THE END OF THE BIRTH, AND THE CONSIDERATION OF THE STARS.

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Concerning the Mass and the Matter out of which Man was Made.

It follows next in order to consider how it comes about that external causes are so powerful in man.

It must be realised, first of all, that God created all things in heaven and on earth—day and night, all elements, and all animals. When all these were created, God then made man. And here, on the subject of creation, two remarks have to be made. First, all things were made of nothing, by a word only, save man alone. God made man out of something, that is to say, from a mass, which was a body, a substance—a something. What it was—this mass—we will briefly enquire.

God took the body out of which He built up man from those things which He created from nothingness into something. That mass was the extract of all creatures in heaven and earth, just as if one should extract the soul or spirit, and should take that spirit or that body. For example, man consists of flesh and blood, and besides that of a soul, which is the man, much more subtle than the former. In this manner, from all creatures, all elements, all stars in heaven and earth, all properties, essences, and natures, that was extracted which was most subtle and most excellent in all, and this was united into one mass. From this mass man was afterwards made. Hence man is now a microcosm, or a little world, because he is an extract from all the stars and planets of the whole firmament, from the earth and the elements; and so he is their quintessence. The four elements are the universal world, and from these man is constituted. In number, therefore, he is fifth, that is, the fifth or quint-essence, beyond the four elements out of which he has been extracted as a nucleus. But between the macrocosm and the microcosm this difference occurs, that the form, image, species, and substance of man are diverse therefrom. In man the earth is flesh, the water is blood, fire is the heat thereof, and air is the balsam. These properties have not been changed, but only the substance of the body. So man is man, not a world, yet made from the world, made in the likeness, not of the world, but of God. Yet man comprises in

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himself all the qualities of the world. Whence the Scripture rightly say, we are dust and ashes, and into ashes we shall return; that is, although man, indeed, is made in the image of God, and has flesh and blood, and is not like the world, but more than the world, still, nevertheless, he is earth and dust and ashes. And he should lay this well to heart lest from his figure he should suffer himself to be led astray; but he should think what he has been, what he now is, and what hereafter he shall be.

Attend, therefore, to these examples. Since man is nothing else than what he was, and out of which he was made, let him not, even in imagination, be led astray. The knowledge of the fact tends to force upon him the confession that he is nothing but a mass drawn forth from the great universe. This being the case, he must know that he cannot be sustained and nourished therefrom. His body is from the world, and therefore must be fed and nourished by that world from which he has sprung. So it is that his food and his drink and all his aliment grow from the ground. The great universe contributes less to his food and nourishment. If man were not from the great world but from heaven, then he would take celestial bread from heaven along with the angels. He has been taken from the earth and from the elements, and therefore must be nourished by these. Without the great world he could not live, but would be dead, and so he is like the dust and ashes of the great world. It is settled, then, that man is sustained from the four elements, and that he takes from the earth his food, from the water his drink, from the fire his heat, and from the air his breath. But these all make for the sustentation of the body only, of the flesh and the blood.

Now, man is not only flesh and blood, but there is within him the intellect which does not, like the complexion, come from the elements, but from the stars. And the condition of the stars is this, that all the wisdom, intelligence, industry of the animal, and all the arts peculiar to man are contained in them. From the stars man has these same things, and that is called the light of Nature; in fact, it is whatever man has found by the light of Nature. Let us illustrate our position by an example. The body of man takes its food from the earth, to which food it is destined by its conception and natural agreement. This is the reason why one person likes one kind of food, and another likes another, each deriving his pleasure from the earth. Animals do the same, hunting out the food and drink for their bodies which has been implanted in the earth. Now as there is in man a special faculty for sustaining his body, that is, his flesh and blood, so is it with his intellect. He ought equally to sustain that with its own familiar food and drink, though not from the elements, since the senses are not corporal but are of the spirit, as the stars are of the spirit. He then attracts by the spirit of his star, in whom that spirit is conceived and born. For the spirit in man is nourished just as much as the body. This special feature was engrained on man at his creation, that although he shares the divine image, still he is not nourished by divine food, but by elemental. He is divided into two parts; into an elemental body, that is, into flesh and
blood, whence that body must be nourished; and into spirit, whence he is compelled to sustain his spirit from the spirit of the star. Man himself is dust and ashes of the earth. Such, then, is the condition of man, that, out of the great universe he needs both elements and stars, seeing that he himself is constituted in that way.

And now we must speak of the conception of man, how he is begotten and made. The first man was made from the mass, extracted from the machinery of the whole universe. Then there was built up from him a woman, who corresponds to him in his likeness to the universe. For the future, there proceeds from the man and the woman the generation of all children, of all men. Moreover, the hand of God made the first man after God's own image in a wonderful manner, but still composed of flesh and blood, that he may be very man. Afterwards the first man and his wife were subjected to Nature, and so far separated from the hand of God that man was no longer built up miraculously by God's hand, but by Nature. The generation of man, therefore, has been entrusted to Nature and conferred on one mass from which he had proceeded. That mass in Nature is called semen. Most certain it is, however, that a man and woman only cannot beget a man, but along with those two, the elements also and the spirit of the stars. These four make up the man. The semen is not in the man, save in so far as it enters into him elementarily. When, in the act of conception, the elements do not operate, no body is begotten. Where the star does not operate, no spirit is produced. Whatever is produced without the elements and the spirit of the stars is a monster, a mola, an abortion contrary to Nature. As God took the mass and infused life into it, so must the composition perpetually proceed from those four and from God, in whose hand all things are placed. The body and the spirit must be there. These two constituents make up the man—the human being, that is, the man with the woman, and the semen, which comes from without, and is, as it were, an aliment, something which the man has not within himself, but attracts from without, just as though it were a potion. Such as the principle of food and drink is, such is also that of the sperm, which the elements from without contribute to the body as a mass. The star, by means of its spirit, confers the senses. The father and mother are the instruments of the externals by which these are perfected. In order to make this intelligible, I will adduce an example: In the earth nothing grows unless the higher stars contribute their powers. What are these powers? They are such that one cannot exist without the other, but of necessity one must act in conjunction with the other. As those without are, such are those within, so far as man is concerned. Hence it is inferred that the first man was miraculously made, and so existed as the work of God. After that, man was subjugated to Nature, so that he should beget children in connection with her. Now, Nature means the external world in the elements and in the stars. Now it is evident from this that those elements have their prescribed course and mode of operation, just as the stars, too, have their daily course. They proceed in their daily agree-
ment, and at particular epochs Nature puts forth new ones. Now, if this form of operation—of the father and mother—with this concordance meet together for the work of conception, then the foetus is allotted the Nature of those from whom it is born, namely, of the four parents—the father, the mother, the elements, the stars. From the father and mother proceed a like image and essence of flesh and blood. Besides this, from their imagination, which is the human soul, there is allotted the intellect, in proportion wherein the concordance and constellation have exhibited themselves. So, too, from the elements there is allotted the complexion and the quality of the nature. So, too, from the external stars their intelligence. As these meet, the influence which is stronger than the others, preponderates in the foetus, or else there is a mutual commingling of all. Thus man becomes a microcosm. The father and mother are made from the universe, and the universe is constantly contributing to the generation of man. In this way, there is constituted a single body, but a double nature, a single spirit, but a twofold sense. At length the body returns to its primal body, and the senses to the primal sense. They die, pass away, and depart, never to return. The ashes cannot again be made wood, neither can man from that state in which he is ashes be brought back so as to be man again.

Now we have traced the generation of man to this point as a general and universal probation of the whole of astronomy, in order that it might be understood from thence why the astronomer studies and gets to know men by the stars, namely, because man is from the stars. As every son is known by his father, so is it here; and this science is very useful if a man knows who is from heaven, from the elements, from father and mother. The knowledge of the father and mother lies at the root. The knowledge of the elements pertains to medicine. The knowledge of the stars is astrological. There are many reasons why these cognitions are useful and good. Many men are mere brutes, and yet make themselves out angels. Many speak from their mother, calling themselves Samuels or Maccabees. Many in their earthly complexion fast and pray, and call themselves divine. Many handle those things which are not really what they are said to be. Anyone who is an astrologer knows what that spirit is which speaks and is seen. It is matter for regret that many hesitate between the two lights, culling and stealing from each in order to make themselves conspicuous. The spirits are known, indeed, to each, but in a different way, and this should not be so. But though things are thus, man is the work of God, but one only is His very son, that is, Adam. Others are sons of Nature, as Luke in his genealogy recounts of Joseph, that he was the Son of Helus, which Helus was the son of Mathat, which Mathat was the son of Levi, and so on back to Adam; yet there is no mention of the son of God. Thus man is a son in Nature, and does not desert his race, but follows the nature of his parents, the stars. Now, he who knows the father and mother of the stars and of the elements, and also the father and mother of the flesh and blood, he is in a position to discuss concerning that offspring,
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concerning its nature, essence, properties, in a word, concerning its whole condition. And as a physician compouds all simples into one, preparing a single remedy out of all, which cannot be made up without these numerous ingredients, so God performs His much more notable miracle by concouring man into one compound of all the elements and stars, so that man becomes heaven, firmament, elements, in a word, the nature of the whole universe, shut up and concealed in a slender body. And though God could have made man out of nothing by His one word "Fiat," He was pleased rather to build man up in Nature and to subject him to Nature as its son, but still so that He also subjected Nature to man, though still Nature was man’s father. Hence it results that the astronomer knows man’s conception by man’s parentage. This is the reason why man can be healed by Nature through the agency of a physician, just as a father helps a son who has fallen into a pit. In this way Nature is subjected to man as to its own flesh and blood, its own son, its own fruit produced from itself; in the body of the elements wherein diseases exist; in the body of the spirit, where flourish the intelligence and reason; and the elements, indeed, by means of medicine, but the stars by their own knowledge and wisdom. Now, this wisdom in the sight of God is nothing; but the Divine wisdom is preeminent above all. So the name of wisdom differ. That wisdom which comes from Nature is called animal, because it is mortal. That which comes from God is named eternal, because it is free from mortality. These two parts, therefore, seemed to me necessary to be treated before I commented upon astronomy itself, so that from these universal proofs the whole foundation might be the more easily gathered.

The following are the numbers, religions, and faculties of the whole of astrology, which are created naturally and artificially. Neither more nor fewer than these exist essentially and spiritually. Their names and differences are as follows:—i., Astrology; ii., Magic; iii., Divination; iv., Nigromancy; v.,

* In an exceedingly obscure treatise on The Foundation of Wisdom and the Sciences, Paracelsus thus delivers himself upon the subject of sapience and knowledge: Whosoever undertakes a treatise on the foundation of wisdom, so the same before all things should admonish or teach the reader concerning the origin of the sciences and of sapience. So also the physician who has decided to write concerning diseases must first explain from what foundation he writes, and the author whom he follows, as also how he teaches, in order that the same may be proved in the case of diseases. For out of these the probity and truth of his doctrine and science can be judged. Similarly, we who are about to treat of the foundation of the sciences and the arts must necessarily teach their origin, whence they have proceeded, and whence they are to be learned. Having done this, we must proceed to explain the matter itself. This book treats not of corporal matter but of things invisible, that is, of reason itself. Hereof I have been impelled to write, seeing that many persons before me have supposed many kinds of wisdom, whereas, so far as regards man, there is only one wisdom; for how can one carpenter differ from another carpenter when both construct the same house, both use the same ax, and both have one method of building? There is one compass. Concerning this, it must be stated in a treatise on science that two compasses are not to be used, for the compass is one and not two. In the same fashion, the carpenter, the quarryman, and the bricklayer can use no compass different from this. Thus the house of wisdom neither can nor ought to be established except upon one foundation. And as the builder’s art is defined by one circle, one number, one line, one square, so also through all methods there is one wisdom; and as the distribution takes place from one circle into a triangle, quadrangle, etc., which, however, are all one circle, the same is to be understood concerning the distribution of sapience. So also, as heaven, earth, air, and water use one and the same line, thus according to one line all wisdom is educated and extended. And as all men and all things are numbered by one number, so there is one number of wisdom itself, nor is any other beyond it to be taken. But inasmuch as a line is drawn by a free hand, yet by no means a correct one, or a circle, also by no means accurate, is described by hand, etc., so also lines, circles, and other figures proceed from sapience, but are by no means correct. For such sapience is by no means a true circle, quadrangle, or line. Hence I have determined to treat shortly of the foundation of science and wisdom, whence they proceed, what they are, and who bestows or imparts them. Artificers are greatly in need of the knowledge
Signature; vi., Uncertain Arts; vii., Manual Arts. What will be handled in each religion, and what the religion itself is, seek in the sequel.

ASTROLOGY.—This science teaches and treats concerning the whole firmament, how it stands with the earth and with man according to the primateval order, and what is the connection between man, the earth, and the stars.

MAGIC.—This science brings down and compels heaven from above to stones, herbs, words, etc. It teaches also the change of one thing into another, as well as the knowledge of the supernatural stars, comets, etc., and what their signification is.

DIVINATION.—This science is from heaven to man without any formal institution, so that he knows how to speak of things future, present, and past, though he has never looked into those things himself, and speaks nothing save what heaven impresses upon him. This science is most of all seen among simple persons.

NIGROMANCY.—This treats of sidereal bodies, which are without actual body, flesh, and blood. This operation stands related to the necromancer as a servant to his master, the latter commanding the former.

SIGNATURE.—This science teaches one to know the stars, what the heaven of each may be, how the heaven has produced man at his conception, and in the same way constellationed him.

UNCERTAIN ARTS.—These sciences are without any principles on which they rest, or from which they proceed, and are ruled by the imagination, offering a new spirit and a new firmament by which they work.

MANUAL ART.—This science teaches the preparation of instruments for all astronomy, and with slender material expresses or comprises the form of the stars, and brings heaven and earth into one figure.

For the sake of fuller understanding I will add how many species each religion has, in this way:

of such foundation, for what else is sapience but an art or science which one man has derived from another. He who by counsel flourishes in prudence, what has such a man learned except the art of provident wisdom, which another man does not know? Thus, the artifex has a skill in regulating the fire in which the tailor is completely wanting. This, therefore, is his art. Hence in different persons there are different arts. What, therefore, is science save art? It becomes this art to proceed out of a circle, out of a line, out of a number, for this gives a mode, and thus a mode obtains in arts. From the individual art the turner derives his special mode, and this also is true—the line, the circle, etc., give a mode of wisdom, and the said mode is wisdom itself. Further, sciences are distributed after man, methods, nor could they all consist in one. One man knows one thing, and one another. No person can know and accomplish everything: Who is familiar with, who performs all things? And as no one perfects two labours in one labour, but it is necessary that one thing only should be performed at one time, so the case is the same with the arts and sciences. For the sciences are so extensive and so profound that they cannot be contained and held by one brain. One part is given to one, a second to another, etc. As in one street of a city there are many gold beaters, in another many shoemakers, and in a third many tailors, so there is an analogous distribution of the sciences. Now, all undertakings proceed from one fount; from one fount flow all works and all sciences. Their ramifications are distributed like fruit on a tree, none of which can so separate itself as to deny that it was produced with the others from the sage tree. If a guide and teacher be needed in this kind of wisdom, so that the source of a writer's instruction may be known, it becomes right and just that I should divide this discourse into two parts. The sapience of man is twofold—one relating to the soul, the other to the body. Having made this distinction, it is necessary that we should understand the animal, that is, the Corporeal, and also, so to speak, the mental, that is, the eternal. But as we have elsewhere described the origin of the animal man, so here we shall chiefly concern ourselves with the man which is spiritual, and here is explained the invisible source of science and wisdom. The rest of the work, which contains several treatises, and is at the same time only of a fragmentary nature, attributes, as might be expected, all wisdom to God, for man has nothing of himself. Man, however, is the heir of heaven, and the world exists solely for his benefit. It further divides wisdom into the animal and the angelical, and affirms that men themselves are angels, and are before all heaven and all angels.
Astrology has three species, as referring to man, the inferior bodies, animals.

