

Heinrich Cornelius Agrippa: Of Occult Philosophy, Book III (part 1)

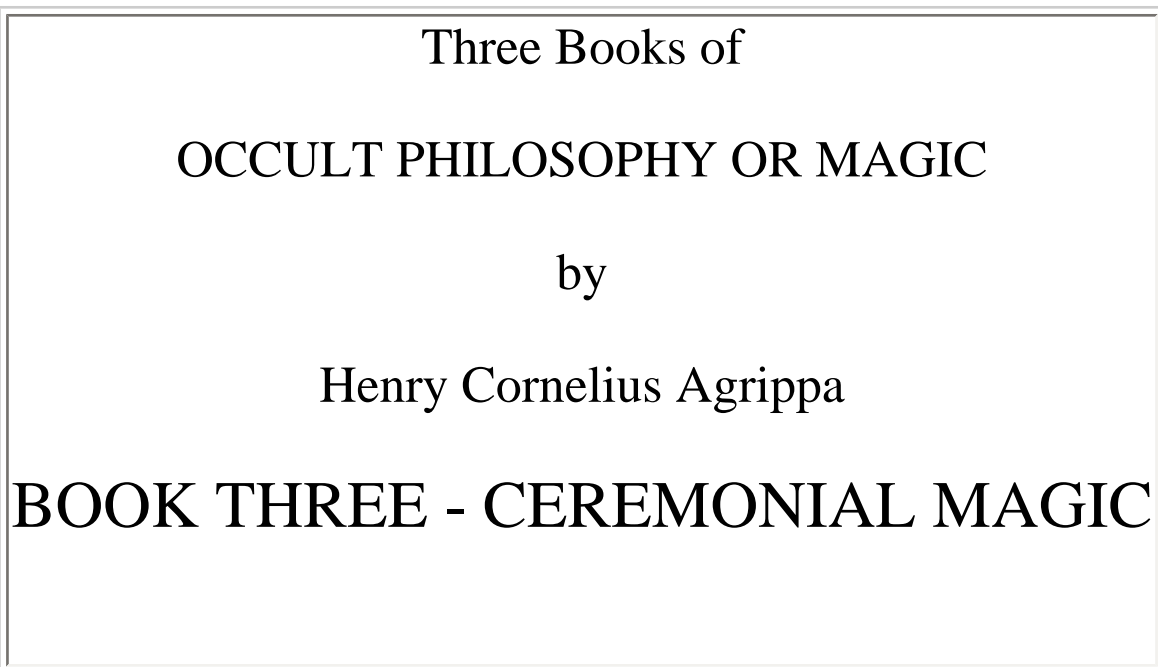
This HTML edition by Joseph H. Peterson, Copyright © 2000. All rights reserved.

The copyright to the [Twilit Grotto Esoteric Archives](#) is owned by Joseph H. Peterson and is protected by the copyright laws of the United States and the Universal Copyright Convention.

The materials on the Twilit Grotto Esoteric Archives (including all texts, translations, images, descriptions, drawings etc.) are provided for the personal use of students, scholars, and the public. Any commercial use or publication of them without authorization is strictly prohibited. All materials are copyrighted and are not in the public domain. Copying of materials on the Twilit Grotto Esoteric Archives Web pages is not permitted.

Individuals distributing illegal copies will be pursued legally along with their Internet Service Providers.

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



[Contents:]

[Chapter i:](#) Of the necessity, power, and profit of Religion.

- Chapter ii: Of concealing of those things which are secret in religion.
- Chapter iii: What dignification is required, that one may be a true magician and a worker of miracles.
- Chapter iv: Of the two helps of Ceremonial magic, religion and superstition.
- Chapter v: Of the three guides of Religion, which bring us to the path of truth.
- Chapter vi: How by these guides the soul of man ascendeth up into the Divine nature, and is made a worker of Miracles.
- Chapter vii: That the knowledge of the true God is necessary for a Magician, and what the old Magicians and Philosophers have thought concerning God.
- Chapter viii: What the Ancient Philosophers have thought concerning the Divine Trinity.
- Chapter ix: What the true and most Orthodox faith is concerning God and the most holy Trinity.
- Chapter x: Of Divine emanations, which the Hebrews call Numerations, others attributes; The gentiles gods and Deities; and of the ten Sephiroths and ten most sacred names of God which rule them, and the interpretation of them.
- Chapter xi: Of the Divine names, and their power and vertue.
- Chapter xii: Of the influence of the divine names through all the middle causes into these inferior things.
- Chapter xiii: Of the members of God, and of their influence on our members.
- Chapter xiv: Of the Gods of the gentiles, and souls of the Celestiall bodies, and what places were consecrated in times past, and to what Deities.
- Chapter xv: What our Theologians think concerning the Celestiall souls.
- Chapter xvi: Of Intelligences and spirits, and of the threefold kind of them, and of their diverse names, and of Infernall and subterraneall spirits.
- Chapter xvii: Of these according to the opinion of the Theologians.
- Chapter xviii: Of the orders of evil spirits, and of their fall, and divers natures.
- Chapter xix: Of the bodies of the Devils.
- Chapter xx: Of the annoyance of evil spirits, and the preservation we have by good spirits.
- Chapter xxi: Of obeying a proper Genius, and of the searching out the nature thereof.
- Chapter xxii: That there is a threefold keeper of man, and from whence each of them proceed.
- Chapter xxiii: Of the tongue of Angels, and of their speaking amongst themselves, and with us.
- Chapter xxiv: Of the names of Spirits, and their various imposition; and of the Spirits that are set over the Stars, Signs, Corners of the Heaven, and the Elements.
- Chapter xxv: How the Hebrew Mecubals draw forth the sacred names of Angels out of the sacred writ, and of the seventie two Angels, which bear the name of God, with the Tables of Ziruph, and the Commutations of letters, and numbers.

- Chapter xxvi: Of finding out of the names of spirits, and Genius's from the disposition of Celestiall bodies.
- Chapter xxvii: Of the calculating Art of such names by the tradition of Cabalists.
- Chapter xxviii: How sometimes names of Spirits are taken from those things over which they are set.
- Chapter xxix: Of the Characters and Seals of spirits.
- Chapter xxx: Another manner of making Characters, delivered by Cabalists.
- Chapter xxxi: There is yet another fashion of Characters, and concerning marks of spirits which are received by revelation.
- Chapter xxxii: How good spirits may be called up by us, and how evil spirits may be overcome by us.
- Chapter xxxiii: Of the bonds of spirits, and of their adjurations, and castings out.
- Chapter xxxiv: Of the Animasticall order, and the Heros.
- Chapter xxxv: Of the Mortall and Terrestrial Gods.
- Chapter xxxvi: Of Man, how he was created after the Image of God.
- Chapter xxxvii: Of mans soul and through what means it is joynd [joined] to the body.
- Chapter xxxviii: What Divine gifts man receiveth from above, from the severall Orders of the Intelligences and the heavens.
- Chapter xxxix: How the superior Influences, seing they are good by nature, are depraved in these inferior thing, and are made causes of evil.
- Chapter xl: That on every man a divine character is imprinted, by the vertue of which man can attain the working of miracles.
- Chapter xli: What concerning man after death, diverse Opinions.
- Chapter xlii: By what wayes the Magicians and Necromancers do think they can call forth the souls of the dead.
- Chapter xliii: Of the power of mans soul, in the mind, reason and imagination.
- Chapter xliv: Of the degrees of souls, and their destruction, or Immortality.
- Chapter xlv: Of Soothsaying, and Phrensie [phrensy].
- Chapter xlvi: Of the first kind of phrensie [phrensy] from the Muses.
- Chapter xlvii: Of the second kinde from Dionysius [Dionysus].
- Chapter xlviii: Of the third kind of phrensie [phrensy] from Apollo.
- Chapter xlix: Of the fourth kinde of Phrensie [phrensy], from Venus.
- Chapter l: Of rapture, and extasie [ecstasy], and soothsayings, which happen to them which are taken with the falling sickness, or with a swoune [swoon], or to them in an agonie [agony].
- Chapter li: Of Prophetical Dreams.

- Chapter lii: Of Lots and marks possessing the sure power of Oracles.
- Chapter liii: How he that will receive Oracles must dispose himself.
- Chapter liv: Of cleanness, and how to be observed.
- Chapter lv: Of abstinence, fastings, chastity, solitariness, the tranquillity and ascent of the mind.
- Chapter lvi: Of Penitency, and Almes.
- Chapter lvii: Of those things which being outwardly administred conduce to Expiation.
- Chapter lviii: Of Adorations, and vowes.
- Chapter lix: Of sacrifices and oblations, and their kinds and manners.
- Chapter lx: What imprecations, and rites the ancients were wont to use in sacrifices, and oblations.
- Chapter lxi: How these things must be performed, as to God, so as to inferiour dieties [deities].
- Chapter lxii: Of Consecrations, and their manner.
- Chapter lxiii: What things may be called holy, what consecrated, and how these become so betwixt us and the Dieties [deities]; and of sacred times.
- Chapter lxiv: Of certain Religious observations, ceremonies, and rites of perfumings, unctions, and such like.
- Chapter lxv: The Conclusion of the whole Work.
- To The Reverend Father, and Doctor of Divinity, ...
- Unto the Same Man.
- To a Certain Friend of the King's Court.
- The Censure, or Retraction...
-

To the Most Renowned and Illustrious Prince, Hermannus of Wyda, Prince Elector, Duke of Westphalia, and Angaria, Lord Arch-Bishop of Colonia, and Paderborne, his most gracious Lord, Henry Cornelius Agrippa of Nettesheim.

It is a very excellent opinion of the Ancient Magicians (most Illustrious Prince) that we ought to labour in nothing more in this life, then that we degenerate not from the Excellency of the mind, by which we come nearest to God and put on the Divine nature: least at any time our mind waxing dull by vain idleness should decline to the frailty of our earthly body and vices of the flesh: so we should loose it, as it were cast down by the dark precipiced of perverse lusts. Wherefore we ought so to order our mind, that it by it self being mindfull of its own dignity and excellency, should alwayes both Think, do and operate something worthy of it self; But the knowledge of the Divine science, doth only and very powerfully perform this for us. When we by the remembrance of its majesty being alwaies busied in Divine studies do every moment contemplate Divine things, by a sage and diligent inquisition, and by all

the degrees of the creatures ascending even to the Archetype himself, do draw from him the infallible vertue of all things, which those that neglect, trusting only to naturall and worlfly things, are wovt often to be confounded by divers errors & fallacies, and very oft to be deceived by evill spirits; But the understanding of Divine things, purgeth the mind from errors, and rendreth it Divine, giveth infallible power to our works, and driveth far the deceith and obstacles of all evil spirits, and together subjects them to our commands; Yea it compels even good Angels and all the powers of the world unto our service *viz.* the virtue of our works being drawn from the Archetype himself, To whom when we ascend all creatures necessarily obey us, and all the quire [choir] of heaven do follow us: For (as *Homer* saith) none of the gods durst remain in their seats, *Jove* being moved; and then presently he ruleth (as saith *Aristophanes*) by one of the gods, whose right it is to execute his commands, who then out of his duty doth manage our petitions according to our desire. Seeing therefore (most Illustrious Prince) you have a Divine and immortall soul given you, which seeing the goodness of the Divine providence, a well disposed fate, and the bounty of nature have in such manner gifted, that by the acuteness of your understanding, and perfectness of senses you are able to view, search, contemplate, discern and pierce thorow the pleasant theaters of naturall things, the sublime house of the heavens, and the most difficult passages of Divine things: I being bound to you by the band of these your great vertues am so far a debtor as to communicate without envy by the true account of all opinions, Those mysterues of Divine and Ceremoniall Magick which I have truly learned, and not to hide the knowledge of those things, whatsoever concerning these matters the *Isiaci* those old Priests of the *Egyptians*, and *Caldeans* [Chaldaeans], the ancient prophets of the *Babylonians*, the *Cabalists*, the Divine Magicians of the Hebrews, also the *Orpheans*, *Pythagoreans* and *Platonists*, the profoundest Philosophers of *Greece*, further what the *Bragmanni* [Brahmans] of the Indians, the *Gymnosophists* of *Ethiopia*, and the uncorrupted *Theologians* of our Religion have delivered, and by what force of words, power of Seals, by what charms of Benedictions and imprecations, and by what vertue of observations they in old times wrought so stupendious and wonderfull prodigies, imitating to you in this third book of *Occult Philosophy* and exposing to the light those things which have been buryed in the dust of antiquity and involved in the obscurity of oblivion, as in *Cymmerian* darkness even to this day. We present therefore now to you, a compleat and perfect work in these three books of *Occult Philosophy* or *Magick*, Which we have perfected with diligent care, and bvery great labor and pains both of mind and body; and though it be untrimmed in respect of words, yet its most elaborate truly in respect of the matter: Wherefore I desire this one favor, that you would not expect the grace of an Oration, or the elegancy of speech in these books, which we long since wrote in our youth when our speech was as yet rough, and our language rude; and now we have respect, not to the stile of an Oration, but only to the series or order of sentences; We have studyed the less elegancy of speech, abundance of matter succeeding in the place thereof; and we suppose we have sufficiently satisfied our duty, if we shall to the utmost of our power perform those things we have promised to declare concerning the secrets of Magick, and have freed our conscience from a due debt. But seeing without doubt, many scoffing Sophisters will conspire against me, especially of those who boast themselves to be allyed to God, and fully replenished with Divinity, and presum to censure the leaves of the Sibilles [Sybils], and will undertake to judge and condemn to the fire these our works even before they have read or rightly understood any thing of them (because such lettice agrees not with their lips, and such sweet oyntment [ointment] with their nose and also by reason of that sparke of hatred long since conceived against me, and scarce containing it self under the ashes.) Therefore (most Illustrious Prince and wise Prelate) we further submit this work ascribed by me to the

merits of your vertue, and now made yours, to your censure, and commend it to your protection, That, if the base and perfidious Sophisters would defame it, by the grosse madness of their envy and malice, you would by the prespicacy of your discretion and candor of judgement, happily protect and defend it.

Farewell and prosper.



The third and last Book of Magick, or Occult Philosophy; written by *Henry Cornelius Agrippa.*

Book III.

Chapter i. Of the necessity, power, and profit of Religion.



Now it is time to turn our pen to higher matters, and to that part of Magick which teacheth us to know and perfectly understand the rules of Religion, and how we ought to obtain the truth by Divine Religion, and how rightly to prepare our mind and spirit, by which only we can comprehend the truth; for it is a common opinion of the Magicians, that unless the mind and spirit be in good case, the body cannot be in good health: But then a man to be truly sound when body and soul are so coupled, and agree together, that the firmness of the mind and spirit be not inferior to the powers of the body; But a firm and stout mind (saith *Hermes*) can we not otherwise obtain, than by integrity of life, by piety, and last of all, by Divine Religion: for holy Religion purgeth the mind, and maketh it Divine, it helpeth nature, and strengtheneth naturall powers, as a Physitian [physician] helpeth the health of the body, and a Husbandman the strength of the earth. Whosoever therefore, Religion being

laid aside, do consider only in naturall things, are wont very oft to be deceived by evill spirits; but from the knowledge of Religion, the contempt and cure of vices ariseth, and a safeguard against evil spirits; To conclude, nothing is more pleasant and acceptable to God than a man perfectly pious, and truly Religious, who so far excelleth other men, as he himself is distant from the Immortall gods. Therefore we ought, being first purged, to offer and commend our selves to divine piety and Religion; and then our senses being asleep, with a quiet mind to expect that Divine *Ambrosian Nectar* (*Nectar* I say, which *Zachary* the prophet calleth Wine making maids merry) praising and adoring that supercelestiiall *Bacchus*, the chiefest ruler of the gods and priests, the author of regeneration, whom the old poets sang was twice born, from whom rivers most Divine flow into our hearts.

Chapter ii. Of concealing of those things which are secret in Religion.

Whosoever therefore thou art that now desireth to study thisd science, keep silence and constantly conceal within the secret closets of your Religious breast, so holy a determination; for (as *Mercury* saith) to publish to the knowledge of many a speech throughly filled with so great majesty of the Deity, is a sign of an irreligious spirit; and Divine *Plato* commanded, that holy and secret mysteries should not be divulged to the people; *Pythagoras* also and *Porphyrus* consecrated their followers to a Religious silence; *Orpheus* also, which a certain terrible authority of Religion did exact an oath of silence, and from those he did initiate to the Ceremonies of holy things: Whence in the verses concerning the holy word he sings,

*You, that Admirers are of vertue, stay,
Consider well what I to you shall say.
But you, that sacred laws contemn, prophane?
Away from hence, return no more again.
But thou O Museus whose mind is high,
Observe my words, and read them with thine eye,
And them within thy sacred breast repone,
And in thy journey, think of God alone
The Author of all things, that cannot dye,
Of whom we shall not treate ---*

So in *Virgil* we read of the *Sybill*

*The goddess comes, hence, hence, all ye prophane,
The Prophet cries, and from her grove refrain.*

Hence also in celebrating the holy mysteries of *Ceres Eleusine*, they only were admitted to be initiated, the cryer proclaiming the prophane vulgar to depart; and in *Esdras* we read this precept concerning the Cabalisticall secret of the Hebrews, declared in these verses, Thou shalt deliver those books to the wise men of the people, whose hearts thou knowest can comprehend them, and keep those secrets. Therefore the Religious volumes of the Egyptians & those belonging to the secrets of their ceremonies, were made

of consecrated paper; in these they did write down letters [letters] which might not easily be known, which they call holy. *Macrobius Marcellinus* and others say, they were called Hieroglyphics, least perchance the writings of this kind should be known to the prophane, which also *Apuleius* testifies in these words, saying, The sacrifice being ended, from a secret retyred closet he bringeth forth certain books noted with obscure letters, affording compendious words of the conceived speech, partly by the figures of beasts of this kind, partly by figures full of knots, and crooked in the manner of a wheel & set thick, twining about like vine tendrels, the reading thereby being defended from the curiosity of the prophane; Therefore we shall be worthy scholars of this science, if we be silent and hide those things which are secret in religion, for the promise of silence (as saith *Tertullian*) is due to Religion; but they which do otherwise are in very great danger, whence *Apuleius* saith concerning secrets of holy Writ; I would tell it you, if it were lawfull to tell it; you should know it; if it were lawfull to hear it; but both ears and tongue would contract the same guilt of rash curiosity. So we read *Theodorus* the tragick poet, when he would have referred somethings of the mysteries of the Jews Scripture to a certain fable, was deprived of sight. *Theopompus* also who began to translate somethings out of the Divine law into the Greek tongue, was presently troubled in mind and spirit, whence afterward earnestly desiring God, wherefore this had happened to him, received an answer in a dream, because he had basely polluted Divine things, by setting them forth in publike [public]. One *Numenius* also being very curious of hidden things, incurred the displeasure of the Divine powers, because he interpreted the holy mysteries of the goddesse *Eleusina* and published them for he dreamed that the goddesses of *Eleusis* stood in a whores habit before the Brothell house, which when he wondred at, they wrathfully answered, that they were by him violently drawn from their modestly and prostituted everywhere to all commers, by which he was admonished, that the Ceremonies of the gods ought not to be divulged. Therefore it hath alwaies been the great care of the Ancients to wrap up the mysteries of God and nature, and hide them with diverse Aenigmaes [enigmas], which law the *Indians*, *Brachmans* [Brahmans], *Æthiopians*, *Persians*, and *Egyptians* also observed; hence *Mercurius*, *Orpheus*, and all the ancient Poets and Philosophers, *Pythagoras*, *Socrates*, *Plato* *Aristoxenus*, *Ammonius*, kept them inviolably. Hence *Plotinus* and *Origenes* and the other disciples of *Ammonius* (as *Porphyry* relates in his book of the education and Discipline of *Plotinus*) sware, never to set forth the Decrees of their master. And because *Plotinus*, brake his oath made to *Ammonius*, and published his mysteries, for the punishment of his transgression, he was consumed (as they say) by the Horrible disease of Lice. Crist also himself, while he lived on earth, spoke after that manner and fashion that only the more intimate disciples should understand the mystery of the word of God, but the other should perceive the parables only: commanding moreover that holy things should not be given to Dogs, nor pearles cast to Swine: Therefore the Prophet saith, I have hid thy words in my heart, that I might not sin against thee. Therefore it is not fit that those secrets which are amongst a few wise men, and communicated by mouth only, should be publikly written. Wherefor you will pardon me, If I pass over in silence many and the chiefest secret mysteries of Ceremonial Magick. I suppose I shal do enough, if I open those things which are necessary to be known, and you by the reading of this book go not away altogether empty of these mysteries; but on that condition let these things be communicated to you, on which *Dionysius* bound *Timothy*, that they which perceive these Secrets, would not expose them to the unworthy, but gather them together amongst wise men, and keep them with that reverence that is due to them. Furthermore I would also warne you in the beginning, that even as the divine powers detest publike things and profane, and love secrecy: So every Magical experiment fleeth the publike, seeks to be hid, is strengthened by silence, but is destroyed by

publication neither doth any compleate effect follow after; all these things suffer losse, when they are poured into prating and incredulous minds; therefore it behoveth a Magicall operator, if he would get fruit from this art, to be secret, and to manifest to none, neither his work nor place, not time, neither his desire nor will, unless either to a master, or partner, or companion, who also ought to be faithfull, believing, silent, and dignified by nature and education: Seeing that even the prating of a companion, his incredulity and unworthiness hindreth and disturbeth the effect in every operation.

Chapter iii. What dignification is required, that one may be a true Magician and a worker of miracles.

About the beginning of the first book of this work, we have spoken what manner of person a Magician ought to be; but now we will declare a mysycall and secret matter, necessary for every one who desireth to practize [practise] this art, which is both the beginning, perfection and key of all Magicall operations, and it is the dignifying of men to this so sublime vertue and power; for this faculty requireth in man a wonderfull dignification, for that the understanding which is in us the highest faculty of the soul, is the only worker of wonders, which when it is overwhelmed by too much commerce with the flesh, and busied about the sensible soul of the body, is not worthy of the command of Divine substances; therefore many prosecute this art in vain; Therefore it is meet that we who endeavor to attain to so great a height should especially meditate of two things; first how we should leave carnall affections, fraile sense, and materiall passions. Secondly, by what way and means we may ascend to an intellect pure & conjoynd with the powers of the gods, without which we shall never happily ascend to the scrutiny of secret things, and to the power of wonderfull workings, or miracles; for in these dignification consists wholly, which, nature, desert, and a certain religious art do make up; naturall dignity is the best disposition of the body and its Organs, not obscuring the soul with any grossness, and being without al distemper, and this proceedeth from the situation, motion, light, and influence of the Celestiall bodies and spirits which are conversant in the generation of every one, as are those whose ninth house is fortunate by *Saturn*, *Sol*, and *Mercury*; *Mars* also in the ninth house commandeth the spirits; but concerning these things we have largely treated in the books of the Stars: But who so is not such a one, it is necessary that he recompense the defecr of nature by education, and the best ordering and prosperous use of natural things untill he become commpleat in all intrinsecall and extrinsecall perfections. Hence so great care is taken in the law of *Moses* concerning the priest, that he be not polluted by a dead carcasse or by a woman a widow, or menstruous, that he be free from leprosie, flux of blood, burstness, and be perfect in all his members, not blind, nor lame, nor crook-backed, or with an illfavoured nose. And *Apuleius* saith in his Apology, that the youth to be initiated to divination by magick spels [magic spells], ought to be chosen, sound without sickness, ingenious, comely, perfect in his members, of a quick spirit, eloquent in speech, that in him the divine power might be conversant as in the good houses; That the mind of the youth having quickly attained experience, may be restored to its divinity. But the meritorious dignity is perfected by two things; namely learning and practice. The end of learning is to know the truth; it is meet therefore, as is spoken in the beginning of the first book, that he be learned and skilful in those three faculties; then all impediments being removed, wholly to apply his soul to contemplation & to convert it self into it self; for there is even in our own selves the apprehension and power of all things; but we are prohibited, so as that we little enjoy these things, by passions opposing us even from our birth, and vain imaginations and immoderate affections, which being expelled, the divine knowledge and power presently takes place; but

the Religious operation obtains no less efficacy which oftentimes of it self alone is sufficiently powerfull for us to obtain this deifying vertue, so great is the vertue of holy duties rightly exhibited and performed, that though they be not understood, yet piously and perfectly observed, and with a firm faith believed, they have no less efficacy then to adorn us with a divine power; But what dignity is acquired by the art of Religion, is perfected by certain Religious Ceremonies, expiations, consecrations, and holy rites, proceeding from him whose spirit the publike Religion hath consecrated, who hath power of imposition of hands, and of initiating with Sacramentall poer, by which the Character of the divine vertue and power os stampd on us which they call the divine consent, by which a man supported with the divine nature, and made as it were a companion of the Angels beareth the ingrafted power of God; & this rite is referred to the Ecclesiastical mysteries: If therefore now thou shalt be a man perfect in the sacred understanding of Religion, and piously and most constantly meditatest on it, and without doubting believest, and art such an one on whom the authority of holy rites and nature hath conferred dignity above others, and one, whom the divine powers contemn not, thou shalt be able by praying, consecrating, sacrificeing, invocating, to attract spiritual and Celestial powers, and to imprint them on those things thou pleasest, and by it to vivifie every magicall work; But whosoever beyond the authority of his office, without the merit of Sanctity and Learning, beyond the dignity of nature and education, shall presume to work any thing in Magick, shall work in vain, and deceive both himself and those that believe on him, and with danger incur the displeasure of the Divine powers.

Chapter iv. Of the two helps of Ceremoniall Magick, Religion and Superstition.

There are two things, which rule every operation of Ceremoniall Magick, namely Religion and Superstition. This Religion is a continuall contemplation of Divine things, and by good works an uniting one self with God and the Divine powers, by which in a reverent family, a service, and a sanctification of worship worthy of them is performed, and also the Ceremonies of Divine worship are rightly exercised; Religion therefore is a certain discipline of externall holy things and Ceremonies by the which as it were by certain signs we are admonished of internall and spirituall things, which is so deeply implanted in us by nature, that we more differ from other creatures by this then Rationality; whosoever therefore neglects Religion (as we have spoken before) and confides only in the strength of naturall things, are very often deceived by the evil spirits; therefore they who are more religiously and holily instructed, neither set a tree nor plant their vinyard, nor undertake any mean work without divine invocation, as the Doctor of the Nations commands the *Colossians*, saying, whatsoever you shall do in word or deed, do all in the name of the Lord Jesus Christ giving thanks to him, and to God the Father by him. Therefore to superadde the powers of Religion to Physical and Mathematicall vertues is so far from a fault, that not to joyn them, is an hainous sin. Hence in *libro senatorum* saith *Rabbi Hemina*, he that enjoyeth any of the creatures without Divine benediction, is supposed both by God and the Church to have used it as taken by theft and robbery, of whom it is written by *Salomon* [Solomon], he that takes away any things violently from father and mother, is a destroyer; But God is our father, and the Church our mother, as it is written, Is not he thy father who possesseth thee? and elsewhere, Hear my son the discipline of thy father, and despise not the law of thy mother; nothing more displeaseth God, then to be neglected and contemned; nothing pleaseth him more, then to be renowned and adored. Hence he hath

permitted no creature of the world to be without Religion. All do worship God, play (as *Proclus* saith) frame hymnes [hymns] to the leaders of their order; but some things truly after a naturall, others after a sensible, othere a rationall, others an intellectuall manner, and all things in their manner, according to the song of the three children, bless the Lord: But the rites and Ceremonies of Religion, in respect of the diversity of times and places, are diverse. Every Religion hath something of good, because it is directed to God his creator; and although God allows the Christian Religion only, yet other worships which are undertaken for his sake, he doth not altogether reject, and leaveth them not unrewarded, if not with an eternal, yet with a temporal reward, or at least doth punish them less; but he hateth, thundreth against and utterly destroys prophane persons and altogether irreligious as his enemies; for their impoety is greater then he others who follow a false and erroneous Religion: For there is no Religion (saith *Lactantius* so erroneous, which hath not somewhat of wisdom in it, by which they may obtain pardon, who have kept the chieftest duty of man, if not indeed, yet in intention: But no man can of himself attain to the true Religion, unless he be taught it of God. All worship therefore, which is different from the true Religion, is superstition; In like manner also that which giveth Divine worship, either to whom it ought not, or in that manner which it ought not. Therefore we must especially take heed least at any time, by some perverse worship of superstition, we be envious to the Almighty God, and to the holy powers under him; for this would be not only wicked, but an act most unworthy of Philosophers; superstition therefore altogether it be far different from the true Religion, yet it is not all and wholly rejected, because in many things it is even tolerated, and observed by the chief rulers of Religion; But I call that superstition especially, which is a certain resemblance of Religion, which for as much as it imitates whatsoever is in Religion, as miracles, Sacraments, rites, observations and such like, from whence it gets no small power, and also obtains no less strength by the credulity of the operator; for how much a constant credulity can do, we have spoken in the first book, and is manifestly known to the vulgar. Therefore superstition requireth credulity, as Religion faith, seeing constant credulity can do so great things, as even to work miracles in opinions and false operations; whosoever therefore in his Religion, though false, yet beleeveth most strongly that it is true, and elevates his spirit by reason of this his credulity, untill it be assimilated to those spirits who are the chief leaders of that Religion, may work those things which nature and reason discern not; but incredulity and diffidence doth weaken every work not only in superstition, but also in true Religion, and enervates the desired effect even of the most strong experiments. But how superstition imitateth Religion, these examples declare; namely when worms and locusts are excommunicated, that they hurt not the fruits; when bells and Images are baptised and such like; but because the old Magicians and those who were the authors of this art amongst the ancients, have been *Caldeans* [Chaldaeans], *Egyptians*, *Assyrians*, *Persians* and *Arabians*, all whose Religion was perverse and polluted idolatry, we must very much take heed, least we should permit their errors to war against the grounds of the Catholick Religion; for this were blasphemous, and subject to the curse; and I also should be a blasphemmer, if I should not admonish you of these thigs, in this science; wheresoever therefore you shall finde these things written by us, know that those things are only related out of other Authors, and not put down by us for truth, but for a probable conjecture which is allyed to truth and an Instruction for imitation in those things which are true; Therefore we ought from their Errors to collect the Truth, which work truly requireth a profound Understanding, perfect Piety, and painfull and laborious Diligence, and also Wisdom which knoweth out of every Evill to extract Good, and to fit oblique things unto the right use of those things which it governeth, as concerning this *Augustine* gives us an Example of a Carpenter to whom Oblique and Complicate things are no less

necessary and convenient then the Straight.

Chapter v. Of the three Guides of Religion, which bring us to the path of Truth.

There are three Guides which bring us even to the paths of truth and which rule all our Religion, in which it wholly consisteth, namely Love, Hope and Fayth [faith]: for Love is the chariot of the Soul, the most excellent of all things, descending from the Intelligences above even to the most inferior things It congregates and converts our mind into the Divine beauty, preserves us also in all our works, gives us Events according to our wishes, administreth power to our supplications: as we read in *Homer*, *Apollo* heard *Chrysons* prayers because he was his very great friend: and some read of *Mary Magdalene* in the Gospell, many sins were forgiven her, because she loved much; But hope immoveably hanging on those things it desireth, when it is certain and not wavering, nourisheth the mind and perfecteth it; But Faith the superior vertue of all not grounded on humane fictions, but Divine revelations wholly, peirceth [pierceth] all things through the whole world, for seeing it descends from above from the first light, and remains nearest [nearest] to it, is far more noble and excellent than the arts, sciences and beliefes arising from inferior things: this being darted into our intellect by reflexion [reflection] from the first light. To conclude, by faith man is made somewhat the same with the superior powers and enjoyeth the same power with them: Hence *Proclus* saith. As belief which is a credulity, is below science: so belief which is a true faith, is supersubstantially above all science and understanding conjoyning us immediately to God; for Faith is the root of all miracles, by which alone (as the *Platonists* testifie) we approach to God, and obtain the Divine power and protection. So we read that *Daniel* escaped the mouths of the Lyons [lions], because he believed on his God. So to the woman with the bloody issue saith Christ, thy Faith hath made thee whole; and of the blind man desiring sight, he required faith, saying, Do ye believe, that I can open your eyes? so *Pallas* in *Homer* comforteth *Achilles* with these words, I am come to pacifie your wrath, if you will believe. Therefore *Linus* the Poet sings all things are to be beleaved [believed], because all things are easie [easy] to God; nothing is impossible to him, therefore nothing incredible; therefore we believing those things which belong to Religion, do obtain the vertue of them; but when we shall faile in our Faith, we shall do nothing worthy admiration, but of punishment; As we have an example of this in *Luke*, in these words, Therefore certain of the vagabond Jews, exorcists, took upon them to call, over them which had evil spirits in the name of the Lord Jesus, saying, we adjure you by Jesus whom *Paul* preacheth; and the evil spirit answered and said, Jesus I know, and *Paul* I know, but who art thou? and the man in whom the evil spirit was, lept [leaped] on them, and over came [overcame] them, so that they fled out of the house naked and wounded.

Chapter vi. How by these guides the soul of man ascendeth up into the Divine nature, and is made a worker of Miracles.

Therefore Our mind being pure and divine, inflamed with a religious love, adorned with hope, directed by faith, placed in the hight [height] and top of the humane soul, doth attract the truth, and sudainly comprehend it, & beholdeth all the stations, grounds, causes and sciences of things both natural and immortal in the divine truth it self as it were in a certain glass of Eternity. Hence it comes to pass that

we, though Natural, know those things which are above nature, and understand all things below, and as it were by divine Oracles receive the knowledg [knowledge] not only of those things which are, but also of those that are past and to come, presently, and many years hence; Moreover not only in Sciences, Arts and Oracles the Understanding challengeth to it self this divine vertue, but also receiveth this miraculous power in certain things by command to be changed. Hence it comes to pass that though we are framed a natural body, yet we sometimes prædominate [predominate] over nature, and cause such wonderfull, sodain and difficult operations, as that evil spirits obey us, the stars are disordered, the heavenly powers compelled, the Elements made obedient; so devout men and those elevated by these Theologicall vertues, command the Elements, drive away Fogs, raise the winds, cause rain, cure diseases, raise the dead, all which things to have been done amongst diverse Nations, Poets and Historians do sing and relate: and that these things may be done, all the famousest Philosophers, and Theologians do confirme; so the prophets, Apostles, and the rest, were famous by the wonderfull power of God; therefore we must know, that as by the influx of the first agent, is produced oftentimes something without the cooperation of the middle causes, so also by the work of Religion alone, may something be done without the application of naturall and Celestiall vertues; but no man can work by pure Religion alone, unless he be made totally intellectuall: But whosoever, without the mixture of other powers, worketh by Religion alone, if he shall persevere long in the work, is swallowed up by the Divine power and cannot live long: But whosoever shall attempt this and not be purified, doth bring upon himself judgement, and is delivered to the evil spirit, to be devoured.

Chapter vii. That the knowledge of the true God is necessary for a Magician, and what the old Magicians and Philosophers have thought concerning God.

Seeing that the being and operation of all things, depend on the most high God, Creator of all things, from thence also on the other dlvine powers, to whom also is granted a power of fashioning and creating, not principally indeed, but instrumentally by vertue of the first Creator (for the beginning of every thing is the first cause, but what is produced by the second causes, is much more produced by the first, which is the producer of the second causes: which therefore we call secondary gods) It is necessary therefore that every Magitian [magician] know that very God, which is the first cause, and Creator of all things; And also the other gods, or divine powers (which we call the second causes) and not to be ignorant, with what adoration, reverence, holy rites conformable to the condition of every one, they are to be worshipped: Whosoever therefore invocates the gods, and doth not confer on them their due honour, nor, rightly distribute to them what belongs to them, shall neither enjoy their presence, nor any successfull effect from them. As in Harmony, if one string be broken, the whole musick jars, and sometimes incurs the hazard of punishment, as it is written of the *Assyrians*, whom *Salmanasar* planted in *Samaria*, because they knew not the customes of the God of the Land, the Lord did send Lyons amongst them, who slew them, because they were ignorant of the rights of the god of the Land. Now therefore let us see, what the old Magicians and Philosophers thought concerning God; for we read that *Nicocreonte*, a tyrant of *Cyprus*, long since asking, who was the greatest God, the *Serapian* Oracle answered him, That he was to be accounted the greatest God, whose head was the Heavens, the Seas his Belly, the Earth his feet, his ears placed in the sky, his eyes the light of the glorious Sun; not much unlike to this, *Orpheus* sang in these verses,

*The Heaven's Joves Royall Palace, he's King,
Fountain vertue and God of every thing;
He is Omnipotent, and in his breast
Earth, water, fire and aire do take their rest.
Both night and day, true wisdom with sweet Love,
Are all contain'd in this vast bulk of Jove.
His neck and glorious head if you would see,
Behold the Heavens high, and majesty;
The glorious rayes of Stars do represent
His golden locks, and's heads adornament.*

And elsewhere,

*Bright Phebus [Phoebus] and the Moon, are the two eyes
Of this great Jove by which all things he spies;
His head which predicts All, is plac'd i'th skie [sky],
From which no noise can whisper secretly.
It pierceth all; his body vast extends,
Both far and wide, and knows no bounds nor ends.
The spacious Air's his breast, his wings the wind,
By which he flies far swifter then the mind.
His belly is our mother earth, who swels [swells]
Into huge mountains, whom the Ocean fills [fills]
And circles; hls feet are the rocks and stones
Which of this Globe are the foundations.
This Jove, under the earth conceals all things,
And from the depth into the light them brings.*

Therefore they thought the whole world to be *Jupiter*, and truly he hath produced the soul of this world, which containeth the world in it self. Hence *Sophocles* saith, in truth there is but one onely God, who hath made this heaven and this spacious earth; and *Euripides* saith, Behold the most high, who every where embraceth in his Arms, the immensurable heaven and earth; believe that he is *Jupiter*, account him God; and *Ennius* the Poet sings,

*Behold this bright sublime shining, whom all
Call Jove-----*

Therefore the whole world is *Jupiter*, as *Porphyry* saith, a creature made of all creatures, and a God constituted of all gods; but *Jupiter* is, so far as we can understand, from whence all things are produced, creating all things by his wisdom. Hence *Orpheus* sings concerning the Holy Word;

There is one God, who all things hath created,

*Preserves, and over all is elevated.
He only by our mind is comprehended,
And to poor mortals He ne'r ill intended.
Besides whom, there no other is ---*

And a little after,

He himself is the beginning, middle and end, as the ancient Prophets have taught us, to whom God long since delivered these things in two tables; and he calleth him in the same verse the only great Creator, and immortall. *Zoroastes* [Zoroaster] likewise in his sacred History of the Persians defineth God thus, God is the first of all those things which suffer neither decay nor corruption, unbegot, never dying, without parts, and most like himself, The author and promoter of all good things, the father of all, most bountifull and wise, the sacred light of justice, the absolute perfection of nature, the contriver, and wisdom [wisdom] thereof. *Apuleius* also describ[s] [describes] him to be a King, the cause, foundation and original, beginning of all nature, the supreme begetter of spirits, eternal, the preserver of living creatures, a Father with propagation, not to be comprehended by time, place or any other circumstance, and therefore imaginable to a few, utterable to none; from hence therefore *Euripides* commanded the highest God to be cal'd *Jupiter*, through whose head *Orpheus* sang all things came into this light, but the other powers he supposeth to be subservient, viz. which are without God, and separated from him, and are by the Philosophers called the Ministers or Angels of God, and separated intelligences; therefore they say Religious worship to be due to this most high *Jupiter* and to him only, but to the other Divine powers not to be due unless for his sake.

Chapter viii. What the Ancient Philosophers have thought concerning the Divine Trinity.

Austine [Augustine] and *Porphiry* testifie, that the *Platonists* held three persons in God, the first of which, they call the father of the world; the second they call the Son and the first mind, and so he is named by *Macrobius*. The third, the spirit or soul of the world, which *Virgil* also from *Plato's* opinion calleth a spirit, when he sings,

*Within the Spirit nourisheth, the mind'
Diffus'd through th' whole doth in its kind
The lump both act, and agitate ---*

Plotinus and *Philo* deliver, that the Son of God, viz. the first mind or Divine intellect floweth from God the Father, even as a word from the speaker or as light from light; from hence it is that he is called both the word and speech, and splendour of God the Father; for the Divine mind by it self, with one only and uninterrupted act understandeth the chiefest good without any vicissitude, or mediate knowledge; he generateth in himself an Issue and Son, who is the full Intelligence, compleat image of himself, and the perfect pattern of the world, whom our *John* and *Mercurius* name the word or speech; *Plato* the Son of God the Father; *Orpheus*, *Pallas* born from *Jupiters* brain, that is, wisdom: This is the most absolute

image of God the Father, yet by a certain relation, or some intrinsecall absolute thing, as it were begot and distinguished from the Father, who saith in *Ecclesiasticus*, I have proceeded from the mouth of the most high, I am the first begot before all creatures: *Iamblichus* testifieth this Son to be One and the same God with the Father in Essence, namely calling God, both the Father and Son of himself. Also *Mercurius Trismegistus* in *Asclepius* mentioneth the Son of God in diverse places; for he saith my God and Father begat a Mind a work diverss from himself; And elsewhere, unity begets unity, and reflecteth his flagrant love on himself; and in *Pimander* (where he seemeth to prophesie of the Covenant of grace to come, and of the mystery of regeneration) saith, the author of Regeneration is the Son of God, the man by the will of the one only God, and also that God is most replenished with the fruitfulness of both sexes. In like manner the *Indian* philosophers affirm, the World to be an Animal, partly *Masculine*, and partly *Feminine*; and *Orpheus* also calleth Nature or the *Jove* of this world, both the male and female thereof, and that the gods partake of both Sexes. Hence it is, that in his Hymnes he thus salutes *Minerva*, You are indeed both man and woman; and *Apuleius* in his book of the world, out of the Divinity of *Orpheus* produceth this verse of *Jupiter*,

Jove is both male and female, immortall.

And *Virgil* speaking of *Venus* saith,

I descend, and the God guiding -----

And elsewhere, understanding *Juno* or *Alecto*, he saith

Neither was God absent from her praying.

And *Tibullus* sings,

*I who prophaned have the Deities
Of Venus great -----*

And it is reported that the people of *Cacenia* wonderfully adored the God *Moon*. From this compleat intelligence of supream fecundity his love is produced, binding the intelligence with the mind. And by so much the more, by how much it is infinitely more intimate to it self, than other off springs to their parents. This is the third person, *viz.* the holy spirit. *Iamblichus* also brings the oracles of the *Chaldeans* placing a fatherly power in God, and an Emanation of the intellect from the Father, and a fiery love proceeding from Father and Son, and the same to be God. Hence we read in *Plutarch*, that the Gentiles described God to be an intellectuall and fiery spirit, having no form, but transformilig himself into whatsoever he pleaseth, equalizing himself to all things; and we read in *Deuteronomy*, Our God is a consuming fire; of whom also *Zoroastes* [*Zoroaster*] saith, all things were begot of fire alone; so also *Heraclitus* the *Ephesian* teacheth; Hence Divine *Plato* hath placed Gods habitation in fire, namely understanding, the unspeakable splendour of God in himself, and love about himself; and we read in *Homer*, The Heavens to be the Kingdom of *Jupiter*, when he sings,

Jove darkning clouds and reigning in the skie,

And the same elsewhere.

The lot of Jove the Heaven is i'th' aire,

He sits -----

But *Aether* is derived according to the Greek Grammer, from *Aetho*, which signifies to Burn, and *Aer spiritus quasi Aethaer*, that is, a burning spirit; And therefore *Orpheus* calleth the Heaven *Pyripnon*, that is a fiery breathing place; therefore the Father, Son, and the aimable spirit, which is also fiery, are by the Divines called three Persons; Whom *Orpheus* also in his adjurations invocateth with these words, Heaven I admire thee, thou wise work of the great God; I adjure thee, O thou word of the Father, which he first spake when he established the whole world by his wisdom. *Hesiod* [Hesiod] also confesseth the same things under the names of *Jupiter Minerva* and *Bule* in his *Theogony*, declaring the twofold birth of *Jupiter* in these words: The first daughter called *Tritonia* with gray eyes, having equal power with the Father, and prudent *Bule*, that is counsel, which *Orpheus* in the forenamed verses pronounceth plurally, because of his twofold Emanation, for he proceedeth both from *Jupiter* and *Minerva*. And *Austin* [Augustine] himself in his fourth Book *De Civit Dei* doth testify that *Porphyry* the Platonist placed three Persons in God; the first he calls the father of the universe, the second, the first mind, and *Macrobius* the Son, the third the soul of the world, which *Virgil* according to *Plato's* opinion, calleth a spirit, saying, *the spirit within maintains*. Therefore it is God, as *Paul* saith, from whom, in whom, by whom are all things: for from the father as from a fountain flow all things, but in the Son as in a pool all things are placed in their *Ideas*, and by the Holy Ghost are all things manifested, and every thing distributed to his proper degrees.

Chapter ix. What the true and most Orthodox faith is concerning God and the most holy Trinity.

The Catholik [Catholic] Doctors and faithfull people of God, have decreed, that we ought thus to believe and profess that there is one only true God, increate, infinite, omnipotent, eternal Father, Son and Holy Ghost, three persons, coeternall and coequall, of one most simple Essence, substance and nature. This is the Catholike faith, this is the Orthodox Religion, this is the Christian truth, that we worship one God in Trinity, and Trinity in Unity, neither confounding the persons, nor dividing the substance. The Father begat the Son from all eternity and gave him his substance, and nevertheless retained it himself. The Son also by being begot, received the substance of the Father, but assumed not the proper Person of the Father; for the Father translated it not into the Son; for they are both of one and the same substance, but of diverse persons. This Son also although he be coeternall with the Father, and begot of the substance of the Father before the world, yet notwithstanding was born into the world out of the substance of a Virgin, and his name was called *Jesus*, perfect God, perfect man, of a reasonable soul and humane flesh, who in all things was man, sin excepted. Therefore it is necessary, that we beleeve [believe], that our Lord *Jesus Christ* the Son of God, is God and man, one person, two natures; God begot before the world

without a mother, man born into the world; without a father, from a pure Virgin, both before and after his birth; he suffered on the Cross, and dyed [died], but on the Cross restored life, and destroyed death by his death; he was buried and descended into hell, but brought forth the souls of the Fathers from hell, and rose again by his own power; the third day he ascended into the Heavens, & sent his spirit the Comforter, & shall come to Judge the quick [=living] and the dead; and at his coming all men shall rise again in their flesh, and shall give an account of their works; this is the true faith, concerning which if any man doubt, and not firmly believe, he is far from the hope of eternall life and salvation.

Chapter x. Of Divine emanations, which the Hebrews call Numerations, others attributes; The gentiles gods and Deities; and of the ten Sephiroths and ten most sacred names of God which rule them, and the interpretation of them.

God himself, though he be Trinity in persons, yet is but one only simple Essence; notwithstanding we doubt not but that there are in him many Divine powers, which as beams flow from him, which the Philosophers of the Gentiles call gods, the Hebrew masters numerations, we name Attributes; as wisdom which *Orpheus* call *Pallas*; understanding, which he *Mercury*; The conception of the Form, which he *Saturn*; The Productive power, which he *Neptune*; the secret nature of things, which he *Iuno* [Juno]; Love, which he *Venus*; pure life, which he the *Sun*, or *Apollo*. The matter of the whole world, he calleth *Pan*; the soul, as it ingendereth things below, contemplateth things above, and retracteth it self into it self, he honoured with three names, viz. *Maris*, *Neptune* and *Ocean*, and more of this kind, of which he sings elsewhere,

*Pluto and Jupiter, and Phebus, are one;
But why do we speak twice? Gods one alone.*

And of the same *Valerius Soranus* sang,

*Omnipotent Jove the God and King of Kings,
The Father of the gods, One, yet all things.*

Therefore the most prudent Theologians of the Gentiles did worship the One God, under diverse names and powers, yea diverse sexes; whom, as *Pliny* saith, Fraile and weak mortality hath digested unto more, being mindfull of his one frailty, that every man might worship that portion which he especially wanteth; so those who had need of faith invocated *Jupiter*; they that wanted providence, *Apollo*; wisdom, *Minerva*; and so as they wanted other things, they invocated other powers. Hence arose that great variety of Dieties [deities], by reason of the many and diverse distribution of graces; but God is one, from whom all things. Therefore *Apuleius* in his book *De mundo* to *Faustin* saith, Whereas there is but one God and one power, yet he is named by diverse names, for the multitude of species, by whose variety he is made of many shapes; and *Marcus Varro* in his book of the worship of God, saith, As all souls are reduced to the one soul of the world or universe, so are all the gods referred to *Jupiter*, who is the same God, worshipped under diverse names. Therefore it is meet to know the sensible proprieties, and perfectly to

intellectualize them by the way of more secret Analogy; whosoever understandeth truly the Hymnes of *Orpheus* and the old Magicians, shall find that they differ not from the Cabalisticall secrets and Orthodox traditions; for whom *Orpheus* calls Curets and unpolluted gods, *Dionysius* names Powers; the Cabalists appropriate them to the numeration *Pahad*, that is to the Divine fear: so that which is EnSoph in the Cabala, *Orpheus* calleth Might; and *Typhon* is the same with *Orpheus*, as *Zamael* in the Cabala; but the *Mecubales* of the Hebrews, the most learned in Divine things, have received the ten principal names of God, as certain Divine powers, or as it were members of God, which by ten numerations which they call *Sephiroth* as it were vestiments, Instruments or exemplars of the Archetype, have an influence on all things created, through the high things, even to the lowest, yet by a certain order; for first and immediately they have influence on the nine orders of Angels, and quire of blessed souls, and by them into the Celestiall Spheres, Planets and men, by the which *Sephiroth* every thing then receiveth power and vertue; The first of these is the name *Eheia*, the name of the Divine Essence; his numeration is called *Cether* [Kether], which is interpreted a Crown or Diadem, and signifieth the most simple Essence of the Divinity, and it is called that which the eye seeth not, and is attributed to God the Father, and hath his influence by the order of *Seraphinus*, or as the Hebrews call them *Haiioth Hacadosch*, that is creatures of holiness, and then by the *primum mobile*, bestows the gift of being to all things, filling the whole Universe both through the circumference and center, whose particular intelligence is called *Meratiron* [Metatron], that is, the prince of faces, whose duty it is to bring others to the face of the prince; and by him the Lord spake to *Moses*. The second name is *Iod* or *Tetragrammaton* joyned with *Iod*; his numeration is *Hochma*, that is wisdom, and signifieth the Divinity full of *Ideas*, and the first begotten; and is attributed to the Son, and hath his influence by the order of *Cherubins*, or that the Hebrews call *Orphanim*, that is, forms or wheels; and from thence into the starry Heaven, where he fabricateth so many figures as he hath *Ideas* in himself, and distinguisheth the very *Chaos* of the creatures, by a particular Intelligence called *Raziell*, who was the ruler of *Adam*. The third name is called *Tetragrammaton Elohim*; his numeration is named *Prina*, viz. providence and understanding, and signifies remission, quietness, the *Jubilee*, penitentiall conversion, a great Trumpet, redemption of the world, and the life of the world to come; it is attributed to the Holy Spirit, and hath his influence by the order of the thrones, or which the Hebrews call *Aralim*, that is great Angels mighty and strong, and from thence by the sphere of *Saturn* administereth form to the unsettled matter, whose particular intelligence is *Zaphchiel*, the ruler of *Noah*, and another intelligence named *Iophiel* the ruler of *Sem*; and these are three supream and highest numerations as it were seats of the Divine persons, by whose commands all things are made, but are executed by the other seven, which are therefore called the numerations framing. Therefore the fourth name is *El* whose numeration is *Hesed*, which is Clemence or goodness, and signifieth grace, mercy, piety, magnificence, the scepter and right hand, and hath his influx by the order of the Dominations, which the Hebrews call *Hasmalim*, and so through the sphere of *Iupiter* [Jupiter] fashioning the Images of bodyes [bodies], bestowing clemency and pacifying justice on all; his particular intelligence is *Zadkiell* the ruler of *Abraham*: The fifth name is *Elohim Gibor*, that is, the mighty God, punishing the sins of the wicked; and his numeration is called *Geburach*, which is to say, power, gravity, fortitude, security, judgement, punishing by slaughter and war: and it is applied [applied] to the Tribunall of God, The girdle, the sword and left hand of God; it is also called *Pachad*, which is fear, and hath his influence throw [through] the order of powers which the Hebrews call *Seraphim*, and from thence through the sphere of *Mars*, to whom belongs fortitude, war, affliction, it draweth forth the Elements; and his particular intelligence is *Camael*, the ruler of *Samson*; The sixth

[sixth] name is *Eloha*, or a name of four letters, joyed [joined] with *Vaudahat*, his numeration is *Tiphereth*, that is apparel, beauty, glory, pleasure, and signifieth the tree of life, and hath his influence through the order of vertues [virtues], which the Hebrews call *Malachim*, that is Angels into the spere [sphere] of the Sun, giving brightness and life to it, and from thence producing mettals [metals]; his particular intelligence is *Raphael*, who was the Ruler of *Isaac* and *Toby* the younger, and the Angel *Pieliel*, ruler of *Iacob* [Jacob]. The seventh name is *Tetragrammaton Sabaoth*, or *Adonai Sabaoth*, that is the God of hosts; and his numeration is *Nezah* [Netzach], that is triumph and victory; the right Columne is applyed to it, and it signifies the eternity and justice of a revenging God; it hath his influence through the order of principalities, whom the Hebrews call *Elohim*, that is Gods, into the sphere of *Venus*, gives zeal and love of righteousness, and produceth vegetables; his Intelligence is *Haniel* and the Angel *Cerviel*, the ruler of *David*; The eighth is called also *Elohim Sabaoth*, which is also interpreted the God of Hoasts [Hosts], not of war and justice, but of piety and agreement; for this name signifieth both, and precedeth his Army; the numeration of this is called *Hod*, which is interpreted both praise, confession, honor and famousness. The left column is attributed to it; it hath his influence through the order of the Archangels, which the Hebrews call *Ben Elohim*, that is the sons of God, into the sphere of *Mercury*, and gives elegancy and consonancy of speech and produceth living creatures; his intelligence is *Michael*, who was the ruler of *Salomon* [Solomon]; The ninth name is called *Sadai*, that is Omnipotent, satisfying all, and *Elhai*, which is the living God; his numeration is *Iesod*, that is foundation, and signifieth a good understanding, a Covenant, redemption and rest, and hath his influence through the order of Angels, whom the Hebrews name *Cherubim*, into the sphere of the Moon, causing the increase and decrease of all things, and taketh care of the genui, and keepers of men, and distributeth them; his intelligence is *Gabriel*, who was the keeper of *Joseph*, *Joshua* and *Daniel*; The tenth name is *Adonai Melech*, that is Lord and King; his numeration is *Malchuth*, that is Kingdom and Empire, & signifieth a Church, Temple of God, and a Gate, and hath his influence through the order of *Animastick*, viz. of blessed souls, which by the Hebrews is called *Issim*, that is Nobles, Lords and Princes; they are inferior to the *Hierarchies*, and have their influence on the sons of men, and give knowledge and the wonderfull understanding of things, also industry and prophesie [prophesy]; and the soul of *Messiah* is president amongst them, or (as others say) the intelligence *Metatron* [Metatron] which is called the first Creature, or the soul of the world, and was the ruler of *Moses*.

Chapter xi. Of the Divine names, and their power and vertue [virtue].

God himself though he he only one in Essence, yet hath diverse names, which expound not his diverse Essences or Deities, but certain properties flowing from him, by which names he doth pour down, as it were by certain Conduits on us and all his creatures many benefits and diverse gifts; ten of these Names we have above described, which also *Hierom* reckoneth up to *Marcella*. *Dionysius* reckoneth up forty five names of God and Christ. The *Mecubales* of the Hebrews from a certain text of Exodus, derive seventy-two names, both of the Angels and of God, which they call the name of seventy two letters, and *Schemhamphores*, that is, the expository; but others proceeding further, out of all places of the Scripture do infer so many names of God as the number of those names is: but what they signifie is altogether unknown to us: From these therefore, besides those which we have reckoned up before, is the name of the Divine Essence, *Eheia äéää*, which *Plato* translates ΩV, from hence they call God TO ON, others

O UN that is the being. *Hu* àãä is another name revealed to *Esay*, signifying the Abysses of the Godhead, which the Greeks translate TAUTON, the Latins, himself the same. *Esch* ùà is another name received from *Moses* which soundeth Fire, and the name of God *Na* àð is to be invocated in perturbations and troubles. There is also the name *Iah* äé and the name *Elion* iãéìò and the name *Macom* í÷âî, the name *Caphu* âôë, the name *Innon* iðâé & the name *Emeth* [=aemeth] úîà which is interpreted Truth, and is the seal of God; and there are two other names *Zur* øãö and *Aben* iáà both of them signifie a solid work, and one of them express the Father with the Son; and many more names have we placed above in the scale of numbers; and many names of God and the Angels are extracted out of the holy Scriptures by the Cabalisticall calculation, Notarian and Gimetrician [Gematria] arts, where many words retracted by certain of their letters make up one name, or one name dispersed by each of its letters signifieth or rendreth more. Somtimes they are gathered from the heads of words, as the name *Agla* àîâà from this verse of the Holy Scripture

îãòì øáéì éðãà äúà

that is the mighty God for ever; in like manner the name *Iaia* àéàé from this verse

äääé ãçà ääé äðéäì

that is God our God is one God; in like manner the name *Iava* àãàé from this verse

øãà éäéã øãà éäé

that is let there be light, & there was light; in like maner the name *Ararita* àúéøàøà from this verse

ãçà éúøéîú äãääéé ùàø áúããçà ùàø ãçà

that is one principle of his unity, one beginning of his Individuality his vicissitude is one thing; and this name *Hacaba* äá÷ä is extracted from this verse

àää ùãã÷ä êãøá

the holy and the blessed one; in like manner this name *Jesu* àùé is found in the heads of these two verses, viz.

âï ääâïù àéáé

that is, untill the *Messiah* shall come, and the other verse

úéâ âïù ïãðé

that is, his name abides till the end, Thus also is the name *Amen* ïâ extracted from this verse

ïâð êï éðã

that is the Lord the faithfull King; sometimes these names are extracted from the end of words, as the same name *Amen*, from this verse

íéòùøä ïë àì,

that is, the wicked not so, but the letters are transposed; so by the finall letters of this verse

âï âïù âï êï,

that is, to me what? or what is his name? is found the name *Tetragrammaton*, in all these a letter is put for a word, and a letter extracted from a word, either from the beginning, end, or where you please; and sometimes these names are extracted from all the letters, one by one, even as those seventy two names of God are extracted from those three verses of *Exodus* beginning from these three words,

èéâ àáéâ òñéâ

the first and last verses being written from the right to the left, but the middle contrarywise from the left to the right, as we shall shew hereafter; and so sometimes a word is extracted from a word, or a name from a name, by the transposition of letters, as *Messia* äéùï from *Ismah* çïùé and *Michael* ìàëéï from éëàï *Malachi*. But sometimes by changing of the Alphabeth, which the Cabalists call *Ziruph* óâøéö so from the name *Tetragrammaton* äääé are drawn forth öôöï *Maz Paz* âæâë *Kuzu* sometimes also by reason of the equality of numbers, names are changed, as *Metatron* [Metatron] ïâøèèï for *Sadai* éãù for both of them make three hundred and fourteen, so *Iiai* éàéé and *El* ìà are equall in number, for both make thirty one. And these are the hidden secrets concerning which it is most difficult to judge, and to deliver a perfect science; neither can they be understood and taught in any other language except the Hebrew; but seeing the names of God (as *Plato* saith in *Cratylus*) are highly esteemed of the Barbarians, who had them from God, without the which we can by no means perceive the true words

and names by which God is called, therefore concerning these we can say no more, but those things which God out of his goodness hath revealed to us; for they are the mysteries and conveyances of Gods omnipotency, not from men, nor yet from Angels, but instituted and firmly established by the most high God, after a certain manner, with an immovable number and figure of Characters, and breath [breathe] forth the harmony of the Godhead, being consecrated by the Divine assistance; therefore the creatures above fear them, those below tremble at them, the Angels reverence, the devils are affrighted, every creature doth honor, and every Religion adore them; the religious observation whereof, and devout invocation with fear and trembling doth yeeld us great vertue, and even deifies the union, and gives a power to work wonderfull things above nature: Therefore wee may not for any reason whatsoever, change them; therefore *Origen* commandeth that they be kept without corruption in their own Characters; and *Zoroastes* [Zoroaster] also forbiddeth the changing of barbarous and old words; for as *Plato* saith in *Cratylus*, All Divine words or names, have proceeded either from the gods first, or from antiquity, whose beginning is hardly known, or from the Barbarians: *Iamblicus* in like manner adviseth, that they may not be translated out of their own language into another; for, saith he, they keep not the same force being translated into another tongue: Therefore these names of God are the most fit and powerfull means of reconciling and uniting man with God, as we read in *Exodus*, in every place in which mention is made of my name, I will be with thee, and bless thee; and in the book of *Numbers*, the Lord saith, I will put my name upon the sons of *Israel* and I will bless them: Therefore Divine *Plato* in *Cratylus* & in *Philebus* commandeth to reverence the names of God more than the Images or statues of the gods: for there is a more expresse Image and power of God, reserved in the faculty of the mind, especially if it be inspired from above, than in the works of mens hands; Therefore sacred words have not their power in Magicall operations, from themselves, as they are words, but from the occult Divine powers working by them in the minds of those who by faith adhere to them; by which words the secret power of God as if were through Conduite pipes, is transmitted into them, who have ears purged by faith, and by most pure conversation and invocation of the divine names are made the habitation of God, and capable of these divine influences; whosoever therefore useth rightly these words or names of God with that purity of mind, in that manner and order, as they were delivered, shall both obtain and do many wonderfull things, as we read of *Medea*.

*Most pleasant sleep she causd, words thrice she spake,
The Seas appeasd, and soon their fury brake.*

Which the Ancient Doctors of the Hebrews have especially observed, who were wont to do many wonderfull things by words; the *Pythagorians* [Pythagoreans] also have shewed, how to cure very wonderfully the diseases both of body and mind, with certain words; we read also, that *Orpheus*, being one of the Argonauts diverted a most fierce storm by certain words; in like manner that *Apollonius*, by certain words whispered, raised up a dead maide at *Rome*; and *Philostratus* reporteth that some did by certain words call up *Achilles* Ghost; and *Pausanias* relates, that in *Lydia* in the Cities of *Hiero-Cesarea* and *Hypepis*, were two temples consecrated to the Goddess whom they called *Persica*, in both of which when divine service was ended, a certain Magitian [magician], after he had laid dry wood upon the Altar, and in his native language had sang Hymnes, and pronounced certain barbarous words, out of a book which he held in his hand, presently the dry wood, no fire being put to it, was seen to be kindled, and burn most clearly. Also *Serenus Samonicus* delivereth amongst the precepts of Physick, that if this

name *Abracadabra* be written, as is here expressed, *viz.* diminishing letter after letter backward, from the last to the first, it will cure the Hemitritean Fever or any other, if the sheet of paper or parchment be hanged about the neck, and the disease will by little and little decline and pass away.

a b r a c a d a b r a
a b r a c a d a b r
a b r a c a d a b
a b r a c a d a
a b r a c a d
a b r a c a
a b r a c
a b r a
a b r
a b
a

But *Rabbi Hama* in his book of speculation delivereth a sacred seal more efficacious against any diseases of man, or any griefes whatsoever, in whose foreside are the four squared names of God, so subordinated to one another in a square, that from the highest to the lowest those most holy names or seales of the Godhead do arise, whose intention is inscribed in the circumferentiall circle, but on the backside is inscribed the seven lettered name *Araritha*, and his interpretation is written about, *viz.* the verse from which it is extracted, even as you see it here described.

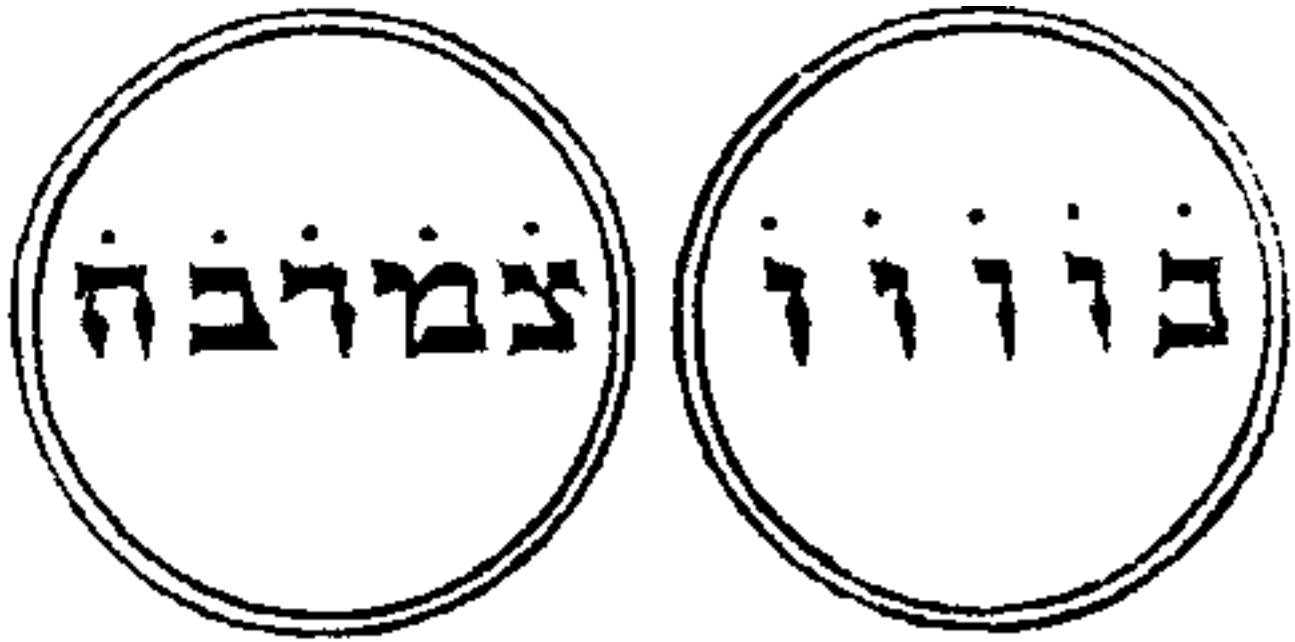
The former part.



But all must be done in most pure gold, or Virgin Parchment, pure, clean and unspotted, also with Inke made for this purpose, of the smoak [smoke] of consecrated wax lights, or incense, and holy water; The actor must be purified and cleansed by sacrifice, and have an infallible hope, a constant faith, and his mind lifted up to the most high God, if he would surely obtain this Divine power. In like manner against the affrightments and mischief of evil spirits and men, and what dangers soever, either of journey, waters, enemies, arms, in the manner as is above said, these Characters on the one side אָאָאָאָ and these on the backside äáøîö which are the beginnings and ends of the five first verses of *Genesis*, and representation of the creation of the world; and by this Ligature they say that a man shall be free from all mischiefes, if so be that he firmly beleeveth [believeth] in God the creator of all things.

In the fore part.

In the hinder part.



Neither let any distrust or wonder, that sacred words, applyed outwardly can do very much, seeing by them the Almighty God made the heavens and the earth; and further, by experience it is found, as saith *Rab Costa Ben Luca*, that many things not having Physicall vertues do very much, As for example, the finger of an abortive child hanged on the neck of a woman hindereth conception, so long as it remaineth there; Moreover that in diverse sacred words and names of God, there is great and Divine power, which worketh miracles, *Zoroastes* [*Zoroaster*], *Orpheus*, *Iamblicus*, *Synesius*. *Alchindus*, and all the famous Philosophers testifie; and *Artephius* both a Magician and Philosopher, hath written a peculiar book concerning the vertue of words and Characters. *Origen* not inferior to the famousest Philosophers, doth maintain against *Celsus*, that there doth ly [lie] hid wonderfull vertue in certain Divine names, and in the book of *Judges* the Lord saith, my name which is *Pele àîô*, signifieth with us, a worker of miracles. or causing wonders; but the true name of God is known neither to men nor to Angels, but to God alone, neither shall it be manifested (as the holy Scriptures testifie) before the Will of God be fulfilled; Notwithstanding God hath other names amongst the Angels, others amongst us men; for there is no name of God amongst us (as *Moses* the Egyptian saith) which is not taken from his works, and signifieth with participation, besides the name *Tetragrammaton*, which is holy, signifying the substance of the Creator in a pure signification, in which no other thing is partaker with God the Creator; therefore it is called the separated name, which is written and not read, neither is it expressed by us, but named, and signifieth the second supernall Idiome, which is of God, and perhaps of Angels. In like manner the Angels have their name amongst themselves, and in their Idiome, which *Paul* calleth the tongue of Angels, concerning which we have very little knowledge with us, but all their other names are taken from their offices and operations, which have not so great efficacy, and therefore the Magicians call them by their true names, namely the heavenly ones, which are contained in the holy Bible.

Chapter xii. Of the influence of the divine names through all the middle causes into these inferior things.

The most high Creator and first cause, although he ruleth and disposeth all things, yet distributeth the care of execution to diverse Ministers, both good and bad, which *John* in the *Revelations* calls assisting, and destroying Angels: of which the prophet sings elsewhere; The Angel of the Lord remains in the presence of them that fear him, that he may preserve them: and elsewhere he describes immissions by evill Angels. Now whatsoever God doth by Angels, as by ministers, the same doth he by heavens, Stars, but as it were by instruments, that after this manner all things might work together to serve him, that as every part of Heaven, and every Star doth discern every corner or place of the earth, and time, species and Individuall: so it is fit that the Angelical vertue of that part and Star should be applyed to them, *viz.* place, time, and species. Whence *Austin* [Augustine] in his book of questions, saith, Every visible thing in this world, hath an Angelicall power appointed for it: Hence *Origen* on the book of *Numbers* saith, the world hath need of Angels, that may rule the Armies of the earth, Kingdoms, provinces, men, beasts, the nativity, and progress of living creatures, shrubs, plants, and other things, giving them that vertue which is said to be in them, from an occult propriety; much more need is there of Angels that may rule holy works, vertues and men, as they who alwaies see the face of the most high father, and can guide men in the right path, and also even the least thing to this place, as fit members of this world in which God as the chief president, dwelleth, most sweetly disposing all things, not being contained, or circumscribed, but containing all things, as *John* in the *Revelations* describeth the heavenly City, whose twelve gates are guarded with twelve Angels, infusing on them what they receive from the Divine name, twelve times revolved; and in the foundations of that City the names of the twelve Apostles, and the Lamb; for as in the Law, in the stones of the Ephod and foundations of the Holy City described by *Ezekiel*, were written the names of the tribes of *Israel*, and the name of four letters did predominate over them; so in the Gospel, the names of the Apostles are written in the stones of the foundation of the heavenly City, which stones stand for the tribes of *Israel* in the Church, over which the name of the Lamb hath influence, that is, the name of *Jesus*, in which is all the vertue of the four lettered name; seeing that *Jehovah* the Father hath given him all things: Therefore the Heavens receive from the Angels, that which they dart down; but the Angels from the great name of God and *Jesu*, the vertue whereof is first in God, afterward diffused into these twelve and seven Angels, by whom it is extended into the twelve signs, and into the seven planets, and consequently into all the other Ministers and instruments of God, pourtraiing even infinitely. Hence Christ saith, Whatsoever you shall ask the Father in my name, he will give you; and after his resurrection saith, In my name they shall cast out devils, and do as followeth; so that the name of four letters is no further necessary, the whole vertue thereof being translated into the name of *Jesus*, in which only miracles are done; neither is there any other (as *Peter* saith) under heaven given unto men, by which they can be saved, but that; but let us not think, that by naming *Jesus* prophanelly [profanelly], as the name of a certain man, we can do miracles by vertue of it: but we must invoke it in the holy Spirit, with a pure mind and a fervent spirit, that we may obtain those things which are promised us in him; especially knowledge going before, without which there is no hearing of us, according to that of the Prophet, I will hear him because he hath known my name; Hence at this time no favour can be drawn from the heavens, unless the authority, favor and consent of the name *Jesu* intervene; Hence the Hebrews and Cabalists most skilfull [skillful] in the Divine names, can work nothing after Christ by those old names, as their fathers have done long since; and now it is by experience confirmed, that no devil nor power of Hell, which vex and trouble men, can resist this name, but will they, nill they, bow the knee and obey, when the name *Jesu* by a due pronounciation is proposed to them to be worshipped, and they fear not only the name but also the Cross, the seal thereof; and not only the knees of earthly,

heavenly, and hellish creatures are bowed, but also Insensible things do reverence it, and all tremble at his beck, when from a faithfull heart and a true mouth the name *Jesus* is pronounced, and pure hands imprint the salutiferous sign of the Cross: neither truly doth Christ say in vain to his Disciples, In my name they shall cast out Devils, &c. unless there were a certain vertue expressed in that name over devils [devils] and sick folk, serpents, and persons, and tongues, and so forth, seeing the power which this name hath, is both from the vertue of God the institutor, and also from the vertue of him who is expressed by this name, and from a power implanted in the very word. Hence is it that seeing every creature feareth and reverenceth the name of him who hath made it, sometimes even wicked and ungodly men, if so be they believe the invocation of Divine names of this kind, do bind devils, and operate certain other great things.

Chapter xiii. Of the members of God, and of their influence on our members.

