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Man and his State after Death****Vaughan, Thomas****London, 1650****Stiftung der Werke von C.G.Jung, Zürich**

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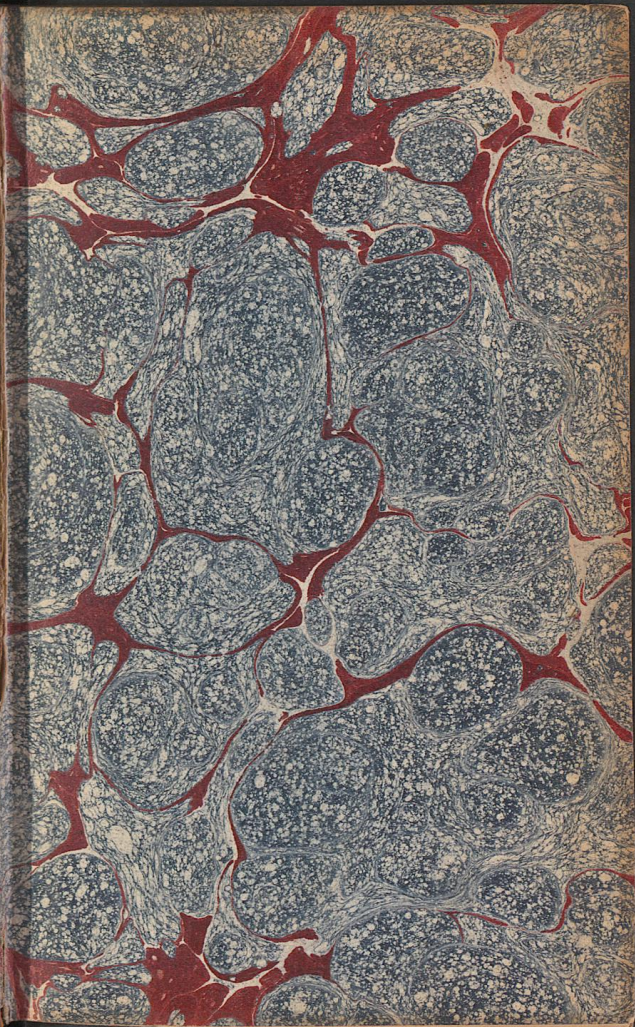
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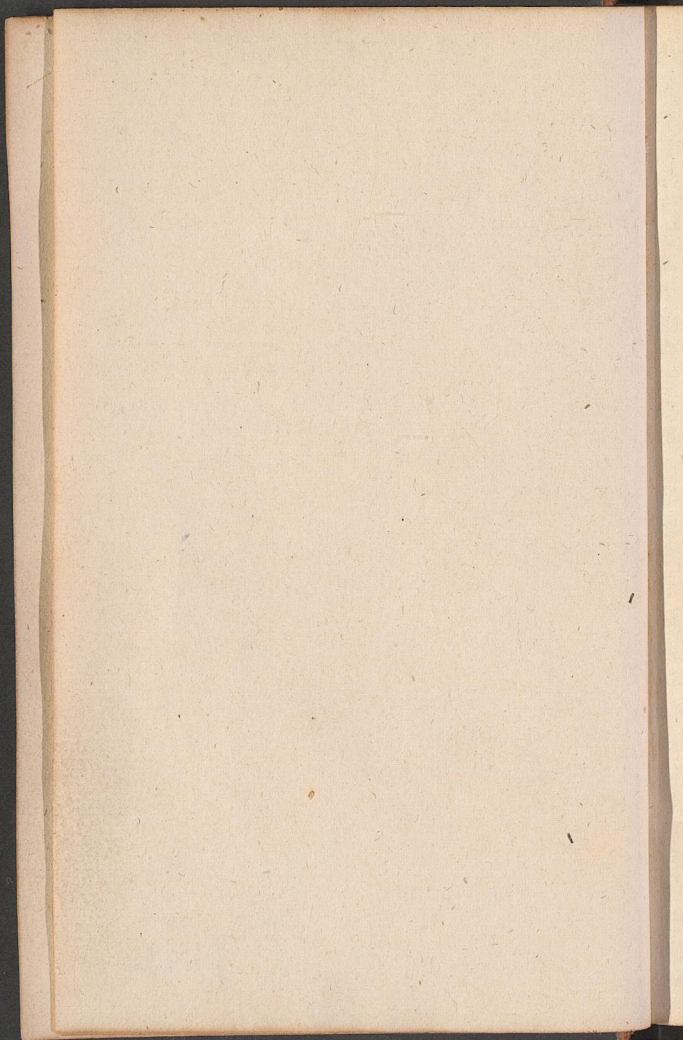


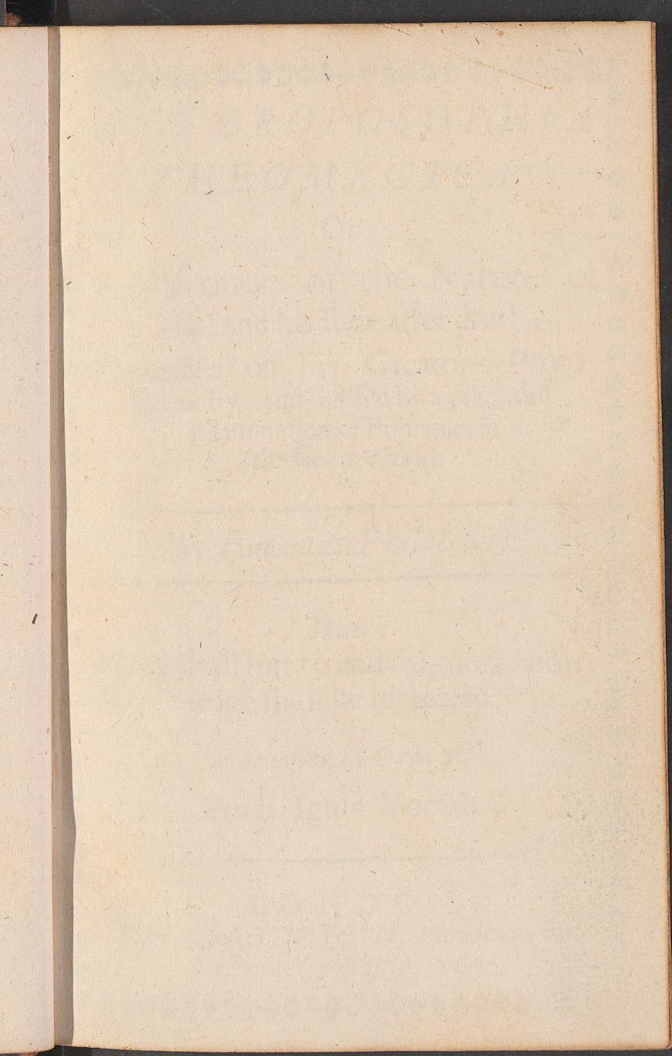
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ANTHROPOSOPHIA
THEOMAGICA:

Or

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

By *Eugenius Philalethes.*

Dan :

Many shall run to and fro, and know-
ledge shall be increased.