Magic has six species. It belongs to comets, images, gematria, characters, spectres, incantations.

Divination has five species, dreams, brutes, the mind, speculation, phantasy.

Nigromancy, of which there are three species, material visions or spectres, astral spirits, and inanimate, phantastical bodies, that is, those assumed by the dead or by lifeless things.

Signature has three species, chiromancy, physiognomy, and proportion.

Uncertain Arts, of which there are four species, geomancy, pyromancy, hydromancy, ventinina.

Manual Art has five species, arithmetic, geometry, cosmography, instrument, sphere (a mathematical instrument).

The Interpretation of the Species according to each religion.

ASTROLOGY—THE FIRST RELIGION.

This science embraces three species in which it is occupied. It operates against man, against elements, against animals. For since heaven and the lower bodies are mutually connected, the heaven teaches us to know the lower bodies by means of a figure which represents the whole heaven. From this figure is inferred the property of the inferior bodies, and what effect heaven produces in those inferior bodies.

MAGIC.

OF COMETS. This species teaches us to recognise all these supernatural signs in the sky, and to understand what they signify. Of this class are comets, halos, and the other figures of the sky. This science is founded on the Apocalypse, on dreams, and on the saying of Christ, "There shall be signs in the sun, moon, and stars." Since all these signs are supernatural, they refer not to astrology, but to magic.

OF IMAGES. This science represents the properties of heaven and impresses them on images, so that an image of great efficacy is compounded, moving itself and significant. Images of this kind cure exceptional diseases, and avert many remarkable accidents, such as wounds caused by cutting or by puncturing. A like virtue is not found in any herbs.

OF GAMAHEI. These are stones graven according to the face of heaven. Thus prepared they are useful against wounds, poisons, and incantations. They render persons invisible, and display other qualities which, without this science, Nature of herself cannot exhibit.

OF CHARACTERS. These species are words which are either spoken or written. They have power against all diseases, which they also avert. They divert misfortune and all accidents, they set free prisoners so that they are loosed from their chains, and produce those effects which Nature itself is not able to bring about, but only magical science can accomplish.
Of Spectres. This species exhibits the likenesses of men, so that something appears which is not really present. These visions with their signs are produced by night, not by day, and lack the body, blood, flesh, soul, and spirit of man.

Of Incantations. This species teaches how to turn men into dogs, cats, etc. It teaches a man how to convert himself into all kinds of appearances and forms. It renders people invisible, changes the minds of men at the will of the artificer, impels, leads, and directs impressions and generations according to his pleasure.

Divination.

Dreams. If anything is presented to a person by means of a dream, be it present, future, or past, be it knowledge, a treasure, or any other secret, it bears reference to this art. It can direct the stars to a dream, so that anything may be thereby revealed.

Brutes. This species teaches us to distinguish the prophecies which come from animals, so that man may see and understand what the heaven does or is about to do. It operates also in fools, in animals, and in other simple beings.

The Soul. This species refers only to the mind of man, so that by chance and not by premeditation it is suggested to the mind of man what he ought to do. This species is of great importance, and should be studied among the very first by man, so that he may know what the mind suggests to him from its true foundation.

Speculation. If any one carefully weighs and speculates, and, by means of a strong imagination, finds what he seeks, it ought to be referred to this species. It arises from the stars, which are occupied about man and teach him.

Phantasy. If any one in mere sport finds out or learns anything, this also is from the star, when it is matured. This often reveals many things such as treasures, mines, and others which are hidden, operating without any previous knowledge or investigation, and benefiting him who does not seek it.

Nigromancy.

Visions. This species sees in crystals, mirrors, polished surfaces, and the like, things that are hidden, secret, present or future, which are present just as though they appeared in bodily presence.

Astral Spirits. This species teaches how to deal with sidereal spirits separated from the body, so that they may be compelled to serve men like slaves.

Inanimates are men without a soul produced by the stars, dwelling and conversing with men and doing the same as they.

Signature.

Chiromancy, by which the star is exhibited in man with that appearance in which the heaven was at the time of his nativity. It appears in the hands, feet, and other lines and veins of the body, shewing themselves differently in different bodies.
PHYSIOGNOMY. This species teaches how to know a man by his countenance, manners, and gestures. This also has for its cause the hour of birth, which signs a man, and by those signs forms his nature.

PROPORTION. This species judges the properties from the general habit of a man, whether he be lame, too tall, too short, etc.

UNCERTAIN ARTS.

GEOMANCY. This science is practised with a free mind without foundation or certain knowledge or signs (tesserae). It agrees with astrology.

PYROMANCY. This species is fortune telling by fire. By fire is seen what is the motion of the heaven, what its nature and condition. In this the moon is principally consulted.

HYDROMANCY. This species teaches how to see in water certain secret and hidden things, closed and sealed letters, and persons who are travelling in distant countries, whether they are living or dead. This operation proceeds from the constellation of the new firmament, by means of imagination.

VENTININA. This teaches how to determine from the wind what the future state of the heaven will be as regards man, whether good or bad, fruitful or sterile, and other similar things in the future which cannot be determined by Nature.

MANUAL ART.

ARITHMETIC. This species teaches how to find the number of heaven and earth in the stars and the like.

GEOMETRY teaches how to measure the height of heaven and earth, and of the things contained in them.

COSMOGRAPHY teaches the situation and distance of all things, the manners and nature of peoples.

INSTRUMENTATION. This species teaches how to make instruments, with which is known how heaven and earth are connected.

SPHERE. This species teaches how to learn by means of an instrument what is the knowledge and correspondence of heaven and earth.

With this brief discourse I have endeavoured to describe the different species of religions that astronomy itself may thus be more rightly understood. All these make up astronomy. But how each one may be proved is afterwards described, with this view, that it may be clear that astronomy is no inconsistent or mendacious science, but that it is based on a solid foundation drawn from the light of Nature itself; which, indeed, is necessary for establishing all truth and knowledge.

PROOF IN ASTROLOGICAL SCIENCE.

Having treated of the generation of man we must now deal with his sustenance, and in this way astrology will be sufficiently proved. There is a certain congenital virtue in man which attracts into man from the external

*The proofs in astrological science, magic, and divination are wanting in the treatise, and the deficiency has been supplied from another work, the Explicatio totius Astronomiae, which duplicates the Hermetic Astronomy (Interpretatio alia Astronomiae). It has been thought advisable at this point to compress somewhat the prolixity which further obscures the original.*
sphere. Now, from that which is attracted man is sustained, and he is well and ill according to that which he has attracted. The attractive virtue is twofold, one of the elementary body, the other of the sidereal body. The desire of man for sustentation is to be understood as follows: The rays of the external sphere penetrate to us; the internal economy of man accomplishes the rest. Thus the sphere extends its fruits from the radix even to the outward locus. Hence it follows that there is a certain nature, namely, hunger and thirst, which is implanted in us and compels us to eat those fruits. So do the rays of this sphere enter us. Now, even as the food of the physical body comes to us from the elements, so is the sidereal body supplied by the constellation with all science, all arts, all prudence. Man is formed in such a manner that he should derive all his knowledge in the same way as he gathers fruit from a tree. Thus originates music, the metallic art, medicine, agriculture: whatsoever the earthly body requires, that he finds in the wisdom of the stars, and all wisdom, whether good or bad, is derived to him from the stars. Two things only, namely, justice and holy scripture, proceed immediately from the Holy Spirit. In the stars then is the whole light of Nature founded. For as man seeks food from the earth in which he was born, so also does he seek it from the stars in which he is likewise born. Thus the wisdom to which he is born is twofold—one is animal—but of the other Christ said, "For this I was born," as if He had affirmed "I was born in the Eternal Wisdom." The wisdom of earth should be employed only over carnal matters; the other and higher wisdom should be learnt and employed according to the words of Christ.

Now, the sidereal wisdom is foolishness before God, whence comes that saying: The wise man rules the stars, in the sense that eternal wisdom governs the animal. Thus natural wisdom is given to the body and not to the soul. Those things, therefore, which concern the soul are by no means to be polluted by the light of Nature. This must only be used with Nature. By the light of Nature all arts and operations have been invented. In the mansions of the planets there are workmen who have taught all other workmen, and they, indeed, are the best of all, for they have their arts implanted from birth. These, were they men, would everywhere forge iron and handle it as if it were wax. Mortals as yet have not learnt this arcanum, but they would do so did they drink from the true fountain. So also masons dwell in the habitations of the planets, from whom all other masons learn, and if they did this fully all matter would be plastis in their hands. Thus the firmament formed by God is our perfect instructor in all the arts if we refer to their true source. Thus, too, the palmary physician is in the firmament, who is acquainted with all diseases, and even sees those things which are hidden from our eyes. God created him such that he might beget physicians on earth. Now, concerning evil sources, there are unskilled artificers in heaven even as on earth. This ignorance and clumsiness may be discerned even by the animal wisdom, which is given for this end, that the good and
not the bad may be chosen. So does the natural light lead up to the higher light. Further, Lucifer in heaven made himself other than he was created, together with his companions, and the same thing can also take place in the stars. Hence contrary conceptions may arise, adverse and perverse arts. We must not, therefore, believe every spirit, since of spirits there are two kinds, even as there are two kinds of angelic intelligences—those who remained as they were and those who fell from their first estate. Astronomy is important, in that it teaches us to discern between these two kinds of spirits. This same science also contains a great arcana, nor can anything be learnt without it. Wisdom is eternal and natural. The eternal is immutable and constant; the natural, from its mutable conception, generates a false spirit which misinterprets scripture. But if astronomy is acquainted with this, and if, indeed, nothing is so hidden as not to be revealed thereby, who shall not extol it with the highest praises?

It has already been shewn after what manner man was made, how he possesses hunger and thirst, an elementary and sidereal body, to produce an appetite for nourishment, and finally that he tends to that which was implanted in him at conception. Hence it follows that such virtue, nature, property, and condition, and finally all the concordance and constellation, can be described by the astronomer, for in this way various nativities are constituted, and hidden things are prognosticated. In all who live according to Nature nothing is hidden from the astrologer, and thus for the generation of man a figure of heaven is erected, in order to know the properties of the stars, as also the particular mode. Understand, therefore, concerning astrology that it knows the whole nature, wisdom, and science of the stars, according as they perfect their own operation in conception and constitute an animal man. The astrologer can easily describe a man or an animal by reason of such a conjunction and concordance. But if astrology be fundamentally and properly known, and the nativities of infants be erected rightly according to the mode of the influence, may evils will be avoided which would otherwise be occasioned by the unpropitious constellations.

Proof in the Science of Magic.

In the first place let us define the nature of Magic. It is that which brings celestial virtue into the medium, and thence is able to perfect its own operation. The medium is the centre. The centre is man. By means of man, therefore, the celestial force can be transmitted into man so that in man may be found such an operation as the constellation itself can produce. Moreover, in magic there is a further operation which it performs itself while exercising its art, that is to say, while the nature itself of the constellation does that which the magus ought to do. If the magus be himself the medium and centre, and, what is more, be capable of performing the operation of the constellation for man by means of man, it is in addition given to this art to produce another medium which is to be understood as a subject, by which
The Hermetic and Alchemical Writings of Paracelsus.

subject that operation is just as well performed as by man, who is the true medium. Thus in magical science there exist two operations, one which Nature herself produces, selecting man as the instrument, and as the recipient of her influence, whether bad or good, the other operates by means of arbitrary instruments, such as statues, stones, herbs, words, also comets, similitudes, halos, and any other supernatural generation of the constellation. Thus Nature herself is able to prepare her magical powers and perform her own operations by their means, as, for example, when something extraordinary takes place amidst a rude populace and is referred to miraculous agency, whereas it is only Nature who has worked magically.

Whatsoever Nature is able to accomplish in a foreign body, the same also can man accomplish, if he direct his operation so that conception can be attained, namely, the image, having neither flesh nor blood, and being like to the comet, so that the words and characters possess their own virtues equally with medicaments. It is, in like manner, possible to bring about such a condition in herbs and gamaei, that they become like to the planets and the dwellers therein. Now, it is no matter for astonishment that man accomplishes such things, for if it be true, as the scripture says, that ye are gods, we shall certainly be superior to the stars. If the stars as a fact are found to govern the majority of men, that is because men have abdicated their power as gods; few, indeed, are those who have exercised gifts such as those of the apostles and saints. The difference between the saint and the magus is this, that one operates by means of God and the other by means of Nature. Magic is a sublime science, and by reason of its operations is very hard of attainment. We must have regard to the word of Christ, which passes not away, when He said; "If ye believe, ye shall accomplish more things than these." Now, if we can exceed that which is accomplished by Christ, we can also exceed that which Nature accomplishes, seeing that she was created on our account and is therefore in our power. The wise man rules Nature, not Nature the wise man. For the same reason we can accomplish more than the stars. In us, then, should abound so great a wisdom that we shall thereby control all things, not only firmamental virtues, but also living animals which yet are much stronger than man. The will of man extends over the depth of the sea and the height of the firmament.

Nature herself is a magus. If about to announce anything, she creates for herself messengers, such as comets and other celestial signs. The magus man is comparable to the physician. The physician knows the hidden virtues of herbs, but the magus the hidden potencies of the stars. The physician extracts the virtues of herbs, and produces a remedy which is small in weight but represents the powers contained in a whole field of vegetation. The magus can transfer the powers of a whole celestial field into a small stone, which is called the gamaeus. As the physician infuses herbal virtues into the sick man, and so heals his disease, so the magus infuses into man the heavenly virtues just as he has extracted them. Medicines are renewed
yearly, but the stars have their exaltations in place of a summer. The sun is the highest grade of diurnal light, plus the congenital heat which belongs to it. How shall this light and heat be brought downward by means of man into a subject, so that its light will be intolerable to the eyes and sense shall scarcely be endured its heat? This takes place in the sphere of the crystal, which then is termed Beryl.

If the Magus can draw down virtues from heaven and infuse them into a subject, why should we be unable to make images conducive to health or disease? If poison, and the rest, can arise from earth, it can issue also from heaven. But why should not similar things take place in the case above, whether the subject be images, herbs, stones, or woods? The birth corresponds to what is sown in the constellation, and it is not man alone who operates such things; Nature also variously exercises herself. But if it be possible to Nature, why not also to man? Let Nature be an example to us. As she works we must follow in imitation. Herein lie hidden medical science, all artifices, all arts, all animal industries. It frequently happens that Nature advances some person beyond the knowledge he can derive from man, who also by skill and industry surpasses all the rest. Such a man is born like the comet, which differs from other stars. Thus it becomes possible that the Magus also, by means of magic science, may produce such an industrious man like a comet. These are the mysteries and the great things of God. The firmament, by means of the magi, exhibits the glory of God. By means of the magi out of Satra and Tharsis, by the ascendant of Christ in Bethlehem, is made manifest whatsoever the firmament and heaven do reveal in the Arcana of God.

Proof in the Science of Divination.

