde shall reveal to you whether he shall live or dye.

If you touch the Pulse of any one that is sick, saying this Oration, the effect of his Infirmary shall be revealed to you.

Or if you touch the Pulse of any Woman with Childe, saying the same Oration, it shall be revealed, whether she shall bring forth a Male or Female.

But know, that this Miracle proceeds not from your own Nature, but from the Nature and Vertue of the holy Angels; it being a part of their Office, wonderfully to reveal these things to you. If you doubt of the Virginitie of any one, say this Oration in your minde, and it shall be revealed to you, whether she be a Virgin, or Corrupt.

Here follows an efficacious Preface of an Oration, shewing what Vertue and Efficacy you may thereby prove every day.

Of this Oration *Solomon* saith, That by it a new knowledge of Physick is to be received from God: Upon which, he hath laid this command, and calleth it, The Miraculous and Efficacious Foundation of the Physical Science; and that it containeth in it the quantity and quality of the whole Physical Art and Science: wherein there is contained, rather a miraculous and specious, then fearful or terrible Miracle, which as often-soever as thou readest the same, regard not the paucity of words, but praise the Vertue of so great a Mystery: For, *Solomon* himself speaking of the subtilty of the Notory Art, wonderfully extolls the Divine Help; to wit, Because we have proposed a great thing, that is to say so many and so great Mysteries of Nature, contained under so specious brevity, that I suppose them to be as a general Problem to be proposed in the ordination of so subtile and excellent a work; that the minde of the Reader or Hearer may be the more confirmed and fixed hereupon.

Here he sheweth how every Note of every Art, ought to exercise his own office; and that the Notes of one Art profit not to the knowledge of another Art; and we are to know, That all Figures have their proper Orations.

We come now, according to our strength, to divide the families of the Notory Art; and leaving that part which is natural, we come to the greater parts of the rt: for *Solomon*, a great Composer, and the greatest Master of the Notory Art, comprehendeth divers Arts under the Notion thereof. Therefore he calleth this a Notory Art, because it should be the Art of Arts, and Science of Sciences; which comprehendeth in it self all Arts and Sciences, Liberal and Mechanick: And those things which in other Arts are full of long and tedious locutions, filling up great prolixious Volumes of Books, wearying out the Student, through the length of time to attain to them: In this Art are comprehended very briefly in a few words or writings, so that it discovereth those things which are hard and difficult, making the ingenious learned in a very short time, by the wonderful and unheard-of Vertue of the words.

Therefore we, to whom such a faculty of the knowledge of the Scripture of Sciences is granted, have wholly received this great gift, and inestimable benefit, from the overflowing grace of the most high Creator. And whereas all Arts have their several Notes properly disposed to them, and signified by their Figures; and the

Note of every Art, hath not any office of transcending to another Art, neither do the Notes of one Art profit or assist to the knowledge of another Art: Therefore this may seem a little difficult, as this small Treatise, which may be called a *Preludium* to the Body of the Art: we will explain the Notes severally; and that which is more necessary, we shall by the Divine Providence diligently search out the several Sciences of the Scripture.

A certain special Precept.

This is necessary for us, and necessarily we suppose will be profitable to posterity, that we know how to comprehend the great prolixious Volumes of writings, in brief and compendious Treatises; which, that it may easily be done, we are diligently to enquire out the way of attaining to it, out of the three most ancient Books which were composed by *Solomon*; the first and chiefest thing to be understood therein, is, That the Oration before the second Chapter, is to be used long before every speech, the beginning whereof is *Assay*: and the words of the Oration are to be said in a competent space of time; but the subsequent part of the Oration is then chiefly to be said, when you desire the knowledge of the Volumes of writings, and looking into the Notes thereof. The same Oration is also to be said, when you would clearly and plainly understand and expound any Science or great Mystery, that is on a sudden proposed to you, which you never heard of before: say also the same Oration at such time, when any thing of great consequence is importuned of you, which at present you have not the faculty of expounding. This is a wonderful Oration, whereof we have spoken; the first part whereof is expounded in the Volume of the Magnitude of the quality of Art.

The Oration.

*L*Amed, Rogum, Ragia, Ragium, Ragiomal, Agaled, Eradioch, Anchovionos, Lochen, Saza, Ya, Manichel, Mamacuo, Lephoa, Bozaco, Cogemal, Salayel, Ytsunanu, Azarocho, Beyestar, Amak.

To the operation of the Magnitude of Art, this Oration containeth in the second place, a general Treatise of the first Note of all Scripture, part of the Exposition whereof, we have fully explained in the Magnitude of the quality of the same Art. But the Reader hath hardly heard of the admirable Mystery of the Sacramental Intellect of the same: Let him know this for a certain, and doubt not of the Greek words of the Oration aforesaid, but that the beginning of them is expounded in Latine.

The beginning of the Oration.

*O*H Eternal and Unreprehensible Memory! Oh Uncontradictible Wisdom! Oh Unchangeable Power! Let thy right-hand encompass my heart, and the holy Angels of thy Eternal Counsel; compleat and fill up my Conscience with thy Memory, and the odour of thy Ointments; and let the sweetness of thy Grace strengthen and fortifie my Understanding, through the pure splendor and brightness of thy holy Spirit; by vertue whereof, the holy Angels alwayes behold and admire the brightness of thy face, and all thy holy and heavenly Vertues; Wisdom, wherewith thou hast made all things; Understanding, by which thou hast reformed all things; Perseverance unto blessedness, whereby thou hast restored and confirmed the Angels; Love, whereby thou hast restored lost Mankind, and raised him after his Fall to Heaven; Learning, whereby thou wer't pleased to teach *Adam* the knowledge of every Science: Inform, repleat, instruct, restore, correct, and refine me, that I

may be made new in the understanding [of] thy Precepts, and in receiving the Sciences which are profitable for my Soul and Body, and for all faithful believers in thy Name which is blessed for ever, world without end.

Here is also a particular Exposition of the fore-going Oration, which he hath left unexpounded, to be read by every one that is learned in this Art; and know, that no humane power nor faculty in man is sufficient to finde out the Exposition thereof.

This Oration is also called by *Solomon*, The Gemme and Crown of the Lord: for he saith, It helpeth against danger of Fire, or of wilde Beasts of the Earth, being said with a believing faith: for it is affirmed to have been reported from one of the four Angels, to whom was given power to hurt the Earth, the Sea, and the Trees. There is an example of this Oration, in the Book called, *The Flower of heavenly Learning*; for herein *Solomon* glorifieth God, because by this he inspired into him the knowledge of Theologie, and dignified him with the Divine Mysteries of his Omnipotent Power and Greatness: which *Solomon* beholding in his night-Sacrifice, bestowed upon him by the Lord his God, he conveniently gathered the greater Mysteries together in this Notory Art, which were holy, and worthy, and reverend Mysteries. These things and Mysteries of Theologie the erring Gentiles have not all lost, which *Solomon* calleth, The Signe of the holy Mystery of God revealed by his Angel before; and that which is contained in them, is the fulness of our dignity and humane Salvation.

The first of these Orations which we call Spiritual, the vertue whereof teacheth Divinity, and preserveth the memory thereof.

These are Orations also, which are of great virtue and efficacy to our Salvation: The first whereof is Spiritual, and teacheth Divinity; and also Perseverance in the Memory thereof: Therefore *Solomon* commandeth it to be called, The Signe of the Grace of God: for, as *Ecclesiastes* saith, *This is the Spiritual Grace of God, that hath given me knowledge to treat of all Plants, from the Cedar of Lebanon, to the Hyssop that groweth on the wall.*

The election of time, in what Lunation these Orations ought to be said.

THe first Oration ought to be said once in the first Lunation; in the third, three times; in the sixth, six times; in the ninth, nine times; in the twelfth, twelve times; in the seventeenth, seventeen times; and in the eighteenth, as many times; in the twenty sixth, as many; in the twenty ninth, as many; and so many in the thirty ninth: for this Oration is of so great vertue and efficacy, that in the very day thou shalt say the same, as if it were determined by the Father, it shall increase thy knowledge in the Science of Divinity.

But if otherwise that thou art ignorant, and it hath been seen by thy Companions, thy Superiours or Inferiours, though unto others thou shalt seem to have knowledge; enter into the study of Divinity, and hear the Lectures by the space of some moneths, casting off all doubt from thee, of them who shall see thee, to know such things: and in that day wherein thou wouldst say it, live chastly, and say it in the Morning.

Solomon testifieth, That an Angel delivered the following Oration in Thunder, who standeth alwayes in the Presence of the Lord, to whom he is not dreadful. The Mystery hereof is holy, and of great efficacy: neither ought this Oration to be said above once, because it moveth the heavenly Spirits to perform any great work.

Of this Oration he saith, That so great is the Mystery thereof, that it moveth the Celestial Spirits to perform any great work which the Divine Power permitteth. It also giveth the vertue of its Mystery, that it exalteth the tongue and body of him that speaketh it, with so great inspiration, as if some new and great Mystery were suddenly revealed to his understanding.

Here followeth the beginning of this Oration, wherein is so great vertue and efficacy, as we have said, it being said with great devotion.

Achacham, Yhel, Chelychem, Agzyraztor, Yegor, &c.

This is the beginning of the Oration, the parts whereof are four: But there is something to be said of the beginning by itself, and of the four parts severally; and then between the beginning and these Orations, which are four, we shall make this competent division.

For this is that which is to be spoken of the beginning severally: And this Oration is to be divided into four parts; and the first part thereof is to be said, that is, the beginning, before any other part of the Oration is to be compleated. These Greek Names following are to be pronounced. This is the division of these Orations, *Hielma, Helma, Hemna, &c.* Oh God the Father, God the Son, God the Holy Spirit, Confirm this Oration, and my Understanding and Memory, to receive, understand, and retain the knowledge of all good Scriptures; and give me perseverance of minde therein.

This is the beginning of that Oration, which, as we have said before, ought to be said according to the Prolations and Constitutions thereof; and ought to be repeated, because of the forgetfulness of our Memory, and according to the exercise of our wit, and according to the sanctity of our life; there being contained in it so great a Mystery, and such efficacious Vertue.

There followeth another subtile Oration, wherein is contained a Sacramental Mystery, and wherein every perfect Science is wonderfully compleated: For hereby God would have us to know, what things are Celestial, and what are Terrene; and what heavenly things the Celestial effecteth, and what earthly things the Terrene: because the Lord hath said, My eyes have seen the imperfect, and in thy book every day shall be formed and written, and no man in them, &c. So it is in the Precepts of God: for we are not able to write all things, how the Sun hath the same course as at first, that our order may be confirmed: for all writing whatsoever, which is not from God, is not to be read; for God himself would have all things to be divided: & this is how these are to be used, before the second part, which containeth so glorious and excellent Consecrations of Orations, & defineth the Consecrated part to have power in the Heavens, and in no wise can be defined by humane tongues.

This is the beginning of the second part of that Oration spoken of before, which is of so great vertue.

Aglaros, Theomiros, Thomitos, &c.

This is the second part of the precedent Oration, of which some singular thing is to be spoken. Wherefore if thou sayest this Oration, commemorating the first part thereof, say the Oration following, and thou shalt

perceive the precepts which are therein.

Oh God of all things, who art my God, who in the beginning hast created all things out of nothing, and hast reformed all things by the Holy Spirit; compleat and restore my conscience, and heal my understanding, that I may glorify thee in all my works, thoughts and words. And after thou hast said this Oration, make a little respite the space of half an hour, and then say the third part of the Oration, which follows: *Megal, Legal, Chariotos*, &c. having said this third part of the Oration, then meditate with thy self about the Scriptures thou desirest to know; and then say this Oration:

Oh thou that art the Truth, Light, and Way, of all Creatures: Oh just God, vivify me, and confirm my understanding, and restore my knowledge and conscience unto me, as thou didst unto King *Solomon*, Amen.

Commemorating the parts according to that which is laid down, add the Oration following: the other Orations being said, say the fourth part of the Oration, which is this: *Amasiel, Danyi, hayr*, &c.

Then the parts being commemorated as is directed, add also the following Oration.

I speak these things in thy presence, Oh Lord my God, before whose face all things are naked and open, that I being washed from the error of infidelity, thy all-quicking Spirit may assist me, and take away all incredulity from me.

How the Latine Orations are not expounded by the words of the Orations.

We are therefore to know, that the whole Oration remaineth unexpounded; because the words thereof are of so great subtilty, adorned with the Hebrew and Chaldean Tongue, with the subtile and wonderful elocution of God: that the office of the free exposition thereof, cannot possibly be transferred upon me. The Latine words which are subjoyned to the parts of the Oration aforesaid, are such words as have been translated out of the Chaldean Tongue: for they are not the whole Oration; but as certain heads of every Oration pertaining thereunto.

Here he speaketh of the efficacy of all these.

For this Oration is such a mystery, as King *Solomon* himself witnesseth, that a Servant of his House having found this book by chance, and being too much overcome with Wine in the Company of a Woman, he presumptuously read it; but before he had finished a part thereof, he was stricken dumb, blind and lame, and his Memory taken from him; so he continued to the day of his death: and in the hour of his death, he spoke and said, that four Angels which he had offended in presumptuous reading so sacred a mystery, were the daily keepers and afflictors, one of his Memory, another of his speech, a third of his sight, and the fourth of his hearing.

By which Testimony this Oration is so much commended by the same King *Solomon*, and great is the mystery thereof: we do greatly require and charge every one, that will say or read it, that he do it not presumptuously; for in presumption is sin; wherefore let this Oration be said, according as is directed.

We therefore hold it convenient and necessary, to speak something of the general precepts of art, and of the knowledge of all arts; and of the several precepts of every singular art: but because we have touched something of the course of the Moon, it is necessary that we shew what her course signifies. The Moon passeth through 12 signs in one Moneth; and the Sun through 12 signs in a year; and in the same term and time, the Spirit inspireth, fructifieth and illustrateth them; whence it is said, that the Sun and the Moon run their course: it is understood the course which first they had. But because this is wanting in the Hebrew, we thought good to omit it in the Latine, having spoken sufficiently of the preceding Oration, and the three parts thereof.

In this Chapter he sheweth the efficacy of the subsequent Oration, it being special to obtain Eloquence.

This Holy Oration which followeth, is a certain special Oration, to obtain eloquence; whereas all others have virtue and efficacy in other things, this containeth this certain special mystery in it self: And whereas one of the generals is shewing in it self, certain general precepts, common to all arts for so God instituted the soul in the body, saying, This I give unto you, that ye may keep and observe the Law of the Lord; And these are they that stand in the presence of God alwayes, and see their Saviour face to face night and day. So of this Oration, I say, This is that most glorious, mystical and intelligible Oration, containing such mysteries in it, which the mind, conscience and tongue succeedeth. This is such a mystery, that a man shall keep it according to his will, who foreseeeth all things in his sight that are made; for the mystery of this Oration is glorious and sacramental: let no man presume to say any of this Oration after too much drinking or Luxury; nor fasting, without great reverence and discretion. Whence *Solomon* saith, Let no man presume to treat any thing of this Oration, but in certain determinate and appointed times, unless he make mention of this Oration before some great President, for some weighty business; for which this Oration is of wonderful excellent virtue.

The goodness of this Oration, and the attaining to the effects thereof, it is read in that Psalm wherein it is said, Follow me, and I will make you fishers of men, as he said and did.

We know that it is not of our power, that this Oration is of so great Virtue, and such a mystery, as sometimes also the Lord said to his disciples, This we are not able to know: for this Oration is such a mystery, that it containeth in it the great Name of God; which many have lyed in saying they knew it; for *Jesus* himself performed many Miracles in the Temple by it: But many have lyed about what he did, and have hid and absconded the truth thereof; so that none have declared the same before it came to passe: but we suppose have spoken something about or concerning it.

In this chapter he setteth down the time and manner how this Oration is to be pronounced.

For this Oration is one of the generals, and the first of particulars, containing both in it self; having a special virtue and faculty, to gain Eloquence in it self: therefore it is necessary to be understood what time, ordination, and what dayes it is to be said and published.

It may alwayes be rehearsed in every 14 Lunary as above said; but the ordination of the time for every day, wherein it is to be said, is especially in the morning betimes, before a man is defiled; and then all Orations are chiefly to be said. And this Oration must be then pronounced totally together, without any division. And although there are divisions therein, the Oration is not divided in it self; but only the Divine and Glorious

Names are written severally, and are divided into parts, according to the terminations of every great and Glorious Name; and it is to be said together as a most excellent Name, but not as one Word, because of the fragility of our nature; Neither is it needful to know the Elements of sillables, posited in this Oration; they are not to be known; neither let any one presumptuously speak them; neither let him do any thing by way of temptation, concerning this Oration, which ought not to be done: *Elmot, Sehel, Hemech, Zaba, &c.*

No man that is impeded or corrupted with any crime, ought to presume to say this Oration.

This is a thing agreed unto amongst the wise men of this World, that these things, as we have said before, be pronounced with great reverence and industry: it may be said every day, wherein thou art not hindred by some criminal sin; and in that day wherein thou art impeded by some criminal sin, thou maist remember it in thy heart; and if thou dost desire to be made Eloquent, repeat it three times. And if any evil thing trouble thee, or thou art emerged and involved into any great business, repeat this Oration once, and Eloquence shall be added to thee, as much as is needful; and if thou repeat it over twice, great Eloquence shall be given to thee: so great a Sacrament is this Oration.

The third thing to be considered in this Oration, is; This Oration ought so to be pronounced, that confession of the Heart and Mouth ought to precede it: let it be pronounced in the morning early, and after that Oration say the Latine Oration following.

This is a Prologue or Exposition of the precedent Oration, which ought to be said together.

Oh omnipotent and eternal God, and merciful Father, blessed before all Worlds; who art a God eternal, incomprehensible, and unchangeable, and hast granted this blessed gift of Salvation unto us; according to the omnipotency of thy Majesty, hast granted unto us the faculty of speaking and learning, which thou hast denied to all other animals; and hast disposed of all things by thy infallible providence: thou art God, whose nature is eternal and consubstantial, exalted above the Heavens; in whom the whole Deity corporally dwells: I implore thy Majesty, and Glorify thy omnipotency, with an intente imploration, adoring the mighty Virtue, Power and Magnificence of thy eternity. I beseech thee, Oh my God, to grant me the inestimable Wisdome of the Life of thy holy Angels. Oh God the Holy Spirit, incomprehensible, in whose presence stand the Holy quires of Angels; I pray and beseech thee, by thy Holy and Glorious Name, and by the sight of thy Angels, and the Heavenly Principalities, to give thy grace unto me, to be present with mee, and give unto me power to persevere in the Memory of thy Wisdome, who livest and reignest eternally one eternal God, through all worlds of worlds; in whose sight are all celestial virtues, now and alwayes, and everywhere, Amen.

This Oration being thus finished, there must of necessity some Mystery be added; so that you are to be silent a while after the Latine Oration is ended: and after a little taciturnity, that is, a little space of silence, begin to say this Oration following seriously: *Semet, Lamen, &c.*

This (saith *Solomon*) is the Oration of Orations, and a special experiments, whereby all things, whether generals or particulars, are known fully, efficaciously and perfectly, and are kept in the Memory. But when thou hast by this Oration attained the Eloquence thou desirest, be sparing thereof, and do not rashly declare those things which thy Tongue suggests and administers to thee; for this is the end of all general precepts,

which are given to obtain Memory, Eloquence, and understanding. All those things which are before delivered, of general precepts, are given as signs how the faculty of attaining to the understanding of the general precepts may be had, which also *Solomon* calleth Spirituals; and those singular arts have singular virtues and powers.

Having now given a sufficient definition of general precepts; and the Orations are laid down, and the Authority of the Orations unto what they are designed; it is now necessary to set down what is to be done, concerning the singular Orations; because we are now to treat of the several and particular arts, that we may follow the example which our builder and Master hath laid before us; for *Solomon* saith, before we proceed to the singular notes and Orations of arts before noted, there ought to be said a *Præudium*, which is a beginning or Prologue.

How every several art hath its proper note.

Before we proceed to the singular precepts of several Arts, it is necessary to discover how every several Art hath a several Note.

Of the liberal Sciences and other things, which may be had by that Art.

The liberal Arts are seaven, and seaven exceptives, and seaven Mechanicks. The seaven exceptives are comprehended under the seaven liberal: It is manifest what the seaven liberal Arts are, of which we shall first treat. The Mechanicks are these, which are adulteratedly called *Hydromancy*, *Pyromancy*, *Nigromancy*, *Chiromancy*, *Geomancy*, *Geonegia*, which is comprehended under *Astronomy*, and *Neogia*.

Hydromancy, is a science of divining by the Water; whereby the Masters thereof judged by the standing or running of the Water. *Pyromancy*, is an experiment of divining by the flaming of the fire; which the ancient Philosophers esteemed of great efficacy. *Nigromancy*, is a Sacrifice of dead Animals, whereby the Ancients supposed to know many great Experiments without sin, and to attain to great knowledge: from whence *Solomon* commandeth that they might read seaven Books of that Art without sin; and that two he accompted Sacriledge, and that they could nor: read two Books of that Art without sin. But having spoken enough hereof, we proceed to the rest.

Of the liberal Sciences and other things which may be had thereby.

There are seaven liberal Arts, which every one may learn and read without sin. For Philosophy is great, containing profound Mysteries in it self: These Arts are wonderfully known.

He declareth what notes the three first liberal Arts have.

For *Grammar* hath three notes only, *Dialects* two, and *Rhetorick* four, and every one with open and distinct Orations. But wherefore *Grammar* hath three, *Dialects* two, and *Rhetorick* four; that we know King *Solomon* himself testifieth and affirmeth; for he saith, And as I was admiring and revolving in my heart and mind, which way, from whom and from whence was this science, An Angel brought one book, wherein was written the Figures and Orations, and delivered unto me the Notes and Orations of all Arts, plainly and openly, and

told me of them all as much as was necessary: And he explained unto me, as to a Child are taught by certain Elements, some tedious Arts in a great space of time, how that I should have these Arts in a short space of time: Saying unto me, So shalt thou be promoted to every science by the increase of these virtues. And when I asked him, Lord, whence and how cometh this? The Angel answered, This is a great Sacrament of the Lord, and of his will: this writing is by the power of the Holy Ghost, which inspireth, fructifieth and increaseth all knowledge; And again the Angel said, Look upon these Notes and Orations, at the appointed and determinate times, and observe the times as appointed of God, and no otherwise. When he had thus said he shewed to King *Solomon* a book wherein was written, at what times all these things were to be pronounced and published, and plainly demonstrated it according to the Vision of God: Which things I having heard and seen, did operate in them all, according to the Word of the Lord by the Angel: And so *Solomon* declareth, it came to passe unto him: But we that come after him, ought to imitate his Authority, and as much as we are able observe those things he hath left unto us.

Here Solomon sheweth, how the Angel told him distinctly, wherefore the Grammar hath three Figures.

Behold wherefore the Grammatical Art hath only three Notes in the Book of *Solomon Gemeliath*, that is, in The Book of the Art of God, which we read is the Art of all other sciences, and of all other Arts; For *Solomon* saith, When I did inquire every thing singularly of the Angel of God, with fear, saying, Lord, from whence shall this come to passe to me, that I mayfully and perfectly know this Art? Why do so many Notes appertain to such an Art, and so many to such an Art, and are ascribed to several determinate Orations, to have the efficacy thereof? The Angel is thus said to answer: The Grammatical Art is called a liberal Art, And hath three things necessary thereunto: Ordination of words and times; and in them, of Adjuncts or Figures; Simple, compound and various; and a various declination of the parts to the parts, or a relation from the parts, and a Congruent and ordinate division. This is the reason, why there is three Notes in the Art of *Grammar*: And so it pleased the Divine Wisdome, that as there should be a full knowledge of declining by one; by another, there should be had a convenient Ordination of all the parts; by the third, there should be had a continual and convenient Division of all the parts, simple and compound.

The Reason why the Dialectical Art hath two Figures onely.

Dialect, which is called the form of Arts, and a Doctrinal speech, hath two things necessary thereunto, to wit, Eloquence of Arguing, and Prudence to answer; Therefore the greatness of the Divine Providence and Piety, hath appointed two Notes to it; that by the first, we may have Eloquence to Argue and Dispute; and by the second, industry to answer without ambiguity: Wherefore there are ascribed to *Grammar* three Notes, and to *Dialect* two Notes.

The Reason why Rhetorick hath four Figures.

Let us see wherefore *Rhetorick* hath four Notes. For there are four things necessary therein; as the Angel of the Lord said unto *Solomon*; to wit, a continual and flourishing adornment of locution, an ordinate, competent and discreet judgement, a Testimony of Causes or Offices, of Chances & Losses, a composed disposition of buying and selling; An Eloquence of the matters of that Art, with a demonstrative understanding. Therefore the greatness of God hath appointed to the Art of *Rhetorick* four Notes, with their Holy and Glorious Orations;

as they were reverently sent by the Hand of God; that every Note in this Art aforesaid, might have a several faculty, That the first Note in that Art, might give a continual locution, a competent and flourishing adornment thereof: The second, to discern Judgements, just and unjust, ordinate and inordinate, true and false: The third, competently to discover offices and causes: and the fourth giveth understanding and eloquence in all the operations of this Art, without prolixity. See therefore how in *Grammar*, *Logick*, and *Rhetorick*, the several Notes are disposed in the several Arts.

But of the other Arts and their Notes, we shall speak in their due place and time, as we find them disposed in the book of the same *Solomon*.

At what timesand hours the Notes of these three liberal Arts are to be looked into.

Now we proceed to shew at what time, and how the Notes of these Arts are to be looked into, and the Orations to be said, to attain to these Arts. If thou art altogether ignorant of the Grammatical Art, and wouldst have the knowledge thereof: if it be appointed thee of God to do this work of works, and have a firm understanding in this Art of Arts: Then know that thou maist not presume to do otherwise than this book commandeth thee; for this book of his shall be thy Master, And this Art of his thy Mistress.

How the Grammatical Notes are to be looked into in the first Moon.

For in this manner, the Grammaticall Notes are to be looked into, and the Orations to be said.

In the dayes when the Moon is in her prime, the first Note is to be looked into 12 times, and the Orations thereof repeated 24 times with Holy reverence; making a little space between, let the Orations be twice repeated at the inspection of every Note, and chiefly abstain from sins: do this from the first day of the Moon to the 14, and from the 14 to the 17. The first and second Notes are to be looked into 20 times, and the Orations to be repeated 30 times, on the 15 and 17 dayes, using some interval between them, All the three Notes are then every day to be looked into 12 times, and the Orations to be repeated 20 times: and thus of the Notes of the Art of *Grammar*. But if thou hast read any books of this Art, and desirest perfection therein, do as is commanded; using the general Orations to increase Memory, Eloquence, understanding and perseverance therein, repeating these above in the due time and hours appointed; lest that going beyond thy precept, thou committest sin: but when thou dost this, see that it be secret to thy self, and that thou have no looker on but God. Now we come to the Notes.

Here followeth the knowledge of the Notes.

In the beginning of the inspection of all Notes, fast the first day till the evening, if you can; if thou canst not, then take another hour. This is the Grammatical precept.

Of the logical notes.

The Dialectical Notes may be used every day, except only in those dayes before told of: The Rhetorical every day, except only three dayes of the Moneth, to wit,  11, 17, and 19. And they are forbidden on these dayes, as *Solomon* testifies, the Notes of all Arts, except the Notes of this Art are offered. These precepts are

generally to be observed.

How the Logical Notes are to be inspected, and the Orations thereof said.

Know, that the Dialectical Notes are four times to be looked into, and the Orations thereof in that day are 20 times to be repeated, making some respite, and having the books of that Art before your Eyes; and so likewise the books of Rhetorick, when the Notes thereof are inspected, as it is appointed. This sufficeth for the knowledge of the 3 Arts.

How we must beware of offences.

Before we proceed to begin the first Note of the Art of *Grammar*, something is to be tryed before, that we may have the knowledge of the 1, 2, and 3 Notes. And you ought first to know, in what the Notes of the Grammatical, Logical, or Rhetorical Art are to be inspected, it being necessary that your greatest intentions be to keep from all offences.

How the Notes ought to be inspected, at certain elected times.

This is a special and manifest knowledge, wherewith the Notes of the Grammatical Art are known: how they are to be published, at what times, and with what distinction, is duly and competently manifest; it is spoken already of the publishing and inspection of the Notes and Orations: now we shall digresse a little to speak something of the times, it being in part done already.

How divers Months are to be sought out in the inspection of the Notes.

We have spoken already of the tearms of this Art, wherein the Orations are to be read, and the Notes to be looked into: it remaineth to declare, how the Lunations of these Orations are to be inspected and found out. But see that you mistake not: yet I have already noted the Lunations, wherein the Notes ought to be looked into, and the Orations rehearsed: But there are some Months, wherein the Luration is more profitable than others: if thou wouldst operate in Theology or Astronomy, do it in a fiery sign; if Grammar or Logick, in Gemini or Virgo; if Musick or Physick, in Taurus or Libra; if Rhetorick, Philosophy, Arithmetick or Geometry, in Gemini or Cancer; for Mathematicks, in Taurus or Gemini: so they are well placed, and free from evil; for all the Heavenly Potestates and Chorus of Angels, do rejoyce in their Lunations, and determinate dayes.

Here is made mention of the Notes of all Arts.

I *Apollonius* following the power of *Solomon*, have disposed my self to keep his works and observations, as it is spoken of the three Notes of Grammar, so will I observe the times as they are to be observed: But the Orations thereof are not written, but are more fully demonstrated in the following work; for what is written of those three Notes, are not Orations, but Definitions of those Notes, written by the Greek, Hebrew, and Chaldean, and other things which are apprehended by us: For those writings which are not understood in Latine, ought not to be pronounced, but on those dayes which are appointed by King *Solomon*, and in those dayes wherein the Notes are inspected, but on those dayes those Holy writings are always to be repeated: and

the Latine, on those dayes wherein the Notes are not inspected. The Notes of the Logical Art are two: and at what times they are to be published is already shewn in part: more shall hereafter be said of them: now we come to the rest. The Latine writings may be published, according to the Antiquity of the Hebrews, except on those dayes we have spoken of: for *Solomon* saith, See that thou perform all those precepts as they are given: But of the rest which follow, it is to be done otherwise: for when thou seest the first Note of Logick, repeat in thy heart the sign in the first Note, and so in the Notes of all Arts except those whereof a definition shall be given.

Definitions of several Arts, and the Notes thereof.

We will give also Definitions of several Arts, as it is in the Book of *Solomon*; Geometry hath one Note, Arithmetick a Note and a half; Philosophy, with the Arts and Sciences contained therein, hath 7 Species; Theology and Astronomy, with the Sciences in them contained, hath 7 Notes, but they are great and dangerous; not great in the pronounciation, but have great efficacy: Musick hath one Note, and Physick one Note; but they are all to be published and rehearsed in their appointed dayes: But know, that in every day wherein you beholdest the Notes of Theology, Philosophy, or of any Arts contained in them, that thou neither laugh nor play, nor sport, because King *Solomon*, when he saw the forms of these Notes, having over-drunk himself, God was angry with him, and spoke unto him by his Angel, saying, Because thou hast despised my Sacrament, and Polluted and derided my Holy things; *I will take away part of thy Kingdome, and I will shorten the dayes of thy Children.* And the Angel added, *The Lord hath forbid thee to enter into the Temple 80 days, that thou maist repent of thy sin.* And when *Solomon* wept and besought mercy of the Lord, the Angel answered, *Thy dayes shall be prolonged; nevertheless many evils and iniquities shall come upon thy Children, and they shall be destroyed of the iniquities that shall come upon them.*

At the beginning of a Note, having seen the generals; let the specials be looked into. The word of *Solomon* is to seek unto God for his promises, before the Notes of the three Arts.

The first Oration at the beginning of the Note.

[1] The Light, Truth, Life, Way, Judge, Mercy, Fortitude and Patience, preserve, help me, and have Mercy upon me, Amen.

This Oration, with the preceding, ought to be said in the beginning of the first Note of Grammar. [2] Oh Lord, Holy Father, Almighty, eternal God, in whose sight are all the foundations of all Creatures, and invisible beings, whose Eyes behold my imperfections, of the sweetness of whose love the Earth and Heavens are filled; who sawest all things before they were made, in whose book every day is formed, and all mankind are written therein: behold me thy Servant this day prostrate before thee, with my whole Heart and Soul, by thy Holy Spirit confirm me, blesse me, protect all my Actions in this inspection or repetition, and illuminate me with the constancy of thy visitation.

The 3 Oration. This Oration ought to be said before the second Note of Grammar. [3] Behold, O Lord, merciful Father of all things; eternal dispenser of all virtues, and consider my operations this day; Thou art the Beholder and Discerner of all the Actions of Men and Angels: Let the wonderful grace of thy promises condescend to fulfil this sudden virtue in me, and infuse such efficacy into me, operating in thy Holy and

great Name, thou who infusest thy praise into the mouths of them that love thee, Amen.

The 4 Oration. Let this Oration be rehearsed before the third Grammatical Note: [4] *O Adonay, Creator of all visible Creatures! Oh most Holy Father, who dwellest incompassed about with eternal light, disposing and by thy power governing all things before all beginnings; I most humbly beseech thy eternity and thy incomprehensible goodness may come to perfection in me, by the operation of thy most Holy Angels; And be confirmed in my Memory, and establish these thy Holy works in me, Amen.*

A little space after this Oration, say the following: the first Oration ought to be said before the first Note of Logick. [5] *Oh Holy God, great good, and the eternal Maker of all things, thy Attributes not to be exprest, who hast Created the Heaven and the Earth, the Sea and all things in them, and the bottomless pit, according to thy pleasure; in whose sight are the Words and Actions of all men: Grant unto me, by these Sacramental Mysteries of thy Holy Angels, the precious knowledge of this art, which I desire by the Ministry of thy Holy Angels, it being without any Malignant or Malitious intent, Amen.*

Pronounce this Oration in the beginning of the first Figure of the Logick art; and after this Oration rehearse incontinently with some interval, the Orations written between the first Figure.

The 6 Oration ought to be said before the first Note of the Dialect. [6] *Helay: Most Merciful Creator, Inspirer, Reformer, and Approver of all Divine wills, Ordeyner of all things, Mercifully give ear to my Prayer, gloriously intend unto the desires of my heart, that what I humbly desire, according to thy promises, thou wilt Mercifully grant, Amen.*

This Oration following, ought to be pronounced before the first Note of the Rhetorical Art. [7] *Omnipotent and merciful Father, Ordeyner and Creator of all Creatures: Oh most Holy Judge, eternal King of Kings, and Lord of Lords; who wonderfully condescendest to give wisdom and understanding to thy Saints, who judgest and discernest all things: I beseech thee to illuminate my heart this day with the Splendor of thy Beauty, that I may understand and know what I desire, and what things are considerable to be known in this Art, Amen.*

This Oration with the following *Hanazay*, &c. ought to be pronounced before the first Figure of Rhetorick: and although the Oration is divided into two parts, yet it is one and the same: And they are divided only for this cause, that there might be some mean interval used in the pronouncing of them; and they ought to be pronounced before the other Orations written in the Figure.

Hanazay, Sazhaon, Hubi, Sene, Hay, Ginbar, Ronail, Selmora, Hyramay, Lohal, Yzazamael, Amathomatois, Yaboageyors, Sozomcrat, Ampho, Delmedos, Geroch, Agalos, Meihatagiel, Secamai, Saheleton, Mechogrisces, Lerirencrhon.

The 8 Oration, let it be pronounced before the second Note of the Rhetorical Art: [8] *Oh great eternal and wonderful Lord God, who of thy eternal counsel hast disposed of all virtues, and art Ordeyner of all goodness; Adorn and Beautify my understanding, and give unto me Reason to know and learn the Mysteries of thy Holy Angels: And grant unto me all knowledge and learning thou hast promised to thy Servants by the vertue of thy holy Angels, Amen.*

This Oration, with the other two following, ought to be pronounced, (*viz. Vision, &c.*) *Azelechias, &c.* in the beginning of the second Figure of Rhetorick, and before the other Orations; and there ought to be some interval between them.

Let this Oration following be said, before the second Note of Rhetorick [9] *Vision*; beholding with thy eternal conspiracy all Powers, Kingdomes and Judges, Administring all manner of Languages to all, and of whose power there is no end; restore I beseech thee and increase my Memory, my heart and understanding, to know, understand, and judge all things which thy Divine authority commendeth necessary in this art, perfectly fulfill them in me, Amen.

Let this Oration following, with the Precedent, be rehearsed before the second Note of Rhetorick. [10] *Azelechias, Velozeos, Inoanzama, Samelo, Hotens, Sagnath, Adonay, Soma, Jezochos, Hicon, Jezomethon, Sadaot.* And thou Oh God propitiously confirm thy promises in me, as thou hast confirmed them by the same words to King *Solomon*; send unto me, Oh Lord, thy virtue from Heaven, that may illuminate my mind and understanding: strengthen, Oh God, my understanding, renew my Soul within me, and wash me with the Waters which are above the Heavens; pour out thy Spirit upon my flesh, and fill my bowels with thy Judgements, with humility and charity: thou who hast created the Heaven and the Earth, and made man according to thy own Image; pour out the light of thy love into my understanding, that being radicated and established in thy love and thy mercy, I may love thy Name, and know, and worship thee, and understand all thy Scriptures, And all the Mysteries which thou hast declared by thy Holy Angels, I may receive and understand in my heart, and use this Art to thy Honor and Glory, through thy mighty Counsel, Amen.

The 11 Oration ought to be said before the pronounciation of the third Note of Rhetorick. [11] I know, that I love thy Glory, and my delight is in thy wonderful works, and that thou wilt give unto me wisdom, according to thy goodness and thy power, which is incomprehensible: *Theon, Haltanagon, Haramalon, Zamoyma, Chamasal, Jeconamril, Harionatar, Jechomagol, Gela Magos, Kemolihot, Kamanatar, Hariomolatar, Hanaces, Velonionathar, Azoroy, Jezabali*; by these most Holy and Glorious profound Mysteries, precious Offices, virtue and knowledge of God, compleat and perfect my beginnings, and reform my beginnings, *Zembar, Henorانات, Grenatayl, Samzatam, Jecornazay*: Oh thou great Fountain of all goodness, knowledge and virtue, give unto thy Servant power to eschew all evill, and cleave unto goodness and knowledge, and to follow the same with an Holy intention, that with my whole heart I may understand & learn thy Laws and Decrees; especially these Holy Mysteries; wherein that I may profit, I beseech thee, Amen.

12. This Oration ought to be said before the ninth Rhetorical Note: *Oh most reverend Almighty Lord, ruling all Creatures both Angels and Arch-Angels, and all Celestial, terrestrial, and infernal Creatures; of whose greatness comes all plenty, who hast made man after thy own Image; Grant unto me the knowledge of this Art, and strengthen all Sciences in me, Amen.*

13. Pronounce this before the first Figure of Arithmetick: *Oh God who numbrest, weighest, and measurest all things, given the day his order, and called the Sun by his Name; Grant the knowledge of this Art unto my understanding, that I may love thee, and acknowledge the gift of thy goodness, Amen.*

14. Say this before the semi-note of Arithmetick: *Oh God, the Operator of all things, from whom proceeds every good and perfect gift; sow the Seeds of thy Word in my Heart, that I may understand the excellent*

Mysteries of this Art, Amen.

15. Say this before the second Figure of Arithmetick: *Oh God the perfect Judge of all good works, who makest known thy saving goodness amongst all Nations; open my Eyes and my Heart, with the beams of thy mercy, that I may understand and persevere in these thy Heavenly Mysteries, Amen.*

16. This Oration before the second Note of Geometry: *Oh God the giver of all wisdom and knowledge to them that are without sin, Instructor and Master of all Spiritual Learning, by thy Angels and Arch-Angels, by Thrones, Potestates, Principates and Powers, by Cherubim and Seraphim, and by the 24 Elders, by the 4 Animals, and all the host of Heaven, I adore, invoke, worship and glorify thy Name, and exalt thee: most terrible and most merciful, I do humbly beseech thee this day to illuminate and fill my Heart with the grace of thy Holy Spirit, thou who art three in one, Amen.*

17. Say this Oration before the second Note of Theology. *I adore thee, Oh King of Kings, my light, my substance, my life, my King, and my God, my Memory, and my strength; who in a Moment gavest sundry Tongues, and threwest down a Mighty Tower, And gavest by thy Holy Spirit the knowledge of Tongues to thy Apostles, infusing thy knowledge into them in a Moment, giving them the understanding of all Languages: inspire my Heart, and pour the dew of thy grace and Holy Spirit into me, that I may understand the Exposition of Tongues and Languages, Amen.*

Three Chapters to be published, before any of the Notes.

What we have spoken of the three first Chap. are generally and specially to be pronounced, so that you say them, and the Orations on the dayes appointed, and work by the Notes as it is demonstrated to you. These Orations ought to be said alwayes before noon, every day of the Moneth; and before the Notes say the proper Orations: and in all reading, observe the precepts commanded.

How the Proper Notes are to be inspected.

If you would learn anything of any one Art, look into the proper Notes thereof in their due time. Enough is said already of the three liberal Arts.

What dayes are to be observed in the inspection of the Notes of the four Arts.

In the four other Arts, only the four first dayes are to be observed: The Philosophical Notes, with all Sciences contained therein, the 7 and 17 dayes of the Moon are to be inspected, 7 times aday, with their several Orations. The Note is to be looked into, with fear, silence and trembling.

Of the Notes of the liberal Arts, it is spoken already; but only know this, that when you would use them, live chaste and soberly; for the Note hath in it self 24 Angels, is fully and perfectly to be pronounced, as you have heard: but when you look into them, repeat all the Theological Orations, and the rest in their due time.

Of the inspection of general Notes.

Say the general Notes 10 times a day, when you have occasion to use any common Arts, having the books of those Arts before you, using some interval or space of time between them, as you have been taught already.

How the three first Chapters are to be pronounced before Orations.

To have perfection herein, know, that in the general pronounciation of Orations, the Notes of the three heads are to be rehearsed; whether the Orations be pronounced or not.

How the fifth Oration of Theology ought to be rehearsed upon these Orations.

There is also something else to be said of the four other liberal Arts; if you would have the perfect knowledge of them, make the first Oration of Theology before you say the Orations of the other Notes. These are sufficiently declared, that you may understand and know them; And let the capitular Orations be pronounced before the several Notes of every Art, and kept as is determined, &c. These are the Augmentations of the Orations, which belong to all Arts liberal and exceptive, except *Mechanick*, and are especially ascribed to the Notes of Theology. And they are thus to be pronounced, that whensoever you would look into any one Note of any Art, and would profit therein, say these Orations following.

1. *Ezomamos, Hazalat, Ezityne, Hezemechel, Czemomechel, Zamay, Zaton, Ziamy Nayzaton, Hyzemogoy, Jeccomantha, Jaraphy, Phalezeton, Sacramphal, Sagamazaim, Secranale, Sacramathan; Jezennalaton Hacheriatos, Jetelemathon, Zaymazay, Zamaihay, Gigutheio Geurlagon, Garyos, Megalon Hera Cruhic, Crarihuc, Amen.*

Let this Oration with the following be pronounced before the first Note of Philosophy: Oh Lord God, holy Father, almighty and incomprehensible; hear my Prayers, thou that art invisible, immortal and intelligible, whose face the Angels and Arch-angels, and all the powers of Heaven, do so much desire to see; whose Majesty I desire eternally to adore, and honour the only one God for ever and ever, *Amen.*

2. Say this before the second Note of Philosophy: Oh Lord God, Holy and Almighty Father, hear my Prayers this day, and incline thy ears to my Orations; *Gezomelion Samach, Semath, Cemon, Gezagam, Gezatrhin, Zheamoth, Zeze Hator Sezeator Samay Sarnanda, Gezyel, Iezel, Gaziety, Hel, Gazayethyel, Amen.*

Say this following with the former: Oh God eternal, the way, the truth, and the life; give thy light and the flower of thy Holy Spirit into my mind and understanding, and grant that the gift of thy grace may shine forth in my heart, and into my Soul, now and for ever, *Amen.*

Pronounce the Oration following before the third Note of Philosophy; *Lemogethom, Hegemochom, Hazachay Hazatha, Azamachar, Azacham, Cohathay. Geomothay Logomothay, Zathana, Lachanma, Legomezon, Legornozon, Lembdemachon, Zegomaday, Hathanayos, Hatamam, Helesymom, Vagedaren, Vadeyabar, Lamnanath, Lamadai, Gomongchor, Gemecher, Ellemay, Gecromal, Gecrohahi, Colomanos, Colomaythos, Amen.*

Say this following with the precedent Oration: Oh God the life of all visible Creatures, eternal brightness, and virtue of all things; who art the original of all piety, who knewest all things before the were; who judgest all

things, and discernest all things by thy unspeakable knowledge: glorify thy Holy and unspeakable Name this day in my heart, and strengthen my intellectual understanding; increase my Memory, and confirm my eloquence; make my Tongue ready, quick, and perfect in thy Sciences and Scriptures, that by thy power given unto me, and thy wisdom taught in my heart, I may praise thee, and know and understand thy Holy Name for ever World without end, *Amen*.

Say this Oration following before the fourth Note of Philosophy. Oh King of Kings, the Giver and Dispenser of infinite Majesty, and of infinite mercy, the founder of all foundations; lay the foundation of all thy virtues in me, remove all foolishness from my heart, that my senses may be established in the love of thy charity, and my Spirit informed by thee, according to there creation and invocation of they will, who livest and reignest God throughout all Worlds of Worlds, *Amen*.

How these Orations are to be said every day once before the general Notes, and the Notes of the liberal Arts.

These 4 Orations are necessary for liberal Arts, but chiefly do appertain to Theology, which are to be said everyday before the general Notes, or the Notes of the liberal Arts; but to Theology say every one of these 7 times to every Note; but if you would learn or teach any thing of dictating, versifying, singing or Musick, or any of these Sciences, first teach him these Orations, that thou would'st teach, how he should read them: but if he be a Child of mean understanding, read them before him, and let him say after thee word for word; but if he be of a good understanding, let him read them 7 times a day for 7 days: or if it be a general Note, pronounce these Orations, and the Virtue thereof shall profit you much, and you shall therein find great virtue.

Solomon saith of these Orations, let no man presume to make use of them unless for the proper office they are instituted for. Oh Father, incomprehensible, from whom proceedeth every thing that is good; whose greatness is incomprehensible: Hear this day my Prayers, which I make in thy sight, and grant to me the Joy of thy saving health, that I may teach unto the wicked the Wayes and Paths of thy Sciences, and convert the Rebellious and incredulous unto thee, that whatsoever I commemorate and repeat in my heart and mouth, may take root and foundation in me; that I may be made powerful and efficacious in thy works, *Amen*.

Say this Oration before the 6 Note of Philosophy: *Gezemothon, Oromathian, Hayatha, Aygyay, Lethasihel, Lechizliel, Gegohay, Gerhonay, Samasatel, Samasathel, Gessiamo, Hatel, Segomasay, Azomathon, Helomathon, Gerochor, Hejazay, Samin, Heliel, Sanihelyel, Siloth, Silerech, Garamathal, Gesemathal, Gecoromay, Gecorenay, Samyel, Samihahel, Hesemyhel, Sedolamax, Secothamay, Samya, Rabiathos, Avinosch, Annas, Amen*.

Then say this following: Oh eternal King! O God, the Judge and discerner of all things, knower of all good Sciences; instruct me this day for thy Holy Names sake, and by these Holy Sacraments; and purify my understanding, that thy knowledge may enter into my inward parts, as water flowing from Heaven, and as Oil into my bones, by thee, Oh God Saviour of all things, who art the Fountain of goodness, and original of piety; instruct me this day in those Sciences which I desire, thou who art one God for ever, *Amen*. Oh God Father, incomprehensible, from whom proceedeth all good, the greatness of whose mercy is fathomless, hear my Prayers, which I make this day before thee, and render unto me the joy of thy Salvation, that I may teach the unjust the knowledge of thy wayes, and convert the unbelieving and Rebellious unto thee; and may have

power to perform thy works, *Amen*.

The 7 Oration, which is the end of the Orations, belonging to the ineffable Note, the last of Theology, having 24 Angels.

Oh God of all piety, Author and Foundation of all things, the eternal Health and Redemption of thy people; Inspirer and great Giver of all graces, Sciences and Arts, from whose gift it cometh: Inspire into me thy servant, an increase of those Sciences: who hast granted life to me miserable sinner, defend my Soul, and deliver my Heart from the wicked cogitations of this World; extinguish and quench in me the flames of all lust and fornication, that I may the more attentively delight in thy Sciences and Arts; and give unto me the desire of my Heart, that I being confirmed and exalted in thy glory, may love thee: and increase in me the power of thy Holy Spirit, by thy Salvation and reward of the faithful, to the Salvation of my Soul and Body, *Amen*.

Then say this following: Oh God most mighty Father, from whom proceedeth all good, the greatness of whose mercy is incomprehensible; hear my Prayers, which I make in thy sight.

Special precepts of the Notes of Theology, chiefly of the 1. 2. and 3.

These 7 Orations are an augmentation of the rest, and ought to be said before all the Notes of Theology, but especially before the ineffable Note; these are the precepts to make thee sufficient, which we command thee to observe by the authority of *Solomon*: diligently inquire them out, and do as we have proposed, and perfectly pronounce the Orations, and look into the Notes of the other Arts.

How Solomon received that ineffable Note from the Angel.

Because thou desirest the Mystery of the Notes, take this of the ineffable Note, the expression whereof is given in the Angels by the Figures of Swords, birds, trees, Flowers, Candles, and Serpents; For *Solomon* received this from the Lord in the night of Pacification, ingraven in a book of Gold; and heard this from the Lord: Doubt not, neither be affraid; for this Sacrament is greater than all the rest; And the Lord joyned it unto him, When thou look'st into this Note, and read'st the Orations thereof, observe the precepts before, and diligently look into them; And beware that thou prudently conceal and keep whatsoever thou read'st in this Note of God, and whatsoever shall be revealed to thee in the vision. And when the Angel of the Lord appeareth to thee, keep and conceal the words and writings he revealeth to thee; and observe them to practice and operate in them, observing all things with great reverence, and pronounce them at the appointed dayes and hours, as before is directed: and afterwards say: *Sapienter die illo; Age, & caste vivas*. But if thou dost anything uncertain, there is danger; as then wilt have experience from the other Notes and the Orations of them; but consider that which is most wonderful in those Orations; for these words are ineffable Names, and are spiritually to be pronounced before the ineffable Note, *Hosel, Jesel, Anchiator, Aratol, Hasiatol, Gemor, Gesameor*. Those are the Orations which ought to be pronounced after the inspection of all Arts, and after the Note of Theology.

This is the fulfilling of the whole work; but what is necessary for an experiment of the work, we will more plainly declare. In the beginning of the knowledge of all Art, there is given almost the perfect doctrine of operating: I say almost, because some flourishing institutions hereof remain, whereof this is the first

beginning.

How the precepts are to be observed in the operation of all Arts.

Observe the 4  in every operation of Theology. Exhibit that operation with efficacy every 4  *quartam lunam*; and diligently look into the books and writings of those Arts; if thou doubt of any of the Chapters, they are to be pronounced, as is taught of the superiour Chapters; but know this, that these Holy Words of Orations, we appoint to be said before the bed of the sick, for an experiment of life or death. And this thou maist do often, if thou wilt operate nothing else in the whole body of Art: And know this, that if thou hast not the books in thy hands, or the faculty of looking into them is not given to thee; the effect of this work will not be the lesse therefore: but the Orations are twice then to be pronounced, where they were to be but once: And as to the knowledge of a vision, and the other virtues which these holy Orations have; thou maist prove and try them, when and how thou wilt.

These precepts are specially to be observed.

But when thou would'st operate in Theology, observe only those dayes which are appointed; but all times are convenient for those Notes and Operations, for which there is a competent time given; but in the pronounciation of the three liberal Arts, or in the inspection of their Notes, perhaps thou maist pretermitt some day appointed, if thou observe the rest; or if thou transgress two dayes, leave not off the work, for it loseth not its effect for this, for the Moon is more to be observed in the greater numbers than the dayes or hours. For *Solomon* saith, if thou miss a day or two, fear not, but operate on the general Chapters. This is enough to say of them: but by no means forget any of the words which are to be said in the beginning of the reading to attain to Arts; for there is great virtue in them. And thou maist frequently use the Holy Words of the visions: but if thou wouldst operate in the whole body of the Physical Art, the first Chapters are first to be repeated as before are defined. And in Theology, thou must operate only by thy self: Often repeat the Orations, and look into the Notes of Theology: this produceth great effects. It is necessary that thou have the Note of the 24 Angels alwayes in Memory; and faithfully keep those things, which the Angel reveales to thee in the vision.

The Experiment of the precedent work, is the beginning of the following Orations, which Solomon calleth Artem Novam.

These Orations may be said before all Arts generally, and before all Notes specially; And they may be pronounced without any other Chapters, if thou wouldst operate in any of the aforesaid Arts, saying these Orations in due time and order; thou maist have great efficacy in any Art. And in saying these Orations, neither the time, day, nor , are to be observed: but take heed, that on these dayes you abstain from all sin, as drunkenness, gluttony, especially swearing, before you proceed thereunto, that your knowledge therein may be the more cleer and perfect.

Wherefore *Solomon* saith, When I was to pronounce these Orations, I feared lest I should offend God; and I appointed unto my self a time wherein to begin them; that living chastly, I might appear the more innocent.

These are the Proaemiums of these Orations, that I might lay down in order every thing whereof thou maist doubt, without any other definition. And before thou begin to try any of these subtile works, it is good to fast

two or three dayes; that it may be divinely revealed, whether thy desires be good or evil.

These are the precepts appointed before every operation; but if thou doubt of any beginning, either of the three first Chapters, or of the four subsequent Arts, that thou maist have the effect of perfect knowledge; if thou consider and pronounce the Orations, as they are above described, although thou overpass something ignorantly; thou maist be reconciled by the spiritual virtue of the subsequent Orations.

The Angel said of these Orations to *Solomon*: See the holiness of these Orations; and if thou hast transgressed any therein presumptuously or ignorantly, say reverently and wisely these Orations, of which the great Angel saith: This is a great sacrament of God, which the Lord sendeth to thee by my hand; at the veneration of which sacrament, when King *Solomon* offered with great patience before the Lord upon the Altar, he saw the book covered with fine linen, and in this book were written 10 Orations, and upon every Oration the sign of golden Seal: and he heard in his Spirit, These are they which the Lord hath figured, and are far excluded from the hearts of the unfaithful.

Therefore *Solomon* trembled lest he should offend the Lord, and kept them, saying it was wickedness to reveal them to unbelievers: but he that would learn any great or spiritual thing in any Art or necessary Science, if he cannot have a higher work, he may say these Orations at what time soever he will; the three first, for the three first liberal Arts; a several Oration for every several Art, or generally all the three for the three Arts are to be said; and in like manner the four subsequent Orations, for four other liberal Arts. And if thou wouldst have the whole body of Art, without any definition of time, thou maist pronounce these Orations before the several Arts, and before the Orations and Notes of these Arts, as often as thou wilt, fully, manifestly and secretly; but beware that thou live chastly and soberly in the pronounciation thereof.

This is the first Oration of the 10, which may be pronounced by its self, without any precedent work to acquire Memory, Eloquence and understanding, and stableness of these three and singularly to be rehearsed before the first figure of Theology: Omnipotent, Incomprehensible, invisible and indissolvable Lord God; I adore this day thy Holy Name; I an unworthy and miserable sinner, do lift up my Prayer, understanding and reason towards thy Holy and Heavenly Temple, declaring thee, Oh Lord God, to be my Creator and Saviour: and I a rational Creature do this day invoke thy most glorious clemency, that thy Holy Spirit may vivify my infirmity: And thou, Oh my God, who didst confer the Elements of letters, and efficacious Doctrine of thy Tongue to thy Servants *Moses* and *Aaron*, confer the same grace of thy sweetness upon me, which thou hast investigated into thy Servants and Prophets: as thou hast given them learning in a moment, confer the same learning upon me, and cleanse my Conscience from dead works; direct my Heart into the right way, and open the same to understand, and drop the truth into my understanding. And thou, Oh Lord God, who didst condescend to create me after thy own image, hear me in thy Justice, and teach me in thy truth, and fill up my soul with thy knowledge according to thy great mercy, that in the multitude of thy mercies, thou maist love me the more, and the greater in thy works, and that I may delight in the administration of thy Commandments; that I being helped and restored by the work of thy grace, and purified in Heart and Conscience to trust in thee, I may feast in thy sight, and exalt thy name, for it is good, before thy Saints, Sanctifie me this day, that I may live in faith, perfect in hope, and constant in charity, and may learn and obtain the knowledge I desire; and being illuminated, strengthened, and exalted by the Science obtained, I may know thee, and love thee, and love the knowledge and wisdom of thy Scriptures; and that I may understand and firmly retain, that which thou hast permitted man to know: Oh Lord Jesus Christ, eternal only begotten Son of God, into whose hands the Father gave all things before all Worlds, give unto me this day, for thy Holy and glorious Name, the

unspeakable nutriment of Soul and Body, a fit, fluent, free and perfect Tongue; and that whatsoever I shall ask in thy mercy, will and truth, I may obtain; and confirm all my Prayers and actions, according to thy good pleasure. Oh Lord my God, the Father of Life, open the Fountain of Sciences, which I desire; open to me, Oh Lord, the Fountain which thou openedst to *Adam*, and to thy Servants *Abraham*, and *Isaac*, and *Jacob*, to understand, learn and judge; receive Oh Lord my Prayers, through all thy Heavenly virtues, *Amen*.

The next Oration is the second of ten, and giveth Eloquence, which ought to be said after the other; a little interval between, and before the first Figure of Theology.

I adore thee, thou King of Kings, and Lords, eternal and unchangeable King: Hearken this day to the cry and sighing of my Heart and Spirit, that thou maist change my understanding, and give to me a heart of flesh, for my heart of stone, that I may breath before my Lord and Saviour; and wash Oh Lord with thy new Spirit the inward parts of my heart, and wash away the evil of my flesh: infuse into me a good understanding, that I may become a new man; reform me in thy love, and let thy salvation give me increase of knowledge: hear my Prayers, O Lord, wherewith I cry unto thee, and open the Eyes of my flesh, and understanding, to understand the wonderful things of thy Law; that being vivified by thy Justification, I may prevail against the Devil, the adversary of the faithful; hear me Oh Lord my God, and be merciful unto me, and shew me thy mercy; and reach to me the vessel of Salvation, that I may drink and be satisfied of the Fountain of thy grace, that I may obtain the knowledge and understanding; and let the grace of thy Holy Spirit come, and rest upon me, *Amen*.

For Eloquence and stability of mind.

This is the third Oration of the ten, and is to be said before the first Figure of Astronomy.

I confesse my self guilty this day before thee Oh God, Father of Heaven and Earth, Maker of all things, visible and invisible, of all Creatures, Dispenser and Giver of all grace and virtue; who hidest wisdom and knowledge from the proud and wicked, and givest it to the faithful and humble; illuminate my Heart, and establish my Conscience and understanding: set the light of thy countenance upon me, that I may love thee, and be established in the knowledge of my understanding, that I being cleansed from evil works, may attain to the knowledge of those Sciences, which thou hast reserved for believers. Oh merciful and omnipotent God, cleanse my Heart and reins, strengthen my Soul and Senses with the grace of thy Holy Spirit, and establish me with the fire of the same grace: illuminate me; gird up my loyns, and give the staffe of thy Consolation into my right hand, direct me in thy Doctrine, root out of me all vices and sin, and comfort me in the love of thy mercies: Breath into me Oh Lord the breath of Life, and increase my reason and understanding; send thy Holy Spirit into me, that I may be perfect in all knowledge: behold Oh Lord, and consider the dolour of my mind, that my will may be comforted in thee; send into me from Heaven thy Holy Spirit, that I may understand those things I desire. Give unto me invention, Oh Lord, thou Fountain of perfect reason and riches of knowledge, that I may obtain wisdom by thy Divine assistance, *Amen*.

To Comfort the outward and inward Senses.

Oh Holy God, merciful and omnipotent Father, Giver of all things; strengthen me by thy power, and help me by thy presence, as thou wert merciful to *Adam*, and suddenly gavest him the knowledge of all Arts through thy great mercy; grant unto me power to obtain the same knowledge by the same mercy: be present with me

Oh Lord, and instruct me: Oh most merciful Lord Jesus Christ Son of God, breath thy Holy Spirit into me, proceeding from thee and the Father; strengthen my work this day, and teach me, that I may walk in thy knowledge, and glorify the abundance of thy grace: Let the flames of thy Holy Spirit rejoyce the City of my Heart, by breathing into me thy Divine Scriptures; replenish my Heart with all Eloquence, and vivify me with thy Holy visitation; blot out of me the spots of all vices, I beseech thee, Oh Lord God incomprehensible; let thy grace alwayes rest upon me, and be increased in me; heal my Soul by thy inestimable goodness, and comfort my heart all my life, that what I hear I may understand, and what I understand I may keep, and retain in my Memory; give me a teachable Heart and Tongue; through thy inexhaustible grace and goodness; and the grace of the Father, Son, and Holy Ghost, *Amen*.

This following is for the Memory.

O Holy Father, merciful Son, and Holy Ghost, inestimable King; I adore, invoke, and beseech thy Holy Name, that of thy overflowing goodness, thou wilt forget all my sins: be merciful to me a sinner, presuming to go about this office of knowledge, and occult learning; and grant, Oh Lord, it may be efficacious in me; open Oh Lord my ears , that I may hear; and take away the scales from my Eyes, that I may see: strengthen my hands, that I may work; open my face, that I may understand thy will; to the glory of thy Name, which is blessed for ever, *Amen*.

This following strengtheneth the interiour and exterior Sences.

Lift up the senses of my Heart and Soul unto thee, Oh Lord my God, and elevate my heart this day unto thee; that my words and works may please thee in the sight of all people; let thy mercy and omnipotency shine in my bowels; let my understanding be enlarged, and let thy Holy Eloquence be sweet in my mouth, that what I read or hear I may understand and repeat: as *Adam* understood, and as *Abraham* kept, so let me keep understanding; and as *Jacob* was founded and rooted in thy wisdom , so let me be: let the foundation of thy mercy be confirmed in me, that I may delight in the works of thy hands, and persevere in Justice, and peace of Soul and Body; the grace of thy Holy Spirit working in me, that I may rejoyce in the overthrow of all my adversaries, *Amen*.

This following giveth Eloquence, Memory and Stability.

Disposer of all Kingdomes , and of all visible and invisible gifts: Oh God, the Ordeyner and Ruler of all wills, by the Counsel of thy Spirit dispose and vivify the weakness of my understanding, that I may burn in the accesse of thy Holy will to good: do good to me in thy good pleasure, not looking upon my sins; grant me my desire, though unworthy; confirm my Memory and reason to know, understand, and retain, and give good effect to my senses through thy grace, and justify me with the justification of thy Holy Spirit, that what spots soever of sin are contracted in my flesh, thy Divine power may blot out; thou who hast been pleased in the beginning, to create the Heaven and Earth, of thy Mercy restore the same, who art pleased to restore lost man to thy most Holy Kingdome ; Oh Lord of wisdom , restore Eloquence into all my senses , that I, though an unworthy sinner, may be confirmed in thy knowledge, and in all thy works, by the grace of the Father, Son, and Holy Ghost, who livest and reignest three in one, *Amen*.

An Oration to recover lost wisdom.

Oh God of living , Lord of all Creatures visible and invisible, Administrator and Dispenser of all things, enlighten my Heart this day by the grace of thy Holy Spirit, strengthen my inward man, and pour into me the dew of thy grace, whereby thou instructest the Angels; inform me with the plenty of thy knowledge, wherewith from the beginning thou hast taught thy faithful; let thy grace work in me, and the floods of thy grace and Spirit, cleanse and correct the filth of my Conscience. Thou who comest from Heaven upon the Waters of thy Majesty, confirm this wonderful Sacrament in me.

To obtain the grace of the Holy Spirit.

Oh Lord my God, Father of all things, who revealest thy celestial and terrestrial secrets to thy Servants, I humbly beseech and implore thy Majesty, as thou art the King and Prince of all knowledge, hear my Prayers; and direct my works, and let my Actions prevail in Heavenly virtues, by thy Holy Spirit: I cry unto thee, Oh God, hear my Clamor, I sigh to thee, hear the sighings of my heart, and alwayes preserve my Spirit, Soul, and Body, under the Safeguard of thy Holy Spirit; O God thou Holy Spirit, perpetual and Heavenly charity, whereof the Heaven and Earth is full, breath upon my operation; and what I require to thy honour and praise, grant unto me; let thy Holy Spirit come upon me, rule and reign in me, *Amen*.

To recover intellectual wisdom.

Oh Lord, I thy Servant confesse my self unto thee, before the Majesty of thy glory, in whose Spirit is all Magnificence and Sanctimony: I beseech thee according to thy unspeakeable Name, extend thy merciful Ears and Eyes to the office of my operation; and opening thy hand, I may be filled with the grace I desire, and satiated with charity and goodness; whereby thou hast founded Heaven and Earth, who livest, &c.

Say these Orations from the first day of the month, to the fourth day: in the fourth day Alpha and Omega, and that following it, viz. *Helischemat azatan*; As it is in the beginning: afterwards say,

Theos Megale patyr, ymas heth heldya, hebeath heleotezygel, Salatyel, Salus, Telli, Samel, Zadaziel, Zadan, Sadiz Leogio, Yemegas, Mengas, Omchon Myeroym, Ezel, Ezely, Yegrogamal, Sameldach, Somelta, Sanay, Geltonama, Hanns, Simon Salte, Patyr, Osyon, Hate, Haylos, Amen.

Oh light of the World immense God, &c.

Hereby is increased so much Eloquence, that nothing is above it.

Thezay lemach ossanlomach azabath azach azare gessemon relaame azathabelial biliarsonor tintingote amussiton seabamay halbuchyry gemaybe redayl hermayl textossepha pamphilos Cytrogoomon bapada lampdayochim yochyle tahencior yastamor Sadomegol gyeleiton zomagon Somasgei baltea achetom gegerametos halyphala semean utangelsemon barya therica getraman sechalmata balnat hariynos haylos halos genegat gemnegal saneyalaix samartaix camael satabmal simalena gaycyah salmancha sabanon salmalsay silimacroton zegasme bacherietas zemethim theameabal gezorabal craton henna glungh hariagil parimegos zamariel leozomach rex maleosia mission zebmay aliaox gemois sazayl neomagil Xe Xe Sepha

caphamal azeton gezain holhanhiala semeanay gehosynon caryacta gemyazan zeamphalachin zegelaman hathanatos, semach gerorabat syrnosyel, halaboem hebalor halebech ruos sabor ydelmasan falior sabor megiozgoz neyather pharamshe forantes saza mogh schampeton sdomthe nepotz minaba zanon suafnezenon inhancon maninas gereuran gethamayh passamoth theon beth sathamac hamolnera galsemariach nechomnan regnali phaga messyym demogempta teremegarz salmachacon alpibanon balon septzurz sapremo sapiazte baryon aria usyon sameszion sepha athmiti sobonan Armissiton tintingit telo ylon usyon, Amen.

Azay lemach azae gessemon thelamech azabhaihal sezyon traheo emagal gyeotheon samegon pamphilos sitragramon limpda jachim alna hasios genonagal samalayp camiel secal hanagogan heselemach getal sam sademon sebmassan traphon oriaglpn thonagas tyngen amissus coysodaman assonnap senaly sodan alup theonantriatos cophanaphial Azathon azaza hamel hyala saraman gelyor synon banadacha gennam sassetal maga halgozaman setraphangon zegelune Athanathay senach zere zabal somayel leosamach githacal halebriatos Jaboy del masan negbare phacamech schon nehooz cherisemach gethazayhy amilya semem ames gemay passaynach tagayl agamal fragal mesi themegemach samalacha nabolem zopmon usyon felam semessi theon, Amen.

The third part, the sign Lemach.

Lemach sabrice elchyan gezagan tomaspin hegety gemial exyophyam solum salathahom bezapha saphatez Calmichan samolich lena zotha phete him hapnies sengengeon lethi, Amen.

For the memory.

Oh great invisible God, *Theos patyr behominas Cadagamias* imas by thy Holy Angels, who are *Michael* the Medicine of God; *Raphael* the Fortitude of God, *Gabriel ardens* holy per *Amassan*, *Cherubin*, *Gelommeios*, *Sezaphim gedabanan*, *tochrosi gade anathon*, *zatruman zamanary gebrienam*: Oh fulness, Holy Cherubins, by all thy Angels, and by all thy glorious Arch-angels, whose Names are consecrated by God, which ought not to be spoken by us, which are these, *dichal*, *dehel depymon exluse exmegon pharconas Nanagon* *hossyelozogon gathena ramon garbona vramani Mogon hamas*; Which humane sence cannot apprehend: I beseech thee, Oh Lord illuminate my Conscience with the Splendor of thy light, and illustrate and confirm my understanding with the sweet odor of thy Spirit; adorne my Soul, reform my heart, that hearing I may understand, and retain what I hear in my Memory. Oh merciful God, appease my bowels, strengthen my Memory, open my mouth mercifully; temperate my Tongue by thy glorious and unspeakable Name: thou who art the Fountain of all goodness, have patience with me, and give a good Memory unto me, &c.

Say these Orations in the fourth , viz. *Hely schemath*, Alpha and Omega, *Theos megale*. Oh light of the World *Azalemach*, great God I beseech thee: These ought to be said in the 8, 12, 10, 20, 24, 28, 30. and in all these Lunations rehearse them four times; in the morning once, the third hour once, the ninth once, and once in the evening; and in the other dayes rehearse none, but them of the first day, which are Alpha and Omega, *Helyschemat*, Almighty, incomprehensible, I adore thee; I confesse my self guilty: O *Theos hazamagiel*: Oh merciful Lord God, raise up the senses of my flesh: Oh God of all living, and of all Kingdomes, I confesse Oh Lord this day, that I am thy servant. Rehearse these Orations also in the other dayes four times, once in the morning, once in the evening, once about the third hour, and once on the ninth; And thou shalt acquire Memory, Eloquence and stability fully, *Amen*.

The Conclusion of the whole work, and Confirmation of the Science obtained.

Oh God, Maker of all things; who hast created all things out of nothing; who hast wonderfully created the Heaven and Earth, and all things by degrees in order, in the beginning, with thy Son, by whom all things are made, and into whom all things shall at last return: Who art Alpha and Omega: I beseech thee though a sinner, & unworthy, that I may attain to my desired end in this Holy Art, speedily, and not lose the same by my sins; but do good unto me, according to thy unspeakable mercy: who doth not to us after our sins, nor rewardeth us after our iniquities, *Amen*. Say this in the end devoutly: Oh wisdom of God the Father incomprehensible, Oh most merciful Son, give unto me of thy ineffable mercy, great knowledge and wisdom, as thou didst wonderfully bestow all Science to King *Solomon*, not looking upon his sins or wickedness, but thy own mercies: wherefore I implore thy mercy, although I am a most vile and unworthy sinner, give such an end to my desires in this art, whereby the hands of thy bounty may be enlarged towards me, and that I may the more devoutly walk by thy light in thy wayes, and be a good example to others; by which all that see mee, and hear me, may restrain themselves from their vices, and praise thy holyness through all Worlds, *Amen*. Blessed be the Name of the Lord, &c. rehearse these two Orations alwayes in the end, to confirm thy knowledge gained.

The Benediction of the place.

Blesse Oh Lord this place, that there may be in it Holy Sanctity, chastity, meekness, victory, holiness, humility, goodness, plenty, obedience of the Law, to the Father, Son, and Holy Ghost; Hear Oh Lord, holy Father, Almighty eternal God; and send thy Holy Angel *Michael*, who may protect, keep, preserve and visit me, dwelling in this Tabernacle, by him who liveth, &c.

When you would operate, have respect to the Lunations: they are to be chosen in those moneths, when the Rules in **II** and **ⲓⲁⲓⲛⲓⲛⲓⲛⲓ**, in these moneths you may begin. 

In the Name of the Lord beginneth this most Holy Art, which the most high God Administered to *Solomon* by his Angel upon the Altar, that thereby suddenly in a short space of time, he was established in the knowledge of all Sciences; and know, that in these Orations are contained all Sciences, Lawful and unlawful; First, if you pronounce the Orations of Memory, Eloquence, and understanding, and the stability thereof; they will be mightily increased, insomuch that you will hardly keep silence; for by a word all things were Created, and by the virtue of that word all created beings stand, and every Sacrament, and that Word is God. Therefore let the Operator be constant in his faith, and confidently believe, that he shall obtain such knowledge and wisdom, in the pronouncing these Orations, for with God nothing is impossible: therefore let the Operator proceed in his work, with faith, hope, and a constant desire: firmly believing; because we can obtain nothing but by faith; Therefore have no doubt in this Operation, whereof there are three species whereby the Art may be obtained.

The first species is Oration, and reason of a Godly mind, not by attempting a voyce of deprecation, but by reading and repeating the same in the inward parts. The second species is fasting and praying, for the praying man God heareth. The third species is chastity; he that would operate in this Art, let him be clean and chaste by the space of nine dayes at least; and before you begin, it is necessary that you know the time of the **☾**. for in the prime of the **☾**. it is proper to operate in this Art: and when you begin so sacred an Art, have a care to

abstain from all mortal sins, at least while you are proceeding in this work until it be finished and compleated: and when you begin to operate, say this verse kneeling: Lift up the light of thy Countenance upon me, Oh Lord my God, and forsake not me thy servant N. that trusts in thee: Then say three times *Pater Noster*, &c. And assert that thou wilt never commit wilfull perjury, but alwayes persevere in faith and hope. This being done, with bended knees in the place wherein thou wilt operate, say, Our help is in the Name of the Lord, who hath made Heaven and earth: And I will enter into the Invocation of the most high, unto him who enlightneth and purifieth my Soul and Conscience, which dwelleth under the help of the most high, and continueth under the protection of the God of Heaven: O Lord open and unfold the doubts of my Heart, and change me into a new man by thy love: be thou Oh Lord unto me true faith, the hope of my life, and perfect charity, to declare thy wonders. Let us pray: Then say the Oration following:

Oh God my God, who from the beginning hast Created all things out of nothing, and reformest all things by thy Spirit; restore my Conscience, and heal my understanding, that I may glorify thee in all my thoughts, words and deeds; through him who liveth and reigneth with thee forever, *Amen*.

Now in the Name of *Christ*, on the first day of the Month, in which thou wouldst acquire Memory, Eloquence and Understanding, and stability thereof, with a perfect, good and contrite heart, and sorrow for thy sins committed; thou maist begin to pronounce these Orations following, which appertain to the obtaining of Memory and all Sciences, and which were composed and delivered by the Angel to *Solomon*, from the hand of God.

The first and last Oration of this art, is Alpha and Omega: Oh God omnipotent, &c.

This following is an Oration of four Languages, which is this: *Hely, Schemat, Azatan, honiel sichut, tam, imel, Iatatandema, Jetromiam, Theos*: Oh Holy and strong God, *Hamacha, mal, Gottneman, Alazaman, Actuaar, Secheahal, Salmazan, zay, zojeracim, Lam hay, Masaraman, grensi zamach, heliamat, seman, selmar, yetrosaman muchaer, vesar, hasarian Azaniz, Azamet, Amathemach, hersomini*. And thou most Holy and just God, incomprehensible in all thy works, which are Holy just and good; *Magol, Achelmetor, samalsace, yana, Eman, and cogige, maimegas, zemmail, Azanietan, illebatha sacraman, reonas, grome, zebaman, zeyhoman, zeonoma, melas, heman, hathoterma, yatarmam, semen, semetary, Amen*. This Oration ought to follow the first of the ten above written.

To perform any work.

This is to follow the third Oration above: I confesse, *O Theos hazamagielsezuzan, sazaman, Sathamam, getormantas, salathiel, nesomel, megal vuieghama, yazamir, zeyhaman, hamamal amna, nisza, deleth, hazamaloth, moy pamazathoran hanasuelnea, sacromomem, gegonoman, zaramacham Cades bachet girtassoman, gyseton palaphatos halathel Osachynan machay, Amen*.

This is a true and approved experiment, to understand all Arts and secrets of the World, to find out and dig up minerals and treasure; this was revealed by the Heavenly Angel in this Notory Art. For this Art doth also declare things to come, and rendereth the sense capable of all arts in a short time, by the Divine use thereof.

We are to speak also of the time and place. First therefore, all these precepts are to be observed and kept; and

the Operator ought to be clean, chaste, to repent of his sins, and earnestly desire to cease from sinning as much as may be; and so let him proceed, and every work shall be investigated into him, by the divine ministry.

When thou wilt operate in the new Moon, kneeling say this verse: Lift up the light of thy Countenance upon us, Oh God, and forsake us not, Oh Lord our God. Then say three times the *Pater Noster*: And afterwards let him vow unto God, that he will never commit wilfull perjury, but alwayes persist in faith. This being done, at night say with bended knees before thy bed, Our help is in the Name of the Lord, &c. and this Psalm; Whoso dwelleth under the shadow of the wings of the most high, to the end; and the Lords Prayer, and the Prayer following.

Theos Pater vehemens; God of Angels, I Pray and invoke thee by thy most Holy Angels *Eliphamasay*, *Gelomiros*, *Gedo bonay*, *Saranana*, *Elomnia*, and by all thy Holy Names, by us not to be pronounced, which are these: *de. el. x p n k h t li g y y.* not to be spoken, or comprehended by humane sense; I beseech thee cleanse my Conscience with the Splendor of thy Name; illustrate and confirm my understanding with the sweet savour of thy Holy Spirit: O Lord Adorne my Soul, that I may understand and perfectly remember what I hear; reform my Heart, and restore my Heart, and restore my sense Oh Lord God, and heal my bowels: open my mouth most merciful God, and frame and temper my Tongue to the praise and glory of thy Name, by thy glorious and unspeakeable Name. O Lord, who art the Fountain of all goodness, and original of all piety, have patience with me, and give unto me a true understanding, to know whatsoever is fitting for me, and retain the same in Memory: thou who dost not presently Judge a sinner, but mercifully expectest repentance; I beseech thee, though unworthy, to wash away the filth of my sins and wickedness, and grant me my petitions, to the praise and glory of thy Holy Name; who livest and reignest one God in perfect Trinity, World without end, *Amen*.

Some other precepts to be observed in this work.

Fast the day following with bread and water, and give Almes; if it be the Lord's day, then give double Almes; be clean in body and mind; both thy self , and put on clean Cloaths.

The processe follows.

When thou wilt operate concerning any difficult Probleme or Question, with bended knees, before thy bed, make Confession unto God the Father; and having made thy Confession, say this Oration.

Send Oh Lord thy wisdome to assist me, that it may be with me, and labour with me, and that I may alwayes know what is acceptable before thee; and that unto me *N.* may be manifested the truth of this question or Art.

This being done, Thrice in the day following, when thou risest, give thanks to God Almighty, saying, Glory and honour, and benediction be unto him that sitteth on the Trone, and that liveth for ever and ever, *Amen*. with bended knees and stretched out hands.

But if thou desirest to understand any book, ask of some that hath knowledge therein, what that book treateth of: This being done, open the book, and read in it; and operate as at first three times, and alwayes when thou

goest to sleep, write Alpha and Omega, and afterwards sleep on thy right side, putting the palme of thy hand under thy Ear, and thou shalt see in a dream all things thou desirest; and thou shalt hear the voyce of one informing and instructing thee in that book, or in any other faculty wherein thou wilt operate: And in the morning, open the book, and read therein; and thou shalt presently understand the same, as if thou hadst studied in it a long time: And alwayes remember to give thanks to God, as aforesaid.

Afterwards on the first day say this Oration: Oh Father, Maker of all Creatures; by thy unspeakeable power wherewith thou hast made all things, stir up the same power, and come and save me, and protect me from all adversity of Soul and Body, *Amen*. Of the Son say, O Christ, Son of the living God, who art the splendor and figure of light, with whom there is no alteration nor shaddow of change; Thou Word of God most high, thou wisdom of the Father; open unto me, thy unworthy servant *N.* the veins of thy saving Spirit, that I may wisely understand, retain in Memory, and declare all thy wonders: Oh wisdom, who proceedest out of the mouth of the most high, powerfully reaching from end to end, sweetly disposing of all things in the World, come and teach me the way of prudence and wisdom. Oh Lord which didst give thy Holy Spirit to thy Disciples, to teach and illuminate their Hearts, grant unto me thy unworthy servant *N.* the same Spirit, and that I may alwayes rejoyce in his consolation.

Other precepts.

Having finished these Orations, and given Almes, when thou entrest into thy Chamber, devoutly kneel down before thy bed, saying this Psalm: Have mercy upon me, O God, according to the multitude of thy great mercies, &c. and, In thee Oh Lord have I trusted, &c. Then rise up, and go to the wall, and stretch forth thy hands, having two nayles fixed, upon which thou maist stay up thy hands, and say this Prayer following with great devotion: O God, who for us miserable sinners didst undergo the painful death upon the Crosse; to whom also *Abraham* offer'd up his son *Isaac*; I thy unworthy servant, a sinner perplexed with many evils, do this day offer up and Sacrifice unto thee my Soul and Body, that thou maist infuse into me thy Divine wisdom, and inspire me with the Spirit of Prophecy, wherewith thou didst inspire the Holy Prophets.

Afterwards say this Psalm; Oh Lord incline thine ears unto my words, &c.
and add,

The Lord is my shepherd, and nothing shall I want: he shall set me down in green pastures, his servant *N.* he shall lead me upon the waters of refreshment, he converteth my Soul, and leadeth me *N.* upon the paths of his righteousness for his Holy Name: Let my evening Prayer ascend upunto thee Oh Lord, and let thy mercy descend upon me thy unworthy servant *N.* protect, save, blesse, and sanctify me, that I may have a shield against all the wicked darts of my enemies: defend me Oh Lord by the price of the blood of the just One, wherewith thou hast redeemed me; who livest and reignest God, whose wisdom hath laid the foundation of the Heaven, and formed the Earth, and placed the Sea in her bounds: and by the going forth of thy Word hast made all Creatures, and hath formed man out of the dust of the Earth, according to his own image and likeness; who gave to *Solomon* the son of King *David* inestimable wisdom: hath given to his Prophets the Spirit of Prophecy, and infused into Philosophers wonderfull Philosophical knowledge, confirmed the Apostles with fortitude, comforted and strengthened the Martyrs, who exalteth his elect from eternity, and provideth for them; Multiply Oh Lord God, thy mercy upon me thy unworthy servant *N.* by giving me a teachable wit, and an understanding adorned with viture and knowledge, a firm and sound Memory, that I may accomplish and retain whatsoever I endeavour, through the greatness of thy wonderful Name; lift up, Oh Lord my God, the light of thy countenance upon me, that hope in thee: Come and teach me, Oh Lord God of

virtues, and shew me thy face, and I shall be safe. Then add this Psalm: Unto thee Oh Lord do I lift up my Soul: Oh my God in thee do I trust; excepting that verse, *Confundantur*, &c.

Having fulfilled these things upon the wall, descend unto thy Bed, writing in thy right hand Alpha and Omega: then go to bed, and sleep on thy right side, holding thy hand under thy right Ear, and thou shalt see the greatness of God as thou hast desired. And in the morning, on thy knees, before thy bed, give thanks unto God for those things he hath revealed to thee: I give thanks unto thee, Oh great and wonderful God, who hast given Salvation and knowledge of Arts unto me thy unworthy servant *N.* and confirm this Oh God, which thou hast wrought in me, in preserving me. I give thanks unto thee, O powerful Lord God, who createdst me miserable sinner out of nothing, when I was not, and when I was utterly lost; not redeemed, but by the precious blood of thy Son our Lord *Jesus Christ*; and when I was ignorant thou hast given unto me learning and knowledge: grant unto me thy servant *N.* O Lord *Jesus Christ*, that through this knowledge, I may be always constant in thy Holy service, *Amen*.

These operations being devoutly compleated, give thanks daily with these last Orations. But when thou wouldst read, study, or dispute, say, Remember thy word unto thy Servant, O Lord, in which thou hast given me hope; this is my comforter in humility. Then add these Orations: Remember me O Lord of Lords, put good words and speech into my mouth, that I may be heard efficaciously and and powerfully, to the praise, glory, and honour of thy glorious Name, which is Alpha and Omega, blessed for ever, World without end, *Amen*.

Then silently say these Orations.

O Lord God, that daily workest new signs and unchangeable wonders, fill me with the spirit of wisdom, understanding and Eloquence; make my mouth as a sharp Sword, and my Tongue as an arrow elected, & confirm the words of my mouth to all wisdom: mollify the Hearts of the hearers to understand what they desire, *Elysenach, Tzacham*, &c.

The manner of Consecrating the Figure of Memory.

It ought to be consecrated with great faith, hope and charity; and being consecrated, to be kept and used in operation as followeth.

On the first day of the new Moon, having beheld the new Moon, put the Figure under your right Ear, and so consequently every other night, and seven times a day; the first hour of the morning saying this Psalm, *Qui habitat*, &c. throughout; and the Lords Prayer once, and this Oration *Theos Patyr* once in the first hour of the day: then say this Psalm, *Confitebor tibi Domine*, &c. and the Lords Prayer twice, and the Oration *Theos Patyr* twice.

In the third hour of the day the Psalm *Benedicat anima mea Dominum*, &c. the Lords Prayer thrice, and the Oration *Theos Patyr*.

In the sixth hour say this Psalm: *Appropinquet deprecato mea in conspectu tuo Domine, secundum eloquium tuum*.

Grant unto me Memory, and hear my voyce according to thy great mercy, and according unto thy word grant Eloquence, and my lips shall shew forth thy majesty, when thou shalt teach me thy Glory: *Gloria patria*, &c, say the Lords Prayer nine times, and *Theos Patyr*.

In the ninth hour, say the Psalm *Beati immaculati in via*; the Lords Prayer 12 times, and *Theos Patyr*.

In the Evening say this Psalm, *Deus misereatur nostri*: the Lords Prayer 15 times, and *Theos Patyr* as often.

The last hour say this Psalm, *Deus Deus meus respice in me*, &c. & *Deus in adjutorium meum intende*, and *te Deum Laudamus*; the Lords Prayer once, and *Theos Patyr*: then say the Oration following twice.

O God, who hast divided all things in number, weight, and measure, in hours, nights, and dayes; who countest the number of the Stars, give unto me constancy and virtue, that in the true knowledge of this Art *N*. I may love thee, who knows the gifts of thy goodness, who livest and reignest, &c.

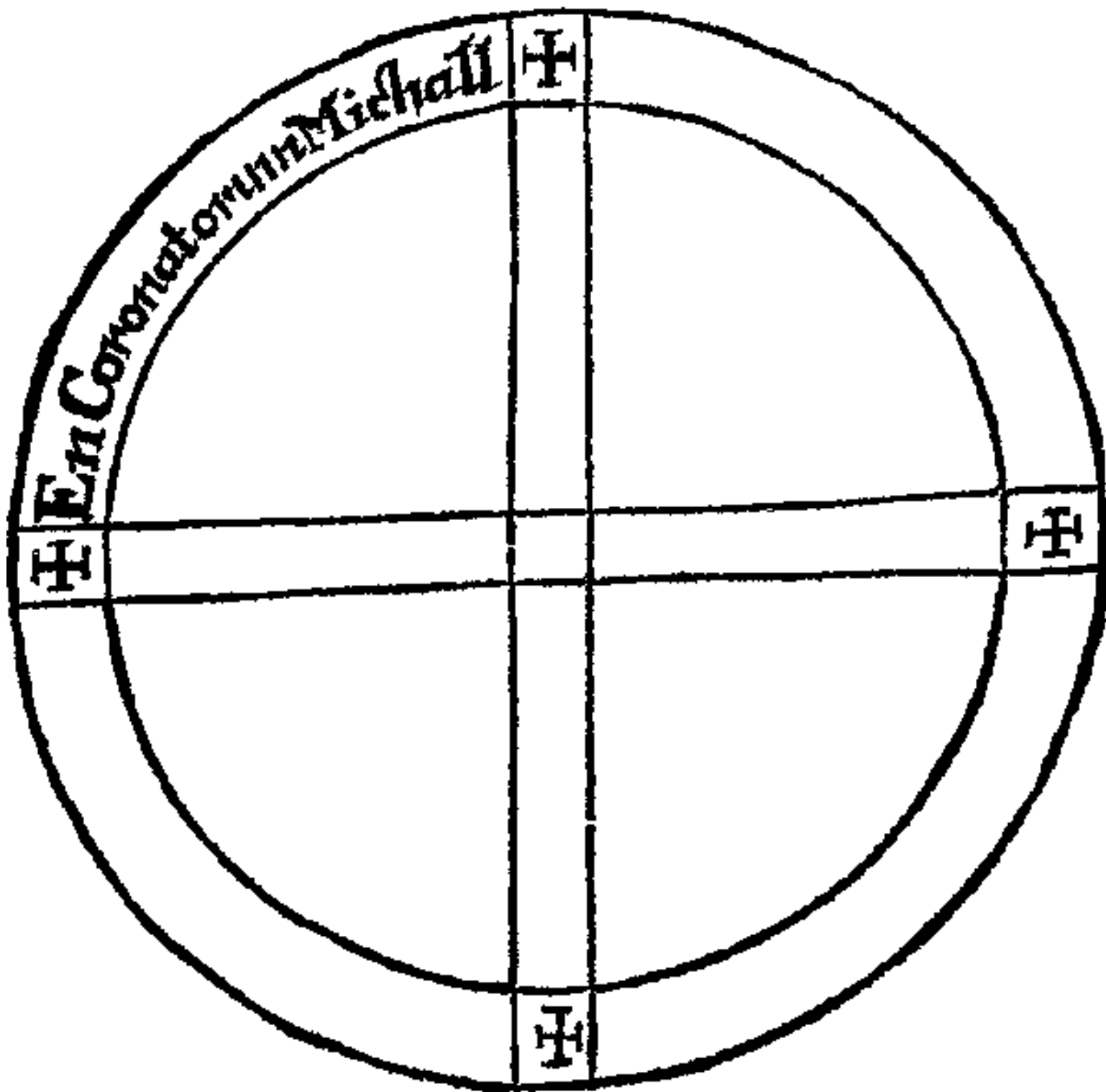
Four dayes the Figure of Memory ought to be consecrated with these Orations.

O Father of all Creatures, of the Sun and Moon.

Then on the last day let him bath himself, and put on clean garments, and clean * *Ornaments*, and in a clean place, suffumigate himself with Frankincense, and come in a convenient hour in the night with a light Kindled, but so that no man may see thee; and before the bed upon your knees say this Oration with great devotion.

* Lectisternium, a Robe in which the Priests used to sleep in the Temples, to receive the Divine Oracles.

O most great and most Holy Father, seven or nine times: then put the Figure with great reverence about your Head; and sleep in the Bed with clean linnen vestiments, and doubt not but you shall obtain whatsoever you desire for this hath been proved by many, to whom such coelestial secrets of the Heavenly Kingdome are granted, *Amen*.



The Oration following ought to be said as you stand up.

O great God, Holy Father, most Holy Sanctifier of all Saints, three and one, most high King of Kings, most powerful God Almighty, most glorious and most wise Dispensor, Moderator, and Governour of all Creatures, visible and invisible: O mighty God, whose terrible and most mighty Majesty is to be feared, whose omnipotency the Heaven, the Earth, the Sea, Hell, and all things that are therein, do admire, reverence, tremble at, and obey.

O most powerful , most mighty, and most invincible Lord God of Sabaoth: O God incomprehensible; the wonderful Maker of all things, the Teacher of all learning, Arts and Sciences; who mercifully Instructest the humble and meek: O God of all wisdom and knowledge, In whom are all Treasures of wisdom, Arts and Sciences; who art able instantly to infuse Wisdom, Knowledge, and Learning into any man; whose Eye beholdeth all things past, present, and to come; who art the daily Searcher of all hearts; through whom we are, we live and dye; who sittest upon the Cherubins; who alone seest and rulest the bottomless pit: whose Word gives Law throughout the universal World: I confesse my self this day before thy Holy and glorious Majesty, and before the company of all Heavenly virtues and Potentates, praying thy glorious Majesty, invoking thy great Name, which is a Name wonderful, and above every Name, blessing thee O Lord my God: I also beseech thee, most high, most omnipotent Lord, who alone art to be adored; O thou great and dreadful God Adonay, wonderful Dispensator of all beatitudes, of all Dignities, and of all goodness; Giver of all things, to whomsoever thou wilt, mercifully, abundantly and permanently: send down upon me this day the gift of the grace of thy Holy Spirit. And now O most merciful God, who hast created *Adam* the first man, according to thy image and likeness; fortify the Temple of my body, and let thy Holy Spirit descend and dwell in my Heart, that I may shine forth the wonderful beams of thy Glory: as thou hast been pleased wonderfully to operate in thy faithful Saints; So O God, most wonderful King, and eternal glory, send forth from the seat of thy glorious Majesty, a seven-fold blessing of thy grace, the Spirit of Wisdom and Understanding, the Spirit of fortitude and Counsel , the Spirit of knowledge and Godliness, the Spirit of fear and love of thee, to understand thy wonderful Holy and occult mysteries, which thou art pleased to reveal, and which are fitting for thine to know, that I may comprehend the depth, goodness, and inestimable sweetness of thy most immense Mercy, Piety and Divinity. And now O most merciful Lord, who didst breath into the first Man the breath of life, be pleased this day to infuse into my Heart a true perfect perceiving, powerful and right understanding in all things; a quick, lasting, and indeficient Memory, and efficacious Eloquence; the sweet, quick and piercing Grace of thy Holy Spirit, and of the multitude of thy blessings, which thou bountifully bestowest: grant that I may despise all other things, and glorify, praise, adore, bless and magnify thee the King of Kings, and Lord of Lords; and alwayes set forth thy praise, mercy, and omnipotency: that thy praise may alwayes be in my mouth, and my Soul may be inflamed with thy Glory for ever before thee. O thou who art God omnipotents, King of all things, the greatest peace and perfectest wisdom, ineffable and inestimable sweetness and delight, the unexpressible joy of all good, the desire of all the blessed, their life, comfort, and glorious end; who was from eternity, and is and ever shall be virtue invincible, without parts or passions; Splendor and glory unquenchable; benediction, honour, praise, and venerable glory before all Worlds, since and everlastingly time without end, *Amen*.

The following Oration hath power to expell all lusts.

O Lord, Holy Father, omnipotent eternal God, of inestimable mercy and immense goodness; O most merciful *Jesus Christ*, repairer and restorer of mankind; O Holy Ghost, comforter and love of the faithful: who holdest all the Earth in thy fingers, and weighest all the Mountains and Hills in the World; who dost wonders past searching out, whose power there is nothing can resist, whose wayes are past finding out: defend my Soul, and deliver my Heart from the wicked cogitations of this World; extinguish and repress in me by thy power all the sparks of lust and fornication, that I may more intently love thy works, and that the virtue of thy Holy Spirit may be increased in me, among the saving gifts of thy faithful, to the comfort and salvation of my Heart, Soul, and Body. O most great and most Holy God, Maker, Redeemer, and Restorer of mankind, I am thy servant, the Son of thy hand-maid, and the work of thy hands: O most merciful God and Redeemer, I cry and sigh before the sight of thy great Majesty, beseeching thee, with my whole Heart, to restore me a

miserable sinner, and receive me to thy great mercy; give me Eloquence, Learning, and Knowledge, that those that shall hear my words, they may be mellifluous in their Hearts; that seeing and hearing thy wisdom, the proud may be made humble, and hear and understand my words with great humility, and consider the greatness and goodness of thy blessings, who livest and reignest now and for ever, *Amen*.

Note, that if you desire to know any thing that you are ignorant of, especially of any Science, read this Oration: *I confess my self to thee this day, O God the Father of Heaven and Earth*, three times; and in the end express for what you desire to be heard; afterwards, in the Evening when you go to Bed, say the Oration *Theos* throughout, and the Psalm *Qui Habitat*, with this versicle, *Emitte Spiritum*; and go to sleep, and take the Figure for this purpose, and put it under the right Ear: and about the second or third hour of the night, thou shalt see thy desires, and know without doubt that which thou desirest to find out: and write in thy right hand Alpha and Omega, with the sign of the Cross, and put that hand under thy right Ear, and fast the day before; only once eating such meat as is used on fasting dayes.

[Finis.]

Twilit Grotto -- Esoteric Archives	Contents	Prev	Ars Notoria	Next	timeline

British Library Catalog entry:

Shelfmark: 719.a.35.

Author: -

Title: The Notory Art of Solomon.

Place and date of publication: London 1657.

Picatrix (The Aim of the Sage)

al-Majriti, Maslamati ibn Ahmad

The *Ghâyat al-Hakîm fi'l-sihr*, or *Picatrix*, as it is known in the West, is an important Arabic magical text. It is perhaps the largest and most comprehensive of the grimoires, or handbooks of magic. The attribution to the Andalusian mathematician al-Majriti (or al-Madjriti) (d. ca. 1004-7) is considered pseudo-epigraphic. The Latin translation dates to 1256 and the court of Alphonso the Wise, king of Castille, and exerted a considerable influence on Western magic thereafter. It is said that much of Ficino's astrological magic derives from the *Picatrix* (see I.P.Couliano, *Eros and Magic in the Renaissance*, University of Chicago Press, 1987, p. 118). *The Picatrix* is mentioned by Johannes Trithemius in Book 2 of his notorious [Steganographia](#) (1500) and in his *Antipalus Maleficiorum* (c. 1500). One copy (British Library, Sloane manuscript 3679) passed down from Simon Forman (d. 1611) to Richard Napier (d. 1634) to Elias Ashmole (d. 1692) to William Lilly (d. 1681).

E.M. Butler wrongly associates it with Gio. Peccatrix, (no doubt a pseudonym) who edited an Italian version of the *Key of Solomon* (British Library, Sloane manuscript 1307). Misled by some comments by [Mathers](#) and others, Dr. Butler incorrectly concluded that the *Picatrix* was "an Italian edition of the *Clavicle*, strongly impregnated with black elements" (*Ritual Magic*, 1949, p. 135.)

Recent editions include:

(Arabic)

Pseudo-Magriti, Das Ziel des Weisen, Herausgegeben von Hellmut Ritter, B.G. Teubner / Leipzig / Berlin 1933. Studien der Bibliothek Warburg Herausgegeben von Fritz Saxl. XII. *Picatrix* ("Das Ziel des Weisen" von Pseudo-Majriti) 1. Arabischer Text.

(German)

"*Picatrix*" *Das Ziel des Weisen von Pseudo-Magriti*, Translated into German from the Arabic by Hellmut Ritter and Martin Plessner, London, The Warburg Institute, University of London, 1962

(French)

S. Matton, *La magie arabe traditionnelle*, Paris, 1977 (incomplete)

(Latin)

Picatrix: The Latin Version of the Ghâyat Al-Hakîm, ed. David Pingree (London, Warburg Institute, 1986).

(Spanish)

Abul-Casim Maslama ben Ahmad: *Picatrix (El fin del sabio y el mejor de los dos medios para avanzar)*. Edición de Marcelino Villegas Editora Nacional. Colección «Biblioteca de visionarios, heterodoxos y marginados». (Madrid, 1982).

(English)

I have just had notice that an English translation of the *Picatrix* is to be released in August. I will post more information when I find out.

I hope that by giving this account of its contents, other editions and studies of this important text may be encouraged.

-JHP

SUMMARY

(From Martin Plessner's introduction, pp. lix-lxxv.)

The following pages are intended as a guide to and an epitome of this often disorderly book. A glance at the table of contents is enough to show that the sequence of chapters is erratic and closer inspection reveals that the scope of individual chapters is far wider than appears at first sight. Philosophic doctrines (which, according to the author, are the basis of the talismanic art), theory of magic, astronomical, astrological and physical lore, extensive directions for the practice of the art, and accounts of the peoples by whom it is employed are jumbled together throughout the book, with no discernible guiding principle. If a systematic arrangement is anywhere perceptible, it is in the astrological and astronomical material, though even this is far from self-contained or methodically ordered. Subjects which belong together are separated (e.g., the geographical sections on pp.171 ff. and 394 ff.), long, discursive definitions, appearing in unexpected places, further break the sequence (e.g., pp.78 and 343)-. and there is a great deal more to make the reader's task more difficult.

This manner of writing may well be intentional, whether to make the magical sections appear less suspect by interlarding them with theoretical passages, or to make certain doctrines seem less strange by administering them in small doses, or to demonstrate the equal validity of the magical and philosophical material, or for a combination of all three reasons. At all events, a similar method of presentation is apparent in one of the principal sources of *The Aim of the Sage*, the encyclopedia of the Brethren of Purity (*Ihwân al-Safâ*).

What follows is a survey of the whole, with a sketch of the sources, as far as they can at present be identified. No attempt has been made to impose a logical order on the illogicality of the book.

BOOK I

In the preface, after some autobiographical material, the author gives his reason for writing the work, which is to shed light on the nature of magic, a secret closely guarded by the ancient philosophers. He

adds a summary of the contents of his four books (pp.1-3). This is replaced, in some manuscripts, by a detailed list of contents, arranged by chapter, of which a translation will be found on pp. lxxvi-lxxviii of the present volume.

Chapter 1 (pp.4-7) demonstrates the importance of philosophy, on the one hand for the understanding of matters divine, natural and moral, and on the other as the premise for magic, which is its *conclusio*. In the first section there are verbal echoes of al-Fârâbî's *Classification of the Sciences (Ihsâ al-'Ulûm)* and the Neo-Platonic doctrines of the pseudo-Empedocles. The chapter ends with an excursus on the definition of some logical concepts, suggested by the word *conclusio*.

Chapter 2 gives a definition of magic according to the Ihwân al-Safâ', and of talismans according to Jabir ibn Hajjân. The talisman is compared to the elixir of the alchemists (pp.7-9). Magic is to be divided into two parts, theoretical and practical, the first being confined to the knowledge of the heavens (with the parenthesis that speech is a kind of magic) and the second consisting in making use of the natural kingdoms, animal, vegetable and mineral (pp.9-10). This principle of discrimination holds good, by and large, for the arrangement of the whole work. The chapter concludes with certain astronomical and astrological matters.

Chapter 3 deals with the reasons for the heavens' being spherical in form, with the degrees and the images ascending in them, and compares the power of the degrees with that of the planets (pp.12-14). Some passages are related to the *Kitâb al-Baht* of Jâbir, which is laid under such heavy contribution later in *The Aim of the Sage*.

Chapter 4. Since the successful use of talismans depends upon their being used in conjunction with the correct constellations, this chapter is devoted to the latter. The author gives a descriptive list of the twenty-eight mansions of the moon, according to the "Indian" system, and assigns to each its correct talisman. Analysis of the passage shows that it is a compound of "Indian" doctrines, the tenets of Dorotheus of Sidon (both attested by Ibn abi 'l-Rijâl) and elements from a list ascribed to Hermes (attested by the Ihwân al-Safâ') (pp.14-21). At the beginning of the chapter, the author advised the magician of the necessity to prepare himself inwardly for his task: this is now, in an excursus, brought into harmony with the disposition inherent in various natural substances to absorb magical influences, and this again is followed by suggestions as to the positions of the moon favorable for certain enterprises (pp.22-24). The author opens the final section with his usual formula to the effect that he is returning to the true subject of his book.

Chapter 5 enlarges the discussion of the lunar mansions, by giving thirty-one examples of constellations of a different kind, favorable to the manufacture of talismans. Some of the talismans are described, but no indication is given of how to make them effective, a subject which later occupies a large part of the book (pp.24-34). Inserted in the middle of the discussion is an account of the different effects of the various aspects (p.29). There follow remarks on the dependence of the talismans on the heavenly bodies and the importance of the magician's concentration of his energy towards his purpose, again with verbal echoes from the Ihwân al-Safâ'. Along with these go aphorisms from "Plato" and Tâbit ibn Qurra, as well

as two extracts from a treatise ascribed to Aristotle, which is later quoted entire in Book IV, chapter 4. (pp.34-36). Examples are given of the "incantation" of talismans to make them effective. These formulae are also to be found in the *Ihwân al-Safâ'*, where they are attributed to Hermes. This completes the practical instruction given in Book I. Then comes a postscript and the chapter concludes with an evaluation of magic and alchemy (pp.38-39).

The two final chapters of Book I are entirely devoted to philosophy. Chapter 6 deals with the nature of man. Starting from the premise that man is a microcosm, the author opens with an enumeration of the characteristics which make man superior to all other creatures (pp 40-41). He then gives the familiar correspondences between the parts of the human body and those of the macrocosm. Though at first there are only reminiscences of the *Ihwân al-Safâ'*, we soon find whole pages together which are identical with that work, and, in part, with the work edited by Goldziher as *The Book of the Essence of the Soul* (*Kitâb ma`ânî al-nafs*) (pp.42-46). The human being as he is actually found on earth is shown to depend from his idea, the universal man, and this dependence is illustrated by a succession of hypostases (pp.47-50). Numerous single echoes of Neo-Platonic and pseudo-Empedoclean propositions may be identified here, but the passage as a whole has not so far been satisfactorily clarified. The author expressly states that this sixth chapter is not a digression, but deals rather with the essence of magic, by which he clearly means that the chain of hypostases proves a connection between the upper and the lower world, the prime tenet in the art of magic. A mention of the obscurity with which the ancients clothed this scheme is made the occasion for a consideration of both the superficial and the essential nature of knowledge and of the mode of study (pp. 50-51).

Chapter 7 takes up again for its theme the great chain of being, the author's ideas on which cannot yet be given their correct place in the history of Neo-Platonic thought. He then reverts in greater detail to the concept of Hyle, and its place in the chain, the discussion of such theoretical topics being justified by the fact that they "correct the understanding and sharpen the apprehension" (pp. 51-54).

BOOK II

Chapter 1. The correspondences between earthly creatures and their celestial archetypes, which were mentioned at the end of Book I, form the opening topic of this chapter. This is the subject of the ninth aphorism of the pseudo-Ptolemaic *Centiloquium*. Next comes the story of a magical cure, taken from the Commentary of Ibn al-Dâja on this aphorism, which recounts how, in his youth, the author came to occupy himself with magic while testing Ibn al-Dâja's prescription for the cure (pp.55-57). Then follows an excursus on sensory perception, including a quotation from the *Ihwân al-Safâ'*, and other modes of cognition (pp.57-58). The chapter ends with an account of the contributions made by individual branches of knowledge to the, understanding of the correspondences between the two worlds (pp.58-59).

Chapter 2 treats the subject of the celestial images and their significance, i.e., the forty-eight constellations known to the Greeks and the *paranatellonta* of the thirty-six decans. The three decans of Aries in the "Indian" system are selected from Abû Ma'shar by way of example and a full explanation of their *paranatellonta* given (pp. 59-62). Ibn Wahshîja follows the same method of interpretation: he uses

the triplicities, while the "Indian sage" Tumtum and others use the degrees (p.62). Examples of the images ascending in the degrees are given and their significance explained, with reference to a book by Jâbir which has not survived (pp.62-68). Finally, the author computes the possible number of planetary conjunctions in a single degree, on the basis of a work by "Herrnes", extending, as he does so, a section of Jâbir's *Kitâb al-Baht* (pp. 63-65).

Chapter 3 is very long and is mainly concerned with the effects of the moon, beginning with the significance of its phases. The ultimate dependence of the moon's operation on that of the sun is emphasized (pp. 65-67). This is followed by a demonstration of the analogy between the phases of the moon, the ages of man and the seasons of the year etc. Then there is a short interpolation maintaining that composite bodies are subject to perpetual change from the motions of the stars, without changing their specific shapes. After this comes the nature of eclipses (pp. 67-69). Almost all the foregoing is derived from the *Nabataean Agriculture* of Ibn Wahshîja. The author now reverts to the moon and follows, for many pages, the theory of the *Ihwân al-Safâ'*, which differs from that of Ibn Wahshîja in that it links the periods of the moon's greatest influence to its conjunction with other planets and the houses in which they stand (pp.69-74). The rest of the chapter is devoted to the theory of the elections, in which the moon plays an important part, and is introduced by a discussion of the *impedimenta lunae*, the unfavorable positions of the moon, which go back to Dorotheus of Sidon. A section is devoted to the art of converting the ascendant into a fortunate one. The whole passage is almost completely pervaded by correspondences and parallels with Ibn Abi 'l-Rijâl, and in certain parts with Sahl b. Bishr (pp.74-81). An interpolated note gives a mathematical definition of the aspects (p.78). The chapter concludes by contrasting Aristotle's exhortation to Alexander to practice astrology and the Islamic prohibition of the art.

Chapter 4, a short one, discusses the doctrine of the trepidation of the sphere of the fixed stars, which must be taken into account in the drawing-up of astronomical tables. This is taken verbatim from Theo Alexandrinus, with the addition of a postscript, which is apparently the work of the compiler (pp. 81-83).

Chapter 5 is a particularly good example of the characteristically curious arrangement of the subject matter in *The Aim of the Sage*. It begins with the statement that a "master of ancient times" divided the whole art of magic under three heads: talismans, the worship of the planets and incantations. Each of these became the special province of certain peoples: the "Indians", for example, excelled in incantations. From this we pass to an enumeration of the various arts and doctrines of these "Indians", with emphasis on, among other topics, the combination of stars to compose certain magical figures (pp. 83-86). Mention of the "Indian" theory of the nature of dreams is the occasion for an account of the author's own ideas on the subject, which are based on those of al-Fârâbî, and certain quotations from the latter's *Ideal State*. There follows the theory of divination and prophecy, the second of which has also close affinities with the work of al-Fârâbî, though his name is not mentioned until the conclusion of the section, where there is an irrelevant quotation from his treatise on alchemy (pp.87-90). The author now reverts to his "Indians" and adopts their doctrine of the superiority of talisman over election, since the talisman, as well as being rendered effective by the power of the constellation which dominates it, receives extra power from the specific qualities (virtutes) of the substances of which it is composed (pp. 90-91).

Chapter 6 begins with the importance of the *virtutes* in reinforcing the effects of the stars even in those natural processes which are independent of human agency. Man makes talismans unawares as soon as he begins to manipulate nature in such processes as dyeing cloth, breeding animals or compounding drugs, as well as in the manufacture of objects of everyday use from the products of nature, as in cooking, spinning and the like. Now in the manufacture of a talisman, as in medicine, the maker is consciously seeking to use a simple or compound substance, which is itself predisposed towards the desired effect (pp. 91-94). Just as the product may be influenced in different ways by the treatment it receives, so also the influence of a star depends upon its position. This analogy is soon abandoned and the author turns to the theory of the stars' effects in a way which is unrelated to what has gone before. The first part of this chapter is taken over entire from Jâbir's *Kitâb al-Baht*, while the second part apparently consists of quotations from that half of the work which has not come down to us. Some of the theories presented are extremely difficult to understand and interpret, as the author himself admits. The main source of the difficulty lies in the fact that the discussion concerns the aether and the sphere of the fixed stars and their bearing on motions and effects (pp. 94-99). There follows a passage on the relative effects of different planets in conjunction with one another, which, though based on the same theories, is less obscure (pp. 99-100). The chapter concludes with a further summary of the theory, again in conformity with the surviving portion of Jâbir's book (pp.100-101).

Chapter 7. The importance of similarity and dissimilarity for the explanation of certain sidereal effects was repeatedly mentioned in Chapter 6. In Chapter 7, the author takes the opportunity of defining similarity as an aspect of the logical category of relation applied to the talismanic art. He then enters on a detailed discussion of the category of quantity, considering lines, surfaces, time, place, speech and number as far as they are significant for talismans, with a shorter account, at the end, of position and quality (pp. 101-107). The whole is summarized from Jâbir's *Kitâb al-Baht*.

Chapter 8 is also taken from Jâbir. It contains a table showing the simple qualities heat, cold, moisture and dryness and what results from the various steps in forming combinations of them. The table is preceded by a discussion of details, of antique origin (Antiochus of Athens). After this comes the rationale of the sequence of the combinations of the qualities, likewise from Jâbir (pp. 107-110). The author closes this very difficult section, whose importance for the whole is not easily discernible, with these words:

"I set forth such miraculous and confusing matters from all the sciences for this reason only, that you may be purified for the earnest study of these marvelous arts and may achieve what the ancient sages achieved and attain the heights that they attained".

Chapter 9 takes up again the notion of the combination of the stars in magical figures (see Chapter 5) and gives instructions for making six talismans engraved with such figures (pp. 111-113).

Chapter 10 deals with talismans made by engraving certain figures on the stones and metals which belong to the planets. It falls into three parts, of which the first is an enumeration of the minerals belonging to the various planets. The Arabic manuscripts of *The Aim of the Sage*, unlike those of the

translations, show striking deviations from the usual classification. It is therefore possible that the correspondences of the translations with the norm may be due to a reworking of the text. At all events, it is remarkable that some of the deviations (e.g. iron instead of lead for Saturn, copper instead of iron for Mars) are also found in Book III, chapter 7, the chapter on Sabian prayers to the planets. The first part ends with illustrations of the figures, some of which still survive as signets of the planets (pp. 113-114). The second part describes the images of the planetary gods. The author gives three sources, though there are in fact more, as will be seen from the commentary to the present translation. The three sources specified are a lapidary by `Utârid, a book without a title by Apollonius and a work by a certain Kriton on pneumatic talismans translated by Bu(i)qrâtîs (Picatrix) (pp.114-119). In the third part are instructions for engraving these and other images, some of them with magical signs, on different stones, with information on their various effects. The number of the sources is then increased by the mention of a book dedicated to Alexander by Aristotle (obviously *Secretum secretorum*) and a work by Hermes (al-Hâdîtûs). There is, however, no indication of the relevant source for most of the instructions, so that it cannot be determined whether the sources of all are the same as those just mentioned. The differing degree of explicitness of the instructions makes it probable that the author collected his material from wherever he could find it (pp.119-130). The chapter concludes with a short list of talismans which are to be manufactured when the planets are in certain decans. The effects are given, but no other details (p.141). This list is clearly connected with the last two chapters of Book II, which discuss the decans in detail.

Chapter 11 opens with an admonition to keep the doctrine concealed from the unlettered, who, from their lack of wisdom, will only disparage the dignity of the astrologer. It continues with the definition of understanding and sagacity, using formulations which are to be found in a collection of aphorisms ascribed to al-Fârâbî, though also attributable, in part, to Miskawaih and even to Aristotle (pp.131-133). Then follows the detailed enumeration of the thirty-six decans (here called *wujûh*, *facies*), the images ascending in them, and the names of the planets with which they are connected, beginning from Aries, with Mars, the Sun and Venus and ending in Pisces with Saturn, Jupiter and Mars. There are a few words of introduction to the list, stating that the effects of the decans are founded in their concord with the *physeis* of their "lords". A postscript discusses the relative power of the various planets and astrological positions and of the *physeis* (pp.133-140). An identical description is to be found in Ibn Abi 'l-Rijâl, except that the latter omits all the images and, from Virgo on, the planets, which he has no call to give at all. In a short closing passage the author tells us that, to make their operation effective, the images must be engraved on substances which correspond to the respective planets.

Chapter 12 gives a second list of decans, based on the system of the "Indians", in which the decans are called *darîjân*, the Indian name for them. They are now allotted to the planets in such a way that each first decan contains the lord of the zodiacal sign (Mars, e.g., is in the first decan of Aries), while to the other two decans are allotted the lords of the signs situated trigonally (120°) distant from them, as, in Aries, the Sun (Leo) and Jupiter (Sagittarius). The effects only are given, not the images (pp. 141-43). We continue with information on Brahmin ascetic practices, which are performed at astrologically significant times and, by enabling the practitioners to reach a state of dematerialization, allow them to dominate the celestial powers. They are guided by a "Book of the Buddha", from which extracts are quoted (pp.144-46). Then comes the description, frequently found in other texts, of the severance of a

head from a living body so that it may be questioned for prophetic purposes. Our author gives no indication that he is here deserting the "Indians" for the Sabians (pp.146-47). There follows a detailed list of the colors belonging to the decans of the planets (again called *wujûh*, *facies*), without any indication of what the significance of this is. If we are to believe this list, each planet has three decans, as though it were a sign of the zodiac, and one color and two talismans are attributed to every decan (pp. 147-151). The conclusion of the chapter and of Book II consists of an extract from a work on talismans by the physician alRazi, describing the constellations favorable to the manufacture of talismans for specific purposes (pp.151-52). The author gives the names of several books, among them the much-quoted *Kitâb al-Baht*, by Jâbir, whose pupil he professes to be. Finally, he gives the contents of both the magical books of the Laws, ascribed to Plato, and compares their method with that of Jâbir (pp.152-57).

BOOK III

Having expounded, in Book II, the doctrine of the planets and the signs of the zodiac for the most part as elements of constellations for the purpose of making talismans, the author, in Book III, treats them more individually, with their specific qualities. The planets are personified to such a degree that they are virtually conjured and worshipped.

Chapter 1. After a short, not easily intelligible introduction, the object of which is to establish the astrological hour which makes a talisman efficacious, (pp. 156-57), there is a detailed description of the dominions of the seven planets, which embraces all divisions of nature and certain aspects of civilization, such as languages, religions and the sciences. In conclusion, there is a brief note on the effects of both nodes of the lunar orbit (pp.157-64).

Chapter 2. There is a similar, but much shorter detailed list of the dominions of the twelve signs of the zodiac (pp.164-66).

Chapter 3 is an omnium gatherum, beginning with a list of the substances from which the inks of the planets may be made. No source is yet known for anything from the beginning of Book III to this point. We now find a quotation from an otherwise unknown pseudo-Aristotelian work entitled *The Book of Lamps and Banners*. The author first gives a list, as it appears in this work, of the images of the personified planets, which is in effect a supplement to that in Book II, chapter 10. Then, again from the *Book of Lamps and Banners*, he gives the colors and stuffs of the robes to be worn when worshipping the planets, as well as the fumigations proper to them (pp. 167-68). He adds to these, from another, unnamed, source, the formulae for the inks of the thirty-six decans and explains, in a postscript, the importance of dealing consistently with only those things which belong to the planets. As a text for this he uses an aphorism by 'Utârid, which is repeated, along with other aphorisms by the same author, in Book IV, chapter 4 (pp.168-71). The effects of the planets on the geographic regions of the earth are now illustrated, certain products and other features peculiar to foreign countries being specified, in a mixture of the true and the fantastic. In the middle of this section is a list of the products of Spain, the author's homeland, and the whole concludes, in spite of the author's leaning towards astrology, with a quotation from the Hippocratic work *De Aeribus aquis locis*. The chapter ends with a list of the general effects of

the sun and moon and of the other five planets on mankind (pp. 171-76).

Chapter 4 is completely isolated, since it is the only one in the entire book which mentions Islam in connection with astrology. It goes so far as to use the Koran as a basis for a method of reckoning the duration of the Arab kingdom by using the numerical values of some single letters and groups of letters at the beginning of a number of the *suras*. All the verses of the Koran are first allotted, in order, to the seven planets. Then those letters, or groups of letters, are selected which stand at the beginning of those *suras* of which the first or last verse was allotted to Venus, the planetary patroness of the Arabs.

The author begins with a short description of his source, a book by the so far unknown Ja'far of Basra (pp.176-77). The expression *symbol* used here prompts him to make a digression on overt and covert meaning and the relation of this distinction to the psychology of cognition. The various ways of knowing God are given as an example. Parts of the argument are to be found in a minor work by al-Gazzâlî. The comparison, frequent in Islamic literature, between the incomprehensibility of God and the intolerable brilliance of light, is used by way of illustration (pp.177-79). This is followed by speculation as to the reason why, of the twenty-eight letters of the Arabic alphabet which together form a whole, compounded of spirit and matter, that half only which represents the spirit appears at the beginning of the *suras*, why more than five of these letters never occur together, and, finally, why the first letter of this kind to appear in the Koran is *alif* and the last *nûn*.

Certain admonitions, from the Gospel and from Hadîth, enjoining that secrets should be imparted only to those worthy to receive them, but to such persons freely, are then quoted (pp. 179-181). Then follows the enumeration of all the *suras*, including the number of their verses and the statement of the planet to which each first and last verse belongs (pp. 181-84). The author is seeking to prove that the term of the Arab kingdom is six hundred and ninety-three years, the same number at which al-Kindî had arrived by two other methods in a work which the author cites explicitly and which has survived (pp. 184-85). The conclusion is concerned with an explanation of the nature of the spirit, since the spirit is represented, as mentioned above, by the letters at the beginning of some of the *suras*. The explanation begins with the Stoic definition of the vital spirit, a definition often used in Arabic literature. Other definitions follow, of which only some can be ascribed to definite sources (pp.185-87).

It is worth mentioning that this "Islamic" chapter comes directly before that part of the book in which the author turns to black magic. The introduction to this part is even more remarkable.

Chapter 5 opens with the statement that the author is "returning to the subject". It refers to the division of the creatures of the three natural kingdoms among the planets, which was dealt with at the beginning of Book III. The author soon breaks off and reverts to the superiority of man over living creatures, which he has already noted in Book I, chapter 6. He details the characteristics of a number of different animals and establishes man's superiority by the fact that all the elements have a share in him. The reiteration of this in the digression is intentional, since it gives the author the chance to discuss jinns, devils and angels (pp.187-89).

He then announces once more that he is about to take up his main subject again and gives an account of the peoples who have been famous for the arts of magic and of how they attained the position of being able to control the *pneumata* (pp.189-90). As an example, he narrates a story from a book known only from the present work. It tells, with detailed descriptions of the magical processes, how a rich and handsome young man was spirited to the place where his lover was and then, later, freed from the enchantment (pp. 190-92). After carefully pointing out the importance of the subject and the extent of the pains he himself has taken, the author speaks for the third time of returning to his theme and gives exhaustive directions for the attraction of the planetary spirit by using a knowledge of the lordships of the planets. The fumes of the incense burnt in the incantation of the planet are to be passed through the middle of a hollow cross, explicit reasons being given for this. The chapter concludes with some general quotations from an unidentified source on the relations between planets and terrestrial souls (pp.192-97).

Chapter 6 is devoted to the manifestation of the spiritual essence of the wise man, which is called his "perfect nature". The incantation for this "perfect nature" is described according to two pseudo-Aristotelian hermetic treatises, *al-Istamâtîs* and *al-Istamâhîs* (pp. 198-210), the latter of which survives complete, the former in fragments only. Following this are prophecies, quoted from *al-Istamâhîs*, of Alexander's victory over the Persians, and Alexander is advised to invoke the *pneumata* of his "perfect nature". The author, citing a text which he claims to be Persian, tells how the King of the Persians learned from his description that Alexander was invincible (pp. 201-203). Then come "historical" notes on the most ancient philosophers, who were aware of this *pneuma*, and information concerning the spiritual forces at work in talisman and soul alike. Both these sections are taken from *al-Istamâhîs* (pp.203-205), and the chapter ends with sayings by Socrates and Hermes on the essence of the perfect nature, from the same source (pp. 205-206).

Chapter 7. The reader is apparently now considered sufficiently prepared in the theory of magic to be initiated into its practice. Our author quotes from a book by al-Tabarî, an astronomer not yet identified, copious instructions, for the adoration of the planets according to the usage of the Sabians. These are not given in the form of a connected narrative, but as directives, and they go so far as to enjoin prostration.

At the beginning of the chapter is a list of the planets, with particulars of which planet is to be invoked for which groups of people and which desired gifts (pp.206-209). Following this there is a second list, giving the characteristics of each planet and explaining their significance, in a way frequently reminiscent of the list in chapter 1 of this book (pp.209-213). Then come the ceremonies and the texts of the prayers for each planet, with details of their correct hours and astrological conditions. For each planet a number, varying from one to four, of prayers and incenses, is given. The prayers to Mars are followed, curiously enough, by a prayer to Ursa Major. For many parts of the prayers parallels can be found in the fragmentary manuscripts of *al-Istamâtîs*. The metals from which the incense vessels must be made do not in all cases correspond with the traditional planetary metals, as stated above in Book II, chapter 10 (pp.213-37). Next there is an account of other Sabian rites, child sacrifice, the worship of Mars by ritual slaughter, the initiation of young men, offerings to Saturn and a variant of the story, given in Book II, chapter 12, of the severance of a living head from its body (pp. 237-41).

Chapter 8 contains prayers of the Nabataeans to Saturn and the Sun, taken from the *Nabataean*

Agricu1ture. In a postscript the author explains that all this is, according to Islamic notions, idolatry, and that he introduces it simply on grounds of scholarship and as a proof of the pre-eminence of Islam (pp.241-45).

Chapter 9 contains, again according to *al-Istamâtîs*, the names of the *pneumata* of the seven planets and their six "directions", i.e. the two channels of movement of each of the three dimensions of space, hence the six directions in which the *pneuma* can move. There follows a detailed description of the ceremonies for each planet, this time concerned with the proper regulation of sacrificial repasts (pp.245-253).

Chapter 10 continues with excerpts from our two pseudo-Aristotelian works. First, from *al-Istamâhîs*, there are four amulets, composed by Aristotle for Alexander (pp.253-58). Then comes a talisman for protection against the poisons in magic philtres and a medicine for the evil effects of the *pneuma* on the magician (pp.258-59). After this follow *nirenjs* [*nirangs*], charms for various objects, such as success in love, royal favor etc., invented by Kînâs, the "pneumatician", of whom we know from other sources. Each purpose is allotted various media, such as talismans, foods, fumigations and aromatic substances or perfumes. Many of these media have magical names and magic words are also prescribed for their incantation (pp.259-272). The source of all these prescriptions is so far unidentified, though at some points *al-Istamâtîs* and related texts are expressly cited.

Chapter 11 is given over to similar formulae, which, it is explicitly stated at the outset, do not come from Kînâs. Modes of procedure are only sometimes specified and frequently the ingredients alone of the charms, in prescription form, are given. Not all the prescriptions are of a purely magical nature: they sometimes extend to exact directions for preparing poisons. Some parallels from *al-Istamâtîs* manuscripts may be recognized. The section of prescriptions ends with a prophylactic against the poisons employed, the invention of Kanka, the "Indian", who is known from other sources (pp.272-85). Immediately on this passage follow examples of the magic arts of the ancient Egyptians, which come from the widely-diffused legendary pre-history of Egypt, to be found in *al-Maqrîzî* and other authors. These examples are interrupted by a discussion of the "friendly" numbers 220 and 284. The whole is attributed to "him", so that it appears that Kanka has all along been under contribution, whereas the fact is that the section is a miscellany from different sources.

None of the legendary kings of Egypt is named until a further instalment of Egyptian history is presented. What we are told of Egypt concerns talismans, devices to give warning of the approach of enemies and for the storage of drinking water, as well as talismanic sculptures against disease and for the unmasking of libertines (pp.285-88). The discussion of "Indian" practices now continues, including examples of the artificial generation of living beings (pp.288-90).

We now return to philosophy, which occupies the last chapter of Book III and the first of Book IV. The definite division of the two chapters is not easily accounted for. One has the impression that the author may have wished, at obvious points like the end of one book and the beginning of another, to display something less offensive than the wild heterodoxy of, in particular, the second part of Book III.

Chapter 12 begins with an emphatic statement of the importance of practical application in attaining mastery of the arts. It is illuminating that it adduces an example in which a magical performance is discovered to be a fraud, viz., the story, well known from elsewhere, of Anoshawan and Mazdak. There follow exhortations to the love of God, which is so markedly different from all other kinds of love. Then comes a passage from the *Metaphysics* of Aristotle, which makes a rather forced transition to a discussion of the various meanings of the word "nature". For this there are many parallels, one of the definitions being derived from Isaac Israeli. Book III ends rather abruptly with an account, attributed to Empedocles, of the first causes of the substances (pp.290-296).

BOOK IV

Chapter 1. It is a little difficult, since the opening of the chapter is a continuation of the statement of Empedoclean doctrine begun in Book III, Chapter 12, to realize that a new book has commenced. We begin with the theory of the five substances, treated as a history of creation and of nature (pp.297-299). This is followed by a detailed analysis of the concepts of Substance (pp.299-300), Intellect (pp.300-304), and Soul (pp.304-308). No source is given for the section on Intellect, though many parallels could be pointed out. In the passage on Soul, on the other hand, there are quotations, some of them genuine, from a number of ancient philosophers. Reasons for having expounded the doctrine of Soul and Intellect conclude the chapter and the statement that a shadow forms a material partition between the intellect of the reader and that of the universe is the starting-point for an interesting excursus on the nature of shadows.

Chapter 2. The author, having once again given philosophy its due, "returns to the subject of the book", and chapter 2 deals with prayers to the moon in each of the twelve signs of the zodiac. These are the work of "a school of learned men of the Kurds and Abyssinians" and often tell what may be accomplished under each sign. Narratives illustrating the possible effects are sometimes given (pp. 309-319). The most remarkable of these is the story of two men who meet while walking on the waters of the Red Sea. Following the prayers to the moon are "Indian" ceremonies for the seven planets. Each ceremony is to be preceded by a seven days' fast and magic signs, called characters, are used in the ceremonies (pp 319-322). Certain parts of this may be found in Hermetic manuscripts.

Chapter 3 takes up again, on a much larger scale, the legendary prehistory of Egypt, which had already been begun in Book III, chapter 11. The story of the Eagle Town, built by the rebellious governor 'Aun in an attempt to escape the vengeance of King al-Walîd on the latter's return from an expedition to the so-called Mountain of the Moon and the source of the Nile, is then told in detail (pp.322-329). (Parallels to the whole, from pseudo-Mas'ûdî's *Ahbâr al-zamân*, al-Maqrîzî and al-Nuwairî are cited in the footnotes to the translation.) There is now an abrupt transition to directions for making oneself invisible, and the story of a sorcerer's Kurdish apprentice, whose lack of understanding led to his dismissal (pp.329-31). The chapter concludes with some aphorisms, one of them from pseudo-Ptolemy's *Centiloquium*, which are not entirely comprehensible (pp. 331-32).

Chapter 4 is again a miscellany. It opens with forty-five aphorisms of an astrological and magical nature

from a book extant in manuscript, by the Babylonian 'Utârid (Hermes). 'Utarid may perhaps be the person mentioned in Book II, chapter 10 as one of the sources for the engraving of planetary figures on stones (pp.332-36). There follow ten aphorisms from the *Centiloquium* (pp. 336-38) and sayings attributed to Plato, Hippocrates and Aristotle, also of an astrological nature (pp.338-39), as well as the complete text of the "Aristotelian" treatise on talismans, extracts from which were quoted in Book I, chapter 5. Added to this there is a discussion of the notion of degree, which is to be found in the pseudo-Aristotelian treatise (pp.339-43). Then there are further observations of a general kind on talismans, which the author says he has from Jâbir. It has not been possible to identify precisely what work is meant (pp. 343-46). The conclusion of the chapter is taken up with two quotations from "Plato", of which one is an exhortation to prefer bodily death to spiritual extinction and the other concerns the basis for the effects of music on the soul. The latter quotation, which is largely incomprehensible and clearly very corrupt, includes excerpts from the fragments of Empedocles, which are extant in Greek. The chapter ends with the admonition to discipline the soul, sleeping and waking (pp.346-48).

Chapter. 5 begins by enumerating the ten sciences preliminary to the mastery of alchemy and magic. The list is, in many respects, influenced by the familiar encyclopedic pattern, but takes, in others, quite a singular turn. The pertinent Aristotelian texts are specified for some of the sciences (pp.349-51). We are now told that through philosophy man strives after the divine likeness. Then the author reverts to the theory of love, with which he had begun to deal in Book III, chapter 12 (pp.351-53). He considers that the power of the evil eye ought by rights to be discussed here. The fact that the evil eye may be hereditary gives him the occasion for a detailed account of the doctrines of heredity and procreation, taken verbatim from al-Fârâbî, who is, however, not named (pp.353-57). The chapter concludes with speculations, from an unknown source, on the meaning of bi-sexuality (pp.357-58).

Chapter 6 opens with formulae and ceremonies for incense, allegedly by Buddha, in honor of the seven planets -- a subject that had, to all appearances, been exhausted. It closes with the verses from *Exodus*, telling of the perfumes prescribed by God to Moses, (pp. 358-362), and an exhaustive description of "Indian" enchantments (pp. 362-66).

Chapter 7 is very long and consists for the most part of avowed and verbatim extracts from the *Nabataean Agriculture*, e.g., how the bay tree spoke to the gardener in a dream, the debate over precedence between the marshmallow and the mandrake, the self-commendation of the olive tree and how a sleeping king was apprised by a tree that his servant, disregarding the royal command in anticipation of the royal remorse, had spared the life of the queen. The other extracts are, in the main, explanations of the magic properties of certain plants and of the customs of the peoples mentioned in the *Nabataean Agriculture* (pp. 362-401). Not all can be traced to the manuscripts of the *Agriculture* and some of the matter seems to be taken from other works by Ibn Wahshîja. A different version of the discussion of poison for arrows used by the Armenians (pp. 383 f.) is to be found in the *Book of Poisons*. Other subjects seem to have been added by our author, for example, a quotation from a work attributed to al-Hallâj (pp. 389 f.). The section on the specific products of certain countries (pp. 391-96), a subject resumed from Book III, chapter 3, goes far beyond what Ibn Wahshîja can have had to say. Summing up, the author speaks of the three natural kingdoms -- animal, vegetable and mineral -- and of mankind as well as the links by which they may be led back to the Creator (pp.401-402).

The two last chapters, the compiler says, are taken from a temple book, which was found in the time of Cleopatra.

Chapter 8 gives, in a confused order, a large number of the *virtutes* of natural objects (pp.403-412). Parallels to most of these, very often in the works of Jâbir, are identifiable, and many are attributable to classical authors, such as Pliny.

Chapter 9 deals, in its entirety, with descriptions of talismans, which expressly depend on the virtues. Astrological material is not mentioned. The objects of the talismans are of different kinds: for drugs, for attracting or repelling animals, producing color effects etc. (pp.412-20).

As a conclusion, the author gives a testament of Socrates and seven admonitions by Pythagoras, both identifiable in other sources, some of them classical (pp.421-423).

M. Plessner

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Heinrich Cornelius Agrippa: *Of Occult Philosophy*, Book I. (part 1)

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Heinrich Cornelius Agrippa (1486-1535) is the most influential writer of Renaissance esoterica, and indeed all of Western occultism. His *de occulta philosophia* appeared in three books. Written from 1509 to 1510 (he would have been 23 at the time), it circulated widely in manuscript form, and was eventually printed in 1533. It is a "systematic exposition of ... Ficinian spiritual magic and Trithemian demonic magic (and) ... treatised in practical magic" (I. P. Couliano in *Hidden Truths* 1987, p. 114).

Without doubt, this book should be at the top of any required reading list for those interested in Western magic and esoteric traditions. In his [Mysteriorum Libri](#), John Dee makes frequent mention of Agrippa's book, to the extent that he seems almost to have memorized it. Portions of Agrippa's work are also frequently found appended to magical manuscripts or even liberally merged with the text.

In 1801 Agrippa's text, in a slightly abridged form, was shamelessly plagiarized and published as his own work by Frances Barrett (*The magus, or Celestial intelligencer*, London 1801). This work can still be found in print. The latter was in turn plagiarized and published as his own work by L.W. de Laurence (*The Great Book of Magical Art, Hindoo Magic & Indian Occultism*, (Chicago, 1915)!

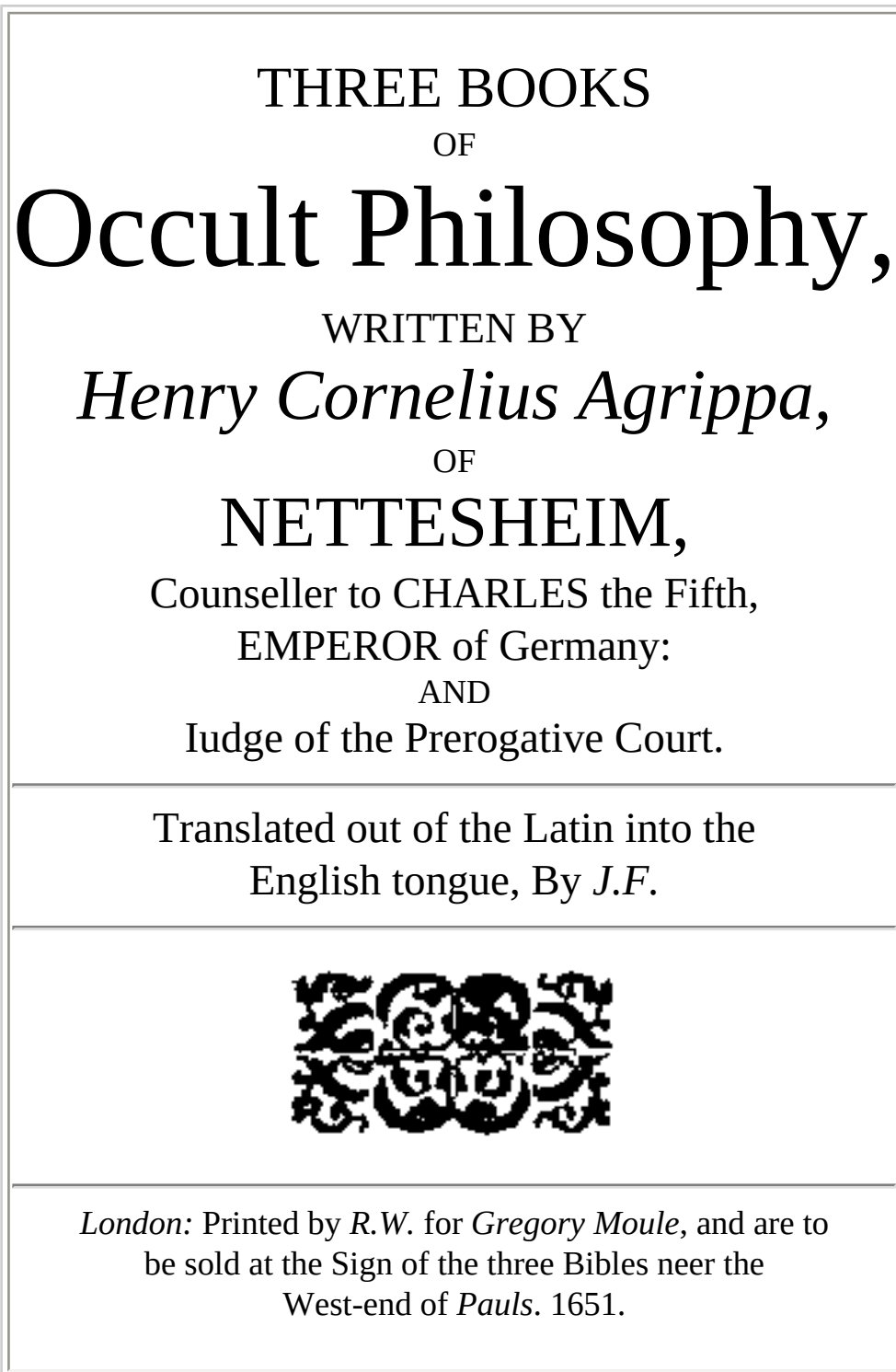
The translator was probably John French, not J. Freake; cf. Ferguson, I, 13 and DNB.

This edition is a transcription of the Gregory Moule edition (Moule: London, 1651.) Text in [] added by JHP, primarily to facilitate searches, but also includes some corrections based on the original Latin (Leiden: E.J. Brill, 1992.) Note the Willis F. Whitehead edition (Chicago, Hahn & Whitehead, 1898) was used in the initial stages of this transcription, but it was found to be less accurate, so I went back and redid the transcription to reflect the earlier edition. His editorial efforts, aside from modernizing spelling, mainly consists of substituting euphemisms for sexual references or deleting them entirely (for examples see chapters 15 and 16).

The Hebrew lettering in the English edition is full of errors; therefore I have used the Latin Edition (Leiden: E.J. Brill, 1992) to restore these per Agrippa's original intent. Unfortunately, this does not help track errors propagated from the defects in the early English editions.

For the drawings I have relied on the 1533 Köln (Cologne) Latin edition.

You will need a [Hebrew font](#) installed to read some parts of this book.



BOOK ONE - NATURAL MAGIC

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The life of Henry Cornelius Agrippa, Knight.



Henry Cornelius Agrippa, Descended from a noble Family of *Netteshim* in *Belgia*, Doctor of the LAws and Physick [medicine], Master of the Rols, and Judge of the spirituall Court, from his youth he applyed his minde to learning, and by his happy wit obtained great knowledge in all Arts and Sciences; afterwards also he followed the Army of the Princes, and for his valor was created Knight in the Field; when je was by these means famous for learning and Arms about 1530. He gave his minde to writing, and composed three Books *Of Occult Philosophy*; afterward an Invective or Cynicall declamation of the uncertainty and vanity of all things, in which he teacheth that there is no certainty in any thing, but in the solid words of God, and that, to lie hid in the eminency of Gods word; he also wrote an History of the double Coronation of the Emperor *Charls*, and also of the excellency of the feminine sexe, and of the apparitions of spirits; but seeing that he published commentaries on the *Ars Brevis* of *Raymundus Lully* [Ramon Llull], and was very much addicted to Occult Philosophy and Astrology, there were those who thought that he enjoyed commerce with devils, whom notwithstanding he confuted in his published Apology, and shewed, that he kept himself within the bounds of Art, 1538, He wrote many learned orations, which manifest to all the excellency of his wit; but especially ten; the first on *Platoes* Benquet,

uttered in the *Academy of Tricina* containing the praise of Love; the second on *Hermes Trismegistus*, and of the power and wisdom of God; the third for one who was to receive his degree of Doctor; the fourth for the Lords of *Metz*, when he was chosen their Advocate, Syndice and Orator; the fifth to the Senate of *Luxenburg*, for the Lords of *Metz*; The sixth to salute the Prince and Bishop thereof, written for the Lords of *Metz*; the seventh to salute as noble man, written likewise for the Lords of *Metz*; the eighth for a certain kinsman of his, a *Carmelite*, made Bachelor of Divinity, when he received his regency at *Paris*; the ninth for the son of *Cristiern* King of *Denmary*, *Norway*, and *Sweden*, delivered at the coming of the Emperor; the tenth at the Funerall of the Lady *Margret*, Princess of *Austria* and *Burgundy*; he wrote also a Dialogue concerning man, and a Declamation of a disputable opinion concerning originall sin to the Bishop of *Cyrene*; an Epistle to *Michael de Arando* Bishop of Saint *Paul*; a complaint upon a calumny not proved, Printed at *Strasburg* 1539. and therefore by these monuments published, the name of *cornelius* for his variety of Learning was famous, not only amongst the *Germanes*, but also other Nations; for *Momus* himself carpeth at all amongst the gods; amongst the Heroes, *Hercules* hunteth after Monsters; amongst divels [devils] *Pluto* the king of hell is angry with all the ghosts; amongst Philosophers *Democritus* laugheth at all things, on the contrary *Heraclitus* weepeth at all things; *Pirrhas* is ignorant of all things, and *Aristotle* thinketh he knoweth all things; *Diogenes* contemneth all things; this *Agrippa* spareth none, he contemneth, knows, is ignorant, weeps, laught, is angry, pursueth, carps at all things, being himself a Philosopher, a Demon, an Heroes [hero], a god, and all things.



**To my most honorable, and no less learned Friend, *Robert Childe*,
Doctor of Physick.**



SIR! Great men decline, mighty men may fall, but an honest Philosopher keeps his station for ever. To your self therefore I crave leave to present, what I know you are able to protect; not with sword, but by reason; & not that only, but what by your acceptance you are able to give a lustre to. I see it is not in vain that you have compassed Sea and Land, for thereby you have made a Proselyte no of another but if your self, by being converted from vulgar, and irrational incredulities to the rational embracing of the sublime, Hermeticall, and Theomagicall truths. You are skilled in the one as if *Hermes* had been your Tutor; have insight in the other, as if *Agrippa* your Master. Many transmarine Philosophers,

which we only read, you have conversed with: many Countries, rarities, and antiquities, which we have only heard of, and admire, you have seen. Nay you have not only heard of, but seen, not in Maps, but in *Rome* it self the manners of *Rome*. there you have seen much Ceremony, and little Religion; and in the wilderness of New *England*, you have seen amongst some, much Religion, and little Ceremony; and amongst others, I mean the Natives thereof, neither Ceremony, nor Religion, but what nature dictates to them. In this there is no small variety, and your observation not little. In your passage thither by Sea, you have seen the wonders of God in the Deep; and by Land, you have seen the astonishing works of God in the unaccessible Mountains. You have left no stone unturned, that the turning thereof might conduce to the discovery of what was Occult, and worthy to be known. It is part of my ambition to let the world know that I honor such as your self, & my learned friend, & your experienced fellow-traveller, Doctor *Charlet*, who have, like true Philosophers neglected your worldly advantages to become masters of that which hath now rendred you both truly honorable. If I had as many languages as your selves, the rhetoricall and patheticall expressions thereof would fail to signifie my estimation of, and affections towards you both. Now *Sir!* as in reference to this my translatoin, if your judgement shall finde a deficiency therein, let your candor make a supply thereof. Let this Treatise of Occult Philosophy coming as a stranger amongst the English, be patronized by you, remembring that you your self was once a stranger in the Country of its Nativity. This stranger I have dressed in an English garb; but if it be not according to the fashion, and therefore ungrateful to any, let your approbation make it the mode; you know strangers most commonly induce a fashion, especially if any once begin to approve of their habit. Your approbation is that which will stand in need of, and which will render me,

SIR,
Most obligedly yours,
J. F.

*Pragmatick Schoolmen, men made up of pride,
And rayling Arguments, who truth deride,
And scorn all else but what your selves devise,
And think these high-learned Tracts to be but lies,
Do not presume, unless with hallowed hand
To touch these books who with the world shall stand;
The are indeed mysterious, rare and rich,
And far transcend the ordinary pitch.*

Io. Booker.

[Cornelius Agrippa] To the Reader.

I do not doubt but the Title of our book of Occult Philosophy, or of Magick, may by the rarity of it allure many to read it, amongst which, some of a crasie [crazy, disordered] judgement, and some that are perverse will come to hear what I can say, who, by their rash ignorance may take the name of Magick in the worse sense, and though scarce having seen the title, cry out that I teach forbidden Arts, sow the seed of Heresies, offend pious ears, and scandalize excellent wits; that I am a sorcerer, and superstitious and divellish [devilish], who indeed am a Magician: to whom I answer, that a Magician doth not amongst learned men signifie a sorcerer, or one that is superstitious or divellish [devilish]; but a wise man, a priest, a prophet; and that the Sybils were Magicianesses, & therefore prophecyed most cleerly of Christ; and that Magicians, as wise men, by the wonderful secrets of the world, knew Christ, the author of the world, to be born, and came first of all to worship him; and that the name of Magicke was received by Phylosophers [philosophers], commended by Divines, and not unacceptable to the Gospel. I believe that the supercilious censors will object against the Sybils, holy Magicians and the Gospel it self sooner then receive the name of Magick into favor; so conscientious are they, that neither Apollo, nor all the Muses, nor an Angel from Heaven can redeem me from their curse. Whom therefore I advise, that they read not our Writings, nor understand them, nor remember them. For they are pernicious, and full of poyson [poison]; the gate of Acheron is in this book; it speaks stones, let them take heed that it beat not out their brains. But you that come without prejudice to read it, if you have so much discretion of prudence, as Bees have in gathering honey, read securely, and believe that you shall receive no little profit, and much pleasure; but if you shall find any things that may not please you, let them alone and make no use of them, for I do not approve of them, but declare them to you; but do not refuse other things, for they that look into the books of Physicians, do together with antidotes and medicines, read also poysons [poisons]. I confess that Magick it self teacheth many superfluous things, and curious prodigies for ostentation; leave them as empty things, yet be not ignorant of their causes. But those things which are for the profit of man, for the turning away of evil events, for the destroying of sorceries, for the curing of diseases, for the exterminating of phantasmes, for the preserving of life, honor, or fortune, may be done without offense to God, or injury to Religion, because they are, as profitable, so necessary. But I have admonished you, that I have writ many things, rather narratively then affirmatively; for so it seemed needful that we should pass over fewer things following the judgments of Platonists, and other Gentile Philosophers when they did suggest an argument of writing to our purpose; therefore if any error have been committed, or any thing hath been spoken more freely, pardon my youth; for I wrote this being scarce a yong [young] man, that I may excuse my self, and say, whilst I was a child, I spake as a childe, and I understood as a child, but being become a man, I retracted those things which I did being a boy, and in my book of the vanity and uncertainty of Sciences I did for the most part retract this book. But here haply you may blame me again, saying, Behold thou being a youth didst write, and now being old hast retracted it; what therefore hast thou set forth? I confess whilst I was very yong [young], I set upon the writing of these books, but, hoping that I should set them forth with corrections and enlargements, and for that cause I gave them to Tritemius [Trithemius] a Neapolitanian Abbot, formerly a Spanhemensian, a man very industrious after secret things. But it happened afterwards, that the work being intercepted, before I finished it, it was carryed about imperfect, and impolished, and did fly abroad in Italy, in France, in Germany through many mens hands, and some men, whether more impatiently, or imprudently, I know not, would have put it thus imperfect to the press, with which mischeif [mischief], I being affected, determined to set it forth my self, thinking that there might be less danger if

these books came out of my hands with some amendments, thwn to come forth torn, and in fragments out of other mens hands. Moreover, I thought it no crime if I should not suffer the testimony of my youth to perish. Also we have added some Chapters, and we inserted many things, which did seem unfit to pass by, which the curious Reader shall be able to understand by the inequality of the very phrase; for we were unwilling to begin the work anew, and to unravell all that we had done, but to correct it, and put some flourish upon it. Wherefore now I pray thee, Curteous [courteous] Reader, again, weigh not these things according to the present time of setting them forth, but pardon my curious youth, if thou shalt findd any thing in them that may displease thee.

When Agrippa first wrote his Occult Philosophy he sent it to his friend Trithemius, an Abbot of Wurtzburg, with the ensuing letter. Trithemius detained the messenger until he had read the manuscript and then answered Agrippa's letter with such sound advice as mystics would do well to follow for all time to come. Trithemius is known as a mystic author and scholar.



To R. P. D. Iohn Trithemius, an Abbot of Saint James in the Suburbs of Herbipolis, Henry Cornelius Agrippa of Nettesheym sendeth greeting.

When I was of late (most reverend Father) for a while conversant with you in your Monastery of *Herbipolis*, we conferred together of divers things concerning Chymistry [chemistry], Magick, and Cabalie [Kabbalah], and of other things, which as yet lye [lie] hid in Secret Sciences, and Arts; and then there was one great question amongst the rest, why Magick, whereas it was accounted by all ancient Philosophers the chiefest Science, & by the ancient wise men, & Priests was always held an great veneration, came at last after the beginning of the Catholike [Catholic] Church to be alwaies odious to, and suspected by the holy Fathers, and then exploded by Divines, and condemned by sacred Canons, and moreover by all laws, and ordinances forbidden. Now the cause, as I conceive is no other then this, viz. because by a certain fatall depravation of times, and men, many false Philosophers crept in, and these under the name of Magicians, heaping together through various sorts of errors and factions of false Religions, many cursed superstitions and dangerous Rites, and many wicked Sacrileges, out of Orthodox Religion, even to the perfection of nature, and destruction of men, and injury of God, set forth very many wicked, and unlawfull books, such as we see carryed about in these dayes, to which they have by stealth prefixed the most honest name, and title of Magick. They therefore by this sacred title of Magick, hoped to gain credit to their cursed and detestable fooleries. Hence it is that this name of Magick, formerly honorable, is now in these dayes

become most odious to good and honest men, and accounted a Capital crime, if any one dare profess himself to be a Magician, either in Doctrine or works, unless haply some certain old doting woman, dwelling in the Country, would be believed to be skilful, and have a Divine power, that (as saith *Apuleius*) she can throw down the Heaven, lift up the earth, harden fountains, wash away mountains, raise up Ghosts, cast down the Gods, extinguish the Stars, illuminate hel [hell], or as *Virgil* sings,

*She'l promise by her charms to cast great cares,
Or ease the minds of men, and make the Stars
For to go back, and rivers to stand still,
And raise the nightly ghosts even at her will,
To make the earth to groan, and trees to fall
From the mountains -----*

Hence those things, which *Lucan* relates of *Thessala* the Magicianess, and *Homer* of the omnipotency of *Circe*, whereof many I confess are as well of a fallacious opinion, as a superstitious diligence, &d pernicious labor, as when they cannot come under a wicked Art, yet they presume they may be able to cloak themselves under that venerable title of Magick. Since then these things are so, I wondered much, and was not less angry, that as yet there hath been no man, who did challenge this sublime and sacred discipline with the crime of impiety, or had delivered it purely and sincerely to us, since I have seen of our modern writers *Roger Bacon*, *Robert* [of York,] an English man, *Peter Apponus* [i.e. Peter de Abano], *Albertus* [Magnus] the *Teutonic*, *Arnoldas de villa Nova*, *Anselme* the *Parmensian*, [Picatrix the Spaniard](#), *Cicclus Asculus* of *Florence*, and many others, but writers of an obscure name, when they promised to treat of Magick, do nothing but irrationall toies [toys], and superstitions unworthy of honest men. Hence my spirit was moved, and by reason partly of admiration, and partly of indignation, I was willing to play the Philosopher, supposing that I should do no discommendable work, who have been always from my youth a curious, and undaunted searcher for wonderfull effects, and operations full of mysteries; if I should recover that ancient Magick the discipline of all wise men from the errors of impiety, purifie [purify] and adorn it with its proper lustre, and vindicate it from the injuries of calumniators; which thing, though I long deliberated of it in my mind, yet never durst as yet undertake, but after some conference betwixt us of these things at *Herbipolis*, your transcending knowledge, and learning, and your ardent adhortation put courage, and boldness into me. There selecting the opinions of Philosophers of known credit, and purging the introduction of the wicked (who dissemblingly, with a counterfeited knowledge did teach, that traditions of Magicians must be learned from very reprobate books of darkness, as from institutions of wonderfull operations) and removing all darkness, have at last composed three compendious books of Magick, and titled them *Of Occult Philosophy*, being a title less offensive, which books I submit (you excelling in the knowledge of these things) to your correction and censure, that if I have wrote any thing which may tend either to the contumely of nature, offending God, or injury of Religion, you may condemn the error; but if the scandal of impiety be dissolved and purged, you may defend the tradition of truth; and that you would do so with these books, and Magick it self, that nothing may be concealed which may be profitable, and nothing approved of which cannot but do hurt, by which means these three books having passed your examination with approbation, may at length be thought worthy to come forth with good success in publike [public], and may not be afraid to come under the censure of posterity.

Farewell, and pardon these my bold undertakings.

John Trithemius, Abbot of Saint James of Herbipolis, formerly of Spanhemia, to his Henry Cornelius Agrippa of Nettesheim, health and love.

Your work (most renowned *Agrippa*) Entitled *Of Occult Phylosophy*, which you have sent by this bearer, to me to be examined, with how much pleasure I received it, no mortall tongue can express, nor the pen of any write; I woundred [wondered] at your more then vulgar learning, That you being so yong should penetrate into such secrets as have been hide from most learned men, and not only cleerly, and truly, but also properly, and elegantly set them forth. Whence first I give you thanks for your good will to me, and if I shall ever be able, I shall return you thanks to the utmost of my power; Your work, which no learned man can sufficiently commend, I approve of. Now that you may proceed toward higher things, an you have begun, and not suffer such excellent parts of wit to be idle, I do with as much earnestness as I can advise, intreat, and beseech you, that you would exercise your self in laboring after better things, and demonstrate the light of true wisdom to the ignorant, according as you your self are divinely enlightened; neither let the consideration of idle vain fellows withdraw you from your purpose; I say of them, of whom it said, The wearyed Ox treads hard, Whereas no man, to the judgement of the wise, can be truly learned, who is sworn to the rudiments of one only faculty; But you hath God gifted with a large, and sublime wit, not that you should imitate Oxen, but birds; neither think it sufficient that you stay about particulars, but bend your minde confidently to universals; for by so much the more learned any one is thought, by how much fewer things he is ignorant of. Moreover your wit is fully apt to all things, and to be rationally employed, not in a few, or low things, but many, and sublimer. Yet this one rule I advise you to observe, that you communicate vulgar secrets to vulgar friends, but higher and secret to higher, and secret friends only. Give Hey [hay] to an Ox, Sugar to a Parret [parrot] only; understand my meaning, least you be trod under the Oxens feet, as oftentimes it fals out. Farewell my happy friend, and if it lye in my power to serve you, command me, and according to your pleasure it shall without delay be done; also, let our friendship increase daily; write often to me, and send me some of your labors I earnestly pray you. Again farewell.

From our Monastery of *Peapolis*,
the 8. day of *April*, An. M.D.X.

In January, 1581, Agrippa wrote from Mechlin to Kermann of Wied, Archbishop of Cologne, to whom he dedicated his *Occult Philosophy*. In this letter he says: "Behold! amongst such things as were closely laid up -- the books *Of Occult Philosophy, or of Magic*" "a new work of most ancient and abstruse learning;" "a doctrine of antiquity, by none, I dare say, hitherto attempted to be restored." "I shall be devotedly yours if these studies of my youth shall by the authority of your greatness come into knowledge," "seeing many things in them seemed to me, being older, as most profitable, so most necessary to be known. You have therefore the work, not only of my youth but of my present age," "having added many things."



To the Reverend Father in Christ, and most Illustrious Prince, Hermannus, Earl of Wyda, by the Grace of God Archbishop of the holy Church of Colonia, Prince Elector of the holy Romane Empire, and Chief Chancellor through Italy, Duke of Westphalia, and Angaria, and descended of the Legate of the holy Church of Rome, one of the Vicar Generals Court, Henry Cornelius Agrippa of Nettes-heim, sendeth greeting.



Such is the greatness of your renowned fame (most reverend, and Illustrious Prince) such is the greatness of your virtues, and splendor of learning, and frequent exercise of the best learning, and grave oration, with solid prudence, and elegant readines of speaking, knowledge of many things, constant Religion, and commendable conditions, with which you are endowed beyond the common custom of others; I say nothing of those ancient monuments of your eminent nobility, the treasures of your riches, both old, and new, the largness of your dominion, the ornaments of the sacred dignities, with the excellency whereof you excel, together with the comely form, and strength of the body. Through all these things be very great, yet I esteem you far greater then all these, for those your Heroick, and super-illustrious virtues, by which you truly have caused that by how much the more any one is learned, & loves vertue, so much the more he may desire to insinuate himself into your favor, whence I also am resolved that your favor shall be obtained by me, but after the manner of the people of *Parthia*, *i.e.* not without a present, which custom of saluting Princes, is indeed derived from the Ages of the Ancients, unto these very times, and still we see it observed. And when I see certain other very learned men to furnish you with fair, and great presents of their learning, least I only should be a neglecter of your worship and reverence, I durst not apply my self with empty hands to your greatness. Now being thoughtfull, and looking about in my study to see what present I should bestow upon such an Illustrious Prince, behold! amongst such things are were closely laid up, the books *Of Occult Philosophy, or of Magick*, presently offered themselves, such as I attempted to

write whilst I was very yong, and now many yeers being past, as it were forgetting them, have neglected to perfect them; I presently made hast as it were to pay my vows, to present them to your honor to compleat them. Truly I was perswaded that I could give nothing more acceptable to you, then a new work of most ancient and abstruse learning; I say a work of my curious youth, but a doctrine of antiquity, by none I dare say hitherto attempted to be restored. Yet my works are not wrote to you, because they are worthy of you, but that they might make a way open for me to gain your favor. I beseech you, if it may be, let them be excused by you. I shall be devotedly yours, if these studies of my youth shall by the authority of your greatness come into knowledge, envy being chased away by the power of your worthiness, there remain the memory of them to me, as the fruit of a good conscience, seeing many things in them seemed to me, being older, as most profitable, so most necessary to be known. You have therefore the work, not only of my youth, but of my present Age, for I have corrected many Errataes of the work of my yuth, I have inserted many things in many places, and have added many things to many Chapters, which may easily be perceived by the inequality of the stile [style]; and so shall you know that I shall all my life be devoted to your pleasure. Farewell most happy Prince of happy *Colonia*.

From Mechlinia, Anno M.D.XXXI. In the moneth of January.



Here is the outside, and the inside of Philosophy; but the former without the latter is but an empty flourish; yet with this alone most are satisfied. To have a bare notion of a Diety, to apprehend some motions of the Celestials, together with the common operations thereof, and to conceive of some Terrestrial productions, is but what is superficial, and vulgar; But this is true, this is sublime, but *Occult Philosophy*; to understand the mysterious influences of the intellectuall world upon the Celestial, and of both upon the Terrestrial; and to know how to dispose, and fit our selves so, as to be capable of receiving those superiour operations, whereby we may be enabled to operate wonderfull things, which indeed seem impossible, or at least unlawfull, when as indeed they may be effected by a naturall power, and without either offence to God, or violation of Religion. To defend Kingdoms, to discover the secret counsels of men, to overcome enemies, to redeem captives, to increase riches, to procure the favor of men, to expell diseases, to preserve health, to prolong life, to renew youth, to foretell future events, to see and know things

done many miles off, and such like as these, by vertue of superior influences, may seem things incredible; Yet read but the ensuing Treatise, and thou shalt see the possibility thereof confirmed both by reason, and example. I speak now to the judicious, for as for others, they neither know, nor believe, nor will know any thing, but what is vulgar, nay they think, that beyond this there is scarce any thing knowable; when as indeed there are profound mysteries in all beings, even from God in the highest heavens, to the divels [devils] in the lowest hell; Yea in very numbers, names, letters, characters, gestures, time. place, and such like, all which are by this learned Author profoundly discussed. I cannot deny but in this his work there is much superstition, and vanity. But remember that the best Gold must have the greatest allowance; consider the time of darkness, and of his youth, when, the place where, and the things which he hath discovered and wrote, and thou wilt rather admire his solidity, then condemn his vanity. Gold hath much blackness adgearing to it assoon as it is taken out of the earth. Mysterious truths do not presently shine like rayes of the Sun assoon as they are recovered from a long darkness, but are clouded with some obscurity. Nay I will say but this *Agrippa* might obscure these mysteries like an Hermeticall Philosopher, on purpose, that only the sons of Art might understand them. He perhaps might mix chaffe with his wheat, that quick-sighted birds only might find it out, and not swine trample it underfoot.

From saying much as touching the excusing, or commending this Author, I am already prevented; For at the beginning and ending of this book there are several Epistles of his own to others, wherein he excuseth what may be excepted against him; and of others to him sufficiently commending what is praise worthy in him; to which may be added that honorable testimony given to him by the author of that most witty, & sublime *The-anthroposophia Theo-magica*, [*Anthroposophia Theomagica* by Thomas Vaughan] lately set forth. All that I shall say to perswade thee to read this book, is but to desire thee to cast thine eye upon the Index of the Chapters contained therein, which is at the end thereof: [[Book 1](#), [Book 2](#), [Book 3](#)] and thou shalt therein see such variety of wonderful subjects, that at the sight thereof thou wilt be impatient till thou hast read them. I shall crave leave now to speak one word for my self. If this my translation shall neither answer the worth of the Author, or expectation of the reader; consider that the uncuothness of the Authors stile [style] in many places, the manifold Errata's, as well literall, as those in respect of Grammatical construction, may happily occasion some mistakes in this my translation. Yet notwithstanding, I hope I have, though without much elegancy (which indeed the matter would not bear) put it into as intelligible an English phrase as the original would afford. As for the terms of art, which are many, divers of them would not bear any English expression, therefore I have expressed them in Latinisms or Grecisms, according as I have found them. I hope an Artist will be able to understand them; as for Errata's, as I cursorily read over the book, I observed these as you see mentioned. If thou shalt meet with any more, as it is possible thou mayst, be thou candid, and impute them to the Printers mistake; for which, as also for taking in the best sense, what here I present thee withall, thou shalt for ever oblige thy friend,

J. F.

[Errata omitted since they are incorporated into this edition.]



Three Books of Occult Philosophy, or of

Magick; Written by that Famous Man

Henry Cornelius Agrippa, Knight,

And Doctor of both Laws, Counsellor to
Cæsars Sacred Majesty, and Judge of the
Prerogative Court.

BOOK I.

Chap. i. How Magicians Collect vertues from the three-fold World, is declared in these three Books.



Seeing there is a three-fold World, Elementary, Celestiall, and Intellectual, and every inferior is governed by its superior, and receiveth the influence of the vertues thereof, so that the very

original, and chief Worker of all doth by Angels, the Heavens, Stars, Elements, Animals, Plants, Metals, and Stones convey from himself the vertues of his Omnipotency upon us, for whose service he made, and created all these things: Wise men conceive it no way irrationall that it should be possible for us to ascend by the same degrees through each World, to the same very originall World it self, the Maker of all things, and first Cause, from whence all things are, and proceed; and also to enjoy not only these vertues, which are already in the more excellent kind of things, but also besides these, to draw new vertues from above. Hence it is that they seek after the vertues of the Elementary world, through the help of Physick [=medicine], and Naturall Philosophy in the various mixtions of Naturall things, then of the Celestiall world in the Rayes, and influences thereof, according to the rules of Astrologers, and the doctrines of Mathematicians, joyning the Celestiall vertues to the former: Moreover, they ratifie and confirm all these with the powers of divers Intelligencies, through the sacred Ceremonies of Religions. The order and process of all these I shall endeavor to deliver in these three Books: Whereof the forst contains naturall Magick, the second Celestiall, and the third Ceremoniall. But I know not whether it be an unpardonable presumption in me, that I, a man of so little judgement and learning, should in my very youth so confidently set upon a business so difficult, so hard, and intricate as this is. Wherefore, whatsoever things have here already, and shall afterward be said by me, I would not have any one assent to them, nor shall I my self, any further then they shall be approved of by the Universall Church, and the Congregation of the Faithfull.

Chap. ii. What Magick is, What are the Parts thereof, and how the Professors thereof must be Qualified.

Magick is a faculty of wonderfull vertue, full of most high mysteries, containing the most profound Contemplation of most secret things, together with the nature, power, quality, substance, and vertues thereof, as also the knowledge of whole nature, and it doth instruct us concerning the differing, and agreement of things amongst themselves, whence it produceth its wonderfull effects, by uniting the vertues of things through the application of them one to the other, and to their inferior sutable subjects, joyning and knitting them together thoroughly by the powers, and vertues of the superior Bodies. This is the most perfect and chief Science, that sacred and sublimer kind of Phylosophy [philosophy], and lastly the most absolute perfection of all most excellent Philosophy. For seeing that all regulative Philosophy is divided into Naturall, Mathematicall, and Theologicall: (Naturall Philosophy teacheth the nature of those things which are in the world, searching and enquiring into their Causes, Effects, Times, Places, Fashions, Events, their Whole, and Parts, also

*The Number and the Nature of those things,
Cal'd Elements, what Fire, Earth, Aire forth brings:
From whence the Heavens their beginnings had;
Whence Tide, whence Rainbow, in gay colours clad.
What makes the Clouds that gathered are, and black,
To send forth Lightnings, and a Thundring crack;
What doth the Nightly Flames, and Comets make;
What makes the Earth to swell, and then to quake:*

*What is the seed of Metals, and of Gold
What Vertues, Wealth, doth Nature's Coffers hold.*

All these things doth naturall Philosophy, the viewer of nature contain, teaching us according to *Virgil's* Muse.

*-----Whence all things flow,
Whence Mankind, Beast; whence Fire, whence Rain, and Snow,
Whence Earth-quakes are; why the whole Ocean beats
Over his Banks, and then again retreats;
Whence strength of Hearbs [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],
What makes the golden Stars to march so fast;
What makes the Moon sometimes to mask her face,
The Sun also, as if in some disgrace.*

And as *Virgil* sings,

*How th' Sun doth rule with twelve Zodiack Signs,
The Orb thats measur'd round about with Lines,
It doth the Heavens Starry way make known,
And strange Eclipses of the Sun, and Moon.
Arcturus also, and the Stars of Rain,
The Seaven Stars likewise, and Charles his Wain,
Why Winter Suns make tow'rds the West so fast;
What makes the Nights so long ere they be past?*

All which is understood by Mathematicall Philosophy.

*----- Hence by the Heavens we may foreknow
The seasons all; times for to reap and sow,
And when 'tis fit to launch into the deep,
And when to War, and when in peace to sleep,
And when to dig up Trees, and them again
To set; that so they may bring forth again.*

Now Theologicall Philosophy, or Divinity, teacheth what God is, what the Mind, what an Intelligence, what an Angel, what a Divell [devil], what the Soul, what Religion, what sacred Institutions, Rites,

Temples, Observations, and sacred Mysteries are: It instructs us also concerning Faith, Miracles, the vertues of Words and Figures, the secret operations and mysteries of Seals, and as *Apuleius* saith, it teacheth us rightly to understand, and to be skilled in the Ceremoniall Laws, the equity of Holy things and rule of Religions. But to recollect my self) these three principall faculties Magick comprehends, unites, and actuates; deservedly therefore was it by the Ancients esteemed as the highest, and most sacred Philosophy. It was, as we find, brought to light by most sage Authours [authors], and most famous Writers; amongst which principally *Zamolxis* and *Zoroaster* were so famous, that many believed they were the inventors of this Science. Their track [footsteps] *Abbaris* the *Hyperborean*, *Charmondas*, *Damigeron*, *Eudoxus*, *Hermippus* followed: there were also other eminent, choice men, as *Mercurius Tresmegistus* [Trismegistus], *Porphyrius* [Porphyry], *Iamblicus* [Iamblichus], *Plotinus*, *Proclus*, *Dardanus*, *Orpheus* the Thracian, *Gog* the Grecian, *Germa* the Babilonian [Babylonian], *Apollonius* of Tyana, *Osthanes* also wrote excellently in this Art; whose Books being as it were lost, *Democritus* of Abdera recovered, and set forth with his own Commentaries. Besides *Pythagoras*, *Empedocles*, *Democritus*, *Plato*, and many other renowned Philosophers travelled far by Sea to learn this Art: and being returned, published it with wonderfull devoutness, esteeming of it as a great secret. Also it is well known that *Pythagoras*, and *Plato* went to the Prophets of Memphis to learn it, and travelled through almost all Syria, Egypt, Judea, and the Schools of the Caldeans [Chaldaeans], that they might not be ignorant of the most sacred Memorials, and Records of Magick, as also that they might be furnished with Divine things. Whosoever therefore is desirous to study in this Faculty, if he be not skilled in naturall Philosophy, wherein are discovered the qualities of things, and in which are found the occult properties of every Being, and if he be not skilful in the Mathematicks, and in the Aspects, and Figures of the Stars, upon which depends the sublime vertue, and property of every thing; and if he be not learned in Theologie [theology], wherein are manifested those immateriall substances, which dispenche [dispense], and minister all things, he cannot be possibly able to understand the rationality of Magick. For there is no work that is done by meer Magick, nor any work that is meerly Magicall, that doth not comprehend these three Faculties.

Chap. iii. Of the four Elements, their qualities, and mutuall mixtions.

There are four Elements, and originall grounds of all corporeall things, Fire, Earth, Water, Aire, of which all elementated inferiour bodies are compounded; not by way of heaping them up together, but by transmutation, and union; and when they are destroyed, they are resolved into Elements. For there is none of the sensible Elements that is pure, but they are more or less mixed, and apt to be changed one into the other: Even as Earth becoming dirty, and being dissolved, becomes Water, and the same being made thick and hard, becometh Earth again; but being evaporated through heat, passeth into Aire, and that being kindled, passeth into Fire, and this being extinguished, returns back again into Aire, but being cooled again after its burning, becometh Earth, or Stone, or Sulphur, and this is manifested by Lightening [lightning]: *Plato* also was of that opinion, that Earth was wholly changeable, and that the rest of the Elements are changed, as into this, so into one another successively. But it is the opinion of the subtiller sort of Philosophers, that Earth is not changed, but relented and mixed with other Elements, which do dissolve it, and that it returns back into it self again. Now, every one of the Elements hath two specificall qualities, the former whereof it retains as proper to it self, in the other, as a mean, it agrees with that which comes next after it. For Fire is hot and dry, the Earth dry and cold, the Water cold and moist, the Aire moist and ot. And so after this manner the Elements, according to two contrary qualities, are contrary one to the other, as

Fire to Water, and Earth to Aire. Moreover, the Elements are upon another account opposite one to the other: For some are heavy, as Earth and Water, and others are light, as Aire and Fire. Wherefore the Stoicks called the former passives, but the latter actives. And yet once again *Plato* distinguished them after another manner, and assigns to every one of them three qualities, viz. to the Fire brightness, thinness and motion, but to the Earth darkness, thickness and quietness. And according to these qualities the Elements of Fire and Earth are contrary. But the other Elements borrow their qualities from these, so that the Aire receives two qualities of the Fire, thinness and motion; and one of the Earth, viz. darkness. In like manner Water receives two qualities of the Earth, darkness and thickness, and one of Fire, viz. motion. But Fire is twice more thin then Aire, thrice more movable, and four times more bright: and the Aire is twice more bright, thrice more thin, and four times more moveable then Water. Wherefore Water is twice more bright then Earth, thrice more thin, and four times more movable. As therefore the Fire is to the Aire, so Aire is to the Water, and Water to the Earth; and again, as the Earth is to the Water, so is the Water to the Aire, and the Aire to the Fire. And this is the root and foundation of all bodies, natures, vertues, and wonderfull works; and he which shall know these qualities of the Elements, and their mixtions, shall easily bring to pass such things that are wonderfull, and astonishing, and shall be perfect in Magick.

Chap. iv. 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.

Chap. v. Of the wonderfull Natures of Fire, and Earth.

There are two things (saith *Hermes*) viz. Fire and Earth, which are sufficient for the operation of all wonderfull things: the former is active, the latter passive. Fire (as saith *Dionysius*) in all things, and through all things, comes and goes away bright, it is in all things bright, and at the same time occult, and unknown; When it is by it self (no other matter coming to it, in which it should manifest its proper action) it is boundless, and invisible, of it self sufficient for every action that is proper to it, moveable, yielding it self after a maner to all things that come next to it, renewing, guarding nature, enlightening, not comprehended by lights that are vailed [veiled] over, clear, parted, leaping back, bending upwards, quick in motion, high, alwayes raising motions, comprehending another, not Comprehended it self, not standing in need of another, secretly increasing of it self, and manifesting its greatness to things that receive it; Active, Powerfull, Invisibly present in all things at once; it will not be affronted or opposed, but as it were in a way of revenge, it will reduce on a sudden things into obedience to it self; incomprehensible, impalpable, not lessened, most rich in all disensations of it self. Fire (as saith *Pliny*) is the boundless, and mischievous part of the nature of things, it being a question whether it destroys, or produceth most things. Fire it self is one, and penetrates through all things (as say the *Pythagorians*) also spread abroad in the Heavens, and shining: but in the infernall place streightened, dark, and tormenting, in the mid way it partakes of both. Fire therefore in it self is one, but in that which receives it, manifold, and in differing subjects it is distributed in a different manner, as *Cleanthes* witnesseth in *Cicero*. That fire then, which we use is fetched out of other things. It is in stones, and is fetched out by the stroke of the steele; it is in Earth, and makes that, after digging up, to smoake [smoke]: it is in Water, and heats springs, and wells: it is in the depth of the Sea, and makes that, being tossed with winds, warm: it is in the Aire, and makes it (as we oftentimes see) to burn. And all Animals, and living things whatsoever, as also all Vegetables are preserved by heat: and every thing that lives, lives by reason of the inclosed heat. The properties of the Fire that is above, are heat, making all things Fruitfull, and light, giving life to all things. The properties of the infernall Fire are a parching heat, consuming all things, and darkness, making all things barren. The Celestiall, and bright Fire drives away spirits of darkness; also this our Fire made with Wood drives away the same, in as much as it hath an Analogy with, and is the *vehiculum* of that Superior light; as also of him, who saith, *I am the Light of the World*, which is true Fire, the Father of lights, from whom every good thing that is given, Comes; sending forth the light of his Fire, and communicating it first to the Sun, and the rest of the Celestiall bodies, and by these, as by mediating instruments, conveying that light into our Fire. As, therefore the spirits of darkness are stronger in the dark: so good spirits, which are Angels of Light, are augmented, not only by that light, which is Divine, of the Sun, and Celestiall, but also by the light of our common Fire. Hence it was that the first, and most wise institutors of Religions, and Ceremonies ordained, that Prayers, Singings, and all manner of Divine Worshipes whatsoever should not be performed without lighted Candles, or Torches. (Hence also was that significant saying of *Pythagoras*, Do not speak of God without a Light) and they commanded that for the driving away of wicked spirits, Lights and Fires should be kindled by the Corpses of the dead, and that they should not be removed untill the expiations were after a Holy manner performed, and they buried. And the great *Jehovah* himself in the old Law Commanded that all his Sacrifices should be offered with Fire, and that Fire should always be burning upon the Altar, which Custome the Priests of the Altar did always observe, and keep amongst the *Romanes*. Now the Basis, and foundation of all the Elements, is the Earth, for that is the object, subject, and receptacle of all Celestiall rayes, and influencies; in it are contained the seeds, and Seminall vertues of all things; and therefore it is

said to be Animall, Vegetable, and Minerall. It being made fruitfull by the other Elements, and the Heavens, brings forth all things of it self; It receives the abundance of all things, and is, as it were the first fountain, from whence all things spring, it is the Center, foundation, and mother of all things. Take as much of it as you please, seperated, washed, depurated, subtilized, if you let it lye [lie] in the open Aire a little while, it will, being full, and abounding with Heavenly vertues, of it self bring forth Plants, Worms, and other living things, also Stones, and bright sparks of Metals. In it are great secrets, if at any time it shall be purified by the help of Fire, and reduced unto its simplicity by a convenient washing. It is the first matter of our Creation, and the truest Medicine that can restore, and preserve us.

Chap. vi. 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 rol'd)
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' Æthiopian lake? for, who of this
But only tast [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 flowes:
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 Sabbath [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 return again in abundance, as before. Wherefore the inhabitants thereabout called it the Sabbath-day river, because of the Seaventh day, which was holy to the Jews. The Gospel also testifies to a sheep-pool, into which whosoever stepped first, after the Water was troubled by the Angel, was made whole of whatsoever disease he had. The same vertue, and efficacy we read was in a spring of the *Ionian Nymphs*, which was in the territories belonging to the Town of *Elis*, at a Village called *Heraclea*, neer the river *Citheron*: which whosoever stepped into, being diseased, came forth whole, and cured of all his diseases. *Pausanias* also reports, that in *Lyceus*, a mountain of *Arcadia*, there was a spring called *Agria*, to which, as often as the dryness of the Region threatned [threatened] the destruction of fruits, *Jupiters* Priest of *Lyceus* went, and after the offering of Sacrifices, devoutly praying to the Waters of the Spring, holding a Bough of an Oke [oak] in his hand, put it down to the bottome of the hallowed Spring; Then the waters being troubled, a Vapour ascending from thence into the Air was blown into Clouds, with which being joyned together, the whole Heaven was overspread: which being a little after dissolved into rain, watered all the Country most wholsomly [wholesomely]. Moreover *Ruffus* a Physitian [physician] of Ephesus, besides many other Authours, wrote strange things concerning the wonders of Waters, which, for ought I know, are found in no other Authour.

It remains that I speak of the Aire. This is a vitall spirit, passing through all Beings, giving life, and subsistence to all things, binding, moving, and filling all things. Hence it is that the Hebrew Doctors reckon it not amongst the Elements, but count it as a *Medium* or glew [glue], joyning things together, and as the resounding spirit of the worlds instrument. It immediately receives into it self the influences of all Celestiall bodies, and then communicates them to the other Elements, as also to all mixt [mixed] bodies: Also it receives into it self, as it were a divine Looking-glass, the species of all things, as well naturall, as artificiall, as also of all manner of speeches, and retains them; And carrying them with it, and entering into the bodies of Men, and other Animals, through their pores, makes an Impression upon them, as well when they sleep, as when they be awake, and affords matter for divers strange Dreams and Divinations. Hence they say it is, that a man passing by a place where a man was slain, or the Carkase [carcass] newly hid, is moved with fear and dread; because the Aire in that place being full of the dreadfull species of Man-

slaughter [manslaughter], doth, being breathed in, move and trouble the spirit of the man with the like species, whence it is that he comes to be afraid. For every thing that makes a sudden impression, astonisheth nature. Whence it is, that many Philosophers were of opinion that Aire is the cause of dreams, and of many other impressions of the mind, through the prolonging of Images, or similitudes, or species (which are fallen from things and speeches, multiplyed in the very Aire) untill they come to the senses, and then to the phantasy, and soul of him that receives them, which being freed from cares, and no way hindered, expecting to meet such kind of species, is informed by them. For the species of things, although of their own proper nature they are carryed to the senses of men, and other animals in generall, may notwithstanding get some impression from the Heaven, whilst they be in the Aire, by reason of which, together with the aptness and disposition of him that receives them, they may be carryed to the sence [sense] of one rather than of another. And hence it is possible naturally, and far from all manner of superstition, no other spirit coming between, that a man should be able in a very time to signifie his mind unto another man, abiding at a very long and unknown distance from him; although he cannot precisely give an estimate of the time when it is, yet of necessity it must be within 24 hours; and I my self know how to do it, and have often done it. The same also in time past did the Abbot [Tritemius](#) [Trithemius] both know and do. Also, when certain appearances, not only spirituall, but also naturall do flow forth from things, that is to say, by a certain kind of flowings forth of bodies from bodies, and do gather strength in the Air, they offer, and shew themselves to us as well through light as motion, as well to the sight as to other senses, and sometimes work wonderfull things upon us, as *Plotinus* proves and teacheth. And we see how by the South wind the Air is condensed into thin clouds, in which, as in a Looking-glass are reflected representations at a great distance of Castles, Mountains, Horses, and Men, and other things, which when the clouds are gone, presently vanish. And *Aristotle* in his *Meteors* shews, that a Rainbow is conceived in a cloud of the Aire, as in a Looking-glass. And *Albertus* saith, that the effigies of bodies may by the strength of nature, in a moist Aire be easily represented, in the same manner as the representations of things are in things. And *Aristotle* tels of a man, to whom it happened by reason of the weakness of his sight, that the Aire that was near to him, became as it were a Looking-glass to him, and the optick beam did relect back upon himself, and could not penetrate the Aire, so that whithersoever he went, he thought he saw his own image, with his face towards him, go before him. In like manner, by the artificialnes of some certain Looking-glasses, may be produced at a distance in the Aire, beside the Looking-glasses, what images we please; which when ignorant men see, they think they see the appearances of spirits, or souls; when indeed they are nothing else but semblances kin to themselves, and without life. And it is well known, if in a dark place where there is no light but by the coming in of a beam of the sun somewhere through a litle hole, a white paper, or plain Looking-glass be set up against that light, that there may be seen upon them, whatsoever things are done without, being shined upon by the Sun. And there is another sleight, or trick yet more wonderfull. If any one shall take images artificially painted, or written letters, and in a clear night set them against the beams of the full Moon, whose resemblances being multiplyed in the Aire, and caught upward, and reflected back together with the beams of the Moon, any other man that is privy to the thing, at a long distance sees, reads, and knows them in the very compass, and Circle of the Moon, which Art of declaring secrets is indeed very profitable for Towns, and Cities that are besieged, being a thing which *Pythagoras* long since did often do, and which is not unknown to some in these dayes, I will not except my self. And all these, and many more, and greater then these, are grounded in the very nature of the Aire, and have their reasons, and causes declared in Mathematicks, and Opticks. And as these resemblances are reflected back to the sight, so also sometimes to the hearing, as is manifest in the *Echo*. But there are more secret arts then these, and such whereby any one may at a very remote distance hear, and understand what another speaks, or whispers

softly.

There are also from the airy Element Winds. For they are nothing else, but Air moved and stirred up. Of these there are four that are principall, blowing from the four corners of the Heaven, viz. *Notus* from the South, *Boreas* from the North, *Zephyrus* from the West, *Eurus* from the East, which *Pontanus* comprehending in these verses, saith,

*Cold Boreas from the top of 'lympus [Olympus] blows,
And from the bottom cloudy Notus flows.
From setting Phoebus fruitfull Zeph'rus flies,
And barren Eurus from the Suns up-rise.*

Notus is the Southern Wind, cloudy, moist, warm, and sickly, which *Hieronimus* calls the butler of the rains. *Ovid* describes it thus,

*Out flies South-wind, with dropping wings, who shrowds
His fearful aspect in the pitchie clouds,
His white Haire stream's, his Beard big-swoln with showres [showers];
Mists binde his Brows, rain from his Bosome powres [pours].*

But *Boreas* is contrary to *Notus*, and is the Northern Wind, fierce, and roaring, and discussing clouds, makes the Aire serene, and binds the Water with Frost. Him doth *Ovid* thus bring in speaking of himself.

*Force me befits: with this thick cloud I drive;
Toss the blew Billows, knotty Okes [oaks] up-rive;
Congeal soft Snow, and beat the Earth with haile;
When I my brethren in the Aire assaile,
(For thats our Field) we meet with such a shock,
That thundring Skies with our encounters rock
And cloud-struck lightning flashes from on high, When through the Crannies of the Earth I
flie,
And force her in her hollow Caves, I make
The Ghosts to tremble, and the ground to quake.*

And *Zephyrus*, which is the Western Wind, is most soft, blowing from the West with a pleasant gale, it is cold and moist, removing the effects of Winter, bringing forth Branches, and Flowers. To this *Eurus* is contrary, which is the Eastern wind, and is called *Apeliotes*; it is waterish, cloudy, and ravenous. Of these two *Ovid* sings thus:

*To Persis and Sabea, Eurus flies;
Whose gums perfume the blushing Mornes up-rise:
Next to the Evening, and the Coast that glows
With setting Phoebus, flowry Zeph'rus blows:*

*In Scythia horrid Boreas holds his rain,
Beneath Boites, and the frozen Wain:
The land to this oppos'd doth Auster steep
With fruitfull showres, and clouds which ever weep.*

Chap. vii. Of the kinds of Compounds, what relation they stand in to the Elements, and what relation there is betwixt the Elements themselves, and the soul, senses, and dispositions of men.

Next after the four simple Elements follow the four kinds of perfect Bodies compounded of them, and they are Stones, Metals, Plants, and Animals: and although unto the generation of each of these all the Elements meet together in the composition, yet every one of them follows, and resembles one of the Elements, which is most predominant. For all Stones are earthy, for they are naturally heavy, and descend, and so hardened with dryness, that they cannot be melted. But Metals are waterish, and may be melted, which Naturalists confess, and Chymists [chemists] finde to be true, viz. that they are generated of a viscous Water, or waterish argent vive. Plants have such an affinity with the Aire, that unless they be abroad in the open Aire, they do neither bud, nor increase. So also all Animals

*Have in their Natures a most fiery force,
And also spring from a Celestiall source.*

And Fire is so naturall to them, that that being extinguished they presently dye [die]. And again every one of those kinds is distinguished within it self by reason of degrees of the Elements. For amongst the Stones they especially are called earthy that are dark, and more heavy; and those waterish, which are transparent, and are compacted of water, as Crystall, Beryll, and Pearls in the shels [shells] of Fishes: and they are called airy, which swim upon the Water, and are spongius [spongy], as the Stones of a Sponge, the pumice Stone, and the Stone Sophus: and they are called fiery, out of which fire is extracted, or which are resolved into Fire, or which are produced of Fire: as Thunderbolts, Fire-stones, and the Stone Asbestos [asbestos]. Also amongst Metals, Lead, and Silver are earthy; Quicksilver is waterish: Copper, and Tin are airy: and Gold, and Iron are fiery. In Plants also, the roots resemble the Earth, by reason of their thickness: and the leaves, Water, because of their juice: Flowers, the Aire, because of their subtilty, and the Seeds the Fire, by reason of their multiplying spirit. Besides, they are called some hot, wine cold, sonic moist, some dry, borrowing their names from the qualifies of the Elements. Amongst Animals also, some are in comparison of others earthy, and dwell in the bowels of the Earth, as Worms and Moles, and many other small creeping Vermine; others are watery, as Fishes; others airy, which cannot live out of the Aire: others also are fiery, living in the Fire, as Salamanders, and Crickets, such as are of a fiery heat, as Pigeons, Estriches [ostriches], Lions, and such as the wise man cals beasts breathing Fire. Besides, in Animals the Bones resemble the Earth, Flesh the Aire, the vital spirit the Fire, and the humors the Water. And these humors also partake of the Elements, for yellow choller [choler] is instead of Fire, blood instead of Aire, Flegme [phlegm] instead of Water, and black choller [choler], or melancholy instead of Earth. And lastly,

in the Soul it self, according to *Austin* [Augustine], the understanding resembles Fire, reason the Aire, imagination the Water, and the senses the Earth. And these senses also are divided amongst themselves by reason of the Elements, for the sight is fiery, neither can it perceive without Fire, and Light: the hearing is airy, for a sound is made by the striking of the Aire; The smell, and tast [taste] resemble the Water, without the moisture of which there is neither smell, nor tast [taste]; and lastly the feeling is wholly earthy, and taketh gross bodies for its object. The actions also, and the operations of man are governed by the Elements. The Earth signifies a slow, and firm motion; The water signifies fearfulness, & sluggishness, and remisseness in working: Aire signifies chearfulness [cheerfulness], and an amiable disposition: but Fire a fierce, quick and angry disposition. The Elements therefore are the first of all things, and all things are of, and according to them, and they are in all things, and diffuse their vertues through all things.

Chap. viii. 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 neerness [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 eternall Fire, into which the Cursed shall be commanded to go: and in the Revelation we read of a Lake of Fire, and *Isaiah* speaks of the damned, that the Lord 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 [[Ps148.4](#)]; also in them their subtile [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 be 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.

Chap. ix. 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 maturing, 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 burns 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 *Ασβεζον*, 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.

Chap. x. 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 little 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,

*Ægyptus 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 burn, 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 error 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.

Chap. xi. 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 eternall: 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.

Chap. xii. 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 obediencialness of the matter of things to be generated, to the Soul of the World, which obediencialness 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 obediencially 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.

Chap. xiii. 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 little 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 Lycurius takes away delusions from before the eyes, the perfume of the Stone Lypparis calls 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 *Æthiopia* [Ethiopia], with which they report ponds, and lakes are dried [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 Embassadors, 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 *Isaick* 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 Governours. 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 by mediating rules, in the original Cause by *Idea's*, and exemplary forms, all which must of necessity agree in the execution of the effect, and vertue of every thing.

There is therefore a wonderfull vertue, and operation in every Hearb [herb] and Stone, but greater in a Star, beyond which, even from the governing Intelligencies every thing receiveth, and obtains many things for it

self, especially from the Supream Cause, with whom all things do mutually, and exactly correspond, agreeing in an harmonious consent, as it were in Hymnes, alwaies praising the highest Maker of all things, as by the three Children in the fiery furnace were all things called upon to praise God with singings. Bless ye the Lord all things that grow upon the Earth, and all things which move in the Waters, all fowls of the Heavens, Beasts, and Cattle, together with the sons of men. There is therefore no other cause of the necessity of effects, then the connexion [connection] of all things with the first Cause, and their correspondency with those Divine patterns, and eternall *Idea's*, whence every thing hath its determinate, and particular place in the exemplary world, from whence it lives, and receives its originall being; And every vertue of Hearbs [herbs], Stones, Metals, Animals, Words, and Speeches, and all things that are of God, is placed there. Now the first Cause, which is God, although he doth by Intelligencies, and the Heavens work upon these inferiour things, doth sometimes (these *Mediums* being laid aside, or their officiating being suspended) works those things immediatly by himself, which works then are called Miracles: But whereas secondary causes, which *Plato*, and others call handmaids, do by the Command, and appointment of the first Cause, necessarily act, and are necessitated to produce their effects, if God shall notwithstanding according to his pleasure so discharge, and suspend them, that they shall wholly desist from the necessity of that Command, and appointment; then they are called the greatest Miracles of God. So the fire in the Chaldeans furnace did not burn the Children: So also the Sun at the Command of *Joshua* went back from its course the space of one whole day; so also at the prayer of *Hezekiah* it went back ten degrees, or hours. So when Christ was Crucified the Sun was darkened, though at full Moon: And the reasons these operations can by no rationall discourse, no Magick, or occult, or profound Science whatsoever be found out, or understood, but are to be learned, and inquired into by Divine Oracles only.

Chap. xiv. Of the Spirit of the World, what it is, and how by way of medium it unites occult Vertues to their subjects.

Democritus and *Orpheus*, and many Pythagorians having most diligently searched into the vertues of Celestiall things, and natures of inferior things, said, That all things are full of God, and not without cause: For there is nothing of such transcending vertues, which being destitute of Divine assistance, is content with the nature of it self. Also they called those Divine Powers which are diffused in things, Gods: which [*Zoroaster*](#) called Divine allurements, *Synesius* Symbolicall inticements, others called them Lives, and some also Souls, saying, that the vertues of things did depend upon these; because it is the property of the Soul to be from one matter extended into divers things, about which it operates: So is a man, who extends his intellect unto intelligible things, and his imagination unto imaginable things; and this is that which they understood, when they said, *viz.* That the Soul of one thing went out, and went into another thing, altering it, and hindering the operations of it: As the Diamond hinders the operation of the Loadstone, that it cannot attract Iron. Now seeing the Soul is the first thing that is moveable, and as they say, is moved of it self; but the body, or the matter is of it self unable, and unfit for motion, and doth much degenerate from the Soul, therefore they say there is need of a more excellent *Medium*, *viz.* Such a one that may be as it were no body, but as it were a Soul, or as it were no Soul, but as it were a body, *viz.* by which the soul may be joyned to the body. Now they conceive such a *medium* to be the spirit of the World, *viz.* that which we call the quintessence: because it is not from the four Elements, but a certain first thing, having its being above, and besides them. There is therefore such a kind of spirit required to be, as it were the *medium*, whereby

Celestiall Souls are joynd to gross bodies, and bestow upon them wonderfull gifts. This spirit is after the same manner in the body of the world, as ours is in the body of man. For as the powers of our soul are communicated to the members of the body by the spirit, so also the Vertue of the Soul of the World is diffused through all things by the quintessence: For there is nothing found in the whole world, that hath not a spark of the Vertue thereof. Yet it is more, nay most of all infused into those things which have received, or taken in most of this spirit: Now this spirit is received or taken in by the rayes of the Stars, so far forth as things render themselves conformable to them. By this spirit therefore every occult property is conveyed into Hearbs [herbs], Stones, Metals, and Animals, through the Sun, Moon, Planets, and through Stars higher then the Planets. Now this spirit may be more advantageous to us, if any one knew how to separate it from the Elements: or at least to use those things chiefly, which do most abound with this spirit. For these things, in which this spirit is less drowned in a body, and less checked by matter, do more powerfully, and perfectly act, and also more readily generate their like: for in it are all generative, & seminary Vertues. For which cause the *Alchymists* [alchemists] endeavour to separate this spirit from Gold, and Silver; which being rightly separated, and extracted, if thou shalt afterward project upon any matter of the same kind (*i.e.*) any Metall, presently will turn it into Gold, or Silver. And we know how to do that, and have seen it done: but we could make no more Gold, then the weight of that was, out of which we extracted the spirit. For seeing that is an extense form, and not intense, it cannot beyond its own bounds change and imperfect body into a perfect: which I deny not, but may be done by another way.

Chap. xv. How we must find out, and examine the Vertues of things by way of similitude.

It is now manifest that the occult properties in things are not from the nature of the Elements, but infused from above, hid from our senses, and scarce at last known by our reason, which indeed come from the Life, and the Spirit of the World, through the rayes of the Stars: and can no otherwise but by experience, and conjecture be enquired into by us. Wherefore, he that desires to enter upon this study must consider, that every thing moves, and turns it self to its like, and inclines that to it self with all its might, as well in property, *viz.* Occult vertue, as in quality, *viz.* Elementary vertue. Sometimes also in substance it self, as we see in Salt, for whatsoever hath long stood with Salt, becomes Salt: for every agent, when it hath begun to act, doth not attempt to make a thing inferiour to it self, but as much as may be, like, and sutable [suitable] to it self. Which also we manifestly see in sensible Animals, in which the nutritive Vertue doth not change the meat into an Hearb [herb], or a Plant, but turns it into sensible flesh. In what things therefore there is an excess of any quality, or property, as heat, cold, boldness, fear, sadness, anger, love, hatred, or any other passion, or Vertue; whether it be in them by nature, or sometimes also by art, or chance, as boldness in a harlot; these things do very much move, and provoke to such a quality, passion, or Vertue. So Fire moves to Fire, and Water moves to Water, and be that is bold moves to boldness. And it is well known amongst Physitians [physicians], that brain helps the brain, and lungs, the lungs. So also it is said, that the right eye of a Frog helps the soreness of a mans right eye, and the left eye thereof helps the soreness of his left eye, if they be hanged about his neck in a Cloth of its naturall Colour: The like is reported of the eyes of a Crab. So the foot of a Tortoise helps them that have the Gout in their being applyed thus, as foot to foot, hand to hand, right to right, left to left.

After this manner they say, that any Animall that is barren causeth another to be barren; and of the Animall, especially the Testicles, Matrix [womb], or Urin [urine]. So they report that a woman shall not conceive, if she drink every moneth of the Urin [urine] of a Mule, or any thing steeped in it. If therefore we would obtain any property or Vertue, let us seek for such Animals, or such other things whatsoever, in which such a property is in a more eminent manner then in any other thing, and in these let us take that part in which such a property, or Vertue is most vigorous: as if at any time we would promote love, let us seek some Animall which is most loving, of which kind are Pigeons, Turtles, Sparrows, Swallows, Wagtailes: and in these take those members, or parts, in which the Venerall [venereal, i.e. sexual] appetite is most vigorous, such as the heart, testicles, matrix [womb], yard [penis], sperme, and menstrues. And it must be done at that time when these Animals have this affection most intense: for then they do provoke, and draw love. In like manner to increase boldness, let us look for a Lyon [lion], or a Cock, and of these let us take the heart, eyes, or forehead. And so we must understand that which *Psellus* the *Platonist* saith, viz. that Dogs, Crows, and Cocks conduce much to watchfulness: also the Nightingale, and Bat, and horn Owle [horned owl], and in these the heart, head, and eyes especially. Therefore it is said, if any shall carry the heart of a Crow, or a Bat about him, he shall not sleep till he cast it away from him. The same doth the head of a Bat dried [dried], and bound to the right arme of him that is awake, for if it be put upon him when he is asleep, it is said, that he shall not be awaked till it be taken off from him. After the same manner doth a Frog, and an Owle make one talkative and of these specially the tongue, and heart; So the tongue also of a Water-frog laid under the head, makes a man speak in his sleep, and the heart of a scrich-Owle [screech-owl] laid upon the left breast of a woman that is asleep is said to make her utter all her secrets. The same also the heart of the horn Owle [horned owl] is said to do, also the sewet [suet] of a Hare laid upon the breast of one that is asleep. Upon the same account do Animals that are long lived, conduce to long life; and whatsoever things have a power in themselves, to renew themselves, conduce to the renovation of our body, and restoring of youth, which Physitians [physicians] have often professed they know to be true; as is manifest of the Viper, and Snake. And it is known that Harts renew their old age by the eating of Snakes. After the same manner the Phoenix is renewed by a fire which she makes for her self; and the like vertue there is in a Pellican [pelican], whose right foot being put under warm dung, after three moneths [months] there is of that generated a Pellican [pelican]. Therefore some Physitians [physicians] by some certain confections made of Vipers, and Hellebor [hellebore], and the flesh of some such kind of Animals do restore youth, and indeed do sometimes restore it so, as *Medea* restored old *Pileas*. It is also believed that the blood of a Bear, if it be sucked out of her wound, doth increase strength of body, because that Animall is the strongest creature.

Chap. xvi. 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.

Chap. xvii. 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 acquiesce [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 Olive-tree, 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 Origanum [origano], and Rue are effectuell against poison. So in some Animals there is an imbred skil, and medicinall art; for when the Toad is wounded with a bite or poison of another Animall, he is wont to go to Rue, or Sage, and Rub the place wounded, and so escapes the danger of the poison. So men have learned many excellent remedies of diseases, & vertues of things from bruits [brutes]; So Swallows have shewed us that Sallendine is very medicinable for the sight, with which they cure the eyes of their young, and the pye when she is sick, puts a Bay-leafe into her nest, and is recovered. In like maner, Cranes, Dawes [jackdaws], Partriges [partridges], Blackbirds purge their nauseous stomacks [stomachs] with the same, with which also Crows allay the poison of the Chameleon; and the Lyon [lion], if he be feavorish [feverish], is recovered by eating of an Ape. The Lapwing being surfetted [surfeited] with eating of Grapes, cures himself with Southernwood; so the Harts have taught us that the Hearb [herb] Ditany is very good to draw out Darts; for they being wounded with an Arrow, cast it out by eating of this Hearb [herb]: the same do Goats in Candy. So Hinds, a little before they bring forth, purge themselves with a certain Hearb [herb] called Mountain Osier. Also they that are hurt with Spiders, seek a remedy by eating of Crabs: Swine also being hurt by Snakes cure themselves by eating of them; and Crows when they perceive they are poisoned with a kinde of French poison, seek for cure in the Oake; Elephants, when they have swallowed a Chameleon help themselves with the wild olive. Bears being hurt with Mandrakes, escape the danger by eating of Pismires [ants]. Geese, Ducks, and such like watery fowle, cure themselves with the Hearb [herb] called will-sage. Pigeons, Turtles, Hens, with the Hearb [herb] called Pellitory of the wall. Cranes with Bull-rushes [bulrushes]. Leopards cure themselves, being hurt, with the HEarb [herb] called Wolfes-bane, by mans dung: Boars with Ivy, Hinds with the Hearb [herb] called Cinnara.

Title: Three books of occult philosophy [microform] /
written by Henry Cornelius Agrippa of Nettesheim ... ;

translated out of the Latin into the English tongue by J.F.
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Published: London : Printed by R.W. for Gregory Moule ..., 1651.
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Heinrich Cornelius Agrippa: *Of Occult Philosophy*, Book I. (part 2)

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Giordano Bruno: *De Magia*

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Giordano Bruno's *De Magia*, written ca. 1590, deals explicitly with magic. It remained unpublished until Tocco's 1891 edition.

For a translation, see [Cause, Principle and Unity](#), ed. Blackwell et al.

DE MAGIA

Iordani Bruni Nolani

Antequam De magia, sicut antequam de quocunque subiecto disseratur, nomen in sua significata est dividendum; totidem autem sunt significata magiae, quot et magi. Magus primo sumitur pro sapiente, cuiusmodi erant Trimegisti apud Aegyptios, Druidae apud Gallos, Gymnosophistae apud Indos, Cabalistae apud Hebraeos, Magi apud Persas (qui a Zoroastre), Sophi apud Graecos, Sapientes apud Latinos. Secundo sumitur magus pro faciente mirabilia sola applicatione activorum et passivorum, ut est medicina et chymia secundum genus; et haec est naturalis magia communiter dicta. Tertio magia est cum huiusmodi adduntur circumstantiae, quibus apparent opera naturae vel intelligentiae superioris ad concitandam admirationem per apparentia; et est ea species quae praestigatoria appellatur. Quarto cum ex antipathiae et sympathiae rerum virtute, ut per ea quae pellunt, transmutant et attrahunt, ut sunt species magnetis et similium, quorum opera non ad qualitates activas et passivas reducuntur, sed omnia ad spiritum seu animam in rebus existentem referuntur; et haec proprie vocatur magia naturalis. Quinto cum his adduntur verba, cantus, rationes numerorum et temporum, imagines, figurae, sigilla, characteres seu litterae; et haec etiam est magia media inter naturalem et extranaturalem vel supra, quae proprie magia mathematica inscriberetur, et nomine occultae philosophiae magis congrue inscriberetur. Sexto si isti accessat cultus seu invocatio intelligentiarum et efficientum exteriorum seu superiorum, cum orationibus, consecrationibus, fumigiis, sacrificiis, certis habitibus et ceremoniis ad Deos, daemones et heroas, tunc vel fit ad finem contrahendi spiritus in se ipso, cuius ipse fiat vas et instrumentum, ut appareat sapiens rerum, quam tamen sapientiam facile pharmaco unâ cum spiritu possit evacuare; et haec est magia desperatorum, qui fiunt vasa malorum daemonum, quae per Artem notoriam exaucupatur: aut

est ad finem imperandi et praecipendi daemonibus inferioribus cum authoritate superiorum daemonum principum, hos quidem colendo et alliciendo, illos vero coniurando et adiurando, constringendo; et haec magia est transnaturalis seu metaphysica, et proprio nomine appellatur *θεουργία*. Septimo aut est adiuratio seu invocatio, non ad daemones et heroas, sed per istos ad hominum defunctorum animas acciendas, per eorum cadavera vel cadaverum partes ad oraculum aliquod suscipiendum, divinandum, cognoscendum de rebus absentibus et futuris; et haec species a materia et fine appellatur necromantia. Quod si materia non accedat, sed ab *ἐνεργουμέν** excantante facta spiritus in eius visceribus incubantis invocatione oraculum perquiratur, tunc est magus, qui proprie Pythonicus appellatur; ita enim ab Apolline Pythio in templo illius solebant 'inspiritari', ut ita dicam. Octavo aut incantationi utcunque acceptae accedant rerum partes, indumenta, excrementa, superfluitates, vestigia et omnia quae tactu communicationem aliquam concepisse creduntur: et tunc aut haec fiunt ad solvendum, ligandum et infirmandum, tunc constituunt magum qui appellatur maleficus, si ad malum tendant, si ad bonum, ad numerum medicorum referantur, iuxta certam speciem atque viam medicinae; aut ad ultimam perniciem et exitium aspirant, tunc magos veneficos appellant. Nono magi dicuntur omnes qui ad divinandum quacunque ratione de rebus absentibus et futuris accinguntur, et isti generaliter divini a fine appellantur, quorum species primae aut sunt quatuor e principiis materialibus: igne, aëre, aqua et terra, unde dicuntur pyromantia, hydromantia, geomantia; aut a tribus obiectis cognitionis: naturali, mathematico et divino, et tunc sunt variae aliae species divinandi. A principiis enim naturalibus seu physicorum inspectione divinant augures, aruspices et caeteri huiusmodi; a mathematicorum inspectione secundum genus sunt geomantae, qui per numeros seu litteras seu lineas et figuras certas, item aspectus, irradiationes et situs planetarum et similium, divinant; a divinorum usu, ut sacrorum nominum, occursibus locorum, brevibus quibusdam rationibus et servatis circumstantiis, et hos ultimos nomine magorum nostrates non inscribunt, apud quos pro indigna usurpatione magus male sonat, sed dicitur non magia, sed prophetia. Ultimo sumitur magus et magia iuxta significationem indignam, ut inter istas non annumeretur neque adnumerata habeatur, ut magus sit maleficus utcunque stultus, qui ex commercio cum cacodaemone et pacto quodam pro facultate ad laedendum vel iuvandum est informatus; et iuxta hanc rationem sonat non apud sapientes vel ipsos quidem grammaticos, sed a quibusdam usurpatur nomen magi bardocucullis, qualis fuit ille qui fecit librum De malleo maleficarum, et ita hodie usurpatur ab omnibus huius generis scriptoribus, ut legere licet apud postillas, catechismos ignorantum et somniantium presbyterorum.

Nomen ergo magi quando usurpatur, aut cum distinctione est capiendum antequam definiatur, aut si absolute sumitur, tunc iuxta praeceptum logicorum et specialiter Aristotelis in V. Topicorum pro potissimo et nobilissimo significato est capiendum. A philosophis ut sumitur inter philosophos, tunc magus significat hominem sapientem cum virtute agendi. Stat tamen quod simpliciter prolatum sumitur pro eo quod communi voce significatur, et tunc alia communis vox est apud unum et aliud presbyterorum genus, qui multum philosophantur de quodam cacodaemone qui appellatur Diabolus, aliter iuxta communes mores diversarum gentium et credulitatis.