We read in diverse places of the holy Scripture, of diverse members of God, and ornaments; but by the members of God, are understood manifold powers, most simply abiding in God himself, distinguished amongst themselves by the sacred names of God; but the garments of God and Ornaments, are as it were certain wayes and relations, or Emanations, or conduit pipes, by the which he diffuseth himself; the hemmes of which as oft as our mind shall touch, so often the Divine power of some member goeth forth, even as *Jesus* cryed [cried] out, concerning the woman with the bloody Issue, Some body hath touched me, for I perceive vertue to go forth from me. These members therefore in God are like to ours; but the Ideas and exemplars of our members, to the which if we rightly conform our members, then being translated into the same Image, we are made the true sons of God, and like to God, doing and working the works of God: therefore concerning the members of God, many things are drawn forth out of the Scriptures; for we read of his head in the *Canticles*; Thy head as Carmel, and the locks of thy head as the purple of a King; but this Carmel signifieth not the mountain in the Sea coast of *Syria*, but a little creature, which ingendreth [engendereth] the purple. Also of his eyes, eyelids and ears, we read in the *Psalmes*, the eyes of the Lord on the Just, and his ears to their prayers, his eyes look towards the poor, and his eyelids enquire [inquire] after the sons of men: also of his mouth, tast [taste], throat, lips, and teeth, we read in *Esay*, Thou hast not enquired at my mouth; and in the *Canticles*, Thy throat as the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak; there are also Nostrils, by the which (as we often find in the Law) he smelleth the sacrifices for a sweet odour: he hath shoulders, armes, hands, and fingers, of the which we read in *Esay*; the government is laid upon his shoulders; to whom is the Arm of the Lord revealed? and the Kingly Prophet singeth, thy hands O Lord have made me and fashioned me, and I will behold the heavens, the work of thy fingers; he hath also a right and left hand; hence the *Psalmist* saith, The Lord saith to my Lord, sit at my right hand: and of the left we read, in the Gospel, on which the damned shall be placed at the last day: further we read of the heart, breast, back, and back parts of God; as in the book of Kings, that God found *David* a man according to his own heart; we read also in the Gospel his breast upon which the Disciple sleeping conceived divine mysteries; and the *Psalmist* describeth his back, in the paleness of gold; and he himself saith in *Jeremiah*, I will shew my back and not my face in the day of their perdition, and he saith to *Moses*, Thou shalt see my back parts; of his feet the *Psalmist* also saith, Darkness under his feet, and in *Genesis* he is said to walk to the South. In like manner also we read of the garments, and ornaments of God, as with the *Psalmist*, the Lord hath reigned, he hath put on beauty, cloathed [clothed] with light as

with a garment; and elsewhere, Thou hast put on comeliness and beauty; The Abyſſe as a garment and his cloathing; and in *Ezekiel*, the Lord ſpeaketh, ſaying, I ſpread my garment over thee and covered thy nakedneſſe; moreover alſo we read of the rod, Staffe, Sword and Buckler of God, as in the *Pſalmiſt*, Thy rod and thy ſtaffe, they have comforted me; his truth hath compaſſed thee about as with a ſhield; and in *Deuteronomy* we read of the ſword of his glory; and very many of this ſort the ſacred word declares to us; from which members and Divine ornaments, there is no doubt, but that our members and all things about us, and all our works, are both ruled, directed, preſerved, governed, and alſo cenſured, as the prophet ſaith, He hath put my foot upon a rock, and directed my goings; and elsewhere he ſaith, Blessed be the Lord my God, who teacheth my hand to war, and my fingers to fight; and of his mouth he ſaith, the Lord hath put a new ſong into my mouth; and elsewhere our Saviour ſaith, I will give you a mouth and wiſdom; and of the hair he ſaith, an hair of your head ſhall not periſh; and in another place, the hairs of your head are numbred [numbered]; for the Almighty God ſeeing he would have us to be his Images and like to himſelf, hath framed members, limbs, and figures after many ways laid open in us, according to the ſimilitude of his hidden vertues, as it were ſigns keeping the ſame order and proportion to them: whence the *Mecubals* of the Hebrews ſay, that if a man capable of the Divine influence do make any member of his body clean and free from filthineſſe, then it becometh *Habitale* and proper ſeat of the ſecret limb of God, and of the vertue to the which the ſame name is aſcribed: ſo that if that member want any thing, the name being invocated, whence it dependeth, it is preſently heard effectually, according to that, I will hear him, becauſe he hath known my name; and theſe are the great and hidden myſteries, concerning which it is not lawfull to publiſh more.

Chapter xliii. Of the Gods of the gentiles, and ſouls of the Celeftiall bodies, and what places were conſecrated in times paſt, and to what Deities.

The Philoſophers have maintained, as we have ſhewed before, that the Heavens and Stars are Divine Animals, and their ſouls intellectuall, participating of the Divine mind; and they averre, that ſome ſeparated ſubſtances are ſuperior, others inferior to them, as it were governing and ſerving, which they call intelligences and Angels; moreover *Plato* himſelf affirmed, that Celeftiall ſouls' are not confined to their bodies, as our ſouls to our bodies, but to be, where they will, and alſo that they rejoyce [rejoice] in the viſion of God, and without any labor or pains do rule and move their bodies, and together in moving them do eaſily govern theſe inferior things; therefore they often called the ſouls of this kind, Gods, and appointed Divine honors for them, and dedicated prayers and ſacrifices to them, and did worſhip them with Divine worſhip, and theſe are the gods to the which all people are attributed, concerning which *Moses* commanded in *Deuteronomy*, ſaying, leaſt perchance your eyes being lifted up to Heaven, thou ſhoudeſt ſee the Sun, the Moon, and all the Stars of Heaven, and being turned back ſhoudeſt adore and worſhip them, to which all the Nations are ſubjected, which are under the Heaven; but the Lord *Jehovah* hath taken and brought you forth from the furnace of *Egypt*, that thou ſhoudeſt be an Hereditary people to himſelf; and in the ſame book *chap.* 17 he calleth the Sun, Moon, & Stars Gods; and the Doctors of the Hebrews upon that place of *Genesis* where it is ſaid, that *Abraham* gave gifts to the ſons of the concubines, *viz.* *Shemoth*, *Steltoma*, that is ſtrange names, but left *Isaac* heir of all that he poſſeſſed, ſay, that the ſons of the concubines were not in the bleſſing of *Abraham*, given to *Jehovah* the moſt high creator, but to ſtrange gods and deities, but that *Isaac* and his ſeed were given to the omnipotent *Jehovah*, and in no part to any ſtrange Deities; therefore they are upbraided in *Deuteronomy*, becauſe

they served strange gods and worshipped them they knew not, and to whom they were not given; and also *Joshua Nave*, after that the people were brought into the land of promise, their enemies overcome, and the lots of the possessions of *Israel* distributed, gave the people leave to choose that God whom they would worship, saying, leave is given you this day to choose whom you will especially serve, whether the gods which your fathers served in *Mesopotamia*, or the gods of the *Amorites*, whose land you inhabite; but the people answered, we will serve the Lord *Jehovah*, and he shall be our God; *Joshua* said to them, ye cannot do it, for the Lord *Jehovah* is holy, strong, and jealous; but the people persevering to serve *Jehovah*; he saith to them, ye are witnesses your selves, that ye have chosen for your selves the Lord, to serve him; take away therefore strange gods out of the midst of you, and incline your hearts to the Lord God of *Israel* and he erected a great stone saying, this stone shalbe for a witness, least perhaps afterwards ye will deny and lye [lie] to the Lord your God; therefore the other gods, to which the other Nations were given, were the Sun, Moon, twelve Signs, and other Celestial bodies, and Divine fabricks, yet not as they were bodies, but as the soul adhereth to them, and the whole *Militia* of Heaven, which *Jeremy* cals the queen of Heaven, that is the power by which the Heaven is governed, *viz.* the soul of the world, of which *Jeremy* saith, The sons gather sticks, and part thereof maketh a fire, and the women mingle oyl [oil], that they might make a cake for the Queen of heaven, neither was the worship of *Doulia*, to this Queen and other Celestiall souls prohibited them, but of *Latria* only, which they that gave, are reprov'd of the Lord; but the name of these souls or Gods, we have declared; but to what Regions, People, and Cities they were ascribed as proper and tutelar gods; *Origen*, *Tertullian*, *Apuleius*, *Diodorus*, and very many other historians, partly relate to us: Therefore all people worshipped their gods with their proper ceremonies; The *Beotians*, *Amphiarus*; The *Africans*, *Mopsus*; the *Egyptians*, *Osiris* and *Isis*; the *Ethiopians*, who inhabite *Mero*, *Jupiter* and *Bacchus*; The *Arabians*; *Bacchus* and *Venus*; the *Scythians*, *Minerva*; the *Naucradians*, *Serapis*; the *Syrians*, *Atargates*; the *Arabians*, *Diaphares*; the *Africans*, *Celestus*; the *Nornians*, *Tibelenus*: In *Italy* also by the free Cities consecration, *Delventius*, was the God of the *Crustumensians*, *Viridianus* of the *Narvensians*, *Aucharia* of the *Æsculans*, *Narsia* of the *Volsians*, *Valentia* of the *Otriculans*, *Nortia* of the *Sutrinians*, *Curis* of the *Phaliscians*; these especially were famous. The *Latians* did adore with the highest worship, *Mars*; the *Egyptians*, *Isis*; the *Moors*, *Iuba*; the *Macedonians*, *Cabrius*; the *Carthaginians*, *Uranus*; the *Latines*, *Faunus*; the *Romans*, *Quirinus*; the *Sabines*, *Sangus*; the *Athenians*, *Minerva*; *Samos*, *Juno*; *Paphos*, *Venus*; *Lemnos*, *Vulcan*; *Naxos*, *Bacchus*; *Delphos*, *Apollo*; and as *Ovid* singeth in his *Fasti*,

Athens do Pallas; Crete, Dian' implore.

The island Lemnos Vulcan doth adore.

The Spartans, Juno ----

The *Carthaginians* and *Leucadians* did worship Saturn; *Crete*, *Pyreus*, *Homole*, *Ida*, *Elis* and *Lybia* [Libia], Jupiter, where was his Oracle: *Epirus*, *Latium*, *Gnidus*, *Lycia*, *Pisa*, *Macedonia*, Mars; The *Thermodonians*, *Scythians*, and *Thracia*, the Sun; the *Scythians* did worship only one God, sacrificing an horse to him; the same also the *Heliopolitans*, and *Assyrians* did worship; and under the name of Apollo, the *Rhodians*, *Hyperboreans* and *Milesians*; and the mountains *Parnassus*, *Phaselus*, *Cynthus*, *Soracte*, were holy to him, and the Islands *Delos*, *Claros*, *Tenedos* and *Mallois*, a place in the Isle *Lesbos*, and the *Grynean Grove* or Town, besides the Cities, *Patara*, *Chrysa*, *Tarapnas*, *Cyrrha*, *Delphos*, *Arrephina*, *Entrosi*, *Tegyra*; Also *Thebes*, the Island *Naxos*, *Nise* a City of *Arabia*, *Callichoros* a river of

Paphlagonia, were consecrated to him under the name of *Bacchus* and *Dionysus*; also *Parnassus*, and *Cytheros* mountains of *Boetia*, in which every second year [year] by course, the feasts *Bacchanalia* were kept; also the *Thamaritans* a people neighbors to the *Hircanians* did worship *Bacchus* with their own Ceremonies. The *Assyrians* first of all introduced the worship of *Venus*; then the *Paphians* in *Cyprus*, and *Phenicians* [Phoenicians], and *Cythereans*, whom (as *Ageus* reports) the *Athenians* followed: amongst the *Lacedomonians*, *Venus Armatha* was worshipped; at *Delphos*, *Venus Epitybia*; she was also adored of the *Coans*; and in *Amathus* an island of the *Aegean Sea*, and in *Memphi* [Memphis] a City of *Egypt*, and in *Gnido* and *Sicilia*, and the *Idalian Grove*, and the City *Hypepa*, and *Erice* a mountain of *Sicilia*, and in *Calidonia*, *Cyrene* and *Samos*; and no *Deity* of the old Gods (*Aristotle* being witness) is reported to have been worshipped with greater ceremonies, and in more places; the French did especially worship *Mercury*, calling him *Teutates*; so also the *Arcadians*, *Hormopolites*, *Egyptians* and *Memphites*. The *Scythians* about mount *Taurus*, did worship the Moon under the name of *Diana*; and in *Ephesus*, she had a most stately Temple; and in *Mycena* after the death of *Thoantes*, King of *Taurica*, her Image being stollen away by *Iphigenia* and *Orestes*, she was worshipped nigh *Aricia*. The Rite of Ceremonies being changed, she was worshipped likewise by the *Magnesians*, a people of *Thessalia*, and in *Pisa*, a City of *Achaia*, and in *Tybur*, and the *Aventinum* a *Roman* hill, and in *Perga* a City of *Pamphila*, and in *Agras* in the Kingdom of *Attica*; and the *Catenian* people are reported to have worshipped the Moon under the *Masculine* sexe; there were also other places consecrated to other Deities, as to *Pallas*, who is called *Minerva*, were consecrated *Athens*, the mountains *Pyreus*, *Aracynthus*, the River *Tritones*, and *Alcomeneum* a city of *Boetia*, and *Neo* one of the Islands of the *Cyclades*; The holy places of *Ceres* are, *Eleusis*, *Attica*, *Enna*, and *Catana*, Cities of *Sicilia*, and Mount *Aetna*; The chief worship to *Vulcan* was in the Island of *Lemnos*, and in *Imbres*, an Island of *Thracia* and *Therasia*, an Island consecrated to *Vulcan*, and also *Sicilia*. *Vesta* was the goddess of the *Trojans*, whom runaway *Aeneas* carryed into *Italy*, and to her are given the *Phrygians*, *Idea*, and *Dindymus*, mountains of *Phrygia*, and *Reatum* a City of *Umbria*; also the mountain *Berecynthus*, and *Pessinuntium*, a City of *Phrygia*; The Cities *Carthage*, *Prosenna*, *Arhos*, and *Mycena*, worshipped *Juno*; also the Island *Samos*, and the people of *Phaliscia*, *Orchestus* a City of *Boetia*, and *Tenatus* a Promontory of *Laconia*, were consecrated to *Neptune*, and the *Trezenian* Nation and City were under the protection of *Neptune*: of this sort therefore were the gods of the Nations, which did rule and govern them, which *Moses* himself in *Deuteronomy* calleth Gods of the earth, to the which all Nations were attributed, not signifying others then the heavenly Stars, and their souls.

Chapter xv. What our Theologians think concerning the Celestiall souls.

That the heavens and the heavenly bodies are animated with certain Divine souls, is not only the opinion of Poets, and Philosophers, but also the assertion of the sacred Scriptures, and of the Catholicks; for *Ecclesiastes* also describeth the soul of heaven, and *Jerom* upon same same expresly confesseth it: In like manner *Origen* in his book of Principles, seemeth to think that Celestiall bodies are animated, because they are said to receive commands from God, which is only agreeable to a reasonable nature; for it is written, I have enjoyned a command on all the Stars; Moreover *Job* seemeth to have fully granted, that the Stars are not free from the stain of sin; for there we read, the Stars also are not clean in his sight; which cannot verily be referred to the brightness of their bodies; moreover that the Celestiall bodies are animated, even *Eusebius* the *Pamphilian* thought, and also *Austin* [Augustine] in his *Enchiridion*; but of

the latter writers *Albertus Magnus* in his book of four co-equals, and *Thomas Aquinas* in his book of Spiritual Creatures, and *John Scot* upon the second of the sentences; to these the most learned Cardinall *Nich. Cusanus* may be added; Moreover *Aureolus* himself in a strong disputation doth convince these things; who moreover thinketh it not strange, that the Heavenly bodies are worshipped with the worship of *Doulia*, and that their suffrages and helps are implored; to whom also *Thomas* himself consenteth, unless the occasion of Idolatry should hinder this rite; moreover *Plotinus* maintaineth that they know our wishes, and hear them; but if any one would contradict these, and account them sacrilegious tenents [tenets], let him hear *Austin* [Augustine] in his *Enchiridion*, and in his book of Retractions, and *Thomas* in the second book against the Gentiles, and in his *Quodlibets*, and *Scotus* upon the sentences, and *Gulielmus Parisiensis* in his sum of the universe, who unanimously answer, that to say the heavenly bodies are animated or inanimated, nothing belongeth to the Catholick faith. Therefore although it seemeth to many ridiculous, that the souls themselves be placed in the spheres and Stars, and as it were the Gods of the Nations, every one doth govern his Regions, Cities, Tribes, People, Nations and Tongues, yet it will not seem strange to those who rightly understand it.

Chapter xvi. Of Intelligences and spirits, and of the threefold kind of them, and of their diverse names, and of Infernall and subterraneall spirits.

Now consequently we must discourse of Intelligences, spirits and Angels. An Intelligence is an intelligible substance, free from all gross and putrifying mass of a body, immortall, insensible, assisting all, having Influence over all; and the nature of all intelligences, spirits and Angels is the same. But I call Angels here, not those whom we usually call Devils, but spirits so called from the propriety of the word, as it were, knowing, understanding and wise. But of these according to the tradition of the Magicians, there are three kinds, the first of which they call supercelestiall, and minds altogether separated from a body, and as it were intellectuall spheres, worshipping the one only God, as it were their most firm and stable unity or center; wherefore they even call them gods, by reason of a certain participation of the divinity; for they are always full of God, and overwhelmed with the Divine Nectar. These are only about God, and rule not the bodies of the world, neither are they fitted for the government of inferior things, but infuse the light received from God unto the inferior orders, and distribute every ones duty to all of them; The Celestial intelligences do next follow these in the second order, which they call worldly Angels *viz.* being appointed besides the Divine worship for the spheres of the world, and for the government of every heaven & Star, whence they are divided into so many orders, as there are heavens in the world, & as there are Stars in the Heavens, and they called those *Saturnine*, who rule the Heaven of *Saturn* & *Saturn* himself; others *Joviall*, who rule the heaven of *Jupiter* and *Jupiter* himself, and in like maner they name diverse Angels, as well for the name, as the vertue of the other Stars; and because the old Astrologers did maintain maintain fifty five motions, therefore they invented so many Intelligences or Angels; they placed also in the Starry heaven, Angels, who might rule the signs, triplicities, decans, quinaries, degrees and Stars; for although the school of the Peripateticks assigne one onely intelligence to each of the Orbs of the Stars: yet seeing every Star and small part of the heaven hath its proper and different power and influence, it is necessary that it also have his ruling intelligence, which may confer power and operate; therefore they have established twelve Princes of the Angels, which rule the twelve signs of the *Zodiack*, and thirty six which may rule the so many *Decans*, and seventy two, which may rule the so many *Quinaries* of heaven, and the tongues of men and the Nations,

and four which may rule the triplicities and Elements, and seven governors of the whole world, according to the seven planets, and they have given to all of them names, and seals, which they call Characters, and used them in their invocations, incantations, and carvings, decribing them in the instruments of their operations, images, plates, glasses, rings, papers, wax lights and such like; and if at any time they did operate for the Sun, they did invoke by the name of the Sun, and by the names of *Solare* Angels, and so of the rest. Thirdly they established Angels as Ministers for the disposing of those things which are below, which *Origen* calleth certain invisible powers to the which those things which are on earth, are committed to be disposed of. For sometimes they being visible to none do direct our journies [journeys] and all our businesses, are oft present at battels [battles], and by secret helpes do give the desired successes to their friends, for they are said, that at their pleasures they can procure prosperity, and inflict adversity. In like manner they distribute these into more orders, so as some are fiery, some watery, some aerial, some terrestrial; which four species of Angels are computed according to the four powers of the Celestiall souls, *viz.* the mind, reason, imagination, and the vivifying and moving nature; Hence the fiery follow the mind of the Celestiall souls, whence they concur to the contemplation of more sublime things, but the Aeriall follow the reason, and favor the rationally faculty, and after a certain manner separate it from the sensitive and vegetative; therefore it serveth for an active life, as the fiery for a contemplative, but the watery following the imagination, serve for a voluptuous life; The earthly following nature, favour vegetable nature; moreover they distinguish also this kind of Angels into *Saturnine* and *Joviall*, according to the names of the Stars, and the Heavens; further some are Orientall, some Occidentall, some Meridional, some Septentrionall; Moreover there is no part of the world destitute of the proper assistance of these Angels, not because they are there alone, but because they reign there especially, for they are everywhere, although some especially operate and have their influence in this place, some elsewhere; neither truly are these things to be understood, as though they were subject to the influences of the Stars, but as they have correspondence with the Heaven above the world, from whence especially all things are directed, and to the which all things ought to be conformable; whence as these Angels are appointed for diverse Stars, so also for diverse places and times, not that they are limited by time or place, neither by the bodies which they are appointed to govern, but because the order of wisdom hath so decreed, therefore they favor more, and patronize those bodies, places, times, stars; so they have called some Diurnall, some Nocturnall, other Meridionall; in like manner some are called Woodmen, some Mountaineers, some Fieldmen, some Domesticks. Hence the gods of the Woods, Country gods, Satyrs, familiars, Fairies of the fountains, Fairies of the Woods, Nymphs of the Sea, the Naiades, Neriades, Dryades, Pierides, Hamadryades, Potumides, Hinnides, Agapte, Pales, Pareades, Dodonæ, Feniliæ, Lavernæ, Pareæ, Muses, Aonides, Castalides, Heliconides, Pegasides, Meonides, Phebiades, Camenæ, the Graces, the Genii, Hobgoblins, and such like; whence they call them vulgar superiors, some the demi-gods [demigods] and goddesses; some of these are so familiar and acquainted with men, that they are even affected with humane perturbations, by whose instruction *Plato* thinketh that men do oftentimes wonderfull things, even as by the instruction of men, some beasts which are most nigh unto us, as Apes, Dogs, Elephants, do often strange things above their species; and they who have written the Chronicles of the Danes and Norwegians, do testifie, that spirits of diverse kinds in those regions are subject to mens commands; moreover some of these to be corporeall and mortall, whose bodies are begotten and dy [die], yet to be long lived is the opinion of the Egyptians and Platonists, and especially approved by *Proclus*. *Plutarch* also and *Demetrius* the Philosopher, and *Aemilianus* the Rhetoritian affirm the same; Therefore of these spirits of the third kind,

as the opinion of the Platonists is; they report that there are so many Legions, as there are Stars in the Heaven, and so many spirits in every Legion, as in heaven it self Stars, but there are (as *Athanasius* delivereth) who think, that the true number of the good spirits, is according to the number of men ninety nine parts, according to the parable of the hundred sheep; others think only nine parts, according to the parable of the ten groats; others suppose the number of the Angels equal with men, because it is written, He hath appointed the bounds of the people according to the number of the Angels of God; and concerning their number many have written many things, but the latter Theologians following the master of the sentences, *Austin* [Augustine] and *Gregory* easily resolve themselves, saying, that the number of the good Angels transcendeth humane capacity; to the which on the contrary, innumerable unclean spirits do correspond, there being so many in the inferior world, as pure spirits in the superior, and some Divines affirm that they have received this by revelations; under these they place a kind of spirits, subterrany or obscure, which the Platonists call Angels that failed, revengers of wickedness, and ungodliness, according to the decree of the Divine justice, and they call them evill Angels and wicked spirits, because they oft annoy and hurt even of their own accords; of these also they reckon more legions, and in like manner distinguishing them according to the names of the Stars and Elements, and parts of the world, they do place over them Kings, Princes and Rulers and the names of them; of these, four most mischievous Kings do rule over the other [others], according to the four parts of the world; under these many more Princes of Legions govern, and also many of private offices. Hence the *Gorgones*, *Statenocete*, the furies. Hence *Tisiphone*, *Alecto*, *Megæra*, *Cerberus*: They of this kind of spirits, *Porphyry* saith, inhabite a place nigh to the earth, yea within the earth it self; there is no mischief, which they dare not commit; they have altogether a violent and hurtfull custome, therefore they very much plot and endeavor violent and sudden mischiefs; and when they make incursions, sometimes they are wont to lie hid [hid], but sometimes to offer open violence, and are very much delighted in all things done wickedly and contentiously.

Chapter xvii. Of these according to the opinion of the Theologians.

But our Theologians, together with *Dionysius*, maintain the three distinctions of Angels; every one of which they divide into three orders, they call these Hierarchies, those quires, whom *Proclus* also distinguisheth by the number nine. They place therefore in the superior Hierarchies, Seraphim, Cherubim, and Thrones, as it were supercelestiall Angels contemplating the order of the Divine providence; the first in the goodness of God; the second in the Essence of God, as the form; the third in the wisdom. In the middle Hierarchy they place the Dominations, Vertues, and Powers, as it were wordly Angels concurring to the government of the world; the first of these command that which the other execute; the second are Ministers to the Heavens and sometimes conspire to the working of miracles; the third drive away those things which seem to be able to disturbe the Divine Law; but in the inferior Hierarchy they place the Principalities, Archangels, [and Angels,] whom also *Iamblicus* reckoneth up, these as ministering spirits descend to take care of inferior things; the first of these take care of publike [public] things, princes and magistrates, provinces and kingdoms, every one those that belong to themselves; when we read in *Daniel*, But the prince of the Kingdom of *Persia* withstood me twenty one dayes; and *Jesus* the son of *Syrach* testifieth, that for every Nation a ruling Angel is appointed; which also *Moses* by his song in *Deuteronomy* seemeth to shew forth, saying, when the most High divided the Nations, he appointed them bounds according to the number of the Angels of God. The

second are present at sacred duties, and direct the Divine worship about every man, and offer up the prayers and sacrifices of men before the gods. The third dispose every smaller matter, and to each thing each one is a preserver. There are also of these, who afford vertue to the least plants and stones and to all inferior things; to whom many things are common with God, many with men, and they are mediating Ministers; But *Athanasius*, besides Thrones, Cherubins, and Seraphins, who are next to God, and magnify him uncessantly with hymns and continuall praises, praying for our salvation, nameth the other orders, which by a common name he calleth the *militia* of heaven. The first of these is the Doctrinall order, of the which he was, who spake to *Daniel*, saying, Come, that I may teach thee what shall come to thy people in the last dayes: Then there is the tutelar order, of the which we read also in *Daniel*. Behold, *Michael* one of the Princes cometh to my help; and there, In that time shall rise up *Michael* a great Prince, who standeth for the sons of thy people; of this order was that *Raphael* also, who carryed forth and brought back *Tobiah* the younger; after this is the Procuratory Order, of the which mention is made in *Job*, where we read, if the Angel shall speak for him, he will intreat the Lord, and the Lord will be pleased with him; and of the same order is expounded also that which is written in the sixteenth Chapter of *Ecclesiasticus*, about the end. The works of the Lord have been made by his appointment from the beginning, and he hath distributed their portions from the time they have been made, he hath adorned their works for ever, they have not hungered [hungered], nor been wearied, and have not desisted from their works, none of them shall oppress his neighbor even for ever. The Ministeriall order followeth, of the which *Paul* to the Hebrews saith, Are they not all Ministring spirits, sent forth for them who shall be heirs of salvation? After these is the Auxiliary order, of the which we read in *Esay*, The Angels of the Lord went forth and slew in the tent of the Assyrians 185. thousands. The Receptory order of souls followeth this, of which we read in *Luke*, the soul of *Lazarus* was carryed by Angels into the bosom of *Abraham*, and there we are taught, that we should make to our selves friends of the unrighteous Mammon, that we may be received into eternall Tabernacles. Moreover, there is the order of the Assistants, of the which we reade in *Zachary*. These are the two sons of the Oyl [oil] of splendor, who assist the ruler of the whole earth, but the Theologians of the Hebrews do otherwise number and call these orders; for in the highest place are those which they call ùã÷ä úáéä [Haioth Hacadosh] that is, creatures of sanctity, or by the which God äéää giveth the gift of being. In the second place succeed *Ophanim* íéðôää that is forms or wheels, by the which God äääé distinguisheth the *Chaos*: In the third place are *Aralim* íéìàøà great, strong, and mighty Angels, by the which *Jehova* [L: *Tetragrammaton*] *Elohim* pronounced or *Jehova* [L: *Tetragrammaton*] joyned with *He* äääéä administreth form to the liquid matter: In the fourth place are *Hasmalim* íéìùä by which *El* ìà God framed the effigies of bodies. The fifth order is *Seraphim* íéôøù by the which God *Elohim* *Gibor* øáéâ íéäìà draweth forth the elements. The sixt [sixth] is *Malachim* íéëàî that is of Angels, by the which God *Eloha* ääìà , produceth metals. The seventh *Elohim* íéäìà that is the gods by the which God *Jehovah* *Sabaoth* úääáö äääé produceth vegetables; The eighth *Beni Elohim* íéäìà éíá that is the sons of God, by the which God *Elohim* *Sabaoth* úääáö íéäìà procreateth Animals; The ninth & lowest *Cherubim* íéáäøë by the which God *Sadai* éãù createth mankind; under these is the order

Animasticus called *Issim* **íéùéà** that is nobles, strong men, or blessed, by the which God *Adonai* **éðãà** bestoweth prophecie.

<u>Twilit Grotto -- Esoteric Archives</u>	<u>Contents</u>	<u>Prev</u>	agrippa3	<u>Next</u>	<u>timeline</u>
---	---------------------------------	-----------------------------	-----------------	-----------------------------	---------------------------------



available

New books and



CD now

Twilit Grotto: Archives of Western Esoterica

[Support us](#)

In 1453, Constantinople fell to the Turks, ending the Byzantine empire. This date also marks the beginning of the Renaissance, since the waves of Greek refugees spread knowledge of Greek throughout Europe. Included with the newly available Greek manuscripts were [the Corpus Hermetica](#), [Plotinus](#), and the works of the Neoplatonists.

Shortly thereafter in 1492, Isabella and Ferdinand expelled the Jews from Spain. This sent waves of Jewish refugees throughout Europe, spreading knowledge of Hebrew and of [the Kabbalah](#).

Renaissance philosophers sought to integrate these traditions with the view of unifying the rapidly disintegrating religious factions and also ending the constant political strife. Thus they are the forerunners or prophets of the Rosicrucian and Illuminati movements.

Please direct feedback to

joe@esotericarchives.com

Occult symbols and esoteric GIF's

Johannes Trithemius (1462-1516)

- [The Seven Secondary Intelligences \(De septem secundeis\)](#)

Master cryptographer and magician, Trithemius was the mentor of [Henrich Cornelius Agrippa](#). Here he presents a concise history of the world, and how it has been shaped by angelic agents. (English translation)

- [Steganographia \(Secret Writing\)](#) [Book 1](#) [Book 2](#) [Book 3](#)

This is Trithemius' most notorious work. On the surface it is a system of angel magic, but within is a highly sophisticated system of cryptography. It claims to contain a synthesis of the science of knowledge, the art of memory, magic, an accelerated language learning system, and a method of sending messages without symbols or messenger. In private circulation, the *Steganographia* brought such a reaction of fear that he decided it should never be published. He reportedly destroyed the more extreme portions (presumably instructions for prophecy/divination) but it continued to circulate in manuscript form and was eventually published posthumously in 1606. (Latin)

- [The art of drawing spirits into crystals](#)



Dr. John Dee (1527-1608)

Another influential Renaissance figure, Dee was Queen Elizabeth's scientific advisor. In later life, he became disillusioned with pure science and started experimenting with occult techniques of the day. Many of his esoteric writing were kept secret and only discovered by accident long after his death.



- Five Books of Mystical Exercises (Mysteriorum Libri Quinque)
- Mysteriorum Liber Sextus et Sanctus (Liber Loagaeth)
- Index Verborum of the "Angelic Language" from Liber Loagaeth
- Compendium Heptarchiae Mysticae
- Monas Hieroglyphica (The Hieroglyphic Monad) English French
- Tuba Veneris ('The Trumpet of Venus')
- Tabula bonorum angelorum invocationes
- The Holy Table engraving from Casaubon's True and Faithful Relation
- An excerpt from Josten's translation of the Hieroglyphic Monad
- A Letter Containing a most briefe Discourse Apologeticall
- Meric Casaubon: A True and Faithful Relation (excerpts)

Giordano Bruno (1548-1600)

Bruno was one of the most original and colorful thinkers of the Renaissance. The Inquisition considered him a dangerous heretic, and had him burned at the stake in 1600.

- De Umbris Idearum ('The Shadow of Ideas') (1582) (Latin)
- Ars Memoriae ('The Art of Memory') (1582) (Latin)
- Cantus Circaeus ("Incantations of Circe") (1582) (Latin)
- Ars Reminiscendi -- Triginta Sigilli (1583) (Latin)
- Explicatio triginti sigillorum (1583) (Latin)
- The Heroic Frenzies (English)
- De Magia (Latin)
- Theses De Magia (Latin)
- Magia Mathematica (Latin)
- De vinculis in genere (Latin)



Classical Grimoires

- Peter de Abano, Heptameron, or Magical Elements (Latin with English translation)
- Abramelin, Book of the Sacred Magic **NEW**
- Heinrich Cornelius Agrippa, Of Occult Philosophy I: Natural Magic
- Heinrich Cornelius Agrippa, Of Occult Philosophy II: Celestial Magic
- Heinrich Cornelius Agrippa, Of Occult Philosophy III: Ceremonial Magic
- Heinrich Cornelius Agrippa, Fourth Book of Occult Philosophy
- Arbatel of Magic First appearing in Latin in 1575, this book focuses on calling the 'olympick' spirits or angels. Known and used by John Dee.
- Honorius of Thebes: Liber Juratus, or the Sworn Book of Honorius. This thirteenth century Grimoire is one of the foundation works of European magical practice. It was one of Dr. Dee's sources for the Sigillum Dei Aemeth.
- Key of Solomon This is the most famous and influential handbook of magic. Mathers' edition.
- The Key of Knowledge. A Sixteenth-Century English translation of the Key of Solomon.
- The Veritable Clavicles of Solomon, Translated from Hebrew into the Latin Language by Rabbi Abognazar (Lansdowne MS. 1203).
- Lemegeton: This famous 16-17th century grimoire was compiled from earlier texts. It was considered important by Crowley, Mathers, Waite, and others. The scrying methods correspond closely with Dee's. Also compare with Steganographia.
- Ars Notoria This medieval Grimoire is closely related to Liber Juratus. It centers around orations which can impart instant knowledge of divine and human arts and sciences.
- Picatrix (The Goal of the Wise) pseudo-Majriti. (Summary)
- Reginald Scot's collection of magical texts A fine example of Elizabethan English
- A. W. Greenup: Sefer ha-Levanah -- The Book of the Moon (Hebrew)
- Ebenezer Sibly, A New and Complete Illustration of the Occult Sciences, Book 4. (1795?) Methods used for raising up and consulting

Spirits are laid open, including a general Display of the Mysteries of Witchcraft, Divination, Charms, and Necromancy. Also includes an alchemical process for raising the form of plants from their essences (ala Borelli).

- [Mafteah Shelomoh / Clavicula Salomonis](#), A Hebrew Manuscript Newly discovered and now described, by Hermann Gollancz (1903)
- [Sepher Maphteah Shelomoh \(Book of the Key of Solomon\)](#) An exact facsimile of an original book of magic in Hebrew, ed. by Hermann Gollancz, (1914)
- [Sword of Moses](#) Tenth century Hebrew handbook of magic
- [Testament of Solomon](#) One of the oldest magical texts attributed to King Solomon, dating First to Third Century A.D. Includes a catalog of demons summoned by King Solomon, and how they can be countered by invoking angels and other magical techniques.

Black Magic

- [Le Grand Grimoire](#) One of the most famous and outrageous Grimoires of black magic. (French and English)
- [L'art de commander les esprits ... du Grand Grimoire](#) (1750?) Another edition. (French)
- [Il Grand Grimoire](#) (Italian)
- [Le Grimoire du Pape Honorius](#) "Perhaps the most frankly diabolical of the Rituals connected with Black Magic." (French, 1670)
- [Grimoire du Pape Honorius](#) Another edition, with quite different text and drawings. (French, 1800)
- [Grimoire du Pape Honorius](#) (French, 1760)
- [Grimorium Verum](#): Called "par excellence the magical book of Europe."
(French 1817 edition with English translation),
 - (Italian, 1880),
- [Verus Jesuitarum Libellus](#) (Latin with Eng. transl.)
- [Johann Weyer: Pseudomonarchia daemonum](#) (Latin with English translation) This catalog of demons was perhaps the prototype for the *Goetia*.

Sigillum Dei Aemeth

- [Athanasius Kircher](#) [Oedipus Aegyptiacus](#) (1652) Kircher's discussion of Sigillum Dei Aemeth (Latin)
- [Sworn Book](#)
- [Sworn Book2](#)
- [Kircher](#)
- [John Dee](#)

Miscellaneous

- [Angel Registry](#): Index of Angel names, magical words, and names of God
- [Chaldaean Oracles of Zoroaster](#) (W.W. Wescott, 1895)
- [Chaldaean Oracles](#) (Stanley, 1661)
- [Solomon and the Ars Notoria](#): From Lynn Thorndike, *Magic and Experimental Science*, 1923-58, Chapter XLIX.
- [Iamblichus: Theurgia, or the Mysteries of Egypt](#)
- [Giovanni Pico della Mirandola: Of Being and Unity](#) **NEW**
- [Pico: Conclusiones sive Theses DCCCC](#) (Latin)
- [A word about Lovecraft and the Necronomicon](#) (JHP)
- [Apollonius of Tyana reads your future](#)
- [The Sphere of Sacrobosco](#)



This [Enochian WebRing](#) site owned by
Joseph H. Peterson.
[Previous 5 Sites](#) § [Previous](#) § [Next](#) § [Next 5](#)
[Sites](#)
[Random Site](#) § [List Sites](#)



This HTML edition by Joseph H. Peterson, Copyright © 2000. All rights reserved.

The copyright to the [Twilit Grotto Esoteric Archives](#) is owned by Joseph H. Peterson and is protected by the copyright laws of the United States and the Universal Copyright Convention.

The materials on the Twilit Grotto Esoteric Archives (including all texts, translations, images, descriptions, drawings etc.) are provided for the personal use of students, scholars, and the public. Any commercial use or publication of them without authorization is strictly prohibited. All materials are copyrighted and are not in the public domain. Copying of materials on the Twilit Grotto Esoteric Archives Web pages is not permitted.

Individuals distributing illegal copies will be pursued legally along with their Internet Service Providers.

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

Chap. xlvi. Of the Images of the Mansions of the Moon.

They made also Images for evert Mansion of the *Moon*; in the first for the destruction of some one, they made in an Iron ring, the Image of a black man in a garment made of haire, and girdled round, casting a small lance with his right hand; they sealed this in black wax, and perfumed it with liquid Storax, and wished some evil to come. In the second, against the wrath of the Prince, and for reconciliation with him, they sealed in white wac and mastick, the Image of a king crowned, and perfumed it with Lignum Aloes; In the third, they made an Image in a silver ring, whose table was square, the figure of which was a woman well clothed, sitting in a chair, her right hand being lifted up on her head; they sealed it and perfumed it with muske, Camphire and *Calamus Aromaticus*. They affirmed that this giveth happy fortune and every good thing. In the fourth, for revenge, separation, enmity and ill will, they sealed in red wax the Image of a soldier sitting on an horse, holding a Serpent in his right hand; they perfumed it with red myrrhe, and Storax; in the fifth, for the favor of Kings and officers, and good entertainment, they sealed in Silver the head of a man, and perfumed it with Sanders; in the sixth, for to procure love betwixt two, they sealed in white wax two Images imbracing [embracing] one another, and perfumed them with Lignum Aloes and Amber; in the seventh, for to obtain every good thing, they sealed in *Silom* the Image of a man well clothed, holding up his hands to heaven as it were praying and supplicating, and perfumed it with good odors; In the eight, for victory in war, they made a seal of Tin, being an Image of an Eagle, having the face of a man, and perfumed it with Brimstone. In the ninth, to cause infirmities, they made a seal of Lead, being the image of a man wanting his privy parts, shutting his eyes with his hands; and they perfumed it with Rosin of the Pine. In the tenth, to facilitate child-bearing, and to cure the sick, they made a seal of gold, being the head of a Lyon [lion], and perfumed it with Amber: In the eleventh, for fear, reverence and worship, they made a seal of a plate of gold, being the image of a man riding on a Lion, holding the ear thereof in his left hand, and in his right, holding forth a bracelet of gold,

and they perfumed it with good odours and Saffron. In the twelfth, for the separation of Lovers, they made a seal of black lead, being the image of a Dragon fighting with a man, and they perfumed it with the hairs of a Lion, and *Assa fetida* [asafoetida]. In the thirteenth, for the agreement of married couples, and for the dissolving of charms against copulation, they made a seal of the images of both, of the man in red Wax, of the woman in white, and caused them to embrace one another, perfuming it with *Lignum Aloes* and *Amber*. In the fourteenth, for divorce and separation of the man from the woman, they made a seal of red Copper, being the image of a Dog biting his tail, and they perfumed it with the hair of a black Dog, and black Cat. In the fifteenth, for to obtain friendship and good will, they made the image of a man sitting, and inditing of letters, and perfumed it with Frankincense and Nutmegs. In the sixteenth, for to gain much Merchandizing they made a seal of Silver, being the image of a man sitting upon a Chair, holding a ballance [balance] in his hand, and they perfumed it with well smelling spices. In the seventeenth, against Theeves [thieves] and Robbers, they sealed with an Iron seal the Image of an Ape: and perfumed it with the hair of an Ape. In the eighteenth, against Feavors [fevers] and pains of the belly, they made a seal of Copper, being the image of a Snake, holding his tail above his head, and they perfumed it with Harts-horn, and reported the same seal to put to flight Serpents, and all venomous creatures from the place where it is buried. In the nineteenth for facilitating birth, & provoking the menstrues [menstruation], they made a seal of copper, being the image of a woman, holding her hands upon her face; and they perfumed it with *Liquid Storax*. In the twentieth, for hunting, they made a seal of Tin, being the image of *Sagittary* [Sagittarius], half a Man, and half an Horse, and they perfumed it with the head of a Wolf. In the twentieth one for the destruction of some body, they made the image of a man with a double countenance, before and behind, and they perfumed it with Brimstone and Jet, and did put it in a box of brass, and with it Brimstone and Jet, and the hair of him whom they would hurt. In the two and twentieth, for the security of Runaways, they made a seal of Iron, being the image of a man with wings on his feet, bearing an helmet on his head, and they perfumed it with *Argent vive*. In the three and twentieth, for destruction and wasting, they made a seal of Iron, being the image of a Cat, having a Dogs head, and they perfumed it with the hairs of a Dogs head, and buried it in the place where they did pretend to hurt. In the four and twentieth, for the multiplying of Herds of Cattle, they took the horn of a Ram, Bull, or Goat, or of that sort of cattle which they would increase, and sealed in it burning with an Iron seal, the image of a woman giving suck [breast feeding] her son, and they hanged it on the neck of that cattle who was the leader of the flock, or they sealed it in his horn. In the five and twentieth, for the preservation of Trees and Harvests, they sealed in the wood of a Fig-tree, the image of a man planting, and they perfumed it with the flowers of the Fig-tree, and did hang it on the tree. In the six and twentieth for love and favor, they sealed in white Wax and Mastick the image of a woman washing and combing her haire, and they perfumed it with things smelling very well. In the seven and twentieth for to destroy Fountains, Pits, Medicinal Waters and Baths, they made of red Earth the image of a man winged, holding in his hand an empty vessel, and perforated, and the image being burnt, they did put in the vessel *Assafetida*, and liquid *Storax*, and they did overwhelm and bury it in the Pond or Fountain which they would destroy. In the eight and twentieth, for to gather Fishes together, they made a seal of Copper, being the image of a Fish, and they perfumed it with the skin of a sea fish, and did cast it into the water, wheresoever they would have the fish to gather together. Moreover together with the foresaid Images, they did write down also the names of the Spirits and their Characters, and did invoke and pray for those things which they pretended to obtain.




























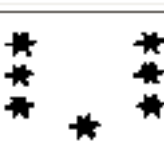


Chap. xlvii. Of the Images of the fixed Behenian Stars.



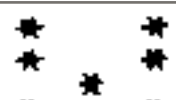
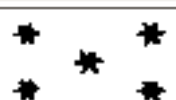


But now for the operations of the fixed stars, according to *Hermes* opinion, under the head of *Algol*, they made an image whose Figure was the head of a man with a bloody neck; they report that it bestoweth good success to Petitions, and maketh him who carrieth it bold and magnanimous, and preserveth the members of the body sound: also it helpeth against Witchcraft, and reflecteth evil endeavors [endeavors] and wicked incantations upon our adversaries. Under the constellation of *Pleiades*, they made the image of a little Virgin, or the Figure of a Lamp; its reported to increase the light of the eyes, to assemble Spirits, to raise Winds, to reveal secret and hidden things: Under *Adlebora* [sic. Aldeboran], they made an image after the likeness of God, or of a flying man; it giveth riches and honor: Under the Goat they made an image, the Figure of which was, as it were, a man willing to make himself merry with musical instruments; it maketh him who carrieth it acceptable, honored and exalted before Kings and Princes; and helpeth the pain of the teeth: Under the greater *Dog-star*, they made the image of an Hound and a little Virgin; it bestoweth honor and good will, and the favor of men, and Aerial spirits, and giveth power to pacifie and reconcile Kings, Princes, and other men: Under the lesser *Dog-star* they made the image of a Cock, or of three little maides; it conferreth the favor of the gods, of spirits, and men; it giveth power against Witchcrafts, and preserveth health: Under the Heart of *Leo*, they made the image of a Lion or Cat, or the Figure of an honorable Person sitting in a Chair; it rendretb a man temperate, appeaseth wrath, and giveth favour: Under the tail of *Vrsa Major* [Ursa Major] they made the image of a pensive Man, or of a Bull, or the Figure of a Calf; it availeth against incantations, and maketh him who carrieth it secure in his travels: Under the wing of *Corvus*, they made the image of a Raven, or Snake, or of a black Man cloathed in black; this maketh a man cholerick, bold, couragious, full of thoughts, a backbiter, and causeth naughty dreams; also it giveth the power of driving away evil spirits, and of gathering them together; it is profitable against the malice of Men, Devils and Winds: Under the Spike they made the image of a Bird, or of a man laden with Merchandize; it conferreth riches, and maketh one overcome contentions, it taketh away scarcity and mischief: Under *Alchameth* they made the image of an Horse or Wolf, or the Figure of a man dancing; it is good against Feavers, it astringeth and retaineth the bloud [blood]: Under *Elphrya*, they made the image of an Hen, or of a man crowned and advanced; it bestoweth the good will and love of men, and giveth chastity. Under the Heart of *Scorpio* they made the image of a man armed, and with a coat of Male [mail], or the Figure of a *Scorpion*; it giveth understanding and memory, it maketh a good colour, and aideth against evil spirits, and driveth them away, and bindeth them: Under the Vulture, they made the image of a Vulture or Hen, or of a traveller; it maketh a man magnanimous and proud, it giveth power over devils and beasts. Under the tail of *Capricorn* they made the image of an Hart, or Goate, or of an angry man; it bestoweth prosperity, and increaseth wrath. These are the images of some of the fixed stars which they command to be ingraven on their stones under them.

Chap. xlviii. Of Geomantical Figures, which are the middle betwixt Images and Characters.

There are moreover certain other Figures, framed by the number and situation of the stars, and ascribed both to the Elements, and also to the Planets and Signs, which are called Geomantical, because that

Geomantical Diviners do reduce the points of their lot projected, by the excess of parity or imparity into those figures; and they also being engraven or imprinted under the dominion of their Planets and Signs, do conceive the vertue and power of images; and these Figures are as a middle betwixt Images and Characters; But whosoever desireth exactly yo know the natures, qualities, proprieties, conditions, significations, and Nativities of these Figures, let him read the Volums of Geomancy; but they are in number sixteen, whose names and figures are these.

Figure.	Name.	Element.	Planet.	Sign.
	Way Journey [journey]	Water		
	People Congregation.	Water		
	Conjunction An Assembling	Aire		
	A prison Bound	The Earth		
	Great fortune Greater aid Safe-guard entering	The Earth		
	Lesser fortune Lesser aid Safe-guard going out	Fire		
	Obtaining Comprehended within	Aire		
	Acquisition Comprehended without	Fire		
	Ioy [joy] Laughing Healthy Bearded	Aire		
	Sadness Damned Cross	Earth		

	A Girle Beautifull	Water	♀	𐌹
	A Boy Yellow Beardless	Fire	♂	𐌺
	White Fair	Water	♀	𐌹
	Reddish Red	Fire	♂	𐌺
	The head The threshold entring The upper threshold	Earth	♁	𐌸
	The Taile The threshold going out The lower threshold	Fire	♁	𐌺

Chap. xlix. Of Images, the figure whereof is not after the likeness of any Celestiall figure, but after the likness of that which the mind of the worker desires.

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

ships with wax after that manner, and art that when he drowned those images in water, that the ships of his enemies were in like maner drowned in the Sea, and hazarded. Now that part of Astrology which is writ concerning elections, teacheth us that the constellations also are to be observed for the making of images, and such like.

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

I will now shew thee the observation of Celestiall bodyes, which are required for the practise of some of these kind of images; So to make any one fortunate, we make an image in which these are fortunate, *viz.* the significator of the life thereof, the givers of life, the signs, and Planets. Moreover let the ascendent, the middle of the heaven, and the Lords thereof be fortunate: also the place of the Sun, and place of the Moon; part of fortune, and Lord of conjunction or prevention made before their nativity, by depressing the Malignant Planets. But if we will make an image to procure misery, we must do contrarywise, and those which we place here fortunate, must there be infortunate, by raising malignant Stars. In like manner must we do to make any place, Region, City, or house fortunate. Also for destroying or prejudicing any of the foresaid; Let there be made an image under the ascension of that man whom thou wouldst destroy, and prejudice, and thou shall make unfortunat, the Lord of the house of his life, the Lord of the ascending, and the Moon, the lord of the house of the Moon, and the lord of the house of the lord ascending, and the tenth house, and the lord thereof. Now for the fitting of any place, place fortunes in the ascendent thereof; and in the first, and tenth, and second, and eighth house, thou shall make the lord of the ascendent, and the lord of the house of the Moon fortunate. But to chase away certain Animals from certain places, that they may not be generated, or abide there, let there be an image made under the ascension of that Animal, which thou wouldst chase away, and after the likeness thereof; as if thou wouldst chase away *Scorpions* from any place, let an image of the *Scorpion* be made, the sign of *Scorpio* ascending with the Moon, and thou shalt make unfortunat the ascendent, and lord thereof, and the Lord of the house of *Mars*; and thou shall make unfortunat the lord of the ascendent in the eighth house, and let them be joynd with an aspect malignant, opposite, or quadrant: and let there be writ upon the image the name of the ascendent, of the Lord thereof, and of the Moon, and of the lord of the day, and of the Lord of the hour. And let there be a pit made in the middle of the place, from which thou wouldst drive them; and let there be carryed into it, some of the earth taken out of the four corners of the same place, and let the image be buryed there with the head downward, with saying, this is the burying of the *Scorpions*, that they may not come into this place, and so of the rest. So for gain let there be made an image under the ascendent of the nativity of the man, or under the ascension of that place to which thou wouldst appoint the gain; and thou shall make the lord of the second house, which is in the house of substance to be joynd with the Lord of the ascendent in the trine or sextil, and let there be a reception amongst them; thou shall make fortunate the eleventh and the Lord thereof, and the eighth; and if thou canst, put part of the fortune in the ascendent, or second; and let the image be buryed in that place, or carryed from that place, to which thou wouldst appoint the gain. Also for concord, and love, let there be an image made in the day of *Jupiter* under the ascendent of the nativity of him whom thou wouldst have be beloved, make fortunate the ascendent, and the tenth, and hide the evil from the ascendent; and thou must have the Lord of the tenth, and planets of the eleveneth fortune, joynd to the Lord of the ascendent, from the trine or sextil with reception; then make an other image for him whom thou wouldst stir up to love; consider if he be a friend, or companion of him whom thou wouldst have be

beloved; and if so, let there be an image made under the ascension of the eleventh house from the ascendent of the first image; but if the party be a wife, or a husband, let it be made under the ascension of the seventh; if a brother, or a sister, or a cousin, let it be made under the ascension of the third, and so of the like; and put the significator of the ascendent of the second image, joynd to the significator of the ascendent of the first image; and let there be betwixt them a reception, and let the rest be fortunate, as in the first image; afterwards joyn both images together into a mutual embraceing or put the face of the second image to the back of the first image, and let them be wrapt up in silk, and cast away or spoiled. Also for success of petitions, and for the obtaining of a thing denied, or taken, or possessed by an other, let there be an image made under the ascendent of him who petitions for the thing; and cause that the Lord of the second be joynd with the lord of the ascendent from a trine, or sextile, and let there be a reception betwixt them, and if it can be, let the Lord of the second be in the obeying signs, and the Lord of the ascendent in the ruling, make fortunate the ascendent, and the Lord thereof, and take heed that the lord of the ascendent be not retrograde or combust, or falling, or in the house of opposition *i.e.* in the seventh from his own house; let him not be hindred by the malignant, let him be strong, & in an angle; Thou shalt make fortunate the ascendent, and the Lord of the second and the Moon; and make another image for him that petitioned to, and begin it under the ascendent belonging to him, as if he be a King or a Prince, begin it under the ascendent of the tenth house from the ascendent of the first image; If he be a father under the fourth; if a son under fifth, and so of the like; and put the significator of the second image, joynd with the lord of the ascendent of the first image, from a trine, or sextile, and let him receive it, and put them both strong, and fortunate without any let; make all evill fall from them. Thou shalt make fortunate the tenth, and the fourth if thou canst, or any of them; and when the second image shall be perfected, joy nit [knit] with the first, face to face, and wrap them in clean linnen, and bury them in the middle of his house who is the petitioner under a fortunate significator, the fortune being strong, and let the face of the first image be toward the North, or rather toward the place where the thing petitioned for doth abide; or if it happen that the petitioner goeth forward towards him with whom the thing petitioned for is, let him bring the images with him as far as he goes. And let there be made an image of dreams, which being put under the head of him that sleeps, makes him dream true dreams concerning any thing that he hath formerly deliberated of; and let the figure of that be the figure of a man sleeping in the bosome of an Angel, which thou shalt make in the Lyon [Lion, *i.e.* Leo] ascending, the Sun keeping the ninth house in *Aries*; thou shalt writ upon the breast of the man the name of the effect desired, and in the hand of the Angel the name of the intelligence of the Sun. Let the same image be made in *Virgo* ascending, *Mercury* being fortunate in *Aries* in the ninth house, or *Gemini* ascending in *Mercury* being fortunate, and keeping the ninth house in *Aquarius*; and let it be received from *Saturn* with a fortunate aspect, and let the name of the spirit of *Mercury* be writ upon it. Let also the same be made in *Libra* ascending, *Venus* being received from *Mercury* in *Gemini* in the ninth house, by writting upon it the Angel of *Venus*. Besides also let the same image be made in *Aquarius* ascending, *Saturn* fortunately possessing the ninth house in his exaltation, which is in *Libra*, and let there be writ upon it the Angel of *Saturn*. Moreover let it be made in *Cancer* ascending the Moon being received by *Jupiter* and *Venus* in *Pisces*, and being fortunately placed in the ninth house, and let there be writ upon it the spirit of the Moon. There are also made rings of dreams of wonderfull efficacy; and there are rings of the Sun, and *Saturn* and the constellation of them is when the Sun or *Saturn* ascend in their exaltations in the ninth house, and when the Moon is joynd to *Saturn* in the ninth house, and in that signe, which was the ninth house of Nativity; and let there be writ upon the rings the name of the spirit of the Sun, or

Saturn. Let this which hath been spoken suffice concerning images, for now thou mayst find out more of this nature of thy self. But know this that such images work nothing, unless they be so vivified that either a naturall or Celestiall, or Heroicall, or animasticall, or demoniacal, or angelicall vertue be in them, or assistant to them. But who can give a soul to an image, or make a stone to live, or mettall [metal], or wood, or wax? and who can raise out of stones children unto *Abraham*? Certainly this Arcanum doth not enter into an Artist of a stiffe neck; neither can he give those things which hath them not. No body hath them but he who doth (the Elements being restrained, nature being overcome, the Heavens being over-powered) transcend the progress of Angels, and comes to the very Archetype it self, of which being then made a cooperator may do all things, as we shall speak afterwards.

Chap. li. Of Characters which are made after the rule and imitation of Celestial, and how with the table thereof they are deduced out of Geomantical figures.

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

The Characters of the Moon.

From the way [figure 2-70]

From the people [figure 2-71]

The Characters of Mercury.

From Conjunction [figure 2-72]

From White [figure 2-73]

The Characters of Venus.

From loosing [figure 2-74]

From girle [figure 2-75]

The Characters of the Sun.

From a greater Fortune [figure 2-76]

From a lesser Fortune [figure 2-77]

The Characters of Mars.

From Red [figure 2-78]

From a Boy [figure 2-79]
The Characters of Jupiter.














From obtaining [figure 2-80]














From joyfulness [figure 2-81]
The Characters of the Saturn.


From a prison [figure 2-82]

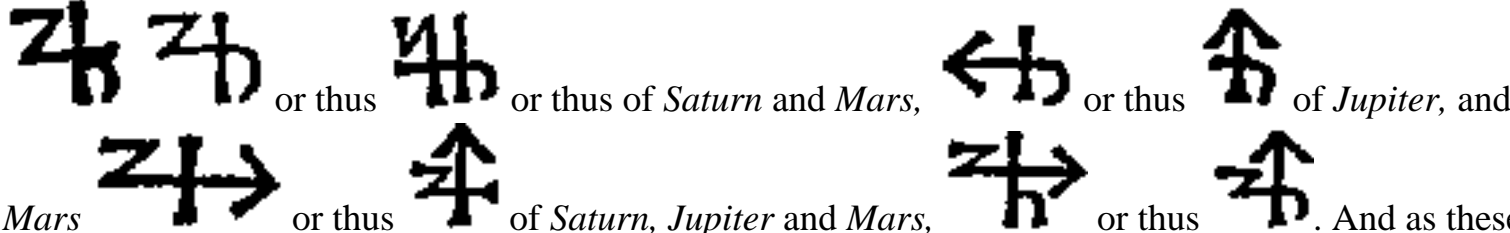
From sadness [figure 2-83]
The Characters of of the head of the Dragon.
 [figure 2-84]
From Characters of the tayle of the Dragon
 [figure 2-85]

Chap. lii. Of Characters which are drawn from things themselves by a certain likeness.

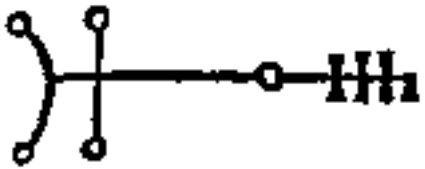
We have spoken above of a certain manner of Images made not after the likeness of Celestial Images, but according to the emulation of that which the minde of the Operator doth desire. In like manner also it is to be understood of Characters; for such like Characters are nothing else then images ill dearticulated; yet having a certain probable similitude with the Celestial images, or with that which the mind of the Operator desires, whether that be from the whole image, or from certain markes thereof expressing the whole image. As the Characters of *Aries* and *Taurus* we make thus from thwir horns  . Of *Gemini* from imbracing [embracing] . Of *Cancer* from a progress and regress , of *Leo*, *Scorpio*, and *Capricorn*, from their tail   , of *Virgo*, from Spike   of *Libra* from a ballance [balance]  of *Sagittarius* from a dart , of *Aquarius* from Waters  and of *Pisces* from Fishes .

In like manner the Characters of *Saturn* is made from a Sickle   of *Jupiter*, from a Scepter  . Of *Mars* from a bolt  of the Sun from roundness, and a golden brightness   of *Venus* from a Lookingglass , of *Mercury* from a Wand   of the *Moon* from her horns of increasing and decreasing . Besides, of these, according to the mixtions of Signs and Stars, and Natures, are made also mixed Characters, as of a fiery triplicity  or Earthly  of Aiery


 of Watery' also according to the hundred and twentie conjunctions of Planets, result so many compound characters of various Figures; as of *Saturn* and *Jupiter*, viz. thus,



 or thus of *Saturn* and *Mars*, or thus of *Jupiter*, and *Mars* or thus of *Saturn*, *Jupiter* and *Mars*, or thus . And as these

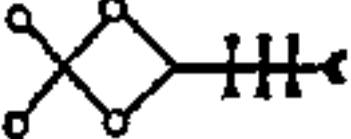
are exemplified by two and three, so also of the rest, and of more may they be framed: after the same manner may the Characters of other Celestial images ascending in any face or degree of signs, be compendiously drawn after the likeness of the images, as in these which are made according to the way of imitation of that which the minde of the Operator desires, as to love, the figures be mixed together imbracing [embracing] and obeying one the other, but to hatred, on the contrary, turning away the one from the other; contending, unequal, loosed. But now we will here set down those Characters which *Hermes* assigned to the fixed stars, and Behenii, and they are these,


 The head of *Algol*.


 The *Pleiades*.


Aldaboram [Aldeboran].


 The *Goat Star*. [Hircus]


 The greater *Dog-star*. [Canis Major]


 The lesser *Dog-star*. [Canis Minor]

[figure 110] The heart of the *Lion*. [Cor Leonis]

[figure 111] The *Tail of the Bear*.

[figure 112] The *wing of the Crow*.

[figure 113]	<i>Spica.</i>
[figure 114]	<i>Alcameth.</i> [Alchameth]
[figure 115]	<i>Elpheia.</i>
[figure 116]	The <i>heart of the Scorpion.</i>
[figure 117]	The <i>Vulture</i> falling. [Vultur cadens, i.e. Lyra]
[figure 118]	The tail of <i>Capricorn.</i>

Chap. liii. That no Divination without Astrology is perfect.

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

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

After the City was viewed, the Sacrifice slain, the inspection into the intrals did at length by the dispositions of the Celestial stars pronounce judgement. Also Geornancy it self the most accurate of Divinations, which divines by points of the earth, or any other superficies, or by a fall, or any other power inscribed, doth first reduce them to Celestial figures, *viz.* to those sixteen which we above named,

making judgement after an Astrological manner, by the properties and observations thereof: and hither are referred all natural Divinations by lots whatsoever, the power whereof can be from no where else then from the heaven, and from the minde of them that work them. For whatsoever is moved, caused or produced in these inferiors, must of necessity imitate the motions, and influences of the superiours, to which, as to its roots, causes, and signs it is reduced, the judgement whereof is shewed by Astrological Rules. Hence Dice, Tetracedron [tetrahedron], Exacedron, Octocedron, Doderacedron [dodecahedron], Icocedron being made by certain Numbers, Signs, and Stars at opportune times, under the influencies of the Celestials, and being inscribed, obtain a wonderful vertue of Divining, and foretelling by their castings, such as those Dice *Preneste* had, in which we read the Destinies of the *Romans* were contained.

Chap. liv. Of Lottery, when, and whence the vertue of Divining is incident to it.

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

*What's he far off grac'd with the Olive bough
Presenting offerings? how white chin we know,
A Roman King, whose laws first settled Rome,
And from small Curets a poor soyl [soil] shall come
To great command -----*

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

Chap. Iv. Of the soul of the World, and of the Celestials, according to the traditions of the Poets, and Philosophers.

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

*The great Corporeall world, which doth appear
In divers forms, of Aire, Earth, Sea, and Fire,
A divine soul doth rule, a Diety
Doth wisely govern -----*

Also *Lucan*,

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

And *Boetius*

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

Into it self makes haste -----

And *Virgil* most full of all Philosophy, sings thus,

*And first the Heaven, Earth, and liquid plain,
The Moons bright Globe, and Stars Titanian
A spirit fed within, spread through the whole
And with the huge heap mix'd infused a soul;
Hence man, and beasts and birds derive their strain,
And monsters floating in the marbled main;
These seeds have fiery vigor, and a birth
Of heavenly race, but clog'd with heavy earth.*

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

Chap. Ivi. The same is confirmed by reason.

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

earth, especially with a generative and alterative motion, they must themselves live. And if any doubt that the heavens live, saith *Theophrastus*, he is not to be accounted a Philosopher; and he which denies the heaven to be animated, so that the mover thereof is not the form thereof, destroys the foundation of all Philosophy; The World therefore lives, hath a soul, and sense; for it gives life to plants, which are not produced of seed; and it gives sense to Animals, which are not generated by coition.

Chap. Ivii. That the soul of the world, and the Celestiall souls are rationally, and partake of Divine understanding.

That the above named souls have reason, is apparent hence; For whereas the universall works of the foresaid souls do with a certain perpetuall order conspire amongst themselves, it is necessary that they be governed not by chance but by reason; by which reason they do direct, & bring all their operations to a certainty. For it is necessary that the earth should have the reason of terrene things, and water of watery things; and so in the rest; by which reason each in their time, place, and order are generated, and being hurt are repaired. Therefore Philosophers do not think the soul of the earth to be at it were the soul of some contemptible body, but to be rationally and also intelligent, yea and to be a diety. Besides it would be absurd, seeing we have reasons of our works, that Celestiall souls, and the soul of the universe should not have reasons of theirs. But if (as saith *Plato*) the world be made by very goodness it self, as well as it could be made, it is certainly endowed with not only life, sense, and reason, but also understanding. For the perfection of a body is its soul, and that body is more perfect which hath a more perfect soul; It is necessary therefore, seeing Celestiall bodies are more perfect, that they have also most perfect minds. They partake therefore of an intellect and a minde; which the *Platonists* also prove by the perseverance of their order, and tenor, because motion is of its nature free, it may easily swarve, and wander now one way, now another, unless it were ruled by an intellect and a mind, and that also by a perfect mind foreseeing from the beginning the best way, and chief end. Which perfect mind indeed, because it is most powerfull in the soul, as is the soul, and as are the souls of Celestiall bodies, and of Elements, without all doubt doth most orderly, and perfectly govern the work allotted to it. For bodies do not resist a most powerfull soul, and a perfect mind doth not change its counsel. The soul of the world therefore is a certain only thing, filling all things, bestowing all things, binding, and knitting together all things, that it might make one frame of the world, and that it might be as it were one instrument making of many strings, but one sound, sounding from three kinds of creatures, intellectuall, Celestiall, and incorruptible, with one only breath and life.

Chap. Iviii. Of the names of the Celestials, and their rule over this inferiour world, viz. Man.

The names of Celestiall souls are very many, and diverse according to their manifold power and vertue upon these inferior things, from whence they have received divers names, which the ancients in their hymnes and prayer made use of. Concerning which you must observe, that every one of these souls according to *Orpheus's* Divinity, is said to have a double vertue; the one placed in knowing, the other in vivifying, and governing its body. Upon this account in the Celestiall spheres, *Orpheus* calls the former vertue *Bacchus*, the other a Muse. Hence he is not inebriated by any *Bacchus*, who hath not first been

coupled to his Muse. Therefore nine *Bacchus's* are designed about the nine Muses. Hence in the ninth sphere *Orpheus* puts *Bacchus Cribonius*, and the Muse *Calliope*; in the starry heaven *Picionius*, and *Urania*; in the sphere of *Saturn*, *Amphietus*, and *Polyphymnia*; in the sphere of *Jupiter*, *Sabadius*, and *Terpsichore*; in the sphere of *Mars*, *Bassarius*, and *Clio*; in the sphere of the *Sun*, *Trietericus*, and *Melpemene*, in the sphere of *Venus*, *Lysius*, and *Erato*; in the sphere of *Mercury*, *Silenus*, and *Euterpe*; in the sphere of the *Moon*, *Bacchus*, *Lyeus*, and the Muse *Thalia*. Also in the spheres of the Elements, he names the souls after this manner. In the fire he puts the planet, and the morning; in the air lightening [lightning] *Jupiter*, and *Juno*; in water the Ocean, and *Thetys*; in the earth *Pluto*, and *Proserpina*; but the soul of the world or universe Magicians call the *Jupiter* of the world, and the mind of the world *Apollo*, and the nature of the world, *Minerva*. Besides in the fire they put *Vulcan*, in the water *Neptune*, and they did name them by divers names. Also in the Stars of the *Zodiack* the *Pythagorians* did put twelve particular Gods or souls placed in the hearts of those Stars, and thence governing the whole Star, viz. in the heart of *Aries* is placed a particular *Pallas*, in the heart of *Taurus* a particular *Venus*, of *Gemini* a particular *Phebus*, of *Cancer* *Mercury*, of *Leo* *Jupiter*, of *Virgi* *Ceres*, of *Libra* *Vulcan*, of *Scorpio* *Mars*, of *Sagittarius* *Diana*, of *Capricorn* *Vesta*, of *Aquarius* a particular *Juno*, in the heart of *Pisces* a particular *Neptune*: This did *Manilius* sing forth in these verses.

*Pallas doth rule the Ram, Venus the Bull,
Phebus the Twins, and Mercury doth rule
The Cancer, and the Lyon [The Lion, i.e. Leo] guides doth Jove,
Ceres doth Virgo, Vulcan Libra move.*

*For Scorpion Mars; for Sagittarius faire
Diana cares; for Capricorn doth care
Vesta; Aquarius Juno doth protect;
And Neptune Pisces -----*

And most ancient *Orpheus* writing to *Muscus*, reckons up more Dieties of the heavens then these, signifying their names, respects, and duties, calling them all in proper songs. Let no one therefore think that they are the names of evill deceiving spirits; but of naturall, and divine vertues, distributed to the world by the true God, for the service, and profit of man, who knew how to use them: and antiquity it self hath ascribed to each of these Dieties the severall members of man; as the ear to memory, which *Virgil* also dedicates to *Phebus*, saying, *Cynthius* puls my ear, and admonisheth me. So the right hand being a token of fortitude, & by which an oath is made, *Numa Pompilius*, as saith *Livy*, hath dedicated to faith: The fingers are under the tuition of *Minerva*, and the knees given to Mercifullness; Hence they that beg pardon bend them. Some dedicate the Navell to *Venus* as the place of luxury; some who refer all the members to it as the center, say it is dedicated to *Jupiter* Hence in the Temple of *Jupiter Hammon* the effigies of a navel is celebrated. Many other things the ancients did observe, ascribing every little member and joynt to their Dieties, which if they be rightly understood, and the true Dieties ruling over them known, would not at all swerve from their duty, seeing also sacred writ testifies that all our members are governed by the superior vertues, of which we shall speak more largely in the following book; and not members only, but every exercise of men is distributed to its Dietie [diety], as huntings to *Diana*, wars to *Pallas*, husbandry to *Ceres*, of which thus speaks *Apollo* in his Oracles in *Porphyrie*

[Porphyry].

*Pallas loves wars, woods to Diana fair
Ascribed are, to Juno humid Aire,
To Ceres Corn, and fruits; to Oryris [Osiris]
The water, also humors waterish.*

Chap. lix. Of the seven governors of the world, the Planets, and of their various names serving to Magicall speeches.

Moreover they did call those governors of the world, (as *Hermes* calls them) *Saturn*, *Jupiter*, *Mars*, the *Sun*, *Venus*, *Mercury*, and the *Moon*, by many names, and epithites; viz. calling *Saturn Coelius*, sith-bearer [scythe-bearer], the father of the Gods, the Lord of the time, the high Lord, the great, the wise, the intelligent, ingenious revolutor, of a long space, an old man of great profundity, the author of secret contemplation, impressing, or depressing great thoughts in the hearts of men, destroying and preserving all things, overturning force and power, and constituting, a keeper of secret things, and a shewer of them, causing the loss, and finding of the author of life and death. So *Jupiter* is called as it were a helping Father, the King of heaven, Magnanimous, thundering, lightning, unconquered, high and mighty, great and mighty, good, fortunate, sweet, mild, of good will, honest, pure, walking well, and in honour, the Lord of joy and of judgements, wise, true, the shewer of truth, the judge of all things, excelling all in goodness, the Lord of riches, and wisdom. *Mars* is called *Mavors*, powerfull in war, bloody, powerfull in arms, a sword-bearer, magnanimous, bold, untamed, generous, lightning, of great power and furious hast [haste], against whom none can defend himself if he resist him, who destroyes the strong, and powerfull, and deposeth Kings from their thrones, the Lord of heat and power, the Lord of fiery heat, and of the planet of blood; who inflames the hearts of contenders, and gives them boldness. The *Sun* is called *Phæbus*, *Diespiter*, *Apollo*, *Titan*, *Pean Phanes*, *Horus*, *Osiris*, as it is in that Oracle,

*The Sun, Osyris [Osiris], Dionysus gay,
Apollo, Horus, King ruling the day
Who changeth times, who giveth winds and rain,
The King of Stars, and the immortall flame.*

He is called also *Arcitenens*, burning fiery, golden flaming, radiating, of a fiery hair, of a golden hair, the eye of the world, *Lucifer*, seeing all things, ruling all things, the creator of light, the King of Stars, the great Lord, good, fortunate, honest, pure, prudent, intelligent, wise, shining over the whole world, governing, and vivifying all bodies that have a soul, the prince of the world keeping all the Stars under himself, the light of all the Stars, darkening, burning, overcoming their vertue by his approach, yet by his light and splendor giving light and splendor to all things: in the night he is called *Dionysius*, but in the day *Apollo*, as if driving away evill things. Therefore the *Athenians* called him *Alexicacon*, and *Homer Vlion*, i.e. the driver away of evil things. He is also called *Phæbus* from his beauty and

brightness, and *Vulcan* from his fiery violence, because the force thereof consists of many fires. He is also called the *Sun*, because he contains the light of all the Stars: hence he is called by the *Assyrians* Adad, which signifies *only*, and by the Hebrews Schemesch, which signifies *proper*. *Venus* is called the Lady, nourishing, beautiful, white, fair, pleasing, powerful, the fruitful Lady of love and beauty, the progeny of Ages, the first parent of men, who in the beginning of all things joyned diversity of sexes together with a growing love, and with an eternall off-spring propagates kinds of men and Animals, the queen of all delights, the Lady of rejoicing, friendly, sociable, pittifull, taking all things in good part, alwaies bountifull to mortals, affording the tender affection of a mother to the conditions of them in misery, the safeguard of mankind, letting no moment of time pass without doing good, overcoming all things by her power, humbling the high to the low, the strong to the weak, the noble to the vile, rectifying, and equalling all things: and she is called *Aphrodite*, because in every sexe, she is found to be of every mind: and she is called *Lucifera*, *i.e.* bringing light, bringing the yeers of the *Sun* to light; and she is called *Hesperus*, when she follows the *Sun*, and *Phosperus*, because she leads through all things though never so hard. *Mercury* is called the son of *Jupiter*, the cryer of the gods, the interpreter of gods, *Stilbon*, the Serpent-bearer, the rod-bearer, winged on his feet, eloquent, bringer of gain, wise, rationally robust, stout, powerful in good and evil, the notary of the *Sun*, the messenger of *Jupiter*, the messenger betwixt the supernall and infernall gods, male with males, female with females, most fruitfull in both sexes; and *Lucan* calls him the Arbitrator of the gods. He is also called *Hermes* *i.e.* interpreter, bringing to light all obscurity, and opening those things which are most secret. The *Moon* is called *Phebe*, *Diana*, *Lucina*, *Proserpina*, *Hecate*, *Menstruous*, of a half form, giving light in the night, wandring silent, having two horns, a preserver, a night-walker, horn-bearer, the queen of heaven, the chiefest of the Deities, the first of the heavenly gods and goddesses, the queen of spirits, the mistress [mistress] of all the Elements, whom the stars answer, seasons return, Elements serve; at whose nod lightnings breath forth, seeds bud, plants increase, the initiall parent of fruit, the sister of *Phæbus*, light, and shining, carrying light from one planet to another, enlightening all powers by its light, restraining the various passings of the Stars, dispensing various lights by the circuits of the *Sun*, the Lady of great beauty, the mistress of rain and waters, the giver of riches, the nurse of mankind, the governor of all States, kind, mercifull, protecting men by Sea and land, mitigating all tempests of fortune, dispensing with fate, nourishing all things growing on the earth, wandering into divers woods, restraining the rage of Goblins, shutting the openings of the earth, dispensing the light of the Heaven, the wholesome rivers of the Sea, and the deplored silence of the infernals, by its nods; ruling the world, treading hell under her feet; of whose majesty the birds hasting in the Aire are affraid, the wild beasts straggling in the mountains, Serpents lying hid in the ground, fishes swimming in the Sea; But of these and the like names of Stars and planets, and their Epithites [epithets], Surnames [surnames], and callings upon, he that will know more, and make more curious enquiry, must betake himself to the hymnes of *Orpheus*, which he that truly understands, hath attained to a great understanding of naturall Magick.