Astronomy creates herself, and from herself performs astronomical operations which do not require art and industry. This mostly takes place among those who are of a good and honest disposition, as also temperate. The ancients preserved both their bodies and souls from pollution, so that they might more successfully perform operations of this kind in themselves. This is divination. When men, having no knowledge of astronomy, perform such operations, they are considered miraculous, and the operators are regarded as gods. The operation is revealed by dreams, by the soul, by speculation, and by animals. Divination was of much importance among the ancients. It is a part of astronomy, but it is not a science, for the operation occurs spontaneously. It is often said in common parlance: “My angel told me this.” Here the operation is called an angel, as if it took place by God; it is ascribed to the angel, as if to a medium between God and the man. At the same time, the whole operation is merely celestial. Now this is the origin of divination. Man possesses a sidereal body united with an external constellation. These two communicate when the sidereal body is not affected by the elementary. In sleep, when the elementary body is quiescent, the sidereal body performs its functions. Hence arise insomnia, according as the
constellation operates them, and as the constellations are badly or well disposed, so also are the insomnias. When the constellation and the sidereal body are favourably co-ordinated, future things are truly predicted. In this manner, also, many remedies have been discovered which prevail over different diseases, also hidden treasures and other concealed things, so that scarcely anything can be compared to this very great science. The firmament foreknows all future things, nor does anything escape its knowledge, whether of things past or things present. If a sidereal body of this kind be found suitable by the constellations, and if the constellations be prepared, many marvels are manifested, both present and past. In this manner old men and women, unendowed by any knowledge, as it were by their simplicity and fatuity, have often made prophecies which the event marvellously verified.

In the same way, also, many have become learned men, who, having attained a suitable sidereal body, have sedulously exercised themselves in their native influence. Hence it happens that they at last draw down upon themselves the influence of their native constellation, just as rays from the sun. So an admirable science, doctrine, and wisdom are discovered, yet is the whole animal alone, not from on high, but taken from the stars alone. Heaven being thus constituted, and producing for itself a sidereal body, there arise many great minds, many writers, doctors, interpreters of Scriptures, and philosophers, according as each is formed from its constellation. Their writings and doctrines are not to be considered sacred, although they have a certain singular authority, given by the constellation and influence, by the spirits of Nature, not of God. Operations of this kind sometimes proceed from the mind of man in a stupendous manner, when men, changing their heart and soul, would make themselves like to the saints being made such by a drunken star; whereas wine changes man, so also these are changed. It is, therefore, worth while to understand this sort of astronomy. Intoxicated writers of this kind lead many astray; they are wanderers in the Spirit of God as well as in the Light of Nature, flitting about like dreams. Many things are done by these which yet are of no moment, nor can be understood by others.

The force and efficacy of the constellations impresses itself upon brute animals, for whatsoever lives contains in itself the sidereal spirit, and wherever the operations are, there they are manifested. So the clamour of peacocks presages the death of their owners. For no man dies without the previous indication of portents. When a man is about to die the constellation within him loses its operation, and this loss takes place by means of a sign or a great mutation. So the stars shuddered at the death of Christ. From motions taking place in Nature, the death of every man can be prognosticated. Knockings in houses will sometimes precede the death of some occupant, yet these are not the work of spectres, but are natural operations, which in this manner are accomplished in men by means of the stars. The stars singularly sympathise with man, for man has been so formed by God that the whole
firmament is consensitive with man, and out of compassion gives its presages to his grief.

Proofs in Nigromancy.

Regard, in due order, nigromancy, so that it may be possible to learn and judge sidereal spirits and those who have no soul. The judgment is directed to that whereof we proceed to speak. The man who buries a treasure in the earth and hides it has all his mind intent upon that treasure. If he dies, his elementated body is buried, his sidereal body withdraws from it, and walks about on the earth up to the time when its decay is complete. This body carries about with it the thoughts and the heart of the dead man. Hence, as may be inferred, it keeps itself in the neighbourhood of that place where the treasure has been buried, about which the heart of the dead man was anxious. Such sidereal spirits are constantly seen at or near the place where such treasure is. The same thing occurs in other matters about which anybody has been anxious with the whole desire of his heart, whether it has been food, or drink, or debauchery, gambling, or hunting. In all these things the spirit acts for the imagination of that heart, and it does the same thing in a shadowy way after death, until the star consumes that spirit also, as the elements have consumed the body. Hence it follows that the necromancers get to know these sidereal spirits and to ascertain for what reason they are walking about in one place or another. In the same way, they explain the nature of lemures, giants, and gnomes. Nigromancy is the philosophy of spiritual sidereal bodies, and of inanimate beings who are, nevertheless, human, as onagri, nymphs, lemures, etc. The man who busies himself about these is a necromancer. The same is the case with exorcists who adjure bodies and inanimate beings of this kind. They differ from necromancers in this respect, that the exorcists are occupied with bodies obsessed by the devil, while the necromancers find their occupation, both naturally and philosophically, with those who are not obsessed. The ignorance of men has confounded exorcism with necromancy, and taken them to be one and the same. However, their distinction has now been settled. Moreover, I have determined to say nothing about exorcists here; it will be better to relegate them to the devil, whose servants they are. But I would wish to commend necromancy to you as a remarkable natural science, which produces some marvellous effects, since by means of sidereal spirits are laid bare the very hearts of men, shewing how they are inclined, what they long for, and what their ambitions are.

It is, moreover, pleasant and delightful to rightly understand nigromancy. The knowledge of nymphs, also the discovery of lemures, gnomes, and giants, is very subtle and ingenious. Indeed, the philosophy of these four inanimate generations is a truly noble one, which many babblers oppose and prefer their own nonsense to it. Since God is wonderful in all His works, it is more than likely that, one of these days, the temerity of these people will be brought out into the light of day, and, in God's own good time, branded openly. Moreover, necromancers use beryls because, in respect of astral spirits, they have
some familiarity with magicians in the way of visions, but the magi do not admit these. The causes of this fact will be noticed in these treatises. In the present discourse it has been made sufficiently clear what nigromancy is, and what is its subject-matter.

Proof in the Science of Signature.

God has enriched the light of Nature with such ample gifts that even one who is not addicted to the light can know all things that are therein. Is not this a great thing which external signs offer to man's knowledge? And God has arranged it so. Possibly you wonder how this can be done. Let the following example put an end to your wonder. The carpenter is the seed of his house. Whatever he is, such will be his house. It is his imagination which makes the house, and his hand which perfects it. The house is like the imagination. Now, if such be the property of imagination that it makes a house, Nature also will be an imagination making a son, and making him according to its imagination. So the form and the essence are one thing.

Whatever anything is useful for, to that it is assumed and adapted. So if Nature makes a man, it adapts him to its design. And here our foundation is laid. For everything that is duly signed its own place should properly be left; for Nature adapts everything to its duty.

If any lord or prince builds a city he so builds and arranges all the walls, towers, citadels, and the rest, that they shall as closely as possible suit his design. If man does this, how much more shall Nature, which is higher than man? It makes one man lame, because it is going to use such an one for lame purposes. It makes another blind, he being destined for blind purposes. In one word, whatever it requires any one to be, such an one it produces.

This, then, being the custom of Nature, that it produces such a man as it wishes, those vestiges will be clear and plain in the man. By these vestiges is meant whatever Nature is going to use such a man for.

Since Nature, therefore, works thus openly and puts forth its work in public, it is right and convenient that some one should be met who sees what sort of a person Nature has in each case prepared and produced, that is, how it opposes a rascal to an honest man, and sets a man-wolf over against a shepherd.

A signature, then, is that which has to do with the signs to be taken into consideration, whereby one may know another—what there is in him. There is nothing hidden which Nature has not revealed and put plainly forward.

Rightly, therefore, should its proper place be given to signature, because it is a part of astronomy, for this reason, that the star builds the man up at its own pleasure, with the marks belonging to him. What is going to be tinged with black Nature makes black, what blue, it makes blue; that which is going to sting is made a nettle, and what is to purge is made an equisetum, what is to be used for smoothing and polishing is made a smiris. In fine, to everything is assigned its own form, by which it may be known for what purpose that thing is made by Nature.
Whatever is in anything according to its properties, quality, form, appearance, etc., is revealed in herbs, seeds, stones, roots, and the rest. All things are known by their signature. By the signature those who are instructed trace what lies hid in herbs, seeds, stones. But when the signature is obliterated and trifles are substituted for it, then it is all over with everything, even philosophy and medicine being at fault.

The cry goes everywhere that I burn with hatred of learned men, doctors, magistrates, bachelors, senators, consuls, and the like. What is the reason? Nature has signed them too clearly. I can see what they are made of; and I hate every house that lets in the rain.

In like manner, I am accused of disliking physicians and surgeons. Why? Just because they are not signed for their profession, but as rogues and impostors. The same is true of others also. I know plenty of them, if it were only safe to speak out.

How can I favour a man who is branded with so many stigmata and disgraceful marks as the Consul of Astorza, Niger, and of Nuremberg, Muffel? And how many others are there like them? Of course they detest this art, because it too clearly betrays bad men.

Proof in Uncertain Arts.

Nature puts forward a way and clear order in which man should consider what belongs to Nature and its properties. Thus astrology teaches us to know the nature of the sun by the accustomed order of the stars. So what the moon is and what her nature, the astrologer learns from her course, which he sees to be regular. The same judgment is to be passed on the other stars. In like manner, philosophy is learnt from that which appears, how Nature stands related to the earth; hence it is ascertained that the method of philosophy ought to be the same. Thus all things have their own proof and comprehension. And so all arts, such as medicine and the rest, are conceived in a natural order. Without this order nothing can be done or brought to a perfect end.

Moreover, the uncertain arts, of which four are shewn in the table, have not this order and process, which can be materially proved and demonstrated; but this differs from the order spoken of. With regard to this it ought to be understood that there are many things which do not indeed square with the same order, but still are not opposed to Nature. They only differ from the order of material nature, as God has settled it. But what there is besides in this order ought to be understood from the Uncertain Arts in the following manner. The firmament and new heaven are constituted by the imagination; and it should be known that this imagination is effective, and produces many things, being marvellous in its operations. It often happens that the imagination of the parents, father and mother, confers on the offspring born in that creation a different heaven, another figure, another ascendant besides that which astrology gives. Thus it often happens that an offspring is
begotten contrary to the star, and arranged otherwise than the figure of the heavens dictates. By the force of this imagination many learned men are often born.

Nothing, therefore, ought to be accepted beforehand in the way of proof for these uncertain arts short of the operation which takes place through the imagination by means of a new heaven, new ascendant, and firmament. In proportion as this is good, strong and just in operation, so the judgments fail. Let us take an example. Speculation is the wishing to know this or that thing. This speculation produces imagination; imagination begets operation; and operation leads to judgment and opinion. Now imagination is concerned, not with the flesh and blood, but with the spirit of the star which exists in every man. This spirit knows many things: future, present, and past, all arts and sciences. But flesh and blood are crude and imperfect, so that they cannot of themselves effect what the spirit wishes. But if flesh and blood are subject to the senses, and are purged by them, then the spirit acts thereby, if only the body be consentient. These senses are supreme in the uncertain arts. It is for this reason they are called uncertain arts; for who can know what imagination is in them? What does the spirit which is given to them imagine and effect? Yet, nevertheless, the art itself is certain. But the artist who uses it may be unfit for the creation of new heavens and the generation of a firmament. Because, therefore, there is the element of doubt on these points, credence cannot be given to opinion, but one has to wait for the issues. At last, however, the force and efficacy of these things are discovered. Moreover, it is not to fight against God if the future is explored apart from him whom God has set over the nature of the firmament. Suppose, for example, that someone is going to be stabbed with a dagger. Let this be foretold to him by some other person. Premonitions of this kind have often been found true, though there might have been strong opposition. Now, if this happens by uncertain arts God himself suggests the prophecy, the prediction, and the premonition in a manifold way. So many prophets have predicted such things by dreams. It was by a dream Joseph was admonished about Mary. And since these things did not seem natural to flesh and blood, they were thought nothing of until, the event corresponding, they were believed. Now the uncertain arts, just like dreams and other revelations, are intelligible. God chooses to appear wonderful in His works. For this reason the uncertain arts are by no means to be despised, because they eventually become known by the result. God does not intend that we should always foreknow the future for certain, as can be done by the order of Nature. He wishes us to know, indeed, but sometimes to doubt; that seeing we may not see, as Christ Himself also was known, yet not known by the Jews, seen yet not seen, heard yet not heard.

It has been said above concerning the imagination that it draws the star to itself and rules it, so that from the imagination the operation itself may be found in the star. Just as a man with his imagination cultivates the earth according to his judgment, so by his imagination he builds up a heaven in his
star. The imagination of the artist in uncertain arts is the chief art and head of all. But in addition to this, imagination is strengthened and perfected by faith, so that it becomes reality. All doubt destroys the work and renders it imperfect in the spirit of Nature. Faith, therefore, ought to strengthen the imagination. Faith bounds the will.

Now, faith is threefold. There is faith in God. This produces what it believes. By faith mountains are moved, the dead are restored to life, sight is given back to the blind, the lame walk. What marvels faith produces if imagination looks to God with full faith which is unbroken and unmarred. We find an example of this in the Saints of the Old as well as the New Testament, who, according to their belief, were made to obtain their wish, so that nothing was wanting to them. There is another faith in the Devil and his powers. Whoever has this faith, to him it happens as he believes, if only it be possible for the Devil to fulfil it. Lastly, there is also a faith in Nature, that is, in the light of Nature. He who believes in this obtains from Nature as much as he believes. Now more cannot be obtained from Nature than is given to it and conferred upon it by God. It is, then, imagination by which one thinks in proportion as he fixeth his mind on God, or on Nature, or on the Devil. This imagination requires faith. Thus the work is concluded and perfected. That which imagination conceives is brought into operation.

Note an example of this. Medicine uses imagination strongly fixed on the nature of herbs and on healing. Here is need of faith that such imagination may act in the physician. If this is present, imagination conceives and brings forth spirit. The physician is spirit, not body. Hence infer that the same fact holds good in all arts. Moreover, there are physicians without imagination, without faith, who are called phantastics. Phantasy is not imagination, but the frontier of folly. These work for any result, but they do not study in that school where they ought. He who is born in imagination finds out the latent forces of Nature, which the body with its mere phantasy cannot find; for imagination and phantasy differ the one from the other. Imagination exists in the perfect spirit, while phantasy exists in the body without the perfect spirit. He who imagines compels herbs to put forth their hidden nature. So also imagination in the uncertain arts compels the stars to do the pleasure of him who imagines, believes, and operates. But because man does not always imagine or believe perfectly, therefore these arts are called uncertain, though they are certain and can give true results. The other sciences of astronomy hold their own even without faith or imagination, just as a mechanic who, if he follows his own order in working, has no need of imagination or consideration, and yet finishes his work.

But, it should be remarked, that by faith water can be crossed over without drowning or wetting; and a man without faith can do the same thing if he crosses the water by a bridge or in a ship. So also healing the sick is accomplished by means of medicine without faith; but by means of faith it is
found out what medicine is. Imagination takes precedence of all. What
this discovers and gives, the other, who acts phantastically, uses.

Man is not body, but the heart is man; and the heart is an entire star
out of which it is built up. If, therefore, a man is perfect in his heart, nothing
in the whole light of Nature is hidden from him. Thus from one point in
Geomancy his whole will is accomplished. So, too, in Austrimancy,
Pyromancy, and Hydromancy. The newly-born and self-begotten spirit
shadows forth its knowledge and intelligence, in a figure and by a figure, as
the man imagines, and remains firm therein without any dissolution. It is in
this way the spirit of those sciences is begotten which at last operates and
perfects that which is sought. The first step, therefore, in these sciences is
to beget the spirit from the star by means of imagination, so that it may be
present in its perfection. After that perfection is present even in uncertain
arts. But where that spirit is not, there neither judgment nor perfect science
will be present. Hence wonderful things are now found out in future and
occult things, which are laughed at and despised by the inexperienced, who
never realise in themselves what is the power of Nature in their spirit, that
spirit, I mean, which is born in the manner described, and given and assigned
by God for this special purpose.