Hac praehabita distinctione generaliter magiam triplicem accipimus: divinam, physicam et mathematicam. Primi et secundi generis magia est necessario de genere bonorum et optimorum, tertii vero generis et bona est et mala, prout magi eadem bene et male utuntur. Quamvis in multis operationibus atque praecipuis haec tria genera concurrant, malitia tamen, idololatria, scelus et idolatriae crimen in tertio genere reperitur, ubi contingit errare et decipi, et per quod secundum genus per se bonum

ad malum usum convertitur. Hic mathematicum genus non denominatur a speciebus mathematices communiter dictae, ut Geometriae, Arithmetices, Astronomiae, Optices, Musices etc., sed ab horum similitudine et cognatione; habet enim similitudinem cum Geometria propter figuras et characterismum, cum Musica propter incantationem, cum Arithmetica propter numeros, vices, cum Astronomia propter tempora et motus, cum Optica propter fascinia, et universaliter cum universo Mathematices genere, propter hoc quod vel mediat inter operationem divinam vel naturalem, vel participat de utraque, vel deficit ab utraque, sicut quaedam media sunt propter utriusque extremi participationem, quaedam vero propter utriusque exclusionem, secundum quem modum non tantum media dici potest, quantum tertium quoddam genus, non tantum inter utrumque, quantum extra utrumque. Ex dictis autem speciebus manifestum est quomodo divina, quomodo physica, quomodo alia ab his species est.

Ut autem ad particularia modo deveniamus, habent magi pro axiomate, in omni opere ante oculos habendum, influere Deum in Deos, Deos in (corpora caelestia seu) astra, quae sunt corporea numina, astra in daemones, qui sunt cultores et incolae astrorum, quorum unum est tellus, daemones in elementa, elementa in mixta, mixta in sensus, sensus in animum, animum in totum animal, et hic est descensus scalae; mox ascendit animal per animum ad sensus, per sensus in mixta, per mixta in elementa, per haec in daemones, per hos [in elementa, per haec] in astra, per ipsa in Deos incorporeos seu aethereae substantiae seu corporeitatis, per hos in animam mundi seu spiritum universi, per hunc in contemplationem unius simplicissimi optimi maximi incorporei, absoluti, sibi sufficientis. Sic a Deo est descensus per mundum ad animal, animalis vero est ascensus per mundum ad Deum; ille est in cacumine scalae, purus actus et activa potentia, lux purissima, in scalae vero radice est materia, tenebrae, pura potentia passiva, sic potens omnia fieri ex imis, sicut ille potens omnia facere ex supernis. Inter infimum et supremum gradum sunt species mediae, quarum superiores magis participant lucem et actum et virtutem activam, inferiores vero magis tenebras, potentiam et virtutem passivam.

Unde omnis lux, quae est in inferioribus, cum ad ea per superiora perveniat, eminentius est in superioribus; omnes quoque tenebrae, quae sunt in superioribus, fortius sunt in inferioribus. Non aequa tamen ratio est atque efficacia tenebrarum et lucis; lux enim diffunditur et penetrat usque ad ima et profunda tenebrarum, tenebrae vero non ita purissimum lucis orbem attingunt: itaque lux comprehendit tenebras, vincit et superat per infinitum, tenebrae vero nedum non comprehendunt neque exuperant neque exaequant lucem, sed mire deficiunt ab illius proportionem.

Iuxta tres praedictos magiae gradus tres mundi intelliguntur: archetypus, physicus et rationalis. In archetypo est amicitia et lis, in physico ignis et aqua, in mathematico lux et tenebrae. Lux et tenebrae descendunt ab igne et aqua, ignis et aqua a concordia et discordia; itaque primus mundus producit tertium per secundum, et tertius per secundum reflectitur ad primum. Praetermissis istis, quae ad eam, quae superstitiosa habetur, magiam principia spectant, quae, qualiacunque sint, indigna sunt vulgo, ad eorum tantum contemplationem convertemur, quae ad sapientiae supplementum conducunt, et melioribus ingeniis sufficere possunt; tametsi nullum magiae genus noticia et cognitione sit indignum, quandoquidem omnis scientia est de genere bonorum, sicut dicit Aristoteles in prooemio De anima, cui Thomas cum aliis magis contemplativis theologis astipulatur, omnis tamen a profano et scelesto vulgo et multitudine procul fieri oportet, quandoquidem nihil ita bonum est, quod per impium et sacrilegum et per se scelerosum hominum genus in perniciem potius quam in utilitatem consortis generis convertatur.

In genere duplex est efficiens: natura et voluntas. Voluntas mox triplex est: homo, humana, daemonis et divina. Natura in proposito est duplex: intrinseca et extrinseca. Intrinseca adhuc est duplex: materia seu subiectum, et forma cum virtute naturali. Extrinseca quoque duplex: quae potius naturae effigies dicitur, vestigium et umbra seu lux, et illa quae manet in re et in superficie subiecti, sicut lux et calor in sole et in aliis calidis, et illa quae emanat et effluit e subiecto, sicut lux quae funditur a sole et reperitur in rebus illuminatis, et calor qui cum luce in sole et reperitur in rebus calefactis. Ex istarum causarum numeri contemplatione possumus descendere ad diffundendam virtutem seu producendos effectus a prima causa per medias usque ad proximas et infimas, limitando causam universalem, quae non respicit plus hoc subiectum quam illud, ad effectum particularem disponendo plus hoc subiectum quam sit dispositum, quandoquidem stante eadem causa et virtute causae immutabili, pro diversa subiectione et administratione materiae contrarii (non solum diversi) producuntur effectus, unde ex parte principii efficientis sufficit unum et simplex illud, sicut unus sol, unus calor et una lux, conversione et aversione, appropinquatione et elongatione, mediate et immediate facit hiemem, aestatem, diversas et contrarias tempestatum et ordinum dispositiones. Ex eodem etiam materia, si credere volumus his qui vulgariter nominata elementa invicem transmutabilia suspicantur, quorum princeps fuit Plato, qui aliquando una materia et uno efficiente est contentus ad omnium productionem. Sed quicquid sit de operatione respectu primi operatoris et universalis, sive unum sive plura assumat materialia principia, quicumque est in genere secundarum causarum, sive homo sit sive daemon, est quod iuxta multitudinem et varietatem specierum operabilium recognoscat materias plures, habentes actum seu formam, per quem possit subiectum fundere aliquid extra se.

Virtutum seu formarum seu accidentium, quae de subiecto in subiectum deferuntur, aliae sunt manifestae, ut quae sunt in genere activarum et passivarum qualitatuum, et earum quae immediate consequuntur eas, ut sunt calefacere frigefacere, humectare siccare, mollificare indurare, congregare disgregare; aliae sunt occultiores iuxta occultos etiam effectus, ut exhilarare contristari, appetitum vel taedium immittere, timorem et audaciam, ut sunt motiva ab extrinsecis speciebus per opus cogitativae in homine et aestimativae in brutis appellant, quibus puer seu infans viso serpente et ovis viso lupo absque alia experientia concipit imaginem inimicitiae seu timorem mortis seu destructionis suae, quorum ratio refertur ad sensum internum, qui sane ex speciebus externis commovetur, mediate tamen. Natura enim ut dedit esse speciebus, item et appetitum unicuique rei conservandi se in praesenti statu, ita etiam impressit internum quendam spiritum, seu sensum dici mavis, rebus omnibus, quo maxime inimica ex quadam superscriptione cognoscant et fugiant, quod non solum in exemplificatis speciebus esse videmus, sed etiam in omnibus quae, emortua et manca esse videntur, in quibus nihilominus inest spiritus praesentem speciem conservare concupiscens pro viribus omnibus; ipsum in guttis cadentibus, quae, ne decendant, conglobantur, et in his quae ceciderunt, quae, ne diffuant et dispergantur, ad centrum adnituntur et ad globum se suis partibus fulcire nituntur; item in paleis seu festucis in ignem iniectis et pelliculis seu membranis, quae subsultant et quodammodo corruptionem suam refugiunt. Hic sensus quidam est in rebus omnibus quidem insitus et vita, quem pro more vulgi non dicimus animalem, ad animam particularem referendo, siquidem neque animalia istae partes possunt appellari, in ordine tamen universi, quem spiritus unus undique diffusus, atque sensus ubique et undique pro captu rei sentit tales effectus et passiones, in rebus omnibus licet contemplari. Sicut enim anima nostra ex toto corpore totum opus vitae producit primo et universaliter, mox tamen quamvis tota est in toto et tota in qualibet parte, non tamen

ideo totum facit ex toto et totum ex qualibet parte, sed facit videre in oculo, audire in aure, gustare in ore (quod si ubique esset oculus, undique videret, si ubique organa essent omnium sensuum, undique omnino sentirent), ita et anima mundi in toto mundo, ubicunque talem est adepta materiam, ibi tale producit subiectum et inde tales edit operationes. Quamvis ergo aequaliter sit ubique, non aequaliter ubique agit, quia non aequaliter disposita ubique illi materia administratur. Sic ergo sicut anima tota est in toto corpore, et in ossibus et in venis et in corde, non magis praesens uni quam alteri parti, nec minus praesens uni quam omnibus et omnibus quam uni, tamen hic facit nervum esse nervum, ibi venam esse venam, ibi sanguinem esse sanguinem, ibi cor esse cor. Et ut istis accidit immutari vel per efficientem extrinsecum vel per intrinsecum principium passivum, ita et actum animae alium atque alium fieri necesse est. Hoc est praecipuum principium et radix omnium principiorum, ad reddendam causam omnium mirabilium quae sunt in natura, nempe quod ex parte principii activi, et spiritus seu animae universalis, nihil est tam inchoatum, mancum et imperfectum, tandemque ad oculos opinionis neglectissimum, quod non possit esse principium magnarum operationum; quin immo ut plurimum resolutionem ad huiusmodi fieri oportet, ut novus quasi mundus generetur ex ipsis. Utut enim auro similis sit aes quam cinis aeris, et illius perfectioni similis quam cinis ex aere, tamen in transmutatione hic cinis aeris propinquior est formae auri quam aes, ut etiam videmus semina omnia, quae proxima sunt producendae speciei, propius accedere ad hoc ut sint species ipsae, quam aliae species quantumlibet adsimiles et proximae et cognatae. Qui aliter credit in aequo est atque aliquis existimans facilius simiam formari posse in hominem, quam semen iniectum in matricem, quod proxime erat nutrimentum seu panis. Nihilominus tamen similitudinem et eiusdem speciei formam in omni productione necessarium est adesse, ut in artificialibus ab exemplari, quod est in mente artificis, fit domus et vestis, in productione naturali ab exemplari, quod est proximius materiae formandae, producuntur et definiuntur rerum species; ut videmus eandem nutrimenti speciem, idem caelum et aquam et domicilium converti in substantiam, canis in cane, hominis in homine, felis in fele, et per idem canis generat canem, homo hominem; ubi apertum est, quod tota discriminis causa est propter ideam, quae praesentatur ubique naturae generaliter et postea limitatur ad hanc et illam speciem, ut haec est proximior vel illa. Ita et magus quicumque vult perficere opera similia naturae, est quod praecipue cognoscat ideale principium, specificum quidem a specie, moxque numerale ad numerum, seu individuale ad individuum. Hinc illa imaginum fabrica, et materiae ita formatae portio, et non sine evidenti causa et virtute magi et philosophia confirmante effectum, multi maleficia et medicinam exercent per destinatas quasdam figuras cum certis partibus, vel his quae aliquam communicationem, participationem habent cum re maleficianda vel medenda, et ita opus contrahitur et limitatur ad certum individuum.

Et ex harum rerum experientia, aliis pratermissis rationibus, manifestum est omnem animam et spiritum habere quandam continuitatem cum spiritu universi, ut non solum ibi intelligatur esse et includi, ubi sentit, ubi vivificat, sed etiam in immensum per suam essentiam et substantiam sit diffusus, ut multi Platoniorum et Pythagoricorum senserunt. Hinc est quod species distantissimas visu apprehendit subito absque motu, absque hoc videlicet quod progrediatur oculus vel aliquid oculi repente ad stellas, vel repente a stellis ad oculum. Porro animus ipse cum sua virtute praesens est quodammodo universo, utpote talis substantia, quae non est inclusa corpori per ipsam viventi, quamvis eidem obligata, adstricta. Itaque certis remotis impedimentis, statim subitoque praesentes habet species remotissimas, quae non per motum illi coniunguntur, ut nemo inficiabitur; ergo et per praesentiam quandam. Ipsum et experientia docet in ipsis, qui abscisso naso novum sibi ex aliena carne succrescere fecerunt membrum; siquidem

obeunte diem illo cuius erat caro, iuxta modum quo putrescit corpus illius, etiam mutuatus nasus ille putrescit. Hinc manifestum est animam plus se diffundere extra corpus, per totum horizontem suae naturae. Hinc accidit ut non solum sua membra cognoscat, sed etiam omnia cum quibus aliquem usum et participationem et communionem contraxit. Neque est argumentum quod stupidi adducunt, carentes vero philosophiae principio, quod alio tacto aliud non sentit; quod sane uno modo est verum, distinguendo speciem a specie, individuum ab individuo, falsum autem est distinguendo partem a parte. Sicut enim si quis perstrinxerit digitum vel acu pupugerit unam corporis partem, totum subinde corpus turbabitur secundum omnia membra, non secundum illam solum partem, licet ab illa parte solum; (XIV thes.) ita cum animus cuiusque unius continuationem habeat cum anima universi, non sequitur ea impossibilitas, quae fertur in corporibus, quae non se mutuo penetrent; siquidem in substantiis spiritalibus huiusmodi alia est ratio, veluti si innumerae lampades sint accensae, quae concurrunt in virtutem unius luminis, non accidit ut alia alius lumen impediatur vel retundatur vel excludatur. Simile de multis vocibus simul per eundem aërem diffusis, item de multis radiis visualibus, ut more vulgi loquamur, quia ad idem visibile totum concipiendum explicantur, ubi omnes per idem medium penetrant, et alii oblique et recte, et non propterea alii alios obtundunt: ita innumerabiles spiritus et animae per idem spacium diffusae non se impediunt, ita ut diffusio unius diffusionem infinitarum aliarum impediatur.

Talis virtus cum sit non solum animae, sed et accidentium quorundam, sicut vocis, lucis, visus, ea ratione qua anima est tota in toto et qualibet parte corporis, et tota circa se extra corpus suum totas species longe sepositas atque diversas apprehendit, signum est quod secundum actum primum et substantiam non est inclusa corpori, non est videlicet circumscriptive in corpore, sed definitive tantum ad actus secundos in ipso et secundum ipsum explicandos. Ecce principium quo innumerabilium effectuum, qui admirationem faciunt, causa adducitur, ratio et virtus inquiritur; neque deterioris conditionis debet esse anima et substantia haec divina, quam accidentia quae procedunt ab ipsa tanquam eius effectus, vestigia et umbrae. Si inquam vox operatur extra proprium corpus, in quo enascitur, et est tota in innumerabilibus auribus circumcirca, cur non tota debet esse in diversis locis et partibus ea substantia quae vocem producit, et alligata certis membris?

Ad haec illud est quoque observandum, quod intelligentiae occultae non ad omnia idiomata aures advertunt aut intelligentiam; voces enim, quae sunt ex institutione hominum, non ita attenduntur sicut voces naturales. Propterea cantus, praecipue autem horum tragici (sicut notat Plotinus), in dubiis animae maximam habent efficaciam. Similiter et omnes scripturae non sunt eius momenti, cuius sunt characteres illi, qui certo ductu et figuratione res ipsas indicant, unde quaedam signa in invicem inclinata, se invicem respicientia, amplectentia, constringentia ad amorem; adverse vero declinantes, disiectae ad odium et divortium; concisae, mancae, disruptae ad perniciem; nodi ad vincula, explicati characteres ad dissolutionem. Et haec non sunt in quadam certa et definita forma, sed quilibet, pro dictamine sui furoris seu impetu sui spiritus, in ipsius operis patrationem, ut aliquid desiderat aut execratur, ita utcunque rem quodam impetu nodis ipsis sibi designans et veluti praesenti numini experitur certas vires, quas nullo eloquio et elaborata oratione vel scriptura experiretur. Tales erant litterae commodius definitae apud Aegyptios, quae hieroglyphicae appellantur seu sacri characteres, penes quos pro singulis rebus designandis certae erant imagines desumptae e rebus naturae vel earum partibus; tales scripturae et tales voces usu veniebant, quibus Deorum colloquia ad mirabilium exequutionem captabant Aegyptii; postquam per Teutum vel alium inventae sunt litterae secundum hoc genus quibus nos hodie utimur cum

alio industriae genere, maxima tum memoriae tum divinae scientiae et magiae iactura facta est. Itaque ad illorum similitudinem quibusdam hodie fabrefactis imaginibus, descriptis characteribus et ceremoniis, qui consistunt in quodam gestu et quodam cultu, quasi per certos nutus vota sua explicant Magi quae intelligantur, et haec est illa Deorum lingua, quae aliis omnibus et quotidie millies immutatis semper manet eadem, sicut species naturae manet eadem. Eadem ratione numina nos alloquuntur per visiones, per insomnia, quae licet nobis aenigmata appellentur [tamen] propter desuetudinem et ignorantiam et hebetudinem nostrae capacitatis, tamen sunt ipsissimae voces et ipsissimi termini rerum repraesentabilium; sicut autem se habent istae voces ad nostrum captum, ita etiam se habent [se] nostrae voces latinae, graecae, italicae, ut audiantur et intelligantur a numinibus aliquando superioribus et aeviternis, qui differunt a nobis in specie, ita ut non facile nobis possit esse commercium cum illis, magis quam aquilis cum hominibus. Et sicut homines unius generis cum hominibus alius generis sine idiomatum communione non est conversatio neque contractio, nisi per nutus, ita et nobis cum certo numinum genere, non nisi per definita quaedam signa, sigilla, figuras, characteres, gestus et alias ceremonias, nulla potest esse participatio. Qui magiae ergo praesertim ea specie, quae theurgica est, sine huiusmodi vocibus et scripturis vix quippiam poterit magus promovere.

De respectu ad communionem seu consortium rerum.

Inde credere et considerare licet causam, qua non solum actio est ad propinqua, sed etiam ad remota secundum sensum; secundum rem enim, ut supra dictum est, per communionem spiritus universalis, qui est totus in toto et qualibet mundi parte. Unde evenit, ut sicut diversa lumina simul in eodem spacio concurrunt, ita et diversae secundum potentiam vel actum, secundum finitum sive secundum infinitum numerum animae in universo consociantur, corpora non ita, quorum esse circumscriptive a propria superficie seu peripheria definitur, quaeque secundum diversas partes etiam et innumerabiles in diversis et innumerabilibus locis consistunt (ubi locum intelligimus spacium). Sic ergo corpus nullo pacto agere potest in corpus, neque materia in materiam, neque eiusdem materiae partes et corporis in alias corporis partes agere possunt, sed omnis actio est a qualitate, a forma et tandem ab anima. Haec primum immutat dispositiones, ut deinde dispositiones mutant corpora. Sic corpus agit in corpus distans et in propinquum et in propriis partibus per consensum quendam, copulam et unionem, quae est a forma; et quia propterea omne corpus ab anima regitur seu spiritu quodam partes partibus connectente, ut accidit unam animam agere in alteram ubique et undique sibi propinquam, ita etiam necessario evenit, ut agat in corpus, ubicunque sit illud quod illi animae subministrat atque subest. Qui noverit ergo hanc animae continuationem indissolubilem et eam corpori quadam necessitate astrictam, habebit non mediocre principium, tum ad operandum, tum ad contemplandum verius circa rerum naturam. Et hinc prompta erit ratio qua non datur vacuum, nempe spacium sine corpore; neque etenim corpus unum ab uno loco recedit, nisi succedente altero. Anima enim corpus proprium in vita destituit, universum vero corpus ne quidem destituere potest, vel si mavis dicere ab universo corpore destitui; relinquens enim unum simplex seu compositum, in alterum seu compositum seu simplex deferetur, vel ab uno relicta corpore ab alio praevenitur vel subvenitur. Itaque indissolubilem habet nexum ad universalem materiam; quapropter cum ipsius natura sit ubique tota et continua, ubique materiam corpoream consistentem agnoscit. Hinc sequitur conclusio vacuum non esse utpote quod sit spacium sine corpore, sed vacuum esse utpote spacium in quo diversa corpora sibi succedant et moveantur. Hinc etiam continuus motus est partium corporis unius versus partes corporis alterius, nempe per continuum spacium et non interruptum quasi

vacuo inter plenum et plenum mediante, nisi vacuum velimus appellare spacium in quo nullum corpus est sensibile.

(XVIII thes.) Corpus vere continuum est corpus insensibile, spiritus nempe aëreus seu aethereus, et illud est activissimum et efficacissimum, utpote animae coniunctissimum propter similitudinem, qua magis recedit a crassitie hebetioris substantiae sensibilis compositorum. Esse corpora insensibilia et spiritualia praedictae efficaciae; et a quibus vere in corporibus sensibilibus ipsis omnis est virtus, indicat aëreus ipse spiritus, qui mare universum concutit et discutit, et invictissimus ventorum impetus, qui serenissimo existente aëre purissimoque concutit terram, frangit arbores, diruit aedificia. Ut optime notat Lucretius, hoc corpus spiritale est quod omnia operatur in ipsis sensibilibus, unde ipsum ab anima differre non arbitrabantur plurimi philosophorum; unde illud poetae 'quantum ignes animaeque valent', hoc est aër. Ignis quoque, qui non in crassa materia consistit, ut carbones, et unde dicuntur ignita corpora, ab aëre non differre intelligitur nisi accidente quodam. Immo verus ignis est verus spiritus, qui in ignito est consistens, torpens; extra ignita est existens, vegetans; in flamma est in media quadam dispositione, veluti motu quodam. Per hunc spiritum diversimode formantur corpora diversa et animalia. Si non omnia corpora composita sunt animalia, omnia tamen animata intelligere oportet, nempe in omnibus unius generis animam, licet non unius et eiusdem actus, propter alias et alias materiae dispositiones et idearum obiectus. Hinc accidit ut, cum diversae sint formae et contrariae, nec non ratione et differentia, quibus alia cum aliis concurrant, ita etiam contraria sint loca appulsus et impetus, et alia fugiant ab aliis et alia persequantur alia, quod totum a compositionis conditione proficiscitur.

Utque omnia in proprio esse conservari desiderant, ita et invita a loco propriae conservationis et consistentiae divelluntur et non sine forti resistentia repugnant, quae adeo fortis est, ut non prius sol vel ignis aquam ad se trahat per aëreum spacium, quam illam aëri assimilaverit, nempe in vaporis consistentiam converterit; quod ubi factum fuerit, tunc illa substantia quae erat aqua non invita trahitur, sed eodem appulsu quo allicitur, per se ipsum etiam veluti consentiendo contendit, itaque paulatim magis atque magis ad ignis similitudinem accedens, fit tandem ipse ignis. E contra corpus, quod in forma ignis subtilissimum a spiritu continetur, ordine contrario concrescens seu crassescens in aquae remigrabit speciem. Sic ergo ab aqua ad vaporem, a vapore in aërem, ab aëre in tenuissimum et penetrativissimum aethereum corpus eiusdem substantiae et materiae fit immutatio, quam Aegyptii, Moises, Diogenes Apolloniates appellant spiritum, sed differunt, quia Moises spiritum ab anima non distinguit (ex editis verbis; de sensu enim illius non iudicamus), illi vero distinxerunt. Alia substantia est arida seu atomi, quae sunt corpora indissolubilia, solidissima, per se nullam continuitatem habentia neque divisibilitatem, et propterea convertibilia non sunt in aliud corpus; substantia enim aquae seu spiritus seu aëris, quae eadem est, nunquam in substantiam atomorum seu aridae commigrabit, neque e converso.

Summa et divina et vera, utpote maxime naturae consona, philosophia est, quae rerum principia posuit aquam, seu abyssum seu stygem, item aridam seu atomos seu terram (non inquam tellurem), item spiritum seu aërem seu animam, et quartum lucem; haec enim ita sunt ab invicem distincta, ut unum non possit unquam in alterius naturam transformari, sed bene concurrunt haec et associantur, ubi magis, ubi minus, ubi omnia, ubi quaedam.

De motu rerum duplici et attractione.

Duplex est rerum motus: naturalis et praeternaturalis; naturalis qui est a principio intrinseco, praeternaturalis qui a principio extrinseco; item naturalis qui est conveniens naturae, consistentiae vel generationi, praeternaturalis qui non. Et hic est duplex: violentus, qui est contra naturam; et ordinatus seu coordinabilis, qui non repugnat naturae. Motus naturalis communiter loquendo secundum omnia genera seu omnes categorias habetur, non discernentibus inter motum et mutationem. In praesentiarum omnibus aliis motibus et eorum speciebus omissis, de motu secundum locum naturali considerantes dicimus ipsum esse duplicem: alterum rerum naturaliter constitutarum et in proprio loco degentium, et hic motus aut est circularis, aut circulare motum imitatur; alius est rerum naturalium non naturaliter constitutarum, et hic motus est rectus. Recta enim aër movetur ad vacuum complendum; rectâ lapis per aërem, et corpora graviora per aquam penetrando deferuntur, ut locum, in quo vel naturaliter quiescant vel moveantur, habeant; rectâ, quantum possibile est, contrarium fugit a contrario, ut fumus, vapor, aqua ab igne (per eam enim lineam citius ad distantiora perducitur); rectâ etiam simile tendit ad simile et conveniens sibi, ut palea ad ambram, ferrum ad magnetem, ut melius et satius conquiescant vel commoveantur. Est tertia species motus, qui est partium omnium et fluxus et influxus ab omnibus corporibus naturalibus, quae circum undique aliquid secundum multiplicem rationem a se ipsis eiaculantur; et hic motus in praesentiarum appelletur sphaericus. Non enim est secundum unam lineam rectam vel ut a medio, vel ut ad medium, vel circa medium, sed secundum infinitas lineas velut ab eodem centro, quandoquidem a toto convexo perimetro seu superficie ab interno aliquid corpora omnia excutiunt et emittunt, rursum etiam in se ipsa recipiunt et immittunt; adolescent autem atque vigorantur, quando convenientiorum influxus superat effluxum, e contra vero senescunt, decrescunt, torpent, quando extraneorum influxus et naturalium effluxus fit maior, tandemque ex ista causa corruptio inest rebus et mutatio, quae mutatio omnis seu alteratio et dissolutio * * *. De duobus primi generis motibus nulla est controversia secundum sensum, ut eorum consideratio et enumeratio est vulgata; penitus vero consideranti tertius non modo verus atque conveniens, sed etiam necessarius invenietur. Ille sensibilis est maxime in illis, quae maxime sensibiles habent qualitates, ut in igne, qui non ad unum latus seu unam partem calefacit, sed circum undique, ubi repente exuscitatur, circum undique inflammat, illuminat; ita et vox, sonus, medio circum undique aequaliter disposito, circum undique aequaliter penetrat. Item secundum sensum olfactus est manifestum a rebus odoriferis continuo partes aliquas effluere; neque enim accidens illud sine certis partibus vel certa substantia diffluente compositum circumprogreditur. Similiter cum specie, simulacro et huiusmodi sensibilibus accidentibus innumerabilia alia accidentia cum certis quibusdam partibus effunduntur, quae sane partes mirum in modum remotae a minimis illis sensibilibus, ut est manifestum etiam in quibusdam quae per multos annos redolent, quantumlibet modicae quantitatis. Ultra huiusmodi sensibiles qualitates seu virtutes, quae circum sphaeraliter a corporibus transmittuntur, sunt et aliae, spiritaliores et hebetiores, quae agunt non solum in corpus et in sensum, sed etiam in penitiorem spiritum, et profundiores animae facultates attingunt incutiendo certos affectus et passiones, ut vulgatum est de virtute multorum lapidum, radicum, mineralium. Patet item in fascinationibus et in his, quae per oculi iactus perficiuntur active atque passive, ut regulus vel a longinquo homine prospecto visus acie perimit.

Quomodo magnes trahat ferrum, corallium sanguinem etc.

(XXII.) Ex istis sequitur ratio, qua magnes secundum genus attrahit. Porro attractio est duplex: quaedam ex consensu, ut quando partes moventur ad suum totum, locata ad suum locum, similia rapiuntur a similibus, et convenientia a convenientibus; alia est sine consensu, ut quando contrarium trahitur a contrario propter victoriam illius, quod non potest effugere, ut quando ab igne raptatur humor, ut patet in pelvi ignita superposita super pelvi aquam continente, quae virtute caloris sorbetur, ut raptim sursum ascendat. Idem est manifestum in vorticibus et turbinibus qui in mari accidunt, ut interdum ipsae naves cum undis in sublime ad multam distantiam rapiantur. Sic vero rapi contingit tripliciter. Uno pacto per rationes sensibiles, ut in istis modo numeratis, et etiam ut ubi cum aëris attractione et absorptione ea quae in aëre sunt etiam attrahuntur; et est manifestum etiam in fistulis, per quas aqua sorbetur, ad omnis loci differentias ascendendo, progrediendo per dictam rationem; quia, aëre in fistula contento attracto, cum alius aër loco illius succedere non possit, succedat aqua vel terra vel aliud quod locum impleat. Quod si nihil succedere possit, aër ipsa spatii vi revocatur et retinetur, ut patet interdum exugentibus vel ebibentibus orificio obstructo, quorum lingua vel labra virtute mediantis aëris atque compressi tenacissime orificio agglutinantur et vice versa exuguntur, ut ex eorum poris eliciatur spiritus ad instaurandum seu refovendum quod fuerat abstractum a loco seu spacio.

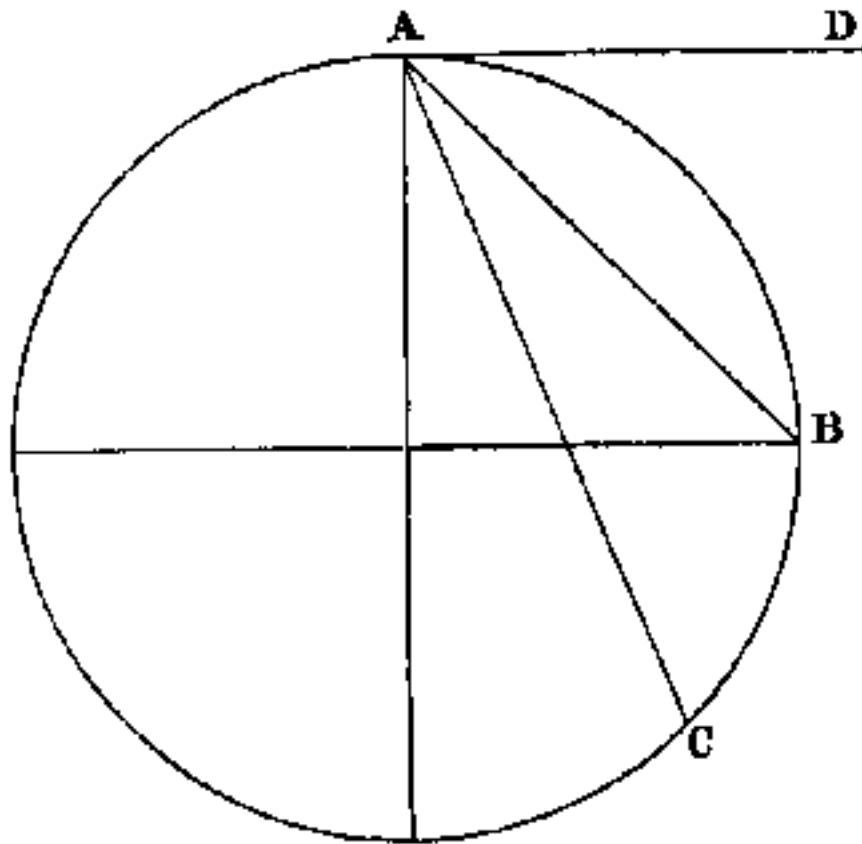
Est et alia attractionis species insensibilis, qua magnes trahit ferrum, cuius rationem non possumus referre ad vacuum vel huiusmodi, sed tantum ad effluxionem partium ab universis corporibus seu atomorum. Evenit enim ut ubi atomi unius generis ad atomos similis vel affinis congeni, vel genitabilis speciei, pervenerint mutuoque occurrerint, tunc accendatur appetitus et appulsus unius corporis ad alterum, ut subinde totum quod fuerit devictum ad potentius totum moveatur; ad quod enim omnes partes appulsum habent, et totum appellere necesse est. Hoc sensibiliter elucescit in lampadibus accensis, quarum si proxima inferior extinguatur, per ipsius fumum seu spiritus illos effluentes (qui in proxima sunt dispositione, ut sint flammei vel pabulum ignis) flamma descendet tanquam rapta deorsum ad accendendam inferiorem faciem. Ita etiam videtur in facis flammulis, quae ne perimantur absumpto humore in proprio subiecto, manifeste adnituntur ad materiam proxime dispositam, nempe ad locum maioris flammae, rectâ vel per transversum transcendendo vel progrediendo, proficiscuntur. Ita accidit devictis partibus ferri, quae ad magnetem quaquaversum discurrunt, per aliud genus virtutis seu qualitatis attractae (neque etenim omnis operatio in rebus naturalibus et huiusmodi mixtis ad qualitates duntaxat activas et passivas est referenda), licet interdum concurrant etiam necessario, non tamen principaliter. Quod vero per effluxum partium, qui fit ab huiusmodi subiectis, haec attractio proveniat, illud indicat, quod magnes perfrictus et ambra paleam trahendo et ferrum tanto amplius roborantur; calor enim ille maiorem partium effluxum inducit, in cuius virtute est poros aperire et corpus rarefacere.

Manifestum hinc est quoque simile iudicium quo modo suo rhabarbarum trahit choleram ab extremitatibus seu a partibus circumferentialibus animalis ad intestina, quando sufficientis fuerit virtutis, non inquam tantae ut quamprimum a natura expellatur antequam operetur, nec tam remisse, ut moveat tantum humorem et non attrahat. Quod etiam in magnete et similibus virtus et efficacia attractiva non sit a qualitate passiva vel activa, secundum vulgatum genus actionis vel passionis, veluti reperitur in quatuor elementorum formis, signum est quod et ipsum ferrum, quod fuerit a magnete contactum, imbuat vim eandem trahendi aliud ferrum. Quod si esset a qualitate elementari, non accideret hoc; calor enim et frigus accidentaliter advenientia subiectis cum ipsius calefacientis absentia evanescunt. Oportet igitur ad

effluxum partium hoc referre, quae a magnete effluentes in ferrum influxere, spiritalis substantia. Aliam rationem horum effectuum vel verisimilem difficile est effingere, et hac perspecta, quae undique sibi constat, varias chymaeras et somnia, quibus alii huius attractionis causas sunt commenti, facile est examinare.

Ad idem iudicium refertur atque causam, quod adamas dicitur impedire hanc attractionem, similiter et varia varias alias, quae propria effluente virtute quadam nata sunt, hebetare alienam virtutem, sicut et alia quaedam intendere et acuere, ut fertur adamanta magnanimitatem animo deferentis inprimere.

(XXIII.) De attractione vero magnetis a polo, non facile est causam adducere, si non verum est illud quod aiunt, ad illam regionem montes similis speciei reperiri quamplurimos et magnos, quod tamen est difficilis persuasionis. Esto enim illud: quaeritur, quare ad omnem distantiam talis attractio fiat. Neque enim hic loquimur de attractione magnetis non activa sed passiva; num vero magnes magnetem trahat, hoc nondum sum expertus. Tales quoque montes si sunt et ad tantam distantiam virtutem habent, certe si a zona torrida trahunt acum vel tropicis, a nostris regionibus deberent trahere homines armatos; sed hoc omnino ludicrum videtur. Mitte quod magnes trahit ferrum, quando nihil intermediat praeter aërem, atque per lineam rectam, modo a regionibus nostris ad illas partes, ubi sunt montes et scopuli magnetis, ultra mare septentrionale, magnus terrae tumor intercedit. Traheret ergo magnes ferrum vel (si ratione similitudinis traheret) magnetem, si magnete nostra existente in A, montes essent in D; modo in B vel in C necessario reperiuntur, ita ut manifeste intercedat tum magna distantia



recta AB vel AC notata, tum etiam tumor terrae ingens per arcum AB et AC notatum. Apparet ergo

multis modis absoluta vulgata illa atque famosa ratio. Atque dictis rationibus hanc quoque annectimus quod montes isti magnetis non habent virtutem attrahendae magnetis ratione similitudinis; id enim si esset, multam magnetem videremus attrahere magnetis portiunculam. Huius ergo effectus non rationem damus attractionem aliquam, quia, ut dictum est, rationabilius ferrum inde attraheretur, sed potius fugam ex antipathia; contrarii quippe natura est istius mineralis atque ferri, quae sunt foetus terrae atque terrestres frigidae consistentiae. Unde contra evenit illis atque floribus fere universis, qui convertuntur ad solem et per viam solis ipsum respiciendo insequuntur, ut non modo videre licet in hac ratione dicta de heliotropio, sed in narcissi flore, croco et innumerabilibus aliis. Haec ergo, tanquam inimica soli atque calori, tuto dicemus ad partes adversas illis atque maxime oppositas converti seque proripere.

Epilogus motorum quibus aliqua moventur.

Localiter ergo moveri pluribus invenimus rationibus accidere: primo ad vitae consistentiam et conservationem, quae est per motum (virtute enim animae et spiritus nativi res in suo loco circulariter moventur, ut supra dictum est); secundo per fugam contrarii; tertio per adsectionem convenientis seu boni; quarto per expulsionem seu extrusionem a pellente contrario; quinto per violentam attractionem etiam contrarii indigentis seu appetentis ipsam materiam convertibilem in se ipsum; sexto per animalem electionem concurrentem cum consensu naturalis potentiae; ultimo per violentiam, quae arte vel quoque studio naturae vires impedit et retorquet alio, vel etiam ipsius naturae, quae dum fortis est in una parte ad aliquid movendum, naturam alterius mobilis minoris virtutis impedit et retundit, ut fere ubique accidit; a naturali enim fluxu aquae unius occurrente fluxus alterius impeditur, ut accidit in fluminibus ad Oceanum mare defluentibus, quae a maris fluxu patiuntur ut per multa milliaria versus fontes suos et ipsa refluant.

De vinculis spirituum.

Supra dictum est spiritus alios crassiorem, alios subtiliorem incolere materiam, alios in compositis, alios in simplicioribus corporibus consistere, alios sensibilia, alios insensibilia; unde operationes animae aliis sunt promptiores, aliis difficiliore, aliis hebetatae, aliis aptatae, aliis ablatae. Alii item secundum genus unum, alii secundum aliud genus potentius operantur; unde hominibus datae sunt quaedam operationes et actus et voluptates quibus privantur daemones, et e contra. Illis autem promptior est penetratio circa corpora et immissio cogitationum, quandoquidem usque adeo sensibus internis impressiones quasdam obtrudunt, ut ea quae ipsi suggerunt, per nosmet ipsos excogitare videamur interdum. Proportionaliter enim videtur se habere eorum informatio, atque analogia quaedam est, ad hoc quod quispiam velit sensum aliquem exuscitare et loco distantiore, opus est clamore, ut per auditum ad sensum internum conceptiones alicuius perducantur, propinquo ergo clamore non est opus sed submissiore voce, proximo sufficit auribus insusurrare; daemoni vero ne auribus ipsis quidem opus est, neque voce, neque susurru, sed sensum ipsum internum ita penetrat, ut dictum est. Sic immittunt somnia non solum et faciunt voces exaudiri et quaecunque videri, sed etiam vigilantibus certas cogitationes, quas ab alio vix esse cognoscantur, interdum per aenigmata, interdum expressioribus sensibus veritatem inculcantes, interdum fortasse decipientes; atqui non omnibus omnia licent, quandoquidem certa serie atque ordine peraguntur universa.

Neque spiritibus seu daemonibus omnibus aequae omnia constant atque licent et sunt perspecta; longe enim plures species eorum esse comperimus, quam possint esse rerum sensibilium. Unde et ex ipsis bruta quaedam sunt animalia et sine ratione nocentia, ut multum degant infra humanam sapientiam, hominibus tamen nocere possunt aequae atque perniciose animalia atque venena. Tale genus illud quod appellat Marcus surdum et mutum, hoc est sine ratione, quod nullum cognoscit imperium, nullas minas, nullas preces exaudit et percipit; et ideo impotentes protestabantur se ad eos eiiciendos, sed aiebant illud genus per ieiunium seu abstinentiam, et orationem seu mentis elevationem, et sensus energiam superari posse atque vinci. Et hoc est physicum, quandoquidem crassi illius generis, veluti pabulum et illecebrae, sunt humores crassioris et terrestrioris melancholiae, quae per inediam extenuanda vel per accommodata pharmaca prudenter depellenda medico committuntur.

Est et aliud genus timidum, suspiciosum, credulum, quod voces exaudit et intelligit, inter possibile vero et impossibile, conveniens et inconveniens non distinguit, more hominum somniantum et eorum quorum perturbata est phantasia; et hoc genus minis ipsis mortis, carceris, ignis et similium solet a corporibus fugari.

Sunt et alii prudentiores, quorum magis aërea est substantia illa simplex, qui nullo cultu, nulla religione, nullis orationibus moventur, sed haec omnia pro arbitrio fingunt, et hominibus illudentes timorem, iram, religionem et similia simulant, callent linguas et scientias, sed nihil constanter asseverant, utpote genus invidiosum, quod confusionem et dubia mentibus et sensibus hominum immittant.

Aethereum vero, purum lucidumque genus, omnes conveniunt in eo quod sit omnino bonum et hominibus probis amicum, nullis vero inimicum, sicut ex aëreis alii aliis sunt amici, aliis vero inimici et infensi.

Aquei vero et terrestres aut inimici sunt aut non amici, utpote minus rationales et propterea timidiores, et iuxta illud 'quem metuunt, oderunt' et libenter laedunt.

Ignei vero, qui proprius Dii appellantur et heroes, dicuntur Dei ministri, quos Cabalistae appellant Fissim, Seraphim, Cherubim, de quibus dixit Psaltes propheta 'qui facit angelos eius spiritus, et ministros eius flammam ignis'; unde recte colligunt Basilus et Origenes angelos non esse omnino incorporeos, sed spirituales substantias, hoc est subtilissimi corporis animalia, quos per ignes et flammam ignis significat divina revelatio.

In omni ordine spirituum sunt praesides et principes, pastores, duces, rectores, gradus, penes quos sapientiores et potentiores imbecillioribus et rudioribus dominantur et praecipiant; et haec imperia non sunt aeterna, neque ita brevis consistentiae sicut humana, quandoquidem vitae illorum sunt multis rationibus vitae nostrae incomparabiles, utpote facilius est animam conciliare sibi corpus simplex, quam ex contrariis compositum, quale nostrum; illorum corpora facillime passibilia esse facile defendunt, quemadmodum passibile est aër, aqua magis quam composita quaedam corpora. Porro eadem facilitate reficiuntur, sicut aër discissus facillime reintegratur, et partes aquae coeunt postquam fuerint penetratae; et non est ludicrum et poeticum figmentum quod Virgilius Aeneam stricto gladio permeantem loca

umbrarum eas perterrituisse asserit.

Alii spiritus humana, alii aliorum animalium incolunt corpora, alii plantas, alii lapides et mineralia, et omnino nihil est spiritu destitutum et intellectu, et nusquam spiritus aeternam sedem sibi destinatum comparavit, sed fluctuat materia de uno in alium spiritum et naturam seu compositionem, fluctuat spiritus de una in aliam materiam; et hoc est alteratio, mutatio, passio et tandem corruptio, nempe partium certarum et a certis partibus segregatio et cum certis compositio; nam mors aliud non est praeterquam dissolutio. Atqui neque spiritus ullus neque corpus ullum interit, sed complexionum tantum et actuum mutatio est continua.

Iuxta autem varios actus, qui a compositione varia proficiscuntur, varii sunt amores et odia, quandoquidem universa, sicut dictum est, in praesenti esse consistere cupiunt, quandoquidem alius status et novi esse aut nihil intelligunt aut ambigunt; ideo generale quoddam vinculum est amoris reciproce animae ad proprium corpus et (modo suo) proprii corporis ad animam. Hinc pendet ex diversitate naturarum et appulsuum vinculorum, quibus tum spiritus tum corpora obligantur, diversitas, de quibus mox erit disserendum, postquam de analogia spirituum et compositorum definierimus.

De analogia spirituum.

Porphyrius, Plotinus et alii Platonici ita spiritibus corpora distribuunt, ut purissimi et optimi, qui etiam Deorum nomine inscribantur, sint igneae substantiae quoad corpus, eamque simplicissimam esse et purissimam; hi vero, qui aliis constant elementis crassioribus, non sine subtilioris elementi participatione consistunt, ut aërei habeant aërem cum igne commixtum, aquei cum igne aërem, terrestres cum igne aërem et aquam. Invisibiles vero substantiae sunt propter corporis eorum tenuitatem. Porro terrestres et aquei ad libitum concreto et inspissato vapore interdum visibiles redduntur, et in regionibus purioribus aëre sereniore et tranquilliore etiam apparent. Et mihi contigit eos vidisse ad montes Liberi et Lauri, nec mihi soli, sed frequenter apparent incolis loci illius, quibus interdum sunt (mediocriter tamen) infensi, bestias abducentes et occultantes, quas iterum post aliquot dies reducant ad propria stabula. In aurifodinis et aliis subterraneis locis, ut in montibus Gebennae, satis est vulgatum et compertum frequentissime occurrere fossoribus, quibus interdum sint tum molesti, tum adiutores, tum significatores casuum. Ad hoc genus referuntur hi, quos circa Nolam ad templum Porti in loco solitario, et etiam sub quadam rupe ad radices montis Cicadum, quod fuit olim coemeterium pestiferorum, et ipse et multi expertus sum et experiuntur nocturnis illae temporibus praetereundo multis lapidibus impetitus, qui minimo intervallo plurimi a capite et aliis corporis partibus magno cum impetu dissilientes importune insectando ad non mediocre intervallum, nunquam tamen laesionem ullam corporis intulerunt tum mihi tum aliis omnibus qui idem testificantur. De his Psellus in libro De daemonibus meminit, appellans eos lucifugos, iactores lapidum, quorum tamen iactus sint inanes.

Esse daemones subterraneos non solum sensus, experientia et ratio, sed etiam et divina quaedam auctoritas confirmat apud sapientissimum et multae philosophiae ac profundissimae librum Iobi. Ille maledicens diei in qua natus est, his verbis utitur, ubi ait 'pereat dies in qua natus sum' etc., ubi post paucas sententias infert 'quare misero data est lux, et vita his qui in amaritudine animae sunt?' 'cur

egressus ex utero non statim perii?', 'aut sicut abortivum absconditur, non substiti?', 'nunc enim dormiens silerem, et in somno irrequiescerem cum regibus et principibus terrae, qui aedificant sibi solitudines et replent domos suas argento'; quibus vero ex ore ipsius Iobi prolatis verbis nihil expressius ad propositum.

Sic etiam, ut supra dictum est, alii spiritus aliis corporibus sunt inclusi, certo quodam ordine et iustitia gradus istos distribuyente, et Origenes, Pythagoras et Platonici homines inter daemones annumerant, hosque non bonos, sed qui boni fieri possint atque peiores, unde ad meliorem vitam disponantur atque deteriolem. Quapropter vitam istam tum theologi christiani tum et meliores philosophorum sectae viam quandam atque transitum, peregrinationem atque militiam appellant. Simile iudicium de aliis generibus consistentiae. Porro in optima harum ad quam cum devenerit anima seu spiritus, in ea intelligitur diutissime perseverare; et hoc est quod a principio dicebamus, omnem substantiam spiritalem reduci ad unum, omnem materialem ad tria, animam esse unum, suum Deum, et primam mentem esse unam supra omnia, animam universi esse unam.

Ad haec valde verisimile est morbos omnes esse malos daemones, unde et cantu et prece et contemplatione et animae extasi depelluntur, et contrariis provocantur. Neque est negandum hominibus certis esse quosdam spiritus dominatores, quorum virtute certae morborum species dissipentur, ut aiunt de Cyro et aliis Persarum regibus, qui tactu pollicis lienosos curabant. Vulgatum atque satis compertum est idem in Galliarum regibus, qui pollicis tactu scrophulas curant; idem saliva dicitur efficere posse septimus ex eodem parente natus absque femina mediante.

Daemones proinde esse corporeos et iuxta varia atque diversa corporum genera varios atque diversos, illud argumento est, quod affectus habent, libidines, iras, zelum, similia affectibus humanis et compositorum animalium crassioris sensibilisque materiae; ab his enim inventa sunt sacrificia et caedes animalium, quorum apparatu et fumo summopere delectari protestati sunt; et istos oportet esse complexionis valde affinis nostrae, e quibus [sunt] alii ad alias gentes et nationes sunt affecti, caeteras omnes detestantes et abominantes. Horum alii sunt nominati, famosi et potentiores, alii vero magis plebei, quos Romani patellares Deos appellabant, nempe quibus non essent definita sacrificia et oblationes. Talia vero fercula non est credibile illis tam necessaria esse quam iocunda (possunt enim sibi ipsi per se quae sunt necessaria comparare), tamen haec ad eorum luxum sunt superinventa, quae sine hominum administratione sibi minime adcompararent; etsi enim multa melius quam nos novere, non tamen aequae ac nos multa movere et alterare possunt per se spiritualioris et nobilioris et mitioris complexionis. Sunt qui magis fumigiis delectantur, quibus thure, croco, musco, ambra et odoriferis floribus olim adsistere sufficebant.

Nobilioris et eminentioris conditionis illi perhibentur, quibus hymni, cantus atque musicalia instrumenta arrident.

Super horum conditionem est Deorum conditio, quorum natura 'non est indiga nostri, nec bene pro meritis capitur neque tangitur ira'; male enim affici a nobis atque bene eorum est, quae aliquo pacto a nobis requirere et accipere possunt ut melius et iucundius habeant; id vero in felicissimo statu constitutis minime convenire videtur.

In fine illud est firmiter asserendum et mente tenendum, quod spiritu, anima, numine, Deo seu divinitate omnia sunt plena, et intellectus et anima ubique totus et tota est, sed non ubique facit omnia. Hoc insinuavit poeta ex dogmate Pythagorico:

Principio caelum et terras camposque liquentes
Lucentemque globum Lunae Titaniaque astra
Spiritus intus alit, totamque infusa per artus
Mens agitat molem, et totus se corpore miscet.
Hinc hominum pecudumque genus vitaeque volantum
Et quae marmoreo fert monstra sub aequore pontus.

Idem dicit sensus sacrorum arcanorum ab omni vulgo receptus, ut in Psalmo et in libro Sapientiae 'spiritus domini replevit orbem terrarum et hoc quod continet omnia', et alibi 'caelum et terram ego impleo'.

Differt autem corporea substantia ab huiusmodi substantia mentis, animae atque sublimis spiritus, quod universum corpus est totum in toto et universo, ipsa vero est tota in qualibet parte, ubique videlicet totum quoddam constituens et totius imaginem referens, ubi clarius, ubi obscurius, ubi singularius, ubi multipliciter, ut eiusdem ideae species atque lucis ab omnibus materiae particulis tota refertur, sicut etiam tota a tota materia, quod sane in magno speculo licet contemplari, quod unam unius rei refert imaginem, idemque rursum in mille frustra contritum ex omnibus partibus integrum nihilominus refert imaginem. Sic etiam diversae aquae partes et hypostases, avulsae a toto Amphitrite seu universali Oceano, diversa recipiunt nomina et proprietates, quae omnes, in unum subinde confluentes Oceanum, unum habent nomen et proprietatem; ita si omnes spiritus et aëris partes in unum Oceanum confluerent, unam animam efficerent, quae alioqui multae sunt et innumerae. Hinc secundum primaevam consistentiam unam philosophi dicunt materiam, unum spiritum, unam lucem, unam animam, unum intellectum.

Iam ad multiplex spirituum vinculum referendum convertamur, ubi omnis magiae doctrina continebitur.

(iuxta III §) Primum vinculum, quo spiritus alligantur, est generale, quo metaphorice Triviae triceps Cerberus, ostiarius inferni, alligatus fingitur; est triplex facultas, quae requiritur in vinciente seu mago: physica, mathematica et metaphysica. In prima est fundamentum, in secunda gradus, in tertia cacumen scalae: prima habet rationem principiorum activorum et passivorum secundum genus; secunda temporum, locorum et numerorum; tertia universalium principiorum et causarum. Hic est funiculus triplex, qui difficile rumpitur.

(§ V) Secundum vinculum triplex est, quod requiritur tum in operante, tum in operato, tum in eo circa quem est operatio, et est fide seu credulitate constans, item invocatione, item amore et ardenti affectu cum activorum ad passiva applicatione; animae enim est effective immutare corpora seu compositum, corporis vero materialiter est immutare animam. Haec nisi accesserint seu adsint praesertim, curando, movendo et agitando nihil fiet; unde fortunatissimus magus est cui multi credunt, multae est persuasionis.

- (§ XI) III. vinculum, quod habetur efficiens, est numerus principum, qui iuxta cardines universi quatuor distribuuntur ad ea opera, quae a caelo perquiruntur et a natura. Praeter hos pro effectibus voluntariis et extranaturalibus sunt principes determinatum locum non habentes.
- (§ XII) IV. vinculum est anima mundi seu spiritus universi, qui omnia copulat unitque omnibus; unde ab omnibus datur aditus ad omnia, sicut dictum est in superioribus.
- (§ XIII) V. vinculum sunt animae astrorum et principes locorum, ventorum, elementorum.
- (§ XIII) VI. Animae seu daemones praesidentes temporibus, diebus, tempestatibus et ipsis elementis.
- (§ XIV et XXV) VII. Animae hominum tyrannorum, principum et eorum qui aliqua celebritate insignes extiterunt, unde in numina evasere.
- (§ XV) VII. Divina nomina et divinorum ordinum nomina.
- (§ XVI) IX. Characteres et sigilla.
- (§ XVII) X. Obtestationes, coniurationes, quae fiunt virtute superiorum in inferiora, ut qui per bonos daemones malos eiiciunt, alii per superiores, malos inferiores. Item alliciuntur per sacrificia, holocausta, terrentur per minas, provocantur per virtutes radiorum et influxuum.
- (§ XVIII) XI. Per triplicis mundi virtutem: elementaris, caelestis et intellectualis.
- (§ XIX) XII. Dispositio petentis bona a bonis, castitas, honestas, purgatio, abstinencia.
- (§ XX) XIII. Item adiectio cultuum et rerum naturalium, in quibus latent spiritus hi qui analogiam habent ad eos quorum opera perquiruntur.
- (iuxta XXI §) XIV. Rationes cultuum secundum eorum differentias.
- (§ XXII) XV. Consecrationum vis ex parte conservantis, ex parte orationis et ex parte ritus.
- (§ XXIII) XVI. Feriarum, infastorum et fastorum dierum et horarum cognitio.
- (§ XXIV et XXVII) XVII. Religiosarum observationum, quae consistant in puritate locorum, lotionibus, contactibus, suspensionibus, indumentis, fumigiis, sacrificiis, iuxta rerum et mediorum differentias.
- (§ XXVII) XVIII. Applicatio activorum et passivorum, ut elementorum primorum vel proximorum, subinde lapidum, metallorum, plantarum et animalium iuxta condiciones quatuordecim.

(§ XXVIII) XIX. Annuli.

(§ XXIX) XX. Artificia fascinationum.

Praeter haec generalia vincula sunt quae in septemdecim articulis ex Alberti doctrina colliguntur, quorum quaedam sunt relata, quaedam referenda supersunt.

De vinculis spirituum, et primum de eo quod est ex triplici ratione agentis, materiae et applicationis.

(§ XXIV) Ad hoc, ut actiones in rebus perficiantur, tria requiruntur: potentia activa in agente, potentia passiva in subiecto seu patiente seu dispositio, quae est aptitudo quaedam vel non repugnantia seu impotentia resistendi (quae omnia ad unum terminum reducuntur, nempe potentiam materiae), et debita applicatio, quae est per circumstantias temporis, loci et reliquorum concurrentium; omnia ut uno verbo dicam, ad agentem, materiam et applicationem. Ex defectu horum trium perpetuo impeditur omnis actio, simpliciter loquendo, quandoquidem etiamsi perfectus sit tibicen, per tibiae imperfectionem impeditur, et applicatio unius ad alterum est inanis. Itaque impotentia materiae ponit impotentiam in efficiente et inconvenientiam in applicatione. Hoc est quod dicimus ex defectu trium perpetuo impedi actionem, absolute loquendo; proprie vero inspiciendo, potest defectus provenire rursum a duobus tantum vel ab uno duntaxat, non autem ab uno definite, sed sigillatim intelligendo de omnibus, ut cum tibicen est perfectus et applicatio, tibia vero deficit, aut cum tibicen et tibia, applicatio vero impeditur. Ubi vero tota ratio efficientiae consistit in applicatione, tunc prima ratio concurrit cum tertia; efficiens enim nihil aliud est interdum quam applicator, et efficere nihil aliud est quam applicare.

(XXV. XXVI) Non omne natum est pati ab omni, neque agere in omne, sed, sicut dictum est in Physicis, passio omnis est a contrario et actio omnis in contrario, neque semper, sed dispositum, unde vulgatum illud 'actiones activorum in patiente bene disposito'. Hinc patet ratio qua aqua aquae admiscetur et aqua per aquam contemperatur propter similitudinem seu cognitionem seu symbolum, unde postquam facta fuerit unio, nullo artificio altera ab altera separatur, vinum vero purum seu merum facile recipitur ab aqua et recipit aquam, ut fiat commixtio, sed quia partes vini habent in se aliquid caloris et aëris et spiritus, non omnimodum habent symbolum, et ideo secundum minima non admiscuntur, sed secundum adeo notabilem molem distincte servantur in heterogeneo composito, ut certa arte iterum possint segregari, sicut etiam accidit in aqua maritima, quae certo modo sublimata dulcem aquam exprimit, item per vasa cerea colata, quod, si mixtio esset perfecta, non accideret. Oleum vero cum aqua nunquam admiscetur, quia partes olei quasi amatae invicem cohaerent et agglutinantur, unde neque penetrant neque penetrantur a partibus aquae. Multum est ergo attendendum in conditione partium attentanti admixtionem corporum cum corporibus; neque etenim omnia omnibus sunt miscibilia.

(XXVII) Attendendum igitur est ad partium situm, compositionem et differentiam, quandoquidem totum

toti per unum latus penetrabile est, per alterum vero non; ita enim est in omnibus, sicut patet in lapidibus et lignis et in ipsa carne, quae sunt penetrabilia vel penetrabiliora per unam partem seu latus quam per alteram, ut patet in effluxu humorum pulsorum per longum fibrarum, quia facilius ligna scinduntur per longum; ab humore vero penetrantur facilius per latum quam per longum, quandoquidem pori inter fibras iniecti eo ordine fistulas seu meatus admittunt.

(XXVIII) Non ergo tantum inspicienda est partium qualitas atque situs, sed etiam conditio formae totius; sunt enim quaedam passiones aptae natae recipi ab uno subiecto quae non recipiantur ab alio, sicut stupor a torpedine causatur in manu piscatoris, non in reticulis, et, ut ludere solebat comicus quidam, ignes amoris torrent praecordia, urunt cor, pectore existente crudo atque frigido.

(XXIX) Item accidit in tonitruis, quae interdum liquefaciunt ensem seu chalybem vagina nihilo alterata; ita etiam accidit mirum Neapoli in quadam nobili puella et pulcherrimae speciei, cuius tantummodo pilos circa vulvam combussit; ita referunt, combusto ligno dolii, vinum relinquere consistens seu congelatum forinsecus. Et pleraque huiusmodi eveniunt propter occultam rationem ultimam quae est in atomis illiusmodi ignis, qui ita est activus in uno ne sit activus in alio. Referunt etiam laurum ideo imperatorum et poetarum insignia esse et aquilam, quia haec fulgure nunquam attinguntur, tanquam ita Apollini et Iovi amica atque principes atque poetae.

Quod attinet vero ad homines, quibus omnibus non item accidit quod illi puellae, stat ratio in eo quod non omnes sunt eiusdem complexionis et temperamenti, et eandem spiritus qualitatem admittunt; ut etiam in quibusdam talis animus etiam existit, ut et pluvias impedian, imperent ventis et aliis tempestatibus. Ita etiam ad complexionem quandam referenda sunt mira quae accidunt in corporibus, ubi quaedam sunt ex privilegio totius speciei, quaedam vero ex certa particularium praerogativa, propter differentias innumerabiles quae sunt in illis.

In talibus ergo tum speciebus tum individuís contemplantur magi ut virtutum effectus emendicent, et providi imperatores non nobiles, amicos, commendatos praeponunt exercitibus et militiae ministros asciscunt, sed fortunatiores, eosque qui talia pericula consueverunt fortunatius evadere. Pariter a quibusdam plantis et mineralibus per suspensionem et gestationem et aliusmodi applicationem existimant certas praerogativas virtutum sibi conciliare quasi quodam mediante contactu, ut imperatores laurea corona muniti a fulgure non formidant.

(XXX) Huc spectat quod quaedam certis animalibus sunt venena, sicut generaliter homini cicuta, quae generaliter capere est iocundissimum alimentum, ut facile omnia ex ea pinguefiant. Similiter in differentiis nutrimentorum, venenorum et antidotorum pro variis speciebus est speculandum. Unde non modicum principium est magiae et medicinae ad distinguendum de differentiis complexionum et rationibus morborum et sanitatis et principiis mutandorum habituum seu dispositionum, vel eorundem servandorum, per applicationem extrinsecorum. Novit etiam chymicus ut aqua fortis agat in res duras, ut in ferrum, argentum, aes; in aurum vero et plumbum minime; rursum quomodo vivum argentum ocissime sorbeat oleum, quod ab auro omnino repudiatur et abiicitur. Proinde verbenae semini vel succo praesentanea potentia est ad frangendum lapidem in vesica, quae tamen carni et ossi et membranae et

aliis corporis partibus minime videtur esse violenta.

(XXXII) Sunt qui horum rationes referant ad laxitatem vel angustiam foraminum, quod quidem in quibusdam facile concesserim, sed in praecipuis et pluribus minime verum est, sicut in enumeratis omnibus. Neque enim ratio est, qua aqua fortis potius penetret unum quam alterum propter maiorem laxitudinem foraminum; similiter et verbenae spiritus ille, qui adversatur calculo, non autem ossibus et carni, quamvis magis laxatorum sint pororum. Et quid dicet de adamante, quod quidem a subtilissimo corporum et penetrativissimo ignis spiritu non discinditur, quod tamen ab hircino sanguine penetratur?

Manendum igitur est in ea generali ratione, quod non omnia patiuntur ab omnibus, neque omnes affectus secundum easdem differentias omnibus conveniunt; et horum ratio ab ipsis effectibus et casibus est desumenda, cum propria requiritur. Differentiis vero istis occultis seu formis nomina non sunt imposita, neque sensibiles sunt ut ad oculum vel tactum veniant, neque ratiocinabiles quae ab oculorum et tactuum differentiis atque origine definite eliciantur, ut de istis possimus dicere aliud quam quod sint; propter quid vero ne ipsis quidem daemonibus facile esse disserere iudicamus, si nobiscum nostris verbis et sensibus quae per nostra verba significantur velint definire.

Secundum vinculum ex voce et cantu.

(XXXIII) Secunda vinculi ratio est a conformitate numerorum ad numeros, mensurae ad mensuram, momenti ad momentum; unde illi rhythmici atque cantus qui maximam habere efficaciam perhibentur. Proinde quidam magis afficiuntur tragica quadam, quidam vero comica harmonia, aliqui generaliter ad omnem sunt affecti, nonnulli sicut de quodam barbaro imperatore recitant, qui musicis auditis artificiosissime tractatis instrumentis malle inquit se equi hinnitum audire; qui plane humana effigie indignus et iniuria praeditus hoc ipso convincitur.

De cantu vero non tantum harmonico, sed sub generaliore quadam significatione intelligimus, siquidem potentissimae, quod quidam experti sunt, cantiones seu carmina plus videntur habere dissonantiae quam consonantiae, et fere talis erat anima illius semiferi hominis, qualem numeri hinnitus equini facilius flectere potuissent; sicut etiam ad oculorum sensibilem harmoniam quod spectat, aliis numeris vincitur ad amorem equinus, aliis humanus, aliis caninus animus, ut pro singularum specierum conditione variae sunt pulchritudinis differentiae. Sicut ergo in proverbio est de asino ad lyram, non omnes cantus omnibus sunt accommodi, et ut varias animas harmonici varii, ita etiam varii magici varios spiritus devinciunt.

(XXXIV) Haec autem vincula non solum hoc ipso sunt tenacia, quod per auditum percipiuntur seu aditum nanciscuntur in anima, sicut Marsi et Psylli vox potentissima vox est in serpente; verum etiam et occulto susurro etiam ad rem vinciendam non perveniente, per analogiam spiritus ad spiritum, vincientis ad vinciendum, effectus vinculorum perficitur; neque etenim semper incantati incantantium voces excipiunt, vel exceptis sensibilibus afficiuntur et statim.

(XXXV) Huc spectat quod numeri unius vocis vel aspectus alterius vocis numeros confundunt et obtundunt; unde lupo, quem cervarium vulgo appellant, quidam viso vocem amittunt devincti eo spiritu,

neque facile verba formare possunt. Et referunt instrumentum ex agnina pelle cum typano ex pelle lupina prorsus amittere sonum, quamlibet alioqui sonorum et fortius ictibus impetum, quandoquidem spiritus, qui aliqualis est in emortui pelle, potens est vincere et compescere spiritum per eam participationem antipathiae et praedominii, quae erat in viventibus. Hoc quod referunt an ita sit non sum expertus, tamen verisimilitudinem habet et rationem, quae tamen non omnino est a ratione vitae ad vitam et speciei ad speciem, quandoquidem et asinus lupum timet nihilo fortasse minus quam ovis, pariter et illius insidiis obnoxius, tympanum tamen ex eius pelle confectum, aequis fortassis pulsibus tympanum lupi nisi compescat, pro maiori tamen spissitudine superabit.

(XXXVI) Huc etiam spectat de fidibus ex nervis ovium et nervis lupinis nunquam consonantibus. Vulgatum quoque est apud multos, quemadmodum duae citharae vel lyrae aequaliter temperatae si fuerint, quarum altera propior alteri pulsetur, harmonia unius in alterius chordas non solum consonantes, sed et aequaliter motas commigrabit; et hoc valde rationabile est. Unde etiam accidit et voce quadam et gestu vel simili quadam specie animum unius affici praesentia alterius, ut indissolubiles oriantur amicitiae. Sunt quos visos temere odimus, sicut etiam sine causa amamus; et hoc odium et amor interdum sunt reciproca, interdum vero non, quod accidit a praedominio quodam unius in alterum secundum unam affectus speciem, quae impeditur ab alia affectus specie quae est in altero, sicut et specie unius catelli et aviculae amoris quodam affectu pertrahimur in illas, quae tamen timore percussae nos fugiunt et oderunt.

(XL) Ad hoc genus pertinent preces et orationes, quibus pares aut principes quidam sollicitant, (ubi) nullum habeant effectum neque rationes vel honestatis et iustitiae praetextus allegati; quibus interdum plus possunt unius morionis et scurrae proposita, ut interdum prudentiores per eiusmodi voces tanquam magis accommoda vincula principum animos soleant irretire, ut in Iulio III. Pontifice compertum, qui orantes, deprecantes, lacrimantes abolebat, abiiciebat; si quis vero uno scommate vel alio lepide post pedum oscula accessisset, is quaecunque exoptabat impetrare ab illo poterat.

Ad incantationis ergo artem spectat et eam vinculi spiritus speciem, quae est per cantus seu carmina, quicquid tractant oratores faciens ad persuadendum et dissuadendum seu ad movendos affectus; cuius quidem artis alteram partem praetermiserunt et in sinu magorum seu philosophorum seu versutiorum politicorum latentem esse sinunt, quam tamen Aristoteles in Rhetorica ad Alexandrum magna ex parte complexus est, quaeque ad duo capita considerationis reducitur, alterum quod consideret incantator quid deceat se et quid sibi conveniat, alterum quid incantando seu vinciendo placeat, arrideat, eius scilicet moribus consideratis, statu, complexione, usu, quae omnia in praesentiarum retexere et adducere non est locus.

Tertium vinculorum genus ex visu.

(XLI) Per visum etiam vincitur spiritus, ut passim quoque superius est attactum, dum formae aliter atque aliter ante oculos obversantur. Hinc fascinationes activae et passivae ab oculis proficiscuntur et per oculos ingrediuntur; unde illud 'Nescio quis oculis teneros mihi fascinat agnos'.

Pulchri quoque species affectum amoris excutit; contrarii abominationis et odii. Et per affectiones animae

ac spiritus aliquid insuper in corpus ipsum, quod sub animae gubernaculo et spiritus contemperamento consistit, transfunditur. Sunt quoque aliae affectuum species, quae etiam per oculos accipiuntur atque statim corpus ipsum aliqua ratione afficiunt; tristibus enim quibusdam vultibus ad tristitiam et compassionem vel moerorem concitamus, tanquam ex causis manifestis.

Sunt alii qui etiam peiores animo atque corpori ingerunt impressiones per oculos, sed non evidenter per ea quae nos possumus iudicare, efficacissime tamen movent per aliqua quae sunt in nobis, nempe per multiplicem spiritum et animam; quandoquidem tametsi una anima in toto corpore vigeat, et uni praecipue omnia membra subministrent, tamen quia spiritu quodam toto totum et anima tota et universi partes vivificantur, ratio multarum affectionum spiritualium referenda est ad aliquid aliud quod cognoscit in nobis et vivit, quod iis rebus afficitur et perturbatur, quibus minime nos perturbamur et afficimur. Et interdum nocentius tangimur et laedimur ab his quorum ictus non sentimus, quam quorum sentimus; ita et multa visa et per oculum ingestae species perturbationis sensum non faciunt in apertis et extrinsecis potentiis sensitivis, quae tamen profundius immersae letaliter etiam afficiunt, quorum sensus immediatus ad internum spiritum, quasi alium sensum et animal, referuntur. Unde non tam leviter refragabimur quibusdam Platonice et omnibus Pythagoricis, qui unum hominem multa statuunt animalia veluti per se viventia, quorum interdum uno perempto, seu primario, diu alia supervivunt.

(XLII) Iudicare ergo eorum tantum nos laedi vel affici speciebus visibilibus, quae solum manifestam sensus et animi perturbationem inducunt, manifesta est stupiditas, non aliter ac si quispiam iis tantum ictibus vel magis laedi existimat qui sentiuntur vel magis sentiuntur, cum tamen experti simus plures molestiae et tormenti inferre puncturam acus vel spinae circa pellem vellicantis, quam ensis adacti ex uno latere in aliud, cuius gravior effectus tandem sentitur, sine sensu tamen laesionis eo quo corporis partes penetrat momento. Ita nimirum multa furtim per oculum ad animae exitium usque spiritus captivant et inculcant, licet eam perturbationem non inducant quam leviora objecta; sicut videntes certos gestus vel affectus vel motus compellimur ad lacrimas, alienum quoque sanguinem perfundi aspicientes quidam vel cadaveris incisionem usque ad animae deliquium compelluntur; cuius rei nulla alia causa est praeterquam affectio per oculos devinciens.

Quantum vinculum est ex phantasia.

(XLVII, XLVIII) Cuius quidem munus est recipere species a sensibus delatas et continere, et componere eas et dividere, quod quidem accidit dupliciter: uno pacto ex arbitrio vel electione imaginantis, quale est poëtarum et pictorum munus, et eorum qui apologos componunt, et universaliter omnis cum ratione species componentis; alio pacto extra arbitrium et electionem. Et ita dupliciter: vel per causam etiam eligentem et voluntariam, vel ab extrinsecus moventem. Et hac duplici: vel mediata, ut homine qui per voces vel per spectra, per visum vel per auditum perturbationes inducit; vel immediata, ut spirituali, rationali, seu daemone qui agit in phantasiam per somnia vel etiam per vigiliis, ita internas species commovens, ut aliquid sensus externi apprehendi videatur. Unde energumeni quidam videre sibi videntur quaedam spectacula et audire quasdam voces et sententias, quas putant vere ab externis subiectis insinuari, unde importunissime et constantissime asseverant se vera vidisse et vera audisse, ubi nimirum non sensus eorum decipitur, sed ratio; quae enim audiunt, audiunt, quae vident, vident, tamen quod

interno sensu per speciem phantasiabilem illis obiicitur, idem per sonum externum, per aures et formam externam per visum ingestam se videre arbitrantur, et intentiones sensuum interiorum res ipsas esse autumant. Ita accidit ut ne quidem a circumstantibus nolint ad saniores sensum revocari, quos potius ad propriam imaginationem malint promovere, quos vere existiment surdos et mutos; et medici haec ipsa referunt ad maniam et melancholiam, quae ab iisdem somnia vigilantum appellantur.

(XLIX) Porro in hoc vinculo neque purum est materiale illud principium, quod crassissima et importunissima pertinacia quorundam vulgarium medicorum opinatur, neque purum illud efficiens daemoniaci seu diabolici generis, quod pro sua parte tuentur quidam Theologi; sed utrumque concurrat, materialiter quidem humor melancholicus, quem saturnialium daemoniorum popinam seu balneum appellamus, sed etiam pro causa movente et efficiente spiritus ipse daemoniacus, qui cum non sit omnino substantia incorporea, quandoquidem multis affectibus animalibus iisque gravissimis praediti videntur daemones, quamvis substantia spiritualis, cui subtilius et minus sensibus pervium corpus est a natura tributum, in quo genere animalium dictum est non pauciores reperiri species, quam sint viventium, compositorum et sensibilibus. Sicut ergo ad definitum semen in definito loco congrue expositum definita veluti accurrit anima, aut ex ipso velut emergens certam animalis formam vel viventis producit et emergere facit, ut ex hoc semine nascatur oliva, ex illo canis, ex illo homo, item in hoc corpore ita vel ita complexionato commodius nascuntur haec, commodius vero illa, unde poeta 'Hic segetes, illic veniunt felicius uvae'; ita ex certa cordis vel cerebri vel spiritus animalis temperie et complexione, intemperie vel perturbatione, quasi in proprio campo et ex proprio semine, boni vel mali spiritus et principia intentionum enascuntur. Unde mutua quaedam consequentia est, ut talia corpora tales animas, tales animae talia corpora in consistentiam producant, iuxta substantialem, quam appellant, et specificam differentiam atque subsistentiam; ita et advenientes et accedentes alii spiritus propter accidentales quasdam complexiones vel subiecta corpori adiecta sequitur praedominium illud furiosi spiritus, quod sane e medio tolli potest, tum incantatione, nempe rhetorica illa, et amica et medica quadam persuasione spiritum obsessum reficiendo, tum evacuatione seu expulsionem noxiae materiae per purgativa pharmaca, tum per commoda Iovialia, Solaria et alia vitae humanae congruentia nutrimenta, quae materiam meliorem spiritui subiiciant, vel deteriore illam, quae in complexionem interdum transit, mitigent et contemperent. Sic neque spiritus opera haec vitalia et animalia persequitur, neque sine spiritu corpus assumit; ad haec igitur sive bene sive male sive pro ratione speciei sive extra speciei rationem constituenda principium materiale requiritur, et secundum genus formale seu efficiens. Interim satis rationabile est, ut ad curationem perturbatae phantasiae et ad solutionem interni sensus hoc pacto devincti simplex humorum purgatio simplexque victus ratio sufficiat; non propterea tamen concluditur, ut concludit quidam pinguissimae Minervae medicus, qui sub titulo De occultis naturae miraculis plures protulit ineptias quam potuit litteras et syllabas exarare, qui ex eo quod per secessum et humorum vacationem tales spiritus cum eiusmodi miris intentionibus liberis et ordinatis expelluntur et extruduntur, concludit eos nihil aliud esse quam humores; unde aequè possemus dicere suam excellentiam, quae plurimum animas per secessum e corpore abire coëgerit, ut et animam ipsam etiam humorem seu excrementum existimet, aut si penuria cibi atque potus cogatur ipse suam domum et patriam deserere propter medicinae ignorantiam et apertorum naturae colorum atque vorum, existimemus eum nihil aliud esse quam de genere eorum quae illum expellunt.

Omnibus hisce modis cum contingat vinciri et obligari sensum, medico seu mago maxime insistendum

est circa opus phantasiae; hoc enim est porta et praecipuus aditus ad actiones et passiones affectusque universos, qui sunt in animali; et ex hac alligatione sequitur alligatio profundioris potentiae, quae est cogitativa.

De vinculo quinto, quod est ex cogitativa.

(L, LI) Vinculum phantasiae leve per se est, si vinculum cogitativae vires non con duplicet. Ea enim spectra, quae idiotae, stulti, creduli et superstiosuli ingenii animum devinciunt et obligant, deridentur, contemnuntur et veluti inanes umbrae a sobrio et bene nato et disciplinato ingenio. Unde omnes operadores sive magi sive medici sive prophetae sine fide praevia nihil efficiunt, et iuxta fidei praeviae numeros operantur. -- Hic nos accipimus fidem iuxta magis universalem rationem, quam a singulis istorum capiatur et ab omnibus. --

(LII) Haec in quibusdam commovetur tanquam praeviis potentiis bene dispositis et ordinatis, a quibusdam vero tanquam perturbatis; multum vero faciunt ligamenta quae sunt ex ore diserti, ex specie unde certa dispositio oriatur et foveatur in imaginatione, quae est sola porta omnium affectuum internorum et est vinculum vinculorum. Hinc Hippocratis vulgata est sententia, 'efficacissimum medicorum esse illum cui plurimi credunt', et hoc est quia plurimos vincit aut eloquio aut praesentia aut fama; et non solum de medico, sed quocunque magiae genere vel alius sub alio titulo potestatis, si in operante vinciendi iniciendae imaginationis vix quippiam aliis mediis poterit promoveri.

(LIII) Et credunt theologi et concedunt et concionantur de eo qui per se potest omnia facere, quod non poterat curare eos qui illi non credebant, cuius impotentiae tota ratio refertur ad imaginationem, quam non potuit vincere; compatrueles enim, qui noverant humile illius genus et educationem, spernebant et irridebant medicum et divinum; unde illud vulgatum 'nemo propheta acceptus in patria'. Facilius ergo quibusdam vincere est eos, apud quos minus est notus, ut ex opinione et apparatu fidei, cuius quidem potentia animae quodammodo se disponit, aperit, explicat, ac si fenestras aperiat ad solem concipiendum, quas alioqui occlusas teneret, datur aditus ad eas impressiones quas ligatoris ars exquirat, incutiendo subsequencia vincula, quae sunt spes, compassio, timor, amor, odium, indignatio, ira, gaudium, patientia, contemptus vitae, mortis, fortunae, et omnia quorum vires ex animo in corpus alterandum transmigrant.

Quomodo vero reliquae istae enumeratae vinculorum species, quae fidem et opinionem subsequuntur, alterent considerare non est valde profundae speculationis. Iam quod attinet ad magis spirituales potentias animae quae sequuntur, nempe ad memoriam, rationem, experientiam, intellectum et mentem, non est operae praesentis speculationis persequi, siquidem actus illarum potentiarum non redundant in corpus neque alterant, sed tota immutatio originaliter est in potentiis ante cogitativam, effective autem et principaliter a cogitativa. Inde omnis vis magica activa et passiva, et vinculis magicis species eousque subiiciuntur, et, ut etiam asserit Plotinus, tum sapientes tum insipientes per principia naturalia consistentia in ea possunt vinciri, nisi extet aliquod principium in subiecto quod valeat repercutere seu excutere magicas eiaculationes; quandoquidem, ut dictum est supra, non omnia penetrant in omnia neque admiscuntur omnia cum omnibus, sicut oleum cum aqua non admiscetur. Sic testatur Plotinus de se ipso et confirmat Porphyrius in Vita Plotini, quod maleficia cuiusdam Aegyptii, quibus nitebatur vincere et

maleficiare Plotinum, in ipsum authorem sunt conversa. Et haec [De vinculis in genere](#) dicta sint.

FINIS

Author: Bruno, Giordano, 1548-1600.
Title: De Magia / by Giordano Bruno.
Edition: F. Tocco et al., eds.,
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What's new:

- May 13, 2001: Added Giovanni Pico della Mirandola: [Conclusiones sive Theses DCCCC](#).
- May 8, 2001: Completed Giordano Bruno: [De Vinculis in Genere](#).
- April 29, 2001: Added A. W. Greenup: [Sefer ha-Levanah -- The Book of the Moon](#) to CD.
- March 3, 2001: Added [Giovanni Pico della Mirandola: Of Being and Unity](#)
- January 4, 2001: Added Heinrich Cornelius Agrippa: [Third Book of Occult Philosophy](#) (Ceremonial Magick)
- January 3, 2001: Added Heinrich Cornelius Agrippa: [Second Book of Occult Philosophy](#) (Celestial Magick)
- December 4, 2000: Moved to [esotericarchives.com](#) domain.
- October 28, 2000: Added Heinrich Cornelius Agrippa: [First Book of Occult Philosophy](#)
- August 29, 2000: Corrected [Kircher's explanation of Sigillum Dei Aemeth](#) and rescanned gifs.
- August 29, 2000: Added Heinrich Cornelius Agrippa: [Fourth Book of Occult Philosophy](#)
- 07/08/2000: Added Iamblichus: [On the Mysteries of Egypt](#)
- 06/09/2000: Added Giordano Bruno: [Cantus Circaeus](#).
- 04/15/2000: Added Johann Weyer: [Pseudomonarchia daemonum](#).
- 03/18/2000: Added Ebenezer Sibly's [A New and Complete Illustration of the Occult Sciences](#), Book 4 (1796)
- 02/16/2000: Added introduction and Hebrew text of the *Sword of Moses* to [the CD](#).
- 12/31/1999: Added *The Grimoire of Pope Honorius* (French, 1760) to [the CD](#).
- 12/27/1999: Added John Dee's *Tuba Veneris* ('The Trumpet of Venus') to [the CD](#) (Latin 1580).
- 12/25/1999: Added English translation of the *Grimorium Verum* to [the CD](#).
- 12/24/1999: Added *L'Art de commander les esprites ... suivi du Grand Grimoire* (French 1750) to [the CD](#).
- 11/06/99: Added *Grimorium Verum* (French edition) to [the CD](#).
- 09/08/99: Added John Dee's [Compendium Heptarchiae Mysticae](#)
- 09/03/99: Added a summary of the [Picatrix \(The Goal of the Wise\)](#) of pseudo-Majriti.
- 08/31/99: Completed [Steganographia Book 2](#).
- 08/31/99: Corrected some typos and HTML tag error in [Heptarchia Mystica](#).
- 08/27/99: Added parallel modernized spelling to [The Key of Knowledge](#)
- 08/24/99: Added first 17 chapters of [Steganographia Book 2](#)
- 08/23/99: Added [The Key of Knowledge](#) A Sixteenth-Century English translation of the *Key of Solomon*.
- 08/19/99: Added additional magical symbols to the [archive of downloadable esoteric gifs](#)
- 08/13/99: Added [search engine](#)
- 07/29/99: Added [Le Grimoire du Pape Honorius](#) to the [CD](#), and a few of the drawings to the web

version.

- 07/28/99: Incorporated corrections by Tommaso Braccini into the [Grimorium Verum](#).
- 06/14/99: Added Mathers' edition of the [Key of Solomon](#);
Updated [Angel Registry](#) to include data from the *Book of Enoch*, *Grimorium Verum*, *Testament of Solomon*, and the *Key of Solomon*.
- 06/13/99: Added [Sigillum Dei Aemeth from Sl.3853](#), as well as [additional details and English translations](#) from that edition of the Sworn Book of Honorius (Liber Juratus)
- 06/03/99: Added Giordano Bruno: [Ars Memoriae](#)
- 05/30/99: Added [an introduction to the Lemegeton](#), and some footnotes to the [Goetia](#).
- 05/09/99: Added [Testament of Solomon](#).
- 05/06/99: Completed [Steganographia Book 3](#).
- 04/29/99: Completed [Steganographia Book 1](#).
- 04/21/99: Added [Trithemius: The art of drawing spirits into crystals](#)
- 04/21/99: Added John Dee's [A Letter Containing a most briefe Discourse Apologeticall](#)
- 03/27/99: Added [Reginald Scot's collection of magical texts](#)
- 03/23/99: Added [archive of downloadable esoteric gifs](#)
- 03/18/99: Added [The Sphere of Sacrobosco](#)
- 02/24/99: Added [Chaldaean Oracles of Zoroaster](#)
- 02/12/99: Added Giordano Bruno: [Theses De Magia](#)
- 02/12/99: Added Giordano Bruno: [Magia Mathematica](#)
- 02/11/99: Added Giordano Bruno: [De Magia](#)
- 12/17/98: Added chapters 18-19 to [Steganographia](#).
- 12/15/98: Added chapters 15-17 to [Steganographia](#).
- 12/12/98: Added chapters 12-14 to [Steganographia](#).
- 11/29/98: Updated [Angel Registry](#).
- 11/25/98: Added **Peter de Abano**, [Heptameron, or Magical Elements](#)
- 11/13/98: Added [Sword of Moses](#).
- 11/07/98: Completed Hermann Gollancz: [Sefer Mafteah Shelomoh / Hebrew Key of Solomon](#)
- 10/30/98: Added [Arbatel of Magick](#)
- 09/13/98: Added Lemegeton: [Goetia](#) [Theurgia Goetia](#) [Ars Paulina](#) [Ars Almadel](#)
- 09/11/98: Added [Angel Registry](#): Index of Angel names, magical words, and names of God
- 08/06/98: Added [SOLOMON AND THE ARS NOTORIA](#) from Lynn Thorndike, *MAGIC AND EXPERIMENTAL SCIENCE*
- 07/13/98: Updated [Liber Juratus](#) to include comments by Lynn Thorndike.
- 07/13/98: Added [Apollonius tells your future](#).
- 07/12/98: Updated [Lovecraft's use of the Necronomicon](#).
- 07/12/98: Added [Excerpts from Josten's. edition of John Dee: Monas Hieroglyphica](#).
- 07/12/98: Added [Ars Notoria](#).
- 07/12/98: Added [Liber Juratus](#).

- 06/30/98: Added [Dee's Holy Table](#).
- 06/04/97: Added [Bruno: Umbris Idearum](#).

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Writings of Heinrich Cornelius Agrippa (1486-1535)

Heinrich Cornelius Agrippa (1486-1535) is the most influential writer of renaissance esoterica. His *de occulta philosophia* appeared in three books. Written from 1509 to 1510 (he would have been 23 at the time), it circulated widely in manuscript form, and was eventually printed in 1533. It is a "systematic exposition of ... Ficinian spiritual magic and Trithemian demonic magic (and) ... treatised in practical magic" (I. P. Coulano in *Hidden Truths* 1987, p. 114).



Without doubt, this book should be at the top of any required reading list for those interested in Western magic and esoteric traditions.

Selected writings:

- **Of Occult Philosophy or Magic** ('de occulta philosophia')
 - **Book I. Natural Magic** [Part 1.](#) [Part 2.](#) [Part 3.](#) [Part 4.](#)
 - **Book II. Celestial Magic** [Part 1.](#) [Part 2.](#) [Part 3.](#) [Part 4.](#)
 - **Book III. Ceremonial Magic** [Part 1.](#) [Part 2.](#) [Part 3.](#) [Part 4.](#) [Part 5.](#)
 - **Book IV. Of Magical Ceremonies** (spurious?)

Books in Print:

- [Amazon.com](#)

Other links

- [Digital Sources Center](#)
- [Heinrich Cornelius Agrippa von Nettesheim](#)

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Writings of Giordano Bruno (1548-1600)

Italian Philosopher Giordano Bruno ("the Nolan") was one of the most original and colorful thinkers of the Renaissance. The Inquisition considered him a dangerous heretic, and had him burned at the stake in 1600.



Selected writings:

- [De Umbris Idearum](#) ('The Shadow of Ideas') (1582) (Latin)

Bruno became a noted expert in the art of memory while still a Dominican monk. He repeatedly demonstrated his memory techniques, including to Pope Pius V. Bruno carried the traditional mnemonic training well beyond the Dominican traditions.

This is Bruno's first book on memory, and presents a rich system which integrates mnemonics, psychology (ala Ficino), and hermetic magic. This work is dealt with at some length by Frances A. Yates in her *Giordano Bruno and the Hermetic Tradition* (1964).

- [Ars Memoriae](#) ('The Art of Memory') (1582) (Latin)
- [Cantus Circaeus](#) ("Incantations of Circe") (1582) (Latin)

An early work by Bruno on the art of memory with strong magical elements. It is written in the form of a dialogue between the great sorceress Circe and her assistant or apprentice Moeris.

- [Ars Reminiscendi -- Triginta Sigilli](#) (1583) (Latin)
- [Explicatio triginti sigillorum](#) (1583) (Latin)
- [The Heroic Frenzies...](#) ('De Gli Eroici Furori') (English)

Another major work of Bruno's, almost impossible to find, dealing with the philosophy of love and love as a means of mystical ascent.

- [De Magia](#) (Latin)

One of the very few of Bruno's books to deal explicitly with magic. It remained unpublished until Tocco's edition of 1891. I consider this text of equal importance with Agrippa's [Occult Philosophy](#). For a translation, see [Cause, Principle and Unity](#), ed. Blackwell et al.

- [Theses De Magia](#) (Latin)

- [Magia Mathematica](#) (Latin)

By "mathematical magic" Bruno means magical practices that use characters, seals, and figures.

- [De vinculis in genere](#) (Latin)

This is Bruno's other great book on magic, dealing with "bonding in general." Couliano characterizes it as "one of those little-known works whose importance in the history of ideas far outstrips that of more famous ones." (E&M p. 89) It explains how the masses can be manipulated with psychological and magical bonds, and how one can escape these snares.

Books in Print:

- [The Ash Wednesday Supper](#)
- [Cause, Principle and Unity and Essays on Magic](#)
- [Expulsion of the Triumphant Beast](#)
- *The Candlebearer*

Published by Dovehouse Editions Inc. 1890 Fairmeadow Cres. Ottawa Canada, K1H 7B9 Tel (613) 731-7601
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- [Copyright Policy and the Law - U.Va](#)
- [U.S. Copyright Office](#)
- [Who Owns digital Works?](#) A good overview of Internet copyright issues.

Digital Archives

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- [Renaissance Editions](#)
- [Luminarium](#)

Religion

- [American Academy of Religion](#)
- [Labyrinth Library: Latin Texts](#)
- [Latin Vulgate Bible](#)
- [Mandaean](#)
- [Swezey's Christian Minimalist Web Site](#) Sometimes less is more!
- [Religious and Sacred Texts](#)
- [TELA: Scholars Press](#)
- [Sunrise and Sunset calculator](#)

Esoterica & philosophy

- [American Folklore Society](#)
- [My Brother Bob's Web page, including his book on Out-of-Body experiences](#)
- [Alchemy Home Page](#)
- [Giordano Bruno](#)
- [Engelen en Contactees](#)
- [Jim Reeds](#)
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Latin

- [Latin dictionary and Grammar Aid](#)
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Research Libraries (a few of the places I love to haunt)

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"Why, I say, do so few understand and apprehend the internal power?
... He who in himself sees all things, is all things"

-- **Giordano Bruno**

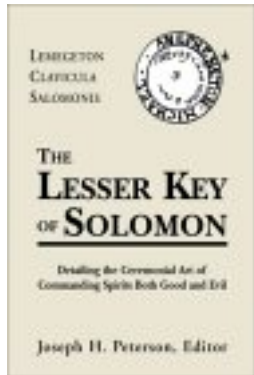
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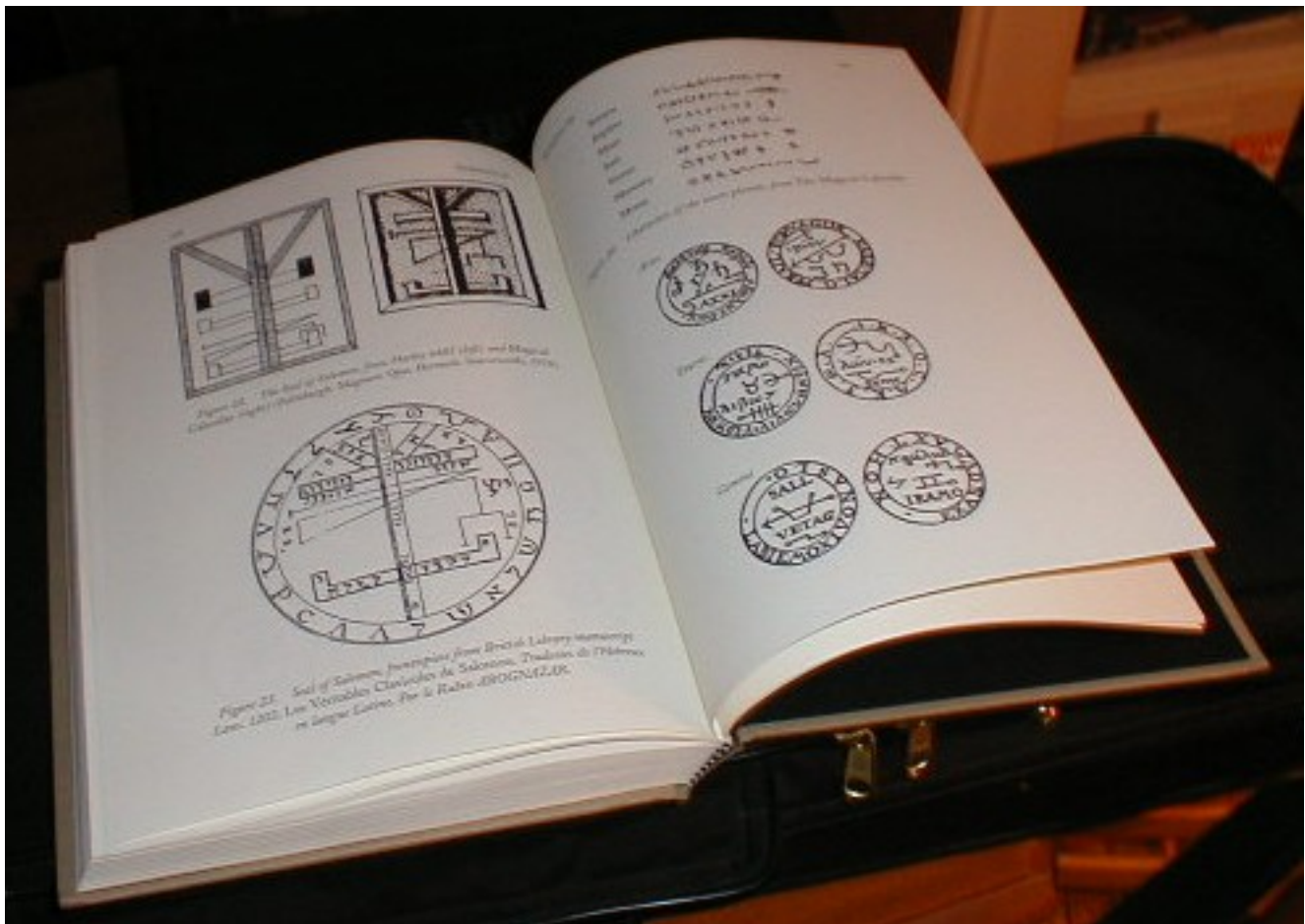
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Book announcement



My new book *The Lesser Key of Solomon* is now available in bookstores. The printed edition includes corrections, critical apparatus, new expanded introduction, appendices, index, and examples of drawings (including notae) from other manuscripts and printed sources. The publisher, [Red Wheel/Weiser](#), did a fantastic job on this edition, with high quality embossed binding and alkaline paper.

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- *Arbatel of Magic*
- Agrippa's *Fourth Book of Occult Philosophy*
- *Ars Notoria*, or *The Notary Art of Solomon*
- *Compendium Heptarchiae Mysticae*, An early version of John Dee's primary magical text. Not available elsewhere.
- *Heptameron* or *Elements of Magic*, by Peter de Abano
- *Heptarchia Mystica*, John Dee's summary of his techniques for conjuring angels
- *Key of Solomon* Mathers' English edition. The most famous handbook of magic (text only)
- *The Key of Knowledge*: A Sixteenth-Century English translation of the Key of Solomon.
- *Sefer Maphteah Shelomoh*, complete reproduction of the the Hebrew manuscript of the **Key of Solomon**,

Other rare esoteric books (full length)

- Heinrich Cornelius Agrippa: *Of Occult Philosophy* Book 1: Natural Magic; Book 2: Celestial Magic; Book 3: Ceremonial Magic (English)
- Giordano Bruno: *Umbris Idearum* (*Shadow of Ideas*). The magical art of memory was at the heart of Bruno's life, and his death at the hands of the Inquisition (Latin)
- Bruno: *Ars Memoriae* (Latin)
- Bruno: *Cantus Circaeus* ("Incantations of Circe") (Latin)
- Bruno: *Heroic Frenzies*. Love as a path to mystical ascent (English)
- Bruno: *De Magia*. One of Bruno's few books explicitly dealing with Magic (Latin)
- Bruno: *Magia Mathematica*. Magic of characters, seals, and figures (Latin)
- Bruno: *Theses De Magia* (Latin)
- Bruno: *De Vinculis in Genera* (Latin)
- *Chaldaean Oracles of Zoroaster* (two editions: ed. Westcott, and ed. Stanley) Considered essential by Crowley and the GD

including dozens of drawings. Highly sought after.

- ***Mafteah Shelomoh***, **Key of Solomon** Hebrew manuscript described (Gollancz, 1905)
- ***Lemegeton***, or the *Lesser Key of Solomon*. Four books: Goetia, Theurgia Goetia, Ars Paulina, Ars Almadel. (Ars Notoria see above). All the hundreds of seals and diagrams are included in the CD version.
- Reginald Scot's collection of magical texts (*Discoverie of Witchcraft*, Book 16)
- A. W. Greenup: ***Sefer ha-Levanah -- The Book of the Moon*** (Hebrew)
- Ebenezer Sibly, ***A New and Complete Illustration of the Occult Sciences***, Book 4. (1795?)
- *Sword of Moses*. 10th century Hebrew handbook of Magic, Hebrew with English translation, plus an index of Mystical Names.
- *Sworn Book of Honorius (Liber Juratus)* (English and Latin)
- *Tabula bonorum angelorum invocationes*, by Dr. John Dee (Latin)
- *Testament of Solomon*. Oldest magical handbook attributed to Solomon
- *The art of drawing spirits into crystals*, by Johann Trithemius
- ***Tuba Veneris*** ('The Trumpet of Venus'), a pre-Enochian magical text by Dr. John Dee (1580, Latin)

- John Dee: ***Liber Loagaeth***: Complete text. Also known as *Mysteriorum Liber Sextus et Sanctus* and as the *Book of Enoch*. This is the book at the center of the Enochian magic of John Dee and Edward Kelley. Delivered by the angels, and said to usher in the New Age. (2 complete versions included: one with Roman font and one with Enochian font)
- John Dee: ***The Hieroglyphic Monad***: Written in twelve days while in a peak (mystical) state, Dee claimed this highly esoteric work would revolutionize astronomy, alchemy, mathematics, linguistics, mechanics, music, optics, magic, and adeptship.
- John Dee: *A Letter Containing a most briefe Discourse Apologeticall*
- Iamblichus: *Theurgia, or the Mysteries of the Egyptians*
- Giovanni Pico della Mirandola: *Of Being and Unity*
- Giovanni Pico della Mirandola: *Conclusiones sive Theses DCCCC* (Latin)
- *The Sphere of Sacrobosco*
- Johann Trithemius: *Seven Secondary Intelligences (De Septem Secundeis)*
- Trithemius: *Steganographia* (all 3 Books). Trithemius' most notorious work. On the surface it is a system of angel magic, but within is a highly sophisticated system of cryptography. (Latin)

Black Magic Grimoires

Other bonus items and articles

- *Grimorium Verum* (1817 French edition with Engl. transl.)
- *La Clavicola del Re Solomone Tessoro delle Scienze Occulte* (1880 Italian edition of *Grimorium Verum*)
- *Le Grand Grimoire*, one of the most famous and outrageous handbooks of black magic. (1845 French with English translation)
- *Le Grand Grimoire*, (1750 French edition)
- *Le Grimoire du Pape Honorius*, "perhaps the most frankly diabolical of the Rituals connected with Black Magic." (1670 French edition)
- *Le Grimoire du Pape Honorius*, (1760 French edition)
- *Le Grimoire du Pape Honorius*, (1800 French edition)
- Johann Weyer: *Pseudomonarchia Daemonum* (Latin with English translation)
- *Verus Jesuitarum Libellus* ('The True Book of the Jesuits') (Latin with English transl.)

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- John Dee: *Mysteriorum Libri Quinque* or *Five Books of Mystical Exercises*. (Contents and preface only)
- **"Angelic Language"** Index Verborum from *Liber Loagaeth*
- *The Holy Table* engraving from Casaubon's *True and Faithful Relation*
- Angel Registry: Index of Angel names, magical words, and names of God
- Athanasius Kircher: *Oedipus Aegyptiacus* (1652) Kircher's discussion of Sigillum Dei Aemeth (Latin)
- Paracelsus *Archidoxes of Magic* (excerpts)
- Picatrix (detailed summary)
- Solomon and the Ars Notoria: From Lynn Thorndike, *Magic and Experimental Science*
- A word about Lovecraft and the Necronomicon
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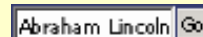


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THE GNOSTIC SOCIETY LIBRARY

The Corpus Hermeticum

Archive Notes

The Hermetic tradition represents a non-Christian lineage of Hellenistic Gnosticism. The central texts of the tradition, the **Corpus Hermeticum** were lost to the West in classical times. Their rediscovery and translation during the late-fifteenth century by the Renaissance court of Cosimo de Medici, provided a seminal force in the development of Renaissance thought and culture. The complete **Corpus Hermeticum** is comprised of 18 tracts. Only the first and primary thirteen of these are presently contained in our library. The texts presented here are taken from the very fine translation of G.R.S. Mead, *Thrice Great Hermes: Studies in Hellenistic Theosophy and Gnosis*, Volume II (London: Theosophical Publishing Society, 1906).

For an excellent introduction to this material, the Archive offers a lecture by Dr. Stephan Hoeller, on [Hermes: The Thrice Great Hierophant of Gnosis](#). (This lecture is in RealAudio format and runs about 80 minutes).

The Corpus Hermeticum

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- II. [To Asclepius](#)
- III. [The Sacred Sermon](#)
- IV. [The Cup or Monad](#)
- V. [Though Unmanifest God Is Most Manifest](#)
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- VII. [The Greatest Ill Among Men is Ignorance of God](#)
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PLOTINUS

SpiritWeb: Neoplatonic Mysticism Classic: The Six Enneads

translated by **Stephen MacKenna** and **B. S. Page**

In [Ennead IV: Eighth tractate: The soul's descent into body](#) Plotinus speaks as follows:

Many times it has happened: Lifted [out of the body](#) into myself; becoming external to all other things and self-encentered; beholding a marvellous beauty; then, more than ever, assured of community with the loftiest order; enacting the noblest life, acquiring identity with the divine; stationing within It by having attained that activity; poised above whatsoever within the Intellectual is less than the Supreme: yet, there comes the moment of descent from intellection to reasoning, and after that sojourn in the divine, I ask myself how it happens that I can now be descending, and how did the soul ever enter into my body, the soul which, even within the body, is the high thing it has shown itself to be.

Heraclitus, who urges the examination of this matter, tells of compulsory alternation from contrary to contrary, speaks of ascent and descent, says that "change reposes," and that "it is weariness to keep toiling at the same things and always beginning again"; but he seems to teach by metaphor, not concerning himself about making his doctrine clear to us, probably with the idea that it is for us to seek within ourselves as he sought for himself and found.

Empedocles- where he says that it is law for faulty souls to descend to this sphere, and that he himself was here because he turned a deserter, wandered from God, in slavery to a raving discord- reveals neither more nor less than Pythagoras and his school seem to me to convey on this as on many other matters; but in his case, versification

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has some part in the obscurity.

We have to fall back on the illustrious [Plato](#), who uttered many noble sayings about the soul, and has in many places dwelt upon its entry into body so that we may well hope to get some light from him. ...

This is a wonderful mystic way Plotinus relates his own personal experiences to the teachings he was taught, trying to complete and add some of his views in respect to the given insights.

THE FIRST ENNEAD.

- [I: The animate and the man](#)
- [II: On virtue](#)
- [III: On dialectic \[the upward way\]](#)
- [IV: On true happiness](#)
- [V: Happiness and extension of time](#)
- [VI: Beauty](#)
- [VII: On the primal good and secondary forms of good \[otherwise, on happiness\]](#)
- [VIII: On the nature and source of evil](#)
- [IX: The reasoned dismissal](#)

THE SECOND ENNEAD.

- [I: On the kosmos or on the heavenly system](#)
- [II: The heavenly circuit](#)
- [III: Are the stars causes](#)
- [IV: Matter in its two kinds](#)
- [V: On potentiality and actuality](#)
- [VI: Quality and form-idea](#)
- [VII: On complete transfusion](#)
- [VIII: Why distant objects appear small](#)
- [IX: Against those that affirm the creator of the kosmos and the kosmos itself to be evil: \[generally quoted as against the gnostics\]](#)

THE THIRD ENNEAD.

- [I: Fate](#)
- [II: On providence \(1\)](#)
- [III: On providence \(2\)](#)

- [IV: Our tutelary spirit](#)
 - [V: On love](#)
 - [VI: The impassivity of the unembodied](#)
 - [VII: Time and eternity](#)
 - [VIII: Nature contemplation and the one](#)
 - [IX: Detached considerations](#)
-

THE FOURTH ENNEAD.

- [I: On the essence of the soul \(1\)](#)
 - [II: On the essence of the soul \(2\)](#)
 - [III: Problems of the soul \(1\)](#)
 - [IV: Problems of the soul \(2\)](#)
 - [V: Problems of the soul \(3\). \[also entitled on sight\]](#)
 - [VI: Perception and memory](#)
 - [VII: The immortality of the soul](#)
 - [VIII: The soul's descent into body](#)
 - [IX: Are all souls one?](#)
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THE FIFTH ENNEAD.

- [I: The three initial hypostases](#)
 - [II: The origin and order of the beings. following on the first](#)
 - [III: The knowing hypostases and the transcendent](#)
 - [IV: How the secondaries rise from the first: and on the one](#)
 - [V: That the intellectual beings are not outside the intellectual-principle: and on the nature of the good](#)
 - [VI: That the principle transcending being has no intellectual act. what being has intellection primally and what being has it secondarily](#)
 - [VII: Is there an ideal archetype of particular beings](#)
 - [VIII: On the intellectual beauty](#)
 - [IX: The intellectual-principle, the ideas, and the authentic existence](#)
-

THE SIXTH ENNEAD.

- [I: On the kinds of being- \(1\)](#)
- [II: On the kinds of being \(2\)](#)
- [III: On the kinds of being \(3\)](#)
- [IV: On the integral omnipresence of the authentic existent \(1\)](#)
- [V: On the integral omnipresence of the authentic existent \(2\)](#)

- [VI: On numbers](#)
- [VII: How the multiplicity of the ideal-forms came into being: and upon the good](#)
- [VIII: On free-will and the will of the one](#)
- [IX: On the good, or the one](#)

Some spiritual inclined dialogues you find in [Plato Spiritual Classic Works](#).

Download [Plotinus Six Enneads](#) in raw text-format (gzipped 600K).

32,356

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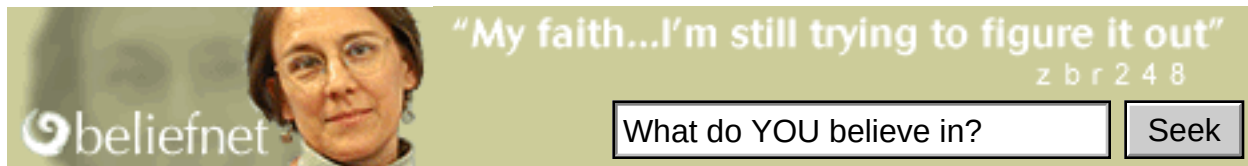
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- [Gateway to Qabalah](#)
- [Hebrew Book of the Dead](#) - literal translation of ancient Hebrew Bible uncovers Qabbalistic voyage of soul after death.
- [Inner Dimension: Gateway to the Wisdom of Kabbalah and Chassidut](#) - offering a contemporary presentation of classical topics in Jewish mystical thought as taken from the teachings of Rabbi Yitzchak Ginsburgh.
- [Kabbala - Sgulot](#) - this Hebrew site includes topical sections on mystics, medicine, dreams, everyday advice, Kabbalistic literature, and more.
- [Kabbalah Bibliographical Guide](#) - divided by categories and historical periods.
- [Kabbalah Centre](#) - online courses, information about the center activities, and teachings for the modern day kabbalist.
- [Kabbalah Centre of Toronto@](#)
- [Kabbalah for Simpletons](#) - topics in this primer for the newcomer include astrology, the spiritual realm, the Hebrew calendar, and meditation. Includes 10 introductory essays.
- [Kabbalah, Mysticism, and Messianism Reading List](#) - bibliography of academic and religious Kabbalah resources.
- [Kavannah: Resources for Kabbalah and Jewish Meditation](#) - practical guide to the wisdom of the Jewish mystical tradition.
- [Merkavah Home Page](#) - contains personal commentary on mysticism, dangers of ascent, the number seven, and more.
- [Mysticism during the Talmudic Era](#)

- [Orot: Jewish Mysticism and Spirituality](#) - offers An inside look at ideas in Jewish spirituality and Kabbalah with a special emphasis on the thought of Rav Avraham Yitzchak HaKohen Kook.
- [Society of Souls](#) - professional level training course in Integrated Kabbalistic Healing.
- [Ten Sefirot of the Kabbalah](#)
- [Web Directory: Colin's Kabbalah Links](#)
- [Web Directory: Kabbalistic WWW Pages](#)
- [FAQ - Kabbalah](#)



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Twilit Grotto Esoteric Archives -- Occult symbols and original .GIFs

Note: [Hundreds of additional esoteric gifs are available on our CD.](#)

- [Alchemy](#)
- [Angels](#)
- [Astrology](#)
- [Conjurers](#)
- [Devils](#)
- [Magic](#)
- [Runes](#)
- [Woodcuts](#)

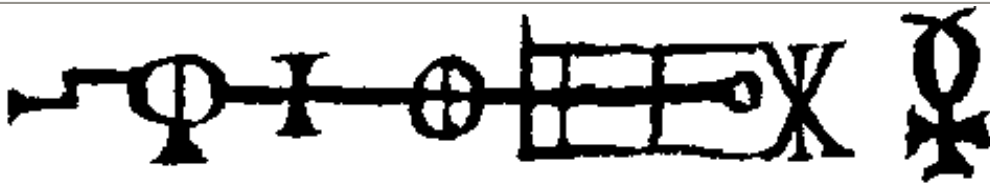
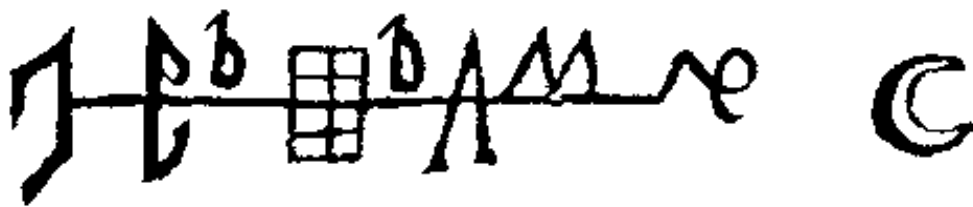
Alchemy

Ounce	Dram	Gold	Tin	Silver	Copper	Iron	Lead	Mercury
aqua	aer	ignis	terra					

Note, formulae given in apothacary symbols have the following meaning: "Roman numerals (lower case) are always used following a symbol to designate the number of units read, but if the abbreviation is used, Arabic numerals are used and precede the abbreviation; for example 3iv or 4dr. For less than one unit, ½ may be designated by "ss" following the symbol, but other fractions must be designated by Arabic numeral fractions." [*Merck Index, and Encyclopedia of Chemicals and Drugs*, Merck & Co., Inc., New Jersey, 10th Edition, 1983, p. MISC-71.]

Angels

Seals of the angels	
	of Saturn
	of Jupiter

	of Mars
	of the Sun
	of Venus
	of Mercury
	of the Moon

[Aratron](#) [Bethor](#) [Phaleg](#) [Och](#) [Hagith](#) [Ophiel](#) [Phul](#)

Astrology

Planets						
Saturn.	Jupiter.	Mars.	Sol.	Venus.	Mercury.	Luna.
						
						
						

The five Planetary Aspects.				
Conjunction.	Sextile.	Quadrat.	Trine.	Opposition.
				

Signs of the Zodiac.					
Aries.	Taurus.	Gemini.	Cancer.	Leo.	Virgo.
♈	♉	♊	♋	♌	♍
Libra.	Scorpio.	Sagittarius.	Capricornus.	Aquarius.	Pisces.
♎	♏	♐	♑	♒	♓

Conjurers



conjurer2, conjurer3, conjurer4, conjurer5, conjurer6, conjurer7

Devils

From *Maphteah Shelomoh* (the Hebrew *Key of Solomon*).



[Goetic:](#)

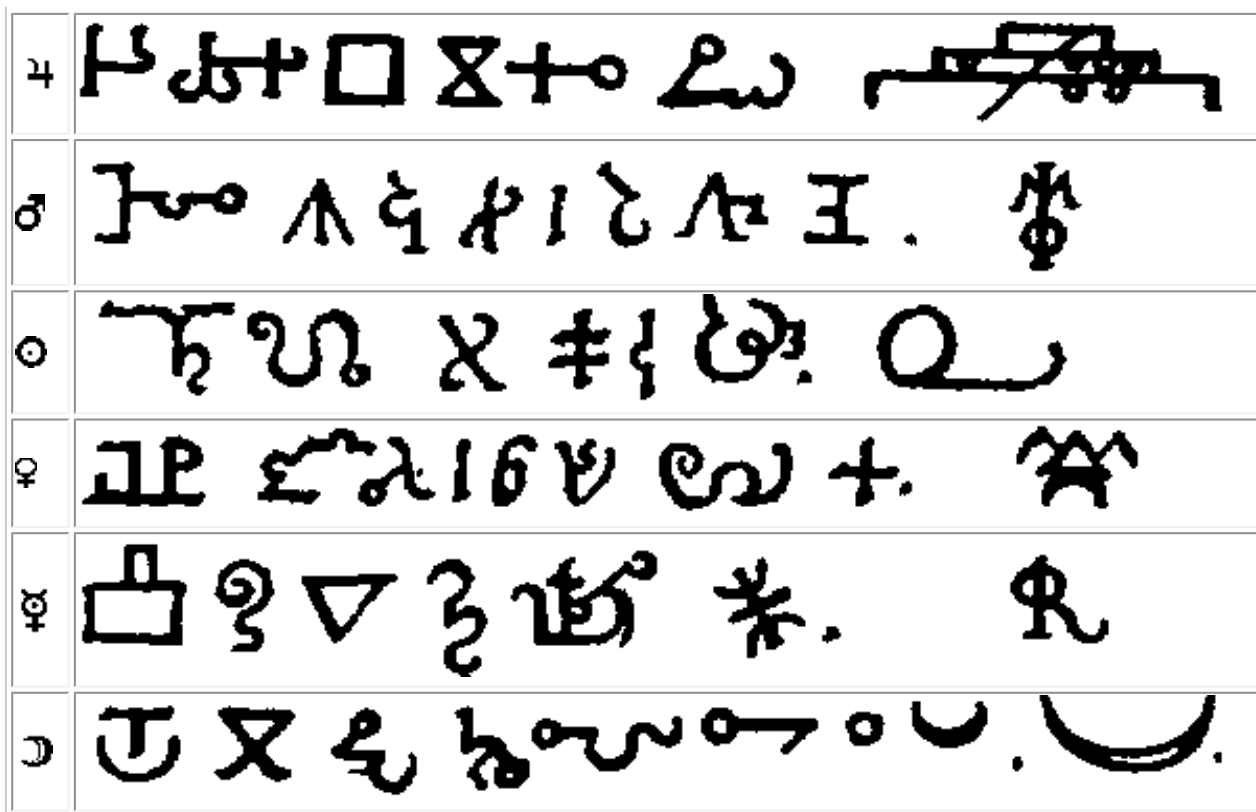
Bael	Agares	Vassago	Gamigin	Marbas

6. Valefar 7. Amon 8. Barbatos 9. Paimon 10. Buer 11. Gusoin 12. Sitri 13. Beleth 14. Leraye 15. Eligor 16. Zepar 17. Botis 18. Bathin 19. Saleos 20. Purson 21. Morax 22. Ipos 23. Aim 24. Naberius 25. Glasya Labolas 26. Bune 27. Ronove 28. Berith 29. Astaroth 30. Forneus 31. Foras 32. Asmoday 33. Gaap 34. Furtur 35. Marchosias 36. Stolas 37. Phoenix 38. Halphas 39. Malphas 40. Raum 41. Focalor 42. Vepar 43. Sabnach 44. Shax 45. Vine 46. Bifrons 47. Vual 48. Haagenti 49. Procel 50. Furcas 51. Balam 52. Alloces 53. Caim 54. Murmur 55. Orobas 56. Gemory 57. Ose 58. Amy 59. Orias 60. Vapula 61. Zagan 62. Valac 63. Andras 64. Flauros 65. Andrealphus 66. Cimeies 67. Amduscias 68. Belial 69. Decarabia 70. Seere 71. Dantalion 72. Andromalius

Magic

Triangle	Pentacle

Sigils of the seven planets (Magical calendar, A.D 1620)	



[Magic circle \(Key of Solomon, Lans. 1202\)](#) * [Magic circle \(Key of Solomon, Sloane. 3645\)](#) * [Magic circle \(Goetia\)](#) * [Magic circle \(Heptam\)](#) * [Magic circle \(Mafteah Shelomoh\)](#) * [Magic triangle \(Goetia\)](#) * [Hexagonal figure \(Goetia\)](#) * [Hexag/Lamin \(Heptam\)](#) * [Hexag/Lamin \(Mafteah Shelomoh\)](#) * [Pentagonal figure \(Goetia\)](#) * [Ring of Solomon \(Goetia\)](#) * [Seal of Solomon \(Key of Solomon, Lans. 1203\)](#) * [Seal of Solomon \(Goetia\)](#) * [Brass vessel \(Goetia\)](#) * [Almadel \(Holy Table/Lem.\)](#) * [Almadel \(Mafteah Shelomoh\)](#) * [Holy table \(Dee\)](#)

Runes

From Sloane MS. 3854 (From Charles Burnett, *Magic and Divination in the Middle Ages*, Variorum, 1996, p. 426.

Latin letter	Constellation name (first occurrence)	Sign of zodiac	Constellation name (2nd and 3rd occurrence)	Rune name	Rune figure	Rune nature	Old Norse rune name
a	Salmadys	♈	Salmadys	Ay		Δ	ár
b		♉		Bietke		▽	bjarkan
c	Lachlym	♊	Lachlim	Kon		▽	(kaun)
d		♋		Gostarigen		Δ	Týr stunginn
e	Celech	♌	Scecelech	Ystingen		Δ	iss stunginn
f		♍		Forpa		▽	fé
g	Rohos	♎	Rops	Luen (Iuen)		▽	kaun stunginn
h		♏		Hagel		Δ	hagall
i	Ayheyl	♐	Eyleyl	Lis (Iis)		Δ	íss

k				Barke			kaun
l	Alpos		Lyale	Lâg			logr
m				Mâg			maðr
n	Affoguil		Affoguil	Noch			nauð
o				Och			óss
p	Kalcharie		Alcharie	Bierbe stuncken			bjarkan stunginn
q				Bierbe blesena			(bjarkan ...)
r	Harapel		Hanape	Rether			reið
s				Sol			sól
t	Hahoel		Allioes	Tyr			Týr
u				Ue			úr
x	Gariofel		Fariopel	Xere			
y				Yois			
z	Nimbel		Rymbel / Kicubel	Zaziyr / Zatzir			

Woodcuts





Twilit Grotto -- Esoteric Archives	Contents	Prev	Gifs	Next	timeline

Tabula bonorum angelorum invocationes

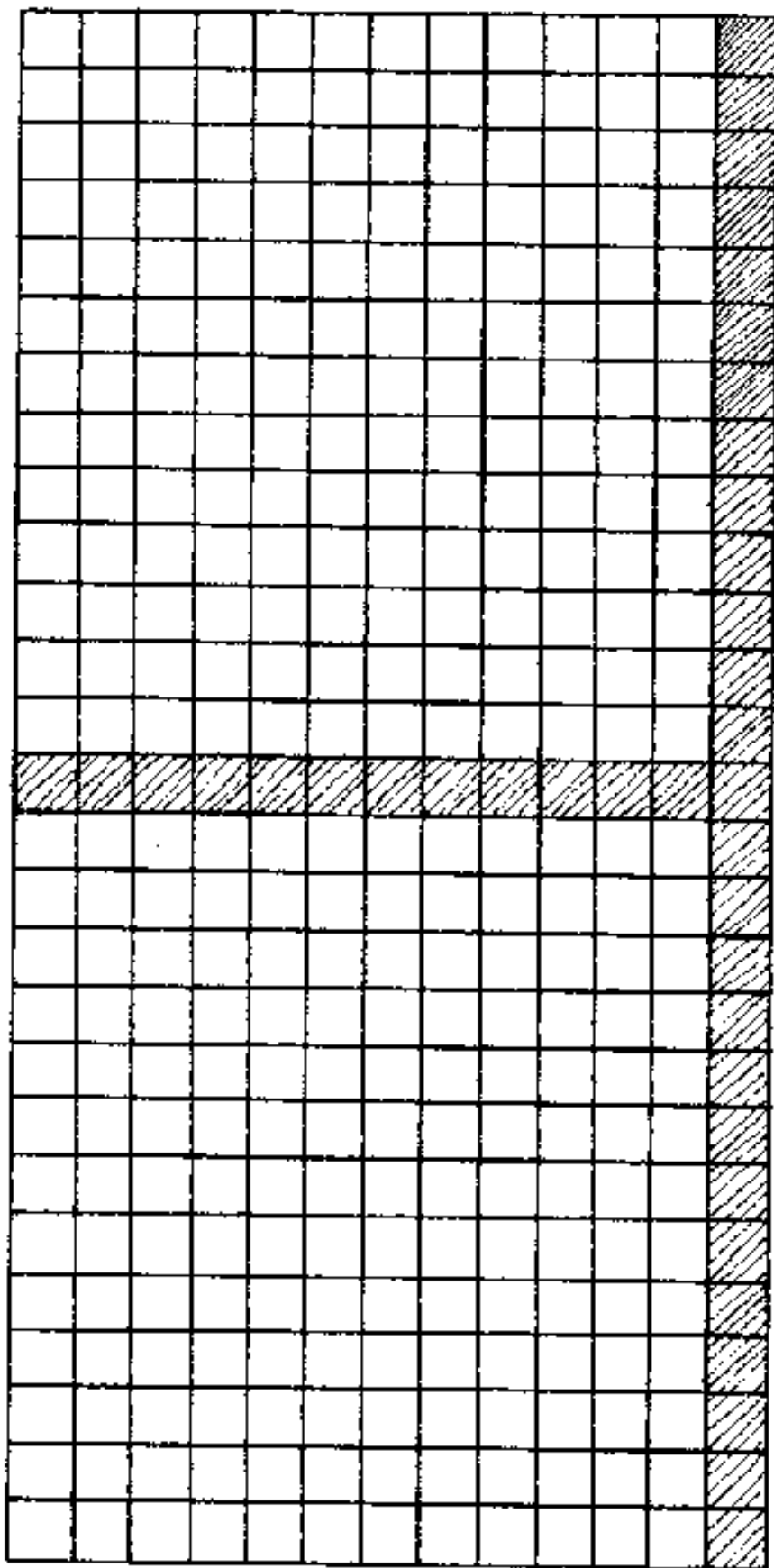
of Dr. John Dee

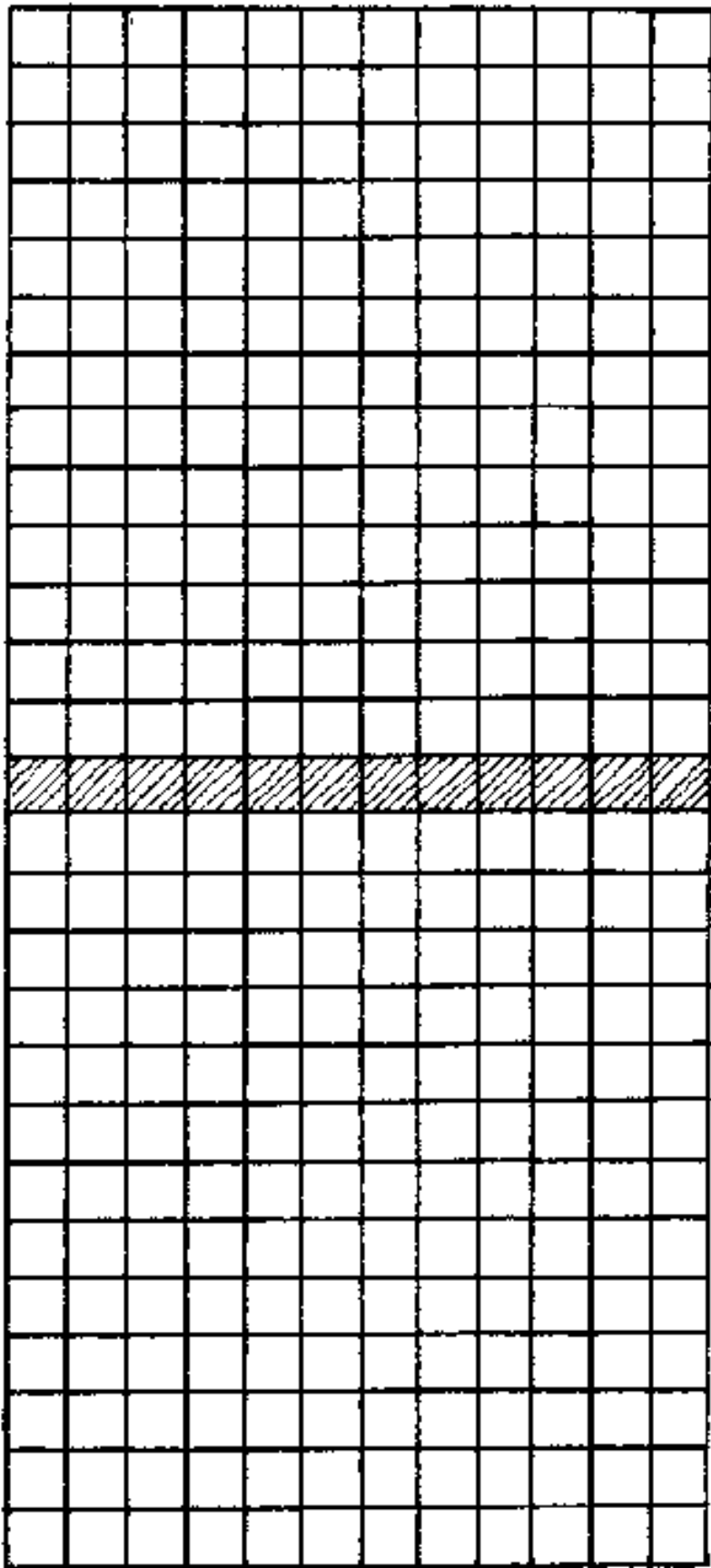
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Editor's Note

This book is one of four books of John Dee's detailed instructions for communicating with angels bound in Sloane MSS. 3191. It consists of excerpts, in Grimoire form, from Dr. Dee's detailed records of his "mystical exercises".

The original manuscript bears no title, but is commonly referred to by the descriptive title "Tabula bonorum angelorum invocationes", used by Elias Ashmole. It is also referred to as *Booke of invocations or Calls* and as *The Book of Supplications or Invocations*.





Die 20 Aprilis, 1587.

thus reformed by Raphael.

III
T

r	Z	i	l	a	f	A	y	t	l	p	a	e
a	r	d	Z	a	i	d	p	a	L	a	m	
c	z	o	n	s	a	r	o	Y	a	v	b	x
T	o	i	T	t	z	o	P	a	c	o	C	a
S	i	g	a	s	o	m	r	b	z	n	h	r
f	m	o	n	d	a	T	d	i	a	r	i	p
o	r	o	i	b	A	h	a	o	z	p	i	
t	N	a	b	r	V	i	x	g	a	s	d	h
O	i	i	i	t	T	p	a	l	O	a	i	
A	b	a	m	o	o	o	a	C	u	c	a	O
N	a	o	c	O	T	t	n	p	r	n	T	e
o	c	a	n	m	a	g	o	t	r	o	i	m
S	h	i	a	l	r	a	p	m	z	o	x	a
m	e	t	i	b			a	T	n	a	n	
b	O	a	Z	a	R	o	p	h	a	R	a ⁺	a
u	N	n	a	x	o	P	S	o	n	d	n	
a	i	g	r	a	n	o	o	m	a	g	g	m
o	r	p	m	n	i	n	g	b	e	a	l	o
r	s	O	n	i	z	i	r	l	e	m	v	C
i	z	i	n	r	C	z	i	a	M	h	l	h
M	O	r	d	i	a	l	h	C	t	G	a	
O	c	a	n	c	h	i	a	s	o	m	t	p
A	r	b	i	z	m	i	i	l	p	i	z	
O	p	a	n	a	l	a	m	S	m	a	P	r
d	O	l	o	P	i	n	i	a	n	b	a	a
r	x	p	a	o	c	s	i	z	i	x	p	x
a	x	t	i	r	V	a	s	t	r	i	m	e

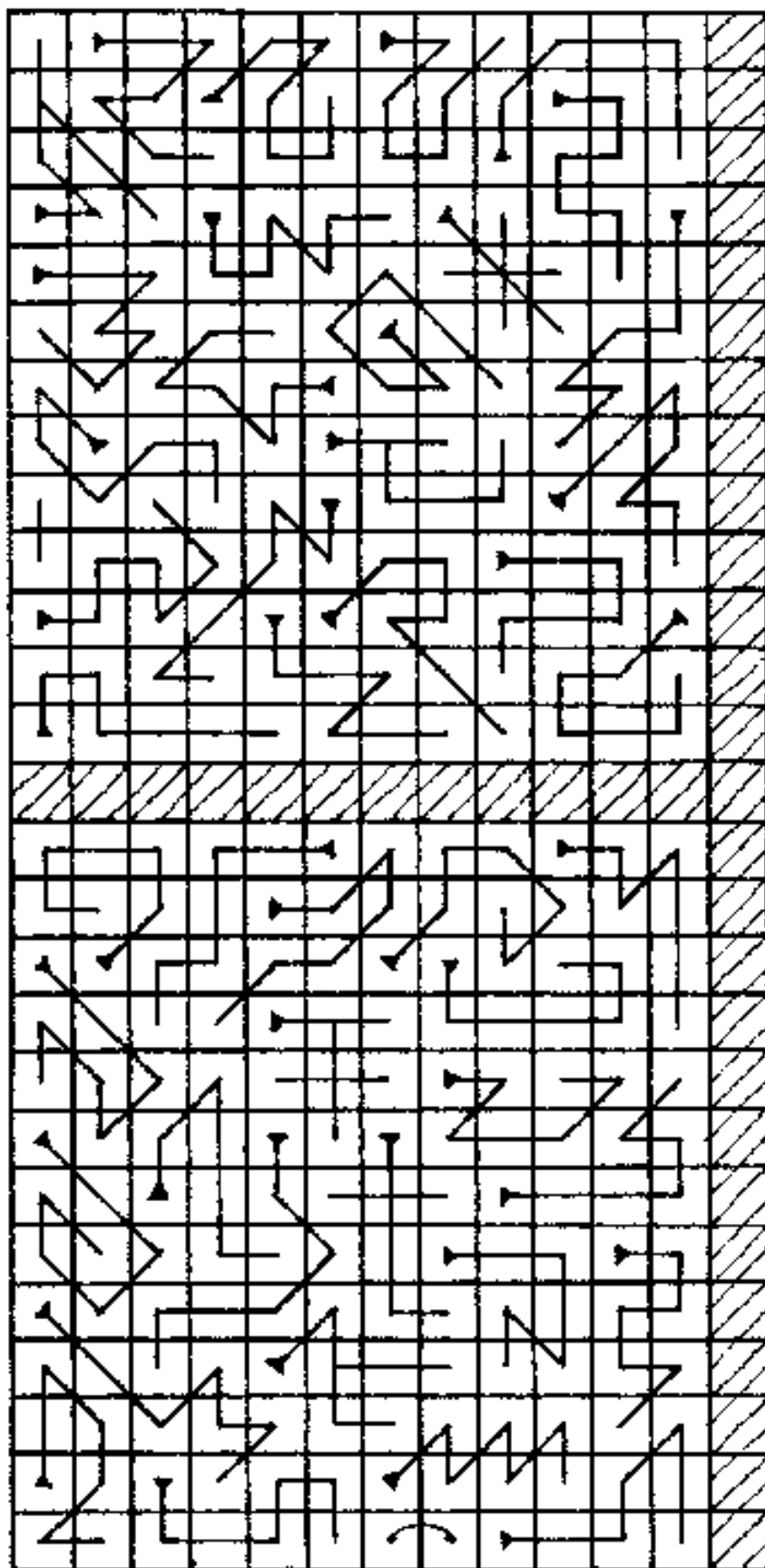
II

T	a	O	A	d	v	p	t	D	n	i	m
a	a	b	c	o	o	r	o	m	e	b	b
T	o	g	c	o	n	x	m	a	l	G	m
n	h	o	d	D	i	a	l	e	a	o	c
p	a	t	A	x	i	o	V	s	P	s	M
S	a	a	i	x	a	a	r	V	r	o	i
m	p	h	a	r	s	l	g	a	i	o	l
M	a	m	g	l	o	i	n	L	i	r	x
o	l	a	a	D	n	g	a	T	a	p	a
p	a	L	c	o	i	d	x	P	a	c	n
n	d	a	z	N	z	i	V	a	a	s	a
i	i	d	P	o	n	s	d	A	s	p	i
x	r	i	n	h	t	a	r	n	d	i	I
~~n~~	~~a~~	~~n~~	~~T~~	~~a~~	~~/~~	~~/~~	~~b~~	~~i~~	~~t~~	~~e~~	~~m~~
d	o	n	p	a	T	d	a	n	V	a	a
o	l	o	a	G	e	o	o	b	a	u	a
O	P	a	m	n	o	V	G	m	d	n	m
a	p	l	s	T	e	d	e	c	a	o	p
s	c	m	i	o	o	n	A	m	l	o	x
V	a	r	s	G	d	L	b	r	i	a	p
o	i	P	t	e	a	a	p	D	o	c	e
P	s	u	a	c	N	r	Z	i	r	Z	a
S	i	o	d	a	o	i	n	r	z	f	m
d	a	b	t	T	d	n	a	d	i	r	e
d	i	x	o	m	o	n	s	i	o	s	p
O	o	D	p	z	i	A	p	a	n	l	i
r	g	o	a	n	n	g	A	C	r	a	r

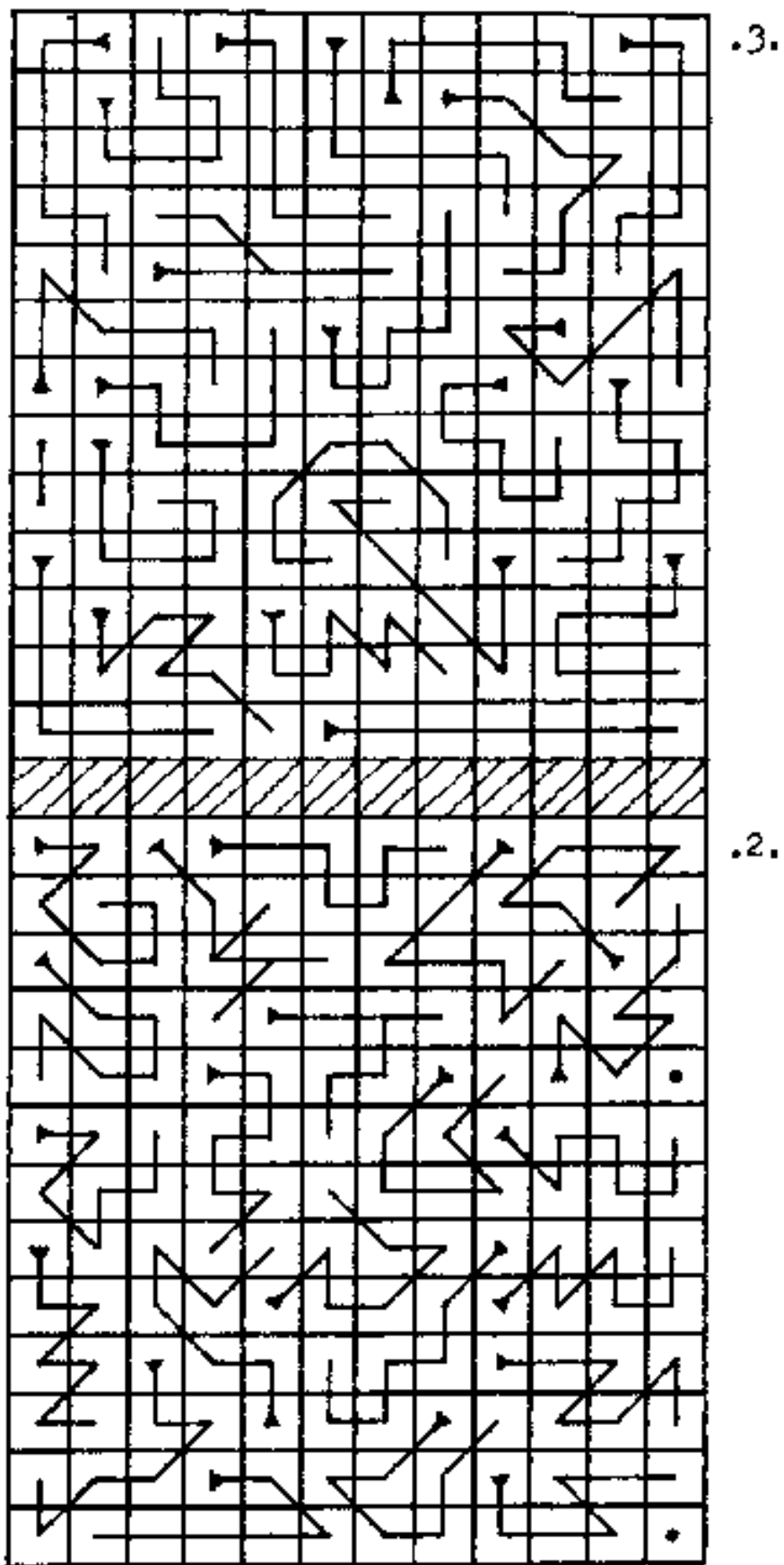
$$\begin{array}{r} 6 \overline{) 6} \\ 4 \overline{) 6} \end{array}$$



.1.



.4.





.1.

r	Z	i	l	a	f	A	y	t	l	p	a	e
a	r	d	Z	a	i	d	p	a	L	a	m	
c	z	o	n	s	a	r	o	Y	a	u	b	x
T	o	i	T	t	z	o	P	a	c	o	C	a
S	i	g	a	s	o	m	r	b	z	n	h	r
f	m	o	n	d	a	T	d	i	a	r	i	p
o	r	o	i	b	A	h	a	o	z	p	i	
t	N	a	b	r	V	i	x	g	a	s	d	h
O	i	i	i	t	T	p	a	l	O	a	i	
A	b	a	m	o	o	o	a	C	u	c	a	C
N	a	o	c	O	T	t	n	p	r	n	T	o
o	c	a	n	m	a	g	o	t	r	o	i	m
S	h	i	a	l	r	a	p	m	z	o	x	a
m	o	t	i	b			a	T	n	a	n	
d	o	n	p	a	T	d	a	n	V	a	a	a
o	l	o	a	G	e	o	o	b	a	u	a	
O	P	a	m	n	o	v	G	m	d	n	m	m
a	p	l	s	T	e	d	e	c	a	o	p	o
s	c	m	i	o	o	n	A	m	l	o	x	O
V	a	r	s	G	d	L	b	r	i	a	p	h
o	i	P	t	e	a	a	p	D	o	c	e	
p	s	u	a	c	N	r	Z	i	r	Z	a	p
S	i	o	d	a	o	i	n	r	z	f	m	
d	a	l	t	T	d	n	a	d	i	r	e	r
d	i	x	o	m	o	n	s	i	o	s	p	a
O	o	D	p	z	i	A	p	a	n	l	i	x
r	g	o	a	n	n	q	A	C	r	a	r	e

.4.

r	t
b	d

so they must
be placed.



b	O	a	Z	a	R	o	p	h	a	R	a
u	N	n	a	x	o	P	S	o	n	d	n
a	i	g	r	a	n	o	o	m	a	g	g
o	r	p	m	n	i	n	g	b	e	a	l
r	s	O	n	i	z	i	r	l	e	m	u
i	z	i	n	r	C	z	i	a	M	h	l
M	O	r	d	i	a	l	h	O	t	G	a
O	c	a	n	c	h	i	a	s	o	m	t
A	r	b	i	z	m	i	i	l	p	i	z
O	p	a	n	a	l	a	m	S	m	a	P
d	O	l	o	P	i	n	i	a	n	b	a
r	x	p	a	o	c	s	i	z	i	x	p
a	x	t	i	r	V	a	s	t	r	i	m
n	a	n	T	a				b	i	t	o
T	a	O	A	d	u	p	t	D	n	i	m
a	a	b	c	o	o	r	o	m	e	b	b
T	o	g	c	o	n	x	n	a	l	G	m
n	h	o	d	D	i	a	l	e	a	o	c
p	a	t	A	x	i	o	V	s	P	s	M
S	a	a	i	x	a	a	r	V	r	o	i
m	p	h	a	r	a	l	g	a	i	o	l
M	a	m	g	l	o	i	n	L	i	r	x
o	l	a	a	D	n	g	a	T	a	p	a
p	a	L	c	o	i	d	x	P	a	c	n
n	d	a	z	N	z	i	V	a	a	s	a
i	i	d	P	o	n	s	d	A	s	p	i
x	r	i	n	h	t	a	r	n	d	i	I

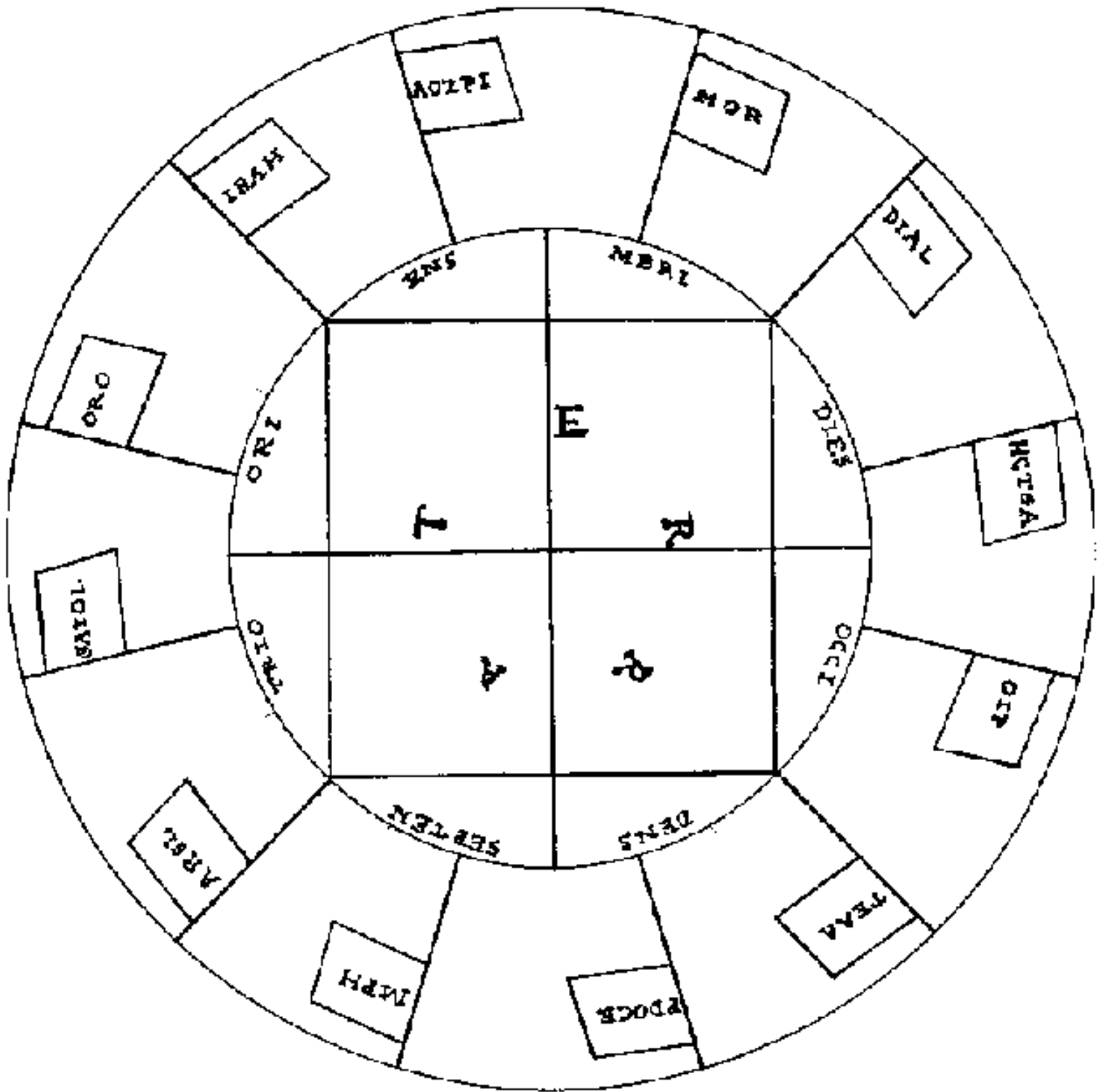
.3.

.2.



Quater Tria, Nomina Dei, (ex quatuor lineis Spiritus Sancti extracts) quae, omnes Super Terra, Creaturas

gubernant, (tam Invisibiles, quam visibiles) Duodecim gestata Vexillis ...



Fundamentalis ad DEVM Supplicatio, et Obtestatio pro Angelorum Bonorum, benigno, habendo Ministerio

O IEOVA ZEBAOTH, Diuinam tuam Potentiam, Sapientiam, et Bonitatem, enixissime Invoco et Imploro (Ego Ioannes Dee, Seruulus tuus indignus) et mihi semper fauorabilem, assistentemq; esse, humillime, et fideliter peto: in omnibus meis factis, verbis et Cogitationibus, laudem, honorem et gloriam tuam concernentibus, promouentibus vel procurantibus: Et per haec 12 Mystica Nomina tua, ORO, IBAH, AOZPI, MOR, DIAL, HCTGA, OIP, TEAA,

PDOCE, MPH, ARSL, GAIOL, Diuinam et Omnipotentem Maiestatem tuam ardentissime Obtestor et Obsecro: Vt fideles omnes tui Spiritus Angelici (quorum Mystica Nomina, hoc libro continentur expressa, breuissimeq notantur Officia,) in quibuscunq Mundi partibus fuerint, et quocunq posthac tempore vitae meae, a me (praedicto Ioanne) per peculiaria illis Dominantia, siue Imperitantia Sancta tua Nomina (hoc itidem libro contenta) fuerint VOCATI, VT citissime ad me (praedictum Ioannem) veniant: visibiles, affabiles, placidiq mihi appareant: ac mecum, iuxta voluntatem meam, visibiles morentur: et ut a me, et ex aspectu meo, per me rogati recedant: ET propter te, et illam quam tibi, in 12 illis Mysticis, supra expressis, Nominibus, debent Reuerentiam et Obedientiam; Vt mihi etiam (Joanni praefato) amice SATISFACIANT, omni et quocunq tempore vitae meae, In Omnibus et Singulis, ad eos, (Omnes, aliquos, vel aliquem eorum) factis vel faciendis Petitionibus meis, quibuscunq: Cito, bene, plene, perfecteq praestandis perficiendis et complendis, iuxta eorum virtutes, ac potentias, tam generales, quam proprias, propriaq illis a te (O DEVS) iniuncta commissaq Officia et Ministeria. AMEN

Per te, IESV CHRISTE,

AMEN

*

*

*

VIGINTI QVATVOR SENIORVM (de quibus in Apocalypsi Beati Ioannis est mentio) ex Patris, Filij et Spiritus Sancti lineis, collect Nomina: Istorum Bonorum Angelorum Munus est, Homnibus, Rerum humanarum Scientiam, Iudiciumq impertire, &c.

Numen Diuinum BATAIVA, siue BATAIVH.

ORIENS
Abioro, siue Habioro
Aaoxaif
Htmorda
Haozpi, siue Ahaozpi
Hipotga
Autotar

Numen Diuinum ICZHHCA, siue ICZHHCL

MERIDIES
Aidrom, siue Laidrom
Aczinor
Lzinopo
Lhctga, siue Alhctga
Lhiansa
Acmlicu
b

Numen Diuinum RAAGIOS, siue RAAGIOL

Srahpm, siue Lsrahpm

OCCIDENS Sailnou
Laoaxrp
Lgaiol, siue Slgaiol
Ligdisa ch
Soaixnt

Numen Diuinum EDLPRNA, siue EDLPRNA~
Aetpio, siue AAetpio
Adoeoet
Alndood
SEPTENT. Apdoce, siue Aapdoce
Arinnap
Anodoin

SEX SENIORVM Orientalium Invitatio

O vos Sex SENIORES, Orientales, praepotentes, fidelesq Omnipotentis DEI nostri Ministri, In Nomine eiusdem DEI, (Vnius et Trini) O vos (inquam) ABIORO, siue AHABIORO, AAOXAIF, HTMORDA, HAOZPI, siue AHAOZPI, HIPOTGA et AVTOTAR, per vobis peculiariter praedominans Diumum Numen, Nomenq Angelicum BATAIVA, siue BATAIVH, Ego Ioannes Dee, fidelis eiusdem Omnipotentis Dei Scrulus, a vobis omnibus, coniunctim, et quomodocunq diuisim, amice, vehementer, et confidenter requiro et Peto, VT posthac, quocunq tempore voluero, per reliquum totius vitae meae cursum, vel omnes vos, vel ex vobis, illi quos ego nominauero (perpraedictum Mysticum Diuinumq Nomen BATAIVA siue BATAIVH, a me, praefato Joanne, Vocati, Invocati, siue requisiti) statim et sine mora, mihi, praedicto Ioanni, Adesse, visibiles, affabiles ac placidi Praeterea adeo Fauorabiles mihi esse velitis, VT Petitiones meas omnes et quascunq, DE RERVM HVMANARVM SCIENTIA ET IVDICIO, alijsq rebus, vestro, Diunitus assignatis, pertinentibusq Officio, siue Ministerio (vobis omnibus, vni, vel pluribus), factas faciendasq, Cito, bene, vere, plane, plene, perfecteci praestare, perficere et complere velitis: iuxtastrarum virtutum, potentiarum, Officiorumq siue Ministeriorum vestrorum Mensuram, a DEO (Omipotente vobis concreditam et commissam. AMEN

Per Sanctum Dei Nomen, BATAIVA, siue BATAIVH

AMEN

*

*

*

*

SEX SENIORVM Meridionalium, Invitatio

O vos Sex SENIORES Meridionales, praepotentes, fidelesq Omnipotentis DEI nostri Ministri: In Nomine eiusdem Dei (vnus et Trini) O vos, (inquam,) AIDROM, siue LAIDROM, ACZINOR, LZINOPO, Lhctga, siue ALHCTGA, LHIANSa, et ACMLICV per vobis peculiariter praedominans Diuinum Numen Nomenq Angelicum ICZHHCA siue ICZHHCL, Ego Ioannes Dee, fidelis eiusdem Omnipotentis DEI Serulus, a vobis Omnibus, (coniunctim, et quomodocunq diuisim,) amice, vehementer et confidenter requiro et Peto, VT posthac, quocunq tempore voluero, (per reliquum totius vitae meae cursum,) vel omnes vos, vel ex vobis, illi, quos ego Nominauero, (per praedictum

Mysticum Diuinumq Nomen ICZHHCA siue ICZHHCL, a me, praefato Ioanne, VOCATI, Invocati, siue requisiti) Statim et sine mora, mihi, praedicto Ioanni, Adesse, visibiles, affabiles ac placidi: Praeterea adeo mihi Fauorabiles esse velitis, VT Petitiones meas omnes et quascunq, DE RERVM HVMANARVM SCIENTIA, ET IVDICIO, alijsq rebus, vestro, diuinitus assignatis, pertinentibusq Officio, siue Ministerio, (vobis Omnibus vni, vel pluribus) factas faciendasq, Cito, bene, vere, plane, plenr perfecteq praestare, perficere, et complere velitis: iuxta vestrarum virtutum, Potentiarum Officiorumq siue Ministeriorum vestrorum Mensuram, a DEO Omnipotente, vobis concreditam, et commissam

AMEN

Per sanctum DEI Nomen

ICZHHCA, siue ICZHHCL

AMEN

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SEX SENIORVM Occidentalium Invitatio

O vos Sex SENIORES Occidentales, praepotentes, fidelesq Omnipotentis DEI nostri Ministri: In Nomine eiusdem Dei, (vnius et Trini) O vos, (inquam) SRAHPM, siue LSRAHPM SAIINOV, LAOAXRP, LGAIOL siue SLGAIOL, LIGDISA, SOAIXNT per vobis peculiariter praedominans Diuinum Numen Nomenq Angelicum RAAGIOS, siue RAAGIOL, Ego Ioannes Dee, fidelis eiusdem Omnipotentis DEI Seruulus, a vobis omnibus, (coniunctim et quomodocunq diuisim) amice vehementer et confidenter requiro et Peto, VT posthac, quocunq tempore voluero, (per reliquum totius vitae meae cursum) vel omnes vos, vel ex vobis, illi, quos ego Nominauero (per praedictum Mysticum, Diuinumq Nomen RAAGIOS siue RAAGIOL a me, praefato Ioanne, VOCATI, Invocati, siue requisiti) statim et sine mora, mihi, praedicto Ioanni, Adesse, Visibiles, affabiles ac placidi: Prateria adeo mihi Fauorabiles esse velitis, VT Petitiones meas omnes et quascunq DE RERVM HVMANARVM SCIENTIA ET IVDICIO, alijsq rebus, vestro diuinitus assignatis pertinentibusq Officio siue Ministerio, (vobis omnibus, vni vel vestrum pluribus) factas faciendasq, Cito, bene, vere, plane, plene, perfecteq praestare perficere et complere velitis: iuxta vestrarum virtutum, Potentiarum, Officiorumq siue Ministeriorum vestrorum Mensuram, a DEO Omnipotente vobis concreditam et commissam.

AMEN

Per Sanctum DEI Nomen

RAAGIOS, siue RAAGIOL

AMEN

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SEX SENIORVM Septentrionalium Invitatio

O vos Sex SENIORES Septentrionales, Praepotentes, fidelesq Omnipotentis DEI nostri Ministri: In Nomine eiusdem DEI (vnius et Trini) O vos, (inquam,) AETPIO, siue AAETPIO, ADOEOET, ALNDOOD, APDOCE, siue AAPDOCE, ARINNAP et ANODOIN per vobis peculiariter praedominans Diuinum Numen, Nomenq Angelicum EDLPRNA, siue EILPRNA~, Ego Ioannes Dee fidelis eiusdem Omnipotentis DEI Servulus, a vobis omnibus, (coniunctim, et quomodocunq diuisim,) amice, vehementer et confidenter requiro et Peto, VT posthac, quocunq tempore voluero, per reliquum totius meae vitae cursum, vel omnes vos, vel ex vobis, illi, quos Ego nominauero (Per praedictum Mysticum, Diuinumq Nomen EDLPRNA siue EDLPRNA~ a me, praefato Ioanne, VOCATI, Invocati, siue requisiti) Statim, et sine mora mihi (praedicto Ioanni) Adesse, visibiles, affabiles, ac placidi; praeterea adeo Fauorabiles mihi velitis esse, VT Petitiones meas omnes et quascunq DE RERVH HVMANARVM SCIENTIA ET IVDICO alijsq rebus, vestro, diuinitus assignatis pertinentibusq Officio siue Ministerio (vobis omnibus, vni vel pluribus vestrum) factas, faciendasq, Cito, bene, vere, plane, plene, perfecteq praestare, perficere et complere velitis iuxta vestrarum virtutum, Potentiarum Officiorumq siue Ministeriorum vestrorum Mensuram a DEO Omnipotente, vobis concreditam & commissam:

AMEN

Per Sanctum DEI Nomen

EDLPRNA siue EDLPRNA~

AMEN

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NOMINA SEDECIM BONORVM ANGELORVM

Peritissimorum & Potentium in MEDICINA

Curisq Morborum: Annexis sedecim Cacodaemonum nominibus, qui morbos inferre possunt: &c.

Nomina Diuina IDOIGO ARDZA

ORIENS Czns, siue Czons Xcz OGIODO

Tott, siue Toitt	Ato	AZDRA
Sias, siue Sigas	Rsi	
Finnd, siue Finond	Pfm	

Nomina Diuina ANGPOI	VNNAX

MERIDIES	Aira, siue Aigra	Xai	IOPGNA
	Ormn, siue Orpmn	Aor	XANNV
	Rsnì, siue Rsoni	Rrs	
	Iznr, siue Izinr	Piz	

Nomina Diuina OBGOTA AABCO (Olgota Oalco?)

OCCIDENS	Toca, siue Togco (Taco, siue Tagco?)	ATOGBO
	Mto	
	Nhdd, siue Nhodd	Onh
OCCIDENS	Paax, siue Patax (Faax, siue Fatax?)	OCBAA
	Cpa (Cfa?)	
	Saix, siue Saaix (Saiz, siue Saaiz?)	
	Hsa	

Nomina Diuina NOALMR OLOAG

SEPTENTRIO	Opmn, siue Opamn	Mop	RMLAON
	Apst, siue Aplst	Oap	GAOLO
	Scio, siue Scmio	Csc	
	Vasg, siue Varsq	Hua	

QVATOR BONORVM ANGELORVM Orientalium in MEDICINA

et Curis Morborum peritissimorum et Potentium Invitatio

O vos Quatuor Angeli Lucis, CZNS, siue CZONS, TOTT siue TOITT, Sias siue SIGAS, FMND, siue FMOND, in Orientali Mundi parte, Medicinalium DEI Virtutum Sanitatum et Curationum Dispositores et Ministri Potentes:

In Nomine Omnipotentis, Viui et Veri Dei, Ego Ioannes Dee (eiusdem DEI gratia, Caelestis Hierusalem futurus Ciuis) PER reuerentiam et Obedientiam, quam eidem DEO nostro debetis, et per haec Diuina illius, ac Mystica Nomina, IDOIGO et ARDZA, a vobis omnibus et singulis, serio, vehementer et confidenter requiro et Peto, VT mihi, (Ioanni praedicto) posthac, quocunq temporis momento voluero, durante vita mea naturali, Adesse, ac mihi placidi, visibiles, et FAVORABILES esse velitis, in Omnibus meis Petitionibus quam citissime, perfectissime, plenissimeq perficiendis et complendis: quas a vobis, omnibus vel vestrorum aliquibus vel aliquo, per haec DEI Nomina (praefata), IDOIGO et ARDZA Petiuero: et guas per vestram virtutem, Potentiam, peculiaremq vestrorum Officiorum siue Ministeriorum Medicinalium quorumcunq tenorem, ac rationem, citissime perfectissime, plenissime, placidissimeq praestare, perficere complereq poteritis: AMEN

Per haec praedicta Sacrosancta

DEI Nomina

IDOIGO et ARDZA

AMEN

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QVATVOR BONORVM ANGELORVM Meridionalium, in MEDICINA

et Curis Morborum Peritissimorum et Potentium Invitatio:

O vos Quatuor Angeli Lucis AIRA, siue AIGRA, ORMN, siue ORPMN, RSNI, siue RSONI, IZNR siue IZINR, in Meridionali Mundi parte, Medicinalium DEI Virtutum, Sanitatum, et Curationum Dispositores et Ministri Potentes: In Nomine Omnipotentis, viui et veri DEI, Ego Ioannes Dee (eiusdem Dei gratia, Caelestis Hierusalem futurus Ciuis) Per Reuerentiam et Obedientiam quam eidem DEO nostro debetis: Et per haec Diuina illius ac Mystica Nomina ANGPOI et VNNAX, a vobis omnibus et singulis, serio, vehementer et confidenter requiro et Peto, VT mihi (Ioanni praedicto) posthac, quocunq temporis momento voluero, durante vita mea naturali, Adesse, ac mihi placidi visibiles, et FAVORABILES esse velitis, in omnibus meis Petitionibus quam citissime, perfectissime, plenissimeq perficiendis et Complendis: quas a vobis, omnibus, vel vestrorum aliquibus vel aliquo, per haec DEI Nomina praefata ANGPOI et VNNAX Petiuero: et quas per vestram virtutem, Potentiam, peculia remq vestrorum Officiorum, siue Ministeriorum Medicinalium quorumcunq tenorem ac rationem, citissime, perfectissime, plenissime, placidissimeq praestare, perficere, complereq poteritis. AMEN

Per haec sacrosancta Dei Nomina

ANGPOI et VNNAX

AMEN

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QVATVOR BONORVM ANGELORVM Occidentalium in MEDICINA

et Curis Morborum, Peritissimorum et Potentium, Invitatio.

O vos quatuor Angeli Lucis TOCO, siue TOGCO, NHDD, siue NHODD, PAAX, siue PATAX, SAIX siue SAAIX

in Occidentali Mundi parte, Medicinalium DEI virtutum, Sanitatum, et Curationum Dispositores et Ministri potentes:
In Nomine Omnipotentis, viui et veri DEI, Ego Ioannes Dee (eiusdem DEI gratia, Caelestis Hierusalem futurus Cuius) Per Reuerentiam et Obedientiam, quam eidem DEO nostro debetis: et per haec Diuina illius ac Mystica Nomina OBGOTA, et AABCO, a vobis omnibus et singulis, serio, vehementer, constanter, et confidenter requiro et Peto, VT mihi (Ioanni praedicto) posthac, quocunq temporis momento voluero, durante vita mea naturali, Adesse, ac mihi placidi, visibiles, affabiles, et FAVORABILES esse velitis, in omnibus meis Petitionibus quam citissime, perfectissime, plenissimeq perficiendis et Complendis quam a vobis, (omnibus, vel vestrorum aliquibus, vel aliquo) per haec DEI Nomina (praefata) OBGOTA et AABCO petiuero: et quas per vestram virtutem, potentiam, peculiaremq vestrorum Officiorum, siue Ministeriorum Medicinalium quorumcunq tenorem ac rationem, citissime, perfectissime, plenissime, placidissimeq praestare, perficere, complereq poteritis. AMEN

Per haec sacrosancta DEI Nomina

OBGOTA, et AABCO

AMEN

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QVATVOR BONORVM ANGELORVM Septentrionalium, in MEDICINA

et Curis Morborum Peritissimorum et Potentium, Invitatio.

O vos Quatuor Angeli Lucis OPMN siue OPAMN, APST siue APLST, SCIO, siue SCMIO, VASG siue VARSG, in
Septentrionali Mundi parte, Medicinalium DEI Virtutum, sanitatum et Curationum Dispositores et Ministri Potentes:
In Nomine Omnipotentis, viui et veri DEI, Ego Ioannes Dee (eiusdem Dei gratia, Caelestis Hierusalem futurus Cuius) Per Reuerentiam et Obedientiam, quam eidem DEO nostro debetis, et Per haec Diuina illius ac Mystica Nomina NOALMR et QLOAG, a vobis omnibus et singulis, serio, vehementer, constanter et confidenter requiro et Peto, VT mihi (Ioanni praedicto) posthac, quocunq temporis momento voluero, durante vita mea naturali, Adesse, ac mihi placidi, visibiles, affabiles, et FAVORABILES esse velitis, in omnibus meis Petitionibus quam citissime, perfectissime plenissimeq praestandis, perficiendis et Complendis, quas a vobis, (omnibus, vel vestrorum aliquibus, vel aliquo) per haec Dei Nomina (praefata) NOALMR et OLOAG petiuero:

et quas per vestram virtutem, Potentiam, peculiaremq vestrorum Officiorum, siue Ministeriorum Medicinalium quorumcunq tenorem ac rationem, citissime, perfectissime, plenissime, placidissimeq praestare, perficere, Complereq poteritis. AMEN

Per haec sacrosancta DEI Nomina,

NOALMR et OLOAG

AMEN

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NOMINA SEDECIM BONORVM ANGELORVM Qui in METALLORVM Inventione,

Collectione, vsu et virtute: ac etiam in LAPIDVM Coagulatione, virtuteq periti, et Potentes sunt: &c

Nomina Diuina LLACZA			PALAM		

ORIENS	Oyub,	siue	Oyaub	Xoy	AZCALL
	Paoc,	siue	Pacoc	Apa	MALAP
	Rbnh,	siue	Rbznh	Rrb	
	Diri,	siue	Diari	Pdi	

Nomina Diuina ANAEEM			SONDN		

MERIDIES	Omgg,	siue	Omagg	Xom	MEEANA
	Gbal,	siue	Gbeal	Agb	MDNOS
	Rlmu,	siue	Rlemu	Rrl	
	Iahi,	siue	Iamhl	Pia	

Nomina Diuina NELAPR			OMEBB		

OCCIDENS	Magm,	siue	Malgm	Mma	RPALEN
	Leoc,	siue	Leaoc	Ole	BBEMO
	Vssn,	siue	Vspsn	Cus	
	Ruoi,	siue	Ruroi	Hru	

Nomina Diuina VADALI			OBAVA		

SEPTENTRIO	Gnm,	siue	Gmdnm	Mgm	ILADAV
	Ecop,	siue	Ecaop	Oec	AVABO
	Amox,	siue	Amlox	Cam	
	Brap,	siue	Briap	Hbr	

Orientalium QVATVOR BONORVM ANGELORVM, in METALLIS,

et LAPIDIBVS Peritorum, & Potentium, Invitatio.

O vos QVATVOR ANGELI LVCIS, fideles DEI (Creatoris nostri) Ministri: O vos (inquam) OYVB siue OYAVB

PAOC siue PACOC, RBNH, siue RBZNH, et DIRI siue DAIRI, in Mundi parte Orientali Dominantes, ac (ex DEI dispensatione et Dono peculiari in Metallicarum venarum siue Metallorum Inventione, Materiae Metallicae Collectione, siue Coaceruatione, Metallorum vsu et virtute: Nec non in LAPIDVM Coagulatione et virtute, alijsq multis (de Metallorum Lapidum loco collectione Natura, proprietate, virtute et vsu Secretis et Arcanis, Peritissimi et Potentissimi): Ego Ioannes Dee, Omnipotentis, viui, et veri DEI (ipsius IEOVA ZEBATH) humilis et deuotus Servulus in Nomine eiusdem Dei nostri, et Per inevitabilem, quam eidem DEO nostro, in nominibus istis, Notificato, videlicet, LLACZA et PALAM, debetis Reuerentiam et Obedientiam, a vobis omnibus et Singulis, vehementer et confidenter requiro et Peto, VT mihi, (praedicto Ioanni) totius meae reliquae vitae, quocunq voluero tempore, Benigni, placidi, visibiles, affabilesq Adesse velitis: Adeoq mihi (eidem Ioanni) FAVORABILES esse dignemini, VT Petitiones meas omnes et quascunq, vobis, omnibus, quibuscunq, vel cuicunq vestrum, propositas factasve, et proponendas, faciendasve, Citissime, euidentissime, certissime, perfecte, pleneq perficere, et perimplere velitis: Sub hac tamen arctari Conditione contentus sum, quod dictae Petitiones meae, totaliter, vel maxima ex parte, vel aliquo saltem modo, peculiarem vestram (supra expressam) circa Metalla vel Lapides peritiam virtutem, Potentiam, facultatemve respiciant: Ac etiam cum debita Contestatione dictorum Diuinorum Nominum LLACZA et PALAM per me (praedictu Ioannem) a vobis, vestrum aliquibus, vel aliquo, requirantur siue petantur: AMEN

Per dicta sancta et Mystica DEI Nomina

LLACZA et PALAM

AMEN

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Meridionalium QVATVOR BONORVM ANGELORVM in METALLIS

et LAPIDIBVS Peritorum & Potentium Invitatio

O vos QVATVOR ANGELI LVCIS, fideles, DEI (nostri Creatoris) Ministri: O vos (inquam) OMGG siue OMAGG GBAL siue GBEAL, RLMV, stue RLEMV, et IAHL, siue IAMHL in Mundi parte Meridionali Dominantes, ac (ex DEI dispensatione et dono peculiari) in Metallicarum venarum siue Metallorum Inventione Materiae Metallicae collectione siue Coaceruatione, Metallorum vsu, et virtute: Nec non in LAPIDVM COAGVLATIONE et virtute: alijsq multis De Metallorum Lapidum loco collectione natura proprietate. virtute et vsu, Secretis et Arcanis Peritissimi et Potentissimi: Ego Ioannes Dee, Omnipotentis, viui et veri Dei (ipsius IEOVA ZEBATH) humilis et deuotus Servulus, In Nomine eiusdem DEI nostri, et Per inevitabilem, quam eidem DEO nostro (in nominibus istis Notificato) videlicet, ANAEEM et SONDN, debetis Reuerentiam et Obedientiam, a vobis, omnibus et singulis, vehementer, constanter et confidenter requiro et peto, VT mihi (praedicto Ioanni) totius meae reliquae vitae, quocunq voluero tempore, benigni, placidi, visibiles, Affabilesq Adesse velitis: Adeoq mihi (eidem Ioanni) FAVORABILES esse dignemini, VT Petitiones meas omnes, et quascunq, vobis, omnibus, quibuscunq vel cuicunq vestrum, propositas, factasve, et proponendas, faciendasve, Citissime, euidentissime, certissi me, perfecte, pleneq praestare, perficere et perimplere velitisi Sub hac tamen conditione arctari contentus sum: Quod dictae Petitiones meae, totaliter, vel maxima ex parte, vel aliquo saltem modo, peculiarem vestram (supra expressam) circa Metalla vel lapides peritiam virtutem, potentiam, facultatemve respiciant: Ac etiam cum debita Contestatione dictorum

Diuinorum Nominum ANAEEM et SONDN, per me (praedictum Ioannem) a vobis, vestrum aliquibus, vel aliquo requirantur, siue Petantur: AMEN

Per dicta Sancta et Mystica DEI Nomina

ANAEEM et SONDN

AMEN

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Occidentalium QVATVOR BONORVM ANGELORVM in METALLIS et LAPIDIBVS

Peritorum & Potentium, Invitatio

O vos QVATVOR ANGELI LVCIS, fideles, DEI (nostri Creatoris) Ministri O vos (inquam) MAGM siue MALGM, LEOC, siue LEAOC, VSSN siue VSPSN, et RVOI, siue RVROI, in Mundi parte Occidentali Dominantes ac ex DEI dispensatione et dono peculiari) in Metallicarum venarum, siue Metallorum Inventione, Materiae Metallicae Collectione, siue Coaceruatione, Metallorum vsu, et virtute: Necnon in LAPIDVM COAGVLATIONE et virtute: alijsq multis (De Metallorum Lapidumq Loco, collectione, natura, proprietate, virtute, et vsu) Secretis et Arcanis Peritissimi et Potentissimi: Ego, Ioannes Dee, Omnipotentis, viui et veri DEI (ipsius IEOVA ZEBAOTH) humilis et deuotus Servulus: IN NOMINE eiusdem DEI nostri, ET Per inevitabilem, quam eidem DEO nostro (in nominibus istis Notificato) videlicet NELAPR et OEEBB debetis Reuerentiam et Obedientiam, a vobis, omnibus et singulis, vehementer, constanter, et confidenter requiro et Peto, VT mihi, (praedicto Ioanni) totius meae reliqua vitae, quocunq voluero, tempore, benigni, placidi, visibiles, Affabilesq Adesse velitisi Adeoq mihi (eidem Ioanni) FAVORABILES esse dignemim, VT Petitiones meas omnes et quascunq, vobis, omnibus, quibuscunq vel cuicunq vestrum propositas, factasve, et proponendas faciendasve (aliquo modo peculiarem vestram, supra expositam; circa Metalla vel Lapidem, peritiam, virtutem, Potentiam facultatemve respicientes aut concernentes: ac etiam cum debita contestatione dictorum Diuinorum Nominum NELAPR et OMEBB requisitas vel petitas) Citissime, euidetissime, certissime, perfecte, pleneq praestare, perficere, et perimplere velitis: AMEN

Per dicta sancta et Mystica Dei Nomina

NELAPH et OMEBB

AMEN

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Septentrionalium QVATVOR BONORVM ANGELORVM in METALLIS, et LAPIDIBVS,

Peritorum, & Potentium, Invitatio * * *

O vos QVATVOR ANGELI LVCIS, fideles, DEI (nostri Creatoris) Ministri, O vos (inquam) GMNM, siue GMDNM, ECOP, siue ECAOP, AMOX, siue AMLOX, et BRAP siue BRIAP, in Mundi parte Septentrionali Dominantes: ac (ex Dei dispensatione et dono peculiari in Metallicarum venarum siue Metallorum Inventione, Materiae Metallicae collectione siue Coaceruatione, Metallorum vsu et virtute: Necnon in Lapidum Coagulatione, et virtute: alijsq multis de Metallorum Lapidumq Loco, collectione, natura, proprietate, virtute, et vsu) Secretis et Arcanis, Feritissime et Potentissimi Ego Ioannes Dee, Omnipotentis, viui et veri DEI (ipsius IEOVA ZEBATH) humilis et deuotus Servulus: IN NOMINE eiusdem DEI nostri: Et Per inevitabilem, quam eidem DEO nostro (in Nominibus istis Notificato) videlicet VADALI et OBAVA, debetis Reuerentiam et Obedientiam, a vobis, omnibus et singulis, vehementer, constanter et confidenter requiro et Peto, VT mihi (praedicto Ioanni) totius meae reliquae vitae, quocunq voluero tempore, Benigni, placidi, visibiles, Affabilesq adesse velitis; adeoq mihi (eidem Ioanni) FAVORABILES esse dignemini, VT Petitiones meas omnes et quascunq, vobis, omnibus, quibuscunq vel cuicunq vestrum propositas factasve, et proponendas faciendasve, (aliquo modo, peculiarem vestram, supra expressam, circa Metalla, vel Lapides, peritiam, virtutem, potentiam, facultatemve, respicientes, aut concernentes: et cum debita Contestatione dictorum Diuinorum Nominum VADALI et OBAVA requisitas vel Petitas) Citissime, euidetissime, certissime, perfecte, pleneq praestare, perficere, et perimplere velitis, AMEN

Per dicta Sancta, et Mystica Dei Nomina, VADALI et OBAVA

AMEN

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NOMINA SEDECIM BONORVM ANGELORVM qui in TRANSFORMATIONE Periti, et Potentes sunt: Sedecim etiam Cacodaemonum manifestatis Nominibus *

Nomina Diuina AIAOAI

OIIIT

ORIENS

Abmo, siue Abamo

Cab

Naco, siue Naoco

Ona

Ocnm, siue Ocanm

Moc

Shal, siue Shial

Ash

Nomina Diuina CBALPT

ARBIZ

MERIDIES	Opna, siue Opana	Cop
	Doop, siue Dolop	Odo
	Rxao, siue Rxpao	Mrx
	Axir, siue Axtir	Aax

 Nomina Diuina MALADI OLAAD

OCCIDENS	Paco, siue Palco	Rpa
	Ndzn, siue Ndazn	And
	Iipo, siue Iidpo	Xii
	Xrnh, siue Xrinh	Exr

 Nomina Diuina VOLXDO SIODA

SEPTENTR.	Datt, siue Daltt	Rda
	Diom, siue Dixom	Adi
	Oopz, siue Oodpz	Xoo
	Rgan, siue Rgoan	Erg

Orientalium QVATVOR BONORVM ANGELORVM in TRANSFORMATIONE

Peritorum, & Potentium, Invitatio.

O vos QVATVOR Boni, veracesq, DEI (Creatoris nostri) ANGELI ABMO, siue ABAMO, NACO, siue NAOCO, OCNM siue OCANM, et SHAL, siue SHIAL, qui in Mundi Orientali parte Dominantes, peculiare virtutem, Scientiam veram, Potentiamq perfectam et absolutam TRANSFORMATIONVM, in Creatione vestra, ab eodem (Creatore nostro, et vestro) recepistisi tanquam Munun et Officium quoddam: Vt hominibus (ab eodem DEO nostro praeordinatis) per vos, eadem tall vestra Scientia vera, et Potentia perfecta, manifesta fieret, et impertiretur: propter eiusdem Creatoris nostris laudem, honorem et Gloriam: Propterea, Ego Ioannes Dee, eiusdem Creatoris et Dei nostri deuotus Servulus, valde Cupiens Dei nostri laudes, honorem, et gloriam vere, diligenter, et fideliter, per hanc vestram (supradictam) Scientiam, et eiusdem verum vsum, inter homines promouere et amplificare PER eundem DEVM Creatorem nostrum, et per haec (vobis peculiariter praeeminentia et praedominantia) DEI nostri Mystica Nomina AIAOAI et OIIIT, a vobis, omnibus, et singulis, vehementer requiro, et confidenter Peto, VT quocunq temporis momento, et quotiescunq, per totius vitae meae residuum tempus, Ego (dictus Ioannes) voluero, eodem etiam temporis Momento, et toties, Benigni, placidi, visibilesq mihi (dicto Ioanni) Adesse velitis: et adeo Amici, Fauorabilesq mihi (dicto Ioanni) esse dignemini, VT omnes et quascunq Petitiones meas, quocunq modo, quamcumq vestram TRANSFORMATIONVM peritiam, scientiam, potentiamq concernentes vel respicientes et per me (dictum Ioannem) a vobis, vestrum aliquibus, vel aliquo, (per haec iam memorata Dei nostri Nomina, AIAOAI, & OIIIT) requisitas, siue petitas, requirendas siue petendas, quocunq posthac tempore; Easdem, statim, siue mora, (vel saltem, quam cito fieri vllo modo poterint) vere, perfecte, manifeste, plane, pleneq facere, praestare, complere et perficere velitis, AMEN

Per haec sancta, Mysticaq Dei Nomina

AIAOAI et OIIIT

AMEN

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Meridionalium QVATVOR Bonorum ANGELORVM In TRANSFORMATIONE Peritorum & Potentium Invitatio

O vos QVATVOR Boni veracesq Dei (Creatoris nostris) ANGELI OPNA, siue OPANA, DOOP, siue DOLOP, RXAO, siue RXPAO et AXIR, siue AXTIR, qui in Mundi Meridionali parte, Dominantes, peculiarem virtutem, Scientiam veram, et Potentiam perfectam ac absolutam TRANSFORMATIONVM, in Creatione vestra, ab eodem, (Creatore nostro et vro) recepistis, tanq Munus et Officium quoddam: Vt hominibus (ab eodem praeordinatis) per vos, eadem tali vram Scientia vera, et Potentia perfecta, manifesta fieret et impertiretur: propter eiusdem Creatoris nostris laudem, honorem et gloriam: Propterea, Ego Ioannes Dee, eiusdem Creatoris et DEI nostri deuotus Servulus, valde cupiens Dei nostri laudes, honorem et gloriam, vere, diligenter et fideliter, per hanc vestram (supradictam) Scientiam, et eiusdem verum vsum, inter homines promouere et amplificare: PER eundem DEVM Creatorem nostrum, et per haec (vobis peculiariter praeeminentia et praedominantia) DEI nostri Mystica Nomina CBALPT et ARBIZ a vobis, omnibus et singulis, vehementer requiro, et confidenter Peto, VT quocunq temporis momento, et quotiescunq, per totius vitae meae residuum tempus, Ego, (dictus Ioannes) voluero, eodem etiam temporis momento, et toties, Benigni, Placidi, visibilesq mihi (dicto Ioanni) Adesse Velitis: et adeo Amici, Fauorabilesq mihi (dicto Ioanni) esse dignemini, VT omnes et quascunq Petitiones meas, quocunq modo, quamcunq vestram TRANSFORMATIONVM peritiam, Scientiam, Potentiamq concernentes, vel respicientes, et per me (dictum Ioannem) a vobis vestrum aliquibus, vel aliquo (per haec iam memorata Dei nostri Nomina CBALPT et ARBIZ) requisitas, siue Petitas, requirendas, siue Petendas, quocunq posthac tempore, Eisdem statim, siue mora, (vel saltem, quam cito fieri, vllo modo poterint) vere, perfecte, manifeste, plane, pleneq facere, praestare, complere et perficere velitis: AMEN

Per haec Sancta et Mystica Dei Nomina

CBALPT et ARBIZ

AMEN

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Occidentalium QVATVOR Bonorum ANGELORVM, in TRANSFORMATIONE, Peritorum,

& Potentium, Invitatio

O vos QVATVOR Boni, veracesq DEI (creatoris nostri) ANGELI PACO, siue PALCO; Ndzn, siue NDAZN: IIPO, siue IIDPO: et XRNH siue XRINH, qui in Mundi Occodentali parte Dominantes, peculiarem virtutem, Scientiam veram, Potentiam perfectam et absolutam TRANSFORMATIONVM, In Creatione vestra, ab eodem (Creatore nostro et vestro recepistis: tanquam Munus et Officium quoddam: Vt hominibus ab eodem Deo nostro praeordinatis) per vos, eadem talis Scientia vestram, vera, et Potentia, perfecta, manifesta fieret, et impertiretur; propter eiusdem Creatotis nostri laudem, honorem et Gloriam: Propterea, Ego Ioannes Dee, eiusdem, Creatoris, et Dei nostri, deuotus Servulus, valde cupiens DEI nostri laudes, honorem et Gloriam, vere, diligenter et fideliter, per hanc vestram (supra dictam) Scientiam, et eiusdem verum vsum, inter homines promovere et amplificare: Per eundem DEVM, Creatorem nostrum, et per haec (vobis peculiariter praeeminentia et Praedominantia) DEI nostri Mystica Nomina, MALADI et OLAAD, a vobis, omnibus et singulis, vehementer requiro, et confidenter Peto, VT quocunq temporis momento, et quotiescunq, per totius vitae meae residuum tempus, Ego (dictus Ioannes) voluero; eodem etiam temporis momento, et toties, Benigni, Placidi, visibilesq mihi (dicto Ioanni) Adesse velitis: et adeo Amici Fauorabilesq mihi (dicto Ioanni) esse dignemini, VT omnes et quascunq Petitiones meas, quocunq modo, quamcunq vestram TRANSFORMATIONVM peritiam, Scientiam, potentiamq concernentes vel respicientes: et per me (dictum Ioannem) a vobis, vestrum aliquibus, vel aliquo (per haec, iam memorata Dei nostri Nomina, MALADI et OLAAD,) requisitas siue Petitas: requirendas, siue Petendas, quocunq posthac tempore: Easdem statim, sine mora (vel saltem, quam cito fieri vllo modo poterint) vere, perfecte, manifeste, plane, pleneq facere, praestare, complere et perficere velitis: A M E N

Per haec Sancta et Mystica Dei Nomina

MALADI et OLAAD

AMEN

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Septentrionalium QVATVOR Bonorum ANGELORVM, in TRANSFORMATIONE Peritorum,

et Potentium, Inuitatio

O vos QVATVOR Boni, veracesq DEI (creatoris nostri) ANGELI, DATT, siue DALTT: DIOM, siue DIXOM: OOPZ, siue OODPZ et RGAN, siue RGOAN, qui, in Mundi Septentrionali parte Doininantes, peculiarem virtutem, Scientiam veram, Potentiamq perfectam et absolutam TRANSFORMATIONVM, in Creatione vra , ab eodem (Creatore nostro, et vestro) receptis: tanquam Munus, et Officium quoddam: vt, hominibus (ab eodem Deo nostro praeordinatis) per vos, eadem talis vra Scientia, et Potentia perfecta, manifesta fieret et impertiretura propter eiusdem Creatoris nostri laudem, honorem, et Gloriam: Propterea, Ego, Ioannes Dee, eiusdem Creatoris, et DEI nostri, devotus Servulus, valde cupiens Dei nostri laudes, honorem, et gloriam, vere, diligenter, et fideliter per hanc vestram (supradictam) Scientiam, et eiusdem verum vsum, inter homines promovere et amplificare: Per eundem DEVM, Creatorem nostram, et per haec (vobis peculiariter praeeminentia et praedominantia) DEI Mystica Nomina,

VOLXDO et SIODA, a vobis omnibus et singulis, vehementer requiro, et confidenter Peto, VT, quocunq temporis momento, et quotiescunq, per totius vitae meae residuum tempus, Ego (dictus Ioannes) voluero, eodem etiam temporis momento, et toties, Benigni, Placidi, visibilesq mihi (dicto Ioanni) Adesse velitisi et adeo Amici, Fauorabilesq mihi (dicto Ioanni) esse dignemini, VT omnes et quascunq Petitiones meas, quocunq modo, quamcunq vestram TRANSFORMATIONVM peritiam, Scientiam Potentiamq concernentes vel respicientes: et per haec, iam memorata Dei nostri Nomina VOLXDO et SIODA, a vobis, vestrum aliquibus vel aliquo, per me (dictum Ioanne) requisitas, siue petitas: requirendas, siue Petendas, quocunq posthac, tempore, Easdem statim, sine mora, (vel saltem, quam cito fieri vllo modo poterint) vere perfecte, manifeste, plane, pleneq facere, praestare, Complere, et perficere velitis. AMEN

Per haec Sancta, et Mystica DEI Nominam

VOLXDO et SIODA,

AMEN

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NOMINA SEDECIM BONORVM ANGELORVM Qui Omni in 4 ELEMENTIS VIVENTIVM,

et Species et vsus cognoscunt: Expressis etiam, Sedecim Cacodaemonum Nominibus

	Nomina Diuina	AOVREZ	ALOAI		

ORIENTIS	Acca, siue Acuca	Aeris		Cac	ZRRVOA
	Npat, siue Nprat	Aquae		Onp	IAOLA
	Otoi, siue Otoi	Terrae		Mot	
	Pmox, siue Pmzox	Ignis		Ast	

	Nomina Diuina	SPMNIR	LLPIZ		

MERIDIES	Msal, siue Msmal	Aeris		Cms	RINMPS
	Iaba, siue Ianba	Aquae		Oia	ZIPLL
	Izxp, siue Izixp	Terrae		Miz	
	Stim, siue Strim	Ignis		Ast	

	Nomina Diuina	IAAASD	ATAPA		

OCCIDENS	Xpcn, siue Xpacn	Aeris		Rxp	DSAAAI
	Vasa, siue Vaasa	Aquae		Aua	APATA
	Dapi, siue Daspi	Terrae		Xda	
	Rnil, siue Rndil	Ignis		Ern	

Nomina Diuina

RZIONR

NRZFM

SEPTENTR	Adre, siue Adire	Aeris	Rad	RNOIZR
	Sisp, siue Siosp	Aquae	Asi	MFZRN
	Pali, siue Panli	Terrae	Xpa	
	Acar, siue Acrar	Ignis	Eac	

Orientalium QVATVOR Bonorum ANGELORVM Invitatio: quorum vnusquisq, vnus ELEMENTI VIVENTES Creaturas omnes, et earum vsus novit:

O vos ANGELI DEI, Veritatis et Bonitatis pleni, (vos dico) O ACCA, siue ACVCA, NPAT, siue NPRAT, OTOI, siue OTROI, et PMOX, siue PMZOX, qui in Mundi parte Orientali Dominamini: ita vt vnusquisq vestrum, in vno ex 4 Magnis Mundi Elementis, siue Matricibus, peculiare suum habeat Munus, seu officium, peculiarem peritiam, Scientiam, Potentiam et Authoritatem peculiarem: O tu ACCA, siue ACVCA, Angele praeclare, qui omni in Orientali Aere viuientium, diuersas species oes, perspectas habes: et quos in vsu a Deo nostro, quasq ob hoim vtilitates creabantur, perfecte percipis: Tu autem O Illustris NPAT, siue NPRAT, qui oim in Orientali AQVA VIVENTIVM species, vsusq cognoscis veros: Et O tu Insignis OTOI, siue OTROI, qui oim in Orientali TERRA vita fruentium Species varias, et ad quos vsus a Deo nostro creabantur, exacte intelligis: Deniq O tu PMOX, siue PMZOX, fulgide Dei Angele, qui Orientalis IGNIS secretissimam efficacissimamq Vitalem proprietatem plene cognitam habes: O vos (inquam) omnes, fideles DEI et Creatoris nostri Ministri, qui in Orientali Mundi parte, praedicta, aliaq perplura .4. Elementorum Arcana et Secreta, vestris Scientijs et Officijs a nostro Omnipotente Creatore, concessa, assignata et deputata, intelligitis: et, quae, ad Dei laudem, honorem et Gloriam, atq ex magna vestra erga humanum genus Charitate, nobis autem maxime, (viua et Celesti vocatis voce, et Electis,) impertire (annuente Deo) poteritis, atq manifesta reddere: Ego igitur Ioannes Dee, ardentissimus huiuscemodi Secretorum Amator, et Indagator (idq maxime propter DEI nostri laudem honorem et gloriam) In eiusdem DEI et Creatoris nostri nomine, vobis omnibus, et singulis, iam memoratis, humiliter supplico; Et per Dei nostri sancta Nomina AOVRZR et ALOAI, a vobis, ego (dictus Ioannes) requiro demisse, et confidenter Peto, VT quocunq tempore vitae meae (post hanc horam) futuro, vestrum oim, vel alicuius vestrum, per haec sancta Dei Nomina, AOVRZR et ALOAI, requisiero ac Petiuero praesentiam benignam, Personalem, mihiq conspicuam, Apparitionem: Petitionumq mearum quarumcunq (vestra iam dicta peculiaria officia, muneraq, siue Scientias potestatesq vras speciales, respicientium aut concernentium) expletionem, satisfactionem, executionemq manifestam, plenam et perfectam: Eisdem omnes, et singulas dictas meas Petitiones, benigne concedere, euidenter praestare, amanter perimplere, perfecte perficere velitis. AMEN.

Per haec reuerenda et Mystica DEI Nomina

AOVRZR et ALOAI

AMEN

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Meridionalium QVATVOR Bonorum ANGELORVM

Invitatio: Quorum vnusquisq, Vnius ELEMENTI VIVENTES Creaturas omnes, et earum vsus noscit

O vos ANGELI DEI, Veritatis et Bonitatis Pleni: (vos dico) O MSAL, siue MSMAL: IABA, siue IANBA: IZXP, siue IZIXP; et STIM siue STRIM, qui in Mundi parte Meridionali Dominamini: ita vt vnusquisq vestrum, in vno ex 4 Magnis Mundi Elementis, siue Matricibus, peculiare suum habeat Munus seu Officium, peculiarem peritiam; Scientiam, Potentiam, et Authoritatem peculiarem: O tu MSAL, siue MSMAL, Angele praeclare, qui oim in Meridionali AERE viuendum, diuersas species omnes, perspectas habes, et quos in vsus a Deo nostro, quasq ob hoim vtilitates creabantur, perfecte percipis: Tu autem O Illustris IABA, siue IANBA, qui oim in Meridionali AQVA viuendum species, vsusq cognoscis veros: Et, O tu Insignis IZXP, siue IZIXP, qui oim in Meridionali TERRA vita fruentium species varias, et ad quos vsus, a Deo nostro creabantur, exacte intelligis: Deniq O tu PMOX siue PMZOK, fulgide DEI Angele, qui Meridionalis IGNIS Secretissimam, efficacissimamq vitalem Proprietatem, plene cognitam habes: O vos (inquam) Omnes, fideles DEI, et Creatoris nostri Ministri, qui in Meridionali Mundi parte, praedicta, aliaq perplura, quatuor ELEMENTORVM Arcana et Secreta, vestris Scientijs et Officijs a nostro Omnipotente Creatore, concessa, assignata, et deputata, intelligitis: et, quae, ad DEI laudem, honorem et Gloriam, atq ex magna vestra erga humanum genus charitate, nobis autem maxime, (annuente Deo,) impertire poteritis, et reddere manifesta: vlua (vt novistis) Celestiq voce, ad hoc a vobis requirendum, incitatis: Ego igitur, Ioannes Dee, ardentissimus huiuscemodi Secretorum Amator, et Indagator (idq maxime propter DEI nostri laudem honorem et gloriam) In eiusdem DEI et Creatoris nostri Nomine, vobis omnibus et singulis, iam memoratis, humiliter supplico; Et per Dei nostri sancta Nomina SPMNIR et LLPIZ a vobis, ego (dictus Ioannes) requiro demisse, et confidenter Peto, VT quocunq tempore vitae meae (post hanc horam) futuro, vestrum oim, vel aliculus vestrum, per haec sancta Dei Nomina SPMNIR et LLPIZ requisuero ac Petiuero praesentiam benignam, Personalem, mihiq conspicuam apparitionem, Petitionumq mearum quarumcumq (vestra, iam dicta, peculiaria officia, Muneraq, siue Scientias Potestatesq vestras speciales respicientium aut concernentium) expletionem, satisfactionem, Executionemq manifestam, plenam et perfectam: Easdem, omnes et singulas dictas meas Petitiones, benigne concedere, euidenter praestare, amanter perimplere, perfecte perficere velitis: AMEN:

Per haec reuerenda et Mystica DEI Nomina,

SPMNIR et LLPIZ

AMEN

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Occidentalium QVATVOR Bonorum ANGELORVM Invitatio: Quorum vnusquisq, Vnius ELEMENTI VIVENTES Creaturas Omnes, et earum vsus noscit.

O vos ANGELI DEI, Veritatis et Bonitatis Pleni: (vos dico) O XPCN, siue XPACN: VASA, siue VAASA: DAPI, siue DASPI, et RNIL, siue RNDIL qui in Mundi parti Occidentali Dominamini: ita vt vnusquisq vestrum in vno ex 4 Magnis Mundi Elementis, siue Matricibus, peculiare suum habeat Munus, seu Officium, peculiarem peritiam, Scientiam, Potentiam, et Authoritatem peculiarem: O tu XPCN siue XPACN, Angele praeclare, qui oim in Occidentali AEBE Viuentium, diuersas species omnes, perspectas habes: et quos in vsus a Deo nostro, quasq ob hoim vtilitates creabantur, perfecte percipis: Tu autem O Illustris VASA siue VAASA qui oim in Occidentali AQVA viuentium Species, vsusq cognoscis veros: Et O tu Insignis DAPI, siue DASPI, qui oim in Occidentali Terra, vita fruentium species varias: et ad quos vsus, a Deo nostro creabantur; exacte intelligis: Deniq O tu RNIL siue RNDIL fulgide DEI Angele, qui Occidentalis IGNIS Secretissimam, efflucissimamq vitalem Proprietatem, plene cognitam habes. O vos (inquam) Omnes, fideles, Del, et Creatoris nostri Ministri, qui in Occidentali Mundi parte, praedicta, aliaq perplura, quatuor Elementorum Aroana et Secreta, vestris Scientijs et Officijs, a nostro Omnipotente Creatore, concessa, assignata, et deputata, intelligitis: et quae, ad Dei laudem, honorem et Gloriam, atq ex magna vestra erga humanum genus charitate, nobis autem maxime (annuente Deo) impertire poteritis, et reddere manifesta: viua (vt novistis) Coelestiq voce, ad hoc a vobis requirendum, incitatis. Ego igitur, Ioannes Dee, ardentissimus huiuscemodi Secretorum Amator et Indagator (idq maxime propter Dei nostri laudem, honorem, et gloriam) In eiusdem Dei et Creatoris nostri Nomine, vobis omnibus, et singulis, iam memoratis, humiliter Supplico: Et per Dei nostri sancta Nomina, IAAASD, et ATAPA, a vobis, ego (dictus Ioannes) requiro demisse, et confidenter Peto, VT quocunq tempore vitae meae (post hanc horam) futuro, vestrum oim, vel aliculus vestrum, per haec sancta DEI Nomina IAAASD et ATAPA requisiero ac Petiuero praesentiam benignam, Personalem, mihiq conspicuam Apparitionem: Petitionumq mearum quarumcumq (vestra, iam dicta, peculiaria officia, Muneraq, siue Scientias, Potestatesq vestras speciales respicientium aut concernentium) expletionem, satisfactionem, Executionemq manifestam, plenam et perfectam: Eisdem omnes et singulas dictas meas Petitiones, binigne concedere, euidenter praestare, amanter perimplere, perfecte perficere velitisi AMEN.

Per haec reuerenda et Mystica Dei Nomina

IAAASD et ATAPA

AMEN

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Septentrionalium QVATVOR Bonorum ANGELORVM Invitatio: Quorum vnusquisq vnus ELEMENTI Viuentes Creaturas omnes, et earum vsus noscit.

O vos ANGELI DEI, veritatis et Bonitatis Pleni: vos dico O ADRE, siue ADIRE: SISP, siue SIOSP: PALI; siue PANLI, et ACAR, siue ACRAR, qui in Mundi parte Septentrionali Dominamini: ita vt vnusquisq vestrum in vno ex .4. Magnis Mundi Elementis, siue Matricibus, peculiare suum habeat Munus, seu Officium, peculiarem peritiam, Scientiam. Potentiam, et Authoritatem peculiarem: O tu ADRE, siue ADIRE, Angele praeclare, qui oim in Septentrionali AERE Viuentium diuersas species omnes perspectas habes, et quos in vsus a DEO nostro, quasq ob hoim vtilitates, creabantur, perfecte percipis: Tu autem, O Illustris SISP, siue SIOSP, qui oim in Septentrionali

AQVA Viuentium Species, vsusq cognoscis veros: Et O tu Insignis PALI, siue PANLI, qui oim in Septentrionali TERRA vita fruentium species varias, et ad quos vsus, a DEO nostro creabantur exacte intelligis: Deniq O tu ACAR, siue ACRAR, fulgide DEI Angele, qui Septentrionalis IGNIS Secretissimam efficacissimamq vitalem proprietatem plene cognitam habes: o vos (inquam) omnes, fideles DEI, et Creatoris nostri Ministri, qui in Septentrionali Mundi parte, praedicta, aliaq perplura, 4 Elementorum Arcana et Secreta, vestris Scientijs et Qfficijs, a nostro Omnipotente Creatore, concessa, assignata, et deputata, intelligitis: et quae, ad Dei laudem, honorem, et Gloriam, atq ex magna vestra erga humanum genus charitate: nobis autem, maxime, (annuente Deo) impertire poteritis, et reddere manifesta: viua (vt nouistis) coelestiq voce ad hoc a vobis requirendum, incitatis. Ego, igitur, Ioannes Dee, ardentissimus huiuscemodi Secretorum Amator et Indagator (idq maxime, propter Dei nostri laudem, honorem et gloriam) In eisdem DEI et Creatoris nostri Nomine, vobis omnibus et singulis, iam memoratis, humiliter supplico, et per DEI nostri Sancta Nomina RZIONR et NRZFM, a vobis, ego (dictus Ioannes) requiro demisse, et confidenter peto, VT quocunq tempore vitae meae (post hanc horam) futuro, vestrum oim vel alicuius vestrum, per haec sancta Dei Nomina RZIONR et NRZFM, requisuero ac Petiuero praesentiam benignam, Personalem mihq conspicuam Apparitionem, Petitionumq mearum quarumcumq (vestra, iam dicta, peculiaria Officia Muneraq, siue Scientias Potestatesq vestras Speciales respicientium aut concernentium) expletionem, satisfactionem, executionemq manifestam, plenam, et perfectam: Easdem, omnes et singulas dictas meas Petitiones benigne concedere, euidenter praestare, amanter perimplere, perfecteq perficere velitis: AMEN

Per haec reuerenda et Mystica Dei Nomina

RZIONR, et NRZFM,

AMEN

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Nomina SEDECIM BONORVM ANGELORVM qui in COMMIXTIONIBVS NATVRARVM Periti & Praepotente existunt.

Nomen Diuinum

ERZLA

ORIENS Rzla
 Zlar I
 Larz
 Arzl

Nomen Diuinum

EBOZA

MERIDIES Boza
 Ozab A
 Zabo
 Aboz

Nomen Diuinum		ATAAD
OCCIDENS	Taad Aadt 0 Adta Dtaa	
Nomen Diuinum		ADOPA
SEPTENTR	Dopa Opad N Pado Adop	

Orientalium QVATVOR Bonorum ANGELORVM Invitatio, qui in COMMIXTIONIBVS NATVRARVM, periti et Potentes sunt

O vos QVATVOR Fideles, Veracesq DEI Omnipotentis, nostri Creatoris Ministri, RZLA, ZLAR, LARZ et ARZL, qui in Orientali Mundi parte, in NATVRARVM COMMIXTIONIBVS, pertissimi et Praevalidi estis: Ego Ioannes Dee, eiusdem nostri Creatoris, deuotus famulus, Per eiusdem Creatoris nostri Omnipotentiam, et per Mysticum Dei nostri Nomen ERZLA, a vobis omnibus et singulis humiliter requiro, et vehementer Peto, VT quocunq posthac tempore vitae meae, per Nomen Dei nostri Mysticum ERZLA, vos, vel aliquos, aut aliquem vestrum: Ego (praedictus Ioannes) Nominatim vocauero, vel Invocauero; mihi (dicto Ioanni) benigni, Placidiq Adesse, visibiles ac personaliter apparere velitis: Adeoq mihi (dicto Ioanni) esse Amici et Fauorabiles dignemini, VT omnes et quascunq Petitiones meas De Naturarum Commixtionibus, et alijs Secretis Naturalibus (quae nr Optimus Creator, vestrae Cognitioni, Intelligentiae ac Dispositioni commisit, vestrisq quasi deputauit Officijs et Ministerijs) Cito bene, plene, plane, perfecteq praestare, adimplere, perficereq velitis AMEN

Per sanctum hac, et Mysticum Dei Nomen,

ERZIA,

AMEN

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Meridionalium QVATVOR Bonorum ANGELORVM Invitatio, qui in COMMIXTIONIBVS NATVRARVM, Periti et Potentes sunt.

O vos QVATVOR Fideles, Veracesq DEI Omnipotentis, nostri Creatoris Ministri BOZA, OZAB, ZABO et ABOZ, qui in Meridionali Mundi parte, in NATVRARVM COMMIXTIONIBVS, Peritissimi et Praevalidi estis: Ego

Ioannes Dee, eiusdem nostri Creatoris, deuotus famulus, Per eiusdem Creatoris nostri Omnipotentiam, et per Mysticum Dei nostri Nomen, EBOZA, a vobis, omnibus et singulis humiliter Requiro, et vehementer Peto, VT quocunq, posthac, vitae meae tempore, per Nomen Dei nostri Mysticum, EBOZA, vos, vel aliquos, aut aliquem vestrum, Ego, (praedictus Ioannes) Nominalim vocauero, vel Invocauero: Mihi, (dicto Ioanni) Benigni, Placidiq Adesse, Visibiles ac Personaliter apparere velitis: Adeoq mihi (dicto Ioanni) esse Amid et Fauorabiles dignemini, VT omnes et quascunq Petitiones meas De Naturarum Commixtionibus, et alijs Secretis Naturalibus (quae, nr Optimus Creator, vestrae Cognitioni, Intelligentiae ac Dispositioni Commisit, vestrisq quasi deputauit Officijs et Ministerijs) Cito, bene, plene, plane, perfecteq praestare, adimplere, perficereq velitis; AMEN

Per Sanctum hoc et Mysticum Nomen,

EBOZA,

AMEN

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Occidentalium QVATVOR Bonorum ANGELORVM Invitatio, qui in COMMIXTIONIBVS NATVRARVM, Periti, et Potentes sunt.

O vos QVATVOR Fideles, Veraceq DEI Omnipotentis, nostri Creatoris Ministri TAAD, AADT, ADTA, et DTAA, qui in Occidentali Mundi parte, in NATVRARVM COMMIXTIONIBVS Peritissimi et Praevalidi estis: Ego Ioannes Dee, eiusdem nostri Creatoris, deuotus Famulus, Per eiusdem DEI, Creatoris nostri, Oninipotentiam, et per Mysticum DEI nostri Nomen ATAAD, a vobis omnibus et singulis, humiliter requiro et vehementer Peto, VT quocunq (posthac) vitae meae tempore, per nomen Dei nostri Mysticum ATAAD, vos, vel aliquos, aut aliquem vestrum, Ego, (praedictus Ioannes) Nominalim vocauero, vel Invocauero: Mihi, (dicto Ioanni) Benigni, Placidiq Adesse, visibiles ac Personaliter apparere velitis: Adeoq mihi (dicto Ioanni) esse Amici, et Fauorabiles dignemini: VT omnes et quascunq Petitiones meas, De Naturarum Commixtionibus, et alijs Secretis Naturalibus (quae, nr Optimus Creator, vestrae Cognitioni, Intelligentiae, ac Dispositioni commisit: vestrisq quasi deputauit Officijs et Ministerijs) Cito, bene, plene, plane, perfecteq praestare, adimplere, perficereq velitis: AMEN

Per Sanctum, et Mysticum Dei Nomen, ATAAD,

AMEN

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Septentrionalium QVATVQR Bonorum ANGELORVM Invitatio, qui in COMMIXTIONIBVS NATVRARVM Periti et Potentes sunt.

O vos QVATVOR Fidelis, veracesq DEI Omnipotentis, nostri Creatoris Ministri, DOPA, OPAD, PADO, et ADOP, qui in Septentrionali Mundi Parte, in Naturarum COMMIXTIONIBVS, Peritissimi et Praevalidi estis: Ego Ioannes Dee, eiusdem nostri Creatoris, deuotus Famulus, Per eiusdem Creatoris nostri Omnipotentiam, et per Mysticum DEI nostri Nomen ADOPA, a vobis omnibus et singulis, humiliter requiro, et vehementer Peto, VT quocunq (posthac) vitae meae tempore, per Nomen Dei nostri Mysticum ADOPA, vos, vel aliquos, aut aliquem vestrum, Ego, (praedictus bannes) Nominatim vocauero vel Invocauero: Mihi (dicto Ioanni) Benigni, Placidiq Adesse, visibiles ac Personaliter Apparere velitis: Adeoq mihi (dicto Ioanni) esse Amici, et Fauorabiles dignemini, VT omnes et quascunq Petitiones meas, De Naturarum Commixtionibus, et alijs Secretis Naturalibus (quae nr Optimus Creator, vestrae Cognitioni, Intelligentiae ac Dispositioni Commisit: vestrisq quasi deputauit Officijs et Ministerij) Cito, bene, plene, plane, perfecteq praestare, adimplere, perficereq velitis: AMEN

Per Sanctum, et Mysticum Dei Nomen ADOPA

AMEN

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Nomina SEDICIM Bonorum ANGELORVM Qui in LOCALI MVTATIONE Potentes sunt

		Nomen Diuinum	EVTPA
ORIENTES	Vtpa	L	
	Tpau		
	Paut		
	Autp		
		Nomen Diuinum	EPHRA
MERIDIES	Phra	A	
	Hrap		
	Raph		
	Aphr		
		Nomen Diuinum	ATDIM
OCCIDENS	Tdim	N	
	Dimt		
	Imtd		
	Mtdi		
		Nomen Diuinum	AANAA

SEPTENRE Anaa
Naaa
Aaan
Aana

V

Orientalium QVATVOR Bonorum ANGELORVM in LOCALI MVTATIONE Potentium, Invitatio.

O vos QVATVOR Fideles, Nobilesq nostri Omnipotentis Creatoris Angeli ac Ministri, O VTPA, TPAV, PAVT et AVTP, qui in Orientali Mundi parte, peculiariter Dominamini: eaq a nostro Creatore dotati praeditig estis peritia, virtute et Potentia, quod de loco in locum, quemcunq hominem, vel rem quamcunq, vere, cito, bene, tuto, et sine eiusdem hominis, vel rei alterius (sic, localiter, lati vel latae) laesione aliqua, nocumento, offensione, vel damno, mouere deferre siue transferre poteritis: Ego, Ioannes Dee, Dei Omnipotentis, nostri Creatoris, deuotus etiam, et humilis famulus, Per eiusdem DEI, nostri Creatoris Reuerendam Maiestatem, et per Diuinum Mysticumq eiusdem nomen EVTPA, a vobis omnibus et singulis, (praenominatis,) huiniliter requiro, et ardentem Peto, VT, quocunq posthac, totius meae vitae tempore, per Nomen DEI, EVTPA, vos omnes, vel vestrum aliquos, aut aliquem, nominatim vocauero, siue invocauero: Mihi (dicto Ioanni) Benigni, placidiq Adesse, Visibiles, personaliterq apparere, Et mihi (praefato Ioanni) tam Amici et Fauorabiles esse dignemini: Quod omnes et quascunq Petitiones meas vobis factas et faciendas De locali Motione, siue MVTATIONE IE LOCO IN LOCVM, alijsq Secretis, (quae vestrae, peculiariter, a Deo nostro, propter eiusdem laudem, honorem, et Gloriam, sunt Concredita, commissaq Authoritati et Dispositioni) Cito, bene; vere, plene, et perfecte praestare, implere, perficereq velitis: AMEN

Per Sacrum Dei, Mysticum Nomen,

EVTPA

AMEN

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Meridionalium QVATVOR Bonorum ANGELORVM, in LOCALI MVTATIONE, Potentium, Invitatio.