Chap. ix. That humane imprecations do naturally impress their powers upon externall things; And how mans mind through each degree of dependencies ascends into the intelligible world, and becomes like to the more sublime spirits, and Intelligencies.

The Celestiall souls send forth their vertues to the Celestial bodies, which then transmit them to this sensible world. For the vertues of the terrene orb proceed from no other cause then Celestiall. Hence the Magician that will worke by them, useth a cunning invocation of the superiors, with mysterious words, and a certain kind of ingenious speech, drawing the one to the other, yet by a naturall force through a certain mutuall agreement betwixt them, whereby things follow of their own accord, or sometimes are drawn unwillingly. Hence saith *Aristotle* in the sixth book of his Mysticall Philosophy, that when any one by binding or bewitching doth call upon the Sun or other stars, praying them to be helpfull to the work desired, the Sun and other Stars do not heare his words, but are moved after a certain manner by a certain conjunction, and mutuall series, whereby the parts of the world are mutually subordinate the one to the other, and have a mutuall consent, by reason of their great union: As in mans body one member is moved by perceiving the motion of another, and in a harp one string is moved at the motion of another. So when any one moves any part of the world; other parts are moved by the perceiving the motion of that. The knowledge therefore of the dependency of things following one the other, is the foundation of all wonderfull operation, which is necessarily required to the exercising the power of attracting superior vertues. Now the words of men are certain naturall things, and because the parts of the world mutually draw one the other, therefore a Magician invocating by words, works by powers fitted to nature, by leading some by the love of one to the other, or drawing others by reason of the following of one after the other, or by repelling by reason of the enmity of one to the other, from the contrariety, and difference of things, and multitude of vertues; which although they are contrary, and different, yet perfect one part; sometimes also he compels things by way of authority, by the Celestiall vertue, because he is not a stranger to the heaven. A man therefore, if he receives the impression of any ligation, or fascination, doth not receive it according to the rationally soul, but sensually, and if he suffers in any part, suffers according to the Animall part. For they cannot draw a knowing and intelligent man by reason, but by receiving that impression and force by sense, in as much as the Animal spirit of man is by the influence of the Celestials, and cooperation of the things of the world, affected beyond his former and naturall disposition. As the son moves the father to labor, although unwilling, for to keep and maintain him, although he be wearied; and the desire to rule is moved to anger and other labors, for to get the dominion. And the indigency of nature, and fear of poverty, moves a man to desire riches. And the ornaments, and beauty of women is an incitement to concupiscence. And the harmony of a wise Musitian [musician] moves his hearers with various passions, whereof some do voluntary follow the consonancy of art, others conform themselves by gesture, although unwillingly, because their sense is captivated, their reason not being intent to these things. But these kinds of fascinations & ligations the vulgar doth neither admire, nor detest, by reason of their usualness: but they admire other naturall things, because they are ignorant of them, and are not accustomed to them. Hence they fall into errors, thinking those things to be above nature, or contrary to nature, which indeed are by nature, and according to nature. We must know therefore that every superior moves its next inferior, in its degree, and order, not only in bodies, but also in spirits. So the universall soul moves the particular soul; and the rational acts upon the sensual, and that upon the vegetable; and every part of the world acts upon another, and every part is apt to be moved by another; and every part of this inferior world suffers from the heavens according to their nature, and aptitude, as one part of the Animall body suffers from another. And the superior intellectuall world moves all things below it self, and after a manner contains all the same beings from the first to the last, which are in the inferior world. Celestiall bodies therefore move the body of the elementary world, compounded, generable, sensible, from the circumference to the center,

by superior, perpetual, and spirituall essences, depending on the primary intellect, which is the acting intellect; but upon the vertue put in by the word of God, which word the wise Chaldeans of *Babylon* call the cause of causes, because from it are produced all beings, the acting intellect which is the second from it depends; and that by reason of the union of this word with the first author, from whom all things being are truely produced; The word therefore is the Image of God, the acting intellect the image of the word, the soul is the image of this intellect; and our word is the image of the soul, by which it acts upon naturall things naturally, because nature is the work thereof. And every one of those perfects his subsequent, as a father his son, and none of the latter exists without the former. For they are depending amongst themselves, by a kind of ordinate dependency, so that when the latter is corrupted, it is returned into that which was next before it, untill it come to the heavens, then unto the universall soul, and lastly unto the acting intellect, by which all other creatures exist, and which it self exists in the principall author, which is the creating word of God, to which at length all things are returned. Our soul therefore, if it will work any wonderfull thing in these inferiors, must have respect to their beginning, that it may be strengthened, and illustrated by that, and receive power of acting through each degree from the very first author. Therefore we must be more diligent in contemplating the souls of the Stars then their bodies, and the supercelestiall, and intellectuall world, then the Celestial corporeall, because that is more noble, although this be excellent, and the way to that; and without which *medium* the influence of the superiour cannot be attained to. As for example, the Sun is the King of Stars, most full of light, but receives it from the intelligible world above all other Stars, because the soul thereof is more capable of intelligible splendor. Wherefore he that desires to attract the influence of the Sun, must contemplate upon the Sun, not only by the speculation of the exterior light, but also of the interior. And this no man can do unless he return to the soul of the Sun, and become like to it, and comprehend the intelligible light thereof with an intellectuall sight, as the sensible light with a corporeal eye. For this man shalbe filled with the light thereof; and the light thereof which is an under type impressed by the supernal Orb it receives into it self, with the illustration whereof his intellect being endowed, & truely like to it, & being assisted by it shall at length attain to that supreme brightness, and to all forms that partake thereof. And when he hath received the light of the supreme degree, then his soul shall come to perfection, and be made like to the spirits of the Sun, and shhall attain to the vertues, and illustrations of the supernaturall vertue, and shall enjoy the power of them, if he hath obtained faith in the first author. In the first place therefore we must implore assistance from the first author, and praying not only with mouth but a Religious gesture and supplicant soul, also abundantly, uncessantly, and sincerely, that he would enlighten our mind, and remove darkness growing upon our souls by reason of our bodies.

Title: Three books of occult philosophy [microform] /
written by Henry Cornelius Agrippa of Nettesheim ... ;
translated out of the Latin into the English tongue by J.F.
Library: MNCAT U of M Twin Cities
Authors: Agrippa von Nettesheim, Heinrich Cornelius, 1486?-1535.
Uniform Title: De occulta philosophia. English

Published: London : Printed by R.W. for Gregory Moule . . . , 1651.

Description: [28], 583, [12] p. : ill., port.

Series: Early English books, 1641-1700 ;

Subjects: Occultism. -- mn

Contributors: French, John, 1616-1657.

Notes: The translator is probably John French. Cf. DNB.

First edition in English.

Cf. Duveen, D.I. Bibliotheca alchemica et chemica. London, 1949, p. 7.

Errata: p. [24].

[Twilit Grotto -- Esoteric
Archives](#)

[Contents](#)

[Prev](#)

agrippa2-4

[Next](#)

[timeline](#)

Heinrich Cornelius Agrippa: Of Occult Philosophy, Book III (part 2)

This HTML edition by Joseph H. Peterson, Copyright © 2000. All rights reserved.

The copyright to the [Twilit Grotto Esoteric Archives](#) is owned by Joseph H. Peterson and is protected by the copyright laws of the United States and the Universal Copyright Convention.

The materials on the Twilit Grotto Esoteric Archives (including all texts, translations, images, descriptions, drawings etc.) are provided for the personal use of students, scholars, and the public. Any commercial use or publication of them without authorization is strictly prohibited. All materials are copyrighted and are not in the public domain. Copying of materials on the Twilit Grotto Esoteric Archives Web pages is not permitted.

Individuals distributing illegal copies will be pursued legally along with their Internet Service Providers.

Chapter xviii. Of the orders of evil spirits, and of their fall, and divers natures.

There are some of the School of the Theologians, who distribute the evill spirits into nine degrees, as contrary to the nine orders of the Angels; Therefore the first of these are those which are called false gods, who usurping the name of God, would be worshipped for gods, and require sacrifices and adorations, as that Devil, who saith to Christ, if thou wilt fal [fall] down and worship me, I will give thee all these things, shewing him all the kingdoms of the world; and the Prince of these is he who said, I will ascend above the height of the clouds, and will he like to the most High; who is therefore called *Beelzebub*, that is, an old god. In the second place follow the spirits of lies, of which sort was he who went forth, and was a lying spirit in the mouth of the Prophets of *Achab*; and the Prince of these is the Serpent *Pytho*; from whence *Apollo* is called *Pythius*, and that woman a witch in *Samuel*, and the other in the Gospel, who had *Pytho* in their belly. Therefore this kind of Devils joyneth himself to the Oracles, and deludeth men by divinations, and predictions, so that he may deceive. In the third order are the vessels of iniquity, which are also called the vessels of wrath, these are the inventors of evil things and of all wicked arts, as in *Plato*, that devill *Theutus* who taught Cards and Dice; for all wickedness, malice and deformity proceedeth from these; of the which in *Genesis*, in the Benedictions of *Simeon* and *Levi*, *Jacob* saith, vessels of iniquity are in their habitations; into their counsel let not my soul come; whom the *Psalmist* calleth vessels of death, *Esay* vessels of fury, and *Jeremy* vessels of wrath, *Ezekiel* vessels of destroying and slaying, and their prince is *Belial*, which is interpreted without a yoke [yoke] or disobedient, a prevaricator and an Apostate, of whom *Paul* to the *Corinthians* saith, what agreement hath Christ with *Beli*all? Fourthly follow the revengers of evil, and their Prince is *Asmodeus*, viz. causing judgement; After these in the fifth place come the deluders, who Imitate miracles, and serve wicked conjurers and witches, and seduce the people by their miracles, as the serpent seduced *Eve*, and their Prince is Satan, of whom is written in the Revelations, that he seduced the whole world, doing great signs, and causing fire to descend from heaven in the sight of men, seducing the inhabitants of the earth, by reason of the signs, which are given him to do. Sixthly the Aeriall powers offer themselves; they joyn [join] themselves to thundering and lightnings, corrupting the aire, causing pestilences and other evils; in the number of which, are the four Angels, of whom the Revelation speaketh, to whom it is given to hurt the Earth and Sea, holding the four windes, from the four corners of the earth; and their prince is called *Meririm*; he is the *Meridian* Devill, a boyling [boiling] spirit, a devill raging in the South, whom *Paul* to the *Ephesians* calleth the Prince of the

power of this air, and the spirit which worketh in the children of disobedience. The seventh mansion the furies possess, which are powers of evil, discords, war and devastations, whose Prince in the Revelations is called in Greek *Apollyon*, in Hebrew *Abaddon*, that is destroying and wasting. In the eighth place are the accusers, or the inquisitors, whose Prince is *Astarath* [Astaroth], that is, a searcher out: in the Greek language he is called *Diabolos*, that is an accuser, or calumniator, which in the Revelations is called the accuser, of the brethren, accusing them night & day before the face of our God. Moreover the Tempters and Ensnarers have the last place, one of which is present with every man, which we therefore call the evill *Genius*, and their Prince is *Mammon*, which is interpreted covetousness: But all unanimously maintain that evil spirits do wander up & down in this inferiour world, enraged against all, whom they therefore call Devils, of whom *Austin* [Augustine] in his first hook of the incarnation of the word to *Januarius*, saith: Concerning the devils and his Angels contrary to Vertues, the Ecclesiasticall preaching hath taught, that there are such things; but what they are and how they are, he hath not clear enough expounded: yet there is this opinion amongst most, that this Devill was an Angel, and being made an Apostate, perswaded very many of the Angels to decline with himself, who even unto this day are called his Angels: *Greece* notwithstanding thinketh not that all these are damned, nor that they are all purposefully evil, but that from the Creation of the world, the dispensation of things is ordained by this means, that the tormenting of sinful souls is made over to them: The other *Theologians* say that not any Devill was created evill, but that they were driven and cast forth of Heaven, from the orders of good Angels for their pride, whose fall not only our and the Hebrew *Theologians*, but also the *Assyrians*, *Arabians*, *Egyptians* and *Greeks* do confirm by their tenents [tenets]; *Pherecydes* he *Syrian* describeth the fall of the Devils and that *Ophis*, that is, the Devilish serpent, was the head of that rebelling Army; *Trismegistus* sings the same fall in his *Pimander*, and *Homer* under the name of *Ararus*, in his verses; and *Plutarch* in his speech of usury, signifieth, that *Empedocles* knew that the fall of the devils was after this manner: the devils also themselves often confess their fall: they therefore being cast forth into this valley of misery, some that are nigh to us wander up and down in this obscure air, others inhabit lakes, rivers and seas, others the earth, and terrifie [terrify] earthly things, and invade those who dig Wells and Metals, cause the gapings of the earth, strike together the foundation of mountains, and vex not only men, but also other creatures; some being content with laughter and delusion only, do contrive rather to weary men, then to hurt them, some heightning themselves to the length of a Giants body, and again shrinking themselves up to the smallness of the Pigmies, and changing themselves into divers forms, do disturb men with vain fear: others study lies and blasphemies, as we read of one in the third book of *Kings*, saying, I will go forth and be a lying spirit in the mouth of all the Prophets of *Achab*: but the worst sort of devils are those, who lay wait and overthrow passengers in their journeys, and rejoyce in wars and effusion of blood, and afflict men with most cruell stripes: we read of such in *Matthew*, for fear of whom no man durst pass that way; moreover the scripture reckoneth up nocturnall, diurnall, and meridionall devils, and describeth other spirits of wickedness by divers names, as we read in *Esay* of Satyrs, Scrichowls [screech owls], Syrenes, storks, Owls; and in the *Psalms* of Aspes, Basiliskes, Lions, Dragons; and in the Gospel we read of Scorpions and Mammon and the prince of this world and rulers of darkness, of all which Beelzebub is the prince, whom Scripture calleth the prince of wickedness. *Porphyrie* [Porphyry] saith, their prince is *Serapis*, who is also called *Pluto* by the Greeks, and also *Cerberus* is chief amongst them, that three-headed dog: viz. Because he is conversant in three elements, air, water, and earth, a most pernicious devill; whence also *Proserpina*, who can do very much in these three elements, is their Princess, which she testifies of her self in her answers, in these verses.

*Of threefold nature I Lucina fair,
The daughter am, sent from above the air;
The golden Phoebe am, and with heads trine,*

*Whom many forms do change, and the trine sign
Which I bear with forms of earth, fire, and air,
I for black mastives [mastiffs] of the earth do care.*

Origen's opinion concerning the devils, is: The spirits who act of their own free will, left the service of God with their Prince the devil; if they began to repent a little, are clothed with humane flesh; That further by this repentance, after the resurrection, by the same means by the which they came into the flesh, they might at the last return to the vision of God, being then also freed from etheriall and aeriall bodies, and then all knees are to be bowed to God, of Celestiall, Terrestrial, and Infernal things, that God may be all in all: Moreover Saint *Ireneus* approveth the opinion of *Justine Martyr*, who hath said, Satan never durst speak blasphemy against God, before that the Lord came on the earth, because that he knew not as yet his condemnation; but there are many of the devils who are fallen, who hope for their salvation: Very many think by the History of *Paul the Hermite* written by *Jerome*, & revered by the Church with Canonical hours, also by the Legend of *Brandan*, they are so taught; and even by this Argument they maintain that their prayers are heard; that we read in the Gospels, that Christ heard the prayers of the devils, and granted that they should enter into the Herd of Swine; to these also agreeth the 71. *Psalm*, according to our supputation, but according to the supputation of the Hebrews the 72, where we read, the Ethiopians shall fall before him, and his enemies lick the dust; there it is read according to the Hebrew text, they that inhabit the desert, shall bend their knees before him, that is, the aieri spirits shall adore him, as the *Cabalists* affirm, and his enemies shall lick the dust, which they understand of *Zazell*, and his Army: of which we read in *Genesis*, Dust shalt thou eat all the dayes of thy life, and elsewhere the Prophet saith, because the dust of the earth is his bread; hence the *Cabalists* think, that even some devils shall be saved, which opinion also it is manifest that *Origen* was of.

Chapter xix. Of the bodies of the Devils.

Concerning the bodies of Angels, there is a great dissension betwixt the late Divines, and Philosophers; for *Thomas* affirms that all angels are incorporeall, yea evil angels, yet that they do assume bodies sometimes, which after awhile they put off again; *Dionysius* in *Divine Names* strongly affirms that Angels are incorporeal. Yet *Austin* [Augustine] upon *Genesis* delivers his opinion, that Angels are said to be Aery, and Fiery Animals: because they have the nature of Aeriall bodies, neither can they be dissolved by death, because the element which is more active than passive is predominant in them; the same seem to affirm, that all Angels in the beginning of their creation had Aeriall bodies, being formed of the more pure, and superiour part of the air, being more fit to act, then to suffer; and that those bodies were after the confirmation preserved in good Angels, but changed in the evil in their fall, into the quality of more thick air, that they might be tormented in the fire: Moreover *Magnus Basilius* doth attribute bodies not only to Devils, but also to pure angels, as certain thin, Aeriall, pure spirits; to which *Gregory Nazianzen* doth agree. *Apuleius* was of opinion, that all angels had not bodies; for in the book of the *Demon of Socrates*, he saith, that there is a more propitious kind of spirits, which being alwayes free from corporeal bonds, are procured by certain prayers. But *Psellus* the *Platonist*, and *Christianus* do think that the nature of spirits is not without a body; but yet not that the body of angels, & devils are the same; for that is without matter; but the bodies of devils are in a manner materiall, as shadows, and subject to passion, that they being struck are pained, and may be burnt in the fire, into conspicuous ashes, which as is recorded, was done in *Tuscia*. And although it be a spirituall body, yet it is most sensible, and being touched, suffers; and although it be cut asunder, yet comes together again, as air and water, but yet in the mean time is much pained. Hence it is that they fear the edge of the sword, and any weapon. Hence in *Virgil* the *Sybill* saith to *Aeneas*,

Do thou go on thy way and draw thy sword.

Upon which *Servius* saith that she would have *Aeneas* have his sword consecrated. *Orpheus* also describes the kinds of *Demoniacall* bodies; there is indeed one body, which onely abides the fire, but being seen, doth not suffer, which *Orpheus* calls fiery, and *Celestiall Demons*: the other is contempered with the mixtion of fire, and air, whence they are called *Etheriall*, and *Aeriall*; to which if any waterish thing was added, there arose a third kinde, whence they are Called watery, which sometimes are seen: to which if any earthiness be added, this is not very thick; they are called *Terrene Demons*, and they are more conspicuous, and sensible. Now the bodies of sublime *Demons* are nourished of the most pure *Etheriall* element, and are not rashly to be seen of any, unless they be sent from God; being weaved of such bright threads, and so small, that they transmit all the rayes of our sight by their finess, and reverberate them with splendor, and deceive by their subtlety; of which *Calcidius* saith, *Etheriall*, and *Aeriall Demons*, because their bodies have not so much fire as that they are conspicuous, nor yet so much earth that the solidity of them resists the touch, and their whole composure being made up of the clearness of the skie [sky], and moisture of the air, hath joyned [joined] together an indissoluble superficies. The other *Demons* are neither so appearable, nor invisible, being sometimes conspicuous are turned into divers figures, and put upon themselves bodies like shadows, of blood-less images, drawing the filthiness of a gross body, and they have too much communion with the Wood (which the Ancients did call the wicked soul) and by reason of their affinity with earth, and water, are also taken with *Terrene* pleasures, and lust; of which sort are hobgoblins, and Incubi, and Succubi, of which number it is no absurd conjecture to think that *Melusina* was: yet there is none of the *Demons* (as *Mareus* supposeth) is to be supposed male or female, seeing this difference of sex belongs to compounds, but the bodies of *Demons* are simple, neither can any of the *Demons* turn themselves into all shapes at their pleasure; but to the fiery, and aiery it is easie so to do, *viz*: to change themselves into what shapes their imagination conceives: now subterraneall and dark Demons, because their nature being concluded in the streights of a thick and unactive body, cannot make the diversity of shapes, as others can. But the waterie, and such as dwell upon the moist superficies of the earth, are by reason of the moistness of the element, for the most part like to women; of such kinde are the fairies of the Rivers, and *Nymphs* of the Woods: but those which inhabite dry places, being of dryer bodies, shew themselves in form of men, as Satyrs, or *Onosceli*, with Asses legs, or *Fauni*, and *Incubi*, of which he saith, he learned by experience there were many, and that some of them oftentimes did desire, and made compacts with women to lie with them: and that there were some Demons, which the French call *Dusii*, that did continually attempt this way of lust.

Chapter xx. Of the annoyance of evil spirits, and the preservation we have by good spirits.

It is the common opinion of Divines, that all evil spirits are of that nature, that they hate God as well as men; therefore Divine providence hath set over us more pure spirits, with whom he hath entrusted us, as with Shepherds [shepherds], and Governours, that they should daily help us, and drive away evil spirits from us, and curb, and restrain them, that they should not hurt us as much as they would; as is read in *Tobia*, that *Raphael* did apprehend the *Demon* called *Asmodeus*, and bound him in the wilderness of the upper *Egypt*. Of these *Hesiod* saith, there are 30000 of *Jupiters* immortall spirits living on the Earth, which are the keepers of mortall men, who that they might observe justice and mercifull deeds, having clothed themselves with air, go every where on the Earth. For there is no Prince, nor potentate could be safe, nor any woman continue uncorrupted, no man in this valley of ignorance could come to the end appointed to him by God, if good

spirits did not secure us; Or if evill spirits should be permitted to satisfie the wils [wills] of men; As therefore amongst the good spirits there is a proper keeper or protector deputed to every one, corroborating the spirit of the man to good; so of evil spirits there is sent forth an enemy ruling over the flesh, and desire thereof; and the good spirit fights for us as a preserver against the enemy [enemy], and flesh; Now man betwixt these contenders is the middle [middle], and left in the hand of his own Counsell, to whom he will give victory; we cannot therefore accuse Angels, if they do not bring the Nations entrusted to them, to the knowledge of the true God, to true piety, and suffer them to fall into errors and perverse worship: but it is to be imputed to themselves, who have of their own accord declined from the right path, adhering to the spirits of errors, giving victory to the Devill; for it is in the hand of man to adhere to whom he please, and overcome whom he will, by whom, if once the enemy the devill be overcome, he is made his servant, and being overcome, cannot fight any more with another, as a wasp that hath lost his sting: to which opinion *Origen* assents in his book *Periarchon*, concluding, that the Saints fighting against evil spirits, and overcoming, do lessen their armie [army], neither can he that is overcome by any, molest any more; As therefore there is given to every man a good spirit, so also there is given to every man an evil *Diabolicall* spirit, whereof each seeks an union with our spirit, and endeavours to attract it to it self, and to be mixed with it, as wine with water; the good indeed, through all good works conformable to it self, change us into Angels, by uniting us, as it is writ of *John Baptist* in *Malachie*: Behold I send mine Angel before thy face: of which transmutation, and union it is writ elsewhere; He which adheres to God is made one spirit with him. An evil spirit also by evil works, studies to make us conformable to it self, and to unite, as *Christ* saith of *Judas*, Have not I chosen twelve, & one of you is a devil? And this is that which *Hermes* saith, when a spirit hath influence upon the soul of man, he scatters the seed of his own notion, whence such a soul being sown [sown] with seeds, and full of fury, brings forth thence wonderfull things, and whatsoever are the offices of spirits: for when a good spirit hath influence upon a holy soul, it doth exalt it to the light of wisdom; but an evil spirit being transfused into a wicked soul, doth stir it up to theft, to man-slaughter, to lusts, and whatsoever are the offices of evil spirits. Good spirits (as saith *Iamblicus*) purge the souls most perfectly; and some bestow upon us other good things; they being present do give health to the body, vertue to the soul, security to the soul, what is mortall in us they take away, cherish heat, and make it more efficacious to life, and by an Harmonie [harmony] do alwayes infuse light into an intelligible mind. But whether there be many keepers of a man, or one alone, *Theologians* differ amongst themselves; we think there are more, the Prophet saying, he hath given his Angels a charge concerning thee, that they should keep thee in all thy wayes: which as saith *Hierome*, is to be understood of any man, as well as of Christ. All men therefore are governed by the ministry of divers Angels, and are brought to any degree of vertue, deserts, and dignity, who behave themselves worthy of them; but they which carry themselves unworthy of them are deposed, and thrust down, as well by evil spirits, as good spirits, unto the lowest degree of misery, as their evil merits shall require: but they that are attributed to the sublimer Angels, are preferred before other men, for Angels having the care of them, exalt them, and subject others to them by a certain occult power; which although neither of them perceive, yet he that is subjected, feels a certain yoke of presidency, of which he cannot easily acquit himself, yea he fears and reverenceth that power, which the superiour Angels make to flow upon superiours, and with a certain terrour bring the inferiours into a fear of presidency. This did *Homer* seem to be sensible of, when he saith, that the *Muses* begot of *Jupiter*, did alwayes as inseparable companions assist the *Kings* begot of *Jupiter*, who by them were made venerable, and magnificent. So we read that M. *Antonius* being formerly joyned [joined] in singular friendship with *Octavus Augustus*, were wont alwayes to play together. But when as alwayes *Augustus* went away conquerour, that a certain *Magician* Counsell'd M. *Antonius* thus. *O Antony*, what dost thou do with that yong [young] man? shun, and avoid him, for although thou art elder then he, and art more skillfull then he, and art better descended then he, and hast endured the Wars of more Emperours, yet thy *Genius* doth much dread the

Genius of this yong man, and thy Fortune flatter his Fortune; unless thou shalt shun him, it seemeth wholly to decline to him. Is not the Prince like other men, how should other men fear, and reverence him, unless a Divine terrour should exalt him, and striking a fear into others, depress them, that they should reverence him as a Prince? Wherefore we must endeavour, that being purified by doing well, and following sublime things, and choosing opportune times, and seasons, we be entrusted or committed to a degree of sublimer, and more potent Angels, who taking care of us, we may deservedly be preferred before others.

Chapter xxi. Of obeying a proper Genius, and of the searching out the nature thereof.

As every Region in the Celestials hath a certain Star, and Celestiall image which hath influence upon it before others: so also in supercelestials doth it obtain a certain Intelligence set over it, and guarding it, with infinite other ministring spirits of its order, all which are called by a common name, the Sons of *Elohim Sabaoth* *úâàáö íéàìà éđá* *i.e.* Sons of the God of hosts. Hence as often as the most high doth deliberate of War, or slaughter, or the desolation of any Kingdom, or subduing of any people in these inferiours, then no otherwise, when these shall come upon the earth, there proceeds a conflict of these spirits above, as it is written in *Isaiah*, The Lord of Hosts shall visit the Army of the high, in the heavens; and the Kings of the earth, in the earth; of which conflicts of spirits and presidents, we read also in *Daniel*, *viz.* of the Prince of the Kingdom of the *Persians*, of the Prince of the *Grecians*, of the Prince of the peopl of *Israel*; and of their conflict amongst themselves, of which also *Homer* seemed formerly to be sensible of, when he sang,

*Great was the rumour in the Court above
When that the gods War mutually did move:
When Phoebus did to Neptune battle give,
Pallas with Mars the god of War did strive,
Diana did withstand in hostile way
Juno, and Latona did for to slay
Mercury attempt. -----*

Nevertheless seeing there be in every region spirits of all sorts, yet they are more powerfull there which are of the same order with the president of that region. So in the *Solary* region, the *Solary* spirits are most potent; in the *Lunary*, *Lunary*, and so of the rest. And hence it is that various events of our affairs offer themselves, & follow us in places and provinces, being more Fortunate in one place more then another, where *viz.* the *Demon* our *Genius* shall receive more power, or we shall there obtain a more powerfull *Demon* of the same order. So *Solary* men, if they shall travell into a *Solary* region, or province, shall he made there far more fortunate, because there they shall have more powerfull, and more advantagious conductors or *Genii*, by the present aid of whom they shall be brought beyond expectation, and their own power, to happy events. Hence it is that the choice of a place, region, or time doth much conduce to the happiness of life where any one shall dwell, & frequent, according to the nature & instinct of his own *Genius*. Sometimes also the change of the name doth conduce to the same, for whereas the properties of names being the signifiers of things themselves, do as it were in a glass declare the conditions of their forms; thence it comes to pass, that names being changed, the things oftentimes are changed. Hence the sacred writ doth not without cause bring in God, whilst he was blessing *Abram*, and *Jacob*, changing their names, calling the one *Abraham*, and the other *Israel*. Now the ancient Phylosophers [philosophers] teach us to know the nature of the *Genius* of every man,

by Stars, their influx, and aspects, which are potent in the Nativity of any one; but with instructions so divers, and differing amongst themselves, that it is much difficult to understand the mysteries of the heavens by their directions. For *Porphyrie* [Porphyry] seeks the *Genius* of the Star, which is the Lady of the Nativity: but *Maternus* either from thence, or from the Planets, which had then most dignities, or from that into whose house the Moon was to enter after that, which at the birth of the man it doth retain. But the *Caldeans* [Chaldeans] enquire after the *Genius*, either from the Sun above, or from the Moon. But others, and many *Hebrews* think it is to be enquired after from some corner of the heaven, or from all of them. Others seek a good *Genius* from the eleventh house, which therefore they call a good *Demon*; but an evil *Genius* from the sixth, which therefore they call an evil *Demon*. But seeing the inquisition of these is laborious, & most occult, we shall far more easily enquire into the nature of our *Genius* from our selves, observing those things which the instinct of nature doth dictate to, and the heaven inclines us to from our infancy, being distracted with no contagion, or those things which the minde, the soul being freed from vain cares, and sinister affections, and impediments being removed, doth suggest to us: These without all doubt are the perswasions [persuasions] of a *Genius* which is given to every one from their birth, leading, and perswading us to that whither the Star thereof inclines us to.

Chapter xxii. That there is a threefold keeper of man, and from whence each of them proceed.

Every man hath a threefold good Demon, as a proper keeper, or preserver, the one whereof is holy, another of the nativity, and the other of profession. The holy Demon is one, according to the Doctrine of the Egyptians, assigned to the rationall soul, not from the Stars or Planets, but from a supernaturall cause, from God himself, the president of Demons, being universall, above nature: This doth direct the life of the soul, & doth alwaies put good thoughts into the minde, being alwaies active in illuminating us, although we do not alwaies take notice of it; but when we are purified, and live peaceably, then it is perceived by us, then it doth as it were speak with us, and communicates its voyce [voice] to us, being before silent, and studyeth daily to bring us to a sacred perfection. Also by the ayd [aid] of this Demon we may avoid the malignity of a Fate, which being religiously worshipped by us in honesty, and sanctity, as we know was done by *Socrates*; the *Pythagoreans* think we may be much helped by it, as by dreams, and signs, by diverting evill things, and carefully procuring good things. Wherefore the *Pythagorians* were wont with one consent to pray to *Jupiter*, that he would either preserve them from evill, or shew them by what Demon it should be done. Now the Demon of the nativity, which is called the *Genius*, doth here descend from the disposition of the world, and from the circuits of the Stars, which were powerfull in his nativity. Hence there be some that think, when the soul is coming down into the body, it doth out of the quire of the Demons naturally choose a preserver to it self, nor only choose this guide to it self, but hath that willing to defend it. This being the executor, and keeper of the life, doth help it to the body, and takes care of it, being Communicated to the body, and helps a man to that very office, to which the Celestials have deputed him, being born. Whosoever therefore have received a fortunate *Genius*, are made thereby vertuous in their works, efficacious, strong, and prosperous. Wherefore they are called by the *Phylosophers* [philosophers] fortunate, or luckily born. Now the Demon of profession is given by the Stars, to which such a profession, or sect, which any man hath professed, is subjected, which the soul, when it began to make choyce [choice] in this body, and to take upon itself dispositions, doth secretly desire. This Demon is changed, the profession being changed; then according to the dignity of the profession, we have Demons of our profession more excellent and sublime, which successively take care of man, which procures a keeper of profession, as he proceeds from vertue to vertue. When therefore a profession agrees with our nature, there is present with us a Demon of our profession like unto us, and sutable [suitable] to our *Genius*,

and our life is made more peaceable, happy, and prosperous: but when we undertake a profession unlike, or contrary to our *Genius*, our life is made laborious, and troubled with disagreeing patrons. So it falls out that some profit more in any science, or art, or office, in a little time, and with little pains, when another takes much pains, and studies hard, and all in vain: and, although no science, art, or vertue be to be contemned, yet that thou maist live prosperously, carry on thy affairs happily; in the first place know thy good *Genius*, and thy nature, and what good the celestiall disposition promiseth thee, and God the distributor of all these, who distributes to each as he pleaseth, and follow the beginnings of these, profess these, be conversant in that vertue to which the most high distributor doth elevate, and lead thee, who made *Abraham* excell in justice and clemency, *Isaac* with fear, *Jacob* with strength, *Moses* with meekness and Miracles, *Joshua* in war, *Phinias* in zeal, *David* in religion, and victory, *Solomon* in knowledge and fame, *Peter* in faith, *John* in charity, *Jacob* in devotion, *Thomas* in prudence, *Magdalen* in contemplation, *Martha* in officiousness. Therefore in what vertue thou thinkest thou canst most easily be a proficient in, use diligence to attain to the height thereof; that thou maist excell in one, when in many thou canst not: but in the rest endeavour to be as great a proficient as thou canst: but if thou shalt have the overseers of nature, and religion agreeable, thou shalt finde a double progress of thy nature, and profession: but if they shall be disagreeing, follow the better, for thou shalt better perceive at some time a preserver of an excellent profession, then of nativity.

Chapter xxiii. Of the tongue of Angels, and of their speaking amongst themselves, and with us.

We might doubt whether Angels, or Demons, since they be pure spirits, use any vocal speech, or tongue amongst themselves, or to us; but that *Paul* in some place saith, If I speak with the tongue of men, or angels: but what their speech or tongue is, is much doubted by many. For many think that if they use any Idiome, it is Hebrew, because that was the first of all, and came from heaven, and was before the confusion of languages in *Babylon*, in which the Law was given by God the Father, and the Gospell was preached by Christ the Son, and so many Oracles were given to the Prophets by the Holy Ghost: and seeing all tongues have, and do undergo various mutations, and corruptions, this alone doth alwaies continue inviolated. Moreover an evident sign of this opinion is, that though each Demon, and Intelligence do use the speech of those nations, with whom they do inhabit, yet to them that understand it, they never speak in any Idiome, but in this alone. But now how Angels speak it is hid from us, as they themselves are. Now to us that we may speak, a tongue is necessary with other instruments, as are the jaws, palate, lips, teeth, throat, lungs, the aspera arteria, and muscles of the breast, which have the beginning of motion from the soul. But if any speak at a distance to another, he must use a louder voice; but if neer, he whispers in his ear: and if he could be coupled to the hearer, a softer breath would suffice; for he would slide into the hearer without any noise, as an image in the eye, or glass. So souls going out of the body, so Angels, so Demons speak: and what man doth with a sensible voyce [voice], they do by impressing the conception of the speech in those to whom they speak, after a better manner then if they should express it by an audible voyce. So the *Platonists* say that *Socrates* perceived his Demon by sense indeed, but not of this body, but by the sense of the etheriall body concealed in this: after which manner *Avicen* believes the Angels were wont to be seen, and heard by the Prophets: That instrument, whatsoever the vertue be, by which one spirit makes known to another spirit what things are in his minde, is called by the Apostle *Paul* the tongue of Angels. Yet oftentimes also they send forth an audible voyce, as they that cryed at the ascension of the Lord, Ye men of *Galile* [Galilee], why stand ye there gazing into the heaven? And in the old law they spake with divers of the Fathers with a sensible voyce, but this never but when they assumed bodies. But with what senses those spirits and Demons hear our invocations, and prayers, and see our ceremonies, we are altogether ignorant.

For there is a spirituall body of Demons everywhere sensible by nature, so that it toucheth, seeth, heareth, without any medium, and nothing can be an impediment to it: Yet neither do they perceive after that manner as we do with different organs, but haply as sponges drink in water, so do they all sensible things with their body, or some other way unknown to us; neither are all animals endowed with those organs; for we know that many want ears, yet we know they perceive a sound, but after what manner we know not.

Chapter xxiv. Of the names of Spirits, and their various imposition; and of the Spirits that are set over the Stars, Signs, Corners of the Heaven, and the Elements.

Many and divers are the names of good spirits, and bad: but their proper, and true names, as those of the Stars, are known to God alone, who only numbers the multitude of Stars, and calls them all by their names, whereof none can be known by us but by divine revelation, and very few are expressed to us in the sacred writ. But the masters of the Hebrews think that the names of the angels were imposed upon them by *Adam*, according to that which is written, The Lord brought all things which he had made unto *Adam*, that he should name them, and as he called any thing, so the name of it was. Hence the Hebrew *Mecubals* think, together with *Magicians*, that it is in the power of man to impose names upon Spirits, but of such a man only who is dignified, and elevated to this vertue by some divine gift, or sacred authority: but because a name that may express the nature of divinity, or the whole vertue of angelical essences cannot be made by any humane voyce, therefore names for the most part are put upon them from their works, signifying some certain office, oe effect, which is required by the quire of Spirits: which names then no otherwise then oblations, and sacrifices offered to the Gods, obtain efficacy and vertur to draw any spirituall substance from above or beneath, for to make any desired effect. I have seen, and known some writing on virgin parchment the name and seal of some spirit in the hour of the Moon: which when afterward he gave to be devoured by a water-frog, and had muttered over some verse, the frog being let go into the water, rains, ans shours [showers] presently followed. I saw also the same man inscribing the name of another Spirit with the seal thereof in the hour of *Mars*, which was given to a Crow, who being let go, after a verse muttered over, presently there followed from that corner of the heaven, whither he flew, lightnings, shakings, and horrible thunders, with thick clouds: Neither were those names of spirits of an unknown tongue, neither did they signifie any thing else but their offices. Of this kinde are the names of those angels, *Raziel*, *Gabriel*, *Michael*, *Raphael*, *Haniel*, which is as much as the vision of God, the vertue of God, the strength of God, the medicine of God, the glory of God. In like manner in the offices of evill Demons are read their names, a player, deceiver, a dreamer, fornicator, and many such like. So we receive from many of the ancient Fathers of the Hebrews the names of angels set over the planets and signs: over *Saturn*, *Zaphiel* [Zaphkiel]; over *Jupiter*, *Zadkiel*; over *Mars*, *Camael*; over the *Sun*, *Raphael*; over *Venus*, *Haniel*; over *Mercury*, *Michael*; over the *Moon*, *Gabriel*. These are those seven Spirits which always stand before the face of God, to whom is entrusted the disposing of the whole celestial, and terrene Kingdoms, which is under the Moon. For these (as say the more curious Theologians) govern all things by a certain vicissitude of hours, daies [days], and years, as the Astrologers teach concerning the planets which they set over; which therefore *Mercurius Trismegistus* calls the seven governors of the world, who by the heavens, as by instruments, distribute the influences of all the Stars and signs upon these inferiours. Now there are some that do ascribe them to the Stars, by names somewhat differing, saying, that over Saturn is set an intelligence called *Oriphiel*; over Jupiter *Zachariel*; over Mars *Zamael*; over the Sun *Michael*; over Venus *Anael*; over Mercury *Raphael*; over the Moon *Gabriel*. And every one of these governs the world 354 years, and four months; and the government begins from the Intelligence

of *Saturn*; afterward in order, the Intelligences of *Venus*, *Jupiter*, *Mercury*, *Mars*, the *Moon*, the *Sun* reign, and then the government returns to the Spirit of *Saturn*. *Abbas Tritemius [Trithemius] writ to Maximilian Caesar a speciall Treatise* concerning these, which he that will thoroughly examine, may from thence draw great knowledge of future times. Over the twelve Signs are set these, viz. over *Aries Malchidael*; over *Taurus Asmodel*; over *Gemini Ambriel*; over *Cancer Muriel*; over *Leo Verchiel*; over *Virgo Hamaliel*; over *Libra Zuriel*; over *Scorpio Barchiel*; over *Sagittarius Advachiel*; over *Capricorn Hanael*; over *Aquarius Cambiel*; over *Pisces Barchiel*. Of these Spirits set over the planets, and Signs, *John* made mention in the *Revelation*, speaking of the former in the beginning; And of the seven Spirits which are in the presence of the Throne of God, which I finde are set over the seven planets, [the latter] in the end of the book, where he describes the platform of the heavenly City, saying that in the twelve gates thereof were twelve Angels. There are again twenty eight Angels, which rule in the twenty eight mansions of the Moon, whose names in order are these: *Geniel*, *Enediel*, *Amixiel*, *Azariel*, *Gabiel*, *Dirachiel*, *Seheliel* [Scheliel?], *Amnediel*, *Barbiel*, *Ardefiel*, *Neciel*, *Abdizuel*, *Jazeriel*, *Ergediel*, *Ataliel*, *Azeruel*, *Adriel*, *Egibiel*, *Amutiell*, *Kyriell*, *Bethnael*, *Geliel*, *Requiel*, *Abrinael*, *Aziel*, *Tagriell*, *Alheniel*, *Amnixiel*. There are also four Princes of the Angels, which are set over the four winds, and over the four parts of the world, whereof *Michael* is set over the Eastern wind; *Raphael* over the Western; *Gabriel* over the Northern; *Nariel*, who by some is called *Uriel*, is over the Southern. There are also assigned to the Elements these, viz. to the air *Cherub*; to the water *Tharsis*; to the Earth *Ariel*; to the Fire *Seruph*, or according to *Philon*, *Nathaniel*. Now every one of these Spirits is a great Prince, and hath much power and freedome in the dominion of his own planers, and signs, and in their times, years, months, daies, and hours, and in their Elements, and parts of the world, and winds. And every one of them rules over many legions; and after the same manner amongst evil spirits, there are four which as most potent Kings are set over the rest, according to the four parts of the world, whose names are these, viz. *Urieus*, King of the East; *Amaymon*, King of the South; *Paymon*, King of the West; *Egin*, King of the North, which the Hebrew Doctors perhaps call more rightly thus, *Samuel*, *Azazel*, *Azael*, *Mahazuel*, under whom many other rule as princes of legions, and rulers; also there are innumerable Demons of private offices. Moreover the ancient *Theologians* of the Greeks reckon up six Demons, which they call *Telchines*, others *Alastores*; which bearing ill will to men, taking up water out of the river *Styx* with their hand, sprinkle it upon the earth, whence follow Calamities, plagues, and famines; and these are said to be *Acteus*, *Megalezius*, *Ormenus*, *Lycus*, *Nicon*, *Mimon*. But he which desires to know exactly the distinct names, offices, places, and times of Angels, and evil Demons, let him enquire into the book of *Rabbi Simon* of the Temples. And in his book of lights, and in his treatise of the greatness of stature, and in the treatise of the Temples of *Rabbi Ishmael*, and in almost all the Commentaries of his book of formation, and he shall finde it written at large concerning them.

Chapter xxv. How the Hebrew Mecubals draw forth the sacred names of Angels out of the sacred writ, and of the seventie two [seventy-two] Angels, which bear the name of God, with the Tables of Ziruph, and the Commutations of letters, and numbers.

There are also other sacred names of good, and evil Spirits deputed to each offices, of much greater efficacy then the former, which the Hebrew Mecubals drew forth out of sacred writ, according to that art which they teach concerning them; as also certain names of God are drawn forth out of certain places: the generall rule of these is, that wheresoever any thing of divine essence is expressed in the Scripture, from that place the name of God may rightly be gathered; but in what place soever in the Scripture the name of God is found expressed, there mark what office lies under that name. Wheresoever therefore the Scripture speaks of the office or work

of any spirit, good, or bad, from thence the name of that spirit, whether good, or bad, may be gathered; this unalterable rule being observed, that of good spirits we receive the names of good spirits, of evill the names of evill: & let us not confound black with white, nor day with night, nor light with darkness: which by these verses, as by an example, is manifest. Let them be as dust before the face of the winde, and let the Angel of the Lord scatter them: Let their waies [ways] be darkness, And slippery, and let the angel of the Lord pursue them.

ääø äääé êàìàîâ çâø éðòì òâîë áéáé
íôãø äéáé êàìîâ úâ÷ì÷ìçâ êùç íëøã éáé

In the 35. Psalme with the Hebrews, but with us the 34, out of which the names of those angels are drawn, *ìããéî*, & *ìàøéî* *Mirael*, of the order of warriors [warriors]. So out of that verse, Thou shalt set over him the wicked, and Satan shall stand at his right hand. Out of the Psalm 109. with the Hebrews, but with the Latines the 108:

ãðéíé ìà øîáé ìèùâ òùø áéìò ã÷ôä

is extracted the name of the evill spirit *Schii éòéù* which signifies a spirit that is a work of engines. There is a certain text in *Exodus* contained in three verses, whereof every one is writ with seventy two letters, beginning thus: The first, *Vajisa òñéã* the second, *Vajabo àáéã* : the third, *Vajot èéã* : which are extended into one line, viz. the first, and third from the left hand to the right, but the middle in a contrary order, beginning from the right to the left, is terminated on the left hand: then each of the three letters being subordinate the one to the other, make one name, which are seventy two names, which the Hebrews call *Schemhamphoræ*: to which if the divine name *El ìà* or *Jah äé* be added, they produce seventy two trissyllable names of angels, whereof every one carries the great name of God, as it is written: My Angel shall go before thee; observe him, for my name is in him. And these are those that are set over the seventy two Celestial quinarie, and so many Nations, and tongues, and joynts [joints] of mans body, and cooperate with the seventy two seniors of the Synagogue, and so many disciples of Christ: and their names according to the extraction which the Cabalists make, are manifest in this following table, according to one manner which we have spoke of. Now there are many other manner or waies of making *Schemhamphoræ* out of those verses, as when all three are in a right order written one after the other from the right to the left, besides those which are extracted by the tables of *Ziruph*, and the tables of commutations, of which we made mention above. And because these tables serve for all names, as well divine, as angelical, we shall therefore subjoyn them to this Chapter.

These are the seventy two Angels, bearing the name of God, *Schemhamphoræ*.

Mebahiah	äé	ä	á	î	Aniel	ìà	é	ð	à	Leuuiah	äé	ã	ã	ì	Vehuah	äé	ã	ä	ã
Poiel	ìà	é	ò	ô	Haamiah	äé	î	ò	ä	Pahaliah	äé	ì	ä	ô	Ieliel	ìà	é	ì	é
Nemamiah	äé	î	î	ð	Rehael	ìà	ò	ä	ø	Nelchael	ìà	ç	ì	ð	Sitael	ìà	è	é	ñ

Ieiael	ìa	ì	é	é	Ieiazel	ìa	æ	é	é	Ieiaiel	ìa	é	é	é	Elemiah	äé	î	ì	ò
Harahel	ìa	ä	ø	ä	Hahahel	ìa	ä	ä	ä	Melahel	ìa	ä	ì	î	Mahasiah	äé	ù	ä	î
Mizrael	ìa	ø	ö	î	Michael	ìa	ç	é	î	Hahuihah	äé	å	ä	ä	Lelahel	ìa	ä	ì	ì
Umabel	ìa	á	î	å	Vevaliah	äé	ì	å	å	Nithhaiah	äé	ä	ú	ð	Achaiah	äé	à	ç	à
Iahhel	ìa	ä	ä	é	Ielahiah	äé	ä	ì	é	Haaiah	äé	à	à	ä	Cahethel	ìa	ú	ä	ë
Annauel	ìa	å	ð	ò	Sealiah	äé	ì	à	ñ	Ierathel	ìa	ú	ø	é	Haziel	ìa	é	æ	ä
Mehekiel	ìa	÷	ä	î	Ariel	ìa	é	ø	ò	Seehiah	äé	ä	à	ù	Aladiah	äé	ã	ì	à
Damabiah	äé	á	î	ã	Asaliah	äé	ì	ù	ò	Reiiel	ìa	é	é	ø	Lauiah	äé	å	à	ì
Meniel	ìa	é	ð	î	Mihael	ìa	ä	é	î	Omael	ìa	î	å	à	Hahaiah	äé	ò	ä	ä
Eiael	ìa	ò	é	à	Vehuel	ìa	å	ä	å	Lecabel	ìa	á	ë	ì	Ieiazel	ìa	æ	é	é
Habuiah	äé	å	á	ä	Daniel	ìa	é	ð	ã	Vasariah	äé	ø	ù	å	Mebahel	ìa	ä	á	î
Roehel	ìa	ä	à	ø	Hahasiah	äé	ù	ä	ä	Iehuihah	äé	å	ä	é	Hariel	ìa	é	ø	ä
Iibamiah	äé	î	á	é	Imamiah	äé	î	î	ò	Lehahiah	äé	ä	ä	ì	Hakamiah	äé	î	÷	ä
Haiaiel	ìa	é	é	ä	Nanael	ìa	à	ð	ð	Chavakiah	äé	÷	å	ç	Leviah	äé	å	à	ì
Mumiah	äé	î	å	î	Nithael	ìa	ú	é	ð	Monadel	ìa	ã	ð	î	Caliel	ìa	é	ì	ë

The Right Table of the Commutations.

ú	ù	ø	÷	ö	ô	ò	ñ	ð	î	ì	ë	é	è	ç	æ	å	ä	ã	â	á	à
à	ú	ù	ø	÷	ö	ô	ò	ñ	ð	î	ì	ë	é	è	ç	æ	å	ä	ã	â	á
á	à	ú	ù	ø	÷	ö	ô	ò	ñ	ð	î	ì	ë	é	è	ç	æ	å	ä	ã	â
â	á	à	ú	ù	ø	÷	ö	ô	ò	ñ	ð	î	ì	ë	é	è	ç	æ	å	ä	ã
ã	â	á	à	ú	ù	ø	÷	ö	ô	ò	ñ	ð	î	ì	ë	é	è	ç	æ	å	ä
ä	ã	â	á	à	ú	ù	ø	÷	ö	ô	ò	ñ	ð	î	ì	ë	é	è	ç	æ	å
å	ä	ã	â	á	à	ú	ù	ø	÷	ö	ô	ò	ñ	ð	î	ì	ë	é	è	ç	æ
æ	å	ä	ã	â	á	à	ú	ù	ø	÷	ö	ô	ò	ñ	ð	î	ì	ë	é	è	ç
ç	æ	å	ä	ã	â	á	à	ú	ù	ø	÷	ö	ô	ò	ñ	ð	î	ì	ë	é	è

è	ç	æ	å	ä	ã	â	á	à	ú	ù	ø	÷	ö	ô	ò	ñ	đ	î	ì	ë	é	
é	è	ç	æ	å	ä	ã	â	á	à	ú	ù	ø	÷	ö	ô	ò	ñ	đ	î	ì	ë	é
ë	é	è	ç	æ	å	ä	ã	â	á	à	ú	ù	ø	÷	ö	ô	ò	ñ	đ	î	ì	ë
ì	ë	é	è	ç	æ	å	ä	ã	â	á	à	ú	ù	ø	÷	ö	ô	ò	ñ	đ	î	ì
î	ì	ë	é	è	ç	æ	å	ä	ã	â	á	à	ú	ù	ø	÷	ö	ô	ò	ñ	đ	î
đ	î	ì	ë	é	è	ç	æ	å	ä	ã	â	á	à	ú	ù	ø	÷	ö	ô	ò	ñ	đ
ñ	đ	î	ì	ë	é	è	ç	æ	å	ä	ã	â	á	à	ú	ù	ø	÷	ö	ô	ò	ñ
ò	ñ	đ	î	ì	ë	é	è	ç	æ	å	ä	ã	â	á	à	ú	ù	ø	÷	ö	ô	ò
ô	ò	ñ	đ	î	ì	ë	é	è	ç	æ	å	ä	ã	â	á	à	ú	ù	ø	÷	ö	ô
ö	ô	ò	ñ	đ	î	ì	ë	é	è	ç	æ	å	ä	ã	â	á	à	ú	ù	ø	÷	ö
÷	ö	ô	ò	ñ	đ	î	ì	ë	é	è	ç	æ	å	ä	ã	â	á	à	ú	ù	ø	÷
ø	÷	ö	ô	ò	ñ	đ	î	ì	ë	é	è	ç	æ	å	ä	ã	â	á	à	ú	ù	ø
ù	ø	÷	ö	ô	ò	ñ	đ	î	ì	ë	é	è	ç	æ	å	ä	ã	â	á	à	ú	ù

The Averse Table of the Commutations.

à	á	â	ã	ä	å	æ	ç	è	é	ë	ì	î	đ	ñ	ò	ô	ö	÷	ø	ù	ú	
ú	à	á	â	ã	ä	å	æ	ç	è	é	ë	ì	î	đ	ñ	ò	ô	ö	÷	ø	ù	ú
ù	ú	à	á	â	ã	ä	å	æ	ç	è	é	ë	ì	î	đ	ñ	ò	ô	ö	÷	ø	ù
ø	ù	ú	à	á	â	ã	ä	å	æ	ç	è	é	ë	ì	î	đ	ñ	ò	ô	ö	÷	ø
÷	ø	ù	ú	à	á	â	ã	ä	å	æ	ç	è	é	ë	ì	î	đ	ñ	ò	ô	ö	÷
ö	÷	ø	ù	ú	à	á	â	ã	ä	å	æ	ç	è	é	ë	ì	î	đ	ñ	ò	ô	ö
ô	ö	÷	ø	ù	ú	à	á	â	ã	ä	å	æ	ç	è	é	ë	ì	î	đ	ñ	ò	ô
ò	ô	ö	÷	ø	ù	ú	à	á	â	ã	ä	å	æ	ç	è	é	ë	ì	î	đ	ñ	ò
ñ	ò	ô	ö	÷	ø	ù	ú	à	á	â	ã	ä	å	æ	ç	è	é	ë	ì	î	đ	ñ
đ	ñ	ò	ô	ö	÷	ø	ù	ú	à	á	â	ã	ä	å	æ	ç	è	é	ë	ì	î	đ
î	đ	ñ	ò	ô	ö	÷	ø	ù	ú	à	á	â	ã	ä	å	æ	ç	è	é	ë	ì	î

ì	î	ǫ	ñ	ò	ô	ö	÷	ø	ù	ú	à	á	â	ã	ä	å	æ	ç	è	é	ë
ë	ì	î	ǫ	ñ	ò	ô	ö	÷	ø	ù	ú	à	á	â	ã	ä	å	æ	ç	è	é
é	ë	ì	î	ǫ	ñ	ò	ô	ö	÷	ø	ù	ú	à	á	â	ã	ä	å	æ	ç	è
è	é	ë	ì	î	ǫ	ñ	ò	ô	ö	÷	ø	ù	ú	à	á	â	ã	ä	å	æ	ç
ç	è	é	ë	ì	î	ǫ	ñ	ò	ô	ö	÷	ø	ù	ú	à	á	â	ã	ä	å	æ
æ	ç	è	é	ë	ì	î	ǫ	ñ	ò	ô	ö	÷	ø	ù	ú	à	á	â	ã	ä	å
å	æ	ç	è	é	ë	ì	î	ǫ	ñ	ò	ô	ö	÷	ø	ù	ú	à	á	â	ã	ä
ä	å	æ	ç	è	é	ë	ì	î	ǫ	ñ	ò	ô	ö	÷	ø	ù	ú	à	á	â	ã
ã	ä	å	æ	ç	è	é	ë	ì	î	ǫ	ñ	ò	ô	ö	÷	ø	ù	ú	à	á	â
â	ã	ä	å	æ	ç	è	é	ë	ì	î	ǫ	ñ	ò	ô	ö	÷	ø	ù	ú	à	á
á	â	ã	ä	å	æ	ç	è	é	ë	ì	î	ǫ	ñ	ò	ô	ö	÷	ø	ù	ú	à

Another Averse Table, called the irregular.

[figure 7]

The Table of the Combinations of Ziruph.

[figure 8]

Another table of Ziruph, which is called the Rational.

[figure 9]

Tables of the Numeral transpositions.

[figure 10]

[figure 11]

Chapter xxvi. Of finding out of the names of spirits, and Genius's from the disposition of Celestiall bodies.

The ancient Magicians did teach an art of finding out the name of a spirit to any desired effect, drawing it from the disposition of the heaven; as for example, any Celestiall Harmonie [harmony] being proposed to thee

for the making an image or ring, or any other work to be done under a certain constellation; if thou wilt finde out the spirit that is the ruler of that work; the figure of the heaven being erected, cast forth letters in their number and order from the degree of the ascendent, according to the succession of signes through each degree by filling the whole circle of the heaven: then those letters which fall into the places of the Stars the aid whereof thou wouldest use, being according to the number, and powers of those Stars, marked without into number, and order, make the name of a good spirit: but if thou shalt do so from the beginning of a degree falling against the progresse of the signes, the resulting spirit shall be evil. By this art some of the *Hebrew* and *Caldean* [*Chaldean*] masters teach that the nature, and name of any *Genius* may be found out; as for example, the degree of the ascendent of any ones, nativity being known, and the other corners of the heaven being Coequated, then let that which had the more dignities of Planets in those four corners which the *Arabians* call *Almutesz*, be first observed amongst the rest: and according to that in the second place, that which shall be next to it in the number of dignities, and so by order the rest of them, which obtain any dignitie [dignity] in the foresaid corners: this order being used, thou maist know the true place, & degree of them in the heaven, beginning from the degree of the ascendent through each degree according to the order of the signs to cast 22. of the letters of the *Hebrews*; Then what letters shall fall into the places of the aforesaid Stars, being marked, and disposed according to the order found out above in the Stars, & rightly joynd [joined] together according to the rules of the Hebrew tongue, make the name of a *Genius*: to which, according to the custome, some *Monosyllable* name of Divine omnipotency, viz. *El*, or *Iah* is subjoynd. But if the casting of the letters be made from an angle of the falling, and against the succession of signs, and the letters which shall fall in the *Nadir* (that is the opposite point) of the aforesaid Stars, be after that order as we said, joynd together, shall make the name of an evil *Genius*. But the *Chaldeans* proceed another way; for they take not the *Almutesz* of the corners, but the *Almutesz* of the eleventh house, and do in all things as hath been said. Now they finde out an evil *Genius* from the *Almutesz* of the angle of the twelfth house, which they call an evil spirit, casting from the degree of the falling against the progress of the signs. There are also the *Arabians*, and many others, and some *Hebrews*, who finde out the name of a *Genius* by the places of the five *Hylegians*, and making projection always from the beginning of *Aries*, and the letters being found out according to the order of *Hylegians* with the *Astrologers*, being reduced into a known order, and being joynd together, make the name of a good *Genius*: but they draw the name of an evil *Genius* from the opposite *Hylegian* places, projection being made from the last degree of *Pisces* against the order of signs. But other some do not take the places of *Hylegians*, but the places of *Almutesz* upon the five *Hylegians* making projection from an *Horoscope*, as abovesaid: and these names being thus distributed according to the proportioned numbers to the Starry account, compacted or joynd, and changed letters, although unknown in sound, and significative, we must of necessity confess may do more by the secret of the chiefest Philosophy in a magick work, then significative names, whilst the mind being astonished at the obscurity of them, and deeply intent, firmly believing that something Divine is under it, doth reverently pronounce these words, and names, although not understood, to the glory of God, captivating himself with a spirituall affection of piety, in the obedience of him.

Chapter xxvii. Of the calculating Art of such names by the tradition of Cabalists.

There is yet another Art of these kinds of names, which they call calculatory, and it is made by the following tables, by entring [entering] with some sacred, Divine, or Angelicall name, in the column of letters descending; by taking those letters which thou shalt find in the common angles under their Stars, and Signs: which being reduced into order, the name of a good spirit is made of the nature of that Star, or Sign, under which thou didst enter: but if thou shalt enter in the column ascending, by taking the common angles above the Stars, and Signs marked in the lowest line, the name of an evil spirit is made. And these are the names of

spirits of any order, or heaven ministring [ministering]; as of good, so of bad, which thou maist after this manner multiply into nine names of so many orders, in as much as thou maist by entring with one name draw forth another of a spirit of a superior order out of the same, as well of a good, as bad one. Yet the beginning of this calculation depends upon the names of God; for every word hath a vertue in *Magick*, in as much as it depends on the word of God, and is thence framed. Therefore we must know that every Angelicall name must proceed from some primary name of God. Therefore Angels are said to bear the name of God, according to that which is written, *because my name is in him*. Therefore that the names of good Angels may be discerned from the names of bad, there is wont oftentimes to be added some name of Divine omnipotency, as *El*, or *On*, or *Jah*, or *Jod*, and to be pronounced together with it: and because *Jah* is a name of beneficence, and *Jod* the name of a deity, therefore these two names are put only to the names of angels; but the name *El*, because it imports power, and vertue, is therefore added not only to good but bad spirits, for neither can evil spirits either subsist, or do anything without the vertue of *El*, God. But we must know that common angles of the same Star and Sign are to be taken, unless entrance be made with a mixt [mixed] name, as are the names of *Genii*, and those of which it hath bin spoken in the preceding Ch. which are made of the dispositions of the heaven, according to the harmony of divers Stars. For as often as the table is to be entred with these, the common angle is to be taken under the Star, or Sign of him that enters. There are moreover some that do so extend those tables, that they think also if there be an entrance made with the name of a Star, or office, or any desired effect, a Demon whether good, or bad, serving to that office, or effect, may be drawn out. Upon the same account they that enter with the proper name of any person, beleve [believe] that they can extract the names of the *Genii*, under that Star which shall appear to be over such a person, as they shall by his Physiognomy, or by the Passions and inclinations of his mind, and by his profession, and fortune, know him to be *Martial*, or *Saturnine*, or *Solarie*, or of the nature of any other Star. And although such kinde of primary names have none or little power by their signification, yet such kind of extracted names, and such as are derived from them, are of very great efficacy; as the rayes of the Sun collected in a hollow glass, do indeed most strongly burn, the Sun it self being scarce warm. Now there is an order of letters in those tables under the Stars, and Signs, almost like that which is with the Astrologers, of tens, elevens, twelves. Of this calculatory Art *Alfonsus Cyprius* once wrote, and I know who elss, and also fitted it to Latine Characters; But because the letters of every tongue, as we shewed in the first book, have in their number, order, and figure a Celestiall and Divine originall, I shall easily grant this calculation concerning the names of spirits to be made in only by Hebrew letters, but also by *Chaldean*, and *Arabick*, *Ægyptian* [Egyptian], Greek, Latine, and any other, the tables being righty made after the imitation of the presidents. But here it is objected by many, that it falls out, that in these tables men of a differing nature, and Fortune, do oftentimes by reason of the sameness of name obtain the same *Genius* of the same name. We must know therefore that it must not be thought absurd that the same Demon may he separated from any one soul, and the same be set over more. Besides, as divers men have many times the same name, so also spirits of divers offices and natures may be noted or marked by one name, by one and the same seal, or Character, yet in a divers respect: for as the serpent doth sometimes typifie Christ, and sometimes the devill; so the same names, and the same seals may be applied sometimes to the order of a good Demon, sometimes of a bad. Lastly, the very ardent intension [intention] of the invocator, by which our intellect is joyned to the separated intelligencies, causeth that we have sometimes one spirit, sometimes another, although called upon under the same name, made obsequious to us.

There follow the tables of the calculation of the names of spirits, good and bad, under the presidency of the 7. Planets, and under the order of the 12. Militant Signs.

[figure 12]

[The entrance of the evil Angels. / The Entrance of the good Angels.]

[figure 13]

[Twilit Grotto -- Esoteric
Archives](#)

[Contents](#)

[Prev](#)

agrippa3, part 2

[Next](#)

[timeline](#)

Timeline of Esoterica

13th century BCE?	Zarathushtra founds Zoroastrianism, the religion of the Magi; Moses founds Judaism; mythical date of Hermes Trismegistus.
10th century BCE	Solomon, son of David, King of Israel flourished
4? BCE-33 CE	Jesus founds Christianity
1st century CE	Apollonius of Tyana flourished
1st to 3rd CE (?)	<i>Testament of Solomon</i> composed
100-300 CE	composition of Corpus Hermetica
204-270 CE	Plotinus, Neoplatonic philosopher and mystic (born in Egypt)
250-325 CE	<i>Iamblicus</i> , neoplatonic philosopher, was born in Chalcis, Coele-Syria
500 CE (circa)	Pseudo-Dionysius the Areopagite flourished, probably a native of Syria
6th CE	<i>Sefer Yetzirah</i> edited
10th CE	<i>Sword of Moses</i> composed
1004-1007 (?)	al-Majriti, author of <i>Picatrix</i> , dies
1054	Rome splits from orthodox church, forms Catholic church
1175?-1235	Michael Scot (Scottish)
1220?-1292	Roger Bacon (English)
1227	Pope Honorius III dies
1232	Ramon Llull born (Majorca)
1240	Abraham Abulafia, Sicilian Kabbalist, founder of ecstatic Kabbala, born in Saragosa
1248	Joseph Gikatilla, Spanish Sephardic Kabbalist, born
1250?	<i>Liber Juratus (Sworn Book of Honorius)</i> compiled by Honorius of Thebes, son of Euclid
1259	Peter de Abano [Pietro d'Abano], Italian physician and philosopher born. Professor of medicine in Padua.
1266	John Duns Scotus, Scottish scholastic philosopher and theologian, born
1274	Ramon Llull's vision on Mount Randa
1280?	<i>Sefer Ha-Zohar</i> written by Moses de León but attributed to Simon ben Yohai

- 1292? Abraham Abulafia dies
- 1308 John Duns Scotus dies
- 1314 Jacques de Molay, last Grand Master of the Knights Templar, burned at the stake in Paris
- 1316? Ramon Llull dies;
- 1316 Peter de Abano dies
- 1323 Joseph Gikatilla dies
- 1433 Marsilio Ficino, Italian philosopher born. Under the patronage of the de'Medicis, he translated many Greek classics including the *Corpus Hermetica*
- 1453 Fall of Constantinople to the Turks caused dispersal and spread of Greek manuscripts and scholarship
- 1455 Johannes Reuchlin, German humanist and lawyer, born. Reuchlin wrote on Kabbalah and propagated Hebrew studies
- 1462 Johannes Trithemius born at Trittenheim on the Moselle. Trithemius was a famous scholar and Benedictine abbot.
- 1463 Giovanni Pico della Mirandola, Italian philosopher and scholar, born
- 1466 Francesco Giorgi [Zorzi], Venetian philosopher, born. Author of *De Harmonia Mundi* (Venice, 1525)
- 1471 Ficino's translation of *Corpus Hermeticum* published
- 1474 Ferdinand and Isabella ascend to the throne
- 1483 Martin Luther born Eisleben, Saxony, Germany.
- 1486 Heinrich Cornelius Agrippa born in Cologne Germany;
Malleus Maleficarum published, major instrument of witch hunters;
Giovanni Pico della Mirandola takes his theses to Rome
- 1489 Ficino's *Libri de Vita* published
- 1492 Ferdinand and Isabella expel Jews from Spain, center of Cabalistic studies, caused dispersal and spread of Jewish and Cabalistic manuscripts and scholarship; discovery of the New World
- 1493 Paracelsus (Aureolus Philippus Theophrastus Bombastus von Hohenheim) born Einsiedeln Switzerland. Swiss physician and philosopher. He was tutored (by his account) by Trithemius.
- 1494 Reuchlin's *De verbo mirifico* published;
Giovanni Pico della Mirandola dies
- 1499 Marsilio Ficino dies
- 1510 Agrippa's *De Occulta philosophia* finished
Guillaume Postel, French mathematician, Kabbalist, and mystic born

- 1515 Johan Weyer born
- 1516 Johannes Trithemius dies
- 1517 Reuchlin's *De arte cabalistica* published;
Martin Luther posts theses
- 1522 Johannes Reuchlin dies
- 1525 Giorgi's *De harmonia mundi* published
- 1527 John Dee born in London
Maximillian II born
- 1533 Agrippa's *De Occulta philosopha* published;
Isaak Luria, Jewish Kabbalist, born in Jerusalem;
Queen Elizabeth I born at Greenwich palace in London (September 7)
- 1535 Heinrich Cornelius Agrippa dies;
Giambattista della Porta born in Naples. Author of *Magia naturalis* (Natural Magic) (1585, 1589)
- 1538? Reginald Scot born. Author of *Discouerie of Witchcraft* (1584)
- 1540 Francesco Giorgi dies;
Faust dies
- 1541 Paracelsus dies
- 1542 Inquisition established in Rome
- 1546 Martin Luther dies
- 1548 Giordano Bruno, Italian philosopher born in Nola Italy.
- 1552 Simon Forman born
Emperor Rudolph II born
Guillaume Postel publishes Latin translation of *Sefer Yetzirah*
- 1554 Society of Jesus (Jesuits) founded
- 1555 Edward Kelley born
- 1558 Elizabeth I becomes queen of England;
Giambattista della Porta's *Magia Naturalis* published;
Zohar printed
- 1560? Heinrich Khunrath born in Leipzig
- 1564 Dee's *Monas Hieroglyphica* published
- 1566? Michael Maier, physician, alchemist, and philosopher, born in Rensburg, Holstein (Germany). Physician to Emperor Rudolph II.
- 1572 Isaak Luria dies
- 1574 Robert Fludd, English physician, philosopher, and mystic, born
- 1575 Jakob Boehme, German religious mystic, born;
Arbatel Of Magic first appears

- 1576 Maximillian II dies
- 1581 Dee and Kelley start their "["mystical experiments"](#)
Guillaume Postel dies
- 1584 Bruno's *Expulsion of the Triumphant Beast* published
- 1588 Johan Weyer dies
- 1595 Edward Kelley dies (Nov)
- 1599 Reginald Scot dies
- 1600 Giordano Bruno burned at the stake in Rome
- 1602 Athanasius Kircher born in Geisa a. d. Ulster, Germany (May 2)
William Lilly, astrologer and translator of Trithemius, born in Diseworth, county Leicester, England
- 1603 Queen Elizabeth I dies;
accession of James I
- 1605 Heinrich Khunrath dies
- 1606 Trithemius' ["Steganographia"](#) first published
- 1608 John Dee dies
- 1611 Simon Forman dies
- 1612 Emperor Rudolph II dies
- 1614-15 Rosicrucian manifestos published in Germany
- 1615 Giambattista della Porta dies
- 1617 Elias Ashmole born in Lichfield, Staffordshire, England (May 23)
- 1617-19 Fludd's *Utriusque cosmi historia* published
- 1618 Maier's *Atlanta Fugiens* published
- 1620 Robert Turner 'of Holshot', translator of magical texts, born
- 1622 Thomas Vaughan, English Rosicrucian, born
Michael Maier dies
- 1624 Jakob Boehme dies
- 1636 Christian Knorr von Rosenroth, German mystic and Kabbalist, born
- 1637 Robert Fludd dies
- 1652 Kircher's *Oedipus Aegyptiacus* published
Thomas Vaughan publishes English translation (not his own) of the Rosicrucian *Fama* and *Confessio*
- 1666 Thomas Vaughan dies
- 1677 Christian Knorr von Rosenroth published first volume of *Kabbala Denudata*
- 1680 Athanasius Kircher dies

- 1681 William Lilly, astrologer and translator of Trithemius, dies
- 1684 Christian Knorr von Rosenroth published second volume of *Kabbala Denudata*
- 1688 Emanuel Swedenborg, scientist and mystic, born in Stockholm, Sweden.
- 1689 Christian Knorr von Rosenroth dies
- 1692 Elias Ashmole dies
Salem witchcraft panic
- 1707 Moses Hayyim Luzzatto, Hebrew poet and Kabbalistic mystic, born Padua
- 1734 Franz Anton Mesmer born in Iznang, Swabia (Germany) (May 23)
- 1747 Moses Hayyim Luzzatto dies
- 1749-56 Swedenborg's *Arcana Coelestia* published
- 1751 Ebenezer Sibly born
- 1772 Emanuel Swedenborg dies
- 1800 Ebenezer Sibly dies
- 1810 Eliphas Levi, (Constant, Alphonse Louis), French occultist, born in Paris, France. He is said to be largely responsible for the revival of magic in the 19th century.
- 1815 Franz Anton Mesmer dies
- 1831 Helena Petrovna Blavatski (Helena Petrovna von Hahn), cofounder of the Theosophical Society, born of German parents in Yekaterinoslav (now Dnepropetrovsk, Ukraine).
- 1832 Henry Steel Olcott, cofounder of the Theosophical Society, born
- 1865 Papus (i.e. G.A.V. Encausse), French occultist and author born
- 1846 Anna Kingsford (Annie Bonus) born
- 1847 Annie Besant (née Wood), author and noted Theosophist born
- 1848 William W. Wescott born
- 1854 Samuel Liddell MacGregor Mathers born in London
- 1856 Levi's masterpiece *Le Dogme et Rituel de la Haute Magie* published
- 1857 Arthur Edward Waite born in Brooklyn, New York
- 1861 Rudolf Steiner born
- 1865 William Butler Yeats born in Ireland
- 1875 Eliphas Levi, (Constant, Alphonse Louis) dies (May 31)
- 1875 Aleister Crowley (Crowley, Edward Alexander) born (October 12)
- 1889 Mathers' edition of *Kabbalah Unveiled* published

- 1888 Anna Kingsford (Annie Bonus) dies
Papus' *Traité Élémentaire de Science Occulte* published;
Hermetic Order of the Golden Dawn established in London
- 1889 Mathers' edition of *Key of Solomon* published
- 1890 Dion Fortune (i.e. Violet Mary Firth) born;
W.B. Yeats joins the Golden Dawn
- 1891 Helena Petrovna Blavatski (Helena Petrovna von Hahn), cofounder of the
Theosophical Society, dies
- 1897 Levi's *Le Clef des Grandes Mystères* published
- 1898 Julius Evola born
Aleister Crowley joins the Golden Dawn;
Mathers publishes *The Book of the Sacred Magic of Abra-Melin the Mage*
[Abramelin]
- 1899 C.G. Leland publishes *Aradia, the Gospel of the Witches*
- 1900 Crowley expelled from the Golden Dawn
- 1901 Manly Palmer Hall born
- 1907 Henry Steel Olcott, cofounder of the Theosophical Society, dies
Israel Regardie born
- 1909 Franz Bardon born
- 1916 Papus (i.e. G.A.V. Encausse), French occultist and author dies
- 1918 Samuel Liddell MacGregor Mathers dies
- 1925 William W. Wescott dies
Rudolf Steiner dies
- 1933 Annie Besant (née Wood), author and noted Theosophist dies
- 1937 Israel Regardie publishes *the Golden Dawn*, which includes the bulk of the
Golden Dawns' rituals and teachings.
- 1939 William Butler Yeats dies
- 1942 Arthur Edward Waite dies
- 1946 Dion Fortune (i.e. Violet Mary Firth) dies
- 1947 Aleister Crowley (Crowley, Edward Alexander) dies
- 1958 Franz Bardon dies
- 1974 Julius Evola dies
- 1985 Israel Regardie dies
- 1990 Manly Palmer Hall dies

Heinrich Cornelius Agrippa: Of Occult Philosophy, Book III (part 3)

[This digital edition by Joseph H. Peterson, Copyright © 2000. All rights reserved.](#)

Chapter xxviii. How sometimes names of Spirits are taken from those things over which they are set.

