



Heinrich cornelius agrippa books pdf

Twilit Grotto - Esoteric Archives Content Prev agrippa1 Next Timeline This is a digital edition of Joseph H. Peterson, Author's © 2000. All rights are reserved. Updated March 4, 2020. You will need a Hebrew font installed to read some of this book. For an excellent edition of this important book, see Three Books of Occult Philosophy (Llewellyn's). For the Latin text, see Universit'tsbliothek Basel, kf II 24 (Basel, 1550). Heinrich Cornelius Agrippa (1486-1535) is the most influential writer of Renaissance esotericism, and in more all Western occultism. No doubt his book de occult philosophy should be at the top of any necessary reading list for those interested in Western magic and esoteric traditions. Written in three books between 1509 and 1510 (at the time he would have been 23 years old), it was an ambitious attempt to rejuvenate the art of magic, having grown into the dark ages. He did so by assembling an intellectual and theoretical foundation from his extensive collection of sources. Agrippa began with a systematic exposure ... Fitzian spiritual magic (and) ... in practical magic (I. P. Couliano in Hidden Truths 1987, p. 114). Other major sources used by Agrippa include Liber de mirabilibus mundi pseudo-Albert Magnus, Giovanni Pico in Oratio de Dignitate Hominis and Apolomesia, Johannes Reuchlin de Verbo Mirifico, Pliny's His Naturaltoriais, and Picatrix and airtight and non-paid texts. The resulting text is widely distributed in handwritten form. More than twenty years later, Agrippa undertook an extensive expansion and thorough review of the work that was printed in 1533. Tiping barely began before the book was condemned as an erite by Dominican Inquisitor Konrad Coullyn of Ulm. These last-minute difficulties are hampered by the inclusion of a long-term rebuttal attached to Book 3, as well as the absence of the printer's name or location. (Cf. v. Perrone Compagni, Cornelius Agrippa: De occult philosophy Libri tres, Leiden: E.J. Brill, 1992, p. 11.) In his Mysteriorum Libri, John Dee often mentions Agrippa's book, to the extent that he seems to almost remember it. Parts of Agrippa's work can also often be found, nailed to magical manuscripts or even liberally merged with text. English translation appeared in London in 1651. The interpreter identified only as J.F. was probably John French, not J. (See Ferguson, I, 13 and DNB.) In 1801, Agrippa's text, in a slightly abbreviated form, was shamelessly plagiarized and published as his own work by Francis Barrett (Magus, or Heavenly Scout, London 1801). This work can still be found in print. The latter, in turn, plagiarized and published as his own work by L.V. de Lawrence (The Great Book Magical art, Hindu magic and Indian occultism, (Chicago, 1915)! He ran part of The Hindu, replacing some Jewish names with pseudo-shscrething fabrications. This edition is a transcription of Gregory Mula (Moule: London, 1651.) I added the text mainly to facilitate the search, but also to include some fixes based on the original Latin (Leiden: E.J. Brill, 1992.) Note, the Willis F. Whitehead edition (Chicago, Khan and Whitehead, 1898) was used in the early stages of this transcription, but it was found to be less accurate, so I came back and reworked the transcription to reflect the previous edition. His editorial efforts, in addition to modernizing the spelling, are mainly to replace euphemisms with sexual references or to remove them completely (e.g. chapters 15 and 16). The Hebrew inscription in the English edition is full of errors; so I used the Latin edition (Leiden: E.J. Brill, 1992) to restore these in the original agrippa nature. Unfortunately, this does not help to track errors spread from defects in early English publications. For the drawings I relied on the 1533 Cologne Latin edition. Three BOOKS Occult Philosophy, WRITTEN BY Henry Cornelius Agrippa, NETTESHEIM, Consultant CHARLES Fifth, EMPEROR of Germany: And ludge the prerogatives of the court. Translated from Latin into English, J.F. London: Printed by R.W. for Gregory Mula, and to be sold by the sign of three Bibles neer the west end of Pauls. 1651. BOOK ONE - NATURAL MAGIC (Content) Introduction of Agrippa to the reader. Agrippa in Tritemius. Trithemium to Agrippa. Chap. 1. How magicians collect vertues from a three-time world is announced in these three books. Chap. 2. What is magic, what are its parts, and how professors of them must be gualified. Chap. Of the four elements, their gualities and mutual mixing. Chap. From a three-fold review of the elements. Chap. 5. From the wonderful natures of Fire and Earth. Chap. 6. From the wonderful nature of water, air and wind. Chap. 7. Of the kinds of connections, what attitude they stand in to the elements, and what attitude there are betwixt Elements of themselves and the soul, feelings and orders of people. Chap. 8. How The Elements are in heaven, in the Stars, in the Devils, in the Angels, and finally in God itself. Chap. 9. From vertues things natural, depending directly on the elements. Chap. 10. From the occult vertues of things Chap. 11. How occult vertues are imbued with several kinds. of things by ideas, thrugh Help the Soul of the World, and Rays of the Stars; and what things abound most with this vertue. Ch. 12. As it is, that special vertues are infused with particular individuals, even from the same species. Ch. 13. From where the occult twirls of things come from. Ch. 14. Of The spirit of the world is what it is, and how through the environment it unites occult vertues to its subjects. Ch. 15. How we should figure out and explore the vertues of things by Similitude. Ch. 16. As multiple vertues operations move from one thing to another, and are transferred from one to another. Chvok 17. Like the enmity and friendship of things vertues should be tried and found out. Ch. 18. Hostility.' Ch. 19. How vertues things should be tried and found, which are in them specifically, or in any one person by means of a special gift. Ch.20. It is naturall Vertues in some things throughout their being, and in other things in some parts, and members. It's a scoop, 21. From the vertues of things that are in them only in their life time, and such as staying in them even after their death. Chwok 22. How the lowest things are exposed to the Higher Bodies, and how the Bodies, Actions and Orders of Men are attributed to the Stars and Signs. It's a scoop. 23. How will we know which stars of natural things are underneath, and what things are under the sun, which are called Solarium. Ch.24. What is the Moon, or Under the Power of the Moon. C.E. 25. What is Saturnin, or under the rule of Saturn. C.E. 26. That things are under the rule of Jupiter, and are called Jovial. C.E. 27. That things are under the rule of Mars, and are called combat. Chap. 28. That things are under the rule of Venus, and are called Venus. Chap. 29. Things are under the rule of Mercury, and are called Mercury. Chwok 30. What the whole Sublunary World, and the things that are in it, are distributed across the planets. Ch.31. How provinces and kingdoms are distributed across planets. It's a scoop. 32. What things are under the signs, fixed stars, and their images. Ch.33. Of seals and natural characters. Chwok 34. Like, natural things and their vertues, We can draw forward and attract the influences and vertues of celestial bodies. 35. From mixing natural things, one with the other, and the introduction of a more noble form, and a sense of life. Chap. 37. As some certain natural and artificial drugs, we can attract certain heavenly and vital gifts. Ch. 38. Chapter xxxviii. How can we draw not only heavenly and vital, but also certain Intellectual and Divine Gifts from Above. Ch. 39. What we can, on some of the world's issues, ignite the gods of the world and their shoe-making spirits. Chwok 40. Snaps; that sort of them, and in the way in which they are a reminder to be made. Chap. 41. From the witches, and their power. Chap. 42. Of the wonderful vertues of some species of sorcerers. Ch. 43. Perfumes or suffumigations; their manner and power. Ch. 44. The composition of some of the vapors assigned to the Planets. 45. Chapter xlv. From Colliri, Unctions, Love-medicine, and their vertues. Ch. 46. From natural alligations and pendants. Ch. 47. From magic rings and their composition. Chap. 48. From vertue places, and which places are suitable for each star. Chap. 49. Lights, flowers, candles and lamps, and to the fact that stars, houses and elements of several colors are attributed. CH 50. The charm, and the art of them. Ch.m. 51. From graph and gesture, habit and figure of the body, and to the fact that the stars of any of them answer - from where the physiognomy, and Methoscopy, and Chiromancy, the Art of Divination, have their bases, Chap, 53, Divination, and Species of them, Ch, 54, From divers some animals and other things that have a sign in Auguries. Chwok 55, As Auspicas are tested by the light of natural instinct, and some rules of finding it. Chap. 56. About the soothsaying flashes and lightning, and how monstrous and huge things should be interpreted. Chap. 57. From geomancation, hydromansia, aeromansia and pyromania, four divination elements. Ch. 58. On the rebirth of the dead, and about sleep or hibernation (wanting victuals) Many years together. Ch. 59. Divination dreams. Chwok 60. The madness and divination that arise when people wake up, and the power of melancholic humor by which spirits are sometimes induced into the Male Bodies. It's a scoop. 61. Human formations, External Senses, also inner and Mind; and the three-fold appetite of the soul and the Passions of the Will. Ch. 62. The passions of the mind, their source, differences and species. Ch. 63. How the Passion of Mind changes the correct Body, changing its Accidents and moving the Spirit. Ch. 64. How the Passion of Mind Changes the Body by Imitating From Some Memories; transforming and translating people, and what the power of the imaginary power of the body, but the soul. Ch. 65. How the Passion of Mind can work on its own on the body of another. It's a scoop. 66. That the Passion of Mind helps the heavenly season, and how necessary is the permanence of the mind in each work. Ch. 67. How the Mind of Man can be combined with them, impress some wonderful vertues on the lower things. Ch. 68. How our mind can change and link the lower things to the ends that we desire. It's a scoop. 69. Speeches and occult twirl of words. Ch. 70. From vertue correct names. Ch.M. 71. Of the many words united, both in sentences and verses, and verses, and verses, and verses. Ch.P. 72. From the miraculous Force of Charm. Chap. 73. From vertue letters, and make curses, and inscriptions. Guy. Proportions, matching and reducing letters to celestial signs and planets, according to different languages, and table them. About the life of Henry Cornelius Agrippa, Knight. This introduction is not found in the 1533 edition. Henri Cornelius Agrippa, a descendant of the noble Netshim family in Belgia, doctor of laws and physics, Master of Rols and judge of the spiritual court, from his youth applied his mind to teaching, and with his happy mind gained great knowledge in all arts and sciences; then he also followed the army of princes, and for his prowess a knight was created in the field; when je was these means known for learning and weapons circa 1530. He gave his mind to writing, and compiled three books of occult philosophy; then the Invective or Cynicall rant of uncertainty and vanity of all the things in which he teaches that there is no certainty in any thing, but in the firm words of God, and that to lie hid in the benevolence of the words of the gods; he also wrote the story of emperor Charles's double coronation, as well as female superiority, and the phenomena of spirits; but seeing that he had published comments about Ars Brevis Raimundus Lully Ramon Llull, and was very dependent on occult philosophy and astrology, were those who thought he enjoyed commerce with the devils, whom, despite the fact that he confuted in his published apologies, and shewed that he kept himself within the arts, 1538, He wrote a lot, which manifested for all his wit; But especially ten. the first on Platoes Benquet, delivered at the Tricin Academy, containing the praise of Love; second on Hermes Trismegistus, and the power and wisdom of God; third for someone who was to receive a doctorate; fourth for Lords of Metz, when he was elected their lawyer, syndicate and speaker; 5th in the Senate of Luxenburg, for Lords of Metz; The sixth welcome of the prince and bishop of them, written also for the Lords of Metz; eighth for a certain relative of his, Carmelite, made a bachelor of divinity when he received his regency in Paris; 9th for Christian's son King Denmari, Norway, and Sweden, delivered at the emperor's office; 10th at the funeral of Lady Margret, Princess of Austria and Burgundy; he also wrote the Dialogue on Man, and the Rant of The Controversial Opinion on original sin to Bishop Kirena; A message to Bishop of St. Paul, Michael de Arando; complaint on calumny is not proven, Printed on Strasburg 1539. and therefore by these published monuments, the name of the cornelius for his study variety was known, not only among The Germanes, but also of other nations; For the carpeth itself at all among the gods; Among the philosophers democritus laugheth on all things, opposite Heraclitus weepeth on all things; Pirria does not know everything, and Aristotle thinks he knows everything; Diogenes are modern all things; this Agrippa spareth no one, he