O vos QVATVOR Fideles, Nobilesq nostri Omnipotentis Creatoris Angeli, ac Ministri PHRA, HRAP, EAPH, et APHE, qui in Meridionali Mundi parte, peculiariter Dominamini: eaq a nostro Creatore dotati praeditiq estis peritia, virtute et Potentia, quod de loco in locum, quemcunq hominem, vel rem guamcunq, vere, cito, bene, tuto, et sine eiusdem homines vel rei alterius (sic, localiter lati vel latae laesione aliqua, nocumento offensione, vel damno, mouere, deferre, siue transferre poteritis: Ego, Ioannes Dee, DEI Omnipotentis, nostri Creatoris, deuotus etiam et humilis famulus, Per eiusdem Dei, nostri Creatoris Reuerendam Maiestatem, et per Diuinum Mysticumq eiusdem Nomen, Ephra, a vobis, omnibus et singulis (praenominatis) humiliter requiro, et ardentem Peto, VT quocunq, posthac totius meae vitae tempore, per Nomen Dei EPHEA, vos omnes, vel vestrum aliquos, aut aliquem, Nominatim vocauero, siue invocauero: Mihi (dicto Ioanni) Benigni, Placidiq Adesse, visibiles Personaliterq apparere; Et mihi

(praefato Ioanni) tam Amici et Fauorabiles esse dignemini: QVOD omnes et quascunq Petitiones meas, vobis factas et faciendas, DE LOCALI MOTIONE, siue MVTATIONE IE LOCO IN LOCVM, alijsq secretis, (quae, vestrae peculiariter, a Leo nostro, propter eiusdem laudem, honorem, et gloriam, sunt concredita, Commissaq Authoritati, et Dispositioni) Cito, bene, vere, plene, et perfecte praestare, implere, perficereq velitis.

AMEN

Per Sacrum Dei, Mysticumq Nomen,

EPHRA

AMEN

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Occidentalium QVATVOR Bonorum ANGELORVM, in LOCALI MVTATIONE Potentium, Invitatio

O vos QVATVOR Fideles, Nobilesq nostri Omnipotentis Creatoris ANGELI, ac Ministri, TDIM, DIMT, IMTD, et MTDI, qui in Occidentali Mundi parte Dominamini peculiariter: eaq a nostro Creatore dotati, praeditiq estis peritia, virtute, et Potentia, quod de loco in locum, quemcumq hominem, vel rem quamcumq, vere, cito, bene, tuto, et sine, eiusdem homines, vel rei alterius (sic, localiter lati, vel latae) laesione aliqua, nocumento offensione, vel damno, Mouere, deferre, siue transferre poteritis: Ego Ioannes Dee, DEI Omnipotentis, nostri Creatoris, deuotus etiam, et humilis famulus, Per eiusdem DEI, nostri Creatoris Reuerendam Maiestatem, et per Diuinum Mysticumq eiusdem Nomen, ATDIM, a vobis omnibus et singulis (praenominatis) humiliter requiro, et ardentem Peto, VT quocunq (posthac) totius meae vitae tempore, per Nomen Dei ATDIM, vos omnes, vel vestrum aliquos, aut aliquem, Nominatim vocauero, siue invocauero, Mihi (dicto Ioanni) Benigni, Placidiq Adesse: visibiles Personaliterq Apparere: Et mihi (praefato Ioanni) tam Amici et Fauorabiles esse dignemini: Quod omnes et quascunq Petitiones meas, vobis factas, et faciendas, DE LOCALI MOTIONE, siue Mutatione de loco in locum, alijsq Secretis (quae, vestrae, peculiariter, a Leo nostro, propter eiusdem laudem honorem, et gloriam, sunt concredita, Commissaq Authoritati et Dispositioni) Cito, bene, vere, et perfecte praestare, implere, perficereq velitis: AMEN

Per Sacrum Dei Mysticumq Nomen,

ATDIM

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Septentrionalium QVATVOR Bonorum ANGELOEVM in LOCALI MVTATIONE

POTENTIVM Invitatio

O vos QVATVOR Fideles, Nobilesq nostri Omnipotentis Creatoris Angeli ac Ministri, O, ANAA, NAM, AAAN, et AANA, qut in Septentrinall Mundi parte, peculiariter Dominamini: eaq a nostro Creatore dotati, praeditiq estis peritia, virtute, et Potentia, Quod de loco in locum, quemcunq hominem, vel rem quamcunq, vere, cito, bene, tuto, et sine eiusdem homines, vel rel alterius (sic, localiter lati, vel latae) laesione aiiqua nocumento, offensione, vel damno; Mouere, deferre, siue Transferre, poteritis: Ego, Ioannes Dee, DEI Omnipotentis, nostri Creatoris, etiam deuotus et humilis famulus, Per eiusdem Dei, Creatoris nostri, Reuerendam Maiestatem et per Diuinum Mysticumq eiusdem Nomen AANAA, a vobis, omnibus, et singulis (praenominatis) humiliter requiro, et ardentem peto, VT quocunq, posthac, totius meae vitae tempore, per Nomen Dei, AANAA, vos omnes, vel vestrum aliquos, aut aliquem, Nomenatim, vocauero, siue Invocauero: Mihi, (dicto Ioanni) Benigni, piacidiq Adesse: visibiles Personaliterq Apparere: et mihi (praefato Ioanni) tam Amid et Fauorabiies esse dignemini, Quod omnes et quascunq Petitiones meas, vobis factas, et faciendas De LOCALI MOTIONE, siue MVTATIONE DE LOCO IN LOCVM, alijsq Secretis (quae, vestrae, peculiariter, a Deo nostro, propter eiusdem laudem honorem et Gioriam sunt concredita, commissaq Authoritati et Dispositioni) Cito, bene, vere, plene et perfecte praestare, impiere perficereq velitis

A M E N

Per Sacrum DEI Mysticumq Nomen,

AANAA

AMEN

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Nomina SEDECIM Bonorum ANGELORVM in ARTIBVS MECHANICIS Peritorum & Potentium

		Nomen Diuinum	HCNBR
ORIENTIS	Cnbr	A	
	Nbrc		
	Brcn		
	Rcnb		
		Nomen Diuinum	HROAN
MERIDIES	Roan	C	
	Oanr		
	Anro		

Nroa

Nomen Diuinum

PMAGL

OCCIDENS Magl
Aglm
Glma
Lmag

M

Nomen Diuinum

PPSA

SEPTENTR Psac
Sacp
Acps
Cpsa

V

ORIENTALIVM .4. Bonorum ANGELORVM, in ARTIBVS MECHANICIS Peritoruin & Potentium, Invitatio

O vos .4. Sancti veracesq DEI Omnipotentis, Creatoris nostri, Ministri, CNBR, NBRC, BRCN, et RCNB, qui in Orientali Mundi parte, peculiare habetis a Deo nostro vobis iniunctum ac commissum Ministerium, in ARTIVM oim MECHANICARVM peritia perfecta, tam exercenda, guam impertienda, docenda, communicandag, ad Dei nostri laudem, honorem, et gloriam, Ego, Ioannes Dee, Creatoris nostri, baptisatus, inscriptusq Servus: eidemg fideliter prudenter, et Potenter inservire Cupiens (ad hoim bonorum et Electorum Commodum, Solatiumq; ast ad malorum, nostriq Omnipotentis Dei hostium, Pudorem, et Confusionem) A vobis omnibus, praenominatis, humiliter requiro, vehementer et ardentem Peto, Per eiusdem DEI, Creatoris nostri Omnipotentem sapientiam et per hoc eius sanctum Mysticumq Nomen HCNBR: VT posthac, quocunq tempore totius meae vitae, Ego, (dictus Ioannes) vos omnes, vestruin aliquos, siue aliquem, Nominatim, per hoc Dei (dictum) Nomen HCNBR vocauero, vel invocauero: Mihi (dicto Ioanni) Benigni, Placidi, Personaliter visibiles, statim Adesse, et Apparere: Ac mihi praeterea tam esse Amici et Fauorabiles velitis: QVOD omnes et quascunq Petitiones meas, vobis vestrum aliquibus, vel alicui factas, faciendasq, de ARTE aliqua MEGHANICA, Conclusionem aliqua, vel Experimento Mechanico, quocunq, statim, vere, plene, manifeste, perfecteq praestare, implere, perficereq velitis:

AMEN

Per Mysticum Dei Nomen,
HCNBR,
AMEN,

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MERIDIONALIVM .4. BONORVM ANGELORVM, in ARTIBVS MECHANICIS Peritorum, & Potentium, Invitatio

O vos .4. Sancti, veracesq Dei Omnipotentis, Creatoris nostri, Ministri ROAN, OANR, ANRO, NROA, qui in Meridionali Mundi parte, peculiare habetis a Deo nostro vobis iniunctum ac commissum Ministerium, in Artium cim MECHANICARVM peritia perfecta, tam exercenda, quam impertienda communicandaq, ad Dei nostri laudem, honorem, et gloriam: Ego Ioannes Dee, Creatoris nostri, baptizatus, inscriptusq Servus, eidemq fideliter, prudenter, et Potenter inservire cupiens, (ad hoim bonorum et electorum Commodum, solatiumq: ast ad malorum nostriq Omnipotentis Dei hostium, Pudorem, et Confusionem,) A vobis omnibus, prae nominatis, humiliter requiro, vehementer et ardentem Peto, Per eiusdem Dei, Creatoris nostri Omnipotentem Sapientiam, et per hoc eius Sanctum Mysticumq Nomen, HROAN, VT, posthac, quocunq tempore totius meae vitae, Ego (dictus Ioannes) vos omnes, vestrum aliquos, siue aliquem, Nominatim, per hoc Dei (dictum) Nomen HROAN, vocauero vel invocauero: Mihi (dicto Ioanni) Benigni, Placidi, Personaliterq visibiles, statim Adesse, et Apparere: Ac mihi praeterea tam esse Amici et Fauorabiles velitis: QVOD omnes et quascunq Petitiones meas, vobis, vestrum aliquibus, vel alicui factas, faciendasq, (De ARTE Aligua MECHANICA, Conclusionem aliquam, vel Experimento MECHANICO quocunq), statim vere, plene, manifeste perfecteq praestare, implere, perficereq velitis

AMEN

Per Mysticum Dei Nomen

HROAN

AMEN

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OCCIDENTALIVM .4. Bonorum ANGELORVM, in ARTIBVS MECHANICIS Peritorum, & Potentium, Invitatio.

O vos QVATVOR Sancti, veracesq Dei Omnipotentis, Creatoris nostri, Ministri, MAGL, AGLM, GLMA, LMAG, qui in Occidentali Mundi parte peculiare habetis, a Deo nostro, vobis iniunctum ac commissum Ministerium, in Artium oim MECHANICARVM peritia perfecta, tam exercenda, quam impertienda docenda communicandaq, ad DEI nostri laudem, honorem et gloriam: Ego, Ioannes Dee, Creatoris nostri baptizatus, inscriptusq servus: eidemq fideliter, prudenter et potenter inseruire cupiens (ad hoim bonorum et Electorum commodum solatiumq: ast as malorum nostriq Omnipotentis Dei, hostium, pudorem et confusionem:) A vobis omnibus, prae nominatis, humiliter requiro, vehementer et ardentem Peto, Per eiusdem Dei Creatoris nostri Omnipotentem Sapientiam, et per hoc eius Sanctum, Mysticumq Nomen PMAGL, VT, posthac, quocunq tempore totius meae vitae; Ego, (dictus Ioannes) vos omnes, vestrum aliquos, siue aliquem, Nominatim, per hoc Dei (dictum) Nomen PMAGL vocauero vel Invocauero, Mihi, (dicto Ioanni) Benigni, Placidi, Personaliterq visibiles, statim Adesse, et Apparere: Ac mihi (praeterea) tam esse Amici et Fauorabiles velitis, QVOD omnes et quascunq Petitiones meas, vobis, vestrum aliquibus, vel alicui factas, faciendasq (De ARTE aliqua MECHANICA, Conclusionem aliquam, vel Experimento MECHANICO, quocunq) Statim, vere, plene, manifeste, perfecteq praestare, implere perficereq velitis: AMEN

Per Mysticum Dei NOMEN,

PMAGL,

AMEN

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SEPTENTRIONALIVM .4. Bonorum ANGELORVM, in ARTIBVS MECHANICIS Peritorum, & Potentium, Invitatio.

O vos QVATVOR Sancti Veracesq Dei Omnipotentis, Creatoris nostri Ministri PSAC, SACP, ACPS, et CPSA, qui in Septentrionali Mundi parte, peculiare habetis a Deo nostro, vobis iniunctum ac commissum Ministerium, in ARTIVM oim MECHANICARVM peritia perfecta, tam exercenda, quam impertienda docenda, communicandaq, ad Dei nostri laudem, honorem et Gloriam: Ego, Ioannes Dee, Creatoris nostri, baptizatus, inscriptusq servus: eidemq fideliter, prudenter et Potenter inseriure Cupiens, (ad hoim bonorum et Electorum Commodum solatiumq ast ad malorum, nostriq Omnipotentis Dei hostium, pudorem et Confusionem) A vobis omnibus, praenominatis, humiliter requiro, vehementer et ardentem Peto, Per eiusdem Dei Creatoris nostri Omnipotentem Sapientiam et per hoc eius Sanctum Mysticumq Nomen, PPSAC, VT, posthac, quocunq tempore totius meae vitae, Ego (dictus Ioannes) vos omnes, vestrum aliquos, siue aliquem, Nominatim, per hoc Dei (dictum) Nomen, PPSAC, vocauero, vel Invocauero: Mihi (dicto Ioanni) Benigni, Placidi, Personaliterq visibiles, statim Adesse et Apparere Ac mihi, praeterea, tam esse Amici et Fauorabiles velit, QVOD omnes et quascunq Petitiones meas, vobis, vestrum aliquibus, _vel_ alicua factas, faciendasq (DE ARTE aliqua MECHANICA, Conclusionem aliqua, vel Experimento MECHANICO, quocunq) Statim, vere, plene, manifeste, perfecteq praestare, implere, perficereq velit: AMEN

Per Mysticum Dei Nomen,

PPSAC:

AMEN

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NOMINA SEDECIM BONORVM ANGELOEVM in Secretis omnium Hominum Intelligendis Peritorum & Potentium

		Nomen Diuinum	HXGZD

ORIENTIS	Xgdx	A	
	Gzdx		
	Zdxg		
	Dxgz		

		Nomen Diuinum	HIAOM

MERIDIES	Iaom	S	
	Aomi		
	Omia		

Miao

Nomen Diuinum

PNLRX

OCCIDENS NlrX
Lrxn
RxnI
Xnlr

I

Nomen Diuinum

PZIZA

SEPTENTR Ziza
Izaz
Zazi
Aziz

R

Orientalium .4. Bonorum ANGELORVM, in Secretis Hoim Intelligendis, Peritorum, & Potentium, Invitatio.

O vos .4. Angeli, Sagaces veracesq Omnipotentis DEI, (eiusdemq creatoris nostri Ministri O vos (inquam) XGZD, GZDX, ZDXG et DXGZ, in Orientali Mundi parte, magno, et speciali ab eodem DEO nostro Insigniti Munere seu officio, IN SECRETIS HOIM: (cuiuscunq ordinis status vel conditionis fuerint) INTELLIGENDIS, et plene cognoscendis: Ego Ioannes Dee, deuotus eiusdem DEI famulus, nulla curiositate ductus: neq de aliorum hoim statu, Secretis conatibus, actibus, euentis, bonis, malisve, vilo modo sollicitus Scrutator (Nisi, quantum ipi Reipub. Christianae, in toto vel parte, vtile aut Necessarium erit, vel esse poterit, talia a me, dicto Ioanne, sciri, cognosci intelligiq) A vobis, praeominatis 4, omnibus et sinquils, Ego (praedictus Ioannes) Per Dei nostri Omniscientiam, et per eiusdem Mysticum Nomen, HXGZD, humiliter requiro, et vehementer Peto, VT quocunq, posthac, totius meae vitae tempore, vos omnes, vestrum aliquos, vel aliquem, per praedictum Dei Nomen HXGZD, vocauero vel invocauero, Statim, benigne ac placide mihi Adesse, Personales visibilesq Apparere, et Petitiones meas omnes et quascunq (ad vos, vestrum aliquos, vel aliquem, factas, faciendasq) De alicuius hois Secretis, statu, Conditioneg, Cito, vere, plene, perfecteq praestare, implere, perficereq velitis: AMEN

Per Sanctum, et Mysticum Dei Nomen,
HXGZD,
AMEN

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MERIDIONALIVM .4. Bonorum ANGELORVM in SECRETIS Hoim Intelligendis Peritorum & Potentium Invitatio.

O vos .4. Angeli Sagaces, veracesq Omnipotentis DEI, eiusdemq Creatoris nostri Ministri O vos (inquam) IAOM

AOMI, OMIA, et MIAO in Meridionali Mundi parte, magno et speciali, ab eodem Deo nostro, insigniti Munere seu Officio In SECRETIS HOIM (cuiuscunq Ordinis status, vel Conditionis fuerint) INTELLIGENDIS et plene cognoscendis: Ego Ioannes Dee, deuotus, eiusdem Dei famulus, nulla Curiositate ductus, Neq de aliorum hoim statu, Secretis Conatibus, Actibus, Euentis (bonis, malisve) vllo modo sollicitus Scrutator, (Nisi, quantum ipi Reipub. Christianae, in toto, vel parte, vtile vel Necessarium erit, vel esse poterit, talia a me, dicto Ioanne, sciri, cognosci, intelligiq) A vobis praenominatis 4, omnibus et singulis, Per Dei nostri Omniscientiam, et per eiusdem Mysticum Nomen, HIAQM, humiliter requiro, et vehementer Peto, VT quocunq posthac totius meae vitae tempore, vos omnes, vestrum aliquos, vel aliquem, per praedictum DEI nomen HIAOM, vocauero, vel invocauero, Statim, benigne ac placidi mihi Adesse, Personales visibilesq apparere: et Petitiones meas omnes et quascunq (ad vos, vestrum aliquos vel aliquem, factas faciendas De alicuius hois secretis, statu, conditioneq; Cito, vere, plene perfecteq praestare, implere, perficereq velitis: AMEN:

Per sanctum et Mysticum Dei Nomen,
HIAOM,
AMEN,
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OCCIDENTALIVS .4. Bonorum ANGELORVM in SECRETIS Hoim Intelligendis, Peritorum & Potentium Invitatio.

O vos .4. Angeli Sagaces, veracesq, Omnipotentis Dei, eiusdemq Creatoris nostri Ministri, O, vos (inquam) NLRX, LRXN, RXNL, et XNLR in Occidentali Mundi parte, magno et Speciali, ab eodem Deo nostro, insigniti Munere seu Officio In SECRETIS HOIM (cuiuscunq Ordinis, status, vel Conditionis fuerint) Intelligendis, et plene cognoscendis: Ego Ioannes Dee, deuotus, eiusdem Dei famulus, nulla curiositate ductus, Neq de aliorum hoim statu, Secretis Conatibus, Actibus, Euentis, (bonis, malisve) vllo modo Sollicitus Scrutator, (Nisi, quantum ipl Reipub. Christianae, in toto, vel parte, vtile vel Necessarium erit, vel esse poterit, Talia a me, (dicto Ioanne,) sciri, cognosci, Intelligiq) A vobis, praenominatis 4, omnibus et singulis, Per Dei nostri Omniscientiam, et per eiusdem Mysticum Nomen PNLBX humiliter requiro, et vehementer Peto, VT quocunq, posthac, totius vitae meae tempore, vos omnes, vestrum aliquos, vel aliquem, per praedictum Dei Nomen PNLRX, vocauero, vel Invocauero, Statim, benigne, ac placide mihi adesse, Personales, visibilesq Apparere, et Petitiones meas omnes, et quascunq (ad vos, vestrum aliquos, vel aliquem factas faciendasq) De alicuius hois secretis statu, conditioneq: Cito, vere, plene, perfecteq praestare, implere, perficereq velitis: AMEN:

Per Sanctum et Mysticum Dei Nomen,
PNLRX
AMEN
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SEPTENTRIONALIVM .4. Bonorum ANGELORVM, in SECRETIS Hoim

Intelligendis Peritorum, & Potentium, Invitatio.

O vos .4. Angell Sagaces veracesq, Omnipotentis Del, eiusdemq Creatoris nostri Ministri; O, vos (inquam) ZIZA, IZAZ, ZAZI, et AZIZ in Septentrionali Mundi parte, magno et speciali ab eodem Deo nostro insigniti munere, seu Officio, In Secretis Hoim (cuiuscunq Ordinis, status, vel conditionis fuerint) intelligendis, et plene cognoscendis: Ego Ioannes Dee, deuotus eiusdem Dei famulus, nulla curiositate ductus, neq de aliorum hoim statu, secretis Conatibus, actibus, eventis; (bonis malisue) ullo modo sollicitus Scrutator: (Nisi quantum ipi Reipub. Christianae, in toto, vel parte, vtile vel Necessarium erit, vel esse poterit, talia a me sciri, cognosci, Intelligiq) A vobis, prae nominatis 4, omnibus et singulis, Per Dei nostri Omniscentiam, et Per eiusdem Mysticum Nomen, PZIZA, humiliter requiro, et vehementer Peto, VT quocunq, posthac, totius meae vitae, tempore, vos omnes, vestrum aliquos, vel aliquem, per praedictum Dei Nomen, PZIZA, vocauero vel invocauero, Statim, benigne ac placide, mihi Adesse, Personales, visibilesq Apparere: et Petitiones meas omnes et quascunq (ad vos, vestrum aliquos, vel aliquem factas, faciendasq) De alicuius hominis secretis, statu, Conditioneq: Cito, vere, plene, perfecteque praestare, implere, perficereque velitis: AMEN:

Per Sanctum et Mysticum Dei Nomen,

PZIZA

AMEN

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Excerpt from C. H. Josten, *A Translation of John Dee's "Monas Hieroglyphica"*

Ambix, Vol. XII, 1964, p. 100-101:

From Josten's introduction:

The Platonist Dee, to whom the power of a cosmic symbol invented by himself could seem to make the astronomers' work superfluous, also reveals himself in a passage of his dedicatory letter to King Maximilian, where he declares his restitution of the planetary and zodiacal symbols to their proper shapes to be such as either in times past these symbols had actually been or as our forebears would have wished them to be; he is not sure, therefore, whether he is the restorer of an old discipline or the founder of a new one. In other words he asserts that, by means of anamnesis, he had found the past within himself such as it was, or had reached a level of introspection from which it was possible for him to develop the thoughts of his spiritual ancestors, the ancient sages, precisely as they would have wished. There does not appear to exist for him any material difference between those alternatives. Indeed the object of the true Platonist is to get nearer to the one ideal truth, which is secretly, and more or less perfectly, mirrored in the depths of the human mind just as it may, with more or less clarity, he recognized in the vestiges of a venerable past that had been nearer to the golden age of knowledge than the debased present.

This reconstruction of Dee's impassive attitude towards the world of external appearances and of action, and of his sceptical view of the chances of spiritual attainment remaining in his own age is confirmed by his opinions on alchemy. The alchemists, i.e. those labouring in the transmutation of metals are denounced as wretched and inexperienced impostors [Ibid., f 17v; below, p. 177.]. In the context a hint is given to the effect that man, not metal, is the subject of alchemical transmutation, if rightly conceived [Ibid., f. 18; below, p. 179 and n. 78.]. Yet Dee does by no means regard the alchemical quest as lying entirely in the spiritual field. Man may be the primary subject of transmutation, but he who has been transmuted will be able to produce the philosophers' stone in the external world. This, at least, seems to be the only interpretation of Dee's views on alchemy compatible with his assertion that, besides certain mystical vessels (darkly described in Theorem XXII), certain common vessels will also be required in the process, vessels whose shapes and materials, he says, it is unnecessary for him to discuss [Ibid., f. 22v; below, p. 197.]. In another dark passage, which alludes to the philosophers' mercury and its replacement by the Sun, i.e., gold, Dee asserts that this operation (which is the final stage in the transmutation of metals) can no longer be performed in the present age, as it was in the past performed by some great experts, unless indeed one let the work be governed by a certain soul which has been severed from its body by the art of controlling the fire (*ars pyronomica*), a work very difficult and fraught with dangers because of the fiery and sulphurous fumes which it occasions [Ibid., f. 14v; below, p. 165.]. This passage defies complete and certain interpretation, but indicates beyond doubt that, in Dee's view, the chances of

alchemical success in the external world are diminishing as that world, by progressing in time, descends into spiritually darker ages, and that any palpable success in the transmutation of metals may, if at all, be hoped for only after the successful completion of a most unusual and dangerous work. If one assumes that the soul, which in this dangerous adventure is to be separated from its body, is the human soul (or part thereof), then the *ars pyronomica* by which the work is to be performed must be primarily spiritual alchemy, the very *astronomia inferior* of which the monad is Dee's chosen symbol. The fiery and sulphurous fumes attendant on the work would thus seem to denote spiritual, or psychological, dangers rather than poisonous vapours. Yet another passage suggests that the subject which is to be transmuted in the process symbolized by the monad is the artist, or *magus*, himself, and that it is his soul which, in a mystical sense, has to be separated from its body: When the terrestrial centre of the monad (which centre may here well mean the human body) has been united in a perpetual marriage to a certain supernal influence of solar and lunar quality, the monad can no longer "be fed or watered on its native soil", and he who fed it will himself undergo a metamorphosis as a result of which he will henceforth only rarely be beheld by mortal eye; he will then enjoy that invisibility of the *magi* which the doctrine of the monad has the power to confer [Ibid., ff. 7-7v; below, pp. 135, 137.]. It would seem, therefore, that the aim of the secret discipline which Dee wished to express as well as to conceal in his treatise was the elevation of certain chosen and most rare mortals to an existence transfigured by direct participation in astral and supracelestial influences, an existence in which they would be masters of Nature and free from the humbling limitations of ordinary life in the body. Those alchemists of his own time who were merely trying to produce gold, therefore, appeared to him as impostors and as the unworthy heirs of a doctrine whose essential parts were not only unknown to them, but also beyond their reach. In this light it becomes less surprising that Dee should never have given the name of alchemy to the process of spiritual transmutation with which his treatise is chiefly concerned [Cf. above, pp. 84-85.], though in doing so he would not have contravened ancient alchemical tradition or the usage current among the more spiritual alchemists of his time.

From the text (pg. 164-5):

Theorem XIII.

Is not, then, the mystical sign of Mars produced from the hieroglyphs of the Sun and of Aries? With the doctrine of the elements included to some extent? And is not, I ask, the sign of Venus produced by a fuller unfolding of the Sun and the elements? These [two] planets, therefore, have regard to the solar revolution and to the work of rehabilitating [metals] by fire, in whose progress there becomes at length apparent that other Mercury [see figure in original text] -- who indeed is the uterine brother of the first -- when the lunar and solar magic of the elements is completed, as the hieroglyphic messenger [sc. Mercury manifested in the hieroglyphic monad] himself tells us most expressly if only we will fix our eyes on him and lend him a more attentive ear. He is (by the will of God) that most famous Mercury of the philosophers, the microcosm, and Adam. Yet some great experts used to put the Sun itself in his place and degree. In our present age we cannot perform this, unless we let this golden work be governed by a certain soul that has been separated from [its] body by the art of controlling the fire [*ars pyronomica*]. This work is difficult, and also very dangerous because of the fiery and sulphurous fumes which it occasions; but surely that soul will be able to work wonders, tying, no doubt, with bonds that cannot be

loosed, Venus and indeed Mars to the disk of the Moon (or at least to that of Mercury), and producing -- in the third place (as they will have it) (to complete our septenary number -- the Sun of the philosophers. You [will] see how exactly, how openly, the anatomy of our hieroglyphic monad [as here illustrated] [see diagram on f. 14v] answers the arcana, [here] to be intimated, of these two theorems.

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A LETTER,

Containing a most briefe Discourse Apologeticall, with a plaine Demonstration, and feruent Protestation ,for the lawfull, sincere, very faithfull and Christian course, of the Philosophicall studies and exercises, of a certain studious Gentleman: An ancient Seruant to her most excellent Maiesty Royall.

Pro eo, vt me diligenter, detrahebant mihi: [drawing] Ego autem Orabam. Psalm. 108.



To the most Reuerend father in God, the Lord Archbishop of Canturbury, Primate and Metropolitane of all England, one of her Maiesties most honorable priuy Counsaile: my singular good Lord.



ost humbly and hartily I craue your Graces pardon, if I offende any thing, to send, or present vnto your Graces hand, so simple a discourse as this is: Although, by some sage and discreet my friends their opiniõ, it is thought not to be impertinent, to my most needfull suites, presently in hand, (before her most excellent Maiesty Royall, your Lordships good Grace, and other the Right honorable Lordes of her Maiesties priuy Counsaile) to make some part of my former studies, and studious exercises (within and for these 46, yeeres last past, vsed and continued) to be first knowne and discovered vnto your Grace, and other the Right honorable my good Lordes, of her Maiesties priuy Counsaile: And, Secondly , afterwarde, the same to be permitted to come to publike view: Not so much, to stop the

mouthes, and, at length to stay the impudent attemptes, of the rash, and malicious deuisers, and contriuers of most vntrue, foolish, and wicked reports, and fables, of, and concerning my foresaid studious exercises, passed ouer, with great, (yea incredible) paines, trauels, cares, and costs, in the search, and learning of true Philosophie; As, therein, Só, to certifie, and satisfie the godly and vnpartiall Christian hearer, or reader hereof: That, by his own iudgement, (vpon his due consideration, and examination of this, no little parcell, of the particulars of my foresaid studies, and exercised philosophicall annexed) He will, or may, be sufficiently informed, and perswaded; That I haue wonderfully labored, to finde, follow, vse, & haunt the true, straight, and most narrow path, leading all true, deuote, zealous, faithfull, and constant Christian students, *ex valle hac miseriae, & miseria istius vallis: & tenebrarum Regno; & tenebris istius Regni, ad montem sanctum Syon, & ad caelestia tabernacula*. All thanks, are most due, therefore, vnto the Almighty: Seeing, it so pleased him, (euen from my youth, by his diuine fauor, grace, and helpe) to insinuate into my hart, an insatiable zeale, & desire, to knowe his truth: And in him, and by him, incessantly to seeke, and listen after the same; by the true philosophicall method and harmony: proceeding and ascending, (as it were) *gradatim*, from things visible, to consider of thinges inuisible: from thinges bodily, to conceiue of thinges spirituall: from things transitorie, & momentarie, to meditate of things permanent: by thinges mortall (*visible and inuisible*) to haue some perceiuerance of immortality. And to conclude, most briefly; by the most meruailous frame of the *whole World*, philosophically viewed, and circumspectly wayed, numbred, and measured (according to the talent, & gift of God, from aboue allotted, for his diuine purposes effecting) most faithfully to loue, honor, and glorifie alwaies, the *Framer*, and *Creator* thereof. In whose workmanship, his infinite goodness, vnsearchable wisdom, and Almighty power, yea, his euerlasting* [In marg: Paule to the Rom. Cap. 1. verse 19. 20.] power, and diuinity, may (by innumerable meanes) be manifested, and demonstrated. The truth of which my zealous, carefull, and constant intent, and endeouour specified; may (I hope) easilie appeare by the whole, full and due suruey, and consideration of all the Bookes, Treatises, and discourses, whose Titles onely, are, at this time, here annexed, and expressed: As they are set down in the first Chapter, of an other little *Rhapsodicall* Treatise, intituled, *The Cõpendious Rehearsall, &c.* written aboue two yeares since: for those her Maiesties two honorable Commissioners; which her most excellent Maiesty had most graciouslie sent to my poore Cottage, in Mortlake: to vnderstand the matters, and causes at full; through which, I was so extreame vrged to procure at her Maiesties handes such honorable Surueiours & witnesses to be assigned, for the due prooffe of the contents, of my most humble and pitifull supplication, exhibited vnto her most excellent Maiesty, at Hampton Court, *An. 1592.* *Nouemb. 9.* Thus therefore (as followeth) is y^e said 6. Chapter there, recorded.

My labors and paines bestowed at diuers times, to pleasure my natie Countrey: by writing of sundry Bookes, and Treatises: some in Latine, some in English, and some of them, written, at her Maiesties commandement.

Of which Bookes, and Treatises, some are printed, and some vnprinted. The printed Bookes, and Treatises are these following:

1. Propædeumata Aphoristica, De præstantioribus quibusdã Naturæ virtutibus. -- Aphorismi. 120. -- Anno, 1558.

2. Monas Hieroglyphica, Mathematicè, Anagoricéque explicata; ad Maximilianum (Dei gratia) Romanorum, Bohemiæ, & Hungariæ, Regem sapientissimum an. 1564.
3. Epistola ad eximium Ducis Vrbini Mathematicum (Fredericum Commandinum) præfixa libello Machometi Bagdedini, De superficierum Diuisionibus; edito in lucem, opera mea, & eiusdem Commandini Vrbinatis; Impressa Pisauri -- Anno -- 1570.
4. The Brytish Monarchy (otherwise called the Petty Nauy Royall:) for the politique security; abundant wealth, and the triumphant state of this kingdome, (with Gods fauor) procuring -- Anno -- 1576.
5. My Mathematicall præface annexed to Euclide, (by the right worshipfull Sir Henry Billingsley Knight, in the English language first published) written at the earnest request of sundry right worshipfull Knights, and other very well learned men. Wherein are many Arts, of me, wholly inuented (by name, definition, propriety and vse,) more then either the Græcian, or Roman Mathematiciens, haue left to our knowledge -- Anno -- 1570.
6. My diuers & many Annotations, and Inuentions Mathematicall, added in sundry places of the foresaid English Euclide, after the tenth Booke of the same -- 1570.
7. Epistola præfixa Ephemeridibus Ioannis Felde Angli: cui rationem declaraueram Ephemerides conscribendi. 1557.
8. Paralaticæ Cõmentationis, Praxeosq; Nucleus quidã. 1573.

The vnprinted Bookes and Treatises, are these:

some, perfectly finished: and some, yet vnfinished.

1. The first great volume of Famous and rich Discoueries: wherein (also) is the History of King Salomon, euery three yeeres, his Ophirian voyage. The Originals of Presbyter Ioannes: and of the first great Cham, and his successors for many yeeres following: The description of diuers wonderfull Iles, in the Northen, Scythian, Tartarian, and the other most Northen Seas, and neere vnder the North Pole: by Record, written aboue 1200. yeeres since: with diuers other rarities -- Anno -- 1576.
2. The Brytish Complement, of the perfect Art of Nauigation; A great volume: in which, are contained our Queene Elizabeth her Arithmetically Tables Gubernauticke: for Nauigation by the Paradoxall compasse (of me, inuented anno 1557.) and Nauigation by great Circles: and for longitudes, and latitudes; and the variation of the compasse finding most easilie, and speedily: yea, (if neede be) in one minute of time, and sometime, without sight of sunne, moone, or star; with many other, new and needefull inuentions Gubernauticke -- anno -- 1576.
3. Her Maiesties Title Royall, to many forrain Cuntries, kingdomes, and prouinces, by good testimony and sufficient prooffe recorded: and in 12 Velam skins of parchment, faire written: for her Maiesties vse: and at her Maiesties commandement -- anno -- 1578
4. De Imperatoris Nomine, Authoritate, & Potentia: dedicated to her Maiesty -- anno -- 1579
5. Prolegomena & Dictata Parisiensia, in Euclidis Elementorum Geometricorum, librum primum, & secundum, in Collegio Rhemensi -- anno -- 1550.
6. De vsu Globi Cælestis: ad Regem Edoardum sextum. 1550
7. The Art of Logicke, in English -- anno -- 1547.

8. The 13. Sophisticall Fallaciās, with their Discoueries, written in English meter -- anno -- 1548.
9. Mercurius Cælestis: libri - 24. written at Louayn -- 1549.
10. De Nubium, Solis, Lunæ ac reliquorum Planetarum, immò ipsius stelliferi Cæli, ab infimo Terræ Centro, distantijs, mutuisq; interuallis, & eorundem omnium Magnitudine liber [figure 2], ad Edoardum Sextum, Angliæ Regem. Anno -- 1551.
11. Aphorismi Astrologici -- 300. -- anno -- 1553.
12. The true cause, and account (not vulgar) of Fluds and Ebbs: written at the request of the right honorable Lady, Lady Iane, Duchesse of Northumberland -- anno -- 1553.
13. The Philosophicall and Poeticall Originall occasions, of the Configurations, and names of the heauenly Asterismes -- written at the request of the same Duchesse. Anno. 1553.
14. The Astronomicall, & logisticall rules, and Canons, to calculate the Ephemerides by, and other necessary accounts of heauenly motions: written at the request, and for the vse of that excellent Mechanicien Maister Richard Chauncelor, at his last voyage into Moschouia -- anno -- 1553.
15. De Acribologia Mathematica; volumen magnum: sexdecim continens libros -- anno -- 1555
16. Inuentum Mechanicum, Paradoxum, De noua ratione delineandi Circumferentiam Circularem: vnde, valde rara alia excogitari perficique poterunt problemata. An. 1556.
17. De speculis Comburentibus: libri sex -- Anno -- 1557.
18. De Perspectiua illa, qua peritissimi vtuntur Pictores. 1557.
19. Speculum vnitatis: siue Apologia pro Fratre Rogerio Bachone Anglo: in qua docetur nihil illum per Dæmoniorum fecisse auxilia, sed philosophum fuisse maximum; naturaliterque & modis homini Christiano licitis, maximas fecisse res, quas indoctum solet vulgus, in Dæmoniorum referre facinora -- Anno -- 1557.
20. De Annuli Astronimici multiplici vsu -- lib. 2 -- Anno. 1557.
21. Trochilica Inuenta -- lib -- 2 -- Anno -- 1558.
22. [figure 3] -- lib -- 3 -- Anno -- 1558.
23. De tertia & præcipua Perspectiuæ parte, quæ de Radiorum fractione tracte -- libri -- 3 -- Anno -- 1559.
24. De Itinere subterraneo -- libri -- 2 -- Anno -- 1560.
25. De Triangulorum rectilineorum Areis -- libri -- 3 -- demonstrati: ad excellentissimum Mathematicum Petrum Nonium conscripti -- Anno -- 1560.
26. Cabalæ Hebraicæ compendiosa tabella -- Anno -- 1562.
27. Reipublicæ Britannicæ Synopsis: in English -- Anno. 1565.
28. De Trigono Circinóque Analogico, Opusculum, Mathematicum & Mechanicum -- libri __ 4 -- Anno -- 1565.
29. De stella admiranda, in Cassiopeæ Asterismo, cælitus demissa ad orbem vsque veneris: Iterumque in Cæli penetralia perpendiculariter retracta, post decimum sextum suæ apparitionis mensem -- Anno -- 1573.
30. Hipparchus Rediuius -- Tractatulus -- Anno. 1573.
31. De vnico Mago, & triplici Herode, eéque Antichristiano. Anno -- 1570.
32. Ten sundry and very rare Heraldical Blasonings of one Crest or Cognisance, lawfully confirmed to containe auncient Armes -- lib. 1. -- Anno -- 1574.
33. Atlantidis, (vulgariter, Indiæ Occidentalis nominatæ) emendatior descriptio Hydrographica, quàm vlla alia adhuc euulgata -- anno - 1580.

34. De modo Euangelij Iesu Christi publicandi, propagandi, stabiliendique, inter Infideles Atlanticos: volumen magnum, libris in distinctum quatuor: quorum primus ad Serenissimam nostram Potentissimamque Reginam Elizabetham inscribitur: Secundus, ad summos priuati suæ sacræ Maiestatis consilij senatores: Tertius, ad Hispaniarum Regem, Philippum: Quartus, ad Pontificem Romanum -- anno 1581.
35. Nauigationis ad Cathayum per Septentrionalia Scythiæ & Tartariæ litora, Delineatio Hydrographica: Arthuro Pit, & Carolo Iackmanno Anglis, versus illas partes Nauigaturis, in manus tradita; cum admirandarum quarundam Insularum annotatione, in illis subpolaribus partibus iacentium -- anno -- 1580.
36. Hemisphærij Borealis Geographica, atque Hydrographica descriptio: longè a vulgatis chartis diuersa: Anglis quibusdam, versus Atlantidis Septentrionalia litora, nauigationem instituentibus, dono data -- anno -- 6583
37. The Originals, and chiefe points, of our auncient Brytish Histories, discoursed vpon, and examined -- anno -- 1583.
38. An aduise & discourse about the Reformation of the vulgar Iulian yeere -- written by her Maiesties commandement, and the Lords of the priuy Counsaile -- anno -- 1582.
39. Certaine considerations, and conferrings together, of these three sentences, (aunciently accounted as Oracles) Nosce te ipsum: Homo Homini Deus: Homo Homini Lupus. 1592.
40. De hominis Corpore, Spiritu, & Anima: siue Microcosmicum totius Philosophiæ Naturalis Compendium -- lib. 1 -- 1591

With many other bookes, pamphlets, discourses, inuentions, and conclusions, in diuers Artes and matters: whose names, need not in this Abstract to be notified: The most part of all which, here specified, lie heere before your Honours vpon the table, on your left hand. But by other bookes and writings, of an other sort, (if it so please God, and that he wil grant me life, health, and due maintenance thereto, for some ten or twelue yeares next ensuing) I may, hereafter make plaine, and without doubt, this sentence to be true, *Plura latent, quàm patent.*

Thus far (my good Lord) haue I set downe this *Catalogus*, out of the foresaid sixt Chapter, of the booke, whose title is this:

1. The Compendious rehearsall of Iohn Dee, his dutifull declaration and prooffe of the course and race of his studious life, for the space of halfe an hundred yeeres, now (by Gods fauor and helpe) fully spent, &c.

To which compendious rehearsall, doth now belong an *Appendix*, of thefe two last yeeres: In which I haue had many iust occasions, to confesse, that *Homo Homini Deus*, and *Homo Homini Lupus*, was and is an Argument, worthy of the decyphering, & large discussing: as may, one day, hereafter (by Gods helpe) be published, in some maner very strange. And besides all the rehearsed books, & treatises of my writing, or handling hitherto, I haue iust cause, lately giuen me to write & publish a Treatise, with Title, *De Horizonte Aeternitatis*: to make eident, that one *Andreas Libauius*, in a booke of his, printed the last yeere, hath vnduly considered a phrase of my *Monas Hieroglyphica*: to his misliking: by his own vnskilfulnes in such matter: and not vnderstanding my apt application thereof, in one of the very principal

places, of the whole book. And this booke of mine, (by Gods help and fauour) shall be dedicated vnto her moft excellent maiesty Roiall: And this Treatise doth containe three bookes,

1. The first intituled, De Horizonte: liber Mathematicus & Physicus,
2. The Secõd, De Aeternitate: liber Theologicus, Metaphysicus & Mathematicus.
3. The Third, De Horizonte Aeternitatis: liber Theologicus, Mathematicus, & Hierotechnicus.

It may now be here also remembred, that almost three yeeres after the writing of this letter, I did somewhat satisfie the request of an honorable friend in Court, by speedilie penning some matter concerning her maiesties Sea-soueraigntie: vnder this title:

1. Thalattocratia Brytannica,

Siue,

De Brytanico Maris Imperio, Collectanea Extemporanea: 4. dierum Spacio, celeri conscripta calamo. Anno. 1597. -- Septemb. 20. Mancestriæ.

¶ Truly I haue great cause to praise and thanke God, for your graces verie charitable vsing of me: both in sundry points else, & also in your fauorable yelding to, yea & notifying the due meanes for the performance of her Sacred Maiesties most gracious and bountifull disposition, resolution, and very royall beginning, to restore and giue vnto me (her Ancient faithfull seruant) some due maintenance: to leade the rest of my old daies, in some quiet and comfort: with habilitie, to retaine some speedy, faire, and Orthographicall writers, about me; and the same skilfull in Latine and Greeke (at the least:) aswell for mine owne bookes, and workes, faire and correctly to be written (such I meane, as either her most excellent Maiestie, out of the premisses will make choise of, or command to be finished or published; or such of them, as your grace shall thinke meete or worthy for my farther labor to be bestowed on:) as else for the speedy, faire, and true writing out of other ancient Authors their good and rare workes, in greeke or Latine which by Gods prouidence, haue been preserued frõ the spoile made of my Librarie, & of all my moueable goods here: &c. Anno. 1583. + In which Librarie, were about 4000 bookes: whereof, 700. were anciently written by hande: Some in Greeke, some in Latine, some in Hebrue: And some in other languages (as may by the whole *Catalogus* thereof appeare.) But the great losses and dammages which in sundry sorts I haue sustained, do not so much grieue my hart, as the rash, lewde, fond, and most vntrue fables and reports of me, and my studies philosophicall, haue done, & yet do: which cõmonly, after their first hatching, and diuelish deuising, immediatly with great speede, are generally all the Realme ouerspread; and to some, seeme true; to other, they are doubtfull: and to only the wise, modest, discreet, godly, and charitable (and chiefe lie to such as haue some acquaintance with me) they appeare, and are knowne to be fables, vntruths, and vtterly false reports, and sclaunders. Well, this shall be my last charitable giuing of warning, and feruent protestation to my Countrimen and all other in this case:

+ Although that my last voyage beyond y^e Seas, was duly vndertaken (by her Maiesties good fauour and licence) as by the same words may appeare in the Letter, written by the right honourable Lord Threasorer, vnto your grace in my behalfe, and her most excellent maiestie willing his honor so to do.

Anno. 1590. the 20. of Ianuarie.

[A seruēt protestatiō]

Before the Almighty our God, and your Lordships good grace, this day, on the perill of my soules damnation (if I lie, or take his name in vaine herein) I take the same God, to be my witnese; That, with all my hart, with all my soule, with all my strength, power, and vnderstanding (according to the measure thereof, which the Almighty hath giuen me) for the most part of the time, from my youth hitherto, I haue vsed, and still vse, good, lawfull, honest, christian, and diuinely prescribed meanes, to attaine to the knowledge of those truthe, which are meet, and necessary for me to know; and wherewith to do his diuine Maiesty such seruice, as hee hath, doth, and will call me vnto, during this my life: for his honor and glory aduancing, and for the benefit, and commoditie publique of this kingdome; so much, as by the will, and purpose of God, shall lie in my skill, and hability to performe: as a true, faithfull, and most sincerely dutifull seruant, to our most gracious and incomparable Queene Elizabeth, and as a very comfortable fellow-member of the body politique, gouerned vnder the scepter Royal of our earthly Supream head (Queene Elizabeth) and as a liuely sympathicall, and true symmetricall fellow-member, of that holy and mysticall body, Catholicklie extended and placed (wheresoeuer) on the earth: in the view, knowledge, direction, protection, illumination, and consolation of the Almighty, most blessed, most holy, most glorious, comaiesticall, coëternall, and coëssentiall Trinity: The head of that body, being only our Redeemer, Christ Iesus, perfect God and perfect man: whose returne in glory, we faithfully awaite, and daily, do very earnestly cry vnto him to hasten his second comming, for his electes sake: iniquity doth so on this earth, abound, and preuaile, and true faith with charity, and Euangelicall simplicity, haue but colde, slender, and vncertaine intertainment, among the worldly-wise men of this worlde.

Therefore (herein concluding) I beseech the Almighty God, most abundantly to increase and cofirme your graces heauenly wisdome, and endue you with all the rest of his heauenly gifts, for the relieuing, refreshing, and comforting, both bodily and spiritually, his little flocke of the faithfull, yet militant here on earth. Amen.

An Epilogue.

Good my Lord, I beseech your grace, to allowe of my plaine and comfortable Epilogus, for this matter at this time. Seeing, my studious exercises, and conuersation ciuile, may be abundantly testified, to my good credit, in the most partes of all Christendome: and that, by all degrees of Nobility, by al degrees of the learned, and by very many other, of godly and Christian disposition, for the space of 46. yeeres triall: (as appeareth by the Records lately viewed by two honourable witnesses, by Commission from her Maiesty,) And seeing, for these 36. yeeres, last past, I haue beene her most excellent Maiesties very true, faithfull, and dutifull seruaunt; At whose royall mouth, I neuer receiued any one word of reproch; but all of fauor, and grace: In whose princely countenance, I neuer perceiued frowne toward me, or discontented regard, or view on me: but at all times fauorable, and gracious: to the great ioy and comfort of my true, faithfull, and loyall hart. And (thirdly) Seeing, the workes of my handes, and wordes of my mouth (heere before notified, in the Schedule of my bookes, and writings) may beare liuely witnesse of the thoughts of

my hart, and inclination of my minde, generally, (as all wise men do know, and Christ himselfe doth auouch) It might, in manner, seeme needlesse, thus carefully (though most briefly and speedily) to haue warned or confounded the scornfull, the malicious, the proud, and the rash in their vntrue reports, opinions, and fables of my studies, or exercises Philosophicall: but that, it is of more importance, that the godly, the honest, the modest, the discreet, graue, and charitable Christians (English or other,) louers of Iustice, truth, and good learning, may, hereby, receiue certaine comfort in themselues (to perceiue, that *Veritas tandem praeualebit*) and sufficiently be weaponed and armed with sound truth, to defende me against such kinde of my aduersaries: if hereafter they will begin afresh, or hould on, obstinately, in their former errors, vaine imaginations, false reportes, and most vngodly sclanders of me and my studies. ¶ Therefore, (to make all this cause, foreuer, before God and man, out of all doubt:) Seeing, your Lordships good grace, are, as it were, our high Priest, and chiefe Ecclesiasticall minister, (vnder our most dread and Soueraigne Ladie, Queene Elizabeth) to whose censure and iudgement, I submit all my studies and exercises; yea all my bookes, past, present and hereafter to be written, by me (of my own skill, iudgement, or opinion,) I do, at this present time, most humbly, sincerelie, and vnfainedly, and in the name of Almighty God, (yea for his honor and glory) request, and beseech your Grace, (when, and as conueniently you may) to be well and throughlie certified of me, what I am, *Intus & in cute: Reuerendissime in Christo Pater, & Dignissime Archipræsul, cognosce & agnosce vultum tam internum, qaàm externum pecoris tui*: And wherein I haue vsed, doe or shall vse, pen, speech, or conuersation, otherwise then as it appertaineth to a faithfull, carefull, sincere, and humble seruant of Christ Iesu, That your grace woulde vouchsafe to aduertise me. So, I trust, *Vltima respondebunt primis*: in such sort, as this *Authentick Recorde* in latine annexed (*ad perpetuam rei memoriam*,) doth testifie: hauing neuer, hitherto, had occasion to shewe that, in any place of Christendome: to testifie better of me, then they had prooffe of me, themselues, by my conuersation among them. (The Almighty, therefore, be highly thanked, praised, honored, and glorified, for euer and euer, Amen.)

But nowe, in respect of the generall intent of this briefe discourse, I most humbly, and reuerently, exhibit to your graces view, and perusing, the originall monument, and Authenticke Record, before mentioned, faire written in parchment, with the seale whole, and perfect, duly appendant: as I haue 46. yeeres, and somewhat longer, preserued it. The true copy wherof, your grace doth see, to be *verbatim*, as followeth.

Vniuersis Sanctæ matris Ecclesiæ filijs, ad quos præsentēs literæ peruenturæ sunt, Vicecancellarius Cætusq; omnis Regentium & non Regentium, Vniuersitatis Cantabrigiæ, Salutem in Domino sempiternam. Conditiones & merita hominum in nostra Vniuersitate studentium, affectu sincero perpendentes, eos solos testimonio nostro ornandos esse arbitramur, quos scimus ob eruditionem, & morum probitatem promeritos esse, vt istud beneficium à nobis consequantur: Quamobrem, cùm hoc tempore, ipsa veritas testimonium nostrum sibi postulat, vestræ pietati, per has literas significamus, Quòd dilectus nobis in Christi, Ioannes Dee, Artium Magister, in dicta nostra vniuersitate, foeliciter versatus, plurimam sibi & doctrinæ & honestatis laudem comparauit: De cuius gradu, & conuersione (quæ honestissima semper fuit,) ne qua vspiam ambiguitas, aut quæstio oriri possit, apud eos, quibus huius viri virtutes haud satis innotuerint, visum est nobis, in dicti Joannis gratiam, has literas nostra Testimoniales conscribere; & conscriptas, publico Academiæ nostræ sigilío, obsignare: quò, maiorem apud vos authoritatem, & pondus literæ nostræ habeant Bene valete. Datum Cantabrigiæ in plena Conuocatione Magistrorum Regentium, & non Regentium, Academiæ prædictæ: 14. Calend. Aprilis, Anno à Christo nato. 1548.

[For certaine due respects the very image of the foresaid seale, is not heere in portraiture published.]

Peroratio.

THe Almightye and most mercifull God, the Father; for his only Sonne (our Redeemer) Iesus Christ his sake: by his holy spirit, so direct, blesse, and prosper all my studies, and exercises Philosophicall, (yea, all my thoughts, words, and deedes) henceforward, euen to the very moment of my departing from this world, That I may euidently and abundantly be found, and vndoubtedly acknowledged of the wise and just, to haue beene a zealous and faithfull student in the Schoole of *Verity*, and an Ancient Graduate in the Schoole of *Charity*: to the honor and glory of the same God Almighty, and to the sound cōfort and confirming of such as faithfully loue & feare his diuine Maiestie, and vnfeinedly continue in labor to do good, on earth: when, while, to whome, and as they may, Amen.

Very speedily written, this twelfth euen, and twelfth day, in my poore Cottage, at Mortlake:
Anno. 1595. currente à Natiuitate Christi: ast, An. 1594. Completo, à Conceptione eiusdem, cum nouem præterea mensibus, Completis.

Allwaies, and very dutifully, at your Graces commandement:

[figure 4]

1599.

[figure 5]

¶ *AT LONDON*

Printed by Peter Short, dwelling on Bred-
streete hill at the signe of
the Starre.

Twilit Grotto -- Esoteric Archives	Contents	Prev	A Letter	Next	Timeline

Giordano Bruno: De Umbris Idearum ('The Shadow of Ideas')

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Bruno became a noted expert in the art of memory while still a Dominican monk. He repeatedly demonstrated his memory techniques, including to Pope Pius V. Bruno carried the traditional mnemonic training well beyond the Dominican traditions.

This is Bruno's first book on memory, and presents a rich system which integrates mnemonics, psychology (ala Ficino), and hermetic magic. This work is dealt with at some length by Frances A. Yates in her *Giordano Bruno and the Hermetic Tradition* (1964).

IORDANVS BRVNVS NOLANVS DE VMBRIS IDEARVM.

Implicantibus artem, Quaerendi, Inueniendi, Iudicandi, Ordinandi, & Applicandi:

Ad internam scripturam, & non vulgares per memoriam operationes explicatis.

AD HENRICVM III. SERE-

nis. Gallor. Polonorùmque Regem, &c.

PROTESTATIO.

Vmbra profunda sumus, nè nos vexetis inepti. Non vos, sed doctos tam graue quaerit opus.

PARISIIS,

Apud AEGidium Gorbinum, sub insigne Spei, è regione gymnasij Cameracensis.

M. D. LXXXII.

CVM PRIVILEGIO REGIS.

PH. IORD. BR. NOL. AMICO ET STVDIOSO

Lectori.

Est in sublimi posita

*Dianae in Chio facie,
Quae tristis templum videtur inrantibus,
Hilaris exeuntibus.*

Et littera Pythagorae,

*Bicorni acta discrimine,
Quaeis trucem ostendit vultum dextri tramitis:
Finem largitur optimum.*

Vmbrarum, quae profundis

*Emersere de tenebris,
In fine grata fiet, nunc asperior
Et facies, & littera.*

HENRICO III SERE-

NISS. GALLORVM,

Polonorùmque Regi, &c. Philotheus Iordanus Brunus Nolanus.

S. P.

Quis ignorat (sacratissima Maiestas) principalia dona principalibus; principaliora maioribus: et maximis principalissima deberi? Nullus ergo ambigat, cur opus istud, tum nobilitate subiecti circa quod versatur; tum singularitate inuentionis, cui innittitur; tum grauitate demonstrationis, qua communicatur, inter maxima numerandum: in te aegregium populorum spectaculum, virtute praestantis animi spectatissimum, celsitudine sublimis ingenij celeberrimum, ideóque clarissimorum, magnanimum, doctorúmque omnium obsequio iure colendissimum respexerit. Tuum est ipsum gratioso animo acceptare, magno fauore tueri, maturoque iudicio examinare: Cum eminenter generosus, potens, atque sapiens videaris.

VALE.

MERLINUS ART.

Est qui depinxit gallos gallinaceos,

*Qui quoniam non est omnino imprudens:
Quò non sic grauius deprehendi possint
Tractus inepti, de inepto artista:
Seruulos ordinauit, et amiculos;
Per quos vult naturales procul abigi.*

Hoc cum non ignoraueris, timeto

*Dum verus gallus in pictos appropias,
Qui faciunt mirari auriculatos:
Ne importuno ministro abactus, doleas.*

MERL. IVDICI SOBRIO.

Est fluuius in Phrygia dictus Gallus

*De quo si bibas modicum,
Medetur malis corporis.*

Si absorpseris insorbrie, t' absorbebit

*Adusque ut agas animum,
Non bibiturus iterum.*

Sic etiam literae sophiae parum tactae:

*Ciuilem ad vitam conferunt,
Et condelectant plurimim.*

Si nimium t' ingurgitas, te turbabunt,

*Inqú insaniam t' adigent,
Precipitemue gloriam.*

Cum fueris igitur hactenus factus prudens,

*Nè tantum damnum incurreres,
Magistrorum suffragio*

Tantummodo sophiam placuit pitissare,

*Tantum labris attingere,
Et naribus olfacere.*

Propterea non bene facere te declaro,

*Huc dum iudex acceleras,
Quò quasses Midæ auriculas.*

MERL. APTO IVDICI.

Est quod canis accessit ad arandum;

*Quod scandere astra vult Camelus, est quod
Tractante rana sorex tranat fluuium
Quod lenti properant ad venandum asini,
Quod tentat cuculus lupos aucupari,
Est quod concupiunt volare porci,
Est aliquid natura malè appositum.*

Non autem est Organete hoc artis vicium,

*Vel inuitantis ad effodiendum,
Seu faciedas expiscationes,
Siue tranandum pennis aptis aerem,
Vel docentis venari, & aucupari.*

Si vos sentitis aptos effosores,

*Et minimè non aptos ad volandum,
Expiscandum, venandum, & aucupandum,
Atque idcirco non ind' esse lamenta:
Concaedam vobis, concaedentibus quod
Intrastis labyrinthum sine filo.*

PHILOTHEI IORDANI

BRVNI NOLANI DIALO-

gus praelib. Apologeticus pro vmbris idæarum ad suam memoriae inuentionem.

INTERLOQVTORES:

HERMES. PHILOTHIMVS. LOGIFER.

HERMES. - Perge liber. Neque. n. ignoras eundem solem; eamdemque artem. Idem sol huius gesta propalat in honorem, illius in contumeliam facta producit. Tristantur illo presente nocturnae striges, bufo, basiliscus, bubo: solitaria, nocturna, & Plutoni Sacra. Gestunt autem Gallus, Phoenix, Cignus, Olor, Aquila, Linx, Aries atque Leo. Ipso oriente operatores tenebrarum congregantur in cubilia, homo vera & animalia lucis exeunt ad opus suum. Haec inuitat ad laborem; trudit illa in ocium. In ipsum lupinus & Elitropia conuertuntur, ab ipso vero herbae atque flores noctis auertuntur. In nebulae speciem rarefactos humores attollit, deturbat autem in terram condensatos in aquam. Aliis perennem atque continuam; aliis vicissitudinalem lucem impertitur. Hunc intellectus non errans stare docet: Sensus autem fallax suadet moueri. Hic terrae girantis parti huic expositae oritur: occidit simul aliter dispositae. Idem orizontes quos dicunt arcticos per differentias dextri atque sinistri apparenter circuit: aliis vero multis supernum atque infernum perlustrare videtur arcum. Hic terrae sui circuitus altum habenti maior apparet: imum vero tenenti (vt potè ab eodem magis elongatae) minor. In aliis emicircuitum portionibus tardè; in aliis vero velociter absentatur. Hic terrae incumbenti in Austrum Boreolior: in Boream vero properanti Australior efficitur. Rectum habentibus Orizonta, in lances aequales hinc inde latitudinem recipit; obliquum vero tenentibus in iniquas. Idem intra duos molis istius medios parallelas spacium incolentibus perpetuo commensuratas luci tenebras tribuit: coeteris autem tempore definito. Ipsi diua tellus suo nos dorso enutrens, nostrum frontem obiciat, obliquos eius radios nobis impetrabit: iis autem rectos quorum capitis verticem supposuerit. Ad ipsum quoque quaedam admota mundi corpora, (quae multi intelligunt esse animalia deòsque sub vno principe secundos) ipsius ab auge vel apogio (quod appellant) lumen conceptant; caeteris habentibus ipsum in opposito, vel mediis (vt vocant) latitudinibus & interuallis. Eiusdem totius luna (quam aliam intelligunt philosophorum plurimi esse terram) in suo ad illum conuerso hemisphaerio liberum concipiente lumen: haec illius globi interpositione tristis vmbratam ad eundem conuersam, auerso hemisphaerio lunae commonstrat faciem. Vnus ergo idèmq̃ perpetuo Sol perseuerans atque manens, aliis atque aliis; aliter atque aliter dispositis; alius efficitur atque alius. Haud secus solarem artem istam aliis, aliisque, aliam atque aliam futuram crediderimus.

PHILOTHIMVS. - Quid est Hermes quod tecum ipse loqueris? qui nam libellus est, quem prae manibus habes?

HERMES. - De vmbris Idearum ad internam scripturam contractis liber est, de quo sum anceps; an prodire debeat, an perpetuo sub eisdem, in quibus olim latuit, tenebris perseuerare.

PHILOTHIMVS. - Cur hoc?

HERMES. - In signum siquidem (ut aiunt) sese effert ipsius author in quod non unius generis armati collimant Sagittarij.

PHILOTHIMVS. - Id quidem si omnibus esset formidandum atque precauendum, nemo unquam digna pertentasset opera: nihil vnquam bonum atque egregium prodiisset in conspectum. Non cessat prouidentia deorum, (dixerunt Aegyptij Sacerdotes) statutis quibusquam temporibus mittere hominibus Mercurios quosdam; etiam si eosdem minime vel male receptum iri precognoscant. Nec cessat intellectus, atque sol iste sensibilis semper illuminare, ob eam causam quia nec semper, nec omnes animaduertimus.

LOGIFER. - Facile ipsis concenserim qui res eiusmodi minimè vulgandas esse censerent: Philotimum audio hac de re dubium, qui si ea auribus percepisset, quae nos percepimus, certè potius haec cremanda in ignem proiiceret, quam publicanda curaret. Haec n. doctori suo hactenus haud iucundam attulere messem: nunc ignoro quid nam sit quod in

posterum sperare possit, praeter n. perpauco, qui haec per se ipsos intelligere possunt, rectum de ipsis iudicium inferre minimè poterunt.

PHILOTHIMVS. - *Audis quae dicit iste?*

HERMES. - *Audio, sed vt plus audiam, inter vos ipsos discutite.*

PHILOTHIMVS. - *Diseptabo igitur tecum Logifere & illud primum dixerim: dictum tuum nullius esse persuasionis quin potius tuae rationis neruus oppositam valeat firmare sententiam. li. n. pauci, qui huius inuentionis intelligentiam fuerint assequeuti, de quorum numero ego Hermèsque sumus: non modicis efferrent laudibus: qui verò ipsum minime intellexerint, nec laudare poterunt, nec vituperare.*

LOGIFER. - *Dicis quod esse debet: non quod erit, est, atque fuit. Multi cum non intelligant, ob id ipsum quod non intelligunt, insuper & ex iniquo, quo aguntur animo, multas aduersus authorem ipsum & artem adglomerant calumnias. Nonne auribus tuis doctorem Bobum audisti, qui nullam dixit esse memoriae artem: sed eam consuetudine tantum & crebra excursuum repetitione, quae fit visa multoties reuidendo, auribusque percepta multoties recipiendo, comparari?*

PHILOTHIMVS. - *Huic si cauda foret, cercopitecus erat.*

LOGIFER. - *Quid respondebis Magistro Anthoc, qui eos, qui praeter vulgares edunt memoriae operationes, putat magnos vel energumenos vel eiusce generis alicuius speciei viros? Vides quantum in litteris insenuerit ille.*

PHILOTHIMVS. - *Hunc non dubitauerim esse nepotem illius asini qui ad conseruandam speciem fuit in Archa Noe reseruatus.*

LOGIFER. - *Et magister Roccus artium et medicinae archymagister, qui Empyricam mauult quam doctrinalem memoratiuam, nugae putaret ista potius, quàm artificiosas praeceptiones.*

PHILOTHIMVS. - *Non ultra matulam.*

LOGIFER. - *Dixit unus ex antiquis doctoribus hanc artem omnibus esse non posse peruiam preterquam iis qui memoria pollent naturali.*

PHILOTHIMVS. - *Depontana sententia.*

LOGIFER. - *Pharfacon iuris utriusque doctor & philosophus grammeus sentit hanc artem grauare potius quam releuare, nam ubi sine arte recolendae sunt res: iam cum arte obligamur recolere res, locos, & imagines plurimas, quibus nulli dubium est magis memoriam naturalem confundi & implicari.*

PHILOTHIMVS. - *Crysippi acumen, & sententia ferreo ingentique pectine carminanda.*

LOGIFER. - *Dixit doctor Berling ex istius oratione etiam doctissimos, demetere nihil posse, credo quia nil ipse demetit.*

PHILOTHIMVS. - *Sub illis echinis ulla ne castanea?*

LOGIFER. - *Magister Maines & si omnibus placeat inquit, mihi nunquam placebit.*

PHILOTHIMVS. - *Nec vinum quod nunquam gustabit.*

LOGIFER. - *Ille, quem nosti amicum tuum, quid putas hac de re, sentiet?*

PHILOTHIMVS. - *Sepiae atramentum additum lucernae facit homines Aethiopa videri; vitiana quoque liuore mens turpia iudicat etiam aperte pulchra.*

LOGIFER. - *Execelsum quoque Magistrum Scoppet inter huius nostrae tempestatis, medicos facilè principem, ferunt dixisse auctori: ut suam illi memoriam ostenderet priusquam artem, quod dubium est an dedignans, an impotens ille praestare noluerit.*

PHILOTHIMVS. - *Si dixisset illi ostendae mihi urinam tuam priusquam solidiora contempler excrementa: fortasse morem illi gessisset auctor noster, hospitalius enim & urbanus, & pro sua dignitate, sua officia, & arte conuenientius illum exceperisset.*

LOGIFER. - *Quid dicemus de Magistro Clyster doctore medico quem non fas est proxime dicto cedere, nihil n. differt ab eodem qui ex Aknaldo & Tiberide vult magis super obliuiosum linguam vpupae impositam, tenacissimam ferenti memoriam conferre. PHILOTHIMVS. - Dixit Aristoteles. cytharizando fit cytharaedus. Si quis huic miserrimo (ipso quod habet extracto) aliud superimposuerit celebrum, forsitan medicando fiet medicus.*

LOGIFER. - *Dixit quoque doctor Carpophorus ex Proculo & Sabino itacense Mentis & memoriae sedem tripliciter distinctam. Inter pup[p]im enim atque proram pinea media est: quae cum memoria quippiam repetere instamus patefacta; à prora ad puppim spiritui animali aditum praestat. Porro nunquam animalis spiritus nisi serenus, lucidus, & clarus pertransit. Hinc immodica frigid[it]ate obtusus memoriam nostram hebetem reddit atque languidam. Quae quidem frigiditas si fuerit cum siccitate coniuncta: immodicas vigilias afferet et insomnia: si cum humiditate lethargum. Ad quae propulsanda, sunt per artem haec excogitata. Exercitium sensus reuocans & excitans, & spiritus turpi vecordia, & ocio consopitos quasi expergefaciens. Moderatus coitius. Propulsata tristitia & voluptate laetitia revocata. Meatuum corporis omnium purgatio. Eburneo pectine asperóque panno capitis confricatio. Leuiorum, vel lymphatorum vinorum vsus, ne venae hiantes vini vehementia sanguinem exurant. Stomachi rebus natiuraliter vel artificialiter stipticis oclusio, ne fumositas è stomacho cibi ebullitione euaporans, mentem ingeniumque obscurans somnum excitet. A frigidis humidisque cibariis vt à piscibus in genere, cerebro, atque medullis abstinentia, non minus quam ab acutis atque fumosis porris raphanis, alleis, caep[is] quae igne non fuerint digesta. Rerum aromaticarum usus. Capitis atque pedum cum atque decotione, in qua Melissa, Laurifolia, Foeniculi, Camomillae, Cannae similiaque ferbuerint, abstersio. Pythagorica exercitatio quae nocturno fiat crepusculo, vtpotè memoriae menti ingenióque maxime conferens. Haec sunt quae memoriam possunt releuare, aequae quae Democritus Archigene[s] Alexander & Andronicus Peripateticus literarum monumentis tradidere, non artes istae nugatoriae, quae nescio quibus imaginibus & figuris solidam seiactant conflare memoriam.*

PHILOTHIMVS. - *Alienum sermonem, ruditu proprio conclusit; Psithacum egit venerabilis doctor, & Asinum.*

LOGIFER. - *Dixit Magister Arnophagus iuris legumque peritus, & apprime probatus, plurimos esse doctos qui eam non habent peritiam, haberentque si qua esset.*

PHILOTHIMVS. - *Puella ratio non adhuc dentiens: propterea denti frangibulum non adducimus.*

LOGIFER. - *Artem Tullij, Thomae, Alberti, Alulidis, aliorumque obscurorum auctorum se vidisse, & ex eisdem nullum se elicere potuisse succum protestatur Doctissimus Theologus & subtilissimus literarum patriarcha magister Psicoleus.*

PHILOTHIMVS. - *Iudicium primae tonsurae.*

LOGIFER. - *Et vt vno verbo tandem omnia complectar: varij variè sentiunt, diuersi diuersa dicunt, quot capita tot sententiae.*

PHILOTHIMVS. - *Et tot voces. Hinc corui crocitant, cuculi cuculant, lupi vlulant, sues grundiunt, oues balant, mugiunt boues, hinnunt equi, rudunt asini. Turpe est dixit Aristoteles sollicitum esse ad quemlibet interrogantem respondere, boues bobus admugiant; equi equis adhinniant, asinis adrudant asini; nostrum est colloquio aliquid circa istius hominis inuentionem pertentare.*

LOGIFER. - *Recte quidem. Placeat igitur Hermeti librum apperire, ut ipsius authoris sententias consideremus.*

HERMES. - *Libentissime faciam. En operis prophaemium lego.*

Neminem (inquit) latere existimo multas memoratiuas artes ab aliis editas, quarum omnes atque singulae iisdem prorsus canonibus vtentes, in eadem ferme difficultate versantur: qua de re consultum fuit nobiscum, vt potius inuentionis istius fruges proponeremus, quibus grauius, facilius, atque expeditius negocium adeò illustre, pro arte tam desiderabili consequenda tractaretur. Diuturnam exercitationem antiquiores institutiones perquirendo: ab earum prosecutione atque studio ingenia foelicia importunius abigebant: minus. n. durantia & (vt rem apertius insinuem) magis impatientia, quo magis subtilia promptioraque sunt ingenia, quorum quibusdam magis omnia tangere, quam vnum apprehendere consulitur.

PHILOTHIMVS. - *Illud quod mihi arridet de authore isto est quod non se facit de eorum grege qui aliorum sententias hinc inde in vnum colligentes, se pro immortalitate consequenda aliorum impensa in numerum authorum pro posteritate laborantium referunt; & vt plurimum eorum se constituunt doctores, quorum nullam prorsus habent intelligentiam atque rationem: iique multoties facere non possunt: quominus (postquam pellem leonis ex aliorum inuentis vtcumque sibi adaptauerint) in propriam crebrius, & tandem irrumpant vocem, quando aliquid ex eorum delumbi Marte (quia facile est inuentis addere) eiaculantur, vel de penuria stupidi sensus egurgitant. Illa illa sunt arietes infantiarum, tormenta errorum, bombardae ineptiarum, & tonitrua coruscationes, fulgura, & tempestates magnae ruditatum.*

LOGIFER. - *Non sentis idem de carminilegis & versificatoribus nostris qui alienis inuentionibus, hemiuersibus & versibus, pro suis se nobis venditant poetis?*

PHILOTHIMVS. - *Mitte poetas. sicut. n. pro locis scimus longas regibus esse manus, ita & attae longaeque pro locis atque temporibus poetis solent esse voces.*

LOGIFER. - *De versificatoribus dixi, non poetis.*

PHILOTHIMVS. - *Benè, pauci igitur, aut nullus pro se dictum putabit. Sed haec quid ad rem nostram? Sufficit quod in proposito authorum artis istius fuerit intellectum.*

LOGIFER. - *Non de poetis.*

PHILOTHIMVS. - *Sed cepta prosequamur legas.*

HERMES

Hinc (ait) cum animum meum ad obsequendum quibusdam amicis meis appulerim post diuersi generis alias memoriae

artes, quas priuatim ad diuersos direximus, & iuxta vias varias aliis pro eorum dignitate atque captu communicauimus: hanc ex principiorum virtute, quae continentur in ea aliis omnibus praeferendam, & ex deductis nulli posthabendam compilauimus. In qua nimirum artificium facilé & scientiam pro praxi minimé laboriosam polliceor, librum veró, cum suis sententiis minimé omnibus peruium, contra eorum consuetudinem qui libros de hac arte faciles, atque breues: ipsam veró difficilem, atque prolixam tradidere: istam eruditorum pauci intelligant, intelligentibus autem omnibus vsu veniat: sitque quam omnes siue rudes, siue eruditi, facilé scire, & exercere possint: quàmque sine doctore, tantum in metaphysicis & doctrinis Platoniorum bene versati possint intelligere: habet enim illud ars ista, quia cum hoc quod complectitur terminis arduis & speculatiuarum facultatum prae suppositiuis, poterit tamen quibuscumque (dummodo prorsus hebetis non sint ingenii) declarari, continet enim propriissimos terminos, & rebus significandis maximè accommodatos.

Ars ista non simplicem ad memoriae artem confert: sed & ad multarum facultatum inuentionem viam aperit & introducit. Propterea meminerint quibus dabitur eius interiora percipere: vt eam pro maiestate non cuicumque sine delectu communem faciant: eiusdemque canones singulis eorum quibus est communicanda pro meritorum capacitatisque facultate, intensius, atque remissius elargiantur expliciti.

Super haec nouerint in quorum manus ars ista inciderit: nos eius non esse ingenij, vt determinato alienae philosophiae generi simus adstricti: neque vt per vniuersum quamcumque philosophandi viam contemnamus. Neminem quippe eorum qui ad rerum contemplationem proprio innixi ingenio, aliquid artificiose methodicéque sunt moliti, non magnificamus. Non abolemus Pythagoricorum mysteria: non paruifacimus Platoniorum fides: & quatenus reale sunt nacta fundamentum Peripateticorum ratiocinia non despiciamus. Ipsum ea de causa dicimus: vt eorum curam attenuemus qui proprio ingenio aliena volunt ingenia metiri: Cuiusmodi est infortunatum genus illud, quod cum diutius in optimis philosophis elaborauerit: non eó vsque proprium promouit animum, ne vsque in finem cum proprio careat ingenio: semper vtatur alieno; cui tamen magis quàm iis qui propriam ignorantes paupertatem audent non audenda; compatiendum est & quadam ex parte (nisi ex incuria remaneat) est laudandus. Isti similes cum fuerint Aristotelico repleti spiritu (vt iam vocales & progressiuos libros liceat videre. vbi audierint vel legerint. De vmbris Idearum: iam verbo haerebunt dicentes, idaeas esse somnia, vel monstra. quas esto concesserimus, quaeritur an quod rerum naturae conformatur, conuenienter dicatur currere sub vmbris idaearum? Rursum vbi incurrerint locum ratiocinantis animae. Iordane (inquiunt) iam animam texere dicis vel filare. Similiter & in aliis quibusdam buccas inflantes, per internum quendam hostem á fructus istius disciplinae participatione diuertentur. Quibus hoc manifestari volumus. Nos quoque in iisdem cum minus saperamus versasse animum, tunc. n. (vt par erat) fide ad scientias captandas vtebamur. Nunc vero vbi superum beneficio, acquisitis & inuentis ad vltiores proprios actus vti possumus citra contradictionis iustam notam: Si commodus est Platonius terminus & intentio commoda: acceptatur. Si quoque Peripateticae intentiones ad maiorem rei in hac arte faciunt expressionem; fideliter admittuntur. De aliis similiter iudicetur. Non enim reperimus vnum artificem qui omnia vni necessaria proferat. Non idem, inquam, Galeam, scuthum, ense, hastilia, vexilla, tympanum, tubam, caeteraque omnia militis armamenta conflabit, atque perficiet. Ita maiora, aliarum inuentionum tentantibus opera non solius Aristotelis Platonisque solius officina sufficiet: Quandoque etiam (ipsum queraro si consuetis vti videbimur terminis:) illud ideo est non quia non consuetas per eos explicare cupimus intentiones. Per vniuersum autem diuersis variorum philosophorum studiis vtimur, quatenus melius propositum inuentionis nostrae insinuemus. Vnde nihil est quod faciat quominus periti in istis philosophandi generibus per se ipsos facilé (dummodo animum aduertant) hanc, & alias artes nostras intelligere valeant.

Artem istam sub duplici forma tractamus, atque via: quarum altera est altior & generalis tum ad omnes animi operationes ordinandas, tum etiam est caput multarum methodorum, quibus tanquam diuersis organis artificiosa potest pertentari & inueniri memoria: Et consistit ipsa primo in triginta intentionibus umbrarum. Secundo in triginta conceptibus idearum. Tertio in pluribus complexionibus, quae fieri possunt ex intentionibus & conceptibus per industriosam adaptationem elementorum primae rotae ad elementa secundae. Altera quae sequitur, est contractior ad certum memoriae per artificium comparandae genus.

TRIGINTA INTENTIONES VMBRARVM

INTENTIO PRIMA. A.

Vnico igitur annuente deo, propiciisque diis sub ipso altissimo principe magnis, ita incipimus.

Hominis perfectionem, & melioris quod in hoc mundo haberi possit adeptionem insinuans Hebraeorum sapientissimus; amicam suam ita loquentem introducit. SVB VMBRA ILLIUS QVEM DESIDERAVERAM SEDI. Non enim est tanta haec nostra natura ut pro sua capacitate ipsum veritatis campum incolat, dictum est enim. Vanitas homo viuens. Vniuersa vanitas. & id quod verum est atque bonum, vnicum est atque primum. Quí autem fieri potest vt ipsum cuius esse non est proprié verum, & cuius essentia non est proprié veritas; efficaciam & actum habeat veritatis? Sufficiens ergo est illi atque multum: vt sub umbra boni, verique sedeat. Non inquam sub umbra verí boníque naturalis atque rationalis (hinc enim falsum diceretur atque malum) sed Methaphysici. Idealis, & supersubstantialis: vnde boni & veri pro sua facultate particeps efficitur animus, qui & si tantum non habeat vt eius imago sit; ad eius tamen est imaginem: dum ipsius animae diaphanum, corporis ipsius opacitate terminatum, experitur in hominis mente imaginis aliquid quatenus ad eam appulsum habet: in sensibus autem internis & ratione, in quibus animaliter viuendo versamur: vmbram ipsam.

INTENTIO SECVNDA. B.

Hoc ipsum cum consideraueris: illud quoque tibi occurrat velim: vt a tenebrarum ratione seiungas vmbram. Non est umbra tenebrae: sed vel tenebrarum vestigium in lumine. Vel luminis vestigium in tenebris. Vel particeps lucis & tenebrae. Vel compositum ex luce & tenebris. Vel mixtum ex luce & tenebris. Vel neutrum a luce & tenebris, & ab vtrisque seiunctum. Et haec vel indè quia non sit plena lucis veritas, vel quia sit falsa lux. Vel quia nec vera nec falsa, sed eius quod vere est aut falsé, vestigium, &c. Habeatur autem in proposito. vt lucis vestigium, lucis particeps, lux non plena.

INTENTIO TERTIA. C.

Porró cum bifariam accidat intelligere lucem; & in regione substantiae, & in regione eorum quae circa substantiam, vel in substantia consistunt (vnde secundum duplicem sumitur umbra oppositionem) illud te meminisse oportet; lucem quae circa substantiam est tanquam vltimum eius vestigium á luce quae primus actus dicitur proficisci. Umbram quoque quae est circa substantiam ab umbra quae ex substantia dicitur emanare. Ipsa est primum subiectum quod & materiam appellant phisici nostri: Eius omnia participia cum puram non recipiant lucem: sub umbra lucis esse & operari dicuntur.

INTENTIO QVARTA. D.

Consequenter te non praetereat quod cum umbra habeat quid de luce, & quid de tenebris. Duplici aliquem accidit esse sub umbra. Umbra videlicet tenebrarum & (vt aiunt) mortis: quod est cum potentice superiores emarcescunt, & ociantur, aut subseruiunt inferioribus. Quatenus animus circa vitam tantum corporalem versatur, atque sensum. Et umbra lucis, quod est cum potentiae inferiores superioribus adspirantibus in aeterna eminentioraque obiecta subiiciuntur, vt accidit in coelis versanti qui spiritu irritamenta carnis inculcat. Illud est vmbram incumbere in tenebras: hoc est vmbram incumbere in lucem. In Orizzonte quidem lucis & tenebrarum, nil aliud intelligere possumus quam vmbram. Haec in orizzonte boni & mali: veri & falsi. Hic est ipsum quod potest bonificari, & maleficari, falsari, & veritate formari: quodque istorsum tendens sub istius, illorsum veró sub illius umbra esse dicitur.

INTENTIO QVINTA. E.

Vmbras eas in proposito maximé consideramus quae sunt appetituum, & cognoscitiuae facultatis obiecta, sub specie veri bonique concepta, quae sensim ab vnitate illa supersubstantiali decedentia, per crescentem multitudinem, in infinitam multitudinem (vt Pythagoreorum more loquar) progrediuntur: quae quantum ab vnitate recedunt, tantum ab ipsa quoque veritate elongantur. Fit enim ab ipso superessentialem ad essentias ab essentiis ad ipsa quae sunt, ab iis ad eorum vestigia, imagines, simulachra, & vmbras excursus: tum versus materiam vt in eius sinu producantur; tum versus sensum, atque rationem vt per eorum facultatem dinoscantur.

INTENTIO SEXTA. F.

Vmbra in materia seu natura, in naturalibus ipsis in sensu interno atque externo, vt in motu & alteratione consistit. In intellectu veró, intellectumque consequente memoria est vt in statu. Ideo sapiens ille viraginem supra naturalem & suprasensualem quasi notitiam consequatam: sub illius primi veri bonique desiderabilis vmbra sedentem inducit. Quae sessio seu status quia in naturaliter degentibus non multum perseuerat (mox n. atque statim sensusisti nos insiliunt atque deturbant, ipsique nostri duces phantasmata nos circumueniendo seducunt) sessio illa potius praeterito absoluto vel inchoato, quam praesenti tempore designatur. Dicit. n. sub vmbra sedi, vel sedebam.

INTENTIO SEPTIMA. G.

Cum vero in rebus omnibus ordo sit atque connexio, vt inferiora mediis & media superioribus succedant corporibus; Composita simplicibus, simplicia simplicioribus vniantur. Materialia spiritualibus spiritualia prorsus in materialibus adhaereant. Vt vnum sit universi entis corpus, vnus ordo vna gubernatio, vnum principium, vnus finis, vnum primum, vnum extraemum. Cumque (vt non ignorauerunt Platonicorum principes) demigratio detur continua á luce ad tenebras (cum mentium quaedam per conuersionem ad materiam, & auersionem ab actu; subeunt naturam, atque fatum) nihil impedit quominus ad sonum cythrae vniuersalis Apollinis ad superna gradatim reuocentur inferna: & inferiora per media, superiorum subeant naturam: quemadmodum & sensu constat terram in aquam, aquam in aerem, aerem in ignem rarefieri: sicut ignis in aerem, aer in aquam, aqua in terram densabatur. Ita generaliter videmus in iis quae mutantur, motum statu, & statum motu semper terminari. Quod & in ipso coelo semper esse atque fieri optimé Peripateticorum quidam considerauere: cum quippé ipsum habere actum admixtum cum potentia dicunt (quamuis & aliae sint mixtionis istius rationes) intelligunt eius motum esse in fine ad praeteritum, & in principio ad futurum. Quidquid ergo sit de alia descensus specie de qua Theologorum prudentia decernat: illud obnixé nobis est intentandum, vt pro egregiis animi operationibus naturae schalam ante oculos habentes, semper á motu, & multitudine, ad statum & vnitatem per intrinsecas operationes tendere contendamus: quod cum pro facultate praestiterimus, pro facultate quoque diuinis multitudini mirabilibus operibus conformabimur. Ad ipsum rerum praesignata connexio, & connexorum consequentia nos confortet & adhortetur. Nouit quidem & docuit antiquitas quomodo proficiat discursus hominis á multis indiuiduis ad speciem, á multis speciebus ad vnum genus ascendens. Insuper quomodo infima intelligentiarum per omnes formas intelligat species distincté, inferioris distincté per plures atque multas formas ipsas omnes species concipiunt; superiores per pauciores, suprema per vnam, & ipsum quod est supra omne non per formam aliquam. Porro si antiquitas nouit quomodo proficiat memoria, á multis speciebus memorabilibus, ad vnam multorum memorabilium speciem se promouendo: ipsum certé non docuit.

INTENTIO OCTAVA. H.

Ad proximius quidem superius proximum inferius per aliquos gradus contracta similitudine promouetur, quos certé gradus cum nactum fuerit omnes: iam non simile: sed idem cum illo dicendum erit. Quod sané quomodo fiat per ipsum edoremur ignem: qui aquam non attrahit nisi in calore & raritate adsimilitam. Per communem igitur similitudinem ab

vmbris datur accessus ad vestigia, á vestigiis ad speculares imagines, ab istis ad alia.

INTENTIO NONA. I.

Quoniam veró quod est simile simili; est etiam simile eidem similibus sive per ascensum, siue per descensum, siue per latitudinem: Hinc accidit vt (infra suos limites) natura facere possit omnia ex omnibus, & intellectus, seu ratio cognoscere omnia ex omnibus. Sicut inquam materia formis omnibus informatur ex omnibus, & passiuus (quem vocant) intellectus formis omnibus informari potest ex omnibus: & memoria memorabilibus omnibus ex omnibus. quia omne simile simili fit, omne simile simili cognoscitur, omne simile simili continetur. Porro simile remotum ad suum distans, per simile medium sibi proximum tendit.

Hinc herbae forma spoliata materia, non immediate formam induitur animalis istius, sed formis Chili, sanguinis, & seminis mediantibus. Hinc qui nouerit apta extraeorum media: & naturaliter & rationaliter omnia poterit ex omnibus elicere.

INTENTIO DECIMA. E.

Coeterum. Similitudinem illam quae cum aequalitate currit; & vniformitati (quam aequiparantiam appellant) consonat: in proposito sensu alium operationum, siue ad internos, siue ad externos referantur sensus, inutilem & malè officiosam habeto. Fit enim vt simili caliditate affectum nec similem, nec infra illius similitudinis gradus consistentem sentiat: sed eam quae existentem in sensitiuo subiecto excellit. Hinc qualem redigere in praxim debeas similitudinem praeuideto, ne quae sita ab adeptis quominus ingredi possint repellantur.

INTENTIO INDECIMA. L.

Considera, mundum istum corporeum partibus eius omnino similibus existentibus, formosum esse non potuisse. In variorum ergo connexionem, partium pulchritudo manifestatur: & in ipsa varietate totius pulchritudo consistit. Hinc rei vmbratilis visio est visionum imperfectissima: quia quod imago cum varietate demonstrat: vmbra quod est infra extrinsecae figurae terminos vt plurimum etiam euentos, quasi sine varietate profert. De vmbra dixerim quatenus vmbra est: non autem quá talis quam in proposito recipimus.

INTENTIO XII. M.

Verum Anaxagoricum Chaos est sine ordine varietas. Sicut igitur in ipsa rerum varietate admirabilem concernimus ordinem. Qui supraeorum cum infimis, & infimorum cum supremis connexionem faciens: in pulcherrimam vnus magni animalis (quale est mundus) faciem, vniuersas facit conspirare partes. Cum tantum ordinem tanta diuersitas: & tantam diuersitatem tantus ordo requirat. Nullus enim ordo vbi nulla diuersitas extat reperitur. Vnde primum principium nec ordinatum, nec in ordine licet intelligere.

INTENTIO XIII. N.

Certé si quemadmodum indissolubilis concordia fines primorum connectit principiis secundorum; & calcem eorum quae antecedunt capitibus eorum quae proximé sequuntur: catenam illam auream quae é caelo fingitur ad terram usque tensa contrectare valebis: sicut è coelo per te potest factus esse descensus, facilité ad coelum per ordinatum ascensum remeare valebis. Per hanc artificiosam connexionem magnum experiri possumus memoriae releuamen: quae valet etiam nullam ad inuicem per se retinentia consequentiam memoriae ordinata presentare. Ipsum manifestatur in subsequenti carmine, vbi cum intelligatur Aries agere in Taurum, huncque motum diuerso actionis genere, agere in Geminos. Et inde moti

varia, consequentique actione deferantur in Cancrum. similiterque deinceps in aliis: eueniet vt ex intuitu vnus, alterius mox immediatèque consequentis occursum collucremur.

*Dux gregis, armenti regem sublatus in iram
In geminosque pedes, impete fronte ferat.
Vindex mentè vacans hinc **Taurus** concitus, ictu
Irruit in **Geminos** impaciente fratres.
Germanos iuuenes affines protinus vndae
Excipiunt. **Cancer** rosida prata petit.
Repens obliquò lympharum Cancer alumnus,
Villosi vultum forte **Leonis** adit.
Percitus inde leo crinitos surgit in harmos
Vnde vagans rapidae visa **Puella** ferae est.
Hanc petit: illa fugit: quae gressu insana fugaci **Librantem** incurrit persica lance
virum.
Aestuat hic, cupidis quem dum complexibus haeret:
Attriti **Vermis** cuspis adunca ferit.
Formidans laetum medicas dum currit ad artes
Ponè **Sagittiferum** sentit adesse virum.
Qui modo stuprata, quam credit virgine laesus
Quo petit hunc iaculo, vulnerat ecce **Caprum** Vt primum intrusum ferrum persensit
iniquè
Effugit in rapidas praecipitosus **Aquas**: Sic caper anfoelix á gurgite tractus
aquarum;
Insueta inclusis **Piscibus** esca datur.*

INTENTIO XIII. O.

Ascensus quidem qui fit per connexa atque concaethenata, in proposito vmbrarum idealium: non est per cathenam similibus constantem annulis, ratione quae concipitur ex proximè dictis, atque deinceps enunciandis. Nec huius cathenae annulus esse debet vmbra sub qua intelligitur Leuiathan dormire: non inquam vmbra abducens á luce; sed conducens ad lucem, quae etiam si non sit veritas: est tamen á veritate, & ad veritatem, ideoque in ipsa non credas esse errorem sed veri latentiam.

INTENTIO XV. P.

Non igitur confundens vmbrarum significatum per occultam omonimiam, omnino hoc stultitias genus incurras, vt sine delectu de vmbris sentias, intelligas, & decernas, opponitur enim ea quam protegunt aliae vmbrae (pro qua dicitur. Protegunt vmbrae vmbram eius) ei quae eleuatur super corporum altitudinem in confinio intelligentiarum. Pro qua dicitur operuit montes vmbra eius. A qua ea quae producant in nobis intelligentiam & memoriam, deducuntur & emanant: Et in quam tandem scandentia versus lucem terminantur. Hanc, vel huic similem figura tam habent, qui Cabalistae dicuntur, quia velamen quod erat Typicé seu figuratiuè in facie Mosis: figuratè verò in facie legis: non erat ad deceptionem; sed ad ordinate promouendos hominum oculos, in quibus accidit laesio si repentè de tenebris in lucem promoueantur.

Neque enim natura patitur immediatum progressum ab vno extraemorum ad alterum: sed vmbris mediantibus, adumbratogue lumine sensim. Naturalem videndi potentiam perdidere nonnulli de tenebris in repentinam lucem prodeuntes tantum abest vt perquisito potirentur obiecto. Vmbra igitur visum preparat ad lucem. Vmbra lucem temperat. Per vmbram diuinitas oculo esurientis, sitientisque animae caliganti, nuncias rerum species temperat, atque propinat. Eas

igitur vmbras quae non extinguunt: sed seruant, atque custodiunt lucem in nobis; & per quas ad intellectum, atque memoriam promouemur, atque perducimur, recognosce.

INTENTIO XVI. Q.

In suo genere dixit Theologus nisi credideritis, non intelligetis: & in suo genere confirmant philosophi ex concessis positisque iis quorum fides esse dicitur (quae fides apud Pythagoricos erat de non demonstratis, apud Peripateticos de non demonstrabilibus, apud Platonicos de vtrisque) aucupandas esse scientias: & ex iis quae in virtute, & radice, & implicatione quadam continent, ad formarum explicationem, & per naturalem. & rationalem cursum nobis est progrediendum. Natura dat inuolutas species, antequam tradat easdem explicatas. Similiter Deus, similiter & artes quae diuinum, & naturalem ordinem pro dignitate persequuntur. Si quibus veró arduum videtur in vmbris exerceri, & vanitatis suspectum si per eas ad lucem non pateat accessus: norint talem defectum non esse ab vmbris. Norint etiam sat expedire vel inuolutum tenere, quod nudum non capias.

INTENTIO XVII. R.

De vmbris physicis, sunt ex arboribus & herbis quae fugant serpentes, & mitiora foveant animantia: sunt & contrariae iis. De vmbris autem idealibus (si veré sint ideales) cum omnes referantur ad intellectum & ad purgatum sensum interiorem non sunt quae maximé non conducant si per eas fiat ascensus, & non dormiatur sub eisdem.

INTENTIO XVIII. S.

Non dormies si ab vmbris physicis inspectis ad proportionalem vmbrarum idealium considerationem promoueris. Si ab oculis nostris elongatum corpus ad distantem lucem accedat: minoratur illius ad oculos nostros vmbra: sed ipso corpore magis á luce recedente, minor ab illo transfunditur vmbra, visuque maius affertur impedimentum.

INTENTIO XVIII. T.

Maiora intensione lucis & densitate corporis, vmbra perspicacior efficitur: expressior inquam redditur, atque formatior, quod inde est, quia in densitate, & raritate; continuitate & discontinuitate corpus imitatur. At vero talis imitatio per corpus detegitur.

INTENTIO XX. V.

Vmbra motum corporis simul persequitur atque lucis. Mouetur corpus? Vmbra mouetur. Mouetur lux? Vmbra mouetur. Mouetur vtrumque? Vmbra mouetur. Contra physicas obseruantias idem subiectum (subiectum inquam motus) simul diuersis, contrariisque subest motionibus. Quid. n? nonne necessario motum corporis ad lucem sequitur vmbra? & motum lucis ad corpus sequitur vmbra? numquid soluitur haec necessitas amborum concursu cum oppositis mouebuntur lationibus? Porro aduerte quemadmodum ad lucis motum mouetur vmbra quasi fugiens; ad corporis autem motum quasi sequens: vnde non videtur implicari contrarietas, sed concordantia in fuga vnius, & prosecutione alterius oppositi, atque contrarij. Caeterum quomodo sit in istis, & proportionaliter in aliis: tu ipse perquire & considera: per nos enim res plusquam sat est aperitur iis, qui in haec & alia animum aduertent.

INTENTIO XXI. X.

Non te praetereat tandem vmbrarum cum ideis similitudo tum enim vmbrae, tum & ideae non sunt contrariae

contrariorum. Per vnam speciem cognoscitur in hoc genere pulchrum & turpe; conueniens & inconueniens; perfectum, & imperfectum, bonum & malum. Malum enim imperfectum, & turpe proprias quibus cognoscantur non habent ideas: quia tamen cognosci dicuntur & non ignorari, & quidquid cognoscitur intelligibiliter per ideas cognoscitur: in aliena specie cognoscuntur, non in propria quae nulla est. Illud enim quod est eis proprium, est non ens in ente, vel (vt apertius dicam) defectus in effecto.

INTENTIO XXII. Y.

Vmbram si appellaueris accidens corporis á quo proiicitur: habes accidens vnius subiecti á quo recedat, & ad quod redeat vel secundum eandem speciem: vel secundum eundem numerum: Si volueris eam esse accidens eius in quod proiicitur; iam facies accidens ita ab vno subiecto separabile: vt idem numero diuersa pererret subiecta: vt cum per motum lucis, aut equi, umbra equina quae proiciebatur in lapidem; nunc proiicitur in lignum. Hoc est contra physicam accidentis rationem: nisi in Scyllam te transportes negando vmbram esse accidens. Porró quid dicimus de idealibus vmbris? ipsas nec substantias esse intelligas, sed accidentia: sed quasdam substantiarum, & accidentium notiones. Si cui placeat eas animi, rationisque accidentia dicere, imperité dicet: non enim sunt habitus, nec dispositiones, nec facultates innatae vel accedentes: sed quibus, & per quas dispositiones quaedam, habitus, facultatesque producuntur atque consistunt. Recte enim speculantibus substantia & accidens non diuidunt quidquid esse per vniuersum dicitur, vt modo supponimus. Consideratio ista non modicum valet ad vmbrarum rationem habendam.

INTENTIO XXIII. Z.

Vmbra non subest tempori, sed istius tempori, non loco sed istius loco, non motui sed istius motui. Similiter de oppositis est intelligendum. Abstrahitur ergo ab omni veritate, sed non est sine illa. Et non reddit ineptos ad illam (si idealis sit umbra) concipere enim facit contraria & diuersa, cum sit vnum. Vmbrae enim nihil est contrarium, preciséque nec tenebra, nec lux. Ad vmbram ergo arboris scientiae confugit homo pro cognitione tenebrae, & lucis, veri, & falsi, boni, & mali, cum quaereret ab illo Deus ADAM VBI ES?

INTENTIO XXIIII. ¥.

Illud etiam non est praetermittendum quo minus consideretur, quod vnum corpus opacum duobus vel pluribus oppositum luminaribus: duas vel plures proiicit vmbras. Intellige igitur quomodo, & penes quid umbra sequatur corpus: & quomodo penésque quid lucem consequatur: & considera quemadmodum vmbram producit á corpore vno multiplicem lux multiplex: innumerae lucis innumeras vmbras, licet sensibiliter non appareant. Consequitur ergo alio modo lucem umbra, licet eam alios ratione confugere videatur.

INTENTIO XXV. A.

Nec te praetereat quod vt umbra lucem fugiat corporis quantitatem mentitur: & non nisi in certa vnicaque distantia, situ, & dispositione: secundum longitudinem, & latitudinem corpori aequalem, ab opposita luce producitur umbra, adeo vt ipsam lucem nihil magis fugere videatur, quám corporis quantitatem per vmbram insinuare. Sol quippé quibusdam in locis numquam vmbram corpori reddit aequalem, in aliis vero rarius & ad modicum temporis.

INTENTIO XXVI. E.

Si magnitudo corporis opaci lucidi corporis magnitudinem excaedat; producit vmbrae conum in corpore, basim vero proiicit in infinitam seu interminatam distantiam. Si vero magnitudo lucis, corporis opaci magnitudinem excaedat; producit vmbrae basim in corpore, conum veró determinabit in sua extra corpus ipsum proiectione ad talem, tantamque

distantiam: quantam magnitudo corporis lucidi supra opaci corporis magnitudinem proportionalem obtinuit rationem. Hinc vmbra quam lunae corpus lucidum produceret de terra in partern oppositam (posito quod sol absit ab hemisphaerio inferiori) haberet pro cono certam terrae

marginem: basis vero eius extra terram quasi in infinitum crescens non esset determinabilis. Vmbra vero quam solis corpus producit de terra: habet certos terrae terminos pro basi: conus autem ipsius Mercurij sphaeram non attingit. Iam simile de ideis vmbrisque ipsarum iudicium facito.

INTENTIO XXVII.

Vnde nota quemadmodum de luce & tenebra (tenebram enim densitatem corporis appello) nascitur vmbra, cuius lux pater est, tenebra mater: & non adest nisi hac & illo praesente: atque ita sequitur lucem, vt eandem fugiat: quasi pudeat ipsam matris speciem presentare patri: vt pudore saltem regiam progeniem protestetur. Veluti genere nobiles qui nobilitatem ipso habitu monstrare non valentes, ipso satis proprij habitus pudore demonstrant. Hinc crescente luce attenuatur, quae illa se contrahente dilatatur: eademque totum circumplectente corpus fugit.

INTENTIO XXVIII.

Sicut ex interposito perpendiculariter super planum inter Arcton & oculum gnomone, ex vmbra imaginabili lineam lucramur meridianam: & infallibiliter alias multas temporum differentias quae in nocturno polarium stellarum circuitu ad differentias partium circelli quas linea in illius tensa circumferentiam per numeros manifestat. Non minus & ideales vmbrae per physica corpora ad ideas innumeras poterunt tibi rerum significare proprietates & differentias.

INTENTIO XXVIII.

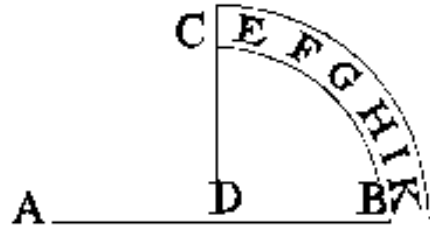
Et veluti sol sex vmbrarum cardinales immittit differentias. Aliam oriens: cum proiicit vmbram corporis in occasum; Aliam occidens, cum extendit illam in orientem. Aliam meridianus & in Australi latitudine versus Boream. Aliam in latitudine Septentrionali versus Austrum. Aliam si nullam admittit latitudinem. Ex cingulo (quod aiunt) caeli perpendiculares intendens radios, versus nadir suum, terrae producit vmbram. Ab ipso autem emisphaerij alterius opposito versus augem effundet ipso progressu attenuandam vmbram. Ita nobis in horizonte naturae, & in aequilibrata rectaque eiusdem sphaera constitutis sub aequinoctiali sensus, vel intellectus aequidiali; sex sub aeternis ideis formantur vmbrarum differentiae, ex quibus omnimodam ad lucem conuersionem possimus accipere.

INTENTIO XXX. A.

Vt vero intelligis omnes vmbrarum differentias ad sex cardinales tandem referri: non minus scire debes quod omnes tandem ad vnam foecundissimam, aliarumque fontem generalissimum reduci debeant. In proposito (inquam) nostro vna potest esse omnium idearum vmbra, Additione, subtractione, & alteratione generaliter dictis omnes alias conflans, iudicans, atque praesentans. Sicut in arte materialiter per substantium subiectum, formaliter autem per adiectium, quae recipiunt in se ipsis alterantia, transponentia & vniuersaliter diuersificantia: Analogiam enim quandam admittunt methaphysica, & logica, physica: seu ante naturalia, naturalia, & rationalia. Sicut verum imago, & vmbra. Caeterum idea in mente diuina, est in actu toto simul te, vnico. In intelligentiis sunt ideae discretis actibus. In coelo, in potentia actiua multiplici & successiué. In natura per vestigii modum quasi per impressionem. In intentione, & ratione per vmbrae modum.

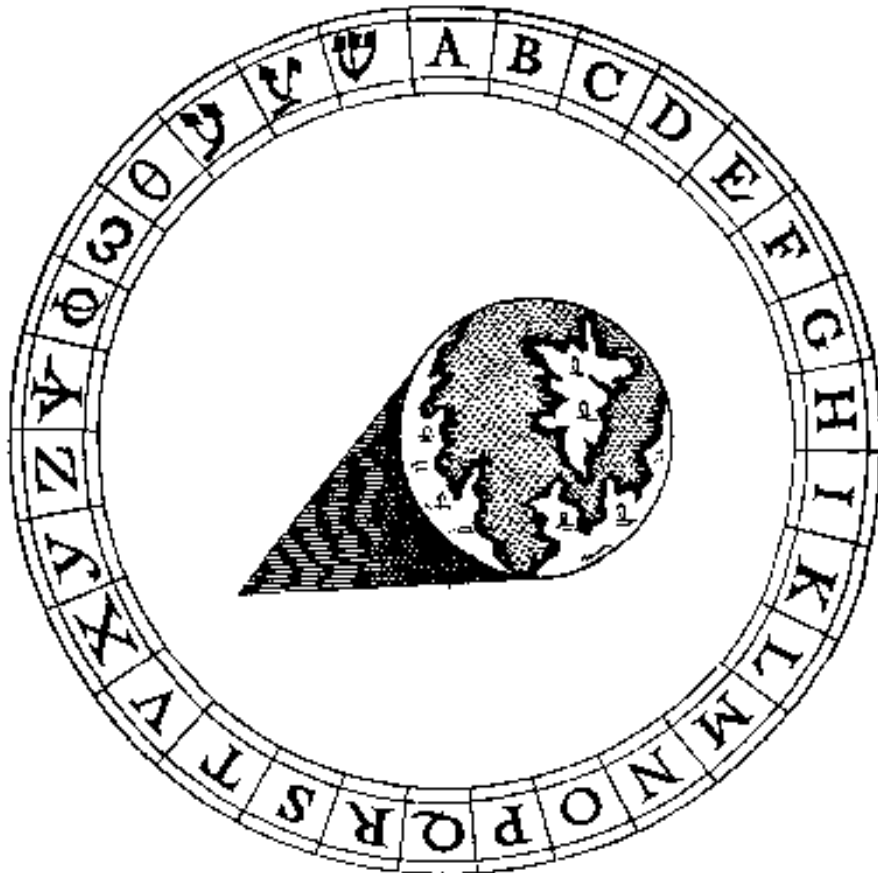
Adest paradigma vnus, ideae actu infinitas rerum differentias habentis, & vnus vmbrae in facultate in finitarum differentiarum. Linea AB iacens lineam CD perpendiculariter cadentem & duos rectos angulos constituentem excipit.

Iam si linea cadens inclinetur versus B: reddet angulum acutum ex vna parte, ex altera vero obtusum. Magis atque magis inclinata in F, G, H, I, K, & ita deinceps; obtusos, acutósque magis hinc inde dabit angulos.



Ita patet quomodo in facultate duarum illarum rectarum linearum; sint infinitae acutorum, obtusorumque angulorum differentiae. In prima causa haec facultas non differt ab actu, quae, & in qua quidquid esse potest, est. Quandoquidem esse & posse idemificantur in ea. Ideoque in ipso D infinitae simul; & vnum sunt angulorum differentiae. In motore caelesti est in potentia actiua: sicut in manu quae potest mouere in punctum E, F, G, & alios innumeros: non tamen mouit. In coelo sicut in mixto ex actiuo & passiuo, sicut in linea CD quae potest moueri ad efficiendum angulum hunc & illum: secundum quippè multas rationes coelum intelligitur a Peripateticis habere actum potentiae ad mixtum. In mobilibus consequentibus atque materia, est in potentia passiuua, significata per D, quod innumerabiles differentias acuti, & obtusi per modum essendi in materia, & efficiente, & modum participantem de actu, deque potentia vt patet. Hoc quod diximus de differentiis angulorum: referas ad specierum differentias, quae dicuntur esse sicut numeri. Vnde in omnibus & per omnia quaelibet posse figurari manifestum est.

TYPVS VMBRARVM



DE TRIGINTA IDEA-

RVM CONCEPTIBVS.

Iam ad triginta Idearum conceptus, primo simpliciter; secundo cum intentionibus vmbrarum complexé concipiendis, consequenter progrediamur.

CONCEPTVS PRIMVS. A

Lvciferos (inquit Plotinus) in facie Deus oculos fabricauit: caeterisque sensibus adhibuit instrumenta: vt inde tum naturaliter seruarentur, tum etiam cognata luce aliquid contraherent. Quibus sane verbis manifestat aliquid esse praecipuum, quod de mundo intelligibili ad ipsos pertineat.

CONCEPTVS II. B

Non fas est cogitare mundum istum plures habere principes, & per consequens plures habere ordines praeter vnum. Et consequenter si vnum est ordinatum, membra ipsius alia membris aliis sunt adnexa & subordinata. Ita vt superiora secundum verius esse subsistant, in extensam molem, & multiplicem numerum versus materiam se exporrigentia. Vnde ab eo quod est per se maximé ens; ad id quod minimuln habet entitatis, & prope nihil haud temeré nuncupatur fiat accessus. Quem ordinem cum suis gradibus, qui mente conceperit: similitudinem magni mundi contrahet aliam ab ea quam secundum naturam habet in se ipso. Vnde quasi per naturam agens: sine difficultate peraget vniuersa.

CONCEPTVS III. C

Quia in iis quae semper fiunt non est consultatio, & argumentatio. Si aliquid demonstratum fuerit semper idem facere: actus argumentationis tollitur ab eo, tollitur & consilium. Sed vt quadam forma se ipsam foras quasi naturaliter exprimente vel aliquid é sua natura explicante, & effundente, opera sua perficit. Ad cuius operantis similitudinem propius accedit quod idem vt plurimum & frequentissime operatur. Fiet enim vt minus, miniméque cogitans & decernens, in perfectum, exquisitumque actum prodeat. Qui ergo in loco consistens atque tempore, á loco rationes idearum absoluet atque tempore: diuinis entibus in suis operibus conformabitur, siue ad intellectum pertineant, siue ad voluntates. Id fortasse faciebat is qui dixit. IN CARNE CONSISTENTES NON SECVNDVM CARNEM VIVIMVS.

CONCEPTVS IIII. D

Qvod si possibile est atque verum: intellectualem animan non veré insitam atque infixam, inexistentemque corpori licet apprehendere: sed veré vt adsistentem & gubernantem: ita vt perfectam à corpore seorsum pre se ferre possit speciem. Cui sententiae (sine controuersia) Theologus ille adstipulatur maximé: qui perfectiori eam intitulans nomine, interiorem hominem appellauit. Quod si pro huius confirmatione, operationes sine corpore eidem possibles exquiras: Ecce certo loco temporique non adstrictis copulatur ideis, quotiescumque mente animo-ue solutus homo materiam destituit atque tempus.

CONCEPTVS V. E

Habet anima substantiam ita ad supernos intellectus se habentem, sicut diaphani corpus ad lumina (vt & principes Platonorum intellexere) quod pro diaphanitate transparentiaque sua, nonnihil velut innatae luminositatis admittit, quae semper est in actu cum exuta est á corpore, tanquam regionem lucis inhabitans. In corpore veró degens tanquam cristallus cuius diaphanitas opacitate terminatur: habet species sensibiles vagas: quae per conuersionem, & auersionem iuxta temporum, locorumque differentias, accedunt atque recedunt.

CONCEPTVS VI. F

Rerum formae sunt in ideis, sunt quodammodo in se ipsis; sunt in coelo; sunt in periodo caeli, sunt in causis proximis seminalibus; sunt in causis proximis efficientibus, sunt indiuidualiter in effectum, sunt in lumine, sunt in extrinseco sensu, sunt in intrinseco: modo suo.

CONCEPTUS VII. G

Receptione formarum ideó materia non impletur (vt per aeternam nouarum affeetationem protestatur) quia nec veras accipit; nec veré recipit quod recipere videtur. Non enim quae verè sunt, sensibilia ipsa sunt, atque indiuidua: vt autumat qui haec primo, principaliter, & maximé substantias appellat. Quae. n. veré sunt semper manent: quae autem generationi subiacent, atque corruptioni non vere dicuntur esse. Quod non solum rectius philosophantibus placet. Sed & Theologorum alios audimus exteriorem hominem sub hac conditione naturali vanitatem appellantes. Alij vero cuncta quae fiunt sub sole, id est quae regionem incolunt materiae vniuersalem vanitatis notam subire volunt. Ab ideis igitur, ab ideis, conceptionum fixationem perquirat anima, si intelligis.

CONCEPTVS VIII. H

Ideam primum hominem. Animam secundum. Tertium veró quasi iam non hominem dixit Plotinus vbi de ratione multitudinis idearum edisserit. Dependet secundus á primo, tertius á secundo, dum per ordinationem, contractionem, & compositionem, ordinatur ad physicam subsistentiam. Pro methaphysico igitur conceptu tertius ascendat in secundum: secundus in primum.

CONCEPTVS IX. I

Idem, manens, & aeternum coincidunt. Idem enim quia idem, manet, & est aeternum. Aeternum quia aeternum, manet, & est idem. Manens, quia manens est idem, & aeternum. Nitaris igitur in ipsum idem oportet, vel id in quod identitatis habet rationem; vt permanenter, & perseueranter habeas. Id si capies: caput habebis quo specierum fixationem facias in anima.

CONCEPTVS X. K

Sententia haec satis digna est vt in ea mentis acies figatur. Intellectus primus lucis amphitrites: ita lucem suam effundit ab intimis ad externa, & ab extraemis attrahit: vt quidlibet ab ipso pro capacitate possit omnia contrahere, & quae libet ad ipsum pro facultate per ipsius luminis viam tendere. Hoc forte est quod quidam intellexit dicens. ATTINGIT A FINE VSQVE AD FINEM. & alius dicens. NON EST QVI SE ABSC. A' CAL. EIVS. Lucem hic intelligo intelligibilitatem rerum quae sunt ab illo, & ad illum tendunt, & id quod concomitatur intelligibilitatem. Hae res cum profluunt aliae ab aliis, diuersae á diuersis; in innumerum multiplicantur vt eas nisi qui numerat multitudinem stellarum, non determinet: Cum veró refluunt vniuntur vsque ad ipsam unitatem quae unitatum omnium fons est.

CONCEPTVS XI. L

Primus intellectus foecunditate sua, modo suo propagat ideas non nouas, nec nouiter. Natura nouas res producit in numero, non nouiter tamen (modo suo) si semper eodem modo operatur. Ratio nouas atque nouiter in infinitum species format: componens, diuidens, abstrahens, contrahens, addens, subtrahens, or dinans, deordinans.

CONCEPTVS XII. M

Deformium animalium formae, formosae sunt in caelo. Metallorum in se non lucentium formae, lucent in planetis suis. Non enim homo, nec animalia, nec metalla vt hic sunt, illic existunt. Quod. n. hic discurrit illic actu viget, discursione superiori. Virtutes enim quae versus materiam explicantur: versus actum primum vniuntur: & complicantur. Vnde patet quod dicunt Platonici, ideam quamlibet rerum etiam non viuentium, vitam esse & intelligentiam quandam. Item & in prima mente vnam esse rerum omnium ideam, Illuminando igitur, viuificando, & vniendo, est quod te superioribus agentibus conformans, in conceptionem & retentionem specierum efferaris.

CONCEPTVS XIII. N

Continet lumen, vita intelligentia, vnitasque prima: omnes species, perfectiones veritates, numeros, rerumque gradus. Dum quae in natura sunt differentia, contraria, atque diuersa: in ea sunt eadem, conuenientia, & vnum. Tenta igitur an possis viribus tuis identificare, concordare, & vnire receptas species, & non fatigabis ingenium: mentem non turbabis, & memoriam non confundes.

CONCEPTVS XIII. O

Cvm deueneris ad rationem qua conformabere coelo corpori, quod animalium inferiorum etiam vilius ratione non vili formas continet pedem ne figito, sed nitaris ad intellectualis caeli conformitatem: quod totius mundi formas, praestantiori modo possidet, quam coelesti.

CONCEPTVS XV. P

Talem quidem progressum tunc te veré facere comperies, & experieris cum á confusa pluralitate, ad distinctam vnitatem per te fiat accessio: id enim non est vniuersalia logica conflare, quae ex distinctis infimis speciebus, confusas medias, exque iis confusiores supraemas captant: Sed quasi ex informibus partibus & pluribus, formatum totum & vnum aptare sibi. Sicut manus brachio iuncta: pèsque cruri, & oculus fronti, cum sunt composita: maiorem subeunt cognoscibilitatem, quam posita seorsum. Ita cum de partibus & vniuersi speciebus, nil sit seorsum positum & exemptum ab ordine (qui simplicissimus, perfectissimus, & citra numerum est in prima mente) si alias aliis connectendo, & pro ratione vniendo concipimus: quid est quod non possimus intelligere memorari & agere?

CONCEPTVS XVI. Q

Vnum est quod omnia definit. Vnus est pulchritudinis splendor in omnibus. Vnus é multitudine specierum fulgor emicat. Quod si conicias: tale inter oculos tuos, & vniuersaliter visibilia interpones oculare, ut nil sit quod te fugere possit omnino.

CONCEPTVS XVII. R

Error nobis & obliuio accidit; quia apud nos ex forma, & infirmi viget compositio. Formatio quippe corporei mundi, forma inferior est, ex ipsius enim vestigio, & deformitate componitur. Illuc igitur ascende vbi species sunt purae, nihil

informe, & omne formatum ipsa forma est.

CONCEPTVS XVIII. S

Notauit Platoniorum princeps Plotinus. Quamdiu circa figuram oculis duntaxat manifestam quis intuendo versatur, non dum amore corripitur: Sed vbi primum animus se ab illa reuocans, figuram in se ipso concipit non diuiduam, vltraque visibilem: protinus amor oritur. Simile iudicium de obiectis intelligibilibus; ei quod est de appetibilibus. Hinc igitur inuestiga & contemplare quomodo species citius, viuacius, atque tenacius concipiantur.

CONCEPTVS XIX. T

Septem gradibus (quibus duos addimus) constare intellexit Plotinus Schalam qua ascenditur ad principium. Quorum. Primus est animi purgatio. Secundus attentio. Tertius intentio. Quartus ordinis contemplatio. Quintus proportionalis ex ordine collatio. Sextus negatio, seu separatio. Septimus, votum. Octauus transformatio sui in rem. Nonus transformatio rei in seipsum. Ita ab vmbris ad ideas patebit aditus, & accessus, & introitus.

CONCEPTVS XX. V

Omne quod est, post vnum; necessario multiplex est & numerosum. Praeter vnum igitur atque primum omnia sunt numerus. Vnde sub infimo gradu schalae naturae est infinitus numerus, seu materia: in supraemo vero infinita vnitas, actusque purus. Descensus ergo, dispersio, & euagatio fit versus materiam. Ascensus, aggregatio, & determinatio fit versus actum.

CONCEPTVS XXI. X

Per numeros (inquiunt nonnulli) entia, se habere ad id quod veré est, seu verum ens, sicut materia per inchoationem formarum se habet ad formas.

CONCEPTVS XXII. Y

Triplicem considera formam. Quarum prima est á qua rem ipsam formari contingit, vt poté quae producit actum: & istam non proprié ideam, vel rerum producendarum formam appellamus. Secunda qua res ipsa formatur tanquam parte: & huic non conuenit similitudinem dici eius, cuius est pars. Tertia quae aliquid terminat, & figurat tanquam inhaerens qualitas: & eiusmodi non potest recipere ideae rationem, cum ab eo cuius est forma non separetur. Quarta ad quam aliquid formatur, & quam aliquid imitatur: & haec vsu loquentium consuevit nomen ideae retinere. Et haec quatrifariam dicitur. In artificialibus ipsis, ante artificiata. In intentionibus primis, ante secundas. In principiis naturae, ante naturalia. In diuina mente, ante naturam & vniuersa. In primis dicitur technica, in secundis logica, in tertiis physica, in quartis methaphysica.

CONCEPTVS XXIII. Z

Quaedam formae imitantur vt ex natura: veluti imago in speculo obiectae rei formam. Quaedam ex institutione: veluti figura impressa sigillum. Rursum quaedam imitantur vt per se: quemadmodum pictura quae ex intentione pictoris aliquem presentat. Quaedam medio modo inter per accidens & per se: vt si fiat pictura ad presentandum quem potest presentare. Quaedam veró vt forté obtigit: quemadmodum cum effigiem depictam accidit praeter intentionem quempiam imitari. Quaedam nec per se neque per accidens quae ad nullum prorsus referuntur nec referri possunt imitandum, si

possibile est tales esse formas. In primis est ratio maior idealis. In secundis minor. In tertiis minima, in quartis nulla.

CONCEPTVS XXIII. 1

Agens ex natura vel á casu, non ex praescripto voluntatis, non supponit ideas. Tale si esset primus efficiens: nullae essent ideae, & agens nullum ex arbitrio operaretur. Caeterum valeat Democritus, Empedocles & Epicurus. Si habes impossibile vt agentis ratio á quocunque separetur: & importunius ipsum id omnibus rimabere ni omnia tibi reddantur possibilia, reddentur plurima.

CONCEPTVS XXV. E

Dixit vnus de nostratibus. Exemplaris forma habet rationem finis, & ab ea accipit agens formam qua agit quod sit extra ipsum. Non est autem conueniens putare deum agere propter finem alium á se, & accipere aliundé quo sit sufficiens ad agendum: idcirco ideas non habet extra se. Nos autem oportet eas extra, & supra nos inquirere: cum vmbras earum tantum in nobis habeamus.

CONCEPTVS XXVI. I

Per speciem quae est in intellectu: melius aliquid apprehenditur, quam per speciem quae est in physico subiecto, quia est in-materialior. Similiter melius cognoscitur aliquid per speciem rei quae est in mente diuina, quam per ipsam eius essentiam cognosci possit. Duo requiruntur ad speciem quae est medium cognoscendi: representatio rei cognitae, quae conuenit ecundum propinquitatem ad cognoscibile, & esse spirituale, & in materiale secundum quod habet esse in cognoscente.

CONCEPTVS XXVII. O

Sicut ideas sunt formae rerum principales, secundum quas formatur omne quod oritur & interit: & non solum habent respectum ad id quod generatur & corrumpitur; sed etiam ad id quod generari & interire potest. Ita tunc verum est nos in nobis idearum vmbras efformasse, quando talem admittunt facultatem & contrectabilitatem: vt sint ad omnes formationes possibiles, adaptabiles. Nos similitudine quadam formauimus eas, quae consistunt in reuolutione rotarum. Tu si aliam potes tentare viam tenta.

CONCEPTVS XXVIII. V

Accidentium ideas non posuit Plato. Cum quippe intelligeret eas esse proximas rerum causas: vnde si quid praeter ideam esset proxima causa rei, illud non volebat habere ideam, ideóque in iis quae dicuntur per prius & posterius non esse voluit communem ideam: sed primum esse ideam secundi. Vnde Clemens philosophus in entibus superiora volebat esse inferiorum ideas.

Accidentium ideas esse volunt Theologi qui intelligunt Deum esse immediatam causam vnus cuiusque rei, licet secundos deos causasque non excludant. Et nos in proposito ideó omnium volumus esse ideas: quia ab omni conceptabili ad easdem conscendimus. De omnibus enim formamus vmbras ideales. Nec propterea destruimus Platoniam doctrinam vt intelligenti patet.

CONCEPTVS XXIX. A

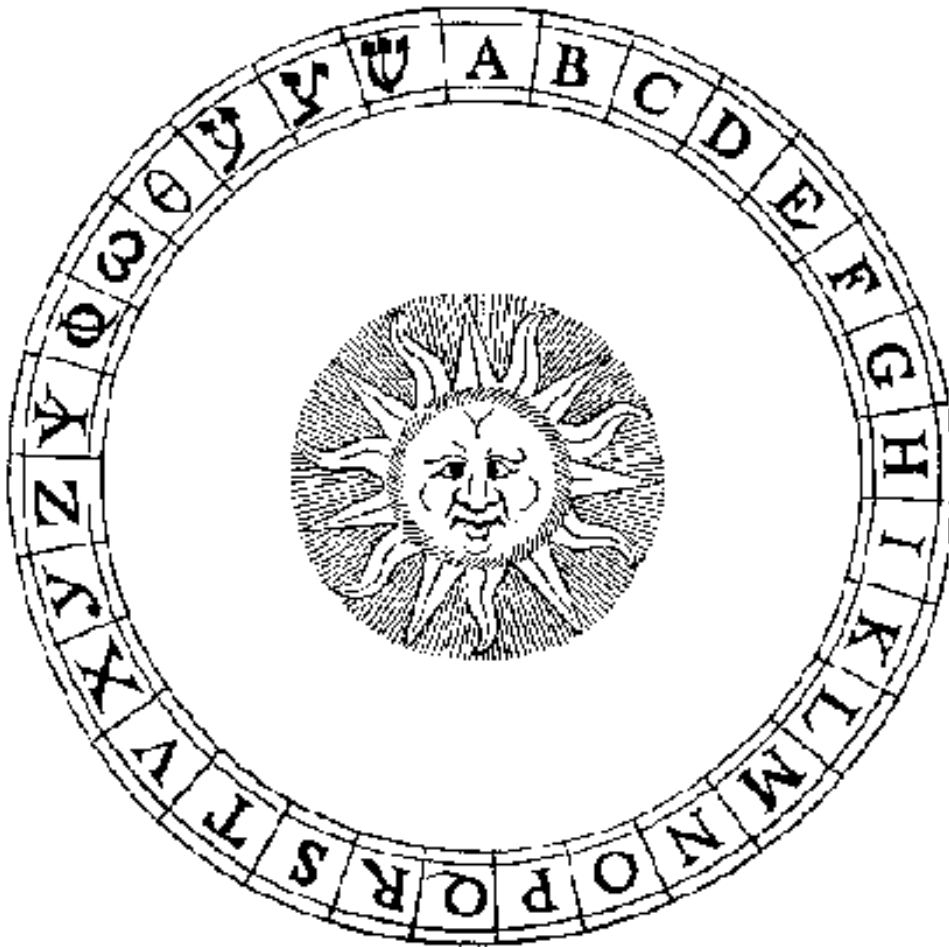
Singularium ideas non posuit Plato, sed specierum tantum. Tum quia ideae pertinent ad formarum productionem tantum, non materiae. Tum etiam quia formae principaliter sunt intentae per naturam, non autem genera & indiuidua.

Singularium ideas ponunt Theologi, quia & quantum ad materiam & quantum ad formam attinet, totalem causam asserunt esse Deum. Et nos in proposito singularium ideas volumus, quia sumimus ideati rationem secundum vniuersalem figurati, & apprehensi similitudinem: siue illa sit ante rem, siue in re, siue res, siue post rem: atque ita siue in sensu, siue in intellectu, & hoc siue pratico, siue speculatiuo.

CONCEPTVS XXX.

Ideas minus communes in ideis communioribus generatas quidam collocant, ac tandem omnium idearum genera in ipso ente primo, quod summum intelligibile vocant, vniunt. Tu umbras idearum minus communes in communioribus: & subiecta earum extrinseca minus communia, in comunioribus collocare memento.

TYPVS IDEALIVM INTENTIONVM.



DE COMPLEXIONE QVAE FIT CONCVRSV PRIMAE

rotae cum secunda.

Oportebit ergo volentem per se ipsum artem generalem ad habitum intellectus, voluntatis, & memoriae captare (licet eam in presentiarum ad memoriae perceptiones contrahamus): Primo callere elementarium primum cum suis significationibus. Secundo secundum. Tertio secundum deducere per primum. Prima duo nos prestitimus, quae optimé peruia sunt versatis in peripateticis doctrinis & Platoniciis. Tertium ipsius industriae committimus.

Iam applicationem, & intentionis vniuersalis contractionem, ad artem memoriae aggrediamur.

Bruno, Giordano Bruno, 1548-1600.

De Umbris Idearum ('The Shadow of Ideas') / by Giordano Bruno.

1. Christianity -- Controversial literature -- Early works to 1800.

2. Hermetism -- Early works to 1800.

3. Mnemonics -- Early works to 1850.

I. Title.

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Giordano Bruno: *Ars Memoriae* (The Art of Memory)

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ARS MEMORIAE

IORDANI BRVNI

I.

Tvnc artem sub vmbra Idearum degere arbitramur, cum aut torpentem naturam antecedendo sollicitat; aut deuiam & exorbitantem dirigit & perducit; aut deficientem lassámque; roborat atque fulcit, aut errantem corrigit, aut perfectam sequitur, & industriam emulatur.

II.

Est quidem huiuscemodi ars rerum prosequendarum in genere discursiua architectura; & habitus quidam ratiocinantis animæ, ab eo quod est mundi vitæ principio, ad omnium atque singulorum se exporrigenz vitæ principium. Nulli de potentiis ipsius tanquam ramo innixus, neque de peculiari quadam emergens facultate: sed ipsum totius stipitem vtpoté ipsam animæ totius incolens essentiam. Quod non ab re dictum existimarim: si quippé in memoratiua potentia consisteret: quomodo effunderet ab intellectu? si in intellectiua: quomodo é memoria, sensu, & appetitu transmitteret? Porró per ipsam regulamur & dirigimur, ad intelligendum, discurrendum, memorandum, phantasiandum, appetendum, & quandoque vt volumus sentiendum.

III.

At vero hoc quo, generaliter ad omnes atque singulas functiones anima fertur, quale sit, & quomodo: non satis est apertum, quæritur. n. quid est quo artem induit anima? qua arte anima artem induit? nunquid non artem conuenit appellare quo technica mater natura ex frequentatis actibus, expertem se reddere nititur?

IIII.

Nónne licebit dicere anté plurimas artes extare artem quam organicam dixerim: cum plurimi artificum vtantur organo; quorum tamen ars non est organum; sed per organum prosequuta? Nonne artem dicere licet, quæ artium fabricat instrumentum? quid. n. erit si non est ars? Adhæc si organum non precessit quo oportuit aliud fabrefieri: expone mihi artis rationem, quæ artem debuit precessisse? In quo nam vt in subiecto agentis ars organica prætitit? Omni proculdubio in physico illo quod præ erat. Illud positione quadam formatum est in primi organi intimæ susceptium deminationis. Quod si vulgariter phylosophanti placeat ab extrinseca forma rei essentiam primó denominare: dimittimus; Quia consuetum est artificialium rationem in forma extrinseca ponere: cum ars non profundet in intima materiæ. Sed hic distat á nostra intentione: ita vt non intolligat.

V.

Quod si ita est vt melius philosophantibus apparet: id quod primó est ars nil aliud est dicendum; quám naturæ lacultas connata rationi, cum seminibus primorum principiorum, quibus inest potentia, qua ab extrinsecus obiectis tamquam diversis illectentur illecebris; & ab agente intellectu tanquam irradiante sole illustrentur: & ab æternis Ideis quasi siderum mediante concursu influxum recipiant: dum ab optimo maximo foecundante cuncta in actum, atque finem proprium pro viribus consequendum ordinentur. Ex quibus manifestatur non temeré nos dedalam naturam artium omnium fontem, atque substantiam velle nuncupari.

VI.

Considerato igitur qua intentione possimus expressisse, artem in quibusdam excellere naturam: eandemque in allis ab illa superari. Id. n. esse minimé potest quam vbi naturam in actibus remotioribus; quasdam rationes maiores, quam in mage propinquis ostendere conspexerimus. Ipsam perpetuare fertur in eadem specie formam substantialem, quam non valet secundum numerum eandem perpetuasse: in quibus artis facultas non extenditur. Forma vero extrinseca, atque figura inuentoris clauis magnæ; per artem duro committitur lapidi, vel adamanti. Item conditiones, actus, & nomen memoriæ, & cogitatiuæ obiectis perpetuanda committuntur; quæ tamen natura retinere non potuisset: quandoquidem fluctuantis materiæ stomachus maturé omnia digerit.

VII.

Sed vnde inquam hæc arti facultas? inde nimirum vbi viget ingenium. Ingenium cuius est proximé? hominis. Homo vero cum suis facultatibus omnibus vnde emanauit primo? á natura sané parturiente. Ergo si rem ab exordio intueberis, & ab ipsa radice hanc arborem transplantandam velis euellere: ad naturæ cultum, atque recognitionem inclinatur. Id sané præstabis cum vociferanti, clamantíque principio, in timiús que nos illustranti animum intenderis. Natura est quæ animis corpora confingit; Natura animis instrumenta congrua suppeditat. (vnde Pythagorei, & ingenia Magorum, vitam, atque animæ speciem á corporis forma deprehendisse perhibentur). Natura ipsa tibi (nisi auertaris) aderit in omnibus: vniuersalis. n. natura non contrahitur quo minus nobis extet officiosa, super omnia enim pluit Iuppiter germina, & super omnes plantas oritur benignus Apollo. Sed non omnia parem á superis imbuunt vitam: cum non pariter omnia ad illos conuertantur, vt manifesté patet in nobis qui per nos ipsos ab illorum communicatione diuellimur.

VIII.

Cum igitur omne possibile natura præstet, siuo anté naturalia, siue in naturalibus, siue per naturalia: ita intelligas á naturalibus omnibus actionem proficisci: vt naturam per eadem agere non ignores. Distinguat quantumlibet, agens positium á naturali vulgaris philosophia; non. n. inficiam. Illud mihi iuro admitti volo: vt ita distinguatur, sicut organum operantis ab ipso distinguitur operante; sicut medium ab ordinanto, brachium ab exagitante.

IX.

Propterea intelligas nos minimé alligatos esse communi philosophiæ cum naturæ nomen materiæ, formæque adstrinxerit: sed & cum efficiens intrinsecum principium recognouerit; siue sit omnibus commune, siue ad hoc suppositum, vel ad illud fuerit contractum. Vnde libentius idiotas loquentes audimus: dum naturam istius hominis, cum illius hominis natura comparant: non. n. vt vniuersale logicum, vel ad eius similitudinem licet apprehendere naturam: sed vt physicum, quod est tum in omnibus, tum ad singula contractum.

X.

Hæc est quæ mediaté sensibilia preterita & absentia: præsentia reddit, atque conspicua: hinc quidem visu sensibilia per sculpturam, atque picturam: inde vero fluentia verba, & quasi in nihilum prodeuntia; stabilia, fixáque reddit per scripturam. Insuper & conceptus, & silentes intentiones cominus comunicabile, è minus ad omnia loca transmittit, atque tempora.

XI.

Quod liberé siue fatum, sine necessitatem, siue bonum, sine demourgon, sine mundi animam, sine naturam appellare consueuere: ab imperfectis ad perfecta, inferioribus istis communicanda: motu atque tempore procedit, quod in omnibus, & singulis est idem principium. Hinc & eadem serie progressum facere dicitur ars, quam manu ducit. Ideo (vt ad propositum intentionis nostræ spectat) cultris in arborum corticibus prior scripsisse perhibetur vetustas. Cui successit ætas in lapidibus celte excauatis inscribens: Quam sequuta est papyrus sepiarum succis exarata. Inde pergamenæ membranæ atramento artificioso magis intinctæ. Proinde charta & inhaustum, præloque promendæ in vsum longé omnium aptissimum literæ. A cultris inquam ad stilos, á stilis ad spongas; á spongiis ad calamos; á calamis ad pennas; á pennis ad fusilia tandem elementa peruentum. Haud secus in iis quæ ad scripturam pertinere videntur, internam contigisse arbitramur: dum ab antiquo humanum studium sine á Melico Simonide, siue ab alio sumpserit exordium: quæ locorum, & imaginum proportionalium chartæ atque scripturæ, actúque phantasiæ & cogitatuæ, locum scriptoris & calami subeuntibus: species rerum memorandarum in interno libro inscribere studuerunt. Quorum industriæ quid, & quantum addiderimus: ipsorum qui hæc nostra cum illorum monumentis conferre poterunt, esto iudicium. Iam quæ ad nostram faciunt praxim aggrediamur.

XII.

Habes in libro clauis magnæ duodecim indumentorum subiecta. Species, Formas, Simulachra, Imagines, Spectra, Exemplaria, Vestigia, Indicia, Signa, Notas, Characteres, & Sigillos. Quorum quædam referuntur ad sensibile ob oculum (siue natura sine arte figurante dicta) cuiusmodi sunt extrinseca forma, Imago. Exemplar quæ per picturam, & alias figuratiuas artes emultricos matris maguæ describunt, atque describuntur.

Quædam ad internum sensum referuntur in quo magnificantur, protelantur, & multiplicantur, in mensura, duratione, & numero: vt sunt quæ contrectanda phantasticæ se offerunt facultati. Quædam sunt quæ in eodem versantur similitudinis puncto: vtpoté quæ á forma eiusdein generis, & substantia eiusdem speciei extrahunt exemplar. Quædam á propria propositi substantia deficiunt, vt patet in omnibus in quibus sophista mendicat á reali; & vniuersaliter ars emulatrix á natura. Quædam veró adeó arti videntur appropriata: vt in eisdem videatur naturalibus omninó suffragari: hæc sunt Signa, Notæ, Characteres, & Sygilli: in quibus tantum potest: vt videatur agere præter naturam, supra naturam, & si negotiun requirat, contra naturam.

XIII.

Hiscæ succurrit vbi figuras & imagines reddere non potest: cum in imaginabilium, vel figurabilium genere non versentur. Carent. n. illa accidentibus illis quibus sensuum pulsari consueuere ianuæ: carent partium differentia, & dispositione, sine quibus antecedentibus, effigiantis actus non succedit. Horum genus ex vna parte ingrediuntur quædam medio se habentia modo: nempé quæ quodammodo referunt, & referuntur: cuiusmodi sunt indicia. Indicamus enim non solum efficiabilia, imaginabilia, & exemplificabilia; item exempla, imagines, & effigies: verum quoque, quæ sigillis, notis, & characteribus exprimunt, & exprimuntur. Vnde non temere in illa enumeratione indicia mediam sortita sunt sedem;

XIII.

Mercurium ergo præsentat species: forma simulachrum, exemplar, & spectrum. Mercurij veró substantiam, essentiam, bonitatem, iustitiam, & sapientiam, præsentant notæ, characteres, & sigilli. Quæ veró promiscuè tum Mercurium, tum & omnia quæ de Mercurio dicuntur præsentia reddunt: indicia sunt proprius appellata. Iis tanquam communi imaginis, notæque stipite: indicamus, & præsentamus, vtrumque. Sicut in demonstratiuis pronomibus est manifestum: cum Mercurij, & virtutis dicimus hoc simulachrum, hoc signum, hanc notam, hanc similitudinem.

XV.

Istis consideratis: memento huic arti media alia vsu veniro non posse ad suum finem consequendum, quam sensibilia, formata, figurata, tempori, locoque contracta: quemadmodum & in omnibus aliis technicis animæ operibus accidere in primo volumine Clauis magnæ fuit expressum. Nihilo tamen minus non vti intelligitur omibus tanquam imaginibus: siquidem multa quorum debet esse memoria, imaginabilia non sunt neque effigiabilia, neque simili quodam insinuabilia; cuiusinodi sunt termini, vsia, ypostasis, mens, cæteraque id genus: sed vt signis significabilium; imaginibus imaginabilium. Et cum hoc illud non est

mente prætereundam quód non minus sunt alligatæ signis imagines, quám signa imaginibus sunt adnexa.

XVI.

Ex adnexionis defectu accidit infirmitas illa, qua vtentibus arte multoties collocata species non occurrunt, non tamen ex hoc capite rem ipsam perpendisse videntur prædecessores nostri. Hic est qui interim visus sensum refringit magis quam lumen excellentius, densior obscuritas, magna celebritas, distantia dispergens, & id genus alia, quæ locis quibus vti consueuerunt solentem accidere. Hinc veluti percussi canes lapidem mordentes vel baculum, verum discriminis huius authorem minimé percipientes, alium incusant. Nobis autem cum datum est illam inuenisse, & perfecisse, nec locis materialibus (verificatis. s. per sensus exteriores) vltra non indiguimus, nec ordini locorum memorandorum ordinem adstrinximus: sed puro phantasiæ architecto innixi, ordini rerum memorandarum, locorum ordinem adligauimus. Vnde nobis ita successisse presumimus, vt quidquid ab antiquoribus hac de re fuit consideratum, præceptum & ordinatum (quatenus per eorum scripta quæ ad nostras deuenere manus extat explicatum) non sit conueniens pars inuentionis nostræ, quæ est inuentio supra modum prægnans cui appropriatus est liber Clauis magnæ. Sed interim ad dignitatem considerationis istius conuertamur.

XVII.

Fama est naturalis considerationem proportionari considerationi de simo, quæ non formam seorsum, nec materiam seorsum respicit, quæ naturæ nomine insigniuntur: sed materiam formatam, formamque materialem materiæ adplicitam, quibus efficitur quod naturale proprié nuncupatur. Hic est nexus ille, quo abacto, nullum prorsus opus est, quod natura valeat effingere: multó minus valet ars quæ eiusdem pedissequa: si infra nihilum minus aliquid esse licet somniare, Ars. n. non solum vt primum subiectum naturam ipsam supponit: sed & vt subiectum proximum ipsum naturale. Sicut igitur omnis ars pro suæ considerationis elementis requirit rationem materiæ conuenientis suorum operabilium, atque formæ concinnioris (cum generalis omnium finis sit in aliquæ subiecto aliquam nouare formam:) ita & ars ista, cuius eadem ratio est cum ratione graphicæ facultati in genere, & excellenti proportionis modo; duabus manifestis eiusdem speciebus proportionatur. Est. n. pictura intrinseca, cum rerum, & operum memorandorum producit imagines. Est etiam scriptura intrinseca, cum rationum, & verborum ordinat, atque tribuit signa, notas & characteres: quæ quia etiam in imaginabilibus subiectuantur: non inficior quód communiter loquentes, tum ad memoriam rerum, tum ad verborum retentionem ordinatas foruias, appellant imagines.

XVIII.

Habet pictura (vt decentibus vtar in hac arte terminis) subiectum primum in quo, parietem, lapidem, & similia. Habet subiectum proximum ex quo, ipsum colorem; & habet pro forma ipsos colorum tractus. Scriptura etiam habet subiectum primum chartam tanquam locum: Habet subiectum proximum minium, & habet pro forma ipsos characterum tractus. Ita & hæc ars obiectiué duplex admittit subiectum: primum videlicet quod est locus; & proximum quod est appositum, sine adiectum. Potentialiter etiam duplex admittit subiectum, memoriam videlicet, atque phantasiam in genere, loco vnus: & speciem phantasiabilem seu cogitabilem in genere, loco alterius: Et admittit pro forma intentionem, & collationem

specierum existentium in vno subiecto; ad species existentes in alio subiecto. Sicut etiam pictura, atque scriptura, quibus suam forment materiam, adaptant organa: ita & huic, non desunt arti suarum figurationum instrumenta.

SECVNDA PARS.

Triplex igitur consideratio artis istius praxim anteire oportet. Prima quæ speculatur quæ, & qualia debeant esse subiecta. Secunda quæ docet quæ, & cuiusmodi sint apparandæ formæ. Tertia quæ adaptare docet organum, mediúmque illud, quo solertior operatur anima: de quibus omnibus perfectissimé in primo Clavis magnæ peractum est: pro ratione tamen huius libri ne sit truncus, & imperfectus in se ipso (non. n. semper est commodum inquirentem artis principia ad subalternantem transmittere disciplinam: quatenus. n. principia differentus quibusdam ad speciem aliquam contrahuntur; migrant in primam partem scientiæ subalternatæ) tres pro tribus istis canonum ordines adducemus. Primos de materia siue de subiecto. Secundos de forma siue de adiecto. Tertios de instrumento quod virtutem præ se fert efficientis: vnde in idem vergunt caussæ, genus efficiens & instrumentum.

DE SVBIECTIS.

Primum ergo subiectum est technica extensio, siue sinus in phantastica facultate, ordinatus. Ex speciebus receptaculorum consitus, quæ ex animæ fenestris influxere. Diuersis distinctum partibus, visa omnia atque audita suo recipiens ordine & ad animæ libitum retinens. Quæ definitio respicit subiectum commune, formarum communium, ex arte communi quæ ex antiquitate ad nos vsque deducta est. Primum autem subiectum ex principis Clavis magnæ est: phantasticum chaos ita tractabile; vt cogitativa potentia ad trutinam redigente visa, atque audita in talem prodire possit ordinem, & effigiem; quale suis membris primis vltimisque partibus felicissime valeat ipsa per aures vel oculos percepta constanter presentare, tanquam nouæ arboris vel animalis, vel mundi prospectum incurrens. Haud. n. secus tale chaos se habere videtur quam nubes ab externis impulsu ventis; quæ pro impulsuum differentiis atque rationibus, infinitas omnesque subire valet specierum figuras. Hoc sané subiectum quam foelix extet atque nobile; melius ipsa experientia quam vlla vi potest iudicari. Verumtamen qui ex Clavi magna potent elicere eliciat: non enim omnibus dabitur hanc adire Corynthus. Iam ergo ad subiectum primo definitum modo redeamus.

II.

Constat quidem subiectum primum partibus materialibus; atque ita materialibus: vt visiuam non subterfugiant facultatem, quatenus eadem suo ordine phantastica facultas valeat contempleri, vel ipsis vtens tanquam partibus atque principiis, in monstra, novasque innumeras metamorphoses digerere, & digestas velut orbi adfixas intueri. Ideoque in horum consortium non admittuntur in materialiora subiecta, de quibus in arte vera artium, & facultate facultatum.

III.

In horum constitutione seruanda est ratio inter magnitudinem, & parvitatem relata ad hominis molem atque

prospectum. Inter intensionem & remissionem; relata ad sensus limites. Inter præteritum & futurum, relata ad præsentem actum. Inter excessum partium & delectum relata ad rei totius præsentandæ integritatem: Inter distantiam, & propinquitatem, relata ad motus competentiam. Inter terminum á quo & terminum ad quem, relata ad eius quod mouetur appulsum naturalem.

III.

Horum aliud est communissimum, quia tantum valet extendi, quantum phantasiæ potest comprehendere sinus, qui positæ orbis quantitati quantumlibet addere potest, licet non quantumlibet substrahere. Aliud est commune quod Cosmicarum perspectarum partium cumulo constat. Aliud est minus commune, vtpoto si libet politicum. Aliud est proprium, nempé si placeat oeconomicum. Aliud est magis proprium tetrathomum, videlicet vel, pentethonium Aliud est propriissimum, quod est athomum, athomum inquam non simpliciter, sed in isto genere. Quorum omnium modorum: primus excluditur per se ipsum ab vsu præsentis artis. Nouimus enim quomodo infinita in vnum atrium reducantur, & multiplicentur in eodem.

V.

Hæc quoque dupliciter contingit vsuuenire animata. s. & inanimata. Animata quidem cum subiecta substantiua adiectiuis apparebunt illustria, & insignita, quæ quidem aduentantium formarum, decursti moueantur: in animata vero cum vacua proferuntur & inania. Caueto igitur ne vulgatum illud experiaris. Vacua vacuis. frustra. n. sperabis in artis huius praxi, quod aiunt. Parietes clamabunt: lapides dabunt vocem suam.

VI.

Committe communia communibus; minus communia minus communibus, propria propriis; prioribus atque propriissimis priora, atque propriissima. Hic habes considerandi locum quo non modo ab omni obliuionis formidine exemptus fias; verum quoque ad perfectiores effigiandi & inscribendi vsus, item in ordinando & methodum methodorum inueniendo, promptior atque securior efficiaris. Et habes istud modo suo in radicibus primi Clauis magnæ.

VII.

Sint naturalia omnia & vel phisicam vel technicam admittant formam. Sint formis effigiandis quantitate proportionata, vbi illud memineris quod natura clamat so prescriptum in speciebus ad maximum & ad minimum habere terminum, eique tanquam subditæ præstanti legi non licere quantæcunque materie quamcumque committere formam. Quod ad mensuram superius consideratum est referendum cum antiquis, quæ quidem respicit formas seu adiecta illa, quæ frequentissime subiectis committi assolent. Sint non vitra metam præcipuè visibilium vnde intensioe sua lædere possint, nec infra suos etiam remissa fines, quatenus ad internum oculum commouendum minus, vol minimè reddantur habilia. Caueto in engraphia vt cauetur in extrinseca scriptura: ne inquani ita subiecta subiectis sint apposita: vt proprios nec distinguas terminos & interualla: propriamque figurationem admisceas alienæ; tum sui denegent coniecturam, tum & alienam impediunt. Sicut enim litteræ super litteras appositæ, & sigilli super sigillos,

se inuicem aut delent, aut certé confundunt: non minus subiectis nedum inquam adnexis & connexis: sed & continuis, vol contiguis, nulla intercapedinis conuenienti latitudine distinctis: importunam te noueris incurrere confusionem.

VIII.

Ita quoque capienda sunt subiecta vt determinatis mediis, longitudinibus, altitudinibus & latitudinibus & extremitatum differentiis, habitudinem aliquam habeant ad inuicem. Omnis enim virtus naturaliter præsentantium, & oculus tum primo externum, tum deinde internum commouentium, non tantum in coloribus & eorum fonte lumine sita est, quantum in extremitatum differentiis, ex quo principio perspectiuo opticus & catoptricus ad ea quæ cæteris mirabilia videntur peragenda sunt promati: quod si ratio subiecti faciat vt ipsum non ferat á semetipso: tentet succurrens (vt innuimus) cogitatio vel per additionem externi, vel per additionem proprij, cum per congruentes formationes vtrumque possit accidere materiæ. Subtractione, ex lapide fit Mercurius. Additione ex ligno consuitur nauis. Compressione & distractione de cæra fit effigies. Tractu ex lineis fit figura. Alteratione ex vino fit acetum. Item alia commixtione, segregatione alia. Nexu alia. Solutione alia, alia Consequentia, & Continuitate tentantur ad commutandam formam, & vniuersaliter mutabilis rei naturam.

IX.

Illud quoque non est prætereundum subiecta proportionalitor ad oculorum intuitum in obtutu cogitationis internæ spectanda esse. Sicut. n. ibi sensibile inhaerens sensui non sentitur, & sensibile eminentius remotum á sensu, caret actu sensibilitatis siquidem nec oculis nimis proximos (nec admodum ab oculis sepositus liber legitur) ita in proposito, obtutus internæ cogitationis, quam ita regulare convenit, vt in genere suæ facultatis mediocri sitam elongatione ab intendente potentia, sibi figuret obiectum atque fingat. Illud quoque non minus omnibus est cauendum, ne quasi credentes & memorantes subiectum naturali potius memoriæ, quàm speculari afferamus visui: accidit. n. ex huius considerationis penuria, aliquem opinari se subiectum figurare, vel tanquam figuratum contueri: cum tamen illud non sit. Aliud enim est subiectuare, aliud, quasi in tenebris scribere, vel sub pallio.

X.

Ad amouenda vero quæ subiectorum continuitatem faciunt eorumque distributionem, distinctionémque propediunt, consultum erit vt inter positum subiectum & subiectum interposita tanquam abolita deletaque censeantur. E contrario vbi continuum & vniforme spacium nimis produci contigerit vt vltra quam satis est natura sua valida seiunxerit subiecta: tua positione alia post alia subordinare valebis, nec non adiectivis insignita concipere subiectis. Quid. n. obstat quominus phantasia antiqua hinc recedere; iisque noua accidere secum ipsa fingero valeat? Porró hæc phantastica, quæ veris addi placuerit: non levitor habeantur sicuti levitor efformantur: eo úsque. n. in illis cogitando est incumbendum, quoad ita tibi consuescant, vt á verioribus nihil differre videantur; Id quidem modica præstabis sollicitudine si voles.

XI.

Subiectorum sane repetita excursio, tantum adfert emolumenti; quantum præsens artificium valere potest. An ignoras illum qui diutius legere consuevit: citius quam possit opinari, eum singulas considerasse literas, ex literis composita scripta referre? ipsum sane consuetudo ad perfectius sine cogitationo agendum impulit: quam in assuetum valeat vnquam pura & intentior super singulas partes & elementa regere atque ducere cogitatio. Peritus consuetudine cytharedus perfectissimé sola actus consuetudine, non cogitando cytharizat: alius autem etiam tactuum rationom eandem habens, quam et ille: cum consuetudine careat, tanto se habebit rudius: quanto magis super agendis cogitando incumbet. Satis vulgatum est quanta sit vis consuetudinis. Satis perspicuum est quem levis aqua durum excavare valeat marmor atque ferrum. Sed quid plura de re nimium manifesta? Dicta non prætermisimus, haud quidem quia satis non sunt manifesta: sed quia maximé operæ precium est, vt ad istud propositum referantur. Nouerunt iuxta artis antiquæ canones laborantes, simul longé seposita ab inuicem subiecta, eadémque plurima: vno cogitationis actu contueri ad expressionem non minus quam si in charta legerent expeditam & exquisitam. Id cum imperitis omnibus, tum & iis qui primo se accingunt operi minus credibile solet apparere: ipsa tamen res conuincit oppositum. Quod si per antiquas artes est præstitum præstarique videmus quotidie: quid fiet in ista inquam breuissimam admodum moram exigit consuetudo? plus, melius, tersiúsque tibi præstabunt, hic tres quatuórue lunæ reuolutiones: quám sex illi solis proprij potuerint afferre recursus. Inuenimus namque viam committendi singulis quibuscunque subiectis integros quosque terminos retinendos, & maiora longéque plura vt ex archanis magnæ Clauis est manifestabile. Quod, quantum & quomodo attrectauerit, alij ipsi viderint qui de ambobus recté poterunt iudicare.

XII.

Aspicias proinde quam sit ab eminente natura prelata varietas. Varia sunt mundi membra. Variæ sunt in membris mundi species. Variæ sunt in speciebus indiuiduorum figuræ: non. n. altera olea alteri oleæ prorsus est configurata; non alter homo prorsus alteri similis. Itaque differentus omnia sunt pro capacitate distincta, singula á singulis, omniáque ab omnibus proprii secernuntur tanquam finibus differentiis. Tenta igitur naturæ conformaturus in omnibus diuersitatem, in modo subsistendi, in magnitudine, in forma, in figura in habita, in habitudine, in termino, in situ, & quot poteris discriminibus induere, in agendo, patiando, elargiendo, capiando, subtrahendo, addendo, aliisque modis vt diximus alterando. Vicissim quidem dicuntur ens et vnum: quidquid vnum non est, ens non est, vniquodque autem hoc ipso vnum esse sentimus: quia modo suo propria terminatur differentia. Sensibus omnibus vniformitas nauseam parit, omnes. n. non modo vna qualitatis specie frequentiori, atque continua non delectantur: sed neque ad modicum temporis vnam eandemque prorsus: vtpote vno, eodemque modo prorsus affectam patiuntur. Quod minimé præteriuit eos qui velocissimum in naturalibus omnibus fluxum considerantes: impossibile rati sunt eundem fluuium bis (imo vel semel) posse pedibus attingi.

XIII.

Hinc affectiuitas dependet subiectorum, affectiuitatem appello afficiendi actiuam facultatem, cum aliqua alliciente vel vrgente varietate, vel ab intrinseca natura dotantur, vel ab ipsa insigniuntur positione. Inde quibusdam consultum est principalibus subiectis apposititia quædam addere subiecta; vt affectiuitatem quam á se ipsis non habent: possint propter aliorum quasi sibi insitorum additamentum admittere. Quid enim? quanto magis in affectiuitate intenduntur atque remittuntur, tanto virtuosius ant lentius affectibilem

ipsam commouere possunt phantasiam, memoriæque subire aulam atque repetere. Hinc calcaria, hinc sales, hinc aculei; hinc condimenta, hinc obliiti dum tentant reminisse, repetunt, recapitulant, resumunt quasi per ipsam diuersitatem, per ipsas vices, vel vt melius exprimam; per ipsam in vicibus diuersitatem sperent accire spiritum memoriæ. Quod bene facillimé cedit iis qui minimé animo turbati id faciunt: alioqui tanto in maiorem tenduntur confusionem; quanto turbatio illa magis atque magis incalescit. Quanta vero sit affectuum in genere virtus, & quomodo sint prouocandi, seruandi, & variandi, non parum aperte in libro Clauis magnæ insinuatur.

DE ADIECTIS.

I.

Adiectum vero seu forma in genere isto definitur subiecto sine physico, siue technico, siue phantastico appositum, ad aliquid per solertem cogitationis apparatus, presentando, effigiendo, notando, vel indicando ad picturæ scripturæque similitudinem; exprimendum vel significandum. Quæ ratio rospicit formas communes, ab antiquitate ad nostra vsque tempora dilapsas. Forma vero vt ex radicibus Clauis magnæ elicitur: est depromptus & explicatus ordo cogitabilium specierum, in statuas, vel microcosmon, vel in aliam generaliter architecturam dispositum; ad quolibet dicibile interius notandum, vel figurandum ex ductu phantastici chaos, methamorphoses omnes admittentis. Cuius Typum non tanquam hic declarandum: sed ut & hic iuspiciendum apponimus.

FIGVRA PRIMA.

II.

Est ibi chaos in tua primordiali natura elementorum & numerorum ordinem, atque seriem non excludens, cum non solum ipsum informe formabile oportet intelligere, verum quoque vt ordinate formabile concipere necesse est. Est vt vides diuersis distinctum interuallis in se suisque portionibus omni formalibus figura: dum formator designatus per elementum. A. per informes numerorum elementorúmque discurrit circuitus, & semidiametros. Aliam ipse figuram per Arietem imprimit: aliam per Taurum; alias quoque per reliqua omnia. Aliam per arietem denuo cum Saturno reuertentem, aliam cum Marte remigrantem, aliam cum hoc & illo: aliam sine hoc & illo. Vnde in infinitum possunt formari & reformari, siue numeri ipsi, ipsáque elementa, siue ipsi diuersimode ducti motores atque efficientes. Hoc est informe chaos formare, siue formantes eosdem ad formata; diuersa siue formantes varios atque diuorsos ad eadem formata referas, nihil interest in proposito. Veruntamen illud quod immobile manet, atque subest: hac ratione qua subest, atque formatur, habeatur vt foemina ad marem, & prorsus informe vt vndecunque formabile esse possit. Esset communi iudicio magis perfecté chaos, si ex inordinatis constaret etherogeneis, sed tale nulli posset esse vsui. Necessum quidem est ad obsequium memoriæ numeros & elementa ordine quodam esse disposita quo aduentantibus motoribus atque formatoribus; cæteras etiam memorabiles valeant suscipere formas. Sunt autem (vt vides) ita ordinate disposita, vt idem nec in eadem semidiametro, neque in eodem circuitu, aliquando possit occurrere, siuo sit elementum, sine numerus. Excellentissima pleraque alia per hanc figuram pertractari possunt; sed minimé hic locus est. An tamen cum hoc consulto sit apposita; non decerno, sed affirmo tantum. Hoc vnum dixerim quod si attentius eam

contemplabere cum rationibus hic explicitis: artem figuratiuam talem poteris adipisci, qualis non solum memoriae, sed & cæteris omnibus animæ potentiis mirum in modum subueniendo conferet.

III.

Primum igitur & in adiectis notandum est, eorum rationem esse inter excessum & diminutionem, intensionem & remissionem, præteritum & futurum, distantiam & propinquitatem, relata ad hominis molem, vel semissem, ad intuitum, & præsens tempus in quo debet esse memoria.

III.

Horum alia sunt animata, & ista possunt concurrere vt organa, & efficientia, adiacentia, & opera, alia sunt inanimata, & huiuscemodi concurrunt vt organa adiacentia, & opera duntaxat. Animatorum vero alia sunt rationis participia, & ista aptasunt ad omnem actionem & passionem, & neutrum se habendi modum. Alia ratione carent, & istis (vt satis est manifestum) dicta per vniuersum non satis conueniunt.

V.

Ipsorum quoque quædam sunt naturalia, quaodam artificialia, quaodam sunt á sensibus externis illapsa ad sensus internos. Quædam in sensibus ipsis in ternis efformata quorum omnium species sunt Forma, Similitudo, Imago, Figura, Exemplar, Character, atque Signum, secundum formalia significata distinctæ vt stat indictum in Clauis magnæ considerationibus.

VI.

Quod ad eorum magnitudinem attinent: Adiecta eo pacto conuenit subiectis esse commensurata: ut reuera ipsa sunt in rerum natura, alioqui facile deperderentur & visum phantasie aut obtunderent aut disgregarent. Diuturniorem certe perquisitionem in ampla pagina microgramma: requirit & ægré requisitum reperitur. Mole quoque sua arbor spatium replens aut exuperans non reddit suam perspicuam figuram. Pro iis valde nobis probatur artificum quorundam industria, vbi modica quædam & phantasie visum subterfugientia subiectis sese offerunt adiicienda: alteri adiectiuo formam illam adiiciunt, cui adherere assolet atque concomitari. Adferet illi Sagittarius sagittam, scriptor calamum, Sutor acum. Tanta virtus est in connexionem, adnexionem, antecedentiam, concomitantiam & consequentiam: vt inuisibilia faciant visibilia, intelligibilia per vniuersum sensibilia, difficilis quoque sensus facile persentita.

VII.

Quod ad qualitatem attinet: sint illustria, sint quæ imaginationem, cogitationemque pulsare valeant, vtpotè quæ aliquid admirandum, timendum, iucundum, triste, amicum, inimicum, abominabile, probabile, admirandum, prodigiosum, de quo sit spes, vel suspicio, & omnino quod in intimos affectus potenter irrumpat: secum afferant. Hinc caueto ne aberres minus sobrie intelligens modum præceptionis nostræ, cum inter species adiectorum signa, insignia, characteres, & sigillos enumerauimus: est. n. quod ea omnia

modifices per ea quæ proximè dicta sunt ad quantitatem attinentia, & figendus est oculus considerationis in eo quod in Clavis magnæ considerationibus habetur: vtpotè á sensibus, & phantasia, nihilo nisi per cogitatuam facultatem ad memoratiuam patere posse ingressum.

VIII.

Quod ad relationem attinet. Opus est non ita adiecta subiectis applicari, quasi ea casu & vt accidit proiciantur: atqui referenda sunt tanquam comprehensa ad comprehendentia; indumenta propria ad indutum; tutelata ad tutantia; ita adeoque inuicem connexa, vt nullo ab inuicem discuti possint turbine. Sint relata secundum omnes partes, ad omnes partes; vt pertinentia, vel in pertinentia, vt ordinata, vel deordinata; resistentia, vel conuenientia; & vniuersaliter ita fiat, vt conceptus vnus connectatur alterius conceptui. Quis. n. adiectum hoc Dignitas regia, abscisum ab omni subiecto conceperit? Simul igitur intelligantur adiecta cum subiectis: & quasi elementa lapidibus insculpta prodibunt; nec tanquam á vento exagitata volitabunt, vel confundentur, sicut accidit figuris arenarum tractibus effinctis.

IX.

Agere quoque intelligantur adiecta in subiecta, & in subiectis: vel pati á subiectis, vel in subiectis. Aliqua inquam actione, vel passione viuificata habeantur; quatenus aliquo motu, internum visum quasi sopitum, exagitatione quadam expergefiant. Errando, Transeundo, Subeundo, Adeundo, Abeundo, Coeundo, Ascendendo, Descendendo, Obuiando, Deuiando, Vitando, Destituendo. Quo aliquid Admoueant, Pellant, Trudant, Excludant, Abalienent, Circumagant, Auersentur, Refrenent, Vexent, Abiiciant, Retorqueant, Deiiciant, Demoliantur, Diruant, Erigant, Eleueut, Extirpent, Distendant, Eradant, Abstergant, Eximant, Euacuent, Hauriant. Quibus omnibus non efficitur quo minus subiectis adiecta sint adnexa atque fixa: sed potius vt magis figantur; ipso enim in motu est fixionis, & perseuorantiæ sita facultas. Ne igitur hæc inde stabiliri desperes: neque. n. continuus motus sua stabilitate caret qua sit continuus: sic vt & fortunam poeta sua in inconstantia constantem appellat. Cæterum in varietate, multitudine, velocitate, & tarditate seruetur modus: nec careant conditionibus ad qualitatem adiectorum pertinentibus.

X.

Quemadmodum in subiectis ita & in adiectis euitanda est vniformitas. Quantum quippe valeat, naturæque consona sit varietas ex supradictis desumi potest. Vnde & illud.

Per tanto variar natura è bella.

licet quidem eadom adiecta diuersis apponere subiectis: sed id in sepositis. atque post plurium interpositionem distantibus, actibus implicita differentibus, & secundum diuersas habitudinum species se habentia.

XI.

Illud etiam adiecta retinent cum subiectis commune, (cum conueniat, necessariumque sit ea subiectorum distinctionem consequi vt ipsa quæ ad vnum pertinent subiectum, non complectantur ilia quæ pertinent ad alterum; sod omnem continuitatem, connexionem, constipationem, & ad mixtionem fugiant. Dtim quippe diuersorum subiectorum adiecta vltro citroque actiones admitterent, atque motus: quasi inter se manus conserentia, aliisque occupata negociis frustra ad tuum auocabis obsequium.

DE ORGANO

I.

Reliquum est ut de organo, quo in proposito vtitur anima non-nihil determinemus. Non n. agenti, sufficit ad completam cognitionem: formæ inducendæ, & subiecti formandi rationem habere: verum quoque vbi negocij vrget opportunitas, id quod est ab agente in subiectum formæ vehiculum operæ præcium est non omittere quid sit in sua essentia; item, quale esse debeat, & quomodo sit contrectandum.

II.

Nouem concurrunt ad rememorationem faciendam & memoriam. Intentio antecedens qua primum aliquis sensus extrinsecus, vel intrinsecus sit in actu ex hoc quod mouetur ab obiecto. Prouocatio imaginationis, vbi sensus commotus iam mediate vel immediate expergefagit imaginationem. Imaginationis motus passiuus quo pellitur ad inuestigandum. Imaginationis actiuus motus quo iam inuestigat. Scrutinium quo intendens imaginatio inuestigat. Imago, ut pote species memorabilis. Intentio imaginis, nempé ratio qua memorabilis efficitur in præsentiarum aliis exclusis. Præsentatio illius intentionis, quod. s. intentio illa præsens officiatur. Et iudicatio qua apprehenditur eam esse intentionem illius imaginis.

III.

Inter hæc omnia quod scrutinium appellamus siue discerniculum (vtpoté quo cogitatio inquirat atque discernit) instrumenti rationem sortiri facile constat quod ita communi nomine insignimus: quippe cum ad nostra vsque tempora eius nulla facta fuerit consideratio: proprio celebrique nomine caret. Cuius nominis rationis, considerationisque carentia isti occlusit iter inuentioni: quandoquidem radix formandæ reminiscentiæ atque memoriæ, in cæco densarum tenebrarum latuit profundo. Est ergo instrumentum istud in facultate cogitationis, proportionatum baculo in nostra manu (vnde nominis instituti vel melius instituendi rationem habere possis) quo stantes iacentem acerrimum, dimouemus, diruimus, atque dispergimus. Vt nobis castanea é medio glandium, vel é communitate aliarum castanearum determinata prodeat.

IV.

Et cognoscitur instrumentum istud ab actu. Cum. n. sit duplex virtus conseruationis videlicet & rememorationis: quæ cum (vt aiunt) sint re vnum, secundum rationem distinguuntur; sicut & vtrumque ab

imaginatione, magis tamen meo iudicio. Virtus. n. conseruationis est in confinio virtutis memoratiuæ & imaginariæ: & quasi conterminat eas. Distinguitur igitur rememoratiua ab imaginaria: cum quandoque sine forma imaginabili, imaginabilis formæ intentio comprehendatur: quandoque vero eius intentione forma non exiuit. Hinc fit vt cum multa simul retineamus, multa simul imaginari non possimus. In iis ergo hoc est quod agit instrumentum, Discernit, Disternit & Ordinât vel (si libeat magis iustificate loqui) est quo fit Discretio, Disternitiatio, Ordinatio. Vnde á cogitatiua seponitur sibi in prospectum præsens de multis vnum, vnum inquam imaginatum vel vnius imaginem de multis retentis educit in propositum: Et sicut imaginatiua comprehendere dicitur, quid eius quod á pictore est in pariete descriptum; rememoratiuaque illius picturæ retinet intentionem: ita organum istud habet vicem deferentis & applicantis, vel magis eius quo fit delatio, & applicatio istius ad illud: ac si inuicem sint colligata: vt accidit in amplexu qui est in annulis catenarum & similium. Ideoque quasi natura ipsa duce ad nostra vsque tempora hanc connexionem, locorum ordine emulabatur ars: vt vbi rem rei non valebat connectere, illud quod erat vnius post id ei quod erat alterius ordinabat: vnius inquam & alterius non proprium & pro ratione: sed appropriatum á præsentí positione: & hoc pacto quasi ex extraneis applicationem imaginis ad rememoratiuam aucupabatur. Ecce igitur scrutiniij munus est vt vnitates (ita. n. dixerim multa vna vt verborum censoribus aliquid concædam) sigillatim capiendas per ipsum in ordinem disponantur. Quod ita accidit, vt cum centum ouium singulas singulis, atque diuersis numerorum notis vt 1 2 3 4 5 6 7 8 9, & aliis deinceps inusserimus: ipsis mox cateruatim, & confusé occurrentibus adeó vt alia aliam impediat: vt gregarius baculo has oues diuertit, illas conuertit; has attrectat, illas allicit, quó suo singulas deducat ordine: ita cogitatio promptissimé aliis abactis: determinatum seligit aliud post aliud ipsa scrutiniij virtute. Hic est locus considerandi á similitudine, quatenus veluti gregarius ex memoria ordinis numerorum, ordinem recipit ouium, quem per ipsas habere non potuisset: Sic nos facile genus artis inuenimus quo audita, vel visa numeris suo generi congruentibus formantes, ipso numerorum ordine, ordinem sentitæ rei deinde concipiamus, in tantum, vt scientes numerare perquam facile doceamus memorari. De formatione numerorum per omnia extat nostrum aliquid apud paucos. Et eius theoria est in libris Clauis magnæ vbi de numeris semimathematicis. Ingeniosis credo sufficere monstrasse nos in ista parte locum: vbi si non quod satis est insinuamus, forté pro congruentia loci vitra quam satis est expressimus. Nobis. n. ad paucos (vt gratias habeant) non autem ad omnes respicere consulitur.

V.

Est igitur scrutinium numerus quidam, quo cogitatio tangit modo suo species conseruatas, eas pro sua facultate Disternendo, Disgregando, Colligendo, Applicando, Immutando, Formando, Ordinando, inque seligendam vnitatem Referendo. Dicitur quidem numerus quia in nullo genere conuenientius potest collocari. Porro talis numerus est: vt nil sit quod per aliud quam per ipsum memorabilitatem possit induere, vel habere: non obstante quod aliis notum non viderim; nec per eosdem quoquo pacto definitum: ipsum in memoratone est necessarió concurrens principium (loca. n. habent vim non quia loca, neque quia imaginata: sed quia talem numerum in eorum ordine latentem habent) cuius rationem duarum differentiarum (quarum altera contrahit ipsum genus proximius, altera contrahit alteram vt melius possumus hoc pacto, explicamus. Numerus videlicet á quotuitate denominatus, dictus ad differentiam numeri denominati per quotitatem, quo responderemus quærenti quot sunt oues? Et numeri denominati per quotuitatem quo responderemus quærenti quoties venerunt oues in occursum? per ipsum. n. satis faceremus quærenti. Quota est ista ouis? quota est illa ouis? & ideo differenter per quotuitatem dicitur.

Quæ eum duobus adhuc sumatur modis tum videlicet vt respondet per primum secundum & tertium: tum vt primo, vel secundo vel tertio suo occurrit vel occurrere facit. ordine: iam in proposita iuxta secundam specificatur proximam differentiam; non autem primam. Est. n. quotuitas practica non theorica, quæ. s. non in ratione sed magis propriéque in vsu consistit. Qui quidem vsus dupliciter accidit; & videlicet primo cum quodam respectu habitudinéque determinata quadam, vt contingit iis qui per ingenium, rationem, & intelligentiam, recordantur: cum sciant de hoc esse dicendum, hoc esse proferendum, & post hoc sequi illud, & post illud rationabiliter aliud: in quibus proprie fieri dicitur reminiscentia, vt patet per famosam distinctionem ipsius á memoria. Et secundo sine apparente respectu: sed potius cum quadam magis absoluta (licet non vero absoluta) ratione, vt nobis accidit cum vocum minimé intellectarum meminisse possumus, cuiusmodi extant illa Charontis apud Merlinum.

Est percor partes agrios labefacta ruinam.

& allis eiusmodi in quibus nullus potest esse cogitatiuæ actus, nec distinctiuæ virtutis, ideóque eorum memoria esse potest; reminiscentia autem minime vt satis manifestum est us quibus manifesta est alterius ab altero differentia. Cum igitur hæc applicatio non referatur ad memoriam cuius est recipere & retinere (vt diximus & probauimus demonstratiuæ in Clauis magnæ doctrina:) nec phantasiæ generaliter dictæ (utpoté quæ includit etiam in sua significatione sensum communem communiter appellatum) ipsa. n. non est nisi eorum quæ vel secundum integrum, vel secundum partes in sensibus particularibus & externis præxtitere modo suo. Nec certé cogitatiuæ, cum ipsa sit de apprehensiuis cognitiuisque facultatibus, eiusmodi vero quorum allatum est exemplum non sint, in apprehensibilium cognoscibiliúmque genere. Quæ nam igitur est illa potentia interior quæ ab aure perceptas illas voces ad sensum communem delatas vt voces tantum nudas, potuit intrudere in memoriam? certe si est cogitativa (cum non libeat aliam internam fingere potentiam ex æquo cum cogitativa memoriæ proximam pro intrudendis his) haud est nuda cogitativa, sed scrutinio armata, quo non solum quæ quasi manu tangere potest, sed & ea ad quas quasi manum extendere non valet, immittit in memoriæ promptuarium. Ex quibus patet hoc instrumentum esse necessarió ponendum, cuius latentia multarum occlisit iter inuentionum.

VI.

Genus actuum scrutinio prosequutorum in quinque distribuitur species. Applicationem, Formationem, Immutationem, Adunationem, & Ordinationem, quæ sane perpaucis notæ sunt: Sicut. n. non omnes qui vident, & audiunt: quomodo vident & quomodo audiunt, & quid est quo vident, & quid est quo audiant bene norunt: ita & non omnes, qui applicant, formant immutant, adunant, & ordinant: sciunt quomodo hæc præstent, & quid sit quo præstent. Notum satis est in vniuersalitate & confusione quadam hæc á ratiocinante anima produci: Sed non admodum quibus proximé potentiis, facultatibúsue, & organis: nec vt desideramus ante nos apparuit qui hæc fuerit rimatus intimius quam quidam ex Arabibus qui versati sunt circa Peripateticam disciplinam à quibus nonnulla præacta sunt. Sed si nos hæc omnia per singula velimus in notitiam deducere: maximum aggredieremur negocium, & difficile ad communicandum; præsertim cum videam temporibus istis perpaucos veré philosophos vt in præludij significatum est sentiis: mitto quam aliquorum nominum, nouitas quam nouæ exigunt inuentiones, atque considerationes, plurimos lederet: hac de causa SILVI A BONIS, atque etiam quia ad negocium istud quod ad praxim præcipué dirigitur non spectant necessarió: illud ergo maximé animaduertendum est quod de scrutinio cum quandoquo

enumeratis nunc ordinate subinferemus.

VII.

Pro applicatione notandum quod dicitur facultates istas analogiam & ordinem inter se retinere vt sensus exterior sit circa corpora; Phantasia circa corporum simulachra. Imaginatio circa singulas simulachrorum intentiones: Intellectus veró circa singularum intentionum naturas communes & rationes poenitus incorporeas. Ex qua analogia sequitur (vt alibi monstrauius) quod sicut extat ars quæ sensum externum allicit, trahit, atque ligat: ita est quæ allecat, atque tenacissimé vincit. Cur ad vuas per Zeusim depictas accursabant volucres? cur Venus á Praxitele sculpta vix ab amatoribus pudica seruabatur? quia artificum forma quædam ita suum subiectum rebus applicabat vt eas intensius exquisitiusque discerneret; nec non sedes vnde præcipuè & [vt ita dicam] capitaliter species irrepunt in sensus inueniret. Licet autem [vt supra dictum est] principium istud omnibus sit communo: non tamen vniforme esse in omnibus satis est planum: quibus enim aptius atque temporatius est instrumentum (puta corpus) clariores sunt animæ.

VIII.

Anima clarior diuinis Ideis magis exposita intentius obiectorum formas suscipit: quemadmodum qui acutioris visus est, facilius aptiusque discernit Formæ. n. in corporibus nil aliud quàm diuinarum idearum imagines esse censentur: quæ eadem in sensibus hominum internis, quo melius nomine intitulari possunt quam diuinarum idearum vmbre; Cum ita á realitate distent naturalium; sicut. naturales á veritate distant methaphisicalium? Harum quidem specierum aditumm in intellectum potius crediderim immediate fieri per conuersionem ad lumen illud quod agit in nobis intelligentiam: quam mediantibus rerum physicarum formis intus per sensus exteriores ingestis. Ex vna tamen parte vno experimur modo, ex alia vero alio. Propterea expedit vtramque opinandi viam sine contradictione complecti: quod quomodo fiat alibi monstrauius; & tu ex temetipso si in communissima versatus es philosophia, per hæc poteris determinare. Huiusce sané oculi nisi in te vigeat emissio per applicationem: qui fieri potest vt per ipsum in cæteras interiores animæ potentias scibilium speres consequi immissiones? quid. n. aliud est non appellere, quàm clausos habere oculos? quid aliud est claudere oculos quam in vmbra (vt aiunt) mortis versari? non ne á rerum veritate vsque ad ora vulgi transmissum est; vt equiualeat quempiam clausisse oculos & esse mortuum?

IX.

Pro formatione vero quæ sequitur applicationem: illud primo animaduertendum, eius totam vim in modo & specie applicationis esse sitam. Potentia. n. generaliter apprehensiuia habet illud cum matoria commune: vt in se ipsa, & ex seipsa nil sit præter sinum & conceptaculum: nullum elementorum in se odorem habet aliquem, vel saporem, vel calorem: concurrentibus tamen illis fama est, in diuersos ordines atque gradus, omnem prodire colorem, saporem, & odorem. Ignis alteri corpori admotus lucet; insuper & iuxta corporum varietatem diuersimodé in melius, atque deterius splendet. Id sané non habet ignis in se, nec corpus alterum in se, sed ambo habent virtute applicationis. Iam habes per similitudinem, formationem tum intellectus, tum memoriæ consequi applicationem, tanto meliorem; quanto, & antecedens melior extitit applicatio: & huius efficacia maxima ex parte in scrutinij manuactione consistit.

X.

Sunt qui velint formas facili reductionis esse illas quæ sunt apud virtutem imaginatiuam atque communem sensum, multæ corporalitatis & modicæ (inquiunt ipsi) spiritualitatis. Formas vero difficilis reductionis, esse multæ spiritualitatis & modicæ corporalitatis. Id quidem ita sibi suadent quia formæ multæ corporalitatis morantur dum sensus communis spiritualitatem ab earum corporalitate distinguit; vnde formam illam fixari in ea contingit; idque præsertim cum eam pauci corticis recipit. Hinc reciproce inferunt hominem tardi motus in cuius anima figuntur sensibilia quæ transierunt: melioris esse rememorationis. Quæ omnia habent quandam leuem persuasionem quæ quidem cum verbis explicantibus ipsa similia sunt opinationibus & sermonibus somniantium. Constituunt. n. memoratiuas species alias veloces, alias tardas, alias tempestiué, alias maturé; alias figurari per equum Martini, alias per equum Georgi, quod dicere & sentire non convenit grauitati illorum. Quidquid enim sentiant: nunquam corporalitas quæ corporalitas, seu proprius dicas corpus qua corpus est, quippiam agere intelligi debet imò vniuersaliter asserendum à corporalitate non esse actionem; á maiori minus esse, a maxima minimè, quia corpus quatenus corpus non agit, omnis. n. actio est à qualitate, & ab eo quod spiritualius est ipsa qualitate; magis, & ab incorporeo maximè. Vtlibet ergo intelligantur verba illorum famosorum virorum euitare nequeunt semper inconueniens, & si velis eos excusare quod non corporalia agunt magis quia corporalia, sed quia multum morantur & sunt vehicula accidentium, á quibus informationes efficiuntur quæ morantibus corporibus morantur; & morantia figuntur magis. Hæc excusatio non potest capi nec retineri quominus obiter euomatur á verbis illorum, leuissimique stomachi sententia. Mitto quod magis rudes sunt magis morosi, & magis morosi magis rudes: nec obstat quod experimur nos morantes in consideratione vnus rei magis memores reddi quàm leui consideratione præter labentes, experimur enim etiam atque non minus, nos quædam sine mora audita atque visa vel etiam considerata in sempiternum recordari; alia vero diutius attentiusque visa & considerata, minimè retinere. Haud igitur in mora & corporalitate est virtus, imo in ipso contrario maximè quod ad corpus attinet. Quod vero ad alterum non est mora quæ facit fixationem: sed formæ actiuitas, videtur autem mora conferre aliquando: quia forma aliqua non apta vel nata est citò agere, vel subiectum citò recipere, ideóque morando perficitur actio. Vbi vero forma est spiritualior, est & actiuior. Hinc ignis actiuissimus est omnium elementorum, quia spiritualissimum est inter ea, & potentissimum ad conuertendum in se, & data materia solus per se in infinitum crescens. Qui etiam si multum agit: non quia multus est. & magnus, agit, vtpote propter multam corporalitatem: sed propter intensiorem qualitatem, quæ consuevit seruari in illa magnitudine: quæ quidem qualitas (vt notant quidam Platoniorum) si posset reduci in medietatem illius magnitudinis: intenderetur adeo magis, vt duplo potentius ageret, si in minimam quantitatem, maximè potentior: si in indiuiduum infinite potentior. Ex his ergo considerari potest quam inconsiderate dicti philosophi loquuti sint.

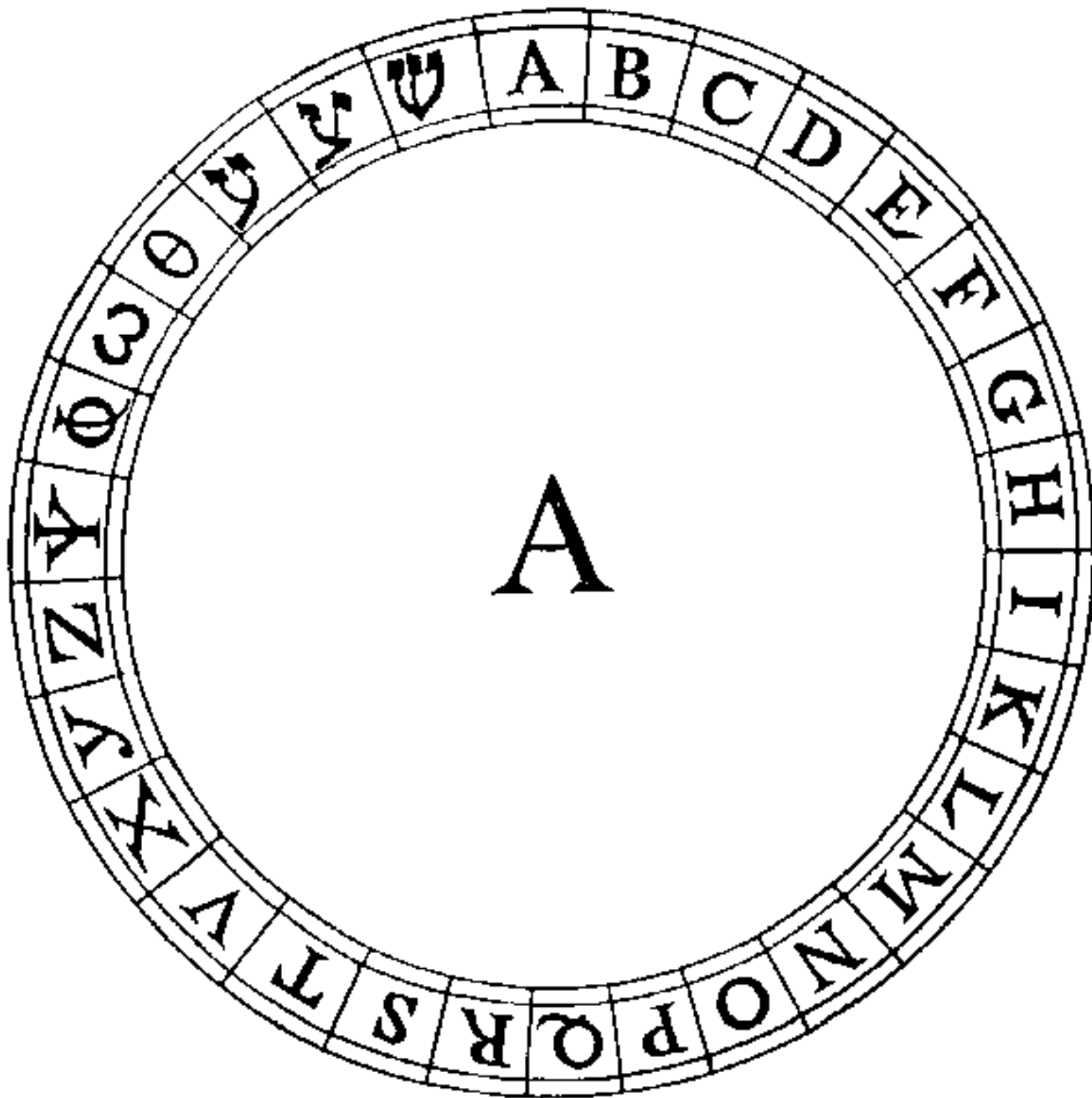
XI.

Hinc etiam patet quam imperité (etenim hoc notare non est sine emolumento eorum quæ ad præsens institutum spectant) equini quidam medici proferant illud vulgatum. Non qualitas, sed quantitas. Cum ad eorum propositum oppositum totum proferri debeat. Esto. n. quod qualitas tantæ virtutis non sit infra tantam quantitatem, & in multa quantitate multa qualitas conseruetur: nunquam tamen actiuitas refferri debet ad molem, totúmque illud quod est pertinens ad rationem materiæ, extensio. n. ipsa ordinata est

[ipsis etiam indicibus] ad continentiam: qualitatis, atque formæ. Ferri id tamen potest si ab Apotecariis eorum dictum fuerit: quia recipiunt precium iuxta quantitatem quæ est in ponderibus, numeris, & mensuris, quidquid sit de qualitate simplicium, pharmacorum & aliorum confectorum; & idcirco, vt existimo, quidam ex eis in suo insigni notatum habebat in nostra patria. NON QVALITAS SED QVANTITAS. quamuis. n. constaret eum hæc retulisse ad porcum depictum de quo non quæritur sicut de equo, an concinnos habeat oculos, parvas auriculas, contractam ceruicem, latum pectus, minacem frontem, os arrectum, crura soluta, & id genus alia, sed duntaxat an sit latus longus atque pinguis, id tamen non minus conuenienter subinde poterat á porco ad id quod erat intus in apotheca referri. NON QVALITAS SED QVANTITAS, vtpoté pia mater, quæ dotaui filias & doctorauit filium.

XII.

Adunatio uero & immutatio, licet sint duo actus: simul tamen fiunt. Immutando enim fit adunatio; adunando fit imrnutatio. Horum rationem ita aperimus. Dixit Heraclitus, Si omnia entia fumus fierent: nares omnia discernerent. Dicamus crassius. Si omnia præter Vulpeni in gallinaceos conuerterentur frustra non esuriret vulpes, omnia per vulpem essent vorabilia. De potentibus omnia suo modo conuertere, vnum est hominis phantasia: de potentibus omnia suo modo vorare, & degustare vnum est hominis cogitativa. Tale conuersionis genus potent attingere (non sine cogitationis actu) phantasia; vt omnia memorabilia potenter reddat non absque phantasiæ actu cogitativa. At inquires oportebit phantasiam conuertere omnia aut in vnam speciem, aut in plures: si conuertat & reformet in vnam; iam non erit multorum memoria, sed vnus: si quippé omnia conuertantur in ouem: iam lupus non multiplicabit comestibilium speciem vt dici possit præter vnum quippiam illi esse comestibile. Si conuertat reformétque in plures species: aut finitas, aut infinitas si finitas: aut determinatas & istas cognoscere & aut determinare oportet; aut indeterminatas, & ita erimus in eodem in quo sumus. Infinita vero tentare stultum est. Scire igitur oportet conuersionem non ita fiendam vt substantialis diuersitas destruat; nec vt accidentia vnus cuiusque rei propria tollantur: Sed vt diuersa atque omnia ita vna illis applicita adueniente forma, afficiantur modo suo: vt vnam ab vno, & per vnum memorabilis subeant rationem: Sic omnia lupus iste ingurgitabit vt vnum: si omnes substantiæ & quæ immediate consequuntur eas vnus generis accidentium indumenta subibunt.



Sicut ad eandem vocalem in centro circuli innumera si esse, & imaginari possint elementa relata; (non ablato quod eorum singula suam diuersitatem retineant) omnia vnus sonantiæ modum subeunt: imo tantum abest vt per vocalis applicationem subcludant suam essetia ab aliis diuersitatem: vt per illam magis eadem insinuare valeant. Sic & vni spiritui pluribus apposis organis diuersæ pro eorum propria ratione producuntur voces. Quid ergo est quod disperans non disponaris, & quasi accingaris ad aliquam de innumeris possibilibus tibi speciem comparandam; in phantasie & cogitatuæ conterminio situandam: qua vniuersa sicut in libro spectabilitatem, ita & in anima memorabilitatem induant? Hoc est quod tuæ

relinquimus industriæ ô quicumque es ingeniose. Intueare quid præstiterit modus inventionis Pan Archadiæ Dei cum primus calamos coniunxit agrestes: hæc quæ diuersis iam acta ingeniis non facile olim consonare solebant: iam vnico eiusdem spiritu, in vnum quasi imparibus compactum cicutis in missorum, ablatam dispersionem, adunionemque factam, quam commode præstat vnus.

XIII.

Pro hoc quod ad ordinationem attinet, vulgatæ sunt (licet ad rem minus & modicum relatæ) propositiones ab ista pendentes, quæ consideratis iis quæ per nos extant enucleata melius vsuuenire possunt. Principaliter ergo contingere dicitur reminiscencia, cum motus iste huic motui de necessitate succedit, vel motum istum hic motus concomitatur: siue id sit locali, siue temporali, siue rationali, siue naturali, siue artificiali, siue quomodocunque aliter positiua concomitantia, atque vnus post alterum successione. Ad quem sané modum, progredimur á memoria niuis ad memoriam hiemis; Hinc ad eam quæ frigoris. Hinc ad eam quæ antiperistasis: Hinc ad eam quæ intendentia caloris in stomacho: Inde ad eam quæ potentis digestionis; Ab hac in appetitum, & viuacius nutrimentum; robur, & exercitium; & ita deinceps in hoc. In aliis omnibus similiter. Si quid vero habet naturam carentem ordine: ad aliud ordinatum referatur: atque innitatur: quod quidem semper esse debet aliquod sensibile: quamobrem non temeré á ratiocinativo philosopho dicitur ordinem propria natura sensibilibus esse: & non cognoscit ipsum extra margines naturæ. Vnde si quæras ab illo quid est ordo? est inquiet progressus rei secundum viam naturæ. Quid est ordinis carentia exitus inquiet á via naturæ. Hæc sunt quæ de organo, & ad organum scrutinium pertinentia volumus esse dicta: quæ si attentius contemplaberis; nihil est quod ne ad vltiora progrediaris impediat: ex iis. n. remoueris ab eo, quod ad consequentes actus oclusum faciebat iter. Et certé facere non potuimus; ne sub titulo theorices sufficienter apponeremus ea, quæ per se ipsa praxim complere valeant.

TERTIA PARS

I.

Age iam ad operandi formam transeamus insinuandam. Tanquam præludiis agentes, ab elementorum simpliciorumque notitia, ad compositi integri, atque perfecti considerationem deueniamus.

Primum igitur ad eorum similitudinem qui prius manum paginæ docent admouere quam oculi ad inscriptos characteres coniiciantur: proponimus ante apparanda subiecta quorum præcesserit memoria: vt ipsorum virtus & efficacia discooperiatur hunc in modum. Sumatur subiectum commune idque primo in partes eius maiores distribuatur, quæ ex instituto saltem operantis sibi succedere debeant: quæ partes maiores, subiecta magis propria superius sunt appellata. Hinc ad subdiuisionem procedatur; vt partes istæ ad inuicem finiri, & ordinatæ sibi inuicem succedere perceptæ, in loco contiguitatis veræ, vel positiuæ describant sibi alias partes, quæ subiecta propriissima indiuiduæque sunt: quæ multiplicari debent iuxta rationem latitudinis subiectorum magis priorum, & commodum occurrentium sedium adiiciendorum.

II.

Quibus ita dispositis & prompté memoriter habitis adsit cathalogus diuersarum rerum sensibilibum, quæ primo numero sint viginti & quinque, deinde quinquaginta, mox centum: vt gradatim exercitationis beneficio exoptata comparetur disciplina; cum hoc quod optimé videbitur quomadmodum ea quorum ordo naturlem memoriam suggeret: merito subiectorum quibus distributa sunt & applicata; ordinate tibi non minus quam si in pagina essent exarata occurrent: vt ab vltimo ad primum eadem facilitate possis incedere; qua á primo ad vltimum accedebas. Item & quomodo libet ordinem referendorum inuertere; ad hoc ipsa locorum sensibilitate conferente.

III.

Proinde visa subiectorum efficacia ad adiectorum rationem transeamus quibus non tanquam leui fragilique fundamento naturalis innittitur memoria. Adest ergo duplicis generis memoria, terminorum videlicet atque rerum: quarum hæc simpliciter admittit necessitatem: illa veró in aliquo quodam genere, vel in eo quod per ipsam acui creditur memoratiua facultas ad propriæ functionis expeditionem: grauiora. n. passi minorem difficultatem & arduitatem non sentire consueuimus: vel quia alicuius facultatis fert consuetudo, cum occurrentia propositi atque sententiæ in initialium verborum expressionem requirere, vel quia rebus accidit vnicum propriumque nancisci nomen idque non satis in promptu, vt sunt herbaram, arborum, mineralium, seminum & id genus aliorum, quorum conceptum habere minimé sufficit: vel tandem quia sæpe sese offert occasio proferendi verba, quorum minimé rationem habemus.

III.

De generibus quibus res ipsæ adiiciuntur, explicantur, séque inuicem insinuant: alibi declarabimus. Pro genere autem istius facultatis satis tibi apertum iter ex antedictis: necnon habes optimam magistram atque ducem tum intrinsecam, tum extrinsecam naturam, quæ te per rationem insitam & obiecta præsentia semper illuminat.

V.

Modorum quoque quibus termini adiiciuntur plurimi, & innumeri occurrere tibi poterunt dummodo fueris in agitatione Clauis ragnæ peritus (illa quippe fons est omnium inuentionum) eos qui nobis commodiores visi sunt in diuersis locis diuersos explicarnus. Modum vnicum quo ad nostra vsque tempora vsi sunt antiqui prorsus contemnimus, quia laboriosus est multámque requirit exercitationem, nec certæ est ab omnibus assequutionis.

VI.

Perstrinximus igitur intrinsecæ lectionis latitudinem illam & longitudinem compressimus: iis. n. oculum phantasiæ disgregantibus atque distrahentibus, maius causabatur negocium, quod artis difficultate exercitationisque prolixitate, dignioribus intenta negociis ingenia repellebat. Quid. n? indiuiduo subiecto per vnicum adiectum vnicum tantum (vt in pluribus) committere licebat elementum, quippe cum innumerabiles habeantur combinationum & compositionum differentiæ. Qua de re qui primus apparet hanc

artem transtulisse á Græcis ad Latinos: deridet Græcorum quorundam studium verborum imagines conscribere volentium, atque ita eas sibi parare, vt cum opportunæ fuerint in inquirendo tempus non consumetur. Videbat. n. verborum infinitam esse multitudinem, ideoque ridiculum esse illam persequi velle. Atqui nobis non solum possibile sed & facile compertum est posse apparatus haberi imagines, quibus singulis quibusque locis cuiuscumque generis terminos integros apponam, idque pluribus modis, vt in pluribus tractatibus ad diuersas ordinatis intentiones manifestamus: In presentiarum vero per hunc qui sequitur proponatur modum.

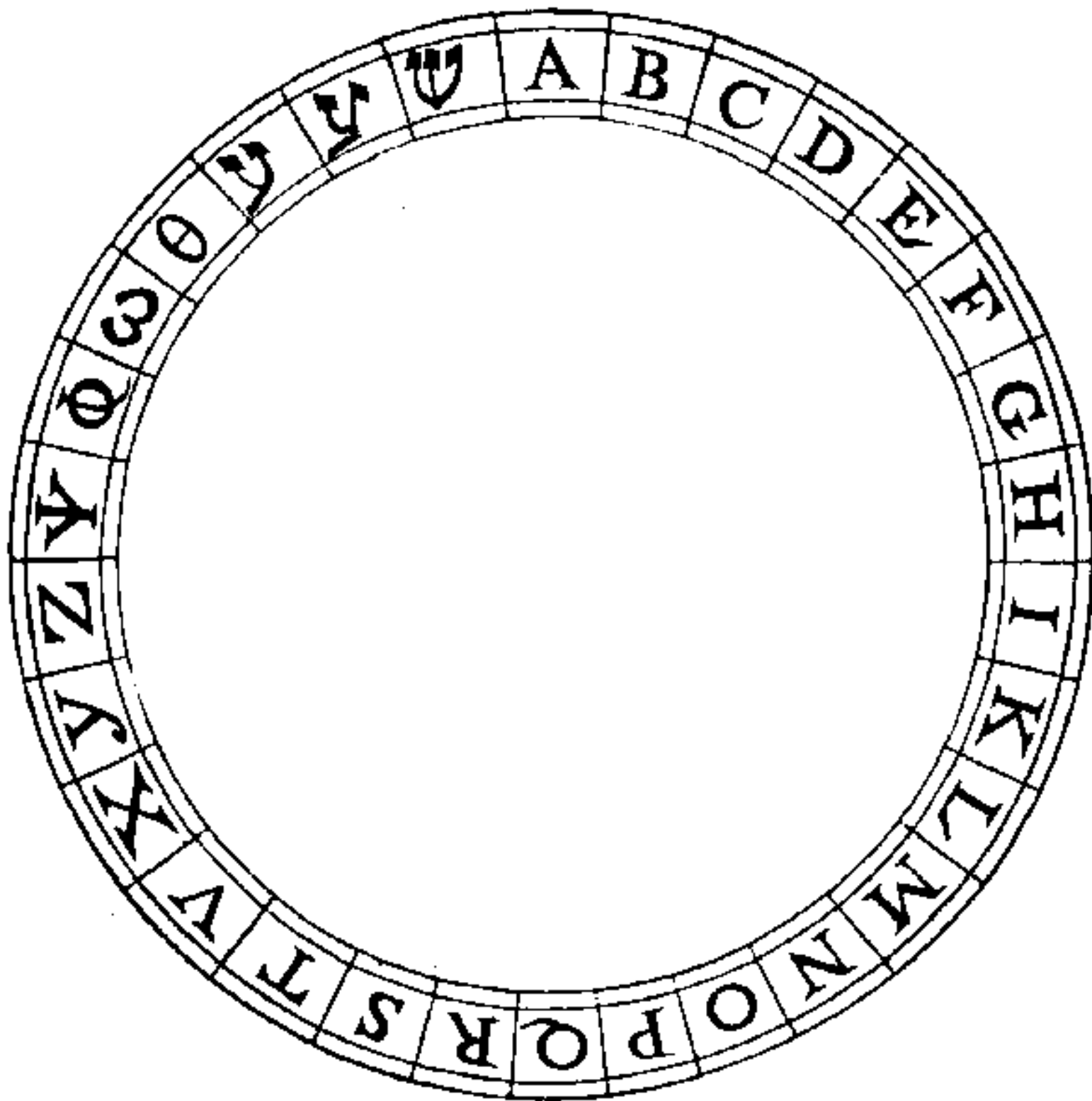
*Prima praxis quæ vocum est.
De fixione rotarum.*

I.

Ad ordinatam parandam exercitationem: primò elementorum prompta habeatur conceptio: elementorum inquam illis adiectibilibus explicabilium, quæ ad omnes producendas actiones nec-non ad passionem omnes recipiendas sunt aptissima.

II.

Ex iis ergo triginta tuæ notitiæ melius inhærentes ad triginta elementorum expressionem faciendam eligantur: quæ completum reddunt numerum, eorum quæ diuersis inseruiunt in tribus idiomatibus pronuntiationum differentus: neque. n. necessarium est triplex instituere elementarium, cum A ipsum equiualeat ipsi α [alpha] & [aleph] B. ipsi β [beta] & [beth]. similiter & alia multa aliis. Vbi vero super nostri generis elementa sunt Græca vt ψ ω θ [psi omega theta] & vltra hæc & illa, sunt Hebræa: propriis sunt notata characteribus. Et ita vnum simplex elementarium deseruit tribus linguis & iis quæ illis sunt subalternatæ.



III.

Triginta igitur adiecta promptitudine citra omnem dilationein possibili tuæ se offerant phantasiæ, dum alius vel tu te intentes ad prompté respondendum quid pro singulis elementis ordinate, regressiué, & progressiué, item & inordinate propositis habeatur.

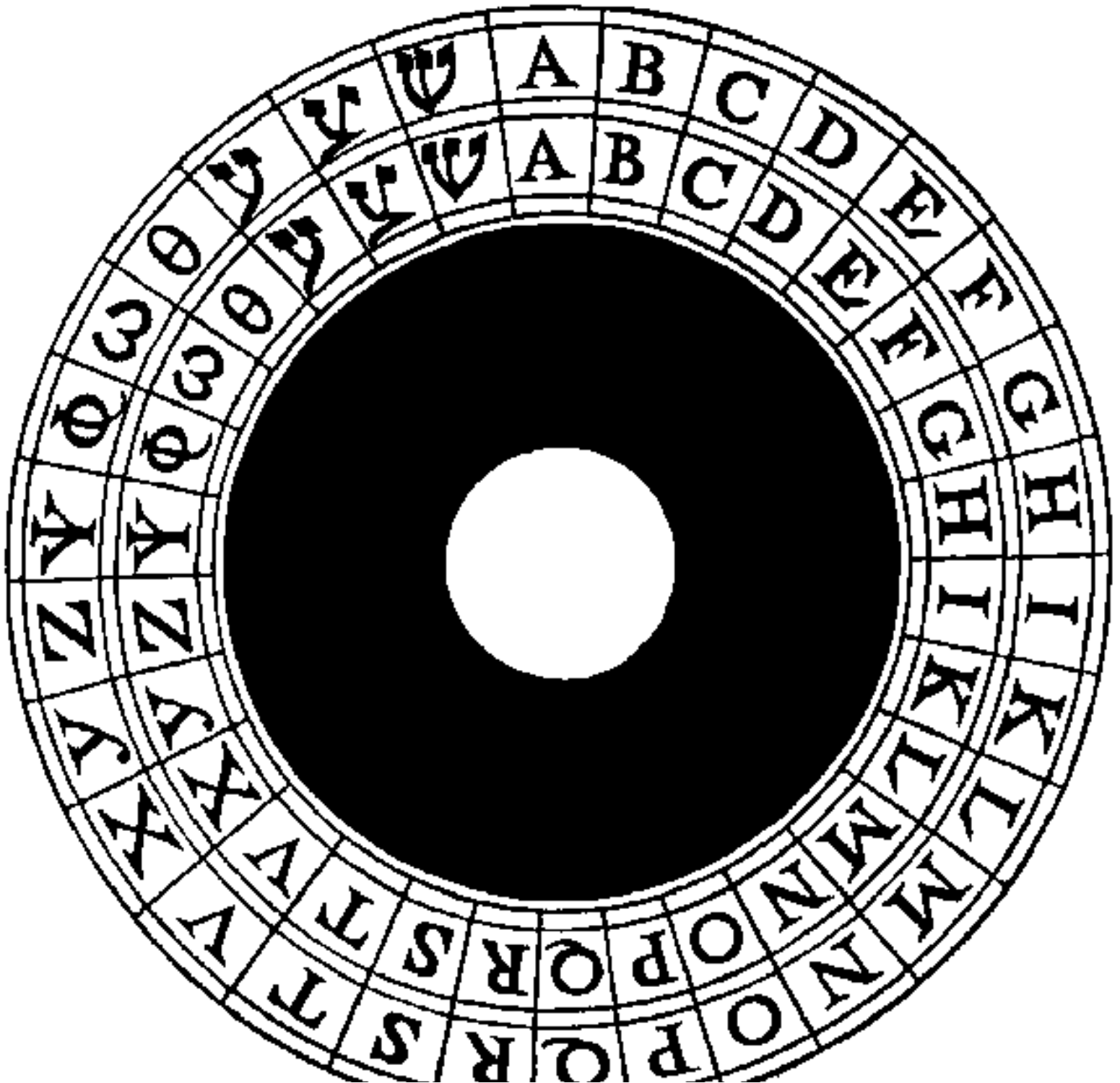
III.

Quo quidem peracto, adtribuendum singulis singulas appropriatas operationes procedatur: quæ omnes sint ad oculum sensibiles; quæque non sine corporis motu prosequantur. Tu prout tibi commodius videbitur ordinabis atque statues: nos interim eiusmodi sub typis proponemus Agentes & actiones.

Lycas in conuiuium	AA
Deucalion in lapides.	BB
Apollo in pythonem	CC
Argus in bouem	DD
Arcas in Caliston	EE
Cadmus in satos dentes	FF
Semele in partum	GG
Echo in Narcissum	HH
Tyrrhenus nauta in Baccum puerum	II
Pyramus in Ensethe	KK
Mineis in lanificium	LL
Perseus in caput Medusæ	MM
Athlas in coelum	NN
Pluto in Proserpinam	OO
Cyane in stagnum	PP
Arachnes in telam	QQ
Neptunus in equum	RR
Pallas in oliuam	SS
Iason in Tauros	TT
Medæa in cacabum Esonis	VV
Theseus in Scyronem	XX
Filia Nisi in paternum crinem	YY
Dedalus in alarum structuram	ZZ
Hercules in Anthemum	ψψ [psi psi]
Orphæus in lyram	φφ [phi phi]
Cicones in Orphæum	ωω [omega omega]
Esacus in precipitium	θθ [theta theta]
Mennonis in sepulturam	òò [ʿayin ʿayin]
Arion in delphines	öö [sadhe sadhe]
Glaucus in herbam.	ùù [shin shin]

In quibus non requiritur necessarió primum nominis agentis vel actionis elementum; idem esse cum illo cuius est expressiuum: sufficit enim ambo hæc determinato huic significando esse adscripta.

Rotam igitur primó immobilem intra alteram immobilem ita situabis: vt exterior homines; interior autem appropriatas denotet actiones.