I finde yet another kinde of names given to the spirits from those things, which they are set over, their names being as it were borrowed from the Stars, or men, or places, or times, or such like things, the divine name being added at the end, thus. The spirit of *Saturn* is called *Sabathiel*: the Spirit of *Jupiter*, *Zedekiel*: the spirit of *Mars*, *Madimiel*: the Spirit of the *Sun*, *Semiel*, or *Semeschia*; the Spirit of *Venus*, *Nogahel*; the spirit of *Mercury*, *Cochabiah*, or *Cochabiel*; the Spirit of the *Moon*, *Jareahel*, or *Levanael*. In like manner also they call the Spirits which are set over the signes by the names of the signes in order; from *Aries* *Teletiel*, *Suriel*, *Tomimiel*, *Sattamiel*, *Ariel*, *Betuliel*, *Masniel*, *Acrabiel*, *Chesetiel*, *Gediel*, *Deliel*, *Dagymiel*. And if we call them from the latin words, *Ariel*, *Tauriel*, *Geminiel*, *Cancriel*, *Leoniel*, *Virginiel*, *Libriell*, *Scorpiel*, *Sagittariel*, *Capriell*, *Aquariel*, *Pisciell*; and from the Planets, *Saturniel*, *Ioviel*, *Martiel*, *Soliah*, *Veneriel*, *Mercuriel*, *Lunael*, or *Lunaiah*. Now because (as we said before) all spirits, as well good as bad, seek for a union with man, which oftentimes in some sort they obtain, we read that some men are called Gods, and angels, and Divels [devils]. So the names of them which are endowed with any singular excellency of vertue, or with some desperate wickedness have departed this life, have obtained a place amongst the names of good and bad Demons, and are reckoned amongst them, whether we shall think that the souls of those men or the *Genii* whether good or bad are signified. So we read in *Esdras* that the name of the Archangel *Ieremiel* was from *Ieremiah* [Jeremiah] the Prophet. So *Zachariel* from *Zacharia*; and *Uriel* from *Uriah* the Prophet, whom *Ioachim* [Joachim] slue [slew]. In like manner *Samuel*, *Ezekiel*, *Daniel*, were the names of Angels as well as Prophets. *Phaniel* is the name of an Angel, and of the place where *Jacob* wrestled all night. *Ariel* is the name of an angel, and is the same as the Lion of God; sometimes also it is the name of an evil Demon, and of a City which is thence called *Ariopolis*, where the Idol *Ariel* was worshipped. We finde also in sacred writ that many names of evil Demons had their rise from most wicked men, or from the habitations of wicked men; as the name *Astaroth* which is the name of an evill Demon, was formerly the name of the City of *Og* King of *Basan*, in which dwelt giants; in like manner *Astaroth* was formerly the City of the *Amorrhei*; *Raphaim* a valley, and *Ieramiel* the country of the *Allophyli*; and also they were the names of Idols, and evill Demons; as *Remma* was the statue of the Idol of *Damascus*; *Chamos* the Idol of *Moab*; *Melchim* the Idol of the *Amontae*; *Bel* the Idol of *Babylonians*; *Adramelech* the Idol of the *Assirians* [Assyrians]; *Dagon* the Idol of the *Allophyli*. And *Philo* makes mention of seven golden Statues which the *Amorrhei* had, which they called the holy *Nymphs*, which being called upon did shew to the *Amorrhei* every hour their works; and the names of them were the names of women, which were the wives of seven wicked men, which consecrated them after the floud [flood], viz. *Chanaan*, *Phut*, *Selath*, *Nebroth*, *Abirion*, *Elath*, *Desuat*, and there were put upon them pretious [precious] stones, engraven, and consecrated, one of which had a vertue to restore sight to the blind; neither could any fire burn these stones; and the books were consecrated with stones, which in like manner could not be burnt with fire, nor cut with yron [iron], nor obliterated with water, until the angel of the Lord took them, and buried them in the bottome of the sea. Moreover we know that *Nimbroth*, *Chodorlaomor*, *Balach*, *Amalech*, names of Kings, have obtained the order of evill spirits. Also giants are called with divels [devils] after a common name, *Enakim* $\text{é}÷\text{ð}\text{ò}$ because they did not partake of the image of God *i.e.*

they have not received the splendor of the spiritual intellect, but their reason hath multiplied evil kinds of frauds & sins. Therefore they were not reckoned of the species of man (as saith *Rabbi Moses* the Egyptian) but of the species of beasts, and devils [devils], only that they have the shape of a man, and such (he saith) were the sons of *Adam*, which were predecessors to *Seth* after *Abel*; of which the wise men of the Hebrews said, that *Adam* begat *Tochot* *úâëâú* *i.e.* devils [devils]. But after that he had found favor in the eyes of God, he begot *Seth* after his own image, and likeness, *i.e.* who according to the image of God obtained a human perfection, which he that hath not, is not reckoned of the species of man, by reason of the pravities which are the cause of all evils and mischief. It is also (as saith *Porphyry*) the opinion of Magicians, that evil souls are turned into the nature of Devils [devils], and become as pernicious as they; which Christ confirmed, when he spake concerning *Judas Iscariot*: Have not I chosen twelve, and one of you is a devil? which devils therefore they call adventitious, because of mens souls, they are become Devils. Whence the names of wicked men and devils are the same, whether by these we call their souls, or evil *Genii*, which have taken upon them the names of wicked men, as if it were their persons. Also *Behemoth*, and the *Leviathan* signifie beasts, and devils [devils]. By these examples he that is inquisitive shall finde out the names of good, as well as of evil spirits.

Chapter xxix. Of the Characters and Seals of spirits.

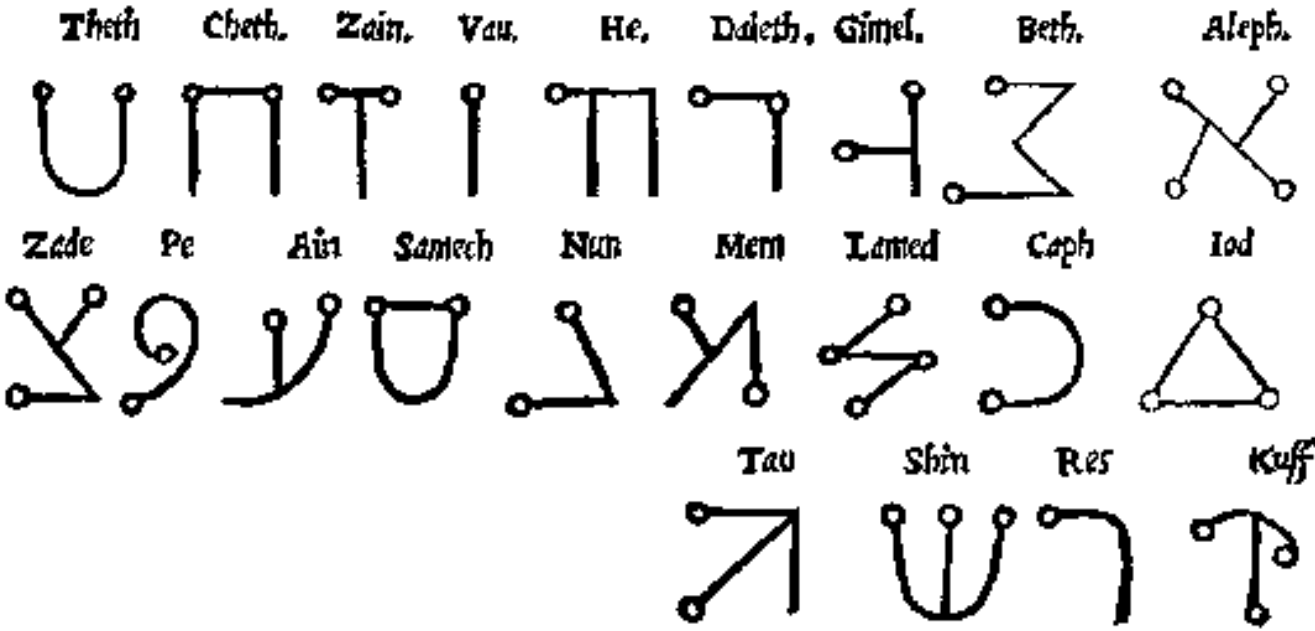
We must now speak of the Characters and Seals of spirits. Characters therefore are nothing else then certain unknowable letters and writings, preserving the secrets of the Gods, and names of spirits from the use and reading of prophane men, which the Ancients called Hieroglyphicall [hieroglyphical], or sacred letters, because devoted to the secrets of the Gods only. For they did account it unlawfull to write the mysteries of the God [gods] with those Characters with which profane and vulgar things were wrote. Whence *Porphyry* saith, that the Ancients were willing to conceal God, and divine vertues by sensible figures, and by those things which were visible, yet signifying invisible things, as being willing to deliver great mysteries in sacred letters, and explain them in certain Symbolical figures; as when they dedicated all round things to the World, the Sun, the Moon, hope, and fortune, a circle to the heaven, and parts of a circle to the Moon, Pyranide [pyramids] and Obelisks to the fire, and Olympian Gods; a Cylinder to the Sun and Earth; a mans Yard to generation and Juno, to whom also by reason of the feminine sex the triangular figure. Wherefore this kind of Characters hath another root beside the pleasure, and authority of the institutor, of him I say, who received power of instituting, and consecrating these kind of letters, such as were many Prelates amongst divers Nations, and Sects of Religions, whose institutions came not to us, by reason that few of them were delivered by the Authors scatteringly, and by fragments. Of this kind of character therefore are those which *Peter Apponus* [Petrus d'Abano] notes, as delivered by *Honorius* of *Thebes*, the figures whereof are such, being related to our Alphabet.

A	B	C	D	E	F	G	H	I	K	L	M
N	O	P	Q	R	S	T	V	X	Y	Z	a

Chapter xxx. Another manner of making Characters, delivered by Cabalists.

Amongst the Hebrews I finde more fashions of Characters, whereof one is most ancient, viz. an Ancient writing which *Moses*, and the Prophets used, the form of which is not rashly to be discovered [disclosed] to any; for those letters which they use at this day, were instituted by *Esdras*. There is also amongst them a writing which they call *Celestiall*, because they shew it placed and figured amongst the Stars, no otherwise then the other Astrologers produce images of signs from the lineaments of Stars. There is also a writing which they call *Malachim*, or *Melachim*, i.e. of Angels, or Regal; there is also another, which they call the passing through the River, and the Characters and figures of all these are such.

Celestiall writing.



Chapter xxxi. There is yet another fashion of Characters, and concerning marks of spirits which are received by revelation.

Chapter xxxii. How good spirits may be called up by us, and how evil spirits may be overcome by us.

Chapter xxxiii. Of the bonds of spirits, and of their adjurations, and castings out.

Chapter xxxv. Of the Mortall and Terrestrial Gods.

Chapter xxxvi. Of Man, how he was created after the Image of God.

Chapter xxxvii. Of mans soul and through what means it is joynd [joined] to the body.

Chapter xxxviii. What Divine gifts man receiveth from above, from the severall Orders of the Intelligences and the heavens.

Chapter xxxix. How the superior Influences, seing they are good by nature, are depraved in these inferior thing, and are made causes of evil.

Chapter xl. That on every man a divine character is imprinted, by the vertue of which man can attain the working of miracles.

Chapter xli. What concerning man after death, diverse Opinions.

[Twilit Grotto -- Esoteric
Archives](#)

[Contents](#)

[Prev](#)

agrippa3, part 3

[Next](#)

[timeline](#)

Heinrich Cornelius Agrippa: Of Occult Philosophy, Book III (part 4)

This HTML edition by Joseph H. Peterson, Copyright © 2000. All rights reserved.

The copyright to the [Twilit Grotto Esoteric Archives](#) is owned by Joseph H. Peterson and is protected by the copyright laws of the United States and the Universal Copyright Convention.

The materials on the Twilit Grotto Esoteric Archives (including all texts, translations, images, descriptions, drawings etc.) are provided for the personal use of students, scholars, and the public. Any commercial use or publication of them without authorization is strictly prohibited. All materials are copyrighted and are not in the public domain. Copying of materials on the Twilit Grotto Esoteric Archives Web pages is not permitted.

Individuals distributing illegal copies will be pursued legally along with their Internet Service Providers.

Chapter xlii. By what wayes the Magicians and Necromancers do think they can call forth the souls of the dead.

By the things which have been already spoken, it is manifest that souls after death do as yet love their body which they left, as those souls do whose bodies want a due buriall: or have left their bodies by violent death, and as yet wander about their carcases [carcasses] in a troubled and moist spirit, being as it were allured by something that hath an affinity with them; the means being known by the which in times past they were joynd to their bodi, they may easily be called forth & allured by the like vapours, liquors and savours, certain artificiall lights being also used, songs, sounds and such like, which do move the imaginative and spirituall Harmony of the soul; also sacred invocations, and such like, which belong to Religion, ought not to be neglected, by reason of the portion of the rationall soul, which is above nature: So the witch is said to have called up *Samuel*, and the *Thessalian* prophetesse in *Lucan*, to have caused a carcasse to stand upright: Hence we read in Poets, and those who relate these things, that the souls of the dead cannot be called up without blood and a carcasse [carcass]: but their shadowes to be easily allured by the fumigations of these things; eggs being also used, and milk, honey, oil, wine, water, flowre [flour], as it were yeelding a fit medicine for the souls to reassume their bodies, as you may see in *Homer*, where *Circe* at large instructeth *Ulysses*; yet they think, that these things can be done in those places only where these kinds of souls are known to be most conversant, either by reason of some affinity, as their dead body alluring them, or by reason of some affection imprinted in their life, drawing the soul itself to certain places, or by reason of some hellish nature of the place; and therefore fit for the punishing or purging of souls: places of this kind are best known by the meeting of nocturnall visions and incursions, and such like Phantasmes; Some are sufficiently known by themselves, as buriall places and places of execution, and where publike [public] slaughters have lately been made, or where the carcases [carasses] of the slain, not as yet expiated, nor rightly buried, were some few yeers since put into the ground; for expiation and exorcisation of any place, and also the holy right of buriall being duely perfoemed to the bodies, oftentimes prohibiteth the souls themselves to come up, and driveth them

farther off the places of judgement; Hence *Necromancy* hath its name, because it worketh on the bodies of the dead, and giveth answers by the ghosts and apparitions of the dead, and subterrany spirits, alluring them into the carkasses [carcasses] of the dead, by certain hellish charms, and infernall invocations, and by deadly sacrifices, and wicked oblations; such we read in *Lucan* of *Erichthone* the witch, who called up the dead, who foretold to *Sextus Pompey* all the events of the *Pharsalian War*: There were also in *Phigalia* a city of *Arcadia*, certain magicians, priests most skilful in sacred rites, & raisers up of the souls of the dead: and the holy scriptures testifie, that a certain woman, a witch called up *Samuels* soul: even so truely the souls of the saints do love their bodies, and hear mote readily there, where the pledges of their reliques [relics] are preserved: but there are two kinds of *Necromancy*, the one called *Necromancy*, raising the carkasses [carcasses], which is not done without blood. The other *Sciomancy*, in which the calling up of the shadow only sufficeth: to conclude, it worketh all its experiments by the carkases [carcasses] of the slain, and their bones and members, and what is from them, because there is in these things a spirituall power friendly to them. Therefore they easily allure the flowing down of wicked spirits, being by reason of the similitude and propriety very familiar: by whom the *Necromancer* strengthened by their help can do very much in humane and terrestriall things, and kindle unlawfull lusts, cause dreams, diseases, hatred and such like passions, to the which also they can confer the powers of these souls, which as yet being involved in a moist and turbid spirit, and wandering about their cast bodies, can do the same things that the wicked spirits commit; seeing therefore they experimentally find, that the wicked and impure souls violently plucked from their bodies, and of men not exiated, and wanting buriall, do stay about their carcasses, and are drawn to them by affinity, the witches easily abuse them for the effecting of their witchcrafts, alluring these unhappy souls by the apposition of their body or by the taking of some part thereof, and compelling them by their devillish charmes, by entreating them by the deformed carkases dispersed through the wide fields, and the wandering shadowes of those that want burials, and by the ghosts sent back from *Acheron*, and the guests of hell, whom untimely death hath precipitated into Hell; and by the horrible desires of the damned, and proud devils revengers of wickedeesses. But he which would restore the souls truely to their bodies, must first know what is the proper nature of the soul from whence it went forth, with how many and how great degrees of perfection it is replenished, with what intelligence it is strengthened, by what means diffused into the body, by what harmony it shall be compacted with it; what affinity it hath with God, with the intelligences, with the heavens, elements, and all other things whose image and resemblance it holdeth. To conclude, by what influences the body may be knit together again for the raising of the dead, requireth all these things which belong not to men but to God only, and to whom he will communicate them, as to *Elishai* who raised up the son of the *Shunamite*; so also *Alcestis* is reported to have been raised by *Hercules*, and to have lived long after; and *Apollonius Tyanensis* restored a dead maid to life. And here is to be noted that sometimes it happeneth to men, that their vivifying spirit is retracted in them, and they appear as dead and without sense, when as yet the intellectuall nature remaineth united to the body, and it hath the same form, and remaineth the same body, although the power of vivifying extendeth not it self into it actually, but remaineth retracted in the union with the intellectual nature; yet it ceaseth not to be; and although that man may truly be said to be dead, inasmuch as death is a want of a vivifying spirit, yet is it not truly separated; and that body can be wakened again and live; and thus many miracles appear in these; and of this kind many have been seen amongst the Gentiles and Jewes in former ages, in the number of which is that which *Plato* reciteth in his tenth book *de Republ.* [Republic], viz. that one *Phereus* of *Pamphilia* lay ten dayes amongst the slain in battle, and after that he had been taken away and laid to the fire two

dayes, he revived and told many wonderfull things which he had seen in the time of his death; and concerning these things we have spoken partly in the first book, and shall yet speak further anon where we shall speak of Oracles, which come forth in a Rapture, Extasie [ecstasy], and in the Agony of dying men.

Chapter xliii. Of the power of mans soul, in the mind, reason and imagination.

Mans soul consisteth of a mind, reason and imagination; the mind illuminates reason, reason floweth into the imagination: All is one soul. Reason unless it be illuminated by the mind, is not free from error: but the mind giveth not light to reason, unless God enlighten, *viz.* the first light; for the first light is in God very far exceeding all understanding: wherefore it cannot be called an intelligible light; but this when it is infused into the mind, is made intellectuall, and can be understood: then when it is infused by the mind to the reason, it is made rationall, and cannot only be understood but also considered: then when it is infused by the reason into the phantasie [phantasy] of the soul, it is made not only cogitable, but also imaginable; yet it is not as yet corporeall; but when from hence it goeth into the Celestiall vehicle of the soul; it is first made corporeall, yet not manifestly sensible till it hath passed into the elementall body, either simple and Aerial, or compound, in the which the light is made manifestly visible to the eye; The *Chaldean* [Chaldaean] Philosophers considering this progresse of light, declare a certain wonderfull power of our mind: *viz.* that it may come to passe, that our mind being firmly fixed on God, may be filled with the divine power; and being so replenished with light, its beams being diffused through all the *media*, even to this grosse, dark, heavy, mortall body, it may endow it with abundance of light, and make it like the Stars, and equally shining, and also by the plenty of its beams and lightness lift it on high, as straw lifted up by the flame of fire, and can presently carry the body as a spirit into remote parts. So we read of *Philip* in the Acts of the Apostles, who baptizing the *Eunuch* in *India*, was presently found, in *Azotus*. The like we read of *Habacuc* in *Daniel*: so others going through the doors being shut, escaped both their keepers and imprisonment; as we read of *Peter* the Apostle and of *Peter* the Exorcist: He may the less wonder at this, who hath seen those famous melancholick men, who walk in their sleepes and passe through places even unpassible, and ascend even inaccessible places, and exercise the works of those that are awake, which they themselves being awake could not do; of the which things there is no other reason in nature, then a strong and exalted imagination: but this power is in every man, & it is in the soul of man from the root of his Creation; but it is varied in diverse men, in strength and weakness, and is encreased and diminished according to his exercise and use, by the which it is drawn forth from power into act, which thing he that rightly knoweth, can ascend by his knowledge, even untill his imaginative faculty doth transcend and is joyned with the universall power, which *Alchindus*, *Bacon*, and *Gulielmus Parisiensis* do call the sense of nature; *Virgil* the Etheriall sense, and *Plato* the sense of the vehicle: and his imagination is made most strong, when that etherial and Celestiall power is poured out upon it, by whose brightness it is comforted, untill it apprehend the species, notions and knowledge of true things, so that that which he thought in his mind, cometh to passe even as he thought, and it obtaineth so great power, that it can plunge, joyn and insinuate it self into the minds of men, and make them certain of his thoughts, and of his will and desire, even thorow large and remote spaces, as if they perceived a present object by their senses; and it can in little time do many things, as if they were done without time; yet these things are not granted to all, but to those whose imaginative and

cogitative power is most strong and hath arrived to the end of speculation; and he is fitted to apprehend and manifest all things, by the splendour of the universall power, or intelligence and spirituall apprehension which is above him: and this is that necessary power, which everyone ought to follow and obey, who followeth the truth; if therefore now the power of the imagination is so great, that it can inuade itself unto whom it pleaseth, being neither hindered nor let by any distance of time or place, and can sometimes draw its heavy body along with it, whither it imagineth and dreameth: There is no doubt but that the power of the mind is greater, if at any time it shall obtain its proper nature, and being no way oppressed by the allurements of the senses, shall persevere both uncorrupted and like it self; but now for example, that the souls abound with so plentifull Light of the Celestiall Stars, and hence, a very great abundance of light redoundeth into their bodies; so *Moses* face did shine, that the children of *Israel* could not behold him by reason of the brightness of his countenance; thus *Socrates* was transfigured, as we read, that in light he overcame the luciferous wheels of the Sun; So *Zoroastes* [*Zoroaster*] being transfigured, his body was taken up. So *Elijah* and *Enoch* ascended to heaven in a certain fiery chariot, so *Paul* was rapt up into the third heaven: So our bodies after the judgement of the world, shall be called Glorified, and in like manner be rapt up, and we may say by this means, shall shine as the Sun and Moon; which thing that it is possible, and hath formerly been done, *Avicbron* the Moore, and *Avicen* the Arabian and *Hippocrates* of *Cous*, and all the school of the *Chaldeans* [*Chaldaeans*] do acknowledge and confirm: Moreover it is reported in Histories, that *Alexander* the great being circumvented and in great danger in *India*, did so burn in mind, that he seemed to the *Barbarians* to cast forth light; the father of *Theodoricus* also is reported to have cast forth sparks of fire tilmugh his whole body; the same thing a wise man also delivered concerning himself, so that sparkling flames did break forth here and there even with a noise; neither is this power of the soul found in men only, but sometimes even in beasts, as in the horse of *Tiberius*, who seemed to send forth flames out of his mouth. But the mind is above fate in providence, therefore is not affected either with the influences of the heavenly bodies, or the qualities of naturall things; Religion therefore can only cure it; but the sensitiveness of the soul is in fate, above nature, which is in a certain manner the knot of the body and soul, and under fate, above the body; therefore it is changed by the influences of the heavenly bodies, and affected by the qualities of naturall and corporeall things: now I call the sensitiveness of the soul, that vivifying and rectifying power of the body, the originall of the senses; the soul it self doth manifest in this body its sensitive powers and perceiveth corporeall things by the body, and locally moveth the body, and governeth it in his place, and nourisheth it in a body. In this sensitiveness two most principal powers predominate; *viz.* one which is called the Phantasy, or imaginative or cogitative faculty, of whose power we have already spoken, where we have handled the passions of the soul: the other which is called the sense of nature, of the which also we have spoken, where we made mention of witchcraft. Man therefore by the nature of his body is under fate; the soul of man, by the sensitiveness moveth nature in Fate; but by the mind is above fate, in the order of providence; yet reason is free at its own choice; therefore the soul by reason ascendeth into the mind, where it is replenished with divine light; sometimes it descendeth into sensitiveness and is affected by the influences of the heavenly bodies, and qualities of naturall things, and is distracted by the passions and the encountring of sensible objects: sometimes the soul revolveth it self wholly into reason, searching out other things either by discourse, or by contemplating it self: for it is possible, that that part of the reason, which the *Peripateticks* call the possible Intellect, may be brought to this, that it may freely discourse and operate without conversion to his Phantasmes: for so great is the command of this reason, that as often as any thing incurreth either into the mind, or into the sensitiveness, or into

nature, or into the body, it cannot passe into the soul, unless reason apply it self to it; by this means the soul perceiveth it self neither to see, nor hear, nor feel, nor that it suffereth any things by the externall senses, untill cogitative reason first apprehend it; but it appiehendeth it when it is at leisure, not when it earnestly gapeth after another thing, as we manifestly see by these who heed not those that they meet, when they more seriously think on something else. Know therefore that neither the superiour influences, nor naturall affections, nor sensations, nor passions either of the mind or body, nor any sensible thing whatsoever, can work or penetrate into the soul unless by the Judgement of reason it self. Therefore by its act, not by any extrinsecall violence, can the soul be either affected or disturbed, which thing even innumerable *Martyrs* have proved by their Martyrdom: So *Anasarchus* a Philosopher of *Abdera*, who, by the command of *Nicocreontes* a tyrant of *Cyprus*, being cast into a concave stone neglecting the pains of his body, while he was pounded with iron pestils [pestles], is reported to have said: pound, pound the shell of *Anasarchus*, thou nothing hurteth *Anasarchus* himself: The tyrant commanded his tongue to be cut off, but he with his own teeth did bite it off, and did spit it in the face of the Tyrant.

Chapter xliv. Of the degrees of souls, and their destruction, or Immortality.

The minde, because it is from God, or from the intelligible world, is therefore immortal and eternal; but reason is long-lived by the benefit of its celestial original from the Heaven; but the sensitive because it is from the bosome of the matter and dependeth on sublunary nature, is subject to destruction and corruption: therefore the soul by its minde is immortall, by its Reason long-lived in its etherial vehicle, but resolvable unless it be restored in the circuit of its new body; therefore it is not immortal, unless it be united to an immortal mind: therefore the sensitiveness of the soul or the sensitive or animal soul, because it is produced out of the bosome of a corporeal matter, the body being resolved, perisheth together with it, or the shadow thereof remaineth not long in the vapours of its resolved body, partaking nothing of immortality, unless it be also united to a more sublimed power; therefore the soul which is united to the minde, is called the Soul standing not falling; but all men obtain not this minde, because (as *Hermes* saith) God would propound it as it were a prize and reward of the souls, which they that shall neglect, being without minde, spotted with corporeall senses, and made like to irrational creatures, are allotted to the same destruction with them, as *Ecclesiastes* saith: there is the same destruction of man and beasts, and the condition of both is equall; as man dieth, so also they dye [die], yea they have all one breath, so that man hath no preheminece [preeminence] over a beast; thus far he. Hence many Theologians think, that the souls of men of this kinde have no immortality after they have left their body, but an hope of the resurrection only, when all men shall be restored. *Austin* relateth that this was the heresie [heresy] of the Arabians, who affirmed that the souls perished together with their bodies; and in the day of judgement did arise again with them; whosoever therefore being upheld by the divine grace have obtained a mind, these according to the proportion of their works become immortal (as *Hermes* saith) having comprehended all things by their understanding, which are in the earth, and in the sea, and in the Heavens, and if there be any thing besides these above heaven, so that they behold even goodness it self: but they who have lived a middle life, though they have not obtained the divine intelligence, but a certain rationally intelligence of it; these mens souls, when they shall depart from their bodies, are bound over to certain secret receptacles, where they are affected with sensifive powers, and are exercised in a certain kind of act; and by imagination, and the irascible & concupiscible vertues, do either extreamly rejoyce [rejoice], or greivously [grievously] lament. Of which opinion Saint *Austin* also was, in his book

which he wrote of the spirit and soul; The wise men of the *Indians, Persians, AEgyptians & Chaldeans* [Chaldaeans] have delivered, that this soul superviveth much longer then its body, yet that it is not made altogether immortal, unless by Transmigration. But our *Theologians* do philosophize far otherwise concerning these things, that although there be the same common originall and beginning of all souls, yet they are distinguished by the creator with divers degrees, not only accidentall, but also intrinsecall, founded in their very essence, by the which one soul differeth from another, by that which is proper to it self; which opinion *John Scotus* also holdeth, and the Parisian *Theologians* have so decreed in their articles; Hence the wise man saith, I was an ingenuous child, and obtained a good soul, *viz.* a better then many others; and according to this inequality of souls, every one is capable in their degree, of their charge; which gift is freely given by God, as we read in the Gospel, that he gave to one five Talents, to another two, to another one, to every one according to his vertue; and the Apostle saith, he hath given some to be Apostles, some Prophets, some Evangelists and Doctors, for the consummation of the Saints in the work of the Ministry, for the building up of the body of Christ; for there are (saith *Origen*) certain invisible perfections, to the which are committed those things which are dispensed here upon earth, in which there is no small difference, as also is required in the men; wherefore some one attaineth the highest degree of wisdome and dignity; another little differeth from beasts, & feeding beasts is made half a beast; another aboundeth in vertues and in wealth; another hath even little or nothing, & oftentimes that little which he hath is taken away from him, & given to him that hath; and this is the divine justice in the distribution of gifts, that they may correspond to the vertues of every receiver, to whom also rewards are given according to their works: that what proportion there is, of gifts to gifts, and of deserts to deserts, there may be the same proportion of rewards to rewards; to conclude, we must know this, that every noble soul hath a fourfold operation; First divine, by the Image of the divine propriety; the second intellectual, by formality of Participation with the intelligences; the third rational, by the perfection of its proper essential essence; the fourth animal or natural, by communion with the body and these Inferior things; So that there is no work in this whole world so admirable, so excellent, so wonderfull, which the soul of man, being associated to his Image of divinity, which the Magitians [magicians] call a soul, standing and not falling, cannot accomplish by its own power without any externall help: Therefore the form of all Magical power is from the soul of man standing and not falling.

Chapter xlv. Of Soothsaying, and Phrensie [phrensy].

Soothsaying is that which the priests or others were stricken withall, and discerned the causes of things, and foresaw future things, *viz.* when Oracles and Spirits descend from the Gods or from Demons upon them, and are delivered by them; which descendings the Platonists call the falling down of superior souls on our souls; and *Mercurius* calls them the senses of the Demons, and the spirits of Demons. Of which sort of Demons the Ancients called *Eurideae*, and *Pythonae*, who, as the Ancients believed, were wont to enter into the bodies of men, and make use of the voyces, and tongues, for the prediction of things to come; of which *Plutarch* also made mention in his dialogue of the causes of defect of Oracles. But *Cicero* following the *Stoicks* [Stoics], affirms that the foreknowing of future things belongs only to the Gods; and *Ptolomie* [Ptolomy] the Astrologer saith, that they only that are inspired with a diety [deity] foretell particular things. To these *Peter* the Apostle consents, saying, Propheying is not made according to the will of man, but holy men spake as they were moved by the holy ghost. Now that the foretellings of things to come are properly the fallings down of the Gods. *Isaiah* affirms, saying, *And tell*

unto us those things that are coming, and we will tell them, because ye are Gods; But these kinds of fallings down, or senses, come not into our souls when they are more attently busied about any thing else; but they pass into them, when they are vacant. Now there are three kinds of this vacancy, *viz.* phrensie, extasie [phrensy, ecstasy], and dreams, of each of which in their order.

Chapter xlvi. Of the first kind of phrensie [phrensy] from the Muses.

Phrensie [phrensy] is an illustration of the soul coming from the Gods, or Demons. Whence this verse of *Ovid*,

*God is in us, Commerces of the throne
of God, that spirit from above came down.*

Plato defines this by alienation, and binding; for he abstracts from those by which the corporeal senses are stirred up, and being estranged from an animal man, adheres to a diety [deity] from whom it receives those things which it cannot search into by its own power; for when the minde is free, and at liberty, the reines of the body being loosed, and going forth as out of a close prison, transcends the bonds of the members, and nothing hindring of it, being stirred up by its own instigations, and instigated by a divine spirit, comprehends all things, and foretells future things. Now there are four kinds of divine phrensie [phrensy] proceeding from several dieties [deities], *viz.* from the *Muses*, from *Dionysius*, from *Apollo*, and from *Venus*. The first phrensie therefore proceeding from the *Muses*, stirs up and tempers the mind, and makes it divine by drawing superior things to inferior things by things natural. Now *Muses* are the souls of the celestial spheres, according to which there are found several degrees, by which there is an attraction of superior things to inferior. The inferior of these resembling the sphear [sphere] of the *Moon*, possesseth those things which are from vegetables, as plants, fruits of trees, roots, and those which are from harder matters, as Stones, Metals, their alligations, and suspensions. So it is said that the stone *Selenites i.e. Moon-Stone*, and the stone of the Civet-cat cause divination; also *Vervain*, and the Hearb [herb] *Theangelis* cause soothsaying, as hath been above said. The second degree resembling *Mercury*, possesseth those things which are from animals, and which are compounded of the mixtion of divers natural things together, as Cups, and Meats; upon this account the heart of a *Mole*, if anyone shall eat it whilst it is warm, and panting, conduceth, as it is said, to the foretelling of future events. And *Rabbi Moses* in his commentaries upon *Leviticus* tells, that there is an animal called *ÒããÇ Jedua*, having a humane shape, in the midle [middle] of whose navel comes forth a string, by which it is fastened to the ground like a gourd, and as far as the length of that string reacheth, it devours and consumes all that is green about it, and deceiving the sight, cannot be taken, unless that string he cut off by the stroke of a dart, which being cut off, it presently dies. Now the bones of this animal being after a certain manner laid upon the mouth, presently he whose mouth they are laid on, is taken with a phrensie [phrensy], and soothsaying. The third degree answers to the sphear [sphere] of *Venus*; This possesseth subtile powders, vapours, and odours, and oyntments [ointments], and suffumigations, which are made of these of which we have spoke above. The fourth degree belongs to the sphear [sphere] of the *Sun*; this possesseth voyces [voices], words, singings, and harmonical sounds, by the sweet consonancy whereof it drives forth of the minde any troublesomeness therein, and chears [cheers] it up. Whence *Hermes, Pythagoras*,

Plato, advise us to compose a discontented minde, and chear [cheer] it up by singing and harmony. So *Timotheus* is said to have with sounds stirred up King *Alexander* to a phrensie [phrensy]: so the Priest *Calame* (*Aurelius Augustus* being witness) was wont at his pleasure by a certain shrill harmony to call himself forth out of his body into a rapture, and extasie [ecstasy]; of these also we have before spoken. The fifth degree is answerable to *Mars*: this possesseth vehement imaginations, and affections of the minde, conceits also, and motions thereof, of all which before. The sixth degree answers to *Jupiter*: this possesseth the discourses of reason, deliberations, consultations, and moral purgations: of these we have spoken in part above, and further we shall speak afterwards; It possesseth also admirations, and venerations, at the astonishment of which, the phantasie [phantasy], and reason are sometimes so restrained, that they suddenly let pass all their own actions: whence then the minde it self being free, and exposed to a diety [deity] only, whether to any God, or Demon, doth receive supernal, and divine influences, viz. those concerning which it did deliberate before. So we read that the Sybils [Sibyls], and the Priests of *Pythia* were wont to receive oracles in the caves of *Jupiter*, and *Apollo*. The seventh degree resembles *Saturn*: this possesseth the more secret intelligencies, and quiet contemplations of the minde. I call here, the contemplation, the free perspicacity of the minde, suspended with admiration upon the beholding of wisdom. For that excogitation which is made by riddles, and images, is a certain kind of speculation, or discourse belonging to *Jupiter*, and not a contemplation. The eighth degree resembles the starry heaven; this observes the situation, motion, raies [rays], and light of the celestial bodies: it possesseth also images, rings, and such like, which are made after the rule of celestials, as we have abeve spoken. The ninth degree answers to the *primum mobile*, viz. the ninth sphear [sphere], as the very universe: this possesseth things more formal, as Numbers, Figures, Characters, and observes the occult influences of the intelligences of the heaven, and other mysteries, which because they bear the effigies of celestial dieties [deities], and invocated spirits, easily allures them, and compelleth them being forced by a certain necessity of conformity to come to one, and detains them, that they shall not easily go back, of which we read in the Oracles in *Porphyrie* [Porphyry].

*Cease now at length, spare words, to life give rest,
Dissolve, and leave old shapes (I thee request),
Dishape the members, and the winding sheet
Unloose -----*

And in another place in the same book.

*Ye Garlands loose the feet, with water clean
Let them be sprinkled, and the Laurel green
Be taken off from th' hands, and every line
And Character be blotted out -----*

Of these we have sufficiently treated already, and shall afterwards treat further of them.

Chapter xlvii. Of the second kinde from Dionysius [Dionysus].

Now the second phrensie [phrensy] proceeds from *Dionysius*: this doth by expiations exterior, and interior, and by conjurations, by mysteries, by solemnities, rites, temples, and observations divert the soul into the mind, the supream [supreme] part of it self, and makes it a fit and pure temple of the Gods, in which the divine spirits may dwell, which the soul then possessing as the associate of life, is filled by them with felicity, wisdom, and oracles, not in signs, and marks, or conjectures, but in a certain concitation of the mind, and free motion: So *Bacchus* did soothsay to the *Beotians*, and *Epimenides* to the people of *Cous*, and the *Sybil [Sibyl] Erithea* to the *Trojans*. Sometimes this phrensie [phrensy] happens through a clear vision, sometimes by an express voyce: So *Socrates* was governed by his Demon, whose counsel he did diligently obey, whose voyce [voice] he did often hear with his ears, to whom also the shape of a Demon did often appear. Many prophesying spirits also were wont to shew themselves, and be associats with the souls of them that were purified; examples of which there are many in sacred Writ, as in *Abraham*, and his bond maid *Hagar*, in *Jacob*, *Gideon*, *Elias*, *Tobias*, *Daniel*, and many more. So *Adam* had familiarity with the Angel *Raziel*. *Shem* the son of *Noah* with *Jophiel*; *Abraham* with *Zadkiel*: *Isaac* and *Jacob* with *Pieliel*; *Joseph*, *Joshua* and *Daniel* with *Gabriel*; *Moses* with *Metatron [Metatron]*; *Elias* with *Malhiel*; *Tobias* the younger with *Raphael*; *David* with *Cerniel*; *Mannoah* with *Phadael*; *Cenez* with *Cerrel*; *Ezekiel* with *Hasmael*; *Esdras* with *Uriel*; *Solomon* with *Michael*. Sometimes the spirits by vertue of the souls enter into, and seize upon organical bodies, whether of brutes or men, and using the souls thereof as the basis, utter voyces [voices] through organical instruments, as is manifest in *Baalams Ases*, and in *Saul*, on whom the spirit of the Lord fell, and Prophecied. Of these *Apollo* in his answers in *Porphyry* thus;

*Phebean fulgor charmed, did from on high
Come down, and through pure air was silently
Conveyed; came into souls well purified
With a sonorous breath, a voyce uttered
Through a mortal throat -----*

Chapter xlviii. Of the third kind of phrensie [phrensy] from Apollo.

Now the third kind of phrensie [phrensy] proceeds fom *Apollo*, viz. from the mind of the world. This doth by certain sacred mysteries, vows, sacrifices, adorations, invocations, & certain sacred arts, or certain secret confections, by which the spirits of their God did infuse vertue, make the soul rise above the mind, by joyning it with dieties [deities], and Demons: so we read concerning the Ephod, which being applied, they did presently prophecie [prophecy]: so we read in the books of the Senats [Senates] in the chapter of *Eleazar*, that *Rabbi Israel* made ceraain cakes, writ upon with certain divine and angelicall names, and so consecrated, which they that did eat with faith, hope, and charitie [charity], did presently break forth with a spirit of prophecie [prophecy]. We read in the same place that *Rabbi Johena* the son of *Jochahad*, did after that manner enlighten a certain rude countryman, called *Eleazar*, being altogether illiterate, that being compassed about with a sudden brightness, did unexpectedly preach such high mysteries of the Law to an assembly of wise men, that he did even astonish all that were neer him. And it is reported of a certain man called *Herviscus*, an *Aegyptian*, that he was endowed with such a

divine nature, that at the very sight of images that had any diety [deity] in them, he was forthwith stirred up with a kind of divine phrensie [phrensy]. We read also in the scripture, that when *Saul* was amongst the Prophets, the spirit of the Lord came upon him, and he prophecied, and when he went forth from the assembly of the Prophets, he ceased to prophesie; the same happened to those officers which *Saul* sent to catch *David*: who when they saw the company of the Prophets, and *Samuel* standing in the midst of them, received the spirit of the Lord on them, and prophesied also. So great is the abounding of divine light oftentimes in the prophets, taken with a divine phrensie [phrensy], that it also seiseth [seizeth] on them that are neer them, and makes them have the same spirit of phrensie [phrensy]: It is not therefore incredible, that an ignorant man should presently be made wise, and again that a wise man become ignorant: for there is a certain art (known but to few) of informing, adorning, & illustrating a pure mind, so that it should presently be recovered out of the darkness of ignorance, and brought to the light of wisdom: and on the contrary, there is a way by certain hid secrets, to make them that have unclean, and unbelieving minds to become ignorant again, although for the present they are learned and wise. Mans mind also, especially when it is simple, and pure, may (*Apuleius* being witness) by some sacred, and mysterious recreation, and appeasing, be so brought into a sleep, and astonied, that it may forget things present so utterly, as to be brought into its divine nature, and so be enlightned [enlightened] with the divine light, and inspired with a divine phrensie [phrensy] that it may foretell things to come, and withall receive the vertue of some wonderfull effects. Whence *Iamblicus* saith, when the prophets are inspired with a diety [deity], they fear nothing, for they go through wayes unpassable, and are carried into the fire without any hurt, and passe over rivers. So we read of certain caves, as of *Apollo*, *Trophonius*, the three footed stools, dens, fountains, lakes, and such like, that were consecrated to the gods after this manner, or made by that mysterie [mystery], that from thence the priests might draw the spirit of prophecying, as *Iamblicus* in *Porphyrie* [Porphyry]: The *Sybill* [Sibyl] (saith he) in *Delphi* was wont to receive God after two wayes: either by a subtile [subtile] spirit, and fire, which did break forth somewhere out of the mouth of the cave, where she sitting in the entrance upon a brazen three footed stool dedicated to a diety [deity], was divinely inspired, and did utter prophecying; or a great fire flying out of the cave did cirround [surround] this prophetess, stirring her up, being filled with a diety [deity], to prophesie, which inspiration also she received as she sate upon a consecrated seat, breaking forth prently into predictions. Moreover there was a prophetess in *Branchi* which sate upon an extree, and either held a wand in her hand, given to her by some diety [deity], or washed her feet, and sometimes the hem of her garment in the waters, or drew the vapour of fire from the waters. By all these she was filled with divine splendour, and did unfold many Oracles. We also read that in the country of *Thracia* there was a certain passage consecrated to *Bacchas*, from whence predictions, and Oracles were wont to be given: the Priors of whose temples having drank wine abundantly did do strange things. Amongst the *Clarians* also, where the temple of *Clarius Apollo* was, to whom it was given to utter divine things, they having drank much wine did strange things. There was also a propheticall fountain of Father *Achaia*, constituted before the temple of *Ceres*, where they that did enquire of the event of the sick did let down a glass by degrees tied to a small cord, to the top of the water, and certain supplications and fumes being made, the event of the thing did appear in the glass. There was also not far from *Epidaurus* a City of *Laconia* a deep Fen, which was called the water of *Juno*, into which cakes of corn being cast, answers were given, fortunate, if the waters did quietly retain what was cast in; but unhappy, if they did as it were, scorning of them, cast them back. The like they say do the caves of *Aetna*, into which money or sacrifices did shew the same presage of good or ill, by being retained, or rejected. The like things reports *Dion* in his *Romane*

History, in a place which they call the *Nymphs*: where Frankincense being cast into the flames, Oracles were received concerning all those things which he did desire to know, especially concerning death, and those things which belonged to marriages. Wonderfull also is that which *Aristotle* relates of a certain fountain of the *Paliscans* of *Sicilia*, to which they that did take an oath did go, and whatsoever they did affirm upon oath writ it upon tables, which they cast into the fountain. If those things were true, the tables would swim; if false, sink; then fire coming suddenly forth burned him that was perjured into ashes. There was also in the City *Dodona* an Oak, which assoon as any one entered in to receive an answer, did forthwith move, and make a sound; there was also a statue holding a wand, which did strike a bason [basin], whereby the bason made answer by moderated strokes. Whence it is read in the Epistle of *Austinus* to *Paulinus*,

*Answers did give the Dodonean brass,
With moderated strokes; so docile t'was.*

Chapter xlix. Of the fourth kinde of Phrensie [phrensy], from Venus.

Now the fourth kind of Phrensie proceeds from *Venus*, and it doth by a fervent love convert, and transmute the mind to God, and makes it altogether like to God, as it were the proper image of God; whence *Hermes* saith, O *Asclepius*! Man is a great miracle, an animal to be honoured and adored: for he passeth into the nature of God, whereby he becomes God: He knows the rise of Demons, and he knows himself to have his originall with them, despising the part of his humane nature in himself, having a sure confidence of the divinity of the other; The soul therefore being converted, and made like to God, is so formed of God, that it doth above all intellect, know all things by a certain essential contract of Divinity: therefore *Orpheus* describes love to be without eyes, because it is above the intellect. Now then the soul being so converted into God by love, and sublimated above the intellectuall spear [sphere], doth beside that it hath by its integrity obtain'd the spirit of prophecie [prophecy], sometimes work wonderfull things, and greater then the nature of the world can do, which works are called miracles. For as the heaven by its image, light, and heat, doth those things, which the force of the fire cannot do by its naturall quality (which in *Alchymie* [alchemy] is most known by experience) so also doth God by the image and light of himself do those things, which the world cannot do by its innate vertue. Now the image of God is man, at least such a man that by a phrensie [phrensy] from *Venus* is made like to God, and lives by the mind only, and receives God into himself. Yet the soul of man according to the *Hebrew* Doctors and Cabalists, is defined to be the light of God, and Created after the image of the word, the cause of causes, the first example, and the substance of God, figured by a seal whose Character is the eternall word. Which *Mercurius Trismegistus* considering, saith, that such a man is more excellent then they that are in heaven, or at least equall to them.

Chapter l. Of rapture, and extasie [ecstasy], and soothsayings, which happen to them which are taken with the falling sickness, or with a swoune [swoon], or to them in an agonie [agony].

A rapture is an abstraction, and alienation, and an illustration of the soul proceeding from God, by which God doth again retract the soul, being falled from above to hell, from hell to heaven. The cause of this is in us a continuall contemplation of sublime things, which as far as it conjoyns [conjoins] with a most profound intention of the mind, the soul to incorporeal wisdom, doth so far recall it self with its vehement agitations from things sensible and the body, and (as *Plato* saith) in such a manner sometimes, that it even flieth out of the body, and seemeth as it were dissolved: even as *Aurelius Austin* reporteth concerning a Priest of *Calamia*; (or whom we have made mention before) he lay (saith he) most like unto a dead man, without breath; and when he was burnt with fire and wounded, he felt it not; so great therefore is the command of the soul: *viz.* when it hath obtained its own nature, and is not oppressed by the allurements of the senses, that by its own power it suddenly ascendeth, not only remaining in the body, but even sometimes loosed from its fetters, and flyeth forth of the body to the supercelestiall habitations, where now it being most nigh, and most like to God, and made the receptacle of divine things, it is filled with the divine Light and Oracles. Whence *Zoroastes* [*Zoroaster*] saith, thou must ascend to the light it self, and to the beams of the Father, whence thy soul was sent thee, clothed with very much mind; and *Trismegisius* saith, it is necessary that thou ascend above the heavens, and be far from the quire of spirits; and *Pythagoras* saith, if thou by leaving the body shalt pass into the spacious heavens, thou shalt be an immortall god. So we read that *Hermes*, *Socrates*, *Xenocrates*, *Plato*, *Plotine* [*Plotinus*], *Heraclitus*, *Pythagoras* and *Zoroastes* [*Zoroaster*], were wont to abstract themselves by rapture, and so to learn the knowledge of many things: also we read in *Herodotus*, that there was in *Proconnesus* a Philosopher of wonderfull knowledge, called *Atheus*, whose soul sometimes went out of the body, and after the visitation of places far remote, returned again into the body more learned: *Pliny* reporteth the same thing, that the soul of *Harman Clazomenius* was wont to wander abroad, his body being left, and to bring true tidings of things very far off; and there are even to this day in Norway and Lapland very many who can abstract themselves three whole dayes from their body, and being returned declare many things which are afar off; and in the meantime it is necessary to keep them, that not any living creature come upon them or touch them; otherwise they report that they cannot return into their body. Therefore we must know, that (according to the doctrine of the *Aegyptians*,) seeing the soul is a certain spirituall light, when it is loosed from the body, it comprehendeth every place and time, in such a manner as a light inclosed in a Lantern [lantern], which being open, diffseth it self every where, and faileth not any where, for it is every where, and continually; and *Cicero* in his book of Divination saith, neither doth the soul of man at any time divine, [except] when it is so loosed that it hath indeed little or nothing to do with the body; when therefore it shall attain to that state, which is the supream [supreme] degree of contemplative perfection, then it is rapt from all created species, and understandeth not by acquired species, but by the inspection of the *Ideas*, and it knoweth all things by the light of the *Ideas*: of which light *Plato* saith few men are partakers in this life; but in the hands of the gods, all: also they who are troubled with the syncope and falling sickness, do in some manner imitate a rapture, and in these sicknesses sometimes as in a rapture do bring forth prophesie [prophecy], in which kind of prophesying we read that *Hercules* and many *Arabians* were very excellent, and there are certain kinds of soothsayings, which are a middle betwixt the confines of naturall predictions, and supernaturall Oracles, *viz.* which declare things to come from some excess of passion, as too much love, sorrow, or amongst frequent sights, or in the agony of death, as in *Statius*, of the mother of *Achilles*;

-----*Nor she without parents dear*

Under the glassie [glassy] gulf the oars did fear.

For there is in our minds a certain perspicuous power, and capable of all things, but encumbered and hindred by the darkness of the body and mortality, but after death it having acquired immortality, and being freed from the body it hath full and perfect knowledge. Hence it cometh to pass, that they who are nigh to death, and weakened by old age, have sometimes somewhat of an unaccustomed light, because the soul being less hindred by the senses, understandeth very acutely, and being now as it were a little relaxed from its bands, is not altogether subject to the body, and being as it were nigher to the place, to the which it is about to go, it easily perceiveth revelations, which being mixed with its agonies, are then offered to it; whence *Ambrose* in his book of the belief of the resurrection, saith, Which being free in the aerial motion, knoweth not whither it goeth, and whence it cometh; yet we know that it superviveth the body, and that it being freed, the chains of its senses being cast off, freely discerneth those things which it saw not before, being in the body, which we may estimate by the example of those who sleep, whose mind being quiet, their bodies being as it were buried, do elevate themselves to higher things, and do declare to the body the visions of things absent, yea even of celestial things.

Chapter li. Of Prophetical Dreams.

Now I call that a dream, which proceedeth either from the spirit of the phantasie [phantasy] and intellect united together, or by the illustration of the Agent intellect above our souls, or by the true revelation of some divine power in a quiet and purified mind; for by this our soul receiveth true oracles, and abundantly yieldeth prophesies [prophecies] to us: for in dreams we seem both to Ask questions, and learn to read and find them out; also many doubtfull things, many Policies, many things unknown, and unwished for, nor ever attempted by our minds, are manifested to us in Dreams: also the representations of unknown places appear, and the Images of men both alive and dead, and of things to come are foretold; and also things which at any times have happened, are revealed, which we knew not by any report; and these dreams need not any art of interpretation, as those of which we have spoken in the first book, which belong to divination, not fore-knowledge; and it cometh to pass that they who see these dreams, for the most part understand them not; for (as *Abdala* the Arabian saith) as to see dreams, is from the strength of imagination, so to understand them, is from the strength of understanding; whose intellect therefore, being overwhelmed by the too much commerce of the flesh, is in a dead sleep, or its imaginative or phantastick spirit is too dull and unpolished, that it cannot receive the species and representations which flow from the superior intellect, and retain them when received, this man is altogether unfit for the soothsaying by dreams. Therefore it is necessary, that he who would receive true dreams, should keep a pure, undisturbed, and an undisquieted imaginative spirit, and so compose it, that it may be made worthy of the knowledge and government by the mind and understanding: for such a spirit is most fit for prophesying, and (as *Sinesius* saith) is a most clear glass of all the Images which flow everywhere from all things: when therefore we are sound in body, not disturbed in mind, not dulled by meat or drink, nor sad through poverty, nor provoked by any vice of lust or wrath, but chastly going to bed, fall asleep, then our pure and divine soul being loosed from all hurtfull thoughts, and now freed by dreaming, is endowed with this divine spirit as an instrument, and doth receive those beams and representations which are darted down, and shine forth from the divine minde into it self; and as it were

in a deifying glass, it doth far more certainly, clearly, and efficaciously behold all things, then by the Vulgar enquiry of the intellect, and by the discourse of reason; the divine power instructing the soul, being invited to their society by the opportunity of the nocturnal solitariness; neither further will that deity be wanting to him when he is awaked, which ruleth all his actions: whosoever therefore doth, by quiet and religious meditation, and by a diet temperate and moderated according to nature, preserve his spirit pure, doth very much prepare himself, that by this means he may become divine, and knowing all things; but whosoever, on the contrary, doth languish with a phantastick spirit, receiveth not perspicuous and distinct visions, but even as the divine sight, by reason of its weakness, Judgeth confusedly and indistinctly; and also when we are overcome with wine and drunkenness, then our spirit being oppressed with noxious vapours (as a troubled water is wont to appear in divers forms) is deceived, & waxeth dull; for which cause *Amphiarus* the Prophet (as we read in *Philostratus*) commanded those, who would receive Oracles, to abstain one whole day from meat, and three days from wine, that the soul could not rightly prophesie [prophecy] unless it were free from wine, and meat; for to sober and religious minds, attending on the divine worship, the Gods are wont to give Oracles; whence *Orpheus* crieth out,

----- *Thou spirit great of prophecy*
Dost go to souls that sleep fill quietly,
And them inspire with knowledge of the Gods,
And makest them soothsay -----

Hence it was a custom amongst the ancients, that they who should receive answers, certain sacred expiations and sacrifices being first celebrated, and divine worship ended, did religiously ly [lie] down even in a consecrated chamber, or at least on the skins of the sacrifices; of which ceremony *Virgil* makes mention in these verses,

----- *Hence they sought*
Answers to doubts; when gifts the priests had brought,
Here he reposed on skins of slaughtred sheep,
And under silent night prepares to sleep.

And a little after he singeth,

----- *But now*
Here King Latinus Oracles to know,
They did a hundred choyce sheep sacrifice,
And on their skins, and spreading fleeces lyes -----

And the rulers of the *Lacedemonians* (as *Cicero* saith) were wont to lye [lie] down in the Temple at *Pasiphae*, that they might dream. The same was done in the Temple of *Aesculapius*, from whom true dreams were thought to be sent forth. And the *Calabrians*, consulting *Podalyrius* the son of *Aesculapius*, did sleep neer his Sepulchre in lambes skins; for so doing they were told in their dreams whatsoever they desired to know; for the most usuall time for dreams is the night, when the senses are freed from

wandering objects, and meridian errors, and vain affections; neither doth fear strike the minde, nor the thought tremble, and the mind being most quiet, doth steadfastly adhere to the Deity; for there are, (as *Rabbi Johenan* in his book of *Senatours* saith) four kinds of true dreams: the first *Matutine*, which is made betwixt sleep and awaking: the second, which one seeth concerning another: the third, whose interpretation is shewen to the same dreamer in the nocturnall vision: the fourth, which is repeated to the same dreamer, according to that which *Joseph* saith to *Pharaoh*, But that thou hast seen the dream belonging to the same thing the second time, it is a sign of confirmation; But that dream is most sure, which is concerning those things which one did meditate on, and revolve in his minde, when he goeth to bed, as it is written, Thou O King didst think upon thy bed, what should become of these things; but it is necessary, that he which interpreteth other mens dreams, hath the knowledge by the which he can distinguish and discern the similitudes of all things, and know the customes of all nations, according to the laws which they have received from God and his Angels; farther this must be known, that there is scarce any dream without some vanity, as no grain of corn without his chaffe, which thing even the dream of *Joseph* the *Patriarch* manifesteth; which his father *Jacob* interpreted, saying; what meaneth this dream, that thou hast seen? what shall I, and thy mother, and thy brethren fall down and worship thee? which effect concerning his mother, who shortly after died, followed not. Also *Rabbi Johenan* in the forecited book, saith these things; and also *Rabbi Levi* affirmeth, that no propheticall dream can be kept back from his effect longer then twenty two years; so *Joseph* dreamed in the seventeenth year of his age; which was accomplished in the thirty ninth year of his age; therefore whosoever would receive divine dreams, let him be well disposed in hody, his brain free from vapours, and his mind from perturbations, and let him that day abstain from supper, neither let him drink that which will inebriate, let him have a clean and neat chamber, also exorcised and consecrated: in the which, a perfume being made, his temples anoynted [anointed], things causing dreams being put on his fingers, and the representation of the heavens being put under his head, and paper being consecrated, his prayers being said, let him go to bed, earnestly meditating on that thing he desireth to know: So he shall see most true and certain dreams with the true illumination of his intellect: whosoever therefore shall know to joyn together those things which here and there we have delivered concerning this matter in these books, he shall easily obtain the gift of oracles and dreams.

Chapter lii. Of Lots and marks possessing the sure power of Oracles.

There are also certain Lots having a divine power of Oracles, and as it were Indexes of divine judgement, being before sought for by earnest prayer, and sometimes commanded by God himself to be done, as is read in *Leviticus* concerning a goat to be offered to the Lord, and of the scape goat; and in the book of *Numbers* of the rods of the Tribes of *Israel*. Now both *Moses* and *Joshua* did by Lots in the presence of the Lord divide the lands, and inheritances to the tribes of *Israel* according to the command of God. The Apostles of Christ, prayers going before, did by lot choose *Matthias* into the place of *Judas* the traitor. *Jonas* the Prophet when he flying from the presence of God did sail to *Tharsus*, a dangerous storm being raised, was by lot found out by the Mariners to be the cause of the danger, and being cast into the sea, the tempest seased [ceased]. *Caesar* reports of *M. Valerius Procillus*, being taken by his enemies, concerning whom it was consulted whether he should be presently burnt, or reserved to another time, that by lot he escaped safe. There was formerly at *Bura*, a Town of *Achaia*, an oracle of *Hercules* constituted by a chest bord [chessboard], where he that went to consult of any thing, after he had prayed,

cast four dice, the cast of which the Prophet observing, did find written in the chestboard [chessboard] what should come to pass: now all such dice were made of the bones of sacrifices. Now this you must know, that the Ancients were not wont upon every slight cause to cast lots, but either upon necessity, or for some advantageous end, and that not but with great devotion, reverence, expiations, fasting, purity, prayers, invocations, vowes, sacrifices, consecrations, and such like sacred mysteries of religion. For these sacred ordinances were wont to go before our works, especially to procure the divine good will, and pleasure, and the presence of the divine spirits, by whose dispensation the lot being directed, we may receive a true judgement of the things sought for. Every one therefore that works by lots, must go about it with a mind well disposed, not troubled, nor distracted, and with a strong desire, firm deliberation, and constant intention of knowing that which shall be desired. Moreover he must, being qualified with purity, chastity, and holiness towards God, and the celestials, with an undoubted hope, firm faith, and sacred orations, invoke them, that he may be made worthy of receiving the divine spirits, and knowing the divine pleasure; for if thou shalt be qualified, they will discover to thee most great secrets by vertue of lots, and thou shalt become a true Prophet, and able to speak truth concerning things past, present, and to come, of which thou shalt be demanded. Now what we have spoken here concerning lots, is also to be observed in the auguries of all discemings, *viz.* when with fear, yet with a firm expectation we prefix to our souls for the sake of prophecying some certain works, or require a sign, as *Eleasar*, *Abrahams* countryman, & *Gideon* Judge in *Israel* are read to have done. There was once at *Pharis* a City of *Achaia* in the middle of the market a statue of *Mercury*, where he that went to receive any omen, did, frankincense being fumed, and candies being lighted, which were set before it, and that country coin being offered on the right hand of the statue, whisper into the right ear of the statue whatsoever he would demand, and presently his ears being stopped with both his hands, did make haste away from the market place, which when he was past, did presently, his ears being opened, observe the first voice he did hear from any man for a certain Oracle given to him. Although therefore these kinds of lots seem to the ignorant to be casual, or fortuitous, and to have nothing of reason in them, yet they are disposed by God, and the higher vertues by certain reasons, neither they do fall beside the intention of him that moderates them. Was not the lot in choosing *Saul* to be King of *Israel*, thought to fall upon him casually, and fortuitously? Yet he was before appointed by the Lord to be King, and annointed by the Prophet *Samuel*. And God that appointed him King, disposed of the Lot that it should fall upon him. And thus much of these.

Chapter liii. How he that will receive Oracles must dispose himself.

Whosoever therefore being desirous to come to the Supream state of the soul, goeth to receive oracles, must go to them being chastly and devoutly disposed, being pure and clean go to them, so that his soul be polluted with no filthiness, and free from all guilt. He must also so purifie [purify] his mind and body as much as he may from all diseases, and passions, and all irrationall conditions, which adhere to it as rust to iron, by rightly composing and disposing those things which belong to the tranquillity of the mind; for by this means he shall receive the truer and more efficacious Oracles. Now by what things the mind is purged, and reduced into a divine purity, we must learn by Religion, and wisdom. For neither wisdom without Religion, nor Religion without wisdom is to be approved off: For wisdom (as saith *Solomon*) is the tree of life to them that lay hold on it. And *Lucretius* saith that it is the intention of God, or the breathings of God, where he sings.

*Most famous Memmius! This that god is he,
The prince of life, who reason, which all we
Call wisdom, first found out, and who by art
The life from troubles, darkness set apart
And freed, and unto light, and peace reduc'd.*

He also understandeth that to be a divine illustration, whence *Democritus* thinketh that there are no men wise but they that are struck with some divine phrensie [phrensy], as was *Menos* that Cretensian, whom they report learned all things of *Jupiter*, whence he had frequent converse with God in the mount *Ida*: so also the *Athenians* report that *Melosagora Eleusinus* was taught by the Nymphs; so also we read, that *Hesiod* when he was a Shepherd in *Beotia*, and kept his flock neer the mountain *Helicon*, had some pens given him by the *Muses*, which having received, he presently became a Poet, which to become so sodainly [suddenly] was not of man, but by a divine inspiration; for God conveying himself into holy souls, makes men Prophets, and workers of miracles, being powerfull in work and speech, as *Plato* and *Mercurius* affirm, and also *Xistus* the *Pythagorian* [Pythagorean], saying that such a man is the temple of God, and that God is his guest: to whom assents our *Paul*, calling man the temple of God; and in another place speaking of himself, I can do all things in him that strengtheneth me; for he is our power, without which (as he saith) we can do nothing; which also *Aristotle* confesseth in his *Meteors* and *Ethicks*, saying, that there is no vertue whether naturall or morall but by God; and in his secrets he saith that a good and sound intellect can do nothing in the secrets of nature without the influence of divine vertue. Now we receive this influence then only, when we do acquit our selves from burdensome impediments, and from carnall and Terrene occupations, and from all external agitation; neither can a blear or impure eye behold things too light, neither can he receive divine things who is ignorant of the purifying of his mind. Now we must come to this purity of mind by degrees; neither can any one that is initiated newly unto those mysteries presently comprehend all cleer [clear] things, but his mind must be accustomed by degrees, until the intellect becomes more enlightened, and applying it self to divine light be mixed with it. A humane soul therefore when it shall be rightfly purged, and expiated, doth then, being loosed from all impurity, break forth with a liberall motion, and ascends upwards, receives divine things, instructs it self, when happily it seems to be instructed from elsewhere; neither doth it then need any remembrance, or demonstration by reason of the industry of it self, as by its mind which is the head and the pilot of the soul, it doth, imitating by its own nature the angels, attain to what it desires, not by succession or time, but in a moment. For *David* when he had not learning, was of a Shepherd made a Prophet, and most expert of divine things. *Solomon* in the dream of one night, was filled with the knowledge of all things above and below. So *Isaiah*, *Ezekiel*, *Daniel*, and the other Prophets, and Apostles were taught. For the soul (which is the common opinion of the *Pythagorians* [Pythagoreans], and *Platonists*) can by way of purification, without any other study, or searching, only by an easie, and adventitious collating on these intelligibles received from above, acquire the perfect knowledge of all things knowable. It can also by an extrinsecall expiation attain to this, as to understand all things Invisibly by its substantiall form. For the mind is purged, and expiated by cleansing, by abstinence, by penitency, by almes: and then also do thereunto conduce certain sacred institutions, as shall afterward be discovered. For the soul is to be cured by the study of Religions, and indeed these which are commonly called occult, that being restored to its soundness, confirmed by truth, and fortified by divine graces,

may not fear any rising shakings.

Chapter liv. Of cleanness, and how to be observed.

We must therefore first observe cleanness in food, in works, in affections, and to put away all filthiness, and perturbations of the mind, and whatsoever sense or spirit that offends, and whatsoever things are in mind unlike to the heavens, not only if they be in mind and spirit, but also if they be in the body, or about the body: for such an externall cleanness is beleev'd not to help a litte to the purity of the mind. For this cause the *Pythagorian* Philosophers being taken with the desire of Oracles, divine praises being celebrated, did wash themselves in a river as in a bath, & did put on white rayment and linen; for they did account wooll a prophane clothing being the excrements of beasts, and they did inhabit in a pure chamber, and altogether unspotted. In like manner the *Bragmanni* [Brahmans], the wise men of the *Indians* were wont to wash themselves naked in a fountain, which is called *Dirce* in *Beotia*, their heads being first annointed with amber drops, and odours fit for that purpose; then after they were according to custome sufficiently clean, they were to go forth about noon, clothed in white linen, with a white attire, having rings on their fingers and staves in their hands. In like manner amongst the *Gymnosophists* it was a custom to wash themselves thrice in a day, and twice in the night, in cold water, before they entred into the holy places. They did also every day use linen garments every day newly washed. We read also of the manner of this kind of washing in *Hesiod* in his books of works and dayes, where he sings,

*None dare with hands unwashed unto Jove
Wine pour forth, nor unto the gods above;
For then they do refuse for to be heard,
Though being pray'd unto -----*

And elsewhere,

*When wicked men the rivers do passe by
With hands unwash'd, then are the gods angry
With them, and them afflict -----*

Hence in *Virgil*, *Aeneas* thus speaks to his father,

*O Father, take the household gods, and hold
Them in thy sacred hands; to be so bold
As them to handle after so great fights
I dare not till that washed in streams most bright.*

It was also a custom amongst the Gentiles, when they were wont to perform any holy services to the gods, to cleanse their bodies by washing; and when they were to contend with the infernall gods, sprinkling only did suffice. Hence in *Virgil*, *Dido*, when she did perform any solemnities to the gods, saith,

*Cause that my sister Ann (my nurse most dear:)
Come, and my body wash with water clear.*

And in another place where *Aeneas* is brought in amongst the infernals bringing a bough to *Proserpina*, he sings thus,

*The passage doth Aeneas keep, and wash
His body with fresh water -----*

Also when he relates of *Misenas* to be buried, he sings,

*His friends he thrice did wash with water new,
And with an Olive branch, wett in the dew,
He did them sprinkle -----*

Now man being made thus clean becomes celestiall, and spirituall, and is fitted for the sight of and union with God, whilst he ministers to God with a clean body, and pure mind, and delights in the cleanness of all things, as inwards, skin, garments, houses, utensils, oblations, gifts, and sacrifices; the cleanness of all which even purifies the air, and attracts the most pure influence of celestiall, and divine things, and allures the pure ministers of God, and good Demons: although sometimes impure spirits, and ill Demons, as the apes of the good Demons, take upon them this kind of cleanness, that either they may be adored, or may deceive: therefore first of all we must observe that the mind be pure, and the heart pure, and then the impure powers cannot ascend.

Chapter Iv. Of abstinence, fastings, chastity, solitariness, the tranquillity and ascent of the mind.

Abstinence also doth commonly fortifie, and defend the observers thereof against vices, and evil Demons, and makes the mind an unpolluted temple of God, uniting it to God. For nothing doth more conduce to health, and temperance of the complexion, then not to heap together superfluties, and not to exceed the bounds of necessary food. Neither is nutriment to be taken that is too strong for nature, but rather, let nature be stronger then the meat, as some affirm of Christ, that he took meat in that proportion that it should not breed any excrement of the third concoction. Many others also taking meat sparingly, enjoyed thereby health and agility of body, as *Moses*, and *Elias*, who fasted fortie [forty] dayes: whence his face shined, and he lifted up, could easily guide his body as if it were a spirit. For Magicians, and Philosophers affirm that our spirit is not as a terrene thing, or body nourished by nutriment received through certain organs by the concoction of meat, and drink, but draws in their aliment like sponges through the whole body, viz. from the thin vapours penetrating the body on all sides. Therefore they that desire to have this spirit pure, and potent, let them use dryer [drier] meats, and extenuate this gross body with fastings, and they make it easily penetrable, and least by the weight thereof, the spirit should either become thick, or be suffocated, let them preserve the body clean by lotions, frictions, exercises, and

clothings, and corroborate their spints by lights, and fumes, and bring it to a pure and thin [finess] fineness. We must therefore in taking of meats be pure, and abstinent, as the *Pythagorian* Philosophers, who keeping a holy and sober table, did protract their life in all temperance. The temperance therefore of life and complexion, because thereby no superfluous humour is bred, which may dull the phantasie [phantasy], makes, that our soul oftentimes dreaming, and sometimes watching, is alwayes subjected to the superiour influences. Moreover the *Pythagorians*, if any one doth by abstinence moderate prudently every motion of the mind, and body, promise perpetuall health of both, and long life. So the *Bragmani* [Brahmins] did admit none to their colledge [college], but those that were abstinent from wine, from flesh, and vices, saying that none could understand God, but they that emulate him by a divine conversation: which also *Phraotes* in *Philostratus* taught the lower *Indians*. Moreover we must abstain from all those things which infect either the mind, or spirit, as from covetousness, and envy, which are handmaids to injustice (as *Hermes* saith) enforcing the mind and the hand to evil practices; also from idleness, and luxury; for the soul being suffocated with the body, and lust, cannot foresee any celestially thing. Wherefore the priests of the *Athenians* who are called in Greek *Hierophantae* (as *Hierom* reports) that they might live more chastly in their sacred employments, and might follow their divine affairs without lust, were wont to castrate themselves by drinking of hemlock. Moreover the chastity of a mind devoted to God doth make our mind (as *Orpheus* teacheth *Museus* in the hymne of all the gods) a perpetuall temple of God. Also we must abstain from all multitude and variety of senses, affections, imaginations, opinions, and such like passions, which hurt the mind and pervert the judgement of reason, as we manifestly see in the lascivious, the envious, and ambitious. Wherefore *Cicero* (in his *Tusculans* questions) calls these passions the sicknesses of the mind, and the pestiferous diseases thereof. But *Horace* calls them furies or madness, where he sings,

Girles have a thousand furies, so have boyes.

The same also seems to be of opinion that all men are fools in something. Whence is read in *Ecclesiasticus*, there are an infinite number of fools. Therefore the *Stoicks* deny that passions are incident to a wise man; I say such passions, which follow the sensitive apprehension: for rational, and mental passions, they yeld [yield] a wise man may have. This opinion did *Boetius* seem to be of, where he sings that some passions are to be laid aside in the inquisition of truth, in these verses,

*If truth thou wouldst discover with clear sight,
And walk in the right path, then from thee quit
Joy, fear, grief, hope expel; for where these raign,
The mind is dark, and bound -----*

We must therefore acquit and avert our minds from all multitudes, and such like passions, that we may attain to the simple truth; which indeed many Philosophers are said to have attained to in the solitude of a long time. For the mind by solitude being loosed from all care of humane affairs is at leisure, and prepared to receive the gifts of the celestial dieties [deities]. So *Moses* the law-giver to the Hebrews, and the greatest of prophets, and learned in all the knowledge of the *Chaldeans* [Chaldaeans] and *Aegyptians* [Egyptians], when he would abstract himself from senses, went into the vast wildernesses of *Ethiopia*, where all humane affairs being laid aside, he applied his mind to the sole contemplation of divine things,

in which thing he so pleased the omnipotent God, that he suffered him to see him face to face, and also gave him a wondrous power of miracles, as sacred writ testifies of him. So *Zoroastes* [Zoroaster] the father and prince of the Magicians, is said to attain to the knowledge of all naturall and divine things by the solitude of twenty years, when he wrot, and did very strange things concerning all the art of divining, and soothsaying. The like things do the writings of *Orpheus* to *Museus* declare him to have done in the deserts of *Thracia*. So we read that *Epimenides* of *Crete* because learned by a very long sleep, for they say that he slept fifty years, *i.e.* to have lay hid so long; *Pythagoras* also in like manner to have layen hid ten years, and *Heraclitus*, and *Democritus* for the same cause were delighted with solitariness. For by how much the more we have [relinquished] the animal and the humane life, by so much the more we live like angels, and God, to which being conjoyned [conjoined], and brought into a better condition, we have power over all things, ruling over all. Now how our mind is to be separated from an animal life, and from all multitude, and to be erected, untill it ascend to that very one, good, true, and perfect, through each degree of things knowable, and knowledges, *Proclus* teacheth in his Commentaries upon *Alcibiades*, shewing how that first sensible things are to be shunned, that we may pass to an incorporeal essence, where we must exceed the order of souls yet multiplied by divers rules, habitudes, and various proportions, many bonds, and a manifold variety of forces, and to strive after an intellect, and intelligible kingdome, and to contemplate how far better these are then souls. Moreover we must bear an intellectual multitude, although united, and individuall, and come to the superintellectual and essential unity, absolute from all multitude, and the very fountain of good, and truth. In like manner we must avoid all knowledge that doth any ways distract, and deceive, that we may obtain the most simple truth. The multitude therefore of affections, senses, imaginations, and opinions is to be left, which in it self is as different, as some things are contrary to others in any subject; and we must ascend to sciences, in which although there be a various multitude, yet there is no contrariety. For all are knit one to the other, and do serve one the other, under one the other, untill they come to one, presupposed by all, and supposing none beyond it; to which all the rest may be referred: yet this is not the highest top of knowledges, but above it is a pure intellect. Therefore all composition, division, and various discourse being laid aside, let us, ascending to the intellectual life, and simple sight, behold the intelligible essence with individual and simple precepts, that we may attain to the highest being of the soul, by which we are one, and under which our multitude is united. Therefore let us attain to the first unity, from whom there is a union in all things, through that one which is as the flower of our essence: which then at length we attain to, when avoyding all multitude we do arise into our very unity, are made one, and act uniformly.