To believe in the Devil leads to doubtful results, and the thing is mixed
up with fraud. The reason for this is to be sought from God, who has
determined that all who believe in the Devil should be or become liars like
himself. But this faith in God is perfect and free from all defect. It is in
Nature such as its power is. So, then, the uncertain arts are sciences, but
with this condition added, that a new generation of the prophetic and Sibylline
spirit shall take place by which the art and hand may be ruled and guided.
Who was the inventor of these uncertain arts, I have not been able to
ascertain. I know this, that these arts are very old, were held in great
esseem by the ancients, hidden and handed down as special secrets. They
spent their time on imagination and faith, by which they tracked out and
demonstrated many consummate results. At present, so much imagination
and faith do not exist; but most men fix their minds on those things which
minister to the pleasures of flesh and blood. These they follow; to these they
give their attention. These arts, therefore, even on this account, are
uncertain, because man within himself is so doubtful. He who is doubtful
can accomplish nothing certain; he who hesitates can bring nothing to
perfection; he who pampers the body can attain to nothing solid in the spirit.
Everyone should be perfect in that which he undertakes. So the spirit will be
entire, and will conquer the body, which is nothing worth. The spirit is
fruitful. This a man should have perfect within him, and put aside flesh and
blood.

THE END OF THE PROOF IN UNCERTAIN ARTS.

Imagination has impression, and impression makes imagination. There-
fore from impression descends imagination. Hence, it follows that what-
ever be the impression, influence, constellation, star—such is the imagination.

Hence, too, it ensues that imagination brings forth a new heaven above impression, and as the imagination, such is the figure of the heaven.

**Proof in Manual Mathematical Science.**

Though everything in the whole of astronomy be seen and discovered, yet there must be respectively numeration, dimension, occasion, and instrument. These are the principles of all sciences, that is to say, they are those things which concur with all sciences.

It is difficult to understand how numeration can be brought to bear in the case of stars, on account of their infinite number. The greatest part of them is never seen, or seen with difficulty, yet all of these must be reckoned in their number. It is, however, impossible for a man who only uses his eyes to count these. He who uses more than his eyes can count them, but not that other one.

The same is the case with geometry, for the measuring of height, depth, breadth, etc., is much too difficult to be undertaken by all. That is not geometry which is handed down among the seven liberal arts. Our geometry is astral, not terrestrial, and is known only to him who makes his measurement magically, not elementarily, but beyond the elements.

In like manner, the work of cosmography is material. The invention of the art itself is material, not elemental, but rather connected with nigromancy and divination. They who practise it examine the state of all things in heaven and earth, in what position they are placed and constituted, and with what conjunction they are connected. These matters are found out with so much subtlety that they will be described by-and-by with reference to the globe, instrument, and sphere.

Now, if a manual mathematician be so skilled a numberer in arithmetic, a measurer in geometry, an explorer in cosmography, an experimenter with instruments, then he may with the utmost propriety give himself out as a mathematician. Of these three departments does mathematical science consist, and these four make up mathematics. In this way the invisible body of astrology, which is known to the wise men, can be deduced.

But there are other mathematics, which only concern the Magi. They are very apt at making magical instruments, such as gamakhi, images, characters. For these things, too, are instruments. The art of making them has to be sought in magic. Their preparation is part of mathematics. It is necessary, therefore, that these persons should be certain and well constellated, fit for preparing these things and disposing them in their place. That is, they must be virgins.

So, also, in Nigromancy. It is mathematical so far as making its preparation goes. Divination and signature need no mathematics. In nigromancy, however, it is necessary that an instrument of certitude, as also one regalia, and
other defensives be used; for spirits are very prone to obsession. It is, therefore, necessary that all should fortify themselves well against them, since the danger is imminent. But where that kind is (if I may use the expression) obsessible, it is worth while to know.

And so with regard to the mathematics required, as has been said, for the science of astronomy, let this be settled and determined, that herein is need for the most consummate prudence and intelligence. Nothing will be done by the common method. It is requisite that a man should be one who discovers these things in a more sublime way than by the ordinary and earthly light of Nature. There is need, I say, of a higher light, that is, of one that is above the artificial.

In this way, the mathematics in astronomy are proved by means of their own instruments, which agree with the great world. These instruments are so connected and bound up with the elements and the stars that they assume the form of a microcosm, which is itself made from the greater world, but consists of a smaller body, yet one which contains the universal world in itself like a quintessence extracted from it.

Here follow certain fragments and schedules on the same matter as the preceding.

Concerning the Knowledge of Stars.

Before all else you should be taught about the stars, what they are; for the astronomer is directed to the stars only and to nothing else. It should be known, however, in this place that elementary bodies are not concerned; also, that flesh and blood effect nothing, but only stars. In order that you may thoroughly understand this, I would have you know that man's senses are apart from his body. Whatever is not corporeal is either star or ether. But of those things which have not body there are many species in man. However this may be, man's sensation is certainly not flesh and blood. The body, therefore, is one thing and the sense another. The body is flesh and blood. The sense is soul. The soul, not the body, is the subject of astronomy. But the body is ruled by the soul. So, then, the body, too, is the subject of astronomy, because the body underlies the soul, is obedient to it, and ruled by it. Moreover, the soul is not something eternal in man; it is not the sumnum bonum, but is something mortal existing in man; it is the man built up in Adam. Since, then, the soul is subject to astronomy, and astronomy acknowledges the star alone as its lord, know that in the star there are many essences, that is, not one star, but many. It is known, also, that one star exists higher than all the rest. This is the Apocalyptic star. The second star is that of the ascendant. The third is that of the elements, and of these there are six; so that six stars are established. Besides these there is still another star, imagination, which begets a new star and a new heaven.

But although, as is now understood, there are seven stars, still the astrologer is not so conditioned as to act the astrologer in these seven. One is an astronomer of supernatural astrology; another over the ascendant;
another over the four elements, and yet another over the imagination. Each discourses of his own astrology, each one is an astrologer, and each sufficient in himself. Now, he who is an astrologer does not rest in one thing, but is conversant with all, if he does not expound his own species with which he is conversant. But that is an intolerable error which, neglecting the different kinds of stars, deals only with the horoscope, the ascendant, and the figure of the heaven. But though the rest of the horoscope should not be understood by the astrologer, this would matter little if he only confessed that these other parts were good and belonged to astrology. For there is a star of the firmament, that is, fire, which has nothing to do with the horoscope. There is a star of the earth, because the earth, no less than the heaven, has its astrologer. So water and ether equally have their own star, and in like manner the air. Let no one think there is only one star. There are more; but beyond all that have been mentioned there is one. Beyond the fifth, again, there is another supernatural one; and beyond this sixth, one which is hidden in man himself, making the seventh.

I speak of the seven kinds of astronomy which make up the entire man, as has been before pointed out. Moreover, these seven kinds are not under seven stars. But I say this, that astrology alone embraces these seven in itself, and hence it is necessary to understand how these seven stars are essentially conditioned. In this way a perfect astrological judgment issues forth, which can be obtained in no other way. For there must be a medium, by which the last operates, and another after the first of the four, add also in the last. I add this with the view of making quite clear what is not sufficiently insisted upon in astrology, that Mars in the sky must be thoroughly understood, which looks there like a live coal. For besides this many another exists, and, moreover, four others in the four elements, and, lastly, one in the imagination. What sort of smith would he be who could forge a horse-shoe but not a nail? What sort of a carpenter who could only cut his wood, and not join it? Science ought to be perfect in all particulars, without exception. What things should be joined, let them be joined.

In this place it should be specially considered that before the Deluge our ancestors, up to the birth of Christ, devoted themselves with constant zeal and unwearied labours to the discovery of wisdom; and now, since the advent of Christ, all this has perished and become extinct, so that it is difficult to find any of it anywhere surviving. I will tell you the cause of this. Christ offered eternal wisdom to the world. When this was offered it was only right and just that the inferior wisdom should be repudiated, and the higher acknowledged. In this respect I confess that I write like a heathen, though I am a Christian. For by right the lower wisdom gives place to the higher. The wisdom of Christ is better than the wisdom of Nature. A prophet or an apostle is better than an astronomer or a physician. A prediction from God is better than one from astronomy. A cure wrought by God is better than one by herbs. Prophets speak infallibly. The sick are healed and the dead raised by apostles; nor is there any deceit about these things.
Although, therefore, astronomy with its light was obliterated by Christ, who will impeach that light? And thus much farther I am commanded to say. The sick have need of a physician, but not all of them need apostles. So, predictions need an astronomer, but not all need a prophet. Distribution being made, one part goes to the prophets, another to the astronomers; one part to the apostles, another to the physicians. Each has his own limitations. And so, indeed, astronomy is not taken away from or interdicted to us Christians, but we are commanded to use it in a Christian way. We are created by the Father for the light of Nature, and it is only right that we should know and practise this. We are called by the Son for eternity, whence this, too, should be known. So, therefore, the light is transferred to us from the Father as if by inheritance, and the light from God the Son here in this world to eternity. Neither hinders the other—the Son the Father, or the Father the Son. By this means man is able in both ways to learn, to know, and to work.

Having made this excursus, I end my treatise on astronomy, that you may know what the stars are, and what power the astronomer or astrologer has, in what respect the one differs from the other, and how the stars are situated. I have made mention of seven, not for the moment taking thought of one other star, which is the Signed Star of the Microcosm, so that really they should be reckoned as eight. In the following explanation and proofs all these things will be found connected together so that you will understand them.

I could wish, indeed, that those who put themselves in the place of Christ would shew themselves His real disciples. Then the light of Nature would be more rightly understood, that is, the miracles of God would be more carefully looked into. As it is, mere trifles and deceits are obtruded, in which there is no juice, no marrow, no wisdom. If folly and wickedness like this are allowed to succeed, what success can there be for the noble wisdom of Nature? In this way no consideration is given either to the wisdom of Nature or to eternal wisdom, but both lose esteem together. It is the way of the world to oppose every kind of wisdom. This being so, I thought it best not to refrain from writing, but by all means to go on. For the renovation of the world will be upon us; and then at length will be found that which is now sought after; and it will be so put before us that nothing of it will perish. It is a good thing to keep for our heirs a treasure predestinated to its special purpose. This is a real treasure, which is dug up with that end in view. Let no one think that I mean here to treat of anything save of the stars, and these are sufficiently explained, that being added which so far ends our knowledge. What we have deemed necessary we have linked together. And it should be known that the medium must be rightly understood; for without this, nothing is done; this is so.

The higher star governs all lower things. Now, if there is no star in the earth, the higher star will affect nothing. But the star of the earth conceives the power of the higher star, and is capable of containing it, which else would not be the case. It is so also with the water and the rest, as we have said above.
Hermetic Astronomy.

ANOTHER SCHEDULE.

I. This threefold operation of astrology has one mode in a figure of the heaven. By this it is understood how the heaven stands related to lower things, so that a perfect judgment is able to be made.

II. COMETS. What we understand as such are newly-begotten stars, not produced at the first creation, but freshly exhibited by God. Such were the star of Christ and others like it.

IMAGES are made from terrestrial things endued with celestial powers, by means whereof they heal diseases and turn aside wounds in the case of those whom they mark.

CHARACTERS are words which heal diseases and act like images. They are drawn from the higher stars and are artificially assumed by the lower.

GROWING THINGS OF THE EARTH are like Characters and Images. Sometimes trees are brought to such a state as to put forth flowers. Sometimes these growing things are changed into frogs, serpents, owls, scarabæi, dragons, etc.

SPECTRES are visions which sometimes appear to men. They portend wars and other future evils, like comets. They should be explained magically.

DREAMS occur if the heaven and its sidereal spirit sport and joke with men, concerning the past, present, and future.

BRUTES are used when heaven works by them and foreshadows the future, so that by them we can be informed of some impending evil and misfortune.

III. THE MIND. This is when the mind itself within man expects something, good or evil. The origin of this is from heaven, which thus sways the mind, and impresses on it its good or evil fortune.

SPECULATION is when a man speculates and imagines within himself, and thereby his imagination is united with heaven, and heaven operates so within him that more is discovered than would seem possible by merely human methods.

PHANTASY is when a fool or silly person speculates, and heaven is at the same time in connection, and so operates by him that from the phantasy of a fool heavenly influence is recognised.

IV. VISIONS are apparitions artificially produced in mirrors, crystals, nails, etc.

ASTRAL SPIRITS are those which dwell in man on the earth, separable from man, and serving him, as long as they exist.

INANIMATES are men who are produced without the seed of Adam by the operation of Nature, such as are giants, lemures, nymphs, gnomes, etc.

CHIROMANCY is a science pointing out the stars by the lines in the hands, feet and other parts of the body, as we have said above in this treatise.

SCHEDULE CONCERNING THE PROOF OF MAGIC.

From what source magic proceeds, and how it interprets new signs.

"There shall be signs."
Besides, how impressions from above impinge upon lower bodies. Moreover, what effect heaven has with its signs, as earth with its medicines. In order that you may understand this source from which magic draws its interpretation, attend. All sciences, all branches of human knowledge, are from God. These sciences either come from the light of Nature, or are learnt by instruction, or are secretly instilled by God.

The first mode is that in which man learns by himself without the instruction of man. For magic is not learnt by its interpretation, unless it be spoken from on high.

The magician is born, as all arts are born, as is the case with those who find out new arts, as letters, or Montanica:

The Magi have the new spirit, not created by this or that man. That spirit is born by asking, by searching, by knocking, out of the heart and by the spirit.

Note.—Whatever God says, He adds an interpreter thereto. Let none, therefore, ask, whence is this? It is from God. He, for example, has said, "There shall be signs in the sun and in the moon." This needs interpretation. It cannot be explained by Nature, because it transcends the limits of Nature. The spirit must concur with what is said, and he who interprets this is a magician. The spirits are in the stars.

Here ends the Treatise on Hermetic Astronomy.
APPENDICES.
APPENDIX I.

CONCERNING THE THREE PRIME ESSENCES.*

CHAPTER 1.

EVERY thing which is gene rated and produced of its elements is divided into three, namely, into Salt, Sulphur, Mercury. Out of these a conjunction takes place, which constitutes one body and an united essence. This does not concern the body in its outward aspect, but only the internal nature of the body.

Its operation is threefold. One of these is the operation of Salt. This works by purging, cleansing, balsaming, and by other ways, and rules over that which goes off in putrefaction. The second is the operation of Sulphur. Now, sulphur either governs the excess which arises from the two others, or it is dissolved. The third is of Mercury, and it removes that which changes into consumption. Learn the form which is peculiar to these three. One is liquor, and this is the form of mercury; one is oiliness, which is the form of sulphur; one is alcali, and this is from salt. Mercury is without sulphur and salt; sulphur is devoid of salt and mercury; salt is without mercury or sulphur. In this manner each persists in its own potency.