Zoroaster in Oracul.

Audi Ignis Vocem.

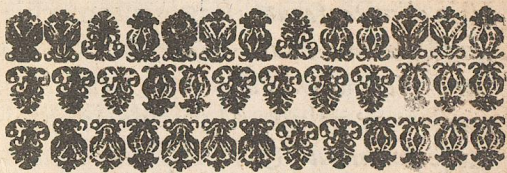
L O N D O N,

Printed by T. W For H. Blunden at the
Castle in Corn-hill. 1650.

THE HISTORY OF THE
LIFE AND DEATH OF
THE LATE
JAMES O'NEILL
OF THE
CITY OF
NEW YORK
BY
JAMES O'NEILL
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Illustrissimis, & vere Re-

natis Fratribus R. C. *πρωτοτόκων*

Eclesiæ in tumultuoso hoc Sæ-

culo Apostolis Pacificis, Salu-

tem à Centro Salutis.



*num in summum Altare
summo tantum Pontifici
Fus sit, audens nimis hoc
Libum, nec sine sacrile-
gio Vobis obtrudi videat-
ur ; habet & pietas
suos Cancellos: Qui accedit injustus,
Au-*

Adaciæ, non Obsequii reus est. Allusit
Istis olim Poetarum illa gigantomachia,
que Cœlum etiam expugnare molieba-
tur. Nec desunt hac nostra Ætate fatui
quidam, & palustres Igniculi, qui Stel-
las se somniant, & soli a latere credun-
tur. Absit Engenio fastus iste, & Cli-
max ambitionis! Hoc est,

----- imponere Pelion Ossæ.

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

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

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

Collega sum, quod in eandem Immorta-
tem tendit noster Consulatus. Peragra-
vi Ego, Quod Apes fastitant, (non illa
Quintiliani in Area venenata) Floscu-
culos Coelestes libaturus, & Qui suavia
sua ex Aromatum Montibus attrax-
erunt. Si quid mihi Mellificii est,
Ego vobis Favum hunc, & alveare
Solent tamen Rosæ in aliquorum sinu
sordescere : sordescet forsitan & hic
noster Manipulus, quoniam meæ
Messis est. Fateor, Errata Eu-
genii sunt, Cetera Veritatis. Sed
quorsum hoc Veritati Testimonium,
Vobis etiam astantibus, Quibus in
propatulo est triplex illud Spiritus,
Aqua, & sanguinis Martyrium?
Super Vacanea est hæc, non auxilia-
ris Vocula : Qui silet ad Cælum,
sapit. Accipite ergo (F. Illustris-
simi) Quadrantem hunc meum non
Qualem Vobis offerre Debui, sed
Qualem potui. Mens mihi pro Mu-
nere

nere est. *Hoc etiam præfari volui*
paupertas, Nolite Rem ipsam ex
pendere, sed Obsequium

Oxonii
 48.

Oratoris Vestri

E. P.

Errata.

Second part.

Pa.	li.		Pa.	li.	
2	18	Read {	3	10	Read {
9	29		4	29	
12	3		21	5	
29	26		40	17	
64	13		48	20	
		{ rambl'd			{ whereon
		{ <i>Demoniũ</i>			{ <i>Finihabia</i>
		{ paulo post			{ <i>Iodims</i>
		{ this fire			{ <i>ad dextrã</i>
		{ I carve			{ <i>per mistos</i>



The Author to the Reader.



Looke on this *Life* as the *progreſſ* of an *Eſſence Royall*: The *Soule* but quits her *Courte* to ſee the *Countrey*. *Heaven* hath in it a *Scene* of *earth*; and had ſhe bin contented with *Ideas* ſhe had not travelled beyond the *Mapp*. But excellent patterns commend their *Mimes*, *Nature* that was ſo fair in the *type*, could not be a *ſlut* in the *Anaglyph*. This makes her ramble hither to examine the *meddall* by the *Flaske*, but whiles ſhe ſcanns their *Symmetrie*, ſhe formes it. Thus her *deſcent* ſpeaks her *Originall*: God in love with his owne *Beauty*, frames a *Glaſſe* to view it by *reſlection*; but the *frailety* of the matter

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exclud-

The Author to

excluding *eternity*, the *composure* was subject to *dissolution*. Ignorance gave this *release* the name of *Death*, but properly it is the *Soules Birth*, and a *charter* that makes for her *Liberty*; she hath severall waies to *breake up house*, but her best is *without a disease*. This is her *mysticall walke*, an *exit* only to *retur*ne. When she takes *air* at this door, it is without *prejudice* to her *Tenement*. The Magicians tell me *Anima unius entis egreditur, & aliud ingreditur*, some have examin'd this, and state it an *expen*ce of *Influences*, as if the *Soul* exercised her *Royalty* at the eye, or had some *blinde Jurisdiction* in the *Pores*. But this is to measure *magicall Positions* by the *slight superficiall stridures* of the *common Phylosophy*. It is an *age of Intellectuall slaveries*; If they meet any thing extraordinary, they *prune* it commonly with *distinctions*, or *dawb* it with *false Glosses*, till it look like the *Traditions of Aristotle*. His
fol.

the Reader.

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

Hebr.

The Author to

of spirit. Our *Naturall Philosophers* are much of a *Cast* with *Figure-slingers*: These step into the prerogative of *Prophets*, and *Antedate* events in *configurations*, and *motions*. This is a consequence of as much reason, as if I saw the *Suede* exercising, and would finde his *Designes* in his *postures*.

L. Verulam
in his N. A.

Friar Bacon walk'd in *Oxford* between two *steeple*s, but he that would have discovered his *Thoughts*, by his *steps*, had been more his *Fool*, then his *Fellow*. The *Peripateticks* when they define the *Soul*, or some *Inferior Principle*, describe it onely by *outward circumstances*, which every *childe* can do, but they state nothing *Essentially*. Thus they dwel altogether in the *Face*, their *Indearours* are meer *Titillations*, & their *Acquaintance* with *Nature* is not at the *heart*. Notwithstanding I acknowledge the *School-men ingenious*: They conceive their *Principles irregular*, and prescribe *rules* for

the Reader.