Chapter lvi. Of Penitency, and Almes.

Now the greatest part of purgations is a voluntary penitency for faults: for (as saith *Seneca* in *Thyeste*) he whom it grieves that he hath offended, is in a manner innocent. This brings to us the greatest expiation, whilst it opposeth afflictings to delights, and purgeth out of the soul a stupid joyfulness, and gives a certain peculiar power, reducing us to the things above. Penitency therefore is not only a mortification of vices, but a spiritual Martyrdome of the soul; which with the sword of the spirit is on all sides mortified; Now the sword of the spirit is the word of God; whence *Jeremiah* the Prophet saith, and also *Paul*, writing to the *Ephesians*, *Cursed is he that with-holdeth his sword from blood*; and the Psalmist sings: *A sword is in their lips*. Therefore our cogitations, affections of our mind, and all evils that proceed from our heart and mouth, must be uttered to the priest in confession, that he may according

to the word of God judge those things; and according to the power granted to him by God, penitency being joyned with it, may purifie [purify], & purge them, & direct them to that which is good; neither is there found in religion for the expiating hainous [heinous] offences a stronger Sacrament. Hence the Gods themselves (*Ovid* in *Pontus* being witnes),

*Do often ease the pains, restore the lights
Which were caught away, when that mortall wights
They see repenting of their sins -----*

There is as yet another Sacrament of expiation, *viz.* Almsgiving, of which as I remember I have read very little in Philosophers, but the very truth taught us that, saying, Give ye almes, and all things shall be clean to you; and in *Ecclesiasticus* it is read; as water extinguisheth fire, so almes doth sin; and *Daniel* taught the King of *Babylon*, that he should redeem his sins by almes; and the Angel *Raphael* testifieth to *Tobias*; because alms frees from death, and is that which purgeth sins, and make us find eternal life. Hence Christ commanded us to pray to the Father, Forgive as we forgive others, give us as we give to others; of which he said in another place, ye shall receive an hundred fold, and shall possess eternal life. He shall when he comes to judge the quick and the deed, upbraid the wicked above all things for their neglect of almes and works of mercy, when he shall say, I was hungry, and thirsty, and ye gave me neither meat, nor drink; and in another place he speaks of the poor; what ye have done to any one of them ye have done to me. Which *Homer* also seems to be sensible of, when he brings in a young man wooing *Antinoe*, saying these words, *Antinoe* how plausibly hast thou slain a poor begger! he shall destroy thee if God be in heaven; for the Gods themselves being likened to strangers, and guests, go out into the whole world, overturning Cities, and beholding the injuries, and wickednesse of men.

Chapter lvii. Of those things which being outwardly administred conduce to Expiation.

It is believed, and it is delivered by them that are skilful in sacred things, that the mind also may be expiated with certain institutions, and sacraments ministred outwardly, as by sacrifices, baptisment, and adjurations, benedictions, consecrations, sprinklings of holy water, by anoyntings [annointings], and fumes, not so much consecrated to this, as having a naturall power thus to do; upon this account sulphur hath a place in Religions, to expiate ill Demons with the fume thereof. An egge also was wont to be used in Purgations; hence eggs are called holy, whence *Ovid*,

*Let the old woman come, and purge the bed,
And place, and bring sulphure and eggs sacred
In her trembling hand -----*

Proclus also writes, that the priests in purifyings were wont to use sulphur, and bitumen, or the washing of sea water: For sulphur purifies by the sharpness of its odour, and sea water by reason of its fiery part; In like manner the hearb [herb] Cinquefoil: wherefore by reason of its purity the ancient priests did use it in purifications, also the boughs of Olives. For these are said to be of so great purity, that they report that

an olive tree planted by an harlot is thereby for ever made unfruitfull, or else withers. In like manner, frankincense, myrrhe, vervain, valerian, and the hearb called phu condace to expiation. Also the blessed Clove flower; and the gall of a black dog being fumed is said to be very powerfull in these, as well for expiating of ill spirits, as any bewitchings: also the feathers of a lapwing being fumed, drives away *Phantasmes*. It is wonderfull, and scarce credible, but that that grave and worthy Author *Josephus* relates it in his history of *Jerusalem*, of a root of *Baaras*, so called from a place neer *Machernus*, a Town of *Judea*, being of a yellow colour, that in the night it did shine, and was hard to be taken, that it did oftentimes deceive the hands of them that went to take it, and go out of their sight, never stood still, till the urine of a menstrous woman was sprinkled on it. Neither yet being thus retained, is it pulled up without danger, but suddain death falls upon him that drawes it up, unless he were fortified with an amulet of the said root; which they that want, sacrificing about the earth do bind the root to a dog by a cord, and presently depart: at length the dog with a great deal of pains drawes up the root, and as it were supplying the place of his master presently dies, after which anyone may handle the root without danger; the power of which is much excellent in expiations, as is manifest for the delivery of those that are vexed with unclean spirits; now that these kind of matters should act upon spirituall substances by putting them to flight, or by alluring them, or mitigating them, or by inciting them, they are of no other opinion then that the fire of *Sicilia* acts upon souls: which (*William of Paris* being witness) not hurting the bodies, doth most intolerably torment the souls of them that are neer. But of those in part we have treated before.

Chapter lviii. Of Adorations, and vows.

Adorations, and vows, sacrifices, and oblations are certain degrees in sacred things to find out God, and those things which principally provoke the divine pleasure, and procure a sacred and indissolvable communion of God with souls; for by prayers which we utter with true and sacred words, sensibly, and affectionately, we obtain a great power, when by the application of them to any diety [deity] we do so far move it, that he may direct his speech and answer by a divine way, by which (as saith *Dionysius*) God speaks with men, but so occultly that very few perceive it. But oftentimes that King and Prophet *David* perceives it, when he saith, I will hear what the Lord will speak in me. Adoration therefore being a long time continued, and often frequented, perfects the intellect, and makes the soul more large for the receiving of divine lights, inflaming divine love, producing faith, hope, and sacred manners, purifieth the soul from all contrariety, and what is any way adverse to it, and doth also repell divers evils, which would otherwise naturally fall out. Hence *Ovid* sings,

----- *With prayers mov'd is Jove;*
I oftentimes have seen when from above
He would seed dreadful lightnings, him to be
Appeas'd with frankincense -----

Now man is returned to God by prayers, by which coming he (saith *Plato* in *Phedrus* [*Phaedrus*]) stops horses, and enters into the chambers of repose, where he feeds upon *Ambrosia*, and drinks *Nectar*. Therefore they that desire to enjoy any vertue, must pray, and supplicate often to him who hath all

vertue in himself. Now that is the best prayer, which is not uttered in words, but that which with a Religious silence and sincere cogitation is offered up to God, and that which with the voice of the mind and words of the intellectuall world, is offered to him. Now a vow is an ardent affection of a chaste [chaste] mind given up to God, which by vowing wisheth that which seems good. This affection (as *Iamblichus*, and *Proclus* testifie) doth so joyn the soul to God, that the operation of the mind and of God is one; *viz.* of God as an artificer, of the mind as a divine instrument: all antiquity testifies that by vowes sometimes miracles are done, diseases are cured, tempests are diverted, and such like. Hence we read that the most excellent and wise in all nations, the *Bragmanni* [Brahmins] of the *Indians*, the Magicians of the *Persians*, the *Gymnosopists* [Gymnosophists] of the *Aegyptians*, the divines of the Greeks, and *Caldeans* [Chaldaeans] which did excell in divine secrets, did apply themselves to divine vowes, and prayers, and thereby did effect many wonderfull things. Now to the perfection of a vow, and adoration (for a vow cannot be perfect without an adoration, nor an adoration without a vow) there are two things especially required, *viz.* First the knowledge of the thing to be adored, and to which we must vow, and in what manner, and order, and by what Mediums it must be worshiped; for there are various cooperators and instruments of God, *viz.* The heavens, Stars, administring spirits, the celestiaall souls, and Heros, which we must implore as porters, interpreters, administrators, mediators, but first of all him, who goeth to the Archetype God, who only is the utmost term of adoration; the other dieties [deities] are as it were passages to that very God. Know therefore that adorations and vowes must with a pure and pious mind be principally made to that one only God, the highest father, King and Lord of all the gods. But when they shall come before to the inferiour gods, let the intention of the administration be terminated in them; therefore to adorations, and vowes, when they be directed to the inferiour dieties [deities], *Zoroastes* [Zoroaster], and *Orpheus* thought fitting that suffumigations and characters should *be* used; but when they *are* erected to the majesty of the supream [supreme] God, they must not in any wise; which also *Hermes*, and *Plato* forbid to be done. Whence *Hermes* to *Tatius*; This (saith he) is like to sacrilege when thou prayest to God to be willing to kindle frankincense, and such like; for (saith *Porphyrie* [Porphyry]) they are not agreeable to piety. For there is not any materiall thing can be found, which to the immateriall God is not unclean. Therefore neither is that prayer which is uttered by words agreeable to him, nor that prayer which is mentall, if the mind be polluted with vice; Secondly there is also required a certain assimilation of our life to the divine life, in purity, chastity and holiness, with a lawfull desire of that which we wish for; for by this means we especially obtain the divine benevolence, and are subjected to the divine bounty; for unlesse we, having our minds purged, be worthy to be heard, and also those things which we desire, be worthy to be done, it is manifest that the gods will not hearken to our prayers; whence divine *Plato* saith, that God cannot be bound by our prayers or gifts to do unjust things; therefore let us desire nothing of God, which we think uncomely to wish for: for by this means only, we see that very many are frustrated of their prayers and vowes, because that neither they themselves are Religiously disposed, nor are their desires and prayers made for those things which are well pleasing to God, neither do they know to discern in what order they ought to pray, and through what mediators they ought to go to God; the ignorance of which doth very oft reduce our prayers and supplications to nothing, and causeth our desires and wishes to be denied.

Heinrich Cornelius Agrippa: Of Occult Philosophy, Book III (part 5)

This HTML edition by Joseph H. Peterson, Copyright © 2000. All rights reserved.

The copyright to the [Twilit Grotto Esoteric Archives](#) is owned by Joseph H. Peterson and is protected by the copyright laws of the United States and the Universal Copyright Convention.

The materials on the Twilit Grotto Esoteric Archives (including all texts, translations, images, descriptions, drawings etc.) are provided for the personal use of students, scholars, and the public. Any commercial use or publication of them without authorization is strictly prohibited. All materials are copyrighted and are not in the public domain. Copying of materials on the Twilit Grotto Esoteric Archives Web pages is not permitted.

Individuals distributing illegal copies will be pursued legally along with their Internet Service Providers.

Chapter lix. Of sacrifices and oblations, and their kinds and manners.

A sacrifice is an oblation which is both holy by offering, and sanctifieth and maketh Holy the offerer, unless either Irreverence or some other sin be an impediment to him; therefore these sacrifices and oblations do yield [yield] us much hope, and make us of the family of God, and do repel from us many evils hanging over our heads, which the doctors of the Hebrews do especially confirm, saying by this that we kill our living creatures, and dissipate our wealth by sacrifice, we turn away mischiefs which do hang over us: for as this mortall priest sacrificeth in this inferior world the soul of irrational creatures to God, by the separating of the body from the soul: so *Michael* the Archangel the priest of the higher world, sacrificeth the souls of men, and this by the separation of the soul from the body, and not of the body from the soul, unless perchance, as it happeneth in fury, Rapture, Extasie [ecstasy] and sleep, and such like vacations of the soul, which the Hebrews call the death of the body. But sacrifices & oblations are first of all and principally to be offered up to the most high God; but when they are to be directed to the secondary divine powers, this ought to be done even as we have spoken concerning prayers and vows: but there are many kinds of sacrifices: one kind is called a burnt offering, when the thing sacrificed was consumed by fire; another, is an offering for the effusion of blood; moreover there are salutiferous sacrifices which are made for the obtaining of health, others pacifying for obtaining peace, others praising for the freeing from some evill, and for the bestowing of some good thing; others Gratulatory, for divine worship and thanksgiving; but some sacrifices are made neither for the honor of God, nor out of good will, of which sort was that amongst the Hebrews, called the sacrifice of Jealousie [jealousy], which was made only for the detecting of occult adultery. There was in times past amongst the Gentiles the sacrifice of expiation, by the which cities were purged from famine, pestilence, or some horrible calamity; whose rites were to search out the most wicked man in that city, and to lead him to the place appointed carrying in his hands a cheese and wafers and dry figs; afterwards to whip him seven times with Rods, and then to burn him to ashes with the same rods, and to cast the ashes into the sea; of these *Lycophron* and *Hipponax* make mention; neither doth *Philostratus* relate things much different

from these, concerning *Apollonius* of *Tiana* [Tyana] while he chased away the Pestilence from *Ephesus*. Moreover there were many kind of sacrifices and offerings, as *Agonalia*, *Dapsa*, *Farreationes*, *Hecatombe*, *Hostia*, *Hyacinthia*, *Armilustra*, *Janualia*, *Lucalia*, *Lupercalia*, *Munychia*, *Novendinalia*, *Nyctiluca*, *Palatialia*, *Pastillaria*, *Popularia*, *Protervia*, *Scenopegia*, *Solitaurilia*, *Stata*, *Rubigalia*, *Fontanalia*, *Ormia*, *Parentalia*, *Inferiae*, *Consualia*, *Lampteria*, *Amburbia*, *Ambarvalia*, *Vivalia*, *Thyia*, *Holocaustomata*, *Orgia*, *Latialia*, *Dianetaurica*, *Bacchanalia*, *Trieterica*, *Liberalia*, *Cocytia*, *Cerealia*, *Thesmophoria*, *Adonia*, *Teonia*, *Laurentalia*, *Opalia*, *Palilia*, *Quirinalia*, *Vertumnalia*, *Gynaecia*, *Panathenea*, *Quinquatria*, *Diapalia*, *Diasia*, *Horma*, *Hormea*, *Nemea*, *Mytriaca*, *Palogygia*. And the offerings of these were proper and divers; for a Goat and an Ass were sacrificed to *Bacchus*, a Sow to *Ceres*, an horse to the *Sun*, an hart and dogs to *Diana*, an Ass to *Priapus*, a Goose to *Isis*, a dunghil-cock to the *Night*, a she-Goate to *Faunus*, a Bull to *Neptune*, a she-Goate to *Minerva*, a Bull to *Hercules*, a child to *Saturn*, a Sow with piggs to *Maja*, a Cock to *Aesculapius*: moreover they did sacrifice to *Hercules Gnidius* with scouldings and railings; there were also divers orders of Priests, as high priests, *Flamines*, *Archiflamines*, *Phylades*, *Saelians*, *Hierophantes*, & diverse names of religions, and superstitions, and sacrifices, ceremonies, feasts, consecrations, dedications, vowes, devotions, expiations, oathes, offerings, satisfactory works; by the which the seduced gentiles did sacrifice to false Gods and devils; but the true sacrifice, which purgeth any man, and uniteth him to God, is twofold; one which the high priest Christ offered for the remission of sins, purifying all things by the blood of his cross; the other, by the which a man offereth up himself clean, unspotted, for a living sacrifice to God, as Christ the high priest offered himself, and taught us to be offered together with him, as he was offered, saying of the sacrament of his body, and blood, Do this in remembrance of me; viz. that we should offer our selves together, being mortified by the passion of his mortal body, and quickned in spirit; of the which *Porphyry* saith, Let us labor to offer up holines of life for a sacrifice; for no man can be a good priest of God, but he which bringeth forth himself for a sacrifice, and buildeth up his own soul, as it were for an Image, and doth constitute both his mind, and understanding for a Temple in the which he may receive the divine light; but eternal sacrifices (as *Heraclitus* saith) are certain cures of the soul, instituted by the most High Physician; for the evill spirit possesseth a man (as *Proclus* saith) even untill he be expiated by sacrifices; therefore sacrifices are required to pacifie [pacify] God and the Heavenly powers, and to expiate a man, who beareth the Image both of God and the world; But our Lord Iesus [Jesus] Christ the true high priest concluded all sacrifices in bread and wine only, as in the primary substance of mans meat, needing further the offering up of no animals, nor other things, or the effusion of blood, in which we may be cleansed, being perfectly cleansed in his blood. There were also amongst the *Aegyptians* six hundred sixty six [666] kinds of sacrifices; for they did appoynt [appoint] divine honors, and holy sacrifices to each star, and planet, because they were divine animals partaking of an intellectual soul and a divine mind; whence they say that the stars being humbly prayed unto, do hear our prayer, and bestow celestial gifts, not so much by any natural agreement, as by their own free will. And this is that which *Iamblicus* saith, that celestial bodies, and the dieties [deities] of the world have certain divine and superior powers in themselves, as also natural and inferior, which *Orpheus* calls the keyes to open and shut; and that by those we are bound to the fatall influences, but by these to loose us from fate. Whence if any misfortune hang over any one from *Saturn*, or from *Mars*, the Magicians command that he must not forthwith fly to *Jupiter*, or *Venus*, but to *Saturn* or *Mars* themselves. So that *Apuleian Psyche* who was persecuted by *Venus* for equalling her in beauty, was forced to importune for favor, not from *Ceres*, or *Juno*, but from *Venus* her self. Now they did sacrifice to each star with the

things belonging to them; to the *Sun* with solary things, and its animals, as a Laurel tree, a Cock, a Swan, a Bull; to *Venus* with her animals, as a Dove, or turtle, and by her plants, as Vervain; as *Virgil* sings,

----- *Water bring out*
With garlars soft, the altar round about
Compass, and burn fat boughs and frankincense
Thats strong and pure -----

Moreover the Magicians when they made any confection either natural, or artificial, belonging to any star, this did they afterward religiously offer, and sacrifice to the same star, receiving not so much a natural vertue from the influence thereof being opportunely received, as by that religious oblation receiving it divinely confirmed and stronger. For the oblation of any thing, when it is offered to God after a right manner, that thing is sanctified by God by the oblation as is a sacrifice, and is made part thereof. Moreover to the celestial and ethereal Gods white sacrifices were offered; but to the terestial [terrestrial] or infernal, black: but to the terrestrial [terrestrial] upon the altars, but to the infernal in ditches; to the aerial and watery, flying things: But to these white, to those black. Finally, to all the Gods and Demons besides terrestrial and infernal, flying things were offered, but to those only four-footed animals, for like rejoyceth in like. Of these only which were offered to the celestial, and ethereal, it is lawfull to eat, the extream [extreme] parts being reserved for God, but of the other not. Now all these the Oracle of *Apollo* hath expressed in these verses,

A threefold sacrifice to th' Gods above.
White must be slain for them; for them below
Threefold also, but black for them; withall
With open altars Gods celestiall
Are taken, when th' infernal Gods require
Pits embru'd with black blood, and fill'd with mire;
And are not pleas'd but with a sacrifice
That's buried; but of th' aire the deities
Delight in honey, and in wines most clear,
And that on altars kindled be the fire,
Require, with flying sacrifice, and white:
But of the earth the dieties [deities] delight
That earthly bodies should with frankincense
And wafers offered be in reverence.
But for the Gods that rule the sea thou must
Thy sacrifices lay on the sea coasts,
And on the waves cast the whole animal.
But to the dieties [deities] celestial
Give th' extream [extreme] parts, and them consume with fire;
What then remains thou maiest if thou desire
Eat up, and let the air with vapors thick
And sweet smelling drop -----

These doth *Porphyry* make mention of in his book of answers, to whom the rest assent. For they say that these sacrifices are certain natural Mediums betwixt the Gods and men; which *Aristotle* affirming saith, that to sacrifice to God is in a man naturally. They are therefore they say, Mediums, which favor of the nature of both, and represent divine things analogically, and have with the diety [deity] to whom they are offered, certain convenient analogies, but so occult that a mans understanding can scarce conceive of them, which God, and the Dieties [deities] require in particular for our expiation with which the celestial vertues are pleased, and withhold themselves from execution of the punishment which our sins deserve. And these are (as *Orpheus* calls them) keys which open the gate of the elements and the heavens, that by them a man may ascend to the supercelestials; and the intelligences of the heavens, and the demons of the elements may descend to him. Now men that are perfect, and truly Religious need them not, but only they, who (saith *Trismegistus*) being fallen into disorder, are made the servants of the heavens and creatures; who because they are subjected to the heavens, therefore think they may be corroborated by the favour of the celestiall vertue, untill they flying higher be acquitted from their presidency, and become more sublime then they.

Chapter Ix. What imprecations, and rites the ancients were wont to use in sacrifices, and oblations.

Now let us see what imprecations they did joyn to oblations and sacrifices; for he that did offer any sacrifice to God, did say these, or the like things: I thy servant do offer and sacrifice these things to thee; I confesse that thou art the author of all sanctity, and I call upon thee to sanctifie this oblation, that thou wouldst pour upon it the vertue of thy high and excellent spirit, that by it we may oblain what we ask for. Moreover also as this thing present by any oblations is made thine, as to live, or die to thee, so also let me be made thine who by this oblation, and communion, by this thing which I come to offer, and sacrifice to thee, profess to be one of thy family, and worshippers. Besides in offerings it was said, As that animal is in my power to be slain, if I pleased, or to be saved: so it is in thy power to take away in wrath, or to give in love that which we desire. Lastly, when for expiation, or the avoyding of any evil, any sacrifice was to be made, it was said, As that animall dies in my hand, so die all vice in me, also all uncleanness, or so let die and be annihilated such or such an evil, or discommodity. Also, As the blood of this animal is poured forth out of its body, so let all vice and uncleanness flow out from me. In sacrifices laid on the altar to be burnt, it was said, as this oblation is consumed by this present fire, so that nothing remains of it; so let all evel be consumed in me, or let such or such an evil which we would repell and avoyd be consumed. It was also a custom when imprecation was made, to touch the altar with the hands of all those for whom such a sacrifice was made, or of them who did desire to be partakers of it, because prayer only cannot prevail, unless he thai prays toucheth the altar with his hands; whence in *Virgil*,

*Those that in these words pray, and altar touch
Th' omnipotent doth hear -----*

And elsewhere,

*I touch the altars, and the middle fires,
And the Dieties [deities] beseech.*

Chapter lxi. How these things must be performed, as to God, so as to inferiour dieties [deities].

Every Adoration therefore, oblation, or sacrifice, deprecation, invocation, are differenced thus, *viz.* either because they are made to God only, or to inferiour dieties [deities], as angels, Stars, Heroes. In these therefore such rules are to be observed, that when any prayer is to be offered to God alone for the obtaining of any effect, it must be done with the commemoration of some work, miracle, sacrament, or promise, taken somewhere out of Scripture; as if there be a deprecation made for the destruction of enemies, let it be commemorated that God destroyed the Giants in the deluge of waters, and the builders of *Babel* in the confusion of tongues, *Sodom*, and *Gomorrha* in raining of fire, the host of *Pharaoh* in the Red-sea, and the like; adding to those some malediction out of the *Psalms*, or such as may be gathered out of other places of scripture. In like manner when we are to deprecate against dangers of waters, let us commemorate the saving of *Noah* in the flood; the passing of the children of *Israel* through the Red-sea, and Christ walking dryshod upon the waters, and saving a ship from shipwrack [shipwreck], commanding the winds and waves, and lifting up *Peter* sinking in the waves of the sea, and such like. But if a prayer be necessary for obtaining Oracles, or dreames, whether it be to God, Angels, or Heros, there are many places offer themselves out of the old testament, where God is said to talk with men, promising in very many places Presages, and Revelations, besides the propheticall dreams of *Jacob*, *Joseph*, *Pharaoh*, *Daniel*, *Nebuchadnezzar*, in the old Testament, and the Revelation of *John*, *Paul*, in the new; also of holy Magicians, as *Helen*, *Constantine* and *Charles*; also of later Prophets, as *Methedius*, *Cyrillus*, *Joachim*, *Merlin*, *Brigitta*, *Mechtindis*, *Hildegardis*, the dieties [deities] of whom being piously invoked, render us oftentimes partakers of divine Revelations. Moreover we must invoke the sacred names of God, but those especially, which are significative of the thing desired, or any way applicable to it; as for the destruction of enemies we must invoke the name of Gods wrath, of the revenge of God, fear of God, justice of God, fortitude of God: but for the avoiding of any danger we most invoke the names of pity, defence, salvation, goodness, and the like. Moreover we must petition for and to the effecters of the thing desired, *viz.* such an Angel, Star or Heroe on whom that office lies, but observing that our invocation on them must be made with due number, weight, and measure, and according to the rules delivered concerning inchantments [enchantments]. For betwixt these there is no difference, but that inchantments are such as affect our mind, disposing the Passions thereof into a conformity to certain dieties [deities]; but prayers are such as are exhibited to any diety [deity] by way of worship, and veneration; and from the same root also may the manner of consecrations be taken, of which we shall in the next place speak.

Chapter lxii. Of Consecrations, and their manner.

Consecration is a lifting up of experiments, by which a spiritual soul, being drawn by proportion and

conformity, is infused into the matter of our works according to the tradition of Magicall art rightly and lawfully prepared, and our work is vivified by the spirit of understanding. The efficacy of consecrations is perfected by two things especially, *viz.* the vertue of the person himself consecrating, and the vertue of the prayer it self. In the person himself is required holinesse of life, and a power to consecrate; the former, nature and desert perform; the latter is acquired by imitation, and dignification, of which we have spoken elsewhere. Then it is necessary that he that sacrificeth must know this vertue and power in himself, with a firm and undoubted faith. Now what things are required in prayer, are these. There is also a certain power of sanctifying placed in it by God, as if it be so ordained of God for this or that very thing (of which sort we read of many in the holy writ) or instituted to this or that thing, by the vertue of the holy ghost, according to the ordination of the Church, of which sort are many every where extant: or this holiness is in the prayer it selfe, not by vertue of institution, but of the commemoration of sacred things, as of sacred letters, histories, nriracles, works, effects, favours, promises, sacraments and such sacramentall things, which shall seem to cohere with the thing to be consecrated, either properly, or improperly, or analogically. And of these we shall now give some examples, by which a way easily may be laid open to the whole consideration of it. So in the consecrating of water there is this comemoration made, *viz.* because God placed the firmament in the middle of waters; because in the middle of the earthly paradise he made a holy fountain, from which through four rivers the whole Earth is watered: because he made the waters an instrument of his justice, in the destruction of the Giants, by the generall deluge over the whole earth: and in the destruction of the Army of *Pharaoh* in the Red Sea, and because he led the people dry-shod through the middle of the Red sea, and through the middle of Jordan, and because he brought water miraculously out of a rock of the wilderness; and brought forth a fountain of living water out of the jaw bone of an asse at the prayers of *Sampson*, and because he appointed the waters as an instrument of his pity, and of salvation for remission of sins: and because Christ being baptized in Jordan, purified and sanctified the waters; and the like also by invoking divine names sutable [suitable] to these things, as when God is called a living fountain, living water, a living river. In like manner in consecration of fire, let there be a commemoration that God created the fire to be an instrument of his justice for punishment, revenge, purgation of sins, and when he comes to judge the world he will command burning to go before; and he appeared to *Moses* in a burning bush, went before the children of *Israel* in a pillar of fire, and commanded that inextinguishable fire should be kept in the tabernacle of the Covenant, & kept fire unextinguished under the water. Also we must use such divine names as offer themselves, as because God is a consuming fire, and a melting fire: and such as are proper to these, as the shining of God, the light of God, the brightness of God, and such like. So in the consecration of oil such solemnities must be commemorated as belong to these, as in *Exodus* the oil of unction & sweet perfumes, and sacred names sutable [suitable] to these, such as is the name *Christ*, which signifies annointed, and such as this, and that in the Apocalypse concening the two olive trees distilling sanctified oil into lamps burning in the presence of God. So in the consecration of places let there be commemoration made of mount *Sinai*, of the Tabernacle of the Covenant, of the *sanctum sanctorum*, the temple of *Solomon*, and of the sanctification of the hill *Golgotha* through the mystery of the passion of Christ, and of the field which was bought with the price of Christs blood; also of mount *Tabor*, where the transfiguration and ascent into heaven was. Sacred names also being used as of the place of God, the throne of God, the chair of God, the tabernacle of God, the altar of God, the seat of God, and the habitation of God, and of such like. After the same manner we must proceed in the benediction of other things, by enquiring [inquiring] into holy writ by divine names, and profession of

Religion for such things which may seem to be after a manner suitable [suitable] to this or that thing. As for example, if there be a paper, or a book having some of the mysteries which we should commemorate, as the tables of the ten commandments given to *Moses* on mount *Sinai*, and the sanctification of the law, and of the Prophets, and Scriptures promulgated by the holy spirit: and let the divine names of the testament of God, the book of God, the book of life, the knowledge of God, the wisdom of God, and of such like be commemorated. So if a sword be to be consecrated, we may remember out of the second of *Maccabees* there was a sword sent from God to *Judas Macchabeus*, that he should destroy the children of *Israels* enemies: also that in the prophets, Take unto you two edged swords; also in the Gospel, coats being sold, swords must he bought; and in the History of *David* an Angel was seen hiding a bloody sword; and many such like we shall find in the Prophets, and *Apocalyps* [Apocalypse], as also the sacred names of the sword of God, the rod of God, the staff of God, the vengeance of God, and such like. And now let these things which have been exemplified concerning real consecrations, and benedictions suffice: by which personall consecrations, and benedictions may easily be understood. But there is yet another powerfull and efficacious rite of consecrating, and expiating, which is of the kinds of superstitious, *viz*: when the rite of any sacrament is transsumed to another thing, which is intended to be consecrated, or expiated, as the rite of baptisme, confirmation, funerall, and such like. Moreover we must know, that a vow, oblation, and sacrifice, have a certain power of consecration, as well reall as personall, as the things or persons are vowed or offered.

Chapter Ixiii. What things may be called holy, what consecrated, and how these become so betwixt us and the Dieties [deities]; and of sacred times.

Now those things are called sacred, which are made holy by the gods themselves, or their Demons, being (as I may say) dedicated to us by the gods themselves. By this account we call Demons holy, because in them God dwells, whose name they are often said to hear. Whence it is read in *Exodus*: I will send my Angel who shall go before thee; observe him, neither think that he is to be despised, because my name is in him. So also mysteries are called sacred. For a mystery is that which hath a holy and an occult vertue, and favour given by the gods or Demons, or dispensed by the most high God himself; such as are those sacred names and Characters, which have been spoken of. So the crosse is called holy and mysterious, being made so by the passion of Jesus Christ. Hence also certain prayers are called holy, and mysticall, which are not instituted by the devotion of man, but by divine Revelation, as we read in the Gospel that Christ instituted the Lords prayer. In like manner certain confections are called holy, into which God hath put the especiall beam of his vertue, as we read in *Exodus* of the sweet perfume, and oil of anointing, and as with us there is a sacred fountain, and a sacred ointment; There is also another kind of holiness, whereby we call those things holy which are dedicated and consecrated by man to God, as vows, and sacrifices, of which we have spoken already: Whence *Virgil*,

*But Cesar [Caesar] with a tripple [triple] triumph brought
Into the City Rome, as most devout,
Did dedicate unto the Italian gods
An immortall vow -----*

And *Ovid* in his *Metamorphosis* sings thus,

*A feast was kept, wherein Aeacides
For Cicnus death with heifers blood did please
Propitious Pallas, when the entralls laid
On burning altars, to the Gods convoid
An acceptable smell; a part addrest
To sacred use, the board receiv'd the rest.*

In like manner the representations, resemblances, Idols, Statues, Images, Pictures, made after the similitudes of the Gods, or dedicated to them, are called sacred, even as *Orpheus* singeth in his hymn to *Lycian Venus*,

*The chieftains that the sacred things protect
Of our country, did for our town erect
A Sacred Statue -----*

And *Virgil*.

*O father, take the household gods, and hold
Them in thy sacred hands -----*

Hence divine *Plato* in his eleventh book of *Lawes*, commanded that the sacred Images and Statues of the Gods should be honoured, not for themselves, but because they represent the Gods to us, even as the ancients did worship that Image of *Jupiter*, thus interpreting it: for in that he bares the resemblance of a man, was signified that he is a mind which produceth all things by his seminary power; he is feigned to sit, that his immutable and constant power might he expressed; he hath the upper parts bare and naked, because he is manifest to the intelligences and the superiors; but the lower parts are covered, because he is hid from the inferior creatures: he holdeth a scepter in his left hand, because in these parts of the body the most spiritual habitation of life is found. For the Creator of the intellect is the King and the vivifying spirit of the world; but in his right hand he holdeth forth both an Eagle and victory; the one, because he is Lord of all the Gods, as the Eagle is of other birds; the other, because all things are subject to him; in like manner we also reverence the Image of a Lamb, because it representeth Christ, and the picture of a Dove, because it signifieth the holy Ghost, and the forms of a Lion, Oxe, Eagle, and a man, signifying the *Evangelists*, and such like things, which we find expressed in the Revelations of the Prophets, and in divers places of the holy Scripture: moreover those things confer to the like revelations and dreams, and therefore are called sacred pictures; there are also sacred rites and holy observations, which are made for the reverencing of the Gods, and religion, *viz.* devout gestures, genuflexions, uncoverings of the head, washings, sprinklings of Holy water, perfumes, exterior expiations, humble processions, and exterior Ornaments for divine praises, as musical Harmony, burning of wax candles and lights, ringing of bells, the adorning of Temples, Altars and Images, in all which there is required a supream and special reverence and comeliness; wherefore there are used for these things, the most excellent, most beautifull

and pretious [precious] things, as gold, silver, pretious stores, and such like: which reverences and exterior rites are as it were lessons and invitations to spiritual sacred things, for the obtaining the bounty of the Gods; concerning which *Proserpina* beareth witness in these verses,

*Who ever did the brazen statues slight,
The yellow gifts of gold, or silver white,
Who would not wonder, and not say that these
Are of the Gods? -----*

The priests also are called sacred, and the ministers of the divine powers, and Gods, and they themselves being consecrated do both administer all the holy things, and also consecrate them, whence *Lucan*.

*The consecrated priests, to whom great power
Is granted -----*

And *Virgil* saith of *Helenus* the priest of *Apollo*,

*He praies [prays] for peace of th' Gods, and doth unloose
The Garlands of his sacred head -----*

Those holy rites are as it were certain agreements betwixt the Gods and us, exhibited with praise, reverence or obedience, by the means of which we very oft obtain some wonderfull vertue from that divine power, on whom such reverence is bestowed; so there are sacred Hymns, Sermons, Exorcismes, Incantations, and words, which are compounded and dedicated for the praises and divine services of the Gods, whence, *Orpheus* in a verse composed for the stars, saith.

With Holy words, now on the Gods I call.

And the primitive Church did use certain holy incantations against diseases and snf tempests, which we either pronounce praying to some divine powers, or also sometimes carrying them along with us, written and hanging on our neck, or bound to us, we obtain very oft some power from such a Saint, which men very much admire; by this means also there are sacred names, figures, Characters, and seals, which contemplative men, in purity of mind, for their secret vows, have devoted, dedicated and consecrated to the worship of God; which things truly, if any man afterwards shall pronounce with the same purity of mind, with the which they were first instituted, he shall in like manner do miracles; further also, the manner and rules delivered by the first institutor must be observed, for they who are ignorant of these things, loose their labour, and work in vain; Thus not only by barbarous words, but also by *Hebrew*, *Aegyptian* [*Egyptian*], *Greek*, *Latine*, and the names of other languages, being devoted to God, and attributed and dedicated to his essence, power or operation, we sometimes do wonders; such names there are in *Iamblicus*, viz. *Osyris*, *Icton*, *Emeph*, *Ptha*, *Epies*, *Amun*; so in *Plato*, and amongst the Greeks, [Greek text omitted], so the Greeks call *Jupiter* [Greek text omitted] which signifieth to live, because he giveth life to all things; in like manner [Greek text omitted (Dia)] which signifieth through, because

through him are all things made, so [Greek text omitted (Athanaton)], which signifieth Immortal; so amongst the Latines he is called *Jupiter*, as it were an adjuvant father, and such like, and also certain names are devoted to men, as *Eutyichis*, *Sophia*, *Theophilus*, that is, prosperous, servant, dear to God. In like manner certain materiall things receive no little sanctity and vertue by consecration, especially if done by a priest, as we see those waxen seals, in which are imprinted the figure of Lambs, to receive vertue by the benediction of the Romane High priest, against lightnings and tempests, that they cannot hurt those who carry them, for a divine vertue is inspired into Images thus consecrated, and is contained in them, as it were in a certain sacred Letter, which hath the Image of God; the like vertue those holy waxed lights receive at *Easter*, and at the feast of the purification of the virgins; in like manner bells by consecration and benediction receive vertue, that they drive away and restrain lightnings, and tempests, that they hurt not in those places where their sounds are heard; in like manner salt and water, by their benedictions and exorcismes receive power to chase and drive away evil spirits; and thus in things of this kind, there are also sacred times alwaies observed by the nations of every religion with very great reverence, which are either commanded that we should sanctify by the Gods themselves, or are dedicated to them by our fore-fathers and Elders, for the commemoration of some benefit received of the Gods, and for a perpetual Thanksgiving. Thus the Hebrews have received their Sabbaths, and the Heathens their holy daies, and we the solemn dayes of our holy rites, alwaies to be revered with the Highest solemnity; there are also times contrary to these, which they call penitential, and we black dayes, because that in those daies the commomwealth hath suffered some notable blow, and calamity, of which sort amongst the Romans was the day before the fourth nones of *August*, because that on that day they suffered that extraordinary blow at the Battle of *Canna*. In like manner all Postridian daies are called black dayes, because that most commonly battles succeeded ill on these dayes: So amongst the Jews the black dayes are the seventeenth day of *June*, because on that day *Moses* brake the Tables, *Manasses* erected an Idol in the *Sanctum Sanctorum*, & the walls of *Jerusalem* are supposed to have been pulled down by their Enemies; likewise the ninth of *July* is a black day with them, because on that day the destructions of both the Temples happened, by this neason they are called *Ægyptian* [Egyptian] dayes, in the old time observed by the *Ægyptians*, and every Nation by this way may easily make a like calculation of days fortunate or unfortunate to them, and the Magicians command that these holy and religious daies be observed no less then the planetary daies [days], and the celestial dispositions; for they affirm that they are far more efficacious, especially to obtain spiritual and divine vertues, because that their vertue is not from the Elements and celestial bodies, but descendeth from the intelligible and supercelestial world, and being helped by the common suffrages of the Saints, is not infringed by any adverse disposition of the heavenly bodies, nor frustrated by the corruptible contagion of the Elements, if so be that firm belief and religious worship be not wanting, that is, joynd with fear and trembling, for religion properly holdeth forth thus much; Hence those daies are called religious, which to violate is a sin, which if we carefully observe, we fear not any great mischief, which we may do, if we do otherwise.

Chapter Ixiv. Of certain Religious observations, ceremonies, and rites of perfumings, unctions, and such like.

Whosoever therefore thou art, who disirest [desirest] to operate in this faculty, in the first place implore God the Father, being one, that thou also maiest he one worthy of his favour, be clean, within and without, in a clean place, because it is written in *Leviticus*, Every man who shall approach those thing

which are consecrated, in whom there is uncleanness, shall perish before the Lord; Therefore wash your selves oft, and at the daies appointed, according to the mysteries of number, put on clean clothes, and abstain from all uncleanness, pollution, and lust; for the Gods will not hear that man (as *Porphyry* saith) who hath not abstained many dayes from venereous Acts; Be not thou coupled to a polluted or menstruous woman, neither to her who hath the Hemorrhoides [hemorrhoids], touch not an unclean thing; nor a Carkass [carcass], whence *Porphyry* saith, whosoever shall touch a dead man, may not approach the Oracles, perhaps, because that by a certain affinity of the funeral ill odour, the mind is corrupted and made unfit to receive divine influences; Thou shalt wash, and anoynt [anoint], and perfume thy self, and shalt offer sacrifices: for God accepteth for a most sweet odour those things which are offered to him by a man purified and well disposed, and together with that perfume condescendeth to your prayer and oblation, as the Psalmist singeth; *Let my prayer, O Lord, be directed to thee, as incense in thy sight*; Moreover, the soul being the offspring and Image of God himself, is delighted in these perfumes and odours, receiving them by those nostrils, by the which it self also entred into this corporeal man, and by the which (as *Job* testifieth) the most lively spirits are sometimes sent forth, which cannot be retained in mans heart, boyling [boiling] either through choler, or labor; whence some think that the faculty of smelling is the most lively and spiritual of all the senses. Further, perfumes, sacrifice, and unction penetrate all things, and open the gates of the Elements and of the Heavens, that through them a man can see the secrets of God, Heavenly things, and those things which are above the Heavens, and also those which descend from the Heavens, as Angels, and spirits of deep pits, and profound places, apparitions of desart [desert] places, and doth make them to come to you, to appear visibly, and obey you; and they pacify all spirits, and attract them as the Loadstone Iron, and joyn them with the elements, and cause the spirits to assume bodies: for truly the spiritual body is very much incassated by them, and made more gross: for it liveth by vapours, perfumes and the odours of sacrifices: moreover whatsoever thou operatest, do it with an earnest affection and hearty desire; that the goodness of the Heavens and heavenly bodies may favour thee, whose favour, that thou maiest more easily obtain, the fitness of the place, time, profession, custome, diet, habite, exercise and name also do wonderfully conduce: for by these the power of nature is not only changed, but also overcome, for a fortunate place conduceth much to favour: neither without cause did the Lord speak to *Abraham* that he should come into the land which he would shew him; and *Abraham* arose and journeyed towards the south: in like manner, *Isaac* went to *Gerarath*, where he sowed & gathered an hundred fold, and waxed very rich: but what place is congruous to each one, must he found out by his nativity, which thing he that knoweth not, let him observe where his spirits are especially recreated, where his senses are more lively, where the health of his body and his strength is most vigorous, where his businesses succeed best, where most favour him, where his enemies are overthrown, let him know that this region, this place is preordained by God and his Angels for him; and is also well disposed, and prepared by the Heavens. Therefore reverence this place, and change it according to your time and business, but always flie an unfortunate place: fortunate names also make things more fortunate: but unfortunate, unhappy; Hence the Romans in lifting their souldiers [soldiers] were wary, least that the first souldiers names should be in any measure unfortunate; and for paying tributaries, and mustings of their Armies and Colonies, they did chuse *Censours* with good names. Moreover they believed, that if unfortunate names were changed into fortunate, that the fortune of things would also be changed into better; So *Epidamnus*, least that sea men going that way should suffer damage, they commanded to be called *Dyrachus*; for the same cause they called *Maleoton*, least he should cause some mischief, *Beneventus*; but they thought good to call *Lacus*,

Lucrinus, for the goodness of the name being the most happy place of all: make election also of hours and dayes for thy operations, for not without cause our Saviour spake, Are there not twelve hours in the day, and so forth? for the *Astrologers* teach that times can give a certain fortune to our businesses; the Magicians likewise have observed, and to conclude, all the ancient wise men consent in this, that it is of very great concernment; that in what moment of time, and disposition of the heavens, every thing, whether naturall or Artificiall hath received its being in this world; for they have delivered, that the first moment hath so great power, that all the course of fortune dependeth thereon, and may be foretold thereby, and in like manner, by the successes of the fortune of every thing, they both firmly believed, and experience also testifeth, that the beginning of any thing may thereby be found out; even as *Sulla* the Astrologian foretold, that a most certain destruction approached *Caligula*, who asked him advice concerning his nature; *Metheon* the Astrologer foresaw the calamity of the wars which happened afterward to the *Athenians*, making an expedition against the *Syracusans*: to the same about to sail to *Sicilia*, *Meson* the Astrologer foretold a great tempest. *Anaxagoras* by the knowledge of the times, forewarned on what dayes a great stone should fall from the Sun; as afterward it happened at *Aegos*, a river of *Thracia*; on the contrary, *L. Tarnucius Firmianus* by the acts and fortune of *Romulus*, found both the time of his conception and nativity; the same man found out also the nativity of the City of *Rome*, by making the successes and fortunes of that City: so *Maternus* reporteth, that the beginning and Creation even of this world was found out by the events of things: For that times can do very much in naturall things, may be manifested by many examples; for there are trees, which after the Solstice do invert their leaves, as the Poplar, Elm, Olive, Linetree, whitewillow; and shelfishes, Crabs and Oisters [oysters] do increase, the Moon increasing, and when the Moon decreaseth, do grow lean; & the Seas in ebbing and flowing do observe the motions and times of the Moon; and *Euripus* in *Euboea*, doth it not seven times with wonderfull swiftness ebbe and flow? and three dayes in every moneth, viz. the 7. 8. and 9. day of the Moon it standeth still; and amongst the *Troglotides* there is a lake, which thrice in a day is made bitter and salt, and again sweet; moreover in the winter time, when all things wither and dry, *Penyroyall* [pennyroyal] flourisheth: on the same day, they say, that blown bladders do break, and that the leaves of Sallows and Pomegranats are turned and forced about; and its known to all, that which I have seen both in *France* and *Italy*, and I know also the sowing thereof, viz. that a nut-tree, which seemeth dry all the year, on the Even of Saint *Johns* day doth produce both leaves, and flowres [flowers], and ripe fruits: and this miracle doth wholly consist in the observation of the time of its sowing: moreover that times can yield some wonderfull power to artificiall things, the Astrologers in their books of Elections and Images do constantly affirm; and by this means, we read in *Plutarch*, That there was an image amongst the *Peleneans* made with such art, that what way soever it did look, it did strike all things with terrour and very great perturbation, so that no man durst through fear behold it; and we read in the life of *Apollonius*, that the Magicians of *Babylon* had tied to the roof of their house, four golden fowls, which they called the tongues of the gods; and that they had power to reconcile the minds of the multitude to the love and obedience of the King. In the Iland [island] *Chios* there was the face of *Diana* placed on high, whose countenance appeared sad to those which caine in, but to those that went out, it appeared chearfull [cheerful]: In *Troas*, the sacrifices which were left about the Image of *Minerva* did not putrifie; In the temple of *Venus* at *Paphos*, it never rained in the court: If any thing was taken forth from the Tomb of *Antheus*, showers were powred down from heaven till that which was digged up, was restored into its place: In the tomb of King *Bibria* of *Pontus*, did arise a *Laurell*, from which if any one did break a branch and carry it on shipboard, quarrells would never cease untill it was thrown over.

In the Iland [island] *Boristhenes*, no bird did haunt the house of *Achilles*: at Rome, neither flie [fly], nor dog did enter into the Palace of *Hercules*, in the oxe market. In *Olynthus* of *Thracia* there was a place, into the which if a Beetle had fallen, it could not get forth, but writhing it self every way it died; I could bring even innumerable examples, and far more wonderfull then these, which Antiquity reporteth to have been done by the Art of images, and by the observation of times: but least any one should think them long since, obsolete, and repute them for fables, I will bring more new things, and such as remain even to this time in some places, and I will joyn to these some artificiall wonders; for they say, that by the Art of images it cometh to passe, that at Byzantine Serpents hurt not, and that Jackdaws flie [fly] not over within the wals [walls]; that in Crete there are no night Owls, that about Naples Grasshoppers are never heard; that at *Venice*, no kind of flie [fly] doth enter the publike [public] houses of Barbers, that in *Toledo* in the publike shambles, one only flie is seen all the year long, of a notable whiteness: and we in the foregoing book have declared already both the fashions and times, by the observation of which, these things and such like may be done; moreover you ought especially to observe the vertue of speeches and words, for by these the soul is spread forth into inferiour substances, into stones, metals, plants, animals, and all naturall things, imprinting divers figures and passions on them, inforcing all creatures, or leading and drawing them by a certain affection: So *Cato* testifieth, that weary Oxen are refreshed by words, and also that by prayers and words, you may obtain of *Tellus*, that it produce unusuall trees; trees also may by this means be entreated to pass over to another place, and to grow in another ground: Rapes grow the greater, if they be entreated when they are sown, to be beneficiall to them, their family, and neighbours; the Peacock also being commended, presently extends his feathers: but on the contrary, it is found by experience that the hearb [herb] Basill, being sown with cursings and railings, is more flourishing; also a kind of Lobster doth cure burnings and scaldings, if so be that in the mean time his name be not named: further, they which use witchcraft, kill trees by praising them, & thus do hurt sown Corn and children: moreover they say that there is so great power in mans execrations, that they chase and banish even wicked spirits: *Eusebius* declareth that by this means *Serapis* amongst the *Ægyptians* [Egyptians], did publish short sentences, by the which devils were expelled, and he taught also, how devils having assumed the forms of brute beasts, do ensnare men: To conclude, in all businesses, put God before your eyes, for it is written in *Deuteronomie* [Deuteronomy], When you shall seek the Lord your God, you shall find him. Whence we read in *Mark*, That whatsoever ye shall desire and pray for, believing that you shall receive it, it shal come to pass for you; and in *Matthew*, If you shall have faith as a grain of mustard seed, nothing shall be impossible for you; also the fervent prayer of a righteous man prevaileth much, for *Elias* (as *James* saith) was a man like unto us, subject unto passions, and he prayed earnestly, that it might not rain upon the earth, and it rained not in three yeers [years] and six moneths [months]; and again he prayed, and the heaven gave rain, and the earth brought forth its fruit: but take heed in your prayers, least that you should desire some vain thing, or that which is against the will of God; for God would have all things good: neither shalt thou use the name of thy God in vain, for he shall not go unpunished, who taketh his name for a vain thing: be abstemious and give alms, for the Angel saith to *Tobiah*, prayer is good with fasting and alms; and we read in the book of *Judith*: Know ye, that the Lord will hear your prayers, if ye shall persevere in fastings and prayers in his sight.

Chapter lxxv. The Conclusion of the whole Work.

These are the things, which for an introduction into Magick we have collected out of the tradition of the

ancients, and diversly compiled in this book, in short words, yet sufficient for those who are intelligent; some of these things are written in order, some without order, some things are delivered by fragments, some things are even hid, and left for the search of the intelligent, who more acutely contemplating these things which are written, and diligently searching, may obtain the compleat rudiments of the magicall Art, and also infallible experiments: for we have delivered this Art in such a manner, that it may not be hid from the prudent and intelligent, and yet may not admit wicked and incredulous men to the mysteries of these secrets, but leave them destitute and astonished, in the shade of ignorance and desperation: You therefore sons of wisdom and learning, search diligently in this book, gathering together our dispersed intentions, which in divers places we have propounded, and what is hid in one place, we make manifest in another, that it may appear to you wise men; for, for you only have we written, whose mind is not corrupted, but regulated according to the right order of living, who in chastity, and honesty, and in sound faith fear and reverence God: whose hands are free from sin and wickedness, whose manners are gentle, sober, and modest, you only shall find out this knowledge which is preserved for you, and the secrets which are hid by many Enigmaes cannot be perceived but by a profound intellect, which when you shall obtain, the whole science of the invincible magicall discipline will insinuate it self into you: and those vertues will appear to you, which in times past *Hermes, Zoroastes [Zoroaster], Apollonius*, and the others, who wrought miracles, obtained. But ye, envious, caluminators, sons of base ignorance, and foolish lewdnest, come not nigh our writings, for they are your enemies, and stand on a precipice, that ye may erre and fall head-long into misery: if any therefore through his incredulity or dulness of intellect, doth not obtain his desire, let him not impute the fault of his igrance to me, or say that I have erred, or purposely written falsly and lied, but let him accuse himself, who understandeth not our writings; for they are obscure, and covered with divers mysteries, by the which it will easily happen, that many my erre and lose their sense; therefore let no man be angry with me, if we have folded up the truth of this science with many Enigmaes, and dispersed it in divers places, for we have not hidden it from the wise, but from the wicked and ungodly, and have delivered it in such words which necessarily blind the foolish, and easily may admit the wise to the understanding of them.

FINIS.



To the Reverend Father, and Doctor of Divinity *Aurelius de Aquapendente*,

Austin Fryar [friar]; Henry Cornelius Agrippa sendeth greeting.

By those letters (most reverend Father!) which you sent me since the second of this month, I understand your candidness towards me, and great learning, and indeed the curious searching after these things which I ye hid in darkness; I did presently rejoyce, and do bless my self that I have entred into acquaintance with such a friend, with whom I may improve my gifts; And now (this hand-writing being my witness) I reckon you amongst the cheifest [chiefest] of my friends. But oh, who are your leaders that you follow, daring to enter into the house of *Dedalus*, from whence is no return, and of most dreadfull *Minois*, and daring to go through the watches, and commit your self to the sisters of destiny? Who are your masters that you are conversant about such huge things, daring to attempt to make a wandring diety [deity], stable, perfidious, faithful; and the most fugitious of all the gods to be more constant then *Adrastia*; Take heed that you be not deceived by them that are deceived. Neither can the great reading of books direct you here, since they are but as riddles. How great writings are there made of the irresistible power of the Magical Art, of the prodigious Images of Astrologers, of the monstrous transmutations of *Alchymists* [alchemists], of that blessed stone, by which, *Mydas* [Midas] like, all metals that were touched are presently transmuted into Gold, or Silver, all which are found vain, fictitious, and false, as often as they are practised according to letter. Yet such things are delivered, and writ by great and grave Philosophers, and holy men, whose traditions, who dare say are false? Nay, it were impious to think that they were lyes [lies]. There is therefore another meaning then what is written in letters, and that is veiled with divers mysteries, and as yet clearly explained by none of the Masters, and which I believe no man can attain to by reading of books only, without a skilfull, and faithfull master, unless he be divinely illuminated, as very few are. Therefore it is a vanity for any man that searcheth into the secrets of nature, to give himself to bare reading. For they that thus do, are, being ensnared in the gins of the exterior spirits, to whom it is given to rule, made dangerous slaves, not knowing themselves, and go back into the footsteps of their flocks, seeking without themselves, what they have in themselves. And this is that which I would have you know, because in us is the operator of all wonderfull effects, who knows how to discern, and effect, and that without any sin or offence to God, whatsoever the monstrous *Mathematicians*, the prodigious *Magicians*, the envious *Alchymists* [alchemists], and bewitching *Necromancers* can do by spirits. In us I say is the operator of Miracles.

*Not the bright stars of th' skie [sky], nor flames of Hell,
But th' spirit that these doth make, doth in us dwell.*

But of these I shall discourse more fully, but in your presence (for these things are not to be written, but to be infused by a few sacred words, and with face to face), and that when I shall haply see you. Now as concerning those books which you desire of me, some of them were sometimes in my custody, but now are not. But as for those books which you have of mine which were made in my youth, being intituled, *Of Occult Philosophy*, the two former of them were dificient in many things, the third is wholly imperfect, and contains but a certain Epitome of my writings. But I will (God willing) set forth the whole work, being made entire, and revised, reserving the key thereof for most intimate friends only, one whereof you need not at all question but that I reckon you. Farewell and prosper. From *Lyons* the XXIV. of *September, Annoq; Domini. M.D.XXVII.*

Unto the same Man.

By your courteous letters (most reverend Father!) I have seen, as in a glass, your whole mind, which I heartily embrace, and I would have you know that you shall be welcome to me beyond expression, and that you are seated deeply in my affections, and that I am such an one (I write this out of the abundance of my heart) as am not wont upon any occasion to forsake my friends. Wherefore that you may obtain the desires, which are no less then mine, I will hasten to come to you. When we shall come face to face, hear and speak with one the other, I know our friendship will be indissoluble, and endure for ever. But now concerning that *Phylosophy* [philosophy] which you require to know, I would have you know, that it is to know God himself, the worker of all things, and to pass into him by a whole image of likeness (as by an essential contract, and bond) whereby thou mayest be transformed, and made as God, as the Lord spake concerning *Moses*, saying; Behold, I have made thee the God of *Pharaoh*. This is that true, high *Occult Phylosophy* [philosophy] of wonderfull works. The key thereof is the intellect, for by how much higher things we understand, with so much the sublimer vertues are we endowed, and so much greater things do work, and that more easily, and efficaciously. But our intellect being included in the corruptible flesh, unless it shall exceed the way of the flesh, and obtain a proper nature, cannot be united to these vertues (for like to like) and is in searching into these occult secrets of God, and nature, altogether efficacious; for it is no easy thing for us to ascend to the heavens. For how shall he that hath lost himself in mortal dust, and ashes, find God? How shall he apprehend spiritual things that is swallowed up in flesh and blood? Can man see God, and live? What fruit shall a grain of corn bear if it be not first dead? For we must dye [die], I say dye to the world, and to the flesh, and all senses, and to the whole man animal, who would enter into these closets of secrets, not because the body is separated from the soul, but because the soul leaves the body: of which death *Paul* wrote to the *Collossians* [Colossians]: *Ye are dead, and your life is hid with Christ*: And elsswhere he speaks more clearly of himself. *I know a man, whether in the body, or out of the body I cannot tell, God knows, caught up unto the third heaven, &c.* I say by this death, pretious [precious] in the sight of God, we must dye [die], which happens to few, and perhaps not alwaies. For very few whom God loves, and are vertuous [virtuous], are made so happy. And first those that are born, not of flesh and blood, but of God. Secondly those that are dignified to it by the blessing of nature, and the heavens at their birth. The rest endeavour by merits, and art, of which more fully when I see you. But this I will advise you, that you be not deceived concerning me, as if I at any time having received such divine things should boast of them to you, or should arrogate any such thing to my self, or could hope to have them granted to me, who hitherto have been a souldier [soldier], consecrated with mans blood, having been almost alwaies belonging to the Kings Court, bound to a most dear wife by the bond of flesh, exposed to all the blast of inconstant fortune, and being crossed in my flesh, in the world, and worldly affairs, and therefore could not obtain the sublime gifts of the immortal God. But I would be accounted as a director, who waiting alwayes at the dores [doors], shews to others which way they must go. But as for my love to you, you are indeed a little deceived: I do not see how you are my debtor, seeing I have bestowed nothing upon you, only I am ready when occasion serves to bestow all things. So farewell and prosper. From *Lyons* XIX *Novemb. Anno Dom. M. D.XXVII.*

Henry Cornelius Agrippa sendeth greetings to a certain friend of the Kings Court.

The Ancients were wont to brand notorious folly with this proverb, *viz.* To bring Owls to *Athens*: but it is not a part of less folly, but of most great impiety, to send divels [devils] to hell. You know what I call hell, *viz.* that *School* of wickednesses, which with much displeasure I have elsewhere in its colours notoriously shewed the Court to be. But there was never so just an occasion of writing and of indignation given as now, if it were lawfull to treat of the whole business as I should, yet I cannot contain but give you an argument of it. Now therefore hear a thing both foolish and impious: There was sent for out of *Germany* with no small charges a certain master of Spirits, that is a Necromancer, who possesseth a power over spirits, that as *James* and *Jambres* resisted *Moses*, so he should oppose *Cæsar* [Cesar]; for they were perswaded by the father of lies, that he could foretel [fortell] all things to come, and disclose all secret counsels, and manifest even the thoughts; moreover that he was endowed with so great power, that he could bring back the Kings children through the aire, even as we read that *Habacuck* with his pulse was carryed to the den of Lions, and that he could do as *Elisha* did being besieged in *Dotham*, shew mountains full of horsemen and fiery Chariots, and a very great Army; moreover that he could find out and fetch up the treasures of the earth, and compell what marriages and affections he pleased, to break them off, and cure all desperate diseases, by a Stygian medicine, as a confirmed Hectick, a radicated Dropsy, Leprosy in the bones; and

*Who wisely can the Knotty gout soon cure,
And health even to the desperate procure.*

See where their faith is plaeced, where their hope is reposed, who endeavour to subject the Elements, Heaven, Fate, Nature, Providence, God, and all things to the command of one *Magitian* [magician]; and seek for the preservation of a kingdom from Devils the enemies of publike [public] preservation; saying in their heart with *Ochozias*, there is not a God in *Israel*, let us go and consult *Beelzebub* the God of *Achron*, and as *Saul* speaking to the witch, saith, the *Philistins* [Philistines] fight against me, & God hath deserted me, and will not hear me, therefore am I come to you. What do they so much despair of God, that they have judged it requisite to desire aid of the Divels [devils]? is not this according to the word of *Iude* and *Peter*, to deny God and Iesus [Jesus] Christ our Lord and Saviour who hath redeemed us, and to bring upon themselves swift destruction? do they not treasure up for themselves the fierce wrath of the Lord who will send it upon them by evill spirits? are they not delivered over to a reprobate sense, who desire the certainty of secret counsels from the divel [Devil], the father of lies, and hope for victory elsewhere than from the Lord of Hoasts [Hosts]? and further, this addeth boldness to this abominable worker of Idolatry and Sacriledge [sacrilege], that the Orthodox mother doth very much favour those things, and the authority of her most Christian Son is accommodated, and gifts bestowed out of the sacred pence; the Pillars of the Church, Bishops and Cardinals, winking at, yea furthering this abominable work; and the wicked Nobles applaude this operation of Impiety, as the crowes the works of the Wolf. What greater wickedness have *Pharaoh*, *Balack*, *Saul*, *Ahab* with his *Jezebel*, *Ochozias*, *Nabuchadnezar*, *Balthazar*, *Senacherib* and the other worshippers of *Balaam*, committed? *Pharaoh*

called forth his magitians [magicians] against *Moses*; they being convicted in the third plague, confessed the finger of God: but the King being obstinate through the ten plagues perished in the red sea; *Balack* the Moabite sent forth *Baalam* the Sorcerer that he should curse *Israel*, but God himself turned the curse into a blessing; *Balack* is cursed; what did the answers of *Samuel* or the witch profit *Saul*? was he not slain in the mountain *Gilboah*? *Ahab* and *Jezabel* being wickedly married together, did confide in the prophets of *Baal*, and according to the word of the Lord, a lying spirit went forth into the mouthes of all the prophets who promised prosperity to *Ahab* going up against *Ramoth Gilead*, but *Ahab* fell, and *Jezabel* was thrown down headlong, and the dogs did eat her: *Asa* a King of *Juda* is reproved by the prophet of the Lord, because that in his sickness he sought not the Lord, but trusted to the skill of his physitian [physician]: have not they committed a greater sin, who leave God the saviour, and the wholesome vertues of nature, and seek for help of Satan? *Ochozias* did thus in times past, & therefore heard from the prophet of the Lord, Thou shalt not descend from thy bed on which thou art, but shalt certainly dy [die]. Let the series of the other unrighteous Kings be run over, and also the histories of the Gentiles. *Zoroastes* [Zoroaster], *Diatharus*, *Croesus*, *Pompey*, *Pyrrhus*, *Crassus*, *Nero*, *Iulian* [Julian], what have they gayned by their *Magitians* [magicians] and Diviners, who falsely fained [feigned] prosperity for them? were they not all reduced to nothing, and did they not wickedly perish in their sins? So are all these ungodly follyes wont to bring destruction to the admirers thereof, to the which truly, they who especially confide, are made the most unfortunate of all men. I deny not but that there are natural sciences, Metaphysical arts, Occult Ingenuities, which can, without offending God, or injuring faith or religion, preserve Kingdomes, dive into counsels [councils], overcome Enemies, deliver captives, encrease [increase] wealth, obtain the good will of men, expell diseases, conserve health, prolong life, and restore strength of youth: There are moreover sacred religious intercessions, publike [public] supplications, private prayers of good men: by the which we may not only turn away the wrath of God, but also entreate him to be gracious [gracious] unto us; besides if there be a certain art to foretell, and work miracles, which the Ancients call *Calomagia* or *Theurgia*, surely it is unknown unto these fooles and slaves of the Divel [Devil], for to find out things to come, and to pronounce truth concerning those things which hang over our heads, & are occult, and from heaven portended unto men; and to effect things which exceed the common course of nature, belongeth only to a man of profound and perfect knowledge, and of a most pure life and faith, and not to men most vain and unlearned. But every Creature serveth those who are Innocent, and learned in the law of God, for their faiths sake; and whatsoever they shall ask they shall receive: so the Ravens fed *Elijah*, and at his prayers the earth withheld her fruits, the Heaven denyed rain, and showed down fire upon the wicked: So the Ravens served *Elisha*, the Angels fought for him; rivers are passed dry-foot; the Lions laying aside their fierceness, and not regarding their hunger, fawn on *Daniel*, and the hot fiery furnace burneth not the children. These are not works of Necromancers and Sorcerers, nor of Devils, but of faithfull and godly men; for not the Divels [devils], but the spirit of God doth assist them: I confess there are some, (perhaps many) even at this time, who are very wise, and of wonderfull knowledge, vertue and power, and of a pure conversation, most prudent, and also disposed by age and strength, that they can very much profit the Commonwealth by their counsel and operations; but your courtiers contemn these men, as those who are very far from their purpose, who for wisdom have malice, guile and deceit; for counsel deceit, and craft for knowledge; guile, and perfidiousness for prudence. Superstition is in the place of religion, and God is blasphemed in afflictions: and what faith (as saith the Apostle) is perfected in weakness is contemned: but they run to the invocations of evil spirits. Every good man is mocked at by them, bold

hypocrisie is promoted, truth is accounted a crime; praise and rewards are reserved for foolishness and wickedness. O fools, and wicked, who by these arts would establish a kingdome, by which formerly most potent Empires have fallen, and have been utterly overthrown; Of whom it was truly spoken by *Jeremiah*, our Crown is fallen, wo [woe] to us because we have sinned: which I wish might not be so truly as fitly applyed to you. For truly that verse, the numeral letters being gathered together M.C.V.I. expresseth the year M.D.XXIV. wherein according to the account your King was taken at *Papia*: Did not ye see these things, and admire at them, which before they were done you judged impossible? And as yet you are proud, and obdurate in your affliction. You despise the prophets, and the threatenings of God are as tales to you. Behold it is at hand, and as yet you shall see, and feel the great things of God upon the whole earth, and shall tremble because the misery which you know not shall come upon you suddenly; Whither then will ye fly? Stand with your inchanters, and with the multitude of your Sorceries, if haply they can profit you, or you can be made thereby stronger. Will not that *German* Sorcerer that is sent for, save you, and make lying, Prophets, and prevail against the wrath of the Lord, and deliver you from evil? No, ye wicked, *No*, unless the Lord shall build, and keep the Cities, and Kingdom, all the keepers thereof labor and watch in vain. It is the work of God alone, not of Devils, not of *Magicians* to suspend or change the sentence of the Prophets. But if you will with your whole heart turn unto his mercy, and will change your wickedness, then you may be freed from evil, as was *Nebucadnezar* [Nebuchadnezzae], who by the counsel of *Daniel* redeeming his sins by almes, and his iniquities by taking pittie [pity] on the poor, avoided the imminent wrath of God for a time, until in the Court at *Babylon* he with a proud speech recalled it back to himself again. *Achab* most impious, with his *Iezebel* [Jezebel], to whom the Lord threatned death by *Elias*, was, because he turned to God made again the word of the Lord to *Eliah*. Because *Achab* feared my face I will not bring the evill in his daies. The *Ninevites*, because by the Edict of the King and Princes they repented at the preaching of *Jonas*, were totally freed from the imminent punishment. *Esaias* brought this sentence to *Ezechias*, that he should set his house in order, because he should dy [die]; He praied [prayed] and wept, and was hesled, and fifteen years added to his life, for thus the Lord spake to the same man by the same Prophet, I have seen thy tears, and heard thy prayers, behold I will add to thy daies fifteen years; moreover I will deliver thee from the hand of the King of *Assyria* & this City, and protect it; So much could the conversion and prayer of this pious King do, who though he prayed for himself alone, yet obtained not only for himself, but also for the City and people; It is the Lord only who preserveth the King, and who giveth wisdom to the Kings Son; they ought to fly to this master, who seek salvation, and not to Magicians and Sorcerers: put on righteousness and fear of the Lord, you who desire prosperity: if the stability of a Kingdom be sought for; it is written; the just shall inherit the Land, the just shall be had in everlasting remembrance, he shall not be moved for ever; if security be sought for; They that fear the Lord shall not be afraid for evil tidings, but shall scorn all their enemies. If honour, and wealth be sought for; In his house are glory, and riches. If praise, and favour; The generation of the righteous shall be blessed: If power; He shall be powerfull on the earth, and his seed also. His strength shall be exalted in glory: If marriage, and prosperity of wedlock; His wife shall be as a vine flourishing on the house side, and his children as olive branches. If health of body, and strength; the Lord will not suffer his holy one to see corruption. Lastly, blessed is the man in all things that fears the Lord, who is unspotted in the way, who goes not into the counsell of the wicked, who takes pittie [pity] on the poor, and needy. For in an evil day the Lord shall deliver him, and shall not deliver him into the hands of his enemies. All the wicked shall see, and be vexed, and shall gnash their teeth, and pine away, their desire shall perish. Let this suffice for

admonition. For I will not more curiously prosecute this matter, lest haply the evilness of the subject should provoke me to write more then is expedient. Farewel, from *Paris*, XIII of *February*, Anno M.D. XXVIII. after the Romane account.

This appendix consists of excerpts from Agrippa's *De incertitudine et vanitate Scientiarum*, one of the great classics of sceptical literature. Only the chapters relating to subjects in *De Occulta Philosophia* are included. From a cursory comparison, this translation appears to be much more accurate than the English translation published in 1684 (*The vanity of arts and sciences* / by Henry Cornelius Agrippa, Knight ... London : Printed by R.E. for R.B. and are to be sold by C. Blount ..., 1684.)

The Censure, or Retraction of Henry Cornelius Agrippa, concerning Magick, after his declamation of the vanity of Sciences, and the excellency of the word of God.

Of Magick in generall.

This place doth require that we speak of Magick; for it is so neer joyned to, and of affinity with Astrologie [astrology], in so much that be that professeth Magick without Astrologie, doth nothing, but altogether is in an error. *Suidas* is of the opinion that Magick had its name, and originall from the Maguseans [Magi]. It is the common opinion, that it is a *Persian* name, to which *Porphyry*, and *Apuleius* assent, and that in that tongue it signifies a priest, wise man, or Philosopher. Magick therefore comprehending all Philosophy, naturall, and Mathematicall, joyns the powers of Religions to them. Hence also they contain in them Goetia, and Theurgia, for which cause many divide Magick into two parts, *viz.* Naturall, and Ceremoniall.

Of Naturall Magick.

It is thought that naturall Magic is nothing else but the highest power of naturall Sciences, which therefore is called the height of naturall Philosophy, and the most absolute consummation thereof, and that which is the active part of naturall Philosophy, which by the help of naturall vertues, from a mutuall, and oportune application of them, brings forth operations even to Admiration: which Magick the *Aethiopians*, and *Indians* especially did use, where the vertue of herbs, and stones, and other things looking towards it was sufficient. It is said that *Hierome* made mention of it to *Paulinus*, where he saith that *Apollonius the Tyanean* was a Magician, or Philosopher, as also the *Pythagorians*; of this kind were those wise men which came to worship Christ with gifts when he was born, which the interpreters of the *Chaldeans* [Chaldaeans] expound the Philosophers of the *Chaldeans*, such as were *Hiarchas* amongst the *Bragmanne* [Brahmans], *Tespion* amongst the *Gymnosophists*, *Budda* [Buddhists] amongst the *Babylonians*, *Numa Pompilius* amongst the Romans, *Zamolxides* amongst the *Thracians*, *Abbaris* amongst the *Hyperboreans*, *Hermes* amongst the *Ægyptians* [Egyptians], *Zoroastes* [Zoroaster] the son

of *Oromasus* [Ohrmazd = Ahura Mazda] amongst the *Persians*. For the *Indians*, *Æthiopians* [Ethiopians], *Chaldeans* [Chaldaeans], and *Persians* chiefly did excell in this Magick. With which therefore (as *Plato* relates in *Alcibiades*) the sons of the *Persian* Kings were instructed, that they might learn to administer, and distribute their image to the common wealth of the world, and the common wealth to it: and *Cicero* saith in his books of divination, that there was none amongst the *Persians* did enjoy the Kingdom, but he that first had learned Magick. Naturall Magick therefore is that which contemplates the powers of all naturall and celestially things, and searching curiously into their Sympathy, doth produce occult powers in nature into publique [public] view, so coupling inferior things as allurements to the gifts of superiour things, that by their mutuall application, that from thence arise wonderfull miracles, not so much by art as by nature, to which art becomes an assistant whilst it works these things. For Magicians, as the most curious searchers of nature, making use of those things which are prepared by nature, by applying active things to passive, produce oftentimes effects before the time ordained by nature, which the vulgar think are miracles, which indeed are naturall works, the prevention of the time only coming betwixt: as if any one should produce Roses in the moneth [month] of March, and ripe Grapes, or sowed Beans, or make Parsly [parsley] to grow into a perfect plant within few hours, nay, and cause greater things, as clouds, rains, thunders, and animals of divers kinds, and very many taansmutations of things, many of which sort *Roger Racon* boasted that he did do by meer [mere] naturall Magick. Of the works thereof wrote *Zoroastes* [Zoroaster], *Hermes*, *Eranthes* King of *Arabia*, *Zacharias* the *Babylonian*, *Joseph* the *Hebrew*, *Bocus*, *Aaron*, *Zenotenus*, *Kiramides*, *Almadal*, *Thetel*, *Alchindus*, *Abel*, *Ptolomy*, *Geber*, *Zahel*, *Nazabarub*, *Thebith*, *Berith*, *Solomon*, *Astaphon*, *Hipparchus*, *Alcmeon*, *Apollonius*, *Triphon*, and many others, many of whose works are yet entire, and many fragments are yet extant, and have come into my hands. Some modern men have also wrote of naturall Magick, but they but a few things, as *Albertus*, *Arnoldus de villa nova*, *Raimundus Lullie*, *Bacon*, and *Apponus*, [i.e. Peter de Abano] and the Author of the book to *Alfonsus*, set forth under the name of *Picatrix*, who also together with naturall Magick, mixeth much superstition, which indeed the rest have done.