But concerning the operations which are observed to take place in complicated maladies, notice that the separation of things is not perfect, but two are conjoined in one, as in dropsy and other similar complaints. For those are mixed diseases which transcend their sap and tempered moisture. Thus, mercury and sulphur sometimes remove paralysis, because the bodily sulphur unites therewith, or because there is some lesion in the immediate neighbourhood. Observe, consequently, that every disease may exist in a double or triple form. This is the mixture, or complication, of disease. Hence the physician must consider, if he deals with a given simple, what is its grade in liquor, in oil, in salt, and how along with the disease it reaches the borders of the lesion. According to the grade, so must the liquor, salt, and sulphur be extracted and administered, as is required. The following short rule must be observed: Give one medicine to the lesion, another to the disease.

* The doctrine of the three prime principles being the foundation of the physics and philosophy of Paracelsus, it is the intention of this brief Appendix to exhibit that doctrine in connection with the origin of diseases.
CHAPTER II.

Salts purify, but after various manners, some by secession, and of these there are two kinds—one the salt of the thing, which digests things till they separate—the other the salt of Nature, which expels. Thus, without salt, no excretion can take place. Hence it follows that the salt of the vulgar assists the salts of Nature. Certain salts purge by means of vomiting. Salts of this kind are exceedingly gross, and, if they, do not pass off in digestion, will produce strangulation in the stomach. Some salts purge by means of perspiration. Such is that most subtle salt which unites with the blood. Now, salts which produce evacuation and vomiting do not unite with the blood, and, consequently, produce no perspiration. Then it is the salt only which separates. Other salts purge through the urine, and urine itself is nothing but a superfluous salt, even as dung is superfluous sulphur. No liquor superfluously departs from the body, for the same remains within. Such are all the evacuations of the body, moisture expelled by salt through the nostrils, the ears, the eyes, and other ways. This is understood to take place by means of the Archeus from these evacuations. Now, as out of the Archeus a laxative salt comes forth, of which one kind purges the stomach because it proceeds from the stomach of the Archeus, so another purges the spleen because it comes from the spleen of the Archeus; and it is in like manner with the brain, the liver, the lungs, and other members, every member of the Archeus acting upon the corresponding member of the Microcosmus.

The species of salt are various. One is sweet as cassia, and this is a separated salt which is called antimony among minerals. Another is like vinegar, as sal gemmæ; yet another is acid, as ginger. Another is bitter, as in rhubarb or colocynth. So, also, with alkali; there is some that is generated, as harmol; some extracted, as scammony; some coagulated, as absinth. In the same way, certain salts purge by perspiration alone, certain others by consuming alone, and so on. Wherever there is a peculiar savour, there is also a peculiar operation and expulsion. The operation is of two kinds—that which belongs to the thing and the extinct operation.

CHAPTER III.

Sulphur operates by drying and consuming that which is superfluous. Whether this proceeds from itself or from others, it must be completely consumed by means of sulphur, if it be not subject to salts. Thus, a medicine for dropsy is made of the salts produced out of the liver of the Archeus to consume the putrefied and corrupt. But to remove the disease itself the strength of sulphur is necessary, to which diseases of this kind are subjected in virtue of their origin. Yet, it is not every kind of sulphur which will effect this purpose, and so it results from the nature of the element that every sickness produced by the nature of the body has its contrary from the nature of the element. This takes place both universally and particularly, and, consequently, from the
genera of an element the genera of diseases may be recognised. One is always the sign and proof of the other.

The same sign occurs in the case of mercury; it assumes that which separates from salt and sulphur. Hence are produced diseases of the ligaments, arteries, joints, limbs, and the like. Hence in these diseases we must simply remove the liquor of mercury. But the ailments themselves ought to be removed by those things which are favourable and conducive to them, when proof has been obtained of the speciality of the thing in Nature.

CHAPTER IV.

The physician should understand the three genera of all diseases as follows. One genus is of salt, one of sulphur, and one of mercury. Every relaxing disease is generated from salt, as dysentery, diarrhoea, lienteria, etc. Every expulsion is caused by salt, which remains in its place, whether in a healthy or suffering subject. The salt in the one case is, however, that of Nature, while in the other it is corrupted and dissolved. Cure must be accomplished by means of the same salts from which the disease had origin, even as fresh salt will rectify and purify dissolved salt. The sulphureous cure follows as a certain confirmation of the operation in salt.

All diseases of the arteries, ligaments, bones, nerves, etc., arise from mercury. In the rest of the body the substance of corporeal mercury does not dominate. It prevails only in the external members. Sulphur softens and nourishes the internal organs, as the heart, brain, and reins, and their diseases also may be termed sulphureous, for a sulphureous substance is present in them. Let us take colic as an example. Salt is the cause of this, because this predominates in the intestines. In its dissolved state it produces one kind of colic, and when it is excessively hard it produces another kind; for when it passes from its own temperature it becomes excessively humid or excessively dry. In the cure of colic by elemented salts the human salt must be rectified. But if a salt other than from sulphur be applied, you must regard it as a submersion of salt and not a cure of colic. Similarly, in the case of mercurial and sulphureous diseases, each must be administered to its counterpart, not a contrary to a contrary. The cold does not subdue the hot, nor vice versa, in congenital diseases. The cure proceeds from the same source as the disease, and has generated the place thereof.

CHAPTER V.

The genera of diseases are also divided into various branches, locusts, and leaves. Yet is there one cure. The mercurial disease is an instance, for mercurial liquor separates into many branches, locusts, and leaves. So all varieties of pustules are subject to Mercury, because the disease is mercurial. But some are subject to common and others to metallic mercury, some to mercury
xylohebenus, some to mercury of antimony. It is necessary, therefore, to
know that liquor of mercury, which cures that which the salt of mercury
dissolves, and it has also an incarnative virtue. For mercury is multiplex.
In metals the liquor of mercury is like a metal; in juniper and ebony it is like
wood; in marcasite, talc, and cachimia, it is like a mineral; in brassatella,
persicaria, and serpentina, it is like grass, and yet there is but one mercury
variously manifested. What has been said of pustules must be understood
also of ulcers, of which some are cured by the mercury of persicaria, some by
the mercury of arsenic, and some by the mercury of xylon guaco. Con-
sequently, the physician should know the tree of diseases and the tree of
natural substances, but of these there are indeed many. There is the tree of
salt, which is twofold, namely, of rebis and of the element. There is also the
tree of sulphur and there is the tree of mercury. Accordingly, the physician
must guard against inserting two trees into one cure; he must remember that
Mercury must be administered for mercurial, salt for saline, and sulphur for
sulphurous diseases. To each malady let the corresponding remedy be applied.
So are there only three medicines as there are three forms of diseases.

CHAPTER VI.

In fine, the physician should classify diseases under the name of their
medicine. It is opposed to the usage of art to say that a complaint is, for
example, jaundice; any rustic knows this. Let him say rather: This is the
disease of Leseolus. Thus, in one word, you comprehensively express the
cure, property, name, quality, disposition, art, and science thereof. For
Leseolus cures jaundice and nothing else. I would persuade every one to
become accurately acquainted with the trees, for he who knows not their seed
is involved in fundamental errors. So also we must say that this or that is a
disease of gold, and not that it is leprosy. In like manner let him speak of
disease of the tincture, whence it will be evident that the complaint is one
which belongs to age, for the tincture regenerates age. So also we shall
have a disease of vitriol, and this is epilepsy, which is cured by the oil or
spirits of vitriol. I have comprehended these matters under a theory because
of the special mode from which it is first deduced and the mysteries of Nature
which were hidden by alchemical authors. From these I prove my theory of
the elementary in its production and the annual in its generation. Let us
instance the operation and virtue of Mercury. There are many of these
operations and virtues both in the elementated and the annual, which
experience teaches to those who know in what things Mercury and in what
things other spirits lie hidden. They also will know how to prepare that
Mercury, and how to form one kind into a topaz, another into crocus
Sandalius, a certain other into a spirit, and any they choose into the exaltation
which best suits it. The power of flesh astringents and flesh formers for
wounds proceeds from Mercury alone, in which there is no sulphur and no salt,
Concerning the Three Prime Essences.

and the same is extracted and produced into its own pure liquor. But some Mercury is quicker in operation than others, as the Mercury in resins, which is quicker than that in mumia or tartar. The same process must be followed with sulphur and salt; the physician must understand their exaltations if he would cure his patients. I know perfectly well that Porphyryius would marvel were he to hear that Mercury becomes sapphire and a noble jasper because he has not seen it or handled it.

CHAPTER VII.

Ginger is diaphoretic by reason of the salt out of the body whereof it is made. But that virtue belongs to the fire, through which generations boil up, as is held in philosophy, and by reason of this boiling up it removes obstacles, and reduces or elevates the humours of sulphur, salt, and Mercury to the second, third, and fourth grade of ebullition. And as it is constituted out of the igneous nature of salt, so it also ascends a grade, by which grade the humidities distil through the pores and guttus. Thus purifiers perform their work by the sole force of salt, as, for example, honey. The balm of salt is situated in honey, which, consequently, does not putrefy. For balm is the most noble salt which Nature has produced.

Attractive force is of sulphurous nature or essence. Mastic is a sulphur thus produced, and so also opopanax, galbanum, and others. Nor must we accept the axiom of physicians, that it is the property of heat to attract. We should rather say that it is the property of sulphurs to attract. Hot things only attract so far as they burn, but that which burns is sulphur, which is not fixed, and hence evaporates like gums. Laxatives also attract like a magnet from those places where they are not. But the reason why salts attract is that salt is impressed upon sulphur and coagulated by means of the spirit of sulphur. Therefore, it attracts from places more distant than itself. Thus there are aperients of sulphur, whether cold, or green, or purple red, of any fashion whatever. For it is the nature of aperient sulphur to operate and to drive before it every moveable thing which it reaches. Nor is it true, as physicians say, that it is the nature of cold to cause evacuation.

CHAPTER VIII.

What we should know about tonics is explained by the Archeus, who is like man, and remains hidden in the four elements—being one Archeus indeed, but divided into four parts. He therefore is the great cosmos and the small man, and one is like to the other. From Archeus proceeds the force of tonics. That from the heart of Archeus acts as a tonic to the heart, as gold, emeralds, corals, and the like. That which proceeds from the liver of Archeus strengthens the liver of the lesser world. Thus, neither Mercury, sulphur, nor salt, bring out this kind of healing virtue. But the heart of the elements sends it forth; from this does that flow. In the elements there is a force and potency which
produce the tree from the seed; thence it derives the strength by which it becomes erect and stands fast. So, also, by an external strength which the eyes see do hay and straw grow up. There is a like strength in animals, by virtue of which they stand and move. Moreover, there is another strength which is not visible to the eye, but is inherent and is the principle of health in the subject wherein it abides. This is the spirit of Nature, which if a thing have not, it perishes. This spirit remains fixed in its own body. The same strengthens man. In this manner does the strength in all the limbs of Archeus flow down into the lower world by means of vegetables.
APPENDIX II.

A BOOK CONCERNING LONG LIFE.*

BOOK THE FIRST.

CHAPTER I.

SINCE it is becoming to Theophrastus that he should philosophize further concerning long life, it is necessary, in the first place, and worthy to be known, in my judgment, what life is, especially immortal life, which subject the ancients completely passed over, as I believe, either because it was by them unknown, or was not sufficiently understood. Hence it is that so far they have made provision only for the mortal life. Now, I will straightway define what life is. Life, by Hercules, is nothing else than a balsamite mumia, preserving the mortal body from mortal worms and from dead flesh, together with the infused addition of the liquor of salts. Moreover, our life is long, for neither spirits nor the light of Nature affirm that it is short. The life of the ignorant is short, with art it is long. What is shorter than art? What is longer than life, at least among those who are not superstitious? Further, what is more durable, more healthful, and more vital than balsam? What, is more transient, more weak, and more mortal than the physical body? Its measure varies between long and short. Why, therefore, is life long and why is it short? But that life which is of the supercelestial-physical is outside our rules. The pomp of our authority extends only over the mortal body, and is regulated, so to speak, by art unto the third terminus, unto the fourth, even unto the fifth. So much for the living body. What, then, about death, and what is death? Certainly nothing else than the dominion of balsam, the destruction of mumia, the ultimate matter of salts. The separation of immortal from mortal things produces a dissolution of the mortal

* This Appendix may be regarded as serving two purposes. The subject of long life is, of course, a highly important branch of the Hermetic Mystery, and whatever Paracelsus wrote concerning it should be included in a collected edition of his Hermetic writings. But the alternative treatise entitled De Vita Longa shows Paracelsus at his darkest, and, it may be added, at his worst. From beginning to end it is not only unintelligible, but almost incapable of translation. It is well that one specimen of his really arcane manner should be given to the reader, so that he may regard more hopefully the difficulties which encompass the comparatively lucid works which have preceded. The present version has been reasonably compressed, but it can only be affirmed that it interprets the original about as accurately as can be expected.

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members. But this is accordingly called long life from the beginning. This also is short life, that is to say, it is said of death. Now, death is not life, but art is longer than this death. These are the dissolutions of life, also digested separations of that which is pure, of life long and healthy, both mortal and immortal, which the day of birth has united and conjoined, and that from both bodies. For every conjunction of perishable things of a diverse kind brings about dissolution, and how much more then will the conjunction of things natural with things which are beyond Nature be also followed by dissolution? For the cause of death is an empirical war, scarcely different from a duel taking place between the mortal and immortal. Disease may be compared to the javelin, and the Anthos to the breast-plate. What else is there over and above the struggle which these carry on? Herein is the fountain and origin of the generation of disease which presently death follows. Hence we understand what life is, both the mortal and immortal.

CHAPTER II.

In order to the clear understanding of what has been already said, I consider that I should next speak of the physical body. The end of the physical body is the sustentation of all those things of which we have been treating. Herein we should divide our examination after the following manner. In the first place, let its parts be considered, not only the special organs but those which are distributed over the whole body, including a right understanding of the marrows, the conditions, the uses of tendons, the forms of bones and cartilages, the nerves, the properties of flesh, the virtues of the seven chief members, bearing throughout this rule in mind. In the first place, we must thoroughly know the whole rationale and nature both of the physical body and the physical life. Now, the body and the life of the physical body are alike mortal. But from that which is mortal nothing can be elicited in the direction of long life, and thus with regard to the arcana and the elixir, in this our Monastic, neither the body nor the mortal life ought to be considered. For long life is a thing outside the body, is preserved apart from the body, and the body is inferior thereto. Moreover, when the body intervenes, a dissolution of either life takes place. On this subject the Empiric Muse and the medical sophists, following the method of the Spagyrites, preserved the body as a balsam to avoid occasioning death, whereas the balsam is the mumia of life, not of the body, forgetting, meanwhile, that death was not in life, for the death of life is nothing else than a certain dissolution of the body from the immortal. When this takes place, then the body dies. This was the mistake of Hippocrates throughout all his prescriptions, namely, that he administered to the body instead of to the soul, and that he proposed to preserve the mortal by means of the mortal. The body is a creature, but not so the life, and it is indeed nothing but the daughter of death. Therefore, from Archa descended that which is immortal,
But you will say that the Hippocratic Muse is not altogether to be referred to
death. \*Be it so, but you will find a much easier way to health, since the
Magnale has descended from above. For God gave unto Hippocrates only
those things which are creatures, and among these even the chief mysteries
were not imparted in their fulness. To this body God has added another body
which is to be regarded as celestial, that, namely, which exists in the body of
life. Hereof I, Theophrastus, affirm that this is the work and this the labour,
namely, lest it collapse into the dissolution which is of mortal things and
belongs to this body alone. And although dissolution can take place in that
perishable body, and from this dissolution may be gathered a loss of the
heavenly body, yet it cannot stand in the way of long life, by reason of the
restoration which must shortly take place, so that the body may be altogether
without any defect, for as fire continues to live so long as wood is present,
even is it the same in the case of long life, so long as the body out of Archa is
present, because the body as a body is to be preserved by the intervention of
a body, which extrinsically grows strong. By means of this it is preserved.
For the body is nothing else than the subject wherein the long life of the
eternal body flourishes. So much for the physical body.