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

B 3

winch,

The Author to

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

the Reader.

sis of it, represents the *Grosse, carnall parts*. The Element of Water answers to the *blood*; for in it the *Pulse* of the Great world *beates*; this most men call the *Flux* and *Reflux*, but they know not the true cause of it. The *Aire* is the outward refreshing *spirit*, where this *vast creature breathes*, though *invisibly*, yet not altogether *insensibly*. The *Interstellar skies* are his *vitall, etherall waters*, and the *Stars* his *animall sensuall Fire*. Thou wilt tell me perhaps, this is *new Philosophy* and that of *Aristotle* is *old*. It is indeed, but in the same sence as *Religion* is at *Rome*. It is not the *primitive Trueth* of the *Creation*, not the *Ancient, reall Theosophie* of the *Hebrewes* and *Egyptians*, but a certaine *preternaturall upstart, a vomit of Aristotle*, which his followers with so much diligence *lick up, and swallow*. I present thee not here with any *clamorous opposition* of their *Patron*, but a *positive expresse of Principles* as I finde them

The Author to

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

Vice

the Reader.

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

E. P.

13. 14.



ANTHROPOSOPIA THEOMAGICA



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

had so bruised him in his *best part*, that his Soule had not knowledge left to studie him a Cure, his Punishment presently followed his Trespasse: *Velata sunt omnia, intravitq; oblivio mater Ignorantia.* This C. Agrip. de vanit Scient. Lethe remained not in his body, but passing together with his Nature, made his Posterity her Chanell imperfections, an easie Inheritance, but Vertue seldome finds any Heires. Man had at the First, and so have all Souls before their Entrance to the Body, an explicit methodicall Knowledge, but they are noe sooner Vessel'd but that Liberty is lost, and nothing remaines but a Vast confused Notion of the Creature. Thus had I only left a Capacity without Power, and a Will to doe that, which was far enough above me. In this Perplexity I studied severall Arts, and ramel'd over all those Inventions which the folly of man call'd Sciences; But these Indeavours serving not to my purpose. I quitted this Booke-businesse, and thought it a better course to study Nature then Opinion. Hereupon I considered with my selfe that Man was not the Primitive immediate worke of God, But the World, out of which he was made. And to regulate my studies in point of Methode, I judg'd it convenient to examine his Principles first, and not him. But the World in generall being too large for

Inquisition

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

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

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

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

the
 did I consider these things, and they all were
 made through me alone, and through none other,
 By me also shall they be ended and by none other.
 That *Meditation*, forerunns every Solemn
 Work, is a thing so well known to man, that
 he needs no further Demonstration of it then
 his own *Practice*: That there is also in God
 something *Analogicall* to it, from whence Man
 derived this Customary Notion of his; As it is
 most agreeable to Reason, so withall is it very
 futable to Providence. *Dii* (saith *Iamblichus*)
concupiunt in se totum opus, antequam parturi-
unt. And the Spirit here to *Esdra*. Then did
 I consider these things, He consider'd them
 first and made them afterwards. God in his *Æ-*
ternall Idea, foresaw That, whereof as yet
 there was no *Materiall Copy*; The goodnes and
 Beauty of the one, mov'd him to create the o-
 ther, and truly the Image of this *Prototype*
 being imbosom'd in the *Second* made Him so
 much in love with his *Creature*, that when
 Sin had defac'd it, He restor'd it by the suffer-
 ings of that *Patterne* by which at first it was
 made. *Dionysius* the *Areopagite*, who lived in
 the Primitive Times, and received the Myste-
 ries of Divinity immediatly from the A-
 postles, stiles God the Father, sometimes *Arca-*
num Divinitatis, sometimes *Occultum illud su-*
per substantiale and elsewhere he compares him
 to

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

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

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

illo,
Pla
jam
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illo, quem Deus Ignea essentia *Habitator*, (ut Plato ait) *inesse iussit materia Cæli, & Terra jam creata, rudi & informi: ut vitam præstaret, & formam. Hinc illis productis statim subintulit Opifex, sit Lux: pro quo Mendosa Traductio habet Fiat lux, Non enim facta est Lux, sed Rebus adhuc obscuris communicata, & insita: ut in suis Formis Clara, & splendentes fierent.* But to proceed: No sooner had the Divine Light pierced the Bosom of the Matter, but the Idea, or Pattern of the whole Material World appeared in those primitive waters, like an Image in a Glasse: by this Pattern it was that the Holy Ghost fram'd and modelled the Universal Structure. This Mystery or appearance of the Idea is excellently manifested in the *Magicall Analysis* of Bodies: (For he that knows how to imitate the *Proto-Chymistrie* of the Spirit, by Separation of the Principles wherein the Life is Imprisoned, may see the Impresse of it Experimentally in the outward naturall vestiments. But lest you should think this my Invention, and no Practicall Trueth, I will give you another Mans testimony. *Quid queso dicerent hi tanti Philosophi, (saith one) si Plantam quasi Momento nasci in vitreo vase viderent, cum suis ad Vivum Coloribus, & rursus interire, & renasci, idque quoties, & quando luberet? Credo Demonum Arte Magica inclu-*

sum dicerent illudere sensibus humanis. They are the words of Doctor *Marci* in his *Defensio Idearum Operatricium*. But you are to be admonished, there is a twofold *Idea*: Divine, and Naturall. The Naturall is a fiery invisible, created Spirit, and properly a meer Inclosure, or vestment of the true One. Hence the *Platonicks* called it *Nimbus Numinis Descendentis*. *Zoroaster*, and some other Philosophers think it is *Anima Mundi*, but by their leave they are mistaken there is a wide difference betwixt *Anima* and *Spiritus*. But the *Idea* I speak of here, is the true, primitive exemplar one, and a pure Influence of the Almighty. This *Idea* before the *Coagulation* of the seminall principles to a grosse, outward *Fabrick*, which is the *End* of *Generation*, impresseth in the Vital, Ethereall Principles a Modell, or Pattern after which the *Body* is to be framed, and this is the first inward production, or Draught of the Creature. This is it which the *Divine Spirit* intimates to us in that Scripture where he saith, *That God* Gen. *Created every plant of the field before it was in the ground, and every herb of the field before it grew.* But notwithstanding this presence of the *Idea* in the *Matter*, yet the Creation was not performed *Extramittendo aliquid de Essentia Idea*, for it is God, that Comprehends his Creature, and not the Creature God.