Of Mathematicall Magick.

There are moreover other most witty emulators of nature and most bold inquisitors, which promise they can by the influences of the heavens, obtained without naturall vertues, but only by Mathematicall learning, produce works like to those of nature, as walking, or talking bodies, which have not animall vertues: such was the wooden dove of *Archita*, which did flie [fly], and the statue of *Mercury* which did speak; and the brazen head made by *Albertus Magnus*, which they say did speak. *Boetius* a man of a great wit and much learning, excelled in these things, to whom *Cassiodorus* writing concerning such like things, saith, to thee it is appointed to know hard things, and shew miracles: by the ingenuity of thy art metals speak, *Diomedes* in brass trumpets, the brazen Serpent hisseth, birds are feigned, and those which know no proper sound, are heard sending forth sweet melody, we relate small things of him, who hath power to imitate the heavens; concerning these arts I think that is spoken which we read in *Plato* in the eleventh book of *Laws*. There is an art given to mortall men, by which they should generate certain latter things, not partaking of truth or divinity, but should deduce certain representations of affinity with them: and thus far have Magicians gone, being men most bold to do all things, especially that old strong

Serpent, the promiser of all Sciences favoring them, that they like apes endeavour to emulate God, and nature.

Of Enchanting Magick.

There is moreover a kind of naturall Magick, which they call bewitching, medicinary, which is done by cups, love-potions, and divers medicaments of Sorcerers: Of which sort *Democritus* is said to make some, whereby good, happy, and fortunate sons may be begotten: and another whereby we may rightly understand the voyces [voices] of birds, as *Philostratus* and *Porphyrie* [Porphyry] relate of *Apollonius*. *Virgil* also speaking of certain Pontick herbs, saith,

*I many times, with these have Moeris spide [spied],
Chang'd to a wolf, and in the woods to bide:
From sepulchres would souls departed charm,
And corn bear standing fom anothers farm.*

And *Pliny* relates that a certain man, *Demarchus Parrhasitus*, in a sacrifice which the *Arcades* made by a humane sacrifice to *Jupiter Lyceus*, tasted of the entrails [entrails] of a boy that was sacrificed, and turned himself into a wolfe, by reason of which changing of men into a wolf [werewolf, lycanthropy], *Austin* [Augustine] thinks that the name was put upon *Pan Lyceus*, and *Jupiter Lyceus*. The same *Austin* relates, that whilest he was in Italy, there were certain women Magicians like *Circe*, who by giving cheese to travellers turned them into cattle; and when they had carried what burdens they pleased, restored them into men again; and that the same happened to a certain Father called *Prestantine*. But least any one should think these things to be but foolish toyes, and things impossible, let him call to mind what Scripture mentions concerning *Nebuchadnezar* [Nebuchadnezzar] the King, how he was turned into an ox, and lived seven yeers with hay, and at length returned through the mercy of God into a man again, whose body after his death, his son *Evilmerodac* gave as a prey to the Vulters [vultures], least he should again rise from the dead, who returned from a beast into a man: and more of this kind doth *Exodus* relate of the Magicians of *Pharaoh*. But *Solomon* speaks of the same, whether Magicians, or Sorcerers, when he saith, Thou hast terrified them O God! because they have done horrible deeds by inchantments [enchantments]. Moreover, this I would have you know, that these Magicians do not search into naturall things only, but also those things which do accompany nature, and after a manner put it off, as motions, numbers, figures, sounds, voyces [voices], concerts, lights, affections of the mind, & words. So the *Psylli*, and *Marsi* called together serpents, and others by other things depressing them, put them to flight. So *Orpheus* repressed the tempest of the *Argonaute* with a hymn; and *Homer* relates of *Ulysses* that his blood was restrained with words. And in the law of the twelve tables punishment was ordained for them who enchanted the corn: that without all doubt the Magicians did produce wonderfull effects by words only, affections, and such like, not upon themselves, but also upon extraneous things; all which things are thought to put forth their innate vertue upon other things, draw them to them, or expell them from them, or any otherwise affecting of them, no otherwise then the Loadstone draws Iron,

or Jeat Chaff, or a Diamond or Garlick bind them, so that by this graduall, and concatenated Sympathy of things, not only naturall, and celestially gifts, but also intellectuall, and divine may, as *Iamblicus* [Iamblichus], *Proclus*, and *Synesius* confirm by the opinion of Magicians, be received from above, which *Proclus* in his book of sacrifice, and Magick confesseth, *viz.*: That by the consent of these kinds of things, the Magicians were wont to call up the dieties [deities] themselves. To such a height of madness some of them are grown, that from divers constellations of the Stars, through intervals of times, and a certain rule of proportions being observed, think that an image of the gods can with a beck receive the spirit of life, and intellect, and so give an answer to them that ask counsell of it, and reveal the secrets of occult truth. Hence it is manifest that this naturall Magick is sometimes inclining to *Goetia*, and *Theurgia*, entangled in the wyles and errors of evill Spirits.

Of Goetia Necromancy.

Now the parts of Ceremonial Magick are *Goetia* and *Theurgia*, *Goetia* is unfortunate, by the commerces of unclean spirits made up of the rites of wicked curiosities, unlawfull charms, and deprecations, and is abandoned and execrated by all laws. Of this kinde are those which we now adayes call *Necromancers*, and Witches.

*A people envy'd by the Gods, have skill,
Begot by th' evill one, even at their will
The heavens for to blemish, and the things
Which are in heaven, and on earth to bring
Out of order, and the poles for to force,
And of the rivers for to turn the course,
The mountains level, and the skie to drive
Under the earth -----*

These therefore are they which call upon the souls of the dead, and those which the Ancients called *Epodi*, who enchant boys, and bring them out into the speech of the Oracle, and which carry about them familiar spirits, as we read of *Socrates* and such, as it is said, they fed in glasses, by which they feign themselves to prophesy. And all these proceed two waies. For some endeavour to call and compell evill spirits, adjuring by a certain power, especially of divine names, for seeing every creature fears, and reverenceth the name of him who made it, no marvel, if *Goetians*, *Infidels*, *Pagans*, *Jews*, *Saracens*, and men of every prophane sect and society do bind Divels [devils] by invoking the divine name. Now there are some that are most impiously wicked indeed, that submit themselves to Divels [devils], sacrifice to, and adore them, and thereby become guilty of Idolatry, and the basest abasement: to which crimes if the former are not obnoxious, yet they expose themselves to manifest dangers. For even compelled divels [devils] alwaies deceive us whithersoever we go. Now from the sect of the *Goetians* have proceeded all those books of darkness, which *Vulpianus* the Lawyer calls books disallowed to be read, and forthwith appointed them to be destroyed, of which sort the first is *Zabulus* reported to invent,

who was given to unlawfull arts, then *Barnabas* a certain *Cyprian*; and now in these dayes there are carryed about books with feigned titles, under the names of *Adam*, *Abel*, *Enoch*, *Abraham*, *Solomon*, also *Paul*, *Honorius*, *Cyprianus*, *Albertus*, *Thomas*, *Hierome*, and of a certain man of *Yorke*, whose toies [toys] *Alphonsus* King of *Castile*, *Robert* an English man, *Bacon*, and *Apponus* [i.e. Peter de Abano], and many other men of a deplored wit have foolishly followed. Moreover they have not made men only and Saints, and Patriarkes [Patriarchs], and the angels of God, the authors of such execrable opinions, but they boast also that those books were dilivered by *Raziel*, and *Raphael* the Angels of *Adam* and *Tobias*; Which books openly betray themselves to him that looks narrowly [i.e. closely] into them, to be a rule, rite, and custome of their precepts, and a kind of words, and characters, an order of extruction, an empty phrase, and to contain nothing but meer toyes, and impostures, and to be made in latter times by men ignorant of all ancient Magick, and forlorn artists of pernicious [pernicious] art, of prophane observations mixed with the ceremonies of our religion, with many unknown names, and seals intermixed, that thereby they may terrifie and astonish the simple, and ignorant. Moreover it doth not yet appear that these arts are fables: for unless there were such indeed, and by them many wonderfull and hurtfull things done, there would not be such strict divine, and humane lawes made concerning them, for the utter exterminating of them. And why do the *Goetians* use those evill spirits only, but because good Angels will hardly appear, expecting the command of God, and come not but to men pure in heart, and holy in life: but the evill are easily called up, favouring him that is false, and counterfeiting holiness are alwaies ready to deceive with their craft, that they may be worshipped, and adored: and because women are most desirous of secrets, and less cautious, and prone to superstition, they are the more easily deceived, and therefore give up themselves the more readily to them, and do great prodigies. The poets sing of *Circe*, *Medea*, and others of this sort; *Cicero*, *Pliny*, *Seneca*, *Austin*, and many others as well Philosophers as Catholike [Catholic] Doctors, and Historians, also the Scriptures, testifie the like. For in the books of the Kings we read, that a woman who lived at *Endor*, called up the soul of *Samuel* the Prophet, although many interpret it not to be the soul of the Prophet, but an evil spirit, which took upon him his shape. Yet the Hebrew masters say that *Austin* to *Simplicianus* doth not deny but it might be the true spirit of *Samuel*, which might easily be called up fom its body before a compleat year after his departure, as also the *Goetians* teach. Also *Magician Necromancers* suppose that might be done by certain natural powers and bonds, as we have said in our books of *Occult Philosophy*. Therefore the ancient Fathers, skilfull of spiritual things, did not without cause ordain that the bodies of the dead should he buried in a holy place, and be accompanied with lights, and sprinkled with holy water, and be perfumed with fiankincense, and incense, and be expiated by prayers as long as they continued above ground. For as the Masters of the Hebrews say, All our body and carnal Animal, and whatsoever in us depends upon the matter of the flesh, being ill disposed, is left for meat to the Serpent, and as they called it, to *Azazel*, who is the Lord of the flesh and blood, and the Prince of this world, and is called in *Leviticus* the Prince of deserts, to whom it is said in *Genesis*, *Thou shalt eat dust all the daies of thy life*. And in *Isaiah*, *Dust thy bread*, i.e. our body created of the dust of the earth, so long as it shall not be sanctified, and turned into better, that it be no longer an effect of the serpent, but of God, viz. a spiritual made of carnal, according to the word of *Paul*, saying, that which is sowed a carnal, shall arise a spiritual; and els where, All indeed shall rise up, but shall not be changed, because many shall remain forever as meat of the Serpent. This filthy and horrid matter of the flesh and meat of the Serpent we therefore cast off by death, changing it for a better and spirituall, which shall be in the resurrection of the dead; and is already done in those, who have tasted of the first fruits of the resurrection, and many have

already attained to, by the vertue of the divine spirit, in this life, as *Enoch*, *Elijah* and *Moses*, whose bodies were changed into a spirituall nature, and have not seen corrupted; neither are their carkasses [carcasses] left to the power of the Serpent. And this was that dispute of the devill with *Michael* the Archangel, concerning the body of *Moses*, of which *Jude* makes mention in his Epistle. But of *Goetia*, and *Necromancy* let this suffice.

Of Theurgia.

Now many think that Theurgia is not unlawfull, as if this be governed by good Angels, and a divine diety [deity], when as yet oftentimes it is under the names of God, and the fallacies of evil Angels obstringed by the wicked fallacies of the devils. For we do procure, and attract not by naturall powers only, but also by certaln rites, and ceremonies, celestials, and by them divine vertues to our selves; Of which together with many rules the ancient Magicians did treat in many volumes. But the greatest part of all ceremonies consists in observing cleanness, and purity, first of the mind, then of the body, and of those things which are about the body, as in the skin, in garments, in habitations, in vessels, utensils, oblations, sacrifices, the purity of which disposeth to the acquaintance with and beholding of divine things, and is very much required in sacred things, according to the word of *Isaiah*, Be ye washed, and made clean, and take away the evil of your thoughts. Now impurity, because it oftentimes infects the air, and man, disturbs that most pure influence of Celestiall and divine things, and chaseth away the pure spirits of God. But sometimes impure spirits, and deceiving powers, that they be worshipped, and adored for gods, require also this purity. Therefore here is great need of caution, as we have lately discoursed at large in our books of Occult Philosophy. But of this Theurgia, or Magick of divine things *Porphyrie* [Porphyry] disputing at large, at length concludes that by Theurgicall consecrations the soul of man may be fitted to receive spirits, and Angels, and to see God; but he altogether denies that we can by this art return to God. Of his School therefore is the Art *Almadel*, the Notary art, the *Pauline* Art, the art of Revelations, and many such like superstitions, which are so much the more pernicious, by how much they seem the more divine to the ignorant.

Of Cabalie.

Here the words of *Pliny* come into my mind, who saith the faction of Magick depends upon *Moses* and *Lutopea*, being Jews; which words put me in mind of the Cabalie of the Jews, which the *Hebrews* are of opinion was delivered to *Moses* by God himself on mount *Sinai*, and then by degrees of succession without the monuments of letters was untill the times of *Esdra* delivered to others by word of mouth only: as the *Pythagorian* opinions were formerly delivered by *Archippus*, and *Lysiaus*, who had Schools at *Thebes* in Greece, in which the Scholers [scholars] keeping the precepts of their masters in their memorie [memory], did use their wit, and memorie instead of books: So certain Jews despising literature, placed this in memorie, and observations, and vocall traditions, whence Cabalie was by the

Hebrews called as it were the reception of any thing from another only by hearing. That art (as it is reported) is very ancient, but the name was known but of late times amongst Christians: They deliver a double science therefore, the one of *Bresith*, which they call Cosmologie, viz: explaining the powers of things created, naturall, and Celestiall, and expounding the secrets of the Law and Bible by Philosophicall reasons: which truly upon this account differs nothing at all from naturall Magick, in which we believe K. *Solomon* excelled. For it is read in the sacred Histories of the *Hebrews*, that he was skilled in all things, even from the Cedar of *Lebanon*, to the Hyssop that grows upon the wal [wall]: also in cattle, birds, creeping things, and fishes; all which shew that he knew the Magicall vertues of nature. *Moses* the *AElig;gyptian* [Egyptian], amongst the later writers followed after this in his exposition upon the *Pentacles*; also many more *Talmudists*. They call the other Science thereof of *Mercara*, which is concerning the more sublime contemplations of divine & Angelick vertues, & of sacred names, and seals, being a certain Symbolical divinity, in which letters, numbers, figures, things, & names, and tops of elements, and lines, points, and accents, are all significative of most profound things, & great secrets. This again they divide into *Arithmancy*, viz. that which is called *Notariacon*, treating of Angelical vertues, names, & seals, also of the conditions of spirits, and souls; and into *Theomancy*, which searcheth into the mysteries of divine majesty, as the emanations thereof, & sacred names, and *Pentacles*, which he that knows may excell with wonderful vertues; as that when he pleaseth, he may fore-know all future things, & command whole nature, have power over devils, and Angels, and do miracles. By this they suppose, that *Moses* did shew so many signs, and turned the rod into a Serpent, and the waters into blood, and that he sent Frogs, Flies, Lice, Locusts, Caterpillars, fire with hail, botches and boyls [boils] on the *Egyptians*; and slew every first born of man and beast; and that he opened the Seas, and carryed his thorow, and brought forth fountains out of the rock, and quails from Heaven, that he sent before his, clouds and lightnings by day, a pillar of fire by night, and called down from Heaven the voice of the living God to the people, and did strike the haughty with fire, and those that murmured with the Leprosie; and on the ill deserving brought suddain destruction; the earth gaping and swallowing them up; further he fed the people with heavenly food; pacified Serpents, cured the envenomed, preserved the numerous multitude from infirmity, & their garments from wearing out, & made them victors over their enemies. To conclude, by this art of miracles *Joshua* commanded the Sun to stand still, *Elijah* called down fire from Heaven upon his enemies, restored a dead childe to life; *Daniel* stopt the mouths of the Lyons [lions]; The three children sang songs in the fiery Oven; moreover by this art the incredulous Jews affirm, that even Christ did do so many miracles; *Solomon* also very well knew this art, and delivered charms against devils, and their bonds, and the manner of conjurations, and against diseases, as *Joseph* reporteth, but as I doubt not but that God revealed to *Moses* many secrets, contained under the bark of the words of the Law, which were not to be revealed to the prophane vulgar. So I acknowledge that this Cabalisticall art, which the *Hebrews* brag of, and I sometimes diligently and laboriously sought after, is nothing else then a meer rhapsody of superstition, and a certain Theurgicall Magick: but if it proceeded from God (as the Jews boast) and conduceth to the perfection of life, health of men, to the worship of God, and to the truth of understanding; truly that spirit of truth, which hath left this Synagogue, and come to teach us all truth, would not have concealed it from his Church even untill these last times, which indeed knoweth all things that are of God, whose benediction, baptism, and other mysteries of salvation are revealed and perfected in every tongue, for every tongue hath the same equall power, if so be that there be the same equall piety, neither is there any name, either in heaven or earth, by the which we must be saved, and by which we work miracles, besides this one

name *Jesus*, in which all things are recapitulated and contained. Hence it is, that the Jews, who are most skilful in using the names of God, can operate little or nothing after Christ, as their ancient fathers did; but that we by experience find, and see, that by the revolution of this art (as they call them) oftentimes wonderful sentences, full of great mysteries, are wrested from the holy Scriptures, this is nothing else then a certain playing upon Allegories, which idle men busying themselves with all the points, letters, and numbers, which this tongue and the custome of writing do easily suffer, do feign and disguise at their pleasures; which although sometimes they hold forth great mysteries, yet they can neither prove nor evince any thing; but we may (according to the words of *Gregory*) with the same facility contemn them, as they are affirmed. *Rabanus* the Monk, by the same artifice hath feigned many things, but in Latin Characters and verses, with certain pictures inserted, which being read any way by the delineations of the superficies and pictures, do declare some sacred mysterie [mystery], representing the histories of the things painted; which also may without doubt be wrested from prophane writings, as every one may know, who hath read the *Cantones* of *Valena Proba*, composed out of the verses of *Virgil*, concerning Christ; All things of this kind are the speculations of idle brains, but what belongeth to the working of miracles, there is none of you, I suppose, of so foolish an understanding, who believeth that they have any art or science of them; therefore this *Cabala* of the Jews is nothing else then a most pernicious superstition, by the which they gather at their pleasure, divide, transfer words, names and letters, scatteringly put in the holy Scriptures, and by making one thing out of another, they dissolve the connections of the truth, the speeches, inductions and parables, and here and there construing them by their own fictions, would bring the words of God to their follies, defaming the Scriptures, and saying that their fictions have foundation on them. They calumniate the Law of God, and by the supputations of words, syllables, letters, numbers impudently extorted, they assay to bring violent and blasphemous proofs for their unbelief. Besides, they being puft up by these trifles, do boast that they finde and search out the unspeakable mysteries of God, and secrets, which are above the Scriptures, by the which also they irpudently affirm, and without blushing, that they can even prophecy, and do miracles and wonders; but it happeneth to them, as to *Aesops* Dog, who leaving his bread, and gaping after the shadow, lost his food; so this perfidious and stiff necked people, being always busied in the shadows of the Scriptures, and about their own vanities, and doing violence by their artificiall, but superstitious Cabala, do loose the bread of eternall life, and being fed with vain words, do destroy the word of truth; from this Judaicall ferment of Cabalisticall superstition proceeded (as I suppose) the Ophitane, Gnostican, and Valentinian Hereticks, who together with their disciples, feigned a certain Greek Cabala, perverting all the mysteries of the Christian faith, and by their heretical corruption wresting them to the Greek letters and numbers, by the which they constituted a body of truth (as they call it) and taught, that without these mysteries of letters & numbers the truth could not be found in the Gospel, because that the writings thereof are various, and sometimes repugnant to themselves, and full of parables; that they who see, might not see, and that they who hear, might not hear, and that they who understand, might not understand, and that they are propounded to the blind and erroneous, according to the capacity of their blindness and error; But that the sincere truth lying hid under these things, is committed to the perfect only, not by writings, but by word of mouth, and that this is that Alphabetary and Arithmatical Theology which Christ in private manifested to his Apostles; and which *Paul* speaketh to the perfect only; for seeing that these are the highest mysteries, therefore they are not written, nor ought so to be, but to be kept in secret amongst wise men; but no man is a wise man amongst them, who knoweth not to refrain the greatest monsters of Heresie.

Of Juggling or Legerdemain.

But let us return to that Magick, part of which is an art of jugglings (*i.e.*) delusions, which are made according to appearance only, by which Magicians shew phantasmes, and play many miracles by circulatory frauds, and cause dreams, which they do not so much by Geotick enchantments, and imprecations, and deceits of devils, as by certain vapors, perfumes, lights, love-medicines, collyries, alligations, and suspensions, also by rings, images, glasses, and such like drugs, and instruments of Magicall art, and a naturall and Celestiall power. Also many things are done daily by sleight [slight] of hand, of which sort we see some are done daily by stage players, and sporters which we call *Chirosophers* (*i.e.*) skilful in sleight of hand. There are extant concerning this art, books of the Legerdemain of *Hermes*, and some others. We read also of a certain man called *Paseton*, a most notable juglar [juggler], that was wont to shew a banquet to guests, and when he pleased, to make it vanish away again, all rising with hunger, and thirst, being deluded. We read that *Numa Pompilius* did use these kinds of jugglings, and also that most learned *Pythagoras* did sometimes do this toy, that what things he pleased, he would write in a glass, which being set against the full Moon, he would shew to any one that stood behind it, those things represented in the Globe of the Moon; Hither belongs whatsoever Poets sing of the transmutations of men, which also is delivered by Historians, and by some Christian Divines, and also is recorded in the Scripture. So men may appear like Asses, or horses, or other Animals with fascinated eyes, or a troubled medium, and that by a naturall art. Sometimes these are done by good and evil spirits, or by God himself at the request of some good men, as in the Scripture we read of *Elisha* the Prophet beset by an Army of the King fortifying *Dotham*. But to pure eyes, and such as be opened by God, those cannot deceive; so that woman which was judged to be a kind of cattle, did seem to *Hilario* to be not any such thing, but a woman. These things therefore which are done according to appearance only, are called jugglers.

But those things which are done by the Art of transmuting, or translating, as of *Nebuchadnezar*, or of Corn carryed to another field, we have spoke of before; but of this art of juggling, thus saith *Iamblicus*, These things which are supposed to be juggled or bewitched, besides imagination, have no truth of action or essence. The end of these is but to hold forth things to the imagination according to appearance, of which there presently remains no footsteps or signs. Now by what hath been said, it is manifest that Magick is nothing else but a collection of Idolatry, Astrology, and superstitious medicines; And now there is by Magicians raised a great company of hereticks in the Church, who as *Jannes* and *Jambres* resisted *Moses*, do in the like manner resist the Apostolicall truth. The chief of these was *Simon* the *Samaritan*, on whom by reason of this art was bestowed at *Rome* in *Claudius Caesars* time, a Statue, with this Inscription, *To Simon the holy God*. Of his blasphemies *Clemens Eusebius*, and *Irenaeus* make mention. From this *Simon*, as from a Seminary of all Heresies proceeded by successions the monstrous Ophites, the filthy Gnosticks, the impious Valentinians, Cerdonians, Marcionists, Montanians, and many other Hereticks, lying against God for gain and vain glory, doing no good to men, but deceiving them, and drawing them into destruction and error, to whom they that give credit shall be confounded in the

judgement of God. But of Magick I wrote whilst I was very yong [young] three large books, which I called *Of Occult Philosophy*, in which what was then through the curiosity of my youth erroneous, I now being more advised, am willing to have retracted, by this recantation; I formerly spent much time and costs in these vanities. At last I grew so wise as to be able to dissuade others from this destruction; For whosoever do not in the truth, nor in the power of God, but in the deceits of divels [devils], according to the operation of wicked spirits presume to divine and prophesy, and practising through Magicall vanities, exorcismss, incantions and other demoniacall works and deceits of Idolatry, boasting of delusions, and phantasmes presently ceasing, brag that they can do miracles, I say all these shall with *Jannes*, and *Jambres*, and *Simon Magus*, be destinated to the torments of eternall Fire.

Of the Occult Philosophy of Henry Cornelius Agrippa,

FINIS.

Anno M.D.XXXIII. In the Moneth of *Iuly*.

Title: Three books of occult philosophy [microform] /
written by Henry Cornelius Agrippa of Nettesheim ... ;
translated out of the Latin into the English tongue by J.F.
Library: MNCAT U of M Twin Cities
Authors: Agrippa von Nettesheim, Heinrich Cornelius, 1486?-1535.
Uniform Title: De occulta philosophia. English
Published: London : Printed by R.W. for Gregory Moule ..., 1651.
Description: [28], 583, [12] p. : ill., port.
Series: Early English books, 1641-1700 ;
Subjects: Occultism. -- mn
Contributors: French, John, 1616-1657.
Notes: The translator is probably John French. Cf. DNB.
First edition in English.
Cf. Duveen, D.I. Bibliotheca alchemica et chemica. London, 1949, p.
7.
Errata: p. [24].

out by Stanley that Picus de Mirandula [Giovanni Pico della Mirandula] assured Ficinus [Marcilio Ficino] that *he* had the Chaldee Original in his possession, in which those things which are faulty and defective in the Greek are read perfect and entire," and Ficinus indeed states that he found this MS. upon the death of Mirandula. In addition to this, it should be noted that here and there in the original Greek version, words occur which are not of Greek extraction at all, but are Hellenised Chaldee.

Berosus is said to be the first who introduced the writings of the Chaldæans concerning Astronomy and Philosophy among the Greeks,[1] and it is certain that the traditions of Chaldea very largely influenced Greek thought. Taylor considers that some of these mystical utterances are the sources whence the sublime conceptions of Plato were formed, and large commentaries were written upon them by Porphyry, Iamblichus, Proclus, Pletho and Psellus. That men of such great learning and sagacity should have thought so highly of these Oracles, is a fact which in itself should commend them to our attention.

[1. Josephus, *contra Apion. I.*]

The term "Oracles" was probably bestowed upon these epigrammatic utterances in order to enforce the idea of their profound and deeply mysterious nature. The Chaldæans, however, had an Oracle, which they venerated as highly as the Greeks did that at Delphi. [1]

[1. Stephanus, *De Urbibus.*]

We are indebted to both Psellus and Pletho, for comments at some length upon the Chaldæan Oracles, and the collection adduced by these writers has been considerably enlarged by Franciscus Patricius, who made many additions from Proclus, Hermias, Simplicius, Damascius, Synesius, Olympiodorus, Nicephorus and Arnobius; his collection, which comprised some 324 oracles under general heads, was published in Latin in 1593, and constitutes the groundwork of the later classification arrived at by Taylor and Cory; all of these editions have been utilised in producing the present revise.

A certain portion of these Oracles collected by Psellus, appear to be correctly attributed to a Chaldæan Zoroaster of very early date, and are marked Z," following the method indicated by Taylor, with one or two exceptions. Another portion is attributed to a sect of philosophers named Theurgists, who flourished during the reign of Marcus Antoninus, upon the authority of Proclus,[2] and these are marked "T." Oracles additional to these two series and of less definite source are marked "Z or T." Other oracular passages from miscellaneous authors are indicated by their names.

[2. *Vide* his Scholia on the *Cratylus* of Plato.]

The printed copies of the Oracles to be found in England are the following: --

1. *Oracula Magica*, Ludovicus Tiletanus, Paris, 1563.

2. *Zoroaster et ejus 320 oracula Chaldaica*; by Franciscus Patricius. . . . 1593.

3. Fred. Morellus; *Zoroastris oracula*, 1597. *Supplies about a hundred verses.*
4. Otto Heurnius; *Barbaricæ Philosophia antiquitatum libri duo*, 1600.
5. Johannes Opsopoeus; *Oracula Magica Zoroastris* 1599. *This includes the Commentaries of Pletho and of Psellus in Latin.*
6. Servatus Galloeus; *Sibulliakoi Chresmoi*, 1688. *Contains a version of the Oracles.*

Thomas Stanley. *The History of the Chaldaic Philosophy*, 1701. This treatise contains the Latin of Patricius, and the Commentaries of Pletho and Psellus in English

Johannes Alb. Fabricius, *Bibliotheca Greca*, 1705-7. *Quotes the Oracles.*

Jacobus Marthanus, 1689. This version contains the Commentary of Gemistus Pletho.

Thomas Taylor, *The Chaldæan Oracles*, in the *Monthly Magazine*, and published independently, 1806.

Bibliotheca Classica Latina; A. Lemaire, volume 124, Paris, 1823.

Isaac Preston Cory, *Andent Fragments*, London, 1828. (A third edition of this work has been published, omitting the Oracles.)

Phoenix, New York, 1835. A collection of curious old tracts, among which are the Oracles of Zoroaster, copied from Thomas Taylor and I. P. Cory; with an essay by Edward Gibbon.

INTRODUCTION

BY L. O.

It has been believed by many, and not without good reason, that these terse and enigmatic utterances enshrine a profound system of mystical philosophy, but that this system demands for its full discernment a refinement of faculty, involving, as it does, a discrete perception of immaterial essences.

It has been asserted that the Chaldæan Magi [1] preserved their occult learning among their race by continual tradition from Father to Son. Diodorus says: "They learn these things, not after the same fashion as the Greeks: for amongst the Chaldæans, philosophy is delivered by tradition in the family, the Son receiving it from his Father, be mg exempted from all other employment; and thus having their parents for their teachers, they learn all things fully and abundantly, believing more firmly what is communicated to them." [2]

[1. This powerful Guild was the guardian of Chaldæan philosophy, which exceeded the bounds of their country, and diffused itself into Persia and Arabia that borders upon it; for which reason the learning of the Chaldæans, Persians and Arabians is comprehended under the general title of Chaldæan.

2. *Diodorus, lib. I.*]

The remains then of this oral tradition seems to exist in these Oracles, which should be studied in the light of the Kabalah and of Egyptian Theology. Students are aware that the Kabalah [1] is susceptible of extraordinary interpretation with the aid of the Tarot, resuming as the latter does, the very roots of Egyptian Theology. Had a similar course been adopted by commentators in the past, the Chaldæan system expounded in these Oracles would not have been distorted in the way it has been.

[1. *Vide Kabalah Denudata*, by MacGregor Mathers.]

The foundation upon which the whole structure of the Hebrew Kabalah rests is an exposition of ten deific powers successively emanated by the Illimitable Light, which in their varying dispositions are considered as the key of all things. This divine procession in the form of Three Triads of Powers, synthesized in a tenth, is said to be extended through four worlds, denominated respectively Atziluth, Briah, Yetzirah and Assiah, a fourfold gradation from the subtle to the gross. This proposition in its metaphysical roots is pantheistic, though, if it may be so stated, mediately theistic; while the ultimate noumenon of all phenomena is the absolute Deity, whose ideation constitutes the objective Universe.

Now these observations apply strictly also to the Chaldæan system.

The accompanying diagrams sufficiently indicate the harmony and identity of the Chaldæan philosophy with the Hebrew Kabalah. It will be seen that the First Mind and the *Intelligible Triad*, Pater, Potentia, or Mater, and Mens, are allotted to the Intelligible World of Supramundane Light: the "First Mind" represents the archetypal intelligence as an entity in the bosom of the Paternal Depth. This concentrates by reflection into the "Second Mind" representative of the Divine Power in the Empyraean World which is identified with the second great Triad of divine powers, known as the *Intelligible and at the same time Intellectual Triad*: the Aethereal World comprises the dual third Triad denominated *Intellectual*: while the fourth or Elementary World is governed by Hypezokos, or Flower of Fire, the actual builder of the world.

CHALDÆAN SCHEME.

The Intelligibles	The Paternal Depth
World of Supra-mundane	The First Mind
Light	-----
	The Intelligible Triad
	Pater: Mater or Potentia:
	Mens

The Second Mind

Intelligibles and Intellectuals
in the
Empyræan World

Iynges
Synoches
Teletarchæ

Intellectuals
in the Ethereal World

(The Third Mind.)
Three Cosmagogi
(Intellectual guides inflexible.)
Three Amilicti
(Implacable thunders).

Elementary World
The Demiurgos of the
Material Universe

Hypezokos
(Flower of Fire)
Effable, Essential and
Elemental Orders

The Earth-Matter

KABALISTIC SCHEME.

World of Atziluth
or of God

The Boundless
The Illimitable
Light

Ain Suph.
Ain Suph Aur

A radiant
triangle

World of Briah
Divine Forces

Binah
(Intelligence)

Kether
(crown)

Chokmah
(Wisdom)

World of Yetzirah
or of Formation

Geburah

Hod

Tiphereth

Yesod

Chesed

Netzach.

World of Assiah	Malkuth Ruled by Adonai Melekh
Material Form.	----- The Earth- Matter.

CHALDÆAN SCHEME OF BEINGS.

Representatives of the previous classes guiding our universe.

- I. Hyperarchii -- Archangels
- II. Azonoei -- Unzoned gods
- III. Zonoei -- Planetary Deities.

Higher demons: Angels

Human Souls

Lower demons, elementals

- Fiery
- Airy
- Earthy
- Watery

Evil demons

Lucifugous; the kliphoth

Chaldæan Theology contemplated three great divisions of supra-mundane things:-- the First was *Eternal*, without beginning or end, being the "Paternal Depth," the bosom of the Deity. The Second was conceived to be that mode of being having beginning but no end; the Creative World or Empyræum falls under this head, abounding as it does in productions, but its source remaining superior to these. The third and last order of divine things had a beginning in time and will end, this is the transitory Ethereal World. Seven spheres extended through these three Worlds, viz., one in the Empyræum or verging from it, three in the Ethereal and three in the Elementary Worlds, while the whole physical realm synthesized the foregoing. These seven spheres are not to be confounded with the Seven material Planets; although the latter are the physical representatives of the former, which can only be said to be material in the metaphysical sense of the term. Psellus professed to identify them but his suggestions are inadequate as

Stanley pointed out. But Stanley, although disagreeing with Psellus, is nevertheless inconsistent upon this point, for although he explains the four Worlds of the Chaldæans as successively noumenal to the physical realm, he obviously contradicts this in saying that one *corporeal* world is in the Empyræum.

Prior to the supramundane Light lay the "Paternal Depth," the Absolute Deity, containing all things "*in potentia*" and eternally immanent. This is analogous to the Ain Suph Aur of the Kabbalah, three words of three letters, expressing three triads of Powers, which are subsequently translated into objectivity, and constitute the great Triadic Law under the direction of the Demiurgus, or artificer of the Universe.

In considering this schema, it must be remembered that the supramundane Light was regarded as the primal radiation from the, Paternal Depth and the archetypal noumenon of the Empyræum, a universal, all-pervading -- and, to human comprehension -- ultimate essence. The Empyræum again, is a somewhat grosser though still highly subtilized Fire and creative source, in its turn the noumenon of the Formative or Ethereal World, as the latter is the noumenon of the Elementary World. Through these graduated media the conceptions of the Paternal Mind are ultimately fulfilled in time and space.

In some respects it is probable that the Oriental mind today is not much altered from what it was thousands of years ago, and much that now appears to us curious and phantastic in Eastern traditions, still finds responsive echo in the hearts and minds of a vast portion of mankind. A large number of thinkers and scientists in modern times have advocated tenets which, while not exactly similar, are parallel to ancient Chaldæan conceptions; this is exemplified in the notion that the operation of natural law in the Universe is controlled or operated by conscious and discriminating power which is co-ordinate with intelligence. It is but one step further to admit that forces are entities, to people the vast spaces of the Universe with the children of phantasy. Thus history repeats itself, and the old and the new alike reflect the multiform truth.

Without entering at length into the metaphysical aspect, it is important to notice the supremacy attributed to the "Paternal Mind." The intelligence of the Universe, poetically described as "energising before energy," establishes on high the primordial types or patterns of things which are to be, and, then inscrutably latent, vests the development of these in the *Rectores Mundorum*, the divine agents or powers already referred to. As it is said, "Mind is with Him, power with them."

The word "Intelligible" is used in the Platonic sense, to denote a mode of being, power or perception, transcending intellectual comprehension, *i.e.*, wholly distinct from, and superior to, ratiocination. The Chaldæans recognised three modes of perception, *viz.*, the testimony of the various senses, the ordinary processes of intellectual activity, and the intelligible conceptions before referred to. Each of these operations is distinct from the others, and, moreover, conducted in separate matrices, or vehicula. The anatomy of the Soul was, however, carried much farther than this, and, although in its ultimate radix recognised as identical with the divinity, yet in manifested being it was conceived to be highly complex. The Oracles speak of the "Paths of the Soul," the tracings of inflexible fire by which its essential parts are associated in integrity; while its various "summits," "fountains," and "vehicula," are all traceable by analogy with universal principles. This latter fact is, indeed, not the least remarkable feature of the

Chaldæan system. Like several of the ancient cosmogonies, the principal characteristic of which seems to have been a certain adaptability to introversion, Chaldæan metaphysics synthesize most clearly in the human constitution.

In each of the Chaldæan Divine Worlds a trinity of divine powers operated, which synthetically constituted a fourth term. "In every World," says the Oracle, "a Triad shineth, of which the Monad is the ruling principle." These "Monads" are the divine Vice-gerents by which the Universe was conceived to be administered. Each of the four Worlds, *viz.*, the Empyræan, Ethereal, Elementary and Material, was presided over by a Supreme Power, itself in direct *rapport* with "the Father" and "moved by unspeakable counsels." These are clearly identical with the Kabalistic conception of the presidential heads of the four letters composing the Deity name in so many different languages. A parallel tenet is conveyed in the Oracle which runs: "There is a Venerable Name projected through the Worlds with a sleepless revolution." The Kabbalah again supplies the key to this utterance, by regarding the Four Worlds as under the presidency of the four letters of the Venerable Name, a certain letter of the four being allotted to each World, as also was a special mode of writing the four-lettered name appropriate thereto; and, indeed in that system it is taught that the order of the Elements, both macrocosmic and microcosmic, on every plane, is directly controlled by the "revolution of the name." That Name is associated with the Æthers of the Elements and is thus considered as a Universal Law; it is the power which marshals the creative host, summed tip in the Demiurgus, Hypezokos, or Flower of Fire.

Reference may here be made to the psychic anatomy of the human being according to Plato. He places the intellect in the head; the Soul endowed with some of the passions, such as fortitude, in the heart; while another Soul, of which the appetites, desires and grosser passions are its faculties, about the stomach and the spleen.

So, the Chaldæan doctrine as recorded by Psellus, considered man to be composed of three kinds of Souls, which may respectively be called:

First, the Intelligible, or divine soul,
Second, the Intellect or rational soul, and
Third, the Irrational, or passional soul.

This latter was regarded as subject to mutation, to be dissolved and perish at the death of the body.

Of the Intelligible, or divine soul, the Oracles teach that "It is a bright fire, which, by the power of the Father, remaineth immortal, and is Mistress of Life;" its power may be dimly apprehended through regenerate phantasy and when the sphere of the Intellect has ceased to respond to the images of the passional nature.

Concerning the rational soul, the Chaldæans taught that it was possible for it to assimilate itself unto the divinity on the one hand, or the irrational soul on the other. "Things divine," we read, "cannot be obtained by mortals whose intellect is directed to the body alone, but those only who are stripped of their

garments, arrive at the summit,"

To the three Souls to which reference has been made, the Chaldæans moreover allotted three distinct vehicles: that of the divine Soul was immortal, that of, the rational soul by approximation became so; while to the irrational soul was allotted what was called "the image," that is. the astral form of the physical body.

Physical life thus integrates three special modes of activity, which upon the dissolution of the body are respectively involved in the web of fate consequent upon incarnate energies in three different destinies.

The Oracles urge men to devote themselves to things divine, and not to give way to the promptings of the irrational soul, for, to such as fail herein, it is significantly said, "Thy vessel the beasts of the earth shall inhabit."

The Chaldæans assigned the place of the Image, the vehicle of the irrational soul, to the Lunar Sphere; it is probable that by the Lunar Sphere was meant something more than the orb of the Moon, the whole sublunary region, of which the terrestrial earth is, as it were, the centre. At death, the rational Soul rose above the lunar influence, provided always the past permitted that happy release. Great importance was attributed to the way in which the physical life was passed during the sojourn of the Soul in the tenement of flesh, and frequent are the, exhortations to rise to communion with those Divine powers, to which nought but the highest Theurgy can pretend.

"Let the immortal depth of your Soul lead you," says an Oracle, "but earnestly raise your eyes upwards." Taylor comments upon this in the following beautiful passage: "By the eyes are to be understood all the gnostic powers of the Soul, for when these are extended the Soul becomes replete with a more excellent life and divine illumination; and is, as it were, raised above itself."

Of the Chaldæan Magi it might be truly said that they "among dreams did first discriminate the truthful vision!" for they were certainly endowed with a far reaching perception both mental and spiritual; attentive to images, and fired with mystic fervours, they were something more than mere theorists, but were also practical exemplars of the philosophy they taught. Life on the plains of Chaldæa, with its mild nights and jewelled skies, tended to foster the interior unfoldment; in early life the disciples of the Magi learnt to resolve the Bonds of proscription and enter the immeasurable region. One Oracle assures us that, "The girders of the Soul, which give her breathing, are easy to be unloosed," and elsewhere we read of the "Melody of the Ether" and of the "Lunar clashings" experiences which testify to the reality of their occult methods.

The Oracles assert that the impressions of characters and other divine visions appear in the Ether. The Chaldæan philosophy recognized the ethers of the Elements as the subtil media through which the operation of the grosser elements is effected -- by the grosser elements I mean what we know as Earth, Air, Water, and Fire - the principles of dryness and moisture, of heat and cold. These subtil ethers are really the elements of the ancients, and seem at an early period to have been connected with the

Chaldæan astrology, as the signs of the Zodiac were connected with them. The twelve signs of the Zodiac are permutations of the ethers of the elements - four elements with three variations each; and according to the preponderance of one or another elemental condition in the constitution of the individual, so were his natural inclinations deduced therefrom. Thus when in the astrological jargon it was said that a man had Aries rising, he was said to be of a fiery nature, his natural tendencies being active, energetic, and fiery, for in the constitution of such a one the fiery ether predominates. And these ethers were stimulated, or endowed with a certain kind of vibration, by their Presidents, the Planets; these latter being thus suspended in orderly disposed zones. Unto the Planets, too, colour and sound were also attributed; the planetary colours are connected with the ethers, and each of the Planetary forces was said to have special dominion over, or affinity with, one or other of the Zodiacal constellations. Communion with the hierarchies of these constellations formed part of the Chaldæan theurgy, and in a curious fragment it is said: "If thou often invokest it" (the celestial constellation called the Lion) "then when no longer is visible unto thee the Vault of the Heavens, when the Stars have lost their light the lamp of the Moon is veiled, the Earth abideth not, and around thee darts the lightning flame, then all things will appear to thee in the form of a Lion!" The Chaldæans like the Egyptians, appear to have had a highly developed appreciation of colours, an evidence of their psychic susceptibility. The use of bright colours engenders the recognition of subsisting variety and stimulates that perception of the mind which energizes through imagination, or the operation of images. The Chaldæan method of contemplation appears to have been to identify the self with the object of contemplation; this is of course identical with the process of Indian Yoga, and is an idea which appears replete with suggestion; as it is written, "He assimilates the images to himself, casting them around his own form." But we are told, "All divine natures are incorporeal, but bodies are bound in them for your sakes."

The subtil ethers, of which I have spoken, served in their turn as it were for the garment of the divine Light; for the Oracles teach that beyond these again "A solar world and endless Light subsist!" This Divine Light was the object of all veneration. Do not think that what was intended thereby was the Solar Light we know: "The inerratic sphere of the Starless above" is an unmistakable expression and therein "the more true Sun" has place: Theosophists will appreciate the significance of "the more true Sun," for according to *The Secret Doctrine* the Sun we see is but the physical vehicle of a more transcendent splendour.

Some strong Souls were able to reach up to the Light by their own power: "The mortal who approaches the fire shall have Light from the divinity, and unto the persevering mortal the blessed immortals are swift." But what of those of a lesser stature? Were they, by inability, precluded from such illumination? "Others," we read, "even when asleep, He makes fruitful from his own Strength." That is to say, some men acquire divine knowledge through communion with Divinity in sleep. This idea has given rise to some of the most magnificent contributions to later literature; it has since been thoroughly elaborated by Porphyry and Synesius. The eleventh Book of the *Metamorphoses* of Apuleius and the *Vision of Scipio* ably vindicate this; and, although no doubt every Christian has heard that "He giveth unto his beloved in sleep," few, indeed, realise the possibility underlying that conception.

What, it may be asked, were the views of the Chaldæans with respect to terrestrial life: Was it a spirit of

pessimism, which led them to hold this in light esteem? Or, should we not rather say that the keynote of their philosophy was an immense spiritual optimism? It appears to me that the latter is the more true interpretation. They realised that beyond the confines of matter lay a more perfect existence, a truer realm of which terrestrial administration is but a too often travestied reflection. They sought, as we seek now, the Good, the Beautiful and the True, but they did not hasten to the Outer in the thirst for sensation, but with a finer perception realised the true Utopia to be within.

And the first step in that admirable progress was a return to the simple life; hardly, indeed, a return, for most of the Magi were thus brought up from birth. [1] The hardihood engendered by the rugged life, coupled with that wisdom which directed their association, rendered these children of Nature peculiarly receptive of Nature's Truths. "Stoop not down," says the Oracle, "to the darkly splendid World, For a precipice lieth beneath the Earth, a descent of seven steps, and therein is established the throne of an evil and fatal force. Stoop not down unto that darkly splendid world, Defile not thy brilliant flame with the earthly dross of matter, Stoop not down for its splendour is but seeming, It is but the habitation of the Sons of the Unhappy." No more beautiful formulation of the Great Truth that the exterior and sensuous life is death to the highest energies of the Soul could possibly have been uttered: but to such as by purification and the practice of virtue rendered themselves worthy, encouragement was given, for, we read, "The Higher powers build up the body of the holy man."

The law of Karma was as much a feature of the Chaldæan philosophy as it is of the Theosophy of today: from a passage in *Ficinus*, we read, "The Soul perpetually runs and passes through all things in a certain space of time, which being performed it is presently compelled to pass back again through all things and unfold a similar web of generation in the World, according to Zoroaster, who thinks that as often as the same causes return, the same effects will in like manner return."

[1. They renounced rich attire and the wearing of gold. Their raiment was white upon occasion; their beds the ground, and their food nothing but herbs, cheese and bread.]

This is of course the explanation of the proverb that "History repeats itself," and is very far from the superstitious view of fate. Here each one receives his deserts according to merit or demerit, and these are the bonds of life; but the Oracles say, "Enlarge not thy destiny," and they urge men to "Explore the River of the Soul, so that although you have become a servant to body, you may again rise to the Order from which you descended, joining works to sacred reason!"

To this end we are commended to learn the Intelligible which exists beyond the mind, that divine portion of the being which exists beyond Intellect: and this it is only possible to grasp with the flower of the mind. "Understand the intelligible with the extended flame of an extended intellect." To Zoroaster also was attributed the utterance "who knows himself knows all things in himself;" while it is elsewhere suggested that "The paternal Mind has sowed symbols in the Soul." But such priceless knowledge was possible only to the Theurgists Who, we are told, "fall not so as to be ranked with the herd that are in subjection to fate." The divine light cannot radiate in an imperfect microcosm, even as the Clouds obscure the Sun; for of such as make ascent to the most divine of speculations in a confused and

disordered manner, with unhallowed lips, or unwashed feet, the progressions are imperfect, the impulses are vain and the paths are dark.

Although destiny, our destiny, may be "written in the Stars" yet it was the mission of the divine Soul to raise the human Soul above the circle of necessity, and the Oracles give Victory to that Masterly Will, which

"Hews the wall with might of magic,
Breaks the palisade in pieces,
Hews to atoms seven pickets . . .
Speaks the Master words of knowledge!"

The means taken to that consummation consisted in the training of the Will and the elevation of the imagination, a divine power which controls consciousness. "Believe yourself to be above body, and you are," says the Oracle; it might have added "Then shall regenerate phantasy disclose the symbols of the Soul."

But it is said "On beholding yourself fear! " *i.e.*, the imperfect self.

Everything must be viewed as ideal by him who would understand the ultimate perfection.

Will is the grand agent in the mystic progress its rule is all potent over the nervous system. By Will the fleeting vision is fixed on the treacherous waves of the astral Light; by Will the consciousness is impelled to commune with the divinity: yet there is not One Will, but three Wills -- the Wills, namely, of the Divine, the Rational and Irrational Souls -- to harmonize these is the difficulty.

It is selfishness which impedes the radiation of Thought, and attaches to body. This is scientifically true and irrespective of sentiment, the selfishness which reaches beyond the necessities of body is pure vulgarity.

A picture which to the cultured eye beautifully portrays a given subject, nevertheless appears to the savage a confused patchwork of streaks, so the extended perceptions of a citizen of the Universe are not grasped by those whose thoughts dwell within the sphere of the personal life.

The road to the *Summum Bonum* lies therefore through self-sacrifice, the sacrifice of the lower to the higher, for behind that Higher Self lies the concealed form of the Ancient of Days, the synthetical Being of Divine Humanity.

These things are grasped by Soul; the song of the Soul is alone heard in the adytum of God-nourished Silence!

THE ORACLES OF ZOROASTER.

CAUSE. GOD.

FATHER. MIND. FIRE.

MONAD. DYAD. TRIAD.

1. But God is He having the head of the Hawk. The same is the first, incorruptible, eternal, unbegotten, indivisible, dissimilar: the dispenser of all good; indestructible; the best of the good, the Wisest of the wise; He is the Father of Equity and Justice, self-taught, physical, perfect, and wise-He who inspires the Sacred Philosophy.

- Eusebius. *Praeparatio Evangelica*, liber. I., chap. X

This Oracle does not appear in either of the ancient collections, nor in the group of oracles given by any of the medieval occultists. Cory seems to have been the first to discover it in the voluminous writings of Eusebius, who attributes the authorship to the Persian Zoroaster.

2. Theurgists assert that He is a God and celebrate him as both older and younger, as a circulating and eternal God, as understanding the whole number of all things moving in the World, and moreover infinite through his power and energizing a spiral force.

- Proclus on the *Timaeus* of Plato, 244. Z. or T.

The Egyptian Pantheon had an Elder and a Younger Horus -- a God -- son of Osiris and Isis. Taylor suggests that He refers to Kronos, Time, or Chronos, as the later Platonists wrote the name. Kronos, or Saturnus, of the Romans, was son of Uranos and Gaia, husband of Rhea, lather of Zeus.

3. The God of the Universe, eternal, limitless, both young and old, having a spiral force.

Cory includes this Oracle in his collection, but he gives no authority for it.

Lobeck doubted its authenticity.

4. For the Eternal Æon [1] -- according to the Oracle -- is the cause of never failing life, of unwearied power and unsluggish energy.

- Taylor. -- T.

[1. For the First Æon, the Eternal one," or as Taylor gives, "Eternity."]

5. Hence the inscrutable God is called silent by the divine ones, and is said to consent with Mind, and to be known to human souls through the power of the Mind alone.

- Proclus in *Theologiam Platonis*, 321. T.

Inscrutable. Taylor gives "stable;" perhaps "incomprehensible" is better.

6. The Chaldæans call the God Dionysos (or Bacchus), Iao in the Phoenician tongue (instead of the Intelligible Light), and he is also called Sabaoth, [1] signifying that he is above the Seven poles, that is the Demiurgos.

- Lydus, *De Mensibus*, 83. T.

[1. This word is Chaldee, TzBAUT, meaning hosts; but there is also a word SHBOH, meaning The Seven.]

7. Containing all things in the one summit of his own Hyparxis, He Himself subsists wholly beyond.

- Proclus in *Theologiam Platonis*, 212. T.

Hyparxis, is generally deemed to mean "Subsistence." Hupar is Reality as distinct from appearance; Huparche is a Beginning.

8. Measuring and bounding all things.

- Proclus in *Theologiam Platonis*, 386. T.

"Thus he speaks the words," is omitted by Taylor and Cory, but present in the Greek.

9. For nothing imperfect emanates from the Paternal Principle,

- *Psellus*, 38; *Pletho. Z.*

This implies -- but only from a succedent emanation.

10. The Father effused not Fear, but He infused persuasion.

- *Pletho. Z.*

11. The Father hath apprehended Himself, and hath not restricted his Fire to his own intellectual power.

- *Psellus*, 30; *Pletho*, 33. Z.

Taylor gives:- The Father hath hastily withdrawn Himself, but hath not shut up his own Fire in his intellectual power.

The Greek text has no word "hastily," and as to "withdrawn -- Arpazo means, grasp or snatch, but also "apprehend with the mind."

12. Such is the Mind which is energized before energy, while yet it had not gone forth, but abode in the Paternal Depth, and in the Adytum of God nourished silence.

- Proc. in *Tim.*, 167. T.

13. All things have issued from that one Fire. The Father perfected all things, and delivered them over to the Second Mind, whom all Nations of Men call the First.

- *Psellus*, 24; *Pletho*, 30. Z.

14. The Second Mind conducts the Empyrean World.

- Damascius, *De Principiis*. T.

15. What the Intelligible saith, it saith by understanding.

- *Psellus*, 35. Z.

16. Power is with them, but Mind is from Him.

- Proclus in *Platonis Theologiam*, 365. T.

17. The Mind of the Father riding on the subtle Guiders, which glitter with the tracings of inflexible and relentless Fire.

- Proclus on the *Cratylus of Plato*. T.

18. After the Paternal Conception I the Soul reside, a heat animating all things.

. . . . For he placed The Intelligible in the Soul, and the Soul in dull body,
Even so the Father of Gods and Men placed them in us.

- Proclus in *Tim. Plat*, 124. Z. or T.

19. Natural works co-exist with the intellectual light of the Father. For it is the Soul which adorned the vast Heaven, and which adorneth it after the Father, but her dominion is established on high.

- Proclus in *Tim.*, 106. Z. or T.

Dominion, krata: some copies give kerata, horus.

20. The Soul, being a brilliant Fire, by the power of the Father remaineth immortal, and is Mistress of Life, and filleth up the many recesses of the bosom of the World.

- *Psellus*, 28; *Pletho*, 11. Z.

21. The channels being intermixed, therein she performeth the works of incorruptible Fire.

- Proclus in *Politica*, p. 399. Z. or T.

22. For not in Matter did the Fire which is in the first beyond enclose His active Power, but in Mind; for the framer of the Fiery World is the Mind of Mind.

- Proclus in *Theologiam*, 333, and *Tim.*, 157. T.

23. Who first sprang from Mind, clothing the one Fire with the other Fire, binding them together, that he might mingle the fountainous craters, while preserving unsullied the brilliance of His own Fire.

- Proclus in *Parm. Platonis*. T.

24. And thence a Fiery Whirlwind drawing down the brilliance of the flashing flame, penetrating the abysses of the Universe; for from thence downwards do extend their wondrous rays.

- Proclus in *Theologiam Platonis*, 171 and 172. T.

25. The Monad first existed, and the Paternal Monad still subsists.

- Proclus in *Euclidem*, 27. T.

26. When the Monad is extended, the Dyad is generated.

- Proclus in *Euclidem*, 27. T.

Note that "What the Pythagoreans signify by Monad, Dyad and Triad, or Plato by Bound, Infinite and Mixed; that the Oracles of the Gods intend by Hyparxis, Power and Energy."

- Damascius *De Principiis*. Taylor.

27. And beside Him is seated the Dyad which glitters with intellectual sections, to govern all things and to order everything not ordered.

- Proclus in *Platonis Theologiam*, 376. T.

28. The Mind of the Father said that all things should be cut into Three, whose Will assented, and immediately all things were so divided.

- Proclus in *Parmen*. T.

29. The Mind of the Eternal Father said into Three, governing all things by Mind.

- Proclus, *Timaeus of Plato*. T.

30. The Father mingled every Spirit from this Triad.

- Lydus, *De Mensibus*, 20. Taylor.

31. All things are supplied from the bosom of this Triad.

- Lydus, *De Mensibus*, 20. Taylor.

32. All things are governed and subsist in this Triad.

- Proclus in I. *Alcibiades*. T.

33. For thou must know that all things bow before the Three Supernals.

- Damascius, *De Principiis*. T.

34. From thence floweth forth the Form of the Triad, being preexistent; not the first Essence, but that whereby all things are measured.

- Anon. Z. or T.

35. And there appeared in it Virtue and Wisdom, and multiscient Truth.

- Anon. Z. or T.

36. For in each World shineth the Triad, over which the Monad ruleth.

- Damascius in *Parmenidem*. T.

37. The First Course is Sacred, in the middle lace courses the Sun, [1] in the third the Earth is heated by the internal fire.

- Anon. Z. or T.

[1. Jones gives Sun from Helios, but some Greek versions give Herios, which Cory translates, air.]

38. Exalted upon High and animating Light, Fire Ether and Worlds.

- Simplicius in his *Physica*, 143. Z. or T.

IDEAS.

INTELLIGIBLES, INTELLECTUALS, IYNGES, SYNOCHES, TELETARCHAE, FOUNTAINS, PRINCIPLES, HECATE, AND DAEMONS.

39. The Mind of the Father whirled forth in reechoing roar, comprehending by invincible Will Ideas omniform ; which flying forth from that one fountain issued; for from the Father alike. was the Will and the End (by which are they connected with the Father according to alternating life, through varying vehicles). But they were divided asunder, being by Intellectual Fire distributed into other Intellectuals. For the King of all previously placed before the polymorphous World a Type, intellectual, incorruptible, the imprint of whose form is sent forth through the World, by which the Universe shone forth decked with Ideas all various, of which the foundation is One, One and alone. From this the others rush forth distributed and separated through the various bodies of the Universe, and are borne in swarms through its vast abysses, ever whirling forth in illimitable radiation.

They are intellectual conceptions from the Paternal Fountain partaking abundantly of the brilliance of Fire in the culmination of unresting Time.

But the primary self-perfect Fountain of the Father poured forth these primogenial Ideas.

- Proclus in *Parmenidem*. .Z. or T.

40. These being many, descend flashingly upon the shining Worlds, and in them are contained the Three Supernals.

- Damascius in *Parmenidem*. T.

41. They are the guardians of the works of the Father, and of the One Mind, the Intelligible.

- Proclus in *Theologiam Platonis*, 205. T.

42. All things subsist together in the Intelligible World.

- Damascius, *De Principiis*. T.

43. But all Intellect understandeth the Deity, for Intellect existeth not without the Intelligible, neither apart from Intellect doth the Intelligible subsist.

- Damascius. Z. or T.

44. For Intellect existeth not without the Intelligible; apart from it, it subsisteth not.

- Proclus, *Th. Pl.*, 172. Z. or T.

45. By Intellect He containeth the Intelligibles and introduceth the Soul into the Worlds.

46. By Intellect he containeth the Intelligibles, and introduceth Sense into the Worlds.

- Proclus in *Crat*. T.

47. For this Paternal Intellect, which comprehendeth the Intelligibles and adorneth things ineffable, hath sowed symbols through the World.

- Proclus in *Cratylum*. T.

48. This Order is the beginning of all section.

- Dam., *De Prin*. T.

49. The Intelligible is the principle of all section.

- Damascius, *De Principiis*. T.

50. The Intelligible is as food to that which understandeth.

- Dam., *De Prin.* T.

51. The oracles concerning the Orders exhibits It as prior to the Heavens, as ineffable, and they add -- It hath Mystic Silence.

- Proclus in *Cratylum.* T.

52. The oracle calls the Intelligible causes Swift, and asserts that, proceeding from the Father, they rush again unto Him.

- Proclus in *Cratylum.* T.

53. Those Natures are both Intellectual and Intelligible, which, themselves possessing Intellection, are the objects of Intelligence to others.

- Proclus, *Theologiam Platonis.* T.

The Second Order of the Platonist philosophy was the "Intelligible and Intellectual Triad." Among the Chaldæans this order includes the Iynges, Synoches and Teletarchs. The Intellectual Triad of the later Platonists corresponds to the Fountains, Fontal Fathers or Cosmagogi of the Chaldæans.

54. The Intelligible Iynges themselves understand from the Father; by Ineffable counsels being moved so as to understand.

- *Psellus*, 41; *Pletho*, 31. Z.

55. Because it is the Operator, because it is the Giver of Life Bearing Fire, because it filleth the Life-producing bosom of Hecate; and it instilleth into the Synoches the enlivening strength of Fire, endued with mighty Power.

- Proclus in *Tim.*, 128. T.

56. He gave His own Whirlwinds to guard the Supernals, mingling the proper force of His own strength in the Synoches.

- Dam.; *De Prin.* T.

57. But likewise as many as serve the material Synoches.

- T.

58. The Teletarchs are comprehended in the Synoches.

- Dam., *De Prin.* T.

59. Rhea, the Fountain and River of the Blessed Intellectuals, having first received the powers of all things in Her Ineffable Bosom, pours forth perpetual Generation upon all things.

- Proc. in *Crat.* T

60. For it is the bound of the Paternal Depth, and the Fountain of the Intellectuals.

- Dam., *De Prin.* T.

61. For He is a Power of circumlucid strength, glittering with Intellectual Sections.

- Dam. T.

62. He glittereth with Intellectual Sections, and hath filled all things with love.

- Dam. T.

63. Unto the Intellectual Whirlings of Intellectual Fire, all things are subservient, through the persuasive counsel of the Father.

- Proc. in *Parm.* T.

64. O! how the World hath inflexible Intellectual Rulers.

65. The source of the Hecaté correspondeth with that of the Fontal Fathers.

- T.

66. From Him leap forth the Amilicti, the all-relentless thunders, and the whirlwind receiving Bosoms of the all-splendid Strength of Hecaté Father-begotten; and He who encircleth the Brilliance of Fire; And the Strong Spirit of the Poles, all fiery beyond.

- Proc. in *Crat.* T.

67. There is another Fountain, which leadeth the Empyraean World.

- Proc. in *Tim.* Z. or T.

68. The Fountain of Fountains, and the boundary of all fountains.

- Dam., *De Prin.*

69. Under two Minds the Life-generating fountain of Souls is comprehended.

- Dam., *De Prin.* T.

70. Beneath them exists the Principal One of the Immaterials.

- Dam. in *Parm.* Z. or T.

Following the intellectual Triad was the Demiurgos, from whom proceeded the Effable and Essential Orders including all sorts of Dæmons, and the Elementary World.

71. Father begotten Light, which alone hath gathered from the strength of the Father the Flower of mind, and hath the power of understanding the Paternal mind, and doth instil into all Fountains and Principles the power of understanding and the function of ceaseless revolution.

- Proc. in *Tim.*, 242.

72. All fountains and principles whirl round and always remain in a ceaseless revolution.

- Proc. in *Parm.* Z. or T.

The Principles, which have understood the Intelligible works of the Father, He hath clothed in sensible works and bodies, being intermediate links existing to connect the Father with Matter, rendering apparent the Images of unapparent Natures, and inscribing the Unapparent in the Apparent frame of the World.

- Dam., *De Prin.* Z. or T.

74. Typhon, Echidna, and Python, being the progeny of Tartaros and Gaia, who were united by Uranos, form, as it were, a certain Chaldæan Triad, the Inspector and Guardian of all the *disordered* fabrications.

- Olymp. in *Phæd.* T.

75. There are certain Irrational Demons (mindless elementals), which. derive their subsistence from the

Aërial Rulers; wherefore the Oracle saith, Being the Charioteer of the Aërial, Terrestrial and Aquatic Dogs.

- Olymp. in *Phad.* T.

76. The Aquatic when applied to Divine Natures signifies a Government inseparable from Water, and hence the Oracle calls the Aquatic Gods, Water Walkers.

- Proc. in *Tim.*, 270. T.

77. There are certain Water Elementals whom Orpheus calls Nereides, dwelling in the more elevated exhalations of Water, such as appear in damp, cloudy Air, whose bodies are sometimes seen (as Zoroaster taught) by more acute eyes, especially in Persia and Africa.

- *Ficinus de Immortalitate Animæ*, 123. T.

PARTICULAR SOULS.

SOUL, LIFE, MAN.

78. The Father conceived ideas, and all mortal bodies were animated by Him.

- Proc. in *Tim.*, 336. T.

79. For the Father of Gods and men placed the Mind (nous) in the Soul (psyche); and placed both in the (human) body.

80. The Paternal Mind hath sowed symbols in the Soul.

- *Psell.*, 26; *Pletho*, 6. Z.

81. Having mingled the Vital Spark from two according substances, Mind and Divine Spirit, as a third to these He added Holy Love, the venerable Charioteer uniting all things.

- *Lyd. De Men.*, 3.

82. Filling the Soul with profound Love.

- Proc. in *Pl. Theol.*, 4. Z or T.

83. The Soul of man does in a manner clasp God to herself. Having nothing mortal, she is wholly

inebriated with God. For she glorieth in the harmony under which the mortal body subsisteth.

- *Psellus*, 17; *Pletho*, 10. Z.

84. The more powerful Souls perceive Truth through themselves, and are of a more inventive Nature. Such Souls are saved through their own strength, according to the Oracle.

- Proclus in I. *Alc.* Z.

85. The Oracle saith that Ascending Souls sing a Pæan.

- Olymp. in *Phæd.* Z or T.

86. Of all Souls, those certainly are superlatively blessed, which are poured forth from Heaven to Earth; and they are happy, and have ineffable stamina, as many as proceed from Thy Splendid Self, O King, or from Jove Himself, under the strong necessity of Mithus.

- Synes. *De Insom*, 153. Z or T.

Query Mithras.

87. The Souls of those who quit the body violently are most pure.

- *Psellus*, 27. Z.

88. The girders of the Soul, which give her breathing, are easy to be unloosed.

- *Psellus*, 32; *Pletho*, 8. Z.

89. For when you see a Soul set free, the Father sendeth another, that the number may be complete.

- Z. or T.

90. Understanding the works of the Father, they avoid the shameless Wing of Fate; they are placed in God, drawing forth strong light-bearers, descending from the Father, from whom as they descend, the Soul gathereth of the empyræan fruits the soul-nourishing flower.

- Proc. in *Tim.*, 321. Z. or T.

91. This Animastic Spirit which blessed men have called the Pneumatic Soul, becometh a god, an all-various Dæmon, and an Image (disembodied), and in this form of Soul suffereth her punishments The

Oracles, too, accord with this account; for they assimilate the employment of the Soul in Hades, to the delusive visions of a dream.

- Synesius *De Insom.* Z. or T.

The word Dæmon in the original meaning of the term did not necessarily mean a bad Spirit, and was as often applied to pure spirits as to impure.

Compare the Eastern doctrine of Devachan, a stage of pleasing illusion after death.

92. One life after another, from widely distributed sources. Passing from above, through to the opposite art; through the Centre of the Earth; and to the fifth middle, fiery centre, where the life-bearing fire descendeth as far as the material world.

- Z. or T.

93. Water is a symbol of life; hence Plato and the gods before Plato, call it (the Soul) at one time the whole water of vivification, and at another time a certain fountain of it.

- Proc. in *Tim.*, 318. Z.

94. O Man, of a daring nature, thou subtle production.

- *Psell.*, 12; *Pletho*, 21. Z.

95. For thy vessel the beasts of the Earth shalt in habit.

- *Psell.*, 36; *Pletho*, 7. Z.

Vessel is the body in which the Nous -- thou, dwellest for a time.

96. Since the Soul perpetually runs and passes through many experiences in a certain space of time; which being performed, it is presently compelled to pass back again through all things, and unfold a similar web of generation in the World, according to Zoroaster, who thinketh that as often as the same causes return, the same effects will in like manner be sure to ensue.

- Ficin. *De Im. An.*, 129. Z.

97. According to Zoroaster, in us the ethereal vestment of the Soul perpetually revolves (reincarnates).

- Ficin. *De Im. An.*, 129. Z.

98. The Oracles delivered by the Gods celebrate the essential fountain of every Soul; the Empyrean, the Ethereal and the Material. This fountain they separate from (Zoogonothea) the vivifying Goddess (Rhea), from whom (suspending the whole of Fate) they make two series or orders; the one animastic, or belonging to the Soul, and the other belonging to Fate. They assert that the Soul is derived from the animastic series, but that sometimes it becometh subservient to Fate, when passing into an irrational condition of being,: it becometh subject to Fate instead of to Providence.

- Proclus *de Providentia* apud Fabricium in *Biblioth. Græca.*, vol.8, 486. Z. or T.

MATTER.

THE WORLD -- AND NATURE.

99. The Matrix containing all things.

- T.

100. Wholly divisible, and yet indivisible.

101. Thence abundantly springeth forth the generations of multifarious Matter.

- Proc. in *Tim.*. 118. T.

102. These frame atoms, sensible forms, corporeal bodies, and things destined to matter.

- Dam, *De Prin.* T.

103. The Nymphs of the Fountains, and all the Water Spirits, and terrestrial, aërial and astral forms, are the Lunar Riders and Rulers of all Matter, the Celestial, the Starry, and that which lieth in the Abysses.

- *Lydus.*, p. 32.

104. According to the Oracles, Evil is more feeble than Non-entity.

- Proc. *de Prov.* Z or T.

105. We learn that Matter pervadeth the whole world, as the Gods also assert.

- Proc., *Tim.*, 142. Z. or T.

106. All Divine Natures are incorporeal, but bodies are bound to them for your sakes. Bodies not being able to contain incorporeals, by reason of the Corporeal Nature, in which ye are concentrated.

- Proc. in *P1. Polit.*, 359. Z. or T.

107. For the paternal Self-begotten Mind, understanding His works sowed in all, the fiery bonds of love, that all things might continue loving for an infinite time. That the connected series of things might intellectually remain in the Light of the Father; that the elements of the World might continue their course in mutual attraction.

- Proc. in *Tim.*. 155. T.

108. The Maker of all things, self-operating, framed the World. And there was a certain Mass of Fire: all these things Self-Operating He produced, that the Body of the Universe might be conformed, that the World might be manifest, and not appear membranous.

- Proc. in *Tim.*, 154. Z. or T.

109. For He assimilateth the images to himself, casting them around his own form.

110. For they are an imitation of his Mind, but that which is fabricated hath something of Body.

- Proc. in *Tim.*, 87. Z. or T.

111. There is a Venerable Name, with a sleepless revolution, leaping forth into the worlds, through the rapid tones of the Father.

- Proc. in *Crat.* Z. or T.

112. The Ethers of the Elements therefore are there.

- Olympiodorus in *Phæd.* Z. or T.

113. The Oracles assert that the types of Characters, and of other Divine visions appear in the Ether (or Astral Light).

- Simp. in *Phys.*, 144. Z. or T.

114. In this the things without figure are figured.

- Simp. in *Phys.*, 143. Z. or T.

115. The Ineffable and Effable impressions of the World.

116. The Light hating World, and the winding currents by which many are drawn down.

- Proc. in *Tim.*, 339. Z. or T.

117. He maketh the whole World of Fire, Air, Water, and Earth, and of the all-nourishing Ether.

- Z. or T.

118. Placing Earth in the middle, but Water below the Earth, and Air above both these.

- Z. or T.

119. He fixed a vast multitude of un-wandering Stars, not by a strain laborious and hurtful, but with stability void of movement, forcing Fire forward into Fire.

- Proc. in *Tim.*, 280. Z. or T.

120. The Father congregated the Seven Firmaments of the Kosmos, circumscribing the Heavens with convex form.

- Dam. in *Parm.* Z, or T.

121. He constituted a Septenary of wandering Existences (the Planetary globes).

- Z. or T.

122. Suspending their disorder in Well-disposed Zones.

- Z. or T.

123. He made them six in number, and for the Seventh He cast into the midst thereof the Fiery Sun.

- Proc. in *Tim.*, 280. Z. or T.

124. The Centre from which all (lines) which way soever are equal.

- Proc. in *Euclidem.*

125. And that the Swift Sun doth pass as ever around a Centre.

- Proc. in *Plat. Th.*, 317. Z. or T.

126. Eagerly urging itself towards that Centre of resounding Light.

- Proc. in *Tim.*, 236. T.

127. The Vast Sun, and the Brilliant Moon.

128. As rays of Light his locks flow forth, ending in acute points.

- Proc. in *Pl. Pol.* 387. T.

129. And of the Solar Circles, and of the Lunar, clashings, and of the Aërial Recesses; the Melody of Ether, and of the Sun, and of the phases of the Moon, and of the Air.

- Proc. in *Tim.*, 257. Z. or T.

130. The most mystic of discourses informs us that His wholeness is in the Supra-mundane Orders for there a Solar World and Boundless Light subsist, as the Oracles of the Chaldæans affirm.

- Proc. in *Tim.*, 264. Z. or T.

131. The Sun more true measureth all things by time, being itself the time of time, according to the Oracle of the Gods concerning it.

- Proc. in *Tim.*, 249. Z. or T.

132. The Disk (of the Sun) is borne in the Starless realm above the Inerratic Sphere; and hence he is not in the midst of the Planets; but of the Three Worlds, according to the telestic Hypothesis.

- Jul., *Crat.*, 5, 334. Z. or T.

133. The Sun is a Fire, the Channel of Fire, and the dispenser of Fire.

- Proc. in *Tim.*, 141. Z. or T.

134. Hence Kronos, The Sun as Assessor beholds the true pole.

135. The Ethereal Course, and the vast motion of the Moon, and the Aërial fluxes.

- Proclus in *Tim.*, 257. Z. or T.

136. O Ether, Sun, and Spirit of the Moon, ye are the chiefs of the Air.

- Proc. in *Tim.*, 257. Z. or T.

137. And the wide Air, and the Lunar Course, and the Pole of the Sun.

- Proc. in *Tim.*, 257. Z. or T.

138. For the Goddess bringeth forth the Vast Sun, and the lucent Moon.

139. She collecteth it, receiving the Melody of Ether, and of the Sun, and of the Moon, and of whatsoever things are contained in the Air.

140. Unwearied Nature ruleth over the Worlds and works, that the Heavens drawing downward might run an eternal course, and that the other periods of the Sun, Moon, Seasons, Night and Day; might be accomplished.

- Proc. in *Tim.*, 4, 323. Z. or T.

141. And above the shoulders of that Great Goddess, is Nature in her vastness exalted.

- Proc. in *Tim.*, 4, T.