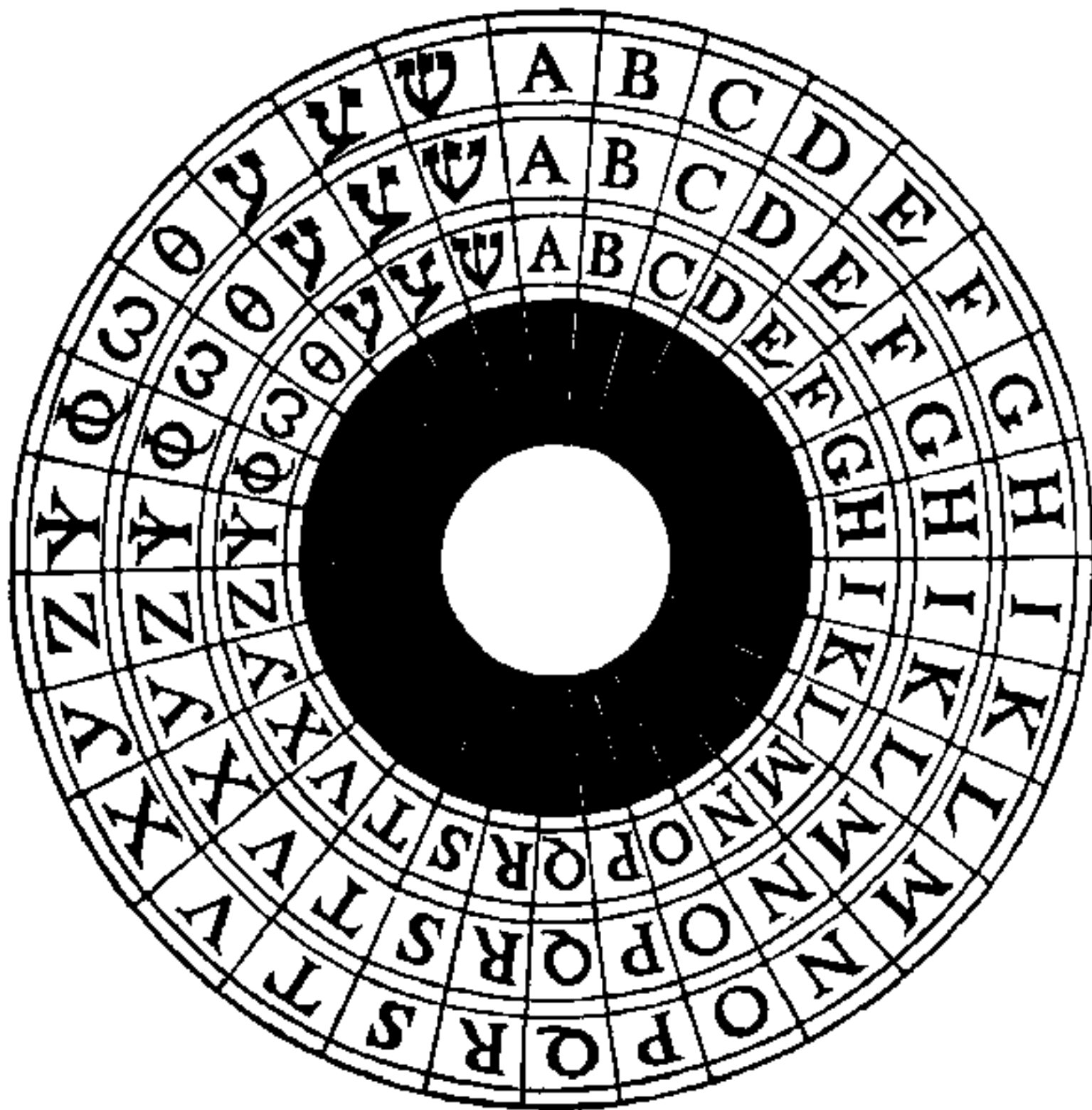




V.

Quibus foeliciter succedentibus ad vltiorem fiat progressus operationem. Placeat inquam homini & hominis actioni addicere instrumentum vel insigne non quidem quod ad illius tantum referri debeat actionem, sed quod sit omnibus vt fieri potest adaptabile vel saltem omnibus in operibus obeundis compatibile. Non. n. ideo fixæ figurantur hæ rotæ vt maneant perpetuo: sed vt vnus adiecti appropriata nostræ figantur memoriæ: vt cum huc, illucque prodeunt: semper atque statim referri possint ad illum (vt in vltioribus patebit) ad quem præsentia sunt ordinata. Habet ergo Lycas catenam, Deucalion vittam, Apollo baltheum, Argus caputium, Arcas peram, Cadmus antesinale, Semele suppositam sedem, & ita deinceps alij alia, quæ licet singulis sint propria: sunt tamen pro viribus omnibus appropriabilia quod quidem magis est curandum. Ratio. n. praxis vltimæ atque profectio; rationi praxis initialis est præferenda.

Rotam igitur secundo immobilem intra duas alias immobiles pro appropriatis duobus: quæ ad hominem referuntur constanter nanciscendis collocato: quatenus perpetuo naturam elementorum vbicumque ponantur, & quomodocumque disponantur præsentare queant. Rotæ fixæ mentis oculo conspiciendæ sunt huiusmodi.



Ibi exterior significat homines Media proprias actiones. Interior vero insignia hunc in modum.

A	Lycas	A	in conuiuium	A	catenatus
B	Deucalion	B	in lapides	B	vittatus
C	Apollo	C	in Pythonem	C	Baltheatus

D	Argus	D	in bouis custod.	D	caputiatu
E	Arcas	E	in Calistum	E	peratus.

Similis de aliis esto institutio, ordinatio, & iudicium. Vbi vero ad tertij elementi significationem instrumentum addere contigerit (quamuis hoc minus commodum sese offerat, accidit enim actionem appropriatam, vel contingentem non pati in manu tale appositum) ipsum pro commoditate imagnetur aliquo adiectum vel alligatum vel interiectum pacto, vt operationem Turbet, Adiuuet, & vel Abiiciatur, Euertatur, Eximatur, Extricetur, Euacuetur, Ruat, Incidat, vel quomodolibet aliter pro operis congruentia se habere possit: Cæterum incomparabiliter conuenientius est insignire: quippé cum sine vlla difficultate insignia possint ad omnes referri & applicari.

VI.

Consulto plané industriæ tuæ committere placuit inueniendas congruentes actiones, & organa, sine insignia, sicut enim singulis peculiares determinatorum hominum sunt magis notæ & celebres effigies: ita etiam (cum trahat sua quemque voluptas) habent singuli quibus operibus instrumentis & insigniis, sollicitentur magis, magisque in affectus concitentur. In superioribus. n. Ianuæ memoriæ dicebantur affectus; hósque potentiores, patentiores: ij vero nec iidem sunt, neque ab iisdem emanant principiis in omnibus.

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GIORDANO BRUNO

The Nolan

The Heroic Frenzies

Dedicated to that most illustrious and excellent knight

Sir. Philip Sidney

GIORDANO BRUNO
NOLANO.

DE GLI EROICI FURORI

AL MOLTO ILLUSTRE ED ECCELLENTE CAVALLIERO,
SIGNOR FILIPPO SIDNEO.

PARIGI,
APPRESSO ANTONIO BAIO,
l'anno 1585.

**A Translation with Introduction and Notes by Paulo Eugene Memmo,
Jr., 1964**

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ARGUMENT OF THE NOLAN UPON THE HEROIC FRENZIES

Dedicated to the Most Illustrious Sir Philip Sidney

Most illustrious knight, it is indeed a base, ugly and contaminated wit that is constantly occupied and curiously obsessed with the beauty of a female body! What spectacle, oh good God, more vile and ignoble can be presented to a mind of clear sensibilities than a rational man afflicted, tormented, gloomy, melancholic, who becomes now hot, now cold and trembling, now pale, now flushed, now confused, or now resolute; one who spends most of his time and the choice fruits of his life letting fall drop by drop the elixir of his brain by putting into conceits and in writing, and sealing on public monuments those continual tortures, dire torments, those persuasive speeches, those laborious complaints and most bitter labours inevitable beneath the tyranny of an unworthy, witless, stupid and odoriferous foulness!

What a tragicomedy! What act, I say, more worthy of pity and laughter can be presented to us upon this world's stage, in this scene of our consciousness, than of this host of individuals who became melancholy, meditative, unflinching, firm, faithful, lovers, devotees, admirers and slaves of a thing without trustworthiness, a thing deprived of all constancy, destitute of any talent, vacant of any merit, without acknowledgment or any gratitude, as incapable of sensibility, intelligence or goodness, as a statue or image painted on a wall; a thing containing more haughtiness, arrogance, insolence, contumely, anger, scorn, hypocrisy, licentiousness, avarice, ingratitude and other ruinous vices, more poisons and instruments of death than could have issued from the box of Pandora? For such are the poisons which have only too commodious an abode in the brain of that monster! Here we have written down on paper, enclosed in books, placed before the eyes and sounded in the ear a noise, an uproar, a blast of symbols, of emblems, of mottoes, of epistles, of sonnets, of epigrams, of prolific notes, of excessive sweat, of life consumed, shrieks which deafen the stars, laments which reverberate in the caves of hell, tortures which affect living souls with stupor, sighs which make the gods swoon with compassion, and all this for those eyes, for those cheeks, for that breast, for that whiteness, for that vermilion, for that speech, for those

teeth, for those lips, that hair, that dress, that robe, that glove, that slipper, that shoe, that reserve, that little smile, that wryness, that window-widow, that eclipsed sun, that scourge, that disgust, that stink, that tomb, that latrine, that menstruum, that carrion, that quartan ague, that excessive injury and distortion of nature, which with surface appearance, a shadow, a phantasm, a dream, a Circean enchantment put to the service of generation, deceives us as a species of beauty.

This is a beauty which comes and goes, is born and does, blooms and decays; and is eternally beautiful for so very short a moment and within itself truly and lastingly contains a cargo, a store-house, an emporium, a market of all the filth, toxins and poisons which our step-mother nature is able to produce; who having collected that seed of which she makes use, often recompenses us by a stench, by repentance, by melancholy, by languor, by a pain in the head, by a sense of undoing, by many other calamities which are evident to everyone, so that one suffers bitterly, where formerly he suffered only a little.

But what am I doing? What am I thinking? Do I perhaps despise the sun? Do I regret perhaps my own and others having come into this world? Do I perhaps wish to restrict men from gathering the sweetest fruit which the garden of our earthly paradise can produce? Am I perhaps for impeding nature's holy institution? Must I attempt to withdraw myself or any other from the beloved sweet yoke which divine providence has placed about our necks? Have I perhaps to persuade myself and others that our predecessors were born for us, but that we were not born for our descendents? No, may God not desire that this thought should ever come into my head! In fact, I add, that for all the kingdoms and beatitudes which might ever be proposed or chosen for me, never was I so wise and good that there could come to me the desire to castrate myself or to become a eunuch. In fact I should be ashamed, whatever may be my appearance, if I should desire ever to be second to any one who worthily breaks bread in the service of nature and the blessed God. And that such participation can be of assistance to one's good intentions I leave for the consideration of him who can judge for himself. But I do not believe I am caught. For I am certain that all the snares and nooses which those people devise and have devised who specialize in knotting snares and entanglements will never suffice for my enemies to ensnare and entangle me. They would avail themselves (if I dare say it) of death itself, in order to do me mischief. Nor do I believe myself to be frigid, for I do not think that the snows of Mt. Caucasus or Ripheus would suffice to cool my passion. See then if it is reason or some insufficiency which makes me speak.

What then do I mean? What conclusion do I wish to arrive at? What do I wish to decide? What I would conclude and say, oh illustrious knight, is that what belongs to Caesar be rendered unto Caesar and what belongs to God be rendered unto God. I mean that although there are cases when not even divine honors and adoration suffice for women, yet this does not mean that we owe them divine honors and worship. I desire that women should be honored and loved as women ought to be loved and honored. Loved and honored for such cause, I say, and for so much, and in the measure due for the little they are, at that time and occasion when they show the natural virtue peculiar to them. That natural virtue is the beauty, the splendor, and the humility without which one would esteem them to have been born in this world more vainly than a poisonous fungous occupying the earth to the detriment of better plants, more odious than any snake or viper which lifts its head from the dust. I mean that everything in the universe, in order that it have stability and constancy, has its own weight, number, order and measure, so that it may be ordered and governed with all justice and reason. Therefore Silenus, Bacchus, Pomona, Vertunnus, the god of

Lampsacus and similar gods of the drinking hall, gods of strong beer, and humble wine, do not sit in heaven to drink nectar and taste ambrosia at the banquet of Jove, Saturn, Pallus, Phoebus and similar gods; and their vestments, temples, sacrifices and rites must differ from those of the great gods.

Finally, I mean that these heroic frenzies have a heroic subject and object, and therefore can no more be esteemed as vulgar and physical loves than one can see dolphins in the trees of the forests or savage bears under the rocks of the sea.

However, to deliver all from such suspicion, I thought at first of giving this book a title similar to the book of Solomon which under the guise of lovers and ordinary passions contains similarly divine and heroic frenzies, as the mystics and cabbalistic doctors interpret; I wished, in fact, to call it *Canticle*. But in the end I restrained myself for many reasons, of which I shall report but two. One for the fear which I conceived of the austere frown of certain Pharisees, who would judge me profane for usurping sacred and supernatural titles in my natural and physical discourse, while they, consummate scoundrels, and ministers of every ribaldry, usurp more basely than one can say the names of holy ones, of saints, of divine preachers, of the sons of God, of priests, of kings. But then we await that divine judgment which will make manifest their malicious ignorance and doctrines; our simple liberty and their malicious rules, censures and institutions. The other for the great dissimilarity which is seen between the appearance of this work and that one, even though the same mystery and psychic substance is concealed under the shadow of the one and the other; for no one doubts that the first idea of the Sage was to represent things divine rather than to present other things; with him the figure is openly and manifestly a figure, and the metaphorical sense is understood in such a way that it cannot be denied to be metaphorical, when you hear of those eyes of doves, that neck like a tower, that tongue of milk, that fragrance of incense, those teeth that seem a flock of sheep returning from the bath, those tresses that resemble goats descending the mountain of Galaad. But this poem does not show us a face which so keenly invites one to seek a latent and occult sense; so that through the ordinary mode of speech and by similitudes more adapted to the sentiments which gentle lovers usually employ, and experienced poets put in verse and rime, sentiments are expressed similar to those used by the poets who spoke of Cythereida, or Licoris, or Doris or Cynthia, Lesbia, Corynna, Laura and other such ladies. Thus anyone could be easily persuaded that my primary and fundamental intention may have been to express an ordinary love, which may have dictated certain conceits to me, and afterwards, because it had been rejected, may have borrowed wings for itself and become heroic; for it is possible to convert any fable, romance, dream and prophetic enigma, and to employ it by virtue of metaphor and allegorical disguise in such a way as to signify all that pleases him who is skillful at tugging at the sense, and is thus adept at making everything of everything, to follow the word of the profound Anaxagoras. But think who will as it seems to him and pleases him, in the end, willy nilly, if one is to be just, each must understand and define it as I understand and define it, and not I as he would understand it and depict it; for just as the passions of that Hebrew have their own proper modes, succession and names, which no one has been able to understand and could never explain better than he, if he were present, so these canticles of mine have their own names, succession and modes which no one can explain better and understand than myself, since I am not absent.

Of one thing I wish the world to be assured: what I have essayed in this preliminary preface, wherein I address you in particular, excellent sir, and in the dialogues formed upon the subsequent articles, sonnets

and stanzas, is to have everyone know that I should deem myself most shameful and bestial, if with much thought, study and labor I should have ever delighted or relished imitating (as they say) an Orpheus who adores a living woman, and proposes after her death (if it be possible) to rescue her from hell; when in fact I would hardly esteem her (without blushing) to be worthy of being loved naturally even in that instant when her beauty is in flower and when she has the power of bringing offspring to nature and to God: so much the less would I desire to appear similar to certain poets and versifiers who glory in a perpetual perseverance in such love, as in such a pertinacious madness, which can certainly compete with all the other species of folly that can reside in a human brain. So much, I say, am I removed from that most vain, most vile and most infamous glory, that I cannot believe any man who possesses a grain of sense and spirit can expend any more love on such a thing than I have spent in the past and intend to spend in the present. And, by my faith, if I wish to employ myself in defending the nobility of that Tuscan poet, who showed himself so distraught on the banks of the Sorgue for a lady of Valclusa, and not say that he was a madman fit to be chained, I shall have to believe and force myself to persuade others, that for lack of genius apt for higher things he set himself the task of nourishing his melancholy, and belaboring his wit in confusion, by analyzing the effects of an obstinate vulgar love, animal and bestial, as so many others have done who formerly have sung the praises of a fly, a beetle, an ass, of Silenus, of Priapus, of apes, and those who have in our time sung the praises of urinals, of the shepherd's pipe, of beans, of the bed, of lies, of dishonor, of the furnace, of the knife, of famine, and of the plague, things which perhaps give the appearance of being no less lofty and proud by reason of the celebrated voices of those who sing of them than these and other ladies I have mentioned are, perhaps by reason of the poets who have celebrated *them*.

Yet (that there be no mistake) I do not wish that here should be taxed the dignity of those ladies who have been worthily praised and who are praiseworthy: and those, especially, who may and do reside in this British land, to whom we owe the love and fidelity of the guest; for even if one were to find fault with the whole worold, one could not find fault with this nation, which in this respect is not the terrestrial world, nor a part of it, but is entirely separated from it, as you know: so that any discourse regarding the whole feminine sex could not and would not include any of your women, who must not be considered part of that sex; because they are not women, they are not ladies, but, in the guise of ladies, they are nymphs, goddesses and of celestial substance, among whom it is permitted to contemplate that unique Dianba, whom I do not desire to name in the rank or category of women. [Queen Elizabeth] Let it be understood, then, that I mean only the ordinary genus. And I should unworthily and unjustly persecute any individual of this class: because to no particular person ought the weakness and condition of the sex be imputed, just as as defect or vice of constitution, assuming there is some fault or error there, must be attributed to the species or to nature, and not in particular to the individuals of the class. Truly, with respect to that sex, what I abominate is that zealous and disordered venereal love which some are accustomed to expend for it, so that they come to the point of making their wit the slave of woman, and of degrading the noblest powers and actions of the intellectual soul. If my intentions are understood, far from being saddened and becoming vexed with me because of my natural and truthful discourse, every honest and chaste woman will rather agree with me and love me the more because of it; and they will allow that the venereal love women have for men is a dishonorable thing, as I actively reprove the venereal love men have for women. Therefore, with a determined heart, mind, opinion and purpose, I affirm that my first and principal, secondary and subordinate, final and ultimate design in this work to

which I have been called, was and is to signify divine contemplation and present the eye and ear with other frenzies, not those caused by vulgar love, but those caused by heroic love. These frenzies will be explained in two parts, each of which will be divided into five dialogues.

The argument of the five dialogues of the first part

In the first dialogue of the first part there are five articles, [9] whence, in order: in the first is shown the causes and principal intrinsic motives under the names and figures of the mountain, and the river, and of the muses which declare themselves present, not because they have been summoned, invoked, and searched for, but rather as if they had often importunately offered themselves. By this is signified that the divine light is ever present, that it forever offers itself, ever calls and knocks at the doors of our senses and other powers of cognition and apprehension, as it is indicated in the Song of Solomon where it is said, "En ipse stat post parietem nostrum, respicinse per cancellos et prospiciens per fenestras", [Cant. 2:9: "Behold He standeth behind our wall, looking through the windows, looking through the lattices..."] which light very often through various occasions and impediments remains excluded and withheld. In the second article is shown what are those subjects, objects, affections, instruments, and effects by which this divine light enters, shows itself, and takes possession of the soul, in order to raise it and convert it unto God. In the third, the intention, definition, and determination which the well-informed soul makes with regard to the one, perfect and ultimate end. In the fourth, the civil war which follows and breakis out against the spirit after such determination, whence the Canticle says, "Noli mirare, quia nigra sum: decoloravit enim me sol, quia fratres mei pugnaverunt contra me, quam posuerunt custodem in vineis". [Cant. 1:5: "Do not consider me that I am brown, for the sun has altered my color: for my brothers have fought against me, whom they have made the keeper in the vineyards..."] In that place are represented as four standard bearers the affection, the fatal impulse, an appearance of the good, and the conscience, which are followed by the numberless cohorts of the many, contrary, varied and diverse powers, together with their ministers, intermediaries, and organs which exist in this organization. In the fifth is described a natural contemplation through which it is shown that every contrary is reduced to friendship, whether through the victory of one of the contraries, or through harmony and conciliation, or by some vicissitude, every discord to concord, every diversity to unity; which doctrine has been developed by us in the discourses of other dialogues.

In the second dialogue is more explicitly described the order and action of the conflict which is in the substance of this complex of the frenzied one, to wit: in the first article are shown three sorts of contraries. The first is the conflict of two opposed affections or acts, as for example where hopes are cold and desires hot. The second treats of the same desires and acts in themselves, not only that different times, but at the same time, when each one, for instance, dissatisfied with himself, looks to another, and at the same time loves and hates. The third is between the power that follows and aspires and the object which flees and eludes it. In the second article is described the opposition which results from two impulses which are opposed in general, to which are related all the particular and subordinate contraries, for example, when one climbs or descends toward two opposite places or goals at the same time. Thus it happens to the complex being by reason of the diversity of the inclinations which are in his several parts and the variety of dispositions which result from these, that he rises men and falls at the same time, goes

forward and backward, withdraws himself from himself and also withdraws into himself. The third article discusses the consequence of such oppositions.

In the third dialogue is disclosed how much power belongs to the will in this combat, for to the will alone pertains the organizing, the initiating, the execution and completion; for it is the will the Canticle addresses when it says, "Arise, hasten, my dove, and come: for already winter is passed, the rain is gone, the flowers have appeared in our land; the time of pruning is come." (Cant. 2:10-12) It is the will that in any ways bestows power to the other potencies; and bestows power especially to itself, when it reflects upon itself and increases itself two-fold, when it wishes to desire, and is pleased with what it desires; it withdraws itself, on the contrary, when it dislikes the object of its desire, and is displeased to desire it. Thus everywhere and in everything it approves what is good and what the justice of natural law prescribes for it, and never approves at all what deviates from that law. And this is how much the first and second article explain. In the third article is seen the double fruit of a similar power. Accordingly, as the result of the passion which draws and ravishes them, lofty things become base, and base things become lofty. Thus it is customary to say that by the force of vicissitude and vertiginous attraction, the element of fear is condensed into air, vapor and water, while water is refined into vapor, air, and fire.

In the seven sections of the fourth dialogue are contemplated the impetus and vigor of the intellect which carries the affection away without it; the development of the thoughts into which the frenzied lover is divided, and the sufferings of the soul under the government of this so turbulent republic. There it becomes clear who the hunter is, the birdcatcher, the wild beast, the dogs, offspring, the cave, the noose, the rock, the prey, the issue of so many labors, peace, rest, and the desired end of so laborious a conflict.

Into the fifth dialogue is further described the state of the frenzied one and is shown the order, condition and reason for his labors and fortunes. In the first article is shown what pertains to the pursuit of the object which withdraws itself; in the the second is shown the continuous and relentless competition of the passions; in the third the lofty and cold, because vain purposes; in the fourth the voluntary desire; in the fifth the prompt rescue and powerful bulwark. In the following articles are shown in their variety, according to their reasons and appropriateness, the vicissitudes of his fortune, condition, and labors, each article expressing them by antitheses, comparisons, and similitudes.

Argument of the five dialogs of the second part

In the first dialogue of the second part is offered the origin of the modes and reasons for the state of the frenzied lover. In the first sonnet is described his state beneath the wheel of time; in the second is described the defense he offers for his esteem of ignoble occupations and for the unworthy squandering of time which is so brief and narrowly measured; in the third he confesses the impotence of his studies, which, although illumined within by the excellence of their object, begin to obscure and cloud that object when they come in contact with it; in the fourth he complains of the profitless strain of the faculties of the soul as his soul seeks to rise with powers unequal to the state it desires and venerates; in the fifth is recalled the contrariety and familiar conflict found in him, a conflict which may hinder him from applying himself entirely to his end or goal. In the sixth is expressed the aspiration of desire; in the

seventh is considered the poor correspondence found between him who aspires, and that to which he aspires; in the eighth is seen the distraction the soul suffers because of the conflict between external and internal things, internal things among themselves, and a similar conflict of external things among themselves; in the ninth is explained the age and the time in the course of life most propitious for the act of lofty and profound contemplation, a time when the soul is not disturbed by the ebb and flow of its vegetative constitution, but finds itself in a state of immobility and in a sort of tranquility; in the tenth is described the order and matter in which heroic love sometimes attacks, wounds, and awakens us; in the eleventh is explained the multitude of species and particular ideas which show the excellence of the mark of their unique source and are the means by which the desire toward the heavenly is aroused; in the twelfth is expressed the state of every human effort toward the divine enterprises. Much is presumed before one engages himself in them, and much during the engagement itself. But, then, when one is engulfed and penetrates more and more into the depths, this fervent spirit becomes extinguished by presumption, the nerves begin to yield, the strength is slackened, thoughts discouraged, all intentions vanish, and the soul remains confused, vanquished and reduced to nothing. Pertinently, therefore, was it said by the Sage, "he that is a searcher of majesty shall be overwhelmed by glory" (Prov. 25:27). In the last article is more clearly expressed what the twelfth demonstrated by similitude and figure.

In the second dialogue, in a sonnet and in the dialogue which is a commentary upon it, is made specific the first cause which subdued the strong one, softened the hard one, and reduced him to an amorous servitude under the command of Cupid, but in that way raised and disposed him to celebrate his zeal, ardor, election, and purpose.

In the third dialogue in four questions and four answers of the heart to the eyes and the eyes to the heart is explained the being and mode of the appetitive and cognitive faculties. In this dialogue is shown how the will is reawakened from sleep, given direction, urged and led by the cognition; and reciprocally how the cognition is aroused, formed, and revived by the will, the one proceeding from the other, alternately. It is doubted if the intellect or the cognitive power in general, or even the act of cognition is greater than the will or appetitive power in general, or even greater than the affection. If one cannot love more than one can understand, and if everything which in a certain mode is desired, in a certain mode is also understood, and the reverse also be true; then it is fitting to call the appetite cognition. For we see that the doctrine of the Peripatetics, which has raised and nourished us from our youth, goes so far as to call the appetite in potency and natural act cognition, so that they distinguish all effects, means and ends, principles, causes and elements into those primarily, intermediately, and ultimately known according to nature, in which, they conclude, the appetite and the cognition concur. Thus is proposed the infinite potency of matter, and the assistance of the act thanks to which that potency is not in vain. For just as the act of the will is infinite with respect to the good, so is the act of cognition infinite and endless with respect to the true: accordingly, being, truth, and goodness take on the same significance when they are referred to in the same way, that is: as infinite goals.

In the fourth dialogue are represented and in some manner explained the nine reasons for the ineptitude, disproportion, and deficiency of the human sight and apprehensive potency toward things divine. The first lover, who is blind from birth, is blind because of the nature which debases and humiliates him. The second lover, blinded by the poison of jealousy, is blind because of the irascible and concupiscible

which diverts and misleads him. The third, blinded by the sudden appearance of intense light, is blind because of the brilliance of the object which dazzles him. The fourth, received and nourished for a long time in the light of the sun, is blind because of much lofty contemplation of the unity which removes him from the multitude. The fifth, whose eyes are forever filled with dense tears, is blind owing to the disproportion of means between the potency and the object which impedes him. The sixth, who through much weeping has extinguished the organic visual humour, is blind because of a lack of the true intellectual nourishment, a lack which weakens him. The seventh whose eyes are reduced to ashes by the ardor of his heart, symbolizes the burning passion which disperses, weakens, and sometimes devours the power of discernment. The eighth, blinded by the wound of an arrow's point, is blind through the very act of union with the form of the object that conquers, alters, and seduces the apprehensive potency, which is oppressed by the weight of the form and falls under the impetus of its presence; therefore, not without reason is the appearance of this object sometimes represented in the form of a penetrating thunderbolt. The ninth, because he is mute and is unable to explain the cause of his blindness, is blind for the highest reason, the secret design of God, who has given man this zeal and solicitude to search, so that he may never be able to reach higher than to the knowledge of his own blindness and ignorance, and no higher than to deem silence more worthy than speech. But this does not suggest that common ignorance is to be excused or favored, for he is doubly blind who does not see his own blindness. And there is a difference between the profitably zealous and the stupidly idle. The stupidly idle are buried in the lethargy of the incapability of judging their own blindness, and the profitably zealous are aware, awakened, and prudent judges of their own blindness, and for that reason are in quest and of the threshold of the attainment of the light from which the others are banished for a long time.

Argument and Allegory of the Fifth Dialogue

In the fifth dialogue two women are introduced, for whom (according to my country's custom) it is unbecoming to comment, expound, decipher, or to be so wise and learned as to usurp the office of teaching and giving men institutions, rules, and doctrines, but for whom it is fitting, when their bodies are found to have a soul, to divine well and to prophecy. Therefore the author has been content to make them merely recite the allegory, leaving to some male intelligence the care and labor of interpreting it. And even to him (in order to lighten his task, or I should say, discharge him of it), I shall explain how these nine blind men, by reason of their role, of the external causes of their blindness and of many other subjective differences, take on significance other than the nine of the preceding dialogue. According to the common imagination of the nine celestial spheres these blind men symbolize the number, order, and diversity of all things which are subsistent within an absolute unity, and in and over all of them are ordered those intelligences which, by a certain analogy, depend upon the first and the unique intelligence. The Cabalists, Chaldeans, Magi, the Platonists and Christian theologians hold that these intelligences are distinct in nine orders through the perfection of the number which governs the universality of things and in a certain way informs everything. They also hold that it is by a simple number that the divinity is symbolized, whose extension and square represents the number and substance of all things which depend upon it. All the more illustrious thinkers, whether philosophers or theologians, who speak either by reason and their own light, or by faith and a superior light, recognized in these intelligences the cycles of ascent and decent. Thus the Platonists say that by a certain revolution it happens that those who are above the fatality of time and change submit themselves once again to this fatality, while others rise and

take their place. A similar revolution is alluded to by the Pythagorean poet, when he says:

All these, where the wheel of a thousand years comes round, a god summons to the river
Lethe in vast train, so that they may begin again to desire the return to the body. (Virgil
Aeneid vi. 748-751)

Some say that thus are to be understood the words of Revelation in which it is said that the dragon shall be conquered by chains for a thousand years, and after that period released. To this interpretation adhere those who speculate upon the many passages of Revelation which express the millenium literally, represent it by a year, by a season, by one night, or by one span time or another. Beyond a doubt the millenium itself is not to be taken according to the revolutions called solar years, but according to more than one method of calculating the order and measure upon which the fate of things depends. For the years of the stars are as different as are their particular species. As for the fact of revolution, it is given out among the Christian theologians that from each of the nine orders of spirits, a multitude of legions were cast down to low and obscure regions; and so that those seats do not remain vacant, divine Providence wishes the spirits who now live in human bodies to be drawn up to that eminence. But among the philosophers Plotinus alone, to my knowledge, has seen fit to agree with all the great theologians that such a revolution does not concern all beings, nor take place at all times, but takes place only once. And among the theologians only Origen, following all the great philosophers, has dared to say, after the Saducees and other reprov'd sects, that the revolution is vicissitudinal and yet eternal, and that all those who ascend must descend to the bottom; as one can see in all the elements, and in all the things which exist on the surface, in the bosom and womb of nature. For my part, I confess and confirm as very appropriate the opinion of the theologians and those whose task it is to give laws and institutions to the people; just as I do not fail to affirm and except the opinion of those who, speaking according to natural reason, address themselves to the small number of the good and wise. The latter opinion has been justifiably reprov'd for having been exposed to the eyes of the multitude, for since it is only with great difficulty that they can be restrained from vices and spurred to virtuous action by belief in eternal punishment, what would happen were they persuaded of some lighter condition for the reward of heroic and human deeds, and the punishment of crimes and villainies? But to conclude this progression of mine, I say that now begins an explanation and discourse upon the blindness and the light of these nine men, first clairvoyant, then blind, and finally illumined. At first they are rivals in the shadows and vestiges of the divine beauty; then they are completely blind, and finally they enjoy themselves peacefully in the more open light. While they are in the first condition, they are led to the dwelling of Circe, who represents the generative matter of all things. She is called the daughter of the sun, because from the father of forms she has inherited the possession of all those forms which, by a sprinkling of the waters -- that is to say by the act of generation and by the power of enchantment -- that is by reason of a secret harmony -- she transforms all beings, making those who see become blind. For generation and corruption are causes of oblivion and of blindness, as the ancients explain by the figure of souls who bathe and inebriate themselves in the waters of Lethe. Then by that which the blind men lament, when they say, *Daughter and mother of darkness and horror*, is signified the dismay and sadness of the soul which has lost its wings, but will be relieved when it regains hope of recovering them. By Circe's words, *Take another one of my fatal vases*, is signified that men carry with themselves the decree and destiny of a new metamorphoses, which is, however, said to be offered to them by Circe herself; for although one contrary

has its origin in the other, it may not be efficaciously uncovered by them. For that reason she said that although her own hand was unable to open it, it could entrust the vase to them. The other meaning is that there are two kinds of water. There are the inferior waters under the firmament which enlighten. These are the waters which the Pythagoreans and the Platonists symbolized by the descent from one tropic and the ascent to another. Then by her words, *Traverse the width and depth of the world, seek out all the many kingdoms*, is signify that there is no immediate progress from one contrary form to another, nor immediate regression to the first form, but that it is necessary to traverse, of not all, at least a very great number of the forms contained in the wheel of natural species. Then will they be enlightened by the sight of the object in which concur the three perfections, beauty, wisdom, and truth, revealed through the sprinkling of the waters, called in the sacred books the waters of wisdom and the rivers of eternal life. These waters are not found on the mainland of the globe, but *separated entirely from the earth*, in the bosom of the Ocean, of the Amphitrite, of the divinity, where that river rises which takes its source from the divine throne, whose flow is not at all like the ordinary flow of natural rivers. In that river are the nymphs, who are the blessed and divine intelligences which assist and administer to the first intelligence, similar to Diana among the nymphs of the wilderness. She alone among all the others has by her triple virtue the power to open every seal, untie every knot, uncover every secret and bring to light whatever is hidden. By her unique presence, by her double splendor of goodness and truth, benevolence and beauty, she pleases all wills and intellects, sprinkling them with the salutary waters of purgation. Then there follows a long chant and song by the nine intelligences, the nine muses, whose chorus is ordered according to the number of the nine spheres, so that the harmony of each one is continued by the harmony of the following one. And that there may be no vacuum interposed among them, the end of one song coincides with the beginning of the other, and the end of the last song concurs with the beginning of the first, as the circle is closed. For the most brilliant and the most obscure, the beginning and the end, the greatest light and the most profound darkness, infinite potency and infinite act coincide, as our method of argument has explained elsewhere.

Finally one observes the harmony and concert of all the spheres, intelligences and muses in a concert of instruments, so that the heaven, the movement of worlds, the works of nature, the discourse of intellects, the contemplation of the mind, the decree of divine Providence celebrate in complete accord that lofty and magnificent vicissitude which raises the inferior to the superior waters, changes night into day, and day into night, so that the divinity may be in all, according to the mode in which the infinite goodness is infinitely communicated according to the entire capacity of each thing.

These are the discourses, then, which it seems to me cannot be conveniently addressed and recommended to anyone than to you, excellent Sir. For I would not risk doing again what I think at times I have done inadvertently, and what many others ordinarily do who present a lyre to a deaf man and a mirror to a blind one. To you then these discourses are presented without fear, because here the Italian reasons with one who understands him. My verses are submitted to the censure and the protection of a poet. My philosophy stands naked before so pure an intellect as yours. Heroic things are addressed to the heroic and generous spirit with which you are endowed. My services are offered to one who knows how to accept them graciously, and my homage to a gentleman who has ever shown myself worthy of such. And in that which particularly concerns me, I know that through your good services you have guided me with a magnanimity far greater than any recognition you may have given to others who may have since come

to you. Farewell.

The Apology of the Nolan

To the most glorious and virtuous ladies

Oh glorious and enchanting nymphs of England,
my spirit neither shuns nor disdains you, nor dishonors
you when it deprives you of the traditional name of women,

by neither counting you among them nor excluding you.
I am sure the name of goddesses are more meet for you,
because you are endowed with more than common life,
and are upon the earth what the stars are in heaven.

Oh, Ladies mine, your sovereign beauty my sincerity
can never harm, nor does it wish to do so, because it
cannot reach your superhuman kind,

but by bitter torment, it aspires to that place
where Diana is queen above all, who is among you
what the sun is amid the stars.

Labor and art humbly offer you by invention, my
words and the strokes of my pen such as they may be.

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Title: Giordano Bruno's The Heroic Frenzies

A translation with introduction and notes
by Paul Eugene Memmo, Jr.

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Giordano Bruno: *Cantus Circaeus* ('Incantation of Circe')

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Cantus Circaeus ("Incantation of Circe") is an early work by Bruno on the art of memory with strong magical elements. It is written in the form of a dialogue between the great sorceress Circe and her assistant or apprentice Moeris. It opens with Circe's incantations to the planets which appear to be based on Agrippa, [De Occult. Phil. II, lix](#). These incantations are described as "barbara & arcana". These are accompanied by various magical operations including the use of an altar, fumigations, and [notae](#). This is followed by an [Art of Memory](#).

According to I.P. Coulano, "Giordano Bruno's magic is based not only upon the Ficinian tradition but also on techniques relating to the art of memory. This art consisted of a manipulation of phantasms or inner images, whose purpose varied from the mere learning by heart of a text to mystical contemplation." ('Magic in Medieval and Renaissance Europe' in *Hidden Truths: Magic, Alchemy, and the Occult*: 1987).

Cantus Circaeus follows chronologically [De Umbris Idearum](#), which is mentioned in the preface. The character of Circe also recurs prominently throughout Bruno's works, including his [The Heroic Frenzies](#), and his final work *De imaginum ... compositione* (1591).

PHILOTHEI

IORDANI

BRVNI NOLANI CAN-

TVS CIRCAEVS AD EAM

*memoriæ praxim ordinatus
quam ipse Iudiciariam*

appellat.

AD ALTISSIMVM PRINCI-

PEM HENRICVM D' ANGOVLESME

**magnum Galliarum Priorem, in Pro-
uincia Regis locumtenentem, &c.**



PARISIIS,

**Apud Ægidium Gillium, via S. Ioannis
Lateranensis, sub tri urn coro-
narum signo.
M. D. LXXXII.**

ILLVSTRISSIMO ALTISSI-

MOQVE PRINCIPI HENRICO D'ANGOV-

lesme Magno Galliarum Priori, Prouinciæ Gubernatori, ac Locumtenenti generali, & totius maris

orientalis pro Regia Maiestate Admiralio Io. Regnault eiusdem Illustrissimi á secretis Consiliarius.

Cum ad manus meas, Altissime princeps, duplex de cantu Circæo & eius ad memoriæ Artem applicatione Dialogus peruenerit; cūmq̃ue artis ipsius excellentia, & fructus non me lateat: dignissimam quæ nobilibus & generosis ingeniis communicaretur existimaui. Materiam enim minime vanam, de rebus maxime desiderabilibus comprehendit. Mitto quod præter titulum, & artis elementa nihil habet cum aliis hactenus editis commune: eaque admittit propria, quæ Iordanum non solum autorem sed & frugi inuentorem testificabuntur. Ad hæc artis istius editio ad eius famam, & iustificationem pertinet: accidit enim eius exemplaria successu quodam fuisse vitiata: & conspurcata circumferantur: quatenus & auctor reddatur vulgo suspectus, & Ars minus commendabilis. Consultum ergo mihi fuit eam ipsam artem habentem pro titulo prohemium (in quo quæ promitti possunt proponuntur) cum suo progressu cuius erat exemplar apud me, fidelissime vt olim quibusdam dictata fuerat, vtque dialogo Circæo cum eiusdem applicationibus ad augmentum & non modicum ornamentum & claritatem facientibus postea per Ior. est efformata, in lucem edere. Cui quidem amico consilio atque sententia libentissime vt par erat consentiuit Iordanus meque roquuit vt (cū sit ipse grauioribus negociis intentus) ego eam ipsam curam susciperem & complerem. Post igitur aliam artem per ipsum editam, & christianissimo Regi dicatam: quæ de vmbris idearum intitutatur: hanc ego edendam suscepi, quæ quidem illud habet peculiare, atque proprium: vt memoriam verborum seu dictionum quam aliæ artes inter millibus suppositis imaginibus, & centum millibus locis difficile complebant: ista in centum, & viginti præcipuis formis (vt ipse loquitur) subiectiuandis: iuxta terminorum, sententiarumque numerum facillime perficiet, determinatis operationibus insigniis, circumstantiis, & adsistentibus. Quibus efficit vt hæc ars pro memoria verborum longe minus labore, industria, & exercitatione: quam cæteræ omnes quæ legi possint indigeat. Adeo vt facilius, & certius hanc viam incedentibus præstent tres quatuorue menses, quam aliorum tramitem persequentibus, tres quatuorue præstare valeant anni. Quod sane artem hanc alijs comparare potenti non potest esse dubium. Quod veró ad memoriam rerum & sententiarum attinet: satis apertum est quod mox auditis artis præceptionibus: quilibet eadem possit pro sua vti capacitate: & ab eius profectu non est iudicij compos qui excludatur. Dictas igitur cum in ipsa singularitates acceperim dignum existimaui vt sub tui nominis splendore curreret: quatenus etiam obsequium perpetuæ seruitutis qua tibi ex toto pectore sum addictus, hoc etiam signo percipere possis: vt & si qui fructum ex huius artis canonibus emetent, ipsum ex parte ad te, cuius secundis auspiciis est edita, referant. interim celsitudo tua muneris exiguitatem., animi affectusque magnitudine compenset obsecro. Vale, & quamdiutissimé Regiæ Ma. Patriæ, & admnistrationi tuæ, tuisque foelix & incolumis viue.

Tuæ amplitudini addictiss. & obsequen-
tissimus seruus Io. REGNAULT.

IORDANVS LIBRO.

Visurus magam magni solis filiam,
His procedens é latebris,
Ibis Circêum liber in hospicium,
Haud arctis arctis clusum terminis.

Balantes oues, mugientes & boues,
Crissantes hoedorum patres
Visurus, vniuers' & campi pecora,
Cunctasque sylvæ bestias.

Concentu vario errabunt cæli volucres,
In terra, in vnd' in aere.
Et to dimittent illæsum pisces maris,
Naturali silentio;

Tandem caueto, quando domum appuleris,
Inuenturus domestica:
Namque antè fores, aditumqu' ant' atrii,
Limosum se præsentans

Occurret porcus, cui si forté adhæseris:
Limo, dentibus, pedibus:
Mordebit, inquinabit, inculcabit,
Et grunditu t' obtundet.

Ipsis in foribus, in adituqu' atrii,
Moraus genus latrantium:
Molestum fiet baubatu multiplici,
Et faucibus terribile.

Hoc ni desipias, & nisi desipiat,
Metu dentis, & baculi,
Te non mordebit, ipsum non percuties,
Perges, nec te præpediet.

Quæ cum solerti euaseris industria,
Interiora subiens:
Solaris volucer to gallus excipiet,
Solis committens filiæ.

PHILHOTHEI IORDANI

BRVNI NOLANI CANTVS

Circæus, ad Memorïæ praxim ordinatus.

DIALOGVS PRIMVS

Interloquunt. CIRCE & MOERIS.

CIRCE.

Sol qui illustras omnia solus. Apollo, carminis audior, pharetrate, arcitenens, sagitti-potens, Pythie, lauriger, fatiloque, pastor, vates, augur, & medice. Phæbe, rosee, crinite, pulchricome, flauæ, nitide, placide, cytharæde, cantor, & veridice. Titan, Milesi, Palatine, Cyrrhæe, Timbræe, Deli, Delphice, Leucadice, Tegæe, Capitoline, Smynthæe, Ismeni, & Latialis. Qui mirabiles impertiris naturas elementis: quo dispensante tumescunt, & sedantur maria: turbantur & serenantur aër & æthera: viuida quoque intenditur, reprimiturque ignium vis atque potentia. Cuius ministerio viget istius compago vniuersi, inscrutabiles rerum vires ab ideis per animæ mundi rationes ad nos vsque deducens & infra, vnde variæ atque multiplices herbarum, plantarum cæterarum, lapiduinque virtutes, quæ per stellarum radios mundanum ad se trahere spiritum sunt potentes.

Adesto sacris filiæ tuæ Circes votis. Si intento, castoque tibi adsum animo, si dignis pro facultate ritibus me præsentō. En tibi faciles aras struximus. Adsunt tua tibi redolentia thura, sandalorumque rubentium fumus. En tertio susurraui barbara & arcana carmina. Peractæ sunt lustrationes. Septem suffituum genera pro septem mundi principibus expediui. Solutiones & ligamenta de more sunt peracta. Sygillauimus omnia. vnum abest vt præcationum quæ præcurrere debuerunt, quæque ad suos repetitæ sunt numeros concupita proferamus. Moeri inspicere lineam, & vide an adhuc altum cæli sol teneat.

MOERIS. Nil abest.

CIRCE. Conuertor igitur ad te meridianum solem, per mirabilem potentiam qua vnus tam plurima facis. Per concitatorum equorum tuorum cursus, qui vniuersa detegens duo latentia percurris hemisphæria. Quis quæso rerum modus est? Ecce sub humano cortice ferinos animos. Conuenit ne hominis corpus vt cæcum atque fallax habitaculum bestialem animam incolere? Vbi sunt iura rerum? vbi fas, nefasque naturæ? Si repetiuit Astræa cælum, cuius ne vestigium quidem terra videat: cur non de cælo saltem apparet Astræa?

Ecce subiuius minimé occultum Chaos. Cur non miscentur ignibus maria, & limpida nigris terris astra: si in terris ipsis & earum gubernaculis nihil est quod faciem demonstret suam? Ipsa ne nos mater natura decipit? Matrem dixerim an nouercam? Veritati nil ipsa odibilius esse debet falsitate: bonitati nil ipsa malitia molestius. Non est, non est certé modicum ô clarissima mundi lampas, quod & visibilium, et non sensibilibus ratiocinantibus circumueniamur ingeniis. Cur ergo similem debuimus in ipsa natura ypocrisim experiri? Si perpauci hominum animi sunt effincti, cur quæso tot hominum sunt efformata corpora? Conuertere igitur ad partes tuas ô Sol, & tantum naturæ & dignitatis tum præiudicium vindicato. Insignito Circem tuam tu cæterique præpotentes dii, vt eidem potentia qua ministerialibus spiritibus proximisque corporum istorum formatoribus imperare valeat.

Adiuro vos per mendaces vultus errorum ministros, per altam præsidum naturæ potentiam, vt à singulis brutalium specierum indiuiduis humanam abstrahentes faciem, in suas ipsa faciatis extrinsecas atque veraces prodire figuras. Si quando repressum cursum obire debent flumina. Si quando altum suum arripere debent ignes. Si nullum est æterno violentum. Si tandem omnia suos ad terminos debent appellere. Mutatur ne aliquid Moeri?

MOERIS. Nil prorsus.

CIRCE. Adiuro vos iterum quid trepidatis? quid hæretis vectores formarum, sygillorum naturæ falsificatores. Iuppiter verax, cuius per vos est læsa maiestas vobis imperat. Cogit vos pater hominum, in cuius virtute vos ter, atque quater adstringo. Impero quoque vobis per cæteros qui supra cætera animantium genera habent imperium deos: vt sophistico hominum remoto vultu non impediatis quominus singulorum in lucem conspiciendæ prodeant figuræ. Respice Moeri.

MOERIS. Nil adest noui.

CIRCE. Tertiam igitur adiurationem aggrauabo.

Iterum ad te manus tendo meas, ô sol. En tibi tota adsisto. Explica rogo te leones tuos, tuos lynces, capros, cynocephalos, Jaros, vitulos, serpentes, elephantes & cætera animalium istorum ad te pertinentium genera. Alciones, hirundines, coturnices, coruos, cornices, capellas, cicadas, & scarabeos, cæteraque tui generis volitantia. Testudinem, pholim. tunnum, raïam, cethe, cæteraque id genus tua. Qui Vbius, Alexicacus, Phanes, Horus, Apollo diei, Dionysius noctis & Diespiter diceris. Cuius virtutem aurum, hiacinthus, rubinus, & carbunculus mihi vicariam subministrant. In medio regiminis planetarum reuerendè, cursum præmonstrans & commonstrans omnium: educens, producens, & maturans vniuersa, regnantium, & consiliariorum domine, fulgentibus radiis celeberrime. Si tu princeps mundi, oculus cæli, speculum naturæ, architectura animæ mundi, & sygillus alti architectoris. Te quoque lunam appello. En & adsisto tibi. Profer (rogo te) tuos mergulos, grues, buteones, cyconias, graculos, anates, anseres, cæterásque volucres aquaticas. Lumacas, ligurinos, palmipedes, salpas, araneas, ictices, iuersas, lacertas, tuáque generis istius vniuersa: Rubetam, ranam, caneros, limacas, ossolas, tuáque cætera natantium. Te appello: quam Hecaten, Latonam, Dianam, Phæben, Lucinam, Triuiam, Tergeminam, Deamque triformem dicimus. Si agilis, omniuaga, pulcherrima, clara, candida, casta, innupta, verecunda, pia,

misericors, & intemerata. Iaculatrix, honesta, animosa venatrix, regina cæli, manium gubernatrix, dea noctis, reatrix elementorum, terræ nutrix, animantium lactatrix, maris domina, roris mater, aëris nutrix, custos nemorum, sylvarum dominatrix, tartari domitrix, laruarum potentissima insectatrix, consors Apollinis. Adsis Menala, Euxina, Pisæa, Latona, Auentina.

En & tibi Saturne senex erigor. Affer (rogo potentiam tuam) tuos asinos, bubulos, camelos, ceruos, talpas, lepores, mures, sues, basiliscos, feles, simias, hienas, siluros, mures, bufones, origes, cæteraque tui generis terrestria. Vespertiones, noctuas, gallinas, muscas, brucos, locustas, cuculos, aliásque tui generis aues. Anguillam, polypum, sepiam, spongiam, & reliqua tui generis aquea. Falcipotens, grandæue, mature, lente, tarde, verende, falcate, tristis, sapiens iudiciose, profunde, penetrator, rimator, scrutator, cogitabundè, & contemplator. Ætatum dominator, agrorum cultor, falcis inuentor, temporum gubernaculorum moderator, currentis minister æternitatis, emensorum metitor spaciorum, duratione intransibilem æquans sempiternitatem. Deorum parentis pater, adportans, & asportans vniuersa sub voraci tempore, orditor eorum quæ fiunt, seruator eorum quæ durant, & absumptor eorum quæ intereunt. A quo draconibus tractum toties sum mutuata currum. Qui Iouem igneo æthereoque cælo, Iunonem aeri, Neptunum mari, & Plutonem inferno deos genuisti. Adsis pater ætatis aureæ. Leucadie, Cretensis, Itale, Latie, Auentine.

Ad tuum quoque tribunal conuerto ó Iuppiter, ede (exoro te) tuas aquilas, percnopteros, pygargos, perdices, pellicanos, cyconias, anthos, iliades, turdos, apes, cæterásque tui generis aues. Elephantos, subulones, ceruos, satherios, boues, cameleontes, aliáque generis istius animantia. Delphinos, siluras, mugiles, glaucos & alia quæ tibi degunt in vndis. Fulminator, inuictissimé, iudex, prætorie, magistralis, dux, princeps, rex, imperator, & monarcha. Opulente, xenie, hospitalis, verax, & religiose. Hilaris, liberalis, pie, regalis, magnifice, misericors, & iustificator. Deorum fortunatissime. Vniuersam de fato felicitatem contrahens, veritatis amator, promotor potentatum, seruator maiestatis, fons vniuersæ lætitiæ. Stator optime, legislator populorum, conciliator deorum. Qui diuum omnium pater appellaris. Cuius incessu geminus mundi cardo contremiscit. Adsis Olimpice, Dodonæe, Pæanomphe, Idæe, Phrigie, Tarpeie, Lybice, Pysæe, Gnidie, Molosse, Ausonie, Elysie, Latialis.

Te quoque Mauortem aduoco, ne dedigneris tuos hic promere scorpiones, serpentes, aspides, viperas, hircos, hoedos, pardos, canes, cynocephalos, apros, pantheras, lupos, onagros, equos, hyppelaphos, vulpes, tuasque cæteras bestias atque feras. Accipitres, falcones, sabbuteones, strutiones, gryphos, percas, miluos, alias rapaces volucres & vespas. Fucam, draconem, crocodilum, chroneum, torpelinem, narum, & alia quæ tibi degunt in aquis. Graduum, bellicosum, masculinum, acutum, terribilem, collilatum, villosum, minacem, indomitum, truculentum, belliparentem, cruentum, infaustum, impavidum, frementem, ambiguum, trucidis aspectus deum, latis incedentem passibus, robustum, horrificum, ferreum, armisonum, furem, efferum, horridum, crudum, homicidam, rabidum, turbidum, infestum, rapacem, atque funestum. Ardentibus oculis terribilem, ignem è naribus efflantem, magnæ grauitatis ducem, truculentæ factionis gloriosum principem, callidum cordis litigantium incensorem, euaginato gladio omnem tibi vim adaperire potentem, potentiarum & robustorum omnium inuictum dissipatorem, soliorum irrefragabilem enersorem, cui obsistenti resistit nemo, quem metus & discordia antecedunt, cui furor iraque ministrant, & quem mors sequitur, maxime omnium formidanda. Adsis Scythonie, Threicie, Bistonie, Strimonie, Odrysie, Melyte, Getice, Quirine.

Adsīs & tu dea tertij cæli Venus, quam & Esperum, Bosphorum, & luciferum dicimus. Oro te, prome tuas columbas, turtures, pauones, ficedulas, galgulos, passerēs, pelecānes, harpas, pīfices, olores, cygnos, palumbos, sturnos, chenalopices, & non nominatas aues tuas. Lepores, hinnulos, equas, formicas, fringillas, cæterāque specierum istarum animantia. Phocam, ruticillam, sagum, vitulum & vndicola tibi natantia. Venus alma, formosa, pulcherrima, amica, beneuola, gratiosa, dulcis, amena, candida, siderea, dionea, olens, iocosa, aphrogenia, foecunda, gratiosa, larga, benefica, placida, deliciosa, ingeniosa, ignita, conciliatrix maxima, susceprix optima, amorum domina, harmoniarum ministra, musicalium dictatrix, blanditiarum præposita, saltationum moderatrix, ornamentorum effectrix, vniuersorum compago, rerum vinculum. Tu ex tota primi deorum parentis Cælij propagatiua virtute exorta, tu continuam animantibus successionem præbens, tu voluptatum & gaudiorum omnium vniuersalis propagatrix, tu inaccessorum arduorūque omnium penetratrix, tu potens deorum omnium triumphatrix. Adsīs dea Paphia, Cypria, Ericina, Calydonia, Samia, Idalis, Guidia, Cytheræa, Capitolina.

Ad me conuertere Mercuri. qui & Hermes, & Stilbon, filius Maiæ, & Athlantis nepos generosus diceris. Coge, me rogante tuas vpupas, apes, lusciniās, meropes, orchilos, monedulas, ardeolas, penelopes, philomelas & alias aues tuas. Item paros, pantheras, ligurinos, herinaceos, mustelas, mulas, & eius generis alia. Trochilum, aquatinam, cancellum, murenā, pastinacam cum cæteris eiusdem speciei. Mercuri caducifer, galerate, pinniger, alipes, iuuenis, pulcherrimé, virtuose, strenue, impiger, agilis, volucer, diligens, conuertibilis, sapiens, scriba, pictor, cantor, vates, inuentiue, disputator, numerator, geometra, astronomé, diuine. Reconditorum penetrator, occultorum elucidator, enigmatum enodator, deorum interpres, nuncie facundissime, ratiocinator maxime, notarie solis, superum, & infernorum conciliator, vtroque sexu foecundissirne, mas maribus, foemina foeminis, arbiter numinum, inuentor cytharæ, artibus omnibus sufficientissime. Adsīs Arcas, Tegæe, Memphitice, Ægyptie, Atheniensis, Palladie, Olimpice.

Adeste simul omnes septem mundi principes, & in Circeni vestram intendite, vt vestra mutuata potentia (quam in vicariis vestris herbarum succis, & ignium fumis, & lapidum appensionibus insinuo) administratores figurarum valeam adstringere, vt vel coacti faciant alius generis viuientium species latentes (ementita hominis recedente figura) ex occultis in apertam prodire lucem.

Iterum ergo atque iterum coniuro vos, atque confirmo, vastatores iniqui, impudentissimi, impij, pertinaces, non me fugietis. Recedant, recedant vel inuitis nobis humani vultus á bestus. Potenter vobis impero inconspectu solis istius, per Iouem altitonātern, & per deos omnes qui segnitiam & tergiuersationem vestram viciscentur. Creditis ista deos non curare? En literæ deorum sacræ: quas in hac lamina ostendo. En quos in aerem explico characteres. En vestigium magni sygilli. Moeri, explica membranā in qua sunt potentissimæ notæ, quarum mortales omnes latent misteria. Hæc sunt quibus ipsas credimus nos posse mutare naturæ leges: cur non per ipsas licebit easdem impié prophanatas instaurare? Adde ignibus thura, fumigiorumque cæteras species, hæcque dum ipsa submurmurauero, respice de fenestra quid se turba fiat:

MOERIS. Mirabile visu Circe, mirabile, de tot quos vidimus hominibus, tres quatuórue tantum, qui trepidi ad tuta confugiunt remansere. Cæteros omnes quorum alij in proximas se recipiunt cauernas, alij

in arborum ramos aduolant, alij se dedant in proximum mare precipites, alij domestici magis ad nostras fores adproperant: in diuersi generis animantia video transformatos.

CIRCE. Imó proprias explicauere formas. Futurum est vt inculper Moeri: beneficam Circen maleficam imprudentes homines appellabunt. Ij qui adhuc perstant veri sunt homines: illos nec vult, neque potest cantus noster attigisse.

MOERIS. Terrore concutior mea diua & regina, quoniam visu terribiles nobis bestiae comminantur.

CIRCE. Paulo ante formidabas?

MOERIS. Minimé quidem.

CIRCE. Nunc igitur minor tibi datur timoris occasio.

MOERIS. Cur id?

CIRCE. Non enim differunt hæc quæ modo vides bruta & bestias (vt & ipsa nosti) ab iis quos paulo ante videbas homines, præter quam quod apertos nunc habent vngues, dentes, aculeos, & cornua quæ latebant. Imó & hoc te non ignorare volo, quod cum illo careant organo, quod est ad ipsa animorum intima ledenda efficacissimum: longe minus nocua, atque formidanda sunt effecta.

MOERIS. Quid ipsum?

CIRCE. Lingua.

MOERIS. Dij me ament quid fecerint magis timeo quam quid dixerint.

CIRCE. Minus ideo sapis. At & hoc indicabo tibi quod & nunc pro eo in quo versaris formidinis genere minus debeas esse sollicita. Ipsi enirn, quorum alios cornutos, alios aculeatos, alios ita dentatos, alios letiferé vnguitos aspicias: erant omnes atque singuli cornu simul & aculeo , & dente, & vngue terribiles. Iam diuersa atque singularia quibus se tueri, & alios ledere possint arma nacti sunt, cúm prius haberent omnia.

MOERIS. Quonam pacto id mihi suadebis?

CIRCE. Nescis eum qui manu armatur magis omnibus armari? nescis manum omnibus carere armis: vt omnibus præpotens esse possit armis? ignoras ipsam sibi & aculeos, venena, & cornua, & dentes adaptantem, á nullis sibi timere bestiarum insultibus, & eo tantum instrumento animantibus omnibus quæ videntur imperare consuenisse? Temeré igitur & imprudenter es facta timidior. Omnem igitur formidinem pelle ex animo, omnem abigas ambiguitatem, & mecum in ipsorum examen pergito.

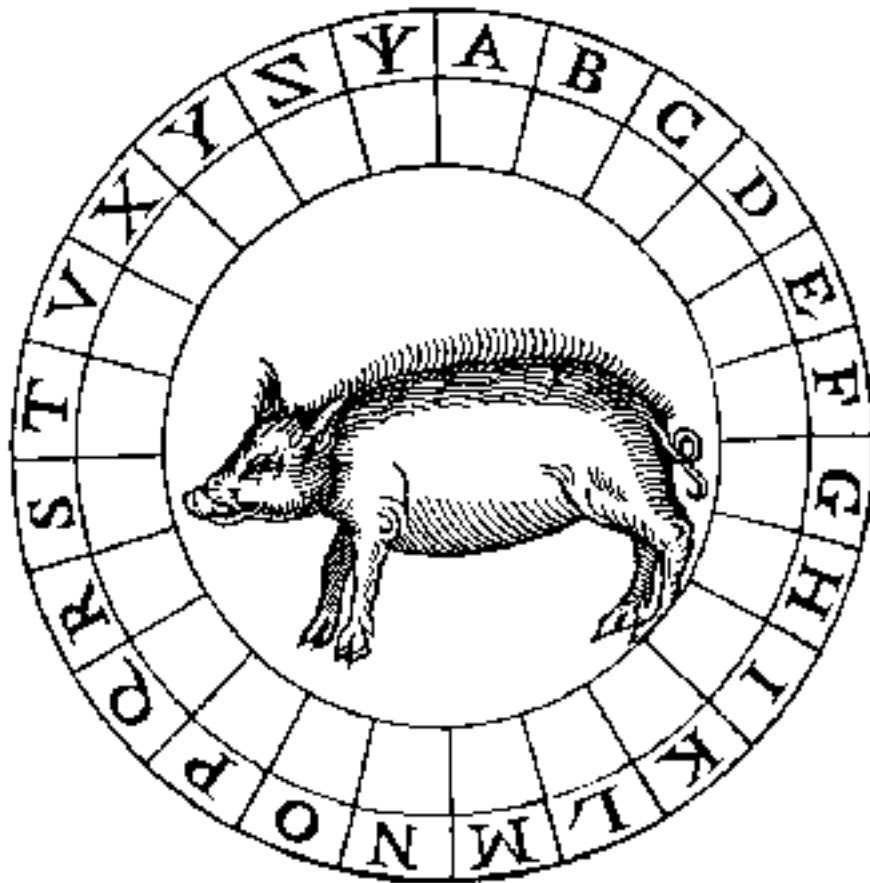
MOERIS. Non possum non timere præsentia, aptata, atque conuersa contra nos inermes atque debiles cornua, cæteraque quæ video mortis instrumenta.

CIRCE. Tutó propera, facili carmine superabimus omnia.

MOERIS. Id si dea potens polliceris , nihil hesitans pergo.

CIRCE. Principio isthæc domestica vestigemus animalia. En proximos nobis porcos qui fugam versus tecta arripuere, facillimé omnium istos sub humano cortice cognouisses.

MOERIS. Facillimé quidem.



CIRCE. Porcus enim est animal A, auarum. B, barbarum. C, coenosum. D, durum. E, erroneum. F, foetidum. G, gulosum. H, hebes. K, Kapitosurn. L, Li bidinosum. M, molestum. N, nequitiosum. O, ociosum. P, pertinax. Q, quærulum. R, rusticum. S, stultum. T, turgidum. V, vile. X, lunaticum. Y, auriculatum. Z, mutabile, , non bonum nisi mortuum.

MOERIS. Cum elementarium porcinum institueres Circe, vnum de mage necessariis elementum prætermisisti.

CIRCE. Non illud inconsulté factum, quia ipsum est tum in aliis omnibus elementis implicitum, tum & ipsorum elementum videtur elementorum. In vno ergo adferantur omnia, sicut in omnibus allatum est vnum. A ingratum. B immundum. C inconsultum. D infidum. E inconstans. F impaciens. G indiscretum. H inciuile. I impudens. K impetuosum. L incautum. M infaustum. N ineptum. O iniquum. P inhumanum. Q immite. R inuerecundum. S inquietum. T insanum. V intemperatum. X ignobile. Y incultum. Z inhospitale. immemor.

MOERIS. Et ego per numeros ex naturalibus ipsum considerabo. j. Paruos habens oculos, hosque non nisi gulæ inseruientes. ij. acutas habet aures. iij. peramplas fauces. iiij. immunditias ad omnes nares adpositas. v. læsius dentes. vj. augustum. angustum volo dicere frontem. vij. cerebrum pinguiusculum. viij. caudam semper mobilem, semper adnodantem, nunquam veró nodantem, quasi semper negociantem, & numquam proficientem. ix. ventrem habet vnum & ampliorem. x. dentes nunquam amittit. xj. intra eius ossa nihil aut modicum reperies medullæ. xij. quadrupedum omnium difficile pilum mutat, aut amittit. xiiij. habet pediculi genus familiare. xiiij. propriam habet ad coitum vocem. xv. foemina eius ipso mare est vocalior. xvj. acerrimé sænit tempore coitus. xvij. foecundissimum multorum animalium. xviii. non est vno cibo constans. xix. facile in omnibus cibi generibus assuescit. xx. pabuli mutatione, & varietate maximé gaudet. xxj. illius qui glandibus est pastus caro, magis, meliúsque sapit. xxij. in urbanum & sylvestre genus diuiditur. xxiiij. ibi deliciosius degit vbi lutum repperit. xxiiij. brutale omnino.

Tot igitur indicia sui cúm porous habeat, quis ipsum facilité (quantumcumque sub homine lateat) non cognoscet? Si tibi videtur domina, cætera vnico, magisque adcommodato signo persequamur: præstare enim videtur leuius multa tangere, quàm duo comprehendere, vel vnum.

CIRCE. Ita faciendum.

QVÆSTIO PRIMA.

MOERIS. De pluribus quæ video canum generibus, cæteris omissis vt hac quæ mordax est & proprié Cynica, quæ non minus est ipso porco illustris: quomodo istud ignauum canum genus sub humana figura potuissem agnoscere?

CIRCE. Ipsum est genus illud barbarorum, quod quidquid non intelligit damnat atque carpit: vt modo ignaui & ipsa figura noti canes allatrant in ignotos omnes etiam beneficos, in perditos etiam atque scelestissimos notos mitiores.

QVÆSTIO II.

MOERIS. Asinos modo prætermittam: de ipsis n. alias grauius, atque maturius considerabitur. Hos asinorum filios puta mulos, qua nota dinoscere potuissem?

CIRCE. Ij sunt qui vt philosophi haberentur & eloquentes: nec philosophi nec eloquentes erant. vt

poëtam iactantes & oratorem: neutrum essent. vt sub titulo legistarum atque scholasticorum: nec tales haberentur neque tales. vt grammatici & disceptatores: in vtroque deficerent munere. vt mercatores & nobiles: secretius ignobilitatis genus incurrerent. vt togati & armigeri: bello essent & literis inepti. vt aulici & religiosi: etheroclitii generis se præstarent animal. vt pulchri & terribiles: neque foeminam ederent neque virum. veluti modo ex equa matre & asino patre, non sunt equi nec asini: & ruditum cum hinnitu mixtum habent.

QVÆSTIO III.

MOERIS. Hyrcos quid mihi significasset?

CIRCE. Vel odor hyrcinus, vel quod quandiu viuunt, tamdiu coeunt. vel hoc quod gestiunt cum socium cum sua foemina coeuntem viderint, tunc præ gaudio crissant, & exultant vt arietes.

QVÆSTIO IIII.

MOERIS. Quomodo potuisses simias obseruare?

CIRCE. Vel ab ipso naso, vel ex hoc quod cûm optima quæque affectarent, vt vel optimam poësim, vel sophiam, vel orationem, vel hystoriam: infælicissimé tamen in omnibus se gerebant. Ex hoc inquam quód tendentes ad optimum inciderint in pessimum. vt nunc vides, quód cûm hominem animalium pulcherrimum imitentur, hoc ipso fiunt maximé omnium deformes.

MOERIS. Non obstante quod simius simio pulcher.

QVÆSTIO V.

MOERIS. Quomodo distinxissem ab isto genus illud aliud simiarum?

CIRCE. Illi in serus grauibusque rebus inutiles, ma gnatibus adulando, & hystrionando, & parasitos agendo placebant: vt modo cûm non valeant cum asinis ferre onera, cum equis militare, arare cum bobus, cum porcis mortui pascere: sic tantum vsuueniunt vt risum faciant.

QVÆSTIO VI.

MOERIS. Est & tertium simiarum genus sepositum, respice ad ripas fluuii, quid illud indicabat?

CIRCE. Erat videre barbarum parentum genus, inurbanos, inciuiles, & malé natos educans filios, dum immodico & irrationali affectu moribus illorum indulgerent: vt modo vides in propria forma catulos suos strictius amplexando necare.

QVÆSTIO VII.

MOERIS. Qua nota camelos aspexisses?

CIRCE. Dicam. Cúm sub eo quod hominis est latitarent, puris rebus minimé delectabantur, sed cuncta ad morem suum conspurcata probabant: de quorum genere sunt qui sapientum monimenta puerilibus & sordidis infecta adjectionibus suscipere malunt, aut suscipi: vt modo totum camelum præferentes potu mininie gaudent, nisi cúm pedum conculcatione turbata fuerit aqua.

QVÆSTIO VIII.

MOERIS. Isti proximum genus & capite persimile non cognosco. hæret enim cameli capiti ceruix equina, maculísque intincto dorso tigrim refert, & pedibus bouem.

CIRCE. Cameleopardales ipsos appellant, quos inde percipere potuisses, quia ritu quodam erant deorum cultores, voce carnifices, vita diuerso vitiorum genere immundi, scripturæ monumentis bubulci.

QVÆSTIO IX.

MOERIS. Qui erant hienæ gestus?

CIRCE. Blandiebantur obsequio, vt in perniciem traherent: vt modo humanam sciunt referre vocem, & homines proprio quod audierint nomine aduocare, quos discerpant.

QVÆSTIO X.

MOERIS. Videtur adstare & aliud hienæ genus.

CIRCE. Ipsum idem sub actionibus diuersis agnouisses. vides quemadmodum adcurrant ad hominis excrementa, quæ si atius essent (vt nequeant attingere) suspensa: porrectu corporis lassæ interirent. Iisdem cúm homines referrent, foedissima quæque habebantur dulcissima, & de optimis ipsum pessimum consulebatur accipere. Sicut in saccis quibus vina colantur apparet: ipsi enim vina effundentes, solas sibi retinent feces.

QVÆSTIO XI.

MOERIS. Ceruorum genus istud tam celebriter cornutum?

CIRCE. Isti sub quorundam principum tegumento latebant, quibus si quid placebat, id procul

percipiebant: si quid minus arrisisset quantumuis clamasses non intelligebant. vt modo si arrigant aures, acutissimo pollent auditu: si demittant surdissimi sunt.

QVÆSTIO XII.

MOERIS. Quid nos in elephantum prospectum adduxisset?

CIRCE. Hoc quod nares habebant pro manu, vel quod carentes manibus, vtebantur naribus: nihil enim ipsi cūm facere nescireut: in aliorum factis iudicandis tantummodo occupabantur.

QVÆSTIO XIII.

MOERIS. Quis vrsos istos olfecisset?

CIRCE. Quicumque expertus esset illorum naturam contumacem, barbaram, atque feram: quos pariendo, fouendo, nutriendo, & lambendo promouerit. Hoc enim animal quantumuis lingua aliisque oris lenimentis ex infigurato rudique partu formetur: ferum tamen adolescit, durum, & alpestre.

QVÆSTIO XIII.

MOERIS. Quis leones cognouisset?

CIRCE. Qui considerasset quod cūm principes essent, á viribus infimorum conuitiis illis erat metuendum, veluti nunc natura ipsa coguntur cristam, vocemque galli formidare.

MOERIS. Nunquid propterea in feras sunt mutati?

CIRCE. Minimé, sed erant ipso addito furore leones.

QVÆSTIO XV.

MOERIS. Cætera illa maiora alias considerata relinquo. Qua nota istricem mihi potuisses indicare?

CIRCE. Nonne vides ipsum aristas spinasque suas non nisi prouocatum, accitum, instigatum, & compulsum iaculari?

MOERIS. Intelligo.

QVÆSTIO XVI.

MOERIS. Echinos facile cognouissem, quia vt modo spinas , spinis circumquaque contexti ingrediuntur: sic olim in omnibus negociis acerbitatem seruabant, cūm animum intus asperum retinerent.

CIRCE. Veré quidem.

QVÆSTIO XVII.

MOERIS. Vnde pro testudinibus illos diuinassem. & quale testudinum genus (omissis aliis) est istud?

CIRCE. Hi extiterant magnifica expectatione allecti ad aulas principum, quarum deliciis delectari poterant, adusque vt eis postea liberé in suum se ocium atque quietem recipere non licuerit: veluti nunc humano deposito velamine, & suo apparentes cortice contextæ, cum meridiani solis oblectatæ calore, totum illi excalfaciendum dorsum exposuerint, adeo potentia solis ipsarum corticem exsiccauit, vt eodem quasi supernatante subere repressæ: nequeant ad tutiores, interiorésque recessus adnatare, vnde & nullo negotio iam possunt á venatoribus captari. Hoc testudinum genus Indicum appellant.

QVÆSTIO XVIII.

MOERIS. Quid ais de cancris istis quos pinnoteras appellant?

CIRCE. Nonne vides quemadmodum sub inanibus se condunt concharum testis: minores sub minoribus, sub capacioribus autem maiores? Iam videre licebat multos qui cum per sese nihil valerent: propria diffusi sufficientia, maiorum dominorúmque suorum titulis tuebantur.

QVÆSTIO XIX.

MOERIS. Vidisses crocodillos?

CIRCE. Contra plaudentes ferociebant, concedebant autem contemnentibus & obstantibus: vt modó terribiles extant in fugaces, fugaces in terribiles.

QVÆSTIO XX.

MOERIS. Aspides quoque?

CIRCE. Hi in parentes, magistros, & beneficos: contumeliosi, ingrati, homicidæ: vt modó filij, matres morsibus enecant.

QVÆSTIO XXI.

MOERIS. Quomodo illuxissent isti pro chameleontibus?

CIRCE. Vel quia adultores & imitatores omnium præter quàm eorum quæ onesta & clara videntur: sicut nunc præter rubrum, atque candidum, colores omnes imitantur. Vel quia aura popularis eos alebat nec quippam aliud ab humana laude & gloria aucupabantur. Aspice illos ore semper hiantes, vtque alio quàm aëre non pascantur. Vel quia intra maximum quem habent atque capacissimum pulmonem nil possident: veluti iam præter ventosam iactantiam nil potuissent animorum notomistæ in ipsis contemplari.

QVÆSTIO XXII.

MOERIS. Vno dic verbo, quis aspectu homines, conuicisset esse aquaticos istos?

CIRCE. Dicam. Qui illos malorum turpiurnque libenter auditores & imitatores considerasset: ita. n. Sycias comperisset, quæ modo id quod in corpore pessimum est, & insuaue potenter attrahunt. Illos Polypos cognouissent, si vidissent quomodo diuersorum se moribus adcommodando, & animalium diuersi generis (vt aucupes facere consueuere) fingendo voces: rem domesti cam nouerant simulando augere, quemadmodum modo coloris mutatione venantur.

QVÆSTIO XXIII.

MOERIS. Dimissis istorum speciebus aliis, aliás considerandis: leuemus oculos Circe ad aues istas quæ ad proximam Syluam & eminentias aduolare. Qui erant hyrundines quæ in ipsis nidulantur tectis? Suo satis vultu ipsas eos figurare fertur qui vultum suum serenante fortuna amicis aderant: qua sæuiente & inconstantem obnubilante faciem. terga dabant: vt modo veris tempore nobis adsunt, hyeme veró vrgente recedunt.

CIRCE. Bene. Sed & in hoc Cognosci poterant, cúm sub hominis tegumento sirnul cum veris conuersarentur hominibus, & humanus adirent patrias, atque domos, de abiectis paleis, & festucis eorum se adcommodantes: ipsis tamen non poterant assuescere: sicut & mures nequeunt cum hominibus conuenire, quantumuis sub eodem degant atque viuant tecto.

QVÆSTIO XXIII.

MOERIS. Pauones quoque facilé cognouissem, videbam enim gloriosos altigrados, pennas colorésque suos amplantes, inflato pectore tumentes.

CIRCE. Certe. Sed & eos intelligere pauones debuisses, qui nihil nisi laudati faciebant: vt modo cum quis eos laudauerit, se pennis explicatis faciunt perspicuos.

QVÆSTIO XXV.

MOERIS. Lusciniæ quoque non ignorassem. Erant quoddam loquacium hominum genus, qui multum dicebant vt multum sapere viderentur: quos quidem stultorum alebat existimatio: sapientibus æque atque stulti contemptibiles, quibus illud non latet quod dicitur. VAS VACVVM MVLTVM SONAT.

CIRCE. Optimé. Erat & quoddam garrulum poëtarum genus, quod inanibus modulationibus abundabat.

QVÆSTIO XXVI.

MOERIS. Quem refert auis pusilla quæ vocem bouis imitatur?

CIRCE. Istos cognouisses cúm villa, atque pusilla subiecta: sufficientia, animo, & natura viles: vocem (de rebus magnis loquentes, & decernentes) magnificabant.

QVÆSTIO XXVII.

MOERIS. Coccices noui, cum alienas vxores suorum facerent filiorum matres: vt nunc videmus oua in alienis supponere nidis.

CIRCE. Recte iudicasti.

QVÆSTIO XXVIII.

MOERIS. Aquilam quam auem regiam appellant, contortis rapacibúsque digitis satis ipsam se declarantem, quis non cognouisset? quis ipsam sub homine vociferantem non audisset?

CIRCE. Certum est & aquilas multas sub quorundam potentum vultibus latere. Omnes aquilæ sunt potentes, atqui non omnes potentes, aquilæ. Neque enim Circen tuam ex hac parte aquilam dixeris, cúm deam asseras, atque reginam.

MOERIS. Minimé quidem, sed quid esset iniuriæ? nonne & deorum pater Iuppiter ipse sub aquila latuit?

CIRCE. Recedis á proposito, iam de aquilis quæ sub homine latebant loquimur, non de hominibus atque diis qui solent sub aquilis & animantibus aliis latere.

QVÆSTIO XXIX.

MOERIS. Auemn illam quæ aquilam videtur oppugnare, non cognosco.

CIRCE. Cybindum appellant. Aquila & Cybindus latebant sub specie principum, qui cúm inter se consererent, á tertio inuadente subuertebantur: vt modo ad usque cohærent vnguibus & rostro so

dilacerantes: vt ad inferiora terræ mutuo conflictu depressi, ab aliis corripiantur.

QVÆSTIO XXX.

MOERIS. Dij optimi nunquam adeó magnam auim vidisse memini.

CIRCE. Illa est strutio camelus auium maxima, atque stolidissima: quæ cum frutice collum occultarit, latere se existimat. Tales sunt & phasiani, tales sunt & mugiles, in aquis. Ipsam aspicere potuisses cùm homo ingenti corpore onustus atque mole, minimum habens iudicij præsentabatur.

QVÆSTIO XXXI.

MOERIS. Siquidem multis volatiliū communem esse constat rapacitatem & carniuoracitatem, quónam Circe vultures (si vultures sunt quos video, ob ipsas enim quæ superuenere tenebras non bene possum eas quas ibi video nigras aues distinguere) signo seorsum ab aliis cognouissem?

CIRCE. Ipsi sunt vultures. Ipsi iam imminentes diuitum captabant mortes, quas pluribus præcedentibus annis olfaciebant: vt modo ad cadauera aduolant, quæ ante triduum futura præsentunt. Sed nos famem futuram non præsensimus, & nimium volatilibus istis intentæ, tenebras in ipso extremo sentiuimus crepusculo: quæ stellarum nobis reddito conspectu, nos ab istorum animalium intuitu distraxere. Tectum ergo coenaturæ repetamus.

MOERIS. Crastinam ergo diem si lubet totam ad inspicienda reliqua destinemus.

CIRCE. Ita, si á magis vrgentibus non auertar.

QVÆSTIO XXXII.

MOERIS. Sed diuersi generis noctilucas istas quæso domina Circe ne differas significare mihi, sub quibus latuisse possunt faciebus?

CIRCE. Isti sunt docti, sapientes, & illustres: inter idiotas, asinos, & obscuros.

QVÆSTIO XXXIII.

MOERIS; Qui erant hoc adeo venustum, affabile, humanum, conuersatile, & officiosum animalis genus: quod ante nos vrgente nocte ad perticas domesticas aduolauit? Gallos inquam istos quomodo cognouissem?

CIRCE. Gallus cùm sit animal pulcherrimum, canorum, nobile, generosum, magnanimum, solare,

imperiosum & pené diuinum: seipso tamen abutitur, & ob id vnum meliori exuitur forma: quod cum simili atque consorte, pro vilibus & ociosis gallinis vt plurimum in pugna commoritur, isque qui victor euadit aliis oblectamen spectatoribus, cantu se testatur superiorem. Istum vidisses in illis latere, qui mutuis dissidiis mutuo se consueuerunt atterere, quique sua in suos facinora cæteris ridiculi iactabant.

FINIS.

PHILOTHEI

IORDANI BRVNI

NOLANI DIALOGVS II.

applicatorius ad Artem

FINIS.

Memoriæ.

Interloquunt. ALBERICVS

BORISTA.

ALBERICVS.

AMICE Borista, in lectione Circaei cantus, eiusdémque fictorum successuum, exigui quo vti licet temporis triuisse partem, non potest metedere. Ibi non modicam rerum conspicio varietatem, ibi multos in ipso verborum cortice sensus explicitos: intentiones quoque medullitus implicitas, innumeras esse coniicio, de quibus omnibus id quod seriusum est atque præcipuum, ignorare me fateor.

BOR. Nec facile intelliges.

ALB. De iis autem in quorum captum possem promoueri, vnum duntaxat est quod ardenti animo concupisco.

BOR. Quidnam?

ALB. Vt eam ipsam quæ in dialogi facie est varietatem valeam (quatenus per artem fieri posse audio)

eodem quo parta fuit ordine, absque negocij arduitate memoriter fixam retinere. Ipsum enim & per laboris impatientiam labilémque (quæ à natura est) retinendi facultatem, alioqui me facere posse diffido. Audio te ex Iordani inuentis haud istrionicam quandam, qualem iactant alij, ex considerationibus [de vmbriis idearum](#) expressam callere artem: quam multi valde arduam. proprióque studio inaccessibilem iudicant. Nonnulli ex iis qui doctiores vulgo videntur, ne ipsorum insufficientia delitescat, & cùm suam pudeat eos fateri paupertatem, quod quippiam ex ipsis non percipiant ad artem quam asserunt esse confusam referunt.

BOR. Artem quidem inaccessibilem, sed sine schala concesserim facilé. Difficilem quoque fateor, sed non propterea accusatione dignam: omnia quippe optima velimus nolimus, decreto deorum in arduis esse sita, non est quem lateat. Quod etiam doctorum multi per se ipsos eam non intelligant, non est eorum ignorantiae, nec artis confusione tribuendum: nihilo enim minus absque istius artis intellectu doctissimi esse possunt. quod enim ad ipsos attinet, illud est in causa, quod allis in negotiis negotiis magis occupati, modica artis istius sententias legunt attentione. Non enim satis est quod membra intentionúmque partes omnes intelligant: sed & insuper necessarium est eos dignari, vt circa eadem considerent & contemplentur, nec non intentiones alias ad alias referant, relatásque cum aliis ita conferant, vt quasi ex simplicibus intentionibus, terminorum conflent combinationus, & per se ipsos ea quæ in proposito inuentionis iudicij & memoriae deduci possunt deducant. Pro iis autem qui tantum subire laborem & ad tantam pertingere perfectionem minimé valentes; aliqualem praxim tantummodo captant: extat eius editio quædam, paucis quibusdam amicis communicata, iis qui in huius generis artium studio sunt versati, facilis ad intelligendum. vbi quid alienis addiderit inuentis, quidque totum adinuenerit ipse, per te facile poteris videre.

ALB. Propitij sunt mihi dij: rem mihi desideratissimam videbor esse per te consecutus, si dictis facta respondebunt.

BOR. En exemplar aperio, sis attentus animo, & audita considera , & si quippam non intellexoris perquire. Habet libellus pro titulo suum proæmium.

ALB. Lege.

INTENTIO AVTHORIS.

BORISTA.

Intentio nostra est, diuino annuente numine, artificiosam methodicámque prosequi viam: ad corrigendum defectum, roborandam infirmitatem, & subleuandam virtutem memoriae naturalis: quatenus quilibet (dummodo sit rationis compos, & mediocris particeps iudicii) proficere possit in ea, adeo vt nemo talibus

existentibus conditionibus, ab ademptione istius artis excludatur. Quod quidem ars non habet a seipsa, neque ex eorum qui præcesserunt industria, á quorum inuentionibus excitati: promoti sumus diuturnam cogitationem ad addendum, tum cis quæ faciunt ab facilitatem negotii atque certitudinem: tum etiam ad breuitatem. Quandoquidem quæ secundum viam aliorum requirebant diuturnam exercitationem, intensam attentionem, & quadammodo ab aliis studiis abdicationem, adeo vt feliciora ingenia tale studium dedignarentur: iam per nos Altissimi gratia adeo facile & illustre & dignum negotium proponitur: vt nemo sanæ mentis sit, qui nedum artem amare debeat: verum quoque toto appulsu atque neruis, in eius studium incumbere. Quandoquidem ars ista adiuvat omnes alias, & ostendit viam, & patefacit aditum ad inuentiones alias plurimas. Siquidem ita faciet, ad memoriam, vt etiam maximé conferat ad iudicium. Sed quid in laude, & momento huius artis detineor? Successus rem ipsam comprobat. Vnum tantummodo est difficile, vt aliquis hæc ipsa per se ipsum possit intelligere. A docente omnes intelligent. Quod quidem non euenit ex eo, quia nos difficultati studeamus: sed a nouitate rei & celebritate terminorum. Hortatur autem Plato in Euthidemo vt res celeberrimæ atque archanae habeantur á philosophis apud se & paucis, atque dignis communicentur. Aqua enim inquit ille vilissimo pretio emitur, cúm tamen omnium rerum sit pretiosissima. Idem nos amicis nostris facimus, atque intensius: maiori etenim occasione ducimur quám Plato in eo proposito duceretur. Idem omnibus iis, in quorum manus ista deuenerint, consulimus: ne abutantur gratia & dono eisdem elargito. Et considerent quod figuratum est in Prometheo qui cúm deorum ignem hominibus exhibuisset, ipsorum incurrit indignationem. Cætera quæ in præmiis & ampullatis exordiis solent proponi, prætermittimus. Sufficit enim necessaria adducere & ea quæ ad præsentis intentionis complementum faciunt.

DIVISIO LIBRI.

«Habet præsens negotium vt diuidatur in Theo-
«riam & Praxim, vtpote in rationem artis, & prin-
«cipioruin ipsius: Et præcepta illa á quibus maxi-
«mé proximeque operatio proficiscitur.

«Theoria habet tres partes: Aliam quæ est de

«modo inquirendæ artis in gubernanda phantasia &
«cogitatiua, quæ sunt portæ memoriæ; Aliam quæ
«est de ratione subiectorum seu locorum; Aliam
«quæ est de ratione adiectorum seu imaginum.

«Praxis veró habet duas partes: Alteram quæ
«respicit memoriam rerum; Alterain quæ respicit
«memoriam verborum.

DE THEORIA PRÆSENTIS

ARTIS

PRIMA PARS TEORHIÆ.

CAP. I.

«*Modus & ratio gubernandorum sensuum internarum*
«*ad instruendam & construendam memoriam.*

«*§ I Ordo potentiarum & organorum.*

«Satis famosum est, atque concessum: quatuor
«esse cellulas, pro quatuor sensibus internis, qua-
«rum: Prima, sensus communis appellatur, situata
«in anteriori parte cerebri. Secunda, vsque ad ce-
«rebri medietatem, phantasiæ domicilium nuncupa-
«tur. Tertia illam contingens cogitativæ doinus di-
«citur. Quarta veró memoratiuæ. Hoc modicum est
«vt ad præsentem spectat considerationem: præ-
«terquam ea de causa, vt habeamus ordinem ope-
«rationum istarum potentiarum, ad perficiendam
«menieræ operationem,

§ II. Ordo operationum siue actuum.

«Ordinantur igitur ita operationes istæ, vt per
«aliam, ad aliam progredi non valeamus, usque ad
«vltimum memoriæ cubile: nisi successiué inceden-
«tes ab vna in aliam, eodem ordine quo per sua
«organa, & domicilia á matre natura fuerunt in-
«stitutæ, & ordinatæ secundum situm. Imaginentur
«enim vt quatuor cameræ, seu cubilia non quidem
«seposita, sed vt altero intra alterum collocato,
«ita vt in quartum pateat ingressus per tertium:
«in tertium per secundum: in secundum per pri-
«mum. Dico in proposito vt nihil ingrediatur me-
«moriæ, nisi per atrium cogitativæ: nihil cogita-
«tiuam, nisi per atrium phantasiæ: nihil phantasiam,
«nisi per atrium sensus communis.

Comparatio § III.

«Habenda ergo ratio est in arte ista eadem cum
«ea quam naturam ipsam habere perapicimus: vt
«videlicet ars ipsa & imitetur, & sequatur, emu-
«letur, & adiuuet naturam. Idque ipsum præstet
«in duobus. Tum videlicet in eo quod faciat res
«memorabiles. Tum etiam in eo quod easdem or-
«dinatè memorabiles reddat, atque promptas. Pri-
«mum efficitur beneficio imaginatiuæ: secundum
«beneficio phantasiæ. Imaginatiua enim perficit i-
«mages cum rationibus suis, phantasia vero præ-
«sertim atque proprie loca atque sedes imaginum.

CAP. II.

De modo inquirendæ artis, in gubernanda phantasia.

«Cogitatiua igitur formatur (vt naturalea volunt)
«per species non sensatas, quæ á speciebus sensa-
«tis educuntur. Est ianua, & introitus, & clauis
«vnica cubilis memoriæ. Vnde eorum tantummodo
«meminimus, quorum impulsu cogitatio sollicitata
«fuerat (dico cogitationem vniuersaliter dictam in
«genere ratiocinantum: hæc enim facultas in bru-
«tis æstimatiua dicitur ab ipsis qui solemnius phi-
«losophantur) per amorem, odium, metum, spem,
«tristitiam, lætitiā, abbominationem, delectatio-
«nem, & species aliarum affectionum animalia, qui-
«bus quidem memoria redditur habilis ad receptio-
«nem specierum sensibilibus: & species sensibiles
«aptissime actu ab eadem recipiuntur.

«Ecce quomodo species redduntur memorabiles &
«formabiles. Iuxta quam facultatem solam tantum-
«modo hoc nobis feliciter succedit: vt ea quæ vi-
«dimus nos vidisse recordemur cūm occurrerint.
«Alterum necessarium est pro vsu doctrinæ, vt or-
«dinate & ad libitum eorundem recordemur. Et i-
«deo sicut in scriptura extrinseca atque pictura quæ
«seruiunt oculis extrinsecis duo requiruntur: ratio
«videlicet formæ atque figuræ characterum & ima-

«ginum, & materia atque subiectum in quo for-
«mæ illæ & imagines possint subsistere, manere &
«perdurare. Ita etiam in scriptura intrinseca atque
«pictura, quæ seruiunt oculis intrinsecis, duo sunt
«necessaria. Alterum quod habeat rationem figura-
«rum, imaginum & literarum: alterum quod habeat
«rationem libri, paginæ, lapidis, atque parietis, vnde
«pendet ratio proximé dicendorum.

SECVNDA PARS THEORIÆ

CAP. I.

De his quæ faciunt ad Theoriam subiectorum & formarum.

«Oportet igitur pro basi & fundamento istius,
«primo quasi paginam apparare: deinde rationem
«adscribendorum characterum, & appanendarum
«imaginum adferre & insinuare modo quo alia ad
«alia referantur. Facile subinde erit mediocribus
«considerationibus & conceptis, prodire ad opera-
«tionem.

§ I.

De subiectis: & primo quid sit subiectum.

«Subiectorum ergo ratio, primo considerata oc-
«currit, ante quam promoueamur ad insinuanda ea
«quæ illis adueniunt. Subiectum ergo in proposito
«non sumitur secundum intentionem logicam, vel
«phasicam: sed secundum intentionem conuenien-
«tem quæ technica appellatur, vtpote secundum in-
«tentionem artificialem: & est subiectum, non for-
«malium prædicationum, quod distinguitur contra
«prædicatum. Non formæ substantialis, quod ile di-

«citur, quod est materia prima. Nan formarum ac-
«cidentalium, quod est compositum physicum. Non
«formarum artificialium inherendum naturalibus cor-
«poribus. Sed est subiectum formarum phantasiabi-
«lium apponibilium, & remobilium, vagantium, &
«discurrentium ad libitum operantia phantasiæ, &
«cogitativæ. Ex quo desumitur ratio sua definitio
«subiecti pertinentis ad hanc artem in sua gene-
«ralitate: quod distinguitur in suas species, pacto
«quod sequitur.

§ II.

De subiecto quod est præsentis intentionis.

«Subiectum vero istud (vtpote quod est aptum
«natum ad recipiendas formas memorabiles vt me-
«morandæ sunt) pro commodo esse potest vel com-
«positum naturale, vel semimathematicum, vel ver-
«bale positivum. Ipsum vero naturale, Vel potest
«esse communissimum, extentum iuxta latitudinem
«ambitus vniuersi, Vel communius iuxta latitudinem
«Geographiæ, Vel commune iuxta latitudinem alicu-
«ius continentis, Vel proprium iuxta latitudinem po-
«liticam, Vel proprius iuxta latitudinem domesticam,
«seu œconomicam, Vel propriissimum iuxta multi-
«tudinem atque numerum partium domus, & par-
«ticularum eiusdem.

«Tot existentibus subiecti speciebus: ipsæ quæ
«sunt infra latitudines proprietatis: maximè sunt ad
«vsum præsentem accomodatæ, licet etiam hæ quæ
«sunt infra latitudinem communitatis vsu venire
«valeant. Porro praxis illarum, vna cum praxi su-
«biectorum semimathematicorum currere potest. De
«quibus fortasse in regulis practicis aliquid com-
«monstrabimus. Nunc autem consequens est in me-
«dium afferre conditiones subiectorum per ordi-
«nem.

CAP. II.

De conditionibus subiectorum.

§ I.

«Subiecta ergo sensibilia atque materialia, iudi-
«cio omnium qui de hac arte hactenus bene dixe-
«runt: prima quó ad subatantiam ita sunt eligenda,
«vt sint ad oculum sensibilia: quorum Alia sunt
«naturalia vt lapides, arbores & similia. Alia sunt
«artificiosa, vt aulæ, columnæ, anguli, statuæ &
«similia. Alia sunt vtroque modo sese habentia, vt
«quæ partim natura, partim arte constant.

§ II.

«Quó ad quantitatem eorum continuam, subiecta
«propria debent esse non admodum magna, ne qua-
«si visum obtundant & disperdant, nec admodum
«parua, ne quasi visum fugiant: sed mediacria ad
«hominis magnitudinem talem, quæ sit iuxta al-
«titudinem eleuatorum & latitudinem extentorum
«brachiorum.

§ III.

«Quó ad quantitatem discretam sint tot quot sunt
«præcipuæ species memorandæ. Modica quidem at-
«que pauca sufficiunt ad rerum & sententiarum me-
«moriam: plurima veró ad memoriam verborum re-
«quiruntur.

«Quod etiam ad copiam subiectorum attinet, quo-
«niam aliquando non sufficere solent ipsa quæ ex
«vna domo vel ædificio desumi & eligi possunt:
«confugiendum est ad actum proportionalem ei,
«quem scriptores ad oculum extrinsecum facere con-
«sueuerunt. Vbi quippe eis pagina vna non sufficit
«ad integri negotij expressionem, paginam paginæ
«adnectunt atque consuunt: vt quod tabella non ex-
«primit, liber exprimat. Ita fermé nobis consulitur
«in præsentí operatione, vt propria institutione loca
«communia locis communibus connectamus. Et o-

«pere nostræ cogitationis, & phantasiæ, ea quæ re
«ipsa sunt diuisa, disiuncta, & ab inuicem elonga-
«ta: vniantur, coniungantur, & aproximentur. Fiat
«igitur hoc pacto. Fini & termino vnus, adhe-
«reat principium alterius vel adherere intelliga-
«tur. Nihil enim obstat quo minus possis fini atque
«termino tuæ domus, quæ est in vna parte ciui-
«tatis, apponere principium vnus ædificij, quod
«est in alia parte ciuitatis. Pariter nihil obstat quo
«minus valeas extremo locorum Romanarum ad-
«nectere primum locorum Parisiensium, dummodo
«sit fixum apud te, atque sancitum, vt semper tali
«fini tale principium intelligas succedere.

§ IV.

«Quo ad Qualitatem. Subiecta vt volunt omnes
«non debere esse nimium illustria, neque admodum
«obscura: sed talia qualia non intelligentur excel-
«lentia sua visum turbare, vel defectu suo visum
«minus mouere.

§ V.

«Quo ad Differentiam. Volunt vt caueatur tan-
«quam ab igno á pluralitate similium locorum, sed
«in omni electione commendetur varietas. Vndo di-
«mitte (inquiunt) plura inter columnia similia, si-
«miles fenestras, dimitte vacua spatia. In quibus
«tamen si placeat aliquid collocare: instituere potes
«aliquod receptaculum cuiusmodi est altare, mensa,
«solium, ceteraque huiusmodi.

§ VI.

«Quo ad Relationem. Subiecta debent intelligi
«formata, mota, & alterata aduentu imaginum: vt
«easdem valeat commodé repræsentare. Intelligentur
«inquam affecta, sicuti de facto afficitur pagina per
«aduenientem literam: vel si fieri potest, & melius,
«sicut afficitur cera per nouæ imaginis impressio-
«nem. Et hoc notasse valet at id quod sciri debet

«quo ad actionem, & passionem.

§ VII.

«Quo ad Ordinationem. Ex omnium sententia lo-
«ca sine delectu non sunt assumenda: sed ordinaté:
«sicut per ordinem sibi succedunt partes, & mem-
«bra ædificiorum.

§ VIII.

«Quo ad Situm. Non debent esse nimium pro-
«pinqua, neque nimium distantia: sed ad conueniens
«interualium seposita. Alioqui ita confundeut obtui-
«tam & intuitum imaginationis: sicut in scriptura
«oculari, confusionem causant literæ super literas
«inscriptæ, & literæ literis inherentes.

«Similiter etiam turbant (licet non ita) literæ á
«literis plusquam mediocriter semotæ.

BOR. Percepisti ne Alb. subiectorum rationem.

ALB. Percepi, & in ipsis quod ad modos & conditiones eligendorum locorum spectat, nihil amplius adferre videtur præter id quod hactenus ab aliis extat allatum.

BOR. Rem superficie tenus considerasti. Sed concessum sit eum de iis quæ pertinent ad loca sensibilia nihil permutare. Quid dices si hæc, quæ mortua prius habebantur, per ea quæ proximé subsequenti capite habebuntur viuificare doceat, subiectorum maximi faciendam rationem adferens? Certe si animam applicueris: celeberrimam habebis artis speciem, ad artium intentiones & ordinandas, & perpetuo retinendas.

ALB. Bene, ad propositam applicationem faciendam progredere.

BOR. Ita fiet. Habes igitur ex arte communi quemadmodum adparanda sint subiecta. Sensibilia. Naturalia. Artificialia. Mixta. Mediocris spacij. Mediocris perspicuitatis. Iuxta memorabilium specierum numerum. Diuersa. Differentia. Congruas habitudines ad apponendas formas seruantia. Ordinata.

Conuenientibus seposita interuallis.

ALB. Habeo.

BOR. Modo, quo pacto viuificata debeant haberi percipito.

ALB. Lege.

BORISTA.

CAP. III.

Cautela ad firmitatem subiectorum pro formarum retentione, quæ paucis fuit nota & leuiter tacta. Et est quod potest pertinere ad rationem subiectorum, quo ad vltimum prædicamentum quod est HABERE.

§ I.

«Subiectorum alia substantiua, alia adiectiua sunt.
«Subiecta substantiua appello ea de quibus hactenus meminimus. Subiecta vero adiectina sunt quædam quæ locis prædictis adiici possunt differentia
«á suis substantiuis in hoc quod illa perpetuo manent eadem & immobilia: hæc veró licet perpetuo
«inibi manere debeant atque maneant: tamen pro occasione aduentantium formarum, atque imaginum
«mouentur, alterantur, & in varios, atque diuersos vsus assumuntur, dum per ea aliquid sit, vel ipsi
«actioni eadem inseruntur quoquo pacto. Ista nimis mirum addere valent virtuti locorum quantum anima corpori, adeo vt sine istis loca mortua habeantur: cum istis veró viuentia. Adde igitur angulo pileum, sedi pugionem, fenestræ cyatum, cæterásque aliis huiusmodi vtensilia, atque mobilia: quandoquidem nihil adeo modicum est, quod ad innumeros vsus innumeras non valeat habere relationes. Nunc in angulo dum vapulat Albertus
«pileus, vsu venit ad munus scuti. Nunc dum pingit Ideus: pileus deseruit pro continentia colorum.
«Nunc dum fodit rusticus: ligone Pileus inciditur, & ita successiue aliis alia agentibus, atque facientibus: aliter atque aliter pileus operationibus
«inseritur. Hinc aliquando si non occurrat loco appositum, quasi á reuelatore fideli, poteris ab ipso adiectiuo subiecto de re apposita certior effici: cúm
«quæras quid factum est de te pileo? quid factum est de te pugione?

ALB. Dij me ament Borista, eo magis huius præceptionis industriam laudabilem argumentor, mihi que persuadeo, quo maturius super ista cautela & viuificatione locorum á celeberrimis antiquorum tacta quidem, sed minime comprehensa considero.

BOR. Iam incomparabilem habes inuentionem, cuius ne vestigium quidem prioribus coniectare licet artibus.

ALB. Qua de re?

BOR. De ordinatione semimathematicorum subiectorum.

ALB. Audiam nouitatem subiectorum semimathematicorum.

CAP. IV.

§ I.

De ratione subiectorum semimathematicorum.

«Subiecta puré mathematica vsu venire non pos-
«sunt, quandoquidem abstracta sunt & sua abstrac-
«tione phantasiam pulsare vel mouere non possunt,
«quandoquidem abstractio pertinet ad superiorem fa-
«cultatem, quam sit ipsa phantasia.

§ II.

«Illud ergo quod valent præstare Mathematica-
«lia secundum se, est ordo solus: & hic in duobus
«inquiri potest (in quorum tamen vno feliciter suc-
«cedit) in figuris videlicet & numeris. In figuris qui-
«dem procedendo á triangulo ad quadrangulum: á
«quadrangulo, ad pentagonum: hinc ad exagonum:
«hinc ad eptagonum, & ita deinceps in innumerum
«per planas figuras. Similiter in solidis figuris, á cor-
«pore trilatero ad quatrilaterum, ab ipso quod est
«trium superficierum, ad ipsum quod est quatuor su-
«perficierum: & ita deinceps ad alia. Qui progressus
«difficile formari potest in vsum præsentis artis.

§ III.

«In numeris autem, procedendo á monade ad dua-
«litate: á dualitate ad trinitatem: & ita deinceps in
«innum. Veruntamen ipsi numeri non valent
«repræsentare: sed ordinem tantummodo insinuare.
«Applicentur igitur rebus aliquibus naturalibus, &
«per easdem colorentur, atque formentur. Destinen-
«tur ergo pro primo denario linea, pro secundo li-
«gnea, pro tertio ferrea, pro quarto ænea, pro quin-
«to argentea, pro sexto aurea, pro septimo sericea,
«pro octauo pannea, pro nono coriacea, pro decimo
«pellicea. Vel pro prime organa agriculturæ, pro se-
«cundo organa artis ferrariæ, pro tertio militiæ, pro
«quarto vestiarias, pro quinto lanionicæ, pro sexto
«hortensis, pro septimo coquinariæ, pro octauo me-
«dicinæ, pro nono tonstrinæ, pro decimo funerariæ,
«pro vndecimo sacrificiæ, & ita deinceps.

§ IIII.

«Quibus decadibus ordinatis & determinatis, siue
«istiusmodi, siue aliis modis: siue secundum hunc
«modum, siue secundum alium: modicis aliquibus
«differentiis poteris tibi decernere, & diffinire dif-
«ferentias, ad insinuandos digitos numeros in sin-
«gulis decadibus. Siquidem in ligneis, aureis, cete-
«risque huiusmodi, sunt differentia instrumenta,
«atque res. Similiter in coquinariis, hortensibus &
«similibus.

§ V.

«Applicari igitur possunt intentiones rerum me-
«morabilium rebus istis suo ordine: vnde non solum
«rerum memoriam & ordinem: verum quoque & nu-
«merum situm, & regionem, cum intentione partium
«& caput possibile est retinere: sed rem fusius
«quám par esse videtur artis dignitati explicuimus.

ALB. Dij beni quám prægnans inuentum ipsum sine tua declaratione percipio: clarius. n. non poterat nec debebat aperiri.

BOR. Ipsum sané maturiori consideratum iudicio maturius & excellentius apparebit. Ipsum ingenus etiam non admodum excitatis ad maximos vsus notabilem offert occasiouem.

ALB. Illud etiam in re proposita perpendas velim: quod non solum locorum, sed & imaginum fœcundissimam rationem explicuit, vbi & loca per imagines, & imagines per loca docuit viuificare. Hic etiam rationem engraphicé habendarum artium inspicio.

ALB. De iis hactenus. Lege.

BORISTA.

§ VI.

De locis verbalibus positiuis.

«De locis autem verbalibus positiuis, non est præ-
«sentis negotii tractare: & non nisi violenter tracta-
«ri pesserent in partem istius artis, de ipsis enim con-
«sideramus in libro clauis magnæ, qui est de inuen-
«tione, & iudicio scientiarum, & de arcana retentione
«& fixatione. Sufficiat ergo in proposito, proximé dicta
«semimathematicalia, quæ capitum, sententiarum,
«legum, vel paragraphorum, vel cuiuscumque rei
«esse possunt subiecta: verum etiam valent ad hoc
«ipsum vt sint imagines numerorum in allegationi-
«bus, cæterisque huius modi.

§ VII.

«Illud etiam est considerandum quod pro diuersis
«materiis, & occasionibus, ex diuersis generibus, se-
«mimathematicalia loca possunt atque debent diuer-
«simodé formari: quorum duos enumerabimus: alií-
«que multi similiter enumerari possunt.

ALB. Habes ne verbalium locorum rationem Borista?

BOR. Nullam prorsus, eámque si haberem non esset hic locus nec tempus eiusdem adducendæ.

ALB. Quomodo talem iudicas si non cognoscis?

BOR. Id ergo non te prætereat, ad applicandum numerum Circaeum, vt iuxta capitalium terminorum multitudinem, locis sensibilibus, á quorum tibi praxi est exordiendum, apparatis: mox in rerum memorandarum, quæ tum locorum ordinem, tum & á locorum ordine consequuntur, appositionem intendas animum.

ALB. Recte. Iam quasi paginam in qua scribendum, vel tabulam in qua pingendum est habeo dispositam. Mox igitur inscribendi, figuratidique rationem explicato

BORISTA.

TERTIA PARS THEORIÆ DE

RATIONE ADIECTORVM SEV

de formis.

CAP. I.

Quid sit forma, & quotuplex.

«Forma quoque in proposito non sumitur secun-
«dum intentionem Methaphisicam Platoniam vt poté
«pro idea. Nec secundum intentionem Methaphisicam
«Peripateticam, vt poté pro essentia. Nec secundum
«rationem physicam, vt poté pro forma substantiali
«vel accidentali informante materiam vel subiectum.
«Nec secundum intentionem technicam vtpote arti-
«ficialem additam rebus physicis actu existentibus
«quas supponit. Sed secundum rationem logicam non
«quidem rationalem, sed phantasticam (quatenus no-
«men logices amplius accipitur) respondentem inten-
«tioni subiecti, quod supra pariter diuidendo, & di-
«stinguendo ab aliis, diffiniuimus.

§ II.

«Est igitur forma in proposito aliquod cogitatum
«vel cogitabile opere phantasiæ & cogitatiuæ, adiec-
«tum locis seu subiectis iuxta triplicem superius il-

«latam differentiam, triplicibus: ad aliquod repræsen-
«tandum, & retinendum pro informatione, & perfec-
«tione memoratiuæ facultatis.

§ III.

«Formarum ergo aliæ sunt naturales, aliæ sunt
«positiæ. Naturalium intrinsecæ vsu non veniunt
«in proposito: Siquidein (vt patet) non sunt imagina-
«biles, extrinsecæ veró, quæ in sensibus obiiciuntur,
«nec omnes vsu venire possunt, sed illæ tantummodo,
«quæ per visum, & auditum sensus internos ingre-
«diuntur, selectissimæ veró sunt formas visibiles. Gu-
«stus enim & ex intimis sentit obiecta, tactus veró
«extrinsecus adherentia, olfactus modicum distantia,
«auditus distantiora, visus vero distantissima ab ipsis
«mundi imaginibus obiecta concipit. Ideo omnium
«spiritualissimus, & diuinissimus, sicut naturaliter
«antecellit: qui determinant in præsentis proposito
«formas extrinsecas visibiles, quæ quidem licet non
«sint formæ de quibus loquimur: tamen sunt fontes
«á quibus illæ emanant, & matres quas illas partu-
«riunt. Vnde si ipsæ exteriores vestigia appellantur
«idæarum: interiores vmbras appellantur earundem
«á nobis in libro qui de vmbris inscribitur.

§ IIII.

«Formæ veró aliæ quæ sunt intrinsecæ, extrinse-
«carum riuuli atque filiæ, quæ per vehicula & cana-
«les sensuum externorum, sese in phantasticam fa-
«cultatem ingesserunt, sunt præsentis intentionis. Et
«istæ dupliciter sumi possunt vno pacto, secundum
«suam naturam, nuditatem, & puritatem, & eiusmodi
«sunt cúm sensum ipsum internum aggrediuntur:
«Altero pacto alteratæ, commutatæ, deordinatæ, &
«commistæ, & ita dupliciter, vel ab intentione, vel
«ab aliorum naturalium accidentium perturbatione.
«Primo modo possint esse artificiales, secundo vero
«minimé.

§ V.

«Itaque duo sunt genera imaginum. Aliæ enim
«sunt similes rebus extrinsecis secundum totum vel
«per integrum, vt image Socratis vel Platonis, image
«equi, vel tauri. Aliæ vero sunt similes rebus extrin-
«secis secundum partes, sed non secundum totum:
«vt image montis aurei, centauri, harpiæ, & simi-
«lium. Vtrumque generum commodum est ad praxim
«præsentis artificij, siue etiam necessarium.

CAP. II.

De Conditionibus formarum seu imaginum.

§ I.

«Formæ vero quod ad essentiam & substantiam
«attinet, debent esse ex eorum genere quæ maximé
«valeant phantasiam pulsare, & cogitatuam excitare.
«Genus veró illarum in proxime dictis est manife-
«statum.

§ II.

«Quod ad quantitatem discretam attinet, iuxta mul-
«titudinem locorum sunt multiplicandæ: & ad commo-
«dum rerum insinuandarum distinguendæ, plures in-
«quam simul, vtpoté in eodem loco non concurrant.
«Hinc enim accidit vt aliæ alias confundant, vt eue-
«nit in literis complicatis. Illud tamen feliciter con-
«tingere potest, vt in eodem loco plures ita collo-
«centur vt aliæ alias consequentes attingant, quæ in
«antecedentibus ita continebantur, sicut virtualiter
«in præmissis sunt illationes.

§ III.

«Quod veró ad quantitatem continuam attinet, ca-
«ueto á paruis imaginibus, & ab immodicis. Illæ enim
«sensus non excitant: istæ vero extensione sua vi-
«sum, internumque obtutum dispergunt. Extrinsecum
«quippe oculum non mouet, vel lente mouet musca,

«ægre veró formam suam insinuat gigas in magno
«pariete depictus. Ad mediocritatem ergo contrahan-
«tur ampliora, & extendantur exigua. Ideo dicitur
«in libro clauis magnæ. Aut modica, aut modificata.
«Aut magnifica, aut magnificata: vnde licet elicere
«quot ipsum secundum se modicum, & impotens ad
«mouendum: beneficio concomitantis reddi potest
«magnum atque potens. Scutum & cadauer præsen-
«tabit muscam, sagittarius, sagitt. Sutor acum, scrip-
«tor calamum.

§ III.

Quod ad qualitatem pertinet, illud in memoriam reuocandum est: quod tales eligendæ sunt formæ, quales admirationem, timorem, amorem, spem, abhominationem, similésque alios eius generis affectus valeant accire. Quod si imago hoc ipsum de sui natura non præstet: faciat tua institutione, destinatione, & secundum genus applicatione. Ita enim mortuam imaginem (nisi admodum hebetis extes ingenij) viuificare poteris. Hinc si ex hominum genere magis tibi notos, atque celebres, monstruosos, pulchros, dilectos, exosos omnes adsumas: melius usu venire poterunt. Cúmque duo sint genera formarum, animata videlicet & inanimata: prima præstant secundis. Animatorum quoque cúm duæ sint species, rationalia videlicet & irrationalia: prima secundum omnem modum præcedunt vniuersa. Ipsis enim omnis actio, omnis passio, motus, omnis tandem vsus potest conuenire.

Quodcunque enim valent ferre cæteræ omnes: hæ solæ possunt, atque amplius. Vnde & mundos eas appellare licet.

§ V.

«Quod ad relationem vicissim dicitur de istis,
«quod supra de subiectis dictum est.

«Non inquam decipiaris aliquando non collocans
«& putans te collocare, non affigens, & putans te
«affigere. Quandoquidem aliquando accidit (imo vt
«plurimum) vt per minorem applicationem, siue in-
«tentionem naturali memoriæ committas, quod putes
«te loco committere, id est cum quasi in aërem fun-
«dens excogitatam formam, subiecto illam minimé
«facis inhærere. Contra quam delusionem ita repa-
«randum est. Assuesce vt habeas semper veram loci
«formam ob oculos, & germanam formam collocan-
«dæ rei, vt in sene capillos albos, curuum bustum,

«tremulas manus, cæteráque huius modi intuearis:
«Et cum istis omnibus eius applicationem ad locum,
«& habitudinem loci ad ipsum, quasi dicas. En vbi
«homo ille, En quid locus ille capit, similiter de aliis
«formis est iudicandum. Proinde, mitto quod supra
«dictum est de locis adiectiuis.

§ VI.

«Quod ad actionem & passionem attinet. Intelli-
«gatur forma in locum aliquid agere, vel aliquid pati
«á loco, aptum vel ineptum: iucundum vel triste:
«commodum, vel incommodum. Hinc enim pendet
«robur & fixio adiecti cum subiecto, & eius quod
«proportionale est materiæ cum eo quod formæ pro-
«portionatur.

§ VII.

«Mox á similitudine & vniformitate non minus
«cauendum est quam á quolibet alio, quod minus
«fauet, atque contrariatur rationi perfectionis imagi-
«num. Turbat enim & confundit crebra eiusdem i-
«maginis repetitio, & appositio. Quod si necessitas
«vrgeat (distinctis tamen interuallis) vt eandem for-
«mam iterató accipias: recipias eam alteratam, al-
«teram, & aliis habitudinibus indutam. Sicut enim
«natura ipsa abolet similitudinem, ipsam (de simili-
«tudine numerali loquor) ita & ars. Nunquam enim
«natura duos homines similes constituit, imo nec
«vnum hominem omnino similem perseuerare facit,
«sed quem mane sumpsit vt unum, vespere su mit
«sensualiter vt alterum.

ALB. De iis quæ ab antiquis necessaria notatúque digna præcepta sunt, quod faciat ad facilitatem, ordinem, atque sufficientiam: nihil est quod prætermisisse videatur.

BOR. Nimirum præter errores, ineptias, & infantias quæ ab obscuris & irrationalibus quibusdam allata sunt, omnia continet ista consideratio, omnia sufficienter distinxit, numerauit, digessit in species, & ordinauit. Duo sunt quæ sibi peculiariter potest vindicare. Alterum quod adeo (si intelligatur) spiritum ipsum regulare docet: vt tantum absit ne formas in ipsis doceat depingere subiectis, vt mirum in modum quomodo eadem in ipsis insculpi valeant aperiat. Alterum quod paucis aliorum inuenta perficiat, & ad

vlteriora promoueat.

ALB. Prosequere.

CAP. III.

Modi aliquot imaginum ad rerum figurationem atque vocum.

§ I.

«Extant nonnullæ rationes, atque modi: quibus
«possunt tum nomina, tum res ipsæ vnica imagine
«figurari. Primum quidem distinguendum est de mo-
«dis in genere hoc pacto. Eorum á quibus recipi po-
«test signum rei repræsentandæ, alia retinent simi-
«litudinem secundum rem, alia vero secundum di-
«ctionem.

§ II.

j. «Collocamus ergo aliquando rem ipsam si ipsa
«est figurabilis á phantasia, vt scamnum pro scamno,
«equum pro equo.

ij. «Aliquando veró similem in voce, pro simili. vt-
«pote collocamus rem figurabilem, quæ denomina-
«tione sua causat memoriam rei infigurabilis, cuius
«nomen affine est nomini illius. Sic apponimus
«equum ad equitatem memorandam, vitim ad vitam.

iiij. «Aliquando veró per Etimologiam, solemus
«venari illud á quo ipsa desumitur, utpoté infigura-
«bile á figurabili, á Romano Romam, á montano
«montem.

iiij. «Aliquando á similitudine capitis, vtpotè prin-
«cipij dictionis, consueuimus reuocare memoriam
«eius quod in fine est dissimile. Ita per asinum loco
«appositum solebam asilum recordari, vel Aser.

v. «Aliquando á translatione nominis, quemadmo-

«dum á Phillippo loco apposito, venabar memoriam
«amatoris equorum. vel é conuerso aliquando.

vj. «Ab antecedente, venari solebam consequens,
«quemadmodum naturaliter ab aurora solis exortus
«concepitur, & á pastu digestionem figuratam conci-
«pimus.

vij. «Aliquando ex concomitante, sicut á socio so-
«cium qui semper ipsi vnitur consueuimus recordari.
«Vbi igitur aliquid est infigurabile, sicut mors, potest
«figurari per cædem vel cadauer.

viiij. «Aliquando á consequente, quod dicitur vicis-
«sim cum antecedente: sicut á fumo nominas ignem
«præcedentem, et per ignem recolimus fumum sub-
«sequentem.

ix «Aliquando ab accidente subiectum, quem ad-
«modum á re alba apposita, niuem lucramur, á sal-
«tatione saltatorem.

x. «Aliquando á subiecto accidens: sicut ex alueo
«mellis collocato, recolimus dulcedinem, ex leone fe-
«rocitatem, ex vrso iram.

xj. «Aliquando ex Hyeroglifico suum designatum:
«sicut ex lance & statera iustitiam. Ex speculo pru-
«dentiam.

xij. «Alquando ex insigni insignitum: vt ex ense
«Martem, ex clauí Ianum.

xiiij. «Aliquando ex simbolo simbolatum, vt ex ho-
«mine nasuto Tongilianum, de quo illud, Nil præter
«nasum Tongilianus habet. Ex homine armato Han-
«nibalem: ex togato, lacerata tunica, nudis pedibus,
«detecto capite, Diogenem.

xiiij. «Aliquando ex contemporaneo tompus, sicut
«ex floribus Aprilem: ex torculari Autumnum, & sic
«de aliis.

xv. «Aliquando ex circumstantia locum atque sub-
«iectum, vt ex certo habitu Theutonicum seu Ger-
«maniam, Africanum, seu Africam.

xvj. «Ex proportionato proportionale, quemadmo-
«dum ex figulo ad lutum, subit nobis consideratio
«vniuersalis plasmatoris ad vniuersum plasmabile. in
«magno synapi hæc propositio. Modico in semine at-
«que principio maximi effectus præexistunt: vnde
«paruus error in principio, magnus in fine.

xvij. «Ex conuertente conuersum, quemadinodum
«ex voce Maro clarescit Roma, ex voce Remo more.

xviii. «Ex partibus totum, ex componentibus com-
«positum, vnde Dauus cūm viti obiicit infigurabile
«Dauid.

xix. «Ex capitis diminutione vel additione, corpus
«alterius significati, sicut ex Palatio latio clarescit.

xx. «Ex capitis sitnilitudine, capite adsimulatum,
«sicut ex pariente Paralipomenon liber clarescit.

xxj. «Ex assolente proferre, vocabulum ipsum, vel
«sententiam: hinc quidam qui dicere solebat omnia
«amicorum sunt communia loco appositus reducit te
«in memoriam sententiæ illius. Et nota hic quod
«etiam ex tua institutione potes eiusmodi sententias,
«& terminos quibusdam accommodare, veluti vsu
«venire potest modus proximé sequens atque magis.

xxij. «Ex subiecto recipiente verificationem sen-
«tentiæ, vel significationem termini, sententiam ipsam
«atque terminum, sicut mihi quidam garrulus & ma-
«ledicus, nec bené fortunatus: sententiam illam psal-
«mistæ. vir linguosos non dirigitur in terra.

xxiij. «Ex metaphora seu transpositione, transpo-
«sitionis subiectum: ex argento lunam: ex plumbo
«Saturnum. Ex stamno Iouem. Item & ex vulpe a-

«stutiam. Ex cane adulationem. Ex simia imitatio-
«nem & emulationem.

xxiiij. «Ex propria passione, ipsum cui appropria-
«tur, sicut ex boue mugitum, ex porco grunditum.
«Ex quibus etiam aliquando translatio fieri potest,
«sicut postquam ex asino habemus ruditum, ex ru-
«ditu habere possumus fatuum sermonem, eo enim
«& asinilogos solebam mihi describere.

xxv. «Ex instrumento artificem, & instrumenta-
«tum in genere, sicut ex sphaera & astrolabio, astro-
«logum possum meminisse.

xxvj. «Ex habituato, habitum infigurabilem, sicut
«ex muliere grammatica, quæ est substantia cum ac-
«cidente, seu subiectum cum qualitate: ipsam gram-
«maticam quum qualitas quædam est conceptare pos-
«sem. sicut ex musico, musicam. Similiter ex ha-
«bente id quod habetur, vt ex predium habente, pre-
«dium: ex principe principatum: licet sit aliud præ-
«dicamentum. Similiter in qualitatis genere, ex mo-
«dificato, modum: sicut ex recipiente rationem ali-
«cuius aduerbii, ipsum aduerbium: sicut ex bené sal-
«tante, aduerbium bené occurrere potest.

xxvij. «Ex Ex specie genus, sicut ex boue loco appo-
«sito figurabili, meminisse possum animal genus in-
«figurabile.

xxviii. «Ex relatiuo correlatiuum, sicut ex domino
«seruum.

xxix. «Ex contrario, contrarium per antiphrasim:
«sicut per aliquem inculté loquentem, Demosthenem,
«per fatuum, Aristotelem.

xxx. «Ex agente, actum, vel actionem: sicut ex
«furanto, furtum. Si qui autem alij modi prætor istos
«imaginentur, omnes habeantur vt in istis inclusi &
«ad istos reducibiles. Perfecta si quidem enumera-
«tione atque respectu ad talem redacti sunt numerum,

«vt patet callentibus rationem magnæ clauis.

ALB. Certé alios difficile possem imaginari modos qui (quatenus spectat ad ea quæ sensibilibiter mouere continget) in enumeratis triginta non contineantur.

BOR. Cur dicis sensibilibiter?

ALB. Quandoquidem ad reminiscentiam atque memoriam quam per ordinem semimathematicalium subiectorum atque verbalium positiuorum: adipiscimur, possumus aucupari: ex prædictis triginta discursibus, quibus alia per alia possunt præsentari (quatenus ex vnus appositæ memoria in alterius vel infigurabilis, vel egré figurabilis solemus promoueri) nullus est qui conducere videatur.

BOR. Pace tua, nullum est memoriæ genus in quo aliquod vel plura harum figurationum genera non vsu veniant: sicut enim citra species phantasiabiles nec intelligere nec memorari possumus: ita nec citra vsum alicuius ex enumeratis generibus.

ALB. Considerabo super hoc, nunc ad alia.

BORISTA

PRIMA PARS PRAXIS.

CAP. I. § I.

ALB. Certé nihil amplius requirebatur ad praxim. Quis non videt quemadmodum ipsius praxis ratio sub titulo theoriæ latissime continetur & explicatur.

BOR. Credo hanc tituli distinctionem potius ob ordinem doctrinæ, quàm ob aliam causam adduxisse authorem: Sed audi hæc deinceps habebuntur. Ex iis enim non modicum pro vtriusque memoriæ specie releuaberis.

ALB. Audiam.

BORISTA

PRO REBVS PRÆSEN- TANDIS.

§ II.

«Quamuis his quæ supra allata sunt sub titulo
«theoriæ sufficientissime etiam á mediocribus inge-
«niis ratio praxis tota possit educi: tamen per hæc
«quæ mox subinferimus superiora confirmamus, &
«superioribus addimus.

§ III.

Pro rebus præsentandis.

Paratis ergo dispositis ordinatis, determinatis, atque
«confirmatis subiectis: facile est formas ipsas appone-
«re. Sensibilium quidem sensibiles, non sensibilium
«veró etiam sensibiles. Porro sensibiles formæ rela-
«tæ ad sensibilia obiecta, rationem veram imaginum
«& exemplarum admittunt. Relatæ vero ad non sen-
«sibilia obiecta, habent rationem signorum, notarum,
«& indiciorum. Quomodo autem quælibet significari
«possint, designari, & effigiari, demonstrauius ex
«parte magna, magis quám vnquam demonstratum
«fuerit ante nos. Vnum tantummodo abest vt succur-
«ramus iis terminis qui per prædictas imaginum ra-
«tiones non possunt figurari: cum de triginta modis
«illis nullum aliquando possumus ad propositum
«adaptare: siue difficultate proueniente á nobis, siue
«á re ipsa cuius memoria est habenda, & commodam
«præsentationem quærimus. Modo igitur proximé sub
«inferendo prouidendum. Qui quidem nullum memo-
«rabile excludit, siue sit terminus intellectus siue
«non intellectus, siue significatiuus. quomodocumque
«sit, dummodo sit articulatus.

SECVNDA PARS PRAXIS.

CAP. I.

De memoriæ verborum praxi.

§ I.

Vbi igitur res ipsas collocare nequimus, quia sunt infigurabiles: aptemus nobis nominum, vocumque quarumlibet inscriptionem tali pacto habendam. Primo sint homines, iuxta elementorum numerum distincti, quorum alij vnum, aliud alij tibi designent elementum, siue ex institutione vt poté ex appropriato: siue ex veritate, vt poté ex proprio nomine. Sint inquam tibi pro elemento A designando plures Aristarchi. pro elemento B plures Bacchi. pro C Cæsares, qui quidem loco apposit, hæc tibi repræsentabunt elementa.

§ II.

Sint proinde aliæ res inanimatæ quæ possunt vsu venire prædictis hominibus: ita vt Armarium, auriculare, arcus, & similia significant tibi elementum A. Baculus B. Corbis C. similiter & alia instrumenta, & armamenta, alia tibi designent elementa. Et ita tum homines plures, tum etiam plures tibi reliquas res & operationes ab hominibus contractabiles ordinabis, quibus quidem valebis eidem loco integram committere dictionem.

§ III.

«Quod si dictio erit prolixior, poteris illam in duo-
«bus vel tribus locis committere & extendere, quod
«consulimus quando extemporanea replicanda sunt
«lecta vel recitata.

§ IIII.

«Vbi veró tu ipse tuam tibi materiam disposue-
«ris, poteris vni loco dictionem quantumlibet pro-
«lixam committere, apponendo duos vel plures ho-
«mines ordinatos: qui cum suis instrumentis & si-
«gnis & nominibus propriis literas repræsentando,
«quamcumque tibi proferant dictionem.

BORISTA. Quod ad memoriam verborum pertinet: á labore in quem nos artes antiquiores impellunt, mirum in modum nos releuare videtur. Quibus licet modicum considerantibus, modicum videatur addere: melius tamen negocium perpendentibus longé aliter apparebit. Elementa enim quæ per antiquorum præceptiones, singularia tantum docebamur præsentare: nunc ad syllabarum & quarumcumque dictionum

ex ipsis complexarum complementum, vnico cuicumque loco integrum ipsum docemur apponere terminum. Armamenta enim & actiones, non ociosa, leuia, atque vaga nunc instituuntur: neque solum ad memoriam excitandam homines hominibus adstare, résque alias aliis applicari debere perdocemur: sed omnia pluribus onusta muneribus accipere, vt quám facilité commodéque quod antiquis impossibile videbatur nacti simus, non sit difficile videre. Audi quid senserit Tullius in suis ad Herennium.

Scio plerosque græcos qui de memoria scripserunt fecisse vt multorum verborum imagines conscriberent, vt qui eas discere vellent, paratas haberent, ne quid inquirendo consumerent opere. Quorum rationem aliquot de causis improbamus, quarum vna est quod in verborum innumerabilium multitudine, mille verborum imagines ridiculum sit comparare: quantulum enim poterunt hæ valere cum ex infinita verborum copia modo vnum modo aliud nos verbum meminisse oportebit?

Ex quibus sané verbis manifestum est illud Tullium existimasse inipossibile factu: quód non modo in se facillimum comperitur, verum etiam vniuerso negotio facilitatem causat. Cur autem hunc in modum Græcorum illorum derideat industriam, illud est in causa quod ipsum alio pacto fieri non posse existimabat, quam singulis dictionibus singulas destinando imagines. Quod tentare ridiculum est. Nos veró tantum abest vt imaginum numerum multiplicemus: vt in singulis perficiendas atque complendas locis ad expressionem infinitorum terminorum siue significantium sine non: completas, paucas, determinatas, & celebres ordinemus imagines. Habes ergo facultatem qua tum res ipsas seu rerum intentiones in Circæo cantu positas, tum & ipsa quibus explicantur verba, locis valeas affigere. Exerceri tui similes in istis secundis non probarem. Ad vanam quippe atque puerilem facere videntur iactantiam, quatenus enim occurrentium figurandorum terminorum necessitas exquirat: solertia vsus triginta configurationum succurrere poteris. In pueris autem & studiosis adolescentibus præter breuem istam viam & alias quas Iordanus instituit nullam laudauerim, grauis. n. cura diuturnaue intentio, & abductio á seriis studiis ad quæ fortasse per ipsas redduntur inhabiles (in ipsis. n. actibus expediti, atque aptissimi alioqui stupidi mihi comperti sunt) perceptione fructus qui colligi possit in tardo lentóque fine minimé compensantur. Per hæc autem nostra studium non impeditur, memoria naturalis non hebetescit, non languet, sed proficere potest ingenium. Interim spero futuros qui inuentionis istius semina multiplicent. Porró, licet hæc consideratio tanta sit si cum antiquioribus conferatur: sine præiudicio gratiarum quas primis inuentoribus & viam præmonstrantibus habere debemus: nihil tamen est aliarum respectu, quarum integer inuentor apparet iste. quarum mox vnam in breuibis contentam explicabo tibi. Sed hæc de arte, tredecim quibusdam amicis dictata sufficiant.

ALB. Proferas rogo te aliam artem.

BOR. Libentissimé.

**IORDANI BRVNI NOLANI
ARS ALIA BREVIS CERTIOR
& expeditior ad verborum
memoriam.**

Suppositis us quæ in complemento communis artis de ratione locorum & imaginum sunt allata: nunc in aliquorum gratiam aliam producimus artem, quæ ad nostram integra pertinet inuentionem. Ipsam perfecté subsequenti enunciamus ænigmate.

*Bis duodena locum capiant seclusa seorsum
Corpora, quæ arqutum finxerit efficiens.
Spiritus adstantes habeant d' hinc singula quinos.
Queis sit quintuplicem promere posse sonum.
Proind' elementa duo dent consistentia quinque.
Queis solers medio, quæstaque calce dabis.
Quid sit, quid faciat, quid habet, quid suscipit, & quid
Adstet, proponant posita quinque tibi.
Ii sibi perpetuam firment in corpore sedem:
Quos coniurator non queat eiicere.
Interea varias poterunt errare per oras.
Multaque constando millibus esse locis.*



ALB. Quid credis ipsum sibi velle per hoc ænigma?

BOR. Dicam vt possum. Habeas ab inuicem seposita subiecta quatuor & viginti, quæ vniuersa non adiaceant, non inhæreant, non contingant. Sed libera, & solitaria vel situentur vel situata intelligantur.

Tuo ipsa tibi poteris eligere arbitrio, huius tamen esse debent generis B. Arbor. C. Columna. D. Puteus. F. Ara. G. Patibulum. H. Mensa. K. Lectus. L. Statua. M. Tribunal. N. Cathedra. P. Fornax. Q. Focus. R. Incus. S. Archa. T. Saxum. V. Pyramis. X. Horologium. Y. Fouea. Z. Sepulchrum. A. Feretrum. E. Sacrarium. I. Ignis. O. Lapidum cumulus. V. Fons. Quæ quatuor & viginti tibi designent elementa.

Proinde ad constituendas eorum primas combinationes adducas subiectorum dictorum singulis adsistentia quinque, quæ duplici differentia præcedentem vel subsequentem tibi notam demonstrent. Extant quinque cardinales differentiæ. Occidentale, Orientale, Septentrionale, Australe, & Medium. Extant aliæ quinque situales, prostare, flecti, sedere, cubare, iacere. Extant aliæ quinque locales, ante, retro, sursum, deorsum, in medio. Quibus quidem trinis differentiis, subiectum, insigne, & operationem quintuplicare consonando valebis.

Adsistentia quinque, per diuersos actus ad quatuor & viginti differentias multiplicatos elementum sonans atque consonans addere possunt. Qui quidem differentiarum numerus, in diuersis compleatur generibus, vt commode veniat in vsum.

Pro liquidis mediantibus elementis, iis denique & aliis primam combinationem ex duobus videlicet conflata consequentibus, similiter per aliquot differentias prouidebis.

Quibus ita dispositis, determinatis & menti firmiter adfixis: prompté poteris ex mutuatis insigniis, cæterisque olim propriis quascunque combinationes effingere.

Iam vides quemadmodum signa viginti quatuor elementorum, per quinarium deducantur. Quam si consideraueris industriam, in alias plures poteris per temetipsum promoueri.

ALB. Propositum videor satis (ni decipiar) intelligere. Sed rogo te, aliquid expeditius pro cantu Circae digneris elargiri.

BORISTA. Faciam.

APPLICATIO PRÆGNANS.

Habes in Circae dialogo primo duas generalissimas formas, alteram quæ cantum, alteram quæ multiplicem cantus includit effectum. Harum alteram ad vnum generalissimum subiectum, alteram veró ad alterum referas.

Secundo in prima formarum generalissima, habes septem deorum ypostases. Et in secunda tria animantium genera. Illa generalia sub generalissimis septem: ista ad generalia sub suo supremo tria referas subiecta.

Tertio habes sub singulis septem ypostaseon, tres terminorum species: quarum duæ sunt incomplexæ, tertia veró complexa est. Habes etiam, sub singulis trium animantium generum, plures infimas pro commodo enumeratas species. illæ in specialibus subiectis illorum multiplicentur in trinum. Istæ veró in propriis pariter subiectis deducantur.

Quarto sub trium terminorum speciebus istis & illis ad singulas pertinentia species habens indiuidua, in indiuiduis pariter hæc & illa subiectis situabis.

Itaque generalissima forma generalissimum consequatur subiectum: generalis, generale: specialis, speciale, indiuidualis, indiuiduale. Adeo vt subiectum aliud, aliud includat & contineat. & forma alia aliam includat & contineat: & memoriam facilem non modo cantus Circae, sed & omnium quæ tibi memoranda proponentur adipisceris.

ALB. Experiar.

FINIS.

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Reviewer: [Tan Kwan Seng \(see more about me\)](#) from Singapore
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The other part comprise two essays, one on magic and the other is his treatise on bonding in general. This part presents some ideas which I think would be interesting not just to magicians but anybody who wants to know and wonder, from a philosophical point of view, what magic is and bonding in general.

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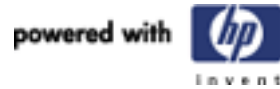
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GIORDANO BRUNO

(THESES DE MAGIA)

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I.

Magia sumitur multipliciter: communissime, communiter, proprie et propriissime. Primo modo pro omni genere scientiae et sapientiae; secundo pro scientia naturali, seu rerum naturalium in genere; tertio pro sapientia, quae complectitur triplex genus scientiarum realium cum triplici moralium et triplici rationalium; quarto pro aggregato habitu ex omnibus his vel pluribus, cum facultate mirabiliter cognoscendi vel operandi; et hoc dupliciter: vel per se, vel per aliud; et hoc tripliciter: vel per superiora, vel per aequalia, vel per inferiora; et hoc iuxta diversas circumstantias notatas et inclusas in significationibus decem quibus dicitur magus. Nos in praesentiarum intelligimus de Magia iuxta significationem qua proprius dicitur.

II.

Magia est triplex: divina, physica et mathematica. Et ita dupliciter consideratur: vel ex parte subiecti, scientiae seu cognitionis, et ita absolute et simpliciter est bona; vel quatenus venit in usum scientis, et ita interdum bona est, interdum est mala, malam autem esse non intelligimus sub ratione scientiae proprie dictae (scientia enim quatenus scientia semper est bona et de omni et per se), sed sub ratione scientiae communiter dictae seu particularis noticiae, quatenus ad definitam materiam seu singularem contrahitur, quo etiam pacto in natura accidunt monstra non sub ratione naturae absolute et universaliter, sed sub ratione istius vel illius, in hoc vel in illo.

Omnis superstitio et improbitas, quae vel per se vel per accidens reducitur ad magiam et concomitatur illam, pertinet ad tertiam speciem, quae est mathematica.... [parole illeggibile M; om. C] Omnis enim error et peccatum versatur circa ea potissimum, quae a divino et naturali sunt aliena. Hic distinguendum est de mathematica secundum rationem communiter dictam, et hic mathematicum distinguitur per Arithmetica Astronomiam, Opticam, Musicam etc.; alio pacto secundum rationem hic propriam, quae est secundum analogiam ad illam communem.

III.

Magia mathematica media est inter divinam et physicam magiam, sicut mathematica simpliciter media est inter naturalem et metaphysicam.

Distingue de medio.

IV.

Principium magiae est considerare ordinem influxus seu scalam entium, qua Deum in Deos, Deos in astra, astra in daemones, daemones in elementa, elementa in mixta aliquid immittere comperimus etc.

Distingue de influxu. Influxus est duplex: essentialis et accidentalis; et hic intrinsecus et extrinsecus: primus influxus largitur esse, secundus vero modum essendi seu essendi perfectionem. Et hic notandum quod in hoc ordine alligata sunt superiora inferioribus, ut propitiantia, protegentia, moventia; alligata inferiora superioribus, ut obsequentia, obedientia. Item distinguendum est de ascensu et descensu istius scalae. Est vero duplex: contemplativus quo res cognoscuntur, et activus quo res fiunt. Et hoc fieri est duplex: principale quo videlicet etiam sunt, et accidentale quo fiunt accommodata nobis seu applicata.

Distingue item circa progressum lucis et tenebrarum, quae sunt in scala. Lux enim et tenebrae sumuntur dupliciter: uno pacto significant substantialiter, tunc lux significat actum, formam, tenebrae significant potentiam et materiam; vel accidentaliter, et tunc lux significat potentiam activam et perfectivam specierum, tenebrae vero potentiam passivam et perfectibilem subiectorum.

V.

Iuxta tres praedictos magiae gradus tres mundi intelliguntur etc.

Hic distinguendum est de mundo secundum significationem communem, propriam et propriissimam. Primo modo mundus idem est quod universum, et hoc pacto est unus tantum, ut universitas est una absolute, secundum quam significationem dixit Parmenides et Xenophanes ens unum. Secundo modo mundus distinguitur, ut modo dictum, iuxta tria entis genera, quae ad unum genus reduci non possunt; intelligibile (enim), naturale et rationale differunt plus quam genere, hoc est non genere differunt, sed differentia sunt genera. Tertio modo mundus sumitur sicut apud Democritum, qui innumerabiles et infinitos intellexit, mundum unum accipiendo terram, alium lunam, alium singula astrorum, quorum non est definitus numerus.

Sumitur etiam mundus improprie et proportionaliter seu similitudinarie, ut homo dicitur mundus, quia partibus eius partes universi repraesentat, sicut et modo suo singula animalium et plantarum.

Hanc mundi distinctionem iuxta tria praedicta significata comprobant naturae veritas, ratio et divina revelatio: primum quia nihil est in mundo sensibili, quod ab archetypo non dependeat; secundum quia nihil est in intentione, quod non sit in rebus fundamentaliter;

Distingue fundamentaliter et realiter; fundamentaliter secundae intentiones, realiter ut primae. Secundae intentiones fundatae sunt in primis, logica est de secundis intentionibus adiunctis primis. Avicenna in L. De sufficientia.

tertium quia veritas veritati non contradicit et multoties haec distinctio in divinis libris reperitur.

VI.

In genere duplex est efficiens.

Ibi distingue de efficiente seu agente iuxta capita distinctionum. Item distingue de causa iuxta idem.

VII.

Elementum rerum omnium vere atque proprie est unum, proxime duo, proxime quatuor: una materia, duo contraria, quatuor prima et simplicia corpora quae posuit Empedocles.

Ratio. Quia principium materiale est unum tantum, utpote quod subest duobus contrariis, quatuor item primis corporibus, quae cum in invicem sunt transmutabilia, necesse est ut in communi quadam materia convenient; quae enim invicem transmutantur, subiecto convenient oportet. Est ergo primo unum subiectum, secundo distinctum in duo contraria veluti subiecta, ut ignem et aquam, vel solem et tellurem, tertio in quatuor, quorum duo sunt activa, duo vero passiva.

Quando ponimus duo elementa, non est dicendum calidum et frigidum accidentia, sed substantias et completas substantias. Sic solem et tellurem dicimus principia omnium particularium substantiarum seu specierum, ut facit Hesiodus, Virgilius et Parmenides.

VIII.

Stultum est omnes operationes et effectus rerum naturalium referre duntaxat ad qualitates activas et passivas; sunt enim effectus animae et spiritus, qui nullam harum qualitatum recognoscunt.

Distinctio est in § VIII. Virtutum enim, quae de subiecto in subiectum deferuntur, aliae sunt sensibiles seu per qualitates activas et passivas, quae sensibus externis perviae sunt; aliae occultiores, quae sub actu cogitationis et imaginationis comprehenduntur, ut ea quae concupiscibilem et irascibilem facultatem attingunt. Primi generis qualitates per contactum quendam per se exuscitantur, secundi vero neque per se neque semper. Utrumque genus a compositis corporibus proficiscitur et in eadem illabitur, propter communionem spiritus et animae, non tamen propter corporeas qualitates utrumque, nempe eas quae principaliter sunt ab elementis, sed a qualitatibus, quae sunt in substantia animae et spiritus (quae si corpora sunt, alius generis esse ab illis oportet), proficiscuntur; quandoquidem tales qualitates non requirunt perpetuo approximationem subiecti ad subiectum, sed etiam sola imaginatione exuscitantur in subiecto. Unde tum anima interna, tum externa, cum in meditationem aliquam assurrexerit seu cogitationem, corpus suum alterat; quod tamen nemo dicit eam facere per contactum, quandoquidem substantia eius individua est, et eius potentiae non sunt corpora, neque corporum more insunt in toto et in partibus.

IX.

Quicquid immaterialiter est alicubi, est totum, non solum substantia immaterialis, sicut anima, quae tota

in toto, et tota in qualibet parte, sed etiam et immateriales qualitates, sicut vox, et species rerum sensibilium delatae in oculos, et imagines in speculis et partibus speculorum. Itaque spiritus et spiritalia loco et subiecto non sunt alligata.

Disting. Anima est in toto tota, hoc est secundum essentiam et potentiam, non autem est in toto totaliter, hoc est secundum operationem et actum, quia non undique videt, undique audit, quia non ubique sunt organa videndi et audiendi; itaque non est totaliter, hoc est per omnia. Item distinguendum est de potentia, in potentiam primam et proximam. Potentia prima est ubi est animae essentia, potentia vero proxima est ubi sunt organa et media. Prima potentia est tota in toto et in qualibet parte, secunda vero in certis est et definitis partibus.

X.

Nulla productio, nulla generatio est sine idea et sine cognitione, nempe efficiente, qui ad propositae ideae normam aliquid producit. Idea autem, qua homo generat hominem et leo leonem, non est separata, sed coniuncta ipsi leoni et ipsi homini; efficiens vero partim separatum est, partim coniunctum; materia neque separata neque coniuncta.

Cognitione] Disting. Quae est sensibilium sensitiva, intelligibilium intellectiva.

Item de efficiente, qui coniunctus est, anima et natura propria; separatum est, sol, astrum, aër.

Materia] Quae erat unum postea fit aliud, non autem quae erat in uno postea est in alio, et ipsa quia est cui formae coniunguntur, non quae formis coniungitur, non est ipsa quae accedit et recedit, sed cui aliquid accedit et a qua aliquid recedit accidentaliter vel substantialiter, mediate vel immediate, ipsa est substantia individua ante quantitatem, ante rationem partis et totius; unde in composito iuxta hanc rationem materiae, quae prima est et subiectum formae substantialis, non est accipere hanc et illam partem, quam in ipso composito est accipere, hanc et illam manum, hanc et illam capitis partem, et hoc brachium huic humero coniunctum.

Disting. de Idea. Idea tripliciter sumitur: ante rem, in re et post rem; primo modo propriissime, secundo modo proprie, tertio modo communiter loquendo. Idea ante rem est quae est causa rei producendae et principium existens ante ipsam, sicut forma canis est principium proximum quo hic panis convertatur in semen caninum, et forma hominis est causa qua idem panis ibi convertatur in semen humanum et producat hominem; et haec forma ante rem est duplex: universalis, quae est in virtute naturae universalis producentis, qua simpliciter homo generat hominem, et generaliter animal generat animal; et particularis, quae est in virtute huius et illius singularis subiecti naturalis, qua hic homo hunc hominem generat, hic canis hunc canem. Idea in re est quae reperitur in ipsis rebus productis, et habetur pars compositi. Idea post rem est quae reperitur in sensu vel intentione vel ratione vel intellectu abstrahentibus species a rebus.

XI.

Regulariter loquendo, ideae sunt entia metaphysica, vestigia idearum sunt entia physica, umbrae idearum entia rationis; prima proportionantur sigillis imprimantibus, secunda formis impressis, tertia apprehensis oculo vel sensu.

Idea universaliter secundum rationem universalem, in qua non est locus, motus et tempus (est enim forma extra subiectum); ut autem huius formae est exemplificatum est coniunctum materiae, facit seu producit formam physicam; ut

autem est species abstracta et separata materiae secundum actum cognitionis sensitivae vel rationalis, sic perficitur tertium ideae genus quod est causatum a rebus naturalibus, quae dependet ab illis sicut secundum genus a primo.

Ex rerum experientia manifestum est omnem animam et spiritum habere continuitatem cum spiritu universi et anima, et non comprehendi a corpore, sed potius ab ipsa corpus comprehendi, sicut universaliter non materia formam, sed forma materiam complectitur.

Forma materiam terminat et continet, quia eiusdem est definire illam, quandoquidem illi dat et describit tum figuram tum magnitudinem; unde sicut alia est figura formicae quam canis, ita et alia est magnitudo.

Ratio. Anima non est alicubi tanquam in loco, sed tanquam in subiecto, et non ut pars integralis (quantitativa) sicut pars corporis est in corpore, sed ut pars essentialis (substantialis) sicut anima et corpus animati esse constituunt. Item non est alicubi (ut in ipso corpore quod vivificat) terminabiliter, sed terminative, hoc est quia terminat, non terminatur; 3. item non est circumscriptive, sed definitive; 4. item non inhaerenter, sed adsistenter.

Integrales partes sunt proprie loquendo quae faciunt maius, et proprie ea quae sunt partes quantitativae (integrare enim in proposito sumitur secundum conditiones praedicamenti quantitatis), partes vero essentiales sunt quae complement esset non magnitudinem tantum.

XII.

Anima per se et immediate non est obligata corpori, sed mediante spiritu, hoc est subtilissima quadam substantia corporea, quae quodammodo media inter substantiam animalem est et elementarem; ratio vero istius nexus est, quia ipsa non est omnino substantia immaterialis.

Disting. Materiale uno modo sumitur communiter pro omni eo quod est sensibile, ut vulgo appellant materialia quae sensibus ipsis exponuntur. Secundo communius tum pro ipsis elementis, tum pro natura in ipsis elementis, tum in his quae ex elementis sunt conflata. Proprie tertio materiale dicitur omne quod habet materiam tanquam partem sui. Quarto reductive (quia tribus praedictis modis principaliter dicitur) materiale dicitur quicquid habet commercium cum materia, nae accidentia omnia corporea, quae sunt circa corpora, materiale quiddam sunt et corporale, non quia sunt corpora et materia, sed quia circa corpus et materiam. Hoc modo etiam omnes formae substantiales physicae sunt materiales, et anima necessario est corporea et materialis forma, ut non negabunt etiam Peripatetici. Quod vero ad materiam, quae ad intrinsecam eius substantiam attinet, in praesentiarum non disputamus.

Omnia quae formam habent et materiam in se ipsis, sunt materialia; omnia physica simplicia sive composita sint, sunt materialia.

XIII.

Non solum substantia haec quae est anima, sed et pleraque accidentia, ubi sunt, tota sunt, et per se loco ulli non astringuntur, siquidem postea de ratione corporis tantum est totum circumscriptive in uno spacio seu loco, et secundum innumeras partes (in) innumeris spaciis atque locis reperiri.

Ratio. Istae enim sunt conditiones quantitatis continuae constantis, ex partibus positionem habentis, et terminorum

ipsarum, nempe linea, superficies, corpus et punctus. Omnis terminus lineae est alicubi, punctus est alicubi.

XIV.

Imateriales substantiae, ut ubi sunt, totae sunt, ita etiam in uno et eodem spacio, eo modo quo esse possunt, totae in toto et totae in qualibet parte illius; sicut etiam accidentia, quae non sunt terminus corporum inhaerenter, in eodem spatio possunt esse innumerabilia tota absque mutua penetratione, qua necessarium sit unum alteri cedere. Porro omnia totum tota, et totius omnes partes tota incolunt.

Vide rationem in * * *. -- Sicut in eodem spacio alicuius vox tota auditur, si innumerae voces audiuntur etiam innumerae.

XV.

Propterea omnis anima est in toto horizonte, et a toto horizonte influxum accipit, et in totum inprimit horizontem; unde locus est magicis operationibus, quae nihilominus physicae sunt, quibus subiectum valde distans virtute quadam spirituali in subiectum remotum affectus et passiones quasdam potens est inprimere.

Contra quod esse videtur quod omnis actio est per contactum. Ubi distinguendum est de contactu, sicut habetur in capite De tactu in libro De generatione; et distinguitur tactus in realem seu naturalem seu physicum communiter dictum, et virtutalem seu potentialem, quo etiam verba quaedam, veluti convitia, quae nihil sunt nisi soni attingentes aurem, per virtutem quandam significativam et repraesentativam attingunt potentias animae, nempe cognoscitivam et appetitivam, unde consequuntur ira, despectus et alii affectus. Similiter et species pulchritudinis quaedam defertur ab oculo usque ad intimas animae potentias, unde exurgit amor, voluptas, laetitia, et per contactum quem vulgus physicum appellat non proficiscuntur, sine contactu tamen non sunt.

XVI.

Hinc non est inopinabile contra rationem, sed valde rei naturae consonum, quod Medicus vulnera longius absentis possit curare, non solum certis adhibitis partibus, quae cum illius corporis materia communionem aliquam adeptae sunt, et instrumentis, verum etiam, si profundioris erit virtutis et efficaciae, immediate per spiritum universi omnia poterit perficere.

Ratio istius ex praecedenti distinctione.

XVII.

Corpora maxime activa sunt insensibilia, quae Lucretius 'corpora caeca' appellat; et corpus quanto sensibilius est, tanto minus est activum et magis passivum. Huiusmodi est spiritus, quem eundem dicimus aërem et eundem dixerunt animam plerique philosophorum, a quo ignis, prout definitur ab Aristotele, non nisi accidente quodam differre videtur. Unde melius tria elementa nominari videntur, loco ignis adiiciendo lucem, sicut fecit Moyses, Chaldaei, Mercurius Trimegista et Orpheus.

Ultra ea quae sunt in articulo XVIII^o, notandum est quod Aristoteles ignem nihil aliud dixit esse, quam aërem attritum, et ex aëris attritione genitum esse dixit, quae attritio est ex rapiditate motus caelestis, et propterea ignis ab aëre in via illius non differt plus quam vapor ab aqua, nempe hoc solo quod est magis rarefactum. Porro sicut vapor respectu aquae novam elementi speciem * * *, ita neque ille ignis respectu aëris producere debet.

Proinde ignis causa videtur esse lux, quae repente absque motus continua successione ab immenso spacio calorem exuscitat et ignem quem dicimus ingignit, et lux videtur esse elementum et principium ignis, non e contra ab igne procedens accidens quoddam. Atque hoc est manifestum in speculis excipientibus radios solis, quos in profundum et tenebrosum adversum alveum immittentes, mediante illuminatione virtutem calidam imprimendo, corpora calefaciunt et adurunt. Ubi non est verisimilis impressio lucis per calorem, sed caloris per lucem, neque caloris cum luce, sed caloris a luce; ratio enim elementaris caloris non est ut repente se ingerat in corpore, sed cum tempore et successione. Ergo ipse lucem habet praevidiam, non autem ipse est luci praevidius; ut etiam per se est manifestum, quia corpora prius illuminantur quam calefiant, et prior ignis est participatio lucis quam caloris.

XVIII.

Duplex est motus naturalis: rectus et circularis. Primus est rerum naturalium non naturaliter constitutarum, secundus vero rerum naturalium naturaliter constitutarum; primus etiam est rerum naturalium melius habere cupientium, secundus bene habentium; primus fugientium et persequentium partium, secundus vero totius duntaxat et partium in suo toto.

Ratio. Quia omnia naturalia in suo loco aut quiescunt aut circulariter moventur, et integrum corpus, ut tellus, luna, motu recto non movetur, sed partes istorum corporum tantum, quando fuerint extra propriam sedem, vel quoties ad locum conservationis meliorem appellant. Quod partes circulariter moveantur in ipso toto, manifestum est in fluminibus et successione seu transmutatione locorum, quando montes migrant in planities et valles, et istae in montes, item mare in continens et continens in mare.

Omnes casus partium sunt arcuales, et aqua arcualiter ascendit et descendit a visceribus et ad viscera.

XIX.

Circulus quoque ille, quo ab uno puncto ad eundem punctum fit conversio, a cuius videlicet centro ad peripheriam omnes radii sunt aequales, non est naturalis neque in naturali ullo subiecto reperitur, sive magnitudinem seu molem corporum spectes, sive motum et mutationem; nullus enim unquam sensus seu experientia circulum eiusce generis comprobavit neque potest comprobare. Circulum ergo rerum seriem cum certa vicissitudine, qua ad similia fiat reditio, non autem ad eadem, intelligatur.

Distinguendum est de circuitu, qui est duplex: physicus et geometricus, seu naturalis et rationalis atque artificialis. Primus est in rebus naturalibus, secundus est tantum opus contemplationis; sol enim neque motu diurno neque annuo, sicut etiam nullum astrorum quae moveri videntur, ad eundem punctum remeavit unquam neque remeabit.

XX.

Praeter has duas vulgatas a Peripateticis motus species, est tertia quae neque centri est neque circa centrum, sed a centro, nempe qua ab omnibus corporibus naturalibus effluit, et ad centrum, nempe qua in corpora omnia naturalia influit aliquid. Et hic effluxus non solum est corporum, sed etiam certorum accidentium, quae in corporibus, a corporibus et ad corpora; quem motum neque rectum neque circularem secundum dictas species appellamus, quia non est secundum lineam rectam unam sed circum undique continuus, sed sphaeralem appellamus; sicut sensibiliter sonus et lux a medio corpore circum undique diffunditur, similiter et odores, colores et alia accidentia, quae non sine corporis partibus tanquam proprio subiecto progrediuntur, ut est manifestum in magnete secundum genus.

XXI.

Et in istis manifestum non modo corporalem virtutem a corporibus diffundi, sed etiam talem quam ad materiam ullam sensibilem vel materiae sensibilis accidens vix quispiam referre posset, quandoquidem potius in genere accidentium animae comprehensa convincimus.

[Ad quod demonstrandum et defendendum nihil opus esse videtur, praeterquam exemplo ipso, quod eam virtutis diffusionem protestatur, cuius subiectum non videtur esse corpus, sed vel anima vel compositum animatum propter animam, ut laetitia, timor, amor et similia accidentia quaedam sunt.](#)

XXII.

Ratio, qua magnes secundum genus attrahit, est consensus quidam formalis et effluxus quidam partium materialis, qui est ab omnibus corporibus ad omnia.

[Ratio huius consistit in exemplis quae sunt in articulo 22°.](#)

XXIII.

De attractione vero magnetis a polo variae sunt sententiae. Nos tamen, omnibus hisce praetermissis, eam eius rei rationem probamus, quae non est ab attractione similis speciei, nempe quod illic sint montes magnetis (hac enim causa effectus iste non sequitur), sed universam rationem ac firmam ex contrarii fuga esse asserimus et antipathiam quandam quam habet ad loca opposita.

[Rationes sunt in 23° articulo.](#)

XXIV.

In omni actione seu magica seu physica seu cuiuscunque generis illa sit, tria requiruntur: potentia activa, passiva et debita applicatio alterius ad alteram. Et ex defectu omnium istorum accidit impedimentum secundum totum vel secundum partem, simpliciter vel secundum quid, in omnibus productionibus.

Distinguendum est hic de potentia et de actione, quae alia est immanens, alia transiens etc. Item est distinguendum de defectu omnium considerando vel simpliciter vel secundum quid; simpliciter enim uni ex parte illorum trium impedimento in his, quae tria illa requirunt, sequitur impedimentum omnium; secundum quid vero, hoc est ex parte proprii principii, impedimentum potest esse non ex parte unius vel duorum.

XXV.

Omnis actio et omnis mutatio est de contrario in contrarium; similis enim in simile non est mutatio, neque eiusdem in idem.

Animadvertendum quod transmutatio est eorum quae communicant in materia, seu quorum commune est subiectum; unde vulgata illa propositio 'contraria apta nata sunt fieri circa idem'. Hoc enim est contrariorum munus, ut mutuo se expellant ab eodem loco seu subiecto, et invicem in eodem subiecto seu loco succedant; hinc calidum et frigidum sunt circa idem compositum, sicut dulce et amarum circa gustum, lux et tenebrae circa visum etc. Huc spectat illa doctrina quae est in I Physicorum, quae est de generatione ex contrariis.

XXVI.

Non obstat quasdam affectiones, seu passiones mavis dicere, esse similitum a similibus, seu similitum cum similibus et dissimilitum cum dissimilibus, immo etiam contrariorum cum contrariis, ut admixtiones, compositiones et apprehensiones.

De his enim aliud est iudicium quam de actionibus et passionibus. Et aqua aquae admiscetur melius quam cum vino, et vinum aquae melius quam oleum vel adiposum quiddam, quia magis est simile; et in luti compositione concurrunt aqua et pulvis, in oxymelle mel et acetum. Apprehensio quoque sensitiva et intellectiva est per similitudines specierum abstractarum ab obiectis cum his quae sunt in eorum superficie. Notanda etiam est distinctio similitudinis. Est enim similitudo quaedam aequiparantiae, quaedam analogiae, quaedam proportionis, quaedam proprie: prima qua homo est similis homini, secunda qua homo Deo similis est, tertia ut qua ita se habet sensus ad sensibile sicut intellectus ad intelligibile, quarta ut species Socratis in imaginatione similis est speciei quae est in ipso subiecto naturali physico.

XXVII.

Ad debitam agentis et patientis applicationem, item miscibilium, componibilium et apprehensibilium ad ea quibus admiscentur, cum quibus componuntur et a quibus apprehenduntur, maxime requirit respectum partium ad partes, nempe ut sit consideratio in operante, quibus loci differentiis corpora sint permeabilia seu penetrabilia.

Ratio huius est in exemplis quae sunt in 27^o articulo.

XXVIII.

Ultra partium qualitatem atque situm illud operator debet insuper intelligere, quod facit ad captum eorum affectuum seu accidentium quibus res debent immutari, ut sint apta nata recipi a talibus subiectis; hoc

enim potissimum est omnis operationis ex praescripto propositi finis, ut videatur quae a quibus patiantur, et secundum quas transmutationis species afficiantur.

Ratio istorum ab exemplis 28°.

XXIX.

Ad hoc refertur ratio miraculorum, quae accidunt ab igne fulminum; differentiae vero illorum activorum accidentium, quibus certae dispositiones in activis respondeant, nullo iudicio et arte possunt definiri.

Hoc satis probatur, quia adversario nullus potest occurrere locus seu ratio, qua possit earum rerum causam aperire; talis enim etiam oportet esse is qui huiusmodi effectus valeat ea ratione producere. Probatur insuper autoritate tum Aristotelis tum communiter philosophantium, qui dicunt ultimas rerum differentias esse occultas et innominabiles, quarum videlicet neque nomen neque definitionem referre possimus. Defenditur item enumerando effectus, qui sunt in articulo 29°, quorum nulla ratio adduci potest.

XXX.

Manifestum fit quod dicitur etiam in nutrimentis, venenis et antidotis, quae aliis alia conveniunt, et quaedam quibusdam sunt venena, quae aliis sunt nutrimentum; quorum rationem nemo aliam potest adducere praeterquam temperamenti et complexionis contrarietatem vel diversitatem, in quonam vero illa contrarietas consistat atque diversitas, non facile poterit pronunciari.

Illud si praestabit argumentator, nos libenter docebimur ab ipso.

XXXI.

Hac vero differentiae procul dubio non proveniunt ab intrinsecis specificisque rerum differentiis, sed ab accidentibus quibusdam transcendentibus.

Privilegium enim naturae, quo quaedam plantae ab ignibus caelestibus sunt immunes, etiam in individuis quarundam specierum animalium, ut in certis hominibus et bestiis, comperiuntur. Proinde serpentum morsus, qui mire festinanter homines generaliter interimunt, quidam populi integri * * * ut de Psyllis recitat Lucanus, quorum infantes cum aspidibus ludebant, a quibus plurimi Romanorum exercitus repente perempti fuerunt, quod sane est a complexione illius gentis; et inter nostros etiam Europae comperiuntur familiae, quae absque alia arte vel industria eodem sunt donatae privilegio, et alios propria saliva curare possunt. Adde quod et hic habitus potest innovari seu noviter ingenerari, quandoquidem et Romani assuescebant uti veneno et maxime cicuta, quo minus illius propinatione laederentur. Et referunt Averrhoëm ita nutritisse puellam et adolevisse, ut vel osculo potuisset hominem ad interitum adigere, quam cum ad Avicennam inimicum donum misisset, ipse ea vel minus visa negotium; percepit, quam cum iussisset ad ignem accedere, repente crepuit. Et in proëmio libri Physicorum dicit Averrhoës consuetudinem esse maximam causam, ut quae sunt venena non tantum vertantur in antidota, sed etiam in nutrimentum.

XXXII.

Non mediocriter errant qui rationem maioris et minoris penetrabilitatis referunt ad angustiam meatuum ac pororum, quandoquidem a potentissimis et his, quae penetrativissima videntur, interdum actiones proveniunt et actus penetrationum in ea quae sunt duriora et spissiora facilius quam rariora.

Ipsum patet per ea quae dicuntur in 32° articulo, nempe exemplo ignis et hircini sanguinis ad adamantem, item quia oleum aquam non ita penetrat sicut lignum etiam densissimum; unde patet laxiores poros in aqua et strictiores in ligno non esse causam qua minus penetrentur. De oleo quodque est manifestum, quemadmodum habeat partes magis invicem obligatas, quasi amato nexu invicem complicatas, quae tamen non minus penetrant lignum quam aquam. Proinde nullus est qui opinari possit propter maiorem penetrativitatem, quae est a subtilioribus partibus, sanguinem hircinum eo penetrare quo non penetrat ignis.

XXXIII.

Multiplex est vinculorum genus, quo spiritus atque corpora physice alligantur, quorum primum genus non ex natura rei, sed ex positione constituimus, ex voce et cantu. Cantum vero non solum harmonicum anteferimus seu mathematicum, sed etiam occultum quendam, qui nihil ad tibiam vel ad lyram, qui non ex consensu quodam animae operatur, sed interdum ex occulta quadam violentia.

Patet ex his quae habentur in 33° articulo.

XXXIV.

Vox et cantus non solum audita vincere comperiuntur, sed etiam longe a vinciendis et a remotis non absque aliqua ratione, ab aliis tamen audita vel a concitato incantantis spiritu virtutem accipiunt.

Ex 34° articulo.

XXXV.

Numerus unius vocis alterius vocis numerum subprimit, confundit vel etiam tollit.

Per ea quae in 35° articulo.

XXXVI.

Item unius vocis numeri ex uno subiecto migrant ad excitandos actualiter numeros in alio subiecto comproportionaliter se habente vel in eadem temperie constituto, si sufficiens unius ad alterum fiat approximatio.

Patet ex 36° articulo.

XXVII.

Non solum ut similis speciei vocem educant seu exuscitent, verum etiam in dissimilem speciem.

Patet exemplo canum quorundam, qui ex tubis, et equorum, qui interdum ad tubarum bellicarum sonitum saltant, quod in certis accidit pro certa complexione. Et hoc nemo negare potest esse genus quoddam vinculi ex voce.

XXXVIII.

Certa etiam vox et harmonia comperitur etiam venenorum potentiam tollere, quod certis experimentis et sufficienti ratione comprobatur.

Experimentum ex phalango. Ratio sumitur ex attactu sensus et spiritus, qui ita per illud venenum est in intemperiem adactus, ut ad eandem per talem harmoniam possit ad temperamentum revocari. Ex cura vero spiritus sequitur corporis cura non solum in hoc, verum etiam in aliis evidentissimis; multi enim morbi contrahuntur ex opinione seu phantasia, et per contrariam opinionem et phantasiam, seu illius opinionis abactionem, curantur.

XXXIX.

Furor etiam <et> mania, quae sunt in fanaticis et energumenis, et ratione et experimento comprobatur cantu et harmonia curari.

Experimentum est in Saule, quem cum arriperet spiritus malus, Davide citharam pulsante convalescebat.

Ratio est quia musica exhilarat et ♀^{is} vel ♂^{is} inducit impressionem seu spiritum exuscitat, qui sunt contrarii spiritibus, qui ex melancholia seu atra bile proficiscuntur vel in eodem humore consistunt et incubant, qui referuntur ad ♀^{is}.

Notandum non quamlibet harmoniam cuilibet esse aptam, sed certos cuique numeros esse definitos; potest enim esse quaedam quae omnes vinciat, quaedam quae plures, quaedam quae pauciores, neque semper sub specie sed sub aliqua alia incantato primo, manifesta vero alicui quod est in ipso; unde quidam per verba auribus insusurrata et non intellecta ab incantato spiritus eiiciunt et immittunt.

XL.

Non solum genera incantationis physicae et mathematicae, sed etiam logicae, potentiam habent ad vinciendum corpus, non solum spiritum.

Patet in incantatione, quae est per artem rhetoricam, quae vincit animos per se primo et immediate, vincit etiam corpora mediate et consequenter, sicut ex ira, indignatione, timore et aliis huiusmodi affectibus, qui sicut proprii viventibus propter animam ad perniciem usque corporis invalescunt. Vincula vero corporis intelligimus omne genus, quo ipsum certa affectuum passione ita obligatur, ut aliqua eius actio laedatur seu impediatur, hoc autem est devinctum esse; unde aegritudinem inducere est ligare, curationem vero, solvere; unde et in vulgus modus loquendi inolevit, ut dicantur curati

soluti, liberati ab infirmitate, quod significat esse extra vincula quibus detinebantur.

XLI.

Visum etiam vincere seu per visum spiritum obligari, inculcari, alterari et consequenter corporis et compositi totius immutationes notabiles ingenerari non dubitamus, neque sapiens quispiam dubitare debet.

Probatur per exempla articulo 41° allata, et satis compertum est ut quaedam species visibiles horrorem, abominationem, odium, amorem, laetitiam, maestitiam et indignationem cum universi videntis alteratione commoveant. Alteratio igitur in corpus secundum qualitates activas et passivas a qualitatibus huiusmodi seu speciebus, quae neque in ordine activorum neque passivorum habentur a vulgo, exuscitur; timor autem infrigidat, ira calefacit, tristitia exiccat. Neque obest dicere eiusmodi alterationes esse per quandam non principalem, sed mediatam quandam actionem et per aliud quiddam [actionem] proficiscentem; quomodocunque enim fiat, ad genus activarum qualitatum non minus principale referendum est hoc quam illud. Ignis etiam et aqua etiam interdum per accidens et mediate frigefaciunt et calefaciunt, tamen sufficit ad praesens notare illud, quod huiusmodi qualitates habent vim ligandi, alterandi, infirmandi, immutandi usque ad corruptionem subiecti, quandoquidem ex specie visa plurimi repente mortui sunt.

XLII.

Non magis ea laedunt, quae magis sentiuntur vel sensum afficiunt; multa enim per sensus vel etiam iocunde et incaute ingeruntur in spiritum letalia et obligant spiritum seu universum animal, quorum alia secundum sensum affectio non praecedit; siquidem veluti per gustum multa sunt amara, acria, aspera, quae non laedunt, ea tamen vel sunt medicinae interdum et nutrimenta, pleraque etiam nullo sensu, ut aër pestifer et quaedam quae per os ingeruntur sunt venena sine sensu, usque ad hoc ut etiam sint dulcia et iocunda quae sunt venena, ita et multo magis per oculum.

Manifestum est ex articulo 42°.

XLIII.

Quae potentiam cognoscitivam afficiunt, omnia oportet per ostium phantasiae animo se insinuare; nihil enim est in ratione quod aliquo pacto non fuerit in sensu, et nihil a sensu pertransit in rationem quod per phantasiam non deferatur; unde illa sententia 'nihil est in intellectu quod prius non fuerit in sensu'.

Intelligitur originaliter, occasionaliter, fundamentaliter; omnino enim secundum rem seu realiter et specificè aliae sunt species in sensu, aliae in intellectu; sensibiles enim species, ut colores, sapes etc. et soni, neque per se neque per accidens sunt in intellectu seu ratione, et ideo per istas principaliter non vincitur ratio seu opinio. Unde bene dixit Epicurus et Heraclitus sensum non fallere neque falli; omnis enim falsitas est sub acta affirmationis et negationis, sensus vero non affirmat neque negat, sed solum species praesentatas excipit. Videre aurichalcum oculi est realiter, hoc est secundum speciem externam, item phantasiae secundum speciem internam (ut phantasia significat potentiam apprehensivam et retentivam specierum; alioqui enim proprie non ipsius est definire, sed imaginationis); iudicare vero aurichalcum esse aurum vel esse aurichalcum ipsum secundum actum affirmationis, hoc est opus intimioris potentiae. Satis autem naturaliter sensus est verus et phantasia est vera, si vere sentiat, si vere apprehendat et teneat speciem obiectam.

XLIV.

Neque sensus externus, neque sensus communis internus, neque phantasia fallitur aut fallit.

Sed ex horum perturbatione falli sequitur et fallere; per se enim immediate et proprie cogitativa fallitur, et secundum ipsam opinio vera dicitur et falsa.

XLV.

Nullus sensus particularis cognoscit se sentire, neque differentiam inter se et alium, neque alio pacto actum reflexum habet circa propriam actionem.

Visus enim ipsius est videre, non autem ipsius est cognoscere se vere videre vel false, sed hoc ad internam potentiam spectat, nempe sensum communem. A cogitatione igitur seu cogitativa potentia incipit actus reflexus cognoscitivae potentiae, et eius est vinciri primo et proprie in erroribus opinionis. Vincula et nodi sunt ex parte specierum sensibilibus et perturbatorum actuum, sensuum vel externorum vel etiam internorum; vinciri tamen phantasiam et sensum suo modo dictum est, ita ut facile pateat quae sit differentia inter illius generis vincula et istius.

Sub nomine phantasiae accipimus generaliter omnem potentiam sensitivam internam quae est ante cogitativam, nempe ut includit etiam sensum communem.

XLVI.

Analogia quaedam est a corpore ad spiritum, a spiritu ad sensum, a sensu externo ad internum, a sensu generaliter ad rationem, a ratione ad intellectum, ab intellectu ad mentem; unde ex obligatione et impedimento praeviarum facultatum sequuntur impedimenta et ligamenta consequentium.

Ratio quia ubi corpus fuerit crassum, hebetatum, tardum, spiritus etiam erit suppressus et hebes, sensus non poterit esse exquisitus, cum nae bene Aristoteles 'deficiente aliquo sensu necesse est aliquam scientiam deficere. Hinc ratio, quae speciebus sensibilibus informatur, propter nuntiorum ipsorum imbecillitatem, inconstantiam et lubricitatem consequenter fluctuat, et loco experientiae perturbatus quidam habitus secundum notabilem a pluribus conditionem consequitur (unde quidam stulti et amentes habentur), vel non usque adeo notabilem nisi a paucis; et ita interdum tales etiam sapientes existimantur.

XLVII.

Duplex a theologis genus stultitiae non irrationabiliter (ut quod etiam philosophi debent agnoscere) adducitur, si stultum definiamus eum qui non sapit ut communiter seu ut vulgus. Hoc autem contingit dupliciter: uno pacto infra vulgi opinionem et deterius sentiendo, nempe sensu et cogitatione magis tenebris immersa; et supra vulgi sensum, utpote opinione altius emergente et ingenio animique obtutu.

Ex primo genere sunt stulti simpliciter et respective, ex secundo respective tantum. Primum ex turbatione, mixtione et

confusione; secundum ex digestionem et distinctionem et ordine principiorum cognitionis. Primum genus solet esse ex praedominio alicuius spiritus furiosi, irrationalis, praecipitis, inhaerentis materiae, unde spiritus proprius universi ipsius particulari seu microcosmo torpescit, seu ut ita dicam stupescit, peregrino quodam et adventitio grassante ubi magis ubi minus. Sicut ergo ex nimio vini potu accidit furor et multiplex inordinata incitatio, sicut ex contemperamento atque potu animus etiam subtiliatur atque reficitur, et ex inedia in maerorem, tristitiam, indignationem, iram, rerum negligentiam et similes alios Saturnios quos vocant affectus animal compellitur, ita et ex definitis quibusdam nutrimentis et medicaminibus varii affectus ex affectuum variis principiis, qui sunt varii spiritus, quorum tam multa sunt genera quam multae possunt esse complexionum species, tam multi modi quam multi in singulis speciebus possunt esse gradus. Unde illa principia alia sunt rationalia, alia irrationalia secundum actum, alia secundum naturam quae refertur ad unum, alia secundum naturam quae refertur ad alium planetarum, et ad haec definienda multum facit complexio subiecta, unde idem vinum alios omnino in stuporem adigit et mente captos efficit, alios subtilioris vegetiorisque ingenii et Ioviae cuiusdam affectionis, alios tristes, alios salaces, alios strenuos et mavortios, alios pios, sanctos, in caelum suspirantes et seculi huius statum deplorantes, quod totum fit externo quodam accedente spiritu. Itaque videmus materialibus quibusdam forinsecus affectum et ingenium immutari a spiritu inexistente, qui materiae videlicet iniectae adhaeret, cum qua digesta digeritur, egesta egeritur, cum qua haerente haeret, vinciente vincit et obligat. Iusta hoc genus vinculorum, quod videlicet est ex parte spirituum inhaerentium et inexistentium, sequitur mania, stultitia et alii affectus, quos temere omnes ad atram bilem referunt plurimi loquentes plus quam ratiocinantes medici. Omnes huiusmodi infra vulgi opinionem sapiunt et vere sunt stulti.

Est aliud genus eorum quorum spiritus seu animus, licet tangatur corporeis quibusdam affectionibus, non tamen penetratur, vincitur, sed per vegetam mentis virtutem altius sapit, ut non solum sit immunis a turbationibus stultorum, sed etiam a vulgi trepidatione, non credens quae illud credit, non timens quae illud formidat, contemnens ea in quae illud inhiat. Vulgus ergo in medio consistens et suo modo sapientiae limites et ordines constituens, omnes aequae extra suas metas et lineas constitutos extra sensum et intellectum et mentem et aequae stultum appellat. Talis habitus est Zoroaster, Socrates, Democritus et alii permulti, qui tandem Deorum ipsorum et naturae vocum testimonio sapientes sunt comprobati. Horum habitus et conditio a conditione cogitativae consequitur, quae non a turbulento spiritu insistente, sed a divino aliquo irradiante, illuminante et assistente regebatur.

XLVIII.

Hoc secundo modo dispositi etiamsi habeant ordine naturae cogitationis opus consequens post opus phantasiae, siquidem species cogitabiles a speciebus phantasiatis sunt abstractae (sicut timoris species et amoris ex speciebus phantasticis, inordinatis, monstruosis et alienis a sympathia cum hac potentia; sicut species serpentis et leonis non bene afficit, sive sensu externo concepta sive phantasiae opere fabricata, praesentem sensum, quae cogitativa appellatur in homine et aestimativa in brutis), tamen plus agunt in species phantasiabiles, quam a speciebus phantasiabilibus patiantur. Anima enim vegetior et minus in corpore consopita habet potentem iudicii et operationis reflexionem super illas, distinguens vera ab apparentibus et sensum ancipitem a definito et certo, ut ipso etiam sensu iudice et teste concludat contra multitudinis opinionem non omnia moveri quae videntur, neque bona, neque iusta, neque vera. [XLVIII.] Item non solum distinguit quae ex ordinata phantasia ab his quae ab inordinata proficiscuntur, sed etiam illam ordinat, corrigit, disponit, et eius species ad libitum componit.

Patet ex 48° articulo. Unde dominantur poetae, et sunt item pictores, apologi etc.

XLIX.

Quod attinet ad energumenos seu daemoniacos, qui supra proprium ingenium variis loquuntur linguis et habitum variarum scientiarum demonstrant, errant medici crassa quadam pertinacia negantes esse daemones et peregrinos intellectus; errant etiam sacristae quidam negantes ex humorum qualitatibus hoc provenire; totum vero ad daemonis opus referentes. Ratio vero omnis undique comprobatur hunc effectum ex novo quodam animali ingenito et concepto proveniri, cuius quidem corpus sit ex materia medicorum et anima ex spiritu sacristarum, quamvis alia conditio sit illius animalis et istius, cuius proprium sit corpus.

Patet ex his quae dicuntur 49°, quibus adde nos non appellare animal ingenitum et speciem ingenitam animalis [nisi] secundum veram speciem et consuetam significationem animalis, (sed) secundum quandam proportionalem seu analogicam, sicut etiam animalia appellantur astra et sphaerae et mundus ipse aliquando per animam adsistentem, aliquando per animam moventem tantum, non autem per animam inexistentem et actuantem et animantem, sicut in plantis et his quae vulgo animalia appellantur.

L.

A cogitativa, nempe sensu consequente phantasiam, est principium omnium affectuum, cognitionis et voluntatis, speculative vel moraliter, virtuosorum vel reproborum.

Sicut enim ex regula praecedentium sensuum sequitur regulatio cogitativae, ita et ex regula cogitativae sequitur dispositio intellectus et voluntatis.

LI.

Duplex est fides, sicut et duplex est cognitio et affectus, sensitiva videlicet et rationalis: prima est fundata in praevis facultatibus ante cogitativam, et quiescit in illa; secunda in subsequentibus potentiis et virtutibus, et exordium sumit ab ipsa; et istae duae fides mutuo regulantur et regulant.

Ratio est, quia sensitiva est ex parte materiae potius melior ac deterior, rationalis vero ex parte formae potius atque magis; et perfectionis sensuum principium per se est corpus seu organum bene dispositum, perfectionis vero rationis principium est spiritus bene harmonicus et temperatus, et anima bene libera et repurgata. Sicut ergo affectiones, quae sunt in corpore, consequuntur eas, quae sunt in anima (haec enim hilaris et libera et sibi consonans corpus bene dispositum conservat, ut dixit Zoroaster 'si anima consueveris divinis incumbere obiectis, et corpus ipsum a corruptione liberabis'), ita etiam e contra corpore bene firmo, temperato sequitur sensus regulatior, animus pacacior, tranquillior et vegetior.

LII.

Eorum quae alterant cogitativam seu movent, alia sunt principia pure physica, alia vero sunt positiva; et secunda non sunt minoris efficaciae, quam prima.

Species enim innovantur in anima seu noviter accedunt, quaedam ab extrinsecus obiectis regulariter, quaedam ex perturbatione phantasiae sine arte; et harum praecipua semina cogitationum seu affectuum formaliter, materialiter vero certa nutrimentorum genera. Unde facile est concludere rationem universalem seu artem certorum insomniorum

concitandorum et quodammodo artificialiter ad libitum disponendae cogitativae, et tandem animae medicandae vel maleficiandae (animam inquam ipsum totum propter animam seu propter animae facultates). Practicant hanc rationem contemplatores et apocalyptici quidam et artis notoriae et propheticae professores et theurgi, qui certa victus ratione et certis meditationibus praevis animum ad certum pietatis genus disponunt, promovent et habituant, ut tandem stultissimi putant se quorundam tragicorum numinum perfrui colloquio, et mira quaedam vident et referunt, talia tamen qualia ad stultitiam et pessimum maniae genus sint referenda. Et novimus iugi experientia definitis cibus et cogitationibus et affectibus definita insomniorum genera conciliari, haec quidem ad Venerem, haec ad tragicos et lugubres, haec ad pulchrorum spectaculorum intuitum, nempe camporum, hortorum, viridariorum, haec ad maria, flumina, haec ad ignes, stellas, soles, haec ad ventos, tempestates, haec ad iurgia, rixas, iras, haec ad pavores, carceres, captivitates, horrores et phantasmata terribilia, quibus multum confert quod quidam addere consueverunt, certis succis inungendo venas iugulares. Item quidam lapides per effluxum atomorum, ut onyx, sub cervicali appensi dorso designata somniorum genera conciliant; sicut de onyce scribit Albertus, et ego sum expertus et alios experiri feci, non eo quem mentiuntur gemmarii, sed illo qui est omnino lapis niger cum venis albis, cuius maxima copia ad litora maris Tyrrheni et Ligustici. Ex quibus est manifestum quomodo ratio victus et materialia huiusmodi principia, vel per se vel mediante cogitatione praevia, certas dispositiones et habitus in animum intrudere valeant. Assuescit ergo animus aegrotare, bene valere, hoc est sapere vel desipere, iuxta cogitationum species quibus educatur, ad quod conferunt materialiter nutrimenta, balnea, unctiones, efficienter ea quae per sensus externos capiuntur. Si quis audire consuescat voces pecorum, rusticorum proposita, ignobilium, ignorantum et semiferorum, item videre tales vultus, tales species miserabiles, tragicos, deploratos, infortunatos, item iracundos, superbos, furiosos, ita anima omnino inficitur. Ita providendum maxime atque cavendum est ubi et cum quibus quispiam educetur, erudiatur, sub qua paedagogia, qua religione, quo cultu, quibus libris seu authoribus assuescat; quae omnia non per accidens, sed vere per se, si mala pessime aut deterius, si bona optime aut melius ingenium ingenerabunt, et cum hoc genium atque fortunam.

LIII.

Generalis cogitativae effectus et actus, in quo omnes mores et omne cognitionis genus est fundatum, est fides, quae requiritur active in operante, et passive in operato seu subiecto operationis; sed praesertim passiva ista requiritur in omni subiecto, sine qua neque naturalis neque rationalis neque divinus operator aliquid producit aut per ordinarium producere potest.

Ratio est in 53°. Ideo fides est vinculum magnum et vinculum vinculorum, quam sequuntur, veluti filiae, spes, amor, religio, pietas, timor, patientia, gaudium, ... indignatio, odium, ira, contemptus, et tandem omnis iustitia et iniustitia, omnis scientia et ignorantia pravae dispositionis.

LIV.

Vincula non attingunt rationem, intellectum et mentem, nisi quae iocunda sunt, bona et vera, nempe perfectiva.

Omnis enim falsitas, ignorantia, improbitas et iniustitia sunt extra rationem, intellectum et mentem, non in ratione, intellectu et mente.

LV.

Omnis ergo alteratio et immutatio compositi secundum animam principaliter vel secundum corpus,

nempe prout dispositiones vel a corpore fluant in animam vel ab anima in corpus, si fuerint depravatae, habent causam ante cogitativam et consistentiam in cogitativa, quae contaminat corpus seu immutat alterando principia materialia, vicissimque principiis materialibus alteratis contaminatur et immutatur a corpore, sicut et, quemadmodum dictum est, corpore bene habente et sensibus canonice ordinatis et dispositis et obiectis non praevaricantibus ipsa non aegrotabit.

LVI.

Omnes affectus et vincula voluntatis reducuntur ad duo et referunt ipsa, nempe ad irascibilem et concupiscibilem, seu odium et amorem; odium tandem ad amorem reducitur; itaque vinculum unum voluntatis est amor.

Probatur, quia omnes alios affectus, quos quispiam possit adducere et effingere, nihil aliud sunt formaliter, fundamentaliter et originaliter praeterquam amor; invidia enim amor quidam sui est, quo meliorem vel parem non patitur; similiter aemulatio. Indignatio est amor virtutis, quo aegre fert quispiam indignos bene habere, dignos vero minime; verecundia, timor nihil aliud sunt praeterquam amor honestatis et eius propter quod timetur. Similiter de aliis omnibus affectibus. Odium tandem unius nihil aliud est praeterquam amor contrarii vel oppositi. Ira igitur etiam tandem amor quidam est. Satis ergo fecerit qui eam nactus fuerit philosophiam seu magiam, quae vinculum summum, praecipuum et generalissimum amoris sciat contrectare, unde fortasse amor a Platoniceis daemon magnus est appellatus.

FINIS.

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V. 3.

De Magia Mathematica, by Giordano Bruno

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I fogli 70-86^v del codice de Mosca (= M) contengono un altro trattato magico anepigrafo, che per la massima parte resulta di excerpta dal [Tritemio](#), da Agrippa e dal Pseudo-Alberto Magno. Noi ben volentieri avremmo del tutto trascurata questa parte così compilata, limitandoci a riprodurre solo i primi paragrafi e quanto altro avesse carattere personale del Bruno (e che sia proprio lui il compilatore, lo dimostra anche la citazione del '[De umbris idearum](#)' a p. 502, 23 sq. e il riscontro di p. 495, 17 sqq. con '[De Magia](#)' p. 453, 14 sqq.); ma abbiamo dovuto dare ampia notizia anche del resto, per mettere il lettore in grado di giudicare delle relazioni che ha l'intero trattato con quel capitolo del '[De Mafia](#)' che vi si riferisce (cf. sopra a p. 435, 23. 438, 6 sq.; e Lutoslawski l. c. p. 537 e 550). Ne diamo perciò una specie di collazione con le opere dalle quali il Bruno attinge; ma siccome egli non riproduce letteralmente, ed estrae solo quanto gli sembra di fondamentale importanza (v. 506, 17 sqq.), la nostra collazione vale solo a dare una idea generale del modo come la materia è trattata e distribuita. In genere possiamo dire che sono tralasciate le considerazioni più o meno ampie, che occorrono nelle fonti, e ne sono estratti semplicemente nomi, qualità e attribuzioni degli spiriti e sim. -- Della [Steganographia](#) del Tritemio adoperiamo l'edizione del 1606 (Francofurti, Ex officina typographica Mathiae Beckeri, Sumptibus Ioannis Berneri); della Occulta Philosophia di Agrippa quella del 1567 (Parisiis ex officina Iacobi Dupuys), dove sono anche gli [Elementa magica di Pietro di Abano](#); dello Pseudo-Alberto Magno finalmente non abbiamo potuto vedere se non il volume Albertus Magnus De Secretis Mulierum Item de Virtutibus Herbarum Lapidam et Animalium. Amstelodami. Apud Ioannem Ianssonium. A° 1662, volume che contiene anche il De Secretis Naturae M. Scoti e due altri trattatelli, l'uno anepigrafo ed anonimo sulle ore (p. 165-170), ed un altro intitolato Eiusdem Alberti Magni De Mirabilibus mundi (p. 170-218), che sono entrambi adoperati dal Bruno e noi citiamo con la semplice indicazione della pagina.

(DE MAGIA MATHEMATICA)

Iordani Bruni Nolani

I. Influit Deus in angelos, angeli in corpora caelestia, caelestia in elementa, elementa in mixta, mixta in sensus, sensus in animum, animus in animal. Ascendit animal per animum ad sensus, per sensus in mixta, per mixta in elementa, per elementa in caelos, per hos in daemones seu angelos, per istos in Deum seu in divinas operationes.

II. Sic Dei vel a Deo est descensus per mundum ad animal, animalis vero est ascensus per mundum ad Deum; Deus est in cacumine scalae, cabalisticus Iacob in radice et fundamento illius; gradus mediarum creaturarum iuxta suos numeros altitudinem scalae constituunt, per quos virtutes operatrices superiores

descendunt ad inferiora et infernae conscendunt ad superna; quia ascensus et descensus per exitum et ingressum duarum portarum Cancri et Capricorni (quarum altera Deorum dicitur, altera hominum) designati sunt ab antiquis profundae philosophiae authoribus.

III. Sapiencia triceps, a qua triplici capite triplicem latratum emittens Cerberus, ad Hecates tricipitis custodiam designatus, repellit obscuros et ignorantiae caecitatis affectos, et tantummodo admittit in Elysios campos, qui per metaphysicam a cacumine scalae descendentes per mathematicorum gradus ad physicum fundamentum * * * .

IV. Physicum fundamentum sunt duo activa elementa, terra et ignis, quae altrinsecus posita gradus scalae naturae ad naturalium constitutionem formant et complexione sua stabiliunt; quorum quidem virtutes, potentiae, operationes et actus per elementa physica suo sunt nobis explicata loco.

V. In praesentiarum ergo proponuntur in hac disciplina pro primae partis complemento, quae supranaturali innititur potentiae, contemplatio, fides, cultus, ritus et puritas ad pura; pro secundae partis complemento tempus et tempora, ordo, assequutio concordiae ad concordiam, litis ad litem, impedimentorum evasio, tempestiva exequutio; pro tertiae partis complemento applicatio activorum passivis, affabre apparitorum affabre apparitis: quorum omnium rationem in subsequentibus per trium tractatum discursus elucidabimus. Quorum primus est de cultu vel ad cultum; secundus est de observantia et temporum dispensatione, item figurarum, numerorum, sigillorum, characterum et annulorum ratione; tertius de rerum qualitate, ratione, applicatione; proprietate et ordine.

VI. Triplici ergo existente huius facultatis nervo, qui cum sit completus et perfectus, potentissimus est ad omnia ligamenta et ad omnem solutionem confirmandam efficacissimus, pro quo dixisse intelligitur sapientissimus inter Hebraeos Cabalista 'funiculus triplex difficile rumpitur'. Primum ergo funiculum invocationem appellamus et animi ad supernas virtutes directionem; ex nobis enim impotentes, sicut artifices, non nisi mutuata materia a rebus naturalibus, et impetrata efficacia et virtute a rebus supernaturalibus, quippiam efficere poterimus unquam. Primum ergo fundamentum universae unionis, qua virtutibus superioribus aut copulamur aut ipsas nobis copulamur, est fides ac credulitas, quam non modo in nobis operantibus vigere oportet, sed etiam in recipientibus; adeoque eiusmodi conditio est necessaria, ut sine ipsa nihil unquam valeat effectuari a quacunque virtute, nisi ea per violentiam sit efficax aut per impeditam naturam.

VII. Signum eius quod dicitur est, quod animi dominantur corporibus, iique sunt fenestrae quibus in animalia se ingerunt plurima accidentia. Patet enim mutatis animis corpora alterari in effectum irae, indignationis, invidiae, melancholiae et similium; unde idem Cabalista 'spiritus' inquit 'tristis exiccat ossa' etc. Idem iudicium est in aliis corporibus affectibus ex animo, qui si existat, obicem ponit et ianuam occludit, ne vel proficuae vel noxae irrepant, tum in ipsum tum in ipsius corpus, impressiones. Signum quoque est in efficacissimo Dei filio, de quo dicitur quod 'propter incredulitatem' eorum in patria nulla poterat efficere miracula, nec non saepissime videmus secundum fidem eorum in aliquos operando sanitati restituisse. Neque enim credibile est nec credendum proponitur, quod omnes praeter credentes etiam sanitati restituerit.

VIII. Fides igitur et credulitas in operante vigeat oportet cum spe consequendae rei negotiique patrandi, eandemque curare debet ut excitet in eo, in quem bona conferre statuit; timorem, vel v.... vel terrorem vel arte procuret in eum, in quem mala et adversa intorquere decreverit. Tales enim affectus animum afficiendo quasi dispositam materiam forma quam introducere percupit, exponunt.

De triplici fide.

IX. Est autem triplex, ad superna videlicet, a quibus sperandus est influxus et favor, et in quorum nomine et autoritate fiant universa; ad media, utpote ad ministeriales potestates, quae in omnibus, si rite inspiciantur et tractentur, supernis obtemperant virtutibus; ad inferna, utpote ad operabilia, de quibus non est desperandum.

X. Modus atque forma tractandi cum omnibus potestatibus non est arduus, sed licet apud plurimos huius artis indagatores intueri, ut, apud Albertum qui generales hac de re canones instituit atque breves. Verum tamen quod arduum dicimus esse, est nominum advocandorum noticiam habere pro diversis negotiis atque diversis effectibus diversorum; quae quidem nomina multae industriae viro et in hac arte felicissimo, Trithemio abbati, fuere revelata, et nos redegimus in hoc compendium ea quae in sua [Steganographia](#) dispersa proposuit ille.

XI. Iuxta igitur quatuor mundi cardines quatuor ille cognovit principes, quorum ad Septentrionem dominatur Armadiel *etc.* (*Steganograph.*, p. 46). Sequitur ad Austrum habitans magnus princeps Caspiel *etc.* (p. 55). Sequitur ad Orientem Carnaziel *etc.* (p. 52). -- Ad Occidentem est Anchiadiel, qui *etc.* (p. 58). De aliis principibus locorum. Est et ad Septentrionem magnus princeps Demoriel *etc.* (p. 60 sq.) De ducibus determinatum locum non habentibus. Praeter hos principes et duces, qui certis locis orbis visibiliter deputantur, sunt quidam instabiles, quos Magi dicunt sicut muscas in aëre volare, sine ordine, habitatione et restrictione, et ideo ubicunque advocari possunt, quorum primus est Garadiel *etc.* Secundus post Garadiem est Buriel *etc.* (p. 63-68) -- Tertius princeps vocatur Hydriel *etc.* Quartus est princeps qui vocatur Syrrhichiel *etc.* Quintus princeps est Evomiel seu Evoviel *etc.* Sextus princeps Icosiel *etc.* (p. 69-77) -- De verbo naturae, de ceremoniis seu tempore agentis, characteribus et notis divinis. Decernit hic homo triginta spiritus, quorum singuli sunt in officio praesidentes (p. 89; *segue la lista dei nomi degli spiriti coi rispettivi segni, diversi questi nella stampa*) *etc.*

XII. De anima mundi et mundanorum iuxta priscorum magiam. Caelum et mundum esse animatum, insuper et caelestia quae videntur corpora, nobilissimis poëtis et sapientissimis philosophis est concessum, et quod unicus spiritus universalis est universae machinae insitus, una mens infusa per ipsius artus universam molem exagitat, ut dicit Pythagoras. Si quippe haec inferiora mixta et partialia animam habent atque vitam, cur non ipsum universum, a quo ista tanquam f.... quoddam producuntur, corpus nobilius et magis principale, quam sit planta, arbor? Cur enim terram et aquam negemus vivere, quae ex se innumerabiles plantas et animantes generant, vivificant, nutriunt et augent? Quomodo a non viventibus vita? Quomodo producet animam viventem non vivens? Et dicit Theophrastus non censendum esse philosophum, qui dubitet caelestia corpora vivere et animata esse, animata inquam anima rationali, ut ad perpetuum ordinem inter se conspirent certisque rationibus opera sua producant. Sit ergo in terra ratio

terrenorum, in luna lunarium, in sole solarium, et hanc animam non abiecti corporis animae similem, sed intelligentem esse et cum corpore suo unum ex Diis efficere, quae multo meliores habeat actuum suorum rationes, quam nos nostrorum corporum; et convenit ut perfectius corpus perfectiori anima informetur. Hinc motus ille perfectissimus, regulatissimus, ordinatissimus, non vagus ac vicissim pervagans, electissimam tenens viam ad optimum finem, ubi mens perfecta non variat consilium et cum corporibus aliis vel<ut> unum monochordum constituit et universalem harmoniam per Apollinis lyram decantatam.

Nomina vero quae fingunt caelestium animarum, quarum aliae sunt cognoscentes, aliae vivificantes, sunt huiusmodi iuxta Orphicam et priscorum theologiam; unde in nona sphaera virtus cognoscitiva est Bacchus Cribronius, vivificationis Musa Calliopes, in coelo stellato sunt Picionius et Urania, in caelo Saturni Amphietes *etc.* (p. 297).

XIII. De nominibus animarum signorum. Signa duodecim per ordinem habent haec animarum nomina, ut apud Manilium constat; est enim in corde Arietis Pallas particularis *etc.* (p. 297 sq.) Proinde sunt nomina septem mundi gubernatorum satis vulgata a Saturno usque ad Lunam. Sunt proinde alia istorum nomina a Magis et Cabalistis assignata, ut primo planetae presides dicatur Zapkiel *etc.* Iuxta alios Saturno praest Oriphiel, Iovi Zachariel, Marti Zamael, Soli Michiel, Veneri Anael *etc.*, quorum vicissitudines notavit Trithemius abbas in suo tractatu et considerando tempus dominii ipsorum et planetarum et spirituum. In temporibus aliis quibus dominabantur conditiones temporum futurorum aliquis quasi certa habere poterit (p. 377). Nomina praesidentium signis 12. Praesides signorum 12 per ordinem sunt: Malchidael *etc.* (*in marg. di mano rec. è citato* Cornel. Agr., L. III, c. xxiv, cioè p. 378 sq.). Nomina praesidentium 28 mansionibus lunae per ordinem. Geniel, Enediel *etc.* Nomina quatuor praesidentium quatuor ventis et quatuor mundi partibus. Sunt Michael super ventum orientalem *etc.* Nomina praesidentium quatuor elementis bonorum. Assignantur aëri Cherub *etc.* Nomina praesidum malorum principum. Principes vero potentissimi malorum spirituum in quatuor mundi partibus sunt: Uricus rex Orientis *etc.*

XIV. Nomina sex principum maleficorum. Vetusti Graecorum Theologi nominant Acteum *etc.* (p. 379) -- Nomina angelorum dierum et primo die Solis. Angeli diei Solis primi sunt tres, Michael, Dardiel, Huratapel ([Petri De Abano, Elementa magica, p. 569](#)). Nomina angelorum diei Lunae. Tres angeli primi Gabriel, Michael, Samael *etc.* (p. 571). Nomina angelorum die Martis. Tres sunt primi Samael *etc.* (p. 573). Nomina angelorum ad diem Mercurii. Tres primi sunt Raphael *etc.* (p. 575) -- Nomina angelorum diei Iovis. Primi tres sunt Sachiel *etc.* (p. 578). Nomina angelorum diei Veneris. Primi tres sunt Anael *etc.* (*ib.* 579). Nomina angelorum diei Saturni. Primi tres sunt Cassiel *etc.* (p. 581). Nomina angelorum malorum principum dierum. Angelus malus princeps diei Solis est Machen (p. 569), diei Lunae Shamain *etc.* (p. 571). Nomina angelorum veris. Sunt Caracassa, Core *etc.* Nomina angelorum aestatis. Sunt Gargatel *etc.* Nomina angelorum autumnii. Sunt Tarquam, Gualbarel *etc.* Nomina angelorum hiemis. Sunt Amabael *etc.* (p. 588 sq.). Nomina angelorum horarum diei. Incipiendo a die dominico angelus primae horae est Michael (p. 583 sq.). -- Nomina elementorum, quae etiam angeli seu Dii appellantur. Elementa diversis anni temporibus diversa sortiuntur nomina. Hinc terra in vere appellatur Amadai, in aestate Festatui *etc.* (p. 558 sq.). Nomina angelorum qui dicuntur horae dierum respondentibus suis horarum angelis. Prima hora dicitur Yayn (p. 557 sq.). De positivis quibusdam nominibus. Praeter data nomina sunt quaedam, quae ex rebus omnibus desumuntur, quibus proprium angelum ipsis praefectum nominamus; unde stellarum animas non temere appellabimus Sabatiel, Veneriel *etc.* (*Agrippa, p. 386*).

XIV. De aliis nominibus daemonum, quae ad malos homines videntur pertinere. Ita Aremnia est daemon cultus Damascenis (Remnia simulacrum idoli Damasceni *dice Agrippa, p. 387; alla qual pagina rimanda il codice stesso in una nota marginale di altra mano*) etc. Scimus etiam Membroth, Chodorlaomor, Balah, Amalech fuisse reges, qui modo suo cacodaemones appellantur.

XV. De divinis nominibus. Sunt nomina divina eminentissimae virtutis, quae in proposito oportet non ignorare; horum quaedam pertinent ad hierarchias ternas, quarum singulae tribus distribuuntur ordinibus, qui Curetes appellantur etc. (p. 330-31). Primum horum nominum est Eheie etc. Secundum nomen est Iod etc. Primo nomini respondet numeratio Ceter; secundo numeratio Hochma idest sapientia etc. -- Primum influit in Seraphim quos Hebraei vocant Haiod Hecatosch etc.

XVI. De characteribus et sigillis. Angelorum nominibus characteres et sigillos addere solent, quae sunt litterae quaedam et scripturae ignoratae, sacrae Diis, quas hieroglyphicas appellant etc. (p. 388). Quod quidem characterum genus pendebat ab arbitrio et illius instituentis autoritate, qui talium acceperat consecrandorum potestatem (p. 389).

XVII. De modo alliciendi tam bonos quam malos angelos. Boni daemones diversimode alliciuntur, nullis tamen vinculis, sed sacris obtestationibus, ut apud Apuleium, per caelestia sidera etc. (p. 396) --

XVIII. De vinculis. Vincula quibus alligantur spiritus et obtestantur vel exterminantur sunt triplicia etc. (p. 399) --.

XIX. De dispositione oracula suscipere volentium. Qui ad oracula petenda proficiscitur etc. (p. 463).

XX. Huc accedunt virtutes abstinentiae, castitatis etc. (p. 467).

XXI. De differentiis cultuum et orationum. In sacrificiis qui volebant se ipsos expiare, ut dictum est, ut pro exigentia se ipsos puros offerrent etc. (p. 482) --

XXII. De consecrationibus. Accedunt consecrationes quaedam, quae ex duobus principiis efficaciam sortiuntur, virtute videlicet personae consecrantis etc. (p. 484).

XXIII. Quaedam de Tempore. Pro quibusdam non vulgaribus actionibus temporum non est praetermittenda ratio; est enim religio etc. (p. 491).

XXIV. De reliquis religiosis observationibus. Requiritur... in omnibus ... ad Deum etc. (p. 492) -- Ad haec conferunt aptatio locis, temporis etc. (p. 494).

SECVNDVS TRACTATVS

XXV. Praeter ea quae dicta sunt, animadvertendum est omnia numero quodam atque mensura temporum, locorum et rerum tractandarum esse examinanda. Tempus enim praeest temporalibus rebus et continet eas, quemadmodum a superioribus corporibus inferiora continentur; qua de re tempus esse in primo caelo existimaverunt antiqui. Ideo animadvertendum generaliter, quod effectus ioviales sub Iove, saturnales sub Saturno, martiales sub Marte, iisque bene dispositis et in caelo faeliciter situatis sunt intentandi, sine quorum observantia nulli alii apparatus, nullae voces, nulli cultus quippiam valere possunt; perinde enim fiet ac si qui tempore non suo segetem spargant, non animadvertentes diversis seminibus diversa tempora deberi, quod sicut est in uno, ita est in omnibus. Quid enim? Nonne etiam religiones quasdam videmus cultus es atque diversos certis atque diversis temporibus destinare? Temporum enim multiplex est diversitas. Quisque enim planetarum habet secula sua, annos suos, aetates suas, lunationes et dies et horas; ita ut pro rebus perpetuis et multum duraturis dominia magnarum revolutionum, pro non tam diuturnis dominia minorum, pro minus illustribus dominia revolutionum dierum, pro vulgaribus autem et ad particulares personas attinentibus horarum dominia sunt advertenda, quae ter in die naturali contingere possunt. De his vero nobis in praesentiarum est habenda ratio, quoniam effectus, qui ad mutationes legum, principatuum et eorum quae a generalibus causis eveniunt, temere et incassum a nobis intentarentur.

De dominio horarum.

Animadvertendum est igitur quamlibet diem quantumcunque prolixam vel brevem, sicut et quamlibet noctem quantumcunque prolixam et brevem, in 12 aequales dividi partes, quae dicuntur 12 horae, quae ideo inaequales horae appellantur, quia secundum augmentum et decrementum dierum atque noctium maiores redduntur atque minores, et non sunt veluti horologiorum horae aequales, quae semel in anno vixque semel sunt 12. Sed omissis aequalibus horis, inaequales sunt nobis animadvertendae, quarum singulae continent 15 gradus signorum, ita ut sex signa, quae in quavis die contingunt percurrere horizontem, 12 planetales horas contineant, quarum prima sumitur ab oriente sole usque ad peractam duodecimam illius diei partem, quae ad eum planetam pertinet, qui talem diem denominat, cui succedit alter planeta secundum ordinem orbium; Veneri enim succedit Mercurius, Mercurio Luna, Lunae Saturnus, Saturno Iovis, Iovi Mars, Marti Sol, Soli Venus etc.

Caelestium observantia.

Etiamsi quandoque virtus naturalis proportionem physicam composita agat, opportuna tamen caelestium observatione multo magis et maiora praestat, tanquam *etc. (Agrippa p. 250) --*. In quibus 28 mansionibus latent multa secreta sapientiae antiquorum ad operanda mirabilia sub orbe lunae, quorum singulis sua attribuebant simulacra et imagines et signacula et praesidentes * * *; quorum unus modus est apud Teucrum Babylonicum, et nos attulimus eos fidelissime ad memoriae praxim applicando ex libro [De umbris idearum](#).

De virtutibus et operabilibus in dictis 28 mansionibus.

Prima mansio eligitur ad itinera et discordiam *etc.* (v. le pagine 256-260 di Agrippa, capitolo che il Bruno ha sdoppiato staccando dalle descrizioni astronomiche delle mansioni gli effetti loro sulle umane vicende) --

TERTIVS TRACTATVS

XXVI. In applicatione activorum et passivorum considerandae sunt primo elementorum proprietates et naturae, considerando inquam ut pura et ut composita, ut corruptibilia magis atque minus, ut quae in omnibus omnia faciunt, ut quae per artem purificantur et ad simplicitatem reducuntur, ut quae in diversas species conficiendas componuntur, ut quae pura optime possunt impura utcunque composita per innumeros gradus, innumerabilia praestant, certis quippe ordinibus certae producuntur species, per ipsa omnes ligationes, solutiones, transmutationes, praedictiones, conciliationes bonorum et exterminia malorum. Eorum cognitio et sagacitas circa eadem [est] fundamentum est universae magiae.

De ignis potentia, nec non terrae, aquae et aëris.