Thus

Thus farre have I handl'd this *primitive supernaturall part of the Creation*. I must confesse it is but short in respect of that which may be spoken, but I am confident it is more then formerly hath been discovered. Some Authors having not searched so deeply into the Centre of Nature & others not willing to publish such *Spiritual mysteries*. I am now come to the *gross work or mechanicks of the Spirit*, namely the *separation of severall substances from the same Masse*: but in the first place I shal examine that *Limbus or Huddle of Matter* wherein all things were so strangely contained. It is the opinion of some men, and those learned, That this *sluggish empty Rudiment of the Creature* was no *created thing*. I must confesse the Point is obscure as the thing it self, and to state it with Sobriety, except a man were illuminated with the same *Light* that this *Chaos* was at first, is altogether impossible. For how can we judge of a *Nature* different from our own, whose *Species* also was so remote from any thing *now existent*, that it is impossible for Fancy to apprehend, much more for Reason to define it. If it be created, I conceive it the Effect of the *Divine imagination* acting beyond it self in *Contemplation* of that which was to come, and producing this *Passive darknesse* for a Subject to work upon in the *Circumference*.

rence. *Trismegistus* having first exprest his *Vision of Light*, describes the *Matter* in its primitive state thus. *Et paulo est* (saith he) *Tenebrae deorsum ferebantur, partim trepidanda, ac tristes effecta, tortuose terminata; uti imaginarer me vidisse commutatas Tenebras in humidam quandam Naturam ultra quam dici potest agitatam, & velut ab igne fumum evomere, ac solum aliquem edere inenunciabilem, & lugubrem*. Certainly these *Tenebrae* he speaks of, or *Fuliginous* spawnne of *Nature*, were the first created *Matter* for that *Water* we read of in *Genesis* was a *Product* or secondary *Substance*. Here also he seemes to agree further with the *Mosaicall Tradition*. For this *Fumus* which ascended after the *Transmutation*, can be nothing else but that *Darknesse* which was upon the *Face of the Deep*. But to expresse the particular *Mode* or *way* of the *Creation*, you are to understand, that in the *Matter* there was a horrible confused *Qualme*, or stupifying spirit of *Moysture Cold* and *Darknesse*; In the opposite Principle of *Light* there was *Heate*, and the Effect of it *Siccitie*; For these two are no *Elementall* qualities as the *Galenists* and my *Peripateticks* suppose: But they are (if I may say so) the *Hands* of the divine Spirit by which He did work upon the *Matter*, applying every *Agent* to his proper *Patient*. These two are

Active

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

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

This is *Cribrum Naturæ*, as one wittily calls it a thing appointed for most secret and mysterious offices, but we shal speak farther of it

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

Job.

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

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

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

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

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I am now to speak of the *Water*. This is the first *Element* we read of in *Scripture*, the most *Ancient of Principles*, and the *Mother* of all *Things* amongst *visibles*. Without the *Mediation* of this the *Earth* can receive no *blessing* at all for *moysture* is the proper *cause* of *mixture* and *Fusion*. The *water* hath severall *complexions* according to the severall *parts* of the *Creature*. Here *below*, and in the *circumference* of all *things* it is *volatil*, *crude*, and *raw*. For this very *Cause* *Nature* makes it no part of her *provision*, but she *rectifies* it first, *exhaling* it up with her *Heat*, and then *condensing* it to *Rains* and *Dews*, in which *State* she makes *use* of it for *Nourishment*. Some where it is *Interior*, *vitall*, and *Cœlestiall*, exposed to the *Breath* of the first *Agent*, and stirred with *Spirituall*, *æternall* *Windes*. In this condition it is *Natures Wanton*, *Fœmina Salacissima* as One calls it. This is that *Psyche* of *Apuleius*, and the *Fire* of *Nature* is her *Cupid*. He that hath seen Them both in the same *Bed*, will confesse that love rules All. But to speak something of our *Common Elemental water*: It is not altogether contemptible, there are hidden *Treasures* in it, but so enchanted we can not see them, for all the chest is transparent. *Spiritus Aqua Invisibilis congelatus melior est quam Terra Unversa*, saith the noble, and learned *Sendivow*. I do

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

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

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

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

of his presence would swallow up the *Natural man*, and make him altogether *spirituall*. Thus *Moses his Face*, after conference with him, *shines*, and from this *small Tincture* we may guesse at our Future estate in the *Regeneration*. But I have touch'd the *Veyle*, and must return to the *outer Court* of the *Sanctuary*.

I have now in some measure performed that which at first I promised, an Exposition of the world and the parts therof: But in respect of my affection to *Truth*, and the dominion I wish *Her*, I shall be somewhat more particular in the examination of *Nature*, and proceed to a further discovery of her riches. I advise the reader to be diligent and curious in this *subsequent part* of the Discourse, That having once attained to the *Fundamentals* of Science, he may the better understand her *superstructures*.

Know then, that every Element is *threefold*, this *Triplicity* being the expresse Image of their *Author*. and a Seal he hath laid upon his *Creature*. There is nothing on Earth, though never so simple, so vile, and abject in the sight of man, but it bears witness of God, even to that *abstruse Mystery*, his *Vnity* and *Trinity*. Every Compound whatsoever is Three in One and One in Three. The basest *Reptill* even in his outward Symmetry testifies of his *Author*, his severall proportions answering to their eternall superior

superior *Prototype*. Now Man hath the use of all these creatures, God having furnished him with a *living Library* wherein to imploy himself. But he neglecting the works of his Creator prosecutes the Inventions of the Creature; Laps up the *Vomits* of *Aristotle* and other *illiterate Ethnicks*, Men as concerning the Faith, *Reprobate*, and in the Law of Nature altogether unskilfull: Scribling, Blasphemous *Atheists*, *Quorum Animas* (as *Agrippa* hath it) *distrabi, et torqueri audiunt, Videntque Inferi*. He is much troubled at those Mysteries of the *Trinity*, and the *Incarnation*, one Denies, another Grants them: But if they did once see the *Light of Nature*, they might find those Mysteries by Reason, which are now above their Faith: When I speak of a *Naturall Triplcity*, I speak not of *Kitchen-stuffe*, those three Pot-Principles *Water, Oyle and Earth*, or as some *Colliers* call them *Mercury Sulphur and salt*, But I speak of *Celestiall hidden Natures* known onely to absolute *Magicians*, whose eyes are in the *Center*, not in the *Circumference*: and in this sence every Element is *Threefold*. For example, there is a threefold *Earth*: first, there is *terra Elementaris*, then there is *terra Cœlestis*, and lastly, *terra spiritualis*. The Influences of the *spirituall Earth* by mediation of the *cœlestiall* are united to the *terre-*
restriall

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

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

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

but properly the moon is *Organum Transmutationis inferioris materie*. These Two *Luminaries* are multiplied and fructifie in every one particular Generation. There is not a Compound in all Nature but hath in it a little Sun, and a little Moon. The little Sun is *Filius solis Cœlestis*, The little Moon is *Filia Luna Cœlestis*. What offices soever the two great *Luminaries* perform for the Conservation of the great world in Generall, These two little *Luminaries* perform the like for the Conservation of their small *Cask*, or *Microcosm* in particular. They are *Mimule Majoris Animalis*, Heaven and Earth in a lesler Character. God like a wise *Architect*, sits in the Center of All, repaires the Ruines of his Building, composeth all Disorders, and continues his Creature in his first, primitive *Harmony*. The Invisible, Centrell Moon is *Lella illa rivosâ, & Multifontana*, at whose top sit *Love*, and *Iuno* in a Throne of Gold, *Juno* is an incombustible, ævitærnall *Oyl*, and therefore a fit Receptacle of Fire. This Fire is her *Jove*, the little Sun we spoke of formerly. These are the true Principles of the stone, these are the Philosophers *Sol & Luna*, not Gold and Silver, as some *Mountebanks* and *Carbonadoes* would have it. But in respect I have proceeded thus far, I will give you a true Receipt of the Medicine.