142. The most celebrated of the Babylonians, together with Ostanes and Zoroaster, very properly call the starry Spheres "Herds"; whether because these alone among corporeal magnitudes, are perfectly carried about around a Centre, or in conformity to the Oracles, because they are considered by them as in a certain respect the bonds and collectors of physical reasons, which they likewise call in their sacred discourse "Herds" (agelous) and by the insertion of a gamma (aggelous) Angels. Wherefore the Stars which preside over each of these herds are considered to be Deities or Dæmons, similar to the Angels, and are called Archangels; and they are seven in number.

- Anon. in *Theologumenis Arithmeticiis*. Z.

Daimon in Greek meant "a Spirit" not "a bad Spirit."

143. Zoroaster calls the congruities of material forms to the ideals of the Soul of the World -- Divine Allurements.

- Ficinus, *de Vit. Coel. Comp. Z.*

MAGICAL AND PHILOSOPHICAL PRECEPTS

144. Direct not thy mind to the vast surfaces of the Earth; for the Plant of Truth grows not upon the ground. Nor measure the motions of the Sun, collecting rules, for he is carded by the Eternal Will of the Father, and not for your sake alone. Dismiss (from your mind) the impetuous course of the Moon, for she moveth always by the power of necessity. The progression of the Stars was not generated for your sake. The wide aërial flight of birds gives no true knowledge nor the dissection of the entrails of victims; they are all mere toys, the basis of mercenary fraud; flee from these if you would enter the sacred paradise of piety, where Virtue, Wisdom, and Equity are assembled.

- *Psel.*, 4. Z.

145. Stoop not down unto the Darkly-Splendid World; wherein continually lieth a faithless Depth, and Hades wrapped in clouds, delighting in unintelligible images, precipitous, winding, a black ever-rolling Abyss; ever espousing a Body unluminous, formless and void.

- Synes., *de Insom.*, 140. Z. or T.

146. Stoop not down, for a precipice lieth beneath the Earth, reached by a descending Ladder which hath Seven Steps, and therein is established the Throne of an evil and fatal force.

- *Psell.*, 6; *Pletho*, 2. Z.

147. Stay not on the Precipice with the dross of Matter, for there is a place for thy Image in a realm ever splendid.

- *Psell.*, 1, 2; *Pletho*, 14; *Synesius*, 140. Z.

148. Invoke not the visible Image of the Soul of Nature.

- *Psell.*, 15; *Pletho*, 23. Z.

149. Look not upon Nature, for her name is fatal.

- Proc. in *Plat. Th.*, 143. Z.

150. It becometh you not to behold them before your body is initiated, since by always alluring they

seduce the souls from the sacred mysteries.

- Proc. in *I Alcib.* Z. or T.

151. Bring her not forth, lest in departing she retain something.

- *Psell.*, 3; *Pletho*, 15. Z.

Taylor says that "her" refers to the human soul.

152. Defile not the Spirit, nor deepen a superficialities.

- *Psell.*, 19; *Pletho*, 13. Z.

153. Enlarge not thy Destiny.

- *Psell.*, 37; *Pletho*, 4.

154. Not hurling, according to the Oracle, a transcendent foot towards piety.

- Dam. in *Vitam Isidore. ap. Suidam* Z. or T.

155. Change not the barbarous Names of Evocation for there are sacred Names in every language which are given by God, having in the Sacred Rites a Power Ineffable.

- *Psell.*, 7. *Nicephotus.* Z. or T.

156. Go not forth when the Lictor passeth by.

- Picus de *Mirandula, Concl.* Z.

157. Let fiery hope nourish you upon the Angelic plane.

- Olymp. in *Phæd.* Proc. in *Alcib.* Z. or T.

158. The conception of the glowing Fire hath the first rank, for the mortal who approacheth that Fire shall have Light from God; and unto the persevering mortal the Blessed Immortals are swift.

- Proc. in *Tim.*, 65. Z. or T.

159. The Gods exhort us to understand the radiating form of Light.

- Proc. in *Crat.* Z. or T.

160. It becometh you to hasten unto the Light, and to the Rays of the Father, from whom was sent unto you a Soul (Psyche) endued with much mind (Nous).

- *Psell.*, 33. *Pletho*, 6. Z.

161. Seek Paradise.

- *Psell.*, 41. *Pletho*, 27. Z.

162. Learn the Intelligible for it subsisteth beyond the Mind.

- *Psell.*, 41. *Pletho*, 27. Z.

163. There is a certain Intelligible One. whom it becometh you to understand with the Flower of Mind.

- *Psell.*, 31. *Pletho*, 28. Z.

164. But the Paternal Mind accepteth not the aspiration of the soul until she hath passed out of her oblivious state, and pronounceth the Word; regaining the Memory of the pure paternal Symbol.

- *Psell.*, 39. *Pletho*, 5. Z.

165. Unto some He gives the ability to receive the Knowledge of Light; and others, even when asleep, he makes fruitful from His own strength.

- Synes., *de Insomn.*, 135. Z. or T.

166. It is not proper to understand that Intelligible One with vehemence, but with the extended flame of far reaching Mind, measuring all things except that Intelligible. But it is requisite to understand this; for if thou inclinest thy Mind thou wilt understand it, not earnestly; but it is becoming to bring with thee a pure and enquiring sense, to extend the void mind of thy Soul to the Intelligible, that thou mayest learn the Intelligible, because it subsisteth beyond Mind.

- Dam. T.

167. Thou wilt not comprehend it, as when under-standing some common thing.

- Damascius, *de primis principiis*. T.

168. Ye who. understand, know the Super-mundane Paternal Depth.

- Dam. Z. or T.

169. Things Divine are not attainable by mortals who understand the body alone, but only by those who stripped of their garments arrive at the summit.

- Proc. in *Crat.* Z. or T.

170. Having put on the completely armed-vigour of resounding Light, with triple strength fortifying the Soul and the Mind, He must put into the Mind the various Symbols, and not walk dispersedly on the empyræan path, but with concentration.

171. For being furnished with every kind of Armour, and armed, he is similar to the Goddess.

- Proc. in *Pl. Th.*, 324. T.

172. Explore the River of the Soul, whence, or in what order you have come: so that although you have become a servant to the body, you may again rise to the Order from which you descended, joining works to sacred reason.

- *Psell.*, 5. *Pletho*, 1. Z.

173. Every way unto the emancipated Soul extend the rays of Fire.

- *Psell.*, 11. *Pletho*, 24. Z.

174. Let the immortal depth of your Soul lead you, but earnestly raise your eyes upwards.

- *Psell.*, 11. *Pletho*, 20.

175. Man, being an intelligent Mortal, must bridle his Soul that she may not incur terrestrial infelicity, but be saved.

- *Lyd.*, *De Men.*, 2.

176. If thou extendeth the Fiery Mind to the work of piety, thou wilt preserve the fluxible body.

- *Psell.*, 22. *Pletho*, 16. Z.

177. The telestic life through Divine Fire removeth all the stains, together with everything of a foreign and irrational nature, which the spirit of the Soul has attracted from generation, as we are taught by the Oracle to believe.

- Proc. in *Tim.*, 331. Taylor.

178. The Oracles of the Gods declare, that through purifying ceremonies, not the Soul only, but bodies themselves become Worth) of receiving much assistance and health, for, say they, the mortal vestment of coarse Matter will by these means be purified." And this, the Gods, in an exhortatory manner, announce to the most holy of Theurgists.

- Jul., *Crat.* v., p.334. Z. or T.

179. We should flee, according to the Oracle, the multitude of men going in a herd.

- Proc. in *I Alc.* Z. or T.

180. Who knoweth himself, knoweth all things in himself.

- *I. Pic.*, p. 211. Z.

181. The Oracles often give victory to our own choice, and not to the Order alone of the Mundane periods. As, for instance, when they say, "On beholding thyself, fear!" And again, "Believe thy-self to be above the Body, and thou art so." And, still further, when they assert, "That our voluntary sorrows germinate in us the growth of the particular life we lead."

- Proc., *de Prov.*, p. 483. Z. or T.

182. But these are mysteries which I evolve in the profound Abyss of the Mind.

183. As the Oracle thereof saith: God is never so turned away from man, and never so much sendeth him new paths, as when he maketh ascent to divine speculations or works in a confused or disordered manner, and as it adds, with unhallowed lips, or unwashed feet. For of those who are thus negligent, the progress is imperfect, the impulses are vain, and the paths are dark.

- Proc. in *Parm.* Z. or T.

184. Not knowing that every God is good, ye are fruitlessly vigilant.

- Proc. in *Platonis Pol.*, 355. Z. or T.

185. Theurgists fall not so as to be ranked among the herd that are in subjection to Fate.

- Lyd., *De men.* Taylor.

186. The number nine is divine, receives its completion from three triads, and attains the summits of theology, according to the Chaldaic philosophy as Porphyry informeth us.

- *Lyd.*, p. 121.

187. In the left side of Hecate is a fountain of Virtue, which remaineth entirely within her, not sending forth its virginity.

- *Psell.*, 13; *Pletho*, 9. Z.

188. And the earth bewailed them, even unto their children.

- *Psell.*, 21 ; *Pletho*, 3. Z.

189. The Furies are the Constrainers of Men.

- *Psell.*, 26; *Pletho*, 19. Z.

190. Lest being baptized to the Furies of the Earth, and to the necessities of nature (as some one of the Gods saith), you should perish.

- Proc. in *Theol.*, 297. Z. or T.

191. Nature persuadeth us that there are pure Dæmons, and that evil germs of Matter may alike become useful and good.

- *Psell.*, 16; *Pletho*, 18. Z.

192. For three days and no longer need ye sacrifice.

- *Pic. Concl.* Z.

193. So therefore first the Priest who governeth the works of Fire, must sprinkle with the Water of the loud-resounding Sea.

- Proc. in *Crat.* Z. or T.

194. Labour thou around the Strophalos of Hecaté.

- *Psell.*, 9. Nicephorus.

195. When thou shalt see a Terrestrial Dæmon approaching, Cry aloud! and sacrifice the stone Mnizourin.

- *Psell.*, 40. Z.

196. If thou often invokest thou shalt see all things growing dark; and then when no longer is visible unto thee the High-arched Vault of Heaven, when the Stars have lost their Light and the Lamp of the Moon is veiled, the Earth abideth not, and around thee darts the Lightning Flame and all things appear amid thunders.

- *Psell.*, 10; *Pletho*, 22. Z.

197. From the Cavities of the Earth leap forth the terrestrial Dog-faced demons, showing no true sign unto mortal man.

- *Psell.*, 23; *Pletho*, 10. Z.

198. A similar Fire flashingly extending through the rushings of Air, or a Fire formless whence cometh the Image of a Voice, or even a flashing Light abounding, revolving, whirling forth, crying aloud. Also there is the vision of the fire-flashing Courser of Light, or also a Child, borne aloft on the shoulders of the Celestial Steed, fiery, or clothed with gold, or naked, or shooting with the bow shafts of Light, and standing on the shoulders of the horse; then if thy meditation prolongeth itself, thou shalt unite all these Symbols into the Form of a Lion.

- Proc. in *Pl. Polit.*, 380; Stanley *Hist. Philos.* Z. or T.

199. When thou shalt behold that holy and formless Fire shining flashingly through the depths of the Universe: Hear thou the Voice of Fire.

- *Psell.*, 14; *Pletho*, 25. Z.

ORACLES FROM PORPHYRY.

1. There is above the Celestial Lights an Incorruptible Flame always sparkling; the Spring of Life, the Formation of all Beings, the Original of all things! This Flame produceth all things, and nothing perisheth but what it consumeth. It maketh Itself known by Itself. This Fire cannot be contained in any

Place, it is without Body and without Matter. It encompasseth the Heavens. And there goeth out from it little Sparks, which make all the Fires of the *Sun*, of the *Moon*, and of the *Stars*. Behold! what I know of God! Strive not to know more of Him, for that is beyond thy capacity, how wise soever thou art. As to the rest, know that unjust and wicked Man cannot hide himself from the Presence of God !

No subtilty nor excuse can disguise anything from His piercing Eyes. All is full of God, and God is in All!

2. There is in God an Immense Profundity of Flame! Nevertheless, the Heart should not fear to approach this Adorable Fire, or to be touched by it; it will never be consumed by this sweet Fire, whose mild and Tranquil Heat maketh the Binding, the Harmony, and the. Duration of the World. Nothing subsisteth but by this Fire, which is God Himself. No Person begat Him; He is without Mother; He knoweth all things, and can be taught nothing.

He is Infallible in His designs, and His name is unspeakable, Behold now, what God is! As for us who are His messengers, *We are but a Little Part of God.*

TITLE: The Chaldæan Oracles of Zoroaster

Edited and revised by Sapere Aude. [William Wynn Westcott]

With an introduction by L. O. [Percy Bullock]

[1895]

[Twilit Grotto -- Esoteric
Archives](#)

[Contents](#)

[Prev](#)

Chaldaean Oracles

[Next](#)

[timeline](#)

Theurgia or On the Mysteries of Egypt

By Iamblichus

[This digital edition by Joseph H. Peterson, Copyright © 2000. All rights reserved.](#)

[Iamblichus](#) (c. A.D. 250-325) is among the most important of the so-called Neoplatonic philosophers, second only to Plotinus. He was a student of Plotinus' disciple Porphyry. His influential treatise *Theurgia*, or *On the Mysteries of Egypt* deals with a 'higher magic' which operates through the agency of the gods. [Agrippa](#) refers frequently to Iamblichus in his *Occulta Philosophia*. Iamblichus also had a strong influence on other Renaissance occultists like Ficino, Pico della Mirandola, and Giordano Bruno. Iamblichus is also explicitly mentioned in the [Grimorium Verum](#).

Compare with excerpts translated by Georg Luck in *Arcana Mundi* (Baltimore and London, The Johns Hopkins University Press, 1985). Since Luck numbers the text differently, I have noted his numbers in square brackets.

In addition to incorporating the errata, I have edited the spelling in a few places to make it less misleading to modern readers. Thus,

Originally	This edition
Asklepios	Asclepius
Kircê	Circe
demon	dæmon
Hippokrates	Hippocrates
Iamblichos	Iamblichus
Proklos	Proclus
Sokrates	Socrates
Theætetos	Theaetetus

Theurgia
or
The Egyptian Mysteries
By Iamblichus

Reply of Abammon, the Teacher
to
The Letter of Porphyry to Anebo

together with
Solutions of the Questions Therein Contained

Translated from the Greek by
ALEXANDER WILDER, M.D. F.A.S.

London: William Rider & Son Ltd. 164 Aldersgate Street

New York: The Metaphysical Publishing Co. 1911

CONTENTS:

1. [Letter of Porphyry to Anebo](#)
2. [Reply of Abammon](#)
3. [The Superior Races](#)
4. [Rites, Symbols, and Offerings](#)
5. [The Superior Races and their Manifestations](#)
6. [The Order Exhibited at the Rites](#)
7. [Origin of the Art of Divination](#)
8. [The Divining Art Universal](#)
9. [Dæmons](#)
10. [Concerning the Powers Invoked](#)
11. [The Question Stated](#)
12. [Notions of Priests Criticized](#)
13. [Concerning the Mystic Rites](#)
14. [Conditions for Successful Results](#)

15. [Origin of Egyptian Symbolism](#)
16. [Questions Proposed](#)
17. [The Personal Dæmon](#)
18. [Eudæmonia, or the True Success](#)
19. [Valedictory](#)

Translator's Note:

The aim is to express "the original, the whole original, and nothing but the original, and withal good, readable English." -A.W.

Chapter 1. Letter of Porphyry to Anebo

Porphyry to the Prophet Anebo.¹ Greeting.

I will begin this friendly correspondence with thee with a view to learning what is believed in respect to the gods and good dæmons and likewise the various philosophic speculations in regard to them. Very many things have been set forth concerning these subjects by the (Grecian) philosophers, but the for the most part have derived the substance of their belief from conjecture.

1. The Gods and their peculiarities

In the first place, therefore, it is to be taken for granted that there are gods. I ask then: what are the peculiarities of the superior races, by which they are differentiated from each other? Are we to suppose the cause of the distinction to be their energies or their passive motions, or things consequent: or is it a classification established by difference of bodies -- the gods being distinguished by aetherial bodies, the dæmons by aërial bodies, and souls by bodies pertaining to the earth?

As the gods dwell in heaven only, I ask therefore, why are invocations at the Theurgic Rites directed to them as being of the Earth and Underworld? How is it that although possessing power unlimited, undivided, and unrestricted, some of them are mentioned as being of the water and of the atmosphere, and

NOTES:

1. Porphyry, it is well known, was a distinguished scholar, and the foremost writer in the later Platonic School. He was a native of Tyre, and his name Molech, or King, was rendered by Longinus into *Porphurios*, denoting the royal purple, as a proper equivalent. He was a disciple of Plotinus, who had broadened the field of philosophic study till it included the "Wisdom of the East." In personal habits he followed the Pythagorean discipline. He was a severe critic of the Gnostic beliefs then current, and he evidently included with them also the new Christian faith. His mysticism was spiritual and contemplative, and he regarded the ceremonial rites of the Egyptian theurgy with distrust. He favored Mithraism, which prevailed in Asia, while Iamblichus belonged rather to the cult of Serapis, which was the State religion of Egypt. Of Anebo we know little. He is addressed as an Egyptian priest, and his name is that of Anabu or Anubis, the Egyptian psychopompos and patron of sacred literature. He was a "prophet" *hen niter* or servant of divinity, and expounder of the oracles: and Porphyry himself an "*epoptes*"

that others are allotted by definite limitations to different places and to distinct parts of bodies? If they are actually separated by circumscribed limitations of parts, and according to diversities of places and subject-bodies, how will there be any union of them one to another?

How can the Theosophers² consider them as impressionable? For it is said that on this account phallic images are set up and that immodest language is used at the Rites?³ Certainly if they are impassive and unimpressionable the invocations of the gods, announcing favorable inclinations, propitiations of their anger and expiatory sacrifices, and still further what are called "necessities of the gods," will be utterly useless. For that which is impassive is not to be charmed or forced⁴ or constrained by necessity.

Why, then, are many things performed to them in the Sacred Rites, as to impressionable beings? The invocations are made as to gods that are impressionable beings: so that it is implied that not the dæmons only are impressionable, but the gods likewise, as was declared in Homer:

"Even the gods themselves are yielding."

Suppose, then, we say, as certain individuals have affirmed, that the gods are pure mental essences and that the dæmons are psychic beings participating of mind.⁵ The fact remains, nevertheless, that the pure mental essences are not to be charmed or mingled with things of sense, and that the supplications which are offered are entirely foreign to this purity of mental substance.⁶ But on the other hand the things that are offered are offered as to sensitive and psychic natures.

Are gods, then, separated from dæmons by the distinction of bodied and unbodied? If, however, only the gods are incorporeal, how shall the Sun, the Moon, and the visible luminaries in the sky be accounted as gods?

How is it that some of them are givers of good and others bring evil?

What is the bond of union that connects the divinities in the

or initiated person, asks him accordingly to explain the Egyptian theosophic doctrines respecting the divine beings, rites and religious faith.

2. The Theosophers were regarded as learned in the arcane knowledge, and especially in Theurgy. Iamblichus appears to have adopted these Rites and usages from the Egyptian worship, including with them a philosophic groundwork from the Platonic doctrines.

3. The use of images and emblems of a sacred character to typify divine power and energy is universal. Somewhat of the divine was supposed to inhere in them. The "images" and *asheras* or "groves" mentioned in the Bible were of this character. So was the "idol in a grove," made by Queen Maachah, as well as the simulacrum which, as Herodotus states, the Egyptian women carried at the festivals.

4. Compare *Gospel according to Matthew*, XI, 12. "From the days of John the Baptist till now, the kingdom of heaven is forced, and they who are violent seize it."

5. Xenokrates, who was a disciple of Plato, himself taught these doctrines. He considered the heavens as divine and that the substance of the divine nature was mind pure and absolute. He also described the stars as "visible divinities." The dæmons were depicted as of a psychic nature, subordinate to that of the gods, and therefore subject to emotion and perturbation like human beings, while at the same time sharing in a degree in the power and intelligence of the gods.

6. Greek, the mind or "rational soul," the essence or principle of intelligence which transcends the understanding or reasoning

sky that have bodies with the gods that are unbodied?

The gods that are visible (in the sky) being included in the same category with the invisible, what distinguishes the dæmons from the visible, and likewise the invisible, gods?

2. The superior races and their manifestations

In what does a dæmon differ from a hero or half-god or from a soul?⁷ It is it in essence, in power, or in energy?⁸

What is the *token* (at the Sacred Rites) of the presence of a god or an angel, or an archangel, or a dæmon, or of some archon, or a soul? For it is a common thing with the gods and dæmons alike, and with all the superior races, to speak boastfully and to project an unreal image into view.⁹ Hence the race of the gods is thus made to seem to be in no respect superior to that of the dæmons.

faculty, and is capable of knowing truth intuitively and instinctively from being itself of divine origin.

7. Here Porphyry has given an ancient classification of spiritual beings into four orders, the gods, dæmons or guardians, the *heroes* or half-gods, and souls. There were other distinctions in the Eastern countries, and we find Abammon, the Teacher, adding to these the archangels, angels, and archons of both the higher and lower nature. These were named in several of the Gnostic categories that were extant at that period. "We have no conflict with blood and flesh," says the Christian apostle, "but with archonates, authorities, the world-rulers of this dark region, and spiritual forces of evil in the upper heavens."

8. By "essence" is signified the underlying principle of being; by "power" the intermediate agency; and by "energy" the operative faculty which enables actual results.

9. This inquiry in regard to the apparitions which the candidates beheld at the initiation is made plainer by Proclus: "In the most sacred stages of the Perfective Rites," says he, "before the gods come into view, there appear intrusive figures of dæmons of the Underworld, to draw away the attention of the candidate from the spotless Good to the gross and material." It may be pertinent to add that in the several Grottoes or Halls of Initiation there was machinery ingeniously constructed for the purpose of representing divine and other personages. See *The Epicurean*, by Thomas Moore, and *The Great Dionysiak Myth*, by Robert Brown, Jr., VI, 2, 3.

It is also acknowledged that ignorance and delusion in respect to the gods is irreligiousness and impurity, and that the superior knowledge in respect to them is holy and helpful: the former being the darkness of ignorance in regard to the things revered and beautiful, and the latter the light of knowledge. The former condition will cause human beings to be beset with every form of evil through ignorance and recklessness,¹⁰ but the latter is the source of everything beneficial.

3. Oracles and Divination

What is it that takes place in divination? For example, when we are asleep, we often come, through dreams, to a perception of things that are about to occur. We are not in an ecstasy full of commotion, for the body lies at rest, yet we do not ourselves apprehend these things as clearly as when we are awake.

In like manner many also come to a perception of the future through enthusiastic rapture and a divine impulse, when at the same time so thoroughly awake as to have the senses in full activity. Nevertheless, they by no means follow the matter closely, or at least they do not attend to it as closely as when in their ordinary condition. So, also, certain others of these ecstasies become entheos or inspired when they hear cymbals, drums, or some choral chant; as for example, those who are engaged in the Korybantic Rites, those who are possessed at the Sabazian festivals, and those who are celebrating the Rites of the Divine Mother. Others, also, are inspired when drinking water, like the priest of the Klarian Apollo at Kolophon; others when sitting over cavities in the earth, like the women who deliver oracles at Delphi; others when affected by vapor from the water, like the prophetesses at Branchidæ; and others when standing in indented marks like those who have been filled from an imperceptible inflowing of the divine plerome. Others who understand themselves in other respects become inspired through the Fancy: some taking darkness as accessory, others employing certain potions, and others depending on singing and magic figures. Some are affected by means of water, others by gazing on a wall, others by the hypethral air, and others by the sun or in some other of the heavenly luminaries. Some have likewise established the technique of searching the future by means of entrails, birds, and stars.

10. "I do not see any sin in the world," says George Sand, "But I see a great deal of ignorance."

What, I ask, is the nature of divination, and what is its peculiar character? The diviners all say that they arrive at the foreknowledge of the future through gods or dæmons, and that it is not possible for others to have any inkling of it only those who have command over the things to be. I dispute, therefore, whether the divine power is brought down to such subserviency to human beings as, for instance, not to hold aloof from any who are diviners with barley-meal.

In regard, however, to the origins of the oracular art, it is to be doubted whether a god, or angel, or dæmon, or some other such being, is present at the Manifestations,¹¹ or at the divinations, or at any other of the Sacred Performances, as having been drawn thither through you by the necessities created by the invocations.

Some are of opinion that the soul itself both utters and imagines these things, and that there are similar conditions of it which have been produced from little sparks; others, that there is a certain mingled form of substance produced from our own soul and from the divine in breathing; others, that the soul, through such activities, generates from itself a faculty of Imagination in regard to the future, or else that the emanations from the realm of matter bring dæmons into existence through their inherent forces, especially when the emanations are derived from animals.

These conjectures are put forth for the following statements:

1. That during sleep, when we are not engaged with anything, we sometimes chance to obtain perception of the future.
2. That likewise, an evidence that a condition of the Soul is a principal source of the art of divining is shown by the facts that the senses are held in check, fumes and invocations being employed for the purpose; and that by no means everybody, but only the more artless and young persons, are suitable for the purpose.
3. That likewise, ecstasy or alienation of mind is a chief origin of the divining art; also the mania which occurs in diseases, mental aberration, abstinence from wine, suffusions of the body. fancies set in motion by morbid conditions or equivocal states of mind, such as may occur during abstinence and ecstasy, or apparitions got up by technical magic.¹²

11. Greek, epiphany -- an apparition or manifestation, such as was exhibited in mystic and theurgic rites.

12. *Goeteia* (goetia), or "black magic."

4. That both the realm of Nature, Art, and the feeling in things of common throughout the universe, as of the parts in one animal, contain foreshadowings of certain things with reference to others. Moreover, there are bodies so constituted as to be a forewarning from some to others. Examples of this kind are manifest by the things done, namely: that they who make the invocations (at the Rites) carry stones and herbs, tie sacred knots and unloose them, open places that are locked, and change the purposes of individuals by whom they are entertained, so that from being paltry they are made worthy. They also who are able to reproduce the mystic figures are not to be held in low esteem. For they watch the course of the heavenly bodies, and tell from the position and relation of one with another whether the oracular announcements of the ruling planet will be false or true, or whether the rites which have been performed will be to no purpose, or will be expressive or archaic, although no god or dæmon is drawn down to them.

There are some, however, who suppose there is likewise, the subject-race of a tricky nature, artful, and assuming all shapes, turning many ways, that personates gods and dæmons and souls of the dead like actors on the stage; and that through these everything that seems to be good or bad is possible. They are led to form this judgment because these subject-spirits are not able to contribute anything really beneficial as relates to the soul, nor even to perceive such things; but on the other hand, they ill treat, deride, and often impede those who are returning to virtue.

They are likewise full of conceit, and take delight in vapors and sacrifices.

5. Because the begging priest with open mouth attempts in many ways to raise our expectations.¹³

4. The invocation of the Theurgic powers

It perplexes me greatly to form a conception how they who are invoked as superior beings are likewise commanded like inferiors; also that they require the worshipper to be just, although when entreated, they themselves consent to perform unjust acts. They will not hearken to the person who is invoking them if he is not pure from sexual contamination, yet they themselves do not hesitate to lead chance individuals into unlawful sexual relations.

5. Sacrifices and Prayers.

(I am likewise in doubt in regard to the sacrifices, what utility or power they possess in the world and with the gods, and for what reason they are performed, appropriate for the beings thus honored and advantageously for the persons who present the gifts.¹⁴)

The gods also require that the interpreters of the oracles observe strict abstinence from animal substances, in order that they may not be made impure by the fumes from the bodies; yet they themselves are allured most of all by the fumes of the sacrifices of animals.

6. Conditions for successful results

It is also required that the Beholder¹⁵ must be pure from the contact of anything dead, and yet the rites employed to bring the gods hither, many of them, are made effective through dead animals.

What, then, is more preposterous than these things -- that a human being, inferior in dignity, should make use of threats, not to a dæmon or soul of some dead person, but to the Sun-King himself, or to the Moon, or some one of the divine ones in the sky, himself uttering falsehood in order that they may be caused to speak the truth? For the declaration that he will assail

13. The *agurtes* or begging priest generally belonged to the worship of Rhea or Cybele, the Mother. He is frequently depicted in a most unfavorable light. Apuleius speaks of a company of these emasculate priests in the eighth book of the *Metamorphoses*. They are also described in the *Republic* of Plato: "*Agurtæ* and *Mantics* frequent the houses of the rich and persuade them that they possess a power granted by the gods to expiate, by sacrifices and chants any unjust act that has been committed and that they induce the gods by blandishments and magic rites to help them. They collected money in this way, and they also followed the selling of nostrums and telling of fortunes."

14. This paragraph is taken from Part V, Chapter I, and is not found in the text of the Letter as we have it. It is quoted there as belonging in this place. In the original Greek text the preceding paragraph appears in unbroken connection with the one which follows, and in dividing them we find it necessary to add a clause, to introduce the subject.

15. Greek, an epopt, seer, or beholder; a person admitted to the higher degree of initiation. "The Perfective Rite leads the way as the *muesis* or mystic initiation," says Proclus, "and after that is the *epopteia* or beholding." Theôn describes it as three degrees -- "the Purification, Initiation, and Beholding of the Divine Vision." Mr. Robert Brown, Jr., explains the last of these very fully. "This is the Autopsia or Personal Inspection, the Crown of Mysteries, the Epopteia or Divine Beholding, and he

the sky, that he will reveal to view the Arcana of Isis, that he will expose to public gaze the ineffable symbol in the innermost sanctuary, that he will stop the Baris; that, like Typhon, he will scatter the limbs of Osiris, or do something of a similar character, what is it but an extravagant absurdity, threatening what he neither knows how nor is able to perform? What dejection of spirit does it not produce in those who, like children, destitute of intelligence, are dismayed by groundless fear and terrified by these false alarms?

And yet Chairemon, the Scribe of the Temple, records these things as current discourse among the Egyptian priests.¹⁶ It is also said that these threats, and others of like tenor, are very violent.

7. Sacred names and symbolic expressions

The Prayers also: What do they mean when they speak of the one coming forth to light from the slime, sitting on the Lotus-blossom, sailing in a boat, changing forms according to the season, and assuming a shape according to the Signs of the Zodiac? For so this is said to be seen at the Autopsias; and they unwittingly attribute to the divinity a peculiar incident of their own imagination. If, however, these expressions are uttered figuratively, and are symbolic representations of his forces, let them tell the interpretation of the symbols. For it is plain that if they denote the condition of the Sun, as in eclipses, they would be seen by every one who looked toward it intently.

Why, also, are terms preferred that are unintelligible, and of those that are unintelligible why are foreign ones preferred instead of those of our own language? For if the one who hears gives attention to the signification it is enough that the concept remains the same, whatever the term may be. For the divinity that is invoked is possibly not Egyptian in race; and if he is Egyptian, he is far from making use of Egyptian speech, or

becomes an Epopetes or Contemplator." (*Great Dionysiak Myth*, VI, 2, 3.)

As the Autoptic Visions are the principal topic in this work, the term "Beholder" is adopted uniformly for several words of the same import.

16. As the term "Egyptian" is applied only in this work to individuals of sacerdotal rank, the designation of "priest" is added. The Hierogrammateus, or Scribe of the Temple, was a priest of the lower class, and his duty was to keep the records, teach students the religious observances, and take care that they were duly obedient. The prophets were superior to the Scribes. The Temples of Egypt, like those of Babylonia, were seminaries for instruction, and all departments of Science and philosophy were included in their teachings as being Sacred Learning.

indeed of any human language at all. Either these are all artful contrivances of jugglers, and disguises having their origin in the passive conditions induced about us through being attributed to the divine agency, or we have left unnoticed conceptions of the divine nature that are contrary to what it is.

8. The First Cause

I desire you further to declare plainly to me what the Egyptian Theosophers believe the First Cause to be; whether Mind, or above mind; and whether one alone, or subsisting with another or with several others; whether un bodied or embodied, whether the very same as the Creator of the Universe (Demiurgos) or prior to the Creator; also whether they likewise have knowledge respecting Primal Matter;¹⁷ or of what nature the first bodies were; and whether the Primal Matter was unoriginated, or was generated. For Chairemon and the others hold that there is not anything else prior to the worlds which we behold. At the beginning of their discourses they adopt the divinities of the Egyptians, but no other gods, except those called Planets, those that make up the Zodiac and such as rise with these, and likewise those divided into decans, those which indicate nativities, and those which are called the Mighty Leaders. The names of these are preserved in the Almanacs, together with their routine of changes, their risings and settings, and their signifying of future events. For these men perceived that the things which were said respecting the Sun-God as the Demiurgos, or Creator of the Universe, and concerning Osiris and Isis, and all the Sacred Legends, may be interpreted as relating to the stars, their phases, occultations, and revolutions in their orbits, or else to the increase and decrease of the Moon, the course of the Sun, the vault of the sky as seen by night or by day, or the river Nile, and, in short, they explain everything as relating to natural objects, and nothing as having reference to incorporeal and living essences.¹⁸

More of them likewise attribute to motion of the stars whatever may relate to us. They bind everything, I know not how, in the indissoluble bonds of necessity, which they term Fate, or allotment; and they also connect everything with those gods whom they worship in temples and with carved images and

17. Greek, *hulé*; a term first adopted by Aristotle to signify the objective, negative or passive element upon which the Creative energy operates. Plato named it the "receptacle," as containing the creative energy and making it effective.

18. Plutarch comments somewhat severely upon this mode of interpretation. In his treatise *On Isis and Osiris* he remarks that some individuals do not scruple to say that Osiris is the Sun, Isis no other than the Moon, and that Typhon is fire, or drouth, or the Ocean. But he adds in rebuttal: "No one can rationally imagine that these objects can be gods in themselves; for nothing can be a god that is either without soul, or under the power of natural objects." He also remarks that "there is an excellent saying among philosophers, that they who have not learned the true sense of words will also mistake in the things that are meant."

other objects, as being the only unbinders of Fate.

9. Nativities and Guardian Dæmons

The next thing to be learned relates to the peculiar dæmon or guardian spirit -- how the Lord of the House¹⁹ assigns it, according to what purpose or what quality of emanation or life or power conies from it to us, whether it really exists or does not exist, and whether it is impossible or possible actually to find the Lord of the House. Certainly, if it is possible, then the person has learned the scheme of his nativity; knowing his own guardian dæmon, is liberated from fate, is truly favored by divinity. Nevertheless, the rules for casting nativities are countless, and beyond comprehension. Moreover, it is impossible for expertness in astral observations to amount to an actual knowing, for there is great disagreement in relation to it, and Chairemon, as well as many others, have spoken against it. Hence the assumption of a Lord of the House (or Lords of the House, if there are more than one) pertaining to a nativity is almost confessed by astrologers themselves to be beyond absolute proving; and yet it is from this assumption, they say, that the ascertaining of the person's own personal dæmon is possible.

But further, I wish to be informed whether our personal dæmon presides over some specific one of the regions within us. For it seems to be believed by some persons that there are dæmons allotted to specific departments of the body -- one over the health, one over the figure, and another over the bodily habits, forming a bond of union among them; and that one is placed as superior over all of them in common. And further, they suppose that there is one dæmon guardian of the body, another of the soul, and another of the superior mind;²⁰ also that some dæmons are good and others bad.

19. Greek, *oikoresmotys*: Hebrew, *Baal Zebul*. In astrology a "house" is a twelfth part of the sky as marked out for the purpose of horoscopes. Every sign of the Zodiac thus had a "house," which a planet or planetary genius was considered as occupying, and thence ruling the days and events of the month to which it belonged.

20. Compare *First Epistle of Paul to the Thessalonians*, V, 23: "Spirit and soul and body."

I am in doubt, however, whether our particular dæmon may not be a special part of the soul; and hence he who has a mind imbued with good sense would be the truly favored one.

I observe, moreover, that there is a twofold worship of the personal dæmon; also, that some perform it as to two and others as to three, but nevertheless he is invoked by all with a common form of invocation.

10. Eudæmonia, or the True Success

I question, however, whether there may not be some other secret path to true success which is afar from (the Rites of) the gods. I doubt whether it is really necessary to pay any regard to the opinions of individuals in regard to the divine endowment of divination and Theurgy, and whether the Soul does not now and then form grand conceptions. On the contrary, also, there are other methods for obtaining premonitions of what will take place. Perhaps, also, they who exercise the divine art of divining may indeed foresee, and yet they are not really successful: for they may foresee future events and not know how to make use of the foresight properly for themselves. I desire from you, therefore, to show me the path to success and in what the essence of it consists. For among us (philosophers) there is much wrangling, as though good might be derived from human reasonings by comparison of views.

If, however, this part of the inquiry, the intimate association with the superior race is passed over by those who devised it, wisdom will be taught by them to trivial purpose, such as calling the Divine Mind to take part about the finding of a fugitive slave, or a purchase of land, or, if it should so happen, a marriage or a matter of trade. Suppose, however, that this subject of intimate communion with the Superior race is not passed over, and those who are thus in communication tell things that are remarkably true about different matters, but nothing important or trustworthy in relation to the true success -- employing themselves diligently with matters that are difficult, but of no use to human beings -- then there were neither gods nor good dæmons present, but on the contrary, a dæmon of that kind called "Vagabond," or it was all an invention of men or an air-castle of a mortal nature.

Part I. The Gods and their peculiarities

Chapter 2. Reply of Abammon the Teacher to The Letter of Porphyry to Anebo.

Introduction

Hermes¹, the patron of literature, was rightly considered of old to be a god common to all the priests² and the one presiding over the genuine learning relating to the gods, one and the same among all. Hence our predecessors were wont to ascribe to him their discoveries in wisdom and to name all their respective works *Books of Hermes*.

If, therefore, we participate in this god³, of the measure which has fallen to us and become possible to us, thou dost well to propose these questions in regard to the Divine Sciences to the priests as to friends for an accurate solution. Having good reason therefore for considering the letter sent by thee to Anebo, my pupil, as having been written to myself, I will answer thee truly in regard to the matters about which thou hast enquired. For it would not be becoming that Pythagoras, Plato, Demokritos, Eudoxos, and many others of the old Greeks, should have obtained competent instruction from the temple-scribes of their own time⁴, but that thou who art contemporary with us, and having the same disposition as they, should be turned away by those now living

NOTES:

1. Hermes is here the same as the Egyptian divinity, Thoth or Tahuti, the god of learning and medicine. He was regarded as the Scribe or recorder who registered the actions of the dead and living, so that they "were judged out of those things which were written in the books." He was also the revealer of the divine will to men. His name *Tahuti* signifies "thrice great" or "very great," or *Trismegistos*, Greek.

2. The priests in Egypt consisted of many orders, including those who performed the Rites, the learned profession which included prophets, philosophers, poets, authors, physicians, artists, master mechanics, and also embalmers of the dead.

3. This form of expression extends through this entire book. Though hardly familiar to us, it was formerly common in philosophic writings. The gods being spiritual essences, it was very properly considered that their worshipers would participate in their substance as we partake of the air that we inhale. In this way their powers and virtues were supposed to be imparted to the recipients. This treatise accordingly mentions the gifts received by the persons initiated at the telestic or Theurgic Rites, as a participating of the gods. The fact that they represent or personify qualities

and recognized as public teachers.

rather than individualities makes this mode of speaking eminently proper.

4. In archaic periods, the worship and literature of every people was exclusive. Every repast being accompanied by religious ceremonies, the Egyptians would not eat with foreigners. Ashmes II broke through this restriction and made treaties of friendship and commerce with several Grecian and Ionian States. By his command, and at the instance of Polykrates of Samos, a tyrant-king, Pythagoras was admitted to instruction at the temples, and formally initiated into the sacerdotal caste. After the Persian conquest others resorted to Egypt for similar purposes; among them Plato, Demokritos, Archimedes, Chrysippos, Euripides.

Accordingly, I myself engage thus in the present discussion. Thou, if thou dost so choose, art at liberty to consider the person who is now writing to thee as the same individual to whom thou hast sent thy letter. If, however, it shall seem to thee more proper, then regard the individual who is discoursing with thee in writing to be one or some other prophet of the Egyptians, for this is not a matter worth differing about. Or, as I think still a better way, let it pass unnoticed whether the person speaking is of inferior or superior rank, and direct the attention solely to the things that are uttered, thus arousing the understanding to eagerness simply as to whether that which is said be true or false.

In the first place, let us take the subjects separately in order to ascertain the scope and quality of the problems which are now proposed for discussion. Next let us examine in detail the theories respecting divine matters from which thy doubts were conceived, and make a statement of them, as to the sources of knowledge by which they are to be investigated.

Some which are badly jumbled together require to be taken apart; while others have relation to the Divine Cause through which everything exists, and so are readily apprehended. Others which we might put forward according to a certain plan of exhibiting contradictory views, draw out the judgment in both directions; and there are likewise some which demand from us to explain the whole of the Initiatory Rites.

Such being the facts, our answers are to be taken from many places and from different sources of knowledge. Some of these introduce fundamental principles from the traditions which the sages of the Chaldaeans delivered; others derive support from the doctrines which the Prophets of the Egyptian temples teach; and some of them follow closely the speculations of the Philosophers and elicit the conclusions which belong to them. And now there are some of these which involve an unbecoming dispute from diverse notions that are not worthy of a word; and others that have their origin from prejudices common to human beings. All these, therefore, are to be disposed of in various ways by themselves, and are in many ways connected with one another.

Hence, on account of all these things, there is some discussion necessary for the directing of them properly.

PLAN OF THE DISCUSSION

We will, therefore, set forth to thee the hereditary opinions of the Assyrian Sages⁵ in regard to the True Knowledge, and will show thee in plain terms our own. Some things in the Gnosis will be brought into the discussion from the innumerable arcane writings, and the rest will be from the works upon the entire range of Divine Matters, which the old compilers have collected into a book of limited dimensions.

If, however, thou wouldst propose some philosophic question, we will determine it for thee according to the ancient Tablets of Hermes⁶, which Plato and Pythagoras, having studied thoroughly beforehand, combined together in Philosophy.

5. It is evident that there was a Gnosis, or Sacred Doctrine common to the religions of the principal countries, and that its focus was at Babylon. Compare *Jeremiah* LI. 7 and *Revelation* XVII. Iamblichus lived chiefly at Khalkis In Syria, and was familiar with the magi and learned men of Persia and Assyria. Hence as Abammon he refers the Gnosis to that region.

6. The Stellae, Pillars or Tablets of Thoth, appear to be little else than a figurative expression for the sacred learning in possession of the Sacerdotal Caste in Egypt. When we call to mind that the Pyramids in that country, before their spoilation, were cased all over with tablets of stone on which hieroglyphic writing was engraved, we shall the better apprehend the significance of the allusion of Abammon.

But questions that are foreign to the subject, or that are disputatious and exhibit a contentious disposition of mind, we shall tone down gently and aptly, or else show their impropriety. So far also as they go in the line of common ways of thinking we shall try to discuss them in a familiar manner. Those, likewise, which require the experiences of the Divine Dramas⁷ for an intelligent understanding we will, as far as it is possible, explain by words alone;⁸ but those which are likewise full of intellectual speculation will be shown to be effective for purifying (from the earthly contamination).

It is possible, however, to tell the signs of this which are worthy to be noted, and from these both thou and those who are like thee in mind can be brought near to the very essence of things that have real being.⁹

So far, however, as they may be actually known through words, none of these matters will be left without a perfect demonstration, and in reference to everything we shall give thee carefully the proper explanation. Those which relate to divine matters we will answer as theologians; and those which pertain to Theurgy we will explain theurgically. Those of a philosophic character we will search out with thee as philosophers, and such as extend to the Primary Causes we will bring forth into light following the argument together according to first principles. Such, however, as pertain to morals or final results we will determine properly according to ethical form; and other questions, in like manner, we will treat according to their proper place in the arrangement.

We will now proceed to thy questions.

TWO FORMS OF KNOWING

7. Greek, *ergatheia* divine works or performances; the exhibitions at the Mystic Rites. As these were dramatic representations to prefigure experiences of a spiritual character, we substitute the term "*drama*" as more likely to afford a clearer conception of the meaning. Element designated the Eleusinic "*drama*."

8. Mr. Gale, editor of the Greek text of this work as published at Oxford, was of the opinion that the reading of the original was corrupt, and suggested an emendation which may be rendered as follows: "It is impossible to explain by mere words." This would be in harmony with the statement in the Second Pauline Epistle to the Corinthian believers: "He was carried suddenly to paradise and heard things ineffable which it is not permitted to a human being to utter familiarly."

9. Plato and his disciples employ the principle or being to denote the Absolute Divinity; also the phrase οὐτως οὐν real being or that which really is or has being, as contrasted with the "*genesis*" or objective existence.

Thou beginnest accordingly by saying: "In the first place, it is to be taken for granted that there are gods." Speaking in this way is not right. For the inborn knowledge in respect to the gods is coexistent with our very being, and is superior to all judging and deciding beforehand. Indeed, it is preexistent both to argument and demonstration, and is united interiorly from the beginning to its own divine cause and is coexistent with the inherent longing and impulse of the soul to the *Good*.¹⁰

If, however, we must speak truly, the conjoining to the divine nature is not knowing, for this is kept separate after a manner by an otherness.¹¹

Prior to this knowing, however, which is as of one individual having knowledge of another, the intimate union as in a single concept is self-originated and indistinguishable. Hence we ought to concede the point as though possibly it might not be granted, not to assume it as a matter of uncertainty'. for it always existed simply in energy. Nor is it proper to put it to proof in this way as though we had authority to judge and reject ; for we are ourselves encompassed in it, or rather we are filled by it, and the very selfhood which we are we possess in this knowing of the gods.¹²

I have, moreover, the same thing to say to thee in regard to the Superior races which come next in order after the gods. I mean the dæmons, heroes, and uncontaminate souls.¹³

10. It was the practice of the philosophers to make use of abstract terms to represent the Supreme and Absolute. Of this character are το αγαθον the Good; το αληθεσ the True, ο εις the One.

11. Power and energy are thus distinguished from their result. Damaskios remarks that "where there is not otherness, there will be no knowing. A union on conjunction, as of one to another, is superior to knowledge." Plato taught, says Professor Cooker, that man longs for the good, and bears witness by his restlessness and disquietude; that he instinctively desires it, and that he can find no rest and satisfaction in anything apart from the knowledge and participation of the Supreme Absolute Good.

12. The *Chaldaean Oracles* quoted by Damaskios declare that "the prolific fountain of souls is encompassed by the two Minds." He adds that "the fiery signals which draw down the ripe ones are in God," which Simplikios explains: "The Unbodied ones are the supreme Mind and God being Source and Cause."

13. Damaskios described the "dæmons" as tutelary spirits of a nature essentially divine. They were said to have charge of the oracles and worldly affairs generally. The "heroes" or demigods were a lower race in the order of emanation. The term denotes the son of a divinity, with a human parent. Uncontaminated souls are such as are not impure from the attraction of the *genesis* or domain of phenomenal existence.

For it is always necessary to bear in mind respecting these subordinate races that they have one defined form of essence; also that we put aside from our conception of them the indefiniteness and instability which are incident to the human constitution and renounce the tendency to incline to the other side which arises from attempts to counterbalance the opposition of the arguments. For such a thing is foreign to the principles of reason and life, but is derived from secondary sources, such even as belong to the power and contrariness of the realm of generated existence. It is necessary, however, to treat of them as being of a uniform nature.

Let it be admitted, then, that with the companions of the gods¹⁴ in the eternal region there is the innate perception of them.

14. The Platonic philosophers before Iamblichus taught that the many gods are the "outshinings" or emanations of the one Superessential Deity and not substances complete of themselves. The Ancient Sadducees are said to have held a similar opinion, not denying the actual existence of angels and spirits, but that they existed permanently by inherent energy. The same sentiment appears in the ninety-fifth (ninety-sixth) Psalm. The [Chaldaean Oracle](#), however, declared that "Not from the eternal source did anything run forth incomplete."

Therefore, even as they have their being always after the same manner, so also the human soul is conjoined to them by Knowledge according to the same principles; never by any conjecture, opinion or reasoning which have their beginning in Time pursuing the essence which is beyond all these, but by pure and faultless intuitions which it received out of eternity from the gods being conjoined with them in these principles.

Nevertheless, thou seemest to consider the knowing of divine beings to be the same as the knowing of other matters, and likewise that a point may be taken for granted from opposing arguments, as is usual in debates. But there is no such similarity. For the perceiving of them is absolutely distinct from everything of antithetic character. It is not made valid by being now conceded or by coming into existence, but on the other hand it is a single concept, and coexisted with the soul from eternity.

I say such things to thee, therefore, in regard to the first principle in us, at which it is necessary for those to begin who would both speak and hear anything whatever concerning the superior races

or about ourselves.

PECULIARITIES OF THE SUPERIOR RACES

Then follows thy question: "What are the peculiarities of the Superior races by which they are differentiated from each other?" If by peculiarities" thou meanest differences as of species under the same genus, which are distinguished by opposite characteristics, as rational and irrational under the head of *animal*, we by no means admit the existence of such differences in beings that neither have one common essence¹⁵ nor characteristics diverse from one another, nor have received an organization from a common source which is undefined and yet defines the peculiarity.

If, however, thou supposest the peculiarity to be a certain simple condition limited in itself, as in primary and secondary races, which differ in their entire essence and in the whole genus, thy notion of the peculiarities is reasonable. For these peculiarities of beings that always exist will all be in some manner set apart, separate and simple.

The questioning, however, is going forward to little purpose, for it behooves us, first of all, to ascertain what the peculiarities are in regard to essence, then in regard to power, and so, after that, what they are in regard to energy. But as thou hast now put the question in reference to certain peculiarities which distinguish them, thou speakest only of the peculiarities of energies. Hence thou askest the difference in them in respect to the last things as mentioned, but art passing over unnoticed, without questioning, the first, and, as relating to the elements of variableness, the most important of them.

15. Plato defines *essence* as that which has "real being," and describes it as "colorless, formless, and intangible, visible only to the mind or higher reason that guides the soul."

Moreover, there is something added in the same place in regard to "active or passive motions." This is a classification not at all proper as relates to the superior races; for in none of them is there the contrast of active and passive, but certain of their energies are to be contemplated as unconditioned, unrestrained, and without relation to anything opposing. Hence we do not admit in regard to them that there are such motions as active and passive in respect to the soul. For we do not concede self-motion from moving and being set in motion; but we suppose that there is a certain unique self-originating motion which is its very own, and not an aptitude derived from an outside source taking from it action in itself and a passive condition by itself. Who, then, may admit in respect to the races superior to the soul that they are to be distinguished by the peculiarities of active and passive motions?¹⁶

Further, therefore, that expression which is added, "or things consequent," is inconsistent with their nature. For in the case of those of composite nature, and of those that exist together with others or in others, or that are encompassed by others, some are conceived of as leading and others as following, some as being themselves essences and others as contingent upon essences. For there is an arrangement of them in regular order, and there intervenes unfriendliness and disagreement between them. But in regard to the superior races, they are all to be considered as self-subsisting. The perfect ones take rank as chiefs, and are separate by themselves, and neither have their substance from others or in others. Thus there is nothing about them that is "consequent." In no respect, therefore, is their peculiarity characterized from these.

And now there occurs at the end of the question the natural distinction. The question is whether the essences are to be known by energies, physical motions, and things consequent. Everything, however, is to the contrary. For as the energies and motions made up the actual substance of the essence, they would themselves likewise be dominant in regard to their difference. If, however, the essences generate the energies, being themselves previously separate, then they impart to the motions, energies, and things consequent, that which constitutes the differences. This mode, therefore, is contrary to what is supposed in the present bunt to find the peculiarity.

16. Plato bases upon this fact the immortality of the soul. The soul originates its own action and receptivity by volition. This volition is self-motion, and is that quality of moral freedom which has placed human beings above and apart from the animal tribes.

In short, however, whether thou imaginest that there is one race of gods and one of dæmons, and in like manner of heroes (or half-gods), and after the same course of things, of unbodied souls, or whether thou supposest that there are many races in each category, thou demandest that the distinguishing of them shall be according to peculiarities. For if thou supposest each race to be a unit, the whole arrangement of divine orders according to the more perfect classification¹⁷ is overturned; however, they are defined by these according to race, as it may seem satisfactory, and there is not among them one common definition in relation to essence except that those that are prior are distinguished from the inferior races, it is not possible to find out their common boundaries. And even though it should be possible, this very thing takes away their peculiarities. Hence the object which is sought is not to be found in this way. He, however, will be able to define their peculiarities who reasons upon the analogous sameness in the higher orders; as, for example, with the many races among the gods, and again with those among the dæmons and half-gods, and lastly with souls. hence it has been demonstrated by us through this argument what is the right course of the present investigation, its limitation, and how it is possible for it to be made.

ARRANGEMENT OF THE SUPERIOR ORDERS

Let us next proceed with the answers, one after another, to the questions which have been asked. There is then the Good: both that which is beyond essence and that which exists through essence. I am speaking of that essence which is the 'most ancient and most to be revered, and which, as to is incorporeal.¹⁸ It is a special peculiarity of the gods, and is characteristic of all the races that are included with them; and hence, not being divided from this, but existing in like manner the same in them all, it preserves their peculiar distribution and arrangement.

17. In the Assyrian or Chaldaean Plan of Divine Orders, the following are instanced by Damaskios: 1. The Intellectible Gods. 2. The Hyparchs or superior archons. 3. The Archons. 4. The Archangels. 5. The Azoni or unclassified who belong to no defined jurisdiction. 6. Local Genii. This arrangement is hinted at in Part VIII, § 2.

18. This is the common dogma of every ancient faith. In the Hindu category, the Brahman is the Good which is beyond essence and absolute, while Brahmá is identical with essence. The Parsis [Zoroastrians] acknowledge Zurvan, the Unlimited, and Ahura Mazda, the Divine Creator. The Egyptian priests worshipped Amun, the hidden One, and Ptah, the Demiurgos or Architect of the Universe. [The idea that Zurvan (Time) created Ahura Mazda is considered a heresy to orthodox [Zoroastrianism](#). -JHP]

SOULS

But with souls that are ruling over bodies, that are occupied with the care of them, and that are placed in order apart by themselves in the eternal regions, before the transition to generated existence, there is not present either the essence of the Good, or the Cause (or Supreme Principle) of the Good which is prior to essence; but there comes from it a certain participation and habit of good, as we perceive that a sharing of beauty and virtue is very different from what we observe with human beings. For this is equivocal, and becomes manifest in complex natures as sole thing acquired. But the principle of goodness is established unchangeable and perpetual in the Souls. It never at any time goes away from itself, nor is it taken away by anything else.

DÆMONS AND HEROES OR HALF-GODS

Such then being the case with the divine races, the first and the last (the gods and souls), let us consider the two races intermediate between these two extremes, namely: 1. That of heroes or half-gods, which not only ranks higher than the order of souls in power and virtue, moral beauty and greatness, and excels it in every good quality which is incident in souls, but is also closely joined to them by the kindred relationship of a similar form of life. 2. The other, the race of dæmons, which is closely allied to the gods, yet is in a certain sense inferior to them, following as though it was not first in rank but accompanying in subservience to the good pleasure of the gods. This race causes the otherwise invisible goodness of the gods to become visible in operation, becoming itself both assimilated to it, and accomplishing perfect works that are like it. For then what was before unutterable in it is made capable of being uttered, what was without form is caused to shire forth in visible figures, whatever of it was beyond all reasoning is brought forth into plain words, and having already received the connate participation of beautiful gifts it bestows the same ungrudgingly, and transfers them to the races that rank after itself.

Thus these intermediate races complete the common bond of gods and souls and render the connection between them indissoluble.

They not only bind these together in one continuous series, from those on high to the very last, but they make the union of them all incapable of being separated and to be a most perfect blending and an equal intermingling of them all. They likewise, after a manner, cause an outgoing influence to go forth equally from the superior to the inferior races and a reciprocal one from subordinate races to those ranking above them. They also establish order among the more imperfect races, and likewise due proportions of the gift coming down from the better ones and of the reception which takes place; and having themselves received from above from the gods the causes or motives of all these, they make everything agreeable and suited in every respect to all.

Thou must not think, therefore, that this classification is a peculiarity of powers or of energies or of essence; nor art thou taking them separately, to inspect them one by one. Nevertheless, by extending the inquiry through all of them thou wilt complete the answer to what was asked in relation to the peculiarities of gods, dæmons and half-gods, and of those that are included in the category of souls.

Let us proceed again, by another line of argument. Everything, whatever it may be, and of whatever quality, that is united, that is firmly established in itself by unalterable law and is a cause among the indivisible essences -- that is immovable, and so is to be considered as the cause of all motion -- that is superior to all things and has nothing whatever in common with them -- that is to be generally considered as wholly unmingled and separate, not only in being but in power and energy -- every such thing should be ascribed to the gods as being worthy of them. But that which is already divided into a great member, that which can give itself to other objects, that which both receives from others the limitation within itself and is sufficient for the distribution among imperfect ones to make these complete, that nevertheless participates in the primary and life-giving motion¹⁹ and has communion with all things self-existent and coming into existence, that receives a commingling of substances from them all and imparts a radiating influence from itself to all, and that extends these peculiar properties through all the powers, essences and energies in itself--all this, speaking what is true, we shall ascribe to souls, as being implanted in them.

19. Iamblichus is generally regarded as here endeavoring to reconcile the apparent discrepancy between Plato and Aristotle -- the latter described the soul as immovable, and Plato as self-moving, in which statement he refers to operation and not to essence. Syrianos explains that the soul is self-moving because it is set in motion from itself and certainly not by an agent inferior to itself. Proclus adds that the soul is self-moved in respect to the body and things of sense which plainly are set in motion from without themselves.

THE INTERMEDIATE RACES

What shall we say, then, in regard to the intermediate races? I think from what has been said already that they are sufficiently manifest to every one; for they make complete the indivisible connection between the extreme races.²⁰ Nevertheless, it is necessary to continue the explanation. I assume, accordingly, the race of dæmons to be a multitude in one, to be commingled in an unmingled manner, and to accept the lower races as associated with a distinct concept of the most excellent. But on the other hand, I describe the race of heroes or demi-gods as being placed over more common distribution and multitude, and likewise over action and commingling, and matters akin to these. It also receives gifts from above, transcendent, and as though concealed within -- I mean union, purity of nature, stable condition, and undivided identity and superiority over others. For each of these intermediate races is next to one of the extreme races beyond -- one to the first and the other to the last. It follows as a natural result that by a continued series of kindred relations the dæmonian race, beginning from the highest in rank, proceeds to the lower races, and that the other, having primarily a connection with the last of them all, should in some way have communication with those that are superior.

Hence there may be perceived the complete joining to gather into one of the first and last races (the gods and souls) through the intermediates (the dæmons and half-gods), and the entire sameness of nature, alike equally in substance, and also alike in power and energy.²¹ Whereas, therefore, we have made the classification of the four races in these two ways perfectly complete, we think it sufficient in regard to the others that for the sake of brevity, and because that which remains -- the comprehending of the intermediate tribes -- is in a measure already plain, we exhibit only the peculiarities of the extreme races. Hence we shall pass over the intermediate tribes as being already well known, and make a sketch of the others in some way in very few words.

20. The gods above and the souls below, angels, dæmons and demigods.

21. This distinction of principles is noted in the *Chaldaean Oracles*. Pythagoras indicates the same by the terms monad, duad, triad; Plato by *περασ, απειρον*, and *μικτον*; Damaskios by the *One*, the *many*, and the *union*. Another version of the *Oracles* in place of "Substance" has *Father*, and for "energy" *Mind* or *Reason*.

Chapter 3. The Superior Races

PECULIARITIES OF THE GODS AND SOULS

In regard to the extreme races (the gods and souls) the former is chief, superior and perfect; the other is inferior and imperfect. The former can do all things at once uniformly and now; but the other is neither able to do anything completely nor immediately; neither speedily nor individually. The former generates all things and is guardian over them; but the latter has a natural disposition to yield and to turn submissively toward what it generates and has under guardianship. The former, being the original cause, has preeminence over all; but the latter, being dependent upon the pleasure of the gods as from a cause, is coexistent with it from eternity. The former in a single decisive moment grasps the ends of all the energies and essences; but the latter passes from some things to others and goes forward from the imperfect to the perfect. Further still, there exists with the former the highest and unlimited, superior to all measurement, and so completely formless as to be circumscribed by no formative principles; but the latter is dominated by impulse, habit and inclination, and is held fast both by longings for that which is inferior and by being familiar with things of a secondary character. At length it is moulded in various ways and proportions from them. Hence MIND, the leader and king of the things that actually are, the demiurgic art of the universe, is always present with the gods in the same manner, completely and abundantly, being established in itself unalloyed according to one sole energy. But the soul partakes of divisible and multiform mind,¹ adapting itself to the supreme authority over all. It also takes care of unsouled beings, having been itself born into various forms at different times. From the same causes, order itself and beauty itself are coexistent with the Superior races; or if it is desired so to express it, the First cause is coexistent with these. But with the soul the allotment of intellective order and divine beauty is always associated. With the gods, the measure of all things, or rather the cause of it, is perpetually coordinate; but the soul is confined to the divine limit and only participates of this in a limited degree. With good reason there may be ascribed to the gods dominion over all beings, by the power and supreme authority of the First Cause; but the soul has defined limits within which it can have command.

NOTES:

1. The *Chaldaean Oracles* also recognize this twofold mind. The one, the Pure Reason or Intelligence, was placed over the first Triad. "The Mind of the Father named all things in threes, and governed them all by Mind." This mind they considered as sole, unparticipating, and essential. The other was described as participant and divisible into parts or qualities.

Such being the different peculiarities of the races at the highest and lowest extremes, what we have now been saying may be understood without difficulty, and also the peculiarities of the intermediates, the dæmons and half-gods; these being each next to one of the extremes, resembling both and going out from both to the intermediate region, and so effecting a harmonious union by commingling them and joining them together in due proportions.

Let such, then, be considered the peculiarities of the first divine races.

DISTINCTIONS OF THE SUPERIOR RACES

Surely we do not admit the distinction of the Superior races to be what is suggested by thee: "a classification established by difference of bodies, the gods being distinguished by ætherial bodies, the dæmons by aërial bodies, and souls by bodies pertaining to the earth." Such an arrangement would be like the assigning of Socrates to a tribe when he was a Prytanis,² and is not proper to be admitted in regard to the divine races, which are all by themselves, unbound and free.³ To make bodies their own first causes, as to their specific nature, appears to be a fearful absurdity; for they are subservient to these causes and subject to the conditions of generated existence.

Further still, the races of Superior beings are not in the bodies, but govern them from outside. Hence they do not undergo changes with the bodies. Yet they give from themselves to the bodies every such good as the latter are able to receive, but they themselves receive nothing from the bodies. Hence they cannot have received from them any peculiarities. For if they were as habits of the bodies, or as material forms, or some other body-like quality, it might be possible for them, perhaps, to undergo change together with the different conditions of the bodies. But if they preexist separate from bodies, and unmingled with them, what rational distinction originating from the bodies can be developed in them?

2. The Prytanis of Athens were fifty in number, and were selected from the Boulé or Senate. Socrates, at the age of sixty, was chosen to that dignity.

3. The Chaldaean Theology did not unequivocally describe all the gods as "unbound." The seven cosmokrators, or rulers of the world, the lords of the zodiacal houses and the cosmic gods assigned to regions of the world, were bound to their respective jurisdictions.

In fact, this proposition in regard to these races makes the bodies actually superior to the divine races, since by such a hypothesis they furnish a vehicle for the superior causes and fix in them the peculiarities incident to their essence. Nevertheless, it is plain that if the allotments, distributions and assignments of those that govern are arranged with those that are governed this authority will be given to the more excellent. For it is because those that are placed over others are such that they receive thereby such an allotment, and give this a specific character; but the essence itself does not become assimilated to the nature of the corporeal receptacle.⁴

Hence I may speak as regards this subject in its turn, but a supposition of this kind must be admitted in respect to the imperfect soul. For such a mode of living as the soul projected, and such an ideal as was ready before entering into a human body, there is a corresponding organic body, joined to it and a similar nature which receives its more perfect life.⁵

In respect to the superior races and those which as being universal include the origin of all, the inferior ones are produced in the superiors, the corporeal in the incorporeal, and, being encompassed by them in one circle, are governed by them. Hence the revolutions of the heavenly spheres⁶ have been induced originally by the aetherial soul and are always inherent in it. The souls of the world also being extended to their own mind, are absolutely encompassed by it and primarily generated in it. In like manner also, the Mind, both that which is divisible (into attributes and qualities) and that which is entire, is included (as essential quality) of the superior races. Hence the secondary races, being always turned toward the primary, and the superiors leading the inferiors as exemplars, essence and ideal come to the lower races from those which are superior, and those which are ignoble are

4. The pre-existence of the soul in the eternal world, before becoming involved in the genesis and conditions of the earth-life, was generally believed. Even after being set free at death, it was supposed to be, after a period of less or greater length, again attracted back to the mundane sphere. Plato illustrates this by the Vision of Eros in the *Republic*. The choice of the earthly condition is made by the soul itself, and very generally it differs from what it had been in the preceding term of life in the world. "The cause is in him who makes the choice, and the divinity is without blame in the matter." Eros adds that after the souls had chosen their new lives according as they drew the lots, they all went in their order to Lachesis, and she gave to every one the dæmon that he had chosen, and sent the dæmon along with him to be the guardian genius of his life, and the accomplisher of the fate which he had chosen. Then he was born anew into the earth.

5. The cause or incentive for the coming of the soul into generated life is variously explained by different writers. According to Plotinus, the universal soul does not come to a body as the body may come to it, nor does the body contain the soul, but is contained by it. Simplikios accepted the statement of Iamblichus, that "the soul projects certain lives for itself."

6. The stars and planets were regarded as abodes or receptacles of souls.

produced primarily in the more excellent. Hence, accordingly, order and proportion come from the latter to the inferior races, and these are what they are through the former. But there is no transmitting of peculiarities from the inferior races to those which precede them.

Such a classification, therefore, based on corporeal conceptions, is shown by these arguments to be false. Even though in this case it may seem otherwise to thee, the false assumption is not worthy of a word. Such a case does not exhibit abundant argument, but one belabors himself to no purpose if he puts forth hypotheses and then endeavors to refute them as not being true. For in what way is essence, which is absolutely incorporeal, having nothing in common with the bodies that partake of it, to be distinguished from such bodies? Not being in any way present with the bodies as a matter of place, how is it to be separated by places after the corporeal manner? And not being separated by circumscribed divisions of subject matter, how is it to be held in a divided condition by the divisions of the world? But what is more, what is there that can hinder the gods from going everywhere? What is there to hold their power in check, from extending to the vault of the sky? For this would be the work of a cause far mightier than the one shutting them in and circumscribing them within certain parts. Real being -- that which truly is, and which is in itself incorporeal -- is everywhere, wherever it pleases. Yet, as thou takest for granted, that which is divine and which transcends all things is itself transcended by the perfectness of the entire world, and is encompassed by it in a specific division, and hence is inferior in respect to bodily dimensions. Yet if there is no divine creation and no participation of divine ideals extending through the whole world, I do not see, for my part, any opportunity for a creating and framing of them after specific forms.

In short, however, this opinion which banishes the presence of the superior races entirely from the earth is an abrogating of the Sacred Rites and theurgic communion of the gods with human beings. For it says nothing else than that the divine ones dwell apart from the earth, that they do not commingle with human beings, and that this region is deserted by them. Consequently, according to this reasoning we priests have never learned anything whatever from the gods, and since we differ in nothing from other men thou hast not done right in questioning us as though we knew more than others.

Not one of these statements of thine, however, is sound. For neither are the gods limited to parts of the earth, nor are the inferior races about the earth excluded from their presence. On the contrary, the superior races are characterized in this way: that they are encompassed by nothing and that they encompass all things in themselves. But those that belong to the earth have their being in the perfections (pleromas) of the gods, and when they become fit for the divine communion they at once, prior to their own essence, possess the gods that preexisted in it.

That this entire classification is false, that this plan of investigating peculiarities is irrational, and that the notion of distributing the gods each to a certain region does not permit the receiving of the entire essence and power which are in them, we have fully established. It would have been right, therefore, to omit the dissenting inquiry in regard to the distribution of the Superior races, as it contradicts nothing in regard to the true conceptions. On the other hand, our attention should be directed, instead, to the intelligent perception of matters relating to the gods, and not to the holding of a discussion with a man; and for this reason we shall adapt the present discourse to the disposing of subjects of probability and matters relating to the gods.

HOW DIVINE RACES ARE DISTRIBUTED

[1.9 cp. Luck 126]

I assume accordingly that thou askest a solution of that matter of which thou seemest to be in doubt, namely: "As the gods dwell only in Heaven, why are invocations at the Theurgic rites directed to them as being of the Earth and Underworld?"

This position which is thus assumed at the beginning, namely: that the gods traverse heaven only, is not true; for the universe is full of them. But thou then demandest: "How is it that although possessing power unlimited, undivided, and unrestricted, some of them are mentioned as being of the water and of the atmosphere, and that others are allotted by definite limitation to different places and distinct parts of bodies? If they are actually separated by circumscribed limitations of parts, and according to diversities of places and subject-bodies, how will there be any union of them one to another?"

One most excellent solution of all these and an infinite number of

similar questions is by a survey of the manner in which the gods are allotted.

This, then, is the explanation: Whether the allotment be to certain parts of the universe, as to heaven or earth, whether to holy cities and regions, whether to certain temple-precincts or sacred images, the divine irradiation shines upon them all from the outside, just as the sun illuminates every object from without with his rays. Hence, as the light encompasses the objects that it illuminates, so also the power of the gods comprehends from without those that participate of it. In like manner, also, as the light of the sun is present in the air without being combined with it -- and it is evident that there is nothing left in the air when the illuminating agent is removed, although warmth is still present when the heating has entirely ceased -- so also the light of the gods shines while entirely separate from the objects illuminated, and, being firmly established in itself, makes its way through all existing things.

Still further, the light that is the object of perception is one, continuous, and everywhere the same entirety; so that it is not possible for a part of it to be cut off by itself, or to be enclosed in a circle, or at any time to remove itself from the source of illumination. According to the same principles, therefore, the whole universe, being susceptible of division, is distinguished with reference to the one and indivisible light of the gods. In short, this light is one and the same everywhere, and is not only present, undivided, with all things that are capable of participating of it, but it, likewise, by an absolute power and by an infinite superiority, fills all things, as a cause, joins them together in itself, unites them everywhere with itself, and combines the ends with the beginnings. The whole heaven, including with it the universe imitating this, goes around in a circular revolution, unites all to itself, and leads the elements whirling in a circle; and all things being in one another, and borne toward one another, it holds them together and defines their equal proportions; and guiding them to the remotest distances, makes the ends combine with the beginnings -- as, for example, the earth with the sky -- and effects a sole connection and accord of wholes with wholes.

Who, then, that contemplates the visible image of the gods thus united as one⁷ will not have too much reverence for the gods, its causes, to entertain a different judgment and to introduce among them artificial divisions, arbitrary distinctions, and corporeal outlines? I, for one, do not think that any one would be so disposed. For if there is neither any analogy, nor scheme of proportion, nor interblending in respect to power or simple energy of that which is set in order with that which sets in order,⁸ then I say that there is nothing existing in it, either of extension or in regard to distance, or of encompassing locally, or of division by due setting apart, or of any other such natural equalizing of qualities in the presence of the gods with beings inferior in their nature. For in natures that are homogeneous in essence and power, or that are in some manner of similar form or alike in race, there can be perceived an encompassing or holding fast. But in the case of those that are totally exempt from all these conditions, what opposing circumstance in respect to these things, or pathways through them all, or separate outline, or encompassing in some prescribed space, or anything of this kind, can be justly conceived? On the other hand, I think that they who are partakers of the gods⁹ are, every one, of such a nature as to partake of them according to their own intrinsic quality, some as of the other, others as of the atmosphere, and others as of the water; which the technique of the Divine Performances recognizes,¹⁰ and so makes use of the adaptations and invocations according to such a classification.

So much may be stated in regard to the distribution of the superior races in the world.

SUPERIOR BEINGS NOT CLASSIFIED AS PASSIVE AND IMPASSIBLE

After these distinctions thou suggestest another classification on thy own account, and separatest the essences of the superior races by the differentiation of "passive and impassible." I do not, however, by any means accept this classification. For no one of the superior races is passive, nor yet is it impassible in such a manner as to be thus contradistinguished from any that is susceptible, as being adapted by nature to receive impressions, or as freed from them through inherent virtue or some other excellent condition. On the other hand, it is on this account, because they are entirely exempt from the inconsistency of being

7. Plato affirms this in the *Epinomis*. "It is Heaven that we should honor," says he; "it is the cause of all benefits to us." Abammon, doubtless, alludes to Ra, of the Egyptian Pantheon, who was regarded as the source of light, and also as being the whole heaven united as one eikon and personality.

8. Proclus reiterates this declaration, so often insisted upon, that the superior nature and essence can receive nothing from one that is inferior.

9. Intelligent readers will understand from what has been said, that as the gods are spiritual essences, the partaking of them, or, in other words, of their irradiation, is analogous to the partaking of light. The luminance itself is in no way affected, but the partaker is filled and pervaded by it.

10. This is the Theurgic Rite. "This Theurgy," says Thomas Taylor, "is, doubtless, the same as the 'Magic of Zoroaster,' which was no 'Black art,' but a peculiar mode of worship."

either passive or not passive, because they are in no way susceptible to impression, and because they are unchangeably fixed in regard to essence, that I set them down in all these respects as impassive and unchangeable.

Consider, if thou art willing, the last one of the divine races, the soul pure from the defilement of bodies. Being superior to the realm of nature, and living the unbegotten life, what does it want of the generated life with sensual pleasure and of the restoration thereby into the realm of nature?¹¹ Being outside of everything corporeal, and of the nature which is divisible in respect to the body, and being likewise entirely separate from the accord in the Soul which goes down into the body, why is it to participate of the pain that leads to decay and dissolution of the structure of the body? On the contrary, it has no occasion for the susceptibilities which are forerunners of sensation, for it is neither held at all in a body nor in any way environed by it so as to have occasion for bodily organs in order to perceive different bodies outside of these organs. In short, however, being indivisible, remaining in the one same form, being essentially incorporeal, and having nothing in common with the generating and susceptible body, it can be affected by nothing in regard to classification or transformation, nor in short has it any concern whatever with change or condition.