contemneth, knows, ignorant, cries, laughs, angry, pursues, carps on all things, being himself a philosopher, a demon, a hero (hero), a god, and all things. To my noblest and no less learned friend, Robert Child, Ph.D. Ir! Great people are decaying, mighty people may fall, but an honest philosopher holds his station forever. For myself so I crave a vacation to imagine that I know that you are able to protect; Not with a sword, but for a reason; Not only that, but something that you admit you can give shine to. I see that it is not in vain that you compass the sea and the earth, for in this way you have made Proselyte, not another, but your self, being transformed from vulgar, and irrational distrust to rational embracing the sublime, Hermeticall, and Theomagical of Truth. You are gualified in one, as if Hermes were your mentor; have an understanding in another, as if Agrippa is your Teacher. Many transmarine philosophers that we have only heard, and admire, you have seen. No, you have not only heard, but seen, not in Maps, but in Rome it is the very manners of Rome, there you have seen many ceremonies, and little religion; and in the new England wilderness, you have seen among some, many religions, and little ceremonies; and among other things, I mean indigenous people, no ceremony, no religion, but what nature dictates to them. In your passage there by sea, you saw the wonders of God in the deep; and on earth, you have seen God's amazing deeds in the inaccessible mountains. You have left no stone unturned that their turn can lead to the discovery of what was occult, and worthy of being known. It is part of my ambition to let the world know that I am honored, such as your self, and my scholar friend, and your experienced fellow traveler, Dr. Charlet, who as true philosophers neglect your worldly advantages to become masters of what hut now rendred you both truly honorable. If I had as many languages as you do, rhetorical and pathetic expressions would not mean my appreciation and attachment to both of you. Now sir! as in this regard my translatoin, if your judgment should find a deficit in this, let your frankness make a supply of them. Let this treatise of the occult Coming as a stranger among the English, be patronizing by you, the memory that you yourself once had a stranger in the land of his Christmas. This stranger I wore in English clothes; But if it's not in line with fashion, and therefore ungrateful for anyone, let your approval make it a mode; You know, strangers are more likely to cause fashion, especially if someone once begins to approve of their habit. Your endorsement is something that will stand in need, and that will draw me, SIR, Most helpful of yours, J. F. Pragmatick schoolchildren, men, consists of pride, and rayling Arguments that are true to ridicule, And despise everything else, but what your I elaborate, and think that these highly learned Tracts to be, but lie, do not think if with a sacred hand to touch these books that are worth it. Really mysterious, rare and rich, and far beyond the usual step. Io. Booker. (Agrippa) I have no doubt, but the title of our book of occult philosophy, or Magick, may rarely appeal to many to read it, among which, some of the rough langcial, weak decision, and some that perverse will come to hear that I can tell anyone, by their reckless ignorance can take the name Magick in the worst sense, and though meager after seeing the title. the shout that I teach is forbidden art, sow the seeds of the Yerazy, offend the pious ears, and scandalize an excellent mind; that I am a sorcerer, and a superstitious and divellish devil who is truly a magician: to whom I reply that the Mag doth is not among the scholars of men means sorcerer, or one who is superstitious or divellish devil; but a wise man, a priest, a prophet; and that the Sybils were magicians, and so the prophecy of Christ was the mages, like the sages, by the miraculous mysteries of the world, knew Christ, the author of the world, to be born, and came first to worship him; and that the name Magike was given by philosophers, highly praised by the Divine, and not acceptable to the Gospel. I believe that supersonic censors will object to the Sybils, the holy mages, and the Gospel that he himself would have received from Magick in his favor; they are so conscientious that neither Apollo, nor all muses, nor an angel from heaven can atone for me from their curse. I advise whom they are pernicious, and full of poyson (poison); Aharon Gate in this book; he says the stones, let

them take in the evelid that he beat not out of their brains. But you that come without prejudice to read it, if you have so much discretion prudence, like bees in collecting honey, read reliably, and believe that you will get not a little profit, and a lot of pleasure; but if you find any things that can't please you. let alone them and don't use for I do not approve of them, but I declare them to you; but do not give up other things, because they, who look into the books of doctors, do along with antidotes and medications, read also poysons poisons. I confess that Magick himself teaches a lot of superfluous things, and curious geeks for showmany; leave them empty things, but not to know their causes. But those things that benefit man, for turning away from evil events, for the destruction of diseases, for the destruction of phantasma, for saving life, honor or luck, can be done without resentment against God, or damage to religion, because they are, as profitable, so necessary. But I admonished you that I have an order of many things, and narratively, then affirmative; for it seemed so needy that we should pass on fewer things after the judgments of the Platonists, and other pagan philosophers, when they offered an argument letter to our purpose; therefore, if any mistake was made, or anything hath was said more freely, forgive my youth; for I wrote this being a scant Yong (young) man that I can excuse myself, and say: while I was a kid, I spake as a child and I realized as a child, and I realized as a child and I realized as a child. but as a man, I gave up those things that I did as a boy, and in my book of vanity and the uncertainty of science I did for the most part to give up this book. But here haply you can blame me again, saying: Here you youth didst write, and now the old hast hast abandoned it; What did you set out? I confess while I was very yong (young), I put on writing these books, but hoping that I should publish them with corrections and extensions, and for this cause I gave them Tritemius (Trithemius) Neapolitan abbot, a former spanhemensian, a very hardworking man after secret things. But it happened then that the work was intercepted before I finished it, it was bear about imperfect, and unreasonable, and fly abroad in Italy, in France, in Germany through many men's hands, and some people, whether more impatiently, or carelessly, I do not know, would have put it thus imperfect to the press with which mischeif (evil), I was affected decided to publish it myself, thinking that there might be less danger if these books got out of my hands with some amendments, thwn come out torn, and in fragments from other male hands. What's more, I thought it wasn't a crime if I didn't have to suffer from the testimony of my youth to perish. We also added a few chapters, and we inserted a lot of things that really seemed unsuitable for passing by, which the curious Reader would be able to understand the inequality of the word itself; for we did not want to start the work anew, and unravel all that we did, but to fix it, and put some flourish on it. Now I pray you, Kurtus (polite) Reader, again, weigh not these things according to the present time of them, but forgive my curious youth if you have not found in them anything that can not sniff you. When Agrippa first wrote his Occult Philosophy, he sent it to his friend Trithem, the abbot of Wurtsburg, with a subsequent letter. Trithemy detained the messenger until he read the manuscript, and then responded to Agrippa's letter with sound advice such as mystics that would not follow for all time. Trithemy is known as a mystical author and scientist. For R. D. Jonah Tritemius, abbot of St. James in the suburbs of Herbipolis, Henry Cornelius Agrippa of Netham sends a greeting. When I was recently (the most reverend Father) for a while chatting with you in your monastery of Herbipolis, we discussed together divers things concerning Chemistry, Magick, and Kabali (Kabbalah), and other things that still lye lies hidden in the secret sciences, and arts; and then there was one big question among the rest, why Magick, while it was taken into account by all the ancient philosophers of the most ancient science - the ancient sages, the priests always held great veneration, came at last after the beginning of the Catholik (Catholic) church to be odious, and suspected holy fathers, and then exploded Divine, and condemned by all laws and laws. Now the reason I imagine it is not another, it is, on the face, because some fatal debauchery of the times, and people, many false Philosophers have crept in, and it is under the name of magicians, heaps together through various kinds of errors and factions, many cursed superstitions and the destruction of god, and the destruction of God', outlined very much wicked, and illegall books, such as we see bear around these days, to which they stealth prefixed the most honest names, and the name Magick. So they had this sacred name Magick hoped to get credit for their damned and disgusting fools. Thus, this name Magick, formerly honorable, now these days become the most odious for good and honest people, and account for the capital of crime, if someone dares to profess himself as a magician, either in doctrine or running, if somehow some old doting woman, lived in the country, will be considered skillful, and divine power that (like sait Puglia) she can throw heavens, raise the earth, harden the fountains, raise ghosts, throw off the gods, put out the stars, light up Hel (hell), or as Virgil sings, She promises her charms to throw great worries, or to lighten people's minds, and make the stars in order to return, stand still, and raise the nocturnal ghosts even upon it will make the earth moan, and the trees fall from the mountains ----- hence, those things that Lucan refers to the Thessales of the Magi, and Homer's omnipotence Circe, of which many I confess, as well as erroneous opinions as superstitious diligence, but they suggest that they may be able to cloak themselves under this venerable name. Ever since these things are so, I wondered a lot, and was not less angry that until now there was a man who made the challenge of this sublime and sacred discipline with the crime of wickedness, or put it purely and sincerely to us, since I saw our contemporary writers Roger Bacon, Robert (york), the English man, Peter Apponus, Albertus (Magnus) Teutonic, Arnoldas de Villa Nova, Anselme Parmensian, Picatrix Spaniard, Cicclus Asculus of Florence, and many others, but the writers of an obscure name when they promised to treat Magick, do nothing but irrational toys and superstitions of unworthy honest people. So my spirit was moved, and because of partly admiration, and partly indignation, I was willing to play the philosopher, suggesting that I should not do the unsymbized work that had always been from my youth curious, and an intrepid search engine for miraculous effects, and operations full of mysteries; if I must restore this ancient Magik discipline of all the sages from the errors of impurity, cleanse and decorate it with proper brilliance, and justify it from the traumas of the calumniators; what a thing, though I long pondered it in my head, but never durst yet to undertake, but after some conference betwixt us out of these things in Herbipolis, your transcendental knowledge, and learning, and your fervent adhortation put courage, and courage in me. There, choosing the opinions of philosophers of the famous loan, and the purging introduction of the wicked (who dissemblingly, with fake knowledge did teach that the traditions) both from the institutions of wonderful operations) and the removal of all the darkness finally made up three compendious magick books, and titled their Occult Philosophy, being the title less offensive, what books I present (you succeed in the knowledge of these things) that if I wrote any thing that might tend to either contumely nature, offend God, or traumatize religion, you can condemn the mistake; but if the sewage scandal is dissolved and cleansed, you can protect the tradition of truth; and that you would do it with these books, and Magick is himself that nothing can be hidden, which can be profitable, and nothing approved, which can not hurt, by means that these three books, having passed the exam with approval, can finally be considered worthy to come out with good success in publike public, and can not be afraid to approach under the censure of descendants. Goodbye, and forgive me for my daring endeavors, John Tristemius, abbot of St. James Herbipolis, formerly of Spangemia, his Henry Cornelius Agrippa of the Netsheim, health and love. Your work (the most famous Agrippa) Entituled the Occult Philosophy that you sent by this medium to me to be considered, with how much pleasure I received it, no mortal language can express, nor a pen of any writing; I wound (wondered) at your more vulgar teaching that you, being so yong must penetrate such secrets that were hidden from most male scientists, and not only cleerly, and truly, but also correctly, and