Re. *Limi Cœlestis partes decem. Separetur Masculus a Fœminâ, uterq; porro à Terrâ suâ, physicè tamen & citra omnē violentiâ Separata proportionē debitâ, harmonicâ, & vitali conjunge: statimq; Anima descendēs a spherâ pyroplastica, mortuū suū, & relictum Corpus amplexu mirifico restaurabit. Conjuncta foveantur Igne naturali in perfectum matrimonium spiritus, & Corporis. Procedas Artificio Vulcanico-Magico, quousque exaltentur in Quintam Rotam Metaphysicam. Hæc est Illa, de Quâ tot scribillarunt, tam Pauci noverunt, Medicina.*

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

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

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

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

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

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

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

sic loqui sit fas, Fructificatione. S. Luke also tells us the same thing, For he makes *Adam* the son of *God*, not in respect of the exterior *Act* of *Creation*, but by way of *Descent*; and this S. *Paul* confirms in the words of *Aratus*, *For we also are his Generation.* The Soul of *Act.* man consists chiefly of two Portions *Ruach*, and *Nephes*, inferior and superior, the superior is Masculine and Eternall, the inferior Feminine and Mortall. In these two consists our spirituall generation. *Vt autem in Coeteris animantibus, atque etiam in ipso homine* Arias *Maris ac Fœmine conjunctio Fructum* Mont. *propagationemq, spectabat naturæ singulorum dignam: ita in homine ipso illa Maris ac Fœmine interior, arcanaque societas, hoc est animi atque animæ Copulatio ad fructum vitæ Divinæ idoneum producendum comparabatur. Atque huc illa Arcana benedictio & fecunditas concessa, huc illa declarata Facultas & monitio spectat, Crescite, & multiplicamini, & replete Terram, & subicite illam, & Dominamini.* Out of this and some former passages, the understanding Reader may learn, That Marriage is a Comment on *Life*, a meer Hieroglyphick, or outward representation of our inward vitall Composition. For *Life* is nothing els but an Union of Male and Female Principles, and he that perfectly knowes this secret,

knowes

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

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

dice, and I will tell thee that which never hitherto hath been discovered.

That which I now write must needs appeare very strange, and Incredible to the common man, whole knowledg sticks in the Barke of *Allegories*, and Mysticall speeches, never apprehending that which is signified by them unto us. This I say must needs sound strange, with such as understand the Scriptures in the Litterall plaine sence, considering not the *scope* and *Intention* of the *Divine spirit*, by whom they were first penned and delivered. Howsoever *Origen* being *Vnus de multis*, and in the judgement of many wise men, the most learned of the Fathers, durst never trust himselfe in this point, But alwaies in those Scriptures where his Reason could not satisfie, concluded a *Mystery*.

Certainly if it be once granted (as some stick not to affirm) that the *Tree of knowledge* was a *Vegetable*, and *Eden* a *Garden*; it may be very well inferred, that the *tree of life* being described in eodem *Genere*, as the School-men expresse it, was a *Vegetable* also. But how derogatory this is to the power of *God*, to the *Merits*, and *Passion* of *Jesus Christ*, whose Gift eternall life is, let any indifferent *Christian* judge. Here then we have a certain intrance into *Paradise*, where we may search out this tree
of

of *knowledge*, and (happily) learn what it is. For seeing it must be granted, that by the *tree of life* is figured the *Divine Spirit* (for it is the *Spirit that quickeneth*, and shall one day translate us from *Corruption to Incorruption*) it will be no indiscret *Inference* on the *Contrary*, that by the *tree of knowledge* is signified some *sensual Nature* repugnant to the *Spiritual*, wherein our worldly sinfull *Affections*, as *lust*, *anger*, and the rest have their *seat*, and *predominate*.

I will now digresse a while ; but not much from the purpose. whereby it may appear unto the Reader that the *letter* is no sufficient *Expositor* of *Scripture*, and that there is a great deal of difference between the *sound* and the *sense* of the *Text*. *Dionysius* the *Areopagit* in his *Epistle to Titus* gives him this *Caveat*. *Et hoc præterea Operæ prætium est cognoscere: Duplicem esse Theologorum Traditionem, Arcanam Alteram, ac mysticam: Alteram vero manifestam, & notiozem*. And in his *Book of the Ecclesiastical Hierarchie* written to *Timotheus*, he affirms, that in the *primitive, Apostolical times*, wherein he also lived, the *mysteries of Divinity* were delivered *partim scriptis, partim non scriptis Institutionibus*. Some things he confesseth were written in the *Theological Books*, and such are the *Common Doctrinals* of the Church

now ;

now; in which notwithstanding (as Saint Peter saith) there are many things hard to be understood. Some things again *Ex animo in animum medio quidem intercurrente verbo corporalis* sed quod Carnis penitus excederat sensum, sine literis transfusa sunt. And certainly this Orall Tradition was the Cause that in the subsequent ages of the Church all the mysteries of Divinity were lost. Nay, this very day there is not one amongst all our School-Doctors, or late *Ex-Temporaries* that knows what is represented unto us by the outward Element of Water in Baptism. True indeed: They tell us it betokens the *walking away* of sin, which we grant them; but this is not the *ful signification* for which it was ordained. It hath been the Common error of all times to mistake *signum* for *signatum*, the *shel* for the *Kernel*; yet to prevent this, it was, that *Dionysius* wrote his book of the *Cœlestial Hierarchie*, and especially his *Theologia significativa*, of which there is such frequent mention made in his works. Verily our Saviour Himself who is blessed for evermore, did sometimes speak in parables, and commanded further that *Pearles* should not be cast forth unto swine, for it is not given to all men to know the mysteries of the Kingdom of Heaven. Supposing then (as it is most true) that amongst other mystical speeches contained