But on the other hand, whenever the soul comes into the body it is not itself, nor are the rational faculties which it imparts to the body susceptible to impression.¹² For these are simple and single ideals, not admitting any disturbing element or entrancement, so far as relates to them. It is, therefore, the something that yet remains that is the cause of such experience to the composite nature. Nevertheless, the cause is not in any way the same as the effect.¹³ Hence, the Soul being the first genesis and origin of the composite living beings that come into existence and pass to dissolution, is itself, so far as relates to itself, unbegotten and imperishable; so also those that participate of the soul are susceptible to impression and do not possess life and essence in their completeness, but are entangled in the indefiniteness and alien conditions of the realm of matter.¹⁴ Yet the soul, as relates to itself, is unchangeable, as being in its own essence superior to impression, and as neither being moved by any preference inclining in both directions (passiveness and impassibility), nor as receiving an acquired versatility in the participating of habitude and power.

11. The soul was called by Damaskios, our last echo of Divinity. In the mundane region it was considered as not a whole and united essence, but as divided into qualities and traits of character.

12. Plotinus, using the comparison that the workman does not contract the imperfections of his tools, remarks that it is not necessary that the soul shall be itself affected by the conditions of the body. It simply uses the body as its instrument: It is incorporeal, and hence the passions and susceptibilities of the body do not penetrate into its substance, but only into its powers and energies.

13. Proclus illustrates this by the analogy of a man viewing his own image in a stream of water. He is unchanged in his own person and individuality, but the image exhibits great perturbation. So the soul contemplates its own image as reflected in the body, and though it is itself impassible and unaffected, it may be perplexed by the incidental disturbances.

14. Greek, ὕλη, wood, rubbish; the negative or inert quality called matter,

from which natural objects proceed. Aristotle first adopted the term. Plato, unable to conceive of matter as substance *per se*, made use of terms signifying the "nurse" and the "receptacle" or passive force. The term "matter" is from *materia*, the mother-principle. The phrase "realm of matter" is adopted here, as the term implies a department in the universe, and not simply matter itself.

Since, therefore, we have shown, in respect to the last race of the superior orders, namely, the soul, that it is impossible for it to participate in any passive or impressionable condition, how is it proper to attribute this participation to dæmons and half-gods who are sempiternal and follow the gods, and themselves according to their respective grades preserve, and likewise in their several places make the regular arrangement of the divine beings always complete, and do not leave any unoccupied space between the different orders? For this we know for certain: that the passive condition is not only undisciplined but also discordant and unstable, never being in any case its own master, but attached to that by which it is held fast and to which it is subservient in reference to the sphere of generated existence. This condition of passiveness, therefore, pertains to some other race rather than to one always existing and allied to the gods, not only maintaining the same arrangement but likewise going around the same circuit with them. Hence, therefore, the dæmons, and all who rank with them after the superior races, are impassible.

Chapter 4. Rites, Symbols, and Offerings

"Why then, are many ceremonies performed histrionically in the Sacred Rites, as though the gods were moved by passion?"

NOTES:

I think that this is said without an intelligent understanding in regard to the Sacerdotal technique of the Mysteries. For of the ceremonies performed from time to time in the Sacred Rites, some have an ineffable cause and a divine principle; others are consecrated to the Superior beings from eternity as symbols are consecrated¹; others preserve some other image, just as Nature, the Supreme Genetrix also from invisible concepts, molds visible semblances. Others are brought forward from some motive of veneration,² or they are endeavors at figurative representation, or some concept of a family relationship. Some prepare us for something that is useful, or in some way purify and free our human passions, or turn away some of the evils that may be impending over us. Yet it may not be admitted that any part of the Holy Observance is performed to the gods or dæmons as to impressionable beings. For the essence which is subjectively everlasting and incorporeal is not of a nature to permit any change from the bodies (offered at the Rites.³)

Not even though it be admitted that it has use especially of such a kind, would it ever need it from human beings in a religious service of this kind. It is supplied from itself, and from the nature (or feminine principle) of the world, and from the abundance which is in the genesis (or generative energy); and if it is permissible to say this likewise, it receives a sufficiency before it can be in any want, through the unfailing complete supply of the world and its own ample abundance, and because all the superior races are fully supplied with the good things pertaining to them respectively. Let there be, therefore, this general encouragement for us in regard to the worship of the uncontaminate races, that they are likewise affiliated by kindred relationship to the beings that are otherwise superior to us, and on this account the pure are attracted to the pure, and the impassive to the impassive.

1. Symbols constituted a prominent feature in the ancient religious worship. They were undoubtedly to a large extent fetishes, there being a measure of the essence and operation of the deity supposed to exist in them. The Egyptian, and indeed the whole Oriental worship consisted of them, and even at the present time, there is no ritual that is without them. But then, human language is made up of symbols and representative sounds.

2. This is distinctly denied in Part V, Chapter VI.

3. See Part V, Chapters II and IV.

Following every point in its turn, we remark that the planting of "phallic images" is a special representing of the procreative power by conventional symbols, and that we regard this practice as an invocation to the generative energy of the universe. On this account many of these images are consecrated in the spring, when all the world is receiving from the gods the prolific force of the whole creation.⁴

I think, however, that the immodest language to which you refer, affords an illustration of the absence of moral virtues⁵ in the realm of matter, and the unseemly rudeness existing beforehand with the unformed elements that are to be organized. These being utterly destitute of orderly arrangement, are passionately eager for it, so to speak, to such a degree as they are conscious of the unbecoming condition of things around themselves. Hence, again, perceiving from the speaking of vile utterances, what is vile, they follow to the (divine) sources of the ideals and more beauties.

4. The custom here described was universal in ancient times, and it is still found in parts of India. Its remains also exist in architecture and ornamentation. In the worship of the Ashera and Venus of Eryx, and of the Great Mother in Syria and Western Asia, the observances were carried to greater extremes. King Asa of Judea is said to have deposed his mother, Maacha, from royal dignity for her participation -- "because she made a phallos to an Ashera," I *Kings* XV: XIII. It has been generally believed that the Festivals and Initiatory, or Perfective Rites, of the different countries, included the same feature, as indeed, is here admitted. It should be borne in mind, however, before any hasty judgment, that the different faiths had their two sides, like the right or the left, and that worshippers regarded them and took part in them according to their inherent disposition. Thus, in India, there are the Asceticsiva-worshippers, and the Saktas, to this day. In this way the Mysteries presented themes for the highest veneration, as well as phases that are esteemed as gross and lascivious. Every curious person, therefore, sees in them what he has eyes to see, and is often blind to the rest.

5. Greek, κάλων from κάλον, good, beauty, moral virtue, excellence. Mr. M. W. Hazeltine, in the *New York Sun*, remarks upon this apparent confounding of moral with physical beauty, which this word exhibits, that "the ancients had not that conception which forms the basis and aim of Æsthetics in our time. To a Greek, if a thing was beautiful it was good, and if it was good it was beautiful; that, at least, was the prevailing attitude of the Hellenic mind."

They accordingly not only turn aside from evil action, but through the words, it is manifest in its forms and changes the impulse to a contrary direction.⁶

There is, however, still another reason of analogous character for these customs. The powers of the human passions that are in us, when they are barred on every side, become more vehement: but when they are brought into activity with moderation and reasonable measure, they are sufficiently delighted and satisfied, and becoming pure in consequence, are won over and set at rest. In the same way, likewise, in comedy and tragedy, when we behold the emotions of others, we repress our own, make them more moderate and are purified from them. In the Sacred Rites, also, we are, by certain spectacles and relations of ugly things, delivered from the harm that is likely to befall through the events represented by them.⁷

Things of this character are brought into use, therefore, for the healing of the soul within us, the moderating of the evils which have become nature to it through the genesis⁸ or nativity, and likewise for the sake of its unloosing and deliverance from its bonds. On this account, probably, Herakleitos names them "*Remedies*"⁹ as being cures for terrible maladies, and restoring the souls sound from the experiences incident in the generated life.

6. These opinions were anciently entertained, the universe itself being regarded not as a fabric but as a birth, a creation or genesis, and evolution. But the philosophers generally disapproved of the doleful rites and immodest speech. Plutarch enumerates the various practices, such as the eating of raw flesh, the days of fasting and mourning for the slain divinity, (*Matthew XI, 16; Amos VIII, 10*) and the uttering of filthy and unseemly language. He explains that they were "not in honor of the gods, but rather to avert, mollify and appease the wrath of evil dæmons." The Emperor Julian, however, forbade the using of words that should not be spoken or heard.

7. "This doctrine is so rational," says Mr. Thomas Taylor, "that it can never be objected to by any but quacks in philosophy and religion. For as he is nothing more than a quack in medicine who endeavors to remove a latent bodily disease before he has called it forth externally, and by this means diminished its fury, so he is nothing more than a pretender in philosophy, who attempts to remove the passions by violent repression, instead of moderate compliance and gentle persuasion."

8. By the genesis or generation, Plutarch explains Plato to mean "only that substance or underlying principle which is subject to change and motion, placed between the forming cause and the thing formed, transmitting hither those shapes and figures which have been contrived and modelled" in the eternal world. Hence it means more than mere procreating, it is no less than transition from eternity where the soul is native, into the region of time and space, where it is only a sojourner.

9. The Library of Alexandria bore the inscription of "*Remedies for the Soul*." A similar term is said to have been placed over the collection of Papyri in the "House of Seti" at Thebes, in Egypt.

WHAT THE INVOCATIONS ACCOMPLISH

But the objection is also made: "The invocations are made as to gods that are impressionable beings; so that it is implied that not the dæmons only are impressionable, but the gods likewise."

This, however, is not as thou hast supposed. For the illumination which is present through the invocations is self-appearing and self-subsisting; it is also far removed from the being attracted downward, and goes forth into manifestation through the divine energy and perfection, and it excels voluntary choice and activity by so far as the Divine Purpose of the Absolute Goodness is superior to the deliberately chosen of life. By such a purpose, therefore, the gods being gracious and propitious, give forth light abundantly to the Theurgists, both calling their souls upward into themselves, providing for them union to themselves in the Chorus,¹⁰ and accustoming them, while they are still in the body, to hold themselves aloof from corporeal things, and likewise to be led up to their own eternal and noetic First Cause.¹¹

10. Plato describes this chorus in the *Phaidros*. "Divine beauty was then splendid to the view," says he, "when we, in company with Zeus, and others with other gods, beheld together with the Blessed Chorus, the divine Spectacle and were initiated into the Perfective Rites, which are rightly called most happy. Being ourselves entire and unaffected by the evils which await us in the Aftertime, we took part in the Orgiac Drama, and having become both Mystics and Beholders (mystæ and eoptæ) we beheld in the pure light, apparitions that were complete, unique, calm, and felicitous -- being ourselves pure from earthly contamination and not encompassed in this investiture which we now call 'Body' and by which we are carried about, fastened like an oyster to his shell."

11. Socrates in his last discourse remarks that "While we live we shall approach nearest to the superior knowledge if we hold no partnership with the body, except what absolute necessity requires, and do not permit ourselves to be tainted by its nature, but keep ourselves uncontaminated by it till God himself shall release us." This is what a later poet has portrayed as living above while in the world.

From these Performances¹² it is plain, that what we are now discoursing about is the Safe Return of the Soul, for while contemplating the Blessed Spectacles,¹³ the soul reciprocates another life, is linked with another energy, and rightly viewing the matter, it seems to be not even a human, for the most blessed energy of the gods. If, indeed, the upward way through the invocations effects for the priests a purifying of the passions, a release from the condition of generated life, and likewise a union to the Divine First Cause, why, indeed, does any one impute to it any of the passion?¹⁴ For such invocation does not draw down beings that are impassive and pure, to that which is susceptible and impure. On the contrary, it makes us who had become impressionable through the generated life, pure and steadfast.¹⁵

On the other hand, even the "favorable inclinations" do not bring the priests into union with the gods through a passive condition, but they open the way for an indissoluble communion through the attraction which binds the universe together. It is by no means, as the term seems to imply, an inclining of the *mind* of the gods to human beings, but on the contrary, as the truth itself will teach the adapting of the human intelligence to the participating of the gods, leading it upward to them, and bringing it into accord through persuasive harmonies. Hence, both the reverend names of the gods, and the other divine symbols, being of an elevating tendency, are able to connect the invocation with the gods.¹⁶

12. The dramas or performances of the Mystic or Theurgic Rites and their ulterior significance are here denoted -- the experiences of the Soul and its return to the Eternal World, as it enters into the conditions of worldly existence. The Egyptian "Book of the Dead" treats of the same matters.

13. The histrionic scenes and ceremonies which were exhibited to the Beholders of the Rites.

14. The *Chaldaean Oracles* reiterate this sentiment.

"The soul of articulate-speaking men will in some way bring God into itself.
"holding fellowship with nothing mortal, it is all intoxicated with God."

15.

This is explained by the hierophant in Moore's romance, *The Epicurean*. The aim of the initiation and "blessed spectacle" is thus set forth; "to retrieve the ruin of the blessed soul, to clear away from around her the clouds of earth, and, restoring her lost wings, facilitate her return to Heaven -- such is the great task of our religion, and such the triumph of those Divine Mysteries, in whose inmost depths the life and essence of our holy religion is treasured."

16. The names of the gods in the ancient Skythic and Euphratean languages were believed to possess some inherent virtue as well as charm. Hence the *Oracle* gives the injunction:

"Never change the barbarous names;
For among them are terms God-given,
That have ineffable virtue in Sacred Rites."

Proclus also declares that "the gods are readily persuaded by invocations and enable the initiants to behold perfect, tranquil, and genuine spectacles."

PROPITIATORY RITES

What is more, "the propitiations of anger" will be plain enough if we learn thoroughly what the anger of the gods really is. It certainly is not, as some imagine, an inveterate and persistent rage. On the contrary, so far as the matter relates to the gods, it is a turning away from their beneficent guardianship. We ourselves turn away from this just as we bring darkness upon ourselves by shutting away the light at noon-day and so rob ourselves of the priceless gift of the gods. Hence the "propitiation" can turn us to the participation of the superior nature,¹⁷ lead us to the guardian fellowship of the gods, which we had cast from us, and bind to each other harmoniously both those participating and the essences participated. Hence so far is it from accomplishing its particular work through a passive condition, that it leads us to desist from any passionate and disorderly turning away from, the gods.

Nevertheless, because evil is present in the regions of the earth,¹⁸ the "expiatory sacrifices" act as a remedy and prepare us so that no change or any passive condition may occur with reference to us. Hence, whether it is through the gods or dæmons that a result of this kind takes place, it appeals to them as helpers, averters of evil, and as saviors, and through them turns away every harm that may be liable to follow from what has occurred. Let it be understood that those superior powers that turn away the blows incident to the realm of nativity and nature, are not preventing them in any way through passive conditions.

17. Epistle of *Peter* II, 1, 4, "That by these ye might be partakers or communicants of the divine nature."

18. Plato: *Theaetetus*. "It is necessary that there should be always something opposed to God; and it cannot be seated among the gods, but of necessity hovers around this mortal nature and this region of earth."

Indeed, if anyone has imagined that the intercepting of the protecting influence may bring on some chance injury, the endeavor at persuading of the Superior races "through the expiatory sacrifices" recalling them to their generosity, and taking away the sense of privation, may be in every respect pure and unchangeable.¹⁹

19. It was held that the vital emanation from the blood of the sacrificed animals was invigorating to spiritual beings (*Odyssey*, Book XI). But Plutarch is severe about it. He affirms that the murderous and lascivious customs at the festivals only served "to avert and appease the malice of certain evil spirits, or to satisfy the violent and raging lusts of some that either could not, or would not, enjoy with their bodies or by their bodies." Such, he declared, bring plagues and famine into towns, raise wars and dissensions, till such time as they obtain and enjoy that which they love.

"THE NECESSITIES OF THE GODS"

Further still, we will consider what are called "the necessities of the gods." The whole fact is this: The "necessities" are peculiarities of the gods, and exist as pertaining to gods, not indeed as from without, nor as from compulsion; but, on the contrary, as the goodness is of use from necessity, so also are they likewise in every particular and they are not in any respect otherwise inclined. Such necessity is itself combined with a purpose ideally good and is the beloved consort of Love.²⁰

20. Proclus affirms that the Divine Necessity was always coincident with the Divine Will and Purpose. Plato explains it as a habitude of the Efficient Cause or Author of Existence and Matter. Thus, also, there is a necessity in the thoughts and actions of human beings, yet the soul is self-moving, and so is its own "Cause."

It is not only the same and unalterable in the order pertaining to the gods, but because it is at the same time, and in like manner, circumscribed in one boundary, it abides in this and never goes out of it. For all these reasons the very contrary takes place to what was inferred. If in Theurgy there are really genuine powers of such a character as we have set forth, the conclusion is inevitable that the Divine Being is proof against enchantment, impassive and not to be compelled.

SUPPLICATIONS AND THEIR UTILITY

Nevertheless, after this, thou passest over to another classification of gods as contrasted with dæmons. For thou remarkest that "gods are pure mental essences," proposing the opinion as the basis of an argument, or telling it as acceptable to certain individuals. Then thou addest: "that the dæmons are psychic beings, participating of mind."

It is not hidden from me that these notions are entertained by many of the Grecian philosophers.²¹ nevertheless, I do not think it proper to hide from thee the manifest truth, for all opinions of such a character are somewhat confusing. They carry the attention from dæmons to souls, for these are also partakers of mind; and they wander from the gods to mind that is non-material in respect to operation which the gods excel in every particular. Why, then, should we attribute these peculiarities to them, which are by no means exclusively theirs? This much will be sufficient in regard to this classification. Otherwise, so far as it may be thought worthy of a mention of such a kind, it is overmuch. But in regard to the matters of which thou art in doubt, they should have due attention inasmuch as they have to do with the sacerdotal function.

Having further affirmed that "pure mental essences are not to be charmed or mingled with things of sense," thou doubtst whether it is necessary to pray to them. On my part, I do not think it necessary to pray to any others. For that something in us that is divine, mental essence and one -- or mental alone, if you choose to call it so -- is then vividly aroused in the prayers, and when it is awakened it longs vehemently for its counterpart, and becomes united to the absolute perfection.

If, however, it appears incredible to thee that an incorporeal being hears a voice in any way, and there is need of a special sense and of ears in order that the things uttered by us in the prayers may be heard, thou art voluntarily forgetful of the superior powers of the Primary Cause, both in the perceiving of all things, and the encompassing of them at once in themselves. The gods certainly do not receive the prayers in themselves through faculties of sense, or through organs, but they encompass in themselves the full purport and energies of the pious utterances, and especially of those which happen through the Sacred Rites to have been established and brought into one with the gods. For then the Divine essence itself is simply present to itself, and does not share the conceptions in the prayers as distinct from itself.

21. Thales, Pythagoras, Plato, and the Stoics generally held that the dæmons were beings of a psychic, rather than of an actual divine nature. Plutarch ascribed to them only a limited term of existence.

But thou affirmest that "the supplications which are offered are entirely foreign to the purity of mental substances." Not at all: for it is on this very account, because we are excelled by the gods in power, purity, and everything, that it is most opportune to supplicate them even with exaggeration of speech. If we are judged by being compared to the gods, the consciousness of our own nothingness causes us to betake ourselves to supplication, and we are led from supplication to the object of supplication, and from the familiar intercourse we acquire a similarity to it,²² and from imperfection we quietly receive the Divine Perfection.²³

If, however, it is conceived that the sacerdotal supplications are inspired into human beings as from the gods themselves, that they are symbols or tokens of the very gods, and are recognized by the gods alone, and have likewise after a certain manner the same power with the gods, how may it be justly supposed that supplication of this kind is still a matter of the physical senses, but not divine and of the higher intelligence? Or, what may in any likelihood insinuate itself into it when the most excellent human morals cannot be easily made pure?²⁴

"But," it is remarked by thee, "the things that are offered are offered as to sensitive and psychic natures." If, indeed, they consisted of corporeal and composite powers alone, or of such as pertained merely to the service of the physical organism, thou wouldst be correct. But since the offerings partake also of incorporeal ideals, special discourses, and simpler metres, the peculiar affinity of the offerings is to be considered from this point alone. And if any kindred relationship, near or far away, or any resemblance is present, it is sufficient for the union about which we are now discoursing. For there is not anything which is in the least degree akin to the gods, with which the gods are not immediately present and conjoined. It is not, then, as to "sensitive or psychic," but actually to divine ideals and to the gods themselves, that the intimate union is effected so far as may be. Hence we have spoken sufficiently in opposition to this

22. It may be observed in this treatise that the divine personalities are very commonly indicated by terms in the neuter gender. The same is true in other instances. Mr. Ralph Waldo Emerson was once in conversation with the Rev. Cyrus Bartol, the Transcendentalist clergyman of Boston. The latter mentioned the Supreme Being, using the masculine pronoun. "Why not say 'It,' " Mr. Emerson asked?

23. Whatever we keep most closely in thought, whether with favor or aversion, we gradually become like in character. Paul wrote like a philosopher to the Corinthian disciples. After referring to Moses with a veil, he adds "We all with face un veiled, looking on the glory of the Lord as in a mirror, are transformed from glory to glory into the same image from his spirit."

24. In the Theurgic discipline of neophytes, there were several stages to be surmounted before arriving at the degree denominated "Perfection" or purity. We may trace them in the chapter, as follows: 1. The coming to the divinity who is supplicated. 2. The assimilation into the likeness of the divinity, and 3. Perfection. In the first of these degrees the candidate was styled Most Excellent; in the second, Divine; and in the third, Theopator; as now being fully identified with Deity itself.

classification.

CLASSIFICATION CRITICISED

The next thing in thy letter is the question, "Are gods separated from dæmons by the distinction of bodied and unbodied?"²⁵

This distinction is much more common than the former one; but it is so far from indicating their peculiarities of essence, that it does not even constitute a reasonable guess in respect to them, or anything incident to them. For it is not possible from these things to apprehend intelligently whether they are living beings or beings without life, and whether they are deprived of life or do not need it at all. Besides, also, it is not easy to form a judgment as to how these terms are to be applied, whether in Common or in relation to many different things. If they are to be applied in common, if both a piece of writing and a period of time, a god and dæmons likewise, and also fire and water, are under the same class as being incorporeal, the distinction is absurd. If, however, they are employed with reference to the chief differences, why, when thou speakest of incorporeal things, dost thou indicate gods rather than tokens; or when thou sayest "body" why should it not be taken to mean the Earth rather than dæmons? For this point is not itself defined, whether they have bodies as a part of themselves, or are carried by bodies as a vehicle, or make use of them on occasion, or encompass them, or are merely identical with the body.

Perhaps, however, it is not necessary to scrutinize this distinction critically; for thou dost not put it forward as thy own concept, but on the contrary, displayest it as the conjecture of others.

THE GODS OF THE SKY NOT CORPOREAL

We will, therefore, take up in place of this subject, the matter in relation to the present opinion, about which thou seemest to be in doubt. For thou hast proposed this question: "If only the gods are incorporeal, how shall the Sun, the Moon, and the luminaries visible in the sky, be accounted as gods?"

25. Origen affirmed that the angels have bodies, and that God alone is a spiritual essence, without body. Hence the clause in the Confession, "without body, parts, or passions."

We reply: That they are not encompassed by the bodies, but that on the contrary, they encompass the bodies with their own divine lives and energies; also that they are not converted to the body, but possess the body which has been converted to the divine cause; and that the body does not interfere with their spiritual and incorporeal completeness, nor occasion any obstacle to it by intervening. hence it does not even require more attention, but follows (the divinities) after a manner spontaneously, and by its own motion, not needing a self-operating superintendence, but urging on by itself²⁶ uniformly by the leading of the gods upward toward the One.²⁷

If, however, it is necessary, we will say this: The body (of the divine guardian of the star) in the sky is very closely akin to the incorporeal essence of the gods. For the essence being one, the other is unique; that being undifferentiable this is undivided; that being unchangeable this is in like manner unchanged.²⁸ But if even it is taken for granted the energies of the gods are after one ideal, the divine one in the sky has also a single orbit. Nevertheless it also imitates their sameness in respect or a perpetual activity constantly in the same manner, by the same impulses, according to one law and one order of arrangement; and also the life of the gods which is the life natural to the bodies in the aether. Hence, their body is not constituted of incongruous and different elements in the way that our body is composed; nor does their soul join with the body to bring out from two, one living being. On the contrary, the living forms of the gods in the sky are, in every respect, similar and united, and are likewise complete, uniform and uncompounded through their entire substance. For the superior divinities are always excelling in these respects, and the lesser ones being dependent upon the rule of those that are prior and never obtaining this rule for themselves, the whole are brought into one joint arrangement and one common activity, and are all of them, in a manner, incorporeal and wholly divine. Hence, wherefore the divine ideal predominates in them, and implants through them all everywhere, the same One universal essence.

26. Plato has explained this very similarity in the *Timeus*. "When each of the stars necessary for the constitution of Time had obtained a motion adapted to its condition, and their bodies bound or encompassed by living chains, had become beings possessing life, and had learned their prescribed duty, they pursued their course."

27. That the Supreme Being is One and Absolute is the leading principle of every ancient faith, however bizarre and polytheistic it may be esteemed. Amon, the tutelary god of Thebes in Egypt who may have been in the mind of Abammon when writing was denominated: "The One, the Maker of all that have being." The Mysteries of Ser-Apis (Serapis) were favored by Iamblichus, and the Rites of Mithras by Porphyry.

28. Plato makes use of an expression signifying "not subject to decay or disease;" Aristotle, "not being increased or changed."

So, therefore, the gods that are visible in the sky, are likewise all of them in a certain sense, incorporeal.

THE GODS IN THE SKY NOT MALIGNANT

Thy next question raises a difficulty in another form "How is it that some of these gods are givers of good and others bring evil?"

This conjecture is taken from the casters of nativities, but it falls short of actual fact in every particular. For they all are not only good, but in like manner, also the causes and authors of benefits, and they likewise all revolve (in their orbits) with reference simply to the One God, according to the beautiful and good alone. Nevertheless the bodies which are subject to them,²⁹ themselves possess extraordinary powers; some of these powers being firmly established in the divine bodies themselves; but others going forth from them into the productive principle of the world, even into the world itself, and likewise passing down in proper order through the whole realm of generation,³⁰ and extending without impediant even to incomplete races.

In respect, therefore, to the powers which inhere in the bodies of the divine ones in the sky, there is no doubt that they are all similar. Hence it is left for us that we shall discourse upon those which have been sent down here, and which have become intermingled with the sphere of generated existence. They extend in the same way preservation of the universe, and encompass the whole realm of generated existence after the same manner. They are both impassive and unchangeable, although they are present in the changeable and passive. The realm of generated existence being of many kinds and constituted of things diverse in character, contends against the oneness and indivisible essence of the gods with its own contrary and factious nature, discordantly and factiously. But it admits the impassive essence after the passive manner; and in

29. These are the astral globes which these divinities, being themselves in reality spiritual essences, were supposed to encompass and permeate.

30. In this sentence the feminine and masculine relation, as typifying the procedure of the divine operation, is very distinctly set forth. The *phusis* and *genesis* actually signify as much. In this treatise, as in other philosophic works, *genesis* signifies the descending of the creative energy from the sempersistent world into the sphere and condition of created existence, and *phusis*, or nature, is the female or productive agency, by which the transition is accomplished. The sentence admits accordingly to be also rendered as follows: "Others go forth from them into the womb of the world (*Kosmos*), even the world itself, and likewise descend in due order through the whole generative process, continuing, without hindrance, as far as the incomplete races."

short it participates of them according to its peculiar nature and not according to their power. As, therefore, that which comes into existence partakes of real being, as by heredity, and the body receives the incorporeal essence after a corporeal manner, so likewise the natural and material bodies in the realm of generated existence, it may be, participate in a disorderly and discordant manner of the non-material and ætherial bodies, which are above the realms of nature and generated existence. They are absurd, therefore, who attribute color, figure and the sense of feeling to mental forms, because those that participate of them are of such a kind; and so are they also who impute malignity to the bodies in the sky because their participants are sometimes bad. For unless the one who is participating had some such aberration at the beginning, there would be no such communication. But if that which is imparted is received as being foreign and inimical, it may, perhaps, become as something different, and to those belonging about the earth, it is evil and disorderly. This participation, therefore, and the commingling of aura of the realm of matter with that of the non-material realm, becomes a cause of much essential diversity in the inferior races; and besides these, that which is given forth in one way, is received after another. Thus, for example, the aura of Kronos (Seb) is dense, but that of Arês (Mandu) is impulsive;³¹ yet the passive generative receptacle in those belonging in the realm of matter receives the former according to its consolidation and coolness, but the latter according to the warmth beyond the usual condition. Hence do not corrupting influence and the disproportionateness come through the deviation of the recipients, which is productive of inharmoniousness, pertaining to the realm of matter and impressionable? Hence the feebleness. incident to regions in the realm of matter and earthly existence, not being capable of the genuine power and absolutely pure life of the divine ones of the ætherial region, refers its own condition to the Primary Causes -- just as though a person distempered in body and not able to endure the life-giving warmth of the Sun, should have the audacity to affirm from his own condition, the falsehood that the Sun is of no benefit to health or life.

31. Abammon follows the Egyptian category and adopts the Grecian names for divinities supposed to be nearest in character and quality. In this description, Kronos or Saturn represents the centripetal and Aries or Mars the centrifugal force.

Something of this kind, however, may be the case in the general order and constitution of the universe, as the same things may be the means of safety to the universe and to every one, through the completeness, both of the things that are possible and those by which they are possible, but are harmful to the imperfect through their specific lack of harmony. Likewise in the motion of the universe, the revolutions in like manner maintain order in every respect, but some one of the parts is injured now and then by another, as we see occurring in a dance.³²

To repeat the statement once more, it is the natural tendency of partial and incomplete things to decompose and undergo change. It is not proper, however, to attribute this peculiarity to the universal and primary causes, either as being inherent in them or as extending from them into this lower region.

Hence, from considerations of such a nature, it is demonstrated that neither the gods (of the planets) in the sky themselves, nor their gifts, bring evil.

THE GODS HAVE ONE COMMON ESSENCE

Come, then, let us dispose of that question also: "What is the bond of union that connects the divinities in the sky, that have bodies, with the gods that are unbodied?"

This also is clear from what has been said already. For though as being incorporeal, intelligent and united, they ride upon the celestial spheres, they have their origins in the realm of mind,³³ and comprehending their essential being as divine, they govern the whole sky by one infinite energy, and although present in the sky as existing separately, they conduct the perpetual revolutions by their solitary wills, and are themselves unmingled with sensation and coexist with the god of the realm of Mind.

32. It would be easy to imagine this as happening in the case of the hundred and more asteroids, that exist in the space between the orbits of the planets Mars and Jupiter, or of the comets that so often come rushing through space.

33. See [Chapter VIII](#).

It is proper, nevertheless, to examine the present question thoroughly. I state the proposition accordingly, that the images of the gods which are visible (in the sky) are from the divine models in the realm of Mind, and are engendered around them;³⁴ and having come into existence they are established in these absolutely,³⁵ and being extended to them, they have the likeness which has been produced from them. They are likewise wrought into another arrangement after a different manner. They are held here in connection with those models in one stable union, and the divine spiritual forms, which are present with the visible bodies of the gods, exist separately before them, but their noetic models unmingled and super-celestial remain permanently by themselves, all as one in their everlasting exaltation.

There is, therefore, the common indissoluble bond with reference to spiritual energies, but there is one also in the common participations of forms, since nothing separates these, and there is nothing intervening between them. Besides, the non-material and incorporeal essence, being neither parted by spaces nor by subject-bodies, nor marked off by delineations into separate parts, comes together at once, and coalesces into an absolute identity. The issuing forth of all from the One, the returning again into the One, and the absolute rule of the One in everything effect the communion of the gods themselves in the Cosmic world, with those that pre-exist in the realm of Mind.

Moreover, the conversion of the secondary to the superior spiritual beings and the bestowing of the same essence and power from the primary to the secondary gods, holds their association indissoluble in one. In regard to things of another quality, as for example, soul and body, and those of unlike kinds, such as material forms, and also of substances which are in some other way separated from each other, the natural union, which exists between them both, originates from the Powers above and is cast off in consequence of the limited periods of time. However far we may ascend in regard to the height and the unchangeable sameness of the divinities, who are first as to form and essence, and raise ourselves from imperfect beings to perfect, by this much the more do we find the union which is sempiternal, and likewise behold the self which is principle and dominant,³⁶ possessing diversity and multitude around itself and in itself.

34. Damaskios remarks that "the Divine Intelligence which encompasses all things after the manner of models, brings them forth from itself as likenesses."

35. That is, all are brought back to their source and rooted in their cause.

36. In other words, this *atman*, or self, is at once all-receptive and all-procreative, as having the joint powers of procreation and production.

Inasmuch as the gods are all arranged as absolutely one, the primary and secondary races, even the many that are self-existent with them, preside together over the universe as one, everything in them is one, and the first, the intermediate and lowest races coexist as the One itself. Hence, in respect to these, it is of no use to enquire whence the One is brought into reciprocal relations with them all, for the self-same essence that is indeed in them is the one of their own substance.³⁷ The secondary races not only remain together in the unity of the primary divinities, but the primary gods bestow upon the secondary races the oneness from themselves, and they all maintain the common bond of an indissoluble relationship to one another.

From the same cause, moreover, the gods that are entirely incorporeal are united with the gods (in the sky) that have bodies and are perceptible to the senses. For the gods that are visible are really outside of bodies, and therefore are in the world of Mind; and those of the world of Mind, through their unconditioned unity, encompass the visible divinities within their own substance, and both are established by a common union and a single energy. In like manner, also, this is characteristic of the cause and arrangement of the gods, and for this reason this very oneness of them all extends from above to the very last in the order of divine beings. Suppose, however, that this seems to be a statement to be doubted, the contrary supposition, that there is nothing of the kind, would be matter of wonderment.

So much may be declared in regard to the bond which unites the gods, that are established in a manner perceptible to the senses, with the gods of the world of Mind.

OTHER MODES OF DISTINGUISHING

37. We are thus brought to the central principle of the ancient philosophy and worship; that the many divinities are in essence the One Sole Deity, and comprised in the Paternal Cause of the Universe. The Orphic Carmen in the same way inculcated that all the gods and both the sexes are included in the same Zeus. They are attributes, or qualities, of the One, personalities rather than individuals.

[1.20. Cp. Luck 219-20.]

After this, however, thou takest up again the very questions in regard to which the things which have been stated already will suffice amply for a solution. Since, however, as the saying is, it is necessary to tell and examine often the things which are beautiful, we will not pass these matters by as having received sufficient answer, but by pounding away repeatedly with arguments we may perhaps get out of them all some complete and important benefit in true knowledge. For thou art still in doubt, as the question shows: "The gods that are visible (in the sky) being included in the same category with the invisible, what distinguishes the dæmons from the visible, and likewise the invisible gods?"

Beginning at this starting point, I will set forth the difference. It is because the gods in the sky are united with the gods in the world of Mind, and have the same idea or principle of existence with them; but the dæmons are far distant from them in essence, and scarcely compare with them in any resemblance. On this account they are distinct from the visible divinities, while they differ from the invisible gods in regard to the difference of their peculiar invisibility. For the dæmons are indeed imperceptible to sight, and in no way to be apprehended by a sense; but the gods are beyond the scope of the knowledge and perception incident to the realm of matter. Because they are in these respects unknowable and invisible, they are so named, or it may be in a sense very different in respect to the dæmons that they are described as invisible. What, then, do the invisible gods have, so far as they are invisible, which is superior to the gods that are seen in the sky? Nothing at all. For the divine quality, whatever it may be, and whatever allotment it may have, possesses the same power and dominion over all subordinate things. Even if they were visible they would not be subordinate to the invisible dæmons, and though they were to belong to the Earth, they would reign over the dæmons of the air. For neither the place nor the part of the world that may receive it, makes any change in the Supreme authority of the gods; but the entire essence of the gods, indivisible and unchangeable, which all the inferior races in the order of nature revere in like manner, remains everywhere the same.

Setting out from the same point of beginning, we also find another difference between them. For the visible and invisible gods concentrate in themselves the whole government of

existing affairs, both in regard to the sky and world, and in relation to the entire invisible forces of the universe. But those that are allotted to authority among the dæmons, extending it over certain prescribed regions of the world, govern these, and themselves likewise have an incomplete form of essence and power. They are even in some manner akin and inseparable from those that are governed by them.

The gods, however, even those that go upon bodies as their vehicles, are separated and diverse from these in all respects. Hence the supervising of the bodies brings no specific lessening of rank to those to whom the body is subject; it is encompassed by the superior essence, and is turned back to it, and is no obstacle to it. But on the other hand, the close affiliation to the generative nature and the imperfection ensuing by it, give the dæmons necessarily an inferior destiny. In short, the divine race is predominant and takes precedence in the general arrangement among existing things; but the dæmonian order is ministrant, receiving whatever directions the gods may give, and responding promptly by own effort, in regard to whatever the gods contemplate, will and command.

Hence the gods are freed from the forces which incline downward to the realm of generated existence, but the dæmons are not wholly purified from these.

So much, therefore, we have subjoined in regard to this solution of the problem, and we think that from the former and the present arguments the matter will become better known.

CLASSIFICATION REJECTED

For the reasons which we have before stated, the classification of passive and impassive which thou makest, should be rejected as not being suitable for any of the superior races, on account of the causes which we formerly mentioned. Indeed it deserves to be overturned, because it argues from the Sacred Dramas that "they are impression able." What Holy Rite, and what act of worship performed according to the Sacerdotal Regulations, is accomplished through a passive condition, or effects any satisfying of passive conditions? Was it not ordained from the beginning, according to the ordinances³⁸ of the gods and likewise intelligently? The Rite both copies the order of the gods, both that of the gods of the world of Mind and that of the gods in the sky, and contains the eternal metres of things that are, and wonderful spectacles which were sent down from the Creator (Demiurgus) and Father of All, by which also the things of Silence are represented by arcane symbols, the things without form are held firmly in forms, the things which are superior to any likeness are represented unshapen, and everything is accomplished by a sole Divine Cause, which is so far remote from passive conditions that no reasoning faculty can reach to it.

This fact, therefore, I suppose, becomes the cause why many turn away to the multitude of projects. For men who are unable to acquire the deeper knowledge of the reasonings themselves, yet who imagine themselves able, are entirely carried away by their own peculiar human emotions, and form their judgment of matters relating to the gods from things incident to themselves. Hence they err in two ways: because they fail of the true concept of divine things; and because when they miss these, they drag their notions of these down to the level of human emotions themselves.³⁹ Nevertheless, it ought not to be supposed that the things which are performed alike to gods and human beings, -- such as acts of homage, salutations, offerings, first-fruits, are to be regarded as after the same plan of action in both cases; but that each is established apart from the other with regard to the distinction of being more honorable -- the one venerated as being for the gods and the other held in low esteem as relating to human concerns. Thus is given a completeness to passive conditions, both of those doing homage and those to whom it is rendered, for they are human and of a corporeal nature; but honor is to be bestowed unstintingly upon the operation of the others, as being performed through unchanging admiration and a reverent condition of mind, because they are rendered to the gods.

38. The older laws of the Athenians were called *thesmá* as being ordained by the gods, or rather the priests. The laws of Drako were *thesmoi*, those of Solon *nomoi* or regulations.

39. Damaskios remarks, that "we discourse after the manner of men respecting principles that are extolled as divine."

Part II

Chapter 5. The Superior Races and their Manifestations

DÆMONS AND HALF-GODS DIVERSE IN ESSENCE

NOTES:

[2.1. Cp. Luck 220-21.]

This it now becomes necessary to describe to thee: "in what a dæmon differs from a hero or half-god and a soul, whether in essence, in power, or in energy."

I say accordingly, that dæmons are produced by the generative and creative powers of the gods, in the furthest extreme of emanation and the last divisions: but that the heroes or half-gods have their origin by the forces of life in the gods; and that the superior and highest in rank of the souls are brought to completeness and distinguished from these forces.

The nature of the dæmons and half-gods being thus derived from different sources, their essence is of necessity different. Thus that of the dæmons is effective of purposes, bringing to maturity the natures about the world, and exercising guardianship individually over those coming into existence.¹ That of the heroes is life-sustaining, promotive of the reasoning faculty, and directive of souls.

1. Plato, *Republic*, X, Ch. 15. "This is the beginning of another period for men of mortal race. The dæmon will not receive you as having been allotted to him, but you will choose the dæmon; the cause is in him who makes the choice."

The powers likewise may be defined accordingly. Those of the dæmons pertain to coming into existence and also to the oversight of the souls and of the connection of the souls with the bodies. It is also proper to assign to the heroes powers life-imparting, directive of human beings, and setting free from the nativity.

THE ENERGIES

It follows now that their energies should be explained. Those of the dæmons may be described as being employed around the world and as extending generally among the things accomplished by themselves; but those of the heroes not only as not extending so far,

but as being engaged with the distribution of the souls. So, therefore these being explained, the Soul is next, and ranks as the end of the series of divine beings. Having received from these two races a specific allotment of powers, it both augments the apportionment by other more abundant additions from itself, and likewise projects from itself at one time various forms and principles of life which are entirely different, and at another time still others. Thus making use of different lives and ideals according to each region of the world, it is united with those that it likes, and draws away from those from which it may wish to be separate, becoming assimilated to all, and separated from them by otherness. In this way, choosing principles akin both to the things that are sempersistent and to those that come into existence in time, it allies itself to the gods by harmonies of essence and power other than those by which the dæmons and half-gods are likewise entwined with them. Though possessing in a less degree than they the everlasting condition of similar life and energy, nevertheless, through the good will of the gods and the luminance imparted by their light, it often goes higher and is exalted to a higher rank, even to that of angels. It, then, remains no longer in the limitations of the psychal condition, but is developed completely through its whole substance into an angelic soul and an uncontaminate life. Hence, manifestly, the Soul seems to contain in itself manifold essences, different rational qualities, and all manner of idealities. If, however, we must speak the honest truth, the contingency exists, that it is always limited in reference to one particular thing; yet being in communication with the Causes it is at different times allied to different ones.

So great, therefore, being the differences among them in all these respects, it is no longer worth while to dispute in regard to the particular thing which is the cause of difference among them. Whatsoever nature they every one have, by that they are to be distinguished from the others. So far also, as they form one common society, to such an extent their common quality may be contemplated; for in this way it will be possible to comprehend without mistake, and to define distinctly the view to be entertained of the whole subject.

EPIPHANIES OR "APPARITIONS"

Let us now proceed to the Epiphanies or apparitions (which are seen at the Initiations). What is the difference in them? For thou puttest the question: "What is the token (at the Sacred Rites) of the presence of a god, an angel or an archangel, or a dæmon, or of some archon, or a soul?"²

I will, therefore, in a single statement lay down the proposition that the apparitions are in accord with their essences, powers and energies. For such as they are as such do they manifest themselves to those who are making the invocations; and they not only exhibit energies and forms which are characteristic of themselves, but they likewise display their own particular tokens. In order, however, to draw the distinctions minutely, this is the explanation: The spectral forms of the gods are uniform; those of the dæmons are diversified; those of the angels are more simple in appearance than those belonging to the dæmons, but inferior to those of the gods; those of the archangels approach nearer to the divine Causes; those of the archons -- if those that have charge of the sublunary elements seem to thee to be the lords of the world³ -- will be diversified but arranged in proper order; but if they are princes of the region of Matter, they will not only be more diversified but much more imperfect than the others; and those of the souls will appear in every kind of style.

2. Scutellius enumerates nine classes of spiritual beings, namely: 1. Invisible Gods; 2. Visible Gods of the Sky; 3. Archangels; 4. Angels; 5. Dæmons; 6. Leaders; 7. Princes; 8. Heroes or Demi-gods; 9. Souls. Paul in his epistle to the Ephesians enumerates the following: 1. Princes; 2. Authorities; 3. Kosmokrators or princes of the Cosmos; 4. Spiritual essences in the super-celestial spheres. Damaskios enumerates six orders in the Chaldaean Categories as follows: 1. God that are purely mind; 2. The Gods subsisting before all subordinate dominion; 3. Rulers; 4. Archangels; 5. Divinities that are confined to no specific place or service; 6. Divinities or geniuses with specific duties.

3. These, the Kosmokrators, are supposed by Thomas Taylor to be the rulers of the planets. The Assyrians and Chaldaeans enumerated nine distinct orders -- three Triads of three classes each. The Archangels correspond to the seven Amshaspands of the Zoroastrian category; and the archons of the sphere of Matter appear to have been often regarded as evil potencies. The ancients, however, did not always distinguish good and evil quite as the moderns with their ethical standards.

In the (Epopitic) Vision the figures of the gods shine brilliantly;⁴ those of the archangels are awe-inspiring and yet gentle; those of the angels are milder; those of the dæmons are alarming. Those of the half-gods, although these are left out in your question, yet there should be an answer for the sake of the truth because they are more gentle than those of the dæmons. Those of the archons are terrifying to the Beholders,⁵ if they are the archons of the universe; and hurtful and distressing, if they are of the realm of Matter. The figures of the souls are similar to those of the half-gods except that they are inferior to them.

Moreover, the figures of the gods in regard to size, aspect, external appearance and everything around them, are absolutely unchangeable. Those of the archangels are very near to those of the gods in these respects, but come short of being actually the same. Those of the angels are inferior to these, but are unchangeable. Those of the dæmons are seen in different shapes and appear great and small at different times; but the manifestations are the same. Those of the archons who are rulers are unchangeable, but the apparitions of those that belong to the realm of Matter are apt to change into innumerable forms. Those of the half-gods are like those of the dæmons, and those of the souls conform in no small degree to changeableness, peculiar to the dæmons.

Further still, to the gods there pertain order and tranquillity; and with the figures of the archangels there exists a dramatic representation of order and quietude. With the angels there is present the disposition for order and peacefulness, but they are not free from motion. The figures of the dæmons are accompanied by tumult and disorder. With those of the archons there are objects to be seen analogous to each class which we have already mentioned: those of the realm of Matter being borne along tumultuously. Those of the half-gods are constantly in motion and are never exempt from change, and those of the Souls resemble the figures of half-gods, but at the same time are inferior to them.

With these peculiarities there flashes out from the gods Beauty which

4. Proclus following Iamblichus gives this description: "In all the Perfective Rites and Mysteries, the gods project many shapes of themselves, and display many changing figures; there will be a formless luminance radiating from them; then again it will be represented in a human form, and again it will go into some different shape." Some of the figures were empousæ and not gods, and excited alarm; others were attractive, and others encouraged.

5. The "Beholders," *epopæ* or seers, were the individuals engaged in being initiated, or "perfected." We have preserved this term uniformly to avoid confusing readers.

seems inconceivable, holding the Beholders fixed with wonder, imparting to them an unutterable gladness, displaying itself to view with ineffable symmetry, and carrying off the palm from other forms of comeliness. The glorious views of the archangels have themselves very great beauty, but it is by no means ineffable and admirable as that of the gods. Those of the angels partake in a degree of the beauty which they receive from the archangels.

The spirits at the Autopsia, the dæmons and half-gods,⁶ both of them possess beauty in defined forms; but that of the dæmons is set forth in ways that make their essence distinct, and that of the half-gods displays a manlike character. The figures of the archons are classified by the twofold distinction. For those of the one class display a beauty predominant and self-originated; and those of the other class exhibit an ingenious mock-representation of a beautiful shape. The figures of the souls are themselves arranged in definite forms, but these are more diverse than is the case with the half-gods, being more particularly circumscribed and controlled by a single ideal.

If, however, it is necessary in regard to them all that they shall be defined by a common rule, I say that as every one of them all is constituted, and as it has its own peculiar nature, even so do they all participate of the Absolute Beauty according to the existing allotment.

MANIFESTATIONS AT THE RITES

6. The Greek term "autoptic spirits," meaning those which appear at the "Autopsia," or Perfective Rite. Mr. Robert Brown, Jr., ably describes it. The candidates, or Beholders, having passed the preliminary discipline as *Mystæ*, are ushered into the *Sekos*, or chamber of Initiation. "Here, deeply excited and agitated by all they have gone through, ready to believe anything and everything, in that state of abstinence, which is, or is supposed to be, most favorable to the reception of supernatural displays, with their minds more or less affected by drugs and their whole being permeated with the impression and expectation of a revelation of the more than mortal, they were allowed to see. This is the *Autopsia*, or Personal inspection, the *Crown of Mysteries*, the *Etopteia*, or *Divine Beholding*, which was used as a synonym to express the highest earthly happiness, and he who enjoyed it became an *Eoptes*, or *Contemplator*, beyond which this world could afford him nothing." - *Great Dionysiak Myth*, VI, ii, 3. Compare also *Epistle of Paul to the Corinthians*, XII, 2-4.

Proceeding therefore to other peculiarities of the superior races, we will remark that in the Sacred Performances there is with the gods an incredible celerity, and although they themselves are immutable and steadfast, they shine out swifter than mind itself. But with the archangels the swift movements are commingled in some way with the dramatic performances. Those of the angels, however, are connected with a certain moving impulse and take part no further in a similar manner in the Perfective Rite⁷ by way of speaking.

With the dæmons there is a show of rapidness in the Performances which is more than genuine. But with the figures of the half-gods, there appears a certain grandness in the motions; nevertheless it is not possible to effect these things, which they desire at the Perfective Rite as quickly as it is for the dæmons. In the case of those of the archons, those of the former class possessing authority, exhibit performances that appear highly creditable; and those of the second class have more display, but fall short in regard to results at the end. The figures of the souls are seen to be incessantly in motion, but feebler than in the case of those of the half-gods.

In addition to these points, the magnitude of the apparitions may be considered. In the case of the gods it is displayed to such a degree as sometimes to hide from view the entire sky, the sun and the moon, and likewise to make it no longer possible for the earth to stand firm while they are making their descent.⁸

7. Greek, *Tó apotelestikon*, the perfective rite. The Romans termed the ceremonies "Initiations," as signifying the beginning of a new life, while the Greeks regarded it as denoting a completing of the Herculean labors of the Soul. The services were conducted after the form of a dramatic representation, and Clement styled them accordingly, "the Drama of the Mysteries." The ancient Theatre took its rise from these rites, as the Modern Theatre had its origin in the Mystery-Plays of the Monks in the Middle Ages. The Athenian Theatre was a Temple of Bacchus.

8. The *Chaldaean Oracles* describe these scenic displays in very similar terms:
"If thou invoked me often, thou wouldst behold what thou desirest:
For then the concave vault of heaven does not appear,
The stars shine not, the moonlight wastes away,
The earth no more stands still;
All things are to be seen by the flashes of the lightnings."

When archangels appear, there are certain regions of the world set in motion, and a divided luminance goes In advance before them. But they themselves according to the magnitude of their dominion display also light in correspondence with its dimension. The angelic luminosity is very much less, and is likewise greatly divided. In the case of the dæmons themselves, it is still more diffused than with the angels, and their magnitude is observed to be not always equal. The manifestation of the half-gods is less than this, but it exhibits more of pride of condition. The figures of the archons that are rulers of pericosmic forms appear large and indeed of huge dimensions, but those that are distributed over the realm of Matter employ more ostentation and false pretending. Those of the souls do not all seem equal, and they appear smaller than the figures of the half-gods. In short, it is according to the magnitude of the powers in each of the Superior races, according to the vastness of the dominion through which they are extended and in which they exercise authority, and according to the due proportion itself, that the magnitude of the manifestations is graciously exhibited in every one of them.

After these explanations let us define the characteristics of these images thus individually manifest. In the autoptic visions of the gods, the most brilliant spectacles of reality itself are to be beheld. They not only shine steadily but they are plainly visible as if in organic shapes. The images of the archangels present themselves to view genuine and perfect. Those of the angels preserve the form itself, but they come short in the completeness of distinctive tokens. Those of the dæmons are scarcely perceptible, and those of the half-gods are still inferior. Those of the cosmic archons are clear, and those of the archons of the realm of Matter are indistinct, but both classes seem to be exercising authority. Those of the souls appear like mere shadows.

In like manner, let us explain also, in regard to the luminosity. The images of the gods glow with abundance of light, and those of the archangels are surpassingly luminous.⁹ Those of the angels are resplendent with light, but the dæmons present the appearance of smouldering fire, and the half-gods a commingling from many sources. The cosmic archons are relatively more pure from such admixture, but those of the realm of Matter exhibit a mingling of dissimilar and incongruous elements. The Souls are more distinctly visible from many admixtures in the sphere of generated existence, the light being supplied only by partial gleams.

9. The *Chaldaean Oracles* disapprove of invoking those manifestations "Thou shalt not invoke the Autoptic Image of Being, for it is not proper for thee to see these things before the body is perfected, or initiated."

In the same manner we will speak further of the things which have been discussed. The Fire of the gods shines brilliantly an undivided flame without sound, and it fills all the depths of the world like a conflagration, but not after the manner of a worldly occurrence.¹⁰ The fire of the archangel is unbroken, but there is to be seen around it a great mass going before it or following after it. The fire of the angels is disjoined, yet it appears in very perfect forms. That of the dæmons is not only circumscribed into still briefer dimensions, and may be explained in a word, but it is not worthy to be noticed by those who are contemplating spectacle of the superior beings. That of the half-gods contain after a manner the same peculiarities, but at the same time it falls short of an exact similarity to that of the dæmons. That of the archons of the higher class is observed to be more glowing; but in the case of those belonging to the realm of Matter, it is darker. That of the Souls themselves exhibits many divisions and various forms mingled together from many of the natures around the world.

To repeat: The fire of the gods is always stable to the view. That of the archangels is mild; that of the angels is in constant motion; that of the dæmons is unstable; that of the heroes is for the most part in swift motion; that of the archons of the first class is mild, but that of those of the lower order is full of fluctuation. That of the souls changes with innumerable motions.

THE SUPERIOR RACES AND MATTER

Nevertheless, that which operates to purify the souls (from impurity incident in the realm of generated existence) is complete in the gods, but is simply of an exalting character in the archangels. The angels only loosen the bonds which fasten them to the sphere of matter. Dæmons draw them into the realm of nature,¹¹ and the half-gods bring them down into the province of the operations of the senses. The archons either entrust them with the charge of things pertaining to the cosmic world, or with the dominion of those belonging to the realm of matter, as the case may be. Souls, when they appear to the Beholders, attract in some manner downward to the sphere of generated existence.

10. The divine essence was anciently described in every religion as fire, and so the "eternal fire" was preserved in temples and on altars, as its symbol. Hence, the *Chaldaean Oracle* commands: "When thou shalt behold the Very Holy Fire without form, shining in flashes down into the depths of the world, then listen to the Voice of the Fire." Zoroaster at the Altar and Moses on Mount Sinai (Deuteronomy IV, 4) are described as hearing the Voice of the Supreme Being from such a source.

11. Minutius Felix remarks that "the dæmons bear downward by heavy weight, and turn from God to material conditions." The *Chaldaean Oracle* also says: "When bewitching (magnetizing) souls they always draw them away from the Sacred Rites." Much that is considered spiritual, and even divine influence, is of this character.

And, further, this fact is to be kept in view: that everything of the visible likeness that is pure and stable thou shouldst attribute to the Superior Races. Whatever of them is very brilliant and firmly fixed in itself, ascribe to the gods. Whatever is luminous and nevertheless exists as by something else than itself, impute to the archangels; and whatever remains in a different form assign to the angels. Whatever is borne along as by a breeze and is not stably fixed, but is permeated by alien natures, all which is conformable to the inferior orders, is to be credited to some foreign source.

This classification, however, may also be made according to the difference of the commingling. For with the dæmons emanations from the planetary worlds are mingled and are borne along unsteadily by the motion of the astral world. With the half-gods, groups of spirits belonging to the department of generated life are again mixed up around which they are also themselves constantly in motion. The cosmic archons likewise remain exhibiting the cosmic character which they possess; but those archons that belong to the realm of matter are filled with exhalations of the material region. Souls are infected with extraordinary defilements and alien spirits. With these accompaniments each of these races exhibits itself at the epiphanies.

To thee it will be no unimportant evidence that on these occasions there is in the case of the gods a consuming of matter all at once as by lightning. With the archangels it is destroyed in a short time. In the case of the angels there is a loosening and leading away from it. With the dæmons there is an arranging of it in an orderly manner. With the half-gods it is to be observed that they become adapted to it in due measures and give careful attention to it ingeniously. The archons that rule the planetary worlds are placed with it as though they were superior, and so shine forth as from themselves; but those of the realm of matter exhibit themselves as entirely filled up from matter. As for the souls, those also, that are pure manifest themselves outside of matter, but those of the opposite character are encompassed by it.

BENEFITS DERIVED FROM INITIATION

Moreover, the benefits acquired from the manifestations, are neither all alike, nor do they have the same fruits.¹² The advent of the god imparts to us health of body, virtue of soul, purity of mind, and indeed, to speak to the point, the leading of everything in us upward to its own first principles. It not only takes away the cold and destructive quality in us, but it augments the vital warmth and makes it more potent and predominant. It likewise brings everything into accord with the soul and mind. The light not only shines in the mental constitution, but it also exhibits that which is not body as body; to the eyes of the soul through those of the body.

The coming of the archangels likewise brings the same benefits, but it does not give them at all times, nor to all persons, nor such as are sufficient, or complete, or that may not be taken away; nor does the light shine in a manner equal to what is beheld at the manifestations of the gods. The presence of the angels dispenses benefits as if making a distribution of them, and the energy through which it is manifested comes far short of including in itself a perfect light. That of the dæmons weighs down the body and chastens it with diseases, drags down the Soul into the realm of nature, and also fails to remove from bodies the sensibility born with bodies, detains in this region those who were hastening toward the fire, and does not set free from the bonds of Fate. The appearing of the half-gods is similar in various respects to that of the dæmons, but it differs in this respect, that it arouses the individual to noble and important deeds. The display of the cosmic archons at the autopsyia imparts advantages of a general character and everything pertaining to the business of life; and that of the archons of the realm of matter extends benefits incident to the sphere of matter, and such works as pertain to the earth. Still further, moreover, the Vision of the Souls that are uncontaminate and established in the order of angels is elevating in its influence and salutary to the soul. It likewise imparts a sacred hope and bestows those benefits to which a sacred hope aspires. But the Vision of Souls of a different quality produces a tendency downward into the sphere of generated existence, corrupts the fruits of hope, and fills the Beholders with Perturbations that nail them fast to corporeal conditions.

12. The *Chaldaean Oracles* have this declaration: "From those descending from the Empyrean regions the soul obtains the soul-nourishing flower."

Chapter 6. The Order Exhibited at the Rites

NOTES:

Besides, there takes place at the Autopsies an exhibition of the order which those that are beheld, carefully maintain, namely:

That of the gods, having gods or angels around them.

That of the archangels, having angels either that precede them, keep in line with them, or follow after; or else being accompanied by another company of angels acting as an escort.

That of the angels exhibiting the peculiar operations of the order to which they have attained.

That of the good dæmons presenting for contemplation their own works and the benefits which they bestow.

That of the avenging dæmons displaying the forms of vengeance.

That of other evil dæmons encompassed by hurtful, bloodsucking and fierce wild beasts.¹

That of the archons (of the cosmos) exhibiting along with themselves certain regions of the universe.

That of the other class of archons attracting the disorder and discord of the realm of matter.

That of a soul that is entire and not held fast in a specific form; it is beheld around the whole cosmic region as a formless fire, indicative of the Soul of the World, entire, one, undivided and without form.

That of the purified soul; the glowing shape is seen, the fire pure and without mixture. Then are seen its innermost luminance, and the form pure and steady; and it follows after the upward leading guide rejoicing with hearty good will and itself by its operations showing its proper rank.

The soul, however, that bows, carries along with it the symbols of bonds and punishments, and is not only weighed down by groups of

1. "Sometimes," says Potter, "terrible apparitions astonished the trembling spectators" at the Perfective Rites. This was the case everywhere. In the *Chaldaean Oracles* mention is made of these direful creatures. They are called "dogs of the earth." "Thy vessel (the body) the chthonian beasts shall make their home." This implies obsession and evil influences from the spiritual world.

spirits belonging to the realm of matter, but it is also held fast by the anomalous disorders incident to that realm, and there are also seen dæmons of the generative order placing their authority directly before it.

In short all these races make their respective orders duly distinguishable, and they show at once the regions which have fallen to them, and the allotments in which they abide. Those that are of the air display aerial fire; the earthly ones a chthonian and darker light, and the celestials a more splendid luminance. All these races are distributed in these three regions (the earth, air, and superior heaven) in the threefold order of beginning, intermediary and last; those of the gods displaying the highest and purest causes pertaining to this threefold order; those of the angels being reckoned from the archangels; those of the dæmons being manifest as attendant upon these and those of the half-gods in like manner ministrant -- not indeed after the same services as the dæmons, but after other and different ways of their own. Those of the archons have the allotment which is set apart to them; to one class the superintendence of the cosmic world and to the other that of the realm of matter. Those of the souls are classed as the last of the superior races.

Hence they all indicate their places by themselves; the first classes having the first; the second class the second, and the third class the third, and the others are arranged as belonging to some of these.

OTHER PHENOMENA AT THE RITES

Meanwhile, the gods beam forth light to such a degree of thinness that the bodily eyes are not able to sustain it, but are affected in the same way that fishes are when they are drawn from a muddy and thick fluid into rare and transparent air. For the men, the Beholders of the Divine Fire not being able to breathe because of the thinness of the fire, become enfeebled as they come to the sight, and are excluded from natural respiration. Archangels also give forth a luminant atmosphere which is not endurable for breathing; yet they neither shine with the same pure light, nor are they as overpowering as the gods their superiors. The presence of the angels makes the temperature of the air endurable, so that it is possible for the theurgic priests to approach them. In the case of the dæmons there is nothing to affect the air, and in consequence the atmosphere

around them does not become more tenuous; a luminosity does not precede them, in which their form might become visible from being taken and fixed by the air, and there occurs no radiation around them. In the case of the half-gods, certain parts of the earth are moved as by an earthquake, and noises echo around; but the air does not become at all thinner, or unsuitable for the theurgic priests, so as to render it impossible for them to endure it. In regard to the archons, whether those of the cosmic worlds or those that belong to the realm of matter, an assemblage of many luminous apparitions, hard to endure, surrounds them; but there occurs no attenuation of the air, such as is incident to the supramundane region, or to the Zodiacal signs on high.² But with the manifestations of the souls the air is evidently affiliated more closely, and being united to them receives in itself their limitations.

stoixeía, are the signs of the Zodiac, which constituted an important feature in theurgy as allied to astrology.

ACQUIREMENTS FROM THE SUPERIOR RACES

Accordingly, at the last stage, when the gods appear, the dispositions of soul of those who are invoking them, realize a thorough removing of passive conditions and the transcendent perfection, and not only the energy superior in every respect, but they also participate in divine love and a tranquillity of mind, almost beyond estimation. When the archangels are beheld, these dispositions acquire a pure constancy of condition, spiritual insight and stable power. At the coming of the angels into view, they receive an allotment of wisdom and truth, and likewise of pure excellence, sure knowledge and order in harmony with these bestowments. But when the dæmons are contemplated the tendencies take on eager desire incident to the sphere of generated nature, and likewise not only acquire zeal for the completing of the Performances according to allotment of such exercises. If there is a view of the half-gods, then they are not only borne away by other such impressions, but also share in many anxieties of a character relating to a communion of souls. But when the archons are brought within purview, then movements are set up in the soul, cosmic or such as pertain to the realm of matter, as the case may be. And with the visions of the souls, there are brought into activity the generative appetites and natural solicitude as regards the care of the bodies and such other matters as relate to these.

In connection with these things, the apparition of the gods imparts sincerity and power, and likewise success in undertakings, and also gifts the greatest benefits; and at the appearing of the others

everything is bestowed abundantly as it may be consistent with the rank of the several orders. For example that of the archangels, gives the perception of what is true, not simply in regard to all things collectively but definitely in relation to specific matters, and this not at all times but occasionally -- not indefinitely to all or everywhere, but singly in a particular manner or to some special purposes. In short it does not confer power in like manner neither upon all, nor at all times, nor everywhere, but only sometimes and in some particular way. At the appearing of the angels, there are still narrower limitations than these in the circuit in the bestowing of benefits. The coming of the dæmons into view does not impart gifts good to the soul but either those of the body or which relate to the body. These they dispense wherever the order of the universe permits. According to the same conditions, the presence of the half-gods imparts benefits of the second and third order, aiming to acquire supervision of the entire polity of souls, but those of the earth and those of the cosmic realm. At the manifestation of the archons, the cosmic and the other class, the former confer blessings of a cosmic nature and those of this life; but those of the inferior rank bring out not a few advantages incident to the realm of matter, they exhibit to the Beholders things which contribute to the welfare of human life.

Thus we have set forth particularly the boons received from these superior races according to the respective order of every one, and have likewise made a complete answer to what thou hast asked in regard to matters of importance in relation to their appearings to view. So much, then, let us set forth respecting these subjects.

BOASTFUL SPEECH AND DECEPTIVE IMAGES

The matter, however, which thou hast brought to us for a decisive solution respecting these superior races, whether as thy own opinion or whether as what thou hast heard from others, is neither correct nor rightly expressed. Thou sayest: "It is a common thing for the gods and dæmons alike, and with all the Superior races, to speak boastfully, and to project an unreal image into view."

Such is not the fact as thou supposest. For a god, an angel, and a good dæmon (when they appear at the Rites) give instruction freely to human beings, in regard to their own essence, but never in addition, make use in their teachings, of any expression greater than their transcendent power or inherent good qualities. For truth is essentially coexistent with the gods as light is coexistent with the Sun. At the same time we affirm that a God is in no want of excellence or any virtue which can be added to him through words. Besides the angels and dæmons always receive truth beforehand from the gods;³ hence they never say anything else than this. Being every one of them perfect in their essence, it is not possible to add anything more to it by praising.

When, therefore, does the untruthful act of "speaking boastfully" mentioned by thee, take place? When there occurs some errancy in the theurgic technique, and the images which ought to be at the Autopsia are not, but others of a different kind are encountered, then the inferior races assume the guise of the more venerable orders, and pretend to be the very ones which they are counterfeiting;⁴ and in such cases they abandon themselves to boastful speeches and pretensions of power which they do not possess. For I think that if anything spurious grows out like an excrescence from the first beginning, there will a great mass of falsehood flow forth from the perversion. It is necessary, therefore, for the priests to learn this thoroughly from the entire arrangement among the apparitions, and being on their guard against this, they can detect and reject the misleading assumptions of these pretenders as not being spirits that are good and true.

It is not proper in the faithful judging of things to bring forward conspicuously the errors. In the case of other sciences or arts we do not pass judgment from the failures that may have occurred in them. Things, therefore, which through inexpertness in evocation are hardly ever performed quite successfully in ten thousand representations thou shouldst not characterize from the untoward incidents, but shouldst instead bring to notice something different in respect to them. For though the performances at the self-revealing display⁵ are such failures as thou sayest, boastful and false, those of the true adepts around the Fire are both genuine and true. For as in regard to everything else, the ruling powers begin first by themselves and furnish to themselves that which they bestow to others -- as for example, in essence, in life, in action -- so also supplying the truth abundantly to all beings, they are true first of all in respect to themselves and at the very outset show their own

3. Damaskios also declares that "a general distribution takes place from the One Origin of all things, and Plato calls this, the Truth."

4. Emanuel Swedenborg, in his *Memoirs and Spiritual Diary*, describes spirits of this character.

5. Greek, αυτοφαναισ δειξεωσ. Perhaps this refers to the fact also that fit the final vision witnessed at the Perfective Rite, or Autopsia, the Beholder was revealed to himself in the impression which it gave him. Certainly Plato and Alkibiades regarded it with different sentiments.

essence to the Beholders. hence, likewise, they exhibit the Autoptic fire to the theurgic priests. For it is not the operation of heat to freeze, nor of light to make dark or to hide anything from view, nor in anything else the function of which is to accomplish a particular thing, is there the power to perform some contrary operation at the same time. But on the other hand those that are not of that nature and are contrary to them in essence are able to receive these contrary impulses, or are naturally disposed to fall into evil.

We say the same things now in regard to phantasms, or apparitions.⁶ For if these are not themselves genuine, but others of the kind are so, that really exist, they certainly will not be among the self-revealing spirits, but are of the kind that display themselves ostentatiously as genuine. These participate in deception and falsehood after the manner of the forms that appear in mirrors; and they thus attract the understanding to no good purpose, in regard to matters which never will be true of the superior races but will be among fraudulent deceptions. For the counterfeit of that which really is, and that also which resembles it faintly, as well as that which has become a source of deception, are characteristic of the races that are genuine and distinct to the view. On the other hand the gods and those that come after the gods reveal true likenesses of themselves, but never project apparitions such as are formed in water or in mirrors. Why should they exhibit these phantasms? Would it be to bring evidence of their own essence and power?

On the contrary these things are not at all necessary. They become a source of error and deception to those who believe, and they draw away the Beholders from the genuine knowledge of the gods. What useful thing do they bestow on those who are contemplating these things in the epoptic vision? What profit can be derived from that which is false? Yet unless divinity has this nature will it project a phantasm from itself? How possibly can a race that is stable and firmly established in itself and that is the source of essence and that which is genuine, create in an alien seat, a deceptive counterfeit from itself? By no means, certainly, does a god either transform himself into phantasms or project them from himself into other things, but he causes to shine forth from himself true intuitions in the true moral nature of the souls. According to these facts, they also who accompany the gods are zealous in regard to the genuineness of the gods that appear at the Autopsias.

Next, however, thou affirmest that it is "a common thing for the gods and dæmons and other races to make likenesses and speak

6. Professor Taylor Lewis defines *phantasma* as signifying an apparition. Chrysippos, the philosopher, gives the following meanings: *phantasia*, imagination which leads to contemplation of the Cause or origin; *phantaston*, something to impress the imagination; *phantastikon*, a fancy or vain impulse from the mind proceeding from nothing truly imaginable; *phantasma*, a phantom to which we are drawn by fanciful attraction. Liddell and Scott would define a *phantasia* as an opinion presented from sensation; *phantaston*, as something leading to such opinion; *phantastikon*, as the faculty of such presentation; and *phantasma*, as an image presented to the mind by an object.

boastfully of themselves." Such a mode of speaking confounds all the races of superior beings with each other, and leaves no difference between one and another. For in this view of the matter all qualities will be common with them and nothing that is choice will be conceded to the exalted ones. It is more just, therefore, to ask by way of denial: "in what way, then, will the race of gods be superior to that of the dæmons?" But the fact is, that these races have no common plane: it is not imaginable, and it is not proper to argue from the last and lowest races and from the false steps among the last races, in regard to the first orders and the genuine impressions seen of them. Any one thus thinking in regard to these matters will come close to what is right, and will become acceptable to the gods.

BECOMING AT ONE WITH DEITY

[2.11. Cp. Luck 127.]

Thou also affirmest that "ignorance and delusion in respect to the gods is irreligiousness and impiety," and submittest the true doctrine in relation to these things. In all this there is no conflict of sentiment, but it is confessed by all alike. For who will not agree that the superior knowledge which is possessed of real being is most closely affiliated to the gods, but that the condition of not knowing falls infinitely far away from the divine causes of true ideals, sinking down to non-being? As, however, there has not enough been said upon this matter, I will add what is wanting; and because thy statement is made in a philosophic and logical manner rather than according to the working technique of the priests, I think it necessary to say something of a more theurgic character in regard to these matters.

Be it so that "not-knowing and delusion are discord and impiety." It does not follow on this account that the offerings and invocations which are made particularly to the gods, and also the Divine Performances are thereby made fallacies. For it is not the concept that unites the theurgic priests to the gods: else what is there to hinder those who pursue philosophic speculation contemplatively, from having the theurgic union to the gods? Now, however, in actual truth, this is not the case. On the other hand, it is the complete fulfilling of the arcane performances, the carrying of them through in a manner worthy of the gods and surpassing all conception, and likewise the power of the voiceless symbols which are perceived by the gods alone, that establish the Theurgic Union. Hence we do not effect these things by thinking.⁷

7. Here Abammon makes a new departure in the New Platonic philosophy. Plotinus and Porphyry had taught a system of doctrine analogous to the later Persian scheme, with the Absolute One at the summit from whom proceeded by emanation, the Over-Mind, the Universal Soul, and Nature. To this Absolute, there might, by philosophic discipline, contemplation and ecstasy, be attained for brief periods, the enosis or intimate union. Iamblichus, however, seems to discard this doctrine with its theory of impassiveness, and to make theurgic or sacerdotal virtues the condition of

excellence by which the divine part of the Soul exalts itself even above the Over-Mind, and becomes at one with the Absolute. Hence he inculcated the utility of religious rites and initiations as explained in the reply of Abammon. He was followed in this path by Eunapios, Syrianos, and by Proclus, the great light of the later philosophy.

For thus the spiritual energy will be of these things, and imparted from ourselves; neither of which suppositions is true. For even when we are not revolving these things in mind the sacred emblems themselves are accomplishing their own work, and the ineffable power of the gods to whom these emblems belong, recognizes of itself its own likenesses. This, however, is not from having been aroused by our intelligence; for it is not in the nature of things that those that encompass should be set in motion by those that are encompassed, nor things that are perfect by those that are imperfect, nor wholes by parts. Hence, the divine causes are not called forth beforehand into operation by our acts of thinking; nevertheless it is necessary to acknowledge these and also all the best conditions of the soul, and the purity pertaining to us as certain joint causes before existing. Yet the things which arouse the divine will as by authority are the divine countersigns themselves. Thus the activities of the gods are set in motion by themselves and do not receive into themselves from an inferior source any principle of their characteristic energy.

I have prolonged this discussion to this extent in order that thou mayst not be led to think that all command of the operation in the Theurgic Rites is from us, and that thou mayst not suppose that the genuineness of these performances is actually regulated by conditions in our acts of thinking, or that they are made false by deception. For although we may know the peculiarities which are incident to each race of the superior beings, we may fail to hit upon the truth in regard to their operations. Yet without this knowledge the mystic union never takes place; nevertheless the union and the knowledge are by no means the same thing. So, the divine purity is in no sense by means of the right knowledge, as that of the body is not through health; but on the other hand it is more completely one and more pure than knowledge. Nothing, therefore, of such qualities in us, or anything whatever that is human, helps in any way to the accomplishment of the divine exercises.

Accept this accordingly which indeed is said in addition but is a sufficient reply to thy whole conception in regard to technique of Theurgy. But those statements of thine have the same force with these in which thou acknowledgest that "the superior knowledge in respect to the gods is holy and helpful," and callest the not-knowing in respect to things revered and beautiful "Darkness," but the knowing of them, "Light" -- adding that "the former condition will cause human beings to be beset with every form of evil through ignorance and restlessness, and the other will be the source of everything beneficial." For all these things tend in the same direction with those which have been mentioned, and obtain a fitting notice with them. It is necessary, therefore, to pass them by. and to proceed with the inquiries respecting the Oracular Art, in order to resolve them.

[Twilit Grotto -- Esoteric Archives](#)

[Contents](#)

[Prev](#)

Iamblichus

[Next](#)

[timeline](#)