legantly laid them out. From where I first thank you for your good will to me, and if I ever can, I will return you thanks to all my power; Your work, which no scientist can praise enough, I approve of. Now, when you can move on to the higher things you have begun, and do not suffer such wonderful parts of wit to stand idle, I do with as much seriousness as I can advise, intreat, and implore you that you will exercise yourself in labor after the best things, and demonstrate the light of true wisdom ignorant, according to you, as you yourself are divinely enlightened; neither let consideration of idle conceited comrades take you off your goal; I speak of them, of which he said, the tired bull comes hard, while no man, in the opinion of the wise, can be truly learned who swore the rudiments of the faculty alone; But you hut God gifted with great, and sublime wit, not that you should imitate Oxen, but birds; nor think it's enough that you should imitate Oxen. rounders; for the more to learn any thought, how much less things he does not know. Also, your mind is fully prone to all things, but many, and sublime. But this is one rule I advise you to notice that you pass on vulgar secrets to vulgar friends, but above and the secret above, and only secret friends. Give Hey hay bull, sugar only Parrett (parrot); understand my meaning, at least you'll step under Oxens' feet, how often he's a falsetto out. Goodbye, my happy friend, and if it is in my power to serve you, to command me, and in accordance with your pleasure it must be done without delay; Moreover, let our friendship increase with the day; write often to me, and send me some of your labors I sincerely pray to you. Goodbye again. From our monastery Pipolis, 8. April, An.M.D.X. In January 1581, Agrippa wrote from Mehlin to Kerman Vid, Archbishop of Cologne, he dedicated Philosophy. In this letter he says: Here! among such things that have been closely laid - books of occult philosophy, or magic a new work of the most ancient and aumy learning; doctrine of antiguity, none, I dare say, have so far tried to restore. I will be faithfully yours, if these studies of my youth will be by the power of your greatness to come into the knowledge, seeing many things in them seemed to me, being older as the most profitable, so most necessary to be known. So you have a job, not only my youth, but also my current age, added a lot of things. The Reverend Father in Christ, and the most celebrated prince, Hermannus, Count Weide, by the grace of God's Archbishop of the Holy Church of the Colony, the prince-elect of the holy Roman Empire, and the Chief Chancellor through Italy, the Duke of Westphalia and Angaria, and a descendant of the Lebat of the Holy Church of Rome, one of the vicars, sent a greeting. Uch is the greatness of your famous glory (the most reverend, and Illustriuos Prince) such is the greatness of your vertues, and the splendor of learning, and the frequent exercises of the best learning, and serious speech, with firm prudence, and elegant readines to speak, knowledge of many things, constant religion, and laudable conditions with which you are endowed for the common custom of others; I am not saying anything about those ancient monuments of your outstanding nobility, the treasures of your riches, both old and new, about the nobility of your dominion, about the ornaments of sacred virtues, with the superiority from which you succeed, together with the forgoan form and the power of the body. Through all these things will be very great, but I respect you much more than all these, for those who are your Heroick, and the superglorified vertues by which you really aroused that, how much more someone has learned and loves vertue, the more he may wish to insinuate himself in your favor, from where I also decided that your favor will be received by me, but after the manners of the people of Parfia i.e. not without a gift, which is the custom of greeting princes, really comes from the ancients, in these very times, and still we see it observed. And when I see some other very male scientists to provide you with fair, and great gifts of their learning, at least I only have to be dismissive of your worship and reverence. I durst not apply myself empty-handed to your greatness. Now be thoughtful, and looking back in my office to see what the present I have to bestow on such a glorified prince, behold! among such things were closely laid, the book of occult philosophy, or Magick, now offered myself, such as I tried to write while I was very yong, and now many yeers being past, as it was to forget them, neglected Them; I have now done a hast as it was to pay my vows to submit them in your honor to compose them. Truly I was perswaded that I could not give anything more acceptable to you, then a new work of the most ancient and astmal learning; I say the work of my curious youth, but the doctrine of antiquity, none of which I dare say, have so far tried to be restored. However, my work is not written to you because they are worthy of you, but that they can make the way open for me to get your favor. I will know you, if possible, let them be justified by you. I will be faithful to yours, if these studies of my youth on the power of your greatness come in knowledge, envy, pursued by the power of your dignity, will remain a memory of them for me as a fruit of good conscience, seeing many things in them seemed to me, being older, as the most profitable, so it is necessary to be known. So you have a job, not only my youth, but also my current age, because I have corrected many things in many places, and added many things to many chapters that can be easily perceived as inequality style style; and so you will know that I will be devoted to your pleasure for the rest of my life. Goodbye, the happiest prince of the happy Colony. Here is the outside, and inside the philosophy; but the first without the last, but empty to flourish; but with this alone most of them are satisfied. To have a naked idea of the diet to perceive some movements of the Celestials, along with their general operations, and to imagine some terrestial productions, is just something that is superficial and vulgar; But it is true, it is a sublime but occult philosophy; to understand the mysterious influence of the intellectual world on Heaven, and both on Terrestiall; and know how to dispose, and conform ourselves so as to be able to get these super-adjustment operations, resulting in us being able to work wonderfull things that really seem impossible, or at least when, as in fact they can be committed by natural force, and without either resentment of God, or violation of religion. To protect the Kingdoms, to discover the secret advice of people, to banish diseases, to preserve health, to render favor to people, to banish diseases, to preserve health, to render favor to people, to banish diseases, to preserve health to protect the Kingdoms, to discover the secret advice of people, to banish diseases, to preserve health to protect the Kingdoms, to discover the secret advice of people, to banish diseases, to preserve health to protect the Kingdoms, to discover the secret advice of people, to banish diseases, to preserve health to protect the Kingdoms, to discover the secret advice of people, to banish diseases, to preserve health to protect the Kingdoms, to discover the secret advice of people advice advi know things that are done for many kilometers, and such as these, by the nativity scene of higher influences, may seem improbable; However, read but a subsequent treatise and you should see the possibility of them confirmed as a mind and an example. I speak now with reason, for as for others, they do not know nor believe, and will not know anything, but what is vulgar, no, they think that behind it is Everything you can know when as in fact there are mysteries in all beings, even from God in the highest heaven, to dives in the lowest hell; Yes in very numbers, names, letters, symbols, gestures, time, place, and such as, all that on this learned the author deeply discussed. I can't deny it, but there are many superstitions and vanity in his work. But remember that the best gold should have the greatest benefit; consider the time of darkness, and his youth, when, the place where, and what he harh discovered and wrote, and you wither, and admire his firmness, and then condemn his vanity. Gold hath a lot of black adgearing to it assoon as it is taken out of the ground. Mysterious truths are not currently shining as the rays of the sun hunt as they recovered from the long darkness, but are overshadowed by some obscurity. No, I will say, but this Agrippa can hide these mysteries as the philosopher Hermeticall, on purpose, that only the sons of art can understand them. He might be able to mix the chaffe with the wheat that the visionary bird can only find it, rather than the pigs trampling it under their feet. From saying a lot how to touch excusing, or to pay tribute to this author, I've already been prevented; For at the beginning and at the end of this book there are several of his own messages to others in which he justifies what may be ruled out against him; and others to him appreciating enough that praise is worthy in him; to which it can be added that the honorary testimony given to him by the author of this most witty, sublime Anthroposophia Theo-magic, Anthroposophia Theo-magic, Anthroposophy of Thomas Vaughan's Theomagika has recently been laid out. All I will say to perswade you to read this book is, but the desire of you to cast a subtle eye on the Index chapters contained in it, which is at the end of this: Book 1, Book 2, Book 3 and you shalt in it to see such a variety of wonderful subjects that at the sight of this you wither to be impatient until you read them. I will crave a vacation now to say one word to myself. If this is my translation, neither the author's value nor the reader's expectations must be met; believe that the uncuothness of the authors style in many places, the diversity of Errata, as well as literall, as with regards to grammatical design, can happily occasion some errors in this my translation. However, despite this, I hope that I have, albeit without a particular elegancy (which really the issue will not bear) put it as understandable English expression, so I expressed them in Latins or Greeks, as I found them. I hope that the artist will be able to understand them; as for Errat, as I read fluently over the book, I watched it as you see mentioned. If you should meet any more as possible you Be you frank, and give them a printer error; for which, as for accepting in the best sense that here I represent you soll, you must forever oblige your friend, J. F. Errat omitted, as they are included in this edition. Magic; The author is that famous man Henry Cornelius Agrippa, knight, and doctor of both laws, counselor Cesars Sacred Majesty, and judge of the prerogatives of the court. Chap. How magicians collect vertues from a three-time world is announced in these three books, eeing there is a three-time world, elementary. Celestiall, and each lower is governed by his superior, and gets influenced by the vertues of them, so very original, and the chief employee of all the children of Angels, Heaven, Stars, Elements, Animals, Plants, Metals, and Stones pass from himself vertues his Omnipotency on us, for the service of which he did, and created all these things: that it should be possible for us to rise to the same degree through every world, to the same very original world he himself, the Creator of All Things, and the first reason from where all things come from, and proceed; and also enjoy not only these vertues that are already in a more excellent kind of stuff, but also besides them to attract new vertues from above. Thus, this is what they seek after the vertues of the elementary world, with the help of Physics (medicine), and Natural philosophy in various mixtures of Natural things, then The Celldle of the World in Rayes, and influences them, in accordance with the rules of astrologers, and the doctrine of mathematicians, pleasing Celestial vertues to the first: In addition, they ratify and confirm all these powers, through the sacred ceremony. The order and process of all these I will try to deliver in these three books: of which forst contains natural Magick, the second Celestial, and the third ceremonial. But I don't know whether it will be an unforgivable presumption in me that I, a man with so little judgment and training, should in my youth so confidently set on a business as difficult, so difficult and challenging as this. Anywhere else here already, and then will be told by me, I would not one agree with them, and I will not myself, further than they will be approved by the Ecumenical Church, and the Congregation faithfull. Chap. what is Magick, what are its parts, and how professors of them should be gualified. Magick is a faculty of wonderfull vertue, full of the highest mysteries, containing the deepest contemplation of the most secret things, along with nature, power, quality, substance and vertues of them, as well as knowledge of the whole nature, and it doth instruct us regarding and the agreement of things among themselves. from where it produces its miraculous effects, combining the vertues of things through the application of their one to the other, and their lower sutable subjects, the favor and knitting them together carefully powers, and vertues the higher Tel. This is the most perfect and major Science, this sacred and sublime kind of philosophy and finally the most absolute