Ignis activissimus omnium omnia penetrat *etc.* (Agrippa, p. 7). II Compositorum genera considerata sunt quomodo in quatuor sint distributa supposita *etc.* (p. 16) -- III Considerandum ordine quodam elementa ista ad caelos referri, sicut *etc.* (p. 18). IV Considerandae sunt virtutes, quae ab elementis proximis dependent *etc.* (p. 19). V Considerandae sunt pro viribus virtutes illae, quae ad aliquod elementorum vix referri possunt, ut pellere venenum, attrahere ferrum, evacuare cholera *etc.*; et virtutes illas quae cum minima materia plurimum possunt, quae ideo se protestantur *etc.* (p. 21). Nec est propositi nostri considerare unde et quomodo illae virtutes occultae infundantur; neque enim probamus quae fabulantur multi de stellarum radiis, de ideis et de rationibus animae mundi obloquuntur; sufficit scire quomodo diversae species et diversa eiusdem speciei individua diversis apparatus et dispositionibus diversos recipiant influxus. VI Considerandum est quemadmodum rerum virtutes investigari et experiiri solent atque possunt *etc.* VII Considerandum est de lite et amicitia rerum *etc.* (p. 33) -- Item quaedam insunt toti substantiae, quaedam certis subiectisque particulis et membris *etc.* (p. 39) VIII Considerandum est in rebus inferioribus, quibus superioribus subsint et exponantur; diversae enim diversis subsunt, ut diversa corporum membra diversa exercitia, diversi mores stellas atque signa respiciant diversa. Et inductione a peritis astronomis est suscipiendum, qui usus, quae artes, quae particulae, qui spiritus, qui sapes, qui lapides, quae plantae, quae animalia quibus planetis atque signis pertineant. Similiter de generationibus atque provinciis, regnis atque populis. IX Consideranda signacula et characteres rerum naturalium; fertur *etc.* (p. 59). X Considerandum de rebus naturalibus, quibus caelestium corporum et omnino superiorum omnium virtutes et influxus valentius allicere atque attrahere *etc.* (p. 62) -- Non enim sufficit res in facultate atque potentia habere virtutes aliquas, sed requiritur ut illae delitescant per aliquod corpus et accidens, sicut contusione in grano sinapis excitatur acuitas latens *etc.* XI Consideranda utilitas et opportunitas, quae est in commixtionibus rerum naturalium *etc.* (p. 63). XII Considerandum est omnia sublunaria caelesti quodam modo esse supra lunam *etc.* (p. 66-69) -- XIII Respiciendum est ad ea, quae facere dicuntur ad ligandum in amorem, odium *etc.* (p. 70) -- De veneficiis multa videmus prodire atque

miranda, similiter de suffitibus seu suffumigationibus *etc.* (p. 76). XIV Advertendum est etiam pro generali suffituum consideratione quod quaedam referuntur ad Solem et Solaria *etc.* (p. 79) --

XXVII. Aliud genus suffituum. Referuntur praeterea ad Saturnum radices omnes odoriferae, ut costi et herbae thuris *etc.* De fumigiis 12 signorum. Habent 12 signa suos suffitus proprios, ut Aries myrrham *etc.* Septem electi suffitus atque potentissimi pro septem planetis. Recipit Hermes suffitum potentissimum *etc.* (p. 80) XV Collyriorum et unctionum et philtorum (p. 80 sq.) -- De alligationibus et suspensionibus. XVI Magis non contemnuntur alligationes et collo suspensiones *etc.* (p. 83). XVII Ad colores, in quibus etiam est sua observantia atque virtus *etc.* (p. 85). XVIII Universaliter respiciendum est ad lumen et tenebras *etc.* (p. 87) --

XVIII. De Annulis. XIX Annulorum quasdam leges non contemnit magica superstitio *etc.* (p. 84).

XXIX. XX Observandum fascinationis artificium *etc.* (p. 90).

Alberti generalis doctrina.

Omissis ipsis quae faciunt ad praxis aenigmata, colligenda sunt ex principe Alberto quae praecipue ac magis in hac scientia probantur, cuiusmodi sunt plura; quorum primum quod haec scientia est bona, autoritate philosophi volentis omnem scientiam esse de genere bonorum; quod si quae propter eam sunt iustae querelae, ipsae non a scientia proficiscuntur *etc.* (cf. Albert. p. 127 sq.) II Circa modum operandi, ut ipse dicit, bonus effectus bonum respiciat, malus vero malum planetam, hoc est horas atque dies eorum (p. 136). III De septem electis herbis septem planetarum influentiam habentibus *etc.* Quarum prima est Saturni, qui Asphodelus dicitur (p. 136). IV De lapidum virtutibus. Quorum primus est magnes *etc.* (p. 141) -- V De animalium virtutibus, quarum quasdam quasi per augmentum adducit *etc.* (p. 164) VI De temporibus et planetarum et astrorum dominio, de quibus supra. VII De effectibus ad quosque planetarum pertinentibus. Dicit enim esse sub Saturno vitam *etc.* (p. 167). VIII Quod ea quae videntur in characteribus, incantationibus, veneficiis et sermonibus et multa valde vilia, quae penitus videntur impossibilia nec sufficientem habent causam, non propterea contemnentur (p. 170). IX Quod in animis hominum est virtus immutandi res *etc.* (p. 171) -- Ex quibus est manifestum, quod non omnes qui huius artis theoriam callent atque rationem habent, usum commode habere possint, qualis esse apud idiotas et stultos consuevit, qui suae virtutis et efficaciae minorem aut nullam habent rationem. X Quod observandae sunt horae *etc.* (p. 13 sq.) XI Quod artificium characterum est habens efficaciam a mente quae grandi desiderio affectat *etc.* (p. 174). XII Quod sciendum est de rebus, quod per earum species atque formas omnes inclinent ad se ipsas *etc.* (p. 176). XIII Quod dictum est de appulsu et inclinatione omnis similis ad simile *etc.* (p. 178). XIV Quod omnis res est plena mirabilitate *etc.* (p. 180). XV Quod non est credendum puro astrologo totam mirabilitatem ad caelum referenti *etc.* (p. 181). XVI Quod mirabilitas secundum diversos modos exire potest a rebus, et per virtutes caelestes *etc.* (p. 183). XVII Quod notandum est de rebus cuiusnam sint qualitatis et dispositionis et proprietatis *etc.* (p. 184).

Haec sunt quae universam magiae rationem continent, quae homini prudenti atque sensato sola sufficiunt, nec placuit attulisse exempla et caetera particularia, in quibus alii occupantur, quandoquidem

illa non habenti harum rerum rationem nihil deservire possunt et frustra tentantur. Porro haec ipsa intelligenti et in eorum consideratione profundanti, non solum talia et eadem, sed et similia et maiora et maxima sunt pervia. Si quis ergo existimet nos completam artem non attulisse, et omnia quae ex aliorum studiis ad complementum scientiae, solum supervacaneis praetermissis, non aggregasse, sciat illud esse defectum sui iudicii et mentis imbecillitatem, quia ad haec et alia percipienda minus a caelo factus est idoneus. Quod si qui libros maiores inscripsisse videntur, ipsum est quia extranea et ad rem minus facientia plurimum miscuere, fortasse ut artem minus perviam facerent, quod nos fecisse potuimus.

FINIS

Author: Bruno, Giordano Bruno, 1548-1600.

Title: De Magia Mathematica / by Giordano Bruno.

1. Christianity -- Controversial literature -- Early works to 1800.

2. Hermetism -- Early works to 1800.

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Giordano Bruno: *De Vinculis in Genere*

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This is Bruno's other great book on magic, dealing with "bonding in general." Couliano characterizes it as "one of those little-known works whose importance in the history of ideas far outstrips that of more famous ones." (E&M p. 89) It explains how the masses can be manipulated with psychological and magical bonds, and how one can escape these snares.

Bruno wrote this book around 1588, during a two-year stay in Helmstedt. There are actually two versions of the text included in the Noroff codex in Moscow. A shorter, earlier version precedes the longer version. For a translation of the longer version, see [Cause, Principle and Unity, and Essays on Magic](#) edited by Richard Blackwell and Robert de Lucca (Cambridge, Cambridge University Press, 1998, pp. 143-176.)

DE VINCVLIS IN GENERE

Iordani Bruni Nolani

De vinculo spiritus

- naturali
- animal
- divino.

His absque medicus non est, divinator non est, operator non est, amator non est, philosophus non est etc. Per haec sunt omnes omnia.

Nihil absolute pulchrum quod vinciat, sed ad aliquid pulchrum; alioqui asini amarent pulchras mulieres, simiae abolerent filios. Similiter nihil absolute bonum quod alliciat, sed cum omnia seu universum et ens est ex contrariis, ita et bonum est ex contrariis; sunt enim alia quae consistunt igne, alia quae aqua etc.

Se si potesse `a te chiuder l'entrata,
tant' il regno d'amor saria pi`u vago.

Honestum et iustum civile lege videtur esse, et non natura; sed opinio multum valet ad habitum, ut quasi naturale sit quod appetatur et vinciat appetitum, et e contra.

Evenit ut idem diversimode dispositum vinciat et non vinciat: ut in Venere intumescantibus vasis et inanitis, in turbato et tranquillo animo; in cibis etiam idem eidem est amarum et dulce, cum diversimode afficiantur. Et praegnantem vidi appetere cineres.

Vincere novit qui universi rationem habet et naturam particularis et particularis dispositiones, habitus et inclinationem.

Quant' il mondo senz' odio et senza morte.

Id quod absolute pulchrum et bonum et absolute vincit est universum, et hoc ideo nil perdit omnia continens. Et omnia esse desiderant, et non est quod fastidiat esse in universali et simpliciter, sed hoc vel illud esse.

Cum nullum particulare sit simpliciter pulchrum, nil simpliciter vincere potest. Est tamen appetitus simpliciter pulchri in omnibus, omnia enim appetunt esse absolute et ex omni parte pulchra, non simpliciter, quod hoc est impossibile particularibus; alia enim est pulchritudo unius speciei, alia alterius, alia unius generis, alia alius. Non tamen specie, quia tota pulchritudo est in tota specie. Unde licet omnis puella desideret esse ex omni parte pulchra, nulla tamen est. Unde bene dixit Charidemus mutilatum imperfectumque esse pulchrum quod corporea natura cernitur; et testatur Zeusis Helena de pluribus Crotoniatis virginibus < -- >

Item cum pulchritudo in quadam simmetria consistat, haec autem sit multiplex et innumerabilis numero ad multa supposita, non autem simplex, vinculum pulchritudinis non erit simpliciter, sed ad aliquid. Immo sicut diversae species, ita et diversa individua a diversis vinciuntur; alia enim simmetria est ad vinciendum Socratem, alia ad Platonem, alia ad multitudinem, alia ad paucos; alii masculos, alii faeminam, alii viraginem, alii mollem adamant.

Ideo stultus amor qui uni alligatur, quia conditiones boni et amabilis sunt dispersae; ideo plures possumus bene amare: sicut bonum cocom, bonum militem, bonum philosophum; ita mulierem bene incedentem, aliam bene loquentem, aliam bene, aliam una omnia amabili.

Ita nulla est absoluta iustitia nec sapientia quae animum vinciat, sicut nulla est mensura cibi vel potus quae omnibus sit adcommodata.

Quidquid dicimus de pulchro, idem de purpi per contrarium dici potest.

Quidlibet vincitur pulchro ad se et non pulchro ad aliud aliter et bono; et fallacia iudiciorum hinc dependet maxime. Videat ergo index.

Sunt quae vinciunt non sui sed alterius ratione, et aurum; nusquam enim per se.

Est vinculum cathena, ordo, daemon magnus, quo omnia vinciuntur.

Apprehensio utilis, quia bonum est similitudine vel spe vel specie vincit ratione corporea et incorporea.

Idem dicitur bonum alliciens, pulchrum, animi Vinculum. Hinc deus dicitur circulorum pulchritudinis seu vinculi centrum, a quo quattuor vinciuntur, ut ab ipso nequeant recedere ni velint adnihilari. Haec cum moveantur, moventur ideo circa ipsum in circulum: et ipsum non minus nequeunt destituere, quam suum quaeque circumferentia centrum. Sunt ergo 4^r circuli: mens, anima, natura, materia. Mens per se stabilis, anima per se mobilis, natura mobilis in alio non ab alio, materia mobilis in et ab alio. Deus est vinculum et pulchrum sibi et aliis. Ab hoc centro 4 illa procedentia in idem redire nituntur, et ideo circuli rationem subeunt.

Vinculum pulchritudinis dicitur actus seu radius boni, primo diffusus in mentem, secundo in animam, tertio in naturam, quarto in materiam. Hoc mentem rationum ordine decorat, animam rationum serie complet, naturam seminibus fulcit, materiam formis exornat. Ideo vinculum hoc est splendor divini nullus. Qui radius obscure est rerum corruptibilium subiecto, minus obscure in natura, clare in anima, clarissime in mente.

Vincula sunt morum concinnitas, corporis forma, vocum consonantia, et caetera quae profluunt et ab aedificiis, a statu, carminibus, orationibus. Haec Platoni pulchrum, Socrati excellens animi venustas, Timaeo animi tyrannis, Platoni naturae privilegium, Theophrasto tacita deceptio, Salomoni ignis absconditus, aquae furtivae. Theocrito eburneum detrimentum, Carneadi regnum sollicitum, et aliis aliter.

Vinculum hoc non est corpus, licet in corpore versetur; idem enim hodie formosum, cras casu aliquo foedum. Unde aliud formosum, aliud corpus, aliud vinculum.

Id autem est vinculum tum ad partes corporis concinnandas, ratione quadam incorporea, tum etiam ad aliquid ea ratione trahendum ad corpus.

Vinculum hoc non est moles nec in mole consistens, licet circa molem etiam versetur; quandoquidem non grandia modo, sed et brevia, formosa videantur, et saepe grandia deformia, parva formosa, et e contra; et saepe stante eadem quantitate casu quodam pulchritudo tollitur, eademque mutata pulchritudo perseverat.

Vinculum hoc est quaedam rei species, quae a re ad animam proficiscitur, non tamen recedit a re subiecta, sicut ignis qui suam speciem emittens et comunicans non attenuatur, sicut imago quae in subiecto primo, in speculo, in intermedio, in oculis.

Vinculum, quod a corpore proficiscitur, nullam habet corporis partem definitam; licet enim rapiunt dicendi suavitas, oculi, incessus, maxilla et caetera, haec tamen eodem numero si diversis tribuantur subiectis, non identidem similiterque vinciunt. Alia quoque ratione nullam habet definitam corporis partem, quia ex omni parte gratia procedit: unde Plato incorpoream et spiritalem animae pulchritudinem, licet post raptum universum corpus gratiosum reddit amantis.

Falsum esse videtur quod vinculum a certa membrorum omnium proportionem proficiscatur cum colorum suavitate; quod si esset verum, aiunt Platonici, solae res compositae vincirent, nunc autem puri colores, vox una, fulgor auri, argenti candor Ni citius labitur et senescit quam pulchritudo, nil tardius quam figura; non ergo idem pulchritudo et vinculum quod figura, immo et manente eadem pulchritudine et figura praeterit amor, ut accidit quibusdam post fruitionem rei amatae. Vinculum ergo est in quadam convenientia non tantum membrorum ad invicem, sed et in quadam rapientis et rapti condensatione, ut ita dicam. Quandoque enim etsi nil habeamus in una puella quod ratione arguamus, in alia vero plura, displicet tamen illa et ista placet. Color item per se non vincit; clarior enim in seniore despicitur, remissior in iuniore vincit.

Non color purus, ut omnino albus, omnino niger, sed mixtus; non vox simplex, ut acuta vel gravis, sed media; non una currente nota vel tono, sed pluribus.

Nodum istum difficile est invenire; ideo non facile est solvere.

Vinculum ligat spiritum maxime per visum, auditum, per imaginationem.

Vinculum quoddam gratum vincto, quoddam ingratum, sicut quo bubo trahit mustellam, lupus detinet etc.; incubus spiritum rationalem, daemon energumenum occupat etc., gallus leonem, mugil navim.

Vinculum non rapit animam nisi liget vinciatque; illam non vincit, nisi perveniat ad ipsam; non pervenit, nisi per aliqua rapiatur. Pervenit per cognitionem in genere, ligat per affectum in genere, trahit per delectationem in genere. Cognitio in genere ' dicimus, quia aliquando nescimus quo sensu rapiamur. Item expertus sum amare quod audivi, et absens et de non nota specie nescio quomodo deperibam. 'In genere' inquam, quia per omnes, per plures et per singulos sensus vincimur, et aliquando sensu indeterminato et non satis noto.

Plato ponit tria vehicula vinculi: visum, auditum et mentem. Vincit enim gratia per vocem, forma per visum, mores per mentem.

Plura vinciuntur affectu per haec tria, quae vinci consequenter cupiunt actu, per tactum in genere; unde visibile non vincit oculus, sed per oculus vincit, per aurem vincit audibile, per mentem ratio.

Quatuor motus sunt vinciendo, prime iniectio seu invectio, secundo ligatio seu vinculum, tertio attractio, quarto copulatio quae fruitia dicitur. Et haec ni fiat per omnes sensus, per quos vinculum vectum est, non erit perfecta. Ideo amans totus vellet migrare in amatum, lingua, ore, oculis etc.

[2v] Triplex amor triplexque raptus Platonis. Rapit enim ad vitam aut contemplativam aut activam seu moralem et voluptariam. Prima est a formae corporalis aspectu ad considerationem spiritalis et divinae erecta, secunda in sola videndi et conversandi oblectatione perseverat, tertia a visu ad tactus concupiscentiam descendit. Per primam ingeniosi, per ultimam hebetes, per mediam medii. Primum vinculum dicitur amor divinus, secundum humanus, tertium ferinus. Tripliciter illectant: intellectualiter, animaliter, corporee: primum est boni splendor <-->

Vinculum non in omni vinciente aequale, neque in omni vincto idem.

Vinculum hoc quia ad summum bonum visum, auditum atque mentem convertit, hinc veluti circulus quidam divinae lucis est a bono manans, in bono residens, per bonum se diffundens et ad bonum sempiternae refluens, estque velut unum rerum omnium principium vel principiorum potius unitivum.

Hinc primo mens decoratur idearum ordine, secundo animus rationum serie numerosisque discursibus, tertio naturas seminibus, quarto materiam formis. Omnia vivificans, leniens, mulciens, excitans. Omnia ordinat, procreat, regit, complet. Omnia aperit, purgat, illuminat, gratificat. Omnia movet, incendit, allicit.

Nil vincitur nisi aptissime praeparatum, quia fulgor ille non eodem modo rebus omnibus comunicatur.

Corporum praeparatio ad vincendum tribus constat: ordine, modo, specie; 1. ordo partium intervalla, 2. modus quantitatem, 3. species figuram, lineamenta et colores significat. Sicut in vocis vinculo 1. ordo consistit in ascensu a gravi ad acutum et descensu, 2. modus in debitis tertiis, quartis, quintis, sextis, tonis et semitonis progressionem, 3. species in canoro, claro, suavi. In omnibus proportionalia iis tribus ad vincendum disponunt, sive compositis, sive simplicibus; iis enim color placet etc. Sic animus disciplinis adcommodatur, ut per eas in eo divini vultus luceat imago.

Deus, angelus, animus nos non ligant ut corporea, quia non afficiunt, quia non pulsant per sese sensus, vel alio genere vinculi, quod manu metaphorica affectus intellectuque tur. Duplex ergo ad vincendum praeparatio, et reddit aequivoce significans vinculum.

Sic per omnes sensus cupimus, per omnes sensus vincimur.

Non simplicibus et absolutis, sed compositis et apposis vincimur. Vinculum enim est ex plurium concinnitate coariens gratia, cui contrarium est ingratum seu turpe. Deus non habet in se pulchritudinem, quia non habet ordinatam compositionem; non hanc, quia non habet partes. Est autem pulchritudinis et vinculi fons, author et actor. Dii similiter non sunt pulchri. Universum non est pulchrum, ut videri potest; ita enim est simplici quadam ratione constans suis similiter se habentibus sphaeris, stellis, astris, magnis animalibus; nisi quadam similitudine et analogica ratione; vel saltem in iis non est pulchritudo quae nos vinciat.

Vinculum sequitur rei sensum, sicut umbra corpus. Omnia ergo quae vinciunt, quoquo pacto sensum aliquam ingerunt, et quae vinciuntur, quoquo pacto sentiunt. Ferram magnetem sentit.

Sunt cantus quidam et harmoniae quae vinciunt homines, non autem feras; aliae aves, non autem homines. Quibusdam figuris et linearam coloribus rapiuntur homines, quibus non alia animantia; quibusdam fumigiis rapiuntur spiritus, quibus non homines. Aliud ergo nobis, aliud aliis est pulchrum; ideo diversa vinculorum genera.

Plura vinciunt hominas quam bruta, quia plures habet potentias, partes, circumstantias, fines, et consequenter plures appetitus.

Pulchrum non vincit sensum, sed per ipsum vincula connectenda iniicit; sensus enim sunt veluti ostia seu portae seu fenestrae.

Caeli astra, viridia prata, cantus etc. movent, alliciunt, inclinant, non rapiunt; at in iis proprie amor non dicitur, cum non sit cum appetitu Veneris, quae eius amor est. Atqui sunt horti Veneris, quibus patet ad Venerem accessus. Qui vincitur ad cibum famelicus, qui ad potum sitiens, qui ad Venerem amans, et hic secundum speciem sensibilem, et hic amor fertur cum feris, vel ad intelligibilem, et divinus dicitur. Primus amor est physicus seu naturalis, secundus est abstractus seu mathematicus, et est amor heremitaee masturbantis.

Vinculum non aequaliter ab omnibus, nec aequaliter in omnia, nec semper, sed dispositum disposita. Hinc vinculum non est quod vincit, sed quod vincere valet non prohibitum, non impeditum.

Vincitur maxime aliquid per hoc quod aliquid sui est in vinciente, vel per hoc quod per aliquid sui vinciens imperat illi. Hinc ungues et capilli vivorum sufficiunt ut in universum corpus habeat imperium, item et in spiritus; necromanti avocant manes per ossa mortuorum, similiter et per cognata iis. Hinc non temere antiquorum quidam maxime curabant sepulturas, alii rogos, et inter supplicia insepultum relinguere.

Tot genera vinculorum quot pulchri, quot boni; et haec sunt pro specierum numero. Ideo falluntur qui amant hominem solum pulchrum.

Non me vincit musica in puella, qui musicae cum pudicitia non convenit: vincit autem a puella. Nec versutia nec fortitudo corporis.

Vincit Venus decora voce, anhelitu odoreque suavi, carnis lenitate, osculi etc., quia laquei per omnes sensus iniecti arctius ligant. Sed sint sine superbia.

Iactu seminis vincula relaxantur, retentione vero intenduntur; taliter debet affectus qui vincere vult, qualiter qui vinciri debet. Propterea in conviviis et post convivia inspirare introducit in ossibus ignem Cupido. Vide. Continentia est principium vinculi, abstinentia praecurrit famem, haec melius cibum

attrahit. Indignatio è santo sdegno.

Ab habitu interno, qui convictu delitescit, et externo, qui in corporis culta consistit, provenit vinculum. Movent haec, si transfuga quadam artis dissimulatione fiant; neque si qui satis belle loquitur et satis nimisque superstitiosula sapit, placet, neque

vestes cirotecas

que qui nimis methodice ornat capillos, oculos, motus, gestas etc.

con i guanti piegati

placere potest magis quam displicere. Sicut de Mario ambitu.

Puella, cuius gratia praeparationem habet in animi concinnitate tantum, animum movet ad animalem fruitionem duntaxat; cuius vero gratia praeparationem habet in corporis forma, animum movet ad corporalem fruitionem; cuius gratia praeparationem habet in utroque, ad utramque fruitionem movet. Atqui sunt qui ita vinciuntur ab animo, ut et corpus ipsum, quod illius animi vas est, concipiscant; sunt qui corpus sine animo despiciant: talis perhibetur Socrates, cum dixit 'loquere, puer.'

Potens est corporalis pulchritudo, ut et mentem vinciat et adtollat; amor enim plures reddit poetas et heroas, sed illud non fit per vinculum nisi per accidens; causat enim illud concitationem quamdam.

Ars est artificis pulchritudo, et hac artifex vincit. Stupide enim videbit quis artificialium et naturalium pulchritudinem, qui una ingenium, quo sunt effecta, non contemplatur: iis caeli non enarrant gloriam Dei; ideo non magis Deum quam Dei effectus exosculantur.

Vinculum intellectuale per mentem anima rapit, naturale per sensum.

Helluones iactant continentiam quod
.....

Gratia Veneris perfectos, non mutilates, non aegrotos, non senes non bon....., non iuvenes senibus

Vinculum si aptum ad generationem vel illi simile consequatur, non sine actione vel passione Veneris affectu completur.

Ii quibus utitur natura et eam omnino dominam habent, ut bruta, ad masculam non vinciuntur Venerem: sed qui natura utuntur et.... ipsa suae voluptatis finis, forsè aliquando.

Alio vinculo exosculamur filios, alio patrem, alio sororem, alio uxorem, alio amicam, alio cinaedum, alio amicum.

A contrariis dispositionibus evenit ut hic vinciatur, amore, alius omnino solvatur et fastidiat illud idem. Unde patet non idem esse pulchrum et in eadem specie; simpatiam enim habet hic qua caret ille; ideo

pulchrum est huic quod illi deforme; ideo qui vincere cupit videat quos possit et quomodo possit. Non ignoret autem causam huius esse satis occultam, item effectus esse inconstantes, quia hodie consonat quod cras dissonabit, imo et eadem hora.

Omnes a cubili et cibo vinciuntur et trahuntur, sed non ab eodem cubili atque cibo, neque eodem cibo vesci cupimus mane atque vesperi, aestate et hieme; fluit enim complexio, fluunt omnia; ideo cum quis vincere potest, quanto primo potest vinciat et stringat; amor enim sicut et occasio praeceps; ita vinciat primo, ut semper tentat.

Non eodem vincimur vinculo, quoniam nostra natura non est simplex nec semper easem. Est igitur sicut Thetis ad Peleum et Proteus etc. Cum ergo natura multifariam varia sit, alia atque alia idio..... individualique complexione afficietur; ideo Proteus

fluvius ab Hercule

serpens seu coluber aliter vincitur quam cum leo. Deus simplex a variatione a.....s est, ideo vincere semper gaudet. Caetera variatione gaudent, ideo varie aliter atque aliter vinciunt; aliter Acheloum virum, aliter anguem, secus taurum vinxit Hercules.

Quia est omnia gaudet omnibus ille omnia amor omnia vel nihil.

Qui vincitur a vinculis minus vincitur, qui a pluribus magis. Haec igitur est maxima ad solutionem viri a pluribus occupati. Amor perfectus non est plurium. Amor intensus superlacioni comparatur; supereminens autem semper est unum.

.....dus est qui a pluribus vincitur. Quia diversi sunt pulchritudinis gradus atque disiuncti. Hinc una ratione me urit hic, alia alius ratione. Quod si utraque ratio aggregaretur in uno, placeret unus ex duobus; si omnes gradus atque rationes aggregarentur in uno, unus ex omnibus placeret.

Placet invatque vincere, quia amari et honorari iuvat atque placet. Hinc assentatores adulatoreque vinciunt. Sed si sint cauti, ne ita agant ut assentationem detegant: magnificent modicas virtutes, attenuent vitia, excusent accusabilia, convertant in virtutes facinora. Avarum faciat providum et parsimo...

Quae vincit generosum et laudatum virum, vincto gaudet, et hoc gaudium est via qua ex eius vinculis ipsa vinciatur. Ultra modum enim vilis est quae laudatum et egregium virum amantem non redamet; alia ratione si ignobilia amet aliquis <-->

Multa sunt quae cum pulchra exstant, tanquam bona nos vinciunt, ut equus, navis, domus, statua, canis, avis, et ex iis turpia sunt mala. At homo pulcher non vincit ut bonus habeatur, bonus non ut pulcher exstimetur, sed hoc est per accidens, id est per malam educationem. Et quia pulchrae magis sollicitantur et per paupertatem etiam sunt minus pudicae. Contraria ratione aliae quandoque bonae oculi naturalis complexio melior temperantior est et virtutibus in mediocritate consistentibus aptior.

Vincimur maxime per visum; est enim sensuum activissimus, spiritualissimus, optimus. Atqui [4r] saepe multi rem non visam depereunt.

Is vere uni vincitur, qui in rebus negociisque aliis torpescit et in ipso sollicitatur; iocundior enim operatio alteram excludit, animus auribus intentus remittit oculos. Hinc vehementius gaudentes, tristes, aestuantes, non valde aliud agimus, imo statim cessamus ab opere; hoc est teneri, vinciri, abstrahi, trahi.

Voluptas hominum minus est determinata ad unum, unde rationalis dicitur, quam voluptas brutorum, quae naturalis appellatur; hinc equa pariter omnes equos vincere potest, mulier una viros omnes non ita: ut aiunt.

Pudor et fides propugnator vinculorum optimus; est autem pudor ignominiae metus. Quae bene vinculis obstat et vere afficitur pudore, rubet; quae vero timore vecordiaque se proripit a vinculis, pallet: hanc qui vincere cupit, additis animis superabit, non illam. Primam proprie dicimus verecundam, secundam vero proprie pudere dixerim; verecundia enim recti honestique rationem habet, pudor autem infamiae timorem prae se fert; pallent enim et qui timent verbera et mortem.

N Si fecit hoc, factus est hinc verecundus.

Si fecit illud, postea erubuit.

Si fecit aliud, pudorem concepit.

Ergo bonus est, quia est verecundus

iuxta illud 'Verecundiam serva.'

Homini probo verecundia non competit propter sua delicta qui|..... veritus improbus fiat. Senioreem hominem nemo laudabit quia est verecundus; nil enim agere debeat pro quo verecundia emergere solet. Frustra ergo N semper est verecundus. Verecundiam enim servant pueri atque puellae.

Amor ut in amante est, passive dicitur et est vinculum, alio modo dicitur active, id est quod amare facit; et est quaedam divina vis in rebus, et hic est ille qui vincit. Et Orpheo atque Mercurio est Daemon magnus, antiquus ante mundum, quo chaos ornamentum appetebat eratque in sino illius. Quia autem in generatione operatur et nova facit et principiis dominatur, senectutem fugere et odisse dicitur, iuvenibus se miscere, duros habitus aufugit, mites mollesque inhabitat, iuvenis et tenellus habetur etc. Vide Polyantheam.

Hunc vincientem vel vinculum hoc nec pulchrum neque bonum appellat Socrates, quia pulchrum appetit atque bonum; eo igitur caret: ideoque noluit esse deorum aliquem. Item inquit ille amorem medium inter bonum et malum, turpe et pulchrum, mortale et immortale. Sed hic rhetorice et aequivoce sentit de appetitu et medio. Sumimus amorem vinculum secundum rationem comunem activo (et) passivo, qua omnia volunt perfici, uniri, copulari, ordinari, et natura agit perfectionem, unionem, copulam et ordinem.

Et sic nihil est sine amore divinum ne<que> perfectum. Imo amor ubique dicit perfectionem, et si in

materia et chaos supponat (ut aiunt) imperfectionem, nunquam tamen significat imperfectionem, sed semper perfectionem et participationem luminis divinitatis. Si quodlibet imperfectum amat perfici, non per imperfectionem amat perfici, sed per perfectionis participationem, tanto magis vivaciter, quanto vehementius appetit; altius enim summi boni amore flagrat quod perfectius est quam quod minus perfectum.

Hoc vinculo superiora dicuntur providere inferioribus, inferiora converti ad superiora, et aequalia invicem associari. Ideo est numen et divinitas in omnibus supiective, ut universi perfectio.

Hic amor unus est et vinculum unum, qui facit omnia unum. Habetque in diversis diversas facies; [4v] aliter enim atque aliter alia vinciuntur atque alia. Hinc illae Cupidinis distinctiones et amoris. Vide amor. Poly. et Natal.

Hoc vinculo rapitur amans, ut in amatum transferri velit, vel totum concipere amatum et imbibere.

Est vinculum quo volumus habere quae absunt, et est vinculum quo nolumus amittere quae habemus primum est desiderium et appetitus, secundum est amoris species complacentia dicitur nobis.

Est pulchri amor quo pulchri fieri volumus, est et pulchri amor quo pulchro potiri concupiscimus: primo modo amamus id quo caremus, secundo et id quod habemus.

Duplex amoris vinculum dixit Eriximachus, alterum quo contraria in ipsius male concordant, velut in aegrotis corporibus humores, et hic malus amor dicitur; alterum quo bene, ut in magistratibus, orationibus, harmonia.

Contemplativi a formae corporalis aspectu divinis vinciuntur, voluptuosi a visu ad tangendi concupiscentiam descendunt, morales in conversandi oblectationem trahuntur primi, secundi hebetes, tertii medii: primi digni ethere, secundi vita, tertii sensu: primi .. pavent et fugiunt, secundi haerent, tertii appropriant.

Sanctimonia, zelus et religio ligant unde quidam sanctus doctor 'A..... ideo cavendae; quo enim sanctiores fuerint, eo magis alliciunt; et sub praetextu blandi piique sermonis ...miscet se viscus impiissimae libidinis, credo mihi.' Haec ille.

Vincit non solum bonum, sed opinio boni; vinculum tamen semper est cum quadam adcommodatione proportionequae.

Amoris, amicitiae, benevolentiae, placentiae, voluptatis, charitatis, compassionis, cupiditatis, cupidinis, avaritiae, libidinis, desiderii vinculum, nisi mutuum fuerit, facile evanescit. Unde illud proverbium 'sine amore perit amor.'

Catullus Lesbiae nuptae magis vinctus, quod maiore fruendi desiderio afficiebatur. 'Nitimur in vetitum'

aliquid est pro univ^s complex^s

Vinculum fit ex prolifico semine quod ad actum suum rapitur, nititur atque rapit; ideo hoc emisso secundum partem; perit secundum partem vinculi vis.

Multiplex semen, multiplex Venus, multiplex amor, multiplex vinculum. Unde et scientiarum et morum concinnitatem in aliis ingenerare concupiscimus. Semen quo cum quis plenus est, desiderat emittere in alterius viri animam.

Alligator faemina faeminae, puer puero, mas mari, mas faeminae, homo supernis, aequalibus, infernis, naturalibus, artificialibus. Res rebus, sicut per incantationem cicada aurea etc.

Amabile et bonum pulchro fusius; ideo plura sunt vinculorum genera quam a pulchro; imo sunt et a malo et violente plura, quae principium sunt corruptionis. Pater vincitur filio etiam monstro.

Plures vincit phantasia et opinio, quam ratio, imo et intensius. Multi amant, et cur amant nesciunt, quia sine ratione amant: non tamen sine causa impellente, febricitantem vincit amor aquae.

Unde devinciuntur et invincibilia animalium. Arist. De animalibus, Agripp. Quae est propter cognationem quandam vel cognati vestigium.

Omnia sunt bona, non tamen ab omnibus vincimur. Non ergo omne bonum vincit, quod aliis aliud est bonum et| et spec..... differentia sunt bona: super hoc dulce non est dulce

Vincimur apprehensione voluptifici.

Si philautiam extinguamus, invincibiles reddimus reddimurque; philantia excitata vincimus concitamusque.

Voluptas vinculo rem vinculum; quaerenti enim 'cur voluptate caperis?' respondemus 'quia voluptate capior', 'quia placet.'

Non idem omnium bonum, non idem summum, non idem maximum, si contraria et diversa sunt genera, erit autem idem identitate entis, maxime aequivocum.

Vincimus confortando, si timidum prohibemus militare, impium deos colere, inhumanum nolumus suis servire commodis. Pro naturae inclinatione quemque rapimus. Qui cylindrum vult ducere, non ad capita et angulos, sed in rotundum inclinat.

Plus vincit cantus adulator quam verus amicus.

[5r]

Chi mette il piè su l'amorosa pania etc.

Crates Thebanus dixit 'remedium amoris fames; si haec non sufficit, tempus; si hoc non sufficit, laqueus.'

Dove l'amor Venereo spinge più gagliardamente pero..... | l'armi et amori: et questo vale più che la cupidità del ore ne gl'animi generosi ... servir questo fece Menelao o Agamon. S il M...o che dona.

Ne distanza di loco ne di tempe
altra affettione
Ne alcuna che la morte
Ne passion di corpo ne diggiuno
Ne esser voto o pieno ne per forte
altrove affaticarmi

- Palladis Cup.
- Martis phantas.
- Veneris auri Cupid.
- Cupidinis
- Saturni Malefici necromantis.

Vincula

[87r]

IORDANI BRVNI NOLANI

DE VINCVLIS IN GENERA.

Ut eum qui vincere debet necessarium est rerum quodammodo universalem rationem habere, ut hominem (qui epilogus quidam omnium est) valeat, alligare, quandoquidem, ut alibi diximus, in hac potissimum

specie rerum omnium species maxime per numeros licet intueri, ut eorum alii referuntur ad pisces, alii ad aves, ad serpentes, alii ad reptilia, tum secundum genus, tum secundum eorum species. Singulis item horum accidit diversitas usus, consuetudinis, finis, inclinationis, complexionis, aetatis; atque ita ut de Proteo fingunt atque Acheloo, eandem licet subiectam materiam in varias formas atque figuras transmigrantem, ut continue ad vinciendum aliis atque aliis et nodorum utendum sit speciebus. Huc spectat quod consideratio de moribus hominum, nunc invenum, nunc senum, nunc mediorum, nobilium, divitum, potentium, fortunatorum, quibus adde mores invidorum, ambitiosorum, militum, mercatorum et id genus aliorum, quando et tales in reipub. administrationem plerisque in partibus assumuntur, vel talibus etiam opus sit mediis sit mediis instrumentis, quos propterea vincere sibi etiam oporteat. Nihil tandem esse videtur, quod a civili speculatione sub forma huiusce considerationis (quatenus vel vinciuntur vel vinciuntur vel vincula quaedam sunt vel horum circumstantiae) possit esse alienum. Quapropter adiecimus hanc considerationem, quae De vinculo in genere intitulatur.

DE VINCIENTE IN GENERE.

Artic. I. Vincientum species.

Vincientia per universum sunt Deus, Daemon, Animus, Animal, Natura, Sors et Fortuna, tandem Fatum. Hoc universaliter vinciens, quod uno non potest nomine designari, non ligat sub specie et sensu corporis; corpus enim per se sensum non pulsatur, sed per vim quandam in corpore existentem et a corpore prodeuntem. Manus ergo vinciens metaphorico nomine appellatur, quae multiplici ad vinciendum praeparatione deflectitur et inclinatur.

Effectus vincientis. Art. II.

Hic est quem vinciendo aiunt Platonici memtem idearum ordine decorare; animum rationum serie numerosisque discursibus implere; naturam variis foecundare seminibus; materiam innumerabilibus conditionibus informare; omnia vivificare, lenire, mulcere, excitare; omnia ordinare, procreare, regere, allicere, incendere; omnia movere, aperire, illuminare, purgare, gratificare, complere.

Vt arte vinciat. Art. III.

Vincit arte artifex, quandoquidem ars est artificis pulchritudo. Nimirum ut attonitus et stupidus videbit quispiam artificialium et naturalium pulchritudinem, qui una ingenium, quo universa sunt effecta,

minime contemplatur et admiratur. Illi 'stellae non enarrant gloriam Dei'; item non magis Deum, quam Dei effectus (bruta nempe anima) exosculabitur etc.

Ut pluribus hominem vinciat. Artic. IV.

Ex his quae vinciunt plurima nimirum vinciunt homines quam bruta, plura item magis vegeti ingenii quam stupidiores, utpote qui pluribus abundant facultatibus atque potentiis, ad plures respiciunt partes, circumstantias atque fines, pluribus consequenter aguntur appetitibus.

Ut sensus est leno vincienti. Art. V.

Hominem stupidum rara et impetu naturali excitata vincit libido, paucis speciebus definitur cibus atque crassis. Hunc non eloquium mulcet, non veneres pelliciunt, non musica, non pictura, non caetera naturae lenocinia.

Quare uno non expleat vinculo. Art. VI.

Pluribus ideo vincior, plures ideo sentio vincientes, quia diversi sunt pulchritudinis gradus atque disiuncti. Hinc una me hic, alia me alii urunt et vinciunt ratione. Quod si omnis ratio in unum aggregaretur, forte pro omnibus et ex omnibus placeret unus. Id vero hactenus minime natura passa est, ut varia pulchritudinis, iocunditatis, bonitatis, contrariorum et diversorum ab his effectuum vincula spargeret, et iuxta partium materiae numeros distincte promeret atque seiunctim. Accidit vero ut quidam uno tantum obiecto teneatur interdum, vel propter sensus stupiditatem, qui ad reliquos ordines est caecus et remissus, vel propter vinculi unius vehementiam, quae sic unice affligat atque torqueat, ut inde aliorum sensus lentescat, obruatur, supprimatur. Hoc vero raro et in paucis accidit et est mirabile, ut in quibusdam, qui spe vitae aeternae et quadam vivacitate fidei vel credulitatis ita animo abrepti visi sunt et a corpore quodammodo distracti, et obiecto, cui phantasiae et opinionis virtute devincti erant vehementius astringente, horribiles cruciatus ne sentire quidem visi sunt, ut in Anaxarcho philosopho et Andrea Galilaeo, in Laurentio presbytero et aliis usque ad nostram aetatem pro religionis specie in principes et reges sicariis est manifestum; cum ratione vero in Cynico Diogene et Epicuro, quibus hac ratione animo rerum contemptu et specie opinionis secundum principia naturalia et ordines devincto, sensum voluptatum et dolorum omnium abigebant; ...que summum huius vitae pro conditione humanae speciei bonum se assequutos esse censebant, ubi animum extra dolorem, timorem, iram tristesque alios affectus positum in quadam heroica voluptate servarent, et rerum ignobilium quae sunt in hac vita, nempe temporanearum, contemptu Deorum se similem vitam in hoc etiam mortali corpore consequutos testabantur, itaque summum bonum et eximiam virtutem cum aliis ostendisse, tum ipsos putarunt se esse consequutos.

Quid genius conferat vincienti. Art. VII.

Sunt qui dicant vincientem genus superioritate alium vincere et ab alio non revinciri, comparis vero ingenii esse

reciprocum vinculum et in quodam qualitatis ordine consistere. [88r] Atqui iuxta horum sententiam genium sequeretur continue mutari et alterari, sicut formae, complexiones et species alterantur, quia quem puer vincit, iuvenis non item vincit; quem vincebat puella, eadem matrona non vincit. Non ergo ad unum principium referendum est et simplex, quod aliquid compositum et in sua natura varium atque etiam ex contrariis consistens vinciatur.

Quem facilius vinciat. Art. VIII.

Homo potissimum vincitur, qui verius homo est, specie dignissimorum, qui longe placet amplius dignissima sperare quam possidere vilia: horum quippe possessione facile stomachamur; quaecunque non facile possidemus, ardentius deperimus.

Ut idem eodem contrariis alligat. Art. IX.

Confusa et quodammodo etiam contraria videntur esse vincientia ab eodem etiam vincientis genere, ubi contrarii vinculorum effectus et affectus inspiciuntur. Quem enim (verbi gratia) Cupidinis vincula invaserint, uno eodemque igne atque laquei sensu videbitur cogi ad exclamandum et tacendum, laetitiam tristitiam, spem et desperationem, timorem et audaciam, iram et mansuetudinem, fletum et risum; unde illud

Io che porto d'amor l'alto vessillo
Gelate ho speme e li desir cocenti,
A un tempo agghiaccio e tremo, ardo e sfavillo,
E muto colmo il ciel de strida ardenti.

Dal cuor scintille e da gli occhi acqua stilli,
E vivo e muoio, e fo risa e lamenti;
Ho vive l'acqui e l'incendio nò more,
Che han Theti a gli occhi e ha Vulcano al cuore.

Non uno vinculo vincit vinciens diversa. Art. X.

Nihil absolute pulchrum quod vinciat tanquam iocundum, nihil absolute bonum quod alliciat tanquam utile, nihil absolute magnum si finitum est. In pulchritudine enim respice ut simius simiae, equus equae

placeat, ne Venus quidem aliac ab homine et heroum speciei. In bono respice ut ex contrariis sunt universa, ut aliis animantum bona sunt sub undis, aliis in arido; hiis in montibus, illis in campo; quibusdam in profundo, aliis in sublimi.

Qui vinciat. Art. XI.

Vincire ergo novit, qui universi rationem habet vel saltem rei particularis vinciendae naturam, dispositionem, inclinationem, habitum, usum, finem.

Non est unus qui omne vinciat particularis. Art. XII.

Id quod absolute pulchrum et bonum et magnum et verum absolute vincit affectum, intellectum et omne. Item nihil perdit, omnia continet, omnia desiderat, desideratur et persequitur a pluribus, quod diverso vinculorum genere viget; ideo pluribus artibus abundare ambimus, siquidem non est quod fastidiat esse in universali atque simpliciter, sed hoc et huiusmodi, illud et eiusmodi. Cum ergo nullum particulare atque absolute pulchrum, bonum, verum etc., non solum supra genus, sed neque in genere neque in specie aliqua nihil est quod simpliciter vincere per eosdem gradus possit, nihilominus tamen appetitus pulchri boni etc. est in omnibus; omnia enim appetunt esse absolute et ex omni parte pulchra, iuxta propriae speciei et generis conditionem saltem. Alia enim pulchritudo et bonitas est unius speciei, alia alterius; in alia quidem unum contrariorum, in alia alterum dominatur. Totam quoque pulchritudinem [88v] et bonitatem speciei unius non nisi in tota specie et per totam aeternitatem per omnia individua atque sigillatim est petendum. Hoc testatus est Zeuxis in pulchritudinw humana, qui Helenam de pluribus Crotoniatis virginibus depinxit. Quin imo si danri esset puellam ex omni parte pulchram seu ex toto, quî fieri potest, ut omnimodo et omnibus modis pulchrum afferre possit, quandoquidem innumerabiles sunt pulchritudinis corporalis in muliebri specie differentiae, e quibus non nisi unae in uno subiecto possunt reperiri? Pulchritudo enim, sive in quadam symmetria consistat sive in alio quodam quod incorporeum corporea in natura cernitur ipsum, multiplex est et innumerabilibus proveniens ordinibus; ideo quemadmodum lapidis asperitas non cum cuiuslibet lapidis asperitate quadrat, concurrat, cohaeret, sed ubi respondentes sunt magis sinus atque cavitates, ita non quaelibet species in quolibet animo sedebit. Diversa igitur individua a diversis vinciuntur obiectis; etsi quippe idem sit quod vinciat Socratem atque Platonem, aliter tamen hunc vinciet atque illum; alia multitudinem, alia paucos movent; alia mares et viriles, alia foeminas et muliebres.

Varia vincientis instrumenta. Art. XIII.

Dispersit, distinxit et quodammodo disseminavit natura pulchritudinis, bonitatis, veritatis et dignitatis obiecta; ideo plures pluribus rationibus et pro diverso fine vincere possunt. Vincit fitque amabilis bonus agricola, alia ratione coquus, alia miles, alia musicus, alia pictor, philosophus, puer, puella haec quod bene incedat, illa quod melius loquatur. Ex his nemo est qui solus habeat omnia atque omnimode; sed qui ad plurima secundum species atque modos inveniatur habilis atque felix, ille vinciet plures, pluribus

dominabitur et per plures de omnibus in sua specie triumphabit.

Vincientis commoda Art. XIV.

Ut diversa sunt tempora, diversae occasiones, et diversi subeunt affectus, neque una eademque mensura; ita neque est aliquid unum atque simplex et eiusdem quantitatis et qualitatis, quod omnibus placere aequè possit, aequè omnes explere, quinimo vel singulos, vel diversis temporibus unum, sicut nec idem cibus nec eadem cibi mensura atque qualitas. Idem iudicium est de omnibus, quibus vincitur appetitus.

Vincientum differentiae. Art. XV.

Et sunt quae vinciunt secundum se, et sunt quae vinciunt per aliquid sui quod est vel pars vel quantitas, et sunt quae vinciunt alterius ratione cui adsint, subministrent, vel ad quod disponant, sicut et formosum aedificium ex informibus partibus consurgit.

Vincientis varia facultas. Art. XVI.

Multa sunt quae, cum pulchra existant, tanquam bona tamen nos vinciunt, ut equus, navis, domus, statua, canis et avis. Homo vero pulcher non vincit ut bonus habeatur, bonus etiam non vincit ut pulcher existimetur; accidente enim quodam fit, ut cum pulchritudine sit facinus et error. Da quippe pulchram et pauperem: magis sollicitatur, facilius donis allicitur. Divarsa diversorum, contraria contrariorum et similium similis est ratio.

Vincientis sedes. Art. XVII.

Putant nonnulli parum distinguentes, ut Platonici, illud quod vincit esse rei speciem, quae a re [89r] ad animam proficiscitur, a re subiecta tamen non recedit, sicut ignis qui communicans suam speciem non attenuatur, sicut imago quae in subiecto primo, inde in speculo, in intermedio et in oculis. Atqui profundius considerantes invenimus, esse quidem in corpore et quodam sensibili vinculi consistentiam, sed, sicut anima, cuius conditionem animae virtus consequitur, nullam habet definitam in corpore partem. Etsi quippe vulnus amoris sit ab oculis vel ab ore vel a colore, non tamen in illis simpliciter vel ab illis inveniri vel provenire videbitur, quando oculi per se seorsimque conspecti non habent eandem vim, quam a collatione cum reliquis partibus faciei. Simile indicium est de ore, de naso, simile de colore, qualis etiam in pyxide pictoris non placebit. Indefinita ergo et incircumscriptibilis omnino est ratio pulchritudinis, et a simili ratio iocundi atque boni. Proinde non tota vinculi ratio in re subiecta perspicienda est, sed etiam, secundum alteram non minus praecipuam partem, in eo quod vincitur; nihilo enim mutata cibi qualitate atque substantia, nunc post refectionem reiicitur, qui paulo ante avidè sumebatur. Cupidinis vincula, quae ante coitum intensa erant, modico seminis iactu sunt remissa et ignes temperati, obiecto pulchro nihilominus eodem permanente. Non tota igitur vinculi ratio ad illud est

referenda.

Praeparationes vincientis. Artic. XVIII.

Vinciens tribus dicitur praeparari ad ligandum: ordine, modo et specie. Ordo partium dat intervalla, modus definit quantitatem, species figuris, lineamentis et coloribus significatur. Sicut in vocis vinculo ordo consistit in ascensu et descensu per grave, acutum et media; modus in debitis tertiis, quartis, quintis, sextis etc., tonis et semitonis progressionem; species in canoritate, suavitate, claritate. Proportionalia sunt tribus hisce in omnibus sive compositis sive simplicibus, ubi praeparatio est ad vincendum.

Diversitas praeparationum. Artic. XIX.

Pro vinculis alia est praeparatio ex signis et vestigiis animi concinnitatem indicantibus tantum, et per ipsam movetur animus ad animalem tantummodo fruitionem persequendam, ut illi adhaereat et uniatur, gratia vero praeparationem habens in corporis et huiusmodi nempe membrorum dispositione, vel quae est ex habilibus, qui circa corpus sunt, animum corporali appiscendae fruitioni alligat; ubi vero praeparatio fuerit in utroque, ad utramque vehementius fruitionem impellet, seu ab utroque attrahet principio. Porro sunt qui ita ab animo vinciuntur, ut corpus ipsum, quod illius vas est, etiam concupiscant. Pauci item animo magis incumbunt, ut quamlibet etiam corporalem speciem absque animi praeparatione etiam despiciant, ut fama est de Socrate, qui venustum puellum effari primo praecipiebat, antequam de suo erga illum amore definiret.

Vincientis conditio. Art. XX.

Magnificat assentatores modicas virtutes, attenuant vitia, excusant mendas, referunt in virtutes facinora, et caute ita agunt ne propriam detegant assentationis artem. Itaque non admodum astutos sibi devinciunt, per hoc quod cuicumque amari et honorari maxime placet atque iuvat, nec non vincere quenquam posse praedominantis cuiusdam est virtutis.

Ut vinciens vincitur. Art. XXI.

Gaudium et gloria quaedam est vincientis, eaque maxima atque tanto vehementior, quanto generosius, laudabilius et praestantius est quod vincitur; eo in gaudio eaque in gloria est sita vinculi vis, qua et vinciens ipse a vincto revinciatur. Victores laudando suos victos victoriam suam efferunt, et interdum seque etiam nedum alios decipiunt, et in cupidine et aliis civilibus vinculorum effectibus. Ultra modum vile oportet esse ingenium, quod laudatum et egregium amantem, seu alia ratione sibi ex animo devinctum, ingrato non vicissim persequatur animo.

Vincientis distinctio. Art. XXII.

Est vincientis species qua digni, pulchri et boni fieri volumus, et est species qua bono, pulchro et digno potiri concupiscimus. Primum vincientis genus est ab obiecto quo caremus, secundum ab eo quod habemus magis. Ex his vincit non solum bonum, sed et opinio boni; ubique tamen vinculum cum quadam proportionem et accommodationem semper est. Plures quoque vincit phantasia et opinio, quam ratio; quin immo intensius illa quam ista. Multi quippe, quia sine ratione amant, quamvis non sine causa ament impellente, vinciuntur quidem, sed unde vincantur ignorant.

Vincientis caecitas. Art. XXIII.

Occulta etiam maxima ex parte etiam sapientibus vinculorum est ratio; quid enim magni est referre rationem analogiae, similitudinis, congeneitatis et id genus vocum sine sensu, quando hominem videmus nihil odisse magis quam alterum hominem, eumque consortem atque simillimum, interdum quoque nihil amare magis, idque ex ignota causa? Quae enim generalis affertur ratio, nulla est omnino, ut solutio quaedam est et apathia inter ea quae eiusdem generis et speciei, ut foeminam et foeminam, marem et foeminam; quibus addo conditiones viri, senis, pueri. Quid dices de amore earum, quorum solummodo est auditus, qui devotionis nomine vulgo describitur? An non homo supernis et immaterialibus, imo imaginariis et non repertis summopere devincitur? Mitto speciem virtutis vinculorum referre per species, potissimum vero eam, quae est per incantationem. Nec est quod dicit quisquam vinculi vim esse a bono magis, quam vincere possit boni opinio; quin etiam ab evidenti magis, quam ab occulta causa. Et diximus supra ut diversae sunt bonorum differentiae atque species.

Vincientis industria. Art. XXIV.

Quemadmodum ignorantes plus a cauto vincimur adlatore, quam ab amico vero, ita artificiose formantur et confortantur vincula et vincientis efficacia, si timidum ille prohibeat militare, vesane impium deos colere, inhumanum propriis inservire commoditatibus, et illuc quo res inclinant magis afflare, quemadmodum qui cylindrum sibi vult arripere, non per capita et angulos, sed per suam rotundam superficiem obvertit.

Arma vincientis. Art. XXV.

Vincientis arma triplicia sunt. Prima in ipso, et haec sunt duplicia: essentialia seu naturalia, nempe quae sunt ex natura speciei; et accidentalia seu adiuncta, nempe quae naturam speciei consequuntur, cuiusmodi sunt sagacitas, sapientia et ars. Quaedam [90r] sunt circa ipsum, ut sors, fortuna, casus, occursum et incursionem facientia; quaedam super ipsum, ut fatum, natura et favor divûm.

Vincientis vices. Art. XXVI.

Proportionale est in omni vinciendi actu, quod in cibo et coitu continue experimur. Trahimur enim et vincimur horum desiderio et amore, sed non eorundem semper, eodem modo, eademque mensura, iisdemque temporis vicissitudinibus; cum tempore enim fluit et praecipitatur complexio, et omnia quae complexionem consequantur. Ideo provide et praematurato consilio vinciendi tempus praecognoscendum est, velocissime praesens praesenti utendum, ut vincere potens quamprimum vinciat et stringat.

Vincientis oculi. Art. XXVII.

Ut subtilia sunt vincula, ut pene insensibile est quod vincitur atque profundum, quod leviter tanquam a superficie liceat examinare, quod item per momenta transformabile, non aliter ad vincientem se habens, quam Thetis ad Pelei concubitus evitantdos, respicere debet mutationis ordinem et potentiam subsequentis formae sub praecedente. Quamvis enim materia ad innumerabiles indefinita sit formas, a praesenti tamen forma non aequaliter distat ab omnibus, sed ex his una tantummodo est potissime succedens, alia vero plurium mediorum interiectione, alia pauciorum, quaedam vero omnium elongata consistit. Itaque sicut formam chyli immediate consequitur forma sanguinis, ita indignationis vinculo succedunt irae, irae vero vinculis succurrunt vincula tristitiae, ut facile bilis flava transit in atram. Dispositione igitur perspecta et praesenti qualitate subiectum afficiente, Thetidi isti, antequam in certam migraverit formam, Peleo praeconcepata et praeparata sunt vincula, non ignorant aliter colubrum, aliter leonem, aliter aprum esse vinciendum.

Vincientis lenocinia. Art. XXVIII.

Non ligat vincibile vinciens, sicut neque munitissimam arcem expugnat dux facile, nisi domestico aliquo proditore vel alio quocunque pacto consentiente vel succumbente vel utcunque tractabili ministro fiat aditus; sicut in specie non vincit Venus neque arcem expugnat facile, ubi inania sunt vasa, turbatus spiritus, urens anxia, sed produnt arcem intumescencia vasa, tranquillius animus. mens quieta, corpus otiosum, quorum custodum et vigilum vicibus observatis repente audendum, vi ruedum, viribus omnibus agendum, non cessandum. Haud aliter in aliis vinciendi actibus observandum.

Vincientis scala. Art. XXIX.

Vinciens non unit sibi animam, nisi raptam; non rapit, nisi vinctam; non vincit, nisi illi se copulaverit; non copulatur, nisi ad eam pervenerit; non pervenit, nisi per motum; non movetur, nisi per appulum; non appellit, nisi postquam inclinaverit vel declinaverit ad illam; non inclinat, nisi desideraverit et appetierit; non appetit, nisi cognoverit; non cognovit, nisi oculis et auribus vel interni sensus obtutibus obiectum specie vel simulachro praesens adfuerit. Pervenire igitur facit vincula per cognitionem in genere, nectit vincula per affectum in genere: cognitionem dico in genere, quia nescitur interdum quo sensu rapiatur; affectum dice in genere, quia nec iste facile interdum definitur.

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Portae per quas vinciens adoritur. Art. XXX.

Tres sunt portae per quas audet animarum venator ligare: visus, auditus et mens seu imaginatio. Quod si contingat per omnes illum intrare portas, potentissime vincit arctissimeque obligat. Per portam auditus ingreditur armatus voce et sermone filio vocis; per portam visus ingreditur armatus forma, gestu et motu figuraque convenienti; per portam imaginationis, mentis, rationis ingreditur per mores et artes. Inde facta primum invectione, secundo copulatione, tertio ligatione, quarto fiet attractio. Per omnes sensus occurrit vinctum vincienti, adeo usque perfecta obligatione facta, ut hoc in totum illud immigret vel immigrare concupiscat, ubi de concupiscentiae vinculo agitur; sunt quippe etiam ingrata vincula proportionalia his, de quibus in his quae de vinculo naturali proferemus, qualibus bufo trahit mustelam spiritus quadam vi occulta, gallus voce rumpit leonem, mugil tactu sistit navim, energumenus phantasia ebibit daemonem, humor melancholicus et ventosus ut magnes se habet ad incubum.

Habet ergo campus iste vivientis intentiones triginta, nempe a

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DE VINCIBILIBVS IN GENERE.

Species vincibilis. Articulus I.

Circa Deum seu naturam universalem seu bonum universum seu puchrum absolute, quod est centrum magni mundi, quatuor sunt convertibilia, ita ut ab ipso, ni velint adnihilari, negueant recedere, nec magis ipsum nequeant destituere, quam proprium quaeque circumferentia centrum; quatuor (inquam) in circulum mobilia circa proprium vincientem, ita ut in eodem ordine perpetuo consistent. Platonicis sunt mens, anima, natura, materia; mens per se stabilis, anima per se mobilis, natura partim stabilis partim mobilis, materia ex toto mobilis et ex toto stabilis.

Vincibilis conditio. Artic. II.

Nihil vincitur nisi aptissime praeparatum, quia fulgor ille non eodem rebus omnibus communicatur modo.

Vincibilis forma. Artic. III.

Omnia quae vinciuntur aliquo pacto sentiunt, in cuius sensus substantia inspicere est certam cognitionis

et certam appetitus speciem; non aliter magnes secundum genus attrahit et impedit. Vincire ergo volens debet aliquo modo sensum ingerere in illud quod est vincibile; ita quippe vinculum sequitur rei sensum, sicut umbra corpus.

Vincibilium comparatio. Art. IV.

Considera ut homines plus vinciuntur quam bestiae, et homines bestiales atque stupidi ad heroica vincula minime sunt apti, quam hi qui clariorem animam sunt adepti. Quod vero ad naturalia vincula attinet, his magis subiicitur vulgus quam philosophus, unde et sapientes astris dominari est in proverbio. Quod vero attinat ad vincula medii generis, habet generatio helluonum ut continentiam iactet, generatio vero libidinosorum sobrietatem.

Vincibilium distinctio. Art. V.

Ex eo quod proxime dictum est, considerare licat ut intensio unius vinculi reddat alia vinculi specie minus vincibile seu remissius. Idcirco Germanus minus sollicitatur ad Venerem, Italus minus ad crapulam; Hispanus magis pronus est ad amorem, Gallus ad iram.

Vincibilis semen seu fomes. Art. VI.

Vincitur maxime aliquid, quando aliquid sui est in vinciente, vel ideo quia per aliquid sui vinciens imperat illi. Hinc necromantici (ut uno in genere demonstrem) per ungues et capillos vivorum, quin imo et per vestium partes et vestigia, in universum corpus exercere confidunt imperium; per ossa item et quascunque mortuorum partes manes evocant. Unde non temere sepulturas maxime curabant, rogos praeposuerunt et insepultum relinquere inter fera suplicia computabant. Rhetores arte benevolentiam captant, ideo ut aliquid sui auditores et iudex habeat in ipso.

Vincibilis tempus. Art. VII.

Pro aetatis atque temporis varietate varie unum idemque fit vincibile, et varia sunt ad unum idemque vinculum non uno modo disposita, neque ex eodem pariter composita redduntur. Hinc adverte ut qui iunior extitarit et facilis, vir est constantior et prudentior, senex suspiciosior magis et morosus, decrepitus contemnit et fastidit.

Vincibilium differentia. Art. VIII.

Unde vincere volenti animadvertendum est, ut vincibilium quaedam magis natura, quaedam [91v] magis indico seu prudentia, quaedam magis usu et consuetudine agantur; ut solers primos per vincula ex

naturalibus comparata, secundos ex rationibus et demonstrationibus, signis et argumentis, tertios ex propinquis et necessariis obligat et astringat.

Vincibilis aversio Artic. IX.

Quoniam magis uni obiecto vincitur animus, quo magis ab aliis abstrahitur et relaxatur, ideo vincibile ad unum definire volenti operae precium est, ut eum in negotiis aliisque rebus torpentem, vel magis ab earum sollicitudine abductum reddat; iocundior quippe operatio iocundam alteram excludit, animus auribus intentus remittit oculos, attentius respiciens obsurdescit, vehementius gaudentes ob unam causam vel tristes non valde aliud agimus, desidiosi vel cessamus vel retardamur ab opere; hoc est abstrahi, trahi, tenari, vinciri. Hinc rhetor per risum, per invidiam et alios affectus solvit ab amore, vincit odio vel contemptui vel indignationi.

Vincibilium numerus. Art. X.

Contemplativi a sensibilium specierum specierum aspectu divinis vinciuntur, voluptuosi per visum ad tangendi copiam descendunt, ethici in conversandi oblectationem trahuntur; primi heroici habentur, secundi naturales, tertii rationales; primi altiores, secundi inferiores, tertii medii; primi dicuntur aethere digni, secundi vita, tertii sensu; primi ascendunt ad Deum, secundi haerent corporibus, tertii ab altero extremorum recedunt, alteri appropinquant.

Vincibilis. motus. Art. XI.

In rebus compositis et variabilibus, et omnino in omnibus quae novitatem naturae et dispositionis subeant, cuiusmodi est anima et spiritus, qui vices varias per corpora et corporum motiones assumunt (quamvis utraque substantia in sua simplicitate constantissima sit et aeterna, ex privatione habet appetitum, ex appetitu appulsum, ex appulsu motum, ex motu solutionem). Inde nullum vinculum est aeternum, sed vicissitudines sunt carceris et libertatis, vinculi et solutionis a vinculo, vel potius demigratio ab una ad aliam vinculi speciem. Idque ut naturale est et aeternam rerum conditionem antecedit, concomitatur atque consequitur, ita natura varietate et motu vincit, et ars naturae aemulatrix vincula multiplicat, variat, diversificat, ordinat et successiva quadam serie componit. Status quoque usque adeo a rebus abhorret, ut interdum etiam in vetitum nitamur magis et eius desiderio amplius afficiamur. A vinculis enim solvi ita naturale est appetere, sicut et paulo ante ipsis alligari ultronea et spontanea quadam inclinatione potuimus.

Vincibilis indefinitio. Art. XII.

Quanto ex pluribus constat vincibile, tanto minus ad certa definitum est vincula. Unde voluptas hominum minus determinata est ad unum tum tempus tum individuum tum sexum, quam brutorum; equam pariter

forte omnes equi vincere possunt, mulierem vero frequenter omnes viri non ita. Hic gradus et haec indefinitio, sicut est ab homine ab brutum, ita est a vero homine ad brutalem, a magis sensato, qui etiam magis afficitur, ad magis quod dicitur in uno vinculi genere, ad omnia vinculorum genera atque species referendum.

[92r]

Vincibilitatis fundamentum. Art. XIII.

Ratio prima qua unumquoque vincibile est, partim est ex eo quod in eo esse quod est sibi praesens appetit servari, partim quod secundum ipsum et in ipso maxime perfici. Hoc est philautia in genere. Ergo si quis philautiam posset in subiecto extinguere, maximopere potens ad quomodolibet vinciendum et exolvendum redderetur. Philautia item accensa, facilius naturalium sibi vinculorum generibus astringuntur omnia.

Vincibilium relatio. Art. XIV.

Contemplari animalium amicitiam et inimicitiam, sympathiam et antipathiam, cogitationem et diversitatem, et circumstantias horum; et subeat in humana specie particularia et individua sigillatim, singulas et per universum omnes aliorum animalium primo, deinde omnium rerum aliarum species ordine quodam et analogia referre, ut quam tibi vinculorum diversitate opus sit atque commodo coniicias.

Vincibilium materiae diversitas. Art. XV.

Etsi vincibile omne compositum sit quodammodo, aliud tamen simplex dicitur, aliud multiplex seu compactum, aliud simplicius, aliud permixtum magis. Hinc est quod alia pure vinciuntur alia impure, et vincula alia pura sunt alia impura, ut voluptates et dolores alii puri sunt alii impuri alii commixti, ut Epicuro voluptas Veneris impura indicatur, quia dolorem et inexplebile desiderium (quo corpus totum in totum immigrare contendit in frustra) concomitatur, et tristis eam consequitur lassitudo. Si quae vero essent, in quibus principia nunquam deficiunt, cuiusmodi fortasse sunt astra et magna mundi animalia seu numina, quibus defatigatio {non} accidit, et in quibus effluxio et influxio substantiae aequalis est et eadem, felicissime ipsa sibi in se ipsis sunt devincta.

Qui ergo civiter vincere concupiat, diversitatem compositionum seu complexionum rimetur oportet, et aliter de heroicis, aliter de ordinariis, aliter de magis brutis ingeniis consulat, definiat atque statuatur.

Vincibilium gradus. Art. XVI.

Quemadmodum ad naturales affectus, minus vinciuntur pueri, ratione qua natura in illis incumbit in augmentum, et maiore alteratione exagitur, et nutrimentum totum ad augmentum et constitutionem individui convertitur. Item ad XIV annum incipiunt bene vinciri; quamvis enim aetas adhuc ad incrementum tendat, auctio tamen non est aequae velox atque tanta quanta in pueris. Viri autem in consistente aetate, ut maiorem habent seminis genitalis vim, inde magis vinciri posse videntur. Porro iuvenes et adolescentes ea de causa salaciores esse videntur, et quia novitate delectationis longe magis ardent, et quia meatus per quos transit semen sunt angustiores et humiditas cum suaviori resistentia scaturit, unde fit ut venereo pruritu, qui ex tali conflictu enascitur, delectentur et resolvantur magis. In senioribus vero, in quibus vires sunt semimortuae et organa et meatus effoeti et semen non ita exuperat, vincula sunt difficiliora. Proportionaliter se habet omnino in aliis affectibus, qui cum Venere analogiam, oppositionem et consequentiam quandam agnoscunt.

Vincibilium temperamenta. Art. XVII.

Ad indignationem, tristitiam, voluptatem et amorem ex merito temperaturae melancholici vinciuntur magis; ex hoc enim quod magis sunt apprehensivi, et fortius voluptatem imaginantur. [92v] Unde contemplationi et speculationi etiam sunt aptiores, affectuum in universitate magis et vehementius fluctuant et agitantur. Hinc quod ad Venerem attinet, magis propriam voluptatem finem constituunt, quam speciei propagationem. Istis affines sunt cholericici, quibus minus pruriunt sanguinei. Prae reliquis minus libidinosi sunt phlegmatici, sed magis helluones. Stat tamen quod ad obsequium naturae singuli suas habent partes; vinciuntur enim melancholici maiori imaginationis vi, sanguinei maiori spermatizandi facilitate et caliditatis temperie, phlegmatici maiori humoris abundantia, cholericici fortiore et acutiore calidi spiritus prurigne et stimulo.

Vincibilium signa. Art. XVIII.

Habet in hac consideratione suas etiam physiognomia partes. Tibias enim habentes graciles et nervosas, et hircini, qui ad Satyros referuntur, nasum habentes concavum et obrotundum, suspiriosi et remissi vultus intentius amant, et licentiam per venereas species magis affectant. Idem sunt placabiles facile, nec ullos affectus habent diuturnos.

Vincibilium duratio. Art. XIX.

Senes ad vincula sunt tum duriore, tum ineptiores; iuvenes instabiliores et aptiores; medii vero apte, stabiliter et arte vinciuntur.

Vincibilium reactio. Art. XX.

Mutua gratia parit mutua vincula ; vincula sunt in scommatibus, in histrionia, in facetia; per haec

interdum alioqui turpis et deformis arte vincit eos qui erga huiusmodi sunt affecti. Adde quod experti sumus in opinione memerositatis et salacitatis; parta enim imaginatione, puero vel puellae fascinationem iniecit; unde illud.

Me pulchra fateor carere forma;
Porro me mavult, quam Deus priores,
Si qua non fatui est puella fundi.

Proportionaliter vincula sunt, quibus turpes vinciunt ex opinione animositatis, strenuitatis, item eloquentiae, solertiae et aliorum huiusmodi, ut ex uno genere virtutis etiam per aliud genus affectus vincere possint. Non est rara experientia, qua ex opinione virtutis vel actu facundiae turpiores ad Venerem vinciunt viragines.

Vincibilium heterogeneitas. Art. XXI.

Adde quod habeat species, quod a diversa specie vinciatur, per amorem, odium, admirationem, pietatem, compotentiam, et id genus alia, ut pro passere Lesbia, Corinna pro catella, Cyparissus pro cerva, delphin pro Arione vincti celebrantur. In summa, in omni specie semina sunt illecebris ad reliquas. Sileo de sympathia inter hominem et leonem, praetereo quod novi de consuetudine inter draconem et puerum mira.

Vincibilium mutatio. Art. XXII.

Vincibile ab una vinculi specie ad contrariam etiam non difficile est mutare, quemadmodum et mutabile est vinciens; sive secundum rem sive secundum opinionem, nihil interest. Cui enim opinione doctrinae olim viciebar, mox maiori luce ablata ea opinione vincula contemptus et indignationis successerunt. Vincita specie urentis aetatis et pulchritudinis, quam etiam morum et ingenii vincula non confortant, tempore relaxantur et delentur.

Vincibilium causa et oblectum. Art. XXIII.

Latens est quod ad amorem et odium seu despectum citra rationis actum obvincit, et futile [93r] est Adrastiae commentum, [qui] rationem amoris, qui ab aspectu pulchri suppositi exoritur, esse animae quandam recordationem divinae pulchritudinis, quam perceperat priusquam corporis contubernio reciperetur. Quod si verum esset, quid est quod repente ad indignationem obiecto nihilo secundum eam speciem mutato animum convertit? Cur diversi animi diversis magis rapiuntur obiectis? Cur quod uni est summe pulchrum, non minus vegeto ingenio fit etiam turpe? Vincibilium ergo conditio non leviter neque modica fiet observatione pervia.

Vincibilium definitio. Art. XXIV.

Ad casum, fortunam et indefinitum quiddam retulit Theocritus amorem et alios affectus, quibus particularia vinciantur; sed castigatius sensisset existimando et dicendo 'occultum et determinatum' illud, quod 'indefinitum' appellavit quia non apertum; a determinata nempe complexionis ratione, quam vel natura largita est, vel usus et consuetudo invexit.

Vincibilium sensus. Art. XXV.

Achaei non ad rationem seu cognitionis speciem, sed ad fortunam referebant, quod aliquid amore vel odio vel aliis affectibus vinciretur; unde in eadem ara Amorem atque Fortunam colebant. Cui iudicio adstipulanur Platonici quidam, ideo dicentes animalia muta non semper amore vinciri, quia ratione carent et prudentia. Sed isti nimis crasse sentiunt de natura cognitionis et intellectus, qui cum spiritu universi implet omnia et ex omnibus pro suppositi ratione enitescit. Nobis vero tum amor tum omnis affectus valde practica est cognitio; quin etiam discursus, ratiocinatio et argumentatio, qua potidsimum homines vinciuntur, nequaquam inter primarias cognitionis species numeratur. Credat ergo vincere volens rationem neque plures neque praecipuas ad ligandum partes obtinere, bene autem cognitio secundum genus.

Vincibilis fuga. Art. XXVI.

Alii alius se generis vinculis alligat interdum, ut ab uno vinculi genere diffugiat. Hinc hoc est quod vincere volens observare debeat, ut per media eorum, quibus vincitur vincibile, operatur, vinculis nempe quibus ille tenetur obsecundando. Hinc Nympha venatorem amore, sollicitudine et occupatione circa feras abductum, donis sui generis ad Venerem pellexit, cornu nempe cuius voce ferae fugientes sistebantur. Miles etiam armorum virtute et incantatione aliis abduceretur affectibus. Devinciunt ergo a Venere venatio, ieiunium, ebrietas, gymnicae exercitates, et per universum variae sollicitudines et otia, abstinentiae item variae atque luxus etc. Sicut in hoc vinculorum genere, ita in reliquis suo modo iudicandum.

Vincibilis substantia. Art. XXVII.

Duae Vincibilitatis sunt causae, et eadem sunt de essentia vincibilis, quatenus vincibile est: cognitio secundum genus, et appetitus secundum genus. Da quod nullo modo appetat, dabis quod nullo modo spiritualiter vinciatur. Adde quod sine cognitione et affectu, neque est quod aliquis vinciat civiliter neque magice. De reliquis non loquor vinculorum modis, quia parum videntibus, qui sunt plures, inconvenientiora dicere viderer.

Vincibilis perfectio. Art. XXVIII.

Perfecte vincitur quod per omnes facultatas atque partes obligatur. Ipsarum ergo numerus vincienti debet esse exploratus, ut ad perfectionem usque obligare volens per plura irretiat vincibile vel per omnia. Illi non debent esse dubia neque impervia animi et spiritus diversa iuxta diversas potentias alimenta atque illecebrae.

Vincibilium obligatio. Art. XXIX.

Non est possibile vincere quenquam sibi, cui vinciens ipsum non siet etiam obligatum; haerent enim et inseruntur vincula vincto, vinciens vincibile alteri non obligatur quidem nisi per accidens, vinciens vero vincibile sibi non potest esse nisi et obligatum. Hanc vero felicitatem habet vinciens supra vincto, qua vinculis dominus est et qua interdum non pari patiatur et afficiatur ratione. Huic doctrinae proportionale est, quod leno vincit et non vincitur, amico vero amica non vincitur in actu nisi etiam amicus amicae actu vinciatur. Ex spiritu vero occulta est vinculi ratio interdum, qua res amata amanti vincitur, quem non cognoscit interdum, nedum non amat. Pro eadem vero specie et in eodem ordine Eros sine Antero conqueritur et infortunatur. Civiliter vero nemo vincit nisi in eodem vel propinque vinculi genere si non ei, saltem cum eo, quem vincere concupiscit, vinciatur; non enim (ut clarius loquar) rhetor affectus movet sine affectu.

Vincibilis veritas. Art. XXX.

Vincibila, ut vera vinciatur, non tantum vera requirit vincula, nempe quae ex fundamanto huiusmodi sunt, quantum apparentia, id est quae ex opinione; potest enim imaginatio sine veritate vera vincere, et per imaginationem vincibile vere obligare. Etsi enim nullus sit infernus, opinio et imaginatio inferni sine veritatis fundamento vere et verum facit infernum; habet enim sua species phantastica veritatem, unde sequitur quod et vere agat, et vere atque potentissime per eam vincibile obstringatur, et cum aeternitate opinionis et fidei aeternus sit inferni cruciatus, usque adeo ut et animus exutus corpore easdem tamen retinet species, iisdem nihilominus, quinimo etiam potentius interdum propter indisciplinam vel obiectionem vel imbibitam speciem per secula infelix perseveret. Quod vulgo philosophantes hoc non capiant at ignorantissima illa doctrina illulsissime reprobent, non magni facimus, utpote qui pueri non minus eorum rationibus abundavimus et inexperti, quam iisdem ipsi abundare possint periti atque senes; non minus tamen ideo ipsis in hoc sensu adultis condonamus, quam nobis iudicemus condonandum fuisse pueris.

[94r]

DE VINCVLO CVPIDINIS ET QVODAMMODO IN GENERE.

Diximus in his quae [*De naturali magia*](#) quemadmodum vincula omnia tum ad amoris vinculum referantur, tum ab amoris vinculo pedeant, tum in amoris vinculo consistant. Per triginta quippe nodi species inducenti facile manifestum erit, ut amor omnium affectuum extet fundamentum. Qui enim nihil amat, non est cur timeat, speret, gloriatur, superbiat, audeat, contemnat, accuset, excuset, humilietur, aemuletur, irascatur et aliis eiusce generis modis afficiatur. Late igitur patet materia et late funditur consideratio seu speculatio, cui ansam tribuimus sub titulo vinculi Cupidinis; at contemplatio haec a civili instituto non idcirco longius recedere existimanda, quia amplior est mirifice quam ad civile institutum.

Vinculi definitio. Articulus Primus.

Vinculum pulchritudinis apud Pythagoricos at Platonicos dicitur fulgor, radius at actus quidam vel umbra et simulacrum illius saltem atque vestigium: primo diffusum in mentem quam rerum ordine decoret, secundo in animam quam rerum serie compleat, tertio (in) naturam quam seminibus distinguat at suffulciat, quarto in materiam quam formis exornet. Hic radius clarissime est in menta, clare in anima, obscure in natura, obscurissime in rerum naturalium subiecto, aiunt. Ipsum non est in mole neque moles consistens, [neque moles] licet etiam circa molem versetur et per universum magnitudinem, quandoquidem non grandia modo sed et brevia formosa videntur, in eadam item specie grandia deformia sunt et parva formosa et econtra, et saepe eadem quantitate stante casu quodam pulchritudo tollitur, eademque mutata pulchritudo perseverat. Placet venustissimus infans et puellus, sed non vincit nisi a certa aetate adolescens. Habet ergo aliquid moles; hoc enim verum est etiam nihilo forma, figura et complexione rei variata. Inde inducito ad civiles vincendi species, per media quantitatis in quibus consistit forma et efficacia vinculi: referas, inquam, ad gestum, verba, vestes, consuetudines, risus et affectuum alia signa.

Vinculi origo. Art. II.

Platonicorum quidam vinculum a certa membrorum proportione proficisci definiunt cum colorum quadam suavitate concurrente. Ad plura vero respicientibus, saltem ad hoc quod non solum res compositae et membrorum varietate consistentes vinciunt, sed interdum purus color, pura vox; nihil item citius labitur et senescit quam pulchritudo, nihil vere tardius alteratur quam figura et forma quae ex membrorum compositione exterius enitescit; vinculum igitur pulchritudinis in alio respiciendum esse videtur, quem in figura et membrorum proportionem, quinimo eadam pulchritudine permanente etiam atque figura, interdum post rei amatae fruitionem praeterit amor. Quocirca praesertim in quadam rapiantis et rapti condispositione vinculi ratio consistit. Interdum quippe [94v] rationaliter in puellae pulchritudine, civiliter in hominis conversatione, oratione, habitu et actione per universum, cum nihil habeamus quod ratione argui possit, non placent tamen; in uno vero plura vel singula cum displiceant, placebit tamen nihilominus ille. Stupidius vero est quod coloris de vinculo referunt, non distinguentes inter colorem et inter id quod circa colorem est; quî enim color per se vincit, quando clarior in seniore displicet et despicitur, remissior vero in iuniore ligat atque rapit? Sic civiliter consularis et gravis oratio ab adolescente profecta, quantavis eniteat arte, arrogantiae specie maturiora iudicia ad indignationem concitat; venusta vero, blanda atque florida ex ore senioris contemptum parit, atque risum interdum exuscitat et irrisionis materiam subministrat; ita ut in cultu corporis, verborum et operis aliud est quod matronam, aliud quod virginem, aliud quod puellam, aliud quod puerum, quod virum, quod seniore decet, aliud item quod militem, aliud quod togatum.

Vinculi indefinito. Art. III.

Non tam difficile est (credo) vincere et solvere, quam vinculum invenire, in his (inquam) propositis, in quibus magis ad casum, quam ad naturam et artem vincula referantur. Vinculum nempe, quod a corpore proficiscitur, nullam habet corporis definitam partem; sunt enim oculi, genae et es, quibus se vinciri sentit amans, quae tamen vel eodem numero diversis tributa subiectis tantum abest interdum ut similiter vinciant, ut etiam Cupidinis vincula dissolvant vel arceant. Quid quod quem corporea specie interdum deperimus, novimus ex more vel sermone vincula Cupidinis cessasse? Ita suo modo in civilibus vinculis considerabis.

Vinculi compositio. Artic. IV.

Cupidinis inferioris vinculum est quod compositis et apposis vincimur, simplicibus vero et absolutis nihilo capimur. Et sunt qui haec usque adeo contemnant etiam; iisdem Deus pulchritudinem in se habere non existimabitur, quia cum simplex quaedam natura sit, in compositionis ordinatione minime praefulgeat. Stat tamen ex fide ipsum pulchritudinis omnis atque vinculi authorem esse atque perfectorem. Non distinguunt vero propter ingenii imbecillitatem inter simpliciter pulchrum et ad nos pulchrum, sicut et civiliter non sapit, qui inter pulchrum ad homines omnes et rationem, et homines istos et consuetudinem, usus et occasionem non distinguit, perperam vincere concupiscens.

Vinculorum numerus. Art. V.

Vincula sunt confuse seu consistenter corporis forma, corporis habitus, corporis motus, vocum et sermonis consonantia, morum concinnitas et fortuna et sympathiae occursus, quibus non solum homines hominibus et ferae feris, sed etiam hominibus ferae vinciuntur. Huc spectat quod ex naturali caractere puer viso serpente, agnus viso lupo, nulla [95r] experientia vel noticia praevia, mortaliter exhorrescit, viso autem bove vel ove colludit et congaudet. Sunt fumigia, quibus homines et spiritus rapiuntur varii, varia. Novi homines qui odorem moschi mire exhorrebant et omnes qui per universum sunt suaves, ut etiam caderent prae spiritus turbatione; inter alios unum, qui digitis perfrictos cimices naribus supponendo mirifice delectabatur. Sic varus varia, quin etiam contrariis non solum contraria, sed etiam diversa, vinciuntur. Et civiliter non eadem orationis species atque cultus corporis ornatus et morum concinnitas vel facilitas Germano probatur atque Italo, uni et alteri Germano, ut ab universitate Italus recedens Germanum habeat ingenium, Germanus Italicum. Hinc difficultas est et maior prudentia requiritur in vinciendo civiliter, praesertim ubi non ad multitudinem, sed ad individuum vincula iaciuntur; facilius quippe est vincere multos quam unum, et uno iaculo in multitudinem avium proiecto etiam casu plures potent aucupis iactus traicere, quam aptiore collineatione e pluribus unam.

Vinculorum portae. Art. VI.

Ostia per quae vincula iaciuntur sunt sensus, maxime vero omnium visus atque dignissime; reliqui vero pro obiectorum et potentiarum varietate proprius, sicut ex carnis lenitate vincitur tactus, vocis symphonia auditus, suavi anhelitu olfactus, morum concinnitate animus, demonstrationum claritate intellectus. Per diversas fenestras diversa ingrediuntur vincula, quorum quaedam plus in uno, quaedam plus in alio praepollent; unde alii uno, alii altero magis studio delectantur; quippe etiam vinculum non aequaliter ab omnibus nec aequaliter in omnia perducitur.

Vinculorum, genera. Art. VII.

Vinculorum totidem intelligimus esse genera atque differentias, quot pulchri sunt genera atque differentiae; istae vero differentiae non pauciores esse videntur, quam rerum sint praecipuarum, nempe secundum speciem. Adde quod in singulis speciebus diversa particularia diversimode atque diversis vinciuntur. Vincitur ad cibum famelicus, ad potum sitiens, ad Venerem semine plenus, ad speciem sensibilem hic, ad intelligibilem ille, ad naturalem unus, ad artificialem alius, vincitur abstractis mathematicus, concretis practicus, absente specie masturbans eremita, praesente familiaris, diversis tamen secundum omne genus diversa, quin etiam non undique eadem vincula procedentia eandem secum virtutem referunt. Vincit enim musica pueri et adolescentis, puellae vero non ita neque viri; robur in viro magnificando vincit, in foemina vero minime; puella simplicitate et honestate vincit. Solvit vero a vinculis si ita afficiatur adultus, et amplius atque amplius displicet.

Vinculorum modus. Art. VIII.

Vinciunt magis civiliter rhetores et aulici et utlibet consuetudinem habentes, ubi transfuga quadam artis dissimulatione operantur; neque enim qui satis belle loquitur nimisque superstitiosule sapit, ille placebit; displicent nimis methodice et geometricae vestes appositae, capilli intorti, oculi et gestus et motus ad normam omnem exacti; multum enim abest ut eiusmodi etiam non [95v] displiceat. Ita civiliter in oratione, quam vulgo nimis affectatam et elaboratam indicarent. Hoc enim ad inertiam potius referendum est et ingenii mentisque inopiam; non exigua quippe artis pars est artem dissimulando arte uti. Non ergo belle sapit qui ubique et per omnia belle sapit, sicut neque annulatus est belle qui omnes digitos annulis. confertos habet atque gemmis, nec belle torquatus qui onustus monilium varietate et multitudine progreditur. Huc spectat maxime considerare quod lucis fulgor lucis fulgorem extinguit, et lux non nisi in tenebris lucet, fulget, enitescit, placet. Ornamentum etiam nullum est, ubi cum eo quod est ornandum et informe non cohaeret. Itaque ars a natura non absolvitur, cultus a simplicitate non recedit.

Vinculi descriptio. Art. IX.

Vinculum Platoni est secundum genus pulchritudo seu conformitas, Socrati excellens animi venustas, Timaeo animae tyrannis, Plotino naturae privilegium, Teophrasto tacita deceptio, Salomoni ignis absconditus et aquae furtivae, Theocrito eburneum detrimentum, Carneadi regnum sollicitum, mihi tristitia hilaris, hilaritas tristes. Analogiam habent descriptiones aliae affectuum et vinculorum species ad praesentem affectum atque vinculum, per ea quae in praefatione partis huius adduximus.

Vinculorum distributio. Art. X.

Ad actum perfectum perfecta vinciuntur, nobilem nobilia vel nobilitata; ad imperfectum vero et defectum vinciuntur ea in quibus aliqua est imperfectio atque defectus. Ideo dictum est in superioribus aliquid vincendi debere esse in vinciente. Puella omnino casta, in qua fomitis semina nulla consistent, ad libidinem nulla arte et nullo astro vincitur, si non tangatur, si non attingatur, sine (inquam) participatione eius ad manus vincientis, et sine aliqua profusione a manu vincientis ad ipsam. De immatura nihil loquar; in omnibus enim actibus semine quodam opus est, semina vero omnia non ubique proliferant. Aegrotum, senem, frigidum, mutilum, quis non frustra irretire conabitur, econtra vero se habentem quis non implicare? In civilibus vinculis proportionale omnino facile est iudicium.

Vinculorum gradus. Art. XI.

Res in universo ita sunt ordinatae, ut in una quadam coordinatione consistent, ita ut continuo quodam quasi fluxu ab omnibus progressio fieri possit ad omnia. Horum vero alia aliis immediate cohaerent, sicut ad naturalem propagationem eiusdem speciei individua, et in his familiaria sunt vincula cognata et facillima. Alia vero mediis quibusdam subordinantur, et in his media omnia pertransire oportet et penetrare quodammodo, ut a vinciente in vincibile vincula protendantur. Itaque numina, per rerum elargitionem et mediorum quorundam impertibilium favorem, inferiora et infima tandem sibi devinciunt influendo. Vicissim vero obsecundatione quadam [96r] naturali vel rationali, quodam cultu inferiora

tollantur, ut superiora et eminus posita sibi pro congruo arbitrio revinciant. Utque variae sunt rerum species eorum atque differentiae, ita eorum varia sunt tempora loca, media, via, organa et officium. Hoc in omni genere vinculorum et vincibilium perspicere facillimum est et inducere.

Vinculi magnitudo. Art. XII.

Divina vis quaedam est in rebus omnibus, amor ipse pater, fons et Amphitrites est vinculorum. Ideo non perperam Orpheus et Mercurius ipsum magnum Daemona appellant, quippe et tota rerum substantia, constitutio et (ut ita dicam) hypostasis vinculum quoddam est. Maximam ergo et principem vinculi doctrinam assequemur, ubi ad ordinem universi oculos convertemus. Hoc vinculo superiora provident inferioribus, inferiora convertuntur ad superiora, paria invicem associantur, universi tandem perfectio est secundum formae rationem.

Vinculi principalis effectus. Ar. XIII.

Amor unus, vinculum unum, facit omnia unum, diversas habet in diversis facies, ut idem aliter alia atque alia vinciat. Hinc Cupido idem dicitur superior et inferior, novissimus et antiquissimus, caecus et perspicacissimus, qui facit omnia pro viribus vel in se ipsis consistere ne a se recedant, ad speciei perennitatem. Ad particularium vero vicissitudinem facit, ut singula quodammodo a se ipsis recedant, ubi in amatum transferri concupiscit amans omne; per se ipsa quoque dissolvantur, aperiantur, dehiscant, ubi totum amans concipere concupit amatum et imbibere. Itaque est vinculum, quo res volunt esse ubi sunt et non amittere quae habent, interea quoque volunt esse ubique et habere quae absunt; unde ex complacentia quadam circa possessa, desiderio et appetitu circa distantia et possessibilia, et amore circa omnia, quia particulari et finito bono atque vero non expletur particularis appetitus et intellectus, qui ad universum bonum et universum verum respiciunt obiecta. Hinc est ut ab eodem vinculo finita potentia in quadam definita materia simul et stringi et dispergi, detrahi atque dissipari se experiatur. Hanc conditionem vinculi secundum genus in vinculis secundum specierum singulas observato.

Vinculi qualitas. Art XIV.

Vinculum neque pulchrum est neque bonum; est enim quo pulchrum atque bonum persequuntur omnia atque singula, et connectit illud quod accipit cum eo quod accipitur, illud quod dat cum eo cui datur, vincibile cum vinciente, appetibile cum appetente. Hoc vero quod appetit pulchrum atque bonum, quatenus appetit, caret; ideo pulchrum neque bonum eatentis est. Inde male concludit in proposito materiae Peripateticorum aliquis, materiam turpem esse atque malam, quia appetendo bonum et pulchrum eodem carere se contestatur. Circumspectius dixit Aristoteles 'sicut turpe', 'sicut malum', non autem simpliciter huiusmodi. In rei autem veritate neque turpe, neque pulchrum, neque malum est neque bonum, quod ad bonitatem, malitiam, turpitudinem et pulchritudinem tendit et aequae fertur ut materia. Si materia esset malum, contra eius naturam esset appetere bonum; itidem natura turpe. Item si esset secundum similitudinem, [96v] similiter se haberet atque contrarium, quod alterum contrarium non

appetit, sed excludit et abhorret. Profundius vero philosophantes intelligunt, quod nos alibi declaravimus, ut materia ipsa inchoationem habeat omnium formarum in sinu suo, ita ut ex eo omnia promat et emittat, non puram illam exclusionem, ita ut quasi omnia peregrina concipiat ab externo; extra quipp materiae gremium nulla forma est, sed in eo tum omnes latent, et ex eo tum omnes educuntur. Civiliter ergo et secundum omnes rationes de vinculo consideranti perspicuum esse debet, ut in omni materia seu materiae parte, in omni individuo seu particulari, tum omnia sublateant et subcontineantur semina, tum consequenter omnium vinculorum applicationes solerti quodam artificio compleri posse; et docuimus in uno de triginta sigillis, ut generalis ista transformatio fiat et applicatio.

Vinculi generalitas seu universitas. Art. XV.

Ex hoc quod proxime dictum est sequitur amorem quo amamus, appetitum quo appetunt omnia, tum medium esse inter bonum et malum, turpe et pulchrum, tum (non ideo non turpe, non pulchrum) secundum certam communicationem et participationem bonum et pulchrum. Exsumitur enim amoris vinculum secundum rationem communem activo et passivo, qua omnia, sive agant sive patiantur sive utrumque faciant, ordinari, copulari, uniri et perfici cupiunt, quatenus natura quaedam ordinem, copulam, unionem et perfectiorem operatur, atque sine hoc vinculo nihil est, sicut sine natura nihil est. Non propterea igitur amor imperfectionem significat, ubi in materia et Chaos ante rerum perfectionem contemplatur; totum quippe quod in Chaos et bruta ilia quam excogitaverunt materia dicitur esse amor, totum dicitur simul esse perfectio; quantum vero dicitur non esse, imperfectio et inordinatio, intelligitur non esse amor. Stat ergo, ut amor ubique perfectum, et vinculum hoc ubique perfectionem contestetur. Ubi quippe imperfectum amat perfici, hoc quod amat perfici habet quidem per imperfectionem, sed non ab imperfectione, sed certe a perfectionis participatione quadam et lumine divinitatis et eminentioris cuiusdam naturae obiecto, tanto magis vivaciter quanto vehementius appetit. Altius quippe summi amore boni flagrat quod perfectius est, quam quod imperfectum. Perfectissimum ergo est illud principium, quod fieri vult omnia et quod non ad particularem formam fertur et particularem perfectionem, sed ad universam formam et ad universam perfectionem. Eiusmodi est materia per universum, extra quam nulla est forma, in cuius potentia, appetita et dispositione omnes sunt formae, et quae in partibus suis vicissitudine quadam omnes recipit formas, quarum simul vel duas recipere non posset. Et divinum ergo quoddam est materia, sicut et divinum quoddam existimatur esse forma, quae aut nihil est aut materiae quiddam est. Extra et sine materia nihil, sicut posse facere et posse fieri tandem unum et idem sunt, et individuo uno consistunt fundamento, quia simul datur et tollitur potens facere omnia cum potente fieri omnia; atque una potentia absoluta atque simpliciter (quicquid [97r] sit potentia in particulari et compositorum et accidentaria, quae sensus et mentem Peripateticorum fascinavit, cum asseclis quibusdam cucullatis), quemadmodum pluribus in his quae De infinite et universo diximus et in dialogis De principio et uno exactius, non stultam concludentes Davidis de Dinantho et Avicbronis in libro Fontis vitae sententiam ab Arabibus citatam, qui ausi sunt materiam etiam 'Deum' appellare.

Vinculorum comparatio. Art. XVI.

Vinculum omnium potissimum est Veneris et secundum genus amoris, ad cuius aequalitatem et unitatem

odii vinculum primo atque potissimum refertur. Quantum quippe unum oppositorum et contrariorum secundum genus amamus, tantum alterum censequenter odimus atque spernimus. Duo hi affectus, et tandem unus ille affectus, qui est amor, omnibus dominatur (in cuius substantia includitur odium), super omnes dominatur et eos erigit, dirigit, regulat et moderatur. Hoc vinculo caetera solvuntur vincula, ut animalia vinculo Veneris constricta foeminina alias foeminas, masculina alios mares rivales non compatiantur; cibos, potus et interdum vitam ipsam negligunt, ne victa quidem absistunt, sed a fortioribus contrita eo magis insectantur, non imbres, non frigora pertimescunt. Quo argumento Aristippus corpoream voluptatem potissimumque Veneream summum bonum statuit, sed illi ante oculos homo plus animalis pro virtute propriae complexionis obiiciebatur. Hoc tamen verum est quod solertior et sagacior irretitor ex his, quae ligandus vel vincendus amat et odit, ad aliorum affectuum vincula sibi viam sternit; vinculum quippe vinculorum amor est.

Vinculorum tempus et locus. Art. XVII.

Sicut non ubique neque semper, quamvis optima iaciantur semina, rerum propagatio consequitur, ita neque irretientia vincula perpetuo et ubique, sed apto tempore et subiectorum congrua dispositione virtutem concipiunt effectus.

Vinculi distinctio. Art. XVIII.

Vinculum pure naturale et pure voluntarium (iuxta rationem qua vulgus distinguit inter naturam et voluntatem) non datur. Voluntas enim cum intellectus participatione et intelligentia non voluntatis termino ubique viget, praeterquam ubi nihil est, ut in aliis ostendimus locis; unde sequitur multos multa frustra disputare. In nobis secundum rationem tres sunt differentiae vinculorum (licet in una naturae radice fundentur omnia): naturale, rationale et voluntarium. Unde ex parte unam vinculi differentiam per aliam vinculi differentiam moderari nequimus. Hinc prudentum leges non prohibent amare, sed praeter rationem amare; stultorum vero sycophantiae sine ratione (rationi) rationis terminos praescribunt, naturae legem damnant; quin et corruptissimi corruptam eam vocant, quo non supra naturam tollantur heroës, sed contra naturam et infra omnem dignitatem deprimantur bestiae.

Vinculi progressio et scala. Art. XVIII.

Vinculi Cupidinisque complexio ita Platonice completur. Primo pulchri seu boni et id genus species in sensus externos fertur, secundo in eorum centrum, qui sensus est communis, retrahitur tertio in imaginationem, quarto in memoriam. Inde anima ingenio quodam [97v] appetit, ut primo moveatur convertatur, rapiatur, secundo conversa et rapta pulchri vel boni vel veri radio illustratur, tertio illustrata et illuminata appetitu sensitivo accenditur, quarto accensa amato adhaerere concupiscit, quinto adhaerens ipsi etiam immiscetur et incorporatur, sexto incorporata iuxta pristinam formam deperditur et se ipsam quodammodo destituit et aliena qualitate afficitur, septimo in ipsum qualitatis subiectum in quod transiit et ita affecta fuit transformatur. Conversionem ad motum Cupidinis praeparationem appellant,

conversionem Cupidinis ortum, illustrationem Cupidinis pabulum, accensionem Cupidinis accrementum, adhaerentiam Cupidinis impetum, incorporationem Cupidinis dominium, transformationem Cupidinis triumphum seu perfectionem.

Fulcra scalae vinculorum. Art. XIX.

Habes quo haec scala per singulos gradus innitatur. Ortus Cupidinis fit primo ex corporeis alimento, delitiis, luxibus, secundo ex anima seu spiritus illecebris et lascivis vel meliori nomine dignis meditationibus, quibus pulchrum gratia coniunctum occurrat; Cupidinis pabulum, quod ortum non facit interire, pulchri cognitio est; Cupidinis accrementum est super pulchro cognito meditatio, mora; Cupidinis impetus in eo versatur quod animus ab una amati parte ad omnes prolabitur et diffundatur, ut ex toto accendi possit; dominium Cupidinis in eo nititur quod amantis animus relicto suo corpore it et operatur in alieno; Cupidinis transformatio est tibi sibi mortuus aliena vivit vita, unde non tanquam in alieno, sed tanquam in proprio deinceps ibi consistat domicilio. Hoc est quod aiunt Iovem in taurum, Apollinem in pastorem, Saturnum in equum, et Deos alios in alias migrasse formas, quod animus ex una forma et vinculi specie in aliam affectuum motione seu turbatione transforatur.

Vinculorum conditio. Art. XX.

Sunt quaedam exteriora quac vinciunt, sicut dona, obsequia, honores, officia; sed vere vinciunt, quando non eam ferunt speciem, qua quasi pro emenda redamatione offerantur; mercaturae enim species, utilitatis et ignobilitatis species est et in vilipendium cedit.

Vinculorum proprietas. Art. XXI.

Propria haec sunt vincula et potentissima, quae sunt per approximationem contrarii, iuxta eam speciem quae nunc magis exemplo quam definitione seu nomine (quod ignotum est) explicari potest. Superbum animum vincit humilis et honorificus; eos enim amat superbus, a quo magnifieri se videt, tantoque magis quanto a maiore; maius quippe est a magnis quam a parvis magnifieri, imo et ab istis aestimari contemnere etiam solemus interdum. Vinciens circumspecte speciem qua superbus superbit tuetur. Alii enim, id est milites, in robore et strenuitate corporis primas habere volunt; ideo si primas iisdem in rerum potentia et sagacitate non tribuant, facile ferunt. Qui vero de rerum cognitione gloriantur philosophi, facillime ferunt si pectoris pro strenuitate non magnifiant. Idem iudicium est pro aliorum iniiectione vinculorum.

[98r]

Vinculorum gratia. Art. XXII.

Gratitudinis speciem concupiscere faciunt vincula. Oritur quippe (ut in uno vinculorum genere inducam) inter amantes querela, ubi mutuo alterum alteri debere praesumunt; iudicat amans debitum amatae, ut animam illi ablatam restituat, ubi in proprio corpore mortuus in alieno vivit; si amans amatae minus blanditur, queritur haec quasi eam ille curet minus; queritur amans versus amatam, si * * * [abbiamo aggiunto i segni di lacuna]

Bruno, Giordano Bruno, 1548-1600.

De Vinculis in Genere/ by Giordano Bruno.

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THREE BOOKS
OF
Occult Philosophy,
WRITTEN BY
Henry Cornelius Agrippa,
OF
NETTESHEIM,
Counsellor to CHARLES the Fifth,
EMPEROR of Germany:
AND
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- [Chap. lix.](#) Of the seven governors of the world, the Planets, and of their various names serving to Magicall speeches.
- [Chap. lx.](#) That humane imprecations do naturally impress their powers upon externall things; And how mans mind through each degree of dependencies ascends into the intelligible world, and becomes like to the more sublime spirits, and Intelligencies.

To the Most Honorable Lord, Most Illustrious Prince, *Hermannus* of Wyda, Prince Elector, Duke of *Westphalia*, and *Augaria*, Lord and Arch-prelate of *Colonia*, and *Paderbornia*, by his most gracious Master, *Henry*

Cornelius Agrippa of Nettes-heym wisheth health.

Behold now (most illustrious Prince, and most honorable Prelate!) the rest of the books of Occult Philosophy, or Magick, which I promised Your Worthiness that I would put forth when I published the first of them: but the suddain, and almost unexpected death of holy Margaret of Austria my Princess coming upon it, hindred me then from the endavoring to put it forth. Then the wickedness of some Pulpit-sycophants, and of some School-Sophisters incessantly raging against me for a declamation I put forth concerning the Vanity of things, and the excellency of the word of God, and contending against me continually with bitter hatred, envy, malice, and calumnies, hindered me from putting of it forth; whereof some very proudly, with a full mouth, and loud voice aspersed me with impiety in the Temple amongst a promiscuous people. Others with corner-whisperings from house to house, street by street, did fill the ears of the ignorant with my infamy: others in publicke, and private assemblies did instigate Prelates, Princes, and Caesar himself against me. Hence I began to be at a stand, whether I should put forth the rest of the book or no, whilst I did doubt that I should by this means expose my self to greater calumnies, and as it were cast my self out of the smoke into the fire, a certain rude fear seised [seized] upon me, least by putting them forth I should seem more offensive then officious to you, and expose your highness to the envy of malicious Carpers, and tongues of detractors. Whilst these things troubled me with a various desparation, the quickness of your understanding, exact discretion, uprightness of Judgement, Religion without superstition, and other most known vertues in you, your authority, and integrity beyond exception, which can easily check, and bridle the tongues of slanderers, removed my doubting, and inforced me to set upon that again more boldly, which I had almost left off by reaon of despaire. Therefore (most Illustrious Prince) take in good part this second book of Occult Philosophy, in which we shew the mysteries of the Celestiall Magick, all things being opened, and manifested, which experienced antiquity makes relation of, and which came to my knowledge, that the secrets of Celestiall Magick (hitherto neglected, and not fully apprehended by men of latter times) may with your protection be by me, after the shewing of natural vertues, proposed to them that are studious, and curious of these secrets: by which let him that shall be profited and receive benefit, give you the thanks, who have been the occasion of this Edition, and setting of it at liberty to be seen abroad.

Farewell.



The Second Book of Occult Philosophy, or Magick; written by *Henry Cornelius Agrippa.*

BOOK II.

Chapter i. Of the necessity of Mathematicall learning, and of the many wonderfull works which are done by Mathematicall Arts only.

The Doctrines of Mathematicks are so necessary to, and have such an affinity with Magick, that they that do profess it without them, are quite out of the way, and labour in vain, and shall in no wise obtain their desired effect. For whatsoever things are, and are done in these inferior naturall vertues, are all done, and governed by number, weight, measure, harmony, motion, and light. And all things which we see in these inferiours, have root, and foundation in them: yet nevertheless without naturall vertues, of Mathematicall Doctrines only works like to naturals can be produced, as *Plato* saith, a thing not paataking of truth or divinity, but certain Images kin to them, as bodies going, or speaking, which yet want the Animall faculty, such as were those which amongst the Ancients were called *Dedalus* his Images, and *αὐτοματά*, of which *Aristotle* makes mention, viz. the threefooted Images of *Vulcan*, and *Dedalus*, moving themselves, which *Homer* saith came out of their own accord to exercise, and which we read, moved themselves at the feast of *Hiarba* the Philosophicall Exerciser: As also that golden Statues performed the offices of Cup bearers, and Carvers to the guests. Also we read of the Statues of *Mercury*, which did speak, and the wooden Dove of *Arthita*, which did fly, and the miracles of *Boethius*, which *Cassiodorus* made mention of, viz. *Diomedes* in Brass, sounding a Trumpet, and a brazen Snake hissing, and pictures of birds singing most sweetly. Of this kind are those miracles of Images which proceed from Geometry, and Opticks, of which we made some mention in the first book, where we spoke of the Element of Aire, So there are made glasses, some Concave, others of the form of a Columne, making the representations of things in the Aire seem like shadows at a distance: of which sort *Apoilonius*, and *Vitellius* in their Books *De Perspectiva*, and *Speculis*, taught the making, and the use. And we read that *Magnus Pompeius* brought a certain glass amongst the spoils from the East, to *Rome*, in which were seen Armies of Armed men. And there are made certain transparent glasses, which being dipped in some certain juices of Hearbs [herbs], and irradiated with an artificiall light, fill the whole Aire round about with visions. And I know how to make reciprocally glasses, in which the Sun shining, all things which were illustrated by the raies [rays] thereof are apparently seen many miles off. Hence a Magician, expert in naturall Philosophy, and Mathematicks, and knowing the middle sciences consisting of both these, Arithmatick, Musick, Geometry, Opticks, Astronomie [astronomy], and such sciences that are of weights, measures, propertions, articles, and joynts, knowing also Mechanicall Arts resulting from these, may without any wonder, if he excell other men in Art, and wit, do many wonderfull things, which the most prudent, and wise men may much admire. Are there not some reliques extant of the Ancients works, viz. *Hercules*, and *Alexanders* pillars, the gate of *Caspia* made of brass, and shut with Iron beams, that it could by no Wit or Art, be broken? And the Pyramis of *Julius Caesar* erected at Rome neer the hill Vaticanus, and Mountains built by Art in the middle of the Sea, and Towers, and heaps of Stones, such as I saw in *England* put together by an incredible Art. And we read in faithfull Historians, that in former times Rocks have been cut off, and Vallies [valleys] made, and Mountains made into a Plain, Rocks have been digged through, Promontories have been opened in the Sea, the bowels of the Earth made hollow, Rivers divided, Seas joyned to Seas, the Seas restrained, the bottome of the Sea been searched, Pools exhausted, Fens dried up, new Islands made, and again restored to the continent, all which, although they my seem to be against nature, yet we read have been done, and we see some reliques of them remaining till this day, which the vulgar say were the works of the divell [Devil], seeing the Arts, and Artificers thereof have been dead out of all memory, neither are there any that care to understand, or search into them. Therefore they seeing any wonderfull sight, do impute it to the divell, as his work, or think it is a miracle, which indeed is a work of naturall, or Mathematicall Philosophy. As if anyone should be ignorant of the vertue of the Loadstone, and should see heavy Iron drawn upwards, or hanged in the Aire (as we read the Iron Image of *Mercury* did long since at *Treveris* hang up in the middle of the Temple by Loadstones, this verse attesting the same.

The Iron white rod-bearer flies i'th' Aire.

The like to which we read was done concerning the image of the Sun at Rome, in the Temple of *Serapis*) would not such an ignorant man, I say, presently say it is the work of the divell? But if he shall know the vertue of the Loadstone to the Iron, and

shall make triall of it, he presently ceaseth to wonder, and doth no more scruple it to be the work of nature. But here it is convenient that you know, that as by naturall vertues we collect naturall vertues, so by abstracted, mathematicall, and celestiall, we receive celestiall vertues, as motion, life, sense, speech, southsaying [soothsaying], and divination, even in matter less disposed, as that which is not made by nature, but only by art. And so images that speak, and foretell things to come, are said to be made, as *William of Paris* relates of a brazen head made under the rising of *Saturn*, which they say spake with a mans voice. But he that will choose a disposed matter, and most fit to receive, and a most powerfull agent, shall undoubtedly produce more powerfull effects. For it is a generall opinion of the Pythagoreans, that as Mathematicall things are more formall then Naturall, so also they are more efficacious: as they have less dependence in their being, so also in their operation. But amongst all Mathematicall things, numbers, as they have more of form in them, so also are more efficacious, to which not only Heathen Philosophers, but also Hebrew, and Christian Divines do attribute vertue, and efficacy, as well to effect what is good, as what is bad.

Chapter ii. Of Numbers, and of their power, and vertue.

Severinus Boethius saith, that all things which were first made by the nature of things in its first Age, seem to be formed by the proportion of numbers, for this was the principall pattern in the mind of the Creator. Hence is borrowed the number of the Elements, hence the courses of times, hence the motion of the Stars, and the revolution of the heaven, and the state of all things subsist by the uniting together of numbers. Numbers therefore are endowed with great and sublime vertues. For it is no wonder, seeing there are so many, and so great occult vertues in naturall things, although of manifest operations, that there should be in numbers much greater, and more occult, and also more wonderfull, and efficacious, for as much as they are more formall, more perfect, and naturally in the celestialls, not mixt with separated substances; and lastly, having the greatest, and most simple commixtion with the Idea's in the mind of God, from which they receive their proper, and most efficacious vertues: wherefore also they are of more force, and conduce most to the obtaining of spirituall, and divine gifts, as in naturall things, elementary qualities are powerfull in the transmuting of any elementary thing. Again, all things that are, and are made, subsist by, and receive their vertue from numbers. For time consists of number, and all motion, and action, and all things which are subject to time, and motion.

Harmony also, and voices have their power by, and consist of numbers, and their proportions, and the proportions arising from numbers, do by lines, and points make Characters, and figures: And these are proper to Magicall operations, the middle which is betwixt both being appropriated by declining to the extreame, as in the use of letters. And lastly, all species of naturall things, and of those things which are above nature, are joyned together by certain numbers: which *Pythagoras* seeing, saith, that number is that by which all things consist, and distributes each vertue to each number. And *Proclus* saith, Number hath alwaies a being: Yet there is one in voyce, another in the proportion of them, another in the soul, and reason, and another in divine things. But *Themistius*, and *Boethius*, and *Averrois* the *Babilonian* [Babylonian], together with *Plato*, do so extoll numbers, that they think no man can be a true Philosopher without them. Now they speak of a rationall, and formall number, not of a materiall, sensible, or vocall, the number of Merchants buying, and selling, of which the *Pythagoreans*, and *Platonists*, and our *Austin* [Augustine] make no reckoning, but apply it to the proportion resulting from it, which number they call naturall, rationall, and formall, from which great mysteries flow, as well in naturall, as divine, and heavenly things. By it is there a way made for the searching out, and understanding of all things knowable. By it the next access to naturall prophesying is had: and the *Abbot Joachim* proceeded no other way in his Prophecies, but by formall numbers.

Chapter iii. How great vertues Numbers have, as well in Naturall things, as in Supernaturall.

That there lyes [lies] wonderfull efficacy, and vertue in numbers, as well to good as to bad, not only most eminent Philosophers do unanimously teach, but also Catholike [Catholic] Doctors, and especially *Hierom*, *Austin* [Augustine], *Origen*, *Ambrose*, *Gregory of Nazianzen*, *Athanasius*, *Basilius*, *Hilarius*, *Rubanus*, *Bede*, and many more confirm. Hence *Hilarius* in his Commentaries upon the Psalms, testifies that the seventy Elders, according to the efficacy of numbers, brought the Psalms into order. *Rabanus* also, a famous Doctor, composed an excellent book of the vertues of numbers: But now how great vertues

numbers have in nature, is manifest in the hearb [herb] which is called Cinquefoil, *i.e.* five leaved Grass; for this resists poysons [poisons] by vertue of the number of five; also drives away divells [devils], conduceth to expiation; and one leafe of it taken twice in a day in wine, cures the Feaver [fever] of one day: three the tertian Feaver: foure the quartane. In like manner four grains of the seed of Turnisole being drunk, cures the quartane, but three the tertian. In like manner *Vervin* is said to cure Feavers, being drunk in wine, if in tertians it be cut from the third joynt [joint], in quartans from the fourth. A Serpent, if he be once struck with a Spear, dieth, if twice, recovers strength. These and many such as these are read, and testified in divers Authors. We must know now whence these are done, which certainly have a cause, which is a various proportion of various numbers amongst themselves. There is also a wonderfull experiment of the number of seven, that every seventh male, born without a female coming betwixt, hath power to cure the Kings evill by his touch alone, or word. Also every seventh daughter that is born, is said wonderfully to help forward the birth of children: neither is the naturall number here considered, but the formall consideration that is in the number. And let that which we spake before, be alwaies kept in mind, *viz.* that these powers are not in vocall, or numbers of merchants buying, and selling, but in rationall, formall, and naturall; These are distinct mysteries of God, and nature. But he that knows how to joyn [join] together the vocall numbers, and naturall with divine, and order them into the same harmony, shall be able to work and know wonderfull things by numbers; the Pythagorians profess that they can prognosticate many things by the numbers of names, in which truly, unless there did ly [lie] a great mysterie [mystery], *John* had not said in the Revelation, He which hath understanding, let him compute the number of the name of the beast, which is the number of a man, and this is the most famous manner of computing amongst the Hebrews, and Cabalists, as we shall shew afterwards. But this you must know, that simple numbers signifie Divine things: numbers of ten; Celestiall numbers of an hundred; terrestriall numbers of a thousand; those things that shall be in a future age. Besides, seeing the parts of the mind are according to an Arithmetically Mediocrity, by reason of the identity, or equality of excess, coupled together. But the body, whose parts differ in their greatness, is according to a Geometricall mediocrity, compounded: But an animall consists of both, *viz.* soul and body, according to that mediocrity, which is sutable [suitable] to harmony: Hence it is that numbers do work very much upon the soul, figures upon the body, and harmony upon the whole animall.

Chapter iv. Of unity, and the Scale thereof.

Now let us treat particularly of numbers themselves: and because number is nothing els [else] but a repetition of Unity, let us first consider Unity it self. For Unity doth most simply go through every number, and is the common measure, fountain, and originall of all numbers, contains every number joyned [joined] together in it self intirely, the beginner of every multitude, alwayes the same, and unchangable: whence also being multiplyed into it self, produceth nothing but it self: it is indivisible, void of all parts: But if it seem at any time to be divided, it is not cut, but indeed Multiplied into Unities: yet none of these Unities is greater or lesser then the whole Unity, as a part is less than the whole: It is not therefore Multiplied into parts, but into it self: Therefore some called it concord, some piety, and some friendship, which is so knit, that it cannot be cut into parts. But *Martianus*, according to the opinion of *Aristotle* saith, it is named *Cupid*, because it is made one alone, and will alwaies bewail it self, and beyond it self it hath nothing, but being void of all haughtiness, or coupling, turns its proper heats into it self. It is therefore the one beginning, and end of all things, neither hath it any beginning, or end it self: Nothing is before one, nothing is after one, and beyond it is nothing, and all things which are, desire that one, because all things proceeded from one, and that all things may be the same, it is necessary that they partake of that one: And as all things proceeded of one into many things, so all things endeavour to return to that one, from which they proceeded; it is necessary that they should put off multitude. One therefore is referred to the high God, who seeing he is one, and innumerable, yet creates innumerable things of himself, and contains them within himself. There is therefore one God, one world of the one God, one Sun of the one world, also one Phoenix in the World, one King [queen] amongst Bees, one Leader amongst Flocks of Catel [cattle], one Ruler amongst heards [herds] of Beasts, & Cranes follow one, and many other Animalls honour Unity; Amongst the Members of the body there is one Principal by which all the rest are guided, whether it be the head, or (as some will) the heart. There is one Element overcoming, and penetrating all things, *viz.* Fire. There is one thing created of God, the subject of all wondring [wondering], which is on Earth, or in Heaven, it is actually Animal, Vegetable, and Minerall, every where found, known by few, called by none by its proper name, but covered with figures, and Riddles, without which neither Alchymie [alchemy], nor Naturall Magick, can attain to their compleat end, or perfection. From one man, *Adam*, all men proceed, from that one all become mortall, from that one *Jesus Christ* they are regenerated: and as saith *Paul*, one Lord, one Faith, one Baptism, one God, and Father of all, one mediator betwixt God and man, one most high Creator, who is over all, by all, and in us all. For there is one Father, God, from whence all, and we in him: one Lord *Jesus Christ*, by whom all, and we by him: one God Holy Ghost,

into whom all, and we into him.

The Scale of Unity

In the exemplary world.	é Iod	One Divine essence, the fountain of all vertues, and power, whose name is expressed with one most simple Letter.
In the intellectuall world.	The soul of the world.	One supreme Intelligence, the first Creature, The fountain of lives.
In the Celestial world.	The Sun.	One King of Stars, fountain of life.
In the Elemental world.	The Philosophers Stone.	One subject, and instrument of all vertues, naturall, and supernaturall.
In the lesser world.	The Heart.	One first living, and last dying.
In the infernall world.	Lucifer.	One Prince of Rebellion, of Angels, and darkness.

Chapter v. Of the Number of Two, and the Scale thereof.

The first Number is of two, because it is the first Multitude, it can be measured by no number besides unity alone, the common measure of all Numbers: It is not compounded of Numbers, but of one unity only; neither is it called a number uncompounded, but more properly not compounded: The Number of three is called the first Number uncompounded: But the Number of two is the first branch of unity, and the first procreation: Hence it is called generation, and *Juno*, and an imaginable Corporation, the proof of the first motion, the first form of parity: the number of the first equality, extremity, and distance betwixt, and therefore of peculiar equity, and the proper act thereof, because it consists of two equally poysed: and it is called the Number of Science, and Memory, and of light, and the number of man, who is called another, and the lesser World: it is also called the number of charity, and mutuall love, of marriage, and society, as it is said by the Lord, Two shall be one flesh. And *Solomon* saith: It is better that two be together then one, for they have a benefit by their mutuall society: If one shall fall, he shall be supported by the other. Wo [woe] to him that is alone, because when he falls he hath not another to help him: and if two sleep together, they shall warm one the other; how shall one be hot alone? And if any prevaile against him, two resist him. And it is called the number of Wedlock and Sex; for there are two sexes, Masculine, and Feminine: and two Dovess bring forth two Eggs, out of the first of which is hatched the Male, out of the second the Female. It is also called the midle [middle], that is capable, that is good, and bad, partaking, and the beginning of division, of Multitude, and distinction, and signifies matter. This is also sometimes the number of discord, and confusion, of misfortune, and uncleanness, whence Saint *Hierom* against *Jovianus* saith, that therefore it was not spoken in the second day of the creation of the world, and God said, That it was good, because the number of two is evill. Hence also it was, that God commanded that all unclean Animals should go into the Ark by couples: because as I said, the number of two, is a number of uncleanness, and it is most unhappy in their Soothsayings, especially if those things, from whence the Soothsaying is taken, be *Saturnall*, or *Martiall*, for these two are accounted by the Astrologers unfortunate. It is also reported, that the number of two doth cause apparitions of Ghosts, and fearfull Goblins, and bring mischiefs of evill spirits to them that travell by night. *Pythagoras* (as *Eusebius* reports) said, that Unity was God, and a good intellect; and that Duality was a Divell [devil], and an evill intellect, in which is a materiall multitude: wherefore the *Pythagoreans* say, that two is not a number, but a certain confusion of unities. And *Plutarke* [Plutarch] writes, that the *Pythagorians* [Pythagoreans] called unity *Apollo*, and two, strife, and boldness; and three, Justice, which is the highest perfection, and is not without many mysteries. Hence there were two Tables of the Law in *Sina*, two Cherubins looking to the Propitiatory in *Moses*, two Olives dropping oyle [oil], in *Zachariah*, two natures in Christ, Divine, and Humane; Hence *Moses* saw two appearances of God, viz. his face, and back-parts, also two Testaments, two commands of Love, two first dignities, two first people, two kinds of Spirits, good and bad, two intellectuall creatures, an Angell, and soul, two great lights, two

Solstitia [solstices], two equinoctials [equinoxes], two poles, two Elements, producing a living soul, viz. Earth, and Water.

The Scale of the Number of two.

In the exemplary world.	Iah là El		The names of God expressed with two letters.
In the Intellectual world.	An Angell.	The Soul.	Two intelligible substances.
In the Celestial world.	The Sun.	The Moon	Two great lights.
In the Elementary world.	The Earth.	The Water.	Two Elements producing a living soul.
In the lesser world.	The Heart.	The Brain.	Two principall seats of the soul.
In the Infernall soul.	Beemeth Weeping.	Leviathan gnashing of teeth.	Two chief of the divels. Two things which Christ threatens to the damned.

Chapter vi. Of the Number of three, and the Scale thereof.

The number of three is an uncompounded number, a holy number, a number of perfection, a most powerfull number. For there are three persons in God, there are three Theologicall vertues in Religion. Hence it is that this number conduceth to the Ceremonies of God, and Religion, that by the solemnity of which, prayers, and sacrifices are thrice repeated. Whence *Virgil* sings,

Odd numbers to the God delightfull are.

And the *Pythagorians* use it in their sanctifications, and purifications, whence in *Virgil*,

*The same did cleanse, and wash with Water pure
Thrice his companions -----*

And it is most fit in bindings, or ligations, hence that of *Virgil*,

*----- I walk around
First with these threads, which three, and severall are,
'Bout th' Altar thrice I shall thy image bear.*

And a little after;

*Knots, Amaryllis, tye, of colours three,
Then say, these bonds I knit, for Venus be.*

And we read of *Medea*.

*She spake three words, which caus'd sweet sleep at will,
The troubled Sea, the raging Waves stand still.*

And in *Pliny* it was the cusome in every medicine to spit with three deprecations, and hence to be cured. The number of thee is

perfected with three Augmentations, long, broad, and deep, beyond which there is no progression of dimension, whence the first number is called square. Hence it is said that to a body that hath three measures, and to a square number, nothing can be added. Wherefore *Aristotle* in the beginning of his speeches concerning Heaven, calls it as it were a Law, according to which all things are disposed. For Corporeall, and spirituall things consist of three things, viz. beginning, middle, and end. By three (as *Tresmegistus* [Trismegistus] saith) the world is perfected: Hemarmene {so the L}, necessity, and order (*i.e.*) concurrence of causes, which many call fate, and the execution of them to the fruit, or increase, and a due distribution of the increase. The whole measure of time is concluded in three, viz. Past, present, to come; All magnitude is contained in three; line, superficies, and body, every body consists of three Intervals, length, bredth [breadth], thickness. Harmony contains three consents in time, Diapason, Hemiolion, Diatessaron. There are three kinds of souls, Vegetative, sensitive, and intellectuall. And as saith the Prophet, God orders the world by number, weight, and measure, and the number of three is deputed to the Ideall forms thereof, as the number two is to the procreating matter, and unity to God the maker of it. Magicians do constitute three Princes of the world, *Oromasis*, *Mitris*, *Araminis* [i.e. Ohrmazd (Av. Ahura Mazda), Mithra, and Ahriman (Av. Anghra Mainyu). In Zoroastrian theology, these are the names for God, the highest angel, and the Devil respectively.] (*i.e.*) God, the Mind, and the Spirit. By the three square or solid, the three numbers of nine of things produced are distributed, viz. of the supercelestiall into nine orders of Intelligencies: of Celestiall into nine Orbs: of inferiours into nine kinds of generable, and corruptible things. Lastly in this ternall Orb, viz. twenty seven, all Musical proportions are included, as *Plato*, and *Proclus*, do at large discourse. And the number of three hath in a harmony of five, the grace of the first voyce. Also in Intelligencies there are three Hierarchies of Angelicall spirits. There are three powers of Intellectuall creatures, memory, mind, and will. There are three orders of the blessed, viz. of Martyrs, Confessors, and Innocents. There are three quaternions of Celestiall Signs, viz. Of fixt [fixed], moveable, and common, as also of houses, viz. centers, succeeding, and falling. There are also three faces, and heads in every Sign, and three Lords of each triplicity. There are three fortunes amongst the Planets. Three graces amongst the Goddesses. Three Ladies of destiny amongst the infernall crew. Three Judges. Three furies. Three-headed Cerberus. We read also of a thrice double Hecate. Three moneths [L: ora = mouths] of the virgin *Diana*. Three persons in the supersubstantiall Divinity. Three times, of Nature, Law, and Grace. Three Theologicall vertues, Faith, Hope, and Charity. *Jonas* was three days in the Whales belly; and so many was Christ in the grave.

The Scale of the Number of three.

In the Original world.	The Father	éãù Sadai The Son.	The Holy Ghost	The name of God with three letters.
In the Intellectuall world.	Supreme. Innocents.	Midle Martyrs.	Lowest of all Confessors.	Three Hierarchies of Angels. Three degrees of the blessed.
In the Celestiall world.	Moveable. Corners. Of the day.	Fixt Succeeding. Nocturnall.	Common. Falling. Partaking.	Three quaternions of Signs. Three quaternions of houses. Three Lords of the Triplicities.
In the Elementary world.	Simple.	Compounded.	Thrice compounded.	Three degrees of Elements.
In the lesser world.	The head, in which the Intellect grows, answering to the intellectuall world.	The breast, where is the heart, the seat of life, answering to the Celestiall world.	The belly, where the faculty of generation is, and the genitall members, answering the Elemental world.	Three parts, answering the three- fold world.

In the infernal world.	Alecto. Minos. Wicked.	Megara. Acacus. Apostates.	Ctesiphone. Rhadamantus. Infidels.	Three infernall furies. Three infernall Judges. Three degrees of the damned.

Chapter vii. Of the Number of Four, and the Scale thereof.

The Pythagorians call the Number of four Tetractis, and prefer it before all the vertues of Numbers, because it is the foundation, and root of all other numbers; whence also all foundations, as well in artificiall things, as naturall, and divine, are four square, as we shall shew afterwards: and it signifies solidity, which also is demonstrated by a four square figure. For the number four is the first four square plain, which consists of two proportions, whereof the first is of one to two, the latter of two to four, and it proceeds by a double procession and proportion, viz. of one to one, and of two to two, beginning at a unity, and ending at a quaternity: which proportions differ in this, that according to Arithmatick [arithmetic], they are unequall to one the other: but according to Geometry are equall. Therefore a four square is ascribed to God the Father, and also contains the mysterie [mystery] of the whole Trinity: for by its single proportion, viz. by the first of one to one, the unity of the paternall substance is signified, from which proceeds one Son, equall to him; by the next procession, also simple, viz. of two to two, is signified by the second procession the Holy Ghost from both, that the Son be equall to the Father by the first procession; and the Holy Ghost be equall to both by the second procession. Hence that superexcellent, and great name of the divine Trinity of God is written with four letters, viz. *Yod, He, and Vau; He*, where it is the aspiration *He*, signifies the proceeding of the spirit from both: for *He* being duplicated, terminates both syllables, and the whole name, but is pronounced *Jova*, as some will, whence that *Jovis* of the heathen, which the Ancients did picture with four ears, whence the number four is the fountain, and head of the whole divinity. And the Pythagorians [Pythagoreans] call it the perpetuall fountain of nature: for there are four degrees in the Scale of nature, viz. to be, to live, to be sensible, to understand. There are four motions in nature, viz. ascendent, descendent, going forward, circular. There are four Corners in the heaven, viz. rising, falling, the middle [middle] of the heaven, and the bottome of it. There are four Elements under Heaven, viz. Fire, Aire, Water, and Earth; according to these there are four triplicities in Heaven: There are four first qualities under the Heaven, viz. Cold, Heat, Driness [dryness], and Moystness [moistness], from these are the four Humours, Blood, Flegm [phlegm], Choller [choler], Melancholy. Also the year is divided into four parts, which are Spring, Summer, Autumn, and Winter; also the wind is divided into Eastern, Western, Northern, and Southern. There are also four rivers of Paradise, and so many infernall. Also the number four makes up all knowledge: first it fills up every simple progress of numbers with four termes, viz. with one, two, three, and four, constituting the number ten. It fills up every difference of numbers, the first even, and containing the first odd in it. It hath in Musick Diatessaron, the grace of the fourth voice. Also it conteins the instrument of four strings, and a Pythagorean Diagram, whereby are found out first of all musicall tunes, and all harmony of Musick. For Double, Treble, fourtimes double, one and halfe, one and a third part, a concord of all, a double concord of all, of five, of four, and all consonancy is limited within the bounds of the number four. It doth also contain the whole of Mathematicks in four terms, viz. point, line, superficies, and profundity. It comprehends all natute in four terms, viz. substance, quality, quantity, and motion. Also all naturall Phylosophy [philosophy], in which are the seminary vertues of nature, the naturall springing, the growing form, and the compositum. Also Metaphysick is comprehended in four bounds, viz. being, essence, vertue, and action. Morall Phylosophy is comprehended with four vertues, viz. prudence, justice, fortitude, temperence. It hath also the power of justice: hence a fourfold law: of providence from God; fatall, from the soul of the world: of nature from Heaven: of prudence, from man. There are also four judiciary powers in all things being, viz. the intellect, discipline, opinion, and sense. It hath also great power in all mysteries. Hence the Pythagoreans did ratifie [ratify] the number four with an oath, as if it were the cheifest [chiefest] ground whereon their faith was grounded, and their belief might be confirmed. Hence it was called the *Pythagorians* oath, which is expressed in these verses.

*I with pure minde by th' number four do swear
That's holy, and the fountain of nature
Eternall, parent of the mind -----*

Also there are four rivers of Paradise; four Gospels received from four Evangelists throughout the whole Church. The Hebrews received the cheifest [chiefest] name of God written with four letters. Also the *Egyptians, Arabians, Persians, Magicians, Mahumitans, Grecians, Tuscans, Latines*, write the name of God with only four letters, viz. thus, *Theut, Alla, Sire, Orsi, Abdi, θεοζ* [theos], *Esar, Deus*. Hence the Lacedemonians were wont to paint *Jupiter* with four wings. Hence also in *Orpheus* his divinity, it is said that *Neptunes* Chariots are drawn with four horses. There are also four kinds of divine furies, proceeding from severall deities, viz. from the *Muses, Dionysius, Apollo, and Venus*. Also the Prophet *Ezekiel* saw four beasts by the river *Chobar*, and four Cherubims in four wheels. Also in *Daniel*, four great beasts did ascend from the Sea, and four winds did fight. And in the *Revelations* four beasts were full of eyes, before, and behind: standing round about the Throne of God, and four Angels, to whom was given power to hurt the Earth, and the Sea, did stand upon the four corners of the Earth, holding the four winds, that they should not blow upon the Earth, nor upon the Sea, nor upon any Tree.

The Scale of the Number four, answering the four Elements.

The name of God with four letters.	äâäé				In the Originall world, whence the Law of providence.
Four Triplicities or intelligible Hierarchies.	Seraphim. Cherubin. Thrones.	Dominations. Powers. Vertues.	Principalities. Archangels. Angels.	Innicents. Martyrs. Confessors.	In the Intellectual world, whence the fatall Law.
Four Angels ruling over the corners of the world.	ìäëéî Michael.	ìàôø Raphael.	ìäéøáâ Gabriel.	ìäéøåà Uriel.	
Four rulers of the Elements.	ôøù Seraph.	áâøë Cherub.	ùéùóú Tharsis.	ìäéøà Ariel.	
Four consecrated Animals.	The Lion.	The Eagle.	Man.	A Calf.	
Four Triplicities of the tribes of Israel.	Dan. Asser. Nephtalim.	Jehuda. Isachar. Zabulum [Zabulon].	Manasse. Benjamin. Ephraim.	Reubin [Ruben]. Simeon [Simehon]. Gad.	
Four Triplicities of Apostles.	Mathias. Peter. Jacob the elder.	Simon. Bartholemew. Mathew.	John. Phillip. James the younger.	Thaddeus. Andrew. Thomas.	
Four Evangelists.	Mark.	John.	Mathew.	Luke.	In the Celestiall world, where is the law of nature.
Four Triplicities of Signs.	Aries. Leo. Sagittarius.	Gemini. Libra. Aquarius.	Cancer. Scorpius. Pisces.	Taurus. Virgo. Capricornus.	
The Stars, and Planets, related to the Elements.	Mars, and the Sun.	Jupiter, and Venus.	Saturn, and Mercury.	The fixt Stars, and the Moon.	
Four qualities of the Celestiall Elements.	Light.	Diaphanousness.	Agility.	Solidity.	
Four Elements.	ùà Fire.	çåø Ayre [air].	íéî Water.	øôò Earth.	

Four qualities.	Heat.	Moysture [moisture].	Cold.	Dryness.	In the Elementary, where the Law of generation, and corruption is.
Four seasons.	Summer.	Spring.	Winter.	Autumne.	
Four corners of the World.	The East.	The West.	The North.	The South.	
Four perfect kinds of mixt bodies.	Animals.	Plants.	Metals.	Stones.	
Four kinds of Animals.	Walking.	Flying.	Swimming.	Creeping.	

What answer the Elements, in Plants.	Seeds.	Flowers.	Leaves.	Roots.	In the lesser world, viz. man, from whom is the Law of prudence.
What in Metals.	Gold, and Iron.	Copper, and Tin.	Quicksilver.	Lead, & Silver.	
What in stones.	Bright, and burning.	Light, and transparent.	Clear, and congealed.	Heavy, & dark.	
Four Elements of man.	The Mind.	The spirit.	The Soul.	The body.	
Four powers of the Soul.	The Intellect.	Reason.	Phantasy.	Sense.	
Four Judiciary powers.	Faith.	Science.	Opinion.	Experience.	
Four morall vertues.	Justice.	Temperance.	Prudence.	Fortitude.	
The senses answering to the Elements.	Sight.	Hearing.	Tast, and smel [taste and smell].	Touch.	
Four Elements of mans body.	Spirit.	Flesh.	Humours.	Bones.	
A four-fold spirit.	Animall.	Vitall.	Generative.	Naturall.	
Four humours.	Choller.	Blood.	Flegme.	Melancholly.	In the infernall world, where is the Law of wrath, and punishment.
Four Manners of complexion.	Violence.	Nimbleness.	Dulness.	Slowness.	
Four Princes of divels, offensive in the Elements.	יָאֵלִיִן Samael.	יָאַזְאֵל Azazel.	יָאַזַּאֵל Azael.	יָאַזְאֵל Mahazael.	
Four infernal Rivers.	Phlegeton.	Cocytus.	Styx.	Acheron.	
Four Princes of spirits, upon the four angels [angles] of the world.	Oriens.	Paymon.	Egyn.	Amaymon.	

Chapter viii. Of the Number Five, and the Scale thereof.

The number five is of no small force, for it consists of the first even, and the first odd, as of a Female, and Male; For an odd number is the Male, and the even the Female. Whence *Arithmeticians* call that the Father, and this the Mother. Therefore the

number five is of no small perfection, or vertue, which proceeds from the mixtion of these numbers: It is also the just middle [middle] of the universal number, viz. ten. For if you divide the number ten, there will be nine and one, or eight and two, or seven and three, or six and four, and every collection makes the number ten, and the exact middle [middle] always is the number five, and its equidistant; and therefore it is called by the *Pythagoreans* the number of Wedlock, as also of justice, because it divides the number ten in an even Scale. There be five senses in man, sight, hearing, smelling, tasting, and feeling: five powers in the soul, Vegetative, Sensitive, Concupiscible, Irascible, Rationall: five fingers on the hand: five wandering Planets in the heavens, according to which there are five-fold terms in every sign. In Elements there are five kinds of mixt [mixed] bodies, viz. Stones, Metals, Plants, Plant-Animals, Animals, and so many kinds of Animals, as men, four-footed beasts, creeping, swimming, flying. And there are five kinds by which all things are made of God, viz. Essence, the same, another, sense, motion. The Swallow brings forth but five young, which she feeds with equity, beginning with the eldest, and so the rest, according to their age. Also this number hath great power in expiations: For in holy things it drives away Devils [devils]. In natural things, it expels poisons [poisons]. It is also called the number of fortunateness, and favour, and it is the Seale of the Holy Ghost, and a bond that binds all things, and the number of the cross, yea eminent with the principall wounds of *Christ*, whereof he vouchsafed to keep the scars in his glorified body. The heathen *Philosophers* did dedicate it as sacred to *Mercury*, esteeming the vertue of it to be so much more excellent then the number four, by how much a living thing is more excellent then a thing without life. For in this number the Father *Noah* found favour with God, and was preserved in the flood [flood] of waters. In the vertue of this number *Abraham*, being an hundred years old, begat a Son of *Sarah*, being ninety years old, and a barren Woman, and past child bearing, and grew up to be a great people. Hence in time of grace the name of divine

omnipotency is called upon with five letters. For in time of nature the name of God was called upon with three letters. **éâû**

Sadai: in time of the Law, the ineffable name of God was expressed with four letters **äâäé** instead of which the *Hebrews*

express **éôäâ** *Adonai*: in time of grace the ineffable name of God was with five letters **äâûäé** *Ihesu*, which is called upon with no less mysterie then that of three letters **âûé**.

The Scale of the Number of five.

Five senses.

The names of God with five Letters. The names of Christ with five Letters.		îâéîà íéäîà äâûäé	Eloim [Elion]. Elohim. Jhesu.			In the exemplary world.
Five Intelligible substances.	Spirits of the first Hierarchy called Gods, or the Sons of God.	Spirits of the second Hierarchy called Intelligencies.	Spirits of the third Hierarchy, called Angels which are sent.	Souls of Celestiall bodies.	Heroes or blessed souls.	In the Intellectual world.
Five wandring Stars, Lords of the Teams.	Saturn.	Jupiter.	Mars.	Venus.	Mercury.	In the Celestiall world.
Five kinds of corruptible things.	Water.	Aire.	Fire.	Earth.	A mixed body.	In the Elementary world.
Five kinds of mixt bodies.	Animall.	Plant.	Metall.	Stone.	Plant-animal.	

Tast [taste].	Hearing.	Seeing.	Touching.	Smelling.	In the lesser world.	
Five Corporeall torments.	Deadly Bitterness.	Horrible howling.	Terrible darkness.	Unquenchable Heat.	A piercing stink.	In the infernall world.

Chapter ix. Of the Number six, and the Scale thereof.

Six is the number of perfection, because it is the most perfect in nature, in the whole course of numbers, from one to ten, and it alone is so perfect, that in the collection of its parts it results the same, neither wanting, nor abounding. For if the parts thereof, viz. the middle [middle], the third, and sixth [sixth] part, which are three, two, one, be gathered together, they perfectly fill up the whole body of six, which perfection all the other numbers want: Hence by the *Pythagorians* it is said to be altogether applied to generation, and Marriage, and is called the Scale of the world. For the world is made of the number six, neither doth it abound, or is defective. Hence that is, because the world was finished by God the sixth day. For the sixth day God saw all the things which he had made, and they were very good. Therefore the heaven, and the earth, and all the Host thereof were finished. It is also called the number of man, because the sixth day man was created: and it is also the number of our redemption, for the sixth day *Christ* suffered for our redemption: whence there is a great affinity betwixt the number six and the Cross, labour, and servitude: hence it is commanded in the Law, that in six days the work is to be done, six days *Manna* is to be gathered, six years the ground was to be sown, and that the *Hebrew* servant should serve his Master six years; six days the glory of the Lord appeared upon *Mount Sina* [Sinai], covering it with a cloud: the Cherubins had six wings, 6 circles in the Firmament, Artick, Antartick, two Tropicks, Equinoctiall, & Eclipticall, six wandring [wandering] Planets, *Saturn*, *Jupiter*, *Mars*, *Venus*, *Mercury*, the *Moon*, running through the latitude of the *Zodiack*, on both sides the Eclyptick [ecliptic]. There are six substantificall qualities in the Elements, viz. Sharpness, Thinness, Motion, and the contrary to these, Dulness, Thickness, Rest. There are six differences of position, Upwards, Downwards, Before, Behind, on the right side, one the left side. There are six naturall offices, without which nothing can be, viz. Magnitude, Colour, Figure, Intervall, Standing, Motion. Also a solid Figure of any four square thing hath six superficies. There are six Tones of all harmony, viz. 5. Tones, & 2. half tones, which make one tone, which is the sixth.

The Scale of the Number six.

In the exemplary world.	íéääìà øääâ ìà						Names of the six Letters.
In the intelligible World.	Cherubin.	Thrones.	Dominations.	Powers.	Vertues.	Six orders of Angels, which are not sent to inferiours.	
In the Celestiall World.	Saturn.	Jupiter.	Mars.	Venus.	Mercury.	The Moon	Six planets wandring through the latitude of the Zodiack from the Eclyptick.
In the Elemental world.	Rest.	Thinness.	Sharpness.	Dulness.	Thickness.	Motion.	Six substantificall qualities of Elements.
In the lesser world.	The Intellect.	Memory.	Sense.	Motion.	Life.	Essence.	Six degrees of men.
In the infernall World.	Acteus.	Megalesius.	Ormenus.	Lycus.	Nicon.	Mimon.	Six divels [devils], the authors of all calamities.

Chapter x. Of the Number Seaven, and the Scale thereof.

The number seaven [seven] is of various, and manifold power, for it consists of one, and six, or of two, and five, or of three and four, and it hath a Unity, as it were the coupling together of two threes: whence if we consider the severall parts thereof, and the joyning together of them, without doubt we shall confess that it is as well by the joyning together of the parts thereof, as by its fullness apart, most full of all Majesty. And the *Pythagorians* call it the Vehiculum of mans life, which it doth not receive from its parts so, as it perfects by its proper right of its whole, for it contains body, and soul, for the body consists of four Elements, and is endowed with four qualities: Also the number three respects the soul, by reason of its threefold power, *viz.* rationally, irascible, and concupiscible. The number seaven therefore, because it consists of three, and four, joyns the soul to the body, and the vertue of this number relates to the generation of men, and it causeth man to be received, formed, brought forth, nourished, live, and indeed altogether to subsist. For when the genitall seed is received in the womb of the woman, if it remain there seaven hours after the effusion of it, it is certain that it will abide there for good: Then the first seaven daye it is coagulated, and is fit to receive the shape of a man: then it produceth mature infants, which are called infants of the seaventh moneth [month], *i.e.* because they are born the seaventh moneth. After the birth, the seaventh hour tryes whether it will live or no: for that which shall bear the breath of the aire after that hour is conceived will live. After seaven dayes it casts off the reliques of the Navell.

After twice seaven dayes its sight begins to move after the light: in the third seaventh it turns its eyes, and whole face freely. After seaven moneths it breeds teeth: After the second seaventh moneth it sits without fear of falling: After the third seaventh moneth it begins to speak: After the fourth seaventh moneth it stands strongly, and walks: after the fifth seaventh moneth it begins to refrain sucking its Nurse: After seaven years its first teeth fall, and new are bred, fitter for harder meat, and its speech is perfected: After the second seaventh year boys wax ripe, and then is a beginning of generation: At the third seaventh year they grow to be men in stature, and begin to be hairy, and become able, and strong for generation: At the fourth seaventh year they begin to barnish, and cease to grow taller: In the fifth seaventh year they attain to the perfection of their strength: The sixth seaven year they keep their strength; The seaventh seaventh year they attain to their utmost discretion, and wisdom, and the perfect age of men. But when they come to the tenth seaventh year, where the number seaven is taken for a compleat number, then they come to the common term of life, the Prophet saying, Our age is seaventy years. The utmost hight [height] of mans body is seaven feet. There are also seaven degrees in the body, which compleat the dimension of its altitude from the bottome to the top, *viz.* marrow, bone, nerve, vein, artery, flesh, skin. There are seaven, which by the *Greeks* are called black members, the Tongue, the Heart, the Lungs, the Liver, the Spleen, and two Kidnies [kidneys]. There are also seaven principal parts of the body, the head, the breast, the hands, the feet, and the privy members. It is manifest concerning breath, and meat, that without drawing of the breath the life doth not endure above seaven hours: and they that are starved with famine, live not above seaven dayes. The Veins also, and arteries (as Physicians say) are moved by the seaventh number. Also judgements in diseases are made with greater manifestation upon the seaventh dayes, which Physitians [physicians] call critically, *i.e.* judicially. Also of seaven portions God Creates the soul, as divine *Plato* witnesseth in *Timeus* [Timaeus]. The soul also receives the body by seaven degrees. All difference of voices proceeds to the seaventh degree, after which there is the same revolution. Again, there are seaven modulations of the voyces, Ditonus, Semiditonus, Diutessaron, Diapente with a tone [lat: semitone], Diapente with a half time [lat: semitone], and diapason. There is also in Celestials a most potent power of the number seven. For seeing there are four corners of the Heaven Diametrically looking one towards the other, which indeed is accounted a most full, and powerfull aspect, and consists of the number seven. For it is made from the seventh Sign, and makes a Cross, the most powerfull figure of all, of which we shall speak in its due place. But this you must not be ignorant of, that the number seven hath a great Communion with the Cross. By the same radiation, and number the solstice is distant from Winter, and the Winter equinoctium from the Summer, all which are done by seven Signs. There are also seven Circles in the Heaven, according to the longitudes of the Axel-tree. There are seven Stars about the Articke [Arctic] Pole, greater, and lesser, called *Charls-Wain*, also seven Stars called the *Pleiades*, and seven Planets, according to those seven dayes, constituting a week. The Moon is the seventh of the Planets & next to us observing this number more then the rest, this number dispensing the motion, and light thereof. For in twenty eight dayes it runs round the Compass of the whole *Zodiack*, which number of dayes, the number seven, with its seven terms, *viz.* from one to seven, doth make, and fill up, as much as the several numbers, by adding to the Antecedents, and makes four times seven dayes, in which the Moon runs through, and about all the longitude, and latitude of the *Zodiack* by measuring, and measuring again: with the like seven of dayes it dispenseth its light, by changing it; For the first

seven dayes unto the middle as it were of the divided world, it increaseth; the second seven dayes it fills [fills] its whole Orb with light; the third by decreasing is again contracted into a divided Orb; but after the fourth seven dayes, it is renewed with the last diminuation of its light, and by the same seven of dayes it disposeth the increase, and decrease of the Sea, for in the first seven of the increase of the Moon, it is by little lessened; in the second by degrees increased: but the third is like the first, and the fourth doth the sure as the second. It is also applyed to *Saturn*, which ascending from the lower, is the seventh Planet, which betokens rest, to which the seventh day is ascribed, which signifies the seven thousandth, wherein (as *John* witnesseth) the Dragon, which is the Divell [Devil], and Satan, being bound, men shall be quiet, and lead a peaceable life. Moreover the *Phythagorians* [Pythagoreans] call seven the number of Virginitie, because the first is that which is neither generated, or generates, neither can it be divided into two equall parts, so as to be generated of another number repeated, or being doubled to bring forth any other number of it self, which is contained within the bounds of the number ten, which is manifestly the first bound of numbers, and therefore they dedicate the number seven to *Pallas*. It hath also in Religion most potent signs of its esteem, and it is called the number of an oath. Hence amongst the Hebrews to swear is called *Septenare* (*i.e.*) to protest by seven. So *Abraham*, when he made a covenant with *Abimelech*, appointed seven Ewe Lambs for a testimony. It is also called the number of blessedness, or of rest, whence that,

O thrice, and four times blessed!

viz. in soul, and body. The seventh day the Creator rested from his work, wherefore this day was by *Moses* called the Sabbath (*i.e.*) the day of rest; hence it was that Christ rested the seventh day in the grave. Also this number hath a great communion with the Cross, as is above shewed, as also with Christ. For in Christ is all our blessedness, rest, and felicity; besides, it is most convenient in purifications. whence *Apuleius* saith, and I put myself forthwith into the bath of the Sea, to be purified, and put my head seven times under the Waves. And the Leprous person that was to be cleansed, was sprinkled seven times with the blood of a Sparrow; and *Elisha* the Prophet, as it is written in the Second Book of the *Kings*, saith unto the Leprous person; Go, and wash thy self seven times in *Jordan*, and thy flesh shall be made whole, and thou shalt be cleansed, and it follows a little after, And he washed himself seven times in *Jordan*, according to the Prophets saying, and he was cleansed. Also it is a number of repentance, and remission: Hence was ordeined the seaventh years repentance for every sin, according to the opinion of the wise man, saying, And upon every sinner seaven fold: Also the seaventh year there were granted remissions, and after full seaven years there was giving a full remission, as is read in *Leviticus*. And *Christ* with seaven petitions finished his speech of our satisfaction: hence also it is called the number of liberty, because the seaventh year the *Hebrew* servant did challenge liberty for himself. It is also most sutable to divine praises. Whence the Prophet saith, Seaven times a day do I praise thee, because of thy righteous judgements. It is moreover called the number of revenge, as saith the Scripture, and *Cain* shall be revenged seaven fold. And the Psalmist saith, Render unto our Neighbours seaven fold into their bosome, their reproach. Hence there are seaven wickednesses, as saith *Solomon*, and seaven wicked spirits taken, are read of in the Gospel. It signifies also the time of the present circle, because it is finished in the space of seaven days. Also it is consecrated to the Holy Ghost, which the Prophet *Isaiah* describes to be seaven fold, according to his gifts, *viz.* the spirit of wisdom, and understanding, the spirit of counsell, and strength, the spirit of knowledge, and holiness, and the spirit of the fear of the Lord, which we read in *Zachariah* to be the seaven eyes of God. There are also seaven Angells, spirits standing in the presence of God, as is read in *Tobias*, and in the *Revelation*; seaven Kamps did burn before the Throne of God, and seaven golden Candlesticks, and in the midle thereof was one like to the son of man, and he had in his right hand seaven Stars. Also there were seaven spirits before the Throne of God, and seaven Angells stood before the Throne, and there were given to them seaven Trumpets. And he saw a Lamb having seaven horns, and seaven eyes, and he saw the book sealed with seaven Seales, and when the seaventh seal was opened, there was made silence in heaven. Now by all what hath been said, it is apparent that the number seaven, amongst the other numbers, may deservedly be said to be most full of all efficacy. Moreover, the number seaven hath great conformity with the number twelve; For as three, and four make seaven, so thrice four make twelve, which are the numbers of the celestially Planets, and signs, resulting from the same root, and by the number four of the nature of inferiour things. There is in sacred writ a very great observance of this number, before all others, and many, and very great are the mysteries thereof; many we have decreed to reckon up here, repeating them out of holy writ, by which it will easily appear, that the number seaven doth signifie a certain fulness of sacred mysteries. For we read in *Genesis*, that the seaventh was the day of the rest of the Lord; & *Enoch*, a pious, holy man, was the seaventh from *Adam*, and that there was another seaventh man from *Adam*, a wicked man, by name *Lamech*, that had two wives; and that the sin of *Cain* should be abolished the seaventh generation: As it is written, *Cain* shall be punished seaven fold: and he that shall slay *Cain*, shall be revenged seaven fold, to which the Master of the History collects, that there were seaven sins of *Cain*. Also of all clean beasts seaven, and seaven were brought into the Ark, as also of Fowles:

And after seaven days the Lord rained upon the Earth, and upon the seaventh day the fountains of the deep were broken up, and the waters covered the Earth. Also *Abraham* gave to *Abimelech* seaven Ewe Lambs: and *Jacob* served seaven years for *Leah*, and seaven more for *Rachael*: and seaven dayes the people of *Israel* bewailed the death of *Jacob*. Moreover, we read in the same place, of seaven Kine, and seaven Ears of Corn, seaven years of plenty, and seaven years of scarcity. And in *Exodus*, the Sabbath of Sabbaths, the holy rest to the Lord, is commanded to be on the seaventh day. Also on the seaventh day *Moses* ceased to pray. On the seaventh day there shall be a solemnity of the Lord, the seaventh year the servant shall go out free: seaven dayes let the Calf, and the Lamb be with its damm; the seaventh year let the ground that hath been sown six years, be at rest: the seaventh day shall be a holy Sabbath, and a rest: the seaventh day, because it is the Sabbath, shall be called holy. In *Leviticus* the seaventh day also shall be more observed, and be more holy: and the first day of the seaventh moneth shall be a Sabbath of memoriall. Seaven dayes shall the sacrifices be offered to the Lord, seaven dayes shall the holy dayes of the Lord be celebrated, seaven dayes in a year everlastingly in the generations. In the seaventh moneth you shall celebrate feasts, and shall dwell in Tabernacles seaven dayes: seaven times he shall sprinkle himself before the Lord, that hath dipped his finger in blood: he that is cleansed from the Leprosy, shall dip seaven times in the blood of a sparrow: seaven days shall she be washed with running water, that is menstruous: seaven times he shall dip his finger in the blood of a bullock: seaven times I will smite you for your sins: In *Deuteronomy* seaven people possessed the Land of promise. There is also read of a seaventh year of remission, and seaven Candles set up on the South side of the Candlesticks. And in *Numbers* it is read, that the sons of *Israel* offered up seaven Ewe Lambs without spot, and that seaven dayes they did eat unleavened bread, and that sin was expiated with seaven Lambs, & a Goat, and that the seaventh day was celebrated, and holy, and the first day of the seaventh moneth was observed, and kept holy, and the seaventh moneth of the feast of Tabernacles, & sseven Calves were offered on the seaventh day, and *Baalam* erected seaven Altars; seaven dayes *Mary* the sister of *Aaron* went forth leprous out of the Camp, seaven dayes he that touched a dead carkass [carcass] was unclean. And in *Joshua* seaven priests carried the Ark of the Covenant before the Host, and seaven dayes they went round the Cities, and seaven trumpets were carried by the seaven Priests, and on the seaventh day the seaven Priests sounded the Trumpets. And in the book of *Judges*, *Abessa* reigned [reigned] in *Israel* seaven years, *Sampson* kept his nuptials seaven dayes, and the seaventh day he put forth a Riddle to his wife, he was bound with seaven green [i.e. fresh] withs [nerviceis = sinews i.e. bowstrings, cf. Judges 16:8], seaven locks of his head were shaved off, seaven years were the children of *Israel* oppressed by the King of *Maden* [Madian] And in the books of the Kings, *Elias* prayed seaven times, and at the seaventh time, behold a little cloud! seaven dayes the children of *Israel* pitched over against the *Syrians*, and in the seaventh day the battell [battle] was joyned: seaven years famine was threatened to *David* for the peoples murmuring; and seaven times the child sneezed [sneezed], that was raised [resuscitated] by *Elisha*, [cf. II Kings 4:35] and seaven men were crucified together in the dayes of the first harvest. *Naaman* was made clean with seaven washings by *Elisha*, the seaventh moneth *Golias* was slain. And in *Hester* we read, that the King of *Persia* had three Eunuchs: and in *Tobias* seaven men were coupled [copulati] with *Sara* the daughter of *Raguel*: And in *Daniel* *Nebucadnezzars* Furnace was heated seaven times hotter then it was used to be, and seaven Lions were in the den, and the seaventh day came *Nebucadnezzar*. In the book of *Job* there is made mention of seaven sons of *Job*, and seaven dayes and nights *Jobs* friends sate with him on the Earth; and in the same place, In seaven troubles no evill shall touch thee. In *Ezra* we read of *Artaxerxes* his seaven counsellors: and in the same place the trumpet sounded: the seaventh moneth of the feast of tabernacles were in *Ezraes* time, whilst the children of *Israel* were in the Cities: and on the first day of the seaventh moneth *Esdras* read the Law to the people. And in the Psalmes *David* praised the Lord seaven times in a day: silver is tryed seaven times; and he renders to our neighbours seaven fold into their bosomes. And *Solomon* saith, that wisdom hath hewen her self seaven Pillars; seaven men that can render a reason, seaven abominations which the Lord abhors, seaven abominations in the heart of an enemy, seaven overseers, seaven eyes beholding. *Isaiah* numbers up seaven gifts of the Holy Ghost, and seaven women shall take hold on a man. And in *Jeremiah*, she that hath born seaven, languisheth, she hath given up the ghost. In *Ezekiel*, the Prophet continued sad for seaven dayes. In *Zechariah* seaven lamps, and seaven pipes to those seaven lamps, and seaven eyes running to and fro throughout the whole Earth, and seaven eyes upon one stone, and the fast of the seaventh day is turned into joy. And in *Micah*, seaven shepherds are raised against the Assyrians. Also in the Gospel we read of seaven blessednesses, and seaven vertues, to which seaven vices are opposed; seaven petitions of the Lords prayer, seaven words of *Christ* upon the cross, seaven words of the blessed *Virgin Mary*, seaven loaves distributed by the Lord, seaven baskets of fragments, seaven brothers having one wife, seaven disciples of the Lord that were fishers, seaven water pots in *Cana of Galile* [Galilee], seaven woes which the Lord threatens to the Hypocrites, seaven divels [devils] cast out of the unclean woman, and seaven wickeder divells [devils] taken in after that which was cast out. Also seaven years *Christ* was fled into *Egypt*; and the seaventh hour the Fevour [fever] left the Governors son. And in the Canonically Epistles, *James* describes seaven degrees of wisdom, and *Peter* seaven degrees of Vertues. And in the *Acts* are reckoned seaven Deacons, and seaven disciples chosen by the *Apostles*. Also in the *Revelations* there are many mysteries of this number: for

there we read of seaven Candlesticks, seaven Stars, seaven Crowns, seaven Churches, seaven Spirits before the Throne, seaven Rivers of *Egypt*, seaven Seales, seaven Markes, seaven Horns, seaven Eyes, seaven Spirits of God, seaven Angels with seaven Trumpets, seaven horns of the Dragon, seaven heads of the Dragon, who had seaven Diadems: also seaven plagues, and seaven Vials, which were given to one of the seaven Angells, seaven heads of the scarlet Beast, seaven Mountains, and seaven Kings sitting upon them, and seaven thunders uttered their voyces. Moreover this number hath much power, as in natural, so in sacred, Ceremoniall, and also in other things: therefore the seaven days are related hither, also the seaven Planets, the seaven, Stars called Pleiades, the seaven Ages of the World, the seaven changes of man, the seaven liberall Arts, and so many mechanick, and so many forbidden, seaven Colours, seaven Metalls, seaven holes in the head of a man, seaven pair of nerves, seaven Mountains in the City of *Rome*, seaven *Romane* Kings, seaven Civill Wars, seaven wise men in the time of *Jeremiah* the *Prophet*, and seaven wise men of *Greece*. Also *Rome* did burn seaven days by *Nero*. By seaven Kings were slain ten thousand Martyrs. There were seaven sleepers, seaven principall Churches of *Rome*, and so many Monasteries did *Gregory* build: So many sons Saint *Felicity* brought forth: there were seaven Electors of the Empire appointed, and seaven solemn Acts in crowning the Emperour; the Laws in the Testament require seaven witnesses, there are seaven civill punishments, and seaven canonically, and seaven canonically hours, the priest makes seaven obeysances in the Mass; seaven Sacraments, and seaven orders of the Clergy, and a boy of seaven years may be ordained by the lesser, and may obtain a benefice *sine Cura*. There are seaven penitentiall Psalmes, and seaven commands of the second table, and seaven hours were *Adam*, and *Eve* in Paradise, and there were seaven men foretold by an Angell before they were born, viz. *Ismael*, *Isaack*, *Sampson*, *Jeremiah*, *John Baptist*, *James* the brother of the Lord, and *Christ Jesus*. Lastly, this number is most potent of all, as in good, so evill; of this *Livy*, the most ancient Poet sang,

*The seaventh light is come, and then all things
T'absolve the father of all light begins,
The seaventh's of all things originall,
The first seaventh, seaventh seaven we call
Perfect, with wandering Stars the heaven's volv'd,
And with as many circles is round roll'd.*

The Scale of the Number seven.

In the originall world.	Ararita. àúéøàøà Asser Eheie äéää øùà The name of God with seven letters.							
In the Intelligible world.	ìàé÷ôö Zaphiel [Zaphkiel].	ìàé÷ãö Zadkiel.	ìàîë Camael.	ìàôø Raphael.	ìàéðää Haniel.	ìàëéî Michael.	ìàéøáâ Gabriel.	Seven Angels which stand in the presence of God.
In the Celestiall world.	éàuúàu Saturn.	÷ãö Jupiter.	íéãâî Mars.	ùûù The Sun.	ääåð Venus.	áëåë Mercury.	äðái The Moon.	Seven Planets.

In the Elementary world.	The Lapwing. The Cutlefish. The Mole. Lead. The Onyx.	The Eagle. The Dolphin. The Hart. Tin. The Saphir [Saphire].	The Vultur [vulture] The Pike. The Wolf. Iron. The Diamond.	The Swan. The Sea-calf. The Lion. Gold. The Carbuncle.	The Dove. Thimallus. The Goat. Copper. The Emrald [emerald].	The Stork. The Mullet. The Ape. Quick-silver [mercury]. The Achates.	The Owle. The Sea-Cat. Cat. Silver. Crystall.	Seven Birds of the Planets. Seven Fish of the Planets. Seven Animals of the Planets. Seven Metals of the Planets. Seven Stones of the Planets.
In the lesser world.	The right foot. The right ear.	The Head. The left ear.	The right hand. The right Nostrell.	The heart. The right eye.	The privy members. The left nostrill.	The left hand. The mouth.	The left foot. The left eye.	Seven integrall members distributed to the Planets. Seven holes of the head distributed to the Planets.
In the infernall world.	Hell. íðäéâ	The gates of death. úâî ìöå	The shadow of death. úéî éøöù	The pit of destruction. úçù øàá	The clay of death. ïåéä èéeè	Perdition. ïåãää	The depth of the Earth. ìåàù	Seven habitations of infernals, which Rabbi Joseph of Castilia the Cabalist describes in the Garden of Nuts.

Chapter xi. Of the number Eight, and the Scale thereof.

The *Pythagoreans* call eight the number of justice, and fulness: first, because it is first of all divided into numbers equally even, viz. into four, and that division is by the same reason made into twice two, viz. by twice two twice; and by reason of this equality of division, it took to it self the name of justice, but the other received the name, viz. of fulness, by reason of the contexture of the corporeall solidity, since the first makes a solid body. Hence that custome of *Orpheus*, swearing by eight dieties [deities], if at any time he would beseech divine justice, whose names are these. Fire, Water, Earth, the Heaven, Moon, Sun, Phanes, the Night. There are also only eight visible Spheres of the heavens: also by it the property of corporeall nature is signified, which *Orpheus* comprehends in eight of his Sea songs. This is also called the covenant of circumcision, which was

commanded to be done by the *Jewes* the eight day.

There were also in the old Law eight ornaments of the Priest, viz. a breast-plate, a coat, a girdle, a myter [miter], a robe, an Ephod, a girdle of the Ephod, a golden plate; hither\ belongs the number to eternity, and the end of the world, because it follows the number seven, which is the mysterie [mystery] of time: hence also the number of blessedness; for Christ teacheth so many degrees of blessednesses, as you may see in *Matthew*: It is also called the number of safety, and conservation, for there were so many souls of the sons of *Jesse*, from which *David* was the eighth. Also *Zacharias*, the father of *John*, received his speech the eighth day. They say this number was dedicated to *Dionysius*, because he was born the eighth moneth, in everlasting memory whereof, *Naxos* the Iland [island] was dedicated to him, which obtained this prerogative, that only the women of *Naxos* should safely bring forth in the eighth moneth, and their children should live, whereas the children of the eighth moneth in other Nations dy [die], and their mothers then bringing forth are in manifest danger.

The Scale of the Number eight.

The name of God with eight letters.	Eloha Vadaath úòãå äåìà Jehovah Vedaath, úòãå äåäé								In the Originall.
Eight rewards of the blessed.	Inheritance.	Incorruption.	Power.	Victory.	The vision of God.	Grace.	A Kingdom.	Joy.	In the Intelligible world.
Eight visible Heavens.	The Starry Heaven.	The Heaven if Saturn.	The Heaven of Jupiter.	The Heaven of Mars.	The Heaven of the Sun.	The Heaven of Venus.	The Heaven of Mercury.	The Heaven of the Moon.	In the Celestiall world.
Eight particular qualities.	The dryness of the earth.	The coldness of the water.	The moisture of the aire.	The heat of the fire.	The heat of the aire.	The moisture of the water.	The dryness of the fire.	The coldness of the earth.	In the Elementary world.
Eight kinds of blessed men.	The peace makers.	That hunger and thirst after righteousness.	The meek.	They which are persecuted for righteousness sake.	Pure in heart.	Mercifull.	Poor in spirit.	Mourners.	In the lesser world.
Eight rewards of the damned.	Prison.	Death.	Judgement.	The wrath of God.	Darkness.	Indignation.	Tribulation.	Anguish.	In the infernall world.

Heinrich Cornelius Agrippa: Of Occult Philosophy, Book III (part 1)

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You will need a [Hebrew font](#) installed to read some of this book.

Three Books of

OCCULT PHILOSOPHY OR MAGIC

by

Henry Cornelius Agrippa

BOOK THREE - CEREMONIAL MAGIC

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	To The Reverend Father, and Doctor of Divinity, ...
	Unto the Same Man.
	To a Certain Friend of the King's Court.
	The Censure, or Retraction...

To the Most Renowned and Illustrious Prince, Hermannus of Wyda, Prince Elector, Duke of Westphalia, and Angaria, Lord Arch-Bishop of Colonia, and Paderborne, his most gracious Lord, Henry Cornelius Agrippa of Nettes-heim.

It is a very excellent opinion of the Ancient Magicians (most Illustrious Prince) that we ought to labour in nothing more in this life, then that we degenerate not from the Excellency of the mind, by which we come nearest to God and put on the Divine nature: least at any time our mind waxing dull by vain idleness should decline to the frailty of our earthly body and vices of the flesh: so we should loose it, as it

were cast down by the dark precipice of perverse lusts. Wherefore we ought so to order our mind, that it by itself being mindfull of its own dignity and excellency, should alwayes both Think, do and operate something worthy of it self; But the knowledge of the Divine science, doth only and very powerfully perform this for us. When we by the remembrance of its majesty being alwaies busied in Divine studies do every moment contemplate Divine things, by a sage and diligent inquisition, and by all the degrees of the creatures ascending even to the Archetype himself, do draw from him the infallible vertue of all things, which those that neglect, trusting only to naturall and worlfly things, are wovt often to be confounded by divers errors & fallacies, and very oft to be deceived by evill spirits; But the understanding of Divine things, purgeth the mind from errors, and rendreth it Divine, giveth infallible power to our works, and driveth far the deceith and obstacles of all evil spirits, and together subjects them to our commands; Yea it compels even good Angels and all the powers of the world unto our service viz. the virtue of our works being drawn from the Archetype himself, To whom when we ascend all creatures necessarily obey us, and all the quire [choir] of heaven do follow us: For (as *Homer* saith) none of the gods durst remain in their seats, *Jove* being moved; and then presently he ruleth (as saith *Aristophanes*) by one of the gods, whose right it is to execute his commands, who then out of his duty doth manage our petitions according to our desire. Seeing therefore (most Illustrious Prince) you have a Divine and immortall soul given you, which seeing the goodness of the Divine providence, a well disposed fate, and the bounty of nature have in such manner gifted, that by the acuteness of your understanding, and perfectness of senses you are able to view, search, contemplate, discern and pierce thorow the pleasant theaters of naturall things, the sublime house of the heavens, and the most difficult passages of Divine things: I being bound to you by the band of these your great vertues am so far a debtor as to communicate without envy by the true account of all opinions, Those mysterues of Divine and Ceremoniall Magick which I have truly learned, and not to hide the knowledge of those things, whatsoever concerning these matters the *Isiaci* those old Priests of the *Egyptians*, and *Caldeans* [Chaldaeans], the ancient prophets of the *Babylonians*, the *Cabalists*, the Divine Magicians of the Hebrews, also the *Orpheans*, *Pythagoreans* and *Platonists*, the profoundest Philosophers of *Greece*, further what the *Bragmanni* [Brahmans] of the Indians, the *Gymnosophists* of *Ethiopia*, and the uncorrupted *Theologians* of our Religion have delivered, and by what force of words, power of Seals, by what charms of Benedictions and imprecations, and by what vertue of observations they in old times wrought so stupendious and wonderfull prodigies, imitating to you in this third book of *Occult Philosophy* and exposing to the light those things which have been buried in the dust of antiquity and involved in the obscurity of oblivion, as in *Cymmerian* darkness even to this day. We present therefore now to you, a compleat and perfect work in these three books of *Occult Philosophy* or *Magick*, Which we have perfected with diligent care, and bvery great labor and pains both of mind and body; and though it be untrimmed in respect of words, yet its most elaborate truly in respect of the matter: Wherefore I desire this one favor, that you would not expect the grace of an Oration, or the elegancy of speech in these books, which we long since wrote in our youth when our speech was as yet rough, and our language rude; and now we have respect, not to the stile of an Oration, but only to the series or order of sentences; We have studyed the less elegancy of speech, abundance of matter succeeding in the place thereof; and we suppose we have sufficiently satisfied our duty, if we shall to the utmost of our power perform those things we have promised to declare concerning the secrets of Magick, and have freed our conscience from a due debt. But seeing without doubt, many scoffing Sophisters will conspire against me, especially of those who boast themselves to be allyed to God, and fully replenished with Divinity, and presum to

censure the leaves of the Sibilles [Sybils], and will undertake to judge and condemn to the fire these our works even before they have read or rightly understood any thing of them (because such lettice agrees not with their lips, and such sweet oyntment [ointment] with their nose and also by reason of that sparke of hatred long since conceived against me, and scarce containing it self under the ashes.) Therefore (most Illustrious Prince and wise Prelate) we further submit this work ascribed by me to the merits of your vertue, and now made yours, to your censure, and commend it to your protection, That, if the base and perfidious Sophisters would defame it, by the grosse madness of their envy and malice, you would by the prespicacy of your discretion and candor of judgement, happily protect and defend it.

Farewell and prosper.



The third and last Book of Magick, or Occult Philosophy; written by *Henry Cornelius Agrippa.*

Book III.

Chapter i. Of the necessity, power, and profit of Religion.



Ow it is time to turn our pen to higher matters, and to that part of Magick which teacheth us to know and perfectly understand the rules of Religion, and how we ought to obtain the truth by Divine Religion, and how rightly to prepare our mind and spirit, by which only we can comprehend the truth; for it is a common opinion of the Magicians, that unless the mind and spirit be in good case, the body cannot be in good health: But then a man to be truly sound when body and soul are so coupled, and agree together, that the firmness of the mind and spirit be not inferior to the powers of the body; But a firm and stout mind (saith *Hermes*) can we not otherwise obtain, than by integrity of life, by piety, and last of all, by Divine Religion: for holy Religion purgeth the mind, and maketh it Divine, it helpeth nature, and strengtheneth naturall powers, as a Physitian [physician] helpeth the health of the body, and a Husbandman the strength of the earth. Whosoever therefore, Religion being laid aside, do consider only in naturall things, are wont very oft to be deceived by evill spirits; but from the knowledge of Religion, the contempt and cure of vices ariseth, and a safeguard against evil spirits; To conclude, nothing is more pleasant and acceptable to God than a man perfectly pious, and truly Religious, who so far excelleth other men, as he himself is distant from the Immortall gods. Therefore we ought, being first purged, to offer and commend our selves to divine piety and Religion; and then our senses being asleep, with a quiet mind to expect that Divine *Ambrosian Nectar* (*Nectar* I say, which *Zachary* the prophet calleth Wine making maids merry) praising and adoring that supercelestiiall *Bacchus*, the chiefest ruler of the gods and priests, the author of regeneration, whom the old poets sang was twice born, from whom rivers most Divine flow into our hearts.

Chapter ii. Of concealing of those things which are secret in Religion.

Whosoever therefore thou art that now desireth to study thisd science, keep silence and constantly conceal within the secret closets of your Religious breast, so holy a determination; for (as *Mercury* saith) to publish to the knowledge of many a speech throughly filled with so great majesty of the Deity, is a sign of an irreligious spirit; and Divine *Plato* commanded, that holy and secret mysteries should not be divulged to the people; *Pythagoras* also and *Porphyrius* consecrated their followers to a Religious silence; *Orpheus* also, which a certain terrible authority of Religion did exact an oath of silence, and from those he did initiate to the Ceremonies of holy things: Whence in the verses concerning the holy word he sings,

*You, that Admirers are of vertue, stay,
Consider well what I to you shall say.
But you, that sacred laws contemn, prophane?
Away from hence, return no more again.
But thou O Museus whose mind is high,
Observe my words, and read them with thine eye,
And them within thy sacred breast repone,
And in thy journey, think of God alone*

*The Author of all things, that cannot dye,
Of whom we shall not treat ---*

So in *Virgil* we read of the *Sybill*

*The goddess comes, hence, hence, all ye prophane,
The Prophet cries, and from her grove refrain.*

Hence also in celebrating the holy mysteries of *Ceres Eleusine*, they only were admitted to be initiated, the cryer proclaiming the prophane vulgar to depart; and in *Esdras* we read this precept concerning the Cabalisticall secret of the Hebrews, declared in these verses, Thou shalt deliver those books to the wise men of the people, whose hearts thou knowest can comprehend them, and keep those secrets. Therefore the Religious volumes of the Egyptians & those belonging to the secrets of their ceremonies, were made of consecrated paper; in these they did write down letters [letters] which might not easily be known, which they call holy. *Macrobius Marcellinus* and others say, they were called Hieroglyphics, least perchance the writings of this kind should be known to the prophane, which also *Apuleius* testifies in these words, saying, The sacrifice being ended, from a secret retyred closet he bringeth forth certain books noted with obscure letters, affording compendious words of the conceived speech, partly by the figures of beasts of this kind, partly by figures full of knots, and crooked in the manner of a wheel & set thick, twining about like vine tendrels, the reading thereby being defended from the curiosity of the prophane; Therefore we shall be worthy scholars of this science, if we be silent and hide those things which are secret in religion, for the promise of silence (as saith *Tertullian*) is due to Religion; but they which do otherwise are in very great danger, whence *Apuleius* saith concerning secrets of holy Writ; I would tell it you, if it were lawfull to tell it; you should know it; if it were lawfull to hear it; but both ears and tongue would contract the same guilt of rash curiosity. So we read *Theodorus* the tragick poet, when he would have referred somethings of the mysteries of the Jews Scripture to a certain fable, was deprived of sight. *Theopompus* also who began to translate somethings out of the Divine law into the Greek tongue, was presently troubled in mind and spirit, whence afterward earnestly desiring God, wherefore this had happened to him, received an answer in a dream, because he had basely polluted Divine things, by setting them forth in publike [public]. One *Numenius* also being very curious of hidden things, incurred the displeasure of the Divine powers, because he interpreted the holy mysteries of the goddesse *Eleusina* and published them for he dreamed that the goddesses of *Eleusis* stood in a whores habit before the Brothell house, which when he wondred at, they wrathfully answered, that they were by him violently drawn from their modestly and prostituted everywhere to all commers, by which he was admonished, that the Ceremonies of the gods ought not to be divulged. Therefore it hath alwaies been the great care of the Ancients to wrap up the mysteries of God and nature, and hide them with diverse Aenigmaes [enigmas], which law the *Indians*, *Brachmans* [Brahmans], *Æthiopians*, *Persians*, and *Egyptians* also observed; hence *Mercurius*, *Orpheus*, and all the ancient Poets and Philosophers, *Pythagoras*, *Socrates*, *Plato* *Aristoxenus*, *Ammonius*, kept them inviolably. Hence *Plotinus* and *Origenes* and the other disciples of *Ammonius* (as *Porphiry* relates in his book of the education and Discipline of *Plotinus*) sware, never to set forth the Decrees of their master. And because *Plotinus*, brake his oath made to *Ammonius*, and published his mysteries, for the punishment of his transgression, he was consumed (as they say) by the Horrible disease of Lice. Crist also himself, while he lived on earth, spoke

after that manner and fashion that only the more intimate disciples should understand the mystery of the word of God, but the other should perceive the parables only: commanding moreover that holy things should not be given to Dogs, nor pearles cast to Swine: Therefore the Prophet saith, I have hid thy words in my heart, that I might not sin against thee. Therefore it is not fit that those secrets which are amongst a few wise men, and communicated by mouth only, should be publikly written. Wherefor you will pardon me, If I pass over in silence many and the chieftest secret mysteries of Ceremonial Magick. I suppose I shal do enough, if I open those things which are necessary to be known, and you by the reading of this book go not away altogether empty of these mysteries; but on that condition let these things be communicated to you, on which *Dionysius* bound *Timothy*, that they which perceive these Secrets, would not expose them to the unworthy, but gather them together amongst wise men, and keep them with that reverence that is due to them. Furthermore I would also warne you in the beginning, that even as the divine powers detest publike things and profane, and love secrecy: So every Magical experiment fleeth the publike, seeks to be hid, is strengthened by silence, but is destroyed by publicationm neither doth any compleate effect follow after; all these things suffer losse, when they are poured into prating and incredulous minds; therefore it behoveth a Magicall operator, if he would get fruit from this art, to be secret, and to manifest to none, neither his work nor place, not time, neither his desire nor will, unless either to a master, or partner, or companion, who also ought to be faithfull, believing, silent, and dignified by nature and education: Seeing that even the prating of a companion, his incredulity and unworthiness hindreth and disturbeth the effect in every operation.

Chapter iii. What dignification is required, that one may be a true Magician and a worker of miracles.

About the beginning of the first book of this work, we have spoken what manner of person a Magician ought to be; but now we will declare a msyticall and secret matter, necessary for every one who desireth to practize [practise] this art, which is both the beginning, perfection and key of all Magicall operations, and it is the dignifying of men to this so sublime vertue and power; for this faculty requireth in man a wonderfull dignification, for that the understanding which is in us the highest faculty of the soul, is the only worker of wonders, which when it is overwhelmed by too much commerce with the flesh, and busied about the sensible soul of the body, is not worthy of the command of Divine substances; therefore many prosecute this art in vain; Therefore it is meet that we who endeavor to attain to so great a height should especially meditate of two things; first how we should leave carnall affections, fraile sense, and materiall passions. Secondly, by what way and means we may ascend to an intellect pure & conjoynd with the powers of the gods, without which we shall never happily ascend to the scrutiny of secret things, and to the power of wonderfull workings, or miracles; for in these dignification consists wholly, which, nature, desert, and a certain religious art do make up; naturall dignity is the best disposition of the body and its Organs, not obscuring the soul with any grossness, and being without al distemper, and this proceedeth from the situation, motion, light, and influence of the Celestiall bodies and spirits which are conversant in the generation of every one, as are those whose ninth house is fortunate by *Saturn*, *Sol*, and *Mercury*; *Mars* also in the ninth house commandeth the spirits; but concerning these things we have largely treated in the books of the Stars: But who so is not such a one, it is necessary that he recompense

the defect of nature by education, and the best ordering and prosperous use of natural things untill he become commpleat in all intrinsecall and extrinsecall perfections. Hence so great care is taken in the law of *Moses* concerning the priest, that he be not polluted by a dead carcase or by a woman a widow, or menstruous, that he be free from leprosie, flux of blood, burstness, and be perfect in all his members, not blind, nor lame, nor crook-backed, or with an illfavoured nose. And *Apuleius* saith in his Apology, that the youth to be initiated to divination by magick spels [magic spells], ought to be chosen, sound without sickness, ingenious, comely, perfect in his members, of a quick spirit, eloquent in speech, that in him the divine power might be conversant as in the good houses; That the mind of the youth having quickly attained experience, may be restored to its divinity. But the meritorious dignity is perfected by two things; namely learning and practice. The end of learning is to know the truth; it is meet therefore, as is spoken in the beginning of the first book, that he be learned and skilful in those three faculties; then all impediments being removed, wholly to apply his soul to contemplation & to convert it self into it self; for there is even in our own selves the apprehension and power of all things; but we are prohibited, so as that we little enjoy these things, by passions opposing us even from our birth, and vain imaginations and immoderate affections, which being expelled, the divine knowledge and power presently takes place; but the Religious operation obtains no less efficacy which oftentimes of it self alone is sufficiently powerfull for us to obtain this deifying vertue, so great is the vertue of holy duties rightly exhibited and performed, that though they be not understood, yet piously and perfectly observed, and with a firm faith believed, they have no less efficacy then to adorn us with a divine power; But what dignity is acquired by the art of Religion, is perfected by certain Religious Ceremonies, expiations, consecrations, and holy rites, proceeding from him whose spirit the publike Religion hath consecrated, who hath power of imposition of hands, and of initiating with Sacramentall poer, by which the Character of the divine vertue and power os stampd on us which they call the divine consent, by which a man supported with the divine nature, and made as it were a companion of the Angels beareth the ingrafted power of God; & this rite is referred to the Ecclesiastical mysteries: If therefore now thou shalt be a man perfect in the sacred understanding of Religion, and piously and most constantly meditatest on it, and without doubting believest, and art such an one on whom the authority of holy rites and nature hath conferred dignity above others, and one, whom the divine powers contemn not, thou shalt be able by praying, consecrating, sacrificeing, invoking, to attract spiritual and Celestial powers, and to imprint them on those things thou pleasest, and by it to vivifie every magicall work; But whosoever beyond the authority of his office, without the merit of Sanctity and Learning, beyond the dignity of nature and education, shall presume to work any thing in Magick, shall work in vain, and deceive both himself and those that believe on him, and with danger incur the displeasure of the Divine powers.

Chapter iv. Of the two helps of Ceremoniall Magick, Religion and Superstition.

There are two things, which rule every operation of Ceremoniall Magick, namely Religion and Superstition. This Religion is a continuall contemplation of Divine things, and by good works an uniting one self with God and the Divine powers, by which in a reverent family, a service, and a sanctification of worship worthy of them is performed, and also the Ceremonies of Divine worship are rightly exercised;

Religion therefore is a certain discipline of externall holy things and Ceremonies by the which as it were by certain signs we are admonished of internall and spirituall things, which is so deeply implanted in us by nature, that we more differ from other creatures by this then Rationality; whosoever therefore neglects Religion (as we have spoken before) and confides only in the strength of naturall things, are very often deceived by the evil spirits; therefore they who are more religiously and holily instructed, neither set a tree nor plant their vinyard, nor undertake any mean work without divine invocation, as the Doctor of the Nations commands the *Colossians*, saying, whatsoever you shall do in word or deed, do all in the name of the Lord Jesus Christ giving thanks to him, and to God the Father by him. Therefore to superadde the powers of Religion to Physical and Mathematicall vertues is so far from a fault, that not to joyn them, is an hainous sin. Hence in *libro senatorum* saith *Rabbi Hemina*, he that enjoyeth any of the creatures without Divine benediction, is supposed both by God and the Church to have used it as taken by theft and robbery, of whom it is written by *Salomon* [Solomon], he that takes away any things violently from father and mother, is a destroyer; But God is our father, and the Church our mother, as it is written, Is not he thy father who possesseth thee? and elsewhere, Hear my son the discipline of thy father, and despise not the law of thy mother; nothing more displeaseth God, then to be neglected and contemned; nothing pleaseth him more, then to be renowned and adored. Hence he hath permitted no creature of the world to be without Religion. All do worship God, play (as *Proclus* saith) frame hymnes [hymns] to the leaders of their order; but some things truly after a naturall, others after a sensible, othere a rationall, others an intellectuall manner, and all things in their manner, according to the song of the three children, bless the Lord: But the rites and Ceremonies of Religion, in respect of the diversity of times and places, are diverse. Every Religion hath something of good, because it is directed to God his creator; and although God allows the Christian Religion only, yet other worships which are undertaken for his sake, he doth not altogether reject, and leaveth them not unrewarded, if not with an eternal, yet with a temporal reward, or at least doth punish them less; but he hateth, thundreth against and utterly destroys prophane persons and altogether irreligious as his enemies; for their impoety is greater then he others who follow a false and erroneous Religion: For there is no Religion (saith *Lactantius* so erroneous, which hath not somewhat of wisdom in it, by which they may obtain pardon, who have kept the chieftest duty of man, if not indeed, yet in intention: But no man can of himself attain to the true Religion, unless he be taught it of God. All worship therefore, which is different from the true Religion, is superstition; In like manner also that which giveth Divine worship, either to whom it ought not, or in that manner which it ought not. Therefore we must especially take heed least at any time, by some perverse worship of superstition, we be envious to the Almighty God, and to the holy powers under him; for this would be not only wicked, but an act most unworthy of Philosophers; superstition therefore altogether it be far different from the true Religion, yet it is not all and wholly rejected, because in many things it is even tolerated, and observed by the chief rulers of Religion; But I call that superstition especially, which is a certain resemblance of Religion, which for as much as it imitates whatsoever is in Religion, as miracles, Sacraments, rites, observations and such like, from whence it gets no small power, and also obtains no less strength by the credulity of the operator; for how much a constant credulity can do, we have spoken in the first book, and is manifestly known to the vulgar. Therefore superstition requireth credulity, as Religion faith, seeing constant credulity can do so great things, as even to work miracles in opinions and false operations; whosoever therefore in his Religion, though false, yet beleeveth most strongly that it is true, and elevates his spirit by reason of this his credulity, untill it be assimilated to those spirits who are the chief leaders of that Religion, may work those things which nature and reason discern not; but

incredulity and diffidence doth weaken every work not only in superstition, but also in true Religion, and enervates the desired effect even of the most strong experiments. But how superstition imitateth Religion, these examples declare; namely when worms and locusts are excommunicated, that they hurt not the fruits; when bells and Images are baptised and such like; but because the old Magicians and those who were the authors of this art amongst the ancients, have been *Caldeans* [Chaldaeans], *Egyptians*, *Assyrians*, *Persians* and *Arabians*, all whose Religion was perverse and polluted idolatry, we must very much take heed, least we should permit their errors to war against the grounds of the Catholick Religion; for this were blasphemous, and subject to the curse; and I also should be a blasphemer, if I should not admonish you of these thigs, in this science; wheresoever therefore you shall finde these things written by us, know that those things are only related out of other Authors, and not put down by us for truth, but for a probable conjecture which is allyed to truth and an Instruction for imitation in those things which are true; Therefore we ought from their Errors to collect the Truth, which work truly requireth a profound Understanding, perfect Piety, and painfull and laborious Diligence, and also Wisdom which knoweth out of every Evill to extract Good, and to fit oblique things unto the right use of those things which it governeth, as concerning this *Augustine* gives us an Example of a Carpenter to whom Oblique and Complicate things are no less necessary and convenient then the Straight.

Chapter v. Of the three Guides of Religion, which bring us to the path of Truth.

There are three Guides which bring us even to the paths of truth and which rule all our Religion, in which it wholly consisteth, namely Love, Hope and Fayth [faith]: for Love is the chariot of the Soul, the most excellent of all things, descending from the Intelligences above even to the most inferior things It congregates and converts our mind into the Divine beauty, preserves us also in all our works, gives us Events according to our wishes, administreth power to our supplications: as we read in *Homer*, *Apollo* heard *Chrysons* prayers because he was his very great friend: and some read of *Mary Magdalene* in the Gospell, many sins were forgiven her, because she loved much; But hope immoveably hanging on those things it desireth, when it is certain and not wavering, nourisheth the mind and perfecteth it; But Faith the superior vertue of all not grounded on humane fictions, but Divine revelations wholly, peirceth [pierceth] all things through the whole world, for seeing it descends from above from the first light, and remains nearest [nearest] to it, is far more noble and excellent than the arts, sciences and beliefes arising from inferior things: this being darted into our intellect by reflexion [reflection] from the first light. To conclude, by faith man is made somewhat the same with the superior powers and enjoyeth the same power with them: Hence *Proclus* saith. As belief which is a credulity, is below science: so belief which is a true faith, is supersubstantially above all science and understanding conjoyning us immediately to God; for Faith is the root of all miracles, by which alone (as the *Platonists* testifie) we approach to God, and obtain the Divine power and protection. So we read that *Daniel* escaped the mouths of the Lyons [lions], because he believed on his God. So to the woman with the bloody issue saith Christ, thy Faith hath made thee whole; and of the blind man desiring sight, he required faith, saying, Do ye believe, that I can open your eyes? so *Pallas* in *Homer* comforteth *Achilles* with these words, I am come to pacifie your wrath, if you will believe. Therefore *Linus* the Poet sings all things are to be beleaved [believed], because all

things are easie [easy] to God; nothing is impossible to him, therefore nothing incredible; therefore we believing those things which belong to Religion, do obtain the vertue of them; but when we shall faile in our Faith, we shall do nothing worthy admiration, but of punishment; As we have an example of this in *Luke*, in these words, Therefore certain of the vagabond Jews, exorcists, took upon them to call, over them which had evil spirits in the name of the Lord Jesus, saying, we adjure you by Jesus whom *Paul* preacheth; and the evil spirit answered and said, Jesus I know, and *Paul* I know, but who art thou? and the man in whom the evil spirit was, leapt [leaped] on them, and over came [overcame] them, so that they fled out of the house naked and wounded.

Chapter vi. How by these guides the soul of man ascendeth up into the Divine nature, and is made a worker of Miracles.

Therefore Our mind being pure and divine, inflamed with a religious love, adorned with hope, directed by faith, placed in the hight [height] and top of the humane soul, doth attract the truth, and sudainly comprehend it, & beholdeth all the stations, grounds, causes and sciences of things both natural and immortal in the divine truth it self as it were in a certain glass of Eternity. Hence it comes to pass that we, though Natural, know those things which are above nature, and understand all things below, and as it were by divine Oracles receive the knowledg [knowledge] not only of those things which are, but also of those that are past and to come, presently, and many years hence; Moreover not only in Sciences, Arts and Oracles the Understanding challengeth to it self this divine vertue, but also receiveth this miraculous power in certain things by command to be changed. Hence it comes to pass that though we are framed a natural body, yet we sometimes prædominate [predominate] over nature, and cause such wonderfull, sodain and difficult operations, as that evil spirits obey us, the stars are disordered, the heavenly powers compelled, the Elements made obedient; so devout men and those elevated by these Theologicall vertues, command the Elements, drive away Fogs, raise the winds, cause rain, cure diseases, raise the dead, all which things to have been done amongst diverse Nations, Poets and Historians do sing and relate: and that these things may be done, all the famousest Philosophers, and Theologians do confirme; so the prophets, Apostles, and the rest, were famous by the wonderfull power of God; therefore we must know, that as by the influx of the first agent, is produced oftentimes something without the cooperation of the middle causes, so also by the work of Religion alone, may something be done without the application of naturall and Celestiall vertues; but no man can work by pure Religion alone, unless he be made totally intellectuall: But whosoever, without the mixture of other powers, worketh by Religion alone, if he shall persevere long in the work, is swallowed up by the Divine power and cannot live long: But whosoever shall attempt this and not be purified, doth bring upon himself judgement, and is delivered to the evil spirit, to be devoured.

Chapter vii. That the knowledge of the true God is necessary for a Magician, and what the old Magicians and Philosophers have thought concerning God.

Seeing that the being and operation of all things, depend on the most high God, Creator of all things, from thence also on the other divine powers, to whom also is granted a power of fashioning and creating, not principally indeed, but instrumentally by vertue of the first Creator (for the beginning of every thing is the first cause, but what is produced by the second causes, is much more produced by the first, which is the producer of the second causes: which therefore we call secondary gods) It is necessary therefore that every Magitian [magician] know that very God, which is the first cause, and Creator of all things; And also the other gods, or divine powers (which we call the second causes) and not to be ignorant, with what adoration, reverence, holy rites conformable to the condition of every one, they are to be worshipped: Whosoever therefore invokes the gods, and doth not confer on them their due honour, nor, rightly distribute to them what belongs to them, shall neither enjoy their presence, nor any successful effect from them. As in Harmony, if one string be broken, the whole musick jars, and sometimes incurs the hazard of punishment, as it is written of the *Assyrians*, whom *Salmanasar* planted in *Samaria*, because they knew not the customes of the God of the Land, the Lord did send Lyons amongst them, who slew them, because they were ignorant of the rights of the god of the Land. Now therefore let us see, what the old Magicians and Philosophers thought concerning God; for we read that *Nicocreonte*, a tyrant of *Cyprus*, long since asking, who was the greatest God, the *Serapian* Oracle answered him, That he was to be accounted the greatest God, whose head was the Heavens, the Seas his Belly, the Earth his feet, his ears placed in the sky, his eyes the light of the glorious Sun; not much unlike to this, *Orpheus* sang in these verses,

*The Heaven's Joves Royall Palace, he's King,
Fountain vertue and God of every thing;
He is Omnipotent, and in his breast
Earth, water, fire and aire do take their rest.
Both night and day, true wisdom with sweet Love,
Are all contain'd in this vast bulk of Jove.
His neck and glorious head if you would see,
Behold the Heavens high, and majesty;
The glorious rayes of Stars do represent
His golden locks, and's heads adornment.*

And elsewhere,

*Bright Phebus [Phoebus] and the Moon, are the two eyes
Of this great Jove by which all things he spies;
His head which predicts All, is plac'd i'th skie [sky],
From which no noise can whisper secretly.
It pierceth all; his body vast extends,
Both far and wide, and knows no bounds nor ends.
The spacious Air's his breast, his wings the wind,
By which he flies far swifter then the mind.
His belly is our mother earth, who swels [swells]
Into huge mountains, whom the Ocean fills [fills]*

*And circles; hls feet are the rocks and stones
Which of this Globe are the foundations.
This Jove, under the earth conceals all things,
And from the depth into the light them brings.*

Therefore they thought the whole world to be *Jupiter*, and truly he hath produced the soul of this world, which containeth the world in it self. Hence *Sophocles* saith, in truth there is but one onely God, who hath made this heaven and this spacious earth; and *Euripides* saith, Behold the most high, who every where embraceth in his Arms, the immensurable heaven and earth; believe that he is *Jupiter*, account him God; and *Ennius* the Poet sings,

*Behold this bright sublime shining, whom all
Call Jove----- -----*

Therefore the whole world is *Jupiter*, as *Porphyry* saith, a creature made of all creatures, and a God constituted of all gods; but *Jupiter* is, so far as we can understand, from whence all things are produced, creating all things by his wisdom. Hence *Orpheus* sings concerning the Holy Word;

*There is one God, who all things hath created,
Preserves, and over all is elevated.
He only by our mind is comprehended,
And to poor mortals He ne'r ill intended.
Besides whom, there no other is ---*

And a little after,

He himself is the beginning, middle and end, as the ancient Prophets have taught us, to whom God long since delivered these things in two tables; and he calleth him in the same verse the only great Creator, and immortall. *Zoroastes* [Zoroaster] likewise in his sacred History of the Persians defineth God thus, God is the first of all those things which suffer neither decay nor corruption, unbegot, never dying, without parts, and most like himself, The author and promoter of all good things, the father of all, most bountifull and wise, the sacred light of justice, the absolute perfection of nature, the contriver, and wisdom [wisdom] thereof. *Apuleius* also describ[s] [describes] him to be a King, the cause, foundation and original, beginning of all nature, the supreme begetter of spirits, eternal, the preserver of living creatures, a Father with propagation, not to be comprehended by time, place or any other circumstance, and therefore imaginable to a few, utterable to none; from hence therefore *Euripides* commanded the highest God to be cal'd *Jupiter*, through whose head *Orpheus* sang all things came into this light, but the other powers he supposeth to be subservient, viz. which are without God, and separated from him, and are by the Philosophers called the Ministers or Angels of God, and separated intelligences; therefore they say Religious worship to be due to this most high *Jupiter* and to him only, but to the other Divine powers not to be due unless for his sake.

Chapter viii. What the Ancient Philosophers have thought concerning the Divine Trinity.

Austine [Augustine] and *Porphyry* testifie, that the *Platonists* held three persons in God, the first of which, they call the father of the world; the second they call the Son and the first mind, and so he is named by *Macrobius*. The third, the spirit or soul of the world, which *Virgil* also from *Plato's* opinion calleth a spirit, when he sings,

*Within the Spirit nourisheth, the mind'
Diffus'd through th' whole doth in its kind
The lump both act, and agitate ---*

Plotinus and *Philo* deliver, that the Son of God, viz. the first mind or Divine intellect floweth from God the Father, even as a word from the speaker or as light from light; from hence it is that he is called both the word and speech, and splendour of God the Father; for the Divine mind by it self, with one only and uninterrupted act understandeth the chiefest good without any vicissitude, or mediate knowledge; he generateth in himself an Issue and Son, who is the full Intelligence, compleat image of himself, and the perfect pattern of the world, whom our *John* and *Mercurius* name the word or speech; *Plato* the Son of God the Father; *Orpheus*, *Pallas* born from *Jupiters* brain, that is, wisdom: This is the most absolute image of God the Father, yet by a certain relation, or some intrinsecall absolute thing, as it were begot and distinguished from the Father, who saith in *Ecclesiasticus*, I have proceeded from the mouth of the most high, I am the first begot before all creatures: *Iamblichus* testifieth this Son to be One and the same God with the Father in Essence, namely calling God, both the Father and Son of himself. Also *Mercurius Trismegistus* in *Asclepius* mentioneth the Son of God in diverse places; for he saith my God and Father begat a Mind a work diverss from himself; And elsewhere, unity begets unity, and reflecteth his flagrant love on himself; and in *Pimander* (where he seemeth to prophesie of the Covenant of grace to come, and of the mystery of regeneration) saith, the author of Regeneration is the Son of God, the man by the will of the one only God, and also that God is most replenished with the fruitfulness of both sexes. In like manner the *Indian* philosophers affirm, the World to be an Animal, partly *Masculine*, and partly *Feminine*; and *Orpheus* also calleth Nature or the *Jove* of this world, both the male and female thereof, and that the gods partake of both Sexes. Hence it is, that in his Hymnes he thus salutes *Minerva*, You are indeed both man and woman; and *Apuleius* in his book of the world, out of the Divinity of *Orpheus* produceth this verse of *Jupiter*,

Jove is both male and female, immortall.

And *Virgil* speaking of *Venus* saith,

I descend, and the God guiding -----

And elsewhere, understanding *Juno* or *Alecto*, he saith

Neither was God absent from her praying.

And *Tibullus* sings,

*I who prophaned have the Deities
Of Venus great -----*

And it is reported that the people of *Cacenia* wonderfully adored the God *Moon*. From this compleat intelligence of supream fecundity his love is produced, binding the intelligence with the mind. And by so much the more, by how much it is infinitely more intimate to it self, than other off springs to their parents. This is the third person, viz. the holy spirit. *Iamblichus* also brings the oracles of the *Chaldeans* placing a fatherly power in God, and an Emanation of the intellect from the Father, and a fiery love proceeding from Father and Son, and the same to be God. Hence we read in *Plutarch*, that the Gentiles described God to be an intellectuall and fiery spirit, having no form, but transformilig himself into whatsoever he pleaseth, equalizing himself to all things; and we read in *Deuteronomy*, Our God is a consuming fire; of whom also *Zoroastes* [Zoroaster] saith, all things were begot of fire alone; so also *Heraclitus* the *Ephesian* teacheth; Hence Divine *Plato* hath placed Gods habitation in fire, namely understanding, the unspeakable splendour of God in himself, and love about himself; and we read in *Homer*, The Heavens to be the Kingdom of *Jupiter*, when he sings,

Jove darkning clouds and reigning in the skie,

And the same elsewhere.

*The lot of Jove the Heaven is i'th' aire,
He sits -----*

But *Aether* is derived according to the Greek Grammer, from *Aetho*, which signifies to Burn, and *Aer spiritus quasi Aethaer*, that is, a burning spirit; And therefore *Orpheus* calleth the Heaven *Pyripnon*, that is a fiery breathing place; therefore the Father, Son, and the aimable spirit, which is also fiery, are by the Divines called three Persons; Whom *Orpheus* also in his adjurations invocateth with these words, Heaven I admire thee, thou wise work of the great God; I adjure thee, O thou word of the Father, which he first spake when he established the whole world by his wisdom. *Hesiode* [Hesiod] also confesseth the same things under the names of *Jupiter Minerva* and *Bule* in his Theogony, declaring the twofold birth of *Jupiter* in these words: The first daughter called *Tritonia* with gray eyes, having equal power with the Father, and prudent *Bule*, that is counsel, which *Orpheus* in the forenamed verses pronounceth plurally, because of his twofold Emanation, for he proceedeth both from *Jupiter* and *Minerva*. And *Austin* [Augustine] himself in his fourth Book *De Civit Dei* doth testify that *Porphyry* the Platonist placed three Persons in God; the first he cals the father of the universe, the second, the first mind, and *Macrobius* the Son, the third the soul of the world, which *Virgil* according to *Plato's* opinion, calleth a spirit, saying, *the spirit within maintains*. Therefore it is God, as *Paul* saith, from whom, in whom, by whom are all things: for from the father as from a fountain flow all things, but in the Son as in a pool all things are placed in

their *Ideas*, and by the Holy Ghost are all things manifested, and every thing distributed to his proper degrees.

Chapter ix. What the true and most Orthodox faith is concerning God and the most holy Trinity.

The Catholik [Catholic] Doctors and faithfull people of God, have decreed, that we ought thus to believe and profess that there is one only true God, increate, infinite, omnipotent, eternal Father, Son and Holy Ghost, three persons, coeternall and coequall, of one most simple Essence, substance and nature. This is the Catholike faith, this is the Orthodox Religion, this is the Christian truth, that we worship one God in Trinity, and Trinity in Unity, neither confounding the persons, nor dividing the substance. The Father begat the Son from all eternity and gave him his substance, and nevertheless retained it himself. The Son also by being begot, received the substance of the Father, but assumed not the proper Person of the Father; for the Father translated it not into the Son; for they are both of one and the same substance, but of diverse persons. This Son also although he be coeternall with the Father, and begot of the substance of the Father before the world, yet notwithstanding was born into the world out of the substance of a Virgin, and his name was called *Jesus*, perfect God, perfect man, of a reasonable soul and humane flesh, who in all things was man, sin excepted. Therefore it is necessary, that we beleeeve [believe], that our Lord *Jesus Christ* the Son of God, is God and man, one person, two natures; God begot before the world without a mother, man born into the world; without a father, from a pure Virgin, both before and after his birth; he suffered on the Cross, and dyed [died], but on the Cross restored life, and destroyed death by his death; he was buried and descended into hell, but brought forth the souls of the Fathers from hell, and rose again by his own power; the third day he ascended into the Heavens, & sent his spirit the Comforter, & shall come to Judge the quick [=living] and the dead; and at his coming all men shall rise again in their flesh, and shall give an account of their works; this is the true faith, concerning which if any man doubt, and not firmly believe, he is far from the hope of eternall life and salvation.

Chapter x. Of Divine emanations, which the Hebrews call Numerations, others attributes; The gentiles gods and Deities; and of the ten Sephiroths and ten most sacred names of God which rule them, and the interpretation of them.

God himself, though he be Trinity in persons, yet is but one only simple Essence; notwithstanding we doubt not but that there are in him many Divine powers, which as beams flow from him, which the Philosophers of the Gentiles cal gods, the Hebrew masters numerations, we name Attributes; as wisdom which *Orpheus* call *Pallas*; understanding, which he *Mercury*; The conception of the Form, which he *Saturn*; The Productive power, which he *Neptune*; the secret nature of things, which he *Iuno* [Juno]; Love, which he *Venus*; pure life, which he the *Sun*, or *Apollo*. The matter of the whole world, he calleth *Pan*; the soul, as it ingendereth things below, contemplateth things above, and retracteth it self into it

self, he honoured with three names, viz. *Maris*, *Neptune* and *Ocean*, and more of this kind, of which he sings elsewhere,

*Pluto and Jupiter, and Phebus, are one;
But why do we speak twice? Gods one alone.*

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, *Minerva*; 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* calls 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* [Metatron], that is, the prince of faces, whose duty it is to bring others to the face of the prince; and by him the Lord spake to *Moses*. The second name is *Iod* or *Tetragrammaton* joyned with *Iod*; his numeration is *Hochma*, that is wisdom, and signifieth the Divinity full of *Ideas*, and the first begotten; and is attributed to the Son, and hath his influence by the order of *Cherubins*, or that the Hebrews call

Orphanim, that is, forms or wheels; and from thence into the starry Heaven, where he fabricateth so many figures as he hath *Ideas* in himself, and distinguisheth the very *Chaos* of the creatures, by a particular Intelligence called *Raziell*, who was the ruler of *Adam*. The third name is called *Tetragrammaton Elohim*; his numeration is named *Prina*, viz. providence and understanding, and signifies remission, quietness, the *Jubilee*, penitential conversion, a great Trumpet, redemption of the world, and the life of the world to come; it is attributed to the Holy Spirit, and hath his influence by the order of the thrones, or which the Hebrews call *Aralim*, that is great Angels mighty and strong, and from thence by the sphere of *Saturn* administereth form to the unsettled matter, whose particular intelligence is *Zaphchiel*, the ruler of *Noah*, and another intelligence named *Iophiel* the ruler of *Sem*; and these are three supream and highest numerations as it were seats of the Divine persons, by whose commands all things are made, but are executed by the other seven, which are therefore called the numerations framing. Therefore the fourth name is *El* whose numeration is *Hesed*, which is Clemence or goodness, and signifieth grace, mercy, piety, magnificence, the scepter and right hand, and hath his influx by the order of the Dominations, which the Hebrews call *Hasmalim*, and so through the sphere of *Iupiter* [Jupiter] fashioning the Images of bodyes [bodies], bestowing clemency and pacifying justice on all; his particular intelligence is *Zadkiell* the ruler of *Abraham*: The fifth name is *Elohim Gibor*, that is, the mighty God, punishing the sins of the wicked; and his numeration is called *Geburach*, which is to say, power, gravity, fortitude, security, judgement, punishing by slaughter and war: and it is applyed [applied] to the Tribunall of God, The girdle, the sword and left hand of God; it is also called *Pachad*, which is fear, and hath his influence throw [through] the order of powers which the Hebrews call *Seraphim*, and from thence through the sphere of *Mars*, to whom belongs fortitude, war, affliction, it draweth forth the Elements; and his particular intelligence is *Camael*, the ruler of *Samson*; The sixt [sixth] name is *Eloha*, or a name of four letters, joyned [joined] with *Vaudahat*, his numeration is *Tiphereth*, that is apparel, beauty, glory, pleasure, and signifieth the tree of life, and hath his influence through the order of vertues [virtues], which the Hebrews call *Malachim*, that is Angels into the spere [sphere] of the Sun, giving brightness and life to it, and from thence producing mettals [metals]; his particular intelligence is *Raphael*, who was the Ruler of *Isaac* and *Toby* the younger, and the Angel *Peliel*, ruler of *Iacob* [Jacob]. The seventh name is *Tetragrammaton Sabaoth*, or *Adonai Sabaoth*, that is the God of hosts; and his numeration is *Nezah* [Netzach], that is triumph and victory; the right Columnne is applyed to it, and it signifies the eternity and justice of a revenging God; it hath his influence through the order of principalities, whom the Hebrews call *Elohim*, that is Gods, into the sphere of *Venus*, gives zeal and love of righteousness, and produceth vegetables; his Intelligence is *Haniel* and the Angel *Cerviel*, the ruler of *David*; The eighth is called also *Elohim Sabaoth*, which is also interpreted the God of Hoasts [Hosts], not of war and justice, but of piety and agreement; for this name signifieth both, and precedeth his Army; the numeration of this is called *Hod*, which is interpreted both praise, confession, honor and famousness. The left column is attributed to it; it hath his influence through the order of the Archangels, which the Hebrews call *Ben Elohim*, that is the sons of God, into the sphere of *Mercury*, and gives elegancy and consonancy of speech and produceth living creatures; his intelligence is *Michael*, who was the ruler of *Salomon* [Solomon]; The ninth name is called *Sadai*, that is Omnipotent, satisfying all, and *Elhai*, which is the living God; his numeration is *Iesod*, that is foundation, and signifieth a good understanding, a Covenant, redemption and rest, and hath his influence through the order of Angels, whom the Hebrews name *Cherubim*, into the sphere of the Moon, causing the increase and decrease of all things, and taketh care of the genui, and keepers of men, and distributeth them; his intelligence is *Gabriel*, who was the

keeper of *Joseph*, *Joshua* and *Daniel*; The tenth name is *Adonai Melech*, that is Lord and King; his numeration is *Malchuth*, that is Kingdom and Empire, & signifieth a Church, Temple of God, and a Gate, and hath his influence through the order of *Animastick*, viz. of blessed souls, which by the Hebrews is called *Issim*, that is Nobles, Lords and Princes; they are inferior to the *Hierarchies*, and have their influence on the sons of men, and give knowledge and the wonderfull understanding of things, also industry and prophesie [prophesy]; and the soul of *Messiah* is president amongst them, or (as others say) the intelligence *Metatron* [Metatron] which is called the first Creature, or the soul of the world, and was the ruler of *Moses*.