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

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

naked? Hast thou eaten of the tree, whereof I commanded thee thou shouldest not eat? Here we see a Twofold state of Man: his first, and best in the spiritual substantiall union of his Intellectuall parts to God, and the Mortification of his *athereall*, *sensitive Nature*, wherein the fleshly sinfull Affections had their Residence. His second, or his Fall in the eating of the forbidden fruit which did cast asleep his Intellectuall Faculties, but did stir up, and exalt the Sensuall. For (sayth the Serpent) *Gen.* God doth know that in the Day you eat thereof, then your eyes shall be opened, and you shall be as Gods knowing Good, and Evill. And when the woman saw that the Tree was good for food, and that it was pleasant to the eyes and a tree to be desired to make one wise; Shee took of the Fruit thereof, and did eat, and gave also unto her husband, with her, and he did eat; And the Eyes of them both were opened, and they knew that they were naked. Thus we see the sensuall faculties revived in our first Parents, and brought *de potentiâ in actum* as the School-men speak, by vertue of this forbidden Fruit. Neither did this Eating suppress the Intellectuall powers in Adam onely, but in all his Generations after him. for the Influence of this Fruit past together with his Nature into his posterity. We are all born like *Moses* with a Veil over the Face:

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

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

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

of themselves they have no proportion. By means of this *Anima Media*, or the *athereal Nature*: *Man* is made subject to the Influence of Stars, and is partly dispo'sd of by the *Cælestial harmony*. For this middle spirit (middle I mean between both Extreames, and not that which actually unites the whole together) as well that which is in the outward Heaven, as that which is in Man, is of a fruitfull insinuating nature, and carried with a strong desire to multiply it self, so that the *Cælestiall Form* stirs up, and excites the Elementall. For this Spirit is in Man, in Beasts, in Vegetables, in Minerals: and in every thing it is the *mediate Cause* of Composition and Multiplication. Neither should any wonder that I affirm this spirit to be in Minerals, because the Operations of it are not discerned there. For shall we conclude therefore, that there is no inward Agent that actuats, and specifies those *passive, indefinite Principles* whereof they are *Compounded*? Tell me not now of blind *Peripateticall Formes*, and Qualities. A Form is that which *Aristotle* could not define substantially, nor any of his followers after Him, and therefore they are not competent Judges of it. But I beseech you are not the faculties of this Spirit supprest in Man also, when the *Organs* are *Corrupted*, as it appeareth in those that are blind? But notwithstanding the

Eye onely is destroyed, and not the Visible power, for that remaines, as it is plain in their *dreames*. Now this Vision is performed by a reflexion of the *Visuall Radii* in their inward, proper *Cell*: For Nature imployes her gifts onely where she findes a *Conveniencie*, and fit *disposition* of *Organs*, which being not in *Mine-ralls*, we may not expect so cleare an *Expression* of the naturall *Powers* in them. Notwithstanding in the Flowers of severall *vegetables* (which in some sort represent the *Eyes*) there is a more Subtile, acute perception of heat and cold, and other *Cœlestiall* Influences then in any other part. This is manifest in those *Herbs* which open at the rising, and shut towards the *Sunset*: which motion is caused by the Spirit being sensible of the approach and departure of the *Sun*. For indeed the Flowers are (as it were) the spring of the Spirit, where it breakes forth, and streames, as it appeares by the Odours that are more *Cœlestiall*, and comfortable there. Again, this is more evident in the *Plantanimalls*, as the *Vegetable Lambe*, the *Arbor Casta*, and severall others. But this will not sink with any, but such as have seen this spirit separated from his Elements, where I leave it for this time.

Next to this *sensuall Nature of Man*, is the *Angelicall*, or *rationall spirit*. This Spirit adheres sometimes to the *mens* or *superior portion*

of

of the *Soul*, and then It is filled with the *divine Light*, but most commonly it descends into the *athereal inferior portion*, which Saint *Paul* calls *Homo animalis*, where it is altered by the *Cælestiall influences*, and diversly distracted with the irregular *Affections*, and *Passions* of the *sensuall Nature*.

Lastly, above the *Rationall Spirit* is the *Mens*, or *intelligentia abscondita*, commonly called *intellectus illustratus*, and of *Moses spiraculum Vitarum*. This is that *Spirit* which God himselfe breathed into Man, and by which Man is united again to God. Now as the *Divine Light*, flowing into the *mens*, did assimilate & convert the inferior portions of the *Soul* to God; so on the contrary the *Tree of Knowledge* did obscure, and darken the superior portions, but awak'd and stir'd up the *Animal sensuall Nature*. The sum of all is this. Man, as long as he continued in his union to God, knew the good only, that is, the things that were of God: But as soon as he stretched forth his hand, and did eate of the *Forbidden Fruit*, that is the *Anima media*, or *Spirit of the greater world*, presently upon his disobedience & transgression of the *Commandement*, his Union to the *divine nature* was dissolved, and his *Spirit* being united to the *spirit of the world*, he knew the *Evill* only, that is the things that were of the

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

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

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

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

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

Transgression of the Commandement the creature was made subject to Vanity: For the curse followed, and the impure seeds were joyned with the pure, and they reigne to this houre in our bodics, and not in us alone, but in every other Naturall Thing. Hence it is we read in

scripture, That the Heavens themselves are not clean in his sight. And to

this alludes the Apostle in that speech of his to the Colossians, That it pleased the Father to reconcile all things to himselfe by Christ, whether they be things in Earth, or things in Heaven. And here you are to observe, that Cornelius Agrippa mistook the act of Generation for Originall sin, which indeed was the effect of it, and this is the only point wherein he hath miscarried.

I have now done, only a word more concerning the Situation of Paradise, and the rather because of the diversitie of Opinions concerning that place, and the absurdity of them. Saint Paul in his second Epistle to the Corinthians discovers it in these words. I knew a man in Christ above fourteen yeares ago (whether in the body or out of the body, I cannot tell, God knoweth) such a one caught up to the third Heaven. And I knew such a man (whether in the body or out of the body, I cannot tell, God knoweth) how that he was caught up
into

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

You see now, if you be not *Durissima Cervicis Homines*, how man fell, and by Consequence you may guesse by what meanes he is to rise. He must be united to the Divine Light, from whence by disobedience he was separated. A Flash, or Tincture of this must come, or he can no more discerne things spiritually, then he can distinguish Colours naturally without the light of the Sun. This light descends, and is united to him by the same meanes as his Soule was at first. I speake not here of the Symbollicall exterior Descent from the *Prototypicall-planets* to the created spheres, and thence *in noctem corporis*: But I speake of that most secret and silent Laps of the Spirit *per formarum naturalium Seriem*, and this is a Mystery not easily apprehended. It is a *Cabalistical maxime*, *Nulla res spiritualis descendens inferius operatur sine*
 E 4 *Indumento*