perfection of all the finest of all the finest philosal. In order to see that all regulatory philosophy is divided into Naturall, Mathematicall, and theological: (Naturall Philosophy teaches the nature of those things, Cal'd Elements that fire, Earth, Eyre forward brings: Where the heavens originate their origin; Where the rainbow comes from, where the tide comes from In gay colors dressed. What makes the Clouds that gathered, and black, To send lightning, and Thundring crack; What the Night Flames and Comets do; What makes the Earth swell, followed by earthquakes: What is the seed of metals, and gold What Vertues, Wealth, Doth Nature in Coffer hold. All these things doth natural Philosophy, the viewer of nature contain, teaching us according to the muse of Virgil. -----Why all things flow from where humanity, the beast, comes from; where the fire comes from, where the rain comes from, and the snow from where the Earthquake Land comes from; why the whole ocean beats over its shores, and then retreats again; Where the power of Hearbs grass where the courage, the fury of bruits brutes, all kinds of stone, creeping things, and fruit. But mathematical philosophy teaches us to know the number of natural bodies that lengthen by three dimensions, as well as to understand the movement and course of the Heavenly Bodies. ----- As in a big hurry, that makes the Gold Stars march so fast: What makes the moon sometimes mask her face, the sun is also as if in some kind of shame. And as Virgil sings, As th ' Sun doth rule with twelve zodiac signs, Orb that this measur'd round about with lines, It's a doth heaven star way to make famous, and a strange eclipse of the sun and moon. Arcturus also, and rain stars, Seaven Stars as well, and Charles his Wayne, Why the winter sun make the tow'rds West so fast; Why did the Nights take so long ere they were in the past? All this is understood by mathematical philosophy. ----- from here by heaven, we can anticipate the seasons of all; times to reap and sow, and when it is suitable to run in depth, and when to war, and when the world to sleep, and set them again; that so they could give birth amain. Now theological philosophy, or Divinity, teaches what is God, that mind, that intellect, that angel, that The Devil, what is the Soul, what religion, what sacred institutions, rites, temples, observations and Sacred Mysteries: He instructs us also on Faith, Miracles, Beliefs of Words and Figures, Secret Operations and Mysteries of the Seals, and how Apulei Sait, he teaches us to understand correctly, and to be experienced in the Ceremonial Laws, the justice of the Holy Things. But remember yourself) these three main faculty Magick understands, unites and acts; therefore the ancients revered it as the highest and most sacred philosophy. It was, as we find, brought to light by most of the wise men of the Authours (authors) and the most famous writers; among which, most of them, the zamolsis and the soroastra were so well known that many believed that they were the inventors of this science. Their track Abbaris the Hyperborean, Charmondas, Damigeron, Eudoxus, Hermippus followed him: there were other eminent, men's choices, like Mercurius Tresmegistus (Tristgistus), Porfiry (Porfiry), Yambricus (Iamblichus), Plotius, Dardan, Orpheus Thracian, Gog Greek, Herma Babilonsky (Babylonian) whose books as it was lost, Democritus Abdera recovered, and laid out with his own comments. In addition to Pythagoras, Empidocles, Democritus, Plato and many other famous philosophers traveled far across the sea to learn this art: and, returning, published it with amazing piety, revering it as a great secret. It is also well known that Pythagoras and Plato went to the Prophets of Memphis to get to know him, and traveled almost all over Syria, Egypt, Judea, and the Kaldeev Schools, that they could not help but know about the most sacred Magik Memorials and Records, and that they could be furnished with Divine things. Whoever therefore desires to study in this faculty, if he was not adept at the natural philosophy in which the gualities of things are revealed, and in which are the occult properties of each Genesis, and if it is not studied in theology, which manifests those immaterial substances that dispence and minister all things, he may not be able to understand the rationality of Magick. For there is no work that is done meer Magick, nor any work that meerly Magical that do not understand these three faculties. Chap. Of the four elements, their guality, and mutual mixing. There are four elements, and the original the foundations of all bodily things, Fire, Earth, Water, Eyre, of which all elementary body withdrawal is exacerbated; not by heaping them together, but by And the union and when they break down, they are solved into Elements. For there is no reasonable Element that is pure, but they are more or less mixed and prone to being changed one by one: even when the Earth gets dirty and dissolves, becomes Water, and the same becomes thick and difficult, it becomes the Earth again; but evaporates through the heat, passeth in Aire, and that time ignited, passeth into the fire, and this time extinguished, returned back to Eyre, but cooled again after its burning, became Earth, or stone, or sulfur, and it manifested itself in lightning: Plato also had that view that the Earth was completely variable, and that the rest of the elements changed, both in this and in each other consistently. But it is the subtiller's view of the kind of Philosophers that the Earth has not changed, but has softened and mixed with other elements that dissolve it, and that it returns back to it itself again. Now, each of the elements hath two specifical qualities, the first of which he retains as proper for him self, in the other as the average, he agrees with what happens next after him. For Fire is hot and dry, the Earth is dry and cold, the water is cold and humid, Aire wet and OT. And so after that, the Elements, according to two opposing gualities, contradict one another, like Fire Water, and the Land of Eira. Moreover, the Elements are on a different account opposite the other: for some heavy, like Earth and Water, and others light, like Eyre and Fire. Before that, the Racks were called former liabilities, and the latter active. And once again Plato distinguished them in a different manner and assigns each of them three gualities, visas. to the fire brightness, thinness and movement, but to the earthly darkness, thickness and silence. And on these gualities elements of Fire and Earth are opposite. But the other Elements borrow their gualities from them, so that Aire gets two qualities of Fire, Thinness and Movement; and one of Earth's visas. Darkness. In the same way Water receives two qualities of the Earth, darkness, and one of the Fire, viz. Movement. But the fire is twice as thin as Eyre, three times more mobile, and four times brighter: and Aire is twice as bright, three times thinner, and four times more mobile than water. Where the water is twice the brighter than the Earth, three times thinner, and four times more mobile. As therefore Fire to Aire, so Aire to water, and water to the ground; and again, like Earth to water, as well as Water to Eyre, and Eyre to Fire. And this is the root and basis of all bodies, nature, vertues, and wonderfull works; and one that should know these quality elements, and their mixing, is easy to bring to pass such things that and amazing, and will be perfect in Magick. Chap. From a three-fold review of the Elements. There are then, as we said, four elements, without perfect knowledge, from which we can effect nothing in Magick. Now each of them is three times that so the number four can amount to twelve; and, having passed the number seven in the number ten, there may be progress in the supream unity on which all the twirl and wonderfull operation depends. From the first Order pure Elements, which are not aggravated and change, nor recognize the mixing, but are not incorruptible, and not of which, but through which vertues of all natural things are powered. No man is able to declare their vertues because they can do all things on all things. He, who does not know about it, will never be able to bring pass any wonderful question. Of the second Order elements that are aggravated, recosused and impure, but such as can art comes down to their sheer simplicity, whose twirl when they are thus reduced to their simplicity, doth above all committed all occult, and general operations of nature: and this is the basis of all naturall magick. Of the Third Order, those Elements that are initially and in themselves are not elements, but are twice aggravated, different, and replaced one in another. They are the infallible Medium, and are therefore called the middle nature, or soul of the middle nature: Very few of them understand deep mysteries. In them, with the help of certain numbers, degrees and orders, the perfection of each effect in what things soever, be it Naturall, Celestiall, or Supercelestiall; they are full of miracles, and mysteries, and operational, both in Magick Naturall, so Divine: For of them, through them, continue the binding, loss, and transmutation of all things, knowing and predicting the gay, as well as the driving force of evil and the acquisition of good spirits. Let no man, therefore, without these three kinds of elements, and knowledge of them, be sure that he is able to work any thing in the occult sciences of Magick, and nature. But one who needs to know how to reduce those of one Order, to those of the other, impure in the pure, is compounded in the simple, and must know how to understand distinctly the nature, vertue, and power of their in number, degrees and order without sharing matter, he must easily achieve knowledge, and the perfect functioning of all Natural things, and celestial secrets. Chap. V. From the wonderful natures of Fire and Earth. There are two things (saith Hermes) viz. Fire and Earth, which are enough for the functioning of all wonderful things: the first is active, the latter is passive. Fire (like Sait Dionysius) in everything, and through all things, comes and goes bright, he in all bright, and at the same time occult, and unknown; When he himself (regardless of whether another guestion approaches him in which he must exercise his proper action), he is uncereated, and invisible, his self-sufficient for every action that is right for him, dutied, yielding to his self-image on all things that come close to him, renewal, nature protection, enlightenment, not befalled by the lights that vailed, clear, parted, parted leaning up, fast in motion, the high, alwayes lifting the movement, understanding his self, not standing in need of another, secretly increasing his self, and showing his greatness to the things that get him; Active, powerful, invisible in everything at once: it will not be insulted or opposed, but as it was in the way of revenge, it will reduce on unexpected things in obedience to its own side: incomprehensible, impregnable, not diminished, the richest of all the abdications from him himself. Fire (like Sait Pliny) is a limitless and mischievous part of the nature of things, it is a question of whether it destroys, or produces most things. The fire he himself is alone, and penetrates through all things (as the Pythagorians say) also spreads abroad in heaven, and shines: but in the infernal place is streightened, dark, and tormented, in the middle of the way he takes part both. The fire is therefore in it alone alone, but in that it gets, diverse, and in various subjects it spreads in a different way, like The Cleanthes witnesseth in Cicero. This fire that we use is extracted from other things. He is in the stones, and brought with one stroke of steele; it is on Earth, and does that, after digging to smoake smoke: it is in the water, and heats the springs, and the wells: it is in the depths of the sea, and does so, being tossed with winds, warm: it is in Eyre, and makes it (as we often see) to burn. And all animals and living things in general, like all Vegetables, are saved from the heat: and all that lives. lives because of the closed heat. The properties of Fire, which is above, are the heat that makes everything fruitful, and light, giving life to all things. The properties of infernall Fire are parching heat, consuming all things, and darkness that makes all things infernall infertile. The celestial and bright Fire drives away the spirits of darkness; also this our Fire made with wood drives away the same, in as much as it hath analogy with, and the vehiculum of that High light; like him, who sait, I am the Light of the World, who is the true Fire, the Father of Lights, from which comes every good thing that is given; sending the light of His Fire, and passing it first to the Sun, and to the rest of the heavenly bodies, and this, as a mediation of the instruments that transmit this light to our Fire. How, therefore, the spirits Stronger in the dark: so good spirits, which are the Angels of Light, are complemented not only by the light that is Divine, the Sun and Celedla, but also by the light of our common Fire. Thus, it was that the first, and most wise institution of religions, and the ceremony ordained that prayers, singing, and all sorts of Divine worship what matter should not be performed without lit candles, or Torches. (So it was also that the significant utterance of Pythagoras, Don't speak of God without Light), and they commanded that for the corroding of wicked spirits, Fires, and Fires must be ignited by the Corpses of the Dead, and