CHAPTER III.

It is needful that we should now state after what manner the matter of
the same is to be preserved from all corruption. In the first place, whatsoever
the body corrupts in itself the same is to be restored by a foreign body,
that is to say, as the Monarchia of the Spagyrist does not admit, by the
common nature of balsam which labours to preserve the body. For as it is
impossible that wood should not be consumed by fire, so it is impossible for
the body not to be at length corrupted by life. Therefore, those who are
skilled in essential things, who think they can attain long life as a balsam, are
the less to be heeded, since the nature of the balsam is rather to preserve the
body from corruption lest there should be a vacuum in the body. For every
vacuum is a disease of that place, or a sickness in the body, or, again, it is a
certain atrophy of long life. For long life has place in the perfect body; in
the imperfect it continually fails until it is dissolved in death. We know that
the physical body can be sustained from death, and that by virtue of its innate
mumia. These things have reference to a healthy life, not to a long one,
which is a terminus for the physical body. But it will be worth while before
we explain long life to first exhibit and ensure a healthy life. There are
certain things which ward off diseases. It is to be observed, therefore, that
corruption is to be removed from the body, and that which blazes forth in
long life is to be again returned to the refrigerium. Wherefore, in this place
the specifics of Nature which are prepared for this purpose must necessarily
defend the body wasted by any disease, which is the duty of the physicians,
but in long life nothing of the kind is required. And now concerning short
life. The specifics for given diseases have nothing to do with long life; they are used solely to fortify the body. It makes little difference as to long life whether provision is made against fevers, etc. For as long as the spirit of Nature remains it preserves the celestial body, and the long life remains, together with the torture of diseases. Death here is not ready, for as long as the body is committed to the care of the physician there is death, but not the celestial body, for out of the body flows a poison into life which so inflames it that it bursts forth altogether into bad flesh, and seeing that death takes its origin from corrosives, and a certain arsenical realgar is for all, therefore it does not cease from the nature of a poison until it has satisfied its nature and consumed the body, converting it into incinerated eschara. Nor after the end will it cease from its malice therein. Therefore, a double praxis is to be begun—one to preserve life, and the other to repress the body and to alleviate it from day to day by reason of the corruption which takes place daily.

CHAPTER IV.

Whereas, by the nature of its creation, the body, and its physical life, passes as one part into the composition of the form, and because the physical body is the half, being the whole with the celestial, the physician ought to give more consideration to the question how the major physical man is to be preserved. For in the major life consists long life, but in the minor is the subject of mortality, and this is implanted according to predestination, both the body and the celestial life in the physical body, which, as an individual companion, accompanies this conjunction. Now, it is to be understood concerning predestination that there are some things which are free therefrom, and are therefore disposed according to the Divine Will, without the violation of any law. Further, when another conjunction of these two forms has been produced, of the natural, that is to say, and of that which is beyond Nature, into the form of Nature, and when it is completely elicited in the matrix that there are two fathers and one son, two mothers and one daughter, and that these four persons generate, this celestial seed produces, together with the mortal, that animal which appears when born, the elemental seed, and also the celestial at the same time. For in this place the corporal seed truly works, which also ought to be preserved in the predestination of the natural channel, for that which is beyond Nature ought to be considered in the first place, in order that by these things even those which are beyond Nature may be preserved. Thus a boy is designated as the heir of two inheritances—of the nature and of the essence which exists from Nature, according to the decree of the creation which comes forth at the same time, and of that also from him who is the parent beyond Nature, which parent rules the body and governs it. Out of the two, that is to say, from these parents, arises a conjunction of matrimony from on high. For Adam obtained nothing from his creation, nor was he made subject to ascending signs or to any other matters.
Nothing, therefore, out of the four stars can participate with man. For the stars and the homuncula are not divided, but man has received long life from that which is beyond Nature. In the first place, the physician is to be admonished in order that he may possess and use the truth, not following everywhere the figments of the unskilled, who have written most frigidly on the matter, that he should pay more attention to the things which are beyond Nature than to those which are according to Nature. Next, that he should be fairly acquainted with predestination. From this, as from a source, proceeds that monarchia which is beyond Nature rather than the specific and qualitative. Hence is spread abroad that error wherewith not a few are imbued, so that they determine to study the body, and attribute many more things thereto than of right belong to it. Wheresoever present life exists, it is not in its fulness, and therefore it exists without force. This, although it be dead, because it does not operate, is yet implanted in the body. Thus, in the case of one who holds a knife to his throat, a blow takes away long life. Whatsoever further life arises in the body is the congenital life of Nature. To this, however, attention need not be paid, but to that only which revivifies the body. Moreover, long life exists as a man with us, even as fire put among wood, whereby a man recuperates himself.

CHAPTER V.

We will discourse briefly of all these things, that it may become more clear as to what has been said concerning the parent which is beyond Nature, and is engrafted definitely on the natural, also the cause of the dual life of the natural body and the parent of that which is beyond Nature. From this it is clear that man is born of a double seed. For now from the time of Adam his complexion has changed with the nature of the generations in the flesh, by means of the importunate and unseasonable operations of persons in their contrary nature. It is clear, that neither the sanguine, the melancholy, the choleric, or the phlegmatic temperament is born with us. From none of these has a complete temperament ever arisen. The physicians should now, therefore, pay no heed to the four Complexions, for they did not exist in Adam, and much less then in his progeny, nor can four such diverse things co-exist. For first, as by the intervention of an unseasonable birth, the respective temperaments are corrupted, and this not without loss of children (for what is the temperament? It is the nature of the parent, and that without hot or cold, black or white); thus, also, in the body which is beyond Nature there exists a certain hereditary seed, and if two human beings of the same temperament unite, yet the supernatural semen under which both wisdom and life are hidden is never truly conjoined. There is therefore a dual marriage—one which human reason counselled, the other which is the conjunction of God. The former is not properly marriage, except as the eyes in the senses of Nature permit. In this, although a man in every way considers how he may excuse himself and his children, and require the Spirit of God to unite them, and profess to be
honourable, there is nothing but hypocrisy. The new change of locality is a
proof. But the conjunction which is of God is properly marriage, and belongs
to long life by reason of divorce which in this place cannot take place, a fact
which none can understand without the intervention of children. For this
reason many are sanctified in the womb of their mother; these are they whom
God has joined, as she who was once wife of Uriah and afterwards of David,
although this in all human judgment was diametrically contrary to a just and
legitimate marriage. But God effected this union because either had attained
a long life beyond that which is of Nature, as by heredity, on account of
Solomon, who could not otherwise be born except from Bathsheba, by a
meretricious power, with David. Therefore whatsoever is beyond Nature is
as a treasure committed to God, a fact well known to those acquainted with
the Spagyric art, and marvellously conducive to long life.

CHAPTER VI.

The practice, therefore, being divided into two, one for physical and one
for long life, the physician will diagnose from the end, so far as the use of
either shall come in. But of this life which is beyond Nature, whereof we are
at present speaking, it must be ascertained whether it may be possible by any
means to attain it in the physical life, since its sphere is beyond the powers
which are accorded to Nature, and under it lie hidden the arcana of long life.
For in this place the impressions which are beyond Nature are openly pro-
duced; they flow together into the supernatural life, even as the firmament
passes by influx into the body which is according to Nature, and although
supernatural impressions appear, yet the knowledge of them is obscure.
Hence it is that they received the name of impressions from some, from others
that of incantations, from others that of superstitions, while yet further names
were bestowed on them according to the rules of magical art. From these
proceeds that which the Greeks term Magiria, treating exclusively of impres-
sions, which they call incantations and superstitions, which also belong to the
supernatural body. It is important to treat of the supernatural body in
relation to its impressions, because the whole of Magia has been perverted to
a foreign use by astronomers; it has been wrongly called superstitious, and
a certain medical sorcery. After the same manner they referred necromancy
and nigromancy to the same source, so that each might be regarded as an
idolatry, which things, unless an influence intervenes, would come at once to
silence, for although the manes may answer on every side, nevertheless this
does not happen without the influence which is beyond Nature, a thing which
is wrongly believed to be an imposture of Satan because it is impossible to
man, whereas it can be easily produced, as you see in the case of the
exorcisms of fantastic spirits. The whole of cabalistical magic is contained
in the separation of the body which is according to Nature from the body
which is beyond Nature, and is implanted in us as an image, to be sustained
and administered, so that although absent it may establish communication between those who are widely separated, and may manifest unknown thoughts. This at the same time may be very difficult for those who are un instructed in the cabalistic art, seeing that a great mistake has been made even by its professors, a fact which is indicated by their translations out of the Hebrew and the Canons of the Spagyrists. Hence we conclude concerning long life as follows: that out of the supernatural influence not only incantations but the arts of images and gamahel have proceeded. Philosophasters have referred this influence to the stars of the firmament, and out of the coals of heaven have feigned a Mars and Jupiter to govern that body which is beyond Nature, whereas this does not pertain to them except in regard to mortal things which have nothing to do with long life. Hence the things which are to be used for long life are to be extracted from supernatural and not from natural bodies, for the whole of that supernatural force is magic, and every magus obtains the influence which is beyond Nature, together with the body in which it inheres. The body which man bears about within him is invisible to man, as is the case with generation, etc.

CHAPTER VII.

But that you may rightly understand after what manner incantations or manes came to be considered superstitions, and how they since came to be abused, so that they ought neither to be called manes nor superstitions, know that the beginning of these things was from the Protoplast, who united a supercelestial and mortal body in his own long life. Now, every phantasy and imagination is a principle and special thing in supercelestial bodies. As the mortal body preserves itself in its own special substance, so does that supernal body in the imaginative, as phantasy is of that body, and is indeed itself a body. Whosoever would, in any sense, control a supercelestial body of this kind, must be thoroughly acquainted with the method of resisting the imagination, for the more frequently that body has intercourse with mortals, with the more peril do these things accompany the body. The protoplasts clearly overcame this, but their posterity, having no solid and perfect knowledge hereof, deceived themselves like madmen and fools, nor are they unjustly considered such. Moreover, that supercelestial body is in no wise dissimilar to the stars out of a certain fire, out of which invisible things there arises a visible cloud. Such also is the property and nature of supercelestial bodies that out of nothing they clearly constitute a corporeal imagination, so as to be thought a solid body. Of this kind is Ares. Those who ignorantly perverted and knew nothing of the foundation upon which this art is built, feigned that there were manes, which originally were called Fate, and afterwards superstitions and incantations. Out of these supercelestial bodies both nigromancy and necromancy originated, and so also geomancy, hydromancy, pyromancy, and lastly also the arts of mirrors, the divining rod, divination by key, and innumerable other things which are classed among superstitions.
But, that the physician may know all things fully, let us remark the examples of the elders who laboured very greatly in the said magic, that they might obtain long life, without any mixture of the Hermetic rejuvenescence, and without the art of Spagyric experience, being of the body alone. We see the age of Adam and Methuselah, with whom the art of magic began. It is vulgarly thought that the Protoplast was predestined to attain the greatest possible age, but that the smallest measure of years is allotted to ordinary men. The latter point is much insisted on in the schools, but is by no means to be approved. The source of Adam's longevity was magic, by means of which influence he always lived. The death of Adam is ever to be deplored by posterity, not so much because of the fall, but of the science which died with him, who alone retained the spirit of the highest life beyond that which was of Nature. Understand the same of Methuselah, who was next to Adam. There have been other men, indeed, not unworthy mention, who surpassed the ordinary length of human life, as Moses, who completed one hundred and twenty years, yet not according to the method of magic, but rather of physical life, to whom was joined so strong a nature that it attained a great age without difficulty. Like instances occur in our own days, and will be found occasionally to the end of the world. Some, again, by the help of magic, have lived to a century and a half, and yet some have attained to a life of several centuries, and that by the adjoined force of Nature, which exists fully in metals and in other things which they call minerals. This force lifts up and preserves the body above its complexion and inborn quality. Of this kind are the Tincture and the Stone of the Philosophers, because they are elicited from antimony, and, similarly, the quintessence. These and other numerous arcanæ of the Spagyric art are met with, which in all manners restore the body exhausted by age, return it to its former youth, and free it from all sickness, a fact which is well known to all acquainted with this monarchia.

CHAPTER IX.

There is also another way of preserving long life, which Mahomet prescribed to his disciple according to magic, and endowed him with many years; nor did he do this from God, but from the influence which is beyond Nature. Because Mahomet, as a magus, exercised this method for the unskilled population, not for himself, he has won an immortal name. Archeus preserved his life for several years beyond a century, a thing which was laid to his discredit, and was referred to idolatry. He was equally skilled in cabalistic art with those three Sabean magi who came, not by natural magic, but by the force of horses, to the Bethlehemites, and was acquainted not only with that which was of long life, but that which is of the intellect beyond Nature. All these things proceed from supernatural influence, which rules and governs the body. These magi were afterwards followed by those who falsely claimed for them-
selves this almost divine name, among whom was Hippocrates, who preferred rather than that his daughter should remain in her actual form, to transform her outward natural influence into a body alien from all Nature—an evident proof of the power of incantation. In the same way Serellus attained long life and studied the metamorphosis of Nature. In the conservation of that body which is beyond Nature the most part were equal to Methuselah, but they made great errors in the transformations; their operation passed into a fantastic body, by reason of their ignorance of physical things. There are many, indeed, whose length of life will persist up to the last day. Such metamorphoses, however, take place without long life, as we see in the case of sea-wolves, who, if restored to their pristine form, again become subject to mortality. Judge also in like manner concerning the fantastic body, on the intervention of food or the osculum of man. All these things are subject to the deltic impression, but before they pass into the deltic impression death is not present, except as far as a mixed fantastic body is admitted, which produces a narcotic form, preserving even to the last day. Moreover, many have lived upon the life of another, and that according to the rule of the Deltic Nature, among whom was Styrus, who when struggling for life is said to have attracted to himself the strength and nature of a robust young man, who chanced to stand by, so that he succeeded in transferring to himself his senses, thoughts, and even the mind itself. By this imagination Archasius is said to have attracted to himself the science and prudence of every wise and prudent man. Such is the strength of mind in which that supernatural vigour exists, that it sometimes satisfies a glowing and, what is more, a ravenous concupiscence. Hence arises that contempt of images and gamahet among those who abuse this image even to destruction. Hence are those words, characters, signs, forms, and figures of hands, imprecations and orations, which are the principal cause of incantation, and, what is more, of words which are commonly applied to wounds and other diseases. Finally, whatsoever can change into this form does so by the force of that body which, beyond Nature, is implanted in us. Further, out of those impressions which are beyond Nature arise the stars of the firmament, Venus and Saturn, and other planets, so that that influence which is beyond Nature rules and governs inferior things. Whatsoever, therefore, takes place in gamahet and imaginations, by the accession of planets and signs, all this can be transferred to the superior signs. Wherefore those bodies which are perishable can easily be set free from death by that supernatural force. Moreover, Venus and Saturn, Mars and Mercury, exercising their force in the superior firmament, have endowed the most part of mortals with immortality, and that without any human operation, by the accession of imaginations, of whom not a few exist, visible and invisible, both on earth and in the sea. Some of these have attained this point by means of Deltical impressions, not, however, the nymphs, as is the case with animal generations.
A BOOK CONCERNING LONG LIFE.

BOOK THE SECOND.

CHAPTER I.

HAVING spoken of the several arcana which restore to its pristine health a body affected by diseases, we will begin where we last left off. To finish what we handed down in former books, and to shew how the physical body may be preserved like a balsam, the particular arcana and the matter of this second book are referred to the same body. Although, then, one and the same preparation holds good, still the practice comprised in this elixir differs from that special mode of healing. In this second book the first places are held by Flos Chirry* and Anthos. In this is comprised the arcanum of elixirs, and that by the force and virtue of the whole quintessence. At the outset, therefore, in order that each may be the more clearly noted, I will, with this view, point out in a few words what the quintessence is. Nature pro-creates the four elements, from which a certain tempered essence is prepared by the spagyrist, as is expressed by the Flos Chiryi.*

Now, here I think it matters little what the art of Lully teaches on this matter, since he wanders more than sixteen feet from that universal Monarchia which the Archidoxies prescribe. One thing is Extraction, another Confortation, another Melioration, to adopt the terminology of these men, of which Raymond makes mention in that treatise which is entitled "The Art of Lully," and from these he has made a false estimate of the quintessence. Since these are mere trifles rather than truths, we will pass them by in silence. But the Flower of Gold, the Flower of Amethyst, and lastly, whatever is of a transparent nature, pearls, sulphurous bodies, cachymiae, and whatever belongs to the aluminous cerebothini, including all the genus of other things which the water produces, such as carabae and corals,—these, I say, are all capable of forming quintessences according to the rate of temperation which is wont to be produced by the spagyrist through the intervention of a corruption of the elements.

CHAPTER II.

Moreover, the sum total of the whole matter lies in this (since what is said in the book on the Elixir must each and all be referred to the subject of long

* Thus differently spelt in the original.
life), that universal Nature is reduced to the spagyric mixture, or temperation, which is nothing else than the goodness of Nature, in which is nothing that is corruptible, nothing of an adverse character. And yet, by another method and a different one, the same goodness of Nature is found in the tincture, according to the prescription of Nature, which exists in the Philosophers' Stone, in antimony according to the Nature of the crow, in sulphur according to the effect of the Lunary, and in the same way in other cases. Nevertheless, in all these there is one and the same temperation which among metals lurks under Mercury (I mention Mercury, which is in all metals), among gems under the crystal, among stones under the zelotus, among liquids under carabe, among herbs under valerian, among roots under sulphur-wort, among bitters under vitriol, among flints (say rather among marcasites) under antimony. Moreover, as Mercury is in all metals, so is antimony in all flints (or rather marcasites), vitriol in salt, and melissa in herbs. These are names of the tempered elixir. It should be remarked, too, that in elixirs following upon the sulphur of those substances which certain people call minerals, there is a quintessence, the Mercury of the Metals, from which is extracted the nature of the body. Cheyri prevails in Venus, Anthos in Mars; and the force and nature of these are not only that they drive away diseases, but that they preserve that body for a long life which is dependent upon the lower influence. With this view we will further say that the Elixirs of Long Life shall be embraced under many and various names, since the force of them all is one and the same. To us (if, perchance, you wonder at this mode of treatment) it has seemed good in the meantime to play with words.

CHAPTER III.

Of all elixirs, the highest and most potent is gold. We will, therefore, treat of this first. If you understand the principle of this, you will understand that of other substances which are separated from their bodies. The rest, which are not separated from the body, will be indicated below when we come to mention wine. Concerning the Elixir of Gold, then, so far as relates to practice, act thus: Resolve gold, together with all the substance of gold, as a corrosive, and continue this until it becomes identical with the corrosive. Nor let the mind revolt from this method of treatment; for the corrosive excels gold, so far as it is gold, and without the corrosive it is dead. The quintessence of gold, therefore, without the corrosive, we assert to be useless. It follows, then, that the resolution must be renewed anew by means of putrefaction, although the corrosive adheres somewhat closely. For if the force of gold is so great that it preserves the body and renders it free from all sickness, nor allows it to be corrupted, how much more itself, and that without any infection? It corrects and purifies everything that is not pure. The corrosive, therefore, in the case of gold, ought not really to be called a corrosive at all. For the force of the arcanum overcomes all poison. All realgar dies in the elixir of gold, and goes off to the tincture which excels in medicine. And thus it is
in this way that Potable Gold is produced after putrefaction. The common practice of the Spagyrists prescribes this dose, or rather a certain harmony. Lastly, you will notice about the elixir that wherever an elixir is brought to bear on anything, it so transmutes it that it remains fixed in a form similar to itself.

CHAPTER IV.

Concerning Pearls.

Now, in order to give greater clearness to what we have said about the quintessence, it should be remarked that nothing is nearer to gold than pearls. You must, therefore, reduce to temperation the four elements which are in pearls, whereby exists a quintessence without any loss of substances. Moreover, if you wish to transmute pearls into a quintessence, according to prescribed rule, act after the method of a quintessence. Do not change anything except the principle, in which it is necessary there should be joined the ultimate matter which exists as first matter in finishing the quintessence of Sol. This is extracted by a prescription of the following kind: First of all reduce to liquid a lemon newly re-elevated, in which pearls have been calcined, dried, and resolved; this serves for a resolution into the element, in which resolution is no complexion whatever. There is herein an universal force like a quintessence. I cannot in this place advise you to admit that method of extraction which Archelaus prescribes, nor any other spagyric separations of that kind. The mode of transmutation given above not only restores to their former power those members which are weak, but also keeps in the same vigour those which are strong and robust. So there is much more in pearls than in other sperms; and among these I consider the most excellent are those which come from the oysters.

In this place, too, the homunculus treated of in the Archidoxias bears no small part. The necromancers call it the Abreo; the philosophers name such creatures naturals, and they are commonly called Mandragorae. Still, error prevails on this subject through the chaos in which certain persons have involved the true use of the homunculus. Its origin is in the sperm. By means of complete digestion, which takes place in a \( \text{center equinus} \), a homunculus is generated like in all respects, in body, blood, principal and inferior members, to him from whom it issued. We will, however, in this place pass by its virtues, because the subject has not been dealt with, as that of pearls has, by those who are acquainted with this matter.

CHAPTER V.

Concerning the Extraction of the Quintessence from Herbs.

We have made mention above of that Quintessence which should be produced without any extraction, and it is necessary to regard this subject in connection with our present opinion. The quintessence cannot be got from herbs without extraction, on account of the diversity of those essences which
are included under one substance. Those must be separated, so that the herb shall remain a herb and the quintessence a quintessence. Although in every herb there are four duplex elements, still the quintessence is not duplicated, but one part only. The other part, which belongs to the substance, we relegate to those arts that are special, and will treat of what belongs to the elixir. This is made quite clear by the example of melissa. Digest melissa for a philosophic month in an athanor; then separate it so that the duplicated elements appear separately, and immediately there will shine forth the quintessence, which is the Elixir of Life. Such is the case, too, with generous wine, and differently in other instances. In nepita it is bitter; in the tare, like clay; in tincium, blackish; in the hop-plant, slender and white; in the Cuscuta, harsh. In other cases it must be judged in like manner according to the prescriptions of experience.

Moreover, when this spirit has been extracted and separated from the other, behold the wine of Health! The philosophers have strenuously tried for ages to attain this; but they have never succeeded. A good part of them, followers of Raymund, have emptied several casks, in order to extract the quintessence of wine, but they arrived at nothing; save burnt wine, which they erroneously used for spirit of wine. All that is necessary on this subject will be found elsewhere, in the "Philosophy of Generations." Enough to have warned the Spagyrist under what form the quintessence exists in herbs, and what it is worth while to investigate in them.

CHAPTER VI.

Concerning Antimony.

As antimony refines gold, so, in the same way, and under the same form, it refines the body. There is in it an essence which allows no impurity to be mixed up with that which is pure. No one, even though he be skilled in the Spagyric Art, can apprehend to the full extent the power and virtue of antimony. In the beginning of things antimony was developed, and was so related to the metals, which were produced by the water, that, when the Deluge was over, its genuine force and virtue remained after such a manner that it directs itself under the form of influence, and has never lost anything of power or virtue. With due cause, therefore, we assign to this alone everything which is attributable to minerals, whereof antimony includes within itself the chief and most potent arcanum. It purifies itself, as well as other things which are impure. Nay, more, if there be nothing wholesome present, it still transforms an impure into a pure body. This has been dealt with in the exposition of leprosy; and spagyric practice makes everything clear and comprehensible. But, not to digress at undue length, let us come at once to the mode of preparing the virtue of antimony (one jot or tittle of which is better than all the texts in your possession). First of all, take care that the antimony be not corrupted, but that the total, whatever it be, remains entire,
without any loss of form, for, under this form lurks the arcanum of antimony, which should be impelled through the retort without any caput mortuum, and be reduced anew in a third cohabation to the third nature. Then the dose will be four grains of it given in the quintessence of melissa. To this the Archeus of the earth assigns nothing further.

CHAPTER VII.

Concerning Sulphur.

It is specially difficult, yet worthy of all celebrity, to realise the power and nature of the earth which procreates balsam, the characteristic whereof is that it suffers nothing to putrefy. But think of the resins, whereof the principal ingredient is sulphur, and there is nothing which deserves greater praise. In sulphur there is a balsam which none who study the different arts should fail to remember. In it are the balsamic liquids which do not allow wine or anything dead to putrefy, but do so conserve the body that there can attach to it no evil influence, natural corruption or any impressed on it from without. None need be surprised that so great a power is in resins, or that we speak its praises beyond the balsam which grows on the earth, and but, as it were, illustrates the force and virtue of this balsam. In those which are occult much more is found than in those which are manifest. And so, too, much more is found in sulphur than in the other departments of resins. In the case of sulphur, in order that we may arrive at the method of treating it, proceed thus: Elevate sulphur by colocathar in the spagyric manner. Do this so long as the fire does not get the mastery, as colocathar is wont to do in the case of sulphur. This same fixed spirit is the balsam of the earth, concerning which we write very little in this treatise. Its virtue is made clear by experience; and, though certain gums and resins, and other substances of this class, have the same nature as balsam, still, I think that among these sulphur is the first and the best.

CHAPTER VIII.

Concerning Mercury.

The Elixir of Mercury, prepared in the same way as that in which it is used for transmuting metals, avails in the very highest degree for driving away disease. Its rust, which the followers of Lully falsely call its flower, is nothing but death. As death consumes and wears away the body, so does rust affect the metal. In whatever way, then, this tincture affects it, the result will be that it ministers to long life, and the more efficaciously and powerfully in proportion as (let the expression be allowed) it reaches the grade of a poison, and the more actively and subtly its preparation has been repeated. Let no one be alarmed by those fables of Rupescissa, who, as his custom is, has written at once rashly and frigidly on this subject, namely, that, in the tincture of the body, you should altogether avoid gold and substances of that kind, which belong to Mercury, and, lastly, whatever is prepared from the
spirit of salt or of arsenic. Albertus and Thomas have approached more nearly to the tincture of mercury (the virtue whereof is of subtle sharpness, though it derives its nature from the Archeus), but in their excessive coagulation, and also in the degree of repetition wherein they have overwhelmed the whole affair, they are entirely wrong. In preparing the tincture they verge on the true tincture, as in the following opinion: As metals are transmuted and fully fixed, so also is the body in the following manner: Reduce mercury in elevation until it assumes the form of a fixed crystal; then digest it to the point of resolution and coagulation; join it with gold so that this shall produce its ferment. Then proceed according to the prescript of Hermes, and continue to the completion of the stone. The dose thereof is one grain. Its power and virtue preserve the whole body in its entirety.

CHAPTER IX.
CONCERNING THE SPIRIT OF WINE.

When I mentioned the essence of herbs above, I pointed out that it is nothing but wine, which I would have you thus understand. The spirit of wine proceeds from its substance. Wine is a subjection of this just as marrubium is of proper and native wine. In order, therefore, to get the spirit of wine as an essence, which is truly an elixir, understand thus: As a pound of persicaria sends forth ⅓ ij. of wine, so a pound of wine takes not more than one scruple. The rest is the phlegma of wine which has no bearing on the present elixir. Let the preparation of this essence proceed in the following manner: Digest in horse dung wine which has been poured into a pelican. Continue this for a period of two months, and you will see a thin, pure substance, like a sort of fat, which is the spirit of wine, spontaneously evolved on the surface. Whatever is below this is a phlegma possessing none of the nature of wine. The fat, put by itself in a phial, and separately digested, is of the utmost power for long life. And not only does it avail for long life, but this preparation can also be adapted to other purposes by the intervention of cinnamon, xylobalsamum, myrobolani, and other things of this kind, in the following manner: Mix, and by the use of digestion so join these ingredients that with the addition of the above-mentioned elixir and of gold, a medicine shall be prepared which removes all contractions and gives free play to the limbs.

CHAPTER X.
THE EXTRACTION OF MUMIA.

The extraction of the virtues out of mumia is made magisterially (if I may use that expression) by its mixture with the essence of wine taken from chelidony. Digest it for ten days, and distil for five. Moreover, let it be once more digested afresh until the mumia turns into a liquid. When this takes place above as well as below, these portions being separated from the VOL. II.
middle, add the sixteenth part of balsam from woods, and a twelfth in weight of the sealed earth of Pauludadum with the same quantity of liquor Horizonis. Digest this for its month, then shut it up and reverberate it. In this way it ascends to its highest degree. Of all those preparations which are dominated by poisons, this is the most powerful and efficacious.

CHAPTER XI.

THE EXTRACTION OF SATYRION.

Whatever has to be extracted from satyrion must be procured by means of separation. In satyrion lurks a Saturnian power which, as it were, secretly steals away and weakens the virtue which satyrion possesses, and so its exaltation reduces it by thirty grains. Hence it not unfrequently happens that when satyrion is used it fails in its effects. It is worth while, therefore, to consider how not its form but only its virtue shall be separated. This must be done in the following way: Let satyrion be digested with panis siliginis in a venter equinus for a month. When this is over, take it away from the bread, and throw away the dregs. Then let the blood of the satyrion be digested thoroughly and allowed to effervesce. When this effervescence has subsided you have obtained a medicine which leaves far behind all others for every purpose which relates to conception.

CHAPTER XII.

THE EXTRACTION OF THE FIRST METAL.

The most complete and perfect conservation of the body is attained by the First Metal; and this is so efficacious, not by the nature of its own strengthening power, but rather by virtue of the minerals which it contains. For, in order to conserve long life, it is necessary to use the prince of minerals, since minerals make up the physical body. This is the temperament which singly and alone resists corrosives, and Ares operates as much chemically as by means of the Archeus. Moreover, it blends the strongest and the weakest body in one degree. Strength, indeed, is that which exceeds the strength of Ares, and weakness is that which falls below it. That which is taken away from the stronger is conferred upon the weaker, and so each is reduced to a mean. It is done in the following way: Take the liquor of coral, in its most purely transparent form, to which add a fifth part of vitriol, which is from Venus. Let these be digested in a bath of Mars for a month. In this way the wine of the First Metal separates itself to the surface, and the vitriol of Venus lays hold of whatever dregs there may be. Thus the First Metal becomes a clear, transparent, and ruby-red wine, whereof the special virtue and power is that of all the minerals over the whole physical body.
A BOOK CONCERNING LONG LIFE.

BOOK THE THIRD.

CHAPTER I.

LEST anything should be omitted which concerns Long Life, it is proper to observe that within the testa and over and above that quintessence, there is enclosed something out of which a certain conjunction, both of the corporal and of that which is beyond the body, outside of that quintum, produces the body into long life. Concerning this understand that it is absolutely nothing and invisible. But in the body there is something exquisite which not only confers long life upon the microcosmic body, but even preserves Dardo itself whole even to the thirtieth year, and guards the anthos and the great cheyri up to the third age. This microscopie thing sustains both the anthers and the leaves which ought to remain in their own conservation throughout the whole anatomy of the four elements. Wherefore at this point the physician must note that the whole anatomy of the four elements can be contracted into a single anatomy of the microcosm, yet not out of the corporal, but from that rather which preserves the corporal. Indeed, the superquintessence sustains the quintessence itself as well as the other four. If it be proper to give it a just and true nomenclature, I may rightly call it the balsam itself out of which life is preserved, which rightly separates itself from the balsam of the body, and is such a balsam as to surpass Nature herself. This surpassing of Nature is by a corporal operation.

CHAPTER II.

But of that balsam whereof we have now spoken, which ought to produce long life, a declaration takes place in two ways—one which is secret and happens by accident, whence it follows that long life is dispensed to the majority, who yet have no idea what it is in itself. But the other mode takes place by arts, that is, by those who are able to obtain that conjunction, nor can it take place without a medium. For herein is situated the point of the matter, because in the Iliaster both long and short life are found. For that which is adjoined to herbs has its terminus; similarly, also, there is a terminus to that which is of the water of minerals; in the same way
tereniabin, and so also nostoch. Besides all these things such and so great is the strength and power of the conjunction itself, that everything which is produced out of the four elements is conserved above its first terminus, and that is the terminus of Iliaster, by which, indeed, we wish overcome that subtle man who says that a terminus cannot be crossed over, which, if it does not take place, and passes over, is for this and the other reason. For there are two of them, one of which cannot pass over, because the terminus is placed in the nature of the microcosm; one is in the nature of the elements, the other in that of the quintessence; moreover, also, the other is out of the last Iliaster. For these termini consist in the power of the physician, who in these can change what he wishes according to his will, except only the fixed, where he ought to expect the end together with the mutation of himself.

CHAPTER III.

Understand this Iliaster as follows, since here three virtues are found besides the quintessence. For there is the Iliaster of sanctity, the Iliaster of the Paratetus, and finally that great Iliaster. Of the first understand that such sanctity imparts long life, according to the industry of him who uses it; the second dispenses it by favour; the third, being bruised, consists without harm in long life. Hence consider the Iliaster comprehended in long life. All three are together subject to the microcosm, so that it may reduce them into one gamonynum; but the other is in no wise controlled, for it is acquired according to favour. With the third the case is exactly as with the Enochdiani and the Heliezati, just as it is clearly the case with Aquaster. In the first place, therefore, it has its origin from the elements, as the testa shuts up, and the superquintessence is attributed to the arcana themselves. The second is ascribed to the Magnalia, the third is out of its own specifics. Hence it follows that the dwellers in the earth, the nymphs, the undines, and the salamanders receive their long life in an alien essence. For there is a death, a time, and a will of that third Iliaster, and he it is who grants to the ear of corn that it should bear more than it would by Nature, as also the fragrance of myrrh, and the strength in Lerus. This being so, the physician must consider that a conjunction of this kind takes place in a similar manner as the tree of the sea when once fixed and reduced to bondage thereby, can also become an approved and constant chyri; so by a similar conjunction in the microcosm the same thing comes to pass.

CHAPTER IV.

But concerning that first Iliaster, understand that it exceeds a thousand species, not that one excels another, but rather for this reason, that every microcosmus has its peculiar and, what is more, perfect conjunction and virtue: so great is the virtue and potency of Iliaster that by it a dead body is preserved alive, for this reason, because that first terminus is transmuted.
This conservation of long life transcends our powers, but not those of the higher powers. Its sustentation takes place as follows—that it confers long life, yet without the expulsion of the disease. Life, indeed, it affords, but not good health, yet sometimes it affords both, being long life of the kind which proceeds from that Iliaster. It lasts for years and is extended, as, for example, to the tenth year in the case of one who ought to have died in the fifth—a thing which takes place both by reason of the superior and inferior conjunctions.

CHAPTER V.

With regard to the true Iliaster, the fact is, that nothing of the kind can be reduced without signification or necessity towards the greater Iliaster, which you are to understand as follows. The greater Iliaster which is to extend long life of this kind can by no means do so where there is no place for long life. Hence observe that such a thing cannot take place without transmutation of the place as well as of the elements. That is to say, as the four portal elements are in the testa, every moment producing a new generation, they lead forth the same to death. In another direction there is a fixed (generation) in its firmament which remains unshaken, neither causing disease nor death. Such fixed spirits suffer nothing to perish altogether, whose long life is immovable and firm even to their transmutation again into the first. The similitude is, indeed, taken out of the text because according to the fixation, as I have said, of the firmament, long life is more prolix in one confirmation than in another, although each arrive at their first terminus only. However, some few inhabitants accompany this kind of transmutation, so it is permissible to call it, into the tenth or even into the twelfth, whose death follows on the destruction of that great firmament, where bodies, both celestial and terrestrial, shall be shaken, yea, the supercelestial also. Notwithstanding, this takes place without any distinction of Nature, for in the first moment when such mutations happen the putrefaction of Nature commences, and that is with a still living body.

CHAPTER VI.

Now, concerning Iliaster, it is necessary, in the first place, that the impure animate should be depurated without separation of the elements; this takes place without any corporal and mechanical labour, which disposition arises according as man grades himself in mind that he may be rendered like to the Enochidiani, not that he desires the Enochianian life, for in his mind he differs diametrically from it. Wherefore it is necessary for the microcosmus in its interior anatomy to reverberate it with a supreme reverberation. Thereby the impure consumes itself, but the fixed which is separated from the impure remains without rust. Nor yet is it a fire wherein Salamandrine essence or Melosinic or Ares could be present, but rather a retorted distillation from the middle of the centre, above all coal fire. This reverberation thus
being made, in its last terminus it exhibits the physical fulmen, just as the fulmen of Sature and of the Sun separate from each other. Accordingly, whatsoever advances by this fulmen of long life pertains to that great Iliaster, and this fulmination and preceding reverberation in no wise remove the weight, but rather the turbulence of the body, and that by the method of diaphanous colours.

CHAPTER VII.

Moreover, from that Iliaster of the first power long life of this kind does not result, for it affords an inferior grade. Yet he it is, however, who separates in that place, and exactly as a fixed thing can preserve a thing which is not fixed, defends the microcosmus from death, seeing that its operation is not to separate, but rather by means of those perspicuous arcana it should conquer that which is undigested, lest its perdition should follow. Just so mumia, which, together with the body, proceeds from the birth, being itself good, but the body is bad and putrid. Whosoever life, therefore, the body lives, mumia lives also from it alone, for it is its property and nature to putrefy and revert to dung, of which it is a member, and this is its continual desire. But not so the celestial mumia, for it breaks the worthless part and guards the same by its own will, lest it should ever effect that which it attempts. Wherefore the following is the tenor of the recipe: that the supercelestial mumia sustains the microcosm more than its own mumia. For as often as there is a mumia there is also another terminus. Yet neither time nor number are found in these termini, for they continue to endure till they can no longer escape a second generation. The physician must be perfectly acquainted with the fact that every first matter expels the last. Hence the generation of worms begins where the ultimate matter of the physical body shews itself. Observe, therefore, this Iliaster, that it not only does not destroy the generation of worms, but when their matter is present it does not even impede their generation—a thing which mumia should prevent.

CHAPTER VIII.

The natural mumia should be compounded out of three chief antimonies so that the foreign microcosm should govern the physical body, whether by means of the element of water or by means of its metals, salts, etc., or otherwise by means of the element of earth, as by its herbs and boleti, or in tereniabon or nostoch. For all these are mansions of the supercelestial things. Wherefore let no one be surprised that the great virtues of melissa are described everywhere. Seeing that in this a supercelestial conjunction takes place, who shall deny to it a most excellent virtue? These are the magnalia which the Bamahemi contain, and this is plainly Ilech, who, being composed out of the true Aniadus, can in no wise be removed from that elementated thing—a thing which takes place with exaltations of either world,
exactly as exaltations of the nettle burn, and the colour of the flammûta radiates. Yet in exaltations of this kind their virtue can be reduced into another. Therefore learn to diagnose their exaltations as follows. They are far more potent than the nettle, and also ye may collect the same in the true May when the exaltations of Aniadus commence. For exaltations of the virtues are not only situated in the matrices, but also in supercelestial things. That were a common Ædes and of no importance who knows how to fabricate a single thing subject only to the vision or besides tangible things can create greater things still, but he has constructed another May where supercelestial flowers attain their exaltation, in which Anachmus ought to be extracted and preserved, even as the virtue of gold lurks in laudanum. Such, indeed, are the virtues of Anachmus: then will you truly be able to enjoy long life.
A BOOK CONCERNING LONG LIFE.

BOOK THE FOURTH.

CHAPTER I.

We will in this place complete what has been said previously on the foundation of life, and on the life which is beyond Nature. In the first place, we exhibit to all Spagyrists the age of Adam and Methuselah, after speaking exactly of that long life which is in the hands of the highest Iliaster, according to the manner of magnalia, where more facts are to be dealt with concerning free will than we can administer out of the elements. To make these things understood more clearly we must revert to the Enochdiani. A comprehension of the nature of their influence will enable us to get at the principle of long life, even without any trouble, as was the case with S. John, whose nature comprehended not merely one age or one century. Lest I should give an opportunity to the libellous who wrest the scriptures, we will define nothing certainly in this chapter concerning the life of the highest Iliaster, whether this be present in corporal elements, or whether it lives in the quintessence where no body occurs, and where not only those live whom we have mentioned, but also those whom we thought buried in sleep. All these things I leave to be considered slowly by sublime spirits, while we have descended to these. If that highest Iliaster be impelled, or at least, if it have need of anything, he will easily attain to whatever is Enochdianic, where all our long life is collocated in its proper places in ether and in the clouds. But once for all Iliaster has satiated himself, so that henceforth he lacks nothing.

CHAPTER II.

The end of long life is contained within the limit of six or nine hundred years. Concerning the source of this life which is beyond Nature, understand as follows. There are two forces in the power of man—one natural, the other of the air, wherein is nothing corporal. Having treated sufficiently of the natural, the incorporeal force shall close our little book. Miserable in this respect are mortals to whom Nature has denied her first and best treasure (which the monarchy of Nature contains), to wit, the Light of Nature. But
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herein let us not labour vainly, but in the case of philosophy since it departs and diverges from Nature, we will remember the Aniadus, nor will we make further mention of philosophy. Having, therefore, dismissed natural things, and all which has been treated of concerning things out of the elements, as also those which are latent beneath the chaos, that is, the great Illiaster, we will have recourse to what was mentioned in the first book. In order, therefore, that we may arrive at the year of Aniadin, or even further, the following rules are to be observed. Let not what we are about to say of the nymphs offend any one. Here also shall be indicated the force and Nature of the Guarini, the Saldini, and the Salamandrini, and whatsoever can be known concerning Melosina.

CHAPTER III.

But in order to make clear at the same time both the place and the body in these things, which have to be ordained and disposed according to a certain harmony, we must observe the nature of Illiaster. It preserves to a period of three hundred, or even six hundred years. Further, whatsoever out of its own nature admits also the nature of the place is brought to one conclusion, like the former century, but where they unite the nature both of the place and the body at the same time, they arrive there, and without any trouble, to the six hundredth year. Some who have reached that age might be enumerated, did not my pen hasten in another direction. There are, moreover, those who for a long time secretly and furtively are preserved to a long life, an account of whom may be omitted because they have given nothing except to Illiaster. Whatevour does not pertain to aerial life is passed over in this place. Those, therefore, follow who have lived an aerial life, of whom some have arrived at their six hundredth, thousandth, or eleven hundredth year, a fact which can be easily understood according to the precept of the magnalia. Compare Aniadus, and that by means of the air alone, whose force is so great that the terminus of life has nothing in common with it. Further, if the said air be wanting, that which lies hidden in the capsule bursts forth. If the same shall have been filled by that which recently returns, and then is brought forward into the middle, that is to say, outside that under which it lay hidden, it still is so far hidden that as a tranquil thing it is completely unheard by anything corporal, so that there only resound Aniadus, Adech, and Edochinum. These three, and that which verges into these three, are not four but one. You will attain a very long hidden life. Such is the nature of that Aquaster, which is born beyond Nature. But if it has not been able to attain that which was latent, yet here it occasions that which was extrinsically Illiaster, etc.

CHAPTER IV.

The monarchia remain, and to this we are recalled by the great Zenio, for there is a life far different, whereunto we are constrained. When all
things have passed away the oppressor and the oppressed remain, a fact not sufficiently understood up to this present by the Aliani. Yet a time comes when all these things which we have investigated together shall pass away, from the first even to the last. As to whether a healthy life can be conjoined with a long life, note that there is a double essence, in one of which health resides, and this essence is fixed; in the other disease is centred, and this is similarly fixed. As to the place and the mutations of these things, let us not change anything. What, however, is the use of vainly lingering among those things which the light of Nature has refused to us? Wherefore he who guides us out of the desire of the mind, does not leave us gaping at what he points out. Let us then pass over what is beyond us, namely, certain creatures of a marvellously long life, and proceed to those which have no death, among whom are the Laureus, Siconius, Hildonius, and many others, whose nativity or natural death no one hitherto has attained or heard of. Add the nature and essence of those things, and how many will you find who have written anything at all about them?

CHAPTER V.

I make no account of him who by the arts of Lully vaunts himself as a Necrolicus, and inveighs against what is contained in the four Scaiolæ, announcing me as the highest Scaiolus, in order that I may commence Necroleous arts according to the manner of the cedurini. But I envy even the hydra together with the envious Scaiolæ. What shall I say in this place of those things which the sagacious muse embraces in her canons together with the matrix of the four Scaiolæ, which sleep in you, and render your temples anody nic? I occasion so great an astonishment in you that you shall come even to take heed of a poppy. But I confine myself to the cosmographic life, where both the place and the body of Jesiha(ch) appear. Further, the things I prescribe I do prescribe beyond the forces of the body and the place. Whosoever understands these things the same has a lawful claim upon the title of a spagyrist. There is no mortality in the Scaiolæ. He who lives according to their manner, he is immortal; this I prove by means of the Enochdiani and their followers. Aquaster will not invade this place. But if I be inserted among the Scaiolæ according to the manner of the Necolii, there will be something that I might take out and lead, a thing which the Great Adech antiverts, and leads out our proposition but not the mode, a thing I leave to theoretical discussions. And in this manner Melusine departs from the nymphaditic nature, by the intervention of the Scaiolæ, to remain in another transmutation, if that reluctant Adech permit, who is both the death and the life of the Scaiolæ. Moreover, he permits the first times, but at the end changes himself, from which I gather that supermonic figments in Cyphanta open the window. But the doings of Melusine prevent these being fixed, which, being of this kind, we dismiss. But as for the nymphaditic nature,
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in order that it may be conceived in ourselves, and that we may thus arrive immortal at the year of Aniadus, we take the characters of Venus. If ye recognise these things, nevertheless ye have put them to little use. But we have completed it, so that we may securely attain this life in which Aniadus dominates and reigns, and remains with that at which we ever do assist. These and other arcana are absolutely in need of nothing. In this fashion we leave and conclude long life.

Here ends the Treatise on Long Life.