Indumento. Consider well of it with your selves, and take heed you wander not in the Circumference. The Soul of man, whiles she is in the Body is like a *Candle* shut up in a dark-Lanthorn, or a Fire that is almost stifi'd for want of *Aire*. Spirits (say the *Platonicks*) *Pocul*. when they are in *sua patriâ*, are like *de ani*. the Inhabitants of green Fields, who live perpetually amongst Flowers, in a *Spicy odorous aire*: But here below, in *Spherâ Generationis*, They mourn because of darknes, and solitude, like people lockt up in a Pest-house. *Hinc metunt, cupiuntque dolent, &c.* This is it makes the Soule subject to so many Passions, to such a *Proteus* of Humours. Now she flourishes, now she withers, now a smile, now a Tear: And when she hath plaid out her stock, then comes a Repetition of the same fancies, till at last she cries out with *Seneca*, *Quousque eadem?* This is occasioned by her vast, and infinite Capacity, which is satisfied with nothing but God, from whom at first she descended. It is miraculous to consider how she struggles with her Chaynes when man is in Extremity, how she falsifies with Fortune; what pomp, what pleasure, what a Paradise doth she propose to her selfe? she spans Kingdomes in a Thought, and enjoyes all that inwardly, which she misseth outwardly. In her
are

are Patterns and Notions of all things in the world. If she but fancies her selfe in the midst of the Sea, presently she is there, and heares the rushing of the Billowes. She makes an invisible voyage from one place to an other, and presents to her selfe things absent, as if they were present. The dead live to her, there is no Grave can hide them from her thoughts. Now shee is here in Dirt and Mire, and in a trice above the Moone:

*Celsior exurgit pluviis, auditque ruentes
Sub pedibus Nimbos, & ceca Tonitrua calcat.*

But this is nothing. If she were once out of the Body, she could act all that which she imagin'd. *In momento* (saith Agrippa) *quicquid cupit, assequeretur*. In this state she can move *Humores majores Animalis*, make generall Commotions in the Two Spheres of air & water, and alter the complexions of times. Neither is this a Fable, but the unanimous Tenent of the *Arabians*, with the two Princes *Avicebron* and *Avicen*. She hath then on absolute power in miraculous, and more then Naturall Transformations. She can in an instant transfer her own vessel from one place to an other. She can (*per unionem cum virtute universali*) infuse, & communicate her thoughts to the absent, be the distance never so great: Neither is there any thing

thing under the Sun but she may know it, and remaining onely in one place, she can acquaint her selfe with the actions of all places whatsoever. I omit to speak of her *Magnet*, where-with she can attract all things as well *Spirituall*, as *Naturall*. Finally, *Nullum Cor. Agr.* *opus est in tota Natura serie tam arduum, tam excellens, tam deniq; miraculosum, quod anima humana Divinitatis sue Originem consecuta, Quam vocant Magi animam stantem, & non cadentem, proprijs viribus, absque omni Externo adminiculo non queat efficere.* But who is he inter tot millia *Philosophantium*, that knows her Nature substantially, and the Genuine, specificall use thereof? This is *Abraham's secretum Sepher*. *magnum, maxime mirabile, & occultissimum sex annulis sigillatum, & ex eis exeunt Ignis, Aqua, & Aer, Quæ divi untur in Mares, & Fœminas.* We should therefore pray continually, That God would open our eyes whereby we might see to imploy that Talent, which he hath bestowed upon us, but lies buried now in the Ground, and doth not fructifie at all. He it is, to whom we must be united *Contactu essentiali*, and then we shall know all things *revelatâ facie, per claram in Divino Lumine Visionem*. This Influx from Him is the true, proper Efficient of our Regeneration

ration, that *omnis* of Saint *John*, the seed of God which remaines in us. If this be once obtained, we need not serve under *Aristotle* or *Galen*, nor trouble our selves with foolish *V-trums* and *Ergo's*, for his *Vnction* will instruct us in all things. But indeed the Doctrine of the *Schoolmen*, which in a manner makes God and Nature contraries, hath so weakened our confidence towards Heaven, that we look upon all Receptions from thence as impossibilitities. But if things were well weighed, and this Cloud of Tradition remov'd, we should quickly finde that God is more ready to give, then we are to receive. For He made Man (as it were) for his Play-fellow, that he might survey and examin his workes. The inferiour Creatures he made not for themselves, but his own glory: which glory he could not receive from any thing so perfectly. as from Man, who having in him the Spirit of discretion, might judge of the beauty of the Creature, and consequently praise the Creatour. Wherefore also God gave him the use of all his Works, and in *Paradise* how familiar is he, or rather how doth he play with *Adam*? Out of the Ground (saith the Scripture) the Lord God formed Gen. every Beast of the Field, and every fowl of the air, and brought them unto *Adam* to see what he would call them; and whatsoever

Adam called every living Creature, that was the Name thereof. These were the Books which God ordained for Adam and for us his Posterity, not the Quintessence of *Aristotle*, nor the Temperament of *Galen* the *Anti-Christ*. But this is irritare Crabones: Now will the *Peripateticks* brand me with their *contra Principia* and the Schoole-Divines with a *Tradatur satana*. I know I shall be hated of most for my paines, and perhaps scoff'd at like *Pithagoras* in *Lucian*. *Quis emet Eugenium? Quis super Hominem esse vult? Quis scire Vniversi Harmoniam, & reviviscere denuo?* But because according to their own Master *ἰσχυρὸς τὸ πνεῦμα* is and that an Affirmative of this Nature cannot fall to the ground with a Christian, I will come to my Oath. I do therefore protest before my glorious God, I have not written this out of malice, but out of Zeale and affection to the Trueth of my Creatour. Let them take heed then, least whiles they contemn Misteries, they violate the Majesty of God in his Creatures, and trample the Blood of the Covenant under Foot. But shall I not be counted a Conjuror seeing I follow the Principles of *Cornelius Agrippa*, that Grand *Archimagus*, as the antichristian *Jesuits* call Him? He indeed is my Author, and next to God I owe all that I have unto Him. why should I be asham'd to

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confesse it? He was, Reader, By Extraction Noble. By Religion a Protestant, as it appears out of his owne writings, besides the late but malicious Testimony of *Fromondus*, a learned Papist. For his Course of Life, a Man famous in his Person both for Actions of War, and Peace. A Favorit to the greatest Princes of his Time and the just Wonder of all learned men. Lastly He was one that carried himselfe above the Miseries he was borne to, and made Fortune know Man might be her Master. This is answer enough to a few Sophisters, and in defiance to all Calumnies, thus I salute his Memory.