Chapter xi. Of the Divine names, and their power and vertue [virtue].

God himself though he be only one in Essence, yet hath diverse names, which expound not his diverse Essences or Deities, but certain properties flowing from him, by which names he doth pour down, as it were by certain Conduits on us and all his creatures many benefits and diverse gifts; ten of these Names we have above described, which also *Hierom* reckoneth up to *Marcella*. *Dionysius* reckoneth up forty five names of God and Christ. The *Mecubales* of the Hebrews from a certain text of Exodus, derive seventy-two names, both of the Angels and of God, which they call the name of seventy two letters, and *Schemhamphores*, that is, the expository; but others proceeding further, out of all places of the Scripture do infer so many names of God as the number of those names is: but what they signifie is altogether unknown to us: From these therefore, besides those which we have reckoned up before, is the name of the Divine Essence, *Eheia* äéää, which *Plato* translates Ων, from hence they call God TO ON, others O UN that is the being. *Hu* àää is another name revealed to *Esay*, signifying the Abyesse of the Godhead, which the Greeks translate ΤΑΥΤΟΝ, the Latins, himself the same. *Esch* ùà is another name received from *Moses* which soundeth Fire, and the name of God *Na* àð is to be invocated in perturbations and troubles. There is also the name *Iah* äé and the name *Elion* ïäéìò and the name *Macom* í÷âî, the name *Caphu* âôë, the name *Innon* ïðâé & the name *Emeth* [=aemeth] úîà which is interpreted Truth, and is the seal of God; and there are two other names *Zur* øää and *Aben* ïää both of them signifie a solid work, and one of them express the Father with the Son; and many more names have we placed above in the scale of numbers; and many names of God and the Angels are extracted out of the holy Scriptures by the Cabalisticall calculation, Notarian and Gimetrician [Gematria] arts, where many words retracted by certain of their letters make up one name, or one name dispersed by each of its letters signifieth or rendreth more. Somtimes they are gathered from the heads of words, as the name *Agla* àîää from this verse of the Holy Scripture

îâòì øáéì éďãà äúà

that is the mighty God for ever; in like manner the name *Iaia* àéàé from this verse

äääé ãçà äääé åďéäì

that is God our God is one God; in like manner the name *Iava* àääé from this verse

øää éäéå øää éäé

that is let there be light, & there was light; in like maner the name *Ararita* àúéøàøà from this verse

ãçà éúøéîú åãääéé ùàø åúåãçà ùàø ãçà

that is one principle of his unity, one beginning of his Individuality his vicissitude is one thing; and this name *Hacaba* äá÷ä is extracted from this verse

àää ùåã÷ä êåøá

the holy and the blessed one; in like manner this name *Jesu* àùé is found in the heads of these two verses, viz.

åì åääåù àéáé

that is, untill the *Messiah* shall come, and the other verse

úéå åîù ïåďé

that is, his name abides till the end, Thus also is the name *Amen* îîà extracted from this verse

îîàď êîî éďãà

that is the Lord the faithfull King; sometimes these names are extracted from the end of words, as the same name *Amen*, from this verse

íéòùøä ïë àì,

that is, the wicked not so, but the letters are transposed; so by the finall letters of this verse

äî âîù äî èì,

that is, to me what? or what is his name? is found the name *Tetragrammaton*, in all these a letter is put for a word, and a letter extracted from a word, either from the beginning, end, or where you please; and sometimes these names are extracted from all the letters, one by one, even as those seventy two names of God are extracted from those three verses of *Exodus* beginning from these three words,

èéâ àáéâ òñéâ

the first and last verses being written from the right to the left, but the middle contrarywise from the left to the right, as we shall shew hereafter; and so sometimes a word is extracted from a word, or a name

from a name, by the transposition of letters, as *Messia* äéùî from *Ismah* çîùé and *Michael* àèéî

from éëàîî *Malachi*. But sometimes by changing of the Alphabeth, which the Cabalists call *Ziruph*

óâøéö so from the name *Tetragrammaton* äâäé are drawn forth öôöî *Maz Paz* âæâë *Kuzu*

sometimes also by reason of the equality of numbers, names are changed, as *Metatron* [Metatron]

îâøèèî for *Sadai* éâù for both of them make three hundred and fourteen, so *Iiai* éàéé and *El* àà

are equall in number, for both make thirty one. And these are the hidden secrets concerning which it is most difficult to judge, and to deliver a perfect science; neither can they be understood and taught in any other language except the Hebrew; but seeing the names of God (as *Plato* saith in *Cratylus*) are highly esteemed of the Barbarians, who had them from God, without the which we can by no means perceive the true words and names by which God is called, therefore concerning these we can say no more, but those things which God out of his goodness hath revealed to us; for they are the mysteries and conveyances of Gods omnipotency, not from men, nor yet from Angels, but instituted and firmly established by the most high God, after a certain manner, with an immovable number and figure of Characters, and breath [breathe] forth the harmony of the Godhead, being consecrated by the Divine assistance; therefore the creatures above fear them, those below tremble at them, the Angels reverence, the devils are affrighted, every creature doth honor, and every Religion adore them; the religious observation whereof, and devout invocation with fear and trembling doth yeeld us great vertue, and even deifies the union, and gives a power to work wonderfull things above nature: Therefore wee may not for any reason whatsoever, change them; therefore *Origen* commandeth that they be kept without corruption

in their own Characters; and [Zoroastes](#) [Zoroaster] also forbiddeth the changing of barbarous and old words; for as *Plato* saith in *Cratylus*, All Divine words or names, have proceeded either from the gods first, or from antiquity, whose beginning is hardly known, or from the Barbarians: [Iamblicus](#) in like manner adviseth, that they may not be translated out of their own language into another; for, saith he, they keep not the same force being translated into another tongue: Therefore these names of God are the most fit and powerfull means of reconciling and uniting man with God, as we read in *Exodus*, in every place in which mention is made of my name, I will be with thee, and bless thee; and in the book of *Numbers*, the Lord saith, I will put my name upon the sons of *Israel* and I will bless them: Therefore Divine *Plato* in *Cratylus* & in *Philebus* commandeth to reverence the names of God more than the Images or statues of the gods: for there is a more expresse Image and power of God, reserved in the faculty of the mind, especially if it be inspired from above, than in the works of mens hands; Therefore sacred words have not their power in Magicall operations, from themselves, as they are words, but from the occult Divine powers working by them in the minds of those who by faith adhere to them; by which words the secret power of God as if were through Conduite pipes, is transmitted into them, who have ears purged by faith, and by most pure conversation and invocation of the divine names are made the habitation of God, and capable of these divine influences; whosoever therefore useth rightly these words or names of God with that purity of mind, in that manner and order, as they were delivered, shall both obtain and do many wonderfull things, as we read of *Medea*.

*Most pleasant sleep she causd, words thrice she spake,
The Seas appeasd, and soon their fury brake.*

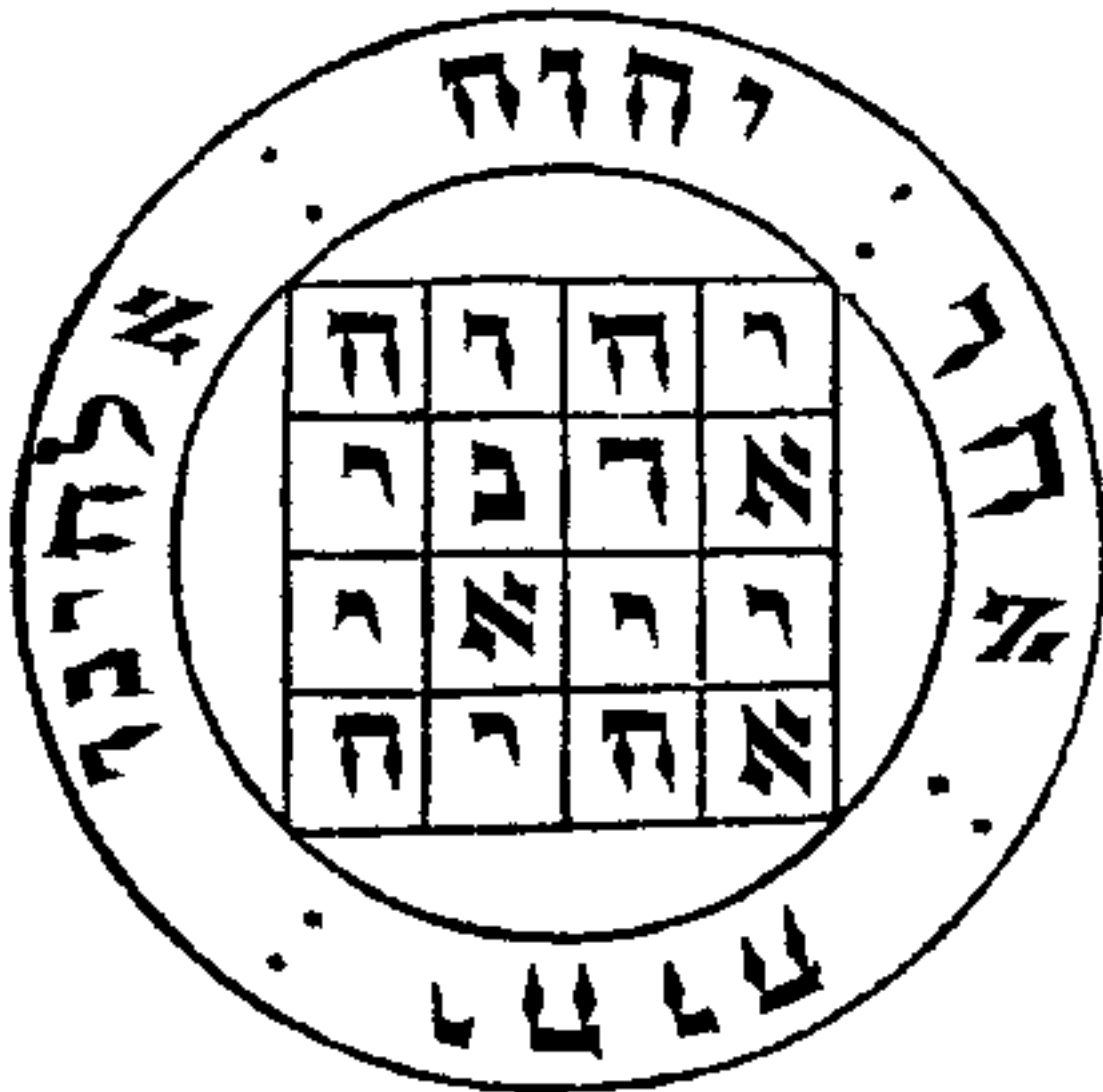
Which the Ancient Doctors of the Hebrews have especially observed, who were wont to do many wonderfull things by words; the *Pythagorians* [Pythagoreans] also have shewed, how to cure very wonderfully the diseases both of body and mind, with certain words; we read also, that *Orpheus*, being one of the Argonauts diverted a most fierce storm by certain words; in like manner that *Apollonius*, by certain words whispered, raised up a dead maide at *Rome*; and *Philostratus* reporteth that some did by certain words call up *Achilles* Ghost; and *Pausanias* relates, that in *Lydia* in the Cities of *Hiero-Cesarea* and *Hypepis*, were two temples consecrated to the Goddess whom they called *Persica*, in both of which when divine service was ended, a certain Magitian [magician], after he had laid dry wood upon the Altar, and in his native language had sang Hymnes, and pronounced certain barbarous words, out of a book which he held in his hand, presently the dry wood, no fire being put to it, was seen to be kindled, and burn most clearly. Also *Serenus Samonicus* delivereth amongst the precepts of Physick, that if this name *Abracadabra* be written, as is here expressed, viz. diminishing letter after letter backward, from the last to the first, it will cure the Hemitritean Fever or any other, if the sheet of paper or parchment be hanged about the neck, and the disease will by little and little decline and pass away.

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

But *Rabbi Hama* in his book of speculation delivereth a sacred seal more efficacious against any diseases of man, or any griefes whatsoever, in whose foreside are the four squared names of God, so subordinated to one another in a square, that from the highest to the lowest those most holy names or seales of the Godhead do arise, whose intention is inscribed in the circumferentiall circle, but on the backside is inscribed the seven lettered name *Araritha*, and his interpretation is written about, viz. the verse from which it is extracted, even as you see it here described.

The former part.



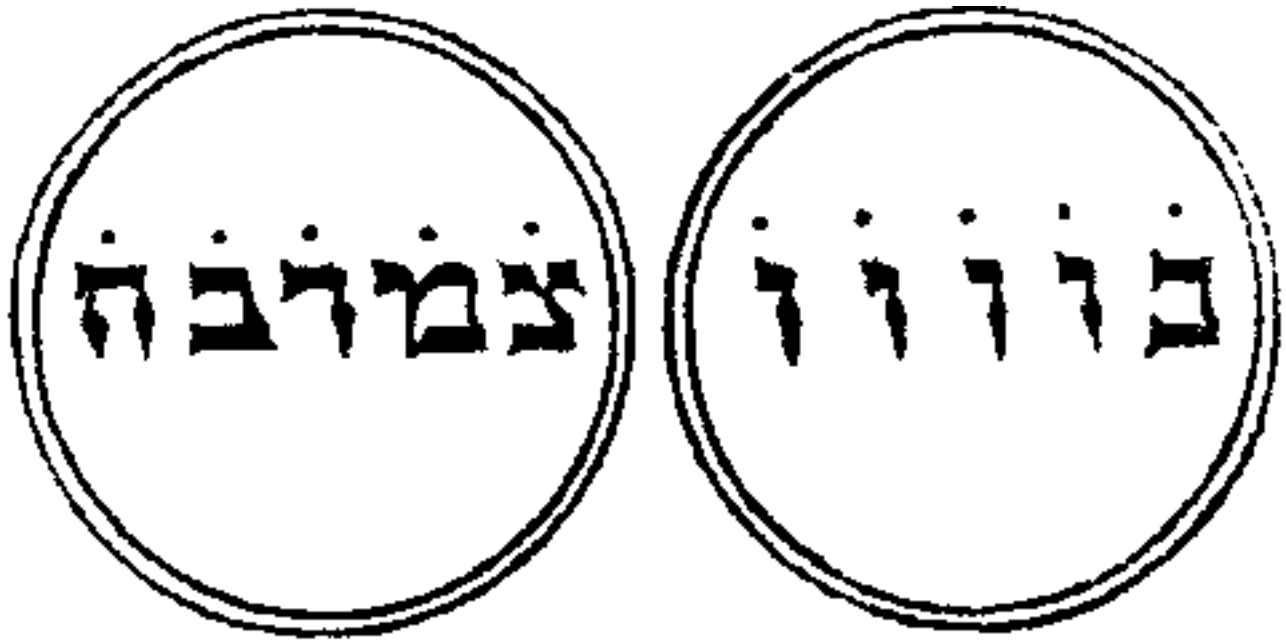
The hinder part.



But all must be done in most pure gold, or Virgin Parchment, pure, clean and unspotted, also with Inke made for this purpose, of the smoak [smoke] of consecrated wax lights, or incense, and holy water; The actor must be purified and cleansed by sacrifice, and have an infallible hope, a constant faith, and his mind lifted up to the most high God, if he would surely obtain this Divine power. In like manner against the affrightments and mischief of evil spirits and men, and what dangers soever, either of journey, waters, enemies, arms, in the manner as is above said, these Characters on the one side **ååååå** and these on the backside **äáøîö** which are the beginnings and ends of the five first verses of *Genesis*, and representation of the creation of the world; and by this Ligature they say that a man shall be free from all mischiefs, if so be that he firmly beleeveth [believeth] in God the creator of all things.

In the fore part.

In the hinder part.



Neither let any distrust or wonder, that sacred words, applyed outwardly can do very much, seeing by them the Almighty God made the heavens and the earth; and further, by experience it is found, as saith *Rab Costa Ben Luca*, that many things not having Physicall vertues do very much, As for example, the finger of an abortive child hanged on the neck of a woman hindereth conception, so long as it remaineth there; Moreover that in diverse sacred words and names of God, there is great and Divine power, which worketh miracles, *Zoroastes* [Zoroaster], *Orpheus*, *Iamblicus*, *Synesius*, *Alchindus*, and all the famous Philosophers testifie; and *Artephius* both a Magician and Philosopher, hath written a peculiar book concerning the vertue of words and Characters. *Origen* not inferior to the famousest Philosophers, doth maintain against *Celsus*, that there doth ly [lie] hid wonderfull vertue in certain Divine names, and in the book of *Judges* the Lord saith, my name which is *Pele àlô*, signifieth with us, a worker of miracles. or causing wonders; but the true name of God is known neither to men nor to Angels, but to God alone, neither shall it be manifested (as the holy Scriptures testifie) before the Will of God be fulfilled; Notwithstanding God hath other names amongst the Angels, others amongst us men; for there is no name of God amongst us (as *Moses* the Egyptian saith) which is not taken from his works, and signifieth with participation, besides the name *Tetragrammaton*, which is holy, signifying the substance of the Creator in a pure signification, in which no other thing is partaker with God the Creator; therefore it is called the separated name, which is written and not read, neither is it expressed by us, but named, and signifieth the second supernall Idiome, which is of God, and perhaps of Angels. In like manner the Angels have their name amongst themselves, and in their Idiome, which *Paul* calleth the tongue of Angels, concerning which we have very little knowledge with us, but all their other names are taken from their offices and operations, which have not so great efficacy, and therefore the Magicians call them by their true names, namely the heavenly ones, which are contained in the holy Bible.

Chapter xii. Of the influence of the divine names through all the middle causes into these inferior things.

The most high Creator and first cause, although he ruleth and disposeth all things, yet distributeth the care of execution to diverse Ministers, both good and bad, which *John* in the *Revelations* calls assisting, and destroying Angels: of which the prophet sings elsewhere; The Angel of the Lord remains in the presence of them that fear him, that he may preserve them: and elsewhere he describes immissions by evill Angels. Now whatsoever God doth by Angels, as by ministers, the same doth he by heavens, Stars, but as it were by instruments, that after this manner all things might work together to serve him, that as every part of Heaven, and every Star doth discern every corner or place of the earth, and time, species and Individuall: so it is fit that the Angelical vertue of that part and Star should be applied to them, viz. place, time, and species. Whence *Austin* [Augustine] in his book of questions, saith, Every visible thing in this world, hath an Angelicall power appointed for it: Hence *Origen* on the book of *Numbers* saith, the world hath need of Angels, that may rule the Armies of the earth, Kingdoms, provinces, men, beasts, the nativity, and progress of living creatures, shrubs, plants, and other things, giving them that vertue which is said to be in them, from an occult propriety; much more need is there of Angels that may rule holy works, vertues and men, as they who alwaies see the face of the most high father, and can guide men in the right path, and also even the least thing to this place, as fit members of this world in which God as the chief president, dwelleth, most sweetly disposing all things, not being contained, or circumscribed, but containing all things, as *John* in the *Revelations* describeth the heavenly City, whose twelve gates are guarded with twelve Angels, infusing on them what they receive from the Divine name, twelve times revolved; and in the foundations of that City the names of the twelve Apostles, and the Lamb; for as in the Law, in the stones of the Ephod and foundations of the Holy City described by *Ezekiel*, were written the names of the tribes of *Israel*, and the name of four letters did predominate over them; so in the Gospel, the names of the Apostles are written in the stones of the foundation of the heavenly City, which stones stand for the tribes of *Israel* in the Church, over which the name of the Lamb hath influence, that is, the name of *Jesus*, in which is all the vertue of the four lettered name; seeing that *Jehovah* the Father hath given him all things: Therefore the Heavens receive from the Angels, that which they dart down; but the Angels from the great name of God and *Jesu*, the vertue whereof is first in God, afterward diffused into these twelve and seven Angels, by whom it is extended into the twelve signs, and into the seven planets, and consequently into all the other Ministers and instruments of God, pourtrailing even infinitely. Hence Christ saith, Whatsoever you shall ask the Father in my name, he will give you; and after his resurrection saith, In my name they shall cast out devils, and do as followeth; so that the name of four letters is no further necessary, the whole vertue thereof being translated into the name of *Jesus*, in which only miracles are done; neither is there any other (as *Peter* saith) under heaven given unto men, by which they can be saved, but that; but let us not think, that by naming *Jesus* prophanely [profanely], as the name of a certain man, we can do miracles by vertue of it: but we must invoke it in the holy Spirit, with a pure mind and a fervent spirit, that we may obtain those things which are promised us in him; especially knowledge going before, without which there is no hearing of us, according to that of the Prophet, I will hear him because he hath known my name; Hence at this time no favour can be drawn from the heavens, unless the authority, favor and consent of the name *Jesu* intervene; Hence the Hebrews and Cabalists most skilfull [skillful] in the Divine names, can work nothing after Christ by those old names, as their fathers have done long since; and now it is by experience confirmed, that no devil nor power of Hell, which vex and trouble men, can resist this name, but will they, nill they, bow the knee and obey, when the name *Jesu* by a due pronounciation is proposed to them to be worshipped, and they fear not only the

name but also the Cross, the seal thereof; and not only the knees of earthly, heavenly, and hellish creatures are bowed, but also Insensible things do reverence it, and all tremble at his beck, when from a faithfull heart and a true mouth the name *Jesus* is pronounced, and pure hands imprint the salutiferous sign of the Cross: neither truly doth Christ say in vain to his Disciples, In my name they shall cast out Devils, &c. unless there were a certain vertue expressed in that name over divels [devils] and sick folk, serpents, and persons, and tongues, and so forth, seeing the power which this name hath, is both from the vertue of God the institutor, and also from the vertue of him who is expressed by this name, and from a power implanted in the very word. Hence is it that seeing every creature feareth and reverenceth the name of him who hath made it, sometimes even wicked and ungodly men, if so be they believe the invocation of Divine names of this kind, do bind devils, and operate certain other great things.

Chapter xiii. 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 perceiveth 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 comeliness and beauty; The Abyesse 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 members 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; and elsewhere our Saviour saith, I will give you a mouth and wisdom; and of the hair he saith, an hair of your head shall not perish; and in another place, the hairs of your head are numbred [numbered]; for the Almighty God seeing he would have us to be his Images and like to himself, hath framed members, limbs, and figures after many ways laid open in us, according to the similitude of his hidden vertues, as it were signs keeping the same order and proportion to them: whence the *Mecubals* of the Hebrews say, that if a man capable of the Divine influence do make any member of his body clean and free from filthiness, then it becometh *Habitale* and proper seat of the secret limb of God, and of the vertue to the which the same name is ascribed: so that if that member want any thing, the name being invocated, whence it dependeth, it is presently heard effectually, according to that, I will hear him, because he hath known my name; and these are the great and hidden mysteries, concerning which it is not lawfull to publish more.

Chapter xiiii. Of the Gods of the gentiles, and souls of the Celestiall bodies, and what places were consecrated in times past, and to what Deities.

The Philosophers have maintained, as we have shewed before, that the Heavens and Stars are Divine Animals, and their souls intellectuall, participating of the Divine mind; and they averre, that some separated substances are superior, others inferior to them, as it were governing and serving, which they call intelligences and Angels; moreover *Plato* himself affirmed, that Celestiall souls' are not confined to their bodies, as our souls to our bodies, but to be, where they will, and also that they rejoyce [rejoice] in the vision of God, and without any labor or pains do rule and move their bodies, and together in moving them do easily govern these inferior things; therefore they often called the souls of this kind, Gods, and appointed Divine honors for them, and dedicated prayers and sacrifices to them, and did worship them with Divine worship, and these are the gods to the which all people are attributed, concerning which *Moses* commanded in *Deuteronomy*, saying, least perchance your eyes being lifted up to Heaven, thou shouldest see the Sun, the Moon, and all the Stars of Heaven, and being turned back shouldest adore and worship them, to which all the Nations are subjected, which are under the Heaven; but the Lord *Jehovah* hath taken and brought you forth from the furnace of *Egypt*, that thou shouldest be an Hereditary people

to himself; and in the same book *chap.* 17 he calleth the Sun, Moon, & Stars Gods; and the Doctors of the Hebrews upon that place of *Genesis* where it is said, that *Abraham* gave gifts to the sons of the concubines, viz. *Shemoth*, *Steltoma*, that is strange names, but left *Isaac* heir of all that he possessed, say, that the sons of the concubines were not in the blessing of *Abraham*, given to *Jehovah* the most high creator, but to strange gods and deities, but that *Isaac* and his seed were given to the omnipotent *Jehovah*, and in no part to any strange Deities; therefore they are upbraided in *Deuteronomy*, because they served strange gods and worshipped them they knew not, and to whom they were not given; and also *Joshua Nave*, after that the people were brought into the land of promise, their enemies overcome, and the lots of the possessions of *Israel* distributed, gave the people leave to choose that God whom they would worship, saying, leave is given you this day to choose whom you will especially serve, whether the gods which your fathers served in *Mesopotamia*, or the gods of the *Amorites*, whose land you inhabite; but the people answered, we will serve the Lord *Jehovah*, and he shall be our God; *Joshua* said to them, ye cannot do it, for the Lord *Jehovah* is holy, strong, and jealous; but the people persevering to serve *Jehovah*; he saith to them, ye are witnesses your selves, that ye have chosen for your selves the Lord, to serve him; take away therefore strange gods out of the midst of you, and incline your hearts to the Lord God of *Israel* and he erected a great stone saying, this stone shalbe for a witness, least perhaps afterwards ye will deny and lye [lie] to the Lord your God; therefore the other gods, to which the other Nations were given, were the Sun, Moon, twelve Signs, and other Celestial bodies, and Divine fabricks, yet not as they were bodies, but as the soul adhereth to them, and the whole *Militia* of Heaven, which *Jeremy* cals the queen of Heaven, that is the power by which the Heaven is governed, viz. the soul of the world, of which *Jeremy* saith, The sons gather sticks, and part thereof maketh a fire, and the women mingle oyl [oil], that they might make a cake for the Queen of heaven, neither was the worship of *Doulia*, to this Queen and other Celestiall souls prohibited them, but of *Latria* only, which they that gave, are reproved of the Lord; but the name of these souls or Gods, we have declared; but to what Regions, People, and Cities they were ascribed as proper and tutelar gods; *Origen*, *Tertullian*, *Apuleius*, *Diodorus*, and very many other historians, partly relate to us: Therefore all people worshipped their gods with their proper ceremonies; The *Beotians*, *Amphiarus*; The *Africans*, *Mopsus*; the *Egyptians*, *Osiris* and *Isis*; the *Ethiopians*, who inhabite *Mero*, *Jupiter* and *Bacchus*; The *Arabians*; *Bacchus* and *Venus*; the *Scythians*, *Minerva*; the *Naucradians*, *Serapis*; the *Syrians*, *Atargates*; the *Arabians*, *Diaphares*; the *Africans*, *Celestus*; the *Nornians*, *Tibelenus*: In *Italy* also by the free Cities consecration, *Delventius*, was the God of the *Crustumensians*, *Viridianus* of the *Narvensians*, *Aucharia* of the *Æsculans*, *Narsia* of the *Volsians*, *Valentia* of the *Otriculans*, *Nortia* of the *Sutrinians*, *Curis* of the *Phaliscians*; these especially were famous. The Latians did adore with the highest worship, *Mars*; the *Egyptians*, *Isis*; the *Moors*, *Iuba*; the *Macedonians*, *Cabrius*; the *Carthaginians*, *Uranus*; the *Latines*, *Faunus*; the *Romans*, *Quirinus*; the *Sabines*, *Sangus*; the *Athenians*, *Minerva*; *Samos*, *Juno*; *Paphos*, *Venus*; *Lemnos*, *Vulcan*; *Naxos*, *Bacchus*; *Delphos*, *Apollo*; and as *Ovid* singeth in his *Fasti*,

Athens do Pallas; Crete, Dian' implore.
 The island Lemnos Vulcan doth adore.
 The Spartans, Juno ----

The *Carthaginians* and *Leucadians* did worship Saturn; *Crete*, *Pyreus*, *Homole*, *Ida*, *Elis* and *Lybia* [Libia], *Jupiter*, where was his Oracle: *Epirus*, *Latium*, *Gnidus*, *Lycia*, *Pisa*, *Macedonia*, *Mars*; The

Thermodonians, Scythians, and Thracia, the Sun; the *Scythians* did worship only one God, sacrificing an horse to him; the same also the *Heliopolitans*, and *Assyrians* did worship; and under the name of Apollo, the *Rhodians, Hyperboreans* and *Milesians*; and the mountains *Parnassus, Phaselus, Cynthus, Soracte*, were holy to him, and the Islands *Delos, Claros, Tenedos* and *Mallois*, a place in the Isle *Lesbos*, and the *Grynean Grove* or Town, besides the Cities, *Patara, Chrysa, Tarapnas, Cyrrha, Delphos, Arrephina, Entrosi, Tegyra*; Also *Thebes*, the Island *Naxos*, *Nise* a City of *Arabia*, *Callichoros* a river of *Paphlagonia*, were consecrated to him under the name of *Bacchus* and *Dionysus*; also *Parnassus*, and *Cytheros* mountains of *Boetia*, in which every second year [year] by course, the feasts *Bacchanalia* were kept; also the *Thamaritans* a people neighbors to the *Hircanians* did worship *Bacchus* with their own Ceremonies. The *Assyrians* first of all introduced the worship of *Venus*; then the *Paphians* in *Cyprus*, and *Phenicians* [Phoenicians], and *Cythereans*, whom (as *Ageus* reports) the *Athenians* followed: amongst the *Lacedomonians*, *Venus Armatha* was worshipped; at *Delphos, Venus Epitybia*; she was also adored of the *Coans*; and in *Amathus* an island of the *Aegean Sea*, and in *Memphi* [Memphis] a City of *Egypt*, and in *Gnido* and *Sicilia*, and the *Idalian Grove*, and the City *Hypepa*, and *Erice* a mountain of *Sicilia*, and in *Calidonia, Cyrene* and *Samos*; and no *Deity* of the old Gods (*Aristotle* being witness) is reported to have been worshipped with greater ceremonies, and in more places; the French did especially worship *Mercury*, calling him *Teutates*; so also the *Arcadians, Hormopolites, Egyptians* and *Memphites*. The *Scythians* about mount *Taurus*, did worship the Moon under the name of *Diana*; and in *Ephesus*, she had a most stately Temple; and in *Mycena* after the death of *Thoantes*, King of *Taurica*, her Image being stollen away by *Iphigenia* and *Orestes*, she was worshipped nigh *Aricia*. The Rite of Ceremonies being changed, she was worshipped likewise by the *Magnesians*, a people of *Thessalia*, and in *Pisa*, a City of *Achaia*, and in *Tybur*, and the *Aventinum* a Roman hill, and in *Perga* a City of *Pamphila*, and in *Agras* in the Kingdom of *Attica*; and the *Catenian* people are reported to have worshipped the Moon under the Masculine sexe; there were also other places consecrated to other Deities, as to *Pallas*, who is called *Minerva*, were consecrated *Athens*, the mountains *Pyreus, Aracynthus*, the River *Tritones*, and *Alcomeneum* a city of *Boetia*, and *Neo* one of the Islands of the *Cyclades*; The holy places of *Ceres* are, *Eleusis, Attica, Enna*, and *Catana*, Cities of *Sicilia*, and Mount *Aetna*; The chief worship to *Vulcan* was in the Island of *Lemnos*, and in *Imbres*, an Island of *Thracia* and *Therasia*, an Island consecrated to *Vulcan*, and also *Sicilia*. *Vesta* was the goddess of the *Trojans*, whom runaway *Aeneas* carried into *Italy*, and to her are given the *Phrygians, Idea*, and *Dindymus*, mountains of *Phrygia*, and *Reatum* a City of *Umbria*; also the mountain *Berecynthus*, and *Pessinuntium*, a City of *Phrygia*; The Cities *Carthage, Prosenna, Arhos*, and *Mycena*, worshipped *Juno*; also the Island *Samos*, and the people of *Phaliscia, Orchestus* a City of *Boetia*, and *Tenatus* a Promontory of *Laconia*, were consecrated to *Neptune*, and the *Trezenian* Nation and City were under the protection of *Neptune*: of this sort therefore were the gods of the Nations, which did rule and govern them, which *Moses* himself in *Deuteronomy* calleth Gods of the earth, to the which all Nations were attributed, not signifying others then the heavenly Stars, and their souls.

Chapter xv. What our Theologians think concerning the Celestial 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 *Ecclesiastes* 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 is 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.

Chapter xvi. Of Intelligences and spirits, and of the threefold kind of them, and of their diverse names, and of Infernall and subterraneall spirits.

Now consequently we must discourse of Intelligences, spirits and Angels. An Intelligence is an intelligible substance, free from all gross and putrifying mass of a body, immortall, insensible, assisting all, having Influence over all; and the nature of all intelligences, spirits and Angels is the same. But I call Angels here, not those whom we usually call Devils, but spirits so called from the propriety of the word, as it were, knowing, understanding and wise. But of these according to the tradition of the Magicians, there are three kinds, the first of which they call supercelestiall, and minds altogether separated from a body, and as it were intellectuall spheres, worshipping the one only God, as it were their most firm and stable unity or center; wherefore they even call them gods, by reason of a certain participation of the divinity; for they are always full of God, and overwhelmed with the Divine Nectar. These are only about God, and rule not the bodies of the world, neither are they fitted for the government of inferior things, but infuse the light received from God unto the inferior orders, and distribute every ones duty to all of them; The Celestial intelligences do next follow these in the second order, which they call worldly Angels viz. being appointed besides the Divine worship for the spheres of the world, and for the government of every

heaven & Star, whence they are divided into so many orders, as there are heavens in the world, & as there are Stars in the Heavens, and they called those *Saturnine*, who rule the Heaven of *Saturn* & *Saturn* himself; others *Joviall*, who rule the heaven of *Jupiter* and *Jupiter* himself, and in like maner they name diverse Angels, as well for the name, as the vertue of the other Stars; and because the old Astrologers did maintain maintain fifty five motions, therefore they invented so many Intelligences or Angels; they placed also in the Starry heaven, Angels, who might rule the signs, triplicities, decans, quinaries, degrees and Stars; for although the school of the Peripateticks assigne one onely intelligence to each of the Orbs of the Stars: yet seeing every Star and small part of the heaven hath its proper and different power and influence, it is necessary that it also have his ruling intelligence, which may confer power and operate; therefore they have established twelve Princes of the Angels, which rule the twelve signs of the *Zodiack*, and thirty six which may rule the so many *Decans*, and seventy two, which may rule the so many *Quinaries* of heaven, and the tongues of men and the Nations, and four which may rule the triplicities and Elements, and seven governors of the whole world, according to the seven planets, and they have given to all of them names, and seals, which they call Characters, and used them in their invocations, incantations, and carvings, deccribing them in the instruments of their operations, images, plates, glasses, rings, papers, wax lights and such like; and if at any time they did operate for the Sun, they did invoke by the name of the Sun, and by the names of *Solare* Angels, and so of the rest. Thirdly they established Angels as Ministers for the disposing of those things which are below, which *Origen* calleth certain invisible powers to the which those things which are on earth, are committed to be disposed of. For sometimes they being visible to none do direct our journies [journeys] and all our businesses, are oft present at battels [battles], and by secret helps do give the desired successes to their friends, for they are said, that at their pleasures they can procure prosperity, and inflict adversity. In like manner they distribute these into more orders, so as some are fiery, some watery, some aerial, some terrestrial; which four species of Angels are computed according to the four powers of the Celestiall souls, *viz.* the mind, reason, imagination, and the vivifying and moving nature; Hence the fiery follow the mind of the Celestiall souls, whence they concur to the contemplation of more sublime things, but the Aeriall follow the reason, and favor the rationall faculty, and after a certain manner separate it from the sensitive and vegetative; therefore it serveth for an active life, as the fiery for a contemplative, but the watery following the imagination, serve for a voluptuous life; The earthly following nature, favour vegetable nature; moreover they distinguish also this kind of Angels into *Saturnine* and *Joviall*, according to the names of the Stars, and the Heavens; further some are Orientall, some Occidentall, some Meridional, some Septentrionall; Moreover there is no part of the world destitute of the proper assistance of these Angels, not because they are there alone, but because they reign there especially, for they are everywhere, although some especially operate and have their influence in this place, some elsewhere; neither truly are these things to be understood, as though they were subject to the influences of the Stars, but as they have correspondence with the Heaven above the world, from whence especially all things are directed, and to the which all things ought to be conformable; whence as these Angels are appointed for diverse Stars, so also for diverse places and times, not that they are limited by time or place, neither by the bodies which they are appointed to govern, but because the order of wisdom hath so decreed, therefore they favor more, and patronize those bodies, places, times, stars; so they have called some Diurnall, some Nocturnall, other Meridionall; in like manner some are called Woodmen, some Mountaineers, some Fieldmen, some Domesticks. Hence the gods of the Woods, Country gods, Satyrs, familiars, Fairies of the fountains, Fairies of the Woods, Nymphs of the Sea, the Naiades, Neriades,

Dryades, Pierides, Hamadryades, Potumides, Hinnides, Agapte, Pales, Pareades, Dodonæ, Feniliæ, Lavernæ, Pareæ, Muses, Aonides, Castalides, Heliconides, Pegasides, Meonides, Phebiades, Camenæ, the Graces, the Genii, Hobgoblins, and such like; whence they call them vulgar superiors, some the demi-gods [demigods] and goddesses; some of these are so familiar and acquainted with men, that they are even affected with humane perturbations, by whose instruction *Plato* thinketh that men do oftentimes wonderfull things, even as by the instruction of men, some beasts which are most nigh unto us, as Apes, Dogs, Elephants, do often strange things above their species; and they who have written the Chronicles of the Danes and Norwegians, do testifie, that spirits of diverse kinds in those regions are subject to mens commands; moreover some of these to be corporeall and mortall, whose bodies are begotten and dy [die], yet to be long lived is the opinion of the Egyptians and Platonists, and especially approved by *Proclus*. *Plutarch* also and *Demetrius* the Philosopher, and *Aemilianus* the Rhetoritian affirm the same; Therefore of these spirits of the third kind, as the opinion of the Platonists is; they report that there are so many Legions, as there are Stars in the Heaven, and so many spirits in every Legion, as in heaven it self Stars, but there are (as *Athanasius* delivereth) who think, that the true number of the good spirits, is according to the number of men ninety nine parts, according to the parable of the hundred sheep; others think only nine parts, according to the parable of the ten groats; others suppose the number of the Angels equal with men, because it is written, He hath appointed the bounds of the people according to the number of the Angels of God; and concerning their number many have written many things, but the latter Theologians following the master of the dentences, *Austin* [Augustine] and *Gregory* easily resolve themselves, saying, that the number of the good Angels transcendeth humane capacity; to the which on the contrary, innumerable unclean spirits do correspond, there being so many in the inferior world, as pure spirits in the superior, and some Divines affirm that they have received this by revelations; under these they place a kind of spirits, subterrany or obscure, which the Platonists call Angels that failed, revengers of wickedness, and ungodliness, according to the decree of the Divine justice, and they call them evill Angels and wicked spirits, because they oft annoy and hurt even of their own accords; of these also they reckon more legions, and in like manner distinguishing them according to the names of the Stars and Elements, and parts of the world, they do place over them Kings, Princes and Rulers and the names of them; of these, four most mischievous Kings do rule over the other [others], according to the four parts of the world; under these many more Princes of Legions govern, and also many of private offices. Hence the *Gorgones*, *Statenocæ*, the furies. Hence *Tisiphone*, *Alecto*, *Megæra*, *Cerberus*: They of this kind of spirits, *Porphyry* saith, inhabite a place nigh to the earth, yea within the earth it self; there is no mischief, which they dare not commit; they have altogether a violent and hurtfull custome, therefore they very much plot and endeavor violent and sudden mischiefs; and when they make incursions, sometimes they are wont to lie hide [hid], but sometimes to offer open violence, and are very much delighted in all things done wickedly and contentiously.

Chapter xvii. 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 distinguisheth 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 *ùã÷ä úåéä* [Haioth Hacadosh] that is, creatures of sanctity, or by the which God *äéää* giveth the gift of being. In the second place succeed *Ophanim* *íéðôää* that is forms or wheels, by the which God *äääé* distinguisheth the *Chaos*: In the third place are *Aralim* *íéìàøä*

great, strong, and mighty Angels, by the which *Jehova* [L: Tetragrammaton] *Elohim* pronounced or *Jehova* [L: Tetragrammaton] joyned with *He äääéä* administreth form to the liquid matter: In the fourth place are *Hasmalim íëîùä* by which *El là* God framed the effigies of bodies. The fifth order is *Seraphim íéôøù* by the which God *Elohim Gibor øáéâ íéälà* draweth forth the elements. The sixt [sixth] is *Malachim íéëàî* that is of Angels, by the which God *Eloha äålà*, produceth metals. The seventh *Elohim íéälà* that is the gods by the which God *Jehovah Sabaoth úåàáö äääé* produceth vegetables; The eighth *Beni Elohim íéälà éïá* that is the sons of God, by the which God *Elohim Sabaoth úåàáö íéälà* procreateth Animals; The ninth & lowest *Cherubim íéáåøë* by the which God *Sadai éãù* createth mankind; under these is the order *Animasticus* called *Issim íéùéà* that is nobles, strong men, or blessed, by the which God *Adonai éðãà* bestoweth prophecie.

Heinrich Cornelius Agrippa: his *Fourth Book of Occult Philosophy*

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Heinrich Cornelius Agrippa (1486-1535) is the most influential writer of Renaissance esoterica. His [de occulta philosophia](#) appeared in three books. Written from 1509 to 1510 (he would have been 23 at the time), it circulated widely in manuscript form, and was eventually printed in 1533. It is a "systematic exposition of ... Ficinian spiritual magic and Trithemian demonic magic (and) ... treatised in practical magic" (I. P. Coulano in *Hidden Truths* 1987, p. 114).

The so-called *Fourth Book* appeared in Latin some thirty years after Agrippa's death. Johann Weyer, a student of Agrippa's, denounced this work to be spurious (cf. *Praestigiis Daemonum*, 1563) and that evaluation has rarely been questioned. An exception to this is Stephen Skinner in his 1978 introduction to the facsimile edition published by Askin Publishers.

This book quotes from and expands on certain themes in Agrippa's [Third Book of occult philosophy](#), to create a more concise and practical synopsis of the techniques for summoning spirits.

Comments in [] are by JHP.

Of Occult Philosophy,

or

Of Magical Ceremonies:

The Fourth Book.

Written by Henry Cornelius Agrippa.

Translated into English by Robert Turner.

London. 1655.

(item spurius liber de ceremoniis magicis, qui quartus Agrippae habetur.)

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In our Books of Occult Philosophy, we have not so compendiously, as copiously, declared the principles, grounds, and reasons of Magick it self, and after what maner the experimants thereof are to be chosen, elected, and compounded, to produce many wonderful effects; but because in those books they are treated of, rather Theoretically [theoretically], then Practically; and some also are not handled compleatly and fully, and others very figuratively, and as it were Enigmatically and obscure Riddles, as being those which we have attained unto with great study, diligence, and very curious searching and exploration, and are heretofore set forth in a more rude and unfashioned maner. Therefore in this book, which we have composed and made as it were a Complement and Key of our other books of Occult Philosophy, and of all Magical Operations, we will give unto thee the documents of holy and undefiled verity, and Inexpugnable and Unresistable Magical Discipline, and the most pleasant and delectable experiments of the sacred Deities. So that as by the reading of our other books of Occult Philosophy, thou maist earnestly cover the knowledge of these things; even so with reading this book, thou shalt truely triumph. Wherefore let silence hide these things within the secret closets of thy religious breast, and conceal them with constant Taciturnity.

[Of the names of spirits.]

[Cf. [Occul. Phil. III, xxvii](#) where the referenced table is given.]

This therefore is to be known, That the names of the intelligent presidents of every one of the Planets are constituted after this maner: that is to say, By collecting together the letters out of the figure of the world, from the rising of the body of the Planet, according to the succession of the Signes through the several degrees; and out of the several degrees, from the aspects of the Planet himself, the calculation being made from the degree of the ascendant. In the like maner are constituted the names of the Princes of the evil spirits; they are taken under all the Planets of the presidents in a retrograde order, the projection being made contrart to the succession of the signes, from the beginning of the seventh House. Now the name of the supreme & highest intelligence, which many do suppose to be the soul of the world, is collected out of the four Cardinal points of the figure of the world, after the maner already delivered: & by the opposite and contrary way, is known the name of the great *Dæmon*, or evil spirit, upon the four cadent Angles. In the like maner shalt thou understand the names of the great presidential spirits ruling in the Air, from the four Angles of the succedant Houses: so that as to obtain the names of the good spirits, the calculation is to be made according to the succession of the signes, beginning from the degree of the ascendant; and to attain to the names of the evil spirits, by working the contrary way.

You must also observe, that the names of the evil spirits are extracted, aswel from the names of the good spirits, as of the evil: so not withstanding, that if we enter the table with the name of a good spirit of the second order, the name of the evil spirit shall be extracted from the order of the Princes and Governours; but if we enter the table with the name of a good spirit of the third order, or with the name of an evil spirit a Governour, after what maner soever they are extracted, whether by this table, or from a celestial figure, the names which do proceed from hence, shall be the names of the evil spirits, the Ministers of the inferiour order.

It is further to be noted, That as often as we enter this table with the good spirits of the second order, the names extracted are of the second order: and if under them we extract the name of an evil spirit, he is of the superiour order of the Governours. The same order is, if we enter with the name of an evil spirit of the superiour order. If therefore we enter this table with the names of the spirits of the third order, or with the names of the ministring spirits, aswel of the good spirits, as of the evil, the names extracted shall be the names of the ministring spirits of the inferiour order.

But many Magicians, men of no small Authority, will have the tables of this kinde to be extended with Latine letters: so that by the same tables also, out of the name of any office or effect, might be found out the name of any spirit, aswel good as evil, by the same maner which is above delivered, by taking the name of the office or of the effect, in the columnne of letters, in their own line, under their own star. And of this practice *Trismegistus* is a great Author, who delivered this kinde of calculation in Egyptian letters: not improperly also may they be referred to other letters of other tongues, for the reasons assigned to the signes; for truly he only is extant of all men, who have treated concerning the attaining to the names of spirits.

Therefore the force, secrete and power, in what maner the sacred names of spirits are truly and rightly found out, consisteth in the disposing of vowels, which do not make the name of a spirit, and wherewith is constituted the true name, and right word. Now this art is thus perfected and brought to pass: first, we are to take heed of the placing the vowels of the letters, which are found by the calculation of the celestial figure, to finde the names of the spirits of the second order, Presidents and Governours. And this in the good spirits, is thus brought to effect, by considering the stars which do constitute and make the letters, and by placing them according to their order: first, let the degree of the eleventh House be subtracted from the degree of that star which is first in order; and that which remaineth thereof, let it be projected from the degree of the ascendent, and where that number endeth, there is a part of the vowel of the first letter: begin therefore to calculate the vowels of these letters, according to their number and order; and the vowel which falleth in the place of the star, which is the first in order, the same vowel is attributed to the first letter. Then afterwards thou shalt finde the part of the second letter, by subtracting the degree of a star which is the second in order from the first star; and that which remaineth, cast from the ascendant. And this is the part from which thou shalt begin the calculation of the vowels; and that vowel which falleth upon the second star, the same is the vowel of the second letter. And so consequently maist thou search out the vowels of the following letters alwaies, by subtracting the degree of the following star, from the degree of the star next preceding and going before. And so also all calculations and numerations in the names of the good spirits, ought to be made according to the succession of the signes. And in calculating the names of the evil spirits, where in the names of the good spirits is taken the degree of the eleventh House, in these ought to be taken the degree of the twelfth House. And all numerations and calculations may be made with the succession of the signes, by taking the beginning from the degree of the tenth House.

But in all extractions by tables, the vowels are placed after another maner. In the first place therefore is taken the certain number of letters making the name it self, and is thus numbred from the beginning of the columnne of the first letter, or whereupon the name is extracted; and the letter on which this number falleth, is referred to the first letter of the name, extracted by taking the distance of the one from the other, according to the order of the Alphabet. But the number of that distance is projected from the beginning of his comunne; and where it endeth, there is part of the first vowel: from thence therefore thou shalt calculate the vowels themselves, in their own number and order, in the same columnne; and the vowel which shall fall upon the first letter of a name, the same shall be attributed to that name. Now thou shalt finde the following vowels, by taking the distance from the precedent vowel to the following: and so consequently according to the succession of the Alphabet. And the number of that distance is to be numbered from the beginning of his own columnne; and where he shall cease,

there is the part of the vowel sought after. From thence therefore must you calculate the vowels, as we have abovesaid; and those vowels which shall fall upon their own letters, are to be attributed unto them: if therefore any vowel shall happen to fall upon a vowel, the former must give place to the letter: and this you are to understand only of the good spirits. In the evil also you may proceed in the same way; except only, that you make the numerations after a contrary and backward order, contrary to the succession of the Alphabet, and contrary to the order of the columnes (that is to say) in ascending.

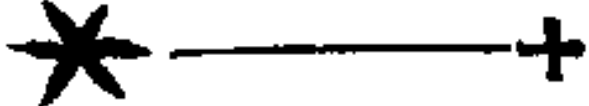
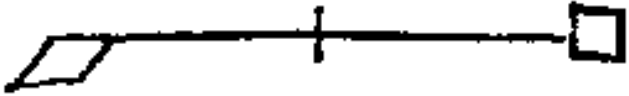
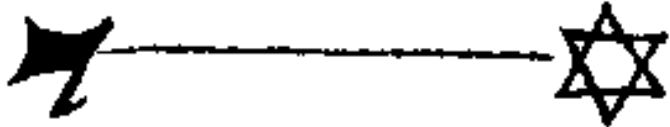
The name of good Angels, and of every man, which we have taught how to finde out, in our [third book of Occult Philosophy](#), according to that maner, is of no little Authority, nor of a mean foundation. But now we will give unto thee some other ways, illustrated with no vain reasons. One whereof is, by taking in the figure of the nativity, the five places of Hylech: which being noted, the characters of the letters are projected in their order and number from the beginning of *Aries*; and those letters which fall upon the degrees of the said places, according to their order and dignity disposed and aspected, do make the name of an Angel. There is also another way, wherein they do take Almutel, which is the ruling and governing stars over the aforesaid five places; and the projection is to be made from the degree of the ascendant; which is done by gathering together the letters falling upon Almutel: which being placed in order, according to their dignity, do make the name of an Angel. There is furthermore another way used, and very much had in observation from the Egyptians, by making their calculation from the degree of the ascendant, and by gathering together the letters according to the Almutel of the eleventh House; which House they call a good *Dæmon*: which being placed according to their dignities, the names of the Angels are constituted. Now the names of the evil Angels are known after the like maner, except only that the projections must be performed contrary to the course and order of the succession of the signes, so that whereas in seeking the names of good spirits, we are to calculate from the beginning of *Aries*; contrariwise, in attaining the names of the evil, we ought to account from the beginning of *Libra*. And whereas in the good spirits we number from the degree of the ascendant; contrarily, in the evil, we must calculate from the degree of the seventh House. But according to the Egyptians, the name of an Angel is collected according to the Almutel of the twelfth House, which they call an evil spirit.

[The manner of making characters.]

Now all those rites, which are elsewhere already by us delivered in our [third book of Occult Philosophy](#), may be made by the characters of any language. In all which (as we have abovesaid) there is a mystical and divine number, order and figure; from whence it cometh to pass, that the same spirit may be called by divers names. But others are discovered from the name of the spirit himself, of the good or evil, by tables formed to this purpose.

Now these celestial characters do consist of lines and heads: the heads are six, according to the six magnitudes of the stars, whereunto the planets also are reduced. The first magnitude holdeth a Star, with the Sun, or a Cross. The second with Jupiter a circular point. The third holdeth with Saturn, a semicircle, a triangle, either crooked, round, or acute. The fourth with Mars, a little stroke penetrating the line, either square, straight, or oblique. The fifth with Venus and Mercury, a little stroke or point with a tail, ascending or descending. The sixth with the Moon, a point made black. All which you may see in the ensuing table. The heads then being posited according to the site of the Stars in the figure of Heaven, then the lines are to be drawn out, according to the congruency or agreement of their natures. And this you are to understand of the fixed Stars. But in the erecting of the Planets, the lines are drawn out, the heads being posited according to their course and nature amongst themselves.

Stars. Heads. Lines joyned to the Heads.

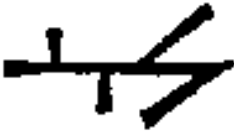
	Stars.	Heads.	Lines joyned to the Heads.
I. ①			
II. 24			
III. ②			
III. ③			
V. ④			
VI. ⑤			

When therefore a character is to be found of any celestial Image ascending in any degree or face of a signe, which do consist of Stars of the same magnitude and nature; then the number of these Stars being posited according to their place and order, the lines are drawn after the similitude of the Image signified, as copiously as the same can be done.

But the Characters which are extracted according to the name of a spirit, are composed by the table following, by giving to every letter that name which agreeth unto him, out of the table; which although it may appear easie to those that apprehend it, yet there is herein no small difficulty; To wit, when the letter of a name falleth upon the line of letters or figures, that we may know which figure or which letter is to be taken. And this may be thus known: for if a letter falleth upon the line of letters, consider of what number this letter may be in the order of the name; as the second, or the third; then how many letters that name containeth; as five or seven; and multiply these numbers one after another by themselves, and treble the product: then cast the whole (being added together) from the beginning of the letters, according to the succession of the Alphabet: and the letter upon which that number shall happen to fall, ought to be placed for the character of that spirit. But if any letter of a name fall on the line of figures, it is thus to be wrought. Take the number how many this letter is in order of the name, and let it be multiplied by that number of which this letter is in the order of the Alphabet; and being added together, divide it by nine, and the remainder sheweth the figure or number to be placed in the character: and this may be put either in a Geometrical or Arithmetical figure of number; which notwithstanding ought not to exceed the number of nine, or nine Angles.

The Characters of good Spirits.

A simple point.	Round.	Starry.
Straight standing line.	Lying.	Oblique.
Line crooked like a bow.	Like waves.	Toothed.
Intersection right.	Inherent.	Adhering separate.
Obliq; intersection simple.	Mixt.	Manifold.
Perpendicular right dexter.	Sinister.	Neuter.
A whole figure.	Broken.	Half.
A letter inhering.	Adhering.	Separate.

A simple point.	Round.	Starry.
		
Straight standing line.	Lying.	Oblique.
		
Line crooked like a bow.	Like waves.	Toothed.
		
Intersection right.	Inherent.	Adhering separate.
		
Obliq; intersection simple.	Mixt.	Manifold.
		
Perpendicular right dexter.	Sinister.	Neuter.
		
A whole figure.	Broken.	Half.
		

A whole figure.



BROKEN.



A part.



A letter inhering.



Adhering.



Separate.



The Characters of evil Spirits.

A right line.	Crooked.	Reflexed.
A simple figure.	Penetrate.	Broken.
A right letter.	Retrograde.	Invers'd
Flame.	Winde.	Water.
A mass.	Rain.	Clay.
A flying thing.	A creeping thing.	A serpent.
An eye.	A hand.	A foot.
A crown.	A crest.	Horns.
A scepter.	A sword.	A scourge.

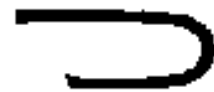
A right line.



Crooked,



Reflexed,



A simple figure.



Penetrate.



Broken,



A right letter.



Retrograde,



Invers'd.



Flame.



Winde.



Water.



A mass.



Rain.



Clay.



A flying thing.



A creeping thing.



A serpent.



An eye.



A hand.



A foot.



A crown.



A crest.



Horns.



A scepter.



A sword.



A scourge.



But the Characters which are understood by the revelation of Spirits, take their vertue from thence; because they are, as it were, certain hidden seals, making the harmony of some divinity: either they are signes of a Covenant entred into, and of promised and plighted faith, or of obedience. And those Characters cannot by any other means be searched out.

[The appearance of spirits]

Moreover, besides these Characters, there are certain familiar Figures & Images of evil Spirits, under which forms they are wont to appear, and yield obedience to them that invoke them. And all these Characters or Images may be seen by the table following, according to the course of the letters constituting the names of Spirits themselves: so that if in any letter there is found more then the name of one Spirit, his Image holdeth the pre-eminence, the others imparting their own order; so that they which are the first orders, to them is attributed the head, the upper part of the body, according to their own figure: those which are the lowest, do possess the thighs and feet; so also the middle letters do attribute like to themselves the middle parts of the body, or give the parts that fit. But if there happens any contrariety, that letter which is the stronger in the number shall bear rule: and if they are equal, they all impart equal things. Furthermore, if any name shall obtain any notable Character or Instrument out of the Table, he shall likewise have the same character in the Image.

We may also attain to the knowledge of the dignities of the evil Spirits, by the same Tables of Characters and Images: for upon what spirit soever there falleth any excellent signe or instrument out of the Table of Characters, he possesseth that dignity; if a Crest or Plume, a Dukedome; if a Horn, a County; if without these there be a Scepter, Sword, or forked Instrument, it sheweth Rule and Authority. Likewise out of the Table of Images you shall finde them which bear the chief Kingly dignity: from the Crown judge dignity; and from the Instruments, Rule and Authority. Lastly, they which bear an humane shape and figure, have greater dignity then those which appear under the Forms and Images of Beasts; they also who ride, do excel them which appear on foot. And thus according to all their commixtures, you may judge the dignity and excellency of Spirits, one before another. Moreover, you must understand, that the Spirits of the inferiour order, of what dignity soever they be, are alwaies subject to the Spirits of the superiour order: so also, that it is not incongruent for their Kings and Dukes to be Subject and Minister to the presidents of the superiour order.

The shapes familiar to the Spirits of Saturn.



They appear for the most part with a tall, lean, and slender body, with an angry countenance, having four

faces; one in the hinder part of the head, one on the former part of the head, and on each side nosed or beaked there likewise appeareth a face on each knee, or a black shining colour: their motion is the moving of the winde, with a kinde of earthquake: their signe is white earth, whiter then any Snow.

The particular forms are,

- A King having a beard, riding on a Dragon.
- An Old man with a beard.
- An Old woman leaning on a staffe.
- A Hog.
- A Dragon.
- An Owl.
- A black Garment.
- A Hooke or Sickle.
- A Juniper-tree.

The familiar forms to the Spirits of Jupiter.



THe Spirits of Jupiter do appear with a body sanguine and cholerick, of a middle stature, with a horrible fearful motion; but with a midle countenance, a gentle speech, and of the colour of Iron. The motion of them is flashings of Lightening and Thunder; their signe is, there will appear men about the circle, who shall seem to be devoured of Lions.

Their particular forms are,

- A King with a Sword drawn, riding on a Stag.
- A Man wearing a Mitre in long raynment.
- A Maid with a Laurel-Crown adorned with Flowers,
- A Bull.
- A Stag.
- A Peacock.
- An azure Garment.
- A Sword.
- A Box-tree (*Buxus*).

The familiar forms of the Spirits of Mars.



They appear in a tall body, cholerick, a filthy countenance, of colour brown, swarthy or red, having horns like Harts horns, and Griphins claws, bellowing like wilde Bulls. Their Motion is like fire burning; their signe Thunder and Lightning about the Circle.

Their particular forms are,

- A King armed riding upon a Wolf.
- A Man armed.
- A Woman holding a buckler on her thigh.
- A Hee-goat.
- A Horse.
- A Stag.
- A red Garment.
- Wool.
- A Cheeslip.

Shapes familiar to the Spirits of the Sun.



The Spirits of the Sun do for the most part appear in a large, full and great body sanguine and gross, in a gold colour, with the tincture of blood. Their motion is as the Lightning of Heaven; their signe is to move the person to sweat that calls them. But their particular forms are,

- A King having a Scepter riding on a Lion.
- A King crowned.
- A Queen with a Scepter.
- A Bird.
- A Lion.
- A Cock.
- A yellow or golden Garment.
- A Scepter.
- *Caudatus*.

Familiar shapes of the Spirits of Venus.



They do appear with a fair body, of middle stature, with an amiable and pleasant countenance, of colour white or green, the upper part golden. The motion of them is as it were a most clear Star. For their signe, there will seem to be maids playing without the Circle, which will provoke and allure him that calleth them to play. But their particular forms are,

- A King with a Scepter riding upon a Camel.
- A Maid clothed and dressed beautifully.
- A Maid naked.
- A Shee-goat.
- A Camel.
- A Dove.
- A white or green Garment.
- Flowers.
- The herb Savine.

The familiar forms of the Spirits of Mercury.



The Spirits of *Mercury* will appear for the most part in a body of a middle stature, cold, liquid and moist, fair, and with an affable speech; in a humane shape and form, like unto a Knight armed; of colour clear and bright. The motion of them is as it were silver-coloured clouds. For their signe, they cause and bring horror and fear unto him that calls them. But their particular shapes are,

- A King riding upon a Bear.
- A fair Youth.
- A Woman holding a distaffe.
- A Dog.
- A Shee-bear.
- A Magpie.
- A Garment of sundry changeable colours.
- A Rod.
- A little staffe.

The forms familiar to the Spirits of the Moon.



They will for the most part appear in a great and full body, soft and phlegmaticque, of colour like a black obscure cloud, having a swelling countenance, with eyes red and full of water, a bald head, and teeth like a wilde boar. Their motion is as it were an exceeding great tempest of the Sea. For their signe, there will appear an exceeding great rain about the Circle. And their particular shapes are,

- A King like an Archer riding upon a Doe.
- A little Boy.
- A Woman-hunter with a bow and arrows.
- A Cow.
- A little Doe.
- A Goose.
- A Garment green or silver-coloured.
- An Arrow.
- A Creature having many feet.

[Concerning Pentacles and Sigils.]

But we now come to speak of the holy and sacred Pentacles and Sigils. Now these pentacles, are as it were certain holy signes preserving us from evil chances and events, and helping and assisting us to binde, exterminate, and drive away evil spirits, and alluring the good spirits, and reconciling them unto us. And these pentacles do consist either of Characters of the good spirits of the superiour order, or of sacred pictures of holy letters or revelations, with apt and fit versicles, which are composed either of Geometrical figures and holy names of God, according to the course and maner of many of them; or they are compounded of all of them, or very many of them mixt. And the Characters which are useful for us to constitute and make the pentacles, they are the Characters of the good Spirits, especially and chiefly of the good spirits of the first and second order, and sometimes also of the third order. And this kinde of Characters are especially to be names holy; and then those Characters which we have above called holy. What Character soever therefore of this kinde is to be instituted, we must draw about him a double circle, wherein we must write the name of his Angel: and if we will adde some divine name congruent with his Spirit and Office, it will be of the greater force and efficacy. And if we will draw about him any angular figure, according to the maner og his numbers, that also shall be lawful to be done. But the holy pictures which do make the pentacles, are they which everywhere are delivered unto us in the Prophets and sacred Writings, as well of the old as of the new Testament. Even as the figure of the Serpent hanging on the cross, and such-like; whereof very many may be found out of the visions of the Prophets, as of *Esaias*, *Daniel*, *Esdras* and others, and also out of the revelation of the *Apocalypse*. And we have spoken of them in our [third book of Occult Philosophy](#), where we have made mention of holy things. Therefore when any picture is posited of any of these holy Images, let the circle be drawn round about it on each side thereof, wherein let there be written some divine name, that is apt and conformed to the effect of that figure, or else there may be written about it some versicle taken out of part of the body of holy Scripture, which may desire to ascertain or deprecate the desired effect. As, if a pentacle were to be made to gain victory or revenge against ones enemies, aswel visible as invisible, The figure may be taken out of the [second book of the Maccabees](#): that is to say, a hand holding a golden Sword drawn, about which let there be written the versicle there contained; To wit, *Take the holy Sword, the gift of God, wherewith thou shalt slay thee*

the adversaries of my people Israel. (2Mac15.16: Accipe sanctum gladium munus a Deo quo deicies adversarios populi mei Israhel.) Or also there may be written about it a versicle of the [fifth Psalm](#): *In this is the strength of thy arm: before thy face there is death*; or some other such-like versicle. But if you will write any divine name about the figure, then let some name be taken that signifies Fear, a Sword, Wrath, the Revenge of God, or some such-like name congruent and agreeing with the effect desired. And if there shall be written any Angular figure, let him be taken according to the reason and rule of the numbers, as we have taught in our [second book of Occult Philosophy](#), where we have treated of the numbers, and of the like operations. And of this sort there are two pentacles of sublime vertue and great power, very useful and necessary to be used in the consecration of experiments and Spirits: one whereof is that in the first chapter of [Apocalypse](#); To wit, a figure of the Majesty of God sitting upon a Throne, having in his mouth a two-edged Sword, as there it is written, about which let there be written, *I am Alpha & Omega, the beginning and the end, which is, and which was, and which is to come, the Almighty. I am the first and the last, who am living, and was dead, and behold I live for ever and ever; and I have the keys of death and hell. (ego sum primus & novissimus, vivus & sui mortuus: & ecce sum vivens in secula seculorum; & habeo claves mortis & inferni.)* Then there shall be written about it these three versicles.

Manda Deus virtuti tuæ, &c. [Ps67.29]

*Give commandment, O God, to thy strength.
Confirm, Oh God, thy work in us.*

Let them be as dust before the face of the winde. And let the Angel of the Lord scatter them. Let all their wayes be darkness and uncertain. And let the Angel of the Lord persecute them.

Moreover, let there be written about it the ten general names, which are, *El, Elohim, Elohe, Zebaoth, Elion, Escerchie, Adonay, Jah, Tetragrammaton, Saday.*

There is another pentacle, the figure whereof is like unto *a Lambe slain, having seven eyes, and seven horns, and under his feet a book sealed with seven seals*, as it is said in the [5. chap. of the Apocalypse](#). Whereabout let there be written this versicle: *Behold the Lion hath overcome of the Tribe of Judah, the root of David. I will open the book, and unloose the seven seals thereof.* And one other versicle: *I saw Satan like lightning fall down from heaven. Behold, I have given you power to tread upon the Serpents and Scorpions, and over all the power of your enemies, and nothing shall be able to hurt you.* And let there be also written about it the [ten general names, as aforesaid](#).

But those Pentacles which are thus made of figures and names, let them keep this order: for when any figure is posited, conformable to any number, to produce any certain effect or vertue, there must be written thereupon, in all the several Angles, some Divine name, obtaining the force and efficacie of the thing desired: yet so nevertheless, that the name which is of this sort do consist of just so many letters, as the Figure may constitute a number; or of so many letters of a name, as joyned together amongst themselves, may make the number of a Figure; or by any number which may be divided without any superfluity or diminution. Now such a name being found, whether it be onely one name or more, or divers names, it is to be written in all the several Angles in the Figure: but in the middle of the Figure let the revolution of the name be whole and totally placed, or at least principally.

Oftentimes also we constitute Pentacles, by making the revolution of some kinde of name, in a square Table, and

by drawing about it a single or double Circle, and by writing therein some holy Versicle competent and befitting this name, or from which that name is extracted. And this is the way of making the Pentacles, according to their several distinct forms and fashions, which we may as we please either multiply or commix together by course among themselves, to work the greater efficacie, and extension and enlargement of force and vertue.

As, if a deprecation should be made for the overthrow and destruction of ones enemies, then we are to minde and call to remembrance how God destroyed the whole face of the earth in the deluge of waters; and the destruction of Sodom and Gomorrha, by raining down fire and brimstone; likewise, how God overthrew Pharaoh and his host in the Red-Sea: and to call to minde if any other malediction or curse be found in holy Writ. And thus in things of the like sort. So likewise in deprecating and praying against perils and dangers of waters, we ought to call to remembrance the saving of Noah in the deluge of waters, the passing of the children of Israel thorow the Red-sea; and also we are to minde how Christ walked upon the waters, and saved the ship in danger to be cast away with the tempest; and how he commanded the windes and the waves, and they obeyed him; and also, that he drew *Peter* out of the water, being in danger of drowning: and the like. And lastly, with these we invoke and call upon some certain holy names of God, God; to wit, such as are significative to accomplish our desire, and accommodated to the desired effect: as, if it be to overthrow enemies, we are to invoke and call upon the names of wrath, revenge, fear, justice, and fortitude of God: and if we would avoid and escape any evil or danger, we then call upon the names of mercy, defence, salvation, fortitude, goodness, and such-like names of God. When also we pray unto God that he would grant unto us our desires, we are likewise to intermix therewith the name of some good spirit, whether one onely, or more, whose office it is to execute our desires: and sometimes also we require some evil spirit to restrain or compel, whose name likewise we intermingle; and that rightly especially, if it be to execute any evil work; as revenge, punishment, or destruction.

Furthermore, if there be any Versicle in [the Psalms](#), or in any other part of holy Scripture, that shall seem congruent and agreeable to our desire, the same is to be mingled with our prayers. Now after Prayer hath been made unto God, it is expedient afterwards to make an Oration to that executioner whom in our precedent prayer unto God we have desired should administer unto us, whether one or more, or whether he be an Angel, or Star, or Soul, or any of the noble Angels. But this kinde of Oration ought to be composed according to the Rules which we have delivered in the [second book of Occult Philosophy](#), where we have treated of the manner of the composition of Inchantments.

[Of bonds]

You may know further, that these kinde of [bonds](#) have a threeforl difference: for the first bond is, when we conjure by Natural things: the second is compounded of Religious mysteries, by Sacraments, Miracles, and things of this sort: and the third is constituted by Divine names, and holy Sigils. And by these kinde of bonds, we may binde not onely spirits, but also all other creatures whatsoever; as animals, tempests,* [In marg: **Incendia*; Envie and Malice.] burnings, floods of water, and the force and power of Arms. Oftentimes also we use these bonds aforesaid, not onely by Conjuration, but sometimes also using the means of Deprecation and Benediction. Moreover, it conduceth much to this purpose, to joyn some sentence of holy Scripture, if any shall be found convenient hereunto: as, in the Conjuration of Serpents, by commemorating the curse of the Serpent in the earthly Paradise, and the setting up of the Serpent in the wilderness; and further adding that Versicle, *Thou shalt walk upon the Asp and the Basilisk (Super aspidem & basiliscum ambulabis)*, &c. [[Ps90.13](#)] Superstition also is of much prevalency herein, by the translation of some Sacramental Rites, to binde that which we intend to hinder; as, the Rites of Excommunication, of Sepulchres, Funerals, Buryings, and the like.

[Consecration of ritual implements]

And now we come to treat of the Consecrations which, men ought to make upon all instruments and things necessary to be used in this Art: and the vertue of this Consecration most chiefly consists in two things; to wit, in the power of the person consecrating, and by the vertue of the prayer by which the Consecration is made. For in the person consecrating, there is required holiness of Life, and power of sanctifying: both which are acquired by Dignification and Initiation. And that the person himself should with a firm and undoubted faith believe the vertue, power, and efficacie hereof. And then in the Prayer it self by which this Consecration is made, there is required the like holiness; which either solely consisteth in the prayer it self, as, if it be by divine inspiration ordained to this purpose, such as we have in many places of the holy Bible; or that it be hereunto instituted through the power of the Holy Spirit, in the ordination of the Church. Otherwise there is in the Prayer a Sanctimony, which is not onely by it self, but by the commemoration of holy things; as, the commemoration of holy Scriptures, Histories, Works, Miracles, Effects, Graces, Promises, Sacraments and Sacramental things, and the like. Which things, by a certain similitude, do seem properly or improperly to appertain to the thing consecrated.

There is used also the invocation of some Divine names, with the consignation of holy Seals, amd things of the like sort, which do conduce to sanctification and expiation; such as are the Sprinkling with Holy-Water, Unctions with holy Oyl [oil], and odoriferous Suffumigations appertaining to holy Worship. And therefore in every Consecration there is chiefly used the Benediction and Consecration of Water, Oyl, Fire, and Fumigations, used everywhere with holy Wax-lights or Lamps burning: for without Lights no Sacrament is rightly performed. This therefore is to be known, and firmly observed, That if any Consecration be to be made of things profane, in which there is any pollution of defilement, then an exorcising and expiation of those things ought to procede the consecration. Which things being so made pure, are more apt to receive the influences of the Divine vertues. We are also to observe, that in the end of every Consecration, after that the prayer is rightly performed, the person consecrating ought to bless the thing consecrated, by breathing out some words, with divine vertue and power of the present Consecration, with the commemoration of his vertue and authority, that it may be the more doely performed, and with an earnest and intentive minde. And therefore we will here lay down some examples hereof, whereby the way to the whole perfection hereof may the more easily be made to appear unto you.

So then, in the consecration of water, we ought to commemorate how that God hath placed the firmament in the midst of the waters, and in what maner that God placed the fountain of waters in the earthly Paradise, from whence sprang four holy rivers, which watered the whole earth. Likewise we are to call to remembrance in what manner God made the water to be the instrument of executing his justice in the destruction of the Gyants in the general deluge over all the earth, and in the overthrow of the host of Pharaoh in the Red-sea; also, how God led his own people thorow the midst of the Sea on dry ground, and through the midst of the river of Jordan; and likewise how marvelously he drew forth water out of the stony rock in the wilderness; and how at the [prayer of Samson](#), he caused a fountain of running water to flow out of the cheek-tooth of the jaw-bone of an ass: [[Judges 15.15](#)] and likewise, how God hath made waters the instrument of his mercy, and of salvation, for the expiation of Original sin" also, how Christ was baptized in Jordan, and hath hereby sanctified and cleansed the waters. Moreover, certain divine names are to be invocated, which are conformable hereunto; as, that God is a living fountain, living water, the fountain of mercy; and names of the like kinde.

And likewise in the consecration of fire, we are to commemorate how that God hath created the fire to be an instrument to execute his justice, for punishment, vengeance, and for the expiation of sins: also, when God shall

come to judge the world, he will command a conflagration of fire to go before him. And we are to call to remembrance in what manner [sic] God appeared to Moses in the burning bush; and also, how he went before the children of Israel in a pillar of fire; and that nothing can be duely offered, sacrificed, or sanctified, without fire; and how that God instituted fire to be kept continually burning in the Tabernacle of the Covenant; and how miraculously he re-kindled the same, being extinct, and preserved it elsewhere from going out, being hidden under the waters: and things of this sort. Likewise the Names of God are to be called upon which are consonant hereunto; as, it is read in the Law and the Prophets, that God is a consuming fire: and if there be any of the Divine names which signifies fire, or such-like names; as, the glory of God, the light of God, the splendor and brightness of God.

And likewise in the consecration of Oyl [oil] and Perfumes, we are to call to remembrance such holy things as are pertinent to this purpose, which we read in [Exodus](#) of the holy anoynting oyl, and divine names significant hereunto, such as is the name Christ, which signifies anoynted: and what mysteries there are hereof; as that in the [Revelation](#) [11.4], of the two Olive-trees distilling holy oyl into the lamps that burn before the face of God: and the like.

And the blessing of the lights, wax, and lamps, is taken from the fire, and the altar which containeth the substance of the flame: and what other such similitudes as are in mysteries; as that of the seven candlesticks and lamps burning before the face of God.

These therefore are the Consecrations which first of all are necessary to be used in every kinde of devotion, and ought to procede it, and without which nothing in holy Rites can be duely performed.

In the next place now we shall shew unto you the consecration of Places, Instruments, and such-like things.

Therefore when you would consecrate any Place or Circle, you ought to take the prayer of Solomon used in the dedication of the Temple [[2-Chron. 6.14](#)]: and moreover, you must bless the place with the sprinkling of Holy-water, and with Fumigations; by commemorating in the benediction holy mysteries; such as these are: The sanctification of the throne of God, of mount Sinai, of the Tabernacle of the Covenant, of the Holy of holies (*Sanctum sanctorum*), of the temple of Jerusalem. Also, the sanctification of mount Golgotha, by the crucifying of Christ; the sanctification of the Temple of Christ; of mount Tabor, by the transfiguration and ascension of Christ: and the like. And by invoking divine names which are significant hereunto; such as the Place of God, the Throne of God, the Chayr of God, the Tabernacle of God, the Altar of God, the Habitation of God, and such-like divine names of this sort, which are to be written about the Circle or place to be consecrated.

And in the consecrations of instruments, and of all other things whatsoever that are serviceable to this Art, you shall proceed after the same manner, by sprinkling the same with Holy-water, perfuming the same with holy Fumigations, anoynting [anointing] it with holy Oyl [oil], sealing it with some holy Sigil, and blessing it with prayer; and by commemorating holy things out of the sacred Scriptures, Religion, and Divine names which shall be found agreeable to the thing that is to be consecrated: as for examples sake, in consecrating a sword, we are to call to remembrance that in the Gospel, *He that hath two coats, &c. (Qui habet duas tunicas)* [[Matt. 10.10.](#)] and that place in the [second of the Macchabees](#), That a sword was divinely and miraculously sent to *Judas Macchabeus*. And if there be any thing of the like in the Prophets; as that place, *Take unto you two-edged Swords, &c. (Accipe vobis gladios bis acutos.)*

In like maner you shall consecrate experiments and books, and whatsoever of the like nature, as is contained in writings, pictures, and the like, by sprinkling, perfuming, anointing, sealing, and blessing with holy commemorations, and calling to remembrance and sanctifications of mysteries; As, the sanctifying of the Tables of the ten Commandments, which were delivered to *Moses* by God in Mount *Sinai*; The sanctification of the Testaments of God, the Old and New; The sanctification of the Law, and of the Prophets, and Scriptures, which are promulgated by the holy Ghost. Moreover, there is to be commemorated such divine names as are fit and convenient hereunto; as these are: The Testament of God, The book of God, The book of life, The knowledge of God, The wisdom of God; and the like. And with such kinde of Rites is the personal consecration performed.

There is furthermore, besides these, another Rite of consecration, of wonderful power, and much efficacy; And this is out of the kindes of superstitions: That is to say, when the Rite of consecration or collection of any Sacrament in the Church is transferred to that thing which we would consecrate.

It is to be known also, that Vowes, Oblations, and Sacrifice, have the power of consecration, aswel real as personal; and they are as it were certain covenants and conventions between those names with which they are made, and us who make them, strongly cleaving to our desire and wished effect: As, when we dedicate, offer, and sacrifice, with certain names or things; as, Fumigations, Unctions, Rings, Images, Looking-glasses; and things less material, as Deities, Sigils, Pentacles, Inchantments [enchantments], Orations, Pictures, and Scriptures: of which we have largely spoken in our [third book of Occult Philosophy](#).

[Liber Spirituum: a Book of Spirits.]

There is extant amongst those Magicians (who do most use the ministry of evil spirits) a certain Rite of invoking spirits by a Book to be consecrated before to that purpose; which is properly called, *A book of Spirits (Liber Spirituum)*; whereof we shall now speak a few words. For this Book is to be consecrated, a book of evil spirits, ceremoniously to be composed, in their name and order: whereunto they binde with a certain holy Oath, the ready and present obedience of the spirits therein written.

Now this book is to be made of most pure and clean paper, that hath never been used before; which many do call *Virgin-paper*. And this book must be inscribed after this maner: that is to say, Let there be placed on the left side the image of the spirit, and on the right side his character, with the Oasth above it, containing the name of the spirit, and his dignity and place, with his office and power. Yet very many do compose this book otherwise, omitting the characters or image: but it is more efficacious not to neglect any thing which conduceth to it.

Moreover, there is to be observed the circumstances of places, times, hours, according to the Stars which these spirits are under, and are seen to agree unto, their site, rite, and order being applied.

Which book being so written, and well bound, is to be adorned, garnished, and kept secure, with Registers and Seals, lest it should happen after the consecration to open in some place not intended [sic], and indanger [endanger] the operator. Furthermore, this book ought to be kept as reverently as may be: for irreverence of minde causeth it to lose its vertue, with pollution and profanation.

Now this sacred book being this composed according to the maner already delivered, we are then to proceed to the consecration thereof after a twofold way: one whereof is, That all and singular the spirits who are written in

the book, be called to the Circle, according to the Rites and Order which we have before taught; and the book that is to be consecrated, let there be placed without the Circle in a triangle. And in the first place, let there be read in the presence of the spirits all the Oathes which are written in that book; and then the book to be consecrated being placed without the Circle in a triangle there drawn, let all the spirits be compelled to impose their hands where their images and characters are drawn, and to confirm and consecrate the same with a special and common Oath. Which being done, let the book be taken and shut, and preserved as we have before spoken, and let the spirits be licensed to depart, according to due rite and order.

There is another maner of consecrating a book of spirits, which is more easie, and of much efficacie to produce every effect, except that in opening this book the spirits do not always come visible. And this way is thus: Let there be made a book of spirits as we have before <before> [sic] set forth; but in the end thereof let there be written Invocations and Bonds, and strong Conjurations, wherewith every spirit may be bound. Then this book must be bound between two Tables or Lamens, and in the inside thereof let there be drawn the holy Pentacles of the Divine Majestie, which we have before set forth and described out of the [Apocalypse](#): then let the first of them be placed in the beginning of the book, and the second at the end of the same. This book being perfected after this maner, let it be brought in a clear and fair time, to a Circle prepared in a cros way, according to the Art which we have before delivered; and there in the first place the book being opened, let it be consecrated to the rites and ways which we have before declared concerning Consecration. Which being done, let all the spirits be called which are written in the book, in their own order and place, by conjuring them thrice by the bonds described in the book, that they come unto that place within the space of three days, to assure their obedience, and confirm the same, to the book so to be consecrated. Then let the book be wrapped up in clean linen, and buried in the middle of the Circle, and there fast stopped up: and then the Circle being destroyed, after the spirits are licensed, depart before the rising of the sun: and on the third day, about the middle of the night, return, and new make the Circle, and with bended knees make prayer and giving thanks unto God, and let a precious perfume be made, and open the hole, and take out the book; and so let it be kept, not opening the same. Then you shall license the spirits in their order, and destroying the Circle, depart before the sun rise. And this is the last rite and maner of consecrating, profitable to whatsoever writings and experiments, which do direct to spirits, placing the same between two holy Lamens or Pentacles, as before is shewn.

But the Operator, when he would work by the book thus consecrated, let him do it in a fair and clear season, when the spirits are least troubled; and let him place himself towards the region of the spirits. Then let him open the book under a due Register; let him invoke the spirits by their Oath there described and confirmed, and by the name of their character and image, to that purpose which you desire: and, if there be need, conjure them by the bonds placed in the end of the book. And having attained your desired effect, then you shall license the spirits to depart.

[Concerning the invocation of good and evil spirits]

And now we shall come to speak concerning the invocation of spirits, as well of the good spirits as of the bad.

The good spirits may be invocated of us, divers ways, and in sundry manners do offer themselves unto us. For they do openly speak to those that watch, and do offer themselves to our sight, or do inform us in dreams by oracle of those things which are desired. Whosoever therefore would call any good spirit, to speak or appear in sight, it behoveth them especially to observe two things: one whereof os about the disposition of the invocant; the other about those things which are outwardly to be adhibited to the invocation, for the conformity of the spirits to

be called. It behoveth therefore that the invocant himself be religiously disposed for many days to such a mystery. In the first place therefore, he ought to be confessed and contrite, both inwardly and outwardly, and rightly expiated, by daily washing himself with holy water. Moreover, the invocant ought to conserve himself all these days, chaste, abstinent, and to separate himself as much as may be done, from all perturbation of minde, and from all maner of forraign and secular business. Also, he shall observe fastings all these days, as much as shall seem convenient to him to be done. Also, let him daily between sun-rising and sun-setting, being clothed with a holy linen garment, seven times call upon God, and make a deprecation to the Angels to be called according to the rule which we have before taught. Now the number of days of fasting and preparation, is commonly the time of a whole Lunation. There is also another number observed amongst the Caballists, which is fourty days.

[Preparation of the place of working and other things to be arranged]

Now concerning those things which do appertain to this Rite of Invocation, the first is, That a place be chosen, clean, pure, close, quiet, free from all maner of noise, and not subject to any strangers sight. This place must first be exorcised and consecrated: and let there be a table or altar placed therein, covered with clean white linen, and set towards the east: and on each side thereof, let there be set two consecrated wax-lights burning, the flame whereof ought not to go out all these days. In the middle of the altar, let there be placed Lamens, or the holy paper which we have before described, covered with pure fine linen; which is not to be opened until the end of these days of the Consecration. You shall also have in readiness a precious perfume, and pure anointing oyl; and let them be both kept consecrated. There must also a Censer be set on the head of the altar, wherein you shall kindle the holy fire, and make a perfume every day that you shall pray. You shall also have a long garment of white linen, close before and behinde, which may cover the whole body and the feet, and girt about you with a girdle. You shall also have a veil of pure clean linen, and in the fore-part thereof let there be fixed golden or gilded Lamens, with the inscription of the name **Tetragrammaton**; all which things are to be sanctified and consecrated in order. But you must not enter into the holy place, unless it be first washed, and arayed with a holy garment; and then you shall enter into it with your feet naked. And when you enter therein, you shall sprinkle it with holy water: then you shall make a perfume upon the altar, and afterwards with bended knees pray before the altar as we have directed.

But in the end of these days, on the last day, you shall fast more strictly: and fasting on the day following, at the rising of the sun, you may enter into the holy place, using the ceremonies before spoken of, first by sprinkling your self, then with making a perfume, you shall signe your self with holy oyl in the forehead, and anoint your eyes; using prayer in all these Consecrations. Then you shall open the holy Lamen, and pray before the altar upon your knees, as abovesaid: and then an invocation being made to the Angels, they will appear unto you, which you desire; which you shall entertain with a benign and chaste communication, and license them to depart.

[The holy table and lamen]

Now the Lamen which is to be used to invoke any good spirit, you shall make after this maner; either in metal conformable, or in new wax, mixt with species and colours conformable: or it may be made in clean paper, with convenient colours: and the outward form or figure thereof may be square, circular, or triangular, or of the like sort, according to the rule of the numbers: in which there must be written the divine names, as well the general names as the special. And in the centre of the Lamen, let there be drawn a character of six corners (*Hexagonus*); in the middle whereof, let there be written the name and character of the Star, or of the Spirit his

governour, to whom the good spirit that is to be called is subject. And about this character, let there be placed so many characters of five corners (*Pentagonus*), as the spirits we would call together at once. And if we shall call onely one spirit, nevertheless there shall be made four *Pentagones*, wherein the name of the spirit or spirits, with their characters, is to be written. Now this table ought to be composed when the Moon in increasing, on those days and hours which then agree to the Spirit. And if we take a fortunate star herewith, it will be the better. Which Table being made in this manner, it is to be consecrated according to the rules above delivered.

And this is the way of making the general Table, serving for the invocation of all good spirits whatsoever. Nevertheless we may make special Tables congruent to every spirit, by the rule which we have above spoken of concerning holy Pentacles.

[Another Rite more easie to perform for calling forth spirits]

And now we will declare unto you Another Rite more easie to perform this thing: that is to say, Let the man that is to receive any Oracle from the good spirits, be chaste, pure, and confes'd. Then a place being prepared pure and clean, and covered everywhere with white linen, on the Lords day in the new of the moon let him enter into that place, clothed with clean white garments; and let him exorcize the place, and bless it, and make a Circle therein with a sanctified cole [coal]; and let there be written in the uttermost part of the Circle the names of the Angels, and in the inner part thereof let there be written the mighty names of God: and let him place within the Circle, at the four angles of the world, the Censers for the perfumes. Then let him enter the place fasting, and washed, and let him begin to pray towards the east this whole Psalm: *Beati immaculati in via, &c. Blessed are the undefiled in the way, &c.* ([Psalm 119 \[Vulgate: 118\]](#)) by perfuming; and in the end they will daign to discover and reveal that which he desireth: and that let him do for six days, continuing washed and fasting. And on the seventh day, which is the Sabbath, let him, being washed and fasting, enter the Circle, and perfume it, and anoint himself with holy anointing oyl, by anointing his forehead, and upon both his eyes, and in the palms of his hands, and upon his feet. Then upon his knees let him say the Psalm aforesaid, with Divine and Angelical names. Which being done, let him arise, and let him begin to walk about in a circuit within the said Circle from the east to the west, until he is wearied with a dizziness of his brain: let him fall down in the Circle, and there he may rest; and forthwith he shall be wrapt up in an ecstasie [ecstasy], and a spirit will appear unto him, which will inform him of all things. We must observe also, that in the Circle there ought to be four holy candles burning at the four parts of the world, which ought not to want light for the space of a whole week. And the maner of fasting must be such, that he abstain from all things having a life of Sense, and from those things which do proceed from them: and let him onely drink pure running water: neither let him take any food till the going down of the sun. And let the perfume and the holy anointing oyl [oil] be made, as is set forth in [Exodus](#) and the other holy books of the Bible. It is also to be observed, that always as often as he enters into the Circle, he have upon his forehead a golden Lamen, upon which there must be written the name *Tetragrammaton*, as we have before spoken.

[Oracles and dreams]

But natural things, and their commixtures, do also belong unto us, and are conducing to receive Oracles from any spirit by a dream: which are either Perfumes, Unctions, and Meats or Drinks: which you may understand in our [first book of Occult Philosophy](#).

But he that is willing always and readily to receive the Oracles of a Dream, let him make unto himself a Ring of

the Sun or of Saturn for this purpose. There is also an Image to be made, of excellent efficacie and power to work this effect; which being put under his head when he goeth to sleep, doth effectually give true dreams of what things soever the minde hath before determined or consulted on. The Tables of Numbers do likewise confer to receive an Oracle, being duly formed under their own Constellations. And these things thou mayst know in the [third book of Occult Philosophy](#).

Holy Tables and Papers do also serve to this effect, being specially composed and consecrated: such as is the [Almadel of Solomon](#), and the Table of the Revolution of the name *Tetragrammaton*. And those things which are of this kinde, and written unto these things, out of divers figures, numbers, holy pictures, with the inscriptions of the holy names of God and of Angels; the composition whereof is taken out of divers places of the holy Scriptures, Psalms, and Versicles, and other certain promises of the divine Revelation and Prophecies.

To the same effect do conduce holy prayers and imprecations, as well unto God, as to the holy Angels and Heroes: the imprecations of which prayers are to be composed as we have before shewn, according to some religious similitude of Miracles, Graces, and the like, making mention of those things which we intend to do: as, out of the Old Testament, of the dream of *Jacob*, *Joseph*, *Pharaoh*, *Daniel*, and *Nebuchadnezzar*: if out of the New Testament, of the dream of *Joseph* the husband of the blessed virgin *Mary*; of the dream of the three Wise-men; of *John* the Evangelist sleeping upon the brest of our Lord: and whatsoever of the like kinde can be found in Religion, Miracles, and Revelations; as, the revelation of the Cross to *Helen*, the revelations of *Constantine* and *Charles* the Great, the revelations of *Bridget*, *Cyril*, *Methodius*, *Mechtild*, *Joachim*, *Merhir*, and such-like. According to which, let the deprecations be composed, if when he goeth to sleep it be with a firm intention: and the rest well disposing themselves, let them pray devoutly, and without doubt they will afford a powerful effect.

Now he that knoweth how to compose those things which we have now spoken of, he shall receive the most true Oracles of dreams. And this he shall do; observe those things which in the [second book of Occult Philosophy](#) are directed concerning this thing. He that is desirous therefore to receive an Oracle, let him abstain from supper and from drink, and be otherwise well disposed, his brain being free from turbulent vapours; let him also have his bed-chamber fair and clean, exorcised and consecrated if he will; then let him perfume the same with some convenient fumigation; and let him anoint his temples with some unguent efficacious hereunto, and put a ring upon his finger, of the things above spoken of: let him take either some image, or holy table, or holy paper, and place the same under his head: then having made a devout prayer, let him go unto his bed, and meditating upon that thing which he desireth to know, let him so sleep; for so shall he receive a most certain and undoubted oracle by a dream, when the Moon goeth through that signe which was in the ninth House of his nativity, and also when she goeth through the signe of the ninth House of the Revolution of his nativity; and when she is in the ninth signe from the sign of perfection. And this is the way and means whereby we may obtain all Sciences and Arts whatsoever, suddenly and perfectly, with a true Illumination of our understanding; although all inferiour familiar Spirits whatsoever do conduce to this effect; and sometimes also evil Spirits sensibly informing us Intrinsically or Extrinsecally.

[Calling forth evil spirits to a magic circle]

But if we would call any evil Spirit to the Circle, it first behoveth us to consider, and to know his nature, to which of the Planets it agreeth, and what Offices are distributed to him from that Planet; which being known, let there be sought out a place fit and proper for his invocation, according to the nature of the Planet, and the quality of the

Offices of the said Spirit, as near as the same may be done: as, if their power be over the Sea, Rivers or Flouds, then let the place be chosen in the Shore; and so of the rest. Then let there be chosen a convenient time, both for the quality of the Air, serene, clear, quiet, and fitting for the Spirits to assume bodies; as also of the quality and nature of the Planet, and of the Spirit, as to wit, on his day, or the time wherein he ruleth: he may be fortunate or infortunate, sometimes of the day, and sometimes of the night, as the Stars and Spirits do require. These things being considered, let there be a Circle framed in the place elected, aswell for the defence of the Invocant, as for the confirmation of the Spirit. And in the Circle it self there are to be written the divine general names, and those things which do yeild defence unto us; and with them, thjose divine names which do rule this Planet, and the Offices of the Spirit himself; there shall also be written therein, the names of the good Spirits which bear rule, and are able to binde and constrain that Spirit which we intend to call. And if we will any more fortifie and strengthen our Circle, we may adde Characters and Pentacles agreeing to the work; then also if we will, we may either within or without the Circle, frame an angular figure, with the inscription of such convenient numbers, as are congruent amongst themselves to our work; which are also to be known, according to maner of numbers and figures: of which in the [second book of Occult Philosophy](#) it is sufficiently spoken. Further, He is to be provided of lights, perfumes, unguents and medicines, compounded according to the nature of the Planet and Spirit; which do partly agree with the Spirit, by reason of their natural and coelestial vertue; and partly are exhibited to the Spirit for religious and superstitious worship. Then he must be furnished with holy and consecrated things, necessary aswel for the defence of the Invocant, and his fellows, as also serving for bonds to binde and constrain the Spirits; such as are either holy Papers, Lamens, Pictures, Pentacles, Swords, Scepters, Garments of convenient matter and colour, and things of the like sort. Then when all these things are provided, and the Master and his fellows being in the Circle, in the first place let him consecrate the Circle, and all those things which he useth; which being performed with a convenient gesture and countenance, let him begin to pray with a loud voice, after this manner. First let him make an Oration unto God, and then let him intreat the good Spirits: and if he will read any Prayers, Psalms, or Gospel for his defence, they ought to take the first place. After these Prayers and Orations are said, then let him begin to invoke the Spirit which he desireth, when a gentle and loving Inchantment, to all the coasts of the World, with the commemoration of his own Authority and power. And then let him rest a little, looking about him; to see if any Spirit do appear; which if he delay, then let him repeat his invocation, as abovesaid, until he hath done it three times; and if the Spirit be pertinacious, obstinate, and will not appear, then let him begin to conjure with divine power; so also that the conjurations and all his commemorations do agree with the Nature and Offices of the Spirit himself, amd reiterate the same three times, from stronger to stronger, using Objurgations, Contumeries, Cursings, & Punishments, and suspension from his Office and power, and the like.

And after all the courses are finished, then cease a little; and if any Spirit shall appear, let the Invocant turn himself towards the Spirit, and courteously receive him, and earnestly intreating him, let him first require his name, and if he be called by any other name; and then proceeding further, let him ask him whatsoever he will: and if in any thing the Spirit shall shew himself obstinate or lying, let him be bound by convenient conjurations: and if you doubt of any lye, make without the Circle with the consecrated Sword, the figure of a triangle or * *Pentagone* (in marg: * A Character with five corners.), and compel the Spirit to enter into it; and if thou receivest any promise which thou wouldst have to be confirmed with an Oath, let him stretch the sword out of the Circle, and swear the Spirit, by laying his hand upon the Sword.

[Giving the spirit license to depart]

Then having obtained of the Spirit that which you desire, or are otherwise contented, license him to depart with courteous words, giving command unto him, that he do no hurt: and if he will not depart, compel him by powerful

conjurations; and if need require, expel him by Exorcismes, and by making contrary fumigations. And when he is departed, go not out of the Circle, but make a stay, making prayer, and giving of thanks unto God and the good Angels, and also praying for your defence and conservation: and then all those things being orderly performed, you may depart.

[If they be obstinate]

But if your hope be frustrated, and no Spirits will appear, yet for this do not despair; but leaving the Circle, return again at other times, doing as before. And if you shall judge that you have erred in any thing, then that you shall amend, by adding or diminishing; for the constancy of Reiteration doth often increase your authority and power, and striketh terror into the Spirits, and humbleth them to obey.

And therefore some use to make a Gate in the Circle, whereby they may go in and out, which they open and shut as they please, and fortifie it with holy Names and Pentacles.

This also, we are to take notice of, That when no Spirits will appear, but the Master being wearied hath determined to cease and give over; let him not therefore depart without licensing the Spirits: for they that do neglect this, are very greatly in danger, except they are fortified with some sublime defence.

Oftentimes also the Spirits do come, although they appear not visible, (for to cause terror to him that calls them) either in the things which he useth, or in the operation it self. But this kinde of licensing is not given simply, but by a kinde of dispensation with suspension, until in the following terms they shall render themselves obedient. Also without a Circle these Spirits may be called to appear, according to the way which is [above delivered](#) about the consecration of a book.

But when we do intend to execute any effect by evil Spirits, when an Apparition is not needful; then that is to be done, by making and forming that thing which is to be unto us as an instrument, or subject of the experiment it self; as, whether it be an Image, or a Ring, or a Writing, or any Character, Candle, or Sacrifice, or any thing of the like sort; then the name of the Spirit is to be written therein, with his Character, according to the exigency of the experiment, either by writing it with some blood, or otherwise using a perfume agreeable to the Spirit. Oftentimes also making Prayers and Orations to God and the good Angels before we invoke the evil Spirit, conjuring him by the divine power.

[Other kinds of spirits]

There is another kinde of Spirits, which we have spoken of in our [third book of Occult Philosophy](#), not so hurtful, and neerer unto men; so also, that they are effected with humane passions, and do joy in the conversation of men, and freely do inhabit with them: and others do dwell in the Woods and Desarts [deserts]: & others delight in the company of divers domestique Animals and wilde Beasts; and othersome do inhabit about Fountains and Meadows. Whosoever therefore would call up these kinde of Spirits, in the place where they abide, it ought to be done with odoriferous perfumes, and with sweet sounds and instruments of Musick, specially composed for the business, with using of Songs, Inchantments and pleasant Verses, with praises and promises.

But those which are obstinate to yield to these things, are to be compelled with Threatnings, Comminations, Cursings, Delusions, Contumelies, and especially by threatning them to expel them from those places where they are conversant.

Further, if need be, thou maist betake thee to use Exorcismes; but the chieftest thing that ought to be observed, is, constancy of minde, and boldness, free, amd alienated from fear.

Lastly, when you would invoke these kinde of Spirits, you ought to prepare a Table in the place of invocation, covered with clean linen; whereupon you shall set new bread, and running water or milk in new earthen vessals, and new knives. And you shall make a fire, whereupon a perfume shall be made. But let the Invocant go unto the head of the Table, and round about it let there be seats placed for the Spirits, as you please; and the Spirits being called, you shall invite them to drink and eat. But if perchance you shall fear and evil Spirit, then draw a Circle about it, and let that part of the Table at which the Invocant sits, be within the Circle, and the rest of the Table without the Circle.

[Necromancy, or raising up spirits of the dead.]

In our [third book of Occult Philosophy](#), we have taught how and by what means the Soul is joyned to the Body; and, what hapeneth to the Soul after death.

Thou maist know further, That those Souls do still love their relinquished Bodies after death, as it were a certain affinity alluring them; as are the Souls of noxious men, which have violently relinquished their Bodies, and Souls wanting a due burial, which do still wander in a liquid and turbulent Spirit about their dead carkasses; for these Souls by the known means by which heretofore they were conjoynd to their Bodies, by the like vapors, liquors, and favours, are easily drawn unto them.

From hence it is, that the Souls of the dead are not to be called up without blood, or by the application of some part of their relict Body.

In raising up these shadows, we are to perfume with new Blood, with the Bones of the dead, and with Flesh, Egges, Milk, Honey and Oile, and such-like things, which do attribute to the Souls a means apt to receive their Bodies.

It is also to be understood, That those who are desirous to raise up any Souls of the dead, they ought to do it in those places, wherein these kinde of Souls are most known to be conversant, or for some alliance alluring those souls into their forsaken Body; or for some kinde of affection in times past, impressed in them in their life, drawing the said Soul to certain places, things, or persons; or for the forcible nature of some place fitted and prepared for to purge or punish these Souls. Which places for thr most part are to be known by the experience of visions, mighty incursions, and apparitions, and such-like prodigies seen.

Therefore the places most befitting for these things, are Church-yards. And better then them, are those places wherein there is the execution of criminal judgements. And better then these, are those places, in which of late yeers there have been some publike slaughters of men. Furthermore, that place is better then there, where some dead carkass, that came by a violent death, is not yet expiated, nor ritely buried, and was lately buried; for the

expiation of those places, is also a holy Rite duly to be adhibited to the burial of the bodies, and oftentimes prohibiteth the souls to come unto their bodies, and expelleth them far off unto the places of judgment.

And from hence it is, That the Souls of the dead are not easily to be raised up, except it be the Souls of them whom we know to be evil, or to have perished by a violent death, and whose bodies do want a right and due burial.

Now although we have spoken concerning such places of this kinde, it will not be safe or commodious to go unto them; but it behoveth us to take to what place soever is to be chosen, some principal part of the body that is relict, and therewith to make a perfume in due maner, and to perform other competent Rites.

It is also to be known, That because the Souls are certain spiritual lights, therefore artificial lights, especially if they be framed out of certain competent things, compounded according to a true rule, with congruent inscriptions of Names and Seals, do very much avail to the raising up of departed Souls.

Moreover, these things which now are spoken of, are not alwaies sufficient to raise up Souls, because of an extranatural portion of understanding and reason, which is above, and known onely to the Heaven and Destinies, and their power.

We ought therefore to allure the said Souls, by supernatural and coelestial powers duely administred, even by those things which do move the very harmony of the Soul, aswel imaginative, as rational and intellectual; as are Voices, Songs, Sound, Inchantments: and Religious things; as Prayers, Conjurations, Exorcismes, and other holy Rites, which may very commodiously be administred hereunto.

The end of the fourth book of Agrippa.

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Author: AGRIPPA Henricus Cornelius

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Occult Philosophy. [A supposititious work.]
Of geomancy.

Magical elements of Peter de Abano.

Astronomical geomancy [by Gerardus Cremonensis].

The nature of spirits (by G. Pictorius).

Arbatel of magick.

Translated into English by Robert Turner.

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Twilit Grotto -- Esoteric Archives	Contents	Prev	agrippa4	Next	timeline

A. W. Greenup: Sefer ha-Levanah -- The Book of the Moon

You will need a [Hebrew font](#) installed to read some of this book.

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This book is extremely rare. The [only copy](#) of it I could find is in the [Cambridge University Library](#). Since its original publication, it has come to light that the manuscript which forms the basis for the book, BL Oriental manuscript 6360, is in fact part of a larger work which had become separated. The rest of the original text is continued in Oriental MS. 14759. The two manuscripts together comprise a complete copy of *Sefer Mafteah Shelomoh* ('The Book of the Key of Solomon'). This is one of only three known Hebrew manuscripts of this infamous magical text known in Latin as [Clavicula Salomonis](#).

Numerous manuscripts of the *Key of Solomon* exist in French, Latin, Italian, and English, purporting to be translated from the Hebrew, but the Hebrew original was thought to be lost long ago.

A second manuscript of *Mafteah Shelomoh* was discovered in the library of Samuel H. Gollancz, and a [detailed description](#) of it was published by his son Hermann Gollancz in 1903. He later published [a facsimile edition of the manuscript](#) (London, 1914). Gollancz' manuscript had been copied in Amsterdam in Sephardic (Italo-Spanish) cursive script.

The Or. 6360+14759 text is much easier to read than Gollancz' manuscript. According to Claudia Rohrbacher-Sticker ^[1] the manuscript probably dates to the seventeenth or eighteenth century, although Greenup believed it to date from the sixteenth century. Dr. Rohrbacher-Sticker also describes the text as supporting the view of Gershom Sholem and others that it is "a late Jewish adaptation of a 'Latin (or rather Italian) *Clavicula* text of the renaissance period'." She adds the opinion that it was probably translated into Hebrew by the scribe himself, which would make it the ancestor of Gollancz' manuscript.

There is a third manuscript of *Mafteah Shelomoh* in the Bibliotheca Rosenthaliana in Amsterdam.

Text in [] added by JHP.

Notes:

1. Jewish Studies quarterly, Volume 1, 1993/94 No. 3, with a follow-up article in the British Library Journal, Volume 21, 1995, p. 128-136.

סֵפֶר הַלְּבָנָה
THE
BOOK OF THE MOON

Edited, for the first time,

BY

A. W. GREENUP.

LONDON.

1912.

This pamphlet is printed for private circulation only. My interest in its contents is due to the perusal of Dr. Gaster's article on "Charms and Amulets" (ERE. iii. 451 *ff.*) The MS. is described with some fulness by the Rev. G. Margoliouth (to whom I am indebted for many kindnesses) in his recently-printed Catalogue of MSS. of Kabbalah in the British Museum.

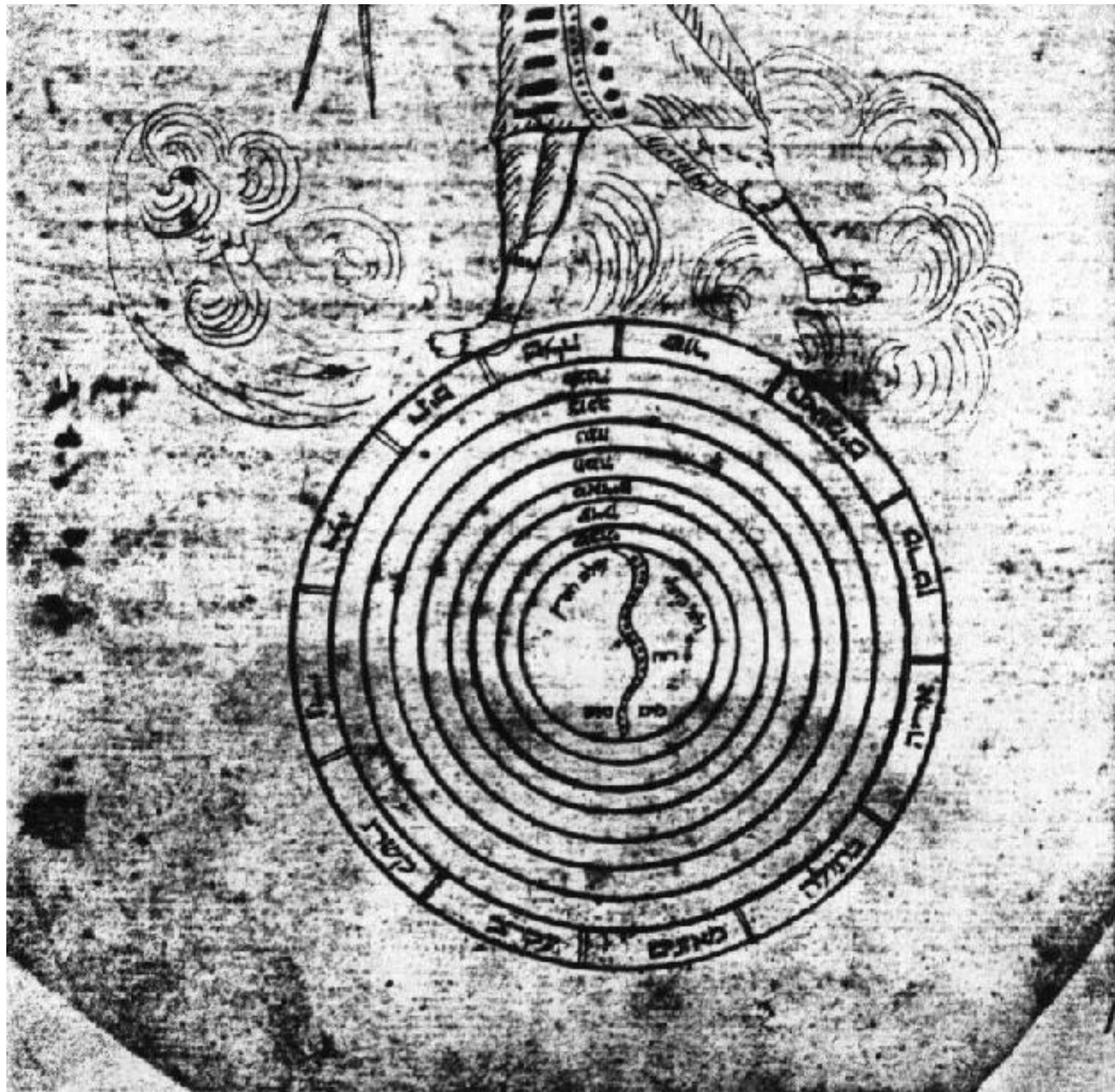
INTRODUCTION.

The MS. from which this work is printed is numbered Or. 6360 in the British Museum collection. It is of paper, 11 7/8 X 7 5/8, and consists of 15 leaves. The writing is Oriental Rabbinic of the 16th century. The contents of the MS. are (1) fol. 1a -6b ספר חלבים [Sefer ha-Levanah ('Book of the Moon')] (2) fol. 7a-11b ... ספר חלבים ספר חלבים (3) fol. 12a-15b A fragment of ספר חלבים [Mafteah Shelomoh ('The Key of Solomon')].

On the title page is the drawing of an astrologer, compasses in hand, with one foot placed on the Zodiacal sphere, within which are named the planets and the earth. Above the head are eight stars, whilst on the left hand top corner is a representation of the moon and on the right of the sun. The MS. was bought by the Museum Trustees from Raffallovich and Lipkin in 1902, and, as far as the first two works are concerned, is probably unique.

Title page.





The contents of the סֵפֶר הַלְּבָנָה [Sefer ha-Levanah] may be summed up thus:--

(1)

Introduction in which the book is introduced by some one under the name of הַרְמֵס [HRMS]. [\[1\]](#) He says that all the books of astrology which he is acquainted with are perplexing, but that the one which commends itself to him as the best and clearest is the סֵפֶר הַלְּבָנָה [Sefer ha-Levanah] the first part

of which follows. It is not to be transmitted to any one and is rightly considered a 'hidden' book.

(2)

Twenty-eight directions for preparing **íéîö** [TzLMIM ('Images')] in accordance with the various positions of the moon. As might be expected in a work of this kind there are many corruptions of Arabic names.

(3)

Twelve directions as to the **íéîñ** [SMIM ('drugs' or 'potions')] to be used for good and evil **íéîö** [TzLMIM ('Images')].

(4)

On the names of the hours of the night and their **íéîö** [TzLMIM ('Images')].

(5)

Three short paragraphs headed **úåìæîä éðô**. The first explaining that every **ìæî** [MZL (constellation, planet, destiny, fate)] can be divided into three equal portions; the second giving the signs of the zodiac; and the third beginning **çîåö íéðô** [PNIM TzVMCh].

(6)

On the **íéîö** [TzLMIM ('Images')] of the hours of the day.

In this last section occurs a mystical alphabet, evidently drawn from the Latin, and this would suggest that the whole work is a translation from some ancient Latin astrological treatise, "full of the most extraordinary medley of Greek, Babylonian, Egyptian, and other ancient traditions" (*Encycl. of Religion and Ethics*, iii. 454).

The mystical alphabet occurs also in the **úåìæîä úåìòô øôñ** [SFR POLVTh HMZLVTh] which may possibly be the second section of the **äðáìä øôñ** [Sefer ha-Levanah] referred to by **ñîøä** [HRMS] in the preface.

Notes:

1. [i.e. Hermes] See Steinschneider, Heb. Uebersetzungen, p. 514.

PLATES:

Fol. 6a.

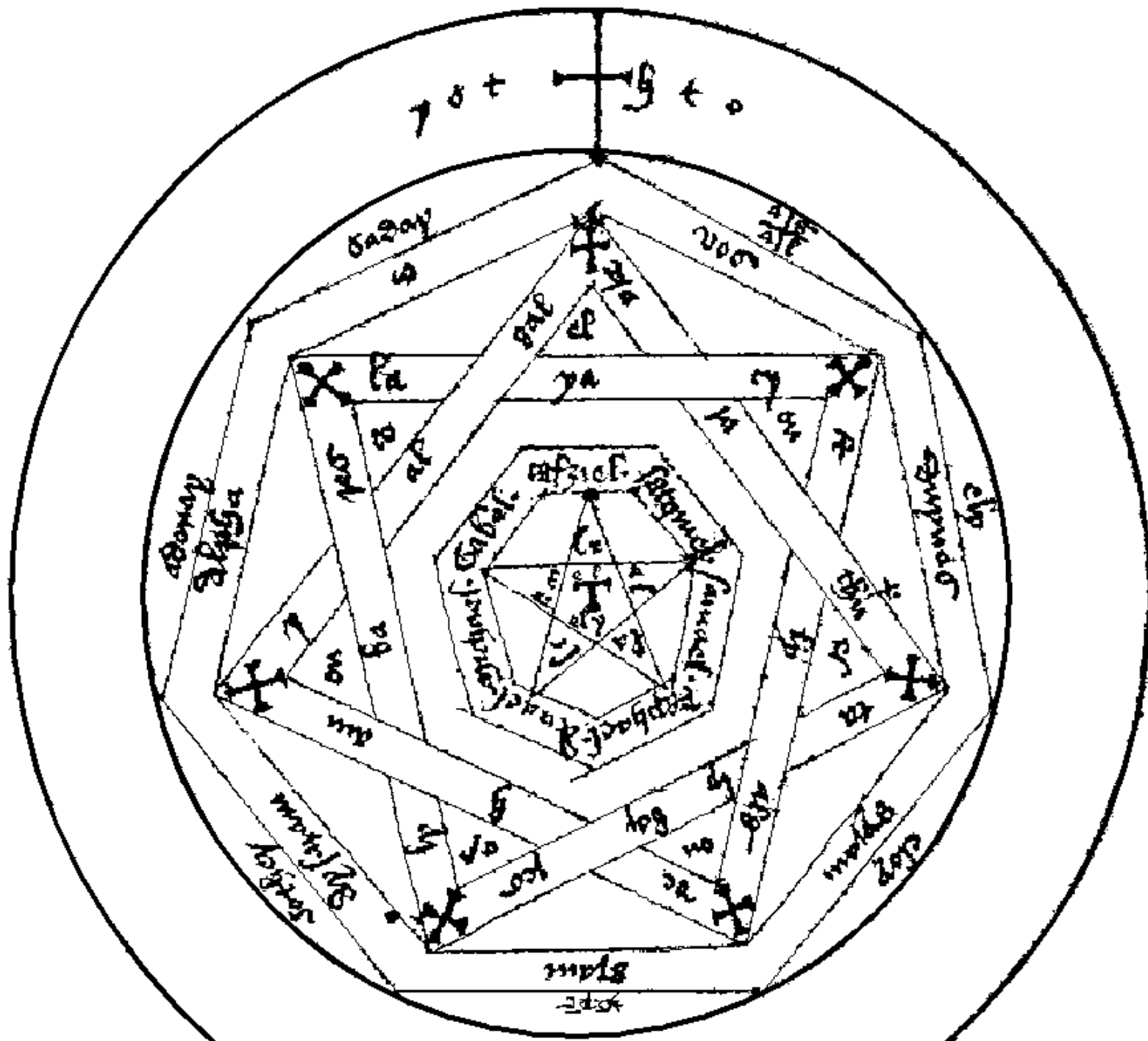
[Plate f6a.]

Fol. 6b.

[Plate f6b.]

[[Continues with 29 pages of Hebrew](#)]

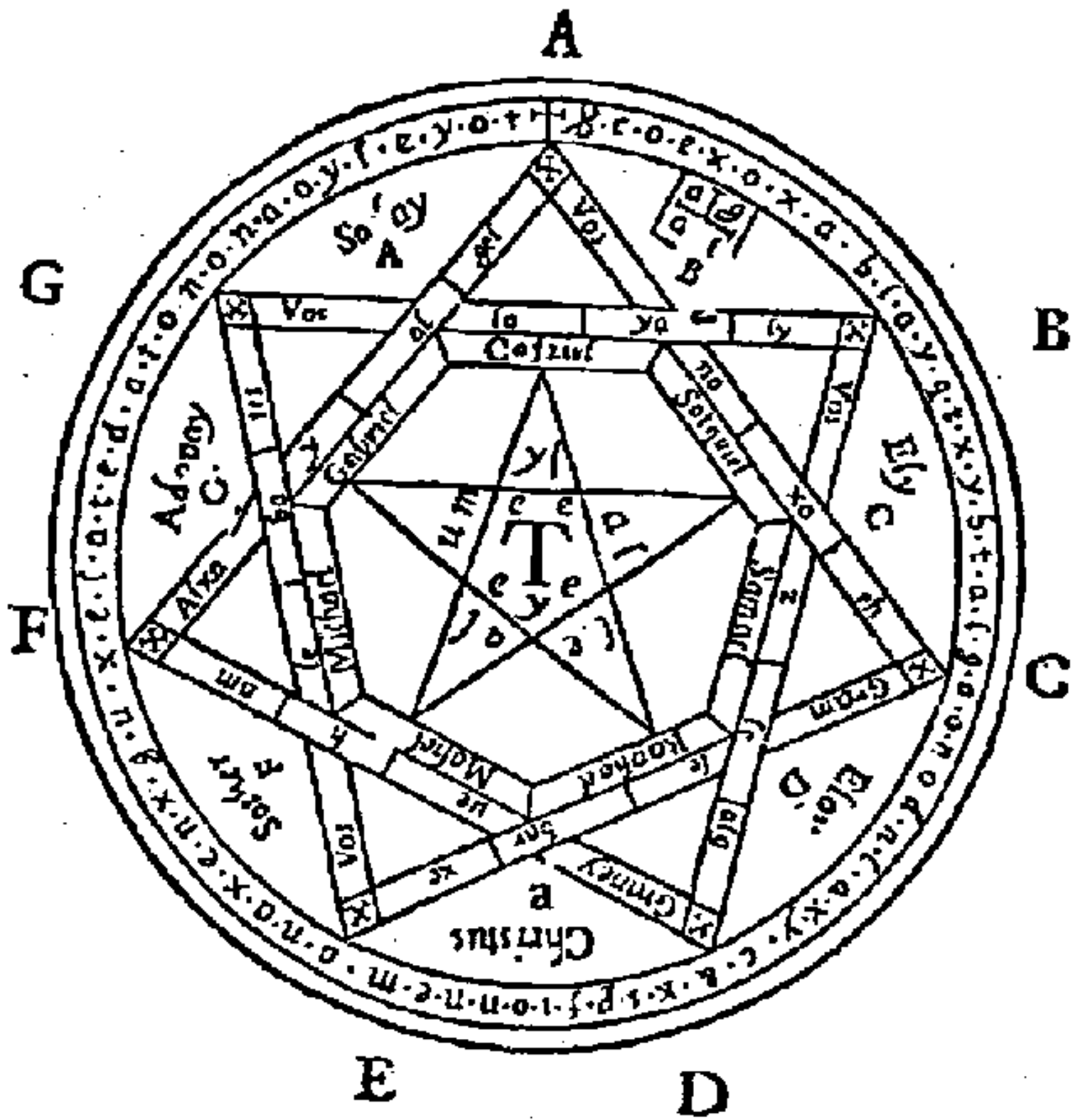
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Samphoras Fe the Lord in the Wounde of the that
folded only standing with the Anans & Ponds for Anans
of Jgn xpc for the Defence of you woman & child





Theurgia or On the Mysteries of Egypt

By Iamblichus

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[Iamblichus](#) (c. A.D. 250-325) is among the most important of the so-called Neoplatonic philosophers, second only to Plotinus. He was a student of Plotinus' disciple Porphyry. His influential treatise *Theurgia*, or *On the Mysteries of Egypt* deals with a 'higher magic' which operates through the agency of the gods. [Agrippa](#) refers frequently to Iamblichus in his *Occulta Philosophia*. Iamblichus also had a strong influence on other Renaissance occultists like Ficino, Pico della Mirandola, and Giordano Bruno. Iamblichus is also explicitly mentioned in the [Grimorium Verum](#).

Compare with excerpts translated by Georg Luck in *Arcana Mundi* (Baltimore and London, The Johns Hopkins University Press, 1985). Since Luck numbers the text differently, I have noted his numbers in square brackets.

In addition to incorporating the errata, I have edited the spelling in a few places to make it less misleading to modern readers. Thus,

Originally	This edition
Asklepios	Asclepius
Kircê	Circe
demon	dæmon
Hippokrates	Hippocrates
Iamblichos	Iamblichus

Proklos	Proclus
Sokrates	Socrates
Theætetos	Theaetetus

Theurgia
or
The Egyptian Mysteries
By Iamblichus

Reply of Abammon, the Teacher
to
The Letter of Porphyry to Anebo

together with
Solutions of the Questions Therein Contained

Translated from the Greek by
ALEXANDER WILDER, M.D. F.A.S.

London: William Rider & Son Ltd. 164 Aldersgate Street

New York: The Metaphysical Publishing Co. 1911

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5. [The Superior Races and their Manifestations](#)
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16. [Questions Proposed](#)
17. [The Personal Dæmon](#)
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Translator's Note:

The aim is to express "the original, the whole original, and nothing but the original, and withal good, readable English." -A.W.

Chapter 1. Letter of Porphyry to Anebo

Porphyry to the Prophet Anebo. [\[1\]](#) Greeting.

I will begin this friendly correspondence with thee with a view to learning what is believed in respect to the gods and good dæmons and likewise the various philosophic speculations in regard to them. Very many things have been set forth concerning these subjects by the (Grecian) philosophers, but the for the most part have derived the substance of their belief from conjecture.

1. The Gods and their peculiarities

In the first place, therefore, it is to be taken for granted that there are gods. I ask then: what are the peculiarities of the superior races, by which they are differentiated from each other? Are we to suppose the cause of the distinction to be their energies or their passive motions, or things consequent: or is it a

classification established by difference of bodies -- the gods being distinguished by aetherial bodies, the dæmons by aërial bodies, and souls by bodies pertaining to the earth?

As the gods dwell in heaven only, I ask therefore, why are invocations at the Theurgic Rites directed to them as being of the Earth and Underworld? How is it that although possessing power unlimited, undivided, and unrestricted, some of them are mentioned as being of the water and of the atmosphere, and that others are allotted by definite limitations to different places and to distinct parts of bodies? If they are actually separated by circumscribed limitations of parts, and according to diversities of places and subject-bodies, how will there be any union of them one to another?

How can the Theosophers [2] consider them as impressionable? For it is said that on this account phallic images are set up and that immodest language is used at the Rites? [3] Certainly if they are impassive and unimpressionable the invocations of the gods, announcing favorable inclinations, propitiations of their anger and expiatory sacrifices, and still further what are called "necessities of the gods," will be utterly useless. For that which is impassive is not to be charmed or forced [4] or constrained by necessity.

Why, then, are many things performed to them in the Sacred Rites, as to impressionable beings? The invocations are made as to gods that are impressionable beings: so that it is implied that not the dæmons only are impressionable, but the gods likewise, as was declared in Homer:

"Even the gods themselves are yielding."

Suppose, then, we say, as certain individuals have affirmed, that the gods are pure mental essences and that the dæmons are psychic beings participating of mind. [5] The fact remains, nevertheless, that the pure mental essences are not to be charmed or mingled with things of sense, and that the supplications which are offered are entirely foreign to this purity of mental substance. [6] But on the other hand the things that are offered are offered as to sensitive and psychic natures.

Are gods, then, separated from dæmons by the distinction of bodied and unbodied? If, however, only the gods are incorporeal, how shall the Sun, the Moon, and the visible luminaries in the sky be accounted as gods?

How is it that some of them are givers of good and others bring evil?

What is the bond of union that connects the divinities in the sky that have bodies with the gods that are unbodied?

The gods that are visible (in the sky) being included in the same category with the invisible, what distinguishes the dæmons from the visible, and likewise the invisible, gods?

2. The superior races and their manifestations

In what does a dæmon differ from a hero or half-god or from a soul? [7] It is it in essence, in power, or in energy? [8]

What is the *token* (at the Sacred Rites) of the presence of a god or an angel, or an archangel, or a dæmon, or of some archon, or a soul? For it is a common thing with the gods and dæmons alike, and with all the superior races, to speak boastfully and to project an unreal image into view. [9] Hence the race of the gods is thus made to seem to be in no respect superior to that of the dæmons.

It is also acknowledged that ignorance and delusion in respect to the gods is irreligiousness and impurity, and that the superior knowledge in respect to them is holy and helpful: the former being the darkness of ignorance in regard to the things revered and beautiful, and the latter the light of knowledge. The former condition will cause human beings to be beset with every form of evil through ignorance and recklessness, [10] but the latter is the source of everything beneficial.

3. Oracles and Divination

What is it that takes place in divination? For example, when we are asleep, we often come, through dreams, to a perception of things that are about to occur. We are not in an ecstasy full of commotion, for the body lies at rest, yet we do not ourselves apprehend these things as clearly as when we are awake.

In like manner many also come to a perception of the future through enthusiastic rapture and a divine impulse, when at the same time so thoroughly awake as to have the senses in full activity. Nevertheless, they by no means follow the matter closely, or at least they do not attend to it as closely as when in their ordinary condition. So, also, certain others of these ecstasies become entheist or inspired when they hear cymbals, drums, or some choral chant; as for example, those who are engaged in the Korybantic Rites, those who are possessed at the Sabazian festivals, and those who are celebrating the Rites of the Divine Mother. Others, also, are inspired when drinking water, like the priest of the Klarian Apollo at Kolophon; others when sitting over cavities in the earth, like the women who deliver oracles at Delphi; others when affected by vapor from the water, like the prophetesses at Branchidæ; and others when standing in indented marks like those who have been filled from an imperceptible inflowing of the divine plerome. Others who understand themselves in other respects become inspired through the Fancy: some taking darkness as accessory, others employing certain potions, and others depending on singing and magic figures. Some are affected by means of water, others by gazing on a wall, others by the hypethral air, and others by the sun or in some other of the heavenly luminaries. Some have likewise established the technique of searching the future by means of entrails, birds, and stars.

What, I ask, is the nature of divination, and what is its peculiar character? The diviners all say that they arrive at the foreknowledge of the future through gods or dæmons, and that it is not possible for others to have any inkling of it only those who have command over the things to be. I dispute, therefore, whether

the divine power is brought down to such subserviency to human beings as, for instance, not to hold aloof from any who are diviners with barley-meal.

In regard, however, to the origins of the oracular art, it is to be doubted whether a god, or angel, or dæmon, or some other such being, is present at the Manifestations, [\[11\]](#) or at the divinations, or at any other of the Sacred Performances, as having been drawn thither through you by the necessities created by the invocations.

Some are of opinion that the soul itself both utters and imagines these things, and that there are similar conditions of it which have been produced from little sparks; others, that there is a certain mingled form of substance produced from our own soul and from the divine in breathing; others, that the soul, through such activities, generates from itself a faculty of Imagination in regard to the future, or else that the emanations from the realm of matter bring dæmons into existence through their inherent forces, especially when the emanations are derived from animals.

These conjectures are put forth for the following statements:

1. That during sleep, when we are not engaged with anything, we sometimes chance to obtain perception of the future.
2. That likewise, an evidence that a condition of the Soul is a principal source of the art of divining is shown by the facts that the senses are held in check, fumes and invocations being employed for the purpose; and that by no means everybody, but only the more artless and young persons, are suitable for the purpose.
3. That likewise, ecstasy or alienation of mind is a chief origin of the divining art; also the mania which occurs in diseases, mental aberration, abstinence from wine, suffusions of the body. fancies set in motion by morbid conditions or equivocal states of mind, such as may occur during abstinence and ecstasy, or apparitions got up by technical magic. [\[12\]](#)
4. That both the realm of Nature, Art, and the feeling in things of common throughout the universe, as of the parts in one animal, contain foreshadowings of certain things with reference to others. Moreover, there are bodies so constituted as to be a forewarning from some to others. Examples of this kind are manifest by the things done, namely: that they who make the invocations (at the Rites) carry stones and herbs, tie sacred knots and unloose them, open places that are locked, and change the purposes of individuals by whom they are entertained, so that from being paltry they are made worthy. They also who are able to reproduce the mystic figures are not to be held in low esteem. For they watch the course of the heavenly bodies, and tell from the position and relation of one with another whether the oracular announcements of the ruling planet will be false or true, or whether the rites which have been performed will be to no purpose, or will be expressive or archaic, although no god or dæmon is drawn down to them.

There are some, however, who suppose there is likewise, the subject-race of a tricky nature, artful, and assuming all shapes, turning many ways, that personates gods and dæmons and souls of the dead like actors on the stage; and that through these everything that seems to be good or bad is possible. They are led to form this judgment because these subject-spirits are not able to contribute anything really beneficial as relates to the soul, nor even to perceive such things; but on the other hand, they ill treat, deride, and often impede those who are returning to virtue.

They are likewise full of conceit, and take delight in vapors and sacrifices.

5. Because the begging priest with open mouth attempts in many ways to raise our expectations. [\[13\]](#)

4. The invocation of the Theurgic powers

It perplexes me greatly to form a conception how they who are invoked as superior beings are likewise commanded like inferiors; also that they require the worshipper to be just, although when entreated, they themselves consent to perform unjust acts. They will not hearken to the person who is invoking them if he is not pure from sexual contamination, yet they themselves do not hesitate to lead chance individuals into unlawful sexual relations.

5. Sacrifices and Prayers.

(I am likewise in doubt in regard to the sacrifices, what utility or power they possess in the world and with the gods, and for what reason they are performed, appropriate for the beings thus honored and advantageously for the persons who present the gifts. [\[14\]](#))

The gods also require that the interpreters of the oracles observe strict abstinence from animal substances, in order that they may not be made impure by the fumes from the bodies; yet they themselves are allured most of all by the fumes of the sacrifices of animals.

6. Conditions for successful results

It is also required that the Beholder [\[15\]](#) must be pure from the contact of anything dead, and yet the rites employed to bring the gods hither, many of them, are made effective through dead animals.

What, then, is more preposterous than these things -- that a human being, inferior in dignity, should make use of threats, not to a dæmon or soul of some dead person, but to the Sun-King himself, or to the Moon, or some one of the divine ones in the sky, himself uttering falsehood in order that they may be caused to speak the truth? For the declaration that he will assail the sky, that he will reveal to view the Arcana of Isis, that he will expose to public gaze the ineffable symbol in the innermost sanctuary, that he will stop

the Baris; that, like Typhon, he will scatter the limbs of Osiris, or do something of a similar character, what is it but an extravagant absurdity, threatening what he neither knows how nor is able to perform? What dejection of spirit does it not produce in those who, like children, destitute of intelligence, are dismayed by groundless fear and terrified by these false alarms?

And yet Chairemon, the Scribe of the Temple, records these things as current discourse among the Egyptian priests. [\[16\]](#) It is also said that these threats, and others of like tenor, are very violent.

7. Sacred names and symbolic expressions

The Prayers also: What do they mean when they speak of the one coming forth to light from the slime, sitting on the Lotus-blossom, sailing in a boat, changing forms according to the season, and assuming a shape according to the Signs of the Zodiac? For so this is said to be seen at the Autopsias; and they unwittingly attribute to the divinity a peculiar incident of their own imagination. If, however, these expressions are uttered figuratively, and are symbolic representations of his forces, let them tell the interpretation of the symbols. For it is plain that if they denote the condition of the Sun, as in eclipses, they would be seen by every one who looked toward it intently.

Why, also, are terms preferred that are unintelligible, and of those that are unintelligible why are foreign ones preferred instead of those of our own language? For if the one who hears gives attention to the signification it is enough that the concept remains the same, whatever the term may be. For the divinity that is invoked is possibly not Egyptian in race; and if he is Egyptian, he is far from making use of Egyptian speech, or indeed of any human language at all. Either these are all artful contrivances of jugglers, and disguises having their origin in the passive conditions induced about us through being attributed to the divine agency, or we have left unnoticed conceptions of the divine nature that are contrary to what it is.

8. The First Cause

I desire you further to declare plainly to me what the Egyptian Theosophers believe the First Cause to be; whether Mind, or above mind; and whether one alone, or subsisting with another or with several others; whether unbodied or embodied, whether the very same as the Creator of the Universe (Demiurgos) or prior to the Creator; also whether they likewise have knowledge respecting Primal Matter; [\[17\]](#) or of what nature the first bodies were; and whether the Primal Matter was unoriginated, or was generated. For Chairemon and the others hold that there is not anything else prior to the worlds which we behold. At the beginning of their discourses they adopt the divinities of the Egyptians, but no other gods, except those called Planets, those that make up the Zodiac and such as rise with these, and likewise those divided into decans, those which indicate nativities, and those which are called the Mighty Leaders. The names of these are preserved in the Almanacs, together with their routine of changes, their risings and settings, and their signifying of future events. For these men perceived that the things which were said respecting the

Sun-God as the Demiurgos, or Creator of the Universe, and concerning Osiris and Isis, and all the Sacred Legends, may be interpreted as relating to the stars, their phases, occultations, and revolutions in their orbits, or else to the increase and decrease of the Moon, the course of the Sun, the vault of the sky as seen by night or by day, or the river Nile, and, in short, they explain everything as relating to natural objects, and nothing as having reference to incorporeal and living essences. [\[18\]](#)

More of them likewise attribute to motion of the stars whatever may relate to us. They bind everything, I know not how, in the indissoluble bonds of necessity, which they term Fate, or allotment; and they also connect everything with those gods whom they worship in temples and with carved images and other objects, as being the only unbinders of Fate.

9. Nativities and Guardian Dæmons

The next thing to be learned relates to the peculiar dæmon or guardian spirit -- how the Lord of the House [\[19\]](#) assigns it, according to what purpose or what quality of emanation or life or power conies from it to us, whether it really exists or does not exist, and whether it is impossible or possible actually to find the Lord of the House. Certainly, if it is possible, then the person has learned the scheme of his nativity; knowing his own guardian dæmon, is liberated from fate, is truly favored by divinity. Nevertheless, the rules for casting nativities are countless, and beyond comprehension. Moreover, it is impossible for expertness in astral observations to amount to an actual knowing, for there is great disagreement in relation to it, and Chairemon, as well as many others, have spoken against it. Hence the assumption of a Lord of the House (or Lords of the House, if there are more than one) pertaining to a nativity is almost confessed by astrologers themselves to be beyond absolute proving; and yet it is from this assumption, they say, that the ascertaining of the person's own personal dæmon is possible.

But further, I wish to be informed whether our personal dæmon presides over some specific one of the regions within us. For it seems to be believed by some persons that there are dæmons allotted to specific departments of the body -- one over the health, one over the figure, and another over the bodily habits, forming a bond of union among them; and that one is placed as superior over all of them in common. And further, they suppose that there is one dæmon guardian of the body, another of the soul, and another of the superior mind; [\[20\]](#) also that some dæmons are good and others bad.

I am in doubt, however, whether our particular dæmon may not be a special part of the soul; and hence he who has a mind imbued with good sense would be the truly favored one.

I observe, moreover, that there is a twofold worship of the personal dæmon; also, that some perform it as to two and others as to three, but nevertheless he is invoked by all with a common form of invocation.

10. Eudæmonia, or the True Success

I question, however, whether there may not be some other secret path to true success which is afar from (the Rites of) the gods. I doubt whether it is really necessary to pay any regard to the opinions of individuals in regard to the divine endowment of divination and Theurgy, and whether the Soul does not now and then form grand conceptions. On the contrary, also, there are other methods for obtaining premonitions of what will take place. Perhaps, also, they who exercise the divine art of divining may indeed foresee, and yet they are not really successful: for they may foresee future events and not know how to make use of the foresight properly for themselves. I desire from you, therefore, to show me the path to success and in what the essence of it consists. For among us (philosophers) there is much wrangling, as though good might be derived from human reasonings by comparison of views.

If, however, this part of the inquiry, the intimate association with the superior race is passed over by those who devised it, wisdom will be taught by them to trivial purpose, such as calling the Divine Mind to take part about the finding of a fugitive slave, or a purchase of land, or, if it should so happen, a marriage or a matter of trade. Suppose, however, that this subject of intimate communion with the Superior race is not passed over, and those who are thus in communication tell things that are remarkably true about different matters, but nothing important or trustworthy in relation to the true success -- employing themselves diligently with matters that are difficult, but of no use to human beings -- then there were neither gods nor good dæmons present, but on the contrary, a dæmon of that kind called "Vagabond," or it was all an invention of men or an air-castle of a mortal nature.

Notes:

1.

Porphyry, it is well known, was a distinguished scholar, and the foremost writer in the later Platonic School. He was a native of Tyre, and his name Molech, or King, was rendered by Longinus into *Porphurios*, denoting the royal purple, as a proper equivalent. He was a disciple of Plotinus, who had broadened the field of philosophic study till it included the "Wisdom of the East." In personal habits he followed the Pythagorean discipline. He was a severe critic of the Gnostic beliefs then current, and he evidently included with them also the new Christian faith. His mysticism was spiritual and contemplative, and he regarded the ceremonial rites of the Egyptian theurgy with distrust. He favored Mithraism, which prevailed in Asia, while Iamblichus belonged rather to the cult of Serapis, which was the State religion of Egypt.

Of Anebo we know little. He is addressed as an Egyptian priest, and his name is that of Anabu or Anubis, the Egyptian psychopompos and patron of sacred literature. He was a "prophet" *hen niter* or servant of divinity, and expounder of the oracles: and Porphyry himself an "*epoptes*" or initiated person, asks him accordingly to explain the Egyptian theosophic doctrines respecting the divine beings, rites and religious faith.

2.

The Theosophers were regarded as learned in the arcane knowledge, and especially in Theurgy. Iamblichus appears to have adopted these Rites and usages from the Egyptian worship, including with them a philosophic groundwork from the Platonic doctrines.

3.

The use of images and emblems of a sacred character to typify divine power and energy is universal. Somewhat of the divine was supposed to inhere in them. The "images" and *asheras* or "groves" mentioned in the Bible were of this character. So was the "idol in a grove," made by Queen Maachah, as well as the simulacrum which, as Herodotus states, the Egyptian women carried at the festivals.

4.

Compare *Gospel according to Matthew*, XI, 12. "From the days of John the Baptist till now, the kingdom of heaven is forced, and they who are violent seize it."

5.

Xenokrates, who was a disciple of Plato, himself taught these doctrines. He considered the heavens as divine and that the substance of the divine nature was mind pure and absolute. He also described the stars as "visible divinities." The dæmons were depicted as of a psychic nature, subordinate to that of the gods, and therefore subject to emotion and perturbation like human beings, while at the same time sharing in a degree in the power and intelligence of the gods.

6.

Greek, the mind or "rational soul," the essence or principle of intelligence which transcends the understanding or reasoning faculty, and is capable of knowing truth intuitively and instinctively from being itself of divine origin.

7.

Here Porphyry has given an ancient classification of spiritual beings into four orders, the gods, dæmons or guardians, the *heroes* or half-gods, and souls. There were other distinctions in the Eastern countries, and we find Abammon, the Teacher, adding to these the archangels, angels, and archons of both the higher and lower nature. These were named in several of the Gnostic categories that were extant at that period. "We have no conflict with blood and flesh," says the Christian apostle, "but with archonates, authorities, the world-rulers of this dark region, and spiritual forces of evil in the upper heavens."

8.

By "essence" is signified the underlying principle of being; by "power" the intermediate agency; and by "energy" the operative faculty which enables actual results.

9.

This inquiry in regard to the apparitions which the candidates beheld at the initiation is made plainer by Proclus: "In the most sacred stages of the Perfective Rites," says he, "before the gods come into view, there appear intrusive figures of dæmons of the Underworld, to draw away the attention of the candidate from the spotless Good to the gross and material." It may be pertinent to add that in the several Grottoes or Halls of Initiation there was machinery ingeniously constructed for the purpose of representing divine and other personages. See *The Epicurean*, by Thomas Moore, and *The Great Dionysiak Myth*, by Robert Brown, Jr., VI, 2, 3.

10.

"I do not see any sin in the world," says George Sand, "But I see a great deal of ignorance."

11.

Greek, epiphany -- an apparition or manifestation, such as was exhibited in mystic and theurgic rites.

12.

Goeteia (goetia), or "black magic."

13.

The *agurtes* or begging priest generally belonged to the worship of Rhea or Cybele, the Mother. He is frequently depicted in a most unfavorable light. Apuleius speaks of a company of these emasculate priests in the eighth book of the *Metamorphoses*. They are also described in the *Republic* of Plato: "*Agurtæ* and *Mantics* frequent the houses of the rich and persuade them that they possess a power granted by the gods to expiate, by sacrifices and chants any unjust act that has been committed and that they induce the gods by blandishments and magic rites to help them. They collected money in this way, and they also followed the selling of nostrums and telling of fortunes."

14.

This paragraph is taken from Part V, Chapter I, and is not found in the text of the Letter as we have it. It is quoted there as belonging in this place. In the original Greek text the preceding paragraph appears in unbroken connection with the one which follows, and in dividing them we find it necessary to add a clause, to introduce the subject.

15.

Greek, an epopt, seer, or beholder; a person admitted to the higher degree of initiation. "The Perfective Rite leads the way as the *muesis* or mystic initiation," says Proclus, "and after that is the *epopteia* or beholding." Theôn describes it as three degrees -- "the Purification, Initiation, and Beholding of the Divine Vision." Mr. Robert Brown, Jr., explains the last of these very fully. "This is the Autopsia or Personal Inspection, the Crown of Mysteries, the Epopteia or Divine Beholding, and he becomes an Epoptes or Contemplator." (*Great Dionysiak Myth*, VI, 2, 3.)

As the Autoptic Visions are the principal topic in this work, the term "Beholder" is adopted uniformly for several words of the same import.

16.

As the term "Egyptian" is applied only in this work to individuals of sacerdotal rank, the designation of "priest" is added. The Hierogrammateus, or Scribe of the Temple, was a priest of the lower class, and his duty was to keep the records, teach students the religious observances, and take care that they were duly obedient. The prophets were superior to the Scribes. The Temples of Egypt, like those of Babylonia, were seminaries for instruction, and all departments of Science and philosophy were included in their teachings as being Sacred Learning.

17.

Greek, hulé; a term first adopted by Aristotle to signify the objective, negative or passive element upon which the Creative energy operates. Plato named it the "receptacle," as containing the creative energy and making it effective.

18.

Plutarch comments somewhat severely upon this mode of interpretation. In his treatise *On Isis and Osiris* he remarks that some individuals do not scruple to say that Osiris is the Sun, Isis no other than the Moon, and that Typhon is fire, or drouth, or the Ocean. But he adds in rebuttal: "No one can rationally imagine that these objects can be gods in themselves; for nothing can be a god that is either without soul, or under the power of natural objects." He also remarks that "there is an excellent saying among philosophers, that they who have not learned the true sense of words will also mistake in the things that are meant."

19.

Greek, *oikoresmotys*: Hebrew, *Baal Zebul*. In astrology a "house" is a twelfth part of the sky as marked out for the purpose of horoscopes. Every sign of the Zodiac thus had a "house," which a planet or planetary genius was considered as occupying, and thence ruling the days and events of the month to which it belonged.

20.

Compare *First Epistle of Paul to the Thessalonians*, V, 23: "Spirit and soul and body."

Part I. The Gods and their peculiarities

Chapter 2. Reply of Abammon the Teacher to The Letter of Porphyry to Anebo.

Introduction

Hermes [1], the patron of literature, was rightly considered of old to be a god common to all the priests [2] and the one presiding over the genuine learning relating to the gods, one and the same among all. Hence our predecessors were wont to ascribe to him their discoveries in wisdom and to name all their respective works *Books of Hermes*.

If, therefore, we participate in this god [3], of the measure which has fallen to us and become possible to us, thou dost well to propose these questions in regard to the Divine Sciences to the priests as to friends for an accurate solution. Having good reason therefore for considering the letter sent by thee to Anebo, my pupil, as having been written to myself, I will answer thee truly in regard to the matters about which thou hast enquired. For it would not be becoming that Pythagoras, Plato, Demokritos, Eudoxos, and many others of the old Greeks, should have obtained competent instruction from the temple-scribes of their own time [4], but that thou who art contemporary with us, and having the same disposition as they, should be turned away by those now living and recognized as public teachers.

Accordingly, I myself engage thus in the present discussion. Thou, if thou dost so choose, art at liberty to consider the person who is now writing to thee as the same individual to whom thou hast sent thy letter. If, however, it shall seem to thee more proper, then regard the individual who is discoursing with thee in writing to be one or some other prophet of the Egyptians, for this is not a matter worth differing about. Or, as I think still a better way, let it pass unnoticed whether the person speaking is of inferior or superior rank, and direct the attention solely to the things that are uttered, thus arousing the understanding to eagerness simply as to whether that which is said be true or false.

In the first place, let us take the subjects separately in order to ascertain the scope and quality of the problems which are now proposed for discussion. Next let us examine in detail the theories respecting divine matters from which thy doubts were conceived, and make a statement of them, as to the sources of knowledge by which they are to be investigated.

Some which are badly jumbled together require to be taken apart; while others have relation to the Divine Cause through which everything exists, and so are readily apprehended. Others which we might put forward according to a certain plan of exhibiting contradictory views, draw out the judgment in both directions; and there are likewise some which demand from us to explain the whole of the Initiatory Rites.

Such being the facts, our answers are to be taken from many places and from different sources of knowledge. Some of these introduce fundamental principles from the traditions which the sages of the

Chaldaeans delivered; others derive support from the doctrines which the Prophets of the Egyptian temples teach; and some of them follow closely the speculations of the Philosophers and elicit the conclusions which belong to them. And now there are some of these which involve an unbecoming dispute from diverse notions that are not worthy of a word; and others that have their origin from prejudices common to human beings. All these, therefore, are to be disposed of in various ways by themselves, and are in many ways connected with one another.

Hence, on account of all these things, there is some discussion necessary for the directing of them properly.

PLAN OF THE DISCUSSION

We will, therefore, set forth to thee the hereditary opinions of the Assyrian Sages [5] in regard to the True Knowledge, and will show thee in plain terms our own. Some things in the Gnosis will be brought into the discussion from the innumerable arcane writings, and the rest will be from the works upon the entire range of Divine Matters, which the old compilers have collected into a book of limited dimensions.

If, however, thou wouldst propose some philosophic question, we will determine it for thee according to the ancient Tablets of Hermes [6], which Plato and Pythagoras, having studied thoroughly beforehand, combined together in Philosophy.

But questions that are foreign to the subject, or that are disputatious and exhibit a contentious disposition of mind, we shall tone down gently and aptly, or else show their impropriety. So far also as they go in the line of common ways of thinking we shall try to discuss them in a familiar manner. Those, likewise, which require the experiences of the Divine Dramas [7] for an intelligent understanding we will, as far as it is possible, explain by words alone [8]; but those which are likewise full of intellectual speculation will be shown to be effective for purifying (from the earthly contamination).

It is possible, however, to tell the signs of this which are worthy to be noted, and from these both thou and those who are like thee in mind can be brought near to the very essence of things that have real being [9].

So far, however, as they may be actually known through words, none of these matters will be left without a perfect demonstration, and in reference to everything we shall give thee carefully the proper explanation. Those which relate to divine matters we will answer as theologists; and those which pertain to Theurgy we will explain theurgically. Those of a philosophic character we will search out with thee as philosophers, and such as extend to the Primary Causes we will bring forth into light following the argument together according to first principles. Such, however, as pertain to morals or final results we will determine properly according to ethical form; and other questions, in like manner, we will treat according to their proper place in the arrangement.

We will now proceed to thy questions.

TWO FORMS OF KNOWING

Thou beginnest accordingly by saying: "In the first place, it is to be taken for granted that there are gods." Speaking in this way is not right. For the inborn knowledge in respect to the gods is coexistent with our very being, and is superior to all judging and deciding beforehand. Indeed, it is preexistent both to argument and demonstration, and is united interiorly from the beginning to its own divine cause and is coexistent with the inherent longing and impulse of the soul to the *Good* [\[10\]](#).

If, however, we must speak truly, the conjoining to the divine nature is not knowing, for this is kept separate after a manner by an otherness. [\[11\]](#)

Prior to this knowing, however, which is as of one individual having knowledge of another, the intimate union as in a single concept is self-originated and indistinguishable. Hence we ought to concede the point as though possibly it might not be granted, not to assume it as a matter of uncertainty'. for it always existed simply in energy. Nor is it proper to put it to proof in this way as though we had authority to judge and reject ; for we are ourselves encompassed in it, or rather we are filled by it, and the very selfhood which we are we possess in this knowing of the gods [\[12\]](#).

I have, moreover, the same thing to say to thee in regard to the Superior races which come next in order after the gods. I mean the dæmons, heroes, and uncontaminate souls [\[13\]](#).

For it is always necessary to bear in mind respecting these subordinate races that they have one defined form of essence; also that we put aside from our conception of them the indefiniteness and instability which are incident to the human constitution and renounce the tendency to incline to the other side which arises from attempts to counterbalance the opposition of the arguments. For such a thing is foreign to the principles of reason and life, but is derived from secondary sources, such even as belong to the power and contrariness of the realm of generated existence. It is necessary, however, to treat of them as being of a uniform nature.

Let it be admitted, then, that with the companions of the gods [\[14\]](#) in the eternal region there is the innate perception of them.

Therefore, even as they have their being always after the same manner, so also the human soul is conjoined to them by Knowledge according to the same principles; never by any conjecture, opinion or reasoning which have their beginning in Time pursuing the essence which is beyond all these, but by pure and faultless intuitions which it received out of eternity from the gods being conjoined with them in these principles.

Nevertheless, thou seemest to consider the knowing of divine beings to be the same as the knowing of other matters, and likewise that a point may be taken for granted from opposing arguments, as is usual in debates. But there is no such similarity. For the perceiving of them is absolutely distinct from everything of antithetic character. It is not made valid by being now conceded or by coming into existence, but on the other hand it is a single concept, and coexisted with the soul from eternity.

I say such things to thee, therefore, in regard to the first principle in us, at which it is necessary for those to begin who would both speak and hear anything whatever concerning the superior races or about ourselves.

PECULIARITIES OF THE SUPERIOR RACES

Then follows thy question: "What are the peculiarities of the Superior races by which they are differentiated from each other?" If by peculiarities" thou meanest differences as of species under the same genus, which are distinguished by opposite characteristics, as rational and irrational under the head of *animal*, we by no means admit the existence of such differences in beings that neither have one common essence [\[15\]](#) nor characteristics diverse from one another, nor have received an organization from a common source which is undefined and yet defines the peculiarity.

If, however, thou supposest the peculiarity to be a certain simple condition limited in itself, as in primary and secondary races, which differ in their entire essence and in the whole genus, thy notion of the peculiarities is reasonable. For these peculiarities of beings that always exist will all be in some manner set apart, separate and simple.

The questioning, however, is going forward to little purpose, for it behooves us, first of all, to ascertain what the peculiarities are in regard to essence, then in regard to power, and so, after that, what they are in regard to energy. But as thou hast now put the question in reference to certain peculiarities which distinguish them, thou speakest only of the peculiarities of energies. Hence thou askest the difference in them in respect to the last things as mentioned, but art passing over unnoticed, without questioning, the first, and, as relating to the elements of variableness, the most important of them.

Moreover, there is something added in the same place in regard to "active or passive motions." This is a classification not at all proper as relates to the superior races; for in none of them is there the contrast of active and passive, but certain of their energies are to be contemplated as unconditioned, unrestrained, and without relation to anything opposing. Hence we do not admit in regard to them that there are such motions as active and passive in respect to the soul. For we do not concede self-motion from moving and being set in motion; but we suppose that there is a certain unique self-originating motion which is its very own, and not an aptitude derived from an outside source taking from it action in itself and a passive condition by itself. Who, then, may admit in respect to the races superior to the soul that they are to be distinguished by the peculiarities of active and passive motions? [\[16\]](#)

Further, therefore, that expression which is added, "or things consequent," is inconsistent with their nature. For in the case of those of composite nature, and of those that exist together with others or in others, or that are encompassed by others, some are conceived of as leading and others as following, some as being themselves essences and others as contingent upon essences. For there is an arrangement of them in regular order, and there intervenes unfriendliness and disagreement between them. But in regard to the superior races, they are all to be considered as self-subsisting. The perfect ones take rank as chiefs, and are separate by themselves, and neither have their substance from others or in others. Thus there is nothing about them that is "consequent." In no respect, therefore, is their peculiarity characterized from these.

And now there occurs at the end of the question the natural distinction. The question is whether the essences are to be known by energies, physical motions, and things consequent. Everything, however, is to the contrary. For as the energies and motions made up the actual substance of the essence, they would themselves likewise be dominant in regard to their difference. If, however, the essences generate the energies, being themselves previously separate, then they impart to the motions, energies, and things consequent, that which constitutes the differences. This mode, therefore, is contrary to what is supposed in the present bunt to find the peculiarity.

In short, however, whether thou imaginest that there is one race of gods and one of dæmons, and in like manner of heroes (or half-gods), and after the same course of things, of unbodied souls, or whether thou supposest that there are many races in each category, thou demandest that the distinguishing of them shall be according to peculiarities. For if thou supposest each race to be a unit, the whole arrangement of divine orders according to the more perfect classification [\[17\]](#) is overturned; however, they are defined by these according to race, as it may seem satisfactory, and there is not among them one common definition in relation to essence except that those that are prior are distinguished from the inferior races, it is not possible to find out their common boundaries. And even though it should be possible, this very thing takes away their peculiarities. Hence the object which is sought is not to be found in this way. He, however, will be able to define their peculiarities who reasons upon the analogous sameness in the higher orders; as, for example, with the many races among the gods, and again with those among the dæmons and half-gods, and lastly with souls. hence it has been demonstrated by us through this argument what is the right course of the present investigation, its limitation, and how it is possible for it to be made.

ARRANGEMENT OF THE SUPERIOR ORDERS

Let us next proceed with the answers, one after another, to the questions which have been asked. There is then the Good: both that which is beyond essence and that which exists through essence. I am speaking of that essence which is the 'most ancient and most to be revered, and which, as to is incorporeal. [\[18\]](#) It is a special peculiarity of the gods, and is characteristic of all the races that are included with them; and hence, not being divided from this, but existing in like manner the same in them all, it preserves their peculiar distribution and arrangement.

SOULS

But with souls that are ruling over bodies, that are occupied with the care of them, and that are placed in order apart by themselves in the eternal regions, before the transition to generated existence, there is not present either the essence of the Good, or the Cause (or Supreme Principle) of the Good which is prior to essence; but there comes from it a certain participation and habit of good, as we perceive that a sharing of beauty and virtue is very different from what we observe with human beings. For this is equivocal, and becomes manifest in complex natures as sole thing acquired. But the principle of goodness is established unchangeable and perpetual in the Souls. It never at any time goes away from itself, nor is it taken away by anything else.

DÆMONS AND HEROES OR HALF-GODS

Such then being the case with the divine races, the first and the last (the gods and souls), let us consider the two races intermediate between these two extremes, namely: 1. That of heroes or half-gods, which not only ranks higher than the order of souls in power and virtue, moral beauty and greatness, and excels it in every good quality which is incident in souls, but is also closely joined to them by the kindred relationship of a similar form of life. 2. The other, the race of dæmons, which is closely allied to the gods, yet is in a certain sense inferior to them, following as though it was not first in rank but accompanying in subservience to the good pleasure of the gods. This race causes the otherwise invisible goodness of the gods to become visible in operation, becoming itself both assimilated to it, and accomplishing perfect works that are like it. For then what was before unutterable in it is made capable of being uttered, what was without form is caused to shire forth in visible figures, whatever of it was beyond all reasoning is brought forth into plain words, and having already received the connate participation of beautiful gifts it bestows the same ungrudgingly, and transfers them to the races that rank after itself.

Thus these intermediate races complete the common bond of gods and souls and render the connection between them indissoluble. They not only bind these together in one continuous series, from those on high to the very last, but they make the union of them all incapable of being separated and to be a most perfect blending and an equal intermingling of them all. They likewise, after a manner, cause an outgoing influence to go forth equally from the superior to the inferior races and a reciprocal one from subordinate races to those ranking above them. They also establish order among the more imperfect races, and likewise due proportions of the gift coming down from the better ones and of the reception which takes place; and having themselves received from above from the gods the causes or motives of all these, they make everything agreeable and suited in every respect to all.

Thou must not think, therefore, that this classification is a peculiarity of powers or of energies or of essence; nor art thou taking them separately, to inspect them one by one. Nevertheless, by extending the inquiry through all of them thou wilt complete the answer to what was asked in relation to the peculiarities of gods, dæmons and half-gods, and of those that are included in the category of souls.

Let us proceed again, by another line of argument. Everything, whatever it may be, and of whatever quality, that is united, that is firmly established in itself by unalterable law and is a cause among the

indivisible essences -- that is immovable, and so is to be considered as the cause of all motion -- that is superior to all things and has nothing whatever in common with them -- that is to be generally considered as wholly unmingled and separate, not only in being but in power and energy -- every such thing should be ascribed to the gods as being worthy of them. But that which is already divided into a great member, that which can give itself to other objects, that which both receives from others the limitation within itself and is sufficient for the distribution among imperfect ones to make these complete, that nevertheless participates in the primary and life-giving motion [19] and has communion with all things self-existent and coming into existence, that receives a commingling of substances from them all and imparts a radiating influence from itself to all, and that extends these peculiar properties through all the powers, essences and energies in itself-all this, speaking what is true, we shall ascribe to souls, as being implanted in them.

THE INTERMEDIATE RACES

What shall we say, then, in regard to the intermediate races? I think from what has been said already that they are sufficiently manifest to every one; for they make complete the indivisible connection between the extreme races. [20] Nevertheless, it is necessary to continue the explanation. I assume, accordingly, the race of dæmons to be a multitude in one, to be commingled in an unmingled manner, and to accept the lower races as associated with a distinct concept of the most excellent. But on the other hand, I describe the race of heroes or demi-gods as being placed over more common distribution and multitude, and likewise over action and commingling, and matters akin to these. It also receives gifts from above, transcendent, and as though concealed within -- I mean union, purity of nature, stable condition, and undivided identity and superiority over others. For each of these intermediate races is next to one of the extreme races beyond -- one to the first and the other to the last. It follows as a natural result that by a continued series of kindred relations the dæmonian race, beginning from the highest in rank, proceeds to the lower races, and that the other, having primarily a connection with the last of them all, should in some way have communication with those that are superior.

Hence there may be perceived the complete joining to gather into one of the first and last races (the gods and souls) through the intermediates (the dæmons and half-gods), and the entire sameness of nature, alike equally in substance, and also alike in power and energy. [21] Whereas, therefore, we have made the classification of the four races in these two ways perfectly complete, we think it sufficient in regard to the others that for the sake of brevity, and because that which remains -- the comprehending of the intermediate tribes -- is in a measure already plain, we exhibit only the peculiarities of the extreme races. Hence we shall pass over the intermediate tribes as being already well known, and make a sketch of the others in some way in very few words.

Notes:

1.

Hermes is here the same as the Egyptian divinity, Thoth or Tahuti, the god of learning and medicine. He was regarded as the Scribe or recorder who registered the actions of the dead and

living, so that they "were judged out of those things which were written in the books." He was also the revealer of the divine will to men. His name *Tahuti* signifies "thrice great" or "very great," or *Trismegistos*, Greek.

2.

The priests in Egypt consisted of many orders, including those who performed the Rites, the learned profession which included prophets, philosophers, poets, authors, physicians, artists, master mechanics, and also embalmers of the dead.

3.

This form of expression extends through this entire book. Though hardly familiar to us, it was formerly common in philosophic writings. The gods being spiritual essences, it was very properly considered that their worshipers would participate in their substance as we partake of the air that we inhale. In this way their powers and virtues were supposed to be imparted to the recipients. This treatise accordingly mentions the gifts received by the persons initiated at the telestic or Theurgic Rites, as a participating of the gods. The fact that they represent or personify qualities rather than individualities makes this mode of speaking eminently proper.

4.

In archaic periods, the worship and literature of every people was exclusive. Every repast being accompanied by religious ceremonies, the Egyptians would not eat with foreigners. Ashmes II broke through this restriction and made treaties of friendship and commerce with several Grecian and Ionian States. By his command, and at the instance of Polykrates of Samos, a tyrant-king, Pythagoras was admitted to instruction at the temples, and formally initiated into the sacerdotal caste. After the Persian conquest others resorted to Egypt for similar purposes; among them Plato, Demokritos, Archimedes, Chrysippos, Euripides.

5.

It is evident that there was a Gnosis, or Sacred Doctrine common to the religions of the principal countries, and that its focus was at Babylon. Compare Jeremiah LI. 7 and Revelation XVII. Iamblichus lived chiefly at Khalkis In Syria, and was familiar with the magi and learned men of Persia and Assyria. Hence as Abammon he refers the Gnosis to that region.

6.

The Stellae, Pillars or Tablets of Thoth, appear to be little else than a figurative expression for the sacred learning in possession of the Sacerdotal Caste in Egypt. When we call to mind that the Pyramids in that country, before their spoilation, were cased all over with tablets of stone on which hieroglyphic writing was engraved, we shall the better apprehend the significance of the allusion of Abammon.

7.

Greek, *ergatheia* divine works or performances; the exhibitions at the Mystic Rites. As these were dramatic representations to prefigure experiences of a spiritual character, we substitute the term "*drama*" as more likely to afford a clearer conception of the meaning. Element designated the

Eleusinic "drama."

8.

Mr. Gale, editor of the Greek text of this work as published at Oxford, was of the opinion that the reading of the original was corrupt, and suggested an emendation which may be rendered as follows: "It is impossible to explain by mere words." This would be in harmony with the statement in the Second Pauline Epistle to the Corinthian believers: "He was carried suddenly to paradise and heard things ineffable which it is not permitted to a human being to utter familiarly."

9.

Plato and his disciples employ the principle or being to denote the Absolute Divinity; also the phrase οντως ον real being or that which really is or has being, as contrasted with the "*genesis*" or objective existence.

10.

It was the practice of the philosophers to make use of abstract terms to represent the Supreme and Absolute. Of this character are το αγαθον the Good; το αληθεσ the True, ο εις the One.

11.

Power and energy are thus distinguished from their result. Damaskios remarks that "where there is not otherness, there will be no knowing. A union on conjunction, as of one to another, is superior to knowledge." Plato taught, says Professor Cooker, that man longs for the good, and bears witness by his restlessness and disquietude; that he instinctively desires it, and that he can find no rest and satisfaction in anything apart from the knowledge and participation of the Supreme Absolute Good.

12.

The [*Chaldaean Oracles*](#) quoted by Damaskios declare that "the prolific fountain of souls is encompassed by the two Minds." He adds that "the fiery signals which draw down the ripe ones are in God," which Simplicios explains: "The Unbodied ones are the supreme Mind and God being Source and Cause."

13.

Damaskios described the "dæmons" as tutelary spirits of a nature essentially divine. They were said to have charge of the oracles and worldly affairs generally. The "heroes" or demigods were a lower race in the order of emanation. The term denotes the son of a divinity, with a human parent. Uncontaminated souls are such as are not impure from the attraction of the *genesis* or domain of phenomenal existence.

14.

The Platonic philosophers before Iamblichus taught that the many gods are the "outshinings" or emanations of the one Superessential Deity and not substances complete of themselves. The Ancient Sadducees are said to have held a similar opinion, not denying the actual existence of angels and spirits, but that they existed permanently by inherent energy. The same sentiment

appears in the ninety-fifth (ninety-sixth) Psalm. The [Chaldaean Oracle](#), however, declared that "Not from the eternal source did anything run forth incomplete."

15.

Plato defines *essence* as that which has "real being," and describes it as "colorless, formless, and intangible, visible only to the mind or higher reason that guides the soul."

16.

Plato bases upon this fact the immortality of the soul. The soul originates its own action and receptivity by volition. This volition is self-motion, and is that quality of moral freedom which has placed human beings above and apart from the animal tribes.

17.

In the Assyrian or Chaldaean Plan of Divine Orders, the following are instanced by Damaskios: 1. The Intellectible Gods. 2. The Hyparchs or superior archons. 3. The Archons. 4. The Archangels. 5. The Azoni or unclassified who belong to no defined jurisdiction. 6. Local Genii. This arrangement is hinted at in Part VIII, § 2.

18.

This is the common dogma of every ancient faith. In the Hindu category, the Brahman is the Good which is beyond essence and absolute, while Brahmá is identical with essence. The Parsis acknowledge Zurvan, the Unlimited, and Ahura Mazda, the Divine Creator. The Egyptian priests worshipped Amun, the hidden One, and Ptah, the Demiurgos or Architect of the Universe.

19.

Iamblichus is generally regarded as here endeavoring to reconcile the apparent discrepancy between Plato and Aristotle -- the latter described the soul as immovable, and Plato as self-moving, in which statement he refers to operation and not to essence. Syrianos explains that the soul is self-moving because it is set in motion from itself and certainly not by an agent inferior to itself. Proclus adds that the soul is self-moved in respect to the body and things of sense which plainly are set in motion from without themselves.

20.

The gods above and the souls below, angels, dæmons and demigods.

21.

This distinction of principles is noted in the [Chaldaean Oracles](#). Pythagoras indicates the same by the terms monad, duad, triad; Plato by *περας*, *απειρον*, and *μικτον*; Damaskios by the *One*, the *many*, and the *union*. Another version of the *Oracles* in place of "Substance" has *Father*, and for "energy" *Mind* or Reason.

Chapter 3. The Superior Races

PECULIARITIES OF THE GODS AND SOULS

In regard to the extreme races (the gods and souls) the former is chief, superior and perfect; the other is inferior and imperfect. The former can do all things at once uniformly and now; but the other is neither able to do anything completely nor immediately; neither speedily nor individually. The former generates all things and is guardian over them; but the latter has a natural disposition to yield and to turn submissively toward what it generates and has under guardianship. The former, being the original cause, has preeminence over all; but the latter, being dependent upon the pleasure of the gods as from a cause, is coexistent with it from eternity. The former in a single decisive moment grasps the ends of all the energies and essences; but the latter passes from some things to others and goes forward from the imperfect to the perfect. Further still, there exists with the former the highest and unlimited, superior to all measurement, and so completely formless as to be circumscribed by no formative principles; but the latter is dominated by impulse, habit and inclination, and is held fast both by longings for that which is inferior and by being familiar with things of a secondary character. At length it is moulded in various ways and proportions from them. Hence MIND, the leader and king of the things that actually are, the demiurgic art of the universe, is always present with the gods in the same manner, completely and abundantly, being established in itself unalloyed according to one sole energy. But the soul partakes of divisible and multiform mind, [\[1\]](#) adapting itself to the supreme authority over all. It also takes care of unsouled beings, having been itself born into various forms at different times. From the same causes, order itself and beauty itself are coexistent with the Superior races; or if it is desired so to express it, the First cause is coexistent with these. But with the soul the allotment of intellective order and divine beauty is always associated. With the gods, the measure of all things, or rather the cause of it, is perpetually coordinate; but the soul is confined to the divine limit and only participates of this in a limited degree. With good reason there may be ascribed to the gods dominion over all beings, by the power and supreme authority of the First Cause; but the soul has defined limits within which it can have command.

Such being the different peculiarities of the races at the highest and lowest extremes, what we have now been saying may be understood without difficulty, and also the peculiarities of the intermediates, the dæmons and half-gods; these being each next to one of the extremes, resembling both and going out from both to the intermediate region, and so effecting a harmonious union by commingling them and joining them together in due proportions.

Let such, then, be considered the peculiarities of the first divine races.

DISTINCTIONS OF THE SUPERIOR RACES

Surely we do not admit the distinction of the Superior races to be what is suggested by thee: "a classification established by difference of bodies, the gods being distinguished by ætherial bodies, the dæmons by aërial bodies, and souls by bodies pertaining to the earth." Such an arrangement would be

like the assigning of Socrates to a tribe when he was a Prytanis, [2] and is not proper to be admitted in regard to the divine races, which are all by themselves, unbound and free. [3] To make bodies their own first causes, as to their specific nature, appears to be a fearful absurdity; for they are subservient to these causes and subject to the conditions of generated existence.

Further still, the races of Superior beings are not in the bodies, but govern them from outside. Hence they do not undergo changes with the bodies. Yet they give from themselves to the bodies every such good as the latter are able to receive, but they themselves receive nothing from the bodies. Hence they cannot have received from them any peculiarities. For if they were as habits of the bodies, or as material forms, or some other body-like quality, it might be possible for them, perhaps, to undergo change together with the different conditions of the bodies. But if they preexist separate from bodies, and unmingled with them, what rational distinction originating from the bodies can be developed in them?

In fact, this proposition in regard to these races makes the bodies actually superior to the divine races, since by such a hypothesis they furnish a vehicle for the superior causes and fix in them the peculiarities incident to their essence. Nevertheless, it is plain that if the allotments, distributions and assignments of those that govern are arranged with those that are governed this authority will be given to the more excellent. For it is because those that are placed over others are such that they receive thereby such an allotment, and give this a specific character; but the essence itself does not become assimilated to the nature of the corporeal receptacle. [4]

Hence I may speak as regards this subject in its turn, but a supposition of this kind must be admitted in respect to the imperfect soul. For such a mode of living as the soul projected, and such an ideal as was ready before entering into a human body, there is a corresponding organic body, joined to it and a similar nature which receives its more perfect life. [5]

In respect to the superior races and those which as being universal include the origin of all, the inferior ones are produced in the superiors, the corporeal in the incorporeal, and, being encompassed by them in one circle, are governed by them. Hence the revolutions of the heavenly spheres [6] have been induced originally by the aetherial soul and are always inherent in it. The souls of the world also being extended to their own mind, are absolutely encompassed by it and primarily generated in it. In like manner also, the Mind, both that which is divisible (into attributes and qualities) and that which is entire, is included (as essential quality) of the superior races. Hence the secondary races, being always turned toward the primary, and the superiors leading the inferiors as exemplars, essence and ideal come to the lower races from those which are superior, and those which are ignoble are produced primarily in the more excellent. Hence, accordingly, order and proportion come from the latter to the inferior races, and these are what they are through the former. But there is no transmitting of peculiarities from the inferior races to those which precede them.

Such a classification, therefore, based on corporeal conceptions, is shown by these arguments to be false. Even though in this case it may seem otherwise to thee, the false assumption is not worthy of a word. Such a case does not exhibit abundant argument, but one belabors himself to no purpose if he puts forth

hypotheses and then endeavors to refute them as not being true. For in what way is essence, which is absolutely incorporeal, having nothing in common with the bodies that partake of it, to be distinguished from such bodies? Not being in any way present with the bodies as a matter of place, how is it to be separated by places after the corporeal manner? And not being separated by circumscribed divisions of subject matter, how is it to be held in a divided condition by the divisions of the world? But what is more, what is there that can hinder the gods from going everywhere? What is there to hold their power in check, from extending to the vault of the sky? For this would be the work of a cause far mightier than the one shutting them in and circumscribing them within certain parts. Real being -- that which truly is, and which is in itself incorporeal -- is everywhere, wherever it pleases. Yet, as thou takest for granted, that which is divine and which transcends all things is itself transcended by the perfectness of the entire world, and is encompassed by it in a specific division, and hence is inferior in respect to bodily dimensions. Yet if there is no divine creation and no participation of divine ideals extending through the whole world, I do not see, for my part, any opportunity for a creating and framing of them after specific forms.

In short, however, this opinion which banishes the presence of the superior races entirely from the earth is an abrogating of the Sacred Rites and theurgic communion of the gods with human beings. For it says nothing else than that the divine ones dwell apart from the earth, that they do not commingle with human beings, and that this region is deserted by them. Consequently, according to this reasoning we priests have never learned anything whatever from the gods, and since we differ in nothing from other men thou hast not done right in questioning us as though we knew more than others.

Not one of these statements of thine, however, is sound. For neither are the gods limited to parts of the earth, nor are the inferior races about the earth excluded from their presence. On the contrary, the superior races are characterized in this way: that they are encompassed by nothing and that they encompass all things in themselves. But those that belong to the earth have their being in the perfections (pleromas) of the gods, and when they become fit for the divine communion they at once, prior to their own essence, possess the gods that preexisted in it.

That this entire classification is false, that this plan of investigating peculiarities is irrational, and that the notion of distributing the gods each to a certain region does not permit the receiving of the entire essence and power which are in them, we have fully established. It would have been right, therefore, to omit the dissenting inquiry in regard to the distribution of the Superior races, as it contradicts nothing in regard to the true conceptions. On the other hand, our attention should be directed, instead, to the intelligent perception of matters relating to the gods, and not to the holding of a discussion with a man; and for this reason we shall adapt the present discourse to the disposing of subjects of probability and matters relating to the gods.

HOW DIVINE RACES ARE DISTRIBUTED

[1.9 cp. Luck 126]

I assume accordingly that thou askest a solution of that matter of which thou seemest to be in doubt, namely: "As the gods dwell only in Heaven, why are invocations at the Theurgic rites directed to them as being of the Earth and Underworld?"

This position which is thus assumed at the beginning, namely: that the gods traverse heaven only, is not true; for the universe is full of them. But thou then demandest: "How is it that although possessing power unlimited, undivided, and unrestricted, some of them are mentioned as being of the water and of the atmosphere, and that others are allotted by definite limitation to different places and distinct parts of bodies? If they are actually separated by circumscribed limitations of parts, and according to diversities of places and subject-bodies, how will there be any union of them one to another?"

One most excellent solution of all these and an infinite number of similar questions is by a survey of the manner in which the gods are allotted.

This, then, is the explanation: Whether the allotment be to certain parts of the universe, as to heaven or earth, whether to holy cities and regions, whether to certain temple-precincts or sacred images, the divine irradiation shines upon them all from the outside, just as the sun illuminates every object from without with his rays. Hence, as the light encompasses the objects that it illuminates, so also the power of the gods comprehends from without those that participate of it. In like manner, also, as the light of the sun is present in the air without being combined with it -- and it is evident that there is nothing left in the air when the illuminating agent is removed, although warmth is still present when the heating has entirely ceased -- so also the light of the gods shines while entirely separate from the objects illuminated, and, being firmly established in itself, makes its way through all existing things.

Still further, the light that is the object of perception is one, continuous, and everywhere the same entirety; so that it is not possible for a part of it to be cut off by itself, or to be enclosed in a circle, or at any time to remove itself from the source of illumination. According to the same principles, therefore, the whole universe, being susceptible of division, is distinguished with reference to the one and indivisible light of the gods. In short, this light is one and the same everywhere, and is not only present, undivided, with all things that are capable of participating of it, but it, likewise, by an absolute power and by an infinite superiority, fills all things, as a cause, joins them together in itself, unites them everywhere with itself, and combines the ends with the beginnings. The whole heaven, including with it the universe imitating this, goes around in a circular revolution, unites all to itself, and leads the elements whirling in a circle; and all things being in one another, and borne toward one another, it holds them together and defines their equal proportions; and guiding them to the remotest distances, makes the ends combine with the beginnings -- as, for example, the earth with the sky -- and effects a sole connection and accord of wholes with wholes.

Who, then, that contemplates the visible image of the gods thus united as one [7] will not have too much reverence for the gods, its causes, to entertain a different judgment and to introduce among them artificial divisions, arbitrary distinctions, and corporeal outlines? I, for one, do not think that any one would be so disposed. For if there is neither any analogy, nor scheme of proportion, nor interblending in respect to

power or simple energy of that which is set in order with that which sets in order, [8] then I say that there is nothing existing in it, either of extension or in regard to distance, or of encompassing locally, or of division by due setting apart, or of any other such natural equalizing of qualities in the presence of the gods with beings inferior in their nature. For in natures that are homogeneous in essence and power, or that are in some manner of similar form or alike in race, there can be perceived an encompassing or holding fast. But in the case of those that are totally exempt from all these conditions, what opposing circumstance in respect to these things, or pathways through them all, or separate outline, or encompassing in some prescribed space, or anything of this kind, can be justly conceived? On the other hand, I think that they who are partakers of the gods [9] are, every one, of such a nature as to partake of them according to their own intrinsic quality, some as of the other, others as of the atmosphere, and others as of the water; which the technique of the Divine Performances recognizes, [10] and so makes use of the adaptations and invocations according to such a classification.

So much may be stated in regard to the distribution of the superior races in the world.

SUPERIOR BEINGS NOT CLASSIFIED AS PASSIVE AND IMPASSIBLE

After these distinctions thou suggestest another classification on thy own account, and separatest the essences of the superior races by the differentiation of "passive and impassible." I do not, however, by any means accept this classification. For no one of the superior races is passive, nor yet is it impassible in such a manner as to be thus contradistinguished from any that is susceptible, as being adapted by nature to receive impressions, or as freed from them through inherent virtue or some other excellent condition. On the other hand, it is on this account, because they are entirely exempt from the inconsistency of being either passive or not passive, because they are in no way susceptible to impression, and because they are unchangeably fixed in regard to essence, that I set them down in all these respects as impassible and unchangeable.

Consider, if thou art willing, the last one of the divine races, the soul pure from the defilement of bodies. Being superior to the realm of nature, and living the unbegotten life, what does it want of the generated life with sensual pleasure and of the restoration thereby into the realm of nature? [11] Being outside of everything corporeal, and of the nature which is divisible in respect to the body, and being likewise entirely separate from the accord in the Soul which goes down into the body, why is it to participate of the pain that leads to decay and dissolution of the structure of the body? On the contrary, it has no occasion for the susceptibilities which are forerunners of sensation, for it is neither held at all in a body nor in any way environed by it so as to have occasion for bodily organs in order to perceive different bodies outside of these organs. In short, however, being indivisible, remaining in the one same form, being essentially incorporeal, and having nothing in common with the generating and susceptible body, it can be affected by nothing in regard to classification or transformation, nor in short has it any concern whatever with change or condition.

But on the other hand, whenever the soul comes into the body it is not itself, nor are the rational faculties which it imparts to the body susceptible to impression. [12] For these are simple and single ideals, not admitting any disturbing element or entrancement, so far as relates to them. It is, therefore, the something that yet remains that is the cause of such experience to the composite nature. Nevertheless, the cause is not in any way the same as the effect. [13] Hence, the Soul being the first genesis and origin of the composite living beings that come into existence and pass to dissolution, is itself, so far as relates to itself, unbegotten and imperishable; so also those that participate of the soul are susceptible to impression and do not possess life and essence in their completeness, but are entangled in the indefiniteness and alien conditions of the realm of matter. [14] Yet the soul, as relates to itself, is unchangeable, as being in its own essence superior to impression, and as neither being moved by any preference inclining in both directions (passiveness and impassibility), nor as receiving an acquired versatility in the participating of habitude and power.

Since, therefore, we have shown, in respect to the last race of the superior orders, namely, the soul, that it is impossible for it to participate in any passive or impressionable condition, how is it proper to attribute this participation to dæmons and half-gods who are sempiternal and follow the gods, and themselves according to their respective grades preserve, and likewise in their several places make the regular arrangement of the divine beings always complete, and do not leave any unoccupied space between the different orders? For this we know for certain: that the passive condition is not only undisciplined but also discordant and unstable, never being in any case its own master, but attached to that by which it is held fast and to which it is subservient in reference to the sphere of generated existence. This condition of passiveness, therefore, pertains to some other race rather than to one always existing and allied to the gods, not only maintaining the same arrangement but likewise going around the same circuit with them. Hence, therefore, the dæmons, and all who rank with them after the superior races, are impassible.

Notes:

1.

The [Chaldaean Oracles](#) also recognize this twofold mind. The one, the Pure Reason or Intelligence, was placed over the first Triad. "The Mind of the Father named all things in threes, and governed them all by Mind." This mind they considered as sole, unparticipating, and essential. The other was described as participant and divisible into parts or qualities.

2.

The Prytanis of Athens were fifty in number, and were selected from the Boulé or Senate. Socrates, at the age of sixty, was chosen to that dignity.

3.

The Chaldaean Theology did not unequivocally describe all the gods as "unbound." The seven cosmokrators, or rulers of the world, the lords of the zodiacal houses and the cosmic gods assigned to regions of the world, were bound to their respective jurisdictions.

4.

The pre-existence of the soul in the eternal world, before becoming involved in the genesis and conditions of the earth-life, was generally believed. Even after being set free at death, it was supposed to be, after a period of less or greater length, again attracted back to the mundane sphere. Plato illustrates this by the Vision of Eros in the *Republic*. The choice of the earthly condition is made by the soul itself, and very generally it differs from what it had been in the preceding term of life in the world. "The cause is in him who makes the choice, and the divinity is without blame in the matter." Eros adds that after the souls had chosen their new lives according as they drew the lots, they all went in their order to Lachesis, and she gave to every one the dæmon that he had chosen, and sent the dæmon along with him to be the guardian genius of his life, and the accomplisher of the fate which he had chosen. Then he was born anew into the earth.

5.

The cause or incentive for the coming of the soul into generated life is variously explained by different writers. According to Plotinus, the universal soul does not come to a body as the body may come to it, nor does the body contain the soul, but is contained by it. Simplicios accepted the statement of Iamblichus, that "the soul projects certain lives for itself."

6.

The stars and planets were regarded as abodes or receptacles of souls.

7.

Plato affirms this in the *Epinomis*. "It is Heaven that we should honor," says he; "it is the cause of all benefits to us." Abammon, doubtless, alludes to Ra, of the Egyptian Pantheon, who was regarded as the source of light, and also as being the whole heaven united as one eikon and personality.

8.

Proclus reiterates this declaration, so often insisted upon, that the superior nature and essence can receive nothing from one that is inferior.

9.

Intelligent readers will understand from what has been said, that as the gods are spiritual essences, the partaking of them, or, in other words, of their irradiation, is analogous to the partaking of light. The luminance itself is in no way affected, but the partaker is filled and pervaded by it.

10.

This is the Theurgic Rite. "This Theurgy," says Thomas Taylor, "is, doubtless, the same as the 'Magic of Zoroaster,' which was no 'Black art,' but a peculiar mode of worship."

11.

The soul was called by Damaskios, our last echo of Divinity. In the mundane region it was considered as not a whole and united essence, but as divided into qualities and traits of character.

12.

Plotinus, using the comparison that the workman does not contract the imperfections of his tools, remarks that it is not necessary that the soul shall be itself affected by the conditions of the body. It simply uses the body as its instrument: It is incorporeal, and hence the passions and susceptibilities of the body do not penetrate into its substance, but only into its powers and energies.

13.

Proclus illustrates this by the analogy of a man viewing his own image in a stream of water. He is unchanged in his own person and individuality, but the image exhibits great perturbation. So the soul contemplates its own image as reflected in the body, and though it is itself impassible and unaffected, it may be perplexed by the incidental disturbances.

14.

Greek, ὕλη, wood, rubbish; the negative or inert quality called matter, from which natural objects proceed. Aristotle first adopted the term. Plato, unable to conceive of matter as substance *per se*, made use of terms signifying the "nurse" and the "receptacle" or passive force. The term "matter" is from *materia*, the mother-principle. The phrase "realm of matter" is adopted here, as the term implies a department in the universe, and not simply matter itself.

Chapter 4. Rites, Symbols, and Offerings

"Why then, are many ceremonies performed histrionically in the Sacred Rites, as though the gods were moved by passion?"

I think that this is said without an intelligent understanding in regard to the Sacerdotal technique of the Mysteries. For of the ceremonies performed from time to time in the Sacred Rites, some have an ineffable cause and a divine principle; others are consecrated to the Superior beings from eternity as symbols are consecrated [1]; others preserve some other image, just as Nature, the Supreme Genetrix also from invisible concepts, molds visible semblances. Others are brought forward from some motive of veneration, [2] or they are endeavors at figurative representation, or some concept of a family relationship. Some prepare us for something that is useful, or in some way purify and free our human passions, or turn away some of the evils that may be impending over us. Yet it may not be admitted that any part of the Holy Observance is performed to the gods or dæmons as to impressionable beings. For the essence which is subjectively everlasting and incorporeal is not of a nature to permit any change from the bodies (offered at the Rites. [3])

Not even though it be admitted that it has use especially of such a kind, would it ever need it from human beings in a religious service of this kind. It is supplied from itself, and from the nature (or feminine principle) of the world, and from the abundance which is in the genesis (or generative energy); and if it is

permissible to say this likewise, it receives a sufficiency before it can be in any want, through the unflinching complete supply of the world and its own ample abundance, and because all the superior races are fully supplied with the good things pertaining to them respectively. Let there be, therefore, this general encouragement for us in regard to the worship of the uncontaminated races, that they are likewise affiliated by kindred relationship to the beings that are otherwise superior to us, and on this account the pure are attracted to the pure, and the impassive to the impassive.

Following every point in its turn, we remark that the planting of "phallic images" is a special representing of the procreative power by conventional symbols, and that we regard this practice as an invocation to the generative energy of the universe. On this account many of these images are consecrated in the spring, when all the world is receiving from the gods the prolific force of the whole creation. [4]

I think, however, that the immodest language to which you refer, affords an illustration of the absence of moral virtues [5] in the realm of matter, and the unseemly rudeness existing beforehand with the unformed elements that are to be organized. These being utterly destitute of orderly arrangement, are passionately eager for it, so to speak, to such a degree as they are conscious of the unbecoming condition of things around themselves. Hence, again, perceiving from the speaking of vile utterances, what is vile, they follow to the (divine) sources of the ideals and more beauties.

They accordingly not only turn aside from evil action, but through the words, it is manifest in its forms and changes the impulse to a contrary direction. [6]

There is, however, still another reason of analogous character for these customs. The powers of the human passions that are in us, when they are barred on every side, become more vehement: but when they are brought into activity with moderation and reasonable measure, they are sufficiently delighted and satisfied, and becoming pure in consequence, are won over and set at rest. In the same way, likewise, in comedy and tragedy, when we behold the emotions of others, we repress our own, make them more moderate and are purified from them. In the Sacred Rites, also, we are, by certain spectacles and relations of ugly things, delivered from the harm that is likely to befall through the events represented by them. [7]

Things of this character are brought into use, therefore, for the healing of the soul within us, the moderating of the evils which have become nature to it through the genesis [8] or nativity, and likewise for the sake of its unloosing and deliverance from its bonds. On this account, probably, Herakleitos names them "*Remedies*" [9] as being cures for terrible maladies, and restoring the souls sound from the experiences incident in the generated life.

WHAT THE INVOCATIONS ACCOMPLISH

But the objection is also made: "The invocations are made as to gods that are impressionable beings; so that it is implied that not the dæmons only are impressionable, but the gods likewise."

This, however, is not as thou hast supposed. For the illumination which is present through the invocations is self-appearing and self-subsisting; it is also far removed from the being attracted downward, and goes forth into manifestation through the divine energy and perfection, and it excels voluntary choice and activity by so far as the Divine Purpose of the Absolute Goodness is superior to the deliberately chosen of life. By such a purpose, therefore, the gods being gracious and propitious, give forth light abundantly to the Theurgists, both calling their souls upward into themselves, providing for them union to themselves in the Chorus, [\[10\]](#) and accustoming them, while they are still in the body, to hold themselves aloof from corporeal things, and likewise to be led up to their own eternal and noetic First Cause. [\[11\]](#)

From these Performances [\[12\]](#) it is plain, that what we are now discoursing about is the Safe Return of the Soul, for while contemplating the Blessed Spectacles, [\[13\]](#) the soul reciprocates another life, is linked with another energy, and rightly viewing the matter, it seems to be not even a human, for the most blessed energy of the gods. If, indeed, the upward way through the invocations effects for the priests a purifying of the passions, a release from the condition of generated life, and likewise a union to the Divine First Cause, why, indeed, does any one impute to it any of the passion? [\[14\]](#) For such invocation does not draw down beings that are impassive and pure, to that which is susceptible and impure. On the contrary, it makes us who had become impressionable through the generated life, pure and steadfast. [\[15\]](#)

On the other hand, even the "favorable inclinations" do not bring the priests into union with the gods through a passive condition, but they open the way for an indissoluble communion through the attraction which binds the universe together. It is by no means, as the term seems to imply, an inclining of the *mind* of the gods to human beings, but on the contrary, as the truth itself will teach the adapting of the human intelligence to the participating of the gods, leading it upward to them, and bringing it into accord through persuasive harmonies. Hence, both the reverend names of the gods, and the other divine symbols, being of an elevating tendency, are able to connect the invocation with the gods. [\[16\]](#)

Proclus also declares that "the gods are readily persuaded by invocations and enable the initiants to behold perfect, tranquil, and genuine spectacles."

PROPI TIATORY RITES

What is more, "the propitiations of anger" will be plain enough if we learn thoroughly what the anger of the gods really is. It certainly is not, as some imagine, an inveterate and persistent rage. On the contrary, so far as the matter relates to the gods, it is a turning away from their beneficent guardianship. We ourselves turn away from this just as we bring darkness upon ourselves by shutting away the light at noon-day and so rob ourselves of the priceless gift of the gods. Hence the "propitiation" can turn us to the participation of the superior nature, [\[17\]](#) lead us to the guardian fellowship of the gods, which we had cast from us, and bind to each other harmoniously both those participating and the essences participated. Hence so far is it from accomplishing its particular work through a passive condition, that it leads us to desist from any passionate and disorderly turning away from, the gods.

Nevertheless, because evil is present in the regions of the earth, [\[18\]](#) the "expiatory sacrifices" act as a remedy and prepare us so that no change or any passive condition may occur with reference to us. Hence, whether it is through the gods or dæmons that a result of this kind takes place, it appeals to them as helpers, averters of evil, and as saviors, and through them turns away every harm that may be liable to follow from what has occurred. Let it be understood that those superior powers that turn away the blows incident to the realm of nativity and nature, are not preventing them in any way through passive conditions.

Indeed, if anyone has imagined that the intercepting of the protecting influence may bring on some chance injury, the endeavor at persuading of the Superior races "through the expiatory sacrifices" recalling them to their generosity, and taking away the sense of privation, may be in every respect pure and unchangeable. [\[19\]](#)

"THE NECESSITIES OF THE GODS"

Further still, we will consider what are called "the necessities of the gods." The whole fact is this: The "necessities" are peculiarities of the gods, and exist as pertaining to gods, not indeed as from without, nor as from compulsion; but, on the contrary, as the goodness is of use from necessity, so also are they likewise in every particular and they are not in any respect otherwise inclined. Such necessity is itself combined with a purpose ideally good and is the beloved consort of Love. [\[20\]](#)

It is not only the same and unalterable in the order pertaining to the gods, but because it is at the same time, and in like manner, circumscribed in one boundary, it abides in this and never goes out of it. For all these reasons the very contrary takes place to what was inferred. If in Theurgy there are really genuine powers of such a character as we have set forth, the conclusion is inevitable that the Divine Being is proof against enchantment, impassive and not to be compelled.

SUPPLICATIONS AND THEIR UTILITY

Nevertheless, after this, thou passest over to another classification of gods as contrasted with dæmons. For thou remarkest that "gods are pure mental essences," proposing the opinion as the basis of an argument, or telling it as acceptable to certain individuals. Then thou addest: "that the dæmons are psychic beings, participating of mind."

It is not hidden from me that these notions are entertained by many of the Grecian philosophers. [\[21\]](#) nevertheless, I do not think it proper to hide from thee the manifest truth, for all opinions of such a character are somewhat confusing. They carry the attention from dæmons to souls, for these are also partakers of mind; and they wander from the gods to mind that is non-material in respect to operation which the gods excel in every particular. Why, then, should we attribute these peculiarities to them, which are by no means exclusively theirs? This much will be sufficient in regard to this classification. Otherwise, so far as it may be thought worthy of a mention of such a kind, it is overmuch. But in regard

to the matters of which thou art in doubt, they should have due attention inasmuch as they have to do with the sacerdotal function.

Having further affirmed that "pure mental essences are not to be charmed or mingled with things of sense," thou doubtest whether it is necessary to pray to them. On my part, I do not think it necessary to pray to any others. For that something in us that is divine, mental essence and one -- or mental alone, if you choose to call it so -- is then vividly aroused in the prayers, and when it is awakened it longs vehemently for its counterpart, and becomes united to the absolute perfection.

If, however, it appears incredible to thee that an incorporeal being hears a voice in any way, and there is need of a special sense and of ears in order that the things uttered by us in the prayers may be heard, thou art voluntarily forgetful of the superior powers of the Primary Cause, both in the perceiving of all things, and the encompassing of them at once in themselves. The gods certainly do not receive the prayers in themselves through faculties of sense, or through organs, but they encompass in themselves the full purport and energies of the pious utterances, and especially of those which happen through the Sacred Rites to have been established and brought into one with the gods. For then the Divine essence itself is simply present to itself, and does not share the conceptions in the prayers as distinct from itself.

But thou affirmest that "the supplications which are offered are entirely foreign to the purity of mental substances." Not at all: for it is on this very account, because we are excelled by the gods in power, purity, and everything, that it is most opportune to supplicate them even with exaggeration of speech. If we are judged by being compared to the gods, the consciousness of our own nothingness causes us to betake ourselves to supplication, and we are led from supplication to the object of supplication, and from the familiar intercourse we acquire a similarity to it, [\[22\]](#) and from imperfection we quietly receive the Divine Perfection. [\[23\]](#)

If, however, it is conceived that the sacerdotal supplications are inspired into human beings as from the gods themselves, that they are symbols or tokens of the very gods, and are recognized by the gods alone, and have likewise after a certain manner the same power with the gods, how may it be justly supposed that supplication of this kind is still a matter of the physical senses, but not divine and of the higher intelligence? Or, what may in any likelihood insinuate itself into it when the most excellent human morals cannot be easily made pure? [\[24\]](#)

"But," it is remarked by thee, "the things that are offered are offered as to sensitive and psychic natures." If, indeed, they consisted of corporeal and composite powers alone, or of such as pertained merely to the service of the physical organism, thou wouldst be correct. But since the offerings partake also of incorporeal ideals, special discourses, and simpler metres, the peculiar affinity of the offerings is to be considered from this point alone. And if any kindred relationship, near or far away, or any resemblance is present, it is sufficient for the union about which we are now discoursing. For there is not anything which is in the least degree akin to the gods, with which the gods are not immediately present and conjoined. It is not, then, as to "sensitive or psychic," but actually to divine ideals and to the gods themselves, that the intimate union is effected so far as may be. Hence we have spoken sufficiently in opposition to this

classification.

CLASSIFICATION CRITICISED

The next thing in thy letter is the question, "Are gods separated from dæmons by the distinction of bodied and unbodied?" [\[25\]](#)

This distinction is much more common than the former one; but it is so far from indicating their peculiarities of essence, that it does not even constitute a reasonable guess in respect to them, or anything incident to them. For it is not possible from these things to apprehend intelligently whether they are living beings or beings without life, and whether they are deprived of life or do not need it at all. Besides, also, it is not easy to form a judgment as to how these terms are to be applied, whether in Common or in relation to many different things. If they are to be applied in common, if both a piece of writing and a period of time, a god and dæmons likewise, and also fire and water, are under the same class as being incorporeal, the distinction is absurd. If, however, they are employed with reference to the chief differences, why, when thou speakest of incorporeal things, dost thou indicate gods rather than tokens; or when thou sayest "body" why should it not be taken to mean the Earth rather than dæmons? For this point is not itself defined, whether they have bodies as a part of themselves, or are carried by bodies as a vehicle, or make use of them on occasion, or encompass them, or are merely identical with the body.

Perhaps, however, it is not necessary to scrutinize this distinction critically; for thou dost not put it forward as thy own concept, but on the contrary, displayest it as the conjecture of others.

THE GODS OF THE SKY NOT CORPOREAL

We will, therefore, take up in place of this subject, the matter in relation to the present opinion, about which thou seemest to be in doubt. For thou hast proposed this question: "If only the gods are incorporeal, how shall the Sun, the Moon, and the luminaries visible in the sky, be accounted as gods?"

We reply: That they are not encompassed by the bodies, but that on the contrary, they encompass the bodies with their own divine lives and energies; also that they are not converted to the body, but possess the body which has been converted to the divine cause; and that the body does not interfere with their spiritual and incorporeal completeness, nor occasion any obstacle to it by intervening. hence it does not even require more attention, but follows (the divinities) after a manner spontaneously, and by its own motion, not needing a self-operating superintendence, but urging on by itself [\[26\]](#) uniformly by the leading of the gods upward toward the One. [\[27\]](#)

If, however, it is necessary, we will say this: The body (of the divine guardian of the star) in the sky is very closely akin to the incorporeal essence of the gods. For the essence being one, the other is unique; that being undifferentiable this is undivided; that being unchangeable this is in like manner unchanged. [\[28\]](#) But if even it is taken for granted the energies of the gods are after one ideal, the divine one in the

sky has also a single orbit. Nevertheless it also imitates their sameness in respect or a perpetual activity constantly in the same manner, by the same impulses, according to one law and one order of arrangement; and also the life of the gods which is the life natural to the bodies in the aether. Hence, their body is not constituted of incongruous and different elements in the way that our body is composed; nor does their soul join with the body to bring out from two, one living being. On the contrary, the living forms of the gods in the sky are, in every respect, similar and united, and are likewise complete, uniform and uncompounded through their entire substance. For the superior divinities are always excelling in these respects, and the lesser ones being dependent upon the rule of those that are prior and never obtaining this rule for themselves, the whole are brought into one joint arrangement and one common activity, and are all of them, in a manner, incorporeal and wholly divine. Hence, wherefore the divine ideal predominates in them, and implants through them all everywhere, the same One universal essence.

So, therefore, the gods that are visible in the sky, are likewise all of them in a certain sense, incorporeal.

THE GODS IN THE SKY NOT MALIGNANT

Thy next question raises a difficulty in another form "How is it that some of these gods are givers of good and others bring evil?"

This conjecture is taken from the casters of nativities, but it falls short of actual fact in every particular. For they all are not only good, but in like manner, also the causes and authors of benefits, and they likewise all revolve (in their orbits) with reference simply to the One God, according to the beautiful and good alone. Nevertheless the bodies which are subject to them, [\[29\]](#) themselves possess extraordinary powers; some of these powers being firmly established in the divine bodies themselves; but others going forth from them into the productive principle of the world, even into the world itself, and likewise passing down in proper order through the whole realm of generation, [\[30\]](#) and extending without impediant even to incomplete races.

In respect, therefore, to the powers which inhere in the bodies of the divine ones in the sky, there is no doubt that they are all similar. Hence it is left for us that we shall discourse upon those which have been sent down here, and which have become intermingled with the sphere of generated existence. They extend in the same way preservation of the universe, and encompass the whole realm of generated existence after the same manner. They are both impassive and unchangeable, although they are present in the changeable and passive. The realm of generated existence being of many kinds and constituted of things diverse in character, contends against the oneness and indivisible essence of the gods with its own contrary and factious nature, discordantly and factiously. But it admits the impassive essence after the passive manner; and in short it participates of them according to its peculiar nature and not according to their power. As, therefore, that which comes into existence partakes of real being, as by heredity, and the body receives the incorporeal essence after a corporeal manner, so likewise the natural and material bodies in the realm of generated existence, it may be, participate in a disorderly and discordant manner of the non-material and ætherial bodies, which are above the realms of nature and generated existence. They are absurd, therefore, who attribute color, figure and the sense of feeling to mental forms, because those

that participate of them are of such a kind; and so are they also who impute malignity to the bodies in the sky because their participants are sometimes bad. For unless the one who is participating had some such aberration at the beginning, there would be no such communication. But if that which is imparted is received as being foreign and inimical, it may, perhaps, become as something different, and to those belonging about the earth, it is evil and disorderly. This participation, therefore, and the commingling of aura of the realm of matter with that of the non-material realm, becomes a cause of much essential diversity in the inferior races; and besides these, that which is given forth in one way, is received after another. Thus, for example, the aura of Kronos (Seb) is dense, but that of Arês (Mandu) is impulsive; [31] yet the passive generative receptacle in those belonging in the realm of matter receives the former according to its consolidation and coolness, but the latter according to the warmth beyond the usual condition. Hence do not corrupting influence and the disproportionateness come through the deviation of the recipients, which is productive of inharmoniousness, pertaining to the realm of matter and impressionable? Hence the feebleness. incident to regions in the realm of matter and earthly existence, not being capable of the genuine power and absolutely pure life of the divine ones of the ætherial region, refers its own condition to the Primary Causes -- just as though a person distempered in body and not able to endure the life-giving warmth of the Sun, should have the audacity to affirm from his own condition, the falsehood that the Sun is of no benefit to health or life.

Something of this kind, however, may be the case in the general order and constitution of the universe, as the same things may be the means of safety to the universe and to every one, through the completeness, both of the things that are possible and those by which they are possible, but are harmful to the imperfect through their specific lack of harmony. Likewise in the motion of the universe, the revolutions in like manner maintain order in every respect, but some one of the parts is injured now and then by another, as we see occurring in a dance. [32]

To repeat the statement once more, it is the natural tendency of partial and incomplete things to decompose and undergo change. It is not proper, however, to attribute this peculiarity to the universal and primary causes, either as being inherent in them or as extending from them into this lower region.

Hence, from considerations of such a nature, it is demonstrated that neither the gods (of the planets) in the sky themselves, nor their gifts, bring evil.

THE GODS HAVE ONE COMMON ESSENCE

Come, then, let us dispose of that question also: "What is the bond of union that connects the divinities in the sky, that have bodies, with the gods that are unbodyed?"

This also is clear from what has been said already. For though as being incorporeal, intelligent and united, they ride upon the celestial spheres, they have their origins in the realm of mind, [33] and comprehending their essential being as divine, they govern the whole sky by one infinite energy, and although present in the sky as existing separately, they conduct the perpetual revolutions by their solitary wills, and are themselves unmingled with sensation and coexist with the god of the realm of Mind.

It is proper, nevertheless, to examine the present question thoroughly. I state the proposition accordingly, that the images of the gods which are visible (in the sky) are from the divine models in the realm of Mind, and are engendered around them; [34] and having come into existence they are established in these absolutely, [35] and being extended to them, they have the likeness which has been produced from them. They are likewise wrought into another arrangement after a different manner. They are held here in connection with those models in one stable union, and the divine spiritual forms, which are present with the visible bodies of the gods, exist separately before them, but their noetic models unmingled and super-celestial remain permanently by themselves, all as one in their everlasting exaltation.

There is, therefore, the common indissoluble bond with reference to spiritual energies, but there is one also in the common participations of forms, since nothing separates these, and there is nothing intervening between them. Besides, the non-material and incorporeal essence, being neither parted by spaces nor by subject-bodies, nor marked off by delineations into separate parts, comes together at once, and coalesces into an absolute identity. The issuing forth of all from the One, the returning again into the One, and the absolute rule of the One in everything effect the communion of the gods themselves in the Cosmic world, with those that pre-exist in the realm of Mind.

Moreover, the conversion of the secondary to the superior spiritual beings and the bestowing of the same essence and power from the primary to the secondary gods, holds their association indissoluble in one. In regard to things of another quality, as for example, soul and body, and those of unlike kinds, such as material forms, and also of substances which are in some other way separated from each other, the natural union, which exists between them both, originates from the Powers above and is cast off in consequence of the limited periods of time. However far we may ascend in regard to the height and the unchangeable sameness of the divinities, who are first as to form and essence, and raise ourselves from imperfect beings to perfect, by this much the more do we find the union which is sempiternal, and likewise behold the self which is principle and dominant, [36] possessing diversity and multitude around itself and in itself.

Inasmuch as the gods are all arranged as absolutely one, the primary and secondary races, even the many that are self-existent with them, preside together over the universe as one, everything in them is one, and the first, the intermediate and lowest races coexist as the One itself. Hence, in respect to these, it is of no use to enquire whence the One is brought into reciprocal relations with them all, for the self-same essence that is indeed in them is the one of their own substance. [37] The secondary races not only remain together in the unity of the primary divinities, but the primary gods bestow upon the secondary races the oneness from themselves, and they all maintain the common bond of an indissoluble relationship to one another.

From the same cause, moreover, the gods that are entirely incorporeal are united with the gods (in the sky) that have bodies and are perceptible to the senses. For the gods that are visible are really outside of bodies, and therefore are in the world of Mind; and those of the world of Mind, through their unconditioned unity, encompass the visible divinities within their own substance, and both are

established by a common union and a single energy. In like manner, also, this is characteristic of the cause and arrangement of the gods, and for this reason this very oneness of them all extends from above to the very last in the order of divine beings. Suppose, however, that this seems to be a statement to be doubted, the contrary supposition, that there is nothing of the kind, would be matter of wonderment.

So much may be declared in regard to the bond which unites the gods, that are established in a manner perceptible to the senses, with the gods of the world of Mind.

OTHER MODES OF DISTINGUISHING

[1.20. Cp. Luck 219-20.]

After this, however, thou takest up again the very questions in regard to which the things which have been stated already will suffice amply for a solution. Since, however, as the saying is, it is necessary to tell and examine often the things which are beautiful, we will not pass these matters by as having received sufficient answer, but by pounding away repeatedly with arguments we may perhaps get out of them all some complete and important benefit in true knowledge. For thou art still in doubt, as the question shows: "The gods that are visible (in the sky) being included in the same category with the invisible, what distinguishes the dæmons from the visible, and likewise the invisible gods?"

Beginning at this starting point, I will set forth the difference. It is because the gods in the sky are united with the gods in the world of Mind, and have the same idea or principle of existence with them; but the dæmons are far distant from them in essence, and scarcely compare with them in ally resemblance. On this account they are distinct from the visible divinities, while they differ from the invisible gods in regard to the difference of their peculiar invisibility. For the dæmons are indeed imperceptible to sight, and in no way to be apprehended by a sense; but the gods are beyond the scope of the knowledge and perception incident to the realm of matter. Because they are in these respects unknowable and invisible, they are so named, or it may be in a sense very different in respect to the dæmons that they are described as invisible. What, then, do the invisible gods have, so far as they are invisible, which is superior to the gods that are seen in the sky? Nothing at all. For the divine quality, whatever it may be, and whatever allotment it may have, possesses the same power and dominion over all subordinate things. Even if they were visible they would not be subordinate to the invisible daemons, and though they were to belong to the Earth, they would reign over the dæmons of the air. For neither the place nor the part of the world that may receive it, makes any change in the Supreme authority of the gods; but the entire essence of the gods, indivisible and unchangeable, which all the inferior races in the order of nature revere in like manner, remains everywhere the same.

Setting out from the same point of beginning, we also find another difference between them. For the visible and invisible gods concentrate in themselves the whole government of existing affairs, both in regard to the sky and world, and in relation to the entire invisible forces of the universe. But those that are allotted to authority among the dæmons, extending it over certain prescribed regions of the world, govern these, and themselves likewise have an incomplete form of essence and power. They are even in

some manner akin and inseparable from those that are governed by them.

The gods, however, even those that go upon bodies as their vehicles, are separated and diverse from these in all respects. Hence the supervising of the bodies brings no specific lessening of rank to those to whom the body is subject; it is encompassed by the superior essence, and is turned back to it, and is no obstacle to it. But on the other hand, the close affiliation to the generative nature and the imperfection ensuing by it, give the dæmons necessarily an inferior destiny. In short, the divine race is predominant and takes precedence in the general arrangement among existing things; but the dæmonian order is ministrant, receiving whatever directions the gods may give, and responding promptly by own effort, in regard to whatever the gods contemplate, will and command.

Hence the gods are freed from the forces which incline downward to the realm of generated existence, but the dæmons are not wholly purified from these.

So much, therefore, we have subjoined in regard to this solution of the problem, and we think that from the former and the present arguments the matter will become better known.

CLASSIFICATION REJECTED

For the reasons which we have before stated, the classification of passive and impassive which thou makest, should be rejected as not being suitable for any of the superior races, on account of the causes which we formerly mentioned. Indeed it deserves to be overturned, because it argues from the Sacred Dramas that "they are impression able." What Holy Rite, and what act of worship performed according to the Sacerdotal Regulations, is accomplished through a passive condition, or effects any satisfying of passive conditions? Was it not ordained from the beginning, according to the ordinances [38] of the gods and likewise intelligently? The Rite both copies the order of the gods, both that of the gods of the world of Mind and that of the gods in the sky, and contains the eternal metres of things that are, and wonderful spectacles which were sent down from the Creator (Demiurgus) and Father of All, by which also the things of Silence are represented by arcane symbols, the things without form are held firmly in forms, the things which are superior to any likeness are represented unshapen, and everything is accomplished by a sole Divine Cause, which is so far remote from passive conditions that no reasoning faculty can reach to it.

This fact, therefore, I suppose, becomes the cause why many turn away to the multitude of projects. For men who are unable to acquire the deeper knowledge of the reasonings themselves, yet who imagine themselves able, are entirely carried away by their own peculiar human emotions, and form their judgment of matters relating to the gods from things incident to themselves. Hence they err in two ways: because they fail of the true concept of divine things; and because when they miss these, they drag their notions of these down to the level of human emotions themselves. [39] Nevertheless, it ought not to be supposed that the things which are performed alike to gods and human beings, -- such as acts of homage, salutations, offerings, first-fruits, are to be regarded as after the same plan of action in both cases; but that each is established apart from the other with regard to the distinction of being more honorable -- the one

venerated as being for the gods and the other held in low esteem as relating to human concerns. Thus is given a completeness to passive conditions, both of those doing homage and those to whom it is rendered, for they are human and of a corporeal nature; but honor is to be bestowed unstintingly upon the operation of the others, as being performed through unchanging admiration and a reverent condition of mind, because they are rendered to the gods.

Notes:

1.

Symbols constituted a prominent feature in the ancient religious worship. They were undoubtedly to a large extent fetishes, there being a measure of the essence and operation of the deity supposed to exist in them. The Egyptian, and indeed the whole Oriental worship consisted of them, and even at the present time, there is no ritual that is without them. But then, human language is made up of symbols and representative sounds.

2.

This is distinctly denied in Part V, Chapter VI.

3.

See Part V, Chapters II and IV.

4.

The custom here described was universal in ancient times, and it is still found in parts of India. Its remains also exist in architecture and ornamentation. In the worship of the Ashera and Venus of Eryx, and of the Great Mother in Syria and Western Asia, the observances were carried to greater extremes. King Asa of Judea is said to have deposed his mother, Maacha, from royal dignity for her participation -- "because she made a phallos to an Ashera," I *Kings* XV: XIII. It has been generally believed that the Festivals and Initiatory, or Perfective Rites, of the different countries, included the same feature, as indeed, is here admitted. It should be borne in mind, however, before any hasty judgment, that the different faiths had their two sides, like the right or the left, and that worshippers regarded them and took part in them according to their inherent disposition. Thus, in India, there are the Asceticsiva-worshippers, and the Saktas, to this day. In this way the Mysteries presented themes for the highest veneration, as well as phases that are esteemed as gross and lascivious. Every curious person, therefore, sees in them what he has eyes to see, and is often blind to the rest.

5.

Greek, καλὸν from καλόν, good, beauty, moral virtue, excellence. Mr. M. W. Hazeltine, in the *New York Sun*, remarks upon this apparent confounding of moral with physical beauty, which this word exhibits, that "the ancients had not that conception which forms the basis and aim of Æsthetics in our time. To a Greek, if a thing was beautiful it was good, and if it was good it was beautiful; that, at least, was the prevailing attitude of the Hellenic mind."

6.

These opinions were anciently entertained, the universe itself being regarded not as a fabric but as a birth, a creation or genesis, and evolution. But the philosophers generally disapproved of the doleful rites and immodest speech. Plutarch enumerates the various practices, such as the eating of raw flesh, the days of fasting and mourning for the slain divinity, (*Matthew XI, 16; Amos VIII, 10*) and the uttering of filthy and unseemly language. He explains that they were "not in honor of the gods, but rather to avert, mollify and appease the wrath of evil dæmons." The Emperor Julian, however, forbade the using of words that should not be spoken or heard.

7.

"This doctrine is so rational," says Mr. Thomas Taylor, "that it can never be objected to by any but quacks in philosophy and religion. For as he is nothing more than a quack in medicine who endeavors to remove a latent bodily disease before he has called it forth externally, and by this means diminished its fury, so he is nothing more than a pretender in philosophy, who attempts to remove the passions by violent repression, instead of moderate compliance and gentle persuasion."

8.

By the genesis or generation, Plutarch explains Plato to mean "only that substance or underlying principle which is subject to change and motion, placed between the forming cause and the thing formed, transmitting hither those shapes and figures which have been contrived and modelled" in the eternal world. Hence it means more than mere procreating, it is no less than transition from eternity where the soul is native, into the region of time and space, where it is only a sojourner.

9.

The Library of Alexandria bore the inscription of "*Remedies for the Soul*." A similar term is said to have been placed over the collection of Papyri in the "House of Seti" at Thebes, in Egypt.

10.

Plato describes this chorus in the *Phaidros*. "Divine beauty was then splendid to the view," says he, "when we, in company with Zeus, and others with other gods, beheld together with the Blessed Chorus, the divine Spectacle and were initiated into the Perfective Rites, which are rightly called most happy. Being ourselves entire and unaffected by the evils which await us in the Aftertime, we took part in the Orgiac Drama, and having become both Mystics and Beholders (mystæ and epoptæ) we beheld in the pure light, apparitions that were complete, unique, calm, and felicitous -- being ourselves pure from earthly contamination and not encompassed in this investiture which we now call 'Body' and by which we are carried about, fastened like an oyster to his shell."

11.

Socrates in his last discourse remarks that "While we live we shall approach nearest to the superior knowledge if we hold no partnership with the body, except what absolute necessity requires, and do not permit ourselves to be tainted by its nature, but keep ourselves uncontaminated by it till God himself shall release us." This is what a later poet has portrayed as

living above while in the world.

12.

The dramas or performances of the Mystic or Theurgic Rites and their ulterior significance are here denoted -- the experiences of the Soul and its return to the Eternal World, as it enters into the conditions of worldly existence. The Egyptian "Book of the Dead" treats of the same matters.

13.

The histrionic scenes and ceremonies which were exhibited to the Beholders of the Rites.

14.

The *Chaldaean Oracles* reiterate this sentiment.

"The soul of articulate-speaking men will in some way bring God into itself.

"holding fellowship with nothing mortal, it is all intoxicated with God."

15.

This is explained by the hierophant in Moore's romance, *The Epicurean*. The aim of the initiation and "blessed spectacle" is thus set forth; "to retrieve the ruin of the blessed soul, to clear away from around her the clouds of earth, and, restoring her lost wings, facilitate her return to Heaven -- such is the great task of our religion, and such the triumph of those Divine Mysteries, in whose inmost depths the life and essence of our holy religion is treasured."

16.

The names of the gods in the ancient Skythic and Euphratean languages were believed to possess some inherent virtue as well as charm. Hence the *Oracle* gives the injunction:

"Never change the barbarous names;

For among them are terms God-given,

That have ineffable virtue in Sacred Rites."

17.

Epistle of *Peter II*, 1, 4, "That by these ye might be partakers or communicants of the divine nature."

18.

Plato: *Theaetetus*. "It is necessary that there should be always something opposed to God; and it cannot be seated among the gods, but of necessity hovers around this mortal nature and this region of earth."

19.

It was held that the vital emanation from the blood of the sacrificed animals was invigorating to spiritual beings (*Odyssey*, Book XI). But Plutarch is severe about it. He affirms that the murderous and lascivious customs at the festivals only served "to avert and appease the malice of certain evil spirits, or to satisfy the violent and raging lusts of some that either could not, or would not, enjoy with their bodies or by their bodies." Such, he declared, bring plagues and famine into towns, raise wars and dissensions, till such time as they obtain and enjoy that which they love.

20.

Proclus affirms that the Divine Necessity was always coincident with the Divine Will and Purpose. Plato explains it as a habitude of the Efficient Cause or Author of Existence and Matter. Thus, also, there is a necessity in the thoughts and actions of human beings, yet the soul is self-moving, and so is its own "Cause."

21.

Thales, Pythagoras, Plato, and the Stoics generally held that the dæmons were beings of a psychic, rather than of an actual divine nature. Plutarch ascribed to them only a limited term of existence.

22.

It may be observed in this treatise that the divine personalities are very commonly indicated by terms in the neuter gender. The same is true in other instances. Mr. Ralph Waldo Emerson was once in conversation with the Rev. Cyrus Bartol, the Transcendentalist clergyman of Boston. The latter mentioned the Supreme Being, using the masculine pronoun. "Why not say 'It,' " Mr. Emerson asked?

23.

Whatever we keep most closely in thought, whether with favor or aversion, we gradually become like in character. Paul wrote like a philosopher to the Corinthian disciples. After referring to Moses with a vail, he adds "We all with face unveiled, looking on the glory of the Lord as in a mirror, are transformed from glory to glory into the same image from his spirit."

24.

In the Theurgic discipline of neophytes, there were several stages to be surmounted before arriving at the degree denominated "Perfection" or purity. We may trace them in the chapter, as follows: 1. The coming to the divinity who is supplicated. 2. The assimilation into the likeness of the divinity, and 3. Perfection. In the first of these degrees the candidate was styled Most Excellent; in the second, Divine; and in the third, Theopator; as now being fully identified with Deity itself.

25.

Origen affirmed that the angels have bodies, and that God alone is a spiritual essence, without body. Hence the clause in the Confession, "without body, parts, or passions."

26.

Plato has explained this very similarity in the *Timeus*. "When each of the stars necessary for the constitution of Time had obtained a motion adapted to its condition, and their bodies bound or encompassed by living chains, had become beings possessing life, and had learned their prescribed duty, they pursued their course."

27.

That the Supreme Being is One and Absolute is the leading principle of every ancient faith,

however bizarre and polytheistic it may be esteemed. Amon, the tutelar god of Thebes in Egypt who may have been in the mind of Abammon when writing was denominated: "The One, the Maker of all that have being." The Mysteries of Ser-Apis (Serapis) were favored by Iamblichus, and the Rites of Mithras by Porphyry.

28.

Plato makes use of an expression signifying "not subject to decay or disease;" Aristotle, "not being increased or changed."

29.

These are the astral globes which these divinities, being themselves in reality spiritual essences, were supposed to encompass and permeate.

30.

In this sentence the feminine and masculine relation, as typifying the procedure of the divine operation, is very distinctly set forth. The *phusis* and *genesis* actually signify as much. In this treatise, as in other philosophic works, *genesis* signifies the descending of the creative energy from the sempersistent world into the sphere and condition of created existence, and *phusis*, or nature, is the female or productive agency, by which the transition is accomplished. The sentence admits accordingly to be also rendered as follows: "Others go forth from them into the womb of the world (*Kosmos*), even the world itself, and likewise descend in due order through the whole generative process, continuing, without hindrance, as far as the incomplete races."

31.

Abammon follows the Egyptian category and adopts the Grecian names for divinities supposed to be nearest in character and quality. In this description, Kronos or Saturn represents the centripetal and Aries or Mars the centrifugal force.

32.

It would be easy to imagine this as happening in the case of the hundred and more asteroids, that exist in the space between the orbits of the planets Mars and Jupiter, or of the comets that so often come rushing through space.

33.

See [Chapter VIII](#).

34.

Damaskios remarks that "the Divine Intelligence which encompasses all things after the manner of models, brings them forth from itself as likenesses."

35.

That is, all are brought back to their source and rooted in their cause.

36.

In other words, this *atman*, or self, is at once all-receptive and all-procreative, as having the joint

powers of procreation and production.

37.

We are thus brought to the central principle of the ancient philosophy and worship; that the many divinities are in essence the One Sole Deity, and comprised in the Paternal Cause of the Universe. The Orphic Carmen in the same way inculcated that all the gods and both the sexes are included in the same Zeus. They are attributes, or qualities, of the One, personalities rather than individuals.

38.

The older laws of the Athenians were called *thesmá* as being ordained by the gods, or rather the priests. The laws of Drako were *thesmoi*, those of Solon *nomoi* or regulations.

39.

Damaskios remarks, that "we discourse after the manner of men respecting principles that are extolled as divine."

Part II

Chapter 5. The Superior Races and their Manifestations

DÆMONS AND HALF-GODS DIVERSE IN ESSENCE

[2.1. Cp. Luck 220-21.]

This it now becomes necessary to describe to thee: "in what a dæmon differs from a hero or half-god and a soul, whether in essence, in power, or in energy."

I say accordingly, that dæmons are produced by the generative and creative powers of the gods, in the furthest extreme of emanation and the last divisions: but that the heroes or half-gods have their origin by the forces of life in the gods; and that the superior and highest in rank of the souls are brought to completeness and distinguished from these forces.

The nature of the dæmons and half-gods being thus derived from different sources, their essence is of necessity different. Thus that of the dæmons is effective of purposes, bringing to maturity the natures

about the world, and exercising guardianship individually over those coming into existence. [1] That of the heroes is life-sustaining, promotive of the reasoning faculty, and directive of souls.

The powers likewise may be defined accordingly. Those of the dæmons pertain to coming into existence and also to the oversight of the souls and of the connection of the souls with the bodies. It is also proper to assign to the heroes powers life-imparting, directive of human beings, and setting free from the nativity.

THE ENERGIES

It follows now that their energies should be explained. Those of the dæmons may be described as being employed around the world and as extending generally among the things accomplished by themselves; but those of the heroes not only as not extending so far, but as being engaged with the distribution of the souls. So, therefore these being explained, the Soul is next, and ranks as the end of the series of divine beings. Having received from these two races a specific allotment of powers, it both augments the apportionment by other more abundant additions from itself, and likewise projects from itself at one time various forms and principles of life which are entirely different, and at another time still others. Thus making use of different lives and ideals according to each region of the world, it is united with those that it likes, and draws away from those from which it may wish to be separate, becoming assimilated to all, and separated from them by otherness. In this way, choosing principles akin both to the things that are sempersistent and to those that come into existence in time, it allies itself to the gods by harmonies of essence and power other than those by which the dæmons and half-gods are likewise entwined with them. Though possessing in a less degree than they the everlasting condition of similar life and energy, nevertheless, through the good will of the gods and the luminance imparted by their light, it often goes higher and is exalted to a higher rank, even to that of angels. It, then, remains no longer in the limitations of the psychal condition, but is developed completely through its whole substance into an angelic soul and an uncontaminate life. Hence, manifestly, the Soul seems to contain in itself manifold essences, different rational qualities, and all manner of idealities. If, however, we must speak the honest truth, the contingency exists, that it is always limited in reference to one particular thing; yet being in communication with the Causes it is at different times allied to different ones.

So great, therefore, being the differences among them in all these respects, it is no longer worth while to dispute in regard to the particular thing which is the cause of difference among them. Whatsoever nature they every one have, by that they are to be distinguished from the others. So far also, as they form one common society, to such an extent their common quality may be contemplated; for in this way it will be possible to comprehend without mistake, and to define distinctly the view to be entertained of the whole subject.

EPIPHANIES OR "APPARITIONS"

Let us now proceed to the Epiphanies or apparitions (which are seen at the Initiations). What is the difference in them? For thou putttest the question: "What is the token (at the Sacred Rites) of the presence

of a god, an angel or an archangel, or a dæmon, or of some archon, or a soul?" [2]

I will, therefore, in a single statement lay down the proposition that the apparitions are in accord with their essences, powers and energies. For such as they are as such do they manifest themselves to those who are making the invocations; and they not only exhibit energies and forms which are characteristic of themselves, but they likewise display their own particular tokens. In order, however, to draw the distinctions minutely, this is the explanation: The spectral forms of the gods are uniform; those of the dæmons are diversified; those of the angels are more simple in appearance than those belonging to the dæmons, but inferior to those of the gods; those of the archangels approach nearer to the divine Causes; those of the archons -- if those that have charge of the sublunary elements seem to thee to be the lords of the world [3] -- will be diversified but arranged in proper order; but if they are princes of the region of Matter, they will not only be more diversified but much more imperfect than the others; and those of the souls will appear in every kind of style.

In the (Eoptic) Vision the figures of the gods shine brilliantly; [4] those of the archangels are awe-inspiring and yet gentle; those of the angels are milder; those of the dæmons are alarming. Those of the half-gods, although these are left out in your question, yet there should be an answer for the sake of the truth because they are more gentle than those of the dæmons. Those of the archons are terrifying to the Beholders, [5] if they are the archons of the universe; and hurtful and distressing, if they are of the realm of Matter. The figures of the souls are similar to those of the half-gods except that they are inferior to them.

Moreover, the figures of the gods in regard to size, aspect, external appearance and everything around them, are absolutely unchangeable. Those of the archangels are very near to those of the gods in these respects, but come short of being actually the same. Those of the angels are inferior to these, but are unchangeable. Those of the dæmons are seen in different shapes and appear great and small at different times; but the manifestations are the same. Those of the archons who are rulers are unchangeable, but the apparitions of those that belong to the realm of Matter are apt to change into innumerable forms. Those of the half-gods are like those of the dæmons, and those of the souls conform in no small degree to changeableness, peculiar to the dæmons.

Further still, to the gods there pertain order and tranquillity; and with the figures of the archangels there exists a dramatic representation of order and quietude. With the angels there is present the disposition for order and peacefulness, but they are not free from motion. The figures of the dæmons are accompanied by tumult and disorder. With those of the archons there are objects to be seen analogous to each class which we have already mentioned: those of the realm of Matter being borne along tumultuously. Those of the half-gods are constantly in motion and are never exempt from change, and those of the Souls resemble the figures of half-gods, but at the same time are inferior to them.

With these peculiarities there flashes out from the gods Beauty which seems inconceivable, holding the Beholders fixed with wonder, imparting to them an unutterable gladness, displaying itself to view with ineffable symmetry, and carrying off the palm from other forms of comeliness. The glorious views of the

archangels have themselves very great beauty, but it is by no means ineffable and admirable as that of the gods. Those of the angels partake in a degree of the beauty which they receive from the archangels.

The spirits at the Autopsia, the dæmons and half-gods, [6] both of them possess beauty in defined forms; but that of the dæmons is set forth in ways that make their essence distinct, and that of the half-gods displays a manlike character. The figures of the archons are classified by the twofold distinction. For those of the one class display a beauty predominant and self-originated; and those of the other class exhibit an ingenious mock-representation of a beautiful shape. The figures of the souls are themselves arranged in definite forms, but these are more diverse than is the case with the half-gods, being more particularly circumscribed and controlled by a single ideal.

If, however, it is necessary in regard to them all that they shall be defined by a common rule, I say that as every one of them all is constituted, and as it has its own peculiar nature, even so do they all participate of the Absolute Beauty according to the existing allotment.

MANIFESTATIONS AT THE RITES

Proceeding therefore to other peculiarities of the superior races, we will remark that in the Sacred Performances there is with the gods an incredible celerity, and although they themselves are immutable and steadfast, they shine out swifter than mind itself. But with the archangels the swift movements are commingled in some way with the dramatic performances. Those of the angels, however, are connected with a certain moving impulse and take part no further in a similar manner in the Perfective Rite [7] by way of speaking.

With the dæmons there is a show of rapidness in the Performances which is more than genuine. But with the figures of the half-gods, there appears a certain grandness in the motions; nevertheless it is not possible to effect these things, which they desire at the Perfective Rite as quickly as it is for the dæmons. In the case of those of the archons, those of the former class possessing authority, exhibit performances that appear highly creditable; and those of the second class have more display, but fall short in regard to results at the end. The figures of the souls are seen to be incessantly in motion, but feebler than in the case of those of the half-gods.

In addition to these points, the magnitude of the apparitions may be considered. In the case of the gods it is displayed to such a degree as sometimes to hide from view the entire sky, the sun and the moon, and likewise to make it no longer possible for the earth to stand firm while they are making their descent. [8]

When archangels appear, there are certain regions of the world set in motion, and a divided luminance goes in advance before them. But they themselves according to the magnitude of their dominion display also light in correspondence with its dimension. The angelic luminosity is very much less, and is likewise greatly divided. In the case of the dæmons themselves, it is still more diffused than with the angels, and their magnitude is observed to be not always equal. The manifestation of the half-gods is less than this, but it exhibits more of pride of condition. The figures of the archons that are rulers of pericomic forms

appear large and indeed of huge dimensions, but those that are distributed over the realm of Matter employ more ostentation and false pretending. Those of the souls do not all seem equal, and they appear smaller than the figures of the half-gods. In short, it is according to the magnitude of the powers in each of the Superior races, according to the vastness of the dominion through which they are extended and in which they exercise authority, and according to the due proportion itself, that the magnitude of the manifestations is graciously exhibited in every one of them.

After these explanations let us define the characteristics of these images thus individually manifest. In the autoptic visions of the gods, the most brilliant spectacles of reality itself are to be beheld. They not only shine steadily but they are plainly visible as if in organic shapes. The images of the archangels present themselves to view genuine and perfect. Those of the angels preserve the form itself, but they come short in the completeness of distinctive tokens. Those of the dæmons are scarcely perceptible, and those of the half-gods are still inferior. Those of the cosmic archons are clear, and those of the archons of the realm of Matter are indistinct, but both classes seem to be exercising authority. Those of the souls appear like mere shadows.

In like manner, let us explain also, in regard to the luminosity. The images of the gods glow with abundance of light, and those of the archangels are surpassingly luminous. [9] Those of the angels are resplendent with light, but the dæmons present the appearance of smouldering fire, and the half-gods a commingling from many sources. The cosmic archons are relatively more pure from such admixture, but those of the realm of Matter exhibit a mingling of dissimilar and incongruous elements. The Souls are more distinctly visible from many admixtures in the sphere of generated existence, the light being supplied only by partial gleams.

In the same manner we will speak further of the things which have been discussed. The Fire of the gods shines brilliantly an undivided flame without sound, and it fills all the depths of the world like a conflagration, but not after the manner of a worldly occurrence. [10] The fire of the archangel is unbroken, but there is to be seen around it a great mass going before it or following after it. The fire of the angels is disjoined, yet it appears in very perfect forms. That of the dæmons is not only circumscribed into still briefer dimensions, and may be explained in a word, but it is not worthy to be noticed by those who are contemplating spectacle of the superior beings. That of the half-gods contain after a manner the same peculiarities, but at the same time it falls short of an exact similarity to that of the dæmons. That of the archons of the higher class is observed to be more glowing; but in the case of those belonging to the realm of Matter, it is darker. That of the Souls themselves exhibits many divisions and various forms mingled together from many of the natures around the world.

To repeat: The fire of the gods is always stable to the view. That of the archangels is mild; that of the angels is in constant motion; that of the dæmons is unstable; that of the heroes is for the most part in swift motion; that of the archons of the first class is mild, but that of those of the lower order is full of fluctuation. That of the souls changes with innumerable motions.

THE SUPERIOR RACES AND MATTER

Nevertheless, that which operates to purify the souls (from impurity incident in the realm of generated existence) is complete in the gods, but is simply of an exalting character in the archangels. The angels only loosen the bonds which fasten them to the sphere of matter. Dæmons draw them into the realm of nature, [11] and the half-gods bring them down into the province of the operations of the senses. The archons either entrust them with the charge of things pertaining to the cosmic world, or with the dominion of those belonging to the realm of matter, as the case may be. Souls, when they appear to the Beholders, attract in some manner downward to the sphere of generated existence.

And, further, this fact is to be kept in view: that everything of the visible likeness that is pure and stable thou shouldst attribute to the Superior Races. Whatever of them is very brilliant and firmly fixed in itself, ascribe to the gods. Whatever is luminous and nevertheless exists as by something else than itself, impute to the archangels; and whatever remains in a different form assign to the angels. Whatever is borne along as by a breeze and is not stably fixed, but is permeated by alien natures, all which is conformable to the inferior orders, is to be credited to some foreign source.

This classification, however, may also be made according to the difference of the commingling. For with the dæmons emanations from the planetary worlds are mingled and are borne along unsteadily by the motion of the astral world. With the half-gods, groups of spirits belonging to the department of generated life are again mixed up around which they are also themselves constantly in motion. The cosmic archons likewise remain exhibiting the cosmic character which they possess; but those archons that belong to the realm of matter are filled with exhalations of the material region. Souls are infected with extraordinary defilements and alien spirits. With these accompaniments each of these races exhibits itself at the epiphanies.

To thee it will be no unimportant evidence that on these occasions there is in the case of the gods a consuming of matter all at once as by lightning. With the archangels it is destroyed in a short time. In the case of the angels there is a loosening and leading away from it. With the dæmons there is an arranging of it in an orderly manner. With the half-gods it is to be observed that they become adapted to it in due measures and give careful attention to it ingeniously. The archons that rule the planetary worlds are placed with it as though they were superior, and so shine forth as from themselves; but those of the realm of matter exhibit themselves as entirely filled up from matter. As for the souls, those also, that are pure manifest themselves outside of matter, but those of the opposite character are encompassed by it.

BENEFITS DERIVED FROM INITIATION

Moreover, the benefits acquired from the manifestations, are neither all alike, nor do they have the same fruits. [12] The advent of the god imparts to us health of body, virtue of soul, purity of mind, and indeed, to speak to the point, the leading of everything in us upward to its own first principles. It not only takes away the cold and destructive quality in us, but it augments the vital warmth and makes it more potent and predominant. It likewise brings everything into accord with the soul and mind. The light not only shines in the mental constitution, but it also exhibits that which is not body as body; to the eyes of the

soul through those of the body.

The coming of the archangels likewise brings the same benefits, but it does not give them at all times, nor to all persons, nor such as are sufficient, or complete, or that may not be taken away; nor does the light shine in a manner equal to what is beheld at the manifestations of the gods. The presence of the angels dispenses benefits as if making a distribution of them, and the energy through which it is manifested comes far short of including in itself a perfect light. That of the dæmons weighs down the body and chastens it with diseases, drags down the Soul into the realm of nature, and also fails to remove from bodies the sensibility born with bodies, detains in this region those who were hastening toward the fire, and does not set free from the bonds of Fate. The appearing of the half-gods is similar in various respects to that of the dæmons, but it differs in this respect, that it arouses the individual to noble and important deeds. The display of the cosmic archons at the autopsia imparts advantages of a general character and everything pertaining to the business of life; and that of the archons of the realm of matter extends benefits incident to the sphere of matter, and such works as pertain to the earth. Still further, moreover, the Vision of the Souls that are uncontaminate and established in the order of angels is elevating in its influence and salutary to the soul. It likewise imparts a sacred hope and bestows those benefits to which a sacred hope aspires. But the Vision of Souls of a different quality produces a tendency downward into the sphere of generated existence, corrupts the fruits of hope, and fills the Beholders with Perturbations that nail them fast to corporeal conditions.

Notes:

1.

Plato, *Republic*, X, Ch. 15. "This is the beginning of another period for men of mortal race. The dæmon will not receive you as having been allotted to him, but you will choose the dæmon; the cause is in him who makes the choice."

2.

Scutellius enumerates nine classes of spiritual beings, namely: 1. Invisible Gods; 2. Visible Gods of the Sky; 3. Archangels; 4. Angels; 5. Dæmons; 6. Leaders; 7. Princes; 8. Heroes or Demi-gods; 9. Souls. Paul in his epistle to the Ephesians enumerates the following: 1. Princes; 2. Authorities; 3. Kosmokrators or princes of the Cosmos; 4. Spiritual essences in the super-celestial spheres. Damaskios enumerates six orders in the Chaldaean Categories as follows: 1. God that are purely mind; 2. The Gods subsisting before all subordinate dominion; 3. Rulers; 4. Archangels; 5. Divinities that are confined to no specific place or service; 6. Divinities or geniuses with specific duties.

3.

These, the Kosmokrators, are supposed by Thomas Taylor to be the rulers of the planets. The Assyrians and Chaldaeans enumerated nine distinct orders -- three Triads of three classes each. The Archangels correspond to the seven Amshaspands of the Zoroastrian category; and the archons of the sphere of Matter appear to have been often regarded as evil potencies. The ancients,

however, did not always distinguish good and evil quite as the moderns with their ethical standards.

4.

Proclus following Iamblichus gives this description: "In all the Perfective Rites and Mysteries, the gods project many shapes of themselves, and display many changing figures; there will be a formless luminance radiating from them; then again it will be represented in a human form, and again it will go into some different shape." Some of the figures were empousæ and not gods, and excited alarm; others were attractive, and others encouraged.

5.

The "Beholders," *epopæ* or seers, were the individuals engaged in being initiated, or "perfected." We have preserved this term uniformly to avoid confusing readers.

6.

The Greek term "autoptic spirits," meaning those which appear at the "Autopsia," or Perfective Rite. Mr. Robert Brown, Jr., ably describes it. The candidates, or Beholders, having passed the preliminary discipline as *Mystæ*, are ushered into the *Sekos*, or chamber of Initiation. "Here, deeply excited and agitated by all they have gone through, ready to believe anything and everything, in that state of abstinence, which is, or is supposed to be, most favorable to the reception of supernatural displays, with their minds more or less affected by drugs and their whole being permeated with the impression and expectation of a revelation of the more than mortal, they were allowed to see. This is the Autopsia, or Personal inspection, the Crown of Mysteries, the *Etopteia*, or Divine Beholding, which was used as a synonym to express the highest earthly happiness, and he who enjoyed it became an *Epoptes*, or Contemplator, beyond which this world could afford him nothing." - *Great Dionysiak Myth*, VI, ii, 3. Compare also *Epistle of Paul to the Corinthians*, XII, 2-4.

7.

Greek, *Tó apotelestikon*, the perfective rite. The Romans termed the ceremonies "Initiations," as signifying the beginning of a new life, while the Greeks regarded it as denoting a completing of the Herculean labors of the Soul. The services were conducted after the form of a dramatic representation, and Clement styled them accordingly, "the Drama of the Mysteries." The ancient Theatre took its rise from these rites, as the Modern Theatre had its origin in the Mystery-Plays of the Monks in the Middle Ages. The Athenian Theatre was a Temple of Bacchus.

8.

The *Chaldaean Oracles* describe these scenic displays in very similar terms:
"If thou invoked me often, thou wouldst behold what thou desirest:
For then the concave vault of heaven does not appear,
The stars shine not, the moonlight wastes away,
The earth no more stands still;
All things are to be seen by the flashes of the lightnings."

9.

The *Chaldaean Oracles* disapprove of invoking those manifestations "Thou shalt not invoke the Autoptic Image of Being, for it is not proper for thee to see these things before the body is perfected, or initiated."

10.

The divine essence was anciently described in every religion as fire, and so the "eternal fire" was preserved in temples and on altars, as its symbol. Hence, the *Chaldaean Oracle* commands: "When thou shalt behold the Very Holy Fire without form, shining in flashes down into the depths of the world, then listen to the Voice of the Fire." Zoroaster at the Altar and Moses on Mount Sinai (Deuteronomy IV, 4) are described as hearing the Voice of the Supreme Being from such a source.

11.

Minutius Felix remarks that "the dæmons bear downward by heavy weight, and turn from God to material conditions." The *Chaldaean Oracle* also says: "When bewitching (magnetizing) souls they always draw them away from the Sacred Rites." Much that is considered spiritual, and even divine influence, is of this character.

12.

The *Chaldaean Oracles* have this declaration: "From those descending from the Empyrean regions the soul obtains the soul-nourishing flower."

Chapter 6. The Order Exhibited at the Rites

Besides, there takes place at the Autopsies an exhibition of the order which those that are beheld, carefully maintain, namely:

That of the gods, having gods or angels around them.

That of the archangels, having angels either that precede them, keep in line with them, or follow after; or else being accompanied by another company of angels acting as an escort.

That of the angels exhibiting the peculiar operations of the order to which they have attained.

That of the good dæmons presenting for contemplation their own works and the benefits which they bestow.

That of the avenging dæmons displaying the forms of vengeance.

That of other evil dæmons encompassed by hurtful, bloodsucking and fierce wild beasts. [\[1\]](#)

That of the archons (of the cosmos) exhibiting along with themselves certain regions of the universe.

That of the other class of archons attracting the disorder and discord of the realm of matter.

That of a soul that is entire and not held fast in a specific form; it is beheld around the whole cosmic region as a formless fire, indicative of the Soul of the World, entire, one, undivided and without form.

That of the purified soul; the glowing shape is seen, the fire pure and without mixture. Then are seen its innermost luminance, and the form pure and steady; and it follows after the upward leading guide rejoicing with hearty good will and itself by its operations showing its proper rank.

The soul, however, that bows, carries along with it the symbols of bonds and punishments, and is not only weighed down by groups of spirits belonging to the realm of matter, but it is also held fast by the anomalous disorders incident to that realm, and there are also seen dæmons of the generative order placing their authority directly before it.

In short all these races make their respective orders duly distinguishable, and they show at once the regions which have fallen to them, and the allotments in which they abide. Those that are of the air display aerial fire; the earthly ones a chthonian and darker light, and the celestials a more splendid luminance. All these races are distributed in these three regions (the earth, air, and superior heaven) in the threefold order of beginning, intermediary and last; those of the gods displaying the highest and purest causes pertaining to this threefold order; those of the angels being reckoned from the archangels; those of the dæmons being manifest as attendant upon these and those of the half-gods in like manner ministrant -- not indeed after the same services as the dæmons, but after other and different ways of their own. Those of the archons have the allotment which is set apart to them; to one class the superintendence of the cosmic world and to the other that of the realm of matter. Those of the souls are classed as the last of the superior races.

Hence they all indicate their places by themselves; the first classes having the first; the second class the second, and the third class the third, and the others are arranged as belonging to some of these.

OTHER PHENOMENA AT THE RITES

Meanwhile, the gods beam forth light to such a degree of thinness that the bodily eyes are not able to sustain it, but are affected in the same way that fishes are when they are drawn from a muddy and thick fluid into rare and transparent air. For the men, the Beholders of the Divine Fire not being able to breathe because of the thinness of the fire, become enfeebled as they come to the sight, and are excluded from

natural respiration. Archangels also give forth a luminant atmosphere which is not endurable for breathing; yet they neither shine with the same pure light, nor are they as overpowering as the gods their superiors. The presence of the angels makes the temperature of the air endurable, so that it is possible for the theurgic priests to approach them. In the case of the dæmons there is nothing to affect the air, and in consequence the atmosphere around them does not become more tenuous; a luminosity does not precede them, in which their form might become visible from being taken and fixed by the air, and there occurs no radiation around them. In the case of the half-gods, certain parts of the earth are moved as by an earthquake, and noises echo around; but the air does not become at all thinner, or unsuitable for the theurgic priests, so as to render it impossible for them to endure it. In regard to the archons, whether those of the cosmic worlds or those that belong to the realm of matter, an assemblage of many luminous apparitions, hard to endure, surrounds them; but there occurs no attenuation of the air, such as is incident to the supramundane region, or to the Zodiacal signs on high. [2] But with the manifestations of the souls the air is evidently affiliated more closely, and being united to them receives in itself their limitations.

ACQUIREMENTS FROM THE SUPERIOR RACES

Accordingly, at the last stage, when the gods appear, the dispositions of soul of those who are invoking them, realize a thorough removing of passive conditions and the transcendent perfection, and not only the energy superior in every respect, but they also participate in divine love and a tranquillity of mind, almost beyond estimation. When the archangels are beheld, these dispositions acquire a pure constancy of condition, spiritual insight and stable power. At the coming of the angels into view, they receive an allotment of wisdom and truth, and likewise of pure excellence, sure knowledge and order in harmony with these bestowments. But when the dæmons are contemplated the tendencies take on eager desire incident to the sphere of generated nature, and likewise not only acquire zeal for the completing of the Performances according to allotment of such exercises. If there is a view of the half-gods, then they are not only borne away by other such impressions, but also share in many anxieties of a character relating to a communion of souls. But when the archons are brought within purview, then movements are set up in the soul, cosmic or such as pertain to the realm of matter, as the case may be. And with the visions of the souls, there are brought into activity the generative appetites and natural solicitude as regards the care of the bodies and such other matters as relate to these.

In connection with these things, the apparition of the gods imparts sincerity and power, and likewise success in undertakings, and also gifts the greatest benefits; and at the appearing of the others everything is bestowed abundantly as it may be consistent with the rank of the several orders. For example that of the archangels, gives the perception of what is true, not simply in regard to all things collectively but definitely in relation to specific matters, and this not at all times but occasionally -- not indefinitely to all or everywhere, but singly in a particular manner or to some special purposes. In short it does not confer power in like manner neither upon all, nor at all times, nor everywhere, but only sometimes and in some particular way. At the appearing of the angels, there are still narrower limitations than these in the circuit in the bestowing of benefits. The coming of the dæmons into view does not impart gifts good to the soul but either those of the body or which relate to the body. These they dispense wherever the order of the universe permits. According to the same conditions, the presence of the half-gods imparts benefits of the

second and third order, aiming to acquire supervision of the entire polity of souls, but those of the earth and those of the cosmic realm. At the manifestation of the archons, the cosmic and the other class, the former confer blessings of a cosmic nature and those of this life; but those of the inferior rank bring out not a few advantages incident to the realm of matter, they exhibit to the Beholders things which contribute to the welfare of human life.

Thus we have set forth particularly the boons received from these superior races according to the respective order of every one, and have likewise made a complete answer to what thou hast asked in regard to matters of importance in relation to their appearings to view. So much, then, let us set forth respecting these subjects.

BOASTFUL SPEECH AND DECEPTIVE IMAGES

The matter, however, which thou hast brought to us for a decisive solution respecting these superior races, whether as thy own opinion or whether as what thou hast heard from others, is neither correct nor rightly expressed. Thou sayest: "It is a common thing for the gods and dæmons alike, and with all the Superior races, to speak boastfully, and to project an unreal image into view."

Such is not the fact as thou supposest. For a god, an angel, and a good dæmon (when they appear at the Rites) give instruction freely to human beings, in regard to their own essence, but never in addition, make use in their teachings, of any expression greater than their transcendent power or inherent good qualities. For truth is essentially coexistent with the gods as light is coexistent with the Sun. At the same time we affirm that a God is in no want of excellence or any virtue which can be added to him through words. Besides the angels and dæmons always receive truth beforehand from the gods; [3] hence they never say anything else than this. Being every one of them perfect in their essence, it is not possible to add anything more to it by praising.

When, therefore, does the untruthful act of "speaking boastfully" mentioned by thee, take place? When there occurs some errancy in the theurgic technique, and the images which ought to be at the Autopsia are not, but others of a different kind are encountered, then the inferior races assume the guise of the more venerable orders, and pretend to be the very ones which they are counterfeiting; [4] and in such cases they abandon themselves to boastful speeches and pretensions of power which they do not possess. For I think that if anything spurious grows out like an excrescence from the first beginning, there will a great mass of falsehood flow forth from the perversion. It is necessary, therefore, for the priests to learn this thoroughly from the entire arrangement among the apparitions, and being on their guard against this, they can detect and reject the misleading assumptions of these pretenders as not being spirits that are good and true.

It is not proper in the faithful judging of things to bring forward conspicuously the errors. In the case of other sciences or arts we do not pass judgment from the failures that may have occurred in them. Things, therefore, which through inexpertness in evocation are hardly ever performed quite successfully in ten thousand representations thou shouldst not characterize from the untoward incidents, but shouldst

instead bring to notice something different in respect to them. For though the performances at the self-revealing display [5] are such failures as thou sayest, boastful and false, those of the true adepts around the Fire are both genuine and true. For as in regard to everything else, the ruling powers begin first by themselves and furnish to themselves that which they bestow to others -- as for example, in essence, in life, in action -- so also supplying the truth abundantly to all beings, they are true first of all in respect to themselves and at the very outset show their own essence to the Beholders. hence, likewise, they exhibit the Autoptic fire to the theurgic priests. For it is not the operation of heat to freeze, nor of light to make dark or to hide anything from view, nor in anything else the function of which is to accomplish a particular thing, is there the power to perform some contrary operation at the same time. But on the other hand those that are not of that nature and are contrary to them in essence are able to receive these contrary impulses, or are naturally disposed to fall into evil.

We say the same things now in regard to phantasms, or apparitions. [6] For if these are not themselves genuine, but others of the kind are so, that really exist, they certainly will not be among the self-revealing spirits, but are of the kind that display themselves ostentatiously as genuine. These participate in deception and falsehood after the manner of the forms that appear in mirrors; and they thus attract the understanding to no good purpose, in regard to matters which never will be true of the superior races but will be among fraudulent deceptions. For the counterfeit of that which really is, and that also which resembles it faintly, as well as that which has become a source of deception, are characteristic of the races that are genuine and distinct to the view. On the other hand the gods and those that come after the gods reveal true likenesses of themselves, but never project apparitions such as are formed in water or in mirrors. Why should they exhibit these phantasms? Would it be to bring evidence of their own essence and power?

On the contrary these things are not at all necessary. They become a source of error and deception to those who believe, and they draw away the Beholders from the genuine knowledge of the gods. What useful thing do they bestow on those who are contemplating these things in the epoptic vision? What profit can be derived from that which is false? Yet unless divinity has this nature will it project a phantasm from itself? How possibly can a race that is stable and firmly established in itself and that is the source of essence and that which is genuine, create in an alien seat, a deceptive counterfeit from itself? By no means, certainly, does a god either transform himself into phantasms or project them from himself into other things, but he causes to shine forth from himself true intuitions in the true moral nature of the souls. According to these facts, they also who accompany the gods are zealous in regard to the genuineness of the gods that appear at the Autopsias.

Next, however, thou affirmest that it is "a common thing for the gods and dæmons and other races to make likenesses and speak boastfully of themselves." Such a mode of speaking confounds all the races of superior beings with each other, and leaves no difference between one and another. For in this view of the matter all qualities will be common with them and nothing that is choice will be conceded to the exalted ones. It is more just, therefore, to ask by way of denial: "in what way, then, will the race of gods be superior to that of the dæmons?" But the fact is, that these races have no common plane: it is not imaginable, and it is not proper to argue from the last and lowest races and from the false steps among the last races, in regard to the first orders and the genuine impressions seen of them. Any one thus

thinking in regard to these matters will come close to what is right, and will become acceptable to the gods.

BECOMING AT ONE WITH DEITY

[2.11. Cp. Luck 127.]

Thou also affirmest that "ignorance and delusion in respect to the gods is irreligiousness and impiety," and submittest the true doctrine in relation to these things. In all this there is no conflict of sentiment, but it is confessed by all alike. For who will not agree that the superior knowledge which is possessed of real being is most closely affiliated to the gods, but that the condition of not knowing falls infinitely far away from the divine causes of true ideals, sinking down to non-being? As, however, there has not enough been said upon this matter, I will add what is wanting; and because thy statement is made in a philosophic and logical manner rather than according to the working technique of the priests, I think it necessary to say something of a more theurgic character in regard to these matters.

Be it so that "not-knowing and delusion are discord and impiety." It does not follow on this account that the offerings and invocations which are made particularly to the gods, and also the Divine Performances are thereby made fallacies. For it is not the concept that unites the theurgic priests to the gods: else what is there to hinder those who pursue philosophic speculation contemplatively, from having the theurgic union to the gods? Now, however, in actual truth, this is not the case. On the other hand, it is the complete fulfilling of the arcane performances, the carrying of them through in a manner worthy of the gods and surpassing all conception, and likewise the power of the voiceless symbols which are perceived by the gods alone, that establish the Theurgic Union. Hence we do not effect these things by thinking. [\[7\]](#)

For thus the spiritual energy will be of these things, and imparted from ourselves; neither of which suppositions is true. For even when we are not revolving these things in mind the sacred emblems themselves are accomplishing their own work, and the ineffable power of the gods to whom these emblems belong, recognizes of itself its own likenesses. This, however, is not from having been aroused by our intelligence; for it is not in the nature of things that those that encompass should be set in motion by those that are encompassed, nor things that are perfect by those that are imperfect, nor wholes by parts. Hence, the divine causes are not called forth beforehand into operation by our acts of thinking; nevertheless it is necessary to acknowledge these and also all the best conditions of the soul, and the purity pertaining to us as certain joint causes before existing. Yet the things which arouse the divine will as by authority are the divine countersigns themselves. Thus the activities of the gods are set in motion by themselves and do not receive into themselves from an inferior source any principle of their characteristic energy.

I have prolonged this discussion to this extent in order that thou mayst not be led to think that all command of the operation in the Theurgic Rites is from us, and that thou mayst not suppose that the genuineness of these performances is actually regulated by conditions in our acts of thinking, or that they are made false by deception. For although we may know the peculiarities which are incident to each race

of the superior beings, we may fail to hit upon the truth in regard to their operations. Yet without this knowledge the mystic union never takes place; nevertheless the union and the knowledge are by no means the same thing. So, the divine purity is in no sense by means of the right knowledge, as that of the body is not through health; but on the other hand it is more completely one and more pure than knowledge. Nothing, therefore, of such qualities in us, or anything whatever that is human, helps in any way to the accomplishment of the divine exercises.

Accept this accordingly which indeed is said in addition but is a sufficient reply to thy whole conception in regard to technique of Theurgy. But those statements of thine have the same force with these in which thou acknowledgest that "the superior knowledge in respect to the gods is holy and helpful," and callest the not-knowing in respect to things revered and beautiful "Darkness," but the knowing of them, "Light" -- adding that "the former condition will cause human beings to be beset with every form of evil through ignorance and restlessness, and the other will be the source of everything beneficial." For all these things tend in the same direction with those which have been mentioned, and obtain a fitting notice with them. It is necessary, therefore, to pass them by. and to proceed with the inquiries respecting the Oracular Art, in order to resolve them.

Notes:

1.
"Sometimes," says Potter, "terrible apparitions astonished the trembling spectators" at the Perfective Rites. This was the case everywhere. In the *Chaldaean Oracles* mention is made of these direful creatures. They are called "dogs of the earth." "Thy vessel (the body) the chthonian beasts shall make their home." This implies obsession and evil influences from the spiritual world.
2.
The Supreme elements, *ákra stoixeía*, are the signs of the Zodiac, which constituted an important feature in theurgy as allied to astrology.
3.
Damaskios also declares that "a general distribution takes place from the One Origin of all things, and Plato calls this, the Truth."
4.
Emanuel Swedenborg, in his *Memoirs and Spiritual Diary*, describes spirits of this character.
5.
Greek, *αντοφαναυσ δειξεωσ*. Perhaps this refers to the fact also that fit the final vision witnessed at the Perfective Rite, or Autopsia, the Beholder was revealed to himself in the impression which it gave him. Certainly Plato and Alkibiades regarded it with different sentiments.
- 6.

Professor Taylor Lewis defines *phantasma* as signifying an apparition. Chrysippos, the philosopher, gives the following meanings: *phantasia*, imagination which leads to contemplation of the Cause or origin; *phantaston*, something to impress the imagination; *phantastikon*, a fancy or vain impulse from the mind proceeding from nothing truly imaginable; *phantasma*, a phantom to which we are drawn by fanciful attraction. Liddell and Scott would define a *phantasia* as an opinion presented from sensation; *phantaston*, as something leading to such opinion; *phantastikon*, as the faculty of such presentation; and *phantasma*, as an image presented to the mind by an object.

7.

Here Abammon makes a new departure in the New Platonic philosophy. Plotinus and Porphyry had taught a system of doctrine analogous to the later Persian scheme, with the Absolute One at the summit from whom proceeded by emanation, the Over-Mind, the Universal Soul, and Nature. To this Absolute, there might, by philosophic discipline, contemplation and ecstasy, be attained for brief periods, the enosis or intimate union. Iamblichus, however, seems to discard this doctrine with its theory of impassiveness, and to make theurgic or sacerdotal virtues the condition of excellence by which the divine part of the Soul exalts itself even above the Over-Mind, and becomes at one with the Absolute. Hence he inculcated the utility of religious rites and initiations as explained in the reply of Abammon. He was followed in this path by Eunapios, Syrianos, and by Proclus, the great light of the later philosophy.

Giovanni Pico della Mirandola: Of Being and Unity

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Of Being and Unity

(De Ente et Uno)

By Giovanni Pico della Mirandola

translated by Victor Michael Hamm, 1943. [\[1\]](#)

To Angelo Poliziano

PREFACE

You were telling me lately of the dispute which you and Lorenzo de' Medici had concerning *being* and *unity*, and how, taking his stand with the Platonists, that man of a genius so powerful and versatile that he seems made for all things, who finds (wonderful to relate!) even in the incessant occupations of the State leisure for some literary study or conversation, argued against Aristotle, whose *Ethics* you expounded publicly this year. And since those who estrange Aristotle from Plato estrange themselves also from my point of view -- for I hold to the concord of both systems --, you ask me how we might defend the Stagirite on this point and bring him into agreement with his master, Plato. I have told you what came into my mind at that time, and it was rather a confirmation of your own objections against Lorenzo than a contribution of anything new. But you are not content with that. Without waiting for the developments which will come to the subject in my future *Concord of Plato and Aristotle*, [\[2\]](#) you beg me to run over

for you now, in the shape of a brief commentary, those things which I told you in the presence of our friend Domenico Benevieni, so dear to us for his knowledge and his integrity. How can I refuse you? Especially in a literary matter like this, and in the case of a friend who is almost my self? Pardon me, nevertheless, if I risk at times to employ words which perhaps have not yet received the stamp of true Latinity. The novelty of the subject, and I might almost say necessity, have demanded this license. Do not then expect a style too elegant and chaste. As our Malius [3] says, the subject itself needs no ornament; simple exposition is enough. The following, therefore, if I remember well, were the things about which we had a discussion.

Notes:

1. In this translation I have used the text of the 1557 (Venice) edition of Pico's *Opera Omnia*, as reprinted by Festugière in *Archives d'Histoire Doctrinale et Littéraire du Moyen Age* Vol. VII (1932), pp. 208-224, which text I have compared with that of the 1519 edition, available to me at the Newberry Library, Chicago. I have been aided by Father Festugière's French version of the Latin original, as well as by his notes. I have accepted Festugière's emendations of the text.
2. This was the projected work left unwritten because of Pico's early death.
3. "Malius" cannot be identified.

Chapter I. For the Neo-Platonists Unity precedes Being.

In more than one place Aristotle says that unity and being are convertible and reciprocal (the same is true of truth and goodness, but we shall speak of these later). This the followers of the Academy [4] denied, saying that the one is anterior to being; by which they meant that they regarded the former as a concept more simple and universal. Wherefore they would define even God, the Sovereign Simplicity, as the One rather than as Being. Similarly, say they, prime matter, that crude and formless matter which is found in all things, ought to be included under the category of the one, and therefore they would exclude it from the category of being. Then, they say, unity and being have not the same opposites: to being is opposed non-being, to the one, the many. By the same law, therefore, by which their opposites are reckoned as two, being and unity are to be considered non-convertible and non-reciprocal.

Notes:

4. Pico means especially the Neo-Platonists Plotinus and Proclus. Cf. L. Robin *La théorie platonicienne des Idées et des Nombres d'après Aristote*, (Paris 1908), *passim*: E. Brehier, *Les idées philosophiques et religieuses de Philon d'Alexandrie*, (Paris, 1908), 71 ff.

Chapter II. Plato nowhere says that the one is superior to being, but rather that the two are equal.

Such are the reasons they rest upon. Before we refute them, it would not be impertinent to find out what Plato himself thought on this point. I discover that he treats twice of being and unity: namely, in the *Paramenides* and in the *Sophist*. In these two places, therefore, according to the Academy, Plato gives the one priority over being.

I shall say at once, as regards the *Parmenides*, that in this entire dialogue one does not find a single strict affirmation, [5] and that, in any case, even if there were such an affirmation, nothing would allow one to draw such an inference with certitude. Actually there is nothing less dogmatic than this hook, which, taken in its totality, is nothing else than a sort of exercise in dialectic. [6] Indeed, so far are the words of this dialogue from being opposed to my opinion, that all the attempts of critics to read something else into them achieve only arbitrary and willful interpretations. But let us dismiss all the critics. Let us instead inquire into the argument of the dialogue itself, and examine its beginning and its development, its promises and its performance.

Here, then, is the content of the *Parmenides*:

The discussion having started with the question whether all things that exist are one or many, [7] Socrates turned it in the direction of the problem of ideas and overwhelmed Parmenides with questions on that subject, [8] whereupon the latter exclaimed how he admired that transport, that energy of mind, which drove Socrates on to the definition of the highest truths. [9] 'Exercise yourself,' -- these are Parmenides' words -- 'train yourself thoroughly in this gymnastic while you are still young. Many will call it vanity, and accuse you of trifling and prating; yet if ever you cease from it, truth will escape you.' [10] Everyone recognizes, -- and what follows makes it plain -- that Parmenides is here referring to dialectic.

Thereupon, *a propos* of a new query of Socrates -- 'But in what, Parmenides, does this gymnastic consist?' -- the sage answered by first referring him to Zeno's argument as his model. Then, passing on to a more particular instruction, he with ingenious subtlety invites his adversary to consider not only what would follow from the existence of an object, but also what would follow from its non-existence; for example, in the case of this thing (the one) of which we posit or deny the existence, one must inquire what would follow both as regards the thing in itself, and in regard to other things, and, as regards other things, both in themselves and in respect to the one. [11] While he is preparing to develop these points, Socrates cries out: "What a difficult task you set me there! I do not completely understand. But why do you not demonstrate this method which you vaunt so highly, by giving me a model on some point? I should then understand it better." Parmenides replies that this would be a great labor for a man of his advanced years. Thereupon Zeno insists that Parmenides ought to speak because the assembly is not numerous; if it were, the case would be different, for it is not becoming that an old man treat of such matters before a large public, since few people understand that it is necessary to consider questions so

discursively in order to attain the truth. [\[12\]](#)

These words of Zeno fully confirm what we have said concerning the nature of the subject which Parmenides is going to treat. They do so at any rate if one agrees with Zeno that 'it is not becoming that an old man treat of such matters before a large public.' If, as some pretend, [\[13\]](#) it were a question here of the divine hierarchies, of the first principle of all things, what discourse could we imagine more appropriate to an old man, or less calculated to make him blush? But it is beyond all dispute (unless we *want* to deceive ourselves) that Parmenides' subject is the dialectic method; besides, Socrates had demanded nothing else. Now, it is precisely such a subject which is, to Zeno, appropriate to a young man rather than to an old one. But for those who want other proofs, let us run through this dialogue. We shall nowhere find any dogmatic assertion, but everywhere only this question: 'If this is, what follows, and what if this is not?'

The Academy, however, has taken occasion to defend its doctrine regarding being and unity because, in the first hypothesis, [\[14\]](#) where he attacks the problem: if all things are one, what follows? Parmenides answers that that one of which existence is posited would be without parts, limitless, and therefore would be nothing; [\[15\]](#) among many conclusions of this kind, he brings up this: 'that sort of one would not be being.' [\[16\]](#) But is this not a mere exercise in dialectic? Is it really a dogmatic discourse on unity and being? There is a great difference between these two assertions: 'the one is above being,' and 'if all things are one, that one is not being.' But enough of the *Parmenides*.

As regards the *Sophist*, Plato there rather indicates the equivalence of unity and being [\[17\]](#) than the priority of the one over being. Nowhere, indeed, do I find him speaking of priority, whereas there is an abundance of texts indicating equivalence. Take for example this passage: 'considering the question thus, you will confess that to say "something" is to say "some one thing;" and soon after: "He who says "not something" necessarily says "not some one thing," that is, he says nothing.'" ' [\[18\]](#)

Thus Plato. Not-one and nothing are therefore for him the same, rather, identical. Then the one and something are equal. After this he proves in the same way that it is impossible to say that not-being is one, and concludes thus: 'Being cannot be coupled with non-being; [\[19\]](#) therefore unity cannot be coupled with non-being.' [\[20\]](#) Now, he is speaking here of the unity which he had already called equal to that which is something. It seems then that he holds the identity of being and unity to be beyond doubt.

Very well. We may agree that Plato arrived at that affirmation, though we do not find it explicitly stated in any of his writings. Let us see, then, in what sense it might have been so stated. And first of all let us discuss in these terms the foundations of the doctrine of Aristotle. [\[21\]](#)

Notes:

5. Cf. Dié, ed. *Parmenides*, pp. 46: 'L'argumentation de Parménide est donnée comme un jeu laborieux. Les Neo-platoniciens, qui prennent 'laborieux' au sens de 'sérieux' . . . ont tiré de ce jeu toute une

argumentation.' Cornford, *Plato and Parmenides*, (London, 1939), p. vii, writes: 'The conviction that Plato's purpose was serious and not merely destructive grows, the more clearly the Hypotheses are studied. If it is justified, the theory of the humorous polemic falls to the ground.'

6. Cf. Cornford, *op. cit.*, 131: 'What Parmenides offered Socrates was a gymnastic exercise, not the disclosure of a supreme divinity.'

7. *Parmenides*, 127d-130a.

8. *Ibid.*, 130b-135c. Actually it is Parmenides, not Socrates, who directs the interrogation.

9. *Ibid.*, 135d 2-3.

10. *Ibid.*, 135d 3-5. Pico's translation of Plato's words follows that of Marsilio Ficino pretty closely. Cf. Ficino, *Divini Platonis Opera Omnia*, (Lugd., 1588), 46: 'Caeterum collige teipsum, diligentiusque te in ea facultate exerce, quae inutilis esse videtur multis, et quaedam garrulitas nuncupatur, dum iuvenis es, alioquin te veritas fugiet.'

11. Pico is here translating the Greek text, 136a 3, in a somewhat too condensed form.

12. *Parmenides*, 136c 6-e 1.

13. i.e. Proclus and the symbolists.

14. 'if the One is one,' 137c-142b.

15. 137c-138b 6.

16. 141d 8-142a 8.

17. "Esse unum et ens aequalia" (Mirandula).

18. *Sophist*, 237d-e.

19. 238a 7.

20. 238c 4-7.

21. Cf. Cornford, *op. cit.*, 110-111: "It was from the *Parmenides* and from countless discussions to which it must have given rise that Aristotle learnt the maxim he so often repeats: 'One' and 'being' are used in many senses. But whereas Aristotle as a rule sets out with a systematic enumeration of the meanings of ambiguous terms, Plato makes his point by indirect procedure. . . . As we proceed, we shall find that Plato, in scattered passages, unobtrusively indicates the many ambiguities lurking in the phrase: 'If a One (or the One) is.' . . . Owing to certain peculiarities of Greek grammar, 'the one' (το εν) can mean (1) Unity or Oneness in general; (2) the unity of anything that has unity or is one thing; (3) that which has unity, anything that is one; (4) the one thing we are speaking of as opposed to 'other ones,' and so on. The words for 'being' (το ον, ειναι, ουσια) are even more ambiguous, 'Being' can mean (1) the sort of being that belongs to any entity, whether it exists or not; (2) an entity which has being in this sense, any term that can be the subject of a true statement (3) the essence or nature of a thing; (4) existence; (5) that which has existence, or (collectively) all that exists."

Chapter III. From the testimony of Parmenides, of Dionysius, and of Simplicius, we conclude the convertibility of unity and being.

This word *being*, concerning which there is doubt whether it is equal to the concept *unity*, can be taken in two senses. The first is this: When we say 'being' we may mean anything that is outside of nothing. This is the sense of the word with Aristotle, wherever he makes being equivalent to unity. And this meaning is not unreasonable, for, as it is truly said, we ought to think with the few, but talk like the many. We think and judge for ourselves; we speak for the multitude, and we speak so that we may be understood. The vulgar, then, the unsophisticated, so understand being that they call anything 'being' (*ens*) which does not lack existence (*esse*), and which cannot properly be called nothing. But do we not find that those who are considered the wisest among the opposition [\[22\]](#) have not understood being in any other way?

When Parmenides the Pythagorean said that the one is that which is, he meant God, if we credit Simplicius [\[23\]](#) and all the many others who want to defend Parmenides against those who falsely accuse him of saying that all things are one. [\[24\]](#) For they all agree in answering that, in employing the word 'one', Parmenides never believed that division, multiplicity, and plurality do not attach to things, since in other passages of his poems he himself openly affirms the contrary. But, they say, when he said 'one' what he meant is that to which the name of being truly applies, and which is truly the one being (*esse*), which one is God. Thus, for Parmenides and his defenders, even the 'Platonists,' the one cannot be above being unless it be above God. However, far from denying that God is being, it is to God alone that Parmenides accords, as is in truth fitting, the name of being. And so we solve the first difficulty of the 'Platonists.'

As regards Dionysius the Areopagite, [\[25\]](#) whom our opponents invoke in favor of their opinion, he will not deny that God verily said to Moses: 'I am who am,' which reads in Greek: *ἐγὼ εἰμι ὁ ὢν*, that is, 'I am being' (*ens*). Of a truth, they themselves, when they say that nothing, or non-being is opposed to being as the many to the one, concede that of necessity that which is not being is nothing or non-being, in just the same way that what is not one is multiple or plurality. However, if they observe the same manner of speaking, they must say either that God is nothing, which appalls the ears, or that He is being. But to understand being in this fashion is to return to that which we have established as the first axiom and universal proposition, namely, that concerning anything it is necessary to say that it is or is not, and that concerning anything it is impossible to say or think both together at the same time. Since, therefore, outside of everything there is nothing but nothingness itself, if *being* understood in this sense excludes nothing but only nothingness, it is evidently necessary that being encompass all that is. Therefore the extension of unity cannot be greater unless it included nothingness itself, a possibility which Plato denies in the *Sophist* when he says that non-being or nothing cannot be called one. Besides, if unity cannot have less extension than being, it follows that being and unity must be convertible concepts.

22. I.e. the Neo-Platonists who make unity superior to being.

23. Simplicius, *In Phys.*, (ed. H. Diels, Berlin, 1882) t. I, p.147, 12.

24. The universe -- a pantheistic interpretation, the only legitimate one, Cf. Cornford, *op. cit.*, 29: "This One Being is not a mere abstraction; it proves to be a single continuous and homogeneous substance filling the whole of space."

25. Cf. *The Divine Names*, I, paragraph 6 (*Patrologia Graeca*, vol. III, 596 A-B). A convenient English translation of this work as well as of the *Mystical Theology* may be found in C. E. Rolt, *Dionysius the Areopagite*, (Macmillan, 1920).

Chapter IV. In what sense one can say that something is superior to being.

We have explained one of the senses which we said could be given to being. Understanding it so, -- a perfectly legitimate usage of the word -- one affirms most truly that there is nothing more common than being. It remains to explain the second sense, according to which it will be manifest that one can no less justly say that there is something that surpasses in eminence being itself.

Words are either concrete or abstract. Concrete are, for example, hot, bright, white, man; abstract: heat, light, whiteness, humanity. This is their power and diversity: that what is called abstract connotes that which is such by itself (*a se*), not by another (*ab alio*), while concrete signifies that which is what it is not by itself, but by virtue of another. Thus the luminous is such in virtue of light, the white is such through whiteness, and man is man by virtue of his humanity. Moreover, since there is nothing which participates in itself, and since the same thing cannot possess the same quality at the same time by itself (*a se*) and by participation in another thing, it follows that the abstract cannot take its denomination from the concrete. Wherefore it is incongruous to say that whiteness is white, blackness black. Indeed, it is ridiculous to speak thus, not because whiteness is black or heat cold, but because such is the distance of the one from blackness and of the other from coldness, that all that is white is so by participation in the first, and all that is hot is so by participation in the second. When, then, we refuse to attribute such or such qualities to such or such an object, it is either because that object does not possess them, for example in the expression "black is not white," or because we want to signify that it possesses them in a more excellent and more perfect way than we do: as when we deny that whiteness is white, not because it is black, but because it is whiteness itself.

But let us return to the subject. The word 'being' (*ens*) has the aspect of a concrete word. For to say 'being' (*ens*) and to say 'that which is' (*id quod est*) is to say the same thing. The abstract of this would seem to be the word *esse*, in that one calls *ens* that which participates in *esse*, in the same way that one calls luminous that which participates in light. [26] If we look at this meaning of *being* which we have

thus defined, we shall have to deny being not only to that which is not, and to that which is nothing, but also to that which is so that it is that being (*esse*) itself which is of itself (*ex se*) and by itself (*a se*), and by participation in which all things are: just as we not only deny that that is hot which lacks heat, but also that which is heat itself. Now, such is God, the plenitude of all being, the sole being *a se*, and from Whom alone, without the intervention of any intermediary, all things have come to be.

We have, therefore, the right to say that God is not being but is above being, and that there is something to being, namely God Himself. If we give to God the name of *the One*, it follows that we avow the one to be above being.

However, in calling God *the One*, we do so less to indicate what He is than to show in what manner He is all that is, and how other beings are through Him, 'God is called the One,' says Denys, 'because He is in a unique way all things,' [27] and again: 'God is called the one because He is the principle of all things, just as unity is the principle of all numbers. [28] Wherefore if (as the Academy pretends) Plato, in the first hypothesis of the *Parmenides*, affirms that the one is superior to being, that one will be nothing else than God. They (the Academy), indeed, themselves recognize this, since they admit by universal consensus that Plato here treats of the first principle of all things. [29]

But, some will say, on this point at least Aristotle differs from Plato, for Aristotle never understands being as subordinate to the one and as not including God in its extension. Those who speak in this way have not read Aristotle, for he does this very thing, and much more plainly than Plato.

In the sixth book of his *Metaphysics* [30] he divides being into being-by-itself (*per se*) and being-by-accident (*per accidens*). When being-by-itself (*per se*) is divided into ten categories, there is no doubt on the part of good interpreters of the philosopher that God is not included under this being, since He is neither being-by-accident nor is He contained under any one of the ten classes into which being *per se* is divided. Nothing is more of a commonplace among the Peripatetics than that division of being into substance and accident. Since this is so, we understand *being* so that God is above being and not below it, as St. Thomas himself teaches in the first book of his Commentaries on the Theological Sentences. [31] I shall add that certain Platonists do wrong in vaunting themselves as if they possessed a secret unknown to Aristotle, when they say that God has two proper appellations, namely, the One and the Good, as if the good and the one were superior to being. Just as we have demonstrated that it did not escape the Peripatetics in what sense God can be understood as superior to being, so we are able to show that it was particularly these two names, the Good and the One, that Aristotle gave to God.

In the second book of the *Metaphysics*, [32] after having treated of being in its totality and of separate minds, [33] he asks finally (as if, after all the rest, he wanted to turn to the investigation of the attributes of God alone), if, besides the good which is in the universality of things as in an army, there were some separate good like the person of the chief of this army, and he answers that this good exists, and that it is God. Of this God, in the same chapter, he demonstrates the unity, citing in testimony of this, after strong arguments, the phrase of Homer; εἰς κοῖρανός εἰστω, εἰς βασιλευς. [34] Where then is his error?

Where is Aristotle at odds with Plato? Wherein is he profane? Wherein does he fail to give God the honors which are due to Him?

Notes:

26. The language here is Platonic.

27. *The Divine Names*, I, paragraph 7. (*P. G.*, III, 596 D).

28. *Ibid.*, II, paragraphs 4 and 11; V, paragraph 6.

29. Plotinus, *Ennead* V, I, 8. The *Parmenides* of Plato distinguishes the First One, or the one in the proper sense of the word; the second, which he calls the One-Many; and the third, or 'One-and-Many.' The First One is for the Neo-Platonists God Himself.

30. *Metaphysics*, E, 2, 1026 ff.

31. *Commentum in libros IV. Sententiarum Magistri Petri Lombardi* I, dist. xix, q. 4, ad 2 and esp. dist. xxiv, q. I, a. 1.

32. *Metaphysics*, A.

33. This book of the *Metaphysics* first studies sensible substance in its elements and its structure (ch. 1 to 5), then incorporeal immobile substance (ch. 6 to 10). The complex problem of the different first movers is touched on in ch. 8. The comparison with the army occurs in ch. 10, 1075 a 11 ff.

34. 10, 1076 a 4. Cf. *Iliad* II, 204. Pico misquotes Aristotle, who quotes Homer correctly: οὐκ ἀγαθὸν πολυκοιρανιῇ: εἷζ κοιρανὸς ἔστω.

Chapter V. In which is shown why the Peripatetics attribute to God many qualities which the Platonists deny Him, and how one may ascend through four degrees even to the cloud which God inhabits.

[35]

Let us respond now to the arguments which the Platonists invoke to sustain against Aristotle -- not in the sense with which we agree, but absolutely speaking -- the superiority of the one over being. We have, I think, already answered adequately the first of these arguments by which God is considered one and nevertheless is not being, but it is worth the labor to pursue the discussion in order to show that not only with the Platonists and Peripatetics, who disagree with one another, but often in the same single writer, there can be, with respect to the divine attributes, many affirmations and many negations equally just.

God is everything, and he is everything in the most eminent and perfect way. Now, He would not be this unless He included in Himself all perfections in such a manner that He rejected all that has to do with imperfection in things. However, one must distinguish two kinds of imperfection. On the one hand, that

is imperfect which in its class does not attain the perfection of that class or type. On the other, that is imperfect which, although perfect of its kind, is not absolutely perfect, because it has only the perfections of its kind, and there exist outside of it a number of kinds of things enriched with perfections that are proper to them and which, on its part, it does not include. As an example of the first case consider sense-knowledge, the imperfection of which comes not only from the fact that it is merely knowledge, and not appetite, but also from the fact that it is an imperfect kind of knowledge, both because of the organs which it must use, and which are brute and corporeal, and because it attains only to the superficial aspects of things and does not penetrate to the innermost reality, namely, the substance. So likewise is that human knowledge which one calls rational an imperfect knowledge, being vague, uncertain, mobile, and laborious. Even the intellectual knowledge [36] of those divine intelligences called angels by the theologians, is nothing but an imperfect knowledge, if only because of the obligation it is under to seek without that which it does not possess within, at least in plenitude, namely, the light of truth which it needs for its actuation.

Take another example: life. The life which resides in plants, indeed that which moves every body, is imperfect not only because it is life and not appetite, but because it is not pure life, but rather an influx of life derived from the soul in the body, constantly flowing, constantly mixed with death, fitter indeed to be called death than life. Are you unaware of it? We begin to die as soon as we begin to live, and death extends along with life, so that we stop dying only at that instant when corporeal death delivers us from the body of this death. [37] But even the life of the angels is not perfect: unless the unifying ray of the Divine light incessantly vitalized it, it would slip completely into nothingness. So for all the rest. When therefore you make God knowing and living, attend first to this, that the life and knowledge which you ascribe to Him be understood as free from all these detriments.

But this is not enough. There remains the second kind of imperfection, of which the following is an example. [38] Imagine the most perfect kind of life possible, a life completely or perfectly alive, having in it nothing mortal, nothing mixed with death, a life which needs nothing outside or itself by means of which to remain stable and permanent. Imagine likewise a kind of knowledge which perceives everything at once and perfectly. Add this: that he who thus knows all things, knows them in himself and need not search outside himself the truth to be known, but be himself the very truth. Nay, to whatever high degree of perfection this life and this knowledge have attained in their proper natures, and though one could find them nowhere except in God, if, even in this degree of perfection one divides the one from the other, they are unworthy of God.

For God, in short, is perfection in all its modes and in an infinite manner, but He is not such perfection merely because He comprehends in Himself all particular perfections and those in infinite number. For in that case, neither would He Himself be perfectly simple, nor would the perfections which are in Him be infinite; but He would be nothing more than a unique infinite, composed of many things infinite in number but finite in perfection. [39] Now, to think or speak so of God is blasphemous. However, if the most perfect life possible is nonetheless only life, and not knowledge, and the same for all other similar perfections which are assembled in God, there will manifestly ensue a divine life of finite perfection, since it will have the perfection which pertains to life and not that which pertains to knowledge or to

appetition. Let us then take from life not only that which makes life imperfect, but also that which makes it life merely, and do the same as regards knowledge and the other qualities which we have ascribed to God. Then what remains of all this will necessarily correspond to the idea which we want to have of God, namely, a Being one, absolutely perfect, infinite, altogether simple. And since life is a certain particular being, and wisdom likewise, and justice, if we remove from them this condition of particularity and limitation, that which remains will not be this or that being, but being itself, simple being, being universal, not with the universality of attribution but with the universality of perfection. [40] Similarly wisdom is a particular good, because it is that good which is wisdom, and not that other which is justice. Take away, says St. Augustine, [41] this, and take away that, that is to say, this limitation of particularity by which wisdom is that good called wisdom, and not that good called justice, and by which, similarly, justice has the particular goodness of justice and not that of wisdom; then only will you see in an obscure way [42] the face of God, i.e. all good in itself, simple good, the good of all good. So also as life is a particular thing, it is *one* particular thing. For it is a certain perfection; and similarly wisdom is a certain perfection. Cast off the particularity, and there remains, not this or that unity, but the one itself, the absolute One. Since therefore God is that being which, as we said in the beginning, when the imperfections of all things are removed, is all things, certainly that which remains when you have rejected from all things both that imperfection which each one possesses in its kind, and that particularity which reduces each to one kind, will assuredly be God. God is, then, Being itself, the one Himself, the Good, and the True.

In thus purifying the Divine names of all the stains that come from the imperfection of the things signified by them, we have already moved two steps in the ascent to the cloud which God inhabits. There remain two more, one of which indicates the deficiency of language, the other the weakness of our intelligence.

These terms: *being (ens)*, *true*, *one*, *good*, signify something concrete and as it were participated; wherefore we say again of God that He is being (*esse*) itself, truth itself, goodness itself, unity itself. Thus far indeed we are in the light, but God has placed His dwelling in the shadows. [43] We have then not yet come to God himself. So long, in short, as that which we say of God is fully understood and entirely comprehended, we are in the light. But all that we say and perceive thus is a mere trifle, considering the infinite distance which separates Divinity from the capacity of our minds. In climbing to the fourth step we enter into the light of ignorance, [44] and, blinded by the cloud of the Divine splendor, we cry out with the Prophet: 'I have fainted in Thy halls, O Lord,' [45] finally declaring this one thing about God, that He is incomprehensibly and ineffably above all that we can speak or think of most perfect, placing Him pre-eminently above that unity and that goodness and that truth which we had conceived, and above being (*esse*) itself. Thus Denys the Areopagite, when he had written his *Symbolic Theology*, his *Theological Institutes*, [46] the treatise on the *Divine Names*, and the *Mystical Theology*, and come to the end of the last-mentioned work, like a man already, so to speak, standing in the darkness and trying to find words most adequate to God, after some essays exclaimed: 'He is neither truth nor kingdom, nor unity, nor divinity, [47] nor goodness, nor spirit, as we know it; one cannot apply to Him the names of son or of father or of any other things in the world known to us or to any other being. He is nothing of that which is not, nothing of that which is. Things which are do not know Him as He is, nor

does He know things as they are. [48] of Him there is no definition, neither is there a name nor a science of Him. He is neither darkness nor light, neither error nor truth, [49] in short, every affirmation and every negation in regard to Him is equally impossible.' This is how that divine man expresses it.

Let us gather up our conclusions. We learn, then, in the first degree, that God is not body, as the Epicureans say, nor the form of a body, as those say who affirm that God is the soul of the sky and of the universe -- the opinion of the Egyptians, according to the testimony of Plutarch [50] and Varro the Roman theologian, [51] whence they draw great nourishment for idolatry. Yet there are some even among the Peripatetics [52] so stupid as to hold this the true doctrine and moreover as the teaching of Aristotle. How far they are from knowing God truly! They rest in the starting-place as if they had already reached the goal, and believe themselves already come to the heights of the Divinity while in fact they are lying on the ground and have not even begun to move a foot towards Him. For from this point of view God could be neither perfect life nor perfect being nor even perfect intelligence. But we have elaborately confuted these profane opinions in the fifth section of our *Concordia*. [53]

We learn, in the second degree, a truth which few men understand correctly, and in regard to which we risk deceiving ourselves the more however little we deviate from true intelligence, namely, that God is neither life nor intelligence nor intelligible, but something better and more excellent than all these. For all these names state one particular perfection, and there is nothing of the sort in God. Mindful of this, Denys [54] and the Platonists have denied God life, intellect, wisdom, and the like. But since God unites and gathers up in Himself by His unique perfection which is His infinitude, in short, Himself, the totality of perfection which is found is these divided and multiplied, and because He does this not as a unity composed of these multiple perfections, but as a unity anterior to them, certain philosophers, especially the Peripatetics, [54a] imitated insofar as is permissible on almost all these points by the theologians of Paris, [54b] concede that all these perfections are in God. We agree with them, and we believe that in so doing we are not only thinking justly but that we are at the same time in agreement with those who deny these same perfections, on condition that we never lose sight of what St. Augustine says, [55] namely, that God's wisdom is not more wisdom than justice, His justice not more justice than wisdom, nor His knowledge more knowledge than life. For all these things are in God one, not by confusion of mixture, or mutual penetration of distinct entities, but by a simple, sovereign, ineffable, and fundamental unity in which actuality, all form, all perfection, hidden as if in the supreme and pre-eminent jewel in the treasury of the Divine Infinity, are enclosed so excellently above and beyond all things that it is not only intimate to all things, but rather united with all things more closely than they are with themselves. Assuredly words fail us, altogether unable to express this concept.

But see, my dear Angelo, what folly possesses us! While we are in the body we are able to love God better than we can know or describe Him. In loving there is for us more profit, and less labor, the more we obey this tendency. Nevertheless, we prefer constantly to seek through knowledge, never finding what we seek, rather than to possess through love that which without love would be found in vain. But let us return to our subject. You already see plainly by what convention one can call God spirit, intelligence, life, wisdom, and on the other hand place Him above all these determinations, both having good proofs to witness to their truth and their accord. Nor does Plato dissent from Aristotle, because when, in the sixth

book of the *Republic*, [56] he calls God "the idea of the Good" which surpasses intelligibles, he shows Him giving to Intelligence the power of intellection, and to intelligibles their intelligibility, [57] while the latter of them (Aristotle) defines God as the being who is at once intelligence, intellect, and intelligible. [58] Denys the Areopagite, also, though he talks like Plato, is nevertheless obliged to affirm with Aristotle that God is ignorant neither of Himself nor of other beings; wherefore, if He knows Himself, it is because He is both intelligence and intelligible; for he who knows himself is necessarily both knower and known. And yet, if we consider these perfections as particular perfections, as I have said, or if, when we say intelligence, we mean to signify that nature which tends to the intelligible as to something exterior to itself, there is no doubt that Aristotle, like the Platonists, would firmly deny that God is intelligence or intelligible.

In the third degree, the more we approach the darkness, the more light we have to see that not only is God not (impious to say!) something imperfect or a mutilated being, as He would be if we called Him a body, or the soul of a body, or an animated being composed of soul and body, nor some particular *genus* however perfect, which human wisdom can fashion, [59] like life, or spirit, or reason, but that we ought to conceive of Him as superior to all that these universal terms which include in their extension all things, i.e., the one, the true, the good, and being, signify.

In the fourth degree, finally, we know Him as superior not only to these four transcendentals, but also to every idea which we could form, to every essence which we could conceive Him to be. Then only, with this total ignorance, does true knowledge commence.

From all this we conclude that God is not only the being than which, according to St. Anselm, [60] nothing higher can be conceived, but the being who infinitely transcends all that can be imagined, as David the prophet put it in the Hebrew: "Silence alone is Thy, praise." [61]

So much for the solution of the first difficulty. The window is now wide open for a true understanding of the books composed by Denys the Areopagite on *Mystical Theology* and *The Divine Names*. Here we must avoid two mistakes: either to make too little of works whose value is great, or, seeing that we understand them so ill, to fashion for ourselves idle fancies and inextricable commentaries.

Notes:

35. This entire chapter is inspired by the *Mystical Theology* of the Pseudo-Denys.

36. 'Intellectualem cognitionem,' (Mirandola) This is the classical distinction between discursive thought, λογος διανοια, and intuitive thought, νομισιζ According to the *Mystical Theology*, ch. 3, It is necessary to pass beyond both before attaining God.

37. Cf. I *Corinthians* XV, 31; Romans VII, 24.

38. On this point cf. the *Mystical Theology*, chapters 4 and 5.

39. On this distinction between the quantitative infinite and the infinite of perfection, cf. St. Thomas, *Summa Theologica*, I, q. 7, a. 1 to 4.
40. That is to say, not abstract analogous being, but this concrete infinite being which is God.
41. Cf. *Enarrationes in Psalmos*, (Migue *Patrologia Latina* vols. XXXVI-XXXVII, 1490, 1741) in Ps. cxxxiv: "Dixit (Deus) Ego sum qui sum . . . non dixit Dominus Deus ille omnipotens, misericors, justus . . . Sublatis de medio omnibus quibus appellari posset et dici Deus, ipsum esse se vocari respondit et tamquam non esset ei nomen, *hoc dices eis*, inquit, *qui est misit me*."
42. 'In enigmat' (Mirandola). Cf. the *Mystical Theology* on this matter of the Divine darkness.
43. Psal. XVII, 12: 'Et posuit tenebras latibulum suum, in circuitu ejus tabernaculum; tenebrosa aqua nubibus aeris.'
44. Cf. the 'superessential light of the Divine darkness' in the *Mystical Theology*, ch. I, paragraph 1, and the *De Docta Ignorantia* of Nicholas Cusanus. The latter work is available in a new critical edition by E. Hoffmann and R. Klibansky (Leipzig, 1932).
45. Psal. LXXXIII. 3: 'Deficit anima mea in atria Domini.'
46. I.e. the *Hypotyposes theologicae*. Cf. the *Mystical Theology*, ch. 3, where all these works are named.
47. Cf. C. E. Rolt's note (*Dionysius the Areopagite*, N.Y., 1920, p. 200, No. 2): "Godhead (divinity) is regarded as the property of deified men, and so belongs to relativity."
48. Cf. Rolt (*ibid.*, 200, No. 3): "It (God) knows only Itself, and there knows all things in their Super-Essence-*sub specie aeternitatis*."
49. Rolt (200, No. 4): "Truth is an object of thought. Therefore, being beyond objectivity, the ultimate Reality is not Truth. But still less is it Error." I should rather say that truth is a relation or quality, and that since God transcends all relationship and all quality, He is not truth but THE TRUE.
50. *De Iside et Osiride*, 49. Osiris is the νοῦς of the world-soul, Typhon its παθητικόν, seat of the passions.
51. *De lingua latina*, V, 10.
52. Allusion to the Averroist school at Padua.
53. I.e. the *Symphonia Platonis et Aristotelis* described in my Introduction, p. 4, above.
54. *Mystical Theology*, chapter 5.
- 54a. Pico is no doubt referring here to the *authentic* Aristotelian tradition of Alexander and Thimistitis (the latter lately edited by Ermolao Barbaro) which found itself opposed, in the 15th century, to the Arabianizing tradition and to the Averroism of Padua.
- 54b. Especially St. Albert and St. Thomas.
55. Cf. Sermo CCCXL, I, ch. 5 (*P. L.* 38, 1482); ch. 7 (*ibid.*, 39, 1498).
56. *Republic* VI, 509 b, where God is called, not an essence, but something far above essence in dignity

and in power.

57. "Et intelligibilia statuat dantem illis quidem ut intelligant, his autem ut intelligantur." (Mirandola.)

58. Cf. *Meta.*, A, 7, 1072 b 20.

59. Cf. I *Corinthians* II, 13: "Quae et loquimur non in doctis humanae sapientiae verbis sed in doctrina Spiritus, spiritualibus spiritualia comparatites."

60. *Proslogion*, ch. xv (*P. L.*, 158, 235): "Domine, non solum es quo majus cogitari nequit; sed es quiddam majus quam cogitari possit."

61. *Psal.* LXIV, 2: "Tibi silentium laus" (St. Jerome's translation).

Chapter VI. In which is solved the second difficulty of the Platonists, namely that with respect to prime matter.

As regards their objection on the subject of prime matter, this is frivolous. For insofar as this matter is being, it has unity. Indeed, those who wish to follow Plato's words to the letter, must concede that it has less unity than it has being. For Plato it is not nothing, but a sort of receptacle of forms, a kind of nurse, a special kind of nature and similar things, as he establishes in the *Timaeus*. [62] It is therefore not nothing; it is not altogether outside of being, if we credit Plato, who even calls it, in his *Philebus*, [63] not merely multiplicity -- opposed to the one as nothing is opposed to being -- but infinity. Now multiplicity, if it is finite, is not entirely outside the confines of unity, since insofar as it is finite it is one. On the other hand, an infinite multiplicity escapes equally the nature of the one and that of limit. Prime matter is then for Plato rather being than one.

However, those who have argued to prove the superiority of unity over being, have said that prime matter is not being, though it is a unity. Thus the Platonist Iamblichus, in his book *On the Pythagorean Sect*, [64] designates prime matter as duality because duality is the first multiple and the root, as it were, of all other multiplicity. According, then, to him who is so great among the Platonists that he is called "divine," prime matter is not only not one, but a multitude, and the root of all multiplicity in things. Their own arguments condemn them. Still, prime matter does not entirely escape any more from the category of unity than from that of being. The same form that imprints being on it, also imposes unity. I pass over all the arguments *pro* or *con* the unity of prime matter since they are so well-known to all those who have gone any distance at all with Aristotle.

Notes:

62. On the χωρά τιθηνή cf. *Timaeus* 49a, 51a, 32d, and Robin, *op. cit.*, 573-574.

63. *Philebus* 16 c ff., and the long discussion on the *περαζ* and the *απειρον* 23c-27e. On that discussion, cf. Rodier, "Remarques sur le Philebe," *Etudes de Philosophie Grecque*, (Paris, 1926), 79-93; E. Poste, *The Philebus of Plato*, (Oxford, 1860), Appendices A and B.

64. In the fifth book of his *συναγωγή των Πυθαγορειων δογματων*. This opposition of the dyad, multiplicity, matter, and evil, and the monad, Unity, Form, and Good, is one of the classic themes of the Pythagorean doctrine. Cf. Robin, *op. cit.*, 564-566, 641 f.; Cornford, *op. cit.* 4 f.

Chapter VII. In which is solved the third difficulty of the Platonists, on the subject of multiplicity, and in which it is demonstrated that it is not possible to say that unity is more common than being, without coming to a conclusion which Plato rejects.

The third objection is their worst error. For the opposition between multiplicity and unity is not of the same sort as the opposition between non-being and being. Here it is a case of contradiction; there, of privation or contrariety. Aristotle discusses this distinction at length in the tenth book of his *Metaphysics*.

[\[65\]](#)

But see into what disaster those philosophers fall who call themselves Platonists and yet wish to say that unity is superior to being. It is certain that, when two *genera* are reciprocally in a relation of dependence such that one is more common than the other, an object can escape from the extension of the inferior without being excluded from the superior. That is because the latter is more common. An example off-hand --- animal is more common than man: it can happen, therefore, that a being may not be man, and yet be animal. By the same token, if unity were more common than being, it could happen that something might be non-being or nothing, which would notwithstanding be one, and thus unity might be predicated of non-being, a possibility which Plato expressly rejects in the *Sophist*. [\[66\]](#)

Notes:

65. *Meta.* I, 3 (different kinds of opposition, *αι αντιθεσειζ τετραχωζ*, 1054 a 23), 4 (contrariety and its different modes), 6 (opposition of the one and the many). The kinds of opposition are: contradiction, privation, contrariety, relation. On the distinction between negation and contrariety in Plato, cf. *Soph.* 257 b-c.

66. *Sophist*, 238a-d.

Chapter VIII. In which is shown in what manner these four attributes: being, unity, truth, and goodness, are present in all that exists beneath God.

Most true, indeed, is the statement that there are four attributes which embrace all that exists, namely, being, unity, truth, and goodness, provided that they are taken in the sense that their negations be: nothing, division, falsity, evil. Two others, something (*aliquid*) and thing (*res*), have been added to these by the late disciples of Avicenna, who interpolated the philosophy of Averroes in more than one place, wherefore Averroes attacked them vigorously. [67] But, to tell the truth, on this point there is little reason for discord. For they merely divide what is subsumed under 'one' into 'one' and 'something,' a procedure that is not contrary to Plato who, in the *Sophist*, [68] enumerates unity among the most extense *genera*; and that which is contained under 'being' they divide into being and thing. But of this later. To return to our subject, -- these four attributes exist in one way in God, and in another way in beings created by God, since God has them from Himself, other beings from Him.

Let us see first how they pertain to created things. All things that are beneath God have an efficient, an exemplary, and a final cause. For from Him, and through Him, and for Him, are all things. If then we consider things as constituted by the efficient causality of God, we call them *beings* (*entia*), since it is because of this efficiency that they participate in being (*esse*). If we consider them as conforming to and according with the Divine exemplars which we call Ideas, and according to which God has created them, namely, being, unity, truth, goodness, something, thing -- the two last due to the disciples of Avicenna --, we call them *true*. The true picture of Hercules is, for example, said to be that which conforms to the true Hercules himself. If, again, we consider things as tending to God as their last end, we call them *good*. And finally, if each thing is considered absolutely, according to itself, we call it *one*. Now, the order is such that each thing must first be conceived under the idea of being, since every thing, whatever it be, must be produced by an efficient agent before being anything particular in itself, lest that which it is do not depend in its totality from the efficient cause. Thus it happens that a thing which comes after God cannot be conceived without being immediately thought of as a dependent being: finite being is being by participation. To being succeeds unity. Third comes truth, since it is only when a thing exists as such that one can inquire if it corresponds to the exemplar according to which it has been formed. If it resembles that exemplar, it has only to turn towards it by its attribute of goodness, in virtue of a sort of affinity or relationship.

Who does not see, however that all these attributes have equal extension? Give me any being; it is certain that it will be *one*. For to say 'not one' is to say 'nothing,' according to Plato's expression in the *Sophist*. [69] For whatever is, is undivided in itself and divided from other things which are not it. When we say this we mean 'one,' or, to use Plato's words, identical with itself, different from others'; and this he declares, in the same dialogue, attributable to each thing. [70]

Necessarily, also, this being is *true*. For if it is a man, it is certainly a true man. It is the same thing to say: 'This is not true gold' and 'This is not gold,' for, when you say: 'This is not true gold,' you mean: 'This appears to be gold, it resembles gold, but it is not gold.' Therefore St. Augustine gives the following definition of truth in his *Soliloquies*: [71] "Truth is that which is." One ought not to understand this to indicate that being and truth are the same, for though they are identical in a thing, they are diverse in principle and definition; wherefore one ought not to define the one by the other. What Augustine wanted

to say is that a thing is true when it is really what it is called and said to be, as for example, that gold is true when it is really gold and not something other than gold. This is the sense of the words: "Truth is that which is." Those who do not perceive this, falsely attack Augustine's definition.

Similarly, this being is *good*. For whatever is, insofar as it is, is good. And Olympiodorus seems to me to make a great mistake in believing that being and good are different because we desire the good absolutely and in itself. [72] However, it is not being pure and simple, but well-being that he means; thus, it can happen that if we are suffering we desire not to be. Passing over the point whether, when one is suffering from misery one can, by a right and natural appetite, desire not to be, Olympiodorus did not see that good is as multiple as being.

There is first of all the natural being of things, as, for example, of a man his humanity, of a lion his lioninity, of a stone its stoniness. To this natural being corresponds, for each individual thing, a natural goodness.

But there are other modes of being, which may be called adventitious, as, for man, to be wise, to be handsome, to be sane. Now, just as wisdom and beauty are different, as regards being, from humanity, so it is with goodness. The quality of humanity by which man is man is a different good from the quality of wisdom by which he becomes, not a man merely, but a wise man. All the same, there are here two different modes of being, and one is justified in speaking of them so.

Just as, therefore, all things desire being, so all desire the good, and first of all they desire that good which corresponds to their natural being, since that is the foundation of all other goods, which come to it in such a way that they are unable to stand without it. For how will he be happy who is altogether without being? That good, however, which they acquire with their being, does not suffice them; they desire to attain also all the other goods which complete and adorn this primary good. Just as, then, we rightly say that besides the first good we desire other goods, so we can rightly say that besides the first being we desire other modes of being, for it is one thing to be happy, another thing to be man. And if any one grants that it might happen that one preferred not to be if one could not be happy, it does not follow, as Olympiodorus thinks, that goodness of man is one thing, and happiness another, so that one does not desire the one (being man), except on condition that one possess also the other (happiness).

I omit the consideration whether there is an exact correspondence between the *good* taken absolutely and *being* taken absolutely, or whether *being* taken absolutely is called a certain good, or the good taken absolutely is called a certain being. For this is not the place to discuss all things.

Truly, therefore, did we say that whatever is, is good in the measure that it is. "God saw all the beings He had made, and behold, they were very good." [73] And why not? They are the work of a good artificer Who engraves His image on all things that are from His hand. In the entity of things therefore, we can admire the power of the Maker, in their truth we can adore the wisdom of the Artist, in their goodness we can return love to the liberality of the Lover, in their unity, finally, we can grasp the idea of the unifying simplicity, so to speak, of the Creator, which unites all things among themselves and to Himself, calling

them all to love themselves, their neighbors, and ultimately God.

Let us examine now if the opposed terms have likewise the same extension. That the false and the non-existing are identical, we have shown above. And if we say that evil and non-being are different, philosophers and theologians will again object: to make something evil is to make nothing; therefore is one wont to say that the principle of evil is not an efficient but a deficient cause. Thus is refuted the folly of those who have posited two principles, one for good, the other for evil, as if there could exist an efficient cause of evil. But to divide a thing is the same as destroying it, nor can we take away from any thing its natural unity without at the same time robbing it of its integrity of being. For a whole is not its parts, but that unity which springs out of the sum of its parts, as Aristotle demonstrates in the eighth book of his *Metaphysics*. [74] Wherefore if one divides a whole into its parts, these parts remain something although the whole which is divided does not remain, but ceases to exist actually, and is only potentially, just as its parts, which earlier were in potency, now commence to exist in actuality. Before, when these parts were in the whole, they had no real unity in actuality; this they first acquire when they subsist by themselves, apart from the whole.

Notes:

67. Cf. Averroes, *Phys.* I, c.

68. On the community of genera in *The Sophist*, cf. 251a-253b, 254b-256d. On the inclusion of unity among the supreme genera, cf. 253d.

69. *Soph.*, 237e.

70. *Soph.*, 252c, and, on the inclusion of *the same* and *the other* among the five supreme genera, 254e-256d.

71. *Soliloquia*, II, 5 (*P. L.* XXXI, 889): 'Nam verum mihi videtur esse id quod est.'

72. Olympiodorus in *Phaed.*, 188, 29 Norvin. Cf. Dionysius, *Divine Names*, chs. 3 and 5. Manuscripts of Olympiodorus were numerous in Italy in the sixteenth century. Cf. Festugiere, *op. cit.*, p. 246, note I. For St. Thomas' criticism of this sophism, cf. *Summa Theologica*, I, q. 5, a. 2: "Utrum bonum secundum rationem sit prius quam ens."

73. *Gen.* I, i, 12; XVIII, xxi, 25.

74. *Meta.*, H 3, 1044 a 2 ff., and H 6, 1045 a 7 ff.

Chapter IX. In which it is indicated how these four attributes pertain to God.

Let us examine once more how these four attributes find themselves in God. They do not pertain to Him in the relation of a cause, since there is no question of cause with God. He himself being the cause of all things, and caused by nothing. They can be considered in God in two ways, (1) either as He is taken

absolutely in Himself, or (2) as He is the cause of other beings, a distinction inapplicable to created things, since God can exist without being cause, whereas other beings cannot exist unless caused by Him.

We conceive God, then, first of all as the perfect totality of act, the plenitude of being itself. It follows from this concept that He is one, that a term opposite to Him cannot be imagined. See then how much they err who fashion many first principles, many gods! At once it is clear that God is truth itself. For, what can He have which appears to be and is not, He who is being itself? It follows with certainty that he is truth itself. But He is likewise goodness itself. Three conditions are required for the good, as Plato writes in his *Philebus*: [75] perfection, sufficiency, and desirability. Now the good which we conceive will be perfect, since nothing can be lacking to that which is everything; it will be sufficient, since nothing can be lacking to those who possess that in which they will find all; it will be desirable, since from Him and in Him are all things which can possibly be desired. God is therefore the fullest plenitude of being, undivided unity, the most solid truth, the most perfect good. This, if I am not mistaken, is that τετρακτυς or quaternary, [76] by which Pythagoras swore and which he called the principle of ever-flowing nature. Indeed, in this quaternary, which is One God, we have demonstrated the principle of all things. But we also swear by that which is holy, true, divine; now, what more true, more holy, more divine than these four characters? If we attribute them to God as the cause of things, the entire order is inverted. First He will be one, because He is conceived in Himself before He is conceived as cause. Then He will be good, true, and finally being (*ens*). For since the final cause has priority over the exemplary cause, and that over the efficient (we first desire to have something to protect us from the weather, then we conceive the idea of a house, and finally we construct one by making it materially), if, as has been described in Chapter VIII above, the good pertains to the final cause, the true to the exemplary, being to the efficient, God as cause will have first of all the attribute of good, then of true, and finally of being. We shall here terminate these brief remarks on a subject teeming with many important problems.

Notes:

75. *Phil.*, 20 c-d.

76. On τετρακτυς, cf. the formula οὐ μὰ τὸν ἀμετέρα γενεὰ παραδόντα τετρακτυν, by which the Pythagoreans were wont to swear. Cornford (*op. cit.*, 2): 'These four numbers are the tetractys of the decad: 1 2 3 4 10 . . . The *tetractys* was a symbol of great significance and, like other such symbols, capable of many interpretations.'

Chapter X. In which the whole discussion is related to the conduct of life and the reform of morals.

Let us, lest we speak more of other things than of ourselves, take care that, while we scrutinize the heights, we do not live too basely in a manner unworthy of beings to whom has been given the divine power of inquiring into things divine. We ought, then, to consider assiduously that our mind, with its divine privileges, cannot have a mortal origin nor can find happiness otherwise than in the possession of

things divine, and that the more it elevates and inflames itself with the contemplation of the Divine by renouncing earthly preoccupations while yet a traveler on this pilgrimage here below, the more it will approach felicity. The best precept, then, which this discussion can give us, seems to be that, if we wish to be happy, we ought to imitate the most happy and blessed of all beings, God, by establishing in ourselves unity, truth, and goodness.

What disturbs the peace of unity is ambition, the vice that steals away from itself the soul which abandons itself to it, tearing it, as it were, in pieces, and dispersing it. The resplendent light of truth, who will not lose it in the mud, in the darkness of lust? Avarice and cupidity steal from us goodness, for it is the peculiar property of goodness to communicate to others the goods which it possesses. Thus, when Plato asked himself why God had created the world, he answered: "because he was good." [77] These are the three vices: pride of life, concupiscence of the flesh, concupiscence of the eyes, which, as St. John says, [78] are of the world and not of the Father who is unity, goodness, and truth indeed.

Let us therefore fly from the world, which is confirmed in evil [79]; let us soar to the Father in whom are the peace that unifies, the true light, and the greatest happiness. But what will give us wings to soar? [80] The love of the things that are above. [81] What will take them from us? The lust for the things below, to follow which is to lose unity, truth, and goodness. For we are not one and integrated if we do not link together with a bond of virtue our senses, which incline to earth, and our reason, which tends to heavenly things; this is rather to have two principles ruling in us in turn, so that, while today we follow God by the law of the spirit, and tomorrow Baal by the law of the flesh, our inner realm is divided and as it were laid waste. And if our unity is purchased by the enslavement of a reason submitted to the rule of the law of the members, that will be a false unity, since thus we shall not be true. For we are called and appear to be men, that is, animate beings living by reason; and yet we will be brutes, having for law only sensual appetite. We will be performing a juggling trick to those who see us, and among whom we live. The image will not conform to its exemplar. For we are made in the likeness of God, and God is spirit [82] but we are not yet spirits, to use St. Paul's words, [83] but animals. If, on the contrary, by grace of truth, we do not fall beneath our model, we have only to move towards Him who is our model, through goodness, in order to be united with Him in the afterworld.

Since, finally, these three attributes: unity, truth, and goodness, are united to being by a bond which is eternal, it follows that, if we do not possess them, we no longer exist, even though we may seem to do so; and although others may believe we exist, we are in fact in a state of continuous death rather than of life.

Notes:

77. *Timaeus* 29e, 44c, d, 45c-e, 68c 69a-c, 87a-d.

78. I *John* II:16: 'Quoniam omne quod est in mundo concuposcentia carnis est, et concupiscentia oculorum, et superbia vitae, quia non est ex Patre, sed ex mundo est.'

79. *Ibid.*, V:19: 'Mundus totus in maligno positus est.'

80. *Psal.* LIV:7: 'Quis dabit mihi pennas sicut columbae, et volabo, et requiescam?'

81. *Colossians* III:162: 'Igitur, si consurrexistis cum Christo, quae sursum sunt quaeris . . . Quae sursum sunt sapite, non quae super terram.'

82. *John* IV:24: 'Spiritus est Deus: et eos, qui adorant eum, in spiritu et veritate oportet adorare.'

83. I *Corinthians* II:14; XV:46: 'Animalis autem homo non percipit ea quae sunt Spiritus Del; stultitia enim est illi, et non potest intelligere: quia spiritualiter examinatur.'

'Sed non prius quod spiritalis est, sed quod animale, deinde quod spiritale.'

Finis

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Giovanni Pico della Mirandola: *Conclusiones sive Theses DCCCC*

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A younger and "impertinent" contemporary of Ficino's, Pico della Mirandola was "a prodigious philologist and theologian." (Couliano, EMR, 1987, p. 53) His contribution to the evolution of Renaissance magic was the addition of practical Kabbalah, which invokes angels and other powers of God, particularly through the power of the Hebrew language (Yates, GBHT, p. 84).

His *900 Theses* were brought to Rome in 1486, which Pico intended to be debated publicly, but the debate never happened. Some of the theses were strongly objected to by theologians, and Pico was condemned by Pope Innocent VIII. He was later absolved from the charge of heresy by Innocent's successor Pope Alexander VI.

Yates (op. cit.) has described this text as "indeed, the great charter of Renaissance Magic, of the new type of magic introduced by Ficino and completed by Pico" and in fact is "absolutely fundamental ... for the whole Renaissance."

You will need a [Hebrew font](#) installed to read some of this book.

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GIOVANNI PICO DELLA MIRANDOLA

CONCLUSIONES

sive

THESES DCCCC

Romae Anno 1486

Publice disputandae

sed non admissae.

De adscriptis Numero Noningentis Dialecticis, Moralibus, Physicis, Mathematicis, Meta-Phisicis, Theologicis, Magicis, Cabalisticis, cum suis tum sapientum Chaldaeorum, Arabum, Hebreorum, Grecorum, Aegyptiorum, Latinorumque placitis, disputabit publice Johannes Picus Mirandulanus Concordie Comes. In quibus recitandis non Romanae linguae nitorem, sed celebratissimorum Parisiensium disputatorum dicendi genus est imitatus. Propterea quod eo nostri temporis philosophi plerique omnes utuntur. Sunt autem disputanda dogmata, quod ad gentes attinet et ipsos heresiarchas

seorsum posita, quod ad partes philosophie promiscue quasi per satyras Omnia simul mixta.

[I] Conclusiones secundum doctrinas latinorum philosophorum et theologorum Alberti Magni, Tomae Aquinatis, Henrici Gandauensis, Johannis Scoti, Egidii Romani et Francisci de Maironis.

[1] Conclusiones secundum Albertum Magnum numero XVI.

1. Species intelligibiles non sunt necessariae, et eos ponere non est bonis Peripateticis consentaneum.
2. Corruptis omnibus individuís species humanae, haec est vera, homo est animal.
3. Haec est in quarto modo dicendi per se, homo est homo.
4. In quolibet puncto materie, sunt per habitum inchoationis potestatiuum essentie omnium formarum naturalium, materie coeterne secundum philosophiam, concrete secundum fidem.
5. Forma in intensione et remissione non variatur secundum essentiam, sed secundum esse.
6. Anima separata intelligit per species sibi a principio sui esse concreatas, quibus dum est in corpore, aut nunquam, aut raro utitur.
7. Sonus fertur secundum esse reale (usque) ad principium nerui auditivi.

8. Lumen non habet in medio nisi esse intensionale.
9. Organum auditus est neruus expansus ad concavum auris.
10. Obiectum per se, et proprie sensus communis est magnitudo, ut bene dicit Avcenna.
11. Stat speciem cuius dicimur reminisci esse totaliter deperditam et abolitam.
12. Non introducitur vegetalis anima ante sensualem, nec sensualis ante rationalem, sed tota simul.
13. Licet ad receptionem speciei concurrat sensus passivae ad indicandum tamen de sensibili actiue concurrat.
14. Corpus mobile est subiectum scientie naturalis.
15. Corporis (in eo quod corpus) consideratio ad Metaphysicum spectat.
16. Potentia respectiva materie, non addit supra materiam rem, sed rationem.

[2] Conclusiones secundum Thomam numero XXXIV.

1. Si spiritus sanctus a filio non procedit, a filio non distingueretur.
2. Processus spiritus sancti temporalis extenditur secundum donum gratie gratum facientis.
3. Contingens rerum quae sunt, erunt, aut fuerunt existentia, ideo Deo ab aeterno fuit infallibiliter nota, quia fuit eternitati eius presentialiter preposita.
4. Contingentia ad utrumlibet futurorum cognitorum a Deo: simul stat cum infallibilitate divinae scientie.
5. Quodcumque contingens Deus scivit esse futurum,/necessario scivit illud esse futurum.
6. Ex divina bonitate potest summi ratio predestinationis aliquorum et reprobationis aliorum, et sola divina voluntas est ratio, quod istos reprobet, et alios eliget in gloriam.
7. Licet Dei voluntas consequens semper impleatur, non tamen necessitatem rebus volitis generaliter imponit.

8. Nec habens gratiam potest etiam de potencia Dei absoluta Deo non esse acceptus ad vitam eternam, nec non habens esse acceptus.
9. Opus ab anima charitate formata elicited meretur eternam gloriam de condigno.
10. Potuerunt tres persone divine simul suppositare unam naturam.
11. Virtutes morales et cardinales remanebunt in patria post resurrectionem.
12. Beatitudo est essentialiter in actu intellectus.

Correlarium. Nec fruitio, nec aliquis actus voluntatis, est essentialiter beatitudo.

13. Sacramenta noue legis sunt cause gracie, non solum sine qua non, sed etiam per quam.
14. Verum corpus Christi est in celis localiter, in altari sacramentaliter.
15. Impassibilitas corporum post resurrectionem erit ex pleno dominio anime super corpus.
16. Christus in ultimo iudicio iudicabit non solum in natura humana, sed etiam secundum naturam humanam.
17. Licet defendi possit quoquo modo creaturam posse creare: rationabilius tamen est credere potenciam creandi creature communicari non posse.
18. Aeuum est subiectiue in angelo beatiori.
19. Non potest esse peccatum in voluntate, nisi sit defectus in ratione.
20. Non potest per Dei potenciam idem corpus esse simul in diversis locis.
21. Non est sub eodem specie angelorum plurificatio.
22. Deus in patria per species non videtur, sed ipse per suam essenciam intellectui applicatur, ut species intelligibilis.
23. Unum supra ens non addit nisi priuationem divisionis.
24. Subiectum et propria passio realiter distinguuntur.
25. Forma generatur per accidens.

26. Materia signata est principium individuationis.
27. Eadem est numero qualitas a principio alterationis usque ad finem.
28. Tota libertas est in ratione essentialiter.
29. In generatione substantiali fit resolutio usque ad materiam primam.
30. Ens dicit immediate decem conceptus ita interunitos, ut non unius sint, sed ad unum.
31. Essencia et existencia in quolibet creato realiter distinguuntur.
32. De eadem re nullo modo actu distincta extra animam possunt verificari contradictoria.
33. Materia nullum dicit actum entitatum positium.
34. Nulla virtus moralis preter justiciam est substantiue in voluntate.
35. Hec propositio: Homo est risibilis, non est in secundo modo dicendi per se.
36. Duo accidentia solo numero differentia non sunt in eodem subiecto.
37. Graua et leuia a nullo alio motore mouentur, quam vel a generante vel a remouente prohibens.
38. Graua potius se ipsis, quam a seipsis mouentur.
39. Phantasma est agens secundarius et instrumentale in productione speciei intelligibilis.
40. Difficultas intelligendi et ex parte ipsius intellectus et ex parte ipsius intelligibilis prouenire potest.
41. Potencie anime ab anima realiter distinguuntur.
42. Quiditates in particulari a Metaphysico non considerantur.
43. Implicat contradictionem, materiam esse sine forma.
44. Non est ponenda in Deo idea materie prime.
45. Non sunt ponende idee generum.

[3] Conclusiones secundum Franciscum numero VIII.

1. Ideo est falsa: Essencia generat, quia essencia est ultimate abstracta et generat formaliter, predicatur.
2. Potest videri essencia sine personis, et una persona sine alia.
3. Voluntas potest non frui, ostenso obiecto fruibili.
4. Ens denominatiue dicitur de Deo.
5. Quiditates habent ab eterno suum esse formale a se, non ab extrinseco.
6. Nulla diffinitio adequat diffinitum.
7. Pluralitas formalitatum stat cum idemnitate reali.
8. Esse non est de quiditate Dei, sed dicitur de eo in secundo modo.

[4] Conclusiones secundum Ioannem Scotum numero XXII.

1. Charitas non est distinctus habitus ab habitu gracie, quo mediante spiritus sanctus animam inhabitat.
2. Idea lapidis non est aliud quam lapis productus a divino intellectu in esse intelligibili, quod est esse secundum quid, existens in mente divina sicut cognitum in cognoscente.
3. Qui dixerit personas in divinis absolutis proprietatibus distingui, catholice veritati non repugnabit.
4. In Christo fuerunt duo esse.
5. Praxis est operatio alterius potencie ab intellectu, apta nata conformiter elici rationi recte ab hoc ut sit recta.
6. Unumquodque individuum est individuum per propriam differentiam individualement, que dicitur hecceitas.

7. Ens dicitur de Deo et creatura uniuoce in quid.
8. Ens de suis passionibus et ultimis differentiis quiditativè non predicatur.
9. In Christo non fuit scientia acquisita.
10. In appetitu superiore ponende sunt virtutes.
11. Gracia est subiectus in voluntate, non in essentia anime.
12. Corpus Christi ex se fuit impassibile.
13. De potentia Dei absoluta possibile est culpam originalem deleri sine infusione gracie.
14. Post passionem Christi potuerunt ceremonialia veteris legis sine peccato observari.
15. Per hec verba precise, *Hoc est corpus meum*, non expressis verbis precedentibus, scilicet *pridie quam pateretur*, non potest consecrari.
16. Relatio creature ad Deum est idem realiter, fundamento distincta formaliter et ex natura rei.
17. Quelibet alia relatio a fundamento realiter distinguitur.
18. Aliquid potest movere seipsum de actu virtuali ad actum formalem.
19. Actus intelligendi ab obiecto et intellectu, tanquam duobus agentibus parcialibus, ut quod causatur.
20. Actus intelligendi nobiliori modo causatur ab intellectu quam ab obiecto, quodcumque sit obiectum, modo non sit beatificum.
21. Substantia non cognoscitur per speciem propriam.
22. Habitus actum producit, ut causa parcialis effectiva.

[5] Conclusiones secundum Henricum Gandauensem, numero XIII.

1. Datur lumen superius lumine fidei, in quo Theologi vident veritatem theologicæ scientiæ.

2. Paternitas est principium generandi in patre.
3. Processiones distinguuntur in divinis penes intellectum et voluntates.
4. Ista propositio non est concedenda, essentia est pater filii.
5. Demones et anime peccatrices paciuntur ab igne, in quantum calidus est, afflictione eiusdem rationis cum ea, qua affliguntur corpora.
6. Operationes angelorum mensurantur tempore discreto.
7. Angeli intelligunt per habitum scienciam sibi connaturalem.
8. Irrascibilis et concupiscibilis ita distinguuntur in appetitu superiori, sicut in inferiori.
9. Habere aliquidatiuam et deffinibilem realitatem, commune est figmentis et non figmentis.
10. Amicicia est virtus.
11. Ratitudo formaliter cuiuslibet creati est respectus.
12. Ad hoc, ut sit mutuitas realis relacionis, requiritur, quod fundamentum ex sua natura ordinetur ad aliud tanquam ad suam perfectionem.
13. Relacio non distinguitur a fundamento realiter.

[6] Conclusiones secundum Egidium Romanum, numero XI.

1. Potencia generandi in divinis, nec est essentia divina precise et absolute sumpta, nec relacio vel proprietas, nec constitutum ex ambobus, nec alterum istorum cum inclusione alterius, sed est essentia cum modo relatiuo.
2. Theologia nec est practica, nec speculatiua, sed affectiua.
3. Deus sub ratione glorificatoris est subiectum in Theologia.
4. Pater et filius non solum duo spirantes, sed eciam duo spiratores dici possunt.

5. Angeli non fuerunt creati in gracia.
6. Ideo angelus est obstinatus et impenitens, quia substracti sunt ei divini impetus speciales.
7. Superior angelus illuminat inferiorem, non quia ei vel obiectum presentet luminosum, vel quod in se est unitum illi particulariset dividat, sed quia inferioris intellectum confortat et fortificat.
8. Sensus gustus ut gustus est, non solum saporabile, sed humidum percipit.
9. Color si sit eciam separatus, ignem generare poterit.
10. Ad hoc quod aliqua sciencia alteri non subalternetur, sufficit quod faciat reductionem ad per se nota in suo genere abstractionis.
11. Dato vacuo, si aliquid in se moueatur, in instanti mouebitur.

[II] Conclusiones secundum doctrinam Arabum, qui in plurimum peripateticos se profitentur, Avenroen, Avicennam, Alpharabium, Avenpaten, Isaac, Abumaron, Moyses, et Mahumeth.

[7] Conclusiones secundum Auenroen, Numero XLI.

1. Possibilis est propheciam in somnis per illustrationem intellectus agentis super animam nostram.
2. Una est anima intellectiva in omnibus hominibus.
3. Felicitas ultima hominis est, cum contineatur intellectus agens possibili, ut forma, quam continuationem et latini alii quam legi, et maxime Ooannes de Gandago, perverse et erronee intellexit, qui non solum in hoc, sed ferme in omnibus quesitis philosophiae, doctrinam Auenrois corripit omnino et deprauavit.
4. Possibile est tenendo unitatem intellectus, animam meam ita particulariter meam, ut non sit mihi communis, cum omnibus remanere post mortem.
5. Quodlibet abstractum dependet a primo abstracto, in triplici genere cause formalis, finalis et efficientis.
6. Impossibile est eandem speciem ex propagatione et ex putrefactione generari.
7. Deus primum mobile non solum ut finis, sed ut verum efficiens et proprius motor movet.
8. Quilibet motor celi est anima sui orbis, faciens cum eo magis unum substantialiter, quam fiat ex anima bovis et sua materia.

Correlarium. Anima celi prius dat suo orbi esse mobile et perfectum, quam ei dat motum.

9. Celum est corpus simplex, non compositum ex materia et forma.
10. Tres modi per se sunt ad demonstrationem utiles, primus, secundus et quartus.
11. In omni demonstratione preterquam in demonstratione simpliciter, fieri potest circulatio.
12. Gravia et levia movent se per accidens, movendo medium per se.
13. Celi non sunt idem in genere, diversi in specie, ut credidit Avicenna.
14. Nulla sciencia probat suum subiectum esse, nec partes principales sui subiecti.
15. Universalia sunt ex parte rei in potentiis tantum, actu autem per operationem anime.
16. Dimensiones interminate sunt coeterne materie precedentes in ea quamlibet formam substantialem.
17. Qualibet intelligentia preter primam non intelligit nisi primam.

18. Nulla est via ad probandum simpliciter abstractum esse, preter viam eternitatis motus.
19. Quicquid est in genere, est corruptibile.
20. Subiectum Metaphysice est ens in eo quod ens.
21. Diffinitiones substantiarum naturalium materiam non dicunt, nisi consequutue.
22. Demonstratio septimi physicorum, quod omne quod mouetur, movetur ab alio, est demonstratio signi, et nullo modo cause.
23. Nulla potencia actiua, que sit pars neutra et indifferens ad agere, vel non agere, potest ex se determinari ad alterum agendum.
24. Unum relativorum convenientissime per reliquum difinitur.
25. Exemplum Aristotelis in secundo Metaphysice, de nicticorace respectu solis, non denotat impossibilitatem, sed difficultatem, alioquin natura aliquid ociose agisset.
24. Propositio necessaria, que ab Aristotele in libro Priorum contra possibilem et inventam distinguitur, est illa, que est ex terminis necessariis.
27. Ad dispositionem termini necessarii requiritur, ut sit terminus per se unus.
28. Cum Aristoteles dixit, ex maiori necessaria et minore inventa concludi conclusionem necessariam, intelligendum est inventa per se, necessaria per accidens.
29. Sub equinoctiali non potest esse habitacio naturalis viventibus.
30. In celo est naturaliter dextrum et illud non mutatur, quamuis partes orbis mutantur.
31. Qui ponit animam formam complexionalem, negat causam agentem.
32. Unum metaphysicum dicit priuationem divisibilitatis non actu, sed aptitudine.
33. Unum metaphysicum est fundamentum unius arithmetici.
34. Numerus precise ita reperitur in abstractis, sict in materialibus.
35. Essentia uniuscuiusque rei et suum existere idem sunt realiter.

36. Quiditas et essentia diversificantur in quolibet preter primum.
37. Substantia est prior accidente, non solum natura, sed tempore.
38. De materia, ut materia est, considerat Physicus.
39. Essentia cuiuslibet intelligencie est substantialiter ad aliquid.
40. Dato per impossibile, quod daretur materia (et forma), que corruptionis principium non esset, adhuc si celum ex tali materia et forma esset vere compositum, eternum esse non potest.
41. Finis non causat finaliter secundum suum esse conceptum, sed secundum suum esse reale.

[8] Conclusiones secundum Avicennam, numero XII.

1. Preter syllogismum categoricum et hypotheticum, datur genus syllogismorum compositorum.
2. Licet in nullo syllogismo, qui sit actu vel potencia categoricus, ex duabus negativis concludi possit; potest tamen hoc fieri in syllogismo compositio, ut scilicet ex duabus negativis concludatur.
3. In celo est materia eiusdem rationis cum materia inferiorum.
4. Non potest in anima esse notio intelligibilis sine actuali intellectione.
5. Possibile est hominem ex putrefactione generari.
6. Essentia rei materiam propriam et formam complectitur.
7. Prima substantia prior est qualibet substantie habente habitudinem ad operationem transeuntem quecunque sit illa alicuius cause, siue formalis, siue materialis, siue efficientis, siue finalis.
8. Ab uno simplici in fine simplicitatis non provenit nisi unum.
9. Odor secundum esse reale, et non intencionale, usque ad sensum multiplicatur.
10. Propositio dicens, quod sensibile supra sensum positum, non facit sensationem, non est vera nisi per accidens.

11. Organum odoratus sunt caruncula mamillares in anteriori cerebri parte constitute.
12. Nec particularis affirmatiua, possibilis convertitur semper in affirmatiuam possibilem, nec necessaria particularis affirmatiua in necessariam, ut credidit Aristoteles.

[9] Conclusiones secundum Alpharabium, numero XI.

1. Primum quod est necessarium in demonstratione non est quod deffinivit Aristoteles primo Posteriorum, sed sic debet diffiniri: Primum est illud, quod ita est universalius subiecto, ut tamen de subiecti genere non predicatur.
2. Diffinitio generis, quam dedit Porphirius, mala est, sed sic debet diffiniri: Genus est, quod duorum universalium est universalius.
3. Summum hominis bonum est perfeccio per ciencias speculatiuas.
4. Cum dicit Aristoteles, omnem doctrinam et omnem disciplinam fieri ex preexistenti cognitione, intelligende sunt per doctrinam et disciplinam cognitio diffinitiuā et argumentatiua.
5. Intencio dico de omni secundum Aristotelem est talis, quod predicatum dicitur de subiecto et de omni eo, quod est subiectum a Theophrasto, quod ex maiori necessaria et minori inuenta sequatur conclusio necessaria.
6. Qui crederit intentionem dici de omni esse aliam ab ea, quam dicit precedens conclusio, defendere non potest Aristotelem a Theophrasto, quod ex maiori necessaria et minori inuenta sequatur conclusio necessaria.
7. Possibile, quod diffinit Aristoteles in libro Priorum, est commune ad possibile et ad inuentum, ut contra distinctum necessario.
8. Non potest intelligi accidens etiam in abstracto, non intelligendo subiectum.
9. Species sunt in medio, medio modo inter esse spirituale et materiale.
10. Quelibet species secundum esse spirituale est formaliter cognitio.
11. Actualis cognitio sensus communis apprehendentis phantasma ut sensibile est somnium.

[10] Conclusiones secundum Isaac Narbonensem, numero IV.

1. Ponere intellectum agentem non est necessarium.
2. Intencio prima est quiditas rei obiective relucens in intellectu.
3. Motus est sensibilis commune a sensu exteriori, absque accione alterius virtutis cognoscibilis.
4. Corpora celestia non largiuntur formaliter inferioribus nisi caliditatem.

[11] Conclusiones secundum Abumaron Babylonium, numero IV.

1. De nulla re, que in mundo sit actu corruptibili, habet Deus solitudinem.
2. Intellectus agens nichil aliud est quam Deus.
3. Celum calefacit inferiora per lumen suum super ea cadens.
4. Actus ipsi intellectus intrinsecen res autem intellecte extrinsece dicuntur vere et false.

[12] Conclusiones secundum Moysen Aegyptium, numero III.

1. Demonstratio octaua Physicorum ab Aristotele ad probandum primum motorem adducta, aliquid probet speciale primo.
2. Scientia Metaphysice non est una scientia.
3. Simplicitas primi et omnimodo immaterialitas probari non potest per causalitatem efficientem motus, sed per finalem tantum.

[13] Conclusiones secundum Maumeth Tolletinum, numero V.

1. Relatio nullam rem dicit extra animam.
2. Species rerum representatiue sunt reductiue in predicamento, in quo sunt res representate.
3. Sensibilia communia propriis species ad sensus multiplicant distinctas a speciebus sensibilibus propriorum.
4. Sensus tactus non est unus sensus.
5. De nulla re an existet potest aliquis artifices specialis.

[14] Conclusiones secundum Auempaten Arabem, numero II.

1. In celo est materia alterius rationis a materia inferiorum.
2. Lux et color essentialiter non differunt.

[III] Conclusiones secundum grecos, qui peripateticam sectam profitentur: Theophrastum, Ammonium, Simplicium, Alexandrum, et Themistium.

[15] Conclusiones secundum Theophrastum, numero IV.

1. Si celum inanimatum esset, esset quocunque animato corpore ignobilius, quod dicere impium est in philosophia.
2. Quiditas est sola forma.
3. Ita se habet intellectus agens ad producenda intelligibiles in possibilem intellectum, sicut se habet forma artis ad producendas formas in materiam artis.
4. Deus mouet celum ut finis.

[16] Conclusiones secundum Ammonium, numero III.

1. Diffinitio de anima data ab Aristotele, in qua dicitur, *Anima est actus corporis*, cum de rationali, de qua principaliter datur, intelligitur, accipienda est causaliter, non formaliter.
2. Anima rationalis non unitur immediate corpori organico.
3. Cum dicit Aristoteles, quid oportet prima principia semper permanere, nichil aliud intendit, nisi quod in qualibet transmutatione reperiuntur.

[17] Conclusiones secundum Simplicium, numero IX.

1. Cognoscere actum suum non est commune quilibet sensui exteriori, sed humanis sensibus est speciale.
2. Aristoteles in libro tertio de anima non tractat nisi de parte rationali.
3. Cum anima in se perfecte redit, tunc intellectus agens ab intellectu possibili liberatur.
4. Eadem pars rationalis, ut seipsam exiens, dicitur intellectus possibilis, ut vero est talis ut seipsam, ut

possibilis est, possit perficere, dicitur intellectus agens.

5. Eadem pars rationalis, ut extra se vadens, et procedens, perficitur speciebus, que in ipso sunt ut manens est, dicitur intellectus in habitu.

6. Sciri potest ex precedentibus conclusionibus, quare intellectus agens quandoque arti, quandoque habitui, quandoque lumini assimilatur.

7. Passio a sensibili facta in organo solo, sensacio in anima sola recipiatur.

8. Sicut lumen colores non facit colores, sed preexistentes colores potencie uisibiles facit actu visibiles, ita intellectus agens non facit species, cum non essent prius, sed actu preexistentes species potencia cognoscibiles faciunt actu cognoscibiles.

9. Cum dicit Aristoteles, non recordari nos post mortem, quia passiuus intellectus cotrumpitur, per passiuum intellectum possibilem intellectum intelligit.

[18] Conclusiones secundum Alexandrum, numero VIII.

1. Anima rationalis est immortalis.

2. Cuilibet celo preter animam, que mouet eum efficaciter, propria assistit intelligencia, que illum mouet ut finis, ab anima tali secundum substantiam omnino distincta.

3. Nullam diffinitionem eciam naturalem ex Aristotelis sententia ingreditur materia.

4. Numerus abstractorum, de quo agit Aristoteles in duodecimo Metaphysice, non est numerus motorum, sed numerus intelligentiarum, que sunt fines motus.

5. Cum dicit Aristoteles nono Metaphysice, separata et divina, aut totaliter sciri a nobis, aut totaliter ignorari, intelligendum est de ea cognitione, que his contigit, qui iam ad summam intellectus actuationem peruenerunt.

6. Deus nec mala, nec priuationes intelligit.

7. Sicut primus intellectus inter omnes intellectus primo se intelligit, alia secundo, ita ultimus intellectus inter omnes intellectus primo alia a se et seipsum secundo intelligit.

8. Metaphysicus et Dialecticus eque de omnibus disputant, sed ille demonstratiue, hic probabiliter.

[19] Conclusiones secundum Themistium, numero V.

1. Intellectus possibiles, qui illuminantur tantum plures, sunt agentes participati, illuminantes et illuminanti, plures quoque sunt, agens illuminans tantum unum.
2. Intellectus agens illuminans tantum, credo sit illud apud Themistium, quod est *metatron* in Cabala.
3. Scientia de anima est media inter scientias naturales et diuinatas.
4. Preter duas species demonstrationis, *quid* et *quia*, quas ponit Aristoteles, tertia alia ponenda est, et est cum una proprietas per coëuam proprietatem demonstratur.
5. Propositio est per se, cum vel subiectum diffinit predicatum, vel predicatum subiectum, vel ambo diffiniuntur per idem tertium.

[IV] Conclusiones secundum doctrinam philosophorum, qui Platonici dicuntur: Plotini Aegyptii, Porphyrii Tyrri, Jamblichi Chalcidei, Procli Licii, et Adelandi Arabis.

[20] Conclusiones secundum Plotinum, numero XV.

1. Primum intelligibile non est extra primum intellectum.
2. Non tota descendit anima quum descendit.
3. Onmia vita est immortalis.
4. Anima, que peccauit, vel in terreno, vel in aëreo corpore, post mortem bruti vitam vivit.
5. Anima irrationalis est idolum anime rationalis ab eo dependens, sicut lumen a sole.
6. Ens, vita, et intellectus in idem coincidunt.
7. Felicitas hominis ultima est, cum particularis intellectus noster totali primoque intellectui plene coniungitur.
8. Civiles virtutes, virtutes simpliciter non sunt appellande.
9. Non fit assimilatio ad divina per virtutes eciam purgati animi, nisi dispositiue.
10. In ratione simitudines rerum sunt et species, in intellectu vere ipsa encia.
11. Consumate virtutis est eciam primos motus amputare.
12. Impropria dicitur, quod intellectus ideas inspiciat vel intuetur.
13. Que necessaria animali sunt, necessaria possunt dici, sed non bona.
14. Sicut accidentalia felicitas animadversione indiget, ita substantialis felicitas per carentiam animadvercionis non solum non deperditur, sed roboratur.
15. Homo qui ad felicitatem iam peruenit, per phrenesim aut litargiam ab ea non impeditur.

[21] Conclusiones secundum Adelandum Arabem, numero VIII.

1. Intellectus agens nichil est aliud, quam pars anime, que sursum manet et non cadit.

2. Anima habet apud se rerum species, et excitatur tantum ab extrinsecis rebus.
3. Ad complementum precedentis conclusionis, quam non solum Adelandus, sed omnes Mauri dicunt, dico ego illas species actu et substantialiter esse in parte, que non cadit, et recipi de nouo et accidentaliter in parte, que cadit.
4. Maior pars rerum, que in somnis innotescunt, aut per purgationem anime, aut per indemoniacionem, aut per veram spiritus revelacionem innotescunt.
5. Quod scribit Tebit Chaldeus de dormicione super (h)epar in revelacione somniorum, recte intelligitur, si ad hoc dictum dicta Platonis in [Timeo](#) concordaverimus.
6. Quia, sicut dixit Abdala, videre somnia est fortitudo imaginationis, intelligere ea est fortitudo intellectus, ideo qui videt ea ut plurimum non intelligit ea.
7. Anima est fons, motus, et gubernatrix materie.
8. Transcorporationem animarum crediderunt omnes sapientes Indorum, Persarum, Aegyptiorum et Chaldaeorum.

[22] Conclusiones secundum Porphyrium, numero XII.

1. Per patrem apud Platonem intelligere debemus causam, que a seipsa totum effectum producit, per factorem eam, que materiam accipit ab alio.
2. Opifex mundi est supermundana anima.
3. Exemplar non est aliud quam intellectus ipsius opificis anime.
4. Omnia anima, participans vulcanio intellectu, seminatur in luna.
5. Ex precedenti conclusione elicio ego, cur omnes Teutones bone sunt corporature et albi coloris.
6. Ex eadem conclusione elicio, cur omnes Teutones apostolice sedis reverendissimi sint.
7. Sicut Apollo est intellectus solaris, ita Aesculapius est intellectus lunaris.

8. Ex precedenti conclusione elicio ego, cur Luna in ascendente dat sanitatem nato.
9. Duplex est malorum demonum genus: alterum anime sunt et substantiales demones, alterum materiales potencia et accidentales demones.
10. Duplex genus demonum, de quibus dixit secundum Porphyrium precedens conclusio, nihil credimus esse aliud, quam membrorum legem, et potestates harum tenebrarum, de quibus apud Paulum, quamuis de quiditate et substantia harum potestatum eos non credo conuenire.
11. Plato in principio tractatus Timei de extremis tantum determinat, id est de eo quod vere est nullo modo genitum, et de eo, quod vere genitum nullo modo ens; de medus nihil, quorum alterum ens et genitum, alterum genitum et ens.
12. Deus ubique est, quia nullibi est, intellectus ubique est, quia nullibi est, anima ubique est, que post ipsum. Sed Deus ubique et nullibi respectu omnium, que post ipsum. Intellectus autem in Deo quidem est, ubique autem et nullibi respectu eorum, que post ipsum. Anima in intellectu et Deo, ubique autem et nullibi respectu corporum.

[23] Conclusiones secundum Jamblichum, numero IX.

1. Intellectus speculatiuus est forma separata quantum ad rem et ad modum, practicus separata quantum ad rem coniuncta quantum ad modum, anima rationalis coniuncta secundum res, separata secundum modum, irrationalis coniuncta secundum rem et secundum modum.
2. Opifex sensibilis mundi septimus est hierarchia intellectualis.
3. Corporalis natura est in intellectu immobiliter, in animo ex se primo mobiliter, in animali ex se mobiliter participatiue, in celo aliunde ordinate mobiliter, infra Lunam aliunde mobiliter inordinate.
4. Elementa in octo celi corporibus celesti modo bis inueniuntur, que quis inueniet si retrogrado ordine in illa bina numeratione processerit.
5. Super hunc mundum, quam vocant Theologi οὐρανός, est alius, quem vocant ζῶν et super huic alius, quem vocant νοῦς.
6. Cum excellenter ad intellectum assimilatur anima, fit unum vehiculo motus perfecte circularis.
7. Nulla est via celestium astrorum quantum est in eis malefica.

8. Qui finalem causam diluuiorum incendiorumque cognoverit, hec potius καθαρσεις, id est, purgationes quam corruptiones.

9. Cum dici Plato in mundi medio positam animam, de imparticipate anima debet intelligi, quam ideo in medio dicit positam, quia equaliter omnibus adest, ab omni respectu et particulari habitudine liberata.

[24] Conclusiones secundum Proclum, numero LV.

1. Quod est in intelligibilibus terminis et infinitum, est in intellectualibus mas et femina, in supermundanis identitas et alteritas, similitudo et dissimilitudo, in anima circulation eiusdem, et circulatio alterius.

2. A Saturnus legibus extimuntur Dei, qui conceptivi et perfectivi sunt: Iouiis legibus Dei Saturnii. A Fatalibus legibus omnia anima viuens intellectualiter. Legi autem Adrastie omnia obediunt.

3. Dei appellatio simpliciter absoluta uni competit, qui est Deus deorum, simpliciter non absoluta cuilibet supersubstantialium secundum essenciam intellectualium cuilibet secundum participationem animis divinis, secundum contactum et coniunctionem demonibus, secundum similitudinem animis humanis.

4. Contentiua proprietas est medii ordinis secunde trinitatis, qui in Phedro celestis dicitur circumductus.

5. In intelligibilibus non est numerus, sed multitudo et numerorum causa paternalis ac materialis, in intellectualibus vero est numerus secundum essenciam et communicatiue multitudo.

6. Idem est, quod dicitur alteritas in Parmenide, et supercelestia in Phedro.

7. Per unum, plura, totum, partes, finitum, infinitum, de quibus in Parmenide habemus, intelligere secundum ordinem trinitatis intelligibilis intellectualis secundum illius ordinis trinariam divisionem.

8. Quod in Phedro dicitur dorsum celi, in Parmenide dicitur unum, quod ibi profundum celi, hic totum, quod ibi axis, celi, hic terminus.

9. Tercium ordinem secunde trinitatis per tres terminos exprimit Plato: extrema, perfectum, et secundum figuram.

10. Intellectuales dii uniones habent ab uno primo, substantiales ab intelligibilibus, uitas perfectas et contentiuas generatiuas divinorum ab intelligibilibus et intellectualibus, intellectuales proprietatem a se ipsis.

11. Sicut intelligibiles Dei uniformiter omnia producunt, ita intelligibiles intellectualesque trinaliter, intellectuales autem hebdomatice.
12. Inter externas paternos Deos, Saturnum et Iouem, mediat necessario Rhea per proprietatem vite fecunde.
13. Secunda trinitas hebdomadis intellectualis est trinitas Curetum, quod vocat Theologia intemeratos deos.
14. Proprietates Curetum est reddere opus paterne trinitatis immaculatum, mansionem primi, processum secundi, illustrationem tertii.
15. Per deorum cedes tragice a Theologia septima unitas discretius intellectualis hebdomada designatur.
16. Eadem que Rhea dicitur, ut Saturno coëxistens secundum suam summitatem, ut Iouem producit et cum Ioue totales et partiales deorum ordines, dicitur Ceres.
17. Licet, ut tradit Theologia, distincte sint divine hierarchie, intelligendum est tamen omnia in omnibus esse modo suo.
18. Sicut paternalis proprietas est solum in intelligibilibus, ita conditoria, siue factina, solum in Deis nouis paterna simul et conditoria, in exemplaria intelligibili conditoria, et paterna in opificia.
19. Quecunque vel deorum vel nature operationes duplices sunt, immanentes et transeuntes, per immanentes seipsum unumquodque continet, et que in ipso sunt rationes per transeuntes ad exteriore se convertit.
20. Post intellectualem hebdomadam ordinati sunt immediate supermundani Del a partibus universi exempti, et incoordinabiles ad hunc mundum, et secundum causam eum undique circumplectentes.
21. Proprius est super mundanorum deorum assimilare et tradere entibus compassionem illam et inuicem communionem, quam habent ex similitudine unius ad alterum.
22. Licet assimilatiuum ducalium, de quibus dixit precedens conclusio, proprium sit, appropriatur tamen medio ordini trinitatis sue primo ordine intellectualibus deis immediate secundum substantiam coniuncto et tertio secundis generibus se commiscente.
23. Iupiter de quo in Gorgia, non est ille qui universalis conditor tertius, inter intellectuales, sed summus et primus inter ducales.
24. Ducalia trinitatis Iupiter est substantificatiuus, Neptunus divificatiuus, Pluto conversiuius.

25. Quadruplex est fabrica, prima universalia universalium ex toto perornat, secunda universa quidem, sed particulariter, tertia secundum divisa secundum universalitatem, quarta partes particulariter contexti universalibus.

dum universalitatem, quarta partes particulariter contextit universalibus.

26. Iupiter, Saturnus, et Pluto, Saturni regnum partientes, a Saturno regnum non accipiunt nisi per medium conditoris Iouis.

27. Sub primo ducalis trinitatis est esse substantiale, omnia anima nobilis generationi non subdita, primum mobile, ignis, et suprema aëris pars, que super terram crescunt, et pars orientalis.

28. Sub secundo ducalis trinitatis est vita et generatio, omnia anima sub generationem ueniens, erratice sphere, aque et infinia aëris pars, que sub antra minere et terre motus, media pars terre et circa centrum.

29. Sub tertio eiusdem ordinis est specialium divisionum conversio, animarum purgatio, sphere actiuorum et passiuorum, terra cum terrestribus, que circa tartarum, et pars occidentalis.

30. Et si secunda trinitas deorum supermundanorum tota dicatur Proserpina, tamen prima eius unitas apud grecos dicitur Diana, secunda Persephone, tertia Minerua, apud barbaros vero prima Hecate, secunda anima, tertia virtus.

31. Secundum precedens conclusionem ex Procli mente potest exponi unus ex dictis Zoroastris, secundum quod apud grecos legitur quanquam apud Chaldeos aliter et legitur ex exponitur.

32. Tertia trinitas Deorum supermundanorum dicitur Apollo, et conversium ei appropriatur.

33. Trinitas Proserpine comitantur a latere trinitas custoditiua et conseruatiua.

34. Duodecim Dei, de quibus in Phedro, dei sunt medii inter supermundanos et mundanos vinculum eorum.

35. Dei, de quibus in Phedro, in quatuor trinitates sunt distinguendi, Opificatiuam, Custoditiuam, Vitalem, et Conseruatiuam.

36. Quatuor sunt exercitus iuniorum Deorum. Primus habitat a primo celo usque ad principium aëris, secundus inde usque ad dimidium aëris, tertius inde usque ad terram.

37. Cuilibet istorum proportionaliter correspondet quadruplex exercitus Angelorum, Demonum et Animarum.

38. In per se viuyente apparet primo trinitas unius entis, unius entalis, et entis unialis.

39. Opifex ad quaternitatem respiciens per se animalis, quatuor fabri est partes partes principales mundi.
40. In quantum opifex ad exemplar forme unius in per se viuyente, respicit primam partem corporis mundani facit.
41. In quantum opifex in forma unius videt unum unius essentialis, facit deos mundanos illius partis, in quantum ens unius essentialis facit angelos in eadem parte, in quantum videt unum entis unialis facit demones ibi, in quantum esse entis unialis, animalia ibidem facit.
42. Facit opifex alias partes proportionaliter ad suarum formarum exemplaria, sicut de primo est dictum, nec oportet explicare, quia quilibet sciens, quia analogizandi ex se poteris deducere.
43. Ad sapiens, pulchrum, bonumque dominum, per intellectum, amorem, et fidem ascendimus.
44. Sicut fides, que est credulitas, est infra scienciam, ita fides, que est vere fides, est supersubstantialiter supra scienciam et intellectum, nos Deo immediate coniungens.
45. Sicut non omne corpus, sed perfectum, ita secundum nature et gradus sublimitatem hec per ordinem se inuicem excedunt, animal, intellectus, vita, ens, et unum.
46. Sicut secundum causalitatis ambitum, ita secundum nature et gradus sublimitatem hec per ordinem ad inuicem excedunt, animal, intellectus, vita, ens, et unum.
47. Omnis ordo medius manet in antecedente stabiliter, et in se firmat consequentem.
48. Sicut prima trinitas post unitatem est omnis intelligibiliter commensurata et finiformiter, ita secunda trinitas est omnia vitaliter, vera, et infinitiformiter. Tertia est omne secundum mixti proprietatem, et pulchriformiter.
49. Prima trinitas manet tantum, secunda trinitas manet et procedit, tertia post processum convertit.
50. Aeuum supra per se animal in secunda et media trinitate.
51. Sicut intelligibilis causa sunt universarum senerum, ita intellectualis dinisionum secundum genera communia, supermundana differentium secundum speciem, mundana differentium secundum individuum.
52. Per supercelestem locum habemus intelligere, quod de secunda trinitate plus est intelligibile, quam intellecuale, per subcelestem concauitatem quod magis intellectuale quam intelligibile, per celum id, quod eque utroque participet.

53. Quecunque de supercelesti loco in Phedro affirmative dicuntur, de eo dicuntur non ut simpliciter primum, sed ut habet ante se supera genera quibus participet. Quecunque negative dicuntur, dicuntur ut analogice se habet ad primum bonum quod est absoluta caput omnium non determinati ordinis huius vel illius.

54. Ambrosia est analoga termini, et nectar infinito.

55. Sicut intellectus perfectus ab intelligibilibus querendum est, ita virtus sursum ductiua ab intellectualibus, operatio absoluta et sequestrata a materia, ab ultramundanis vita alata, a mundanis expressio divinorum, vera et angelicis choris, replatio eius, que a diis est aspirationis, a bonis demonibus.

[25] Conclusiones secundum Mathematicam Pythagore, numero XêV.

1. Unum, alteritas et id quod est, sunt cause numerorum. Unum unitorum, alteritas generatiuorum, id quod est substantialium.
2. In participatis numeris alia sunt species numerorum, alia specierum uniones.
3. Ubi unitas punctualis vadit in alteritatem binarii, ibi est primo triangulum.
4. Qui I, II, III, IV, V, XII, ordines cognoverit, prouidentie distributionem exacte tenebit.
5. Per unum, tria, et septem scimus in Pallade unificatium discrecionis, causatiuam et beatificatiuam intellectus potestatem.
6. Triplex proportio, Arithmetica, Geometrica, et Harmonica, tres nobis Themidos filias indicat: iudicii, justicie, pacisque existentes symbola.
7. Per secretum radii recti, reflexi et refracti in sciencia perspectiue triplicis nature admonemur: intellectualis, animalis et corporalis.
8. Ratio ad concupiscentiam habet proportionem diapason.
9. Irrascibilis ad concupiscentiam habet proportionem diapente.
10. Ratio ad iram habet proportionem diatessaron.
11. Iudicium sensus in musica non est adhibendum, sed solum intellectus.

12. In formis numerandis non debemus extendere quadragenarium.

13. Quilibet numerus planus aequilaterus animam symbolizat.

14. Quilibet numerus linealis symbolizat Deos.

[26] Conclusiones secundum opinionem Chaldeorum Theologorum, numero VI.

1. Ordo separatorum principalis non est primus, ut putant Egyptii, sed super eum est ordo fontalis unialiter superexaltatus.

2. Fatum non est necessitas prima potencie seminalis, sed est intellectualiter participata habitudo animalium rationum indeclinans a superioribus, ineuitabilis ab inferioribus.

3. Substantiales rerum visibilium qualitates non a virtute separata particulari, ut credunt Egyptii, sed a primo receptaculo fontis luminum per animalem splendorem dependenter resultant.

4. Anime partiales non immediate, ut dicunt Egyptii, sed mediantibus totalibus animis demoniacis ab intellectuali splendore illuminantur.

5. Coordinatio intellectualis non est in intellectuali coordinatione, ut dixit Amosis Aegyptius, sed est super omnem intellectualem hierarchiam in abyso primo unitatis, et sub caligine primarum tenebrarum imparticipaliter abscondita.

6. Quicquid est Luna supra, purum est lumen, et illud est substantia orbium mundanorum.

[27] Conclusiones secundum priscam doctrinam Mercurii Trismegisti Aegyptii, numero X.

1. Ubi cumque vita, ibi anima, ubi cumque amina, ibi mens.

2. Omne motum corporeum, omne mouens incorporeum.

3. Anima in corpore, mens in anima, in mente verbum, tum horum pater Deus.

4. Deus circa omnia, atque per omnia, mens circa animam, anima circa aërem, aër circa materiam.

5. Nichil est in mundo expers vite.

6. Nichil est in universo possibilis mortis vel corruptionis.

Correlarium. Ubique vita, ubique prouidencia, ubique immortalitas.

7. Sex viis futura homini Deus denunciatur, per somnia, Portenta, Aues, Intestina, Spiritus, et Sybillam.

8. Verum est, quod non perturbatum, non determinatum, non coloratum, non figuratum, non concussum, nudum, perspicuum, a se ipso comprehensibile, intransmutabile bonum et penitus incorporeum.

9. Decem intra unumquemque sunt ultores: ignorancia, tristitia, inconstancia, cupiditas, iniusticia, luxuries, deceptio, inuidia, fraus, ira, temeritas, malitia.

10. Decem ultores, de quibus dixit secundum Mercurium precedens conclusio, uidebit profundus contemplator correspondere male coordinationi denarie in Cabala, et prefectis illius, de quibus ego in cabalisticis conclusionibus nichil posui, quia est secretum.

[28] Conclusiones numero XLVII. secundum doctrinam sapientum hebreorum Cabalistarum, quorum memoria sit semper in bonum.

1. Sicut homo et sacerdos inferior sacrificat Deo animas animalium irrationalium, ita Michael [Michaellem] sacerdos superior sacrificat animas animalium rationalium.

2. Nouem sunt angelorum hierarchie, quarum nomina, Cherubim, Seraphim, Hasmaïm, Haiot, Aralim, Tarsisim, Ophanim, Thepharsim, Isim.

3. Quamuis nomen inefabile sit proprietas clemencie, negandum tamen non est qui contineat proprietatem iudicii.

4. Peccatum Ade fuit truncatio regni a ceteris plantis.

5. Cum arbore sciencie boni et mali, in quo peccauit primus homo, creauit Deus seculum.

6. Magnus Aquilo fons est animarum omnium simpliciter, sicut alii Dies quarundam et non omnium.

7. Cum dixit Salomon in oratione sua in libro Regum, *Exaudi o celum*, per celum lineam viridem debemus intelligere, que gyrat universum.
8. Anime a tertio lumine ad quartam diem, et inde ad quintam descendunt, inde exeuntes corporis noctem subintran.
9. Per sex dies geneseos habemus intelligere sex extremitates edificii procedentes a *bresit*, sicut procedunt cedri a Libano.
10. Rectius dicitur quod paradisus sit totum edificium, quam quod sit decima, et in medio eius est collocatus magnus Adam, qui est Tipheret.
11. Dictum est ex Heden exire fluuium, qui dividitur in quatuor capita, ad significandum, quo ex secunda numeracione procedit tertia, que in quartam, quintam, sextam et decimam dividitur.
12. Verum erit omnia pendere ex fato, si per fatum fatum supremum intellexerimus.
13. Qui noverit in Cabala mysterium portarum intelligencie, cognoscet mysterium Magni Iobelei.
14. Qui noverit proprietatem meridionalem in dextrali coordinatione, sciet cur omnis processio Abraam semper fit versus austrum.
15. Nisi nomini Abraam litera **ä**, id est *ha*, addita fuisset, Abraam non generasset.
16. Omnes ante Moysem prophetarunt per ceruam unicornem.
17. Ubicumque in scriptura fit mentio amoris maris et femine, nobis mystice designatur coniunctio Tipheret et Chneseth Israël, vel Beth et Tipheret.
18. Qui media nocte cum Tipheret copulabitur, prospera erit ei omnis generatio.
19. Eadem sunt litere numinis cacodemonis, qui est princeps mundi huius et nominis Dei Triagrammaton, et qui sciverit ordinare transpositionem deduceret unum ex alio.
20. Cum fiet lux speculi non lucentis, sicut speculi lucentis, erit nox sicut dies, ut dicit Daud.
21. Qui sciet proprietatem, que est secretum tenebrarum, scit cur mali demones plus in nocte, quem in die nocent.
22. Licet quod fiet multiplex coordinatio curruum, tamen inquantum attinet ad Phylacteriorum

mysterium, duo sunt currus ordinandi: ita, ut ex secunda, tertia, quarta, quinta, fiat unus currus, et sunt quatuor phylacteria, que induit *vau*, et ex sexta, septima, octava et nona fit secundus currus, et sunt phylacteria, que induit *ä*, ultima *ha*.

23. Supra proprietatem penitencie non est utendum verbo dixit.

24. Cum dixit Iob, *qui fecit pacem in excelsis suis*, aquam intellexit australem et ignem septentrionalem, et prefectos illorum, de quibus non est ultra dicendum.

25. Idem est *Bresith*, id est, *in principio creavit*, ac si dixisset in sapientia creavit.

26. Quod dixit Anhelos Chaldeus *becadmin*, id est, cum eternis vel per eterna, triginta duas vias sapientie intellexit.

27. Sicut congregatio aquarum est iustus, ita mare ad quod tendunt omnia flumina, est divinitas.

28. Per volatile, quod creatum est die quinta, debemus intelligere angelos mundanos, qui hominibus apparent, non eos qui non apparent, nisi in spiritu.

29. Nomen Dei quatuor litterarum, quod es ex *mem*, *sade*, *pe* et *sade*, regno Daudis debet appropriari.

30. Nullus angelus habens sex alas unquam transformatur.

31. Data est circumcisio ad liberationem a virtutibus immundis, que in circuitu ambulant.

32. Idem circumcisio fit octava die, quia est superior quam sponsa universalizata.

33. Nulle sunt littere in tota lege, que in formis, coniunctionibus, separacionibus, maioriata, coronatione, clausura, apertura, et ordine, decem numerationum secreta non manifestent.

34. Qui intellexerit, cur sit dictum, quod Moyses abscondit faciem suam, et quod Ezechias vertit facies suas ad parietem, sciet que esse debeat orantis habitudo et dispositio.

35. Nulla res spiritualis descendens inferius operatur sine indumento.

36. Peccatum Soddome, fuit per truncationem ultime plante.

37. Per secretum orationis antelucane, nihil aliud intelligere, quam proprietatem pietatis.

38. Sicut extrinsecus timor est inferior amore, ita intrinsecus est superior amore.

39. Ex precedenti conclusione intelligitur, cur in Genesi a timore laudatur Abraham, quem tamen scimus per proprietatem pietatis omnia fecisse ex amore.
40. Quocienscunque ignoramus proprietatem a qua est influxus super petitione, quam petimus, ad domum naris recurrendum est.
41. Omnia anima bona est anima noua, veniens ab oriente.
42. Ideo Joseph ossibus sepultus est et non corpore, quia eius ossa erant virtutes et milicia arboris superioris vocati Sadich influentis ad terram superiorem.
43. Ideo Moysis sepulchrum nemo nouit, quia exaltatus est in Iobeleo superiore, et super Iobeleum misit radices suas.
44. Cum anima comprehenderit quidquid poterit comprehendere, et coniungetur anime superiori, expolietur indumentum terrenum a se, ut ex(s)tirpabitur de loco suo, et coniungetur cum diuinitate.
45. Sapientes Israhel post cessationem prophecie per spiritum, prophetarunt per filiam vocis.
46. Non punitur Rex terre in terra, quia prius humiliatur milicia celestia in celo.
47. Per dictionem Amen, ordo habetur expressus, quomodo numerationum procedant influxus.

**[V] Conclusiones numero quingente
secundum opinionem propriam, que
denaria divisione dividuntur in
Conclusiones Physicas, Theologicas,
Platonicas, Mathematicas, Paradoxas
dogmatizantes, Paradoxas conciliantes,
Caldaicas, Orphicas, Magicas et
Cabalisticas, in quibus omnibus nihil**

**assertiue vel probabiliter pono, nisi
quatenus id verum vel probabile iudicat
sacrosancta Romana ecclesia, et caput
eius benedictus Summus Pontifex
Innocentius octauus, cuius iudicio, qui
mentis sue iudicium non summittit,
mentem non habet.**

**[29] Conclusiones paradoxe numero XVII
secundum propriam opinionem, dicta primum
Aristotelis et Platonis, deinde aliorum doctorum
conciliantes, qui maxime discordare videntur.**

1. Nullum est quesitum naturale aut diuinum, in quo Aristoteles et Plato sensu et re non consentiant, quamuis verbis dissentire videantur.
2. Qui dicunt innascibilitatem esse positiuam proprietatem constituentem patrem in esse hypostatico incommunicabili, ab opinione sancti doctoris, a qua multum secundum verba videntur discordare, nichil discordant.
3. De ponenda sexta noción, que est inspirabilitas, non debent discordare Thomiste et Scotiste, si recte suorum doctorum fundamenta intropiciunt.
4. De subiecto Theologie fundamentaliter et radicaliter concordant Thomas, Scotus, et Egidius, quamuis, et in ramis et verborum superficie, quilibet eorum a quolibet dissentire plurimum videatur.
5. De questione illa: Utrum sit unum esse in Christo, aut plura esse, dico Scotum et Thomam non discordare.
6. De distinctione ex natura rei non debent discordare Thomiste et Scotiste, si suos doctores fundamentaliter intelligunt.

7. De attributorum distinctione non discordant Thomas et Scotus.
8. In hoc articulo precise a suis appendiciis: Utrum angelus potuerat divinam equalitatem simpliciter appetere, non discordat Thomas et Scotus.
9. In materia, quid prius congruoscatur, magis an minus universale concordant Thomas et Scotus, qui maxime in eo discordare existimantur, de qua pono infra tres scriptas conclusiones ex utriusque mente.
10. De re nominaliter concepta, primus conceptus qui habetur, est conceptus universalissimus.
11. De re diffinitive concepta, primus conceptus qui habetur, est conceptus rei proprius et convertibilis.
12. In distinctissima cognitione ultimo nota nobis sunt predicata maxime universalia.
13. Opinio Commentatoris de dimensione interminatis principiis et fundamentis doctrine sancti Thome nichil repugnat.
14. In materia de obiecto intellectus non discordat, ut creditur, sed concordat Thomas et Scotus.
15. In questione de contingencia ad utrumlibet in materia de casu et fortuna, re et fundamentaliter non discordant Avenrois et Avicenna, licet superficie tenus et in verbis eorum, oppositum appareat.
16. An corpus compositum accipiat physicus a Metaphysico, discordare fundamentaliter non possunt Avenrois et Avicenna, etsi verbis discrepant.
17. De modo, quo angeli sint in loco, non differunt Thomas et Scotus.

[30] Conclusiones philosophice secundum propriam opinionem numero LXXX, que licet a communi philosophia dissentiant, a communi tamen philosophandi modo non multum abhorrent.

1. Potest a specie in sensu exteriori existens immediate abstrahi species universalis.
2. Intencio secunda est ens rationis, habens semper modum forme qualitativae, ab operatione intellectus proveniens consequutive, non effective.

3. Nec prima intentio, nec secunda intentio, alicubi sunt subiectiue.
4. Est deuenire in corporibus ad aliquid, quod ita corporaliter locat, quod corporaliter non locatur, et illud est ultima sphaera, sicut in intelligibilibus est deuenire ad aliquid, quod ita intelligibiliter locat, quod nullo modo locatur, et illud est Deus.
- Correlarium.** Non est querendum, quomodo ultima sphaera locatur, sed absolute concedendum, quod non locatur.
5. Singulare non intelligitur ab intellectu, nec secundum veritatem, nec secundum eciam opinionem Aristotelis commentatoris et Thome.
6. Licet intellectus non intelliget singulariter, ab ipso tamen est quod perfecte cognoscatur singulare.
7. Quelibet res quecunque sit illa, in puritate sui esse constituta, est intelligens, intellectus et intellectum.
8. Ex predicta conclusione habetur, quare materia sit principium incognoscibilitatis, et intellectus agens cognoscibilitatis.
9. Illa dicitur actio immanens, que non est subiectiue in illo, quod passiuie per causam denominatur, et per hoc distinguitur a transcunte.
10. Omnis alius modus preter eum, quem predixit precedens conclusio, est insufficiens ad distinguendum actionem immanentem atranseunte.
11. Cum dicit Auenrois, non esse aliud medium ad probandum abstractum preter eternitatem motus, non intelligit de quocunque abstracto, sed de eo quod ultimato gradu abstractionis est abstractum a corpore.
12. Esse corporeum non habet res ab aliqua forma substantiali, vel gradu forme substantialis.
13. Sex transcendentia, que posuit communis doctrina, a iunioribus latinis sunt efficta: ea et Greci peripatetici, et princeps eorum Aristotelis nescit.
14. Necessarium est apud Aristotelem primam causam movere de necessitate.
15. Impossibile est, et omnino irrationale apud Aristotelem omnis euenire de necessitate, respectu cuiusque cause illa necessitas accipiatur.
16. Tractatus suppositionum ad Logicum non pertinent.

17. Non potuit mundus esse a Deo ab eterno efficienter, efficientia vera, que est reductio de potentia ad actum.
18. Potuit produci et fuit de facto secundum Aristotelem et Commentatorem productus ab eterno mundus a deo, efficiencia que est naturalis fluxus et effectualis consecutio.
19. Qui negat celum esse animatum, ita ut motor eius non sit forma eius, non solum Aristoteli repugnat, sed totius philosophie fundamenta destruit.
20. In actibus nostri intellectus non est successio ratione potenciarum sensitivarum et deseruiencium, ut credunt moderni, sed eo quia rationalis est.
21. Noticia de nouo acquisita fit ex precedenti cognitione tanquam ex termino a quo, et tanquam ex causa effectiua parciali, formali, directiua, et tanquam ex causa predisponente materiali.
22. Ille habitus est practicus, qui est formaliter regulatiuus alicuius operationis habituati.
23. Habitus habet esse practicum et speculatiuum ab objecto relato ad subiectum in quo est: Intellectus autem dicitur practicus vel speculatiuus a fine, quam sibi proponit habituatus.
24. Habitus practicus a speculatiuo finibus distinguitur.
25. Praxis est operatio, que non est formaliter cognicio, et potest esse recta et non recta, rectificabilis per habitum, et per parciale rectificationis effectiuum, quo practicans habituatur.
26. Practicum et speculatiuum sunt difference accidentales habitus.
27. Theologia viatoris ut viatoris est, simpliciter practica dicenda est.
28. Totam medicinam practicam esse, et ut verum asserimus, et ut consonum dictis et sentencie Auenrois.
29. Logica est practica.
30. Sensus communis non est distinctus a sensu visus, auditus, odoratus, gustus, et tactus.
31. Non dari species intelligibiles a phantasmatibus abstractas, et ut veram, et Commentatoris et Alberti sentencias asserimus.
32. In omni questione per demonstrationem scibili oportet precognoscere quid subiecti et passionis, non intelligendo per quid, quid nominis, ut intelligunt expositores, sed quid rei.

33. Possibilis est regressus a causa ad effectum absque negociacione quam somniat Burleus.
34. Tenentes minima naturalis in qualitatibus, non propterea habent negare motum alterationis fieri in tempore succesive.
35. Necessarium est tenere secundum Auenroem, quod forma generis sit realiter alia a forma speciei, nec oppositum stat cum principiis doctrine sue.
36. Demonstratio Aristotelis in VII. physicorum quod omne, quod mouetur, mouetur ab alio, nichil probat eorum, que vel Thomas, vel Scotus, vel Egidius, quem sequitur Johannes de Gandauo, vel Gratiadeus, vel Burleus, vel alii, quos ego legerim, intendunt. Sed tantum, quod optime dixit Commentator, a latinis omnibus expositoribus male intellectus, et est, quod in quolibet moto, motor est alius a mobili vel secundum naturam, vel secundum subiectum.
37. Demonstratio VII. physicorum probat euidenter, quod celum non mouetur a se, datis principis Auenrois, veris utique et firmissimis.
38. Ordo librorum naturalis philosophie ab Aristotele tradite est iste: liber physicorum, celi et mundi, de generatione, meteorum, mineralium, de plantis, de generibus animalium, de partibus animalium, de progressu animalium, de anima, tum libri que dicuntur parui naturales.
- Correlarium. Qui librum de anima sextum naturalium vocant, ab Aristotelis mente omnino discordant.
39. Omnis via saluans dictum Aristotelis, quod venti orientales sint calidiores occidentalibus, preter viam animacionis celi, est friuola et nulla.
40. Nec ab Aristotele, nec ab expositoribus adducte rationes, de salsadine maris sunt sufficientes, nec potest ulla, maxime stante Mosaica veritate sufficiencior assignari, quam causalitas eiusdem universalis prouidence, que et in terra disoperationem operata est.
41. Nulla pars celi differt ab alia secundum lucidum et non lucidum, sed secundum magis et minus lucidum.
42. Modus ab Aristotele datum, quomodo calefiant inferiora a superioribus, nullo modo rectus apparet.
43. Nec duo stant simul, et ambo credo simul esse vera, et quod ratio Auenrois ubi commento ultimo primi physicorum contra Avicennam concludat, et omnes hec rationes Avicenne ad probandum primum principum sunt bone et efficaces.
44. Si intelligencias esse in genere secundum Aristotelem, dixerit Thomas, non minus sibi, quam Aristoteli repugnabit.

45. Si unitas generis non est solum ex parte concipientis, sed etiam ex parte concepti, necesse est quecunque sunt in eodem genere logico esse in eodem genere physico.
46. Sciencia est realiter relatiua, et scibile ad eam per accidens refertur.
47. Tenendo communem modum doctorum, quod scilicet de Deo aliquid formaliter predicetur, dico duas conclusiones proximas, quarum hec est prima: Quod solum Deus ita est substantia, quod nullo modo est non substantia.
48. Secunda: Deus ideo non est in genere, quia est substantialiter substantia.
49. Ponere differentias inter similitatem et albedinem, aut consimilia accidentia, per hoc quod illud separabile sit, illud inseparabile a certo subiecto, fictium est.
50. Differentia que inter suprascripta accidentia apparet ex sola voluntaria nominum impositione originatur.
51. Necessarium est dicere secundum Auenroem, quod substantia est de intrinseca quiditate accidentis, et est opinio et Aristotelis et philosophie maxime consona.
52. In definitione substantiarum naturalium non esse ponendam materiam, et Auenroi et Alberto consentanea sententia est.
53. Si Thomas dixerit, in intelligentiis secundum Aristotelem esse accidentia, non Aristoteli modo, sed sibi ipso contradicet.
54. Iste propositiones sunt concedende, ut omnino vere. Materia prima sit asinus, bos et similis.
55. In composito materiali non sunt due precise entitates et distincte, sed una entitas.
56. Sonus non est motus aëris intercepti inter duo corpora se percutiente, ut tenet Aristoteles et expositores eius, sed ex contactu talium vel talium corporum, talem vel talem sonum causari dico.
57. Rationes quas adducunt peripatetici ad probandum, quod in causis essentialiter ordinatis non eatur in infinitum, non conuincunt de necessitate falsitatem positi.
58. Virtutem sensitivam sensus communis, sicuti non a virtutibus sensitivis sensuum exteriorum, ut dixit conclusio XXX, ita nec a virtutibus sensitivis sensuum interiorum, phantastica, siue imaginatiua, cogitatiua, et memoratiua, subiecto, id est, re differre, et ut veram, et ut Aristotelis Platonisque sententiam asserimus.

59. Dico omnes qualitates elementorum symbolas esse diuersarum specierum.
60. Si qua est ponenda figura quarta syllogismorum, illa est ponenda, quam Galienus ponit, non ut Franciscus Maironis, et Petrus Mantuanus pueriliter confinxerunt, rectius est tamen nullam ponere.
61. De materia, ut ex ea per se fiunt res, tractare metaphysicum, physicum autem, ut ex ea res fiunt per accidens, habemus dicere secundum doctrinam Aristotelis.
62. Dictio exclusiua addita uni relatiuo, correlarium non excludit.
63. Non debet concedi partem in toto quantitatio a suo toto esse aliquo modo actu distinctam.
64. Opinio que Avicenne ascribitur, quod illud unum, quod cum ente convertitur, sit unum quod est principium numeri, et ita consequenter, quod unqueque res sit una per intencionem additam essencie sue, si non est necessario vera, est tamen probabilis, et defendetur a se.
65. Licet potencia intellectiua in nobis sit accidens, in angelis tamen est substantia.
66. Formalitas est actualitas apta per se perficere possibilem intellectum.
67. Si ex concursu elementorum fiat mixtum, quocunque modo ponantur elementa manere, immixto fiet mixtum ex elementis, ut ex materia digesta a calido spirituali vaporoso eleuato in eis.
68. In omnibus infra Deum eadem est materia secundum essenciam, diversa secundum esse.
69. Quiditates physicarum naturarum adequato concepto et proprio, concipi possunt sine accidentibus, siue a metaphysico, siue a physico considerantur.
70. Corpus organicum, quod est materia anime, et ponitur in diffinitione eius ab Aristotele, est corpus et organicum per formam essentialiter distinctam ab anima eum perficiente.
71. Secundum omnes philosophos dicendum est, Deum necessario agere quicquid agit.
72. Qui dubitat ex inteiligibili et intellectu magis vere et substantialiter fieri unum, quam ex materia et forma materiali, non est philosophus.
73. Tenendo opinionem de anima intellectiua, quam tenet commentator, uidetur michi racionabiliter tenendum illam animam nullius accidentis esse subiectum, et positionem hanc tanquam veram defendam, quamquam utrum hoc ille tenuerit, ego non definio.
74. Dico secundum Thomam dicendum esse, in actu reflexo intellectus consistere beatitudinem nostram.

75. Diffinitio nature celestis comprehendit, et ly, et copulatiue tenetur, et non disiunctiue.
76. Sicut quilibet philosophus habet dicere, quod virtutes sensitiue sunt in corde, ita quilibet medicus habet dicere, quod sint in cerebro.
77. Quod dicitur a communi schola philosophantium omnium latinorum de prima operatione intellectus, error est, quia non est alia operatio partis rationalis quam ille due, quas ipsi secundam et terciam ponunt. Compositio scilicet et discursus.
78. Accidentia nullo modo debent dici essencia, sed entis.
79. Sex principia sunt forme absolute.
80. Si qua est lingua prima et non casualis, illam esse hebraicam multis patet coniecturis.

[31] Conclusiones paradoxe numero LXXI. secundum opinionem propriam noua in philosophia dogmata inducentes.

1. Sicut esse proprietatum preeditur ab esse quiditatiuo, ita esse quiditatum proceditur ab esse uniali.
2. Non possumus dicere, quod de re precisissime sumpta, aliquid predicetur predicatione proprie dicta.
3. Qui attingit rem in diffinitione, attingit rem in alteritate.
4. Solus ille, qui attingit rem in precisione sue unionis, attingit rem, ut est ipsa.
5. Quanto unusquisque modus cognitionis est eminentior, tanto in intellectu disproportionate imperfectior euadit et illi inutilior.
6. Sicut cognitio per demonstrationem habita homini pro communi statu, quem hic experiamur, est perfectissima cognitio, ita simpliciter inter cognitiones est imperfectissima.
7. Sicut Deus est simpliciter cognitio totius esse, ita intellectus est diffinitio totius esse, et anima sciencia totius esse.
8. Si theologia theologice traditur, erit ut de primo subiecto, de eo, quod est unialiter unum, et de

quolibet, quod est secundum suum esse uniale tanquam de subiecto secundano.

9. Vera Metaphysica, tradita metaphysicaliter, est de quolibet quod est vera forma, ut de primo subiecto, et de quolibet quod est secundum suum esse formale tanquam de obiecto secundario in modo procedendi demonstrationem negligens.

10. Sicut in creatura non valet consequentia. Est ens, ergo est, ita in Deo non valet, est, ergo est ens.

11. Eadem res in creature ratione sue actualitatis dicitur esse, et ratione sue determinationis dicitur essentia.

12. Sicut angelus necessario componitur ex essentia et esse, ita anima necessario componitur ex substantia et accidente.

13. Contradictoria in natura actuali se compatiuntur.

14. Licet sit vera precedentis conclusio, tamen magis proprie dicitur, quod in natura intellectuali non sint contradictoria, quam quod se compatiuntur.

15. Contradictoria coincidunt in natura uniali.

16. Racionabiliter posuit Aristoteles in suis scienciis, primum principium de quolibet dici alterum contradictorium, et de nullo simul.

17. In intellectu est hoc et illud, sed non est hoc extra illud.

18. Ideo in anima apparet impossibilitas contradictorium, quia est prima quantitas ponens partem in extra partem.

19. Unumquodque in natura intellectuali habet a suo intelligibili unitate, et quod quodlibet sibi uniat, et quod immaculatum ac impermixtam sibi suam seruet proprietatem.

20. Ipseitas uniuscuiusque tunc maxime est ipsa cum in ipsa sunt omnia, ut in ipsa omnia sint ipsa.

21. Per predictas conclusiones intelligi potest, que sit omiomeria Anaxagore, quam Opifex intellectus distinguit.

22. Nemo miretur, quod Anaxagoras intellectum appellaverit immixtum, cum sit maxime mixtus, quia maxime mixcio coincidit cum maxima simplicitate in natura intellectuali.

23. Sicut forme substantiales in secundo mundo sunt per modum accidencium, ita forme accidentales

sunt in primo mundo per modum substantiarum. Correlatiuum. Sicut in primo mundo non est album, sed albedo, ita in secundo mundo non est ignis, sed igneum.

24. Non potest dici, quod in intellectu ideo, verbi gratia, ignis, aqua, et aëris, sint tres idee, sed oportet dicere quod sunt ternarius.

25. Nisi destruamus naturam intellectualem, non possumus intelligere ideas numerari, nisi per intentionem idee numeri per reliquas, sicut est cuiuslibet per omnes.

26. Ex precedentibus conclusionibus potest intelligi, qui sit formalis numerus, quem dixit Pythagoras esse principium omnium rerum.

27. Quinque ponenda sunt prima predicamenta: Unum, Substantia, Quantitas, Qualitas, et ad aliquid.

28. Rectius ad quinque suprascripta reducitur encium diversitas, quam ad decem, qua Architas primum, deinde Aristoteles posuit, vel quinque, que ponit Plotinus, vel ad quatuor, que ponunt Stoici.

29. Ratio predicamenti unius est absoluta precisio ab omni extraneo.

30. Ratio predicamenti substantie est unita perfectio imparticipate substantie.

31. Ratio predicamenti quantitatis est extrapositio partis ad partem.

32. Ratio predicamenti qualitatis, est veritas denominationis per inherentem participationem.

33. Ratio predicamenti ad aliquid est esse imaginarium.

34. Nullum est predicatum formale imparticipatum, quod parcialiter predicari non possit de intelligencia.

35. Sicut de solo intellectu vere dicitur, quod est ignis, et quod est aqua, quod est motus, et quod est status, ita de sola anima vere dicitur, quod frigeat, quod caleat, quod stat, quod mouetur.

36. Sicut intellectus dei unitatem multiplicat, ita anima intellectus multitudinem quantificat et extendit.

37. Primum intelligibile cum primo intellectu, et primum mobile cum primo sciente coincidit.

38. In animis deterioris nota est ratio per modum sensus, in animis sublimioribus est sensus per modum rationis.

39. Dictum illud mirabile illius barbari Nympharum et Daemonum consortis de CLXXXIII mundis in figura triangulari cum tribus unitatibus angularibus, et una media constitutis, rectissime intelligetur, si ab

unitate intelligibili trinitatem intellectualem, animalem, et seminalem, et principalium mundi partium per primum sphericum numerum computationem intellexerimus.

40. Posse animam per viam purgatoriam absque alio studio vel investigatione per solam modicam et facillimam collationem et advertenciam super iam desuper habita intelligibilia perfectam omnium scibilium scienciam acquirere, non solum Platonici philosophi, sed etiam inter Peripateticos hi, de quibus minus videtur, Avenrois sequaces, habent concedere.

41. Sicut se habet sensus communis in cognitione accidentalium qualitatum, et qualitatis materialis, ita se habet ratio in cognitione substancialium qualitatum et quantitatis formalis, servata proporcione, quod ille sensualiter, hec racionaliter agit.

42. Infinitas Dei per superexcedenciam ad esse intellectuale et viam mystice Theologie probari potest, et ad id probandum omnia alia via inefficax est.

43. Actus que felicitatur natura angelica et rationalis ultima felicitate, non est actus intellectus, nec voluntatis, sed est unio unitatis, que est in alteritate anime cum unitate, que est sine alteritate.

44. Aristoteles in libro Metaphysice de Deo non tractat nisi in ultimo capitulo duodecimi quod incipit: *Considerandum est etiam vtroum modo universum habet bonum.*

45. Ordo librorum metaphysice post naturales eo modo, quo eos ordinavit Aristoteles, secundum nullum processum, siue compositium, siue resolutium, potest esse rectus.

46. Dato quocunque objecto practicabili, nobilior est operatio, que eum praticat, quam que eum contemplatur, Si cetera sint paria.

47. Melius potest saluari textus Aristotelis, qui dicit omnem animam esse immortalem, quam qui dicit omnem animam esse mortalem.

48. Preter tria demonstrationis genera: *quia*, *propter quid*, et *simpliciter*, que ponunt Aristoteles et Commentator, datur quartus genus demonstrationis, que dici potest demonstratio conversibilitatis fortius omnibus predictis.

49. Magis improprie dicitur de Deo, quod sit intellectus vel intelligens, quam de anima rationali, quod sit angelus.

50. Sola materia sufficit ad id saluandum, cuius gracia Aristoteles et alii philosophi priuacionem inter principia naturalis posuerunt.

Correlarium. Priuacio non est ponenda inter principia naturalia.

51. Tria sunt principia rerum naturalium, materia, motus, et forma.
52. Eadem est sciencia de Deo, homine, et materia prima, et qui de vno scienciam habuerit, habebit et de reliquis seruata proporcione extremi ad extremum, medii ad extrema, et extremorum ad media.
53. Qui primam materiam negat, nec sensui contradicit, nec rationem physicam negat.
54. Ad probandum primam materiam esse, magis certificatur vel via numerorum, vel via catholice philosophie, quam vlla ratio physica, in qua sensus habeat introitum.
55. Qui ordinem hebraice lingue profunde et radicaliter tenuerit, atque illum proporcionaliter in scientiis seruare noverit, cuiuscunque scibilis perfecte inveniendi normam et regulam habebit.
56. Preter distinctionem rei et rationis ponenda est distinctio tertia, quam ego appello inadequationis.
57. Species inimicitie, que a lupo ad ouis estimatiuam multiplicantur, non accidentis alicuius, sed substantie species sunt.
58. Formalitas est adequatum obiectum intellectus.
59. vbicunque datur aliqua natura composita ex pluribus naturis actu in ea remanentibus, semper in ea nobilior est substantialiter, alia accidentaliter.
60. Nichil intelligit actu et distincte anima nisi ipsam.
61. Tota substantia anime rationalis est pars intellectualis.
62. Anima se ipsam semper intelligit, et se intelligendo quodammodo omnia entia intelligit.
63. Quamuis in anima ita sit actu natura intellectualis, per quam cum angelo conuenit, sicut est natura rationalis, per quam ab eo distinguitur. Nichil tamen intrinsecum est in ea, per quod possit sine propria specie aliquid a se distinctum intelligere.
64. Intellectualis natura que est in anima rationali, supra naturam rationalem, precise differt a natura intellectuali pura, sicut differt pars a toto.
65. Quia intellectus animalis differt ab intellectu intellectuali, ut pars media, non ut pars tantum, ideo intellectuali totalitati magis pacificatur.
66. Potest anima per intrinsecam informationem ad hoc deuenire, ut omnia per substantialem suam formam indivisibiliter intelligat.

67. Cuilibet seriei animarum vnus correspondet purus intellectus.

68. Omnes anime celestes in primo intellectu vnum sunt.

69. Racionabile est secundum philosophiam omnem seriem animalem in proprio beatificari intellectu, quod tamen non, assertiue, sed probabiliter dictum sit.

70. Cum tres fuerint, qui dicerent omnis esse vnum, Zenophanes, Parmenides, et Melissus, dicebit qui diligenter eorum dicta perscrutabitur, Zenophanis unum illud esse, quod est simpliciter vnum. vnum Parmenidis non vnum absolute, vt creditur, sed ens vnum. vnum Melissi esse vnum habens ad vnum Zenophanis extremalem correspondenciam.

71. Empedocles per litem et amiciciam in anima nichil aliud intelligit, quam potenciam sursum ductiuam et deorum ductiuam in quas ego credo proporcionari in sciencia Sephirot eternitati et decori.

[32] Conclusiones in Theologia numero XXIX. secundum opinionem propriam a communi modo dicendi Theologorum satis diverse.

1. Qui dixerit accidens existere non posse, nisi inexistat, Eucharistie poterit sacramentum tenere, eciam tenendo panis substantiam non remanere, vt tenet communis via.

2. Si teneatur communis via de possibilitate suppositionis in respectu ad quantumque creaturam, dico, quod sine conversione panis in corpus Christi vel paneitatis annihilatione potest fieri, vt in altari sit corpus Christi secundum veritatem sacramenti Eucharistie, quod sit dictum loquendo de possibili, non de sic esse.

3. Ideales rerum formalesque rationes effectiue a deo in prima creata mente formaliter primo reperiri, cum theologica veritate tenemus.

Correlarium. vbi idee sunt idealiter, ibi non sunt formaliter, vbi sunt formaliter, ibi non sunt idealiter.

4. Si ponamus Deum cognoscere creaturas, vt obiectum secundarium sue intuicionis, vt communiter ponitur, dico, quod pater prius producit verbum, quam creatura cognoscat.

5. Attributales perfectiones nec in Deo, nec secundum se quiditatiue sumpta dicunt diversas rationes in recto, et principaliter diffinibiles, vel descriptibiles.

6. Intuitus divine cognitionis ad creaturas tanquam ad obiecta primaria vel secundaria formaliter non terminatur, vt dicit communis scola theologorum, sed se tantum, et nichil aliud a se intuens primarie nec secundarie.
- Correlarium.** Non est aliqua multitudo intellectorum in Deo nec creature, ut intellecte ponunt in numerum cum divina essentia vt intellecta, sed est penitus vnum simplicissimum intellectum.
7. Tria transcendentia in quibus consistit imago, non dicunt diversas rationes in recto, et principaliter diffinibiles vel descriptibiles.
8. Cristus non veraciter, et quantum ad realem presentiam descendit ad inferos, vt ponit Thomas et communis via, sed solum quoad effectum.
9. Licet ita michi videatur probabile, non est tamen pertinaciter asserendum, quod anima christi per alium modum nobis ignotum non potuerit in infernum descendere.
10. Illa verba, *Hoc est corpus*, etc., que in consecratione dicuntur, materialiter tenentur non significatiue.
11. Si teneatur communis via, quod actu intellectus attingatur Deus, dico duas sequentes conclusiones, quarum haec est prima, quod videntes verbum eo actu, quo essenciam diuinam attingunt, creaturas non attingunt nisi eminenter aequipollenter ad formalem cognitionem, equipollencia non actus, sed obiecti.
12. Beati duplicem habent cognitionem de creaturis eas formaliter attingentem, quarum altera illatiue est ex ea qua verbum attingunt, altera secundum quam in re creata creaturam contemplantur.
13. Non assentior communi sentencie theologorum dicentium, posse Deum quamlibet naturam suppositare, sed de rationali tantum hoc concedo.
14. Nec crux Cristi, nec ulla imago, adoranda est adoracione latrerie, eciam eo modo quo ponit Thomas.
15. Si non peccasset Adam, Deus fuisset incarnatus, sed non crucificatus.
16. In quo lumine Iohannes Apocalipsim vidit, in eo apocalipsim non intellexit.
17. Primum peccatum angeli fuit peccatum ommissionis, secundum peccatum luxurie, tertium peccatum superbie.
18. Dico probabiliter, et nisi esset communis modus dicendi Theologorum, in oppositum firmiter assererem: assero tamen hoc dictum in se esse probabile, id est, quod sicut nullus opinatur aliquid ita esse precise, quia vult sic opinari, ita nullus credit aliquid esse verum precise, quia vult credere id esse verum.

Correlarium. Non est in potestate libera hominis credere articulum fidei esse verum, quando placet, et credere eum esse falsum, quando sibi placet.

19. Nisi essent dicta sanctorum, que in manifesto sui sermonis videntur dicere oppositum, firmiter assererem hanc, et sequentem conclusionem, essere tamen eas probabiles esse et defendi posse rationabiliter, quarum prima est, quod peccatum mortale in se est malum finitum.

20. Secunda est, quod peccato mortali finiti temporis non debetur pena infinita secundum tempus, sed finita tantum.

21. Non omnis voluntas Dei beneplaciti est efficax.

22. Dictum apostoli dicentis, Deus vult omnes homines salus fieri, positue de voluntate beneplaciti antecedente intelligenda est.

23. Voluntas antecedens sic potest describi. Voluntas Dei antecedens est illa, que Deus dat alicui naturalia vel antecedencia, quibus potest aliquid consequi, cui Deus paratus est coagere si alius velit, nec sibi contrarium manifestabit cum precepto vel consilio exequendi, permittens eum libere velle agere ad consequutionem sue salutis.

24. Tenendo communem viam Theologorum, quod felicitas sit in intellectu vel in voluntate, dico duas conclusiones, quarum prima est hec: Quod intellectus ad felicitatem non perueniret nisi esset actus voluntatis, qui in hoc est ipso actu intellectus potior.

25. Secunda conclusio est hec. Licet actus intellectus formaliter felicitantis attingat obiecti essenciam, tamen quod actus suus circa ilium actus sit felicitatis, formaliter habet ab actu voluntatis.

26. Persone in divinis numero distinguuntur.

27. Personalitates in divinis sunt primo diverse.

28. Theologice loquendo, dico, quod in aevo non est successio formaliter intrinseca continuatiua, sed bene terminatiua, secundum phiiosophos tamen aliter dicerem.

29. Racionabilius est credere Origenem esse saluum, quam credere ipsum esse damnatum.

[33] Conclusiones secundum propriam opinionem numero LXII. in doctrinam Platonis, de qua pauca hic adducuntur, quia prima paradoxa conclusio

totam sibi assumit Platonis doctrinam discutiendam.

1. Per numeros triplares, quas a Platone in Timeo ponuntur in triangulo animam significante, admonemur quousque in formis numerandis sit progrediendum per naturam illius, quod est prima forma formans. Per numeros vero duplares ibidem positos admonemur, quatenus positus duobus extremis terminis coordinanda sunt media per naturam eius, quod est medium in universo.
2. Cum queritur a Platone, an ad exemplar genitum an ingenitum factum sit mundus, nichil aliud queritur, nisi an ad animales rationes, an ad ideas intellectuales.
3. Qui noverit modum illuminationis superiorum super media, intelligat idem significare et Platonicos per congregationem animarum in monte Ida, et Hebreos per congregationem in monte Synao in auditione legis.
4. Qui sciverit rationem cause presupponere rationem perfecti, intelliget iuxta platonice doctrinam, quare dixerit Pherecides, non prius Iouem mundum fabricasse, quam in amorem fuerit transformatus.
5. Empedocles per spheram intelligibilem a Venere contentam, nichil aliud intelligit, quam mundum archetypum ab ordine intra ea manentia prime providencie contentum.
6. Ideo amor ab Orpheo sine oculis dicitur, quia est supra intellectum.
7. Cum dicit Plato in Timaeo, in medio mundi positam animam, quicquid dicant ceteri Platonici, ego per medium Lunam intelligo.
8. Infra habitum terminati entis, recte quinque illa Platonis pro transcendentibus ponuntur: Ens, Idem, Alterum, Status, et Motus.
9. Platonice loquendo de anima, dico animam vivere cum Saturno vitam contemplativam, cum Ioue politicam et practicam, cum Marte irascibilem et ambiciosam, cum Venere concupiscibilem et voluptuosam, cum Mercurio vegetalem cum stupido sensu.
10. Ex precedenti conclusione habetur, que sit virga Mercurii soporifera.
11. Prima septenerius vite humane est sub Mercurio, secundus sub Venere, tercius sub Marte, Quartus sub Ioue, quintus sub Saturno, et reliqui septenarii secundum eum, qui fuerit predominatus in precedentibus.
12. Predictis vitis cooperantur Sol et Luna, ut cause universales, et per appropriationem, Luna Mercurio

et Saturno, Sol Veneri et Marti, simul uterque Ioui.

13. Si Syriani theologiam sequamur, rationabile est ecclesiastice hierarchie sacerdotes in celestia hierarchia anagogice virtutibus proporcionari.

14. Cum Platonem audimus Palladem et amorem philosophos deos vocantem, ita intelligemus, ut amor sit philosophus ratione vie, Pallas ratione termini.

15. Per extremorum et medii rationem, cognoscere possumus conuenienter universi gradus sic in quinque posse dividi. Insuper ens, vere ens, non vere non ens, vere non ens.

16. Per ipsum tale, vere tale, semper tale, in Platonis doctrina debemus intelligere proprietatem intellectus, anime, et primorum corporum.

17. Si Syriani doctrinam sequamur, conueniens est per unitatem totalis, intellectualis, que et trifariam diniditur, in substantialem, potentialem, et operatiuam, ponere trinarium intelleccionis, partialis scilicet participate et imaginarie.

18. Quidquid dicant ceteri Platonici de rationalis anime parcium distinctione assero ego, si νοῦν id est rationalem partem, in διανοιαν et αἰσθησιν dividamus, eandem partem ut phantasie coniungitur δοξαστιχον dici, ut intellectui λογιστιχον, ut sibi ipsi.

19. Possibile est ut pars rationalis anime nostre, quam secundum peripateticos possibilem intellectum voco, ad hoc perueniet, ut sine coniunctione ad phantasmata discurret et operetur.

20. Perfectius et verius reperitur pluchritudo in intelligibilibus, quam in sensibus.

21. Cum dicit Plato, amorem natum ex congressu Panis et Pori in ortis Iouis, in natalibus Veneris diis discumbentibus, nichil aliud intelligit, quam in angeli mente tunc primum amorem, id est desiderium pluchritudinis esse natum, cum in eo idearum splendor imperfectior tamen refulsi.

22. Amor de quo in Symposio loquiritur Plato, in deo nullo modo esse potest.

23. Per duplicem Venerem, de quo in Symposio Platonis, nichil aliud intelligere debemus, quam duplicem pulchritudinem, sensibilem et intellectualem.

24. Pulchritudo est in Deo per causam, in totali intellectu vere essencialiter totaliter, in particulari intellectu vere parcialiter essencialiter, in anima rationali vere participaliter, in visibilibus celi accidentalibus imaginarie parcialiter essencialiter, in substantialibus qualitatibus visibilibus imaginarie parcialiter essencialiter, in quantitibus imaginarie participaliter.

27. Cum dicit Plato, *Omne quod fit a causa fierit*, referendum est per se ad per se, et per accidens ad per accidens.

28. Cum dixit Plato in Timeo, ex individua dividuaque substantia conflatam animam, per individuum substantiam animalem intellectum significavit, per dividuum animalem rationem.

29. Non est credendum in doctrina Platonis animam quicquam intelligere per inspectionem ad ideas, nisi cum paruenit ad illum statum, qui est supremus gradus contemplatiue perfectionis.

Correlarium. Errant qui credunt secundum Platonem, quod ea, que nos quotidie cognoscimus et intellegimus, in idearum lumine cognoscamus.

30. Modus cognoscendi per ideas est ille, cuius dixit Plato in Timmeo paucos homines esse participes, sed bene deos omnes.

31. Exponere in Fabula Cricie per quinque partus, quinque formas corporis, omnino est inconueniens.

32. Per aliam vitam in Epinomide intelligere debemus connexionem partis cum suo toto, et credo idem esse, quod apud Cabalistas dicitur seculum venturum.

33. Qualiter verum sit, quod in Epinomide dicitur, Arithmeticam scienciam inter omnes speculatinas maxime facere ad felicitatem, intelligi potest per conclusiones nostras de mathematicis.

34. Per celum in Epinomide, quod dicit Plato, esse nobis causam omnium bonorum, non ideam celi, sed ipsum celum, quod celeste animal intelligere debemus.

35. Per necessitatis regnum in Symposio Platonis, nichil aliud intelligere debemus quam superabundanciam nature alterius supra naturam eiusdem, et infiniti supra terminum.

36. Per demonstrationem Platonis in Phedro de anime immortalitate, nec de nostris animis, ut Proclus, Hermias, et Syrianus credunt, nec de omni anima, ut Plotinus et Numenius, nec de mundi tantum anima, ut Poseidonius, sed de celesti qualibet anima probatur, et concluditur immortalitas.

37. Tempus essencialiter est in incorporeis, participatine in corporeis.

38. Tempus, ubi habet esse essenciale, habet esse totaliter extra animam.

39. Tempus habet ab anima suum esse participatum, a prima quidem anima per modum effectiue causalitatis, ut ultima vero per modum obiectiue consequutionis.

40. Motus primi celi, et universaliter, quilibet motus eius localis, siue alteracionis, secundario et per

accidens tempore mensuratur.

41. Licet natura intellectualis simul omnia intelligat, non tamen hoc est per virtutem et unitivam continenciam, sed per mutuam penetrationem formarum, et indissociatam concatenacionem totius esse participati, id est, formalis.

42. Per demonstracionem Platonis in Phedro de immortalitate anime, firmitus demonstratur eternitas mundi, quam per ullam rationem Aristotelis in VIII. Physicorum.

43. Cur homo non possit non videri si sit presens, a recte disposito in potencia visiva, demon autem tunc solum videatur, cum vult videri, ex modo quo unusquisque eorum videtur haberi potest.

44. Sicut et videtur et auditur homo ab homine, per motionem sensus ad extra, ita et videtur et auditur demon ab homine et demone per motionem sensus ad intra.

45. Sensus nature, quam ponunt Alchindus, Bacon, Guilielmus Parisiensis, et quidem alii, maxime autem omnes Magi, nichil est aliud quam sensus vehiculi, quam ponunt Platonici.

46. Cum dicit Plato, neminem nisi inuitum peccare, nichil aliud intelligitur, quam illud quod Thomas tenet, scilicet, non posse esse peccatum in voluntate, nisi sit defectus in ratione.

47. Providentia est statutiua in Deo, ordinatiua in intelligencia, executiua in anima, denunciatiua in celo, terminatiua in toto universo.

48. Non solum per dicta in Epimenide et Philebo a Platone, in quibus dialogis expresse ponit Plato felicitatem in contemplacione, sed per dicta in Phedro de furore amatorio, constat secundum Platonem non esse felicitatem in actu amoris, quia furor non est felicitas, sed impetus et estrum concitans, urgens et impellens ad felicitatem.

49. Ex eo nomine, que dei nominant amorem, patet diligenter advertenti, quod in actu amoris non est felicitas.

50. Ista propositio in Phedro. Omnia anima totius inanimati curam habet simpliciter de quacunque vere anima, intelligenda est.

51. Ex dicto illo Platonis in Phedro, quod nisi anima hominis ea, que vere sunt intuita esset, in hoc animal non venisset, si recte intelligatur, quod opinio Plotini ponens transmigrationem animarum in bruta, non est ad mentem Platonis.

52. Ex oratione Socratis in Phedro ad Pana, habetur complete opinio Platonis de felicitate.

53. Opinio Cratili de nominibus ita est intelligenda, non quod talia sint nomina, sed quod talia esse debent, si sint recta.
54. Ideo dixit Socrates in Cratilo se somniare circa ideas, quia ideis non utimur in hoc statu, sed earum imaginibus proximis vel secundariis.
55. Per unum in Sophiste intellige unum in alteritate.
56. Dictum illud in Sophiste, *Qui unum non dicit, nichil dicit*, illud quod ab Aristotele dicitur, *Qui unum non intelligit, nichil intelligit*.
57. Dictum illud Platonis in Sophiste de simulachris, que dicit demonica machinatione conficta, et si multis aliis modis possit verificari: conueniens tamen est exponere per hoc, quod illa ut gradum medium in entitate tenent, demonico ordine proportionantur.
58. Venatio illa Socratis, de qua in Protagora, conuenienter per sex gradus potest sic distribui, ut prima sit esse materie extrinsece, Secundus esse particulare immateriale, Tertius esse universale, Quartus esse rationale, Quintus esse particulare intellectuale, Sextus esse totale intellectuale. In septimo tanquam in sabbato, cessandum est a venacione.
59. Qui dicitur in Euthidemo, non in habitu, sed actu consistere felicitatem, intelligo de actu reflexo.
60. Per id quod in Lachete dicitur, Quorumcunque est sciencia, non esse aliam eorundam ut preteritorum, aliam ut presentium, aut aliam ut futurorum, illud potest intelligi tritum apud peripateticos, non esse scienciam nisi universalium.
61. Dictum illud Platonis in Gorgia, *Si orator scit iusta, est iustus*, dico absoluta secundum se non, ut ad hominem tantum posse saluari, si unum ab alio esse intelligamus non formaliter, sed illatiue.
62. Licet ratio Platonis in Phedone per viam contrariorum absolute non concludat, expositis tamen a Cebete ad hominem, aliquid concludit.

[34] Conclusiones secundum opinionem propriam in doctrina Albucaten Auenan, qui dicitur auctor De Causis, numero X.

1. Cum dixit Abucaten Auenam, animam esse supra tempus, intelligendum est de anima absoluta secundum substantiam, prescindendo ab omni operatione, que competit ei in quantum est anima.

2. Cum dicit Abucaten, omnis anima nobilis tres habet operationes, divinam, intellectualem, et animalem, ita est intelligendum, quod primam habeat per imaginem proportionalitatis, secundam per formalitatem participationis, terciam per proprietatem essentialitatis.
3. Cum dixit Abucaten, *Omnem causam primariam plus influere*, per plus intelliges eminenciam modi causandi, et intimitatem eius quod in re producitur.
4. Quamuis dicat Abucaten, quod esse quod est primum creatum est super intelligenciam, non credas tamen illud secundum hipostasim esse distinctum ab intelligencia.
5. Cum dixit Abucaten, causam primam superiorem esse omni narratione, non tam propter id habet veritatem, quod prio affert, quia scilicet causam ante se non habet, quam propter id quod secundario innuit, quia omne intelligibile unialiter antecedit.
6. Quod dicit Abucaten, intelligenciam esse substantiam, que non dividitur, maxime est verum, per indiscretam in ea intelligibilium ad inuicem penetracionem.
7. Ex precedenti conclusione potest haberi, quomodo intelligendum est dictum Abucaten, quod omnis intelligencia est plena formis.
8. Per ultinam propositionem Abucaten possumus intelligere, quid sibi velit illa divisio, quam fecit Plato in principio tractatus Timei, et possumus scire, quod sub ea non comprehenditur anima, nisi per viam extremalis combinacionis.
9. Ex antepenultima propositione Abucaten colligi potest, quod declinare plus ad sensum quam ad intellectum, non est anime ut anima est, sed ut cadens est.
10. Cum dicit Abucaten intelligenciam, ut diuma, est regere res, intelligendum est de regirnine statuitiuo, non ordinatiuo, qui Si competit, ut intelligencia est.

[35] Conclusiones de mathematicis secundum opinionem propriam, numero LXXXV.

1. Mathematice non sunt vere scientie.
2. Si felicitas sit in speculatiua perfectione, mathematice non faciunt ad felicitatem.
3. Mathematice sciencie non sunt propter se, sed ut via ad alias sciencias querenda.

4. Sicut subiecta mathematicorum, si absolute accipiantur, intellectum nihil perficiunt, ita si ut (imagines) accipiantur superiorum, immediate nos ad intelligibilium speculationem manu ducunt.
5. Sicut dictum Aristotelis de antiquis dicentis, quod ideo errarunt in physica contemplatione, quia mathematicae res physicas tractarunt, verum esset, si illi materialiter mathematica non formaliter accipissent, ita est verissimum modernos, qui de naturalibus mathematicae disputant, naturalis philosophiae fundamenta destruere.
6. Nichil magis nocuum theologo, quam frequens et assidua in mathematicis Euclidis exercitatio.
7. Sicut medicina mouet spiritus principaliter, ut regunt corpus, ita musica mouet spiritus, ut seruiunt anime.
8. Medicina sanat animam per corpus, musica autem corpus per animam.
9. Per arithmetica non materialem, sed formalem, habetur optima via ad prophetiam naturalem.
10. Joachim in prophetiis suis alia via non processet, quam per numeros formales.
11. Per numeros habetur via ad omnia scibilis inuestigationem et intellectionem, ad cuius conclusionis verificationem polliceor se ad infrascriptas LXXIII questiones per viam numerorum responsurum.

[36] Questiones ad quas pollicetur se per numeros responsurum.

1. Utrum sit Deus.
2. Utrum sit infinitus.
3. Utrum sit causa omnium rerum.
4. Utrum sit simplicissimus.
5. Utrum sit intelligens.
6. Quomodo Deus intelligat.
7. An sit dare naturam superiorem naturae intellectuali.

8. An esse quiditatum rei sit intimius esse quod habet res.
9. Quid de humanitate in sua precisissima abstractione possit predicari, et quid non.
10. Quomodo elementa sint in celo.
11. Quis modus habeat teneri in inuestigatione uniuscuiusque scibilis.
12. Utrum supra naturam rerum corporalium sit dare naturam rationalem incorpoream.
13. Utrum supra naturam rationalem sit dare naturam intellectualem.
14. Utrum inter naturam rationalem et intellectualem sit aliqua natura media.
15. Utrum inter naturam intellectualem et Deum sit aliqua natura media.
16. Utrum in aliqua natura contradictoria se compaciuntur.
17. Utrum in aliqua natura coincidunt contradictoria.
18. Quis numerus annorum sit naturaliter debitum vite boni hominis.
19. Quis sit numerus annorum naturaliter debitum vite mali hominis.
20. Quot sint gradus principales naturarum universi.
21. Utrum natura corporea, ut talis, sit actiua, vel tantum sit passiuia.
22. Quid dicat corpus.
23. Utrum sint in materia dimensiones interminate.
24. Utrum sit melius Deum causare res, quam non causare.
25. Utrum creatio rerum ad extra, procedat necessario a divina essentia in tribus personis hypostatizata.
26. Utrum inter causam et causatum necessario mediet aliquid.
27. Utrum recte multitudo scibilium ad decem predicamentorum numerum sit reducta.
28. Que sit differentia inter modum intelligendi angelorum, et animarum rationalium.

29. Que sit differentia inter modum intelligendi Dei et angelorum.
30. Utrum natura angelica sit quodammodo omnia.
31. Utrum natura rationalis sit quodammodo omnia.
32. Utrum possint esse plures dei.
33. Utrum datur infinitum in natura.
34. Quomodo differat infinitas, quam theologi attribuunt Deo ab illa, quam dicunt philosophi impossibile est dari.
35. Utrum Deus sit omnis in omnibus.
36. Quomodo differat esse creaturarum ab esse dei.
37. Que pertineant ad considerationem theologi.
38. Quando futura sit seculi consumatio.
39. Quis et qualia erit rerum status in seculi consumacione.
40. Que opinio verior de trinitate, Arii, Sabelli, Eucliph, aut fidei catholice.
41. Utrum forme sensibiles sint intelligibiliter in angelo.
42. Utrum in angelo sit aliud quam intelligens intelleccio, et intellectum.
43. Utrum hec in angelo realiter, an ratione distinguitur.
44. Utrum sit eadem natura mouentis et moti motu physico.
45. Utrum sit dare aliquid quod secundum suam naturam sit pura potencia, quam philosophi vocant materiam primam.
46. Utrum mediata vel immediata, et quomodo, materia prima dependeat a Deo.
47. Utrum omne, quod est infra Deum, sit compositum ex actu et potencia.

48. Utrum sit materia eiusdem rationis in omnibus.
49. Utrum aliqua res creata possit esse immunis ab imperfectione.
50. Que nature sint apte felicitati.
51. Utrum felicitas consistat in intellectu, an in voluntate.
52. Utrum quantitas sit per se vel participatiue visibilis.
53. Utrum natura intellectualis sit Deo semper unita.
54. Utrum in natura intellectuali plus sit imperfeccionis, quam perfeccionis.
55. Cuius nature proprie sit vera nobilitas.
56. Utrum anime conueniat modus sciencie per viam numerorum.
57. Quis sit primus modus predicandi per se.
58. Quis sit secundus modus predicandi per se.
59. Utrum diffinicio investigatur per demonstrationem.
60. Quare solum de inherencia passionis ad subiectum habetur sciencia.
61. Utrum anima rationalis sit materialis.
62. Utrum sit incorruptibilis.
63. Utrum universaliter intelligat.
64. Utrum sicut est dare mundum sensibilem, ita sit dare mundum intelligibilem.
65. Utrum sit maior vel minor numerus separatarum specierum, quam materialium.
66. Quare in opere secunde diei non est dictum, *Et vidit Deus quoniam bonum*.
67. Quare sexta numeracio homo dicitur.

68. Quare sex diebus dicitur Deus omnia perfecisse.
69. Quid significet Deum septima die quieuisse.
70. Utrum distinguetur irascibilis a concupiscibili.
71. Que sit distincio inter potenciam anime cognoscitiue.
72. Cur homines naturaliter appetant victoriam.
73. Cur naturalis sit homini modus cognoscendi per rationem phantasie coniunctam.
74. Utrum in celo sint descripta et significata omnia cuilibet scienti legere.

[37] Conclusiones numero XV secundum propriam opinionem de intelligencia dictorum Zoroastris et expositorum eius Chaldeorum.

1. Quod dicunt interpretes chaldei super primum dictum Zoroastris de scala a tartaro ad primum ignem, nichil aliud significat, quam seriem naturarum universi a non gradu materie ad eum, qui est super omnem gradum graduate potensum.
2. Ibidem dico, interpretes nichil aliud per virtutes mysteriales intelligere, quam naturalem magiam.
3. Quod dicunt interpretes super dictum secundum Zoroastris de duplici aëre, aqua, et terra, nichil aliud sibi vult, nisi quodlibet elementum, quod potest dividi per purum et impurum, habere habitatores racionales et irracionales, quod vero purum est tantum, racionales tantum.
4. Ibidem per radices terre nichil aliud intelligere possunt, quam vitam vegetalem, conuenienter addicta Empedoclis, qui ponit transanimacionem eciam in plantis.
5. Ex dicto illo Zoroastris, *Ha ha hos, terra deflet usque ad filios*, sequendo expositionem Osie Chaldei, expressam habemus veritatem de peccato originali.
6. Dicta interpretum Chaldeorum super XI. aphorismo de duplici ebriacione Bachi et Sileni, perfecte intelligentur per dicta Cabalistarum de duplici vino.
7. Que dicunt interpretes super XIV. aphorismo, perfecte intelligentur per ea, que dicunt Cabaliste de

morte osculi.

8. Magi in XVII. aphorismo nichil aliud intelligunt per triplex indumentum, ex lino, panno et pellibus, quam triplex anime habitaculum, celeste, spirituale, et terrenum.

9. Poteris ex precedenti conclusione aliquid intelligere de pelliceis tunicis, quas sibi fecit Adam, et de pellibus, que erant in tabernaculo.

10. Per canem nichil aliud intelligit Zoroaster, quam partem irrationalem anime et proportionalia, quod ita esse nidebit, qui diligenter dicta omnia expositorum consideraverit, qui et ipis sicut et Zoroaster enigmatice loquuntur.

11. Dictum illud Zoroastris, *nec exeas cum transit lictor*, perfecte intelligitur per illud Exodi, quando sunt prohibiti Israhelite exire domos suas in transito angeli interficientis primogenita egyptiorum.

12. Per Syrenam apud Zoroastrem nichil aliud intelligere, quam partem anime rationalem.

13. Per puerum apud interpretes nichil aliud inteilige, quam intellectus.

14. Per dictum illud Zoroastris, *ad huc tres dies sacrificabis*, et non ultra, apparuit muchi per arithmetica superioris merchiaue illos computandi dies esse, in eo dicto expresse predictum aduentum Christi.

15. Quid sit intelligendum per capras apud Zoroastrem, intelliget qui legerit in libro Bair, que sit affinitas capris et que agnis cum spiritibus.

[38] Conclusiones Magice numero XXVI secundum opinionem propriam.

1. Tota Magia, que in usu est apud modernos, et quem merito exterminat ecclesia, nullam habet firmitatem, nullum fundamentum, nullam veritatem, quia pendet ex manu hostium prime veritatis, potestatum harum tenebrarum, que tenebras falsitatis, male dispositis intellectibus obfundunt.

2. Magia naturalis licita est, et non prohibita, et de huius scientie universalibus theoricis fundamentis pono infrascriptas conclusiones secundum propriam opinionem.

3. Magia est pars practica sciencie naturalis.

4. Ex ista conclusione et conclusione paradoxa dogmatizante XLVII. sequitur, quod magia sit nobilissima

pars scientie naturalis.

5. Nulla est virtus in celo et in terra seminaliter et separata, quam et actuare et unire magus non possit.
6. Quodcumque fiat opus mirabile, siue sit magicum, siue cabalisticum, siue cuiuscunque alterius generis, principatissime referendum est in Deum gloriosum et benedictum, cuius gracia supercelestes mirabilium virtutum aquas super contemplatiuos homines bone voluntatis quotidie pluit liberaliter.
7. Non potuerunt opera Cristi vel per viam magie, vel per viam Cabale fieri.
8. Miracula Cristi non ratione rei facte, sed ratione modi faciendi sue divinitatis argumentum certissimum sunt.
9. Nulla est sciencia, que nos magis certificet de divinitate Cristi, quam magia et cabala.
10. Quod magus homo facit per artem, fecit natura naturaliter faciendo hominem.
11. Mirabilia artis magice non sunt nisi per unionem et actuacionem eorum, que seminaliter et separate sunt in natura.
12. Forma totius magice virtutis est ab anima hominis stante et non cadente.
13. Magicam operari non est aliud quam maritare mundum.
14. Si qua est natura immediata nobis, que sit vel simpliciter, vel saltem ut multum racionaliter rationalis, magicam habet in summo, et eius participatione potest in hominibus esse perfeccior.
15. Nulla potest esse operatio magica alicuius efficacie, nisi annexu habeat opus cabale explicatum, vel implicitum.
16. Illa natura, que est Orizon temporis et eternitatis propria est Mago, sed infra eum.
17. Illius nature, que est Orizon temporis et eternitatis propria est Magia, inde est petenda per modos debitos, notos sapientibus.
18. Illius natura, que est Orizon eternitatis temporalis, est Mago proxima, sed super eum et ei propira est cabala.
19. Ideo voces et verba in magico opere afficienciam habent, quia illud in quo primum magicam exercet natura, vox est Dei.

20. Quelibet vox virtutes habet in magia, in quantum Dei voce formatur.

21. Non significatiue voces plus possunt in magia, quam significatiue, et rationem conclusionis intelligere potest, qui est profundus ex precedenti conclusione.

22. Nulla nomina ut significatiua, et in quantum nomina sunt, singula et per se sumpta, in magico opere virtutem habere possunt, nisi sint hebraica, vel inde proxime deriuata.

23. Quilibet numerus preter ternarium et denarium sunt materiales in magia, isti formales sunt, et in magica arithmetica sunt numeri numerorum.

24 Ex secretioris philosophie principiis necesse est confiteri, plus posse characteres et figuras in opere magico, quam possit quecunque qualitas materialis.

25. Sicut characteres sunt proprii opere magico, ita numeri sunt proprii operi cabale, medio existente inter utrosque, et appropriabili per declinationem ad extrema usu litterarum.

26. Sicut per primi agentis influxum, si sit specialis et immediatus, fit aliquid quod non attingitur per mediacionem causarum, ita per opus cabale, si sit pura Cabala et immediata, fit aliquid, ad quod nulla Magia attingit.

[39] Conclusiones numero XXXI secundum propriam opinionem de modo intelligendi hymnos Orphei secundum Magiam, id est, secretam divinarum rerum naturaliumque sapientiam a me primum in eis repertam.

1. Sicut secretam magiam a nobis primum ex Orphei hymnis elicita, fas non est in publicum explicare, ita nutu quodam ut in infrascriptis fiet conclusionibus eam per aphorismorum capita demonstrasse utile erit ad excitandas contemplatiuorum mentes.

2. Nichil efficientius hymnis Orphei in naturali Magia, si debita musica, animi intencio, et cetere circumstancie, que norunt sapientes, fuerint adhibite.

3. Nomina deorum, quod Orpheus canit, non decipientibus demonum, a quibus malum et non bonum prouenit, sed naturalium virtutum, divinarumque sunt nomina, et vero Deo in utilitatem maxime hominis.

4. Sicut hymni Daud operi Cabale mirabiliter deserniunt, ita hymni Orphei opere vere licite et naturalis Magie.
5. Tantus est numerus hymnorum Orphei, quantus est numerus cum quo Deus triplex creauit seculum, sub quaternarii pythagorici forma numeratus.
6. Quaruncunque virtutum naturalium vel divinarum eadem est proprietatis analogia, idem eciam nomen, idem hymnus, idem opus, seruata proporcione, et qui temptauent exponere, videbit correspondenciam.
7. Qui nescierit perfecte sensibiles proprietates per viam secrete analogie intellectualizare, nichil ex hymnis Orphei sanum intelliget.
8. Qui profunde et intellectualiter divisionem unitatis Veneres in trinitatem Graciarum, et unitatis fatalis, in trinitatem Parcarum, et unitatis Saturni in trinitatem Iouis, Neptuni et Plutonis inteflexerit, videbit, modum debito procedenti in Orphica theologia.
9. Idem sunt Curetes apud Orpheum et potestates apud Dionysium.
10. Qui precedentis conclusionis opus attentauerit, adhibeat opus Cabale secundum apropiata timori Isaac.
11. Frustra Palemonem et Leucotheam adibit, qui Nereum non attraxent, nec Nereum attrahat, qui circa primariam animalem trinitatem operatus non fuerit.
12. Per cotonarium numerum hymnorum maritimorum, corporalis nature nobis proprietates designatur.
13. Idem est Typhon apud Orpheum, et Zemael in Cabala.
14. Si quis in opera precedentis conclusionis intellectualiter operabitur, per meridiem ligabit septentrionem, si vero mundialiter per totum operabitur, iudicium sibi operabitur.
15. Idem est nox apud Orpheum et Ensoph in Cabala.
16. Ex precedenti conclusione potest quis rectius exponere, quam exponat Proclus, quid sibi velit illud dictum theologi inducentis opificem mundi, noctem consulentem de opificio mundano.
17. Ex eiusdem dictis potest intelligi, cur in Symposios Diotima Poros, consilii filius, et Ihjesus in sacris litteris angelus magni consilii nominatur.
18. Anima aquea, ut inferiora generat, superiora contemplatur, in seipsa se sistit, triplici hymno, Maris, Neptuni, et Oceani ab Orpheo decantatur.

19. Nichil habebit firmum in opere, qui Vestam non antraxerit.
20. Per septenarium hymnorum paterne menti attributorum, Protogoni, Palladis, Saturni, Veneris, Rhee, Legis, Bacchi, potest intelligens et profundus contemplator de seculi consumatione aliquid coniectare.
21. Opus precedentium hymnorum nullum est sine opere Cabale, cuius est proprium praticare omnem quantitatem formalem, continuam et discretam.
22. Qui heroas in duplices non diviserit, natiuos et aduenticios, saepe errabit.
23. Qui Apollinem adibit, mediabit opus per Bachum triethericum, et consumabit per nomen inffabile.
24. Non inebriabitur per aliquem Bacchum, qui sue Muse prius copulatus non fuerit.
25. Per quaternarium hymnorum prime forme mundane attributorum sui formabilis nature nobis designatur.
26. Qui perfecte in animarn redierit, prime forme suam formam equaverit.
27. Qui precedentis conclusionis opus tentaverit, Iouem adibit tercium, ut niventem, non ut vivificantem.
28. Frustra adit naturam et Protheum, qui Pana non attraxerit.
29. Sicut post universalem animacionem est particularis animacio, ita post universalem prouidenciam est particularis prouidencia.
30. Ex precedenti conclusione sciri potest, cur Ouidius in execracione in Ibin, post quam inuocauit numen quod terram regit et aquam, terram inuocat et Neptunum.
31. Qui annotaverit diligenter dicta ab Aristotele in exposicione definicionis de anima, videbit cur Orpheus Palladi et Veneri vigilanciam attribuerit.

**[40] Conclusiones Cabalistice numero LXXI,
secundum opinionem propriam, ex ipsis
Hebreorum sapientum fundamentis Cristianam
Religionem maxime confirmantes.**

1. Quicquid dicant ceteri Cabaliste, ego prima divisione scienciam Cabale in scienciam Sephiroth et Semot, tanquam in practicam et speculatiuam distinguerem.
2. Quicquid dicant alii cabaliste, ego partem speculatiuam Cabale quadruplicem divideram, correspondenter quadruplici partitioni philosophie, quam ego solitus sum affere. Prima est scientia, quam ego voco alphabetarie reuolucionis, correspondentem parti philosophie, quam ego philosophiam catholicam voco. Secunda, tertia et quarta pars est triplex merchiaua, correspondentes triplici philosophie particularis, de divinis, de mediis, et sensibilibus naturis.
3. Sciencia, que est pars practica Cabale, practicat totam metaphysicam formalem et theologiam inferiorem.
4. Ensoph non est aliis numeracionibus connumeranda, quia est illarum numeracionum unitas abstracta et incommunicata, non unitas coordinata.
5. Quilibet hebreus Cabalista secundum principia et dicta sciencie Cabale, cogitur ineuitabiliter concedere de trinitate et qualibet persona divina, patre, filio, et spiritu sancto, illud precise sine additione vel diminutione, aut variatione, quod ponit fides catholica cristianorum.

Correlarium. Non solum qui negat trinitatem, sed qui alio modo eam ponunt, quam ponat catholica ecclesia, sicut Arriani, sicut Sabelliani, et similes, redargui possunt manifeste, si admittantur principia cabale.

6. Tria magna Dei nomina quaternarii, que sunt in secretis Cabalistarum per mirabilem appropriationem tribus personis trinitatis, ita debere attribui, ut nomen **יְהוָה** sit patris, Nomen **יֵשׁוּעַ** sit filii, **יְהוֹשֻׁעַ** Nomen sit spiritus sancti, intelligere potest, qui in sciencia cabale fuerit profundus.

7. Nullus hebreus cabalista potest negare, quod nomen Jhesu, si eum secundum modum et principia Cabale interpretemur, hoc totum precise et nichil aliud significat, id est, Deum, dei filium patrisque sapienciam per terciam divinitatis personam, que est ardentissimus amoris ignis, nature humane in unitate suppositi unitum.

8. Ex precedenti conclusione intelligi potest, cur dixit Paulus, datum esse Jhesu nomen, quod est super omne nomen, et cur in domine Jhesu dictum sit: *omne genu flecti, celestium, terrestrium, et infernorum*, quod eciam est maxime cabalisticum, et potest ex se intelligere, qui est profundus in Cabala.

9. Si qua est de nouissimis temporibus humana coniectura, inuestigare possumus per sacratissimam viam Cabale, futuram esse consumacionem seculi hinc ad annos quingentes, et quatuordecim, et dies vigintiquinque.

10. Illud quod apud Cabalistas dicitur אֵלֶּךָ, illud est sine dubio quod ab Orpheo Pallas, a Zoroastre materna mens, a Mercurio Dei filium, a Pythagora sapientia, a Parmenide sphaera intelligibilis nominatur.
11. Modus quo rationabiles anime per archangelum Deo sacrificantur, qui a Cabalistis non exprimitur, non est nisi per separationem anime a corpore, non corporis ab anima nisi per accidens, ut contigit in morte osculi, de quo scribitur, *praeciosa in conspectu domini mors sanctorum eius*.
12. Non potest operari per puram Cabalam, qui non est racionaliter intellectualis.
13. Qui operatur in Cabala sine admixtione extranei, si diu erit in opere, morietur ex binsica, et si errabit in opere aut non purificatus accesserit, deuorabitur ab Azazele per proprietatem iudicii.
14. Per litteram Scin, que mediat in nomine Jhesu, significatur nobis cabalistiche, quod tum perfecte quieuit tanquam in sua perfeccione mundus, cum Iod coniunctus est cum Vau, quod actum est in Cristo, qui fuit verus Dei filius et homo.
15. Per nomen Iod, he, vahu, he, quod est nomen ineffabile, quod dicunt Cabaliste, futurum esse nomen Messie, euidenter cognoscitur futurum eum Deum dei filium per spiritum sanctum hominem factum, et post eum ad perfectionem humani generis super homines paraclytum descensurum.
16. Ex mysterio trium litterarum, que sunt in dictione Sciabat, id est **úáù**, possumus interpretari cabalistiche tunc sabbatizare mundum, cum Dei filius fit homo, et ultimo futurum sabbatum, cum homines in Dei filium regenerabuntur.
17. Qui sciverit quid est vinum purissimum apud cabalistas, sciat cur dixerit Daud, *inebriabor a ubertate Domus tua*, et quam ebrietatem dixerit antiquus vates Museus esse felicitatem, et quid significant tot Bacchi apud Orpheum.
18. Qui coniurixerit Astrologiam Cabale, videbit quod sabbatizare et quiescere conuenientius fit post Christum die dominico, quam die sabbati.
19. Si dictum illud prophete, *Vendiderunt iustum argento*, cabalistiche exponamus, nichil aliud nobis significat, quam hoc scilicet, ut Deus redemptor venditus fuit argento.
20. Si interpretationem suam adverterint Cabaliste super hoc dictione **æà**, que significat *tunc*, de trinitate mysterio multum illuminabuntur.
21. Qui coniurixerit dictum Cabalistarum dicentium, quod illa numeracio, que dicitur iustus et redemptor, dicitur etiam Ze, cum dicto Thalmudistarum dicentium, quod ita Isaac ibat, sicut Ze portans crucem suam, videbit illud, quod fuit in Isaac prefiguratum, fuit adimpletum in Cristo, qui fuit verus Deus

venditus argento.

22. Per dicta Cabalistarum de rubedine Esau, et dictum illud, quod in libro *Bresit Rhaba*, quod Esau fuit rubeus, et rubeum eum ulciscetur, de quo dicitur, *Quare rubeum vestimentum tuum*, habetur expresse, quod Cristus de quo nostri doctores eundem textum exponunt, esse erit, qui ulcionem facit de virtutibus immundis.

23. Per illud dictum Hieremie, *laceravit verbum suum*, secundum expositionem Cabalistarum habemus intelligere, quod Deum sanctum et benedictum laceravit Deus pro peccatoribus.

24. Per responsionem Cabalistarum ad questionem, quare in libro numerorum coniuncta est particula mortis Marie, *particula vitule ruffe*, et per expositionem eorum super eo in libro *Zoar* [Zohar] super eo textu: *Et eius liuore sancti sumus*, redarguuntur ineuitabiliter Hebrei dicentes, non fuisse conueniens, ut mors Cristi satisfaceret pro peccato humani generis.

25. Quilibet Cabalista habet concedere, quod Massias eos a captivitate Diabolica et non temporali erat liberaturum.

26. Quilibet Cabalista debet concedere ex dictis doctorum huius sciencie hoc manifeste dicentium, quod peccatum originale in aduentu Messie expiabitur.

28. Per dictionem *et, ûà*, que bis ponitur in illo textu, *In principio creauit Deus celum et terram*, ego credo significari a Moyse creacionem nature intellectualis, et nature animalis, que naturali ordine precessit creacionem celi et terre.

29. Quod dicitur a Cabalistis, quod linea viridis gyrat universum, conuenientissime dicitur ad conclusionem ultimam, quam diximus ex mente Porphyrtii.

30. Necessario habent concedere cabaliste secundum sua principia, quod verus Messias futurus est talis, ut de eo vere dicatur, quod est Deus et Dei filius.

31. Cum audis cabalistas ponere in Thesua irformitatem, intellige informitatem per antedecenciam ad formalitatem non per priuacionem.

32. Si duplex *aleph*; quod est in textu, *Non auferetur sceptrum*, etc. coniunxerimus ad duplex *aleph*, quod est in textu, *Deus possedit me ab inicio*, et ad duplex *aleph*, quod est in textu, *Terra autem erat inanis*, per viam Cabale intelligemus, ibi Jacob de illo vero Messia locutum, qui fuit Iesus Nazarenus.

33. Per hanc dictionem *ùéà* que scribitur per *Aleph, Iod et Scin*, (et significatur virum), que Deo attribuitur, cum dicitur *Vir belli*, de trinitatis mysterio per viam Cabale perfectissime admonemur.

34. Per nomen **àää**, id est quod tribus literis scribitur, *he*, *vau*, et *aleph*, quod nomen Deo propriissime attribuitur, et maxime conuenienter, non solum ad cabalistas, qui hoc expressen sepius dicunt, sed etiam ad theologiam Dionysii Areopagite, per viam Cabale trinitatis mysterium cum possibilitate incarnationis nobis declaratur.

35. Si Deus in se ut infinitum, ut unum, et secundum se intelligatur, ut sic nichil intelligimus ab eo procedere, sed separacionem a rebus, et omnimodam sui in seipso clausionem, et extremam in remotissimo sue divinitatis recessu profundam ac solitariam retractionem, de eo intelligimus ipso penitissime in abyssu suarum tenebrarum se contegente, et nullo modo in dilatacióne ac profusione suarum bonitatum ac fontali splendoris se manifestante.

36. Ex precedenti conclusione intelligi potest, cur dicatur apud Cabalistas, quod Deus induit se decem vestimentis, quando creauit seculum.

37. Qui intellexerit in dextrali coordinatione subordinationem pietatis ad sapienciam, perfecte intelliget per viam Cabale, quomodo Abraam in die suo per rectam lineam vidit diem Cristi et gauisus est.

38. Effectus, qui sunt sequuti post mortem Cristi, debent conuincere quemlibet cabalistam, quod Iesus Nazarenus fuit verus messias.

39. Ex hac conclusione et trigesima superius posita sequitur, quod quilibet Cabalista habet concedere, quod interrogatus Iesus quis esset, rectissime respondit, dicens, *Ego sum principium, qui loquor vobis*.

40. Hoc habent ineuitabiliter concedere Cabaliste, quod verus Messias per aquam homines purgabit.

41. Sciri potest in Cabala per mysterium *mem* clausi, cur post se Cristus miserit paracletum.

42. Scitur per fundamenta Cabale, quod recte dixerit Iesus, *Antequam nasceretur Abraam, ego sum*.

43. Per mysterium duarum litterarum *uau*, et *iod*, scitur quomodo ipse Messias, ut Deus, fuit principium sui ipsius ut homo.

44. Scitur ex Cabala per mysterium partis setentrionalis, cur iudicabit Deus seculum per ignem.

45. Scitur in Cabala apertissime, cur dei filius, cum aqua baptismi venerit, et spiritus sanctus cum igne.

46. Per eclipsacionem Solis, que accidit in morte Cristi, sciri potest secundum fundamenta cabale, quod tunc passus est filius Dei et verus messias.

47. Qui sciat proprietatem Aquilonis in cabala, sciet cur Sathan Cristo promisit regna mundi, si cadens

eum adorasset.

48. Quicquid dicant ceteri cabaliste, ego decem sphaeras sic decem numeracionibus correspondere dico, ut edificio incipiendo, Iupiter sit quarte, Mars quinte, Sol sexte, Saturnus septime, Venus octaue, Mercurius none, Luna decime, cum supra edificium firmamentum tertia, primum mobile secunda, celum Empyreum prima.

49. Qui sciverit correspondenciam decem preceptorum ad prohibencia per coniunctionem veritatis astrologice cum veritate theologica, videbit ex fundamento nostro precedentis conclusionis, quicquid alii dicant cabaliste, primum preceptum prime numeracioni correspondere, secundum secunde, tertius tercie, quartum septime, quintum quarte, sextum quinte, septimum none, octauum octaue, nonum sexte, decimum decime.

50. Cum dicunt Cabaliste a septima et octaua petendos filios, ita dicas in marchiaue inferiori accipi, ut ab una petatur ut det, ab altera ne prohibeat. Et que det et que prohibeat potest intelligere ex precedentibus conclusionibus, qui fuerit intelligens in Astrologia et Cabala.

51. Sicut suit Luna plena in Salomone, ita fuit plenus Sol in vero Messia, qui fuit Iesus, et de correspondencia ad diminucionem in Sedechia potest quis coniectare, si profundat in Cabala.

52. Ex precedenti conclusione intelligi potest, cur Euangelista Mattheus in quatuordecim illis generacionibus ante Cristum quasdam dimiserit.

53. Cum fieri lucem nichil sit aliud quam participare lucem, conueniens est ualde illa cabalistarum expositio, ut in li, *fiat lux*, per lucem speculum lucens intelligamus, et in ly. *facta est lux*, speculum non lucens.

54. Quoc dicunt Cabaliste, beatificandos nos in speculo lucente resposito sanctis in futuro seculo, idem sit precise sequendo fundamenta eorum, cum eo, quod nos dicimus beatificandos sanctos in filio.

55. Quod dicunt Cabaliste lumen repositum in septuplo lucere plus quam lumen relictum, mirabiliter conuenit arithmetice pythagorice.

56. Qui sciverit explicare quaternarium in denarium, habebit modum, si sit peritus cabale deducendi ex nomine ineffabili nomen LXXII. litterarum.

57. Per precedentem conclusionem potest intelligens in Arithmetica formali intelligere, quod operari per Scemamphoras [schemhamphoras] est proprium rationali nature.

58. Reccius forent illud *Becadmin*, quod ponit glossa Chaldaica super dictionem *Bresit*, exponere sapientialibus ideis, quam de triginta duabus viis, ut dicunt alii Cabaliste, utrumque tamen est rectum in Cabala.

59. Qui profunde considerauit quadruplices rerum statum, primo unionis et stabilitate mansionis, secundo processionis, tercio reversionis, quarto beatifice reunionis, videbit literam *beth* cum prima littera; primum cum media, medium cum ultimis, ultima operari.

60. Ex precedenti conclusione potest contemplatiuus homo intelligere, cur lex Dei a *beth* littera incipit, de qua scribitur, quod est immaculata, quod erat cum eo cuncta componens, quod est convertens animas, quod facit dare fructum in tempore suo.

61. Per eandem conclusionem sciri potest, quod idem filius qui sapientia patris, est qui omnia unit in patre, et per quem omnia facta sunt, et a quo omnia convertuntur, in qua demum li. sabbatizant omnia.

62. Qui profunde consideraverit nouenarium beatudinum numerum, de quo apud Matheum in euangelio, videbit illas mirabiliter conuenire nouenario nouem numerationum, que sunt infra primam, que est inaccessibilis diuinitatis abyssus.

63. Sicut Aristoteles diuiniorum philosophiam, quam philosophi antiqui sub fabulis et apologia velarunt, ipse sub philosophice speculacionis facie dissimulauit, et verborum breuitate obscurauit, ita Rabi Moyses Aegyptius in libro, qui a latinis dicitur *dux neutrorum*, dum per superficiale verborum corticem videtur cum philosophia ambulare, per latentes profundi sensus intelligencias mysteria complectitur Cabal.

64. In textu, *Audi Israel, dominus deus noster dominus unus*, rectius est, ut intelligatur ibi colleccio ab inferiori ad superius, et a superiori ad inferius, quam ab inferiori ad superius bis.

65. Reccius est, ut *Amen Tipheret* dicat et regnum, ut per viam numeri ostenditur, quam quod dicat regnum tantum, ut quidam volunt.

66. Ego animam nostram sic decem Sephirot adapto, ut per unitatem suam sit cum prima, per intellectum cum secunda, per rationem cum tertia, per superiorem concupiscibilem cum quarta, per superiorem irrascibilem cum quinta, per liberum arbitrium cum sexta, et per hoc totum ut ad superiora se convertitur cum septima, ut ad inferiora cum octaua, et mixtum ex utroque potius per indifferenciam vel alternariam adhesionem, quam simultaneam continenciam cum nona, et per potenciam qua inhabitat primum; habitaculum cum decima.

67. Per dictum Cabalistarum, quod celi sunt ex igne et aqua, simul et veritatem Theologicam de ipsis Sephirot nobis manifestat, et philosophorum veritatem, quod elementa in celo sint tantum secundum actiuam virtutem.

68. Qui sciverit quid sit denarius in Arithmetica formali, et cognoverit naturam primi numeri spherici, sciet illud quod ego adhuc apud aliquem cabalistam non legi, et est, quod sit fundamentum secreti magni Iobelei in Cabala.

69. Ex fundamento precedentis conclusionis sciri pariter potest, secretum quinquaginta portatum intelligencie, et millesime generacionis, et regni omnium seculorum.
70. Per modum legendi sine punctis in lege, et modus scribendi res divinas, et unialis continencie per indeterminatum ambitum rerum divinarum nobis ostenditur.
71. Per id quod dicunt Cabaliste, de Egypto, *et attestata est experientia*, abemus credere, quod terra Egypti sit in analogia, et sub ordinacione proprietatis potencie.
72. Sicut vera Astrologia docet nos legere in libro Dei, ita Cabala docet nos legere in libro legis.

Finis.

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Apollonius of Tyana reads your future

From *The Circus of Dr. Lao*, Charles G. Finney, 1935.

The widow Mrs. Howard T. Cassan came to the circus in her flimsey brown dress and her low shoes and went direct to the fortuneteller's tent. She paid her mite and sat down to hear her future. Apollonius warned her she was going to be disappointed.

"Not if you tell me the truth," said Mrs. Cassan. "I particularly want to know how soon oil is going to be found on that twenty acres of mine in New Mexico."

"Never," said the seer.

"Well, then, when shall I be married again?"

"Never," said the seer.

"Very well. What sort of man will next come into my life?"

"There will be no more men in your life," said the seer.

"Well, what in the world is the use of my living then, if I'm not going to be rich, not going to be married again, not going to know any more men?"

"I don't know," confessed the prophet. "I only read futures. I don't evaluate them."

"Well, I paid you. Read my future."

"Tomorrow will be like today, and day after tomorrow will be like the day before yesterday," said Apollonius. "I see your remaining days each as quiet, tedious collections of hours. You will not travel anywhere. You will think no new thoughts. You will experience no new passions. Older you will become but not wiser. Stiffer but not more dignified. Childless you are, and childless you shall remain. Of that suppleness you once commanded in your youth, of that strange simplicity which once attracted a few men to you, neither endures, nor shall you recapture any of them any more. People will talk to you and visit with you out of sentiment or pity, not because you have anything to offer them. Have you ever seen an old cornstalk turning brown, dying, but refusing to fall over, upon which stray birds alight now and

then, hardly remarking what it is they perch on? That is you. I cannot fathom your place in life's economy. A living thing should either create or destroy according to its capacity and caprice, but you, you do neither. You only live on dreaming of the nice things you would like to have happen to you but which never happen; and you wonder vaguely why the young lives about you which you occasionally chide for a fancied impropriety never listen to you and seem to flee at your approach. When you die you will be buried and forgotten, and that is all. The morticians will enclose you in a worm-proof casket, thus sealing even unto eternity the clay of your uselessness. And for all the good or evil, creation or destruction, that your living might have accomplished, you might just as well have never lived at all. I cannot see the purpose in such a life. I can see in it only vulgar, shocking waste."

"I thought you said you didn't evaluate lives," snapped Mrs. Cassan.

"I'm not evaluating; I'm only wondering. Now you dream of an oil well to be found on twenty acres of land you own in New Mexico. There is no oil there. You dream of some tall, dark, handsome man to come wooing you. There is no man coming, dark, tall, or otherwise. And yet you will dream on in spite of all I tell you; dream on through your little round of hours, sewing and rocking and gossiping and dreaming; and the world spins and spins and spins. Children are born, grow up, accomplish, sicken, and die; you sit and rock and sew and gossip and live on. And you have a voice in the government, and enough people voting the same way you vote could change the face of the world. There is something terrible in that thought. But your individual opinion on any subject in the world is absolutely worthless. No, I cannot fathom the reason for your existence."

"I didn't pay you to fathom me. Just tell me my future and let it go at that."

I have been telling you your future! Why don't you listen? Do you want to know how many more times you will eat lettuce or boiled eggs? Shall I enumerate the instances you will yell good-morning to your neighbor across the fence? Must I tell you how many more times you will buy stockings, attend church, go to moving picture shows? Shall I make a list showing how many more gallons of water in the future you will boil making tea, how many more combinations of cards will fall to you at auction bridge, how often the telephone will ring in your remaining years? Do you want to know how many more times you will scold the paper-carrier for not leaving your copy in the spot that irks you the least? Must I tell you how many more times you will become annoyed at the weather because it rains or fails to rain according to your wishes? Shall I compute the pounds of pennies you will save shopping at bargain centers? Do you want to know all that? For that is your future, doing the same small futile things you have done for the last fifty-eight years. You face a repetition of your past, a recapitulation of the digits in the adding machine of your days. Save only one bright numeral, perhaps: there was love of a sort in your past; there is none in your future."

"Well, I must say, you are the strangest fortuneteller I ever visited."

"It is my misfortune only to be able to tell the truth."

"Were you ever in love?"

"Of course. But why do you ask?"

"There is a strange fascination about your brutal frankness. I could imagine a girl, or an experienced woman, rather, throwing herself at your feet."

"There was a girl, but she never threw herself at my feet. I threw myself at hers."

"What did she do?"

"She laughed."

"Did she hurt you?"

"Yes. But nothing has hurt me very much since."

"I knew it! I knew a man of your terrible intenseness had been hurt by some woman sometime. Women can do that to a man, can't they?"

"I suppose so."

"You poor, poor man! You are not so very much older than I am, are you? I, too, have been hurt. Why couldn't we be friends, or more than friends, perhaps, and together patch up the torn shreds of our lives? I think I could understand you and comfort and care for you."

"Madam, I am nearly two thousand years old., and all that time I have been a bachelor. It is too late to start over again."

"Oh, you are being so delightfully foolish! I love whimsical talk! We would get on splendidly, you and I; I am sure of it!"

"I'm not. I told you there were no more men in your life. Don't try to make me eat my own words, please. The consultation is ended. Good afternoon."

She started to say more, but there was no longer anyone to talk to. Apollonius had vanished with that suddenness commanded by only the most practiced magicians. Mrs. Cassan went out into the blaze of sunshine. There she encountered Luther and Kate. It was then precisely ten minutes before Kate's petrification.

"My dear," said Mrs. Cassan to Kate, "that fortuneteller is the most magnetic man I ever met in my whole

life. I am going to see him again this evening."

"What did he say about the oil?" asked Luther.

"Oh, he was frightfully encouraging," said Mrs. Cassan.

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THE SPHERE OF SACROBOSCO

An early 13th century treatise on astronomy, by Iohannes de Sacrobosco.

Translated by Lynn Thorndike, 1949.

PROEMIUM

CONTENTS OF THE FOUR CHAPTERS. -- The treatise on the sphere we divide into four chapters, telling,

- [first](#), what a sphere is, what its center is, what the axis of a sphere is, what the pole of the world is, how many spheres there are, and what the shape of the world is.
- [In the second](#) we give information concerning the circles of which this material sphere is composed and that supercelestial one, of which this is the image, is understood to be composed.
- [In the third](#) we talk about the rising and setting of the signs, and the diversity of days and nights which happens to those inhabiting diverse localities, and the division into climes.
- [In the fourth](#) the matter concerns the circles and motions of the planets, and the causes of eclipses.

CHAPTER ONE

SPHERE DEFINED. -- A sphere is thus described by Euclid: A sphere is the transit of the circumference of a half-circle upon a fixed diameter until it revolves back to its original position. That is, a sphere is such a round and solid body as is described by the revolution of a semicircular arc.

By Theodosius a sphere is described thus: A sphere is a solid body contained within a single surface, in the middle of which there is a point from which all straight lines drawn to the circumference are equal, and that point is called the "center of the sphere." Moreover, a straight line passing through the center of the sphere, with its ends touching the circumference in opposite directions, is called the "axis of the sphere." And the two ends of the axis are called the "poles of the world."

SPHERE DIVIDED. -- The sphere is divided in two ways, by substance and by accident. By substance it is divided into the ninth sphere, which is called the "first moved" or the *primum mobile*; and the sphere of the fixed stars, which is named the "firmament"; and the seven spheres of the seven planets, of which

some are larger, some smaller, according as they the more approach, or recede from, the firmament. Wherefore, among them the sphere of Saturn is the largest, the sphere of the moon the smallest, as is shown in the accompanying figure.

By accident the sphere is divided into the sphere right and the sphere oblique. For those are said to have the sphere right who dwell at the equator, if anyone can live there. And it is called "right" because neither pole is elevated more for them than the other, or because their horizon intersects the equinoctial circle and is intersected by it at spherical right angles. Those are said to have the sphere oblique who live this side of the equator or beyond it. For to them one pole is always raised above the horizon, and the other is always depressed below it. Or it is because their artificial horizon intersects the equinoctial at oblique and unequal angles.

THE FOUR ELEMENTS. -- The machine of the universe is divided into two, the ethereal and the elementary region. The elementary region, existing subject to continual alteration, is divided into four. For there is earth, placed, as it were, as the center in the middle of all, about which is water, about water air, about air fire, which is pure and not turbid there and reaches to the sphere of the moon, as Aristotle says in his book of *Meteorology*. For so God, the glorious and sublime, disposed. And these are called the "four elements" which are in turn by themselves altered, corrupted and regenerated. The elements are also simple bodies which cannot be subdivided into parts of diverse forms and from whose commixture are produced various species of generated things. Three of them, in turn, surround the earth on all sides spherically, except in so far as the dry land stays the sea's tide to protect the life of animate beings. All, too, are mobile except earth, which, as the center of the world, by its weight in every direction equally avoiding the great motion of the extremes, as a round body occupies the middle of the sphere.

THE HEAVENS. -- Around the elementary region revolves with continuous circular motion the ethereal, which is lucid and immune from all variation in its immutable essence. And it is called "Fifth Essence" by the philosophers. Of which there are nine spheres, as we have just said: namely, of the moon, Mercury, Venus, the sun, Mars, Jupiter, Saturn, the fixed stars, and the last heaven. Each of these spheres incloses its inferior spherically.

THEIR MOVEMENTS. -- And of these there are two movements. One is of the last heaven on the two extremities of its axis, the Arctic and Antarctic poles, from east through west to east again, which the equinoctial circle divides through the middle. Then there is another movement, oblique to this and in the opposite direction, of the inferior spheres on their axes, distant from the former by 23 degrees. But the first movement carries all the others with it in its rush about the earth once within a day and night, although they strive against it, as in the case of the eighth sphere one degree in a hundred years. This second movement is divided through the middle by the zodiac, under which each of the seven planets has its own sphere, in which it is borne by its own motion, contrary to the movement of the sky, and completes it in varying spaces of time -- in the case of Saturn in thirty years, Jupiter in twelve years, Mars in two, the sun in three hundred and sixty-five days and six hours, Venus and Mercury about the same, the moon in twenty-seven days and eight hours.

REVOLUTION OF THE HEAVENS FROM EAST TO WEST. -- That the sky revolves from east to

west is signified by the fact that the stars, which rise in the east, mount gradually and successively until they reach mid-sky and are always at the same distance apart, and, thus maintaining their relative positions. they move toward their setting continuously and uniformly. Another indication is that the stars near the North Pole, which never set for us, move continuously and uniformly, describing their circles about the pole, and are always equally near or far from one another. Therefore, from those two continuous movements of the stars, both those that set and those which do not, it is clear that the firmament is moved from east to west.

THE HEAVENS SPHERICAL. -- There are three reasons why the sky is round: likeness, convenience, and necessity. Likeness, because the sensible world is made in the likeness of the archetype, in which there is neither end nor beginning; wherefore, in likeness to it the sensible world has a round shape, in which beginning or end cannot be distinguished. Convenience, because of all isoperimetric bodies the sphere is the largest and of all shapes the round is most capacious. Since largest and round, therefore the most capacious. Wherefore, since the world is all-containing, this shape was useful and convenient for it. Necessity, because if the world were of other form than round -- say, trilateral, quadrilateral, or many-sided -- it would follow that some space would be vacant and some body without a place, both of which are false, as is clear in the case of angles projecting and revolved.

A FURTHER PROOF. -- Also, as Alfraganus says, if the sky were flat, one part of it would be nearer to us than another, namely, that which is directly overhead. So when a star was there, it would be closer to us than when rising or setting. But those things which are closer to us seem larger. So the sun when in mid-sky should look larger than when rising or setting, whereas the opposite is the case; for the sun or another star looks bigger in the east or west than in mid-sky. But, since this is not really so, the reason for its seeming so is that in winter and the rainy season vapors rise between us and the sun or other star. And, since those vapors are diaphanous, they scatter our visual rays so that they do not apprehend the object in its true size, just as is the case with a penny dropped into a depth of limpid water, which appears larger than it actually is because of a like diffusion of rays.

THE EARTH A SPHERE. -- That the earth, too, is round is shown thus. The signs and stars do not rise and set the same for all men everywhere but rise and set sooner for those in the east than for those in the west; and of this there is no other cause than the bulge of the earth. Moreover, celestial phenomena evidence that they rise sooner for Orientals than for westerners. For one and the same eclipse of the moon which appears to us in the first hour of the night appears to Orientals about the third hour of the night, which proves that they had night and sunset before we did, of which setting the bulge of the earth is the cause.

FURTHER PROOFS OF THIS. -- That the earth also has a bulge from north to south and vice versa is shown thus: To those living toward the north, certain stars are always visible, namely, those near the North Pole, while others which are near the South Pole are always concealed from them. If, then, anyone should proceed from the north southward, he might go so far that the stars which formerly were always visible to him now would tend toward their setting. And the farther south he went, the more they would be moved toward their setting. Again, that same man now could see stars which formerly had always

been hidden from him. And the reverse would happen to anyone going from the south northward. The cause of this is simply the bulge of the earth. Again, if the earth were flat from east to west, the stars would rise as soon for westerners as for Orientals. which is false. Also, if the earth were flat from north to south and vice versa, the stars which were always visible to anyone would continue to be so wherever he went, which is false. But it seems flat to human sight because it is so extensive.

SURFACE OF THE SEA SPHERICAL. -- That the water has a bulge and is approximately round is shown thus: Let a signal be set up on the seacoast and a ship leave port and sail away so far that the eye of a person standing at the foot of the mast can no longer discern the signal. Yet if the ship is stopped, the eye of the same person, if he has climbed to the top of the mast, will see the signal clearly. Yet the eye of a person at the bottom of the mast ought to see the signal better than he who is at the top, as is shown by drawing straight lines from both to the signal. And there is no other explanation of this thing than the bulge of the water. For all other impediments are excluded, such as clouds and rising vapors.

Also, since water is a homogeneous body, the whole will act the same as its parts. But parts of water, as happens in the case of little drops and dew on herbs, naturally seek a round shape. Therefore, the whole, of which they are parts, will do so.

THE EARTH CENTRAL. -- That the earth is in the middle of the firmament is shown thus. To persons on the earth's surface the stars appear of the same size whether they are in mid-sky or just rising or about to set, and this is because the earth is equally distant from them. For if the earth were nearer to the firmament in one direction than in another, a person at that point of the earth's surface which was nearer to the firmament would not see half of the heavens. But this is contrary to Ptolemy and all the philosophers, who say that, wherever man lives, six signs rise and six signs set, and half of the heavens is always visible and half hid from him.

AND A MERE POINT IN THE UNIVERSE. -- That same consideration is a sign that the earth is as a center and point with respect to the firmament, since, if the earth were of any size compared with the firmament, it would not be possible to see half the heavens. Also, suppose a plane passed through the center of the earth, dividing it and the firmament into equal halves. An eye at the earth's center would see half the sky, and one on the earth's surface would see the same half. From which it is inferred that the magnitude of the earth from surface to center is inappreciable and, consequently, that the magnitude of the entire earth is inappreciable compared to the firmament. Also Alfraganus says that the least of the fixed stars which we can see is larger than the whole earth. But that star, compared with the firmament, is a mere point. Much more so is the earth, which is smaller than it.

THE EARTH IMMOBILE. -- That the earth is held immobile in the midst of all, although it is the heaviest, seems explicable thus. Every heavy thing tends toward the center. Now the center is a point in the middle of the firmament. Therefore, the earth, since it is heaviest, naturally tends toward that point. Also, whatever is moved from the middle toward the circumference ascends. Therefore, if the earth were moved from the middle toward the circumference, it would be ascending, which is impossible.

MEASURING THE EARTH'S CIRCUMFERENCE. -- The total girth of the 700 stades for each of the 360 parts of the zodiac (sic). For let one take earth by the authority of the philosophers Ambrose, Theodosius, and Eratosthenes is defined as comprising 252,000 stades, which is allowing an astrolabe on a clear starry night and, sighting the pole through both apertures in the indicator, [1] note the number of degrees where it is. Then let our measurer of the cosmos proceed directly north until on another clear night, observing the pole as before, the indicator stands a degree higher. After this let the extent of his travel be measured, and it will be found to be 700 stades. Then, allowing this many stades for each of 360 degrees, the girth of the earth is found.

AND DIAMETER. -- From these data the diameter of the earth can be found thus by the rule for the circle and diameter. Subtract the twenty-second part from the circuit of the whole earth, and a third of the remainder -- that is, 80, 181 stades and a half and third part of one stade -- will be the diameter or thickness of the terrestrial ball.

CHAPTER TWO

OF THE CIRCLES AND THEIR NAMES

CELESTIAL CIRCLES. -- Of these circles some are larger, some smaller, as sense shows. For a great circle in the sphere is one which, described on the surface of the sphere about its center, divides the sphere into two equal parts, while a small circle is one which, described on the surface of the sphere, divides it not into two equal but into two unequal portions.

THE EQUINOCTIAL. -- Of the great circles we must first mention the equinoctial. The equinoctial is a circle dividing the sphere into two equal parts and equidistant at its every point from either pole. And it is called "equinoctial" because, when the sun crosses it, which happens twice a year, namely, in the beginning of Aries and in the beginning of Libra, there is equinox the world over. Wherefore it is termed the "equator of day and night," because it makes the artificial day equal to the night. And 'tis called the "belt of the first movement."

THE TWO MOVEMENTS AGAIN. -- Be it understood that the "first movement" means the movement of the *primum mobile*, that is, of the ninth sphere or last heaven, which movement is from east through west back to east again, which also is called "rational motion" from resemblance to the rational motion in the microcosm, that is, in man, when thought goes from the Creator through creatures to the Creator and there rests.

The second movement is of the firmament and planets contrary to this, from west through east back to west again, which movement is called "irrational" or "sensual" from resemblance to the movement of the microcosm from things corruptible to the Creator and back again to things corruptible.

THE NORTH AND SOUTH POLES. -- 'Tis called the "belt of the first movement" because it divides the *primum mobile* or ninth sphere into two equal parts and is itself equally distant from the poles of the

world. It is to be noted that the pole which always is visible to us is called "septentrional," "arctic," or "boreal." "Septentrional" is from *septentrio*, that is, from Ursa Minor, which is derived from *septem* and *trion*, meaning "ox," because the seven stars in Ursa move slowly, since they are near the pole. Or those seven stars are called *septentriones* as if *septem teriones*, because they tread the parts about the pole. "Arctic" is derived from *arthos*, which is Ursa Major, for 'tis near Ursa Major. It is called "boreal" because it is where the wind Boreas comes from. The opposite pole is called "Antarctic" as opposed to "Arctic." It also is called "meridional" because it is to the south, and it is called "austral" because it is where the wind Auster comes from. The two fixed points in the firmament are called the "poles of the world" because they terminate the axis of the sphere and the world revolves on them. One of these poles is always visible to us, the other always hidden. Whence Virgil:

This vertex is ever above us, but that
Dark Styx and deep Manes hold beneath our feet. [2]

THE ZODIAC. -- There is another circle in the sphere which intersects the equinoctial and is intersected by it into two equal parts. One half of it tips toward the north, the other toward the south. That circle is called "zodiac" from *zoe*, meaning "life," because all life in inferior things depends on the movement of the planets beneath it. Or it is derived from *zodias*, which means "animal," because, since it is divided into twelve equal parts, each part is called a sign and has its particular name from the name of some animal, because of some property characteristic of it and of the animal, or because of the arrangement of the fixed stars there in the outline of that kind of animal. That circle in Latin is called *signifer* because it bears the "signs" or because it is divided into them. By Aristotle in *On Generation and Corruption* it is called the "oblique circle," where he says that, according to the access and recess of the sun in the oblique circle, are produced generations and corruptions in things below.

THE TWELVE SIGNS. -- The names, order, and number of the signs are set forth in these lines:

There are Aries, Taurus, Gemini, Cancer, Leo, Virgo,
Libra and Scorpio, Architenens, Capricorn, Amphora, Pisces.

Moreover, each sign is divided into 30 degrees, whence it is clear that in the entire zodiac there are 360 degrees. Also, according to astronomers, each degree is divided into 60 minutes, each minute into 60 seconds. each second into 60 thirds, and so on. And as the zodiac is divided by astronomers, so each circle in the sphere, whether great or small, is divided into similar parts.

While every circle in the sphere except the zodiac is understood to be a line or circumference, the zodiac alone is understood to be a surface, 12 degrees wide of degrees such as we have just mentioned. Wherefore. it is clear that certain persons in astrology lie who say that the signs are squares, unless they misuse this term and consider square and quadrangle the same. For each sign is 30 degrees in longitude, 12 in latitude.

THE ECLIPTIC. -- The line dividing the zodiac in its circuit, so that on one side it leaves 6 degrees and

on the other side another 6, is called the "ecliptic," since when sun and moon are on that line there occurs an eclipse of sun or moon. The sun always moves beneath the ecliptic, but all the other planets decline toward north or south; sometimes, however, they are beneath the ecliptic. The part of the zodiac which slants away from the equinoctial to the north is called "northern" or "boreal" or "Arctic," and those six signs which extend from the beginning of Aries to the end of Virgo are called "northern." The other part of the zodiac which tips from the equinoctial toward the south is called "meridional" or "austral," and the six signs from the beginning of Libra to the end of Pisces are called "meridional" or "austral."

EXTENDED USES OF "SIGN." -- When it is said that the sun is in Aries or in another sign, it should be understood that *in* is taken for *beneath* according as we now accept sign. In another meaning a sign is called a "pyramid," whose quadrilateral base is that surface which we call a "sign," while its apex is at the center of the earth. And in this sense we may properly say that the planets are *in* signs. "Sign" may be used in a third way as produced by six circles passing through the poles of the zodiac and through the beginnings of the twelve signs. Those six circles divide the entire surface of the sphere into twelve parts, wide in the middle but narrower toward the poles, and each such part is called a "sign" and has a particular name from the name of that sign which is intercepted between its two lines. And according to this usage stars which are near the poles are said to be "in signs." Also think of a body whose base is a sign in this last sense which we have accepted but whose edge is on the axis of the zodiac. Such a body is called a "sign" in a fourth sense, according to which usage the whole world is divided into twelve equal parts, which are called "signs," and so whatever is in the world is in some sign.

COLURES. -- There are two other great circles in the sphere which are called "colures," whose function is to distinguish solstices and equinoxes. "Colure" is derived from *colon*, which is a member, and *uros*, which is a wild ox, because, just as the lifted tail of the wild ox, which is its member, describes a semicircle and not a complete circle, so a colure always appears to us imperfect because only one half of it is seen.

The colure distinguishing the solstices passes through the poles of the universe and through the poles of the zodiac and through the greatest declinations of the sun, that is, through the first degrees of Cancer and Capricorn. Wherefore, the first point of Cancer, where that colure intersects the zodiac, is called the "point of the summer solstice," because, when the sun is in it, the summer solstice occurs and the sun cannot approach further toward our zenith. The zenith is a point in the firmament directly above our heads. The arc of the colure which is intercepted between the point of the summer solstice and the equinoctial point is called the "sun's greatest declination" and is, according to Ptolemy, 23 degrees and 51 minutes, according to Almeon, 23 degrees and 33 minutes. Similarly, the first point of Capricorn is called the "point of the winter solstice," and the arc of the colure intercepted between that point and the equinoctial is called the "sun's greatest declination" and is equal to the former.

The other colure passes through the poles of the universe and through the points of Aries and Libra where are the two equinoxes, whence it is called the "colure distinguishing the equinoxes." Those two colures intersect at the poles of the world at spherical right angles. The signs of the solstices and equinoxes are stated in these verses:

These two solstices make, Cancer and Capricorn,
But Aries and Libra equal the nights to days.

THE MERIDIAN. -- There are yet two other great circles in the sphere, namely, the meridian and the horizon. The meridian is a circle passing through the poles of the world and through our zenith, and it is called "meridian" because, wherever a man may be and at whatever time of year, when the sun with the movement of the firmament reaches his meridian, it is noon for him. For like reason it is called the "circle of midday." And it is to be noted that cities of which one is farther east than the other have different meridians. The arc of the equinoctial intercepted between two meridians is called the "longitude" of the city. If two cities have the same meridian, then they are equally distant from east and from west.

THE HORIZON. -- The horizon is a circle dividing the lower hemisphere from the upper, whence it is called "horizon," that is, "limiter of vision."

It is also called the "circle of the hemisphere." Moreover, the horizon is twofold -- that is, right, and oblique or slanting. Those have a right horizon and right sphere whose zenith is on the equinoctial, since their horizon is a circle passing through the poles of the world cutting the equinoctial at right angles, wherefore it is called "right horizon" and "right sphere." But those to whom the pole of the world is raised above the horizon have an oblique or slanting horizon, since their horizon intersects the equinoctial at unequal and oblique angles and is called "oblique horizon" and the sphere "oblique" or "slanting." Moreover, the zenith over our heads is always the pole of the horizon.

ELEVATION OF THE POLE. -- From these things it is evident that the elevation of the pole of the world above the horizon is as great as the distance of the zenith from the equator, which is shown in this way. Since in every natural day either colure twice joins or becomes identical with the meridian, whatever is true of one holds for the other. Take, then, a fourth part of the colure distinguishing the solstices, which is from the equinoctial to the pole. Take another fourth part of the same colure, which is from zenith to horizon. Since the zenith is the pole of the horizon, those two quarters, since they are quarters of one and the same circle, are equal. But if equals are subtracted from equals, or the same thing common to both is subtracted, the remainders will be equal. Therefore, if we subtract the common arc, namely, that between the zenith and the pole, the remainders will be equal, namely, the elevation of the pole above the horizon and the distance of the zenith from the equinoctial.

TROPICS OF CANCER AND CAPRICORN. -- Having told of the six great circles, we must speak of the four smaller circles. Be it noted, then, that the sun, when in the first point of Cancer or the summer solstice, as it is carried by the firmament describes a circle, which is the one last described by the sun in the direction of the Arctic pole. Wherefore it is called the "circle of the summer solstice" for the reason aforesaid, or the "summer tropic" from *tropos*, which is "turning," because then the sun begins to turn toward the lower hemisphere and to recede from us. The sun again, when in the first point of Capricorn or winter solstice, as it is carried by the firmament describes another circle which is the one last described by the sun in the direction of the Antarctic pole, whence 'tis called the "circle of the winter solstice" or the "winter tropic," because then the sun turns toward us.

ARCTIC AND ANTARCTIC CIRCLES. -- Since the zodiac slants from the equinoctial, the pole of the zodiac will decline from the pole of the world. Therefore, since the eighth sphere and the zodiac, which is a part of it, are moved about the axis of the world, the pole of the zodiac, too, will move about the pole of the world. And that circle which the pole of the zodiac describes about the Arctic pole of the world is called the "Arctic circle." And that circle which the other pole of the zodiac describes about the Antarctic pole is called the "Antarctic circle."

As great as is the maximum declination of the sun, so great is the distance of the pole of the world from the pole of the zodiac, which is shown in this way. Take the colure distinguishing the solstices which passes through the poles of the world and the poles of the zodiac. Since all quarters of one and the same circle are equal, the quarter of this colure between equator and pole is equal to the quarter of the same colure from the first point of Cancer to the pole of the zodiac. Then, if we subtract from those equals the common arc from the first point of Cancer to the pole of the world, the remainders will be equal, namely, the maximum declination of the sun and the distance from the pole of the world to the pole of the zodiac. Moreover, since the Arctic circle at every point is equidistant from the pole of the world, it is evident that that part of the colure which lies between the first point of Cancer and the Arctic circle is almost double the maximum declination of the sun or the arc of the same colure intercepted between the Arctic circle and the Arctic pole, which is equal to the maximum declination of the sun. Since that colure, like other circles in the sphere, has 360 degrees, a quarter of it will be 90 degrees. Then, since the maximum declination of the sun according to Ptolemy is 23 degrees and 51 minutes and of as many degrees is the arc which is between the Arctic circle and the Arctic pole, if those two combined, which make about 48 degrees, are subtracted from 90, the remainder will be 42 degrees, as is the arc of the colure which lies between the first point of Cancer and the Arctic circle. So it is clear that that arc is almost double the maximum declination of the sun.

It is also to be noted that the equinoctial with the four small circles are called "parallels," as it were equidistant, not that the first is as far from the second as the second is from the third, because this is false, as has already been shown, but because any two taken together are equidistant at every point. They are called the "equinoctial parallel," the "parallel of the summer solstice," the "parallel of the winter solstice," the "Arctic parallel", and the "Antarctic parallel." It is further to be noted that the four minor parallels, namely, the two tropics and the Arctic parallel and Antarctic parallel, distinguish five zones or five regions in the heaven. Therefore, Virgil:

Five zones possess the sky, of which one is ever
Red from blazing sun and ever burnt by fire. [\[3\]](#)

Also a like number of zones is distinguished on earth directly beneath the said zones. Wherefore, Ovid:

... and just as many zones are marked on earth. [\[4\]](#)

THE FIVE ZONES. -- That zone which lies between the tropics is said to be uninhabitable because of the heat of the sun, which ever courses between the tropics. Similarly, the zone of earth directly beneath it is

said to be uninhabitable because of the fervor of the sun, which ever courses above it. But those two zones which are described by the Arctic circle and the Antarctic circle about the poles of the world are uninhabitable because of too great cold, since the sun is far removed from them. The same is to be understood of the zones of earth directly beneath them. But those two zones of which one is between the summer tropic and the Arctic circle and the other between the winter tropic and the Antarctic circle are habitable and tempered from the heat of the torrid zone between the tropics and from the cold of the extreme zones which lie about the poles. The same is to be understood of the stretches of earth directly beneath them.

CHAPTER THREE

RISINGS AND SETTINGS OF THE SIGNS. -- The risings and settings of the signs are taken in two ways, according to the poets and according to the astronomers. The rising and setting of the signs according to the poets is threefold, namely, cosmic, chronic, and heliacal.

COSMIC RISING. -- Cosmic or mundane rising takes place when sign or star ascends above the horizon from the east by day. And albeit in each artificial day six signs rise, yet antonomastically that sign is said to rise cosmically with which and in which the sun rises in the morning. And this is rising in the strict and chief and daily sense. Of this rising we have an instance in the *Georgics*, where the planting of beans and millet in springtime, when the sun is in Taurus, is taught thus:

The white bull with gilded horns opens the year,
And the dog, yielding to adverse star, sets. [\[5\]](#)

COSMIC SETTING. -- Cosmic setting is a matter of opposition. When the sun rises with a sign, the opposite sign sets cosmically. This setting is spoken of in the *Georgics*, where is taught the sowing of wheat in late fall when the sun is in Scorpio. For when Scorpio rises with the sun, Taurus, where the Pleiades are, sets.

Ere Eoe Atlantides are hidden from you,
Consign the seed as you should to the furrow. [\[6\]](#)

CHRONIC RISING AND SETTING. -- Chronic or temporal rising takes place when sign or star, after sunset, emerges above the horizon from the east at night. It is called "temporal rising" because astronomical time begins with sunset. Of this rising we have an example in Ovid's *From Pontus*, where he complains of his prolonged exile, saying,

Pleias having risen makes four autumns, [\[7\]](#)

signifying by four autumns that four years had passed since he was sent into exile. But Virgil made the Pleiades set in the autumn, so they seem contradictory. But the explanation of this is that according to

Virgil they set cosmically and according to Ovid they rise chronically, which may well happen on the same day but differently, since cosmic setting is with respect to daytime, but chronic rising is in the evening.

Chronic setting is a matter of opposition. Hence Lucan:

Then the short night shot Thessalian arrows. [\[8\]](#)

HELIACAL RISING AND SETTING. -- Heliacal or solar rising occurs when sign or star can be seen by departure of the sun from it, which previously could not be seen because of the nearness of the sun. Ovid gives an example of this in the *Fasli*, saying:

Now aged Aquarius sits below with urn inclined. [\[9\]](#)

And Virgil in the *Georgics*:

And the Gnosian Star of the burning crown descends, [\[10\]](#)

which star, being next to Scorpio, was not visible while the sun was in Scorpio.

Heliacal setting takes place when the sun approaches a sign and by its presence prevents it from being seen. An example of this is the following verse:

And the dog, yielding to adverse star, sets. [\[11\]](#)

RIGHT ASCENSIONS. -- We next consider the rising and setting of the signs according to the astronomers and first in the right sphere. It should be remarked that the rising or setting of a sign is nothing else than the rising of that part of the equinoctial circle which rises with that sign, when it comes above the horizon, or the setting of that part of the equinoctial which sets with that sign when it sets, that is, moves westward below the horizon. A sign is said to rise "vertically" when a larger part of the equator rises with it, "obliquely" where a smaller part rises with it. The same is to be understood of setting.

It should be known that in the right sphere the four quarters of the zodiac beginning from four points, namely, from the two solstices and two equinoxes, are equal in their ascensions, that is, as much time as a quarter of the zodiac consumes in rising, so much time the quarter of the equinoctial corresponding to it takes to rise; but the parts of those quarters vary and do not have equal ascensions, as will now appear.

There is the rule that every two arcs of the zodiac opposite and equal, equally distant from one of the four points already mentioned, have equal ascensions. Whence it follows that opposite signs have equal ascensions. And this is what Lucan says in speaking of the march of Cato into Libya toward the equator:

They do not move obliquely, nor is Scorpio straighter
Than Taurus, or Aries give its time to Libra,
Or Astrea bid Pisces to descend slowly.
Chiron is par with Gemini, the same as burning Carcinus
Is humid Aegoceros, nor is Leo moved more than the Urn. [\[12\]](#)

Here Lucan says that to dwellers beneath the equinoctial opposite signs have equal ascensions and settings. Moreover, the opposing signs are indicated by this verse:

Sunt li. an. scor. tau. sa. gemi. cap. can. a. le. pis. vir.

Note that this argument does not hold: these two arcs are equal and begin to rise together and always a greater part of one rises than of the other; therefore, that arc rises more rapidly of which a larger part always rises. An example of this argument is shown in the case of parts of the aforesaid quarters. For if the fourth part of the zodiac is taken, which extends from the beginning of Aries to the end of Gemini, a larger part of the quarter of the zodiac always rises [\[13\]](#) than of the quarter of the equinoctial corresponding to it. Yet those quarters complete their rising simultaneously. The same is the case with the quarter of the zodiac from the beginning of Libra to the end of Sagittarius. Also if the quarter of the zodiac is taken which extends from the beginning of Cancer to the end of Virgo, a larger part will always rise of the quarter of the equinoctial than of the quarter of the zodiac corresponding to it. Yet those two quarters complete their rising simultaneously. The same is true of the quarter of the zodiac from the first point of Capricorn to the end of Pisces.

OBLIQUE ASCENSIONS. -- In the oblique or slanting sphere, halves of the zodiac equal their ascensions. I mean the halves which are taken from the two equinoctial points, because the half of the zodiac which extends from the beginning of Aries to the end of Virgo rises with the half of the equinoctial corresponding to it. Similarly, the other half of the zodiac rises with the other half of the equinoctial. But the parts of those halves vary in their risings, since in the half of the zodiac from the beginning of Aries to the end of Virgo a larger part of the zodiac always rises than of the equinoctial. Yet those halves complete their rising simultaneously. The opposite happens in the other half of the zodiac, which extends from the beginning of Libra to the end of Pisces, for always a larger part of the equinoctial rises than of the zodiac. Yet those halves complete their rising simultaneously. So this case is clearly against the argument aforesaid.

Moreover, the arcs which succeed Aries to the end of Virgo in the oblique sphere lessen their ascensions compared to the ascensions in the right sphere; and the arcs which succeed Libra to the end of Pisces in the oblique sphere increase their ascensions over the ascensions of the same arcs in the right sphere. That is, they increase by the same quantity as the arcs succeeding Aries lessen.

From this it is evident that two equal and opposite arcs in the slanting sphere have their combined ascensions equal to the ascensions of the same arcs taken together in the right sphere, because as much as is the diminution on the one hand, so much is the addition on the other.

The rule, indeed, is that any two arcs which are equal and equally distant from either of the equinoctial points have unequal(?) ascensions.

INEQUALITIES OF DAYS. -- From the aforesaid it is also clear that natural days are unequal; for a natural day is the revolution of the equinoctial with as much as the sun covers meanwhile by its own movement against the firmament. But, since the ascensions of those arcs are unequal, as is evident from the foregoing, alike in right sphere as in oblique, and natural days are reckoned according to the increase of those ascensions, they will of necessity be unequal, in the right sphere for a single reason -- the obliquity of the zodiac -- in the oblique sphere for two reasons -- the obliquity of the zodiac and the obliquity of the oblique horizon. Moreover, a third cause is wont to be assigned -- the eccentricity of the sun's orbit.

MOVEMENT OF THE SUN. -- It also should be noted that the sun, moving from the first point of Capricorn through Aries to the first point of Cancer with the sweep of the firmament, describes 182 parallels, to which parallels, although they are not really circles but spirals, since there is no sensible error in this, no violence is done if they are called "circles," of which number of circles are the two tropics and the equinoctial. Also the sun describes these circles with the sweep of the firmament as it descends from the first point of Cancer through Libra to the first point of Capricorn; and those circles are called the "circles of natural days." But the arcs above the horizon are the arcs of artificial days, and the arcs below the horizon are the arcs of the nights.

In the right sphere the horizon, since it passes through the poles of the world, divides all those circles into equal parts, whence the arcs of days are the same as those of nights for persons living at the equator. Hence it is evident that for persons living at the equator it is always equinox, wherever the sun may be in the firmament.

But in the slanting sphere the oblique horizon divides the equinoctial alone into two equal parts. Hence, when the sun is at either equinoctial point, the arc of day equals the arc of night, and there is equinox the world over. But the oblique horizon divides all the other circles into unequal parts, so that in all the circles from the equinoctial to the Tropic of Cancer and at the Tropic of Cancer itself the arc of day is greater than that of night, that is, the arc above the horizon than that below the horizon. Hence all the time that the sun is moved from the beginning of Aries through Cancer to the end of Virgo, the days are longer than the nights and so much the more as the sun comes closer to Cancer. In all the other circles which are between the equinoctial and the Tropic of Capricorn the arc is greater below the horizon than above. Hence the arc of day is less than the arc of night; and, according to the proportion between the arcs, the days grow less than the nights, and the closer the circles get to the winter tropic, the more the days shorten.

DAY AND NIGHT. -- Wherefore it appears that, if two circles are taken equidistant in their various parts from the equinoctial, as great as is the arc of day in the one, so great is the arc of night in the other. From this it seems to follow that if two natural days in the year are taken equally remote from either equinoctial point in opposite directions, as long as is the artificial day in one case, so long is the night in the other,

and conversely. But this is with reference to ordinary observation in fixing the horizon. For reason determines more exactly by discounting the movement of the sun contrary to the firmament in the obliquity of the zodiac.

The more the pole is elevated above the horizon, so much more are the days of summer lengthened when the sun is in the northern signs. Conversely, when the sun is in the southern signs the days are so much shorter than the nights.

RIGHT AND OBLIQUE ASCENSIONS. -- It is to be noted that the six signs from the beginning of Cancer through Libra to the end of Sagittarius have their combined ascensions greater than the ascensions of the other six signs from the beginning of Capricorn through Aries to the end of Gemini. Hence those six signs first mentioned are said to rise erect, but the others obliquely. Wherefore the verses:

They rise aright, oblique descend from Cancer's star
Till Chiron ends, but the other signs
Are prone at birth, descend by a straight path.

And when we have the longest day of summer, when the sun is in the beginning of Cancer, then six signs rise vertically by day but six obliquely at night. Conversely, when we have the shortest day of the year, when the sun is in the beginning of Capricorn, then those six signs which rise by day do so obliquely, but by night the other six rise vertically. When, moreover, the sun is at either equinoctial point, then by day three signs rise vertically and three obliquely, and at night the same.

For the rule is: However short or long the day or night may be, six signs rise by day and six by night, nor because of the length or brevity of day or night do more or fewer signs rise.

From these facts it is gathered that, since a natural hour is the space of time in which half a sign rises, there are twelve natural hours in each artificial day, and so also in the night. Moreover, in all the circles which parallel the equator to north or south, days or nights are lengthened or shortened according as more or fewer signs rise vertically or obliquely by day or night.

DWELLERS AT THE EQUATOR. -- Moreover, it is to be noted that in the case of those whose zenith is in the equinoctial the sun twice a year passes directly overhead, namely, when in the beginning of Aries and in the beginning of Libra; and then there are two high solstices for them when the sun passes directly overhead. Again there are two low solstices for them when the sun is in the first points of Cancer and Capricorn, and they are called "low" because then the sun is farthest removed from their zenith. From what has been said it is clear that, while they always have equinox, they will have in the course of a year four solstices, two high and two low. It also is evident that they have two summers when the sun is in either of the equinoctial points or nearly so, and likewise two winters when the sun is in the first points of Cancer and Capricorn or thereabouts. And this is why Alfraganus says that for them summer and winter are of one and the same complexion, since those two seasons which are winter and summer for us are for

them two winters, and the difference is made clear by these lines of Lucan:

'Tis understood this is the place where the circle
Of the high solstice hits that of the signs midway. [\[14\]](#)

Here Lucan calls the equinoctial "the circle of the high solstice," on which two high solstices happen to those living at the equator. He calls the zodiac "circle of the signs," which the equinoctial "hits," that is, divides "midway," that is, halved or divided in two.

These also during the year have four shadows; for, when the sun is in either equinoctial point, their shadow in the morning falls toward the west, in the evening in the opposite direction. At noon their shadow is perpendicular, when the sun is overhead. When the sun is in the northern signs, their shadow lies toward the south; but when the sun is in the southern signs, then their shadow falls toward the north.

For them, too, the stars which are near the poles rise and set, and for others living near the equator. Hence Lucan:

Then Roman fury moves the remote Orestae
And Carmanian leaders whose ether, now turned
Southward, yet does not see Arcton quite submerged,
And there swift Boötes shines in scant night. [\[15\]](#)

Therefore it is setting and shines little. Ovid, too, says of the same star:

The guardian of the Erimanthean bear is dipped in ocean
And with his star disturbs the waters of the sea. [\[16\]](#)

That is to say, it sets vertically. But in our locality those stars never set. Wherefore Virgil:

This vertex is ever above us. [\[17\]](#)

And Lucan:

Axis never-setting, bright with both Bears. [\[18\]](#)

Also Virgil:

Arctos dreading to touch the ocean wave. [\[19\]](#)

BETWEEN THE EQUATOR AND TROPIC OF CANCER. -- To those whose zenith is between the equinoctial and the Tropic of Cancer it happens twice a year that the sun passes directly overhead, which

is shown thus. Suppose a circle parallel to the equinoctial passes through their zenith. That circle will intersect the zodiac at two points equidistant from the beginning of Cancer. Therefore, when the sun is at those two points it passes through their zenith; wherefore they have two summers and two winters, four solstices and four shadows, like those living at the equator. And some say Arabia is so situated. Hence Lucan, speaking of the Arabs coming to Rome to aid Pompey, says:

You Arabs have come to a world unknown to you
And marvel that the shade of trees is never leftward, [\[20\]](#)

since in their country shadows were sometimes to their right, sometimes to their left, sometimes perpendicular, sometimes to the east, sometimes to the west. But when they came to Rome beyond the Tropic of Cancer, then the shadows were always northward.

AT THE TROPIC OF CANCER. -- To those whose zenith is at the Tropic of Cancer it happens that the sun once a year passes through their zenith, namely, when it is in the first point of Cancer, and then for one hour of one day of the whole year their shadow is perpendicular. The city of Syene Is said to be so situated. Hence Lucan:

Syene's never varying shadow. [\[21\]](#)

Understand this as applying to noon of a single day; for all the rest of the year their shadow is northward.

BETWEEN THE TROPIC AND THE ARCTIC CIRCLE. -- But to those whose zenith is between the Tropic of Cancer and the Arctic circle it happens that the sun is never directly overhead and their shadow always lies toward the north. Such is our situation. Also it is to be noted that, according to some persons, Ethiopia or a part of it is this side of the Tropic of Cancer. Hence Lucan:

And Ethiopia which alone is untouched
By any region of the sign-bearing pole,
Except the hoof tip of curvetting Taurus. [\[22\]](#)

For they say that sign is here taken equivocally, both for a twelfth part of the zodiac and for the outline of the animal which, for the most part, is within the sign to which it gives its name. Wherefore Taurus, although it is, for the most part, within the zodiac, extends its foot beyond the Tropic of Cancer and so touches Ethiopia, although no part of the zodiac touches it. For if the foot of Taurus were extended toward the equinoctial so that it was in the direction of Aries or another sign, then it would be touched by Aries and Virgo or other signs, which is evident by drawing a circle parallel to the equinoctial through the zenith of the Ethiopians and Aries and Virgo or other signs. But, since philosophical reason is opposed to this, for they would not be so black if they were born in the temperate habitable zone, it must be said that that part of Ethiopia of which Lucan is speaking is beneath the equinoctial circle and that the foot of Taurus, of which he speaks, extends toward the equinoctial. But there is a distinction between cardinal signs and regions; for "cardinal signs" are the name for the two signs in which the solstices occur

and the two in which the equinoxes occur, while the intermediate signs are called "regions." And in this way it becomes clear that, although Ethiopia is at the equator, it is not touched by any region but merely by two cardinal signs, namely, Aries and Libra.

AT THE ARCTIC CIRCLE. -- To those whose zenith is at the Arctic circle it happens on every day of the year that their zenith is identical with the pole of the zodiac, and then they have the zodiac or ecliptic as their horizon. And this is what Alfraganus says, that there the circle of the zodiac is bent over the circle of the hemisphere. But, since the firmament is in continual motion, the circle of the horizon will intersect the zodiac instantaneously, and, since they are great circles in the sphere, they will intersect in equal parts. Hence one half of the zodiac rises immediately above the horizon, and the other sinks below the horizon. And this is what Alfraganus says, that six signs set suddenly there, and the other six rise with the whole equinoctial. And, since the ecliptic is their horizon, when the sun is in the first point of Cancer they will have a day of 24 hours and a quasi-instant for night, since the sun touches the horizon for an instant and straightway rises, and that amount of contact is their night. The opposite happens when the sun is in the first point of Capricorn, for then they have a night of 24 hours and a quasi-instant for a day.

BETWEEN THE ARCTIC CIRCLE AND THE NORTH POLE. -- To those whose zenith is between the Arctic circle and the North Pole, it happens that their horizon will intersect the zodiac in two points equidistant from the beginning of Cancer. And, as the firmament revolves, this intercepted portion of the zodiac always remains above the horizon. Hence it is clear that, so long as the sun is in that portion, there will be continuous day without night. Therefore, if it is as much as one sign, there will be continuous day there for one month without night. If the sun remains for the extent of two signs, there will be continuous day without night for two months, and so on. It likewise happens that the portion intercepted between two points equidistant from the beginning of Capricorn is always left below the horizon. Hence, when the sun is in that intercepted portion, there will be one continuous night without day, short or long according to the extent of the portion intercepted. Moreover, the remaining signs which rise and set for them, rise and set preposterously. They rise preposterously, as Taurus before Aries, Aries before Pisces, Pisces before Aquarius. Yet the signs opposite these rise in right order. They set preposterously, as Scorpio before Libra, Libra before Virgo, <Virgo before Leo>. Yet the signs opposite these set vertically.

AT THE NORTH POLE. -- To those whose zenith is at the Arctic pole it happens that the horizon is identical with the equinoctial. Hence, since the equinoctial intersects the zodiac in equal parts, their horizon leaves half of the zodiac above and half below it. Wherefore, while the sun is moving through that half which extends from the beginning of Aries to the end of Virgo, there will be one continuous day without night; and when the sun is moving in the other half, which extends from the beginning of Libra to the end of Pisces, there will be one continuous night without day. Wherefore, one half of the whole year will be one artificial day, and the other half one night. Hence there the whole year is one natural day. But since there the sun is never more than 23 degrees below the horizon, it seems that they have continuous day without night; for we speak of its being day before the rise of the sun above the horizon. But this is according to popular usage; for in a scientific sense it is not artificial day except from the rising of the sun above the horizon to its setting beneath the horizon. As for that argument again, that there ought to be perpetual light there, it should be said that the air there is misty and dense, for the rays of the sun there are feeble and raise more vapors than they can consume, so that the air is not clear.

THE SEVEN CLIMES. -- Let a circle be imagined on the earth's surface directly under the equinoctial. And suppose another circle on the earth's surface passing from east to west through the poles. These two circles will intersect in two places at right spherical angles and divide the whole earth into four parts, one of which is our habitable region, namely, that which is intercepted between the semicircle drawn from east to west along the equator and the semicircle carried from east to west through the Arctic pole. Nor is that quarter entirely habitable, since parts of it near the equator are uninhabitable because of too great heat, and parts near the pole because of too great cold. Suppose, then, a line parallel to the equator dividing the parts uninhabitable on account of heat from those habitable parts toward the north. And suppose another line equidistant at all points from the Arctic pole dividing the parts which are uninhabitable for cold from the habitable parts toward the equator. Between these two extreme lines suppose six lines parallel to the equator, which, with the two former, divide the whole habitable quarter into seven parts which are called the "seven climes."

FIRST CLIME. -- The middle of the first clime is where the length of the longest day is 13 hours and the pole is elevated above the horizon 16 degrees, and it is called the "clime of Meroe." It begins where the length of the longest day is $12 \frac{3}{4}$ hours and the pole is elevated above the horizon $12 \frac{3}{4}$ degrees. And its breadth extends to the place where the length of the longest day is $13 \frac{1}{4}$ hours and the pole is elevated above the horizon $20 \frac{1}{2}$ degrees, which distance is 440 miles.

SECOND CLIME. -- The middle of the second clime is where the longest day is $13 \frac{1}{2}$ hours and the elevation of the pole above the horizon is $24 \frac{1}{4}$ degrees, and it is called the "clime of Syene." Its breadth from the end of the first clime to a place where the longest day is $13 \frac{3}{4}$ hours and the pole is elevated $27 \frac{1}{2}$ degrees, is a distance of 400 miles.

THIRD CLIME. -- The middle of the third clime is where the length of the longest day is 14 hours, and the elevation of the pole above the horizon is $30 \frac{3}{4}$ degrees, and it is called the "clime of Alexandria." Its breadth is from the end of the second clime to where the longest day is $14 \frac{1}{4}$ hours, and the altitude of the pole $33 \frac{2}{3}$ degrees, which is a distance of 350 miles.

FOURTH CLIME. -- The middle of the fourth clime is where the longest day is $14 \frac{1}{2}$ hours and the altitude of the axis is $36 \frac{2}{5}$ degrees, and it is called the "clime of Rhodes." Its breadth is from the end of the third clime to where the longest day is $14 \frac{3}{4}$ hours and the elevation of the pole is 39 degrees, which distance is 300 miles.

FIFTH CLIME. -- The middle of the fifth clime is where the major day is 15 hours and the elevation of the pole is $41 \frac{1}{3}$ degrees, and it is called the "clime of Rome." Its breadth is from the end of the fourth clime to where the longest day is $15 \frac{1}{4}$ hours and the elevation of the axis is $43 \frac{1}{2}$ degrees, which distance is 255 miles.

SIXTH CLIME. -- The middle of the sixth clime is where the longest day is $15 \frac{1}{2}$ hours and the pole is elevated above the horizon $45 \frac{2}{5}$ degrees, and it is called the "clime of Boristhenes." Its breadth is from

the end of the fifth clime to where the length of the longest day is $15 \frac{3}{4}$ hours and the elevation of the axis is $47 \frac{1}{4}$ degrees, which distance is 212 miles.

SEVENTH CLIME. -- The middle of the seventh clime is where the longest day is 16 hours and the elevation of the pole above the horizon is $48 \frac{2}{3}$ degrees, and it is called the "clime of Ripheon." Its breadth is from the end of the sixth clime to where the maximum day is $16 \frac{1}{4}$ hours and the pole is elevated above the horizon $50 \frac{1}{2}$ degrees, which space of earth is 185 miles.

BEYOND IT. -- Beyond the end of this seventh clime there may be a number of islands and human habitations, yet whatever there is, since living conditions are bad, is not reckoned as a clime. Therefore, the whole difference between the initial limit of the climes and their end is $3 \frac{1}{2}$ hours, and of elevation of the pole above the horizon 38 degrees. So then we have made clear the breadth of each clime from its beginning toward the equator to its end toward the Arctic pole, and that the breadth of the first clime is greater than the latitude of the second, and so on. The length of a clime may be said to be the line drawn from east to west parallel to the equator; wherefore the length of the first clime is greater than the length of the second and so on, which happens because the sphere narrows down.

CHAPTER FOUR

MOVEMENT OF THE SUN. -- It should be noted that the sun has a single circle in which it is moved in the plane of the ecliptic, and it is eccentric. Any circle is called "eccentric" which, like that of the sun, dividing the earth into equal parts, does not have the same center as the earth but one outside it. Moreover, the point in the eccentric which approaches closest to the firmament is called *aux* or *augis*, meaning "elevation." The opposite point, which is farthest removed from the firmament, is called the "opposition" of the *aux*.

Moreover, there are two movements of the sun from west to east, one of which is its own in its eccentric, by which it is moved every day and night about 60 minutes. The other is the slower movement of the sphere itself on the poles of the axis of the circle of the signs, and it is equal to the movement of the sphere of the fixed stars, namely, 1 degree in a hundred years. From these two movements, then, is reckoned the sun's course in the circle of the signs from west to east, by which it cleaves the circle of the signs in 365 days and a fourth of one day, except for a small fraction which is imperceptible.

OF THE OTHER PLANETS: EQUANT, DEFERENT, AND EPICYCLE. -- Every planet except the sun has three circles, namely, equant, deferent, and epicycle. The equant of the moon is a circle concentric with the earth and in the plane of the ecliptic. Its deferent is an eccentric circle not in the plane of the ecliptic -- nay, one half of it slants toward the north and the other toward the south -- and the deferent intersects the equant in two places, and the figure of that intersection is called the "dragon" because it is wide in the middle and narrow toward the ends. That intersection, then, through which the moon is moved from south to north is called the "head of the dragon," while the other intersection through which it is moved from north to south is called the "tail of the dragon." Deferent and equant of each planet are equal, and know that both deferent and equant of Saturn, Jupiter, Mars, Venus, and Mercury are eccentric

and outside the plane of the ecliptic, and yet those two are in the same plane. Also every planet except the sun has an epicycle. An epicycle is a small circle on whose circumference is carried the body of the planet, and the center of the epicycle is always carried along the circumference of the deferent.

STATIONARY, DIRECT, AND RETROGRADE. -- If, then, two lines are drawn from the center of the earth to include an epicycle, one on the east and the other on the west, the point of contact on the east is called the "first station," while the point of contact to the west is called the "second station." And when a planet is in either of those stations it is called "stationary." The upper arc of the epicycle intercepted between those two stations is called "direction," and when the planet is there it is called "direct." But the lower arc of the epicycle between the two stations is called "retrogradation," and a planet existing there is called "retrograde." But the moon is not stationary, direct, or retrograde because of the swiftness of its motion in its epicycle.

CAUSE OF LUNAR ECLIPSE. -- Since the sun is larger than the earth, it is necessary that half the sphere of earth be always illuminated by the sun and that the shadow of the earth, extended into the air like a cone, diminish in circumference until it ends in the plane of the circle of the signs inseparable from the nadir of the sun. The nadir is a point in the firmament directly opposite to the sun. Hence, when the moon, at full is in the head or tail of the dragon beneath the nadir of the sun, then the earth is interposed between sun and moon, and the cone of the earth's shadow falls on the body of the moon. Wherefore, since the moon has no light except from the sun, it actually is deprived of light and there is a general eclipse, if it is in the head or tail of the dragon directly but partial if it is almost within the bounds determined for eclipse. And it always happens at full moon or thereabouts. But, since in every opposition -- that is, at full moon -- the moon is not in the head or tail of the dragon or beneath the nadir of the sun, it is not necessary that the moon suffer eclipse at every full moon.

CAUSE OF SOLAR ECLIPSE. -- When the moon is in the head or tail of the dragon or nearly within the limits and in conjunction with the sun, then the body of the moon is interposed between our sight and the body of the sun. Hence it will obscure the brightness of the sun for us, and so the sun will suffer eclipse -- not that it ceases to shine but that it fails us because of the interposition of the moon between our sight and the sun. From these it is clear that a solar eclipse should always occur at the time of conjunction or new moon. And it is to be noted that when there is an eclipse of the moon, it is visible everywhere on earth. But when there is an eclipse of the sun, that is by no means so. Nay, it may be visible in one clime and not in another, which happens because of the different point of view in different climes. Whence Virgil most aptly and concisely expresses the nature of either eclipse:

Varied defects of the moon, and of the sun travails. [\[23\]](#)

ECLIPSE DURING THE PASSION MIRACULOUS. -- From the aforesaid it is also evident that, when the sun was eclipsed during the Passion and the same Passion occurred at full moon, that eclipse was not natural -- nay, it was miraculous and contrary to nature, since a solar eclipse ought to occur at new moon or thereabouts. On which account Dionysius the Areopagite is reported to have said during the same Passion, "Either the God of nature suffers, or the mechanism of the universe is dissolved."

NOTES:

1. The *mediclinium*, or "indicator," is described in the first part, fourth chapter, of Messahala's treatise on the astrolabe (English translation in R. G. Gunther, *Early Science at Oxford*, V [1929], "Of Making an Allidada Which Is Called a Rule or Mediclinium").
2. *Georgics* i. 242-43.
3. *Georgics* i. 233-34.
4. *Metamorphoses* i. 48.
5. *Georgics* i. 217-18.
6. *Georgics* i. 221, 223.
7. *Ex Ponto* viii, 28.
8. *Pharsalia* iv. 528.
9. *Fasli* ii. 457.
10. *Georgics* i. 222.
11. *Georgics* i. 218.
12. Lucan *Pharsalia* ix. 533-37.
13. That is, has risen; otherwise Sacrobosco is in error.
14. *Pharsalia* ix. 531-32.
15. *Pharsalia* iii. 249-52.
16. *Tristia* i. 4. 1-2, or in some editions, i. 3. 103-4.
17. *Georgics* i. 242-43.
18. *Pharsalia* viii. 175. By "twin Arcton" is meant Ursa Major and Ursa Minor.
19. *Georgics* i. 246.
20. *Pharsalia* iii. 247-48.
21. *Pharsalia* ii. 587.
22. *Pharsalia* iii. 253-55.
23. *Georgics* ii. 478.

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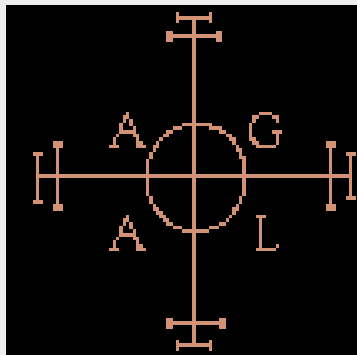
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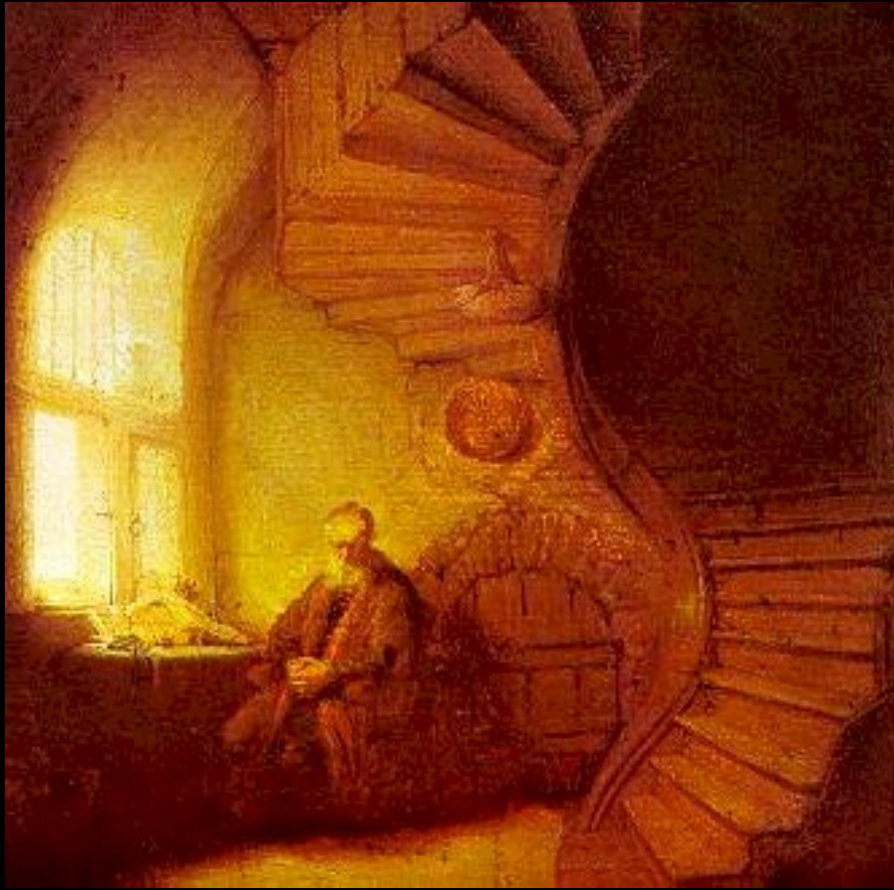
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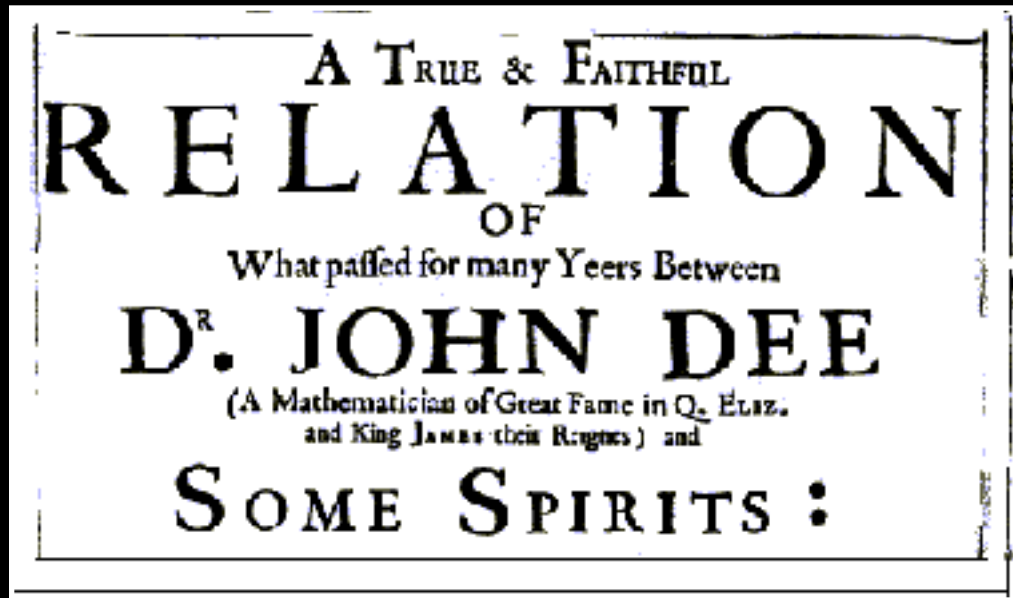
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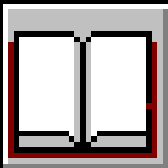
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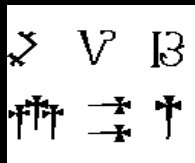
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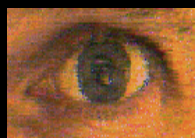


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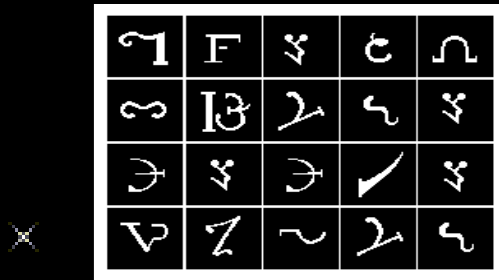


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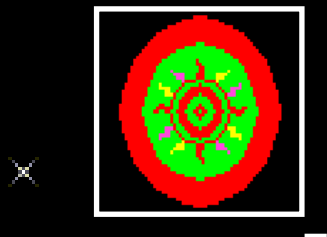
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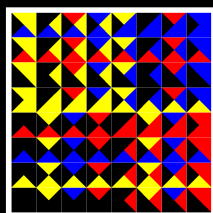


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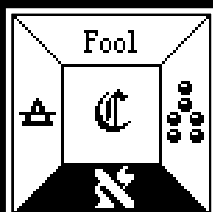
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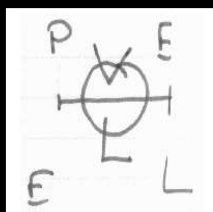
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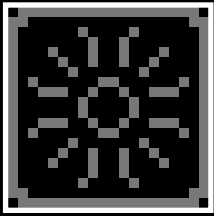
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Mystery Files



Created by David R. Jones

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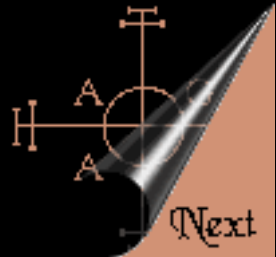
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In Service To



For those of you who have always wanted to skry but just didn't know how, or maybe you are looking for some more techniques.....



You are the to make it past my opening page!

Skrying is the art and practice of evoking entities into a medium; which allows the magikian to 'see', 'hear' and comprehend them so as to learn from them. Skrying is not an automatic talent that just comes naturally for the first time, well not for most of us anyway! Many people have to practice for weeks before any results occur, and those who are naturally and extraordinarily psychic, become more so with practice.



For those who think they already know how to skry, but want to get to the specifics of enochian: [Yes I am adept at skrying, and I don't need this beginners info.](#)

Enochian skrying 110



Step 1

Go find your crystal ball or magik mirror

First you need something to skry into. Ceremonial magickians generally use either a crystal ball (like Beavis) or a magik mirror; wiccans however do not limit themselves to this, they also use: water; fire; clouds; etc. etc. Only crystal balls and magik mirrors will be covered, as these are the standard implements for enochian skrying.

How to find and pick out a good crystal ball

Crystal balls should be chosen only by what feels right to you. When you go into a store that sells crystal balls ask to see each one and hold it in your hands, and intuitively feel if it is the right ball for you. Perfectly clear crystal balls are the best, although hard to find. You should also beware of 'lead crystal' balls. These are man made and totally useless (nearly anyway.) Lead crystal is just glass and lead, sort of like what they use for candle holders, chandeliers etc.

The magik mirror; the alternative that allows you to skry without putting a second mortgage on your house!

Magik mirrors can be easily come by. All you have to do is go to your local glass supply store, and ask them to cut a circular piece of glass for you about 4 to 12 inches wide (whichever size feels right/fits in your temple). Next take this glass home, sand off any rough edges, then either put it in a stream for a while (best option.) If you do not have access to a stream, you can put it under running water. As you do this visualize/feel the mirror being cleansed. After it is dry, paint two coats of black paint on the back, (make sure not to get any on the front accidentally, it is a pain in the butt to remove later.)



Step 2

Learn to skry

The great secret method of learning to skry efficiently, **Practice!** If you are specifically going to be doing enochian skrying you must make your watchtower tablets first. This is a means of both building your

temple and getting used to the enochian energies.

Methodology

Choose what you are going to skry first. It could be an enochian letter, a square from a watchtower tablet, one of the eathyres, or an entity. Always do your opening rituals before any skrying session. First you must go into an altered state this can be done via ritual work, meditation, drumming, chanting etc. Have your "temple" completely dark except for the light of one or two candles. Make sure that the candles do not reflect onto your mirror or ball. Burn copious amounts of incense. Evoke the entity you wish to communicate with, or project the appropriate square, letter etc. into the mirror. When you skry you gaze softly into the mirror or crystal; relax your eyes, do not stare. Have your mind as free of thoughts as possible while gazing into your ball or mirror (especially: "am I doing this right?") At first only continue for about 15 minutes, or less if you want to stop. When you start skrying you may get nothing, (very common, don't worry, more will appear with practice,) or just a glimpse of an image. **It is very important**, write everything down! Only a small glimpse of what may seem trivial to you now may actually be very important later.

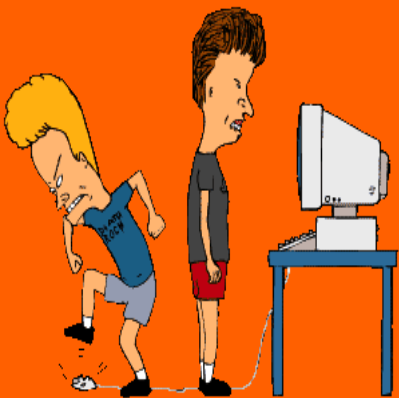
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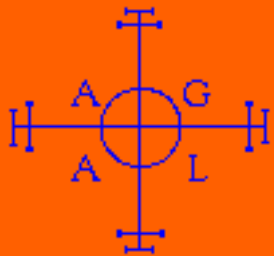
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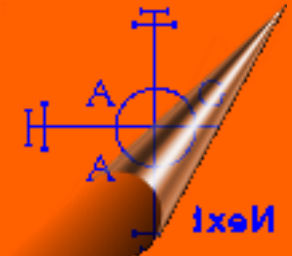
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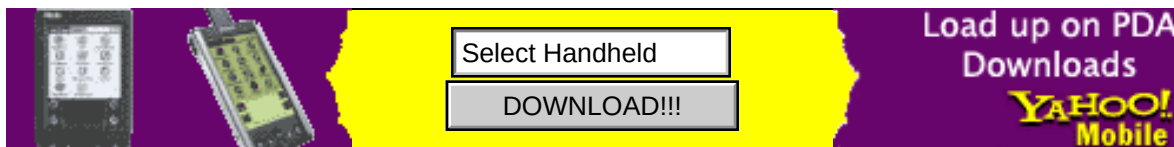


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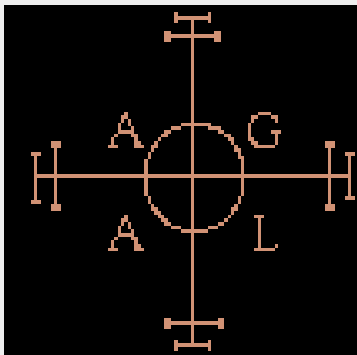
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[Enochian Art Page](#)

A collection of computer-generated images for Enochian Magick, including depictions of Enochian Astrology, Enochian Tablets, rendered 3D images of Enochian Temples. Also some non-Enochian stuff, such as animated pentagrams, key scale colour tables etc.

[terry bannon](#)

Copies of the various Enochian tables from differing sources in the British Library Music based upon Enochian themes SKRYING

[Enochian Chess](#)

Enochian Chess with boards, pieces, rules of play.

[Chamundi's Home Page](#)

Sigillum de Aemeth Descriptions of books I have read on Enochian Magic

[Enochian Linguistics](#)

Enochian Linguistics is dedicated to the technical analysis of the Angelic Language, including works on its pronunciation and phonemic/morphemic properties, as well as textual analysis of the Enochian Calls.

[The Hermetic Order of the Golden Dawn \(R\)](#)

Contains various versions of the Enochian Tablets of the Golden Dawn, including Enochian chess boards.

[The Hermetic Library](#)

The Hermetic Library is a resource site that hosts pages of interest to students of Hermeticism and magic.

[Mechanical Diva Books](#)

MDiv is a magickal supplier of books and ritual items.

[The World of Shells](#)

A chaotic Enochian collection of various ways to use Enochian with chaos magick. Includes Enochian 777, Enochian applications to 777.

[The Flight of the Condor](#)

Introducing Enochian shamanism as personal approach to Enochian magic. The main emphasis lies on shamanism, however. The latest addition: The two Leaves of Proto-Enochian calls, described in the Liber Mysteriorum Quintis. Upcoming: The Aethyrs and the entities within them. This site is bilingual in German and in English available.

[Ra-Hoor-Khuit Magickal Library: Enochian](#)

Enochian Text files, Rituals, Graphics, Links to other Enochian sites

[Hooterville Junction](#)

Links to many sites to help study the hermetic arts. Constantly growing and permanently under construction when I have time. Soon to be repository for many files; if server gives up more room.



[Posthuman Organisation](#)

New NATURAL interpretation of Dee's enochian system. Hypnotherapy. Opening of primal eye. Subconscious, Dreams. Crossmatching (Enochian dating). Enochian Chess. Occult philosophy - discussion pages. Hear Call 30 aethyrs.

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The Angelic System of Magick

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Welcome to Khephera's Angelic Magick Page. My methods tend to be "Dee Purist" in thier basis- meaning that I do not draw much from Golden Dawn or Thelemic sources at this time. Instead, I work directly with the original system as presented by Dee, and expand on it from there based on the direction I personally see the material pointing, and on what the Angels Themselves reveal to me. You'll note that there isn't a lot on this page, but you can be sure that what you do find here is of top quality and usefulness.

 [The Enochian Mythos](#): What Enochian Magick is "all about".

 Study Resources: A bibliography of the best sources for the study of Angelic Magick.

 [A Discourse On The Enochian WatchTowers](#): By Aaron Leitch (Khephera) Originally published in The Terminal Journal (Spring 1998, p. 6) by [Eschaton Publishing](#)

 [The WatchTower Ceremony](#): A new WatchTower Ceremony based upon the revelations set forth in "A Discourse On the Enochian WatchTowers". Extremely Powerful method of establishing the Temple and Opening the Gates to the Angelic Realms.

The Best Enochian Links on the Web

 Enochian Magick Reference, version 0.6	 Norton's Imperium -- Enochian Magick Papers & Links	 An Essay On Enochian Pronunciation
 The John Dee Publication Project	 Twilit Grotto -- Esoteric Archives	 The Invisible College
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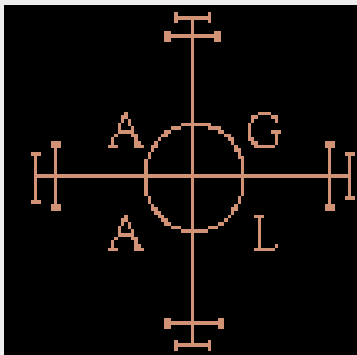
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Enochian Coffee House at the Journal of Eclectic Magick

 [The Shadow Maze](#)

The Enochian Keys in English and phonetic Enochian. Also the home of the Road to Enochiana Book Store.

 [Road to Enochiana](#)

Interactive Great Table Enochian Pentigram Ritual Enochian Astrology

 [The John Dee Publication Project](#)

Recreations of Dee and Kelley's Spirit Diaries from Sloane MS. 3188, and other primary source materials, mostly in Adobe Acrobat PDF format. This site is always under construction.

 [Norton's Imperium](#)

Ben Rowe's personal Web site, with lots of Enochian stuff: Latest version of the Enochian Magick Reference, Guide to Enochian Pronunciation, A Course in Scrying, links and more

 [David R. Jones's Enochian Art Gallery](#)

Enochian Artwork of David R. Jones

 [Intro to Enochian](#)

Text of a brief lecture on Enochian given at Sacred Space. Has links to extensive illustrations.

 [Ordo Templi Aurum Librae - Official site](#)

Almost every ritual contains some enochian work.

 [Chaos Matrix: Enochian](#)

A page full of many essays on all aspects of the Enochian magick system and language, with several online Enochian books and connections to the rest of the enochian community.

 [The City of the Pyramids](#)

A site dedicated to presenting the technology of Enochian Magick, in terms of the metaphysical science of the Angels.

 [enochian-I mailing list homepage](#)

Homepage for the enochian-I mailing list at hollyfeld.org, contains subscription and archive information

 [The Invisible College](#)

The Invisible College is dedicated to providing the best collection of Enochian Resources on the World Wide Web. It is the Home of the EnochianGfx-L Archives and over 10Mgs of Enochian Material.

 [Twilit Grotto: Esoteric Archives](#) by [jhpeters2001](#)

Large collection of occult sourceworks, including complete text of Dee's Heptarchia Mystica.

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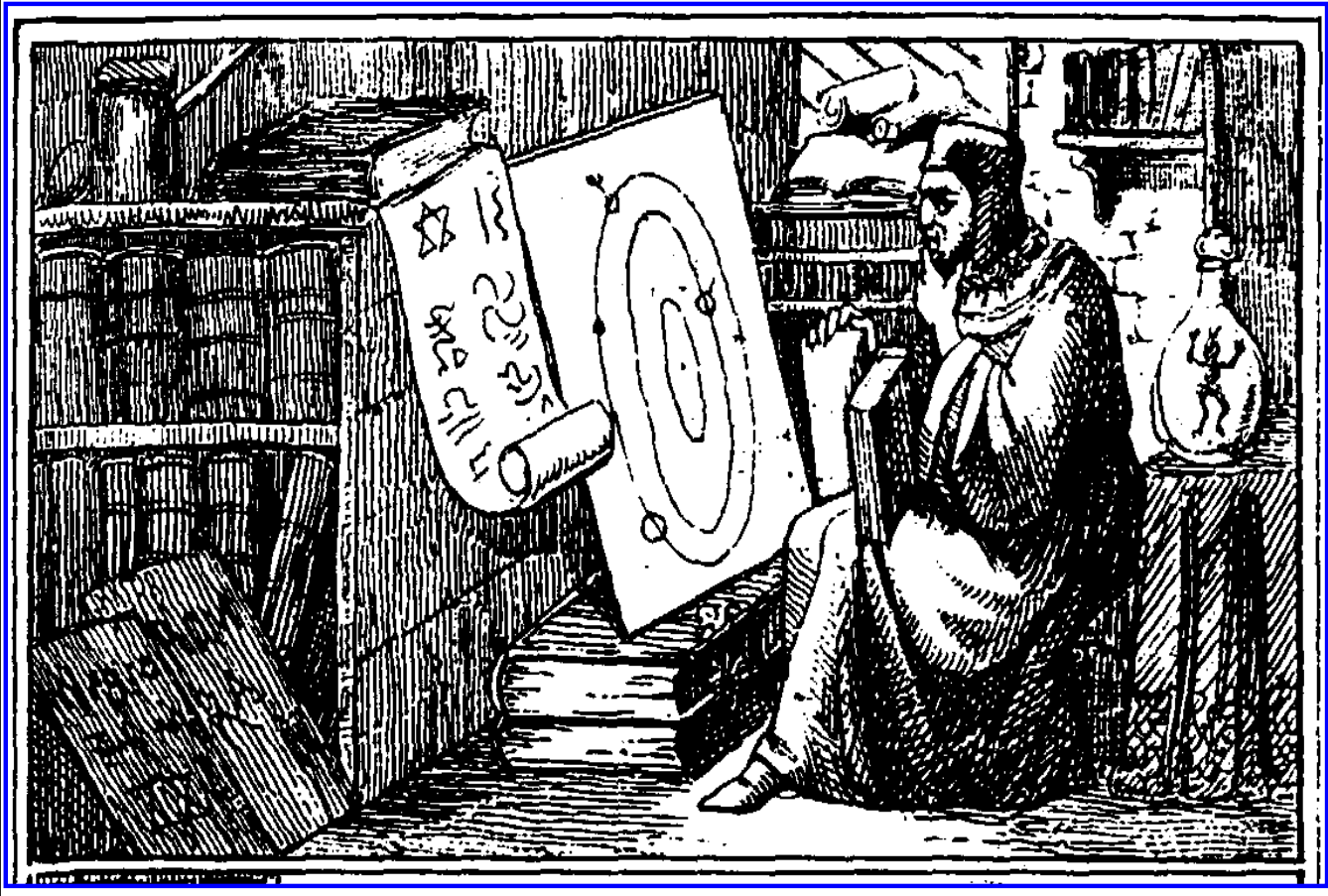
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Liber Juratus, or the Sworne Booke of Honorius

Part 4

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[Oratio 51]

[S: 12^a Oracio]

Correncymon (vel Correrimon)

the
mediator of all creatures & operatyons of whome naturally com_~ethe all good thinges and all good gyftes and all effectuall and p'fytt thinges whose worde is lyuely and cōmeth from the pryncely seate, thorow thy grace into ower harts, all other thinges in the meane whyle kepinge scylence in a meane thorow thy greate loue and charyte so order my understandinge that I may obtayne the most excellent mistery of this arte and of thy holy visyon that I may [] obtayne the perfytt effecte of the hooly thinges. Amen.

[S, S2: Porcenthimon: mediator ñniu~ op'ac'onu~ et c^eaturarum a q^o ñnia exenut na'aliter bona: et ñniu~ dona a quo ñne q^d e~ solidu~ et p'fectu~ cuius ñnis sermo receus e~ et de regalibus sedibus venit gr'a in corda n'ra dmu mediu~ tenerent ñnia silenciu~ media ra'one et mente me tua charitate ** intellectu~ bonu~ consterne ad p'ficiendu~ haec tanta excellentissima misteria huius artis sc'ta tuae visionis et istoru~ scrame~toru~ p'fectu~ conseq^r effectu~. Amen.]

[Oratio 52]

[S: 13^a Oracio]

O ffather allmyghty judge which hast shewed unto hus thy saui_~g helthe and in the sygte [sic] of all people hast reuelyd thy iustice, open myn eyes and lyghten my harte w^t thy helthfull justice that I may se the glorious meruells, & how miche inuocencye I maye obtayne in this arte & clernes of understandinge, & y^t thorow the helpe which on_~ely doest meruells I may in this worke sodenly be made wholly y^t thorow my holynes and innocencye ioyned w^t thy loue (dic petitionem tuam sed pro deitate dic ut sequitur) I may se and behold thé & thy holy visyon & thorow y^e intercessyon of thy celestyall powres I may honor thé world wythowte ende. Amen.

[Oratio 53]

Gofgamel (vel Gasgamyel)

the honor of all wisdom, y^e gyuer of all knowledge to them in whome is noo synne, y^e master of all spirituall disciplyne & spirytuall gyft y^e banysher of all vyce, thé do I besiche o lorde by thy āgells, & archāgells, thrones, pryncypatp, potestates, & vertues, by cherubyn, & seraphyn, & 24 elders, & by all y^e celestyall hoost I doo worshipec, inuocate, desyre, & feare gloryffye & exalte thy most holy ffearfull & mekest name. I beseche y^e o lorde y^t thow wylte this illumyne my harte w^t y^e lyghte of thy holy spryte y^t it may be made fruytfull & clensyd w^t y^e grace of yⁱ [] hooly visitayon [sic] and that thow wylte strengthe it wyth charyte thow which art thre persons & oone Substance. Amen.

[S: Ihelur: Judex ōnip's p'r qⁱ novu~ nobis fecisti salutare tuu~ et in conspectu gentiu~ revelasti insticiā tuā revela oculos meas et cor meu~ illustra salutari iusticia tua ut mirabilia de tuis tā gl'iosissimis videā q^antu~ p'ea tantā in hac arte conseq^aur innocenciā et intelligentia clarificenciā ut te p'stante qⁱ solus mirabilia facis magna in ipā op'a subitus celebs efficiar ut mea celebitates et i_~nocencia tu~ puritate et charitate recepta te speculando speculer et te videndo videā et tuā sc'tā visione~ videam et int'cessione vⁱtutu~ caelestiu~ honore~ te in s'cla s'clorum. Amen.]

[S: 14^{ta} Oracio]

[S: Gasgamel: ōnis sapi'ae decus et sc'iae donator illis in qⁱbus peccatu~ non e~ ōnis disciplinae sp'ual'r magister et doni sp'ualis cuiusque largitor et maculae ōnis elimator te d'ne p' angelos et archang'los tues p' thronos et p'tates p'icipatus e vⁱtutes p' cherubin et seraphin p' 24 seniores p' ōne~ miliciā caelestis excercitus adoro, invoco, flagito, vereor, et gl'ifico exalto ** tuu~ sc'tissimu~ terribile et micissimu~ te q^{ae}so d'ne ut hodie cor meu~ sp'us sc'ti lumine et grā tuae visitac'onis faecundatu~ clarificatu~ et charitate corroboratu~ illustres tu qⁱ es trinus et unus. Amen.]

[Oratio 54]**[S, S3: 15^{ta} Oracio]**

Emanuel

 I worship thé O

kinge of kinges my god And My Substance, and
 Also my knowledge my memorye And My
 Strengthe whych In oone Hower dyddest gyue
 dyuerse kynde of Speches to the buylders of the
 tower, and which Also diddest shide In to thy Holy
 apostles the Anoynting of the Seuen folde grace of
 thy holy Sprite and didest then y^e gyfte Sodenly to
 Speke All maner of langwages, & commaundest
 them to teche us the princyple or letters of all
 those Spiches by the vertu of thy worde, wher w^t
 thou hast made all thinges, And by the power of
 this holy thinge breath in to my harte and power
 into it the dew of thy grace that I beinge sodenly
 breathed upon w^t the lighte of thy holy sprite may
 obtayne y^e effecte of this worke and the
 puryfycatyon of my soule and the effecte of all
 these holy visyons, and A subtile, and A wyttie,
 and A clensyd, and puryfied mynde. Amen.

[S: Emanuel: adore te rex regn' et deus meus et
 sub'tia [S3: substantia] mea simul [S3 omits] et
 revelacio mea memoria [S3 omits the last 2 words]
 et v'tus mea qⁱ hora una diversaru~ genera
 linguaru~ edificantibus turrim dedisti et qⁱ sc'tis
 ap'lis [S3: apostolis] tuis unco'em septiformis [S3:
 septiformi gracie] sp'us sc'ti in fundisti et illis
 ydiomata [S3: Idiomata] q' [S3: que] nobis docerent
 de ònibus linguis en'de~ [deest S3] repente loqⁱ
 t'buisti p' v'tute~ v'bi [S3: verbi] tui in q' [S3: q^o]
 ònia fecisti p' po'am [S3: potenciã] huius sac^amentⁱ
 inspira cor meu~ et infunde in illud rore~ gr'ae tuae
 ut subito tui sp'us sc'ti afflatus [S3: afflati9] lumine
 \\\ [S3 omits \\\] efficaciã huius op'acionis
 innocenciã et purificatione~ animae meae [S3
 omits] et haru~ sc'taru~ visionu~ capax voluntate~
 subtile~ et ingeniosã et me~te~ clarificatã valeã
 conseqⁱ. Amen.]

[Oratio 55]**[S: 16 Oracio]**

Hon (vel Lynozathemos)

 ezethomos

iezemonos hazalathon [S: "hazabathon] azaithon hentynethel hezemtinethel [S: hezemtynethel] zamay
 zathon [S: zamayzathon] hamanzathon zamarzathon Hezemegnor [S: heze..] zecromanda iechomancha
 [S: iecomantha] ieraphay zaraphamy phalezethon phabogheton [S: phaboghecon] seremyhal sacramyzan
 iethemathon sacramazaym secranal sacramathon [S: "sacramathan] iezemy halathon hathezihatos [S:
 hathezihacos] iecely [S: iecelay] mathon ateriathos zay [S: zai] mazay zammazazay [S: zamma zazay]
 guygu cheibib [S: guygucheibib] gigithios guahiros megalon [] senegalon heracruhit ciarhuht [S:
 "tiarihuht] haracrihuz.

[S, S2: Oracio latina]

O lord^{god incompshensyble}

invysyble and immortall and w^t owt mans
understandinge whose countenance angells and
archangells and all the celestyall powers doo
ardently desyre to beholde whose maiestye I desyer
to worship euerlastingly and contynually to my
power I doo exerc yse myselfe to worship the ome
[sic] god worlde wythowt ende. Amen.

[Oratio 56]

Admyhel^{lorde god hooly}

and almighty father here this daye my prayers &
bowe dou~e thyn eare to my petycyons

chemon gezomelyhon samaht gezagam iezehator
lesebator sezehacon saymanda samay gezihel
gulahentihel iezel iezetihel galatihel gazay hetihel



[S: D'ne deus incomprehensibilis invisibilis
i~mortalis et intelligibilis cuius vultu~ angeli et
archangeli et celestes vⁱtutes ardentem videre
desiderant cuius maiestatem eternal'r desidero
adorare atque continue pro pesse meo excerceo
adorans te deu~ unu~ in s'cla s'clorum. Amen.]

[S: 17^a Oracio]

[S: Admyhel [S3: Admihel]: d'ne deus sc'te p'r op's
[S3: pater omnipotens] exaudi preces meas hodie et
inclina aure~ tuã ad orationes meas.]

chemon gezomelyhon samaht gezagam iezehator
lesebator sezehacon saymanda samay gezihel [S3:
Gezibel] gulahentihel iezel iezetihel [S3 omits]
galetihel gazay hetihel (vel hehhel vel helier) [S3:
hetyhel]

[In marg of R: *oe **** arte ***** by the
power of thy holy ***** gifte of thy grace may shine into my harte &into my sowle
nowe &ever more. Amen. (that must folowe after the prayer admel w***** y
e
** prayer.)

[S: Oracio latina]

[S: deus [S3 adds meus] semp' via vita veritas da
luce~ tuã florere per vⁱtute~ sc'ti sp'ns in consc'iam
[S3: conscienciã] meã et mente~ meã et concede ut
fulgeat et clarescat domus op'acionis tuae et donu~
gr'ae tuae in cor meu~ et [S3 adds: in] animã meã
nunc et p' òia s'cla sc'loru~. Amen.]

[Oratio 57]

[S: 18^a Oracio]

honzimorib (vel horysmorb) [S:

Homzmorp" corrected from "Honzmab] lemogethon Hegemothon Hazathay Hazathar Hazamathar [S adds "hazatha hazamathar] Iazamathan Zegomothay Gohathay Zachana Legomothay Iathama [S: iochama] Legomezon Legornezon Lemdomethon Hathanathyos [S: hathanathios] Lamdomathon Iegomaday Hathaman [S: "hathamam] Zachamos Hathanayos Hellestymon [S: helesschymon] Zelezyon [S: zelezion] Naderabar [S: vaderabar] Nagedarom [S: vagedarom] Lamuanahat [S: lamnavaht] Lamandy [S: "lamandi] Gemethor Guomon Gehor Genamchor [S: genamohor (?)] Hellemay Iezecromay Iecromal Iecrohaly [S: iecrahaly] Tholomanos CColomathos [S: colomarthos vel colomarntos].

[S: Oracio latina]

O the lyffe of men and of

all creatures visible and inuisible y^e euerlastinge bryghtenes of y^e celestyall sprites the endeles helthe of all men the fowntayn of all godelines which knowest all thinges before thei be done which iudget all thinges visible and inuisible, and by thy unspekeable dispotycyon [] doest diserne them, gloryfy thy hooly and ineffable name this daye & stregthe [sic] my harte my understandinge & my sowle, and encrease myne innocencye and confyrme my prayers & make my sowle pure & cleane ffrom all vyce, & indwe it w^t vertues & pe~ance, w^t morninge & inuocencye y^t thorow y^e abundance of puernes & inuocencye gyven me of thé & thorow the ssyle of pennance, & of thy grace I may laude & prayse thé and know y^e w^t owt any shadow or fygure & y^t I may se thé face to face and may gloryfye thy name to thy honor & prayse worlde w^t owt ende. Amen.

[Oratio 58]

[S: Vita hōinu~ et ōiu~ c^eaturaru~ visibiliu~ et invisibilis claritas aeterna caelestiu~ sp'uu~ ōniu~ ho'ime salus indeficiens quae pietatis origo qⁱ ōnia novisti antequā fiant qⁱ indicas ōia q' videntur et sunt ineffabili disc'one disternis gl'ifica s'ctum n' tuu~ et ineffabile hodie corroborae cor meu~ et intellectu~ meu~ et animā meā et ange in'erenciā meā et confirma prece~ meā et a vicijs expeditā redde animā meā clarificatā in vⁱtutibus et paenitencijs et fletibus et innocencijs et facultate puritatis et innocenciae a te mihi collata et lima penitencie et tuae gr'e ut [S2 om.] laude~ te et agnoscā [S2: cognoscam] te sine enigmatē et videā facial'r te et gl'ifice~ nomen tuu~ ad laudem tuam in s'cla s'cloru~. Amen.]

[S: 19^a Oracio]

Ioht [S adds ":"] omaza (vel Phet) behea theon

megal menehon exhehal tirigel harapheiocon [S: harapheiocon] Semenoy[n] [S: "semonoy[n]"] Sehumeny hachemathan [S: hachemathan] hiemaraym [S: hiemarayn] Gemehehon lucharanochyn exnotheyn themelyhen [S: themelihen] segyhon hyhanenyr [S: hilovenyr] HacrisentHeon [sic] [S: hacrisientheon].

[S: Ioht : omaza behea theon megal menehon exhehal [S3: exhebal] tirigel harapheiocon semonoy[n] [S3: Semenoy[n]] Sehumeny hachemathan [S3: hachemathan] hiemarayn Gemehehon lucharanochyn exnotheyn themelihen [S3: themelyhen] segyhon hilovenyr [S3: hyhonemyr] hacrisientheon].

[S: Oracio latina] [S3 adds: cum eodem dicenda]

kynge of kynges god of Infynite

mercy & maiesty y^e graunter y^e disposer, & distributor & stablysher of all foundatyons laye y^e foundatyō of all thy vertues in me & take frō me y^e folyschenes [foolishness] of my harte y^t my sences may be stablysshed in y^e loue of thy charite, and lett thy holy sprite be my instructor acordinge to thy creatyō & inuocatyō of thy name y^t I may haue effectually y^e syghte of thy face whiche liuest & regnest god worlde wyth owt ende. Amen.

[S: Rex regnu~ d'ns [S3: Deus] infinitae mi'ae et mat^{is} [S3: misericordie & maiestatis] immensae largitor ac dispositor atque dispensator stabilitor ōniu~ fundam^{to'} [S3: fundamentorum] pone fundam^{tu~} [S3: fundame~tu~] ōiu~ tua' vⁱtutu~ [S3: omnium virtutum tuarum] in me et anfer a me insipientiā cordis mei ut stabiliantur sensus mei in dilectione charitatis tuae et informetur sp's s'ctus in me sc'du~ c^eacione~ [S3: creacione~] et innovacione~ voluntatis tuae [S3 omits the rest and substitutes: recita petitionem qⁱ viuis] ut h'eam efficaciter tuā faciale~ visione~ qⁱ vivis et regnas deus p' ōia s. s. Amen]

[Oratio 59]

[S, S3: 20^a Oracio]

hofely (vel zozely)

god the ffather allmighty

form whome all good thinge dothe cōme whose
greatenes is incomperhensyble here this daye my
prayers which I offre in thy syghte and graunte me
ye gyfte yt I aske of ye, & geve me ye loye of thy
^***ge helth, & yt I may this day forsake all mye []
iniquytes, & take thy wayes & ye pathes of thy
knowledde, and lett all stubborne & unbeliuers
conuerte unto ye, & even as I thynke w^t my harte,
& speake w^t my mouthe so lay ye fowndatyon in
me yt in this worke I may seme and appere to be
holpen of thé. Amen.

[S: Hosely deus pater immense a q^o p'cedit ñne q^d
bonu~ est cuius magnitudo incomprehensibilis e~
[S3: est] exaudi hodie p'ces [S3: preces] meas q^{as}
in conspectu tuo refero [S3: resero] et concede mⁱ
donu~ q^d a te [S3 omits a te] peto redde mⁱ laetitiã
salutaris tui et mⁱ [S3: vt] delcã [S3: delem]
iniquitates meas hodie et accipiã vias tuas et sc'itas
[S3: semitas] sc'iaru~ [S3: scie~ciarum] tuaru~ et
convertantur ad te rebelles et inc^eduli ut et corde
repeto et ore commemoro in me radicitus he'ant
fundamentum ut in op'ibus tuis efficax videar et
adiutus. Amen.]

[Oratio 60]

[S: 21 Oracio]

Messamarathon (vel Azeffamadathon)

gezomothon ezomathon haihaca [S:

haihatha] hagibar [S: hagihar] hagiathar haihatha [S: haihacha] Lethasiel Lechisihel Gethidnhal Geguhay
Iechonay [S: iethonay] Samazaraht [S: samazataht] Samazarel Zamazchel [S: zamazthel] Sergomazar
Hazomathon Hazothynathon hazethynathon] Iesomathon Iezochor Heihasai [S: heihazay] Heihazar Samy
Zamyn Helihel Saraehelyhel [S: samehelihel] Sylloth [S: "siloht] Sylereht [S: silereht] Gezemachal [S:
gezemathal] Ierezonay [S: ietoronay] Iecornenay Samyhahel [S: "samyhehel] Hefemyhel [S: hesemyhel]
Secozomay Sedomazay [S: "sedomasay] Sechothamay [S: sethothamay] Saima Rabiathos [S:
"rabiathos] Hamnos Hamnas [S: hãnas]. Amen.

[Oratio 61]

[S: Oracio latina]

O everlastinge god king & Judge y^e sercher of all good conscyence clense and puryfye this day my mynde ffor thy holy names sake by thyes thy holy sacramentes, y^t even as water falleth owt of heauen so maye inuocentye entre into my inward partts & lett it cum in to my bonnes lyke oyle thorow y^e o god y^e savyor of all thinges which arte y^e fowntayne & springe of all goodenes & all godlynes, dyrecte me and bringe me to thys hooly visyon whych I aske of thé whych arte 3 persones and oone Godd. Amen.

[Oratio 62]

**hanethi (vel
hamethy)** the god of all

Godlynes and creator of all thinges y^e euerlasting Helthe, and y^e redemptyon of y^e people, y^e inspyrer of all Graces & holynes y^e Graunter of all pure operatyons or workes of whose onely Gyfte and mercy thy Servantes haue remissyon of there sines [] whych hast Graunted unto me wretched synner y^e way to know thy secret misteryes, thow lorde defende me and pource my soule & delyuer my harte from y^e wicked thoughtes of this worlde and all pleasures therof, qwenche in me utterly & subdew all y^e lustes of fornycatyō y^t I may delyghte in clennes, & in y^e workes of ryghteousnes, & in all vrtues, & y^t y^u wyllte Gyue me y^e petycyon of my harte y^t beinge confirmed & hauynge pleasure in thy glorye maye loue. (petycyon) and y^t I may effectually see y^e face whylles my body lyueth & y^t y^e power of thy holy sprite maye increase in me by thy helthe and y^e

[S: Rex eterne deus index et discretor ōniu~ sc'iaru~ bonarum tu hodie clarifica me p'per n' s'ctum tuu~ et p' haec s'cta sac^{am}ta tua purifica cor meu~ et mente~ incã ut intret inocencia tua interiora mea sic^t aq^a fluens de caelo et sic^t oleu~ in ossibus meis p' te deus salvator omniu~ qⁱ es fous bonitatis et totius pietatis origo dirige me et p'move me i_~ ista s'cta faciali visione q[^]ã[^] depono tu qⁱ es t'uus et unus. Amen.]

[S: 22^a Oracio]

[S: Hanethi deus totius pietatis anctor et fundam[^]tu[~]^ ōniu~ salus aeterna et redempcio p'plorum inspirator ōiu~ gra'orum et sc'titatu~ ōniu~ purorum op'acionu~ largitor immense de cuius munere [?] et m'ia venit ut t'm nobis famulis tuis indulgenciaru~ inspirare digneris angm[^]tu[~]^ qⁱ et mⁱ misero peccatori viã concessisti scire sac^{am}ta tu d'ne defende et clarifica animã meã et libera cor meu~ de pravis huius mundi cogitationibus et incenciva libidinis voluptate et omnis fornicacionis desideria in me potenter extingue et repⁱme ut puritatibus tuis et actibus mysticis ac vⁱtutibus delecte~ in eis et des mihi petitione~ cordis mei ut in gl'ificatione tua confirmatus et delectatus diligã te q' valeã efficaciter tuã faciale~ visionem et sc'tam meo vivente corpusculo obtinere et angeatur in me vⁱtus s'cti sp'us p' salute~ tuã et renumeracione~ fidelium in salutã animae et corporis mei. Amen.]

rewarde of all faythfull people to y^e helthe bothe of soule & body. Amen.

[Oratio 63]

[S does not start a new oration here.]

O God the almighty ffather of whõe cõmethe all y^t Good Is & most mercyfull O most myghty God burne my reynes w^t the Grace of thy holy sprite, & w^t y^e fyer of thy vysytacyon vysytt me this daye and be mercyfull to me, & Graunte me thy mercy y^t I may drynke of thy well evyn my fyll, & y^t I maye knowe thy wyll that I maye singe & see thy mervells whych arte 3 persõnes and oone God. Amen.

[Oratio 64]

[S: Deus p'r immense a q^o p'cedit omne q^d est bonu~ mi'issi_~e op'ntissi_~e deus vre renes meos ex grã sp'us s'cti ut visitationis tuae, visita me hodie, et p'pitius este mⁱ m'iamque tuã conceda ut pote~ et satiar de fonte qⁱ deus es et sciã voluntate~ tuã b'ngnissi_~e et psallã et videã mirabilia tua tu qⁱ es deus trinus et unus. Amen.]

[S: 23^a Oracio]

heriona (vel
haryana) allmyghty

incomperhensible invisible & indiuisable god this day doo I worship thy holy name I onworthy & most wretchyd synner lyftinge up my prayers my understanding & my reason to thy holy temple of thy celestyall ierusalem, & to stande befor thé this day my god knowlegeinge y^e to be my lord, & my creator, & my savyor & I a reasonable creature I this day besiche thy glorious mekenes y^t thy holy sprite maye vyset my infyrmyte, [] and thow o lorde my god which gavest to moyses & aaron thy seruants, thorow fayth & puryte grace to see thé, gyue unto me this daye y^e grace of thy abundante swettenes wherw^t thow didest indewe thy seruantes, & w^t y^e knowledge which y^u gauest them by y^e prophettes, & euyn as y^u didest for aspace gyue unto them thy grace, even so giue [sic]

[S: Heriona op'ns incomp'hensib'lis invisibilis deus adoro hodie n^an^ tuu~ s'ctum ego indignus et miserrimus p'cctor extollens Oraciom meã et intellectu~ meu~ et ra'one~ meã ad templu~ s'ctum tuu~ caelestis Ih'rlm et assisti tibi hodie deus meus o'ndens te d'nm meu~ c'eatore~ meu~ et salv'tore~ meu~ et ego c'eatura ra'onabilis invoco hodie gl'iosã clementiã tuã ut visitet hodie sp'us s'ctus tuus infirmitate~ meã et tu d'ne d'ens mi'cors qui Mosi et Abrahamo servis tuis p' fide~ et puritate~ visionis tuae grã contulisti confer mⁱ hodie gr'ã sup'ioris dulcedinis tuae q^a rorasti servos tuos et investigacõe~ q^a investigasti eosde~ p' p'phetas et scire voluisti eis momentaneã conferre gr'am. adhibe mⁱ in_~ocenciae gr'am q'^ã^ desidero et emunda consc'iam meã ab op'ibus mortuis et mitte cor me in viã rectã et ap'i illud ad te videndu~

me y^e grace of inuocencye which I desyer & powrge my conscye~ce from dead workes, & leade my understandinge in to thy holy waye o thow lorde god which didest vouchsaft to create me to thyn owne image and lykenes here me in thy ryghtewossies, & teche me in thy truthe, & replenishe my soule w^t thy grace accordinge to thy greate mercy y^t I may so miche y^e more delyghte in y^e multytude of thy mercyes, & in thy greate workes, & y^t I may haue pleasure in y^e fulfillinge of thy cōmaundementes, & being holpen with thy grace, & restored to good workes shall reioyce in harte, & my conscyence beinge poured I maye trust in y^e, & may ffeede in thy syghte, & exalte thy name becawse it is good, o lord sanctefy me this daye in y^e sighte of all thy sayntes y^t I maye lyue in faythe pffytte hope, & constante charitye of the visyon which I desyer, & y^t thorow grace gotte~ I may be exalted strengthened & illumyned I may loue y^e & know y^e, & y^t I may haue assuredly inuocentye wisdomes clennes & holynes whych y^u promisedest to geue unto men from y^e seates of thy euerlastinge hylles, & y^t I may retayne them in my memorye o Jesu christ the only be gotte~ sonne of god into whose handes y^e father before (?) all worldes gaue all thinges gyue unto me this daye for thy holy glorious & ineffable names sake compete~ norischement & a redy y^t whatsoever I aske thorow thy mercy & truthe, & will it maye be gyuen me & all my prayers & actes maye be rooted [] in thé and confyrmed according to thy pleasure open unto me o lorde my god & father of my lyffe y^e fowndacyō of y^e syghte which I desyer to see, open unto me o lorde y^e fowntayne which thow openedest to ower forfather adam, and to abraham, Isaac & Jacob thy seruantes y^t thei mighte biliue loue & obey glorifye and sanctefy y^e, receue for me this day y^e prayers & intercessyons of all sayntes, and of all y^e celestyall powers that I may be made apte to be tawght. Amen.

destina intellectu~ meu~ ad viã sc'tam tu d'ne deun qⁱ me ad imagine~ et similitudine~ tuã c^eare dignatus es exaudi me in tua insticia et doce me in tua veritate et [?] reple animã meã in s'ilitudine mi'aconu~ tuaru~ amplius me delecter et in op'ibus tuis magnis et complaceã in administracõe~ mandatoru~ tuoru~ et s'dm op'a gr'ae tuae adintus et restauratus exaltabo corde et consci_~ã mea emundata confide~ in te et epuler in conspectu tuo et exalte n^n^ tuu~ q^d est bonu~. O d'ne in conspectu s'ctoru~ tuorum s'ctifica me hodie ut in fide viva et spe p'fecta et charitate constanti visionis q'^ã^ desidero adepta gr'a exaltatus corroboratus et illuminatus dilligã te et cognostã te facial'r et i_~nocenciã sap'iam et purificentiã de sedibus tuis mo' ** aeternitatis q' hōinibus donanda p'misisti s'ctimonia et firmiter he'am et memoriter retineam Ih'u Xp'e fili dei unigenite cui ante s'cla dedit p'r ònia in manus da mⁱ hodie p'peter n^n^ s'ctum tuu~ gl'iosu~ et ineffabile nut'm^tu~^ [?] corporis et ani_~ae **doneã p'para mihi et p'spicuã voluntate~ et animã lib'ã et expeditã ut quicquid postulav'o in tua m'ia et veritate p' voluntate disponatur et ònis o'ro mea et actio mea in b'nplacito tuo radicata et confirmata existat. [Here is a symbol like a "7" with circles in the three corners.] Ap'i d'ne deus meus et p'r vitae meae fundam^tu~^ visionis q'ã^ desidero Ap'i mⁱ fonte~ que~ app apernisti p' thoplavstro Adae et que~ ap'nisti servis tuis Abraham Isaac et Iacob ad c^edendu~ diligend obediend clarificand et s'ctificand suscipa p' me hodie p'ces et Oraciones d'ne òniu~ s'ctoru~ et òniu~ s'ctaru~ celestiu~ vⁱtutu~ òniu~ s'cimōiaru~ tuaru~ docebilis constantor efficiar. Amen.]

Iuestre (vel Celieste)

I worshyp the kinge

of kings & lord of lordes, O everlasting & impmutable [sic] kinge understandinge this daye my crye, and y^e morninge of my sprite & harte y^t my understoni_~ge [sic] being changed & hauinge a fleshly harte in y^e stidd of a stonye harte I maye trust in y^e O my lorde & sauyo^r^ [=savior], washe me inwardely o lorde w^t thy new sprite, and for y^e evil understandinge of my fleshe giue me thy holy understandinge & take from me y^t that is evill change me into a new man & y^t thorow y^e loue wherw^t y^u haste reformed y^e worlde y^u wilte reforme me, & y^t thy holynes may geue unto me y^e encrease of all holynes, here this daye O lorde my prayers w^t y^e which I cry unto y^e, and open y^u y^e eyes of my fleshe y^t I may consyder perceue & understande y^e meruells of them y^t shall be powrched & gloryfyed by thy spirytuall grace, y^t beinge iustefyed in thy ryghtewonsnes I maye preuele in y^e sighte of y^e devill which is aduersarye to all faythfull people, here me O lord my god & be mercyfull unto me y^u which hast creatd me shew me this day thy mercy & putt forthe to me y^e helthfull cuppe y^t I [] may drinke, & be satisfyed of y^e well of thy grace y^u O god & y^t I may be oone of those which shall be sanctefyed & y^t shall see thy holy visyon which I desyer & wysche for this daye y^t I may singe w^t under standinge in my soule, & may stande & beholde thy holy visyon, & lett y^e grace of thy holy sprite cum thys daye owt of heaue~ and rest in me. Amen.

[S: Yrestre adOracio rex regnu~ et d'ns d'nanciu~ rex aeterno inp'mutabilis intellige hodie clamore~ meu~ et sp'us mei et cordis mei gemitu~ ut commutato intellectu meo et dato mⁱ corde carneo p' lapideo respire~ in te d'nm et salvatore~ meu~ lava d'ne interiora mea sp'u tuo movo p' intellectu carius meae malo pone d'ne intellectu~ tuu~ s'ctum et anfer a me q^d malu~ est commutans me in homine~ novu~ ut dilectione q^a reformasti mundu~ reformes me et salus tua s'cta mⁱ bonae s'ctime~i_~ae t'buat nutrim^tu~^ exaudi hodie d'ne preces meas quibus clamo ad te et revela oculos carnis meae considerans intelligens et custodiens mirabilia gl'ificaturis et purificaturis gr'ae tuae sp'ualis ut instificatus in instificacionibus tuis praevalẽ in conspectu adversarij fidelium~ diaboli. exaudi me d'ne deus meus et p'pitius este mⁱ qⁱ plasmasti me õnde mⁱ hodie m'iam tuã et parrige mⁱ vas salutare ut pote~ et sacier de fonte gr'ae tuae tu qⁱ deus es ut de s'ctificaturis et de visionis tuae facial'r monstrataris q'ã desidero et adapto hodie psallã cu~ intellectu et ani_~a et intuo et stem et fruar in via immaculata visionis tuae et veniat hodie de caelo gr'a sp'us s'cti et req'iescat in me. Amen.]

[Oratio 66]

[S: 25 Oracio]

Saday

oo lord I sinner confesse unto

y^e oo ffather maker of heauen & earthe & of all visible & inuisible creatures y^e disposer of all vertues, & gyuer of all good graces, which, which kypest thy wysdōe & knowledge & thy charyte frō y^e proud and wicked, & deest shew it to y^e humble & meke, humble this day my harte & stablyshe my understandinge, & my mynd, encrease my understandinge & my cōsycence y^t I may loue y^e, understand y^e & se y^e, sygne me this day O lord w^t y^e lyghte of thy countenāce that I beinge renewed & clensed from all dede workes & all my sinnes may preuayle amonge the~ y^t shall see y^e, proue me O most mercyfull & almighty god, & burne my raynes strengthen my harte this daye, & illumyne it w^t y^e grace of thy holy sprite, & vysett me w^t Y e feruent grace of thy visitatyon lighten my mynde & gyrde my loynes w^t stronge stabylite, & piety in to my righte hande the staffe of comforte, & lett me be washed amonge them y^t shall be washed w^t thy droopes, & dyrecte my mynde into thy holynes, & confyrme my sprite w^t y^e worke of thy handes y^t all vyces & ffylthynes of synne beinge rooted owt of me I maye strongly preuele in y^e loue of thy mercyes inspire in to me O lorde y^e breihe of lyffe & encrease my mynde & my understandinge thorow y^e constancye & stablenes of thy holy spryte y^t my spryte maye be comforted [sic] & encrease in y^e exercyse of thy workes & prayse, beholde O lorde & cōsyder this daye y^e worke of my mynde & lett thy godly will be shewed in me & send owt of heaue~ unto me into y^e earthe y^e cōfortor thy holy spryte y^t he may stablyshe me & helpe [] me, that I maye se thé and prayse thé and enioye y^e whōe I desyer which arte my grace my glorye & my defence. amen.

[S: Saday. d'ne confiteor tibi ego rens hodie p'r caeli et terrae deus conditor ōniu~ visibiliu~ et invisibiliu~ c'eaturarum atque v'itutu~ ōniu~ et gr'aru~ bonaru~ dispensator atque largitor q'i custodis sapi'am tuā s'ciā et humilitate~ tuā et charitate~ tuā a sup'bis et rep'bis et revelas parvulis humilia hodie d'ne cor meu~ et intellectu~ meu~ stabile~ facias et me~te~ meā firmā et intelligenciā meā et cons'ciā meā augm^{ta} ut te diligā intelligā et videā signa d'ne hodie lumen vultus tui sup' me ut p'rsus muovatus et mundatus ab ōnibus op'ibus mortis et a p'cctis meis p'valeā in visionibus et speculaturis tuis p'ba me m'issime et op'ntissime deus et vres renes meos corroborata hodie cor meu~ et illustra gr'a sp'us s'cti et igne gr'ae visitac'ōis tuae visita me et illumina mente~ meā et fortitudine stabilitatis tuae p'cinge lumbos meos et baculu~ confortacionis da in dextrā meā et in lanaturis stillaru~ tuaru~ me lotu~ facias et in s'ctimoniis tuis dirige mente~ meā et in op'a manuu~ tuarā confirma sp'um meu~ et eradicatis vicijs [?] ōnibus et sordibus p'cctorum meorum p'valeā fortiter in dilectione mi'arum tuarum. [Here again the "7" symbol.] Inspira m'i d'ne spiraculu~ vitae et auge mente~ meā et intellectu~ et ra'one~ meā p' sp'us s'cti firmitate~ et constanciam ut in op'ibus landu~ et visionu~ tuaru~ excercitatus sp'us meus confortetur et angeatur. vide d'ne et considera hodie labore~ mentis meae et fiat voluntas tua benigna in me et de caelo mitte in terrā mihi consolatore~ sp'um s'ctu~ ut me stabilitate p'fecta muniat et auxiliu~ m'i conferat in videndis visionibus tuis et laudandis laudibus tuis et fruendis fruic'ōibus tuis q'as desidero q'ae sunt gr'a et gl'ia et defensio mea. Amen.]

[Oratio 67] [S: 26 Oracio".]

[The following oration is not marked with crosses or capital letters in S.]

Maloht + otheos + hara + magiel [S: hatamagiel] + hacaha [S: hataha] + maryhel [S: marihel] + gezozay + iezoramp [S: iezoray] + Gezozay + Saziel + Sazamay + Iezoramp + Zazamanp [S: zazomanp] + Sacamap [S om.] + Zachamay + Iecornamas [S: iecornanas] + Iecoharnampde [S: iecohornampda] + Salatiel [S: sabatiel] + Gezomel + Zarathiel [S: "zarachiel] + megall [S: megalis] + nachama [S: nathama] + nechamyha + Sazamaym + Suphonaym [S: sophonaym] + Lazamar [S: "lazamair] + mehisrampna + Hamamyl + Zamanyl + Syhel [S: sihel] + Deloth + Hamamyn + Hazeme + Loch [S: hazemeloth] + moys + Ramna + Secozam [S: lecoram] + Hanasichonea [S: hanasichovea] + Seronea + Zaramahe [S: zaramahem] + Sacromaahe [S om.] + Sacromohem + Iegonomay + Zaramohem [S: zaramahem] + Chades + Bachue [S: bachuc"?] + Iezemeloht + Harngo + Semorgizethon [S: "sezorgizechon] + Malaparos + Malapatas + Helatay + Helahenay + mechay [S: methay] + meray +

[S: Oracio latina]

O mercyffull god O gentyll god O almighty

god y^e gyuer of all thinges doo for me this daye
whyche doo belue althynges possible helpe thys
daye my unbeliffe and haue mercy upon me eue~
as thou haddest mercy of adam when he repented
which also didest gyue unto him asoodayn gyfte of
all vertues thorow y^e mercy of thy allmightynes
giue unto me this daye thoro thy mercy y^e grace
that I desyer y^t I hauing delighe in y^e greatenes of
thy workes may obtayne y^e effecte of thy visyō
which I desyer, O most gentyll ffather be nighe this
daye unto my worke, O most gentyll sonne of god
confrme & strenthen me breathe upon me w^t thy
holy sprite O holy & almighty god stablyshe my
worke this daye and teche me that I may walke
innocently in thy sighte O glorious god y^t y^u
mayste delyghte in the abundance and thy
plentyfull grace y^t y^e violence of y^e ffloode of thy

[S: Pie deus clemens deus mi'coro deus d'ns op's
ōis daus fac mⁱ c^eidenti hodie ōnia possibilia et adin
va hodie inc^edulitatem meã et misere mei hodie sic^t
misertus es Adae paenitentis qⁱ ei subitaneã p'
op'nciae tuae mi'am multarum vⁱtutu~ contulisti
gr'am confer mⁱ hodie p' op'nciae tuae mi'am gr'am
q[^]ã^ desidero ut in magnificencia op'um tuoru~
delectatus p'tatetur vⁱtutis efficacĩã facial'r visionis
q[^]ã^ desidero valeã adipisti adesto clementissi~e
p'r hodie op'i meo et clarifica me benigne alme
clementissi~e unigenite fili dei confirma me
aspira me flamine sp'us s'cti. op'us s'cte deus
consolida hodie opus meu~ et doce me ut ãbule~ in
in~ocencia tui ipsius dei gl'iosi. et gl'ieris in
multitudine effluentis gr'ae tuae ut impetus fluminis

most holy spryte may make y^e cyte of my harte gladd & may make it pwer in y^e faythe of thy holy visyon and in y^e hope of y^e effectuall inuocencye for y^e which I labour and maye replenishe my harte w^t thy abundant charite, and quicken me w^t [] y^e beames of thy holy spryte and defend me w^t y^e everlastinge loue of thy abundant mercy, and y^t thy grace be nott voyde in me I besiche thé o lorde my god, but y^t it maye abyde in me alwayes abundantly, hele my soule o lorde w^t thy inestymable & ineffable goodnys because I haue sinned agaynst y^e comfort my harte this daye y^t I may receue inwardely that which y^u wylte gyue me and kepe it that I maye be apte and mite to see thy face thorow the most holy sacramentes aforsayd thorow y^e workinge of the grace of the father of the sonne & of y^e holy goost. Amen.

[Oratio 68]

Sechce (vel Sethye)

oo godely father O mercyfull son_~e, O gentyll holy spryte 3 p'son_~es and oone god, O ineffable and inestymable kinge I besiche y^e and thy holy name, & thy abundant ryghteousnes which worketh all thinges y^t y^u wylte remitte & forgyue and haue mercy upō me wretched synner persumi_~g unto this worke which I haue begone y^t is to know and haue y^e sighte of y^e y^t y^u O my lorde and thy grace which I desyer may abundantly wer and grow stronge in me, open o lorde myn eares y^t I may here, comfforte my handes y^t I may worke clense y^e syghte of myn eyes y^t I may see, make me cercamspecte y^t I may p'forme and bringe to passe, strengthen my sytte y^t I may walke, open my

s'ctissimi sp'us unitate~ cordis mei letificet et dupurot in fide visionis s'ctae et in spe efficaciae innocenciae p' q^a laboro et cor meu~ charitatis largitate repleat et instanret et radijs sp'us s'cti munificet et muniet charitate aeterna affluentis mi'ae et non sit in me vanitas q^{ae}so deus meus gr'a tua q' p' manet se~p' et multipl'r in me sana d'ne ani_~ã meã pietate clemenciae tuae ineffabilis et inaestimabilis qⁱ a peccavi tibi et conforta cor meu~ hodie ut q' mⁱ tribues in me recupia et teneã ut aptitudine~ facialis et s'ctae tuae visionis he'am p' haec sac^{am}ta tua s'ctissi_~a p'fata coop'ante gr'a pr'is et filij et S. S. Amen.]

[S: 27 Oracio]

[S: Sethce pie p'r mi'cors fili clemens sp'us s'cte deus rex ineffabilis et i_~estimabilis tt'nus et unus deus adoro te invoco te et deprecor te et s'ctum nⁿ tuu~ et sup'effluente~ aeternitate~ tuã op'ante~ òia: q^atinus ignoscas indulgeas et miserearis mihi peccatori misero praesumenti et officiu~ q^d aggressus sum de visione videnda in me sentiã et agnoscã et tu d'ne mi ut gr'a qãdesidero efficaciter in me vigeat et convalescat ap'i in me d'ne anres meas potenter ut andiaã conforta manus meas ut op'er exterge lumen oculoru~ meoru~ ut videã dilata c'cu~sp^cco'm meã, ut p'spiciã et lucescã confirma pedes meos ut ābule~ expedi nares meas et os meu~ ut olfaciã et sentiã et loq^ar tibi placita nunc et se~p' ad honore~ nõi_~s tui q^d est b'ndictu~ in s'cla. Amen.]

nosthrells and my mowgthe y^t I may smelle and taste, and speke, those thinges y^t may be plesant unto y^e now and euer to the honor of thy name which is blyssed for euer. amen.

[Oratio 69]

[S: 28^a Oracio]

Alstha (vel Elsta)

O my God thys daye doo Lyft up y^e sensys of my fleshe unto y^e and my harte y^t I may please thé this daye O lorde and that my syghyng may be knowne in thy sight and y^t my wordes and workes may be acceptable in thy sighte, & lett thy allmighty goodenes & mercye shyne in my bowelles, & lett my mynde be effectually censed in thy workes & lett thy glorye encrease in my soule, lett thy [] grace floryshe in my harte and in my mowthe y^t y^e synne which I haue committed I may putt awaye evyn as marye magedelen dyd put awaye hers, & y^t I maye p'forme and brynge to effecte that wiche I shall receyue of y^e gyfte of thy grace euyn as thy holy apostle saynt paule dyd, & as abraham kepe It & as Isaac remembred it so I may remember it & y^t beyng fownded and rooted in y^e strength of thy puernes, I may reioyce y^t y^e fowndatyō of thy mercy is layd in me, & y^t I delyghtyng in y^e workes of thy handes may contynually obtayne rightwosnes and peace of mynde & body, & shortely after y^e holy visyō of y^e & Inioye it contynually, & y^e grace of thy holy spryte plenteosly workinge in me I maye reioyce y^t I haue ouercome all y^e craftes and subteltyes of myn enemyes bothe vysyble and Invysyble. Amen.

[S: Alscha: extallo sensus carnis meae ad te hodie d'ne d'ns meus et elevo hodie cor meu~ ad te ut placeant tibi d'ne hodie gemitus mei et rep'sentatio in conspectu tuo et complaceant ut [?] v'ba et op'a mea in conspectu tuo et refugeat hodie op'ntia tua et mi'a in vise'ribus meis et clarificetur meus mea efficaciter in op'ibus tuis et conclaurescat gl'ificacio in ani_~a mea et germine gr'a tua in corde meo et ore meo ut q^d commisero l_- peccavero ita diluã sic^t beata M: magdale~a diluit et ita in tuo don^o [?] dono gr'ae q' a te recep'o p'ficiã scc^t s'ctus Ap'ls tuus Paulus p'fecit et sic^t custodivit Abraham ita custodiam sic^t memoriter tenuit Iacob teneã ut in purificaturarum tua re'i v'tute fundatus et radicans in me tuae mi'ae fundam^{tu}~ confirmatu~ gl'ier acq'isise et delectatus in op'ibus manuu~ tuaru~ insticiã et pace~ mentis meae et corporis et paulo p^t s'ctam visione~ p'severanter adopte~ et adipiscar et custodiã et sp'us s'cti tui d'ne plenarie in op'ante gr'a hostiu~ sive visibiliu~ sive invisibiliu~ mⁱ adversariorum insidias atque v'sucias gandeã sup'asse. Ame~.]

Obdadia (vel Abladya)

O god y^e disposer
and distrybuter of all kyngdomes and of all power
visible and invisible y^e governor of good wells
dispose my wyll after y^e cownsell of thy good
spiryte and quicke~ this daye my weykenes and my
weyke power, & order my mynde aryghte oo lorde
& my wyll to goodenes O lorde y^t it maye please
y^e, and of thy gentyll lyberallyte grauntt me
mercyffully thy manyffolde grace nott lokinge to y^e
multytud of my synnes but acordinge to my desyer
gyue me a wyll conformable to y^e and a wytt
reioysing in the power gyng y^e grace of my soule
gyuing unto it a good affectyon w^t thy grace &
vysitt me w^t y^e vysytacyon of thy holy spryte that
the fylthynes which I haue thorow my fleshe or
thorow my byrthe may be putt awaye thorow
thydeuyne and ineffable goodenes w^t the which in
y^e begi~ni~ge thou didest wouchsaffe to creat
heauen and earthe y^t thy spirytual & great mercy
w^t y^e which thou didest [] wouchsaffe to restore
agayne man beinge lost to the olde state of grace
ffrom whome y^e will and Judgement of y^e deuyll
hadd taken awaye y^e lybertye to se thy face thou o
lorde whose wytt whose wisdom and brightenes
recheth from the beginnunge to y^e endinge
disposing all things pleasauntly myghtely and
mercyfully restore in me all sinceryte and puernes
that I onworthy and wretched synner being
conffirmed in all thy workes maye of them be made
well seme and excellent in those thinges which I
desyer, and that I may obtayne the 3 folde and
seuenfolde grace of the father + y^e sonne + and of
the holy gost + that I maye obtayne the holy syght

[S: Abbadya ðniu~ regnoru~ sive p'tatu~ sive
visibiliu~ sive invisibiliu~ dispensator atque
dispositor deus et ðiu~ bonarum voluntatu~
ordinator tu d'ne consilio tui boni sp'us dispone
voluntate~ meã et vivifica hodie p'tate~ meã
debile~ et imbecillitate~ meã et i'ordi'acom mentis
meae ordina d'ne voluntate~ meã in bonu~ et in
bu~placito tuo et mⁱ gr'am tuã m'l'tiforme~ in
bu~gnitate dispenscõis largire p'pitius non ad
multitudine~ p'cctorum meorum respiciens sed
mihi qⁱ desidero voluntate~ tibi conforme~ sensu~
in te inbilante~ ãi~_~ae gr'am clarificante~ in me
confirma et effectum~ meu~ cu~ gr'a tua ani~_~ae
meae accomoda et visita me visitacione sp'us s'cti
ut et q^d ex carnis macula sive q^d ex nativitate ex
p'cci labe contrari divina tua ineffabilis pietas
aboleat q^a in p'ncipio caelu~ et terrã c'are volnisti
illa sp'ualis magna m'ia tua restauret qⁱa hõine~
p'ditu~ ad gr'ae pristinu~ statu~ amissu~ revocare
dignatus es cui indicium~ Sathanae facultatis visionis
abstulit et intellectus tu d'ne cuius sensus atque
sap'ia et claritas est attingens a fine usque ad fine~
et disponens ðnia fortiter suaviter et mi'ter omne~
sinceritate~ atque puritate~ in me restituas. ut ego
indignus p'cctor et miser in ðnibus op'ibus tuis
confirmatus in q' desidero ab illis efficiar et
p'spicuus et claribundus triplici et septe~plici p'ris
et filij et S. S. largitate officiar ad obtinendu~ s'ctã
faciale~ s'ctae et gl'iosae t'uitatis visione~ meo
vivente corpusculo deo p'stante et administrante
coop'ante sua s'ctissi~_a gr'a qⁱ vivit et regnat t'nus
et unus. Amen.]

of the hooly and gloryous trynite whyle I lyue the lordgrauntyng & admynistrynge and workinge it by his most hooly grace which lyueth and regneth threy and oone. Amen.

[Oratio 71]

[S: 30^a Oracio]

Alpha . et .

omega

God and lord of all lyuinge

creatures the admynystrator and Increaser of all visyble and invisible thinges Gyvinge all thinges to all creatures accordinge to y^e abundance of his mercye, accordinge to y^e deseruynges of angells and men shide into me the abundance of the celestyall grace, and the grace of thy holy spryte maye this daye illumyne my harte, and thow o lorde encrease in me the gyftes of thy holy spiryte, and strengthen me and renew in me y^e Inwarde man and washe me w^t y^e dewe of thy grace w^t y^e which thow hast moystered y^e angells adowne me w^t the abundance of thyn Innocencye, w^t y^e which thow hast adourned and beautyfied thy faythfull frome y^e beginni_~ge, y^t y^e gyftes of y^e seue~ffolde grace of y^e holy gost maye worke in me, and y^e waters of y^e celestyall fluddes of the celestyall Jerusalem rōin_~g w^t great veheme~cye maye washe and fyll the nytt of my consyence that it maye ouerfflow wyth the brightenes wherw^t thow cōmest owt of heauen upon y^e waters of y^e holy & pure sacrame~t of y^e maiesty & cōfyrme in me y^e mightie thinges of this most holy visiō. amen.

[S: Alpha et omega: deus vivoru~ d'nator et ōniu~ visibiliu~ et invisibiliu~ administrator faecundator ōnibus ōnia singulis singula t'ibuens s'cdin n'ae suae facultate~ p' q^alitate meritorum angelorum et hōinu~ gr'ae caelestis largitate~ in me infunde et gr'a sp'us s'cti hodie cor meu~ et animã meã illustret et tu d'ne m'ltiplica in me dona sp'us s'cti et corrobora et innova me interiore~ hōine~ et facunda merore tuae gr'ae q^a anglos rorasti et adorna me largitate innocenciae tuae q^a a p'ncipio fideles tuos adornasti ut in me op'entur septiformis gr'ae munera sp'us s'cti et a q^a sup'ioris fluminis Ih'rlin cu~ impitu fluentes puteu~ consc'iae meae et animu~ meu~ irrigent repleant et exuberent charitate q^a de caelo venisti sup' aquas magestatis tuae huius puresac^am^{ti} in me confirma magnalia huius s'ctae visionis. Amen.]

[Oratio 72]

[S: 31^a Oracio]

[]

Leiste (vel Trayeste)

I confesse to thé

o lorde god the ffather of all thyng whych hast shewyd unto us thy celestyall secretes thé doo I humbly besiche, and thy maiesty doo I desyre and prayse y^t euen as y^u arte kinge and prynce of thowghts wylls sowls and all other vertues euyn so here my prayers this daye and lett my workes prosper in thy sighte, and lett my dedys preuayle in the syghte of all celestyall powers, I cry this daye unto y^e oo my god now here my crye, I make my moone to thé thys daye here the morning of my harte, and I commende this daye my sprite, my body, my soule in to thy handes and my thowghts oo my father & my god & lett me nott perceue my selfe to be forsaken of thé but gyue unto me thy mercy y^t thy name maye be exalted in me. o most gentyll god y^e holy gost, whose goodenes is everlasting, whose mercye is incomperhensible, whose bryghtenes is perpetuall wherof heaue~ & earthe is full breath & looke upon me oo lorde, & unto this my worke, and for thy honor & prayse grawnt unto me y^t that I deuoutly aske & all forwardenes towarde thy holy visiõ thorow thy godely dispensatyõ may be fulfilled in me. teache me O lord for in y^e doo I putt my selfe to be tawght, purify me for in y^e doo I putt my selfe to be purifyed, clarify me for in y^e doo I putt mi selfe to be clarefied, make me cleane for in y^e doo I putt my selfe to be clensyd, make me i_~nocent for in y^e doo I putt my selfe to be made i_~noce~t, gloryfye me O lord for in y^e doo I putt my selfe to be glorified, gouerne me O lorde for in y^e doo I putt my selfe to be gouerned, & power y^e faythe of thy [] grace into me, and fasien it in me that the holy gost maye cum into me & maye reygne and governe me y^t I may obtayne this holy visyon.

[S3 adds: dicenda cum o~rone Salomonis Rothon. celi ante Invocationem angelorum.]

[S: Leyste [S3: Leiste] p'fiteor [S3: profiteor] tibi hodie (?) [S3: d~ne = domine] deus pater õniu~ qⁱ sec^eta celestia o'udisti [S3: ostende]. Te dep'cor suppliciter et maiestate~ tuã [S3: tuam maistatem] p'cor et exoro ut sic^t tu ex [S3: tues] rex et p'nceps cogitac'onu~ voluntatu~ et ãi_~arum et õniu~ virtutu~ aliarum hodie exaudi p'ces meas et dirigãt' op'ac'ões meae in conspectu tuo et actiones meae in conspectu caelestiu~ v'itutu~ p'valeant clamo hodie ad te deus meus nunc exaudi clamore~ meu~ ingemisco ad te hodie exaudi gemitus cordis mei et ego comuendo hodie sp' meu~ corpus meu~ et animã meã in manus tuas et cogitac'ões meas p'r mi et deus meus et ne me a te senciã derelictu~ sed mi'am tuã mⁱ t'ibue et exaltetur n^nn^ tuu~ in me clementissime sp'us s'cti deus cuius bonitas est aeterna cuius m'ia est incomp'hebsibilis cuius p'petua claritas cuius possessione pleni sunt caeli et terra. aspira et respire in me d'ne et ad hanc op'ac'õi meã et q' in me laudis honore~ devote postulo mⁱ concede et in me õis p'fectus facialis et s'ctae visionis dispensac'õe~ divina compleatur doce me d'ne q^d in te pono me docendu~ purifica me d'ne q^d in te pono me purificandu~ clarifica me q^d in te pono me clarificandu~, mundifica me q^d in te pono me mundificand, Innocentifica me q^d in te pono me innocentificand gl'ifica me d'ne q^d in te pono me gl'ificandu~, rege me d'ne q^d in te pono me regendu~ et in me gr'ae tuae fide~ infunde et fige ut sp'us s'ctus in me veniat regnet et imp'et p' hac s'cta visione divina. Amen.]

Amen.

[Oratio 73]

[S: 32^a Oracio]

Horiston (vel Horystyon)

O god be
cause I ame thy servan_~t I serue thé this daye and
confesse befor the maiestye of thy glorie in whose
syghte all magnyfycence and all holynes is I
besiche thy holy and ineffable name y^t y^u woldest
this daye bowe y^e eares of thy pytye to y^e offyce of
this my worke & ope~ y^e eyes of thy maiestye y^t
thy hande beinge ope~ I maye be satysffyed w^t y^e
grace which I desyer & made fruytffull w^t charyte
& bryghtenes wherw^t y^u hast ffowded heaven &
earthe omst [?] godly ffather of thy lyberalyte
which lyue stand reygnest one god worlde w^t owt
ende. Amen.

[S: "Horiston: d'ne qⁱa ego seruus tuus f' [?] su~
servio tibi hodie et confiteor corã maiestate gl'iae
tuae in cuius conspectu ñis manificencia et
sc'ionia e~, et dep'cor s'ctum et ineffab'le nⁿ tuu~
q^atinus ad tantae op'ac'õis meae officiu~ hodie
aures tuae pietatis inclines et oculos tuae maiestatis
acco'modes ut ap'iente manu tua gr'am q'^ã desidero
saner et faecunder charitate et claritate q^a caelu~
fundasti et terrã, te p'r pijssi_~e largitate qⁱ vivis et
regnas solus p' ñia s'cla s. Amen.]

[Oratio 74]

[S: 33^a Oracio]

Ieremon (vel ysemon)

O most mekest my
lorde and my god haue mercy upon me and forgeve
my synnes heale my soule, for I haue synned
agaynst y^e, deny nott y^t thinge to oone which thow
hast gyuen to mãy [many? Mani?!] heare o god the
prayer of thy servant N. & y^t in what daye soeuer I
shall call upon y^e thow wylte here me quickeli as
y^u dydest here holy marye magdalene receue o
lorde y^e prayers of him y^t confessythe hymselfe to

[S: Seremon. clementissi_~e d'ne deus meus et
miserere mei et parce malis meis sana animã meã q'
peccavi tⁱ non obneges uni q' pluribus contulisti
exaudi deus or'õem famuli tui N. et in q^acunque die
invocavero te velociter exaudi me sic^t exaudisti
s'ctam M. magdalenã. suscipe d'ne clamore~
confitentis tibi, audi voce~ p'cantis et or'ões
b'tissimae Mariae vⁱginis m'ris tuae atque ñniu~
s'ctoru~ tuoru~ ut or'ões et p'ces p' veniant ad aures

y^e, & here y^e voyce of my prayer thorow y^e intercessyon of y^e most blessyd virgin marye thy mother, & of all thy sayntes y^t y^e prayers & intercessyons which I make to thé in this hower for this holy vysyō may cum to thy pytyffull eares y^t I thorow thy most holy & sacred names which be these: Hosel + Iesel + Hazaiacol + Iosel + Anthiachar + Hazacol + Gezor + Gezamyhor + namathar + Senales + Iole + Tharotheos + Lochos + Genos + Halla + Samyyhel [?] + Ramay + Sacharios + Logos + Patir + Saraht + Iothosym. Beinge clensyd and purefyd and clarefyed made innocent and consecrate maye see the glorious and holy sighte of thy face thorow o^r lord Jesus christ which lyueth & raygneth worlde wyth owt ende. Amen.

[]

[Oratio 75]

Hosbor

O hyghe lord O Inuisible god, O inestimable god O ineffable god, O incomutable god, O Incorruptible god, O pytyffull god, O most swytest god, O hyghe and glorious god, O Infynyte god, O almightie god, father of all mercy I unworthye synner full of iniquite deceyte & malyce cu~ humbly unto thy mercye prayinge & besechinge y^e nott to looke upon all myn & innumerable synnes but eue~ as y^u arte wonte to haue mercye upon synners & to here y^e prayers of y^e humble & meke, euyn so wouchsaft to here me thy servant N. allthough unworthe crying unto y^e ffor this most hooly & godely vision most humbly & hartely asking it of y^e by prayer adourned w^t thy holy & sacred names which are these: Hosel + Iesel + etc. y^t I may haue vertue & grace which I ought to haue for suche an hyge visyon that Is to saye pryte, Inuocencye, clerenes, wysdome, holines,

pietatis tuae q^as ego N. p' hac s'cta visione effundo corã te in hac hora ut p' tua s'ctissi~a nōina et sac^am^{ta}. q^a sunt hosel iesel hazaiacol. Iosel anthiathar hazacol gezor gezamyhor namathar senales iole tarotheos lochos genos halla samyhel ramay sacharios logos patir sarahe iothosym. mundatus purificatus clarificatus innocentificatus et consec^atus ad hanc gl'iosã gl'iam et sac^am^{ti} tui faciale~ visione~, p'stante d'no n'ro Ihesu Xp'to qⁱ vivit et regnat p' ònia s'cla s'cloru~. Amen.]

[S: 34^a Oratio]

[S: Hostor excelse d'ne deus invisibilis deus inestimabilis deus ineffabilis deus incommutabilis deus, incorruptibilis deus pijssime deus dulcissi~e deus excelso deus gl'ose deus i~mense deus op'us deus p'r totius misericordie ego licet indignus et plenus iniquitate dolo et malicia supplex ad tuã venio mi~am orans et deprecans ut non respicias ad uniuersa et innumerabilia peccta mea. sed sicut consueuisti p'cctorum misereri et p'ces humiliu~ exaudire. ita me famulu~ tuu~ .N. licet indignu~ exaudire digneris clamante~ ad te p' hac s'ctissi~a uisione diuina humilit'r et desiderantissime a te postulata p'ce tuis s'ctis sac^amentis insignita q^{ae} sunt: hosel iesel [S2: vosel . iesel .] (ut prius) ut vⁱtute~ et gr'am q^ã p' tanta visione h'ere debeo ts'eam. s. puritate~ et i~nocenciã et claritate~ sap'iam et s'ctitate~ charitate~ et sinceritate~ et humilitate~ et firmitate~ et bonã voluntate~ te ipso

charyte, sinceryte, humilite, stedfastenes & good
wyll thorow thy gyft whych syttest in the hyghest
to whome be laude glorye and honoer worlde wyth
owt ende. Amen.

p'stante qui sedes in altissimis. cui laus est atque
glia et honor p' infinita s'cla s'cloru~. Amen.]

[S2 adds: Diseriem haru~ or'onu~ sare ins. respices
secie~ .100. no~im dei hui⁹ libⁱ. q_e per illa semper
i~cipiunt or'ones. // Et nota q_e] illa sac^u dei nomina
pdicta .hosel.lesel. et c~ debent dici paulo post
principium oraude ??? principia cuiuslibet or'ois
Ancip .2.^u mu~daco~.]

[The Ms. continues with the second part "of clensyng or makyng clene to obtayne the syght of the
deyte"]

Twilit Grotto -- Esoteric Archives	Contents	Prev	Part 4	Next	timeline

Liber Juratus, or the Sworne Booke of Honorius

Part 5

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Here begineth the .2. parte of clensyng or makyng clene to obtayne the syght of the deyte.

After that, he that wyll see y^e deyte hathe poured & clensyd & macerated his body we comaunde him y^t he kepe him selffe allwayes very clene, & to be garnysshed w^t all vertues & lett him allwayes remembre god, & pray vnto him for y^e forgyuenes of his synns, for god is righteous & ought to be feared, for he y^t dothe nott loue him, as salom^o sayeth the begini[~]ge of wisdom is to feare god, therfore every man ought to feare him for no man of his owe[~] worthines or [59r] goodenes dothe deserue or dothe gett glorye or helthe nor can see god w^t owt grace of his savyo^r, & agayne lett him fast other .12. dayes bread and water holly w^t owt any other refeccy^o doinge as he dyd before in y^e other dayes untill he cum to the .13. daye which must be a thursdaye, & the[~] agayne yffe he perseue any wyckednes or syne in him selffe lett him poure it, & then agayne receyue y^e body of chryst sayinge :::::

A prayer to be szyde before y^e receyving of the body of chryst:::::

O thow lorde Iesu chryst y^e savo^r of all men whych dydest wouchsaffe to sacryfyce thy bodye for y^e helth of me most miserable synner & for other y^t liue in y^e world w^t y^e whych y^e .5. day that is to saye y^e thursdaye y^e daye of thy supper thow dydest fide thy holy apostles w^t thy precyous body & bloude couminavding y^t in thy name o^r holy mother y^e churche shulde consecrate thy most holy body & bloude y^t it might be y^e helthe & lyffe of y^e soules y^t belue in y^e, I vnworthy synner receyvinge y^e o lorde Iesu chryst knowing & confessinge y^e to be my lorde & my creator whome I oonly shall see in my fleshe & noone other, whom I looke for to cōme to be my Iudge graunt vnto me mercyfull lorde by y^e vertue of thys holye misterye y^t lyke as I doo confesse & know vysybye thy devine spirituall & corporall power by y^e redemtyon of thy most holy bodye & bloode, so wochsaffe to claryfy & poure my body, y^t my

body being washed my soule may vysyblye see y^e w^t thy .9. orders of angelles wylles I lyue & prayse y^e which lyvest & reygnest god worlde wyth owte ende. Amen.

This doone Go home to thy Howse and begin thy worke after thys soorie ::::: Thow shallte saye y^e same thursday y^e psalter w^t y^e letannye w^t y^e proper prayers folowinge it. After y^t thow shalte saye y^e . 25 . 26 . 31 . prayer & thow shalte add ::: peticyo ::: that thow by y^e a~nu~cyatyō conceptyon natyvite cercvmcysyon perching, baptyeme, and ascentyō of thy most blessyd sonne o^r lord Iesu chryst woldest wouchsaaffe to claryffye and pourege my body ::: peticyo ::: y^t it being washed I maye visybly see the whyle [59v] I tyue w^t thyn .9. orders of angelles y^t my soule maye worship & prayse y^e. at the last thys ende yo^r prayer for y^u god art mighty aboue all & mercyfull which lyuest & reygnest god in vnite and trynite and shallt raygn worlde w^t owt ende. Amen.

ffrom hence forthe thow shalt be in some secret place where there is no greate resorte of people & every daye y^u shalt saye thies prayers folowinge w^t those y^t goe before y^t be appoynted for him y^t shall worke w^t these names folowinge . **Agla . monhon . tetragramaton . ely . deus . ocleyste . ampheneton . lamyara . Ianemyer . sadyon . hely . horlon . porrenthymon . yelur . gofgamel . emaunel . on . admyel . honzmorib . ioht . helon . resamarathon . anethi . eryona . yvestre . saday . maloht . sechce** ::::: After that y^u shalt saye this prayer :::::

O my god father allmighty of everlastinge power which arte able to make him clene y^t is conceyved of an vnclene seede . primogenitus . primellus . principium . sapientia . vertus . sol . splendor . gloria . pax . lux . panis . os . verbum . salus . angellus . sponsus . perpheta . agnvs . ovis . vitulus . serpens . aries . leo . vermis . here mercyfully y^e prayers & invocatyons of thy servant y^t thorow y^e vertue of thy holy names my body being washed I maye see the visiblye whilles I liue w^t thy .9. orders of angells y^t my soule may worship & prayse the. Amen ::::: After that saye these names :::::

Escha . fortis . abbद्या . iuste . alpha et omega . piissime . leiste . dulcissime . oristion . potentissime . yeremon . ercell . entissime . hosbr . excelse . merkerpon . adiutor . elzephares . defensor . egyrion . protector . pheta . largitor . here gently y^e prayers of thy seruāt y^t thorow y^e gyft of thy grace and thorow y^e intercessyon of y^e blissed virgin mary thy mother & of thy angells & archangells . michael . gabriel . vriel . and raphael . & all other thy celestyall angells, & of thy apostoles peter . paule . Ihonn . & Iames . andrew . mathew . simond . & Iude . philip . thomas . & barthlemew . my body & cc cc ::::

+ After that saye these names +

[60r]

Ombonar . ineffabilis . stimulamathon . in substantia . inuisibilis . oryon . inestimabilis . ethion .

Impermutabilis . nomios . clementissime . pep . incōmensurabilis . nathanathoy . incorruptibilis . theon .
inmense . vsiston . gloriose . porho . tocius . misericordiæ ::: **After y^t saye this prayer folowinge ->**

Looke gently to thy prayers of thy seruant not hauing respect to the innvmerable iniquites which I haue
done against the for yf y^u regardest owre iniquites o lorde who may abyde y^e but thow o lorde doest lyft
y^e feeble ffrom y^e earthe & the poore owt of y^e myre . in y^e vertu of holy humylte & obedyence as it is
writte~ he was obedyent evyn to deathe & in another place I haue humbled my selfe very low which
humelite thow didest wouchsaaffe to take vpon y^e, & to suffer for synners . so gently receyue my prayers
for I confesse & know y^t y^u hast mercye vpon all creatures y^t call vpon y^e faythffully as dauyd sayeth an
humble & a contrite harte thow shall nott dyspyse, & in another place y^e lorde is nighe to them y^t call
vpon him truely y^t y^u wilte rayse my soule ffrom the darknes of my body & from y^e fylthynes of synne
that my body being washed & cc cc as before at this signe ::::: **here ffoloweth the names of the lyvyng
gode :::::**

+ Rothon + maker of heauen & earth . lethellete + which ast stretched owt heaven above the
heyght of the clowdes + ysmas + which hast stablyshed the earth aboue the waters + Adonay + which
hast appoynted y^e sea her bowndes which she cane nott passe + Bathinadir + which hast sett y^e sonne and
the moone and all y^e sterres in y^e heyghe of heaven + Onotheon + which hast done all thinges thorow
wysdome + hosga + which the .6. daye dydest created [sic] man to thyn owen symylytude and lykenes +
lemdra + which didest putt adam and eve whom y^u gavest him for acompanyon in y^e paradyse of [60v]
pleasure, whome also for transgressing of thy commaundement y^u dydest by and by cast owt of the
same + nosulaceps + which didest accepte abells ablatyon + tutheon + which didest dystroy y^e worlde
avr the wickednes therof w^t y^e water of the flowde + telemoht + which didest saue noe & those that were
w^t him in y^e water of y^e deluge by whome also thow didest restore agen mankynde + paraclitus + which
didest appere to abraham thy servant at y^e footte of mambre in y^e lykenes of .3. persons + occynonenon +
which didest take vp enoche and helyas into heavens to fyghte agaynst y^e tyranne + Ochothas + which
mercyfully delyverdyst thy servant loth from the drowninge or synkinge of sodome & gomorre + Abracio
+ which didest speke to thy serwant moyses in the midst of a bushe in a flame of fyer + Anepheneton +
which madest aarons rodde, to budd & floryshe and to bringe forthe frute, + Abdou + which browghest
thy people mightely owt of y^e lande of egypt ffrom there captyvite + melche + which openedest y^e waye
in y^e myddes of y^t y^e went thorow drye ffooted + Sother + which gavest thy people a lawe in mownt
synay by y^e handes of moyses + vsyryon + which gauest to thy thyrsty people owt of y^e hard roke
inumuerable waters to drinke + baruch + which browghest danyel y^e prophet owt of y^e lyons denne saffe
and sownde + Sporgon Go + which cawseddest y^e .3. children .sydrac . mysaac . and abdenago . y^t is to
saye . Ananias . Azarias . and misael . to cum harmles owt of y^e burninge fornace + tenonem + which
delyuerydst susanne having a sure stust in y^e ffrom y^e fallssecrime of y^e fallsse Iudges + messyas +
which didest preserue y^e prophet Ionas in the whalas bely .3. dayes and .3. nightes + pantheon + which
madest the prophet to escape y^e handes of golyas with victory, O Iust mighty and pacyent god . agyos .
otheos . hiskyros . athanathos . eleyson . ymas . christ . stronge allmighty & Immortall god . Iesus of

nazereth ffull of mercy which only thorow contricyon of harte doest fforgeue synns here most [61r] gentil and mercyfull lorde y^e prayers of thy servant which I speke thorow y^e power of thy maiestye y^t thorow thy mercye & grace which y^u haste gyuen to thy sayntes thow woldest wouchsaaffe to graunt vnto me lett the powre of thy holy sprite cu^m downe vpon me thy servant allthovgh I be full of synne yet made of y^e which may obtayne forgevenes of my synns y^t thorow thy celestyall dewe y^e fowlness of my body maye be putt away y^t my body being wasched and cc cc as beffore :::: petysyon :::: II . thys prayer aforesayde owght to be sayde in all perrylls and daungers ffor it kepethe men in helthe, it maketh sycke men hole, it dothe obtayne remissyon of synns, it pacyfyeth angre, and encreasyth frendship, it cōforteth desperat persons, it cherysschythe the poore, it mitygateth the wrathe of god, it overcometh all tribulatyons and perversytes, it dryveth away tempestes, it dothe frustrat Inchaunteme^{tes}, it dothe constrayne and bynde sprytes: and it owght to be sayde fastinge and knelynge, and w^t great devocyons, and he y^t shall worke by it must be humble pacyent and chast. thus therfore shalte y^u the .fryday . saturday . sonday . munday . twesdaye . & wendensdaye . ffolowinge saye all thes and .3. everye daye that is to saye in the morninge att nonne and at mighte [sic]:*

now to the effect of the worke ::: upon thurday early in the morninge saye as thow saydest before and then make a cowche of heye, and a bowt it strew assches that be cleane cyfted and in them wryghte the hundreth names of god ::: these are the names of godd ::::: Aglai [S2: Agla] .1. monhon .2. tetragramaton .3. olydeus .4. Ocleiste .5. Aniphinethon .6. Lamiara .7. Ianemyer .8. Saday .9. Hely .10. Horlon .11. portenthymon .12. Ihelur .13. GofGamep .14. Emanvel .15. On .16. Admyhel .17. Honzmorp .18. Ioht .19. Hofob .20. Rasamarathon .21. Anethi .22. erihona [61v] .23. Iuestre .24. Saday .25. maloht .26. Sethee .27. elscha .28. Abbadia .29. Alpha et omega .30. leiste .31. Oristyon .32. Ieremon .33. hosb .34. merkerpon .35. elzephares .36. egyryon .37. Betha .38. Ombonar .39. stymulamathon .40. Orion .41. erylion .42. noymos .43. peb .44. nathanothay .45. theon .46. ysyston .47. porho .48. Rothon .49. lethellete .50. ysma .51. adonay .52. Athionadabir .53. Onoytheon .54. Hosga .55. leyndra .56. nosuliceps .57. tutheon .58. Gelemoht .59. paraclitus .60. Occymomyon .61. ecchothas .62. Abracio .63. Anepheneton .64. Abdon .65. melche .66. sother .67. vsiryon .68. baruch .69. sporgongo .70. genonem .71. messyas .72. pantheon .73. zabuather .74. rabarmas .75. yskyros .76. Kyryos .77. Gelon .78. Hel .79. rethel .80. nathi .81. ymeynlethon .82. Karer .83. sabaoth .84. sellaht .85. cirhos .86. Opyron .87. nomygon .88. Oryhel .89. theos .90. ya .91. horha .92. christus .93. hosbeke .94. tosgar .95. occymomos .96. elyorem .97. heloy .98. Archyna .99. Rabur .100 ::::: And when he hath thus doone, thus lett him begyn his worke lett him take fayre clere water and colde of aspringe wherein he shall washe him selfe sayinge ::::: O lorde hooly father allmyghty and everlasting god whose spryte before the creacyon of y^e worlde was borne vpon y^e waters, which in y^e creacyon of y^e worlde didest blesse it w^t y^e other elementes which didest gyve it to thy thyrsty people for there refreshinge, and y^t the owtwarde ffylthynes of this worlde shulde by them be washed away, which woldest be baptysed in water of Iordane by Ihon baptyst y^t thorow y^e miserie of thy most holy body all waters thorow the blessing shulde encrease, and lyke as by it all owtwarde ffylthynes is wasshed away even so by it and by thy holy sprite owre inwarde ffylthynes y^t is to say ower synns may be wasshed awaye, as y^e prophet david testefyeth saying y^u shall [62r] sprinkyll me w^t ysop and I shall be cleane y^u shalte washe me and I shall be whyter then snow, which in reme^mberance of this hooly mistery dydest thy hooly apostles ffeete which gauest vnto hus owt of thy

percyons syde water to drinke ffor the refectyon of o^r soule and dyddest wouchsaaffe to haue thy syde bytterly percyd w^t a spere for us, graunt I besyche the that lyke as by this water my owtwarde partes of this my wretchyd body are washed so by y^e vertue of thy holy baptyme which I haue receyued vpon me in thy name voutsaffe y^t the dew of thy grace maye descende vpon me wherby my inwarde synns may be washed awaye that my body beinge washed and **cc cc as before at this marke :::: petycyon ::** and know that noo man y^t is trobeled w^t worldly thinges canne doo this thinge ffor the soule by means of earthely blyndenes is vtterly sequestrate from all goddely secretes therfore it doeth very hardely vnderstand them but so muche the more as y^e fleshe dothe consent to the workes of y^e sprite soo muche the soner and easelyer doeth it vnderstande the secret misteryes and therfore they that founde owt these scyences did y^e more abyde in secret places because they wolde nott thorow worldly temptacyons be lett from there workes. and yff he that shall worke but for a parte of this scyence must be sequestred ffrom worldly thinges how muche the more owght he to abstayne that shall worke ffor the whole **:::: then lett him put on a heyr nexte to his skyn and blacke clothes, and so goe into the quere and there sytt, then lett him begin the psalter wyth the letany & the proper prayers folowinge, and all other as I said before and when he hathe donne lett him say thyes names folowing :::::** zabuather . rabarmas . yskyros . kyryos . gelon . hel . tethel . nothi . ymei . alethon . karex . sabaoth . sellal . chiros . opron . nomygon . oryel . theos . ya **:::: a prayer :::**

[62v]

O GOD allmyghty stronge in batyll kinge of eternall glorie y^e plesauntnes of whose brightenes dothe fyll heaven and earth whome angells and archangells doo feare worship & prayse sayinge . Holy . Holy . Holy . lord god of sabaoth heaven and earth are full of thy glorie . Osanna in the highest which to be lorde over mankynde cammest owt of heauen dowe~ to the earthe . OrHa . which be gabryel in the temple of Ierusalem dydest gyue knowledge to marye y^e vergin thy mother of y^e beginninge of thy incarnatyon . Christus . which dydest shadow thy selfe in her wombe w^t owt spott of corruptyon evin as the sonne entereth into a glasse . Hospusk . which madest the dry rodd to floryshe in the handes of Ioseph . GofGar . which by Ihon baptist dydest sende vnto thy people of Israell testymonye and aforknowledge of thy cumminge by prechinge of those thinges whiche were spoken of the and of thy byrthe by the prophetes and dydest send a lighte vnto men sytting in darknes by y^e which they knew thy hooly comminge. Octynnomos . which dydest sende the fyrst starre to the .3. kinges Iaspar melchior and balthazar wch cam to worship the, and thow dydest receyue there gyftes shewing thy selfe vnto them to be very god and mortall man, and shewest vnto them in there slepe by thy angell the fallshed [falsehood] of herode, which hast crowned gloriously in heaven the holy innocente whiche [63r] suffered for thy name . elyorem . which being presented vnto god in the temple of Ierusalem by the handes of Symeon gauest vnto the same Symeon the effect of knowledge as he dothe wyttenes him selfe sayinge now lord lettyst y^u thy seruant depert in peace ffor myn eyes haue seen thy saluacyon, which y^u hast prepared befor y^e face of all people alight to lyghten the gentylls and the glorie of the people of Israell . theloy . which at the maryagh of a certen ruler dydest turne water in to wyne . Archima . which .32. yeres dyddest preche vnto the people the catholyke ffaythe which didest make peter, Iames, and Ihon, barthemew, and thomas, and other of the apostles perfect in knowledge and grace . Rabuch . which by the space of .40.

dayes dydest fast in the desert, and there warte tempted of the deuyll, which dydest remytt and forgyue marye magdalen weping most bytterly at thy fyte wepinge them w^t her here and anoyntinge them all here synns, and dydest rayse agayne from dethe lazarus her brother which had lyne deade .4. dayes, and gauest sighte vnto him that was borne blynde, and dydest voucsaffe thy body to be sacrafyced to be drawen crelly, to be entretyd and spytefully to be Iudged, and to be blasfemyd, & to be bytterly whipped w^t sharpe cordes, to be vexyd w^t buffetts & spyttinges, to be crowned w^t thorne, to be nayled to y^e crosse w^t sharpe naylles bothe hand & footte, to derinke vynegar & gall, & thy syde to be openyd w^t a spere & to be [63v] layde in thy graue, and to be kepte of souldyers & all for vs myserable synners, which by thy mighty power and w^t the sygne of thy holy crosse w^t y^e which I doo now sygne me w^t myn owne handes

In the name off the father + and of y^e sonne + and of y^e holy gost + brakest y^e brasen gaates and delyuerydst thy fryndes owt of y^e darke places of hell, also o lorde by y^e fayth which I confesse and know and haue in theis holy misteryes evy~ so delyuer my soule from y^e darknes of my bodye y^t in this corruptyble body I maye visibly see the w^t y^e .9. orders of angells y^t whyle I lyue my soule may looke vpon y^e prayse y^e and gloryfy y^e, thow therfore lorde which the thrid [sic] daye didest ryse agen from y^e deade and didest revele thy resurrectyon on to mary magdalen and to mary Iames and to mary solome, and to thy disciples, & didest shew thy wondes to saynt thomas, and after .3. dayes y^u didest ascende into heaven frō whence y^u dydest send y^e holy gost to thy discyples thow also lord which didest shew to paule thy apostle and to Ihon y^e euangelist thy secretes & didest open y^e heavens to stephen when he [64r] was stonyd as he sayeth he did see thy maiesty w^t his corporall & bodely eeyes saying beholde I see y^e heavens open & y^e sonne of man standinge at y^e righte hande of y^e power of god which didest graunt to thy mertyres to suffer tormentes pacyentely which shall comme to Iudge y^e quicke & y^e deade & y^e worlde w^t fyer, looke vpon me & here my prayers y^t thorow thy grace & power of thy holy names y^u woldest voutsaffe to delyuer my soule ffrom y^e darkenes of my body and from y^e filthynes of my synn ffor in y^e doo I ende my lyffe o my god + stoexhor + abalay + scyystalgaona + fullarite + kesphiomoma + remiare + baceda + canona + onlepot + which saydest on the crosse It Is fynished

//*/*/*/*/*/*/*/*/*/

Then lett him slepe & after y^t speke no more and so he shall see y^e celestyall palyce & y^e maiesty of god in his glorye & y^e .9. orders of angells, & y^e companyes of all blyssed sprites, butt some man will saye be cause god dothe saye man shall nott see me & lyue, it foloweth then y^t he y^t seeth god must nydes dye bodely, the~ he shall no more ryse tyll y^e daye of Iudgeme~t, ffor no man dyeth bodely twyse, but it is false y^t a man shulde dye bodely because he seeth y^e deyte, for [64v] the sprite Is carred into heaven, and the body Is fedde in y^e earth w^t angells foode or meate, ffor we reade of many whych haue bene ravyshed in sprite to whome many celestyall secretes hathe ben reuelyd, for at the tyme of the passyon of o^r lorde Iesus christ many bodyes dyd ryse as we reade */*/*/*/*/*/*/*/*/*/*/

he y^t shall worke mvst be willinge in his worke & vtterli clensed ffrom all fylthynes ffor y^e more he suffereth y^e more he shall obtayne for yf o^r superyour y^t Is it saye christ wolde suffer for his subiected & inferyours bo cause [sic] he wolde glorefy them in his sighte, muche more owght y^e infer your suffer for

him selffe y^t he may please his lorde, ffor y^e sighte of y^e deyte will nott be hadd w^t owt perfett purenes for he will nott constrayned but prayed vnto and entreatyd & yet it wil be very harde to obtayn it, for y^e lorde hathe geuen y^e earth to men, & y^e knowledge of his law as dauyd testefyeth sayinge y^e heaven of heavens is y^e lordes, but y^e earthe hathe he gyven to y^e sonnes of men, & in another place take hide my people vnto my law & because faythe dothe nott merytt where man is able to proue it by naturall reason therfor it is y^e hardest thinge for a man to see y^e deyte or deuye~ maiestye because it is a thinge supernaturall */**/*

In thys worke lett never man reme~ber deathe. for thorow y^e vertues of prayer & y^e power of god in whome he hathe his hoole trust his body is made as [65r] It were a spirytual bodye & he shall be fedd w^t spirytual meate evyn as y^e younge crowes or younge ravens whome god of his mercye dothe noryshe as dauyd testfyeth saying he dothe gyue y^e oxe meat & y^e you~ge ravens or crowes y^t call vpon him but lett him y^t shall worke beware y^t he be in noo deadly synn for yf he be he shall be mad ever after, & this is y^e cause for his vnderstandinge, which commeth from y^e soule the which dothe desyer to see gos in whom it delytethe, & dothe nott see him thorow y^e Impedymment of synn do the never after remember any other thinge, & therefore as conserui~ge his bodye he is an vnresonable creature, & soo lykewyse we see many which be abstract because they cane nott obtayne y^e thinge y^t they wolde haue. god therfore of his Infynyte goodenes graunte vs grace to cum to y^e sighte of his deyte which lyueth in y^e trynite of personnes and in the vnyte of substance worlde w^t owt ende. Amen. */**/*

Off the chapters of the fyrst booke */**/***/***/*

Now y^t ye be tawght to cum to y^e sighte of y^e deyte & of y^e knowledge of y^e deuyne power of wasshinge awaye of yo^r synns & of establyshinge of yo^r selfe y^t y^e fall nott in to moertall synne, & of y^e redemptyon of .3. sowles owt of purgatorye, now will we Intreate of purgatorye, but yf any man will worke for any of these .4. doo as is before [65v] sayde for y^e vysyon of y^e deyte but yow must change yo^r perycyon from y^e sight of the deyte, in to y^e petycyon of y^e knowledge of the dauyne power or in to the petycyon of remysyon of synns, or in to y^e stablysshinge of grace, or for y^e redemptyon of .3. soules owt of purgatorye & so w^t owt dowt y^u shalte y^e more easlyer obtaye~ it. And note yf y^u wylte worke for all thes thinges aforesayd then thou must saye everye daye the afforsayd .8. termes w^t these .10. prayers . 23 . 24 . 25 . 26 . 27 . 28 . 29 . 30 . 31 . 32 . for these y^u shalte regarde neyther the moone nor y^e hower, but shalte specyally saye them in y^e morninge & abowt .3. of y^e cloke & abowt y^e myd daye ffor thes prayery [sic] doo bringe agayne to righte whatsoever a man thorow his ffraylte hathe wrought amysse & y^e more & oftener they be sayde soo muche y^e more is y^e fawt ame~did & saued frõ erringe.

here begineth the .2. treatyse of the seconde booke.

Now that we haue ffynyshted the fyrst treatyse of thys booke here foloweth now the second which lyke as the fyrst had .6. chapters of y^e which we haue by y^e grace of god entreatyd soo hathe this booke .27. as here folowyth, the fyrst of y^e knowledge of y^e heavens, of y^e knowledge of the angells of every heaven, of y^e knowledge of every angell his will and power, of the knowledge of the seales of euery angell of y^e knowledge of y^e superyor of [66r] euery angell, of y^e knowledge of y^e offyce of every angell, of y^e Inuocatyon and companye of everye angell how to obtayne ye^r will by every angell, how to obtayne all scyences, how to know y^e hower of deathe, to know all thinges p^rsent past & to com^e, to know y^e planetts & sterres and there influences, to alter & change y^e influence of y^e planetts, to change y^e daye into nighte & y^e nighte in to daye. to know y^e sprytes of y^e fyer & there names & there superyors there seales and there power & vertu, to know sprittes & bestes of y^e ayer, to know y^e name & names & powers of there superyors, to know there seales & there vertyues, to know y^e cōinnctyons & alteratyon of y^e elementes & of y^e bodyes made of them, to know all herbes & treys & all bestes vpon the earthe & there vertuer, to know y^e natuere of man and all y^e deedes of men y^t be secret or hydd, to know y^e sprites of y^e water and of the bestes, and there vertues, there superyours, to know the earthely and infernall sprittes, to see pourgatorye and hell and to know there soules there beinge to haue this booke consecrated
 //**/**/**/**/**/**/**/**/**/**/**/**/**/**

here ffoloweth the treatyse off the nature and offyce of the seconde angelles

Now that we haue doone wyth the vysyon of the dayte, and of the .9. orders of angelles [66v] now lett vs begin to treat of y^e seconde angelles whose nature is sache that thei doo princypally serue god & after that man whome they doo naturally loue and they doo reygne in the sphyers of the sterres, & they doo take vpon them a fyrye bodye when thei be sent, by the commandement of god to man in this worlde that be clensyd and puryffyed to company w^t them, and to comforte them, and of them there Is .7. sorttes whose natures ought to be knowen for euery on of them hathe his proper offyce appoynted him all thowght they may at sume tyme take su^e other office

off the sprites that be vnder the planet saturne.

And of these sum^e be called satrnynes which be these

Bohel	Casziel	michathon	datquiel



the sealle of the angells of satvrne Is thys */**/**/**/**/*



: [S2 omits "the seal ..." and the

seals.] and there nature is to cawse sadenes, angre, & hatred, & to

[67r]

make snow and yse, there bodyes are longe and gentyle paale or yelow and there regyon Is the northe

*/**/**/**/**/**/**/**/**/*

Off the s prytes that be vnder the planet Iupyer.

other there be which be V\louialles or vnder Iupiter whych are these */**/**/**/**/**/**/**/**/**/**/*

Satquiel

Raphael

Pahamcocyhel

Asassayel

27 28 29 30

*/ */

<http://www.esotericarchives.com/juratus/juratus5.htm> (10 of 32) [23.07.2001 01:15:17]



the sealle of the angells of mars Is thys */**/**/*



: and there nature Is to cause & styre vp warre murder distructyon and mortalyte of people and of all earthly thinges, & there bodyes are of a meane statuer dry & leane there colouer Is redd lyke to burni~g colles burni~g redd, and there regyon or abydinge Is the sowthe */**/**/**/**/**/**/**/**/**/**

Other there are vnder the sonne which are these *//****

Raphael

Cashael

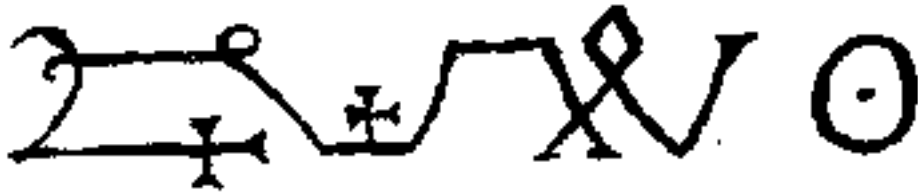
dardyhel

hanrathaphael



[68r]

the sealle of the angells of the sonne Is thys */**/**/*



: there naturee Is to gyue loue and fauor and rycches to a man & power also to kepe hym hayle and to gyue deweys, herbes, flowers and frutes in a moment, there bodyes are greate and large ffull of all gentylnes there colouers Is bryghte like glasse, or as the sounne or golde, and there regyon Is the east.

Off the sprytes that be vnder planet of venus *//**/***

There be othere whych are called venereans whych be these */**/**/***/***/***/***/*

Hanahel

Raquyel

Salguyel



the sealle of the angells of venus Is thys */**/**/*



: there nature Is to prouoke lawhiges entycementes and desyers to loue wome~ and to giue fflower, & frutes, there bodyes are of a meane stature in all poyntes, for they be nether lytle nor greate neyther fatt nor leane. ther cou~tenaa~ce Is

pleasant, whyte lyke snow there regyon is [68v] betwyxte the southe and the west */**/**/**/**/**/**/**/**

off the sprytes that be vnder the planet of mercurye *//***

Other there be wch be called mercurians which be these -

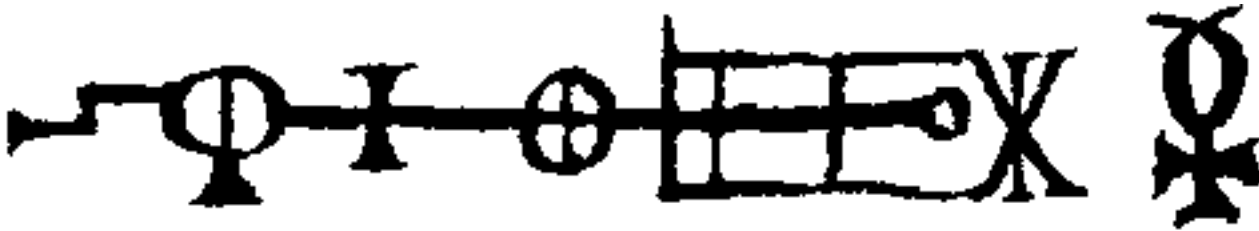
michael

mihel

Saryyel



The sealle of the angells of mercurye Is thys */**/*



: there nature is to subdew them selffes and othere good sprytes to othere, they gyue answeere of things present past and to comme, they teche the secret deeds whych are to be donne or what shall chance in thys worlde, they revele the secretes of all othere sprytes, they can also yf they be commaunded doo the same thinges that othere cane doo there forme or fassion Is movable clere lyke glasse or the flame of whyte fyer, and they



to gether wyth the doo revele and tell councells and secretes of all other, there regyon Is be twyxte the west and the northe */**/**/**/**/**/**/**/**

[69r]

off the sprytes that be vnder the planet of the moone.

There be other sprytes of the moone which be thyes */*

Gabriel

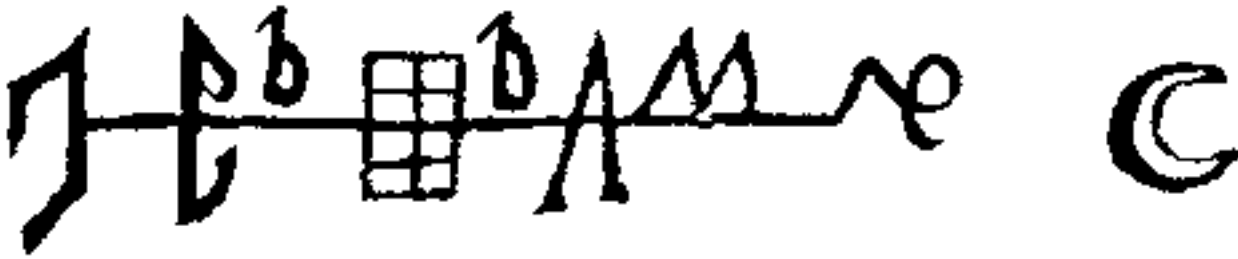
michael

Samyhel

Acithael



the sealle of the angells of the moone Is thys */**/*/*



: and there nature Is
to change thoughtes and wills to prepare Iorneys to tell wordes that be spoken to cawse rayns, there bodes
are longe and greate, there cowntenances Is whystyshe dym lyke cristall or lyke yse or a darke clowde
and there regyon Is the west */**/*/*/*/*

Here ffolowith the makinge of the cyrcle *//*/***

N
ow that yow haue dwe knowledge of there nature power, regyon, and forme when y^u wylte call them
y^u shallt doo thus, take harde stonnes, and playne in the which there Is neyther hoole nor ryft or ells, tyles
specyally made for that purpose, and lett him that shall make them be [69v] cleane from all pollucyons,
and lett him haue lyme & sande of the seae banke mengled to gether wherw^t he shall Ioyne the stonnes,
then of them he shall make a place wherin the cercle shall be drawen, and this place shall thus be
fashyoned ffyrst lett the cercle be equall w^t the earth having in lengthe and brede .14. foete w^t in y^e
which make a croked cercle lyke halfe a cercle higher the~ the other, in length and breade contayning .7.
foote, & in heyght .3. ffoote and an halffe, yet be cawse of poverty this place may be made of clene

earthe thinke or cley yf it be well purged so that there be no ryft or breke in It, and when the place for the cercle Is fynished then he that shall worke as I sayde be fore muste be lensyd or purged as Is declared in the first clemysinge but yor petycyon must be alteryd or changed, for the prist whyle he dothe consecrate the bodye of christ must saye thys prayer ffolowinge */**/*/*/*/*/*/*/*/*

O thou lorde Iusu christ god and man which diddest votsaffe by thyne owne selffe to visytt thy faythfull people to there health I humbly besiche the, pray the, and desyer the, euyn thyn owne sellffe whom I doo now holde in my handes for thy servant .N. that thorow the gyfte and permyssyon of thy grace all those angells whome he shall call to haue there cowncell it [70r] wolde please the to sende them and constrayn them that by the meanys of the he may mercyfully company w^t them **::: the ffyrst daye :::** who as I sayd before after y^t he hathe receyued the bodye of christ shall departe owt of y^e churche saying contynually the .17. prayer. vntill he cōe to the place of the cercle. **the consecrating of the cercle, then lett him** blysse y^e cercle saying .15. prayer and that daye he shall doo no more. **the seconde daye he shall goe to y^e churche, and after complayne he shall go the cercle** saying agen the .17. prayer, and lett him haue a payre of sensors w^t cooles in them whervpon he shall cast perles, and w^t them he shall perfume the place owt of the which he will call, and the .4. partes of the worlde heaven and earth thryse, sayinge the first and seconde prayer, this doone thryse goinge abowt the cercle and perfumi~g it begining at that place owt of y^e which y^u wilte call and there endinge agayne y^u shalte name y^e angells for y^e which y^u willte worke w^t y^e angells of y^e daye & hower moneth, tyme and the face in the which y^u wilte worke saying . **michael . miel . saripel . and cc cc .** peace dothe over come~, agyft subdueth, pacyence getteth the victorie, humylite dothe noryshe concord, I therfore .N. y^u sonne of .N. and .N. humbling my serfe vnto yow gyue me peace vnto yow thus doinge, I gyue my gyfte vnto yow y^t yow beinge pacyffyed and pacye~t may ge~tely graunt y^e petycyons which by godes meanes & sufferance I shall aske of yow.

[70v]

thys done draw .2. cercles wherof the on shall be a footte fron [sic] the othere and It must be donne w^t a new knyffe, and wrytte in the compas the names of the angells of the hower, of the daye, of the moneth, of the tyme and of the face saying .come all ye angells .N. peceably vnto the seate of samaym which the lorde commaundyd the trybes of Israel to y^e encrease of his honor, wherfore I doo Invoke and call yow oo ye .N. as zebedie commaundid his subiectes to obey, therfore come. the .7. daye. the .3. daye being bathed having vpon yow a cleane shyrt or linnen havinge also whyte apparrell, and being clene shaven ffrom y^e heares of your bodye havinge your face toward the part owt of the which yow will call standing vpriight w^t owt y^e cercle yow shall thus begyn */**/*/*/*/*/*/*/*/*

The preparatyon to the Invocatyon *//*/***

Hauē the seale of god in thy right hande cleane made and consecrated & then perfume thy cercle doynge & saying as I tolde y^e before, & the~ perfume y^e seale & also thy selffe & then knele downe and saye the .31. prayer, w^t y^e prayer of Salomon the .49. Rothon maker of heaven and earthe and cc cc: thou shalte

add in the ende of euery prayer y^t I may sryndely be accompanied w^t thy hooly angells which thorow y^e sufferance of thy most blessyd will may fullfyll all my iust desyres & requestes.

[71r]

heare foloweth an other worke for the angels of the .7. heavens,

and of the .4. tymes or seasons of the yeare accordinge to the nature and dysposissione of the .7. planettes and celestiall bodies, and fyrst heare begeneth the names of the .4. seasons of the yeare and the angels that haue rewle and goverment in the sayde tymes, w^t the names of the principall head or rewler of every signe, and the names of y^e principall head or rewler of the yearth, w^t the names of y^e .2. lyghtes that Is the Sonne and the mone, which haue workinge in there qualytes, in the .4. quarters or seasonnes of the yeare accordinge to the providence will and pleasuer of the allmighty god of his Incomperhensibilite created and made */**/**/**/**/**/**/**/**/**

The names of the springe tyme Is called + talui +
The name of somer Is called + casmaram +
The name of harvest Is called + ardarael +
The name of winter Is called + farlae +

Thes angels do rewle and governe in the springe tyme.

Caracasa

Core

Amatiel

Commissoros



[71v]

+ spugliguel +

+ amaday +

The principall headd or
rewler of the signes of the
springe tyme, Is called.



The name of the
power of the yearth In
the springe tyme Is
called



+  + abraym +

+  + agusita +

The names of the .2. lyghtes that is called y^e Sonne
and the mone which rewle in the springe tyme are
called



Thes angells do rewle and governe in the somer tyme.

+ gargatel +

+ fariel +

+ gaviel +



[72r]

+ Tubiel +

+ festatui +

The principall head or
rewler of the signes In
sommer sesonne Is called.



The name of the power
of the yearth in the
sommer sesonne Is
calledd



+  + athemay +

 + armatas +

The names of the .2. lyghtes that Is called the sonne
and the mone whych rewle And Governe In the
Sommer Sesonne, Are called



Thes angells do rewle and governe in y^e harvest tyme.

+ tarquam +

+ gualbarel +



[72v]

+ tolquaret +

+ rabianira +

The principall headd or
rewler of the signes of the
haruiste tyme Is called.



The name of the power
of the yearth in the
harviste tyme Is called.



+  + abragini +

+  + matasignais +

The names of the .2. lyghtes that Is called the sonne
and the mone whych rewle and Governe In the
harviste Seasonne are called.



Thes angells do rewle and governe in the winter season.

+ amabael +

+ ctarari +



[73r]

+ Altarib +

The principall head or
rewler of the signes in the
winter seasonne Is called.



The name of the power
of the yearth in the
winter seasonne Is
called.

+ gerenia +



+  + commvtaf +

 + affaterim +

The names of the .2. lyghtes that Is called the sonne
and the mone whych rewle and Governe In the
winter sesonne Are called.



Thes be the angells of the .12. signes. *//***/***

[cp. Agrippa III ch 24]

+ [aries] + malchidael + + [taurus] + asmodel + + [gemini] + ambriel + + [cancer] + muriel +



[73v]

+ [leo] + verchiel + + [virgo] + hamaliel + + [libra] + zuriel + + [scorpio] + barchiel +
[Agrippa: Barbiel]



+ [sagittarius] +
aduachiel +

+ [capricorn] + hanael +

+ [aquarius] + gamviel +
[Agrippa: Cambiel]

+ [pisces] + barchiel +



Thes be the angells of the .28. mancions of y^e mone

+ geniel

+ enediel

+ amixiel

+ azariel +



[74r]

+ cabiel [Agrippa: Gabiel] + dirachiel

+ scheliel

+ amnediel +



+ barbiel

+ ardesiel

+ neciel

+ abdizuel +



+ Iazeriel

+ ergediel

+ ataliel

+ azeruel +



[74v]

+ adriel

+ egibiel

+ amutiel

+ kiriel + [Agrippa:
Kyriel]



+ bethnael

+ geliel

+ requiel

+ abrimael + [Agrippa:
Abrinael]



+ aziel

+ sagriel [Agrippa:
Tagriel]

+ alheniel

+ amnixiel +



[75r]

Thes be the angells of the .4. wynes and princies.

[cp. Agrippa III ch 24]

of the east Is.

+ michael

of the weast Is.

+ Raphael

of the northe Is.

+ Gabriel

of y^e sowthe Is.

+ nariel + or vriel +/



Thes be the angells of the .4. elementes OE dominators.

of the aier Is.

+ cherub

of the wather Is.

+ tharsis

of the yearth Is.

+ ariel

of y^e fyear Is.

+ seruph + or nathaniel +



[72 angels from Schemhamphoras]

[Cp. Agrippa III ch. 25]

Et hi sunt qui præsent septuaginta duobus quinariis coelestibus, totidemq_e nationibus et linguis, et humani corporis artibus, cooperanturq_e septuaginta duobus synagogæ senioribus, totidemq_e christi discipulis. et nomina eorum ??undum extractionem quam faciunt cabalistæ patent ??hae [\[75v-78v\]](#) sequenti tabella, secundum vnum modum quem diximus.

Sune (?) autem et alii plures modi ex eisdẽ versiculis fabrica~di Schemhamphoras, vt cum omnes tres recto ordine sibi subalternatim a dextram sinistram scribuntur, præter illos qui per tabulas Ziruph, et 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.

vehuiah	leuuiah	Aniel	Mebahiah
Ieliel	pahaliah	haamiab [A: Chaamiah]	Poiel
Sitael	nelchael [A: Nelkael]	Rehael	Nemamiah
elemiah	Ieiael	Ieiazal [A: Ihiazal]	Ieiael
mahasiah	melahel	hahahel	harahel [A: Harachel]
lelahel	hahuiah [A: Chahuiah]	michael [A: Mikael]	Mizrael
achaiah [Agrippa: Akaiah]	nuthaiah [A: Nithhaiah]	veualiah	vmahel [A: Umabel]
cahethel	haaiah	ielahiah	Iahhel
Haziel	Ierathel	Sealiah	Annauel

Aladiah	Seehiah	Ariel	mehekiel [A: Mecheiel]
lamah [A: Lauiah]	Reiiiah [A: Reiiel]	Asaliah	damahiah [A: Damabiah]
Hahaiah	Omael	michael [A: Mihael]	meniel [A: Menkiel]
Iezalel [A: Ieiazal]	Lecabel	Vehuel	Eiael
Mebahel	Vasariah	Daniel	habuiah [A: Chabuiah]
Hariel	Iehuiah [A: Iechuiah]	hahasiah [A: Hachasiah]	Roehel [A: Raehel]
Hakamiah	lehahiah [A: Lehachiah]	Imamiah	iabamiah [A: Iibamiah]
Leviah	chanakiah [A: Kavakiah]	Nanael	Haiaiel
Caliel	manadel [A: Monadel]	Nithael	mamiah [A: Mumiah]

[79r]

The angels of the .7. planetts after the opinione of zevell */*/*/*



sachir + onath + anasen + prothophares + gaym + fimtilis +



Nastegion + sexagip + tors + tentercenta + selops + versiel + astronday +



Belligeron + robrinez + thophares + scetaburous + zelidron + pristorides + pirirm + phitach +



Alfareon + luetundium + ferlucifin + moderiel + pasntes + strinabelion +



Penel + apripas + filiach + disdros + nechir + pbab + neptaliam +



Calamichan + pergamidam + tichiz + aprops + cirael + gariliam + gemesnay +



ydroel + nar + escor + phin + bethan + gesrus + philosen + onfilmetoii +

The names of the angels of the .xii. signes

[Aries] Utiridan + berithz + manstitan + ysmarelion +
[Taurus] Geofriel + dridmoyl + frenil + dirigalii +
[Gemini] Sinchateriel + anabrochz + gefrel + beliabii +
[Cancer] Tetrarchin + froseithz + endiran + cefafin +
[Leo] Berferiel + andri + facifon + vridithian +
[Virgo] Monosriel + scamburion + liricom + an +
[Libra] Ilfey + drabundin + prothabeon + sephyron +
[Scorpio] Gefusieon + grisolis + ophicen + albuth +
[Sagittarius] Tebondriel + zedrociel + rufibian + exdromal +
[Capricorn] Tiragisneil + sandamruch + gelisedon + nili +
[Aquarius] sterlunilon + andebal + gorthz + zahayr +
[Pisces] Nolicheil + angiseil + theodropham + salchmeon +

[Ascending node] Exagiel + syimnoy + debroz + [Descending node] + Schyphaon + drudromoy + ehehii +

The names of the princes of the .xii. altytudes are thes folowinge.

[Aries] Armiel + gabriel + barachiel + libes + helissan +
[Taurus] Pax + princeps + miserecordia + alphay + raym + geon + gereon + armon + geremon +
[Gemini] Fortitudo + paciencia + ythanay + elon + evebychay +

[79v]

[Cancer] yareth + yaran + arneth + zaraney + lux + eye +
[Leo] Almay + ezey + zabele + monoym + aurach + liulay +
[Virgo] Hores + bysserios + onay + ornath + vita + yareth + allay +
[Libra] Ay + alkin + roel + abanay + rathan + corosay +
[Scorpio] Amayn + anay + gelomitro + gecebamia + ysaramana + elomich +
[Sagittarius] zaan + zabin + zadanay + arphel + alphanay + zadan +
[Capricorn] Ym + anab + reil + solin + paciencia + vel + potian +
[Aquarius] Alphaneos + alphanay + asser + zarmioch + almeos + sphray +
[Pisces] Salmel + alimos + alibin + lubiras + ana + anay +

The angels of the .7. planetts after the opinion of honorius



zapkiel + oriphiel + caphiziel + boel + cassziel + michathon + dalqiel + gastiel + matraton + satel +



zadkiel + zachariel + sacqiel + paysthar + raphael + pahanitoriel + assassaïel + tethapiel + paranyemol +



Camael + zamael + samael + azimor + satihel + yturahihel + amabiel + taryel + armael +



Raphael + michael + quelamya + caphael + dardihel + hurathaphel +



Hamiel + anael + daner + raqiel + salguyel +



Michael + raphael + targuarra + myhel + sarapiel + vriel +



Gabriel + orpheniel + mychael + samyhel + athithael +

The names of the angels of the .xii. signes after the opinion of honorius

[Aries] malichidael + [Taurus] asmodel + [Gemini] ambriel + [Cancer] muriel + [Leo] verchiel + [Virgo] hamaliel + [Libra] zuriel + [Scorpio] barchiel + [Sagittarius] advachiel + [Capricorn] hanael + [Aquarius] ambiel + [Pisces] barchiel +

The angels of the .xxviii. mancions of the mone

Geniel + enediel + amixiel + azariel + caiel + dirachiel + seheliel + amnediel + barbiel + ardesiel + neciel + abdizuel + iazeriel + ergediel + ataliel + azeruel + adriel + egiviel + amutiel + kiriel + bethnael + geliel + requiel + abrinael + aziel + tagriel + atheniel + amnixiel +

[80r]

Thes are the princes of the .4. windes

Of the est Is + michael + of the west Is + raphael + of the northe Is + gabriel + of the sowghte is + nariel + vel vriel +

Thes are the dominators and reulers of the .4. elementes

Of the ayer Is + cherub + of the water Is + tharsis + of the yearthe Is + ariel + of the fyer Is + seruph +
vel nathaniel +

Thes are the angels that beare the great name of god called in the hebrewe tunge schemhamphoras

vehuiah + Ieliel + sitael + elemiah + mahasiah + lelahel + achaiah + cahethel + haziel + aladiah + lamah
+ hahaiah + Iezalel + mebahel + haniel + hakamiah + leuiah + caliel +

leuuiah + pahaliah + nelchael + Ieiael + melahel + hahuiah + nitthaiah + haaiah + Ierathel + seehiah +
reial + omael + lecabel + vasariah + Iehuiah + lehahiah + chauakiah + manadel +

Aniel + haamiab + rehael + Ieiazal + hahahel + michael + veualiah + Ielahiah + sealiah + ariel + asaliah
+ michael + vehuel + daniel + hahasiah + Imamiah + nanael + nithael +

Mehahiah + poiel + nemamiah + Ieiael + harakel + mizrael + vmahel + Iahhel + annauel + mehekiel +
damahiah + meniel + eiael + habuiah + roehel + Iabamiah + haiaiel + mamiah +

[finis]

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