that they should not be removed until the redeeming is fulfilled by the Holy Way, and they are buried. And the great Jehovah himself in the Old Law commanded that all his sacrifices should be offered by the Fire, and that the Fire should always burn on the altar, which the Custom Priests of the Altar always observed, and keep among the Romans. Now the basis and basis of all Elements is the Earth, for it is the object, the subject and the vessel of all heavenly rays and influences; it contains seeds, and so it was said to be Animall, Vegetable, and Minerals. It, being fruitful by other Elements, and Heaven, gives birth to all of it itself; If gets an abundance of everything, and as it was the first fountain from where all things spring, it is the center, the foundation, and the mother of all things. Take as much as you please, divided, washed, depurated, subtilized, if you let him lie in the open Aire for a while, it will be, being full, and replete with heavenly vertues, its self-birth plants, worms and other living things, as well as stones and bright sparks of metal. It has great secrets if at any moment it will be cleaned with the help of Fire, and reduced to its simplicity of comfortable washing. This is the first question of our Creation, and true medicine that can restore and preserve us. Chap. V. From the wonderful nature of water, Aire, and the winds. Two other Elements, visas. Water, and hature doesn't want to work wonderful things into them. There is such a great need for water that without it no living can live. No Hearb (grass), no plant what it is, without hydrating water can branch forward. It contains the turntables of the seminary of everything, especially animals whose seed is clearly watery. Seeds are also trees and plants, although they are earthy, must, despite the need to rot in the water before they can be fruitful; whether they are absorbed with the moisture of the Earth, or with dew, or rain, or any other water that is purposely put to them. For Moses writes that only the Earth and the water forward the living soul. But he attributes the double production of things to Water, the kind of things floating in the waters and things flying in Eyre above Earth. And that those productions that are made in, and on Earth, are partly related to the same water, the same Scripture testifies where he saith that plants, and Hearbs (grass) do not grow because God did not cause his rain on Earth. Such is the effectiveness of this Element of Water that spiritual rebirth cannot be done without it, as Christ himself testified to Nicodemus. It is also very great to believe it in the religious worship of God, in redemption and purification; Yes, the need for this is no less than that of the Fire. The endless benefits, and divers use it as being that, the twirl of which all exist, are generated, fed and enlarged. From there it was that Thales Milet, and said that it was the first of all the elements, and the most powerful, and that since he hath skill over all the rest. For, as Pliny saith, waters absorb the Earth, put out the flames, rise to heights, and stretch out the clouds, challenge the heavens for their own: the same fall to cause all the things that grow on Earth. Very many of them are the wonders that Waters is doing, according to the Scriptures of Pliny, Solinus, and many other historians from whom, Ovid also mentions in these verses. ----- Hornd Hammons Waters at noon cold; hot at sunrise and setting sun. Wood, put in bub'ling Athemas is Fir'd, Moon, then far from the Sun retir'd; Circonian flows congeal to his gut stone, that of the drinks, and what's thrown into it. Crathis and Sybaris (with mountains rol'd) Hair color like amber or pure gold. Some fountains, a more huge look, not only change the body, but minde. Who hasn't heard of the obscene Salmacis? From Etiope Lake? for which of this But only taste, taste), their mind no longer hold, or immediately fall into a deadly dream. Who in the fountain Clitorius thirst to remove, hatred of wine, and abstinence, meer Water of love. From the streams of oppos'd to these Lincestus flows: They reel like drunks who drink too many of them. The lake in the fair Arcadia stands, the old Call'd Pheneus; Suspects as Two: Fear, and Imperious drinking it at night: At night unhealthy, wholesome daylight. Joseph also has to do with the wonderful nature of the certain river betwixt Arcea, and Rafanei, The City of Syria: which passes with a full Channell all Day Of Saturday, and then on a sudden halt, as if the springs were stopped, and all six days you can pass over it dry-shod: but again, on the sea day (not the person knowing the reason for it) The waters return again in abundance As Before that, residents called it the Sabbot Day River, because of Sivent Day, which was holy to Jews. The Gospel also testifies to the sheep puddle in which the one who set foot first, after The Water was concerned with the angel, was made whole of any disease he had. The same vertue, and the efficiency we read, was the spring of the Ionian nymph, which was in the territories belonging to the city of Alice, in a village called Heraclesa, neer of the River Citheron: whoever intervened, being sick, came out intact, and cured all his disease. Pausanias also reports that in Lyceus, Mount Arcadia, was a source called Agria, to which, as often as the dryness of the Region threatened to threaten the destruction of fruit, the Jupiter priest Lyceum went, and after offering sacrifices, devoutly praying to the waters of spring, holding the suko oke, put it on the bottom of the sacred spring; Then the waters, being restless, the steam rising from there into the Air, was blown into the Clouds, with which, being joys together, the whole sky was redistributed: which, being a little after dissolving in the rain, watered the whole country most wholsomly useful. Moreover, Ruffus the physicist Ephesus, in addition to many other Authours, wrote strange things concerning the wonders of the Water, which, as I should know, are not in any other Authour. It remains that I am talking about Eyre. It is a vital spirit that goes through all Creatures, to give life and existence to all things, tying, moving and filling all things. It as a medium or glew glue, joying things together, and as a deafening spirit tool of the worlds. It immediately gets in it the effects of all celestial bodies itself, and then transmits them to other elements, also to all mixt mixed bodies: Also it gets in his own face, as it was divine View-glass, kinds of all things, also naturall, as artificiall, also of all kinds of speeches, and preserves them; And carrying them with it, and joining the bodies of people, and other animals, through their pores, impresses them, and when they sleep, as when they strange dreams and divination. So they say it is that the person walking past the place where the person was killed, or Carkase (carcass) recently hid, moves with fear and fear; because Aire is in that place full of dreadfull species of human-murder (murder), dot, inhaled, move and disturb the spirit of a person with similar species, where it is that comes to fear. For every thing that makes a sudden impression, surprises nature. Where did it come from that many philosophers had opinions that is the cause of dreams, and many other impressions of the mind, through the extension of images, or species (which fell from things and speeches, multiplied in Eyre itself) until they come into the senses, and then to the imagination, and the soul of it, which receives them, which are freed from worries, and no way rear, waiting to meet this kind of species, informed them. although their own proper nature they bear in the feelings of humans, and other animals in general, may, despite getting some impression of heaven, while they are in Aire, for what, along with the accuracy and location of it that gets them, they may be bearing to the meaning of the feeling of one and then the other. And so perhaps naturally, and far from all sorts of superstitions, no other spirit between them, that man should be able at the right time to mean his mind to another person, staying at a very long and unknown distance from him; although it could not accurately estimate the time when it was, but the need should be within 24 hours; and I know how to do it myself, and I've done it a lot. The same thing in time made abbot Trithemium (Trithem) both know and do. Also, when certain appearances, not only spiritual, but also naturall really flow from things, that is, by a certain kind flows out of the bodies, and really gain strength in the air, they offer, and shew themselves to us, as well as through light as movement, as well as to mind as to other feelings and sometimes to work wonderful things on us, as proves and teaches Damus. And we see the southerly wind the air condensing into thin clouds, in which, as in the Glass reflected representations at a great distance from castles, mountains, horses and people, and other things that, when the clouds disappeared, now disappeared, now disappear. And Aristotle in his Meteors gushing that the Rainbow is conceived in the cloud of Eira, as in the Looking Glass. And Albert saith that stuffed bodies can force nature, in a wet Aire be easily represented, in the same way as the representation of things in things. And Aristotle's bodies of the man to whom it happened because of the weakness of his view that Aire, who was next to him, and the optician beam did re-elect back on himself, and could not penetrate the Eyre, so whithersoever he went, he thought he saw his own image, with his face to him, go before him. In the same way, using the artificial some certain looking glasses, can be produced at a distance in Aire, next to the looking glasses, what images we please; which when ignorant people see, they think they see the appearance of spirits, or souls; when in fact they're nothing but semblances to myself, and without life. And it is well known, if in a dark place where there is no light, but when the sun beam comes somewhere through a bright hole, white paper, or a simple cul-de-camp to be created against this light, that there can be seen on them that all this is done without, being beamed at the Sun. And there's another dexterity, or trick even more wonderfull. If someone has to take images artificially painted, or written letters, and on a clear night set them against the rays of the full moon, whose similarities are multiplied in Eyre, and caught up, and bounced back together with the rays of the moon, any other person who is familiar with the thing, at great distance sees, reads, and the Circle of the Moon, which the art of declaring secrets is really very beneficial for cities and the cities that are besieged by being a thing that Pythagoras have long done, and which is not unknown to some these days, I will not, except my I. And all this, and more, they are, based on the very nature of Aire, and have their causes, and the reasons announced in mathematics, and Opticks. And since these similarities are reflected back on vision, and sometimes by hearing, as it manifests itself in the Echo. But there are also more secret art than these, and understand, what the other is saying, or whispering guietly. There are also from the Aerial Winds element. For they are nothing else, but the air moved and stirred. Of these there are four that are principall, blowing from the north, Marshmallow from the east, which Pontanus comprehends in these verses, sait, cold Borey from the top of the limpus blows, and from the bottom flows cloudy Notus. From the installation of Feb fruitfull zef'rus flies, and the barren Eurus from the south wind, which Hieronimus feces the butler rains. Ovid describes it in this way. Out flying the south wind, with the

fall of the wings, which shrowds His terrible aspect in the clouds of the pitchfork, his white hair stream, his beard big-swoln with showres soul; Fog binds his eyebrows, raining out his Bosome powres (pours). But Borey contradicts Notus, and the North Wind, ferocious and roaring, and discussing the clouds, makes Air serene, and connects the Water with Frost. His dot Ovid, therefore, lead to talk about himself. Make me befitting: with this thick cloud I drive; The blow blows billows, knotted Okes (oaks) up-rive; Congeal soft snow, and beat the Earth with hail; When I am my brothers in Aire assaile, (For this is our field) we meet with such shock that thundring the sky with our encounters of rock and cloud lightning strike flashing from a height, through the Crannies of Earth I flie, and force her into her hollow cave, I make ghosts tremble, and land to tremble. And Marshmallow, which is the West Wind, is the mildest, blowing from the west with a pleasant storm, it is cold and humid, eliminating the effects of winter, bringing forward branches, and flowers. To this Eurus the opposite, which is the east wind, and is called Apeliotes; it is watery, cloudy and predatory. From these two Ovid sings in this way: To Persis and Sabea, Evrus flies; Whose gums are the goers of the blushing Morns up-up: Next to the evening, and the coast that glows with the installation of Phoebu, flowry zefrus beats: In Scythia, the gruesome Boreas keeps it raining, under the Boites, and Frozen Wayne: The Earth in this oppos'd doth Auster steep with fruitfull showres, and clouds that ever cry. Chap. Vii. From the kinds of connections, what attitude they have to the Elements, and the soul, feelings and disposition of people. Further after the four simple Elements are followed by four kinds of perfect bodies compounded from them, and they are stones, metals, plants and animals; and although to the generation of each of these all elements meet together in composition, but each of them follows, and resembles one of the elements that is most prevalent. For all the Stones are earthly, for they are naturally heavy, and descend, and so harden from dryness that they cannot be melted. But the metals are watery, and can be melted, which naturalists admit, and Chymists (chemists) find to be true, on the contrary, that they are generated from viscous water, or water argent vive. Plants bear such a resemblance to Aire that if they are not abroad in the open Aire, they do neither bud nor increase. Also, all animals have in nature the most fiery forces, as well as spring from the source of Celestiall. And the fire is so natural to them that, having been extinguished, they are now painting die. Again, each of these species differs in it because of the Elements. For among the stones they are especially called earthly, dark and heavier; and those water that are transparent, and compacted from water, like Crystal, Beryl, and pearls in husks (shells) of fish: and they are called airy, which float on water, and spongy spongeous like stones sponges, pumice stone, and stone Sophia: and they are called fiery, from which are extracted from the fire, or which are extracted from the fire is extracted from the fire, or which are extracted from the fire. Kviksilver watery: Copper, and tin air: both gold and iron fiery. In plants also, the roots resemble the Earth, because of their thickness: and leaves, water, because of their subtility, and the Seeds of Fire, because of their multiplication of the spirit. They are also called some hot, wine cold, sound wet, some dry, borrowing their names from qualifies items. Among the animals also, some are compared to other earthen, and live in the bowels of the Earth, like worms and moles, and many other small creeping Vermine; Other water-like fish; other aerial that can not live from Aire: others are also fiery, living in Fire, like Salamanders, and crickets, such as have fiery heat like pigeons, Estriches (ostriches), Lions, and such as the wise man feces beasts breath of Fire. In addition, the animal bones resemble the Earth, the Flesh of Air, the spirit of Fire, and the humor of the water. And these humors also take part in the Elements, for the vellow choler choler instead of Evre, Flegme instead of Evre, And finally, in The Soul it itself, according to Austin (Augustine), an understanding reminiscent of Fire, the cause of Aire, the imagination of water, and the feeling of the Earth. And these feelings are also divided among the mind of the Elements, for the sound is made by the blow of Eyre; The smell and taste resemble water, without moisture which there is no smell or taste; and finally feeling completely earthly, and take a rough body for your object. Actions as well, and human operations are regulated by Elements. The Earth means slow and firm movement; Water means fear, lethargy and thoughtfulness at work: Eyre means chearfulness of fun, and amiable temper: but the fire is fierce, fast and angry. The elements are therefore primarily things and scatter their vertues through all things. Chap. How the Elements are in heaven, in the Stars, in the Divels (devils), in the angels and finally in God himself. It is the unanimous consent of all Platonists that, as in the original and exemplary world, all things in everything; so are the Elements found not only in these lower bodies, but also in heaven, in the Stars, in the Divels (devils), in the Angels, and finally in God, the Creator and the original example of everything. Now in these withdrawal bodies elements with their nature, and vertues, viz. after Celestiall, and a more excellent manner, that in a sublunary thing. For the hardness of Celestiall Earth is without the roughness of water: and the dexterity of Eyre Works beyond it; heat of the Fire without burning, only radiance, and give life to all things of its warmth. Among the Stars, too, are some fiery, like Mars, and Salt; airy as Jupiter, and Venus: watery as Saturn, and Mercury: both earthy, such as inhabited by the eighth Orbe, and the Moon (which despite many of them have to water) seeing as if it were Earth, it attracts to it itself Celestiall water, with which, being absorbed, he doth because of his neerness (closeness) to us there are also among the fiery, some earthen, some earthen, some earthen, some water: Elements rule them also in heaven, distributing them these four three times the considerations of each element, viz. beginning, middle, and end: so Aries possess the beginning of Fire, The Lion progress, and increase, and Sagittarius end. Taurus the beginning of the Earth, Virgo progress, Capricorn end. Twins at the beginning of Eyre, Libra progress, Aquarius end. Cancer at the beginning of the water, Scorpio (Scorpion) middle, and Fish end. From mixing therefore these planets and signes, along with the elements all bodies are made. In addition, Divels devils also differs on this score from each other, so some are called fiery, some earthy, some earthy, some earthy, earthen Aheron. Also in the Gospel we read about hellfire and Eternal Fire, in which the Damned will be cohesive to go: and in Revelation we read about the Lake of Fire, and Isaiah speaks of the damned that the Lord will smite them with the corrupt Aire. And in Iov, they will pass from the Snow Water in the limb of heat, and in the same we read that the Earth is dark, and is covered with the darkness of death, and of miserable darkness. In addition, these Elements are placed in Angels in Heaven, and Blessed Intelligences; they have the stability of their essence, which is the earthly turn, in which is the joyous place of God; also their mercy, and the piety of the water-cleaning twirls. Therefore, they are called Waters, where he speaks of heaven, saites who speak of waters above Heaven (Ps148.4;) also in them their s livelihood is Eyre, and their love shines with Fire. Therefore, they are called in Scripture Wings Of The Wind; and elsewhere the psalmist speaks of them, Who makes the Angels of your Spirits, and your ministers blazing fire. In addition, according to the orders of the Angels, some are fiery, like Serafin (Seraphim), and power and authority; earthy as Herubin); water-like thrones, and the Archangel: airy, like the Dominions, and the principality. Don't we also read the original creator of all the things that land he discovered and give birth to Doesn't they say that it will be a fountain of living water, purification and regeneration? Not the same according to Moses, and the testimony of Paul consuming fire? That Elements are therefore to be found each where, and in all things after their manner, no man can refuse: First in these bodies inferiour feculent and gross, and in Celestials of life, and in every way blessed. Elements therefore in the exemplary world of the idea of things that must be produced, in Intelligencies are distributed powers, in heaven vertues, and in the inferiour of the body of rough shapes. Chap. ix. Of the vertues of Things Naturall, depending immediately on the elements. From natural vertues things, some elementary, like heating, to cool, moist, dry; and they are called operations, or first gualities, and the second action: for these gualities only completely change all the substance that none of them are in things that exacerbate the elements, and these are more than the first gualities, and such are those that are maturing, digesting tackling, hardening, solidifying, restring, absterging, corrosion, burning, discovery, evaporation, strengthening, stupifying Elementary gualities do a lot of things in the mixed body. And these operations are called secondary gualities because they follow nature, and share the mixing of the first vertues, as is largely seen in the physics (medical) book. Like maturation, which is the work of natural heat, depending on a certain proportion in the substance of the substance. Induction is the action of cold; so is congelation, and so is the rest. And these operations sometimes affect a particular member, as such, which provoke urine, milk, menstrua, and they are called third qualities that follow the second, like the second do the first. According to these first, second and third qualities, many diseases are both cured and caused. Many things will also be artificially made, which people are much interested on; like The Fire, which burns the water they call the Greek fire, of which Aristotle teaches many compositions in his particular treatise of this subject. Similarly, there is a fire that is extinguished with oil and ignited by cold water when it is sprinkled; and a fire that will ignite with either rain, wind or sun; and there is a made fire, which is called burning water, confectionery, of which it is well known, and it consumes nothing but himself: as well as there are made fires that can not be guenched, and unsmooable Oyles (oils), and perpetual which cannot be extinguished with the wind, nor by water, nor by any other means; which seems utterly incredible, but that there was such a most famous lamp that once shot can never be extinguished. Also, on the contrary, wood, or any other combustible issue can be so ordered that it cannot get any harm from fire; and there are certain confectionery with which hands are anointed, we can carry a red hot iron into them, or put them in molten metal, or go with our whole body, being the first anointed there, in the fire without any harm, and such as things like this can be done. There is also a kind of flax, which Pliny calls Asbestum, the Greeks call, which is not consumed by fire, of which Anaxilaus saith, that tree compass with it, can be cut down with insensitive blows that cannot be heard. Chap. x. From the occult Vertues of things. There are other vertues in things that are not from any element, like banishing poyson poison to drive away harmful pairs of minerals to attract iron, or anything else; and these vertues are an extension of the species, and form a particular thing; From where they are also small in quantity, have greater efficiency; which is not available for any basic quality. For these vertues, having a lot of form, and litle the issue, can do a great deal; but the elementary vertue, because it hath more materiality, requires a lot of business for its acting. And they are called occult qualities, because their causes are hidden, and the intellect of people cannot in any way reach and find them. Why philosophers have reached most of them for a long experience, and then in search of reason: for as in Stomack stomach meat is digested by the warmth we know; so it is changed to a certain hidden twith, which we do not know: in fact it has not changed from the heat, because then it must be changed on the side of the Fire, then in Stomack (stomach). So there are in things other than the elementary gualities that we know, other certain imbred vertues created by nature, which we admire and are amazed at, being such as we do not know, and really rarely or never seen. As we read in Ovid Phoenix, one bird is the only bird that renews its self. All birds from others get their birth, But still one Fowle is in the whole Earth, Call'd th' Assyrians Phoenix, who wain age, repair, and sing it itself again. And elsewhere, Agiptus came to see this wonderful sight: And this rare bird welcom'd with delight. Long ago Metreas (Matrias) brought a very big surprise to the Greeks and Romans regarding themselves. He said he was nourished, and bred a beast that devours it himself. That's why many people are still caring, as it should be the beast of Matrias. Which Which No wonder that fish should be dug out of the Earth, of which Aristotle, Theophraste, and Polybius historian mentions? And the things Pausa compared to the singing Stones? These are all effects of occult twirls. Thus, Estrich (ostrich) invents the coldest and hardest iron and diaests it into food for his body: whose stomack (stomach) they also report can't be hurt with red hot iron. So little Fish called Echeneis doth so curb the fury of the sea that, let the Storms never be so imperious, and raging, Sails are also bearing the full Gail, he doth, despite his meer touch to stay ships, and makes them stand still that in no way can they be moved. So Salamanders, but they are not affected. The same thing that is said about the sort of bitumen by which the weapons of the Amazons are said to be smeared, which means that they cannot be corrupted by either the sword or the fire; with which also the gates of the Caspian, made of brass, were reportedly smeared by Alexander the Great. We also read that Noah's Ark was happy with this Bitum, and that he had survived several thousand years on the mountains of Armenia. There are many such wonderful things, meagre authentic, which despite being known by experience. Among which antiquity mentions satires that were animals, in the form of half men, and half-rough (rough), but capable of speech and reason; one of which S. Hierome reporteth, spake times to St. Anthony the Hermit, and condemned the wanderings of the Gentiles, in worshipping as poor beings as they were, and desired him to pray to the true God for him; He also claims that one of them openly oved alive, and then sent Konstantin Empeur. Chap. Sea. As occult Vertues pour into several kinds of things ideas, with the help of the soul of the world, and the rays of the stars: and what things abound most with this Vertue. Platonists say that all the bred bodies are an example of super-ideological ideas. Now they define the Idea as a form above bodies, souls, minds, and be one, simple, pure, immutable, indivisable, intangible and eternal, and that the nature of all Ideas is the same. Now they place the idea first in very goodness it is God himself, in order of reason; and that they differ only in some relative considerations, the least in the world, there must be only one without any diversity, and that they agree in essence, at least God should be a constituent substance. Secondly, they put them in a very comprehensible self (i.e.) in the Soul of the world, different from each other in absolute forms, so that all ideas in God really, but form: but there are many of them in the Soul of the World. They are placed in the minds of all other things, whether it is the joy of the body, or separated from the body, or separated from the body, by certain participation, and now the degrees differ more and more. matter like Shadows. Hereunto can be added that in the Soul of the World there are as many seminal forms of things as the idea in God's mind, through which form it has made in Heaven over the Stars frame its self-shape as well, and stamped on all these certain properties; on these stars therefore, forms, and properties, all vertues of kinds inferiour, also their properties depend; so that each species hath its form of Celestiall, or the figure that sutable approaches to it, from which also comes the miraculous power of work, which is the correct gift he receives from his own idea, through the seminal forms of the Soul of the World. For ideas are not only the main causes of each species, but also the causes of each vertue that is found in the species: and this is what many philosophers say that properties that are in the nature of things (which vertues really are the operation of the Idea) are moved by certain vertues, viz. and of course the foundation is no accident, nor casuall, but effective, powerful, and enough, to do nothing in vain. Now these Vertues are not mistaken in their actions, but by accident, viz. because of impurities, or inequality of the issue: For in this regard there are found things of the same kind, more or less powerful, depending on the purity, or malaise of the issue; for all celestial influences can be snowed by the malaise and insufficiency of matter. Where was the proverb among the Platonists that the celestial Vertues were imbued in accordance with the wilderness of matter: What also Virgil mentions when he sings, Their nature is fiery, and from above, And from the coarse bodies released, divinely move. Up to those things are separated, have more powerful vertues in operation, being both to the work of a separated idea. We see then that the situation and the figure of the celestials is the cause of all those beautiful Vertues that are in the bred species. Chap. xii. How is it that specific Vertues are infused with particular individuals, even from the same species. There are also in many Individuals, or specific things, idiosyncratic gifts as wonderfull as in the species, and they are also from the figure and position of the Celestial Stars. For each Individual, when he begins to be under the resolute horoscope, and the Heavenly Constellation. Contracts together with his essence certain vertue how to do, and suffer what is wonderful, even besides what he receives from his species, and this he does partly under the influence of heaven, and partly through this obedience to the matter of things to be created, to the Soul of the World, which obedience really is as our bodies have to our souls. For we perceive that there is it in us, that according to our ideas about things, our bodies move, and that is fun, like when we are afraid, or fly out of any times when Celestiall souls conceive a few things, then the thing moves obediently to him: Also in nature there appear divers geeks, because of the imagination of supersonic movements. Just as they understand and imagine divers vertues, not only things naturall, but sometimes things artificial, and this is especially if the soul operator be inclined to the same. From where Avicen saith, whatever is done here, must have been before in motions, and the concept of stars, and Orbes. Thus, in things, different effects, inclinations and dispositions are associated not only with the issue of different influences, and a diverse form; not quite with a specific difference, but peculiar, and proper. And the extents of these are differently distributed by the first cause of all things, God himself, who, being unchanging, extends to everyone as he pleases, with whom, despite the second reasons, Angelic and Heavenly, cooperate, the disposal of Bodily Matter, and other things that are committed to them. Chap. 13. Where the occult Vertui will come from. It is well known to all that there is a certain vertue in Loadstone by which it attracts iron, and that Diamond doth by its presence pick up that vertue of Loadstone: just Amber (Lat. electrum), and jeat (jet) rubbed, and heated to draw straws for them, and stone Asbestus (asbestos) once shot never shot, or meagre extinguished: the karbunkul, or plants, strengthens them, but is put under, the cause of abortion; Jasper Stankheth (stauncheth) blood; litle fish Echeneis stops ships: Rhubarb expels choller choler; Camel's liver (Chameleon) burned, picks up downpours and thunders. Stone Heliotrope dazzles blinds vision, and makes it, which wears it to be invisible. Stone Lyucurius takes the delusions from front of the eves, the spirits stone Lypparis cals forward all the beasts, the stone sinoitis brings up Ghosts, stone analytic makes images of gods appear. Ennecis put under them that dream, cause Oracles. In Ethiopia (Ethiopia) there is a Hearb grass with which they report ponds, and lakes dry up, and all things that are closed must be opened; and we read about Hearb (grass) called Latace, which Persian kings give their Embassadours that whithersoever they will come, they will be replete with a lot of all things. There is also a Scythian Hearb grass with which, having been tried, or at least held in the mouth, they report the Scythians will endure twelve days of hunger and thirst; and Puglia Sait, that he taught Oracle that there are many kinds of Hearbs (grass) and stones with which men can prolong their lives forever, but that it was not legitimate for men to understand the knowledge of those things, because, while they have but a short time to live, they study evil with all the might, and attempt all sorts of wickedness; if they are to be sure for a very long time, they will not spare the gods themselves. But from where these vertues, none of them shewed, which outlined the vast volumes of properties of things, not Aaron, not Orpheus, not Theophrastus, not Febit, not zenotomis, not zoroastrastre, not Evax, not Dioscorides, not Isaac Jew, not zacharia Babilonsky, and yet they all confessed to the same that zaharia writes to Mithridists, that great power and humane destiny are formulated in the beliefs of the But to know where they come from, higher speculation is required. Alexander peripatetics goes no further than his feelings, and qualities, believes that they come from the elements, and their gualities, which so or could be true if they were the same species; but many of the Stones' operations do not agree in either genere or in appearance. That's why Plato and his Schollers attribute these twirls to ideas, former things. But Avicen reduces these kinds of activities to Intelligencies, Hermes to stars, Albertus to specificall forms of things. And although these authors seem to frustrate one another, but none of them, if properly understood, goes next to the truth: since all their statements are the same in most things. For God is first and foremost the end, and the beginning of all Vertues, he gives the seal of The Idea to his servants intelligencies; who, as faithful officers, sign everything they are entrusted with, with the Perfect Verta, Heaven and Stars as tools, dissimivening the business on average, receiving those forms that are in Divine Majestv (like Plato's Sait in Timeus) and passed on by the Stars; and the form giver distributes them his Intelligencies, which he hath established as Rulers, and Controllers over his works, to which such power invades things devoted to them, that is why all Vertues of stones, Hearbs grass, metals, and all other things can come from Intelligencies, Governours. The form therefore, and the Vertue of things comes first from the idea, then from aspects of Heaven disposing, and last of all from the mores Elements are disposed of, responding to the effects of heaven, by which Elements are ordered themselves, or disposed of. This kind of operation is therefore performed in these outputs of things express-shape, and in heaven, recycling vertues, in intelligibility by the rules of mediation, in the original reason of the idea, and exemplary forms, all that should be necessary to agree in the performance of the effect, and twirl each thing. Thus, there is a miraculous vertue, and the operation in every Hearb grass and stone, but more in the star, behind which, even from the guiding showdown each thing receives, and gets a lot of things for him himself, especially from Supream Reason, with which all things are made mutually, and exactly match, agreeing in harmonious harmony, as it was in anthems, alwaies praise the highest, as the three Children in the fiery furnace were all things called to praise God by singing. God bless you all the things that grow on earth and all the things that move in the waters, all the birds of heaven, beasts and cattle, along with the sons of men. Thus, there is no other reason for the connection of all things with the first cause, and their corresponds to those Divine patterns, and the eternal idea from where each thing hath its defining, and a special place in the exemplary world from where it lives, and receives its original being; And every turn of hearbs (grass), stones, metals, animals, words and speech, and everything from God, fits there. Now the first reason that there is God, although he does by intelligencies, and Heaven work on these conclusions of things, doth sometimes (these Mediums are postponed, or their judging is suspended) works those things immediately by itself, which works then call miracles: But while the secondary reasons that Plato, and others call maids, do on command, and the appointment of the first reason be sure to act, and must produce their consequences, if God, despite his pleasure so discharge, and suspend them that they will completely refrain from the need for this command, and the purpose; then they are called the greatest Miracles of God. Thus, the fire in The Haldi furnace did not burn the children: So did the Sun in Joshua's team back from his course space of one whole day; so, in Ezekiel's prayer, he returned ten degrees, or hours. Therefore, when Christ was crucified, the Sun was darkened, albeit in a full moon: And the causes of these operations cannot be neither rational discourse, nor magic, nor occultism, nor deep Science at all to be discovered or understood, but must be studied, and acquired only by the Divine Oracles. Chap. From the Spirit of the World, what it is, and how through the environment it unites the occult Vertues of his subjects. Democrit and Orpheus. and many Pythagorians, most diligently searching in the vertues of Celestial things, and the nature of the lower things are full of God, and for good reason: For there is nothing so transcendent vertues, who, being disposses of Divine help, is content with the nature of his self. They also called those Divine Powers that dissipate in things, the Gods: which the Soroastra called divine charm, the Sinesius Symbolal inticements, others called their lives, and some also souls, saying that the vertues of things really depended on them; because it is the property of the Soul to be from one question extends to the divers of the things about which he works: So is a man who expands his intellect to understandable things; and his imagination can imagine things; and that's what they realized when they said viz. That Soul Of One came out and went into another thing, changing it, and hindering his activities: How the diamond hindered the work of Loadstone, that he could not attract iron. Now seeing the Soul is the first thing you can move, and, as they say, moves from it itself; but the body, or the thing in it self is not able, and unfit to move, and doth a lot degenerates from the soul, so they say that there is a need for a more excellent Medium, Wiz. One that may be like it was not the body, but as it was the body, viz., by which the soul can be a joy to the body. Now they imagine such an environment to be the spirit of peace, visas. what we call the guintessence: because it is not of four elements, but a definite first that, having your being above, and besides them. Therefore, there is such a spirit necessary to be, as it was with the environment in which heavenly Souls are happy with the rough bodies, and give them wonderful gifts. This spirit is after the same image in the body of the world as ours in the human body. For as the powers of our souls are transmitted to the members of the body by the spirit, so the Vertue of the Soul of the World dissipates through all things by quintessence: For there is nothing found in the whole world that hath is not the spark of Vertue of them. However, it is no longer, no, above all imbued with those things that have received, or taken in most Spirit: Now this spirit is accepted or accepted by the rays of the Stars, as far ahead as things turn out to be relevant to them. Now this spirit may be more beneficial to us if someone knew how to separate it from the Elements: or at least use those things, mainly, that are most rife with this spirit. For these things, in which this spirit is less drowned in the body, and less tested by matter, do more powerfully, and act perfectly, and are more willing to generate them, both: for in it all generative, and seminary Vertues. Why alchemists try to separate this spirit from gold and silver; which are rightfully separated, and extracted, if you must then project on any subject of the same kind (i.e.) any metal will now turn it into gold, or silver. And we know how to do it, and we saw how it was done: but we couldn't do more gold, then the weight of it was, from which we extracted the spirit. In order to see that it is extense form rather than intense, it cannot beyond its own boundaries change and imperfect body into perfection: that I deny, but can be done in another way. Chap. how we have to figure out and explore Vertues things by similitude. It is now obvious that the occult properties in things are not from the nature of the Elements, but imbued from above, hid from our senses, and meagre, finally known for our reason, that really come from life, and the Spirit of the World, through the rays of the Stars: and can not be any other than the experience, and the hypothesis to be asked in us. Before, he that desires to enter into this study must take into account that every thing moves, and turns his self to his own, both, and inclines that to him himself with all his might, as well as in the property, viz. Occult twirls, as in guality, visas. Elementary twirls. Sometimes also to the essence of it himself, as we see in salt, for whatever hut long stood with salt, becomes salt: for each agent when he hut began to act, doth not try to do a thing inferiour to him himself, but as much as can be, as, and sutable (fits) to him self. Which we also clearly see in intelligent animals in which the nutritious Vertue doth does not change the meat in Hearb (grass), or plant, but turns it into a reasonable flesh. In that things, therefore, there is an excess of any guality, or property, like warmth, cold, courage fear, sadness, anger, love, hatred, or any other passion, or Vertue; whether it's in them by nature, and sometimes by art, or by accident, as courage in the whore; these things make a lot of move, and provoke on such guality, passion, or vertue. So the Fire moves towards the fire, and the water moves towards the water, and be that bold steps to And it is well known among physiotherapists that the brain helps the brain, lungs and lungs. It is also said that the right eye of the soreness of the right eye of the man, and his left eye is helped by the soreness of his left eye if they are hung on the neck in the fabric of its natural color: As reported on the eyes of the crab. Thus, the foot of the turtle helps them who have gout in their application in such a way as a foot in the foot, hand in hand, right to right, left to left. After this way they say that any animal that barren cause another to be infertile; and Animall, especially testicles, Matrix (mother) or Urin (urine). Thus, they report that a woman should not get pregnant if she drinks every coin of Urin (urine) mule, or any thing immersed in it. If so we would get any property or Vertue, let's look for such animals, or such other things what it is, in which such property is in a more outstanding way, then in any other thing, and in them let's take that part in which such a property, or Vertue is most energetic: as if anytime we will encourage love Let's look for some Animall, which is the most loving, of which the genus pigeons, turtles, sparrows, swallows, Wagtailes: and in them take these members, or parts in which Venerall venus, i.e. sexual appetite is most energetic, such as the heart, testicles, matrix (uterine), yard (penis), sperm. And this must be done at a time when these animals have this love most intense: because then they provoke, and draw love. In the same way, to increase courage, let's look for a Lyon lion, or a rooster, and from them let's take the heart, eyes or forehead. And so we must understand that Psellus Platonic Sait, viz., that dogs, crows and roosters are conducive to a lot of vigilance: and Nightingale, and bat, and horns Owle (horned owl), and in these heart. head. and eves especially. So he said if there were to carry a crow's heart, or a bat about it, he wouldn't sleep until he threw it away from him. The same doth the head of the bat dried (dried), and tied to his right hand that woke up, because if he would put on it when he sleeps, he said he would not stay awake until he was taken off it. After the same manners doth Frog, and Owle make one talkative and these especially languages, and hearts; Thus, the tongue is also a water frog, laid under the head, makes the man speak in his sleep, and the heart of the screech-owl (screech-owl), laid on the left breast of a woman who sleeps, as they say, makes her say all their secrets. The same is the heart of the horn Owle (horned owl) is said to do, and sewet suet hare put on the chest of one that sleeps. On the same account to make animals that have lived for a long time. With a long life; and whatever things have power in to begin with the restoration of our bodies and the restoration of youth, which physicists have often stated that they know they are true; as the Viper, and the Serpent, manifested. And it is known that Hearts resume their old age by eating the Serpent. In the same way Phoenix is updated by the fire it makes for itself; and as vertue there is in Pellican pelican, whose right foot is put under warm manure, after three coins (months) there is that generated by Pellican pelican. Therefore, some Phisitians (doctors) on some certain confectionery from Viper and Hellebor (Hellemore), and the flesh of some such animals restore youth, and sometimes restore it as Medea restored the old Pilei. It is also believed that the blood of a bear, if it is sucked out of its wound, doth increase the strength of the body because Animall is the strongest creature. Chap. As multiple Vertues operations go from one thing to another, and are transferred to one another. You should know that so great is the power of natural things that neer them, their Vertue, but besides that, they pour into them as a power through which the same Vertue they also work on other things, as we see in Loadstone, which stone is really not only draw iron rings, but also infuseth Vertue into the same thing that Austin (Augustine) and Albertus (Magnus) say they saw. After that, as they say, a common, based on courage and audacity, infects everything she doesn't like with this property, making them made as her me. So they say that if someone wears Harlo's inner robe, or has something about him that looking glass, which she looks at daily, he will thus become bold, confident, brazen and dishonorable. In the same way they say that the cloth that was about the dead corpse hut got from there the property of sadness, and melancholy; and that the halter with the man was hanged hath certain miraculous properties. As the history of Pliny's bodies, if any should put a green lizard made blind, along with iron, or gold rings in a glass vessel, putting under them some earth and then closing the ship, and when it turns out that the lizard hut has received vision, will put it out of the glass that these rings should help the sick eyes. The same can be done with rings, and Weesel weasel whose eyes after they have any injection put out, it is sure to recover on vision again. By the same account, the rings are placed for a certain time in the Nest of Sparrows, or Swallows, which are subsequently used to acquire love and favor. Chap. How animosity and friendship vertues things should be judged, and found out. In the next place he it is necessary that we believe that all things have friendliness, and animosity among themselves, and every thing hath what he is afraid of, which is the enemy, and destructive to him; and, conversely, what he rejoices in, and delighteth in, and strengthens. Thus, in Elements, Fire is the enemy of water, and Eyre to Earth, but still they agree with each other. Again, in the celestial bodies of Mercury, Jupiter, the Sun and the Moon are friends of Saturn; Mars, and Venus are enemies to it, all planets except Mars are friends of Jupiter, and all but Venus hate Mars; And Venus love the Sun, Mars, Mercury, and the Moon are enemies to him, all but Saturn's love of Venus; His enemies are Jupiter, Venus and Saturn are friends of Mercury, the Sun, the Moon and Mars. Jupiter, Venus, Saturn are friends of the Moon, Mars and Mercury by its enemies. There is another kind of animosity among the stars, looking like they have opposite houses; like Saturn to the Sun and Moon, Jupiter to Mercury, Mars to Venus. And their enmity is stronger, whose exaltation is opposite: both Saturn and the Sun; Jupiter and Mars; Venus and Mercury. But their friendship is the strongest, who agree in nature, guality, content and power; like Mars with the Sun, like Venus with the Moon, like Jupiter with Venus, and their friendship, whose elevation is in the house of another, like that of Saturn with Venus, and friendships, and feuds of super-rs to be, such are the inclinations of things subjected to them in these conclusions. These orders are therefore friendship, and the enmity is nothing but a certain inclination of things to one another, wanting such, and such a thing if it is absent, and move towards it if it does not hinder, and agree with it when he received, avoiding the contrary, and afraid of approaching it, and not resting in, or content with it. Now friendship inclinations are in Vegetables and Minerals, like that attractive inclination that Loadstone hath on iron, and Emrald emerald on wealth, and favors; Jasper at the birth of any thing, and stone Achates on eloguence; In the same way there is a kind of bituminous clay that draws fire, and jumps into it wherever he sees it: Even so doth root Hearb (grass) Aproxis draw fire from afar away. Also the same inclination is betwixt of male palm trees, and women: of which, when a one has to touch the branch of the other, they add up into a mutual embrace, nor doth the female to give birth to fruit without a male. And almonds when it's one less fruitful. The vines love Elme, and the olive tree, and the myrtle love each other: also an olive tree, and a fig tree. Now the animals have the amity betwixt Blackbird, and The Thrush, betwixt Crow, and Heron, betwixt Peacocks, and pigeons, turtles, and Parrats parrots. Where Sappho writes to Faon. For birds, unlike the time, the joys are white doves; Also, the bird that is green, the black turtle loves. Again, the whale and the little fish his guide are friendly. And it is not coziness in animals among themselves, but with other things, as with metals, stones and vegetables, so the cat admires Hearb (grass) Nip (cat mint), rubbing herself, on which she is said to get pregnant without a man; and there be Mares in Cappadocia who expose themselves to a burst of wind, and the attraction of them to understand. So frogs, toads, snakes, and all sorts of creeping poisonous things delight in a plant called Pas-flower, of which, as the physitians (doctors) say, if someone eats, he will paint die with laughter. The tortoise also, when he hunts Adder, eats Origanum (origano), and thus strengthens: and the stork, when he hath eat Snakes, seeks remedies in Origanum (origano) and Weesell Weasel, when he goes to fight Basil, eats Ryu when we learn that Origanum Thus, in some animals there is imbred skill, and medicinall; for when the toad is wounded by a bite or poison of another Animall, it will be up to go outside, or sage, and rub the place injured, and therefore avoids the danger of poison. Thus, men have learned many different remedies from disease, and vertues things from bruits (brutes); So Swallows shewed us that Sullenin is very medicinal to the vision with which they treat their young eyes, and wee when she is sick, puts a bay-leaf in the nest, and recovers. In like maner, cranes, Dawes jackdaws, Partridges, Blackbirds clean their sickening stomacks stomachs with the same, with which also Crows dispel Chameleon poison; and the Lyon lion, if he is a faivorish, recovers by eating a monkey. Lapwing being surfetted surfetted with a meal of grapes, treats itself with Southernwood; so the Harts taught us that Hearb (grass) Ditany is very good at pulling darts; because they were wounded by an arrow, to manufacture it by eating this Hearb (grass) : the same do goats in candy. So Hinds, a little before they pull out, clean themselves up with a certain Hearb (grass) called Mount Axis. In addition, they, who suffered with spiders, seek remedies by eating crabs: pigs are also affected by snakes cured themselves by eating them; and the crows, when they perceive that they are poisoned by a kind of French poison, seek a cure in Oak; Elephants when swallowed Chameleon to help himself with Mandrakes, avoiding danger by eating Pismires ants. Geese, ducks, and such as a watery bird, cure themselves with Hearb (grass) called will sage. Pigeons, turtles, chickens, with Hearb (grass) called Pellitory Wall. Cranes with bullish peaks. Leopards treat themselves by being hurt, with HEarb (grass) called Wolfes-bane, by mans of manure: boars with ivy, Hinds with Hearb (grass) called Cinnara. Title: Three books of occult philosophy microform / written by