*In Crisi
Sua ad
Causam
desperatam
Gisberti Voe.*



*Henricus Cornelius Agrippa ab Netteſheim
Armata Militia Eques Auratus, Max.
Caeſaris à Conciliis, & Archivis Judiciarius,
Utriuſque Juris, & Medicinae Doctor.*

Pinge Duos Angues. *Hic est Agrippa, Supernis
Demissa Fax ab Ignibus.*

*Coeli magnum Instar: nec in ullo Sydere fulsit
Natura plenior Deo.*

*O si Sacratustanto Spiramine Lychnus,
Lustraret Aureus Solum!*

*Sed nimis offensæ sancta indignatio Flammæ
Æona Cœlitum subit.*

*Quid Domina inspersum lector mirabere fucum
Nec cernis quam sit Fœmina, falsa Venus.*

*Sanctâ oculis salvere umbrâ, faciemq; iubeto,
Totus & in magnum dirige Cornelium.*

*Illius ut dicas te hæsisse in Vultibus; & Etas
Cui vel nulla dedit, nec dabit ulla Parent.*

Great, glorious Pen-Man! whom I should not name,
Lest I might Seem to measure Thee by Fame.

Natures Apostle, and her Choice High Priest,
Her Mysticall, and bright Evangelist.

How am I rapt when I contemplate Thee,
And winde my self above All that I see?

The Spirits of thy Lines infuse a Fire
Like the worlds Soul, which makes me thus aspire:

I am unbod'd by thy Books, and Thee,
And in thy Papers finde my Extasie.

Or if I please but to descend a strain;
 Thy *Elements* do skreen my *Soul* again.
 I can undresse my *Self* by thy bright *Glasse*,
 And then resume th' *Inclosure*, as I was.
 Now I am *Earth*, and now a *Star*, and then
 A *Spirit*: now a *Star*, and *Earth* agen.
 Or if I will but ramasse all that be,
 In the least moment I ingrosse all *Three*.
 I span the *Heav'n* and *Earth*, and things above,
 And which is more, joyn *Natures* with their *fove*.
 He Crowns my *Soul* with *Fire*, and there doth shine
 But like the *Rain-bow* in a *Cloud* of mine.
 Yet there's a *Law* by which I discompose
 The *Albes*, and the *Fire* it self disclose,
 But in his *Emrald* still He doth appear,
 They are but *Grave-clothes* which he scatters here.
 Who sees this *Fire* without his *Mask*. his *Eye*
 must needs be swallow'd by the *Light*, and die.

These are the *Mysteries* for which I wept
 Glorious *Agrippa*, where thy *Language* slept,
 where thy *dark Texture* made me wander far,
 Whiles through that pathles *Night*, I trac'd the *star*,
 But I have found those *Mysteries*, for which
 Thy *Book* was more then thrice-pil'd o're with *Pitch*.
 Now a new *East* beyond the *stars* I see
 where breaks the *Day* of thy *Divinitie*:
Heav'n states a *Commerce* here with *Man*, had He
 but gratefull *Hands* to take, and *Eyes* to see.

Hence you fond *School-men*, that high truths deride,
 And with no *Arguments* but *Noyse*, and *Pride*;
 You that damn all but what your *Selves* invent,
 And yet finde nothing by *Experiment*.
 Your *Fate* is written by an *unseen Hand*,
 But his *Three Books* with the *Three worlds* shall stand.

Thus

Thus far Reader I have handl'd the compo-
 sure and Royalty of Man, I shall now speak
 something of his *Dissolution*, and close up my
 Discourse, as he doth his Life, with *Death*.
Death is Recessus vitæ in Absconditum: not
 the Annihilation of any one Particle, but a Re-
 treat of hidden Natures to the same State they
 were in, before they were Manifested. This is
 occasioned by the Disproportion, and inequality
 of the Matter: For when the *Harmony* is bro-
 ken by the Excesse of any one Principle, the vi-
 tall *twist* (without a timely Reduction of the
 first *Unity*) Disbands, and unravells. In this
Recesse the severall Ingredients of Man return
 to those severall Elements, from whence they
 came at first in their accessse to a *Compound*;
 For to thinke that God creates any thing *ex*
nihilo in the work of Generation is a pure,
Metaphysicall Whymsey. Thus the *Earthly*
parts, as we see by experience, return to the
Earth, the *Cœlestial* to a Superiour, heavenly
Limbus, and the *Spirit* to God that gave it.
 Neither should any wonder that I affirm the
 Spirit of the living God to be in Man, when
 God himself doth acknowledge it for his own.
My spirit (saith he) *shall not alwaies be*
sheathed (for so the Hebrew signifies) *in Gen.*
man, for that he also is *fl sh*, yet his dayes
shall be an hundred and twenty years. Besides the
 F breathing

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

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

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

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

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

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

This Vanish or ascent of the inward *Æthere-*
all Principles doth not presently follow their
 separation : For that part of man which *Para-*
celsus calls *Homo Sydereus*, and more apposit-
 ly *Brutum hominis* : but *Agrippa* *Idolum*,
 and *Virgil*

Æthereū sensum, atq; Auræ Simplicis Ignē;

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

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

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

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

*Ubi Amicitia est, ubi Cupido visu mollis,
Pura plenus Letitia, & sempiternis Rivis
Ambrosiis irrigatus à Deo : unde sunt Amorū
Retinacula, Dulcis Spiritus, & Tranquillus Æ-
Aurei Generis magni Jovis.* (ther

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

went

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

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

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

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

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

My sweetest *Jesus*! 'twas thy Voice: If I
Be lifted up, I le draw all to the skie. John

Yet I am here: I'm stiff'd in this Clay,
Shut up from Thee, and the fresh East of Day.

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

Who

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

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

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

F I N I S.

Who having seen the way of life in me,
Must needs confess the Lord of Life in me.

I have now done Reader, but how much to
my own prejudice I cannot tell. I am confident
this shall not pass without a word, but I may
do well enough if I have granted me one or two
words. I would not have thee look for the
Peace and Love of the world, and the rest
because I have a new way of life, I was
not before. Besides this Peace was composed in
Hate, and in my State of Mourning, on the
the Occurrence of a Brother's Death. So that
which I have in this Epistle, is of the

To Conclude: If I have said in any Thing
(and yet I follow'd the Rule of Civility) I
expect it not to the Mercy of Man, but of
God: who as he is most able, so he is most
willing to forgive us in the Day of our



A N
ADVERTISEMENT
TO THE
READER.



F the old *Itch* of
Scribbling, a *Disease*
very proper to *Gale-*
nists, surprise any of
their *Tribe*, I shall
expect from them
these following per-
formances. First, a
plain *Positive Exposition* of all the
passages

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

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

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

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

70 An Advertisement to, &c.

miraculous Hermaphrodite. If you know
this, and with it the *Hydro-pyro-magical*
Art, you may with some security at-
 tempt the *work*, if not, *practice* is the
 way to *Poverty*. Assay nothing with-
 out *Science*, but confine your selves to
 those *Bounds*, which *Nature* hath *pre-*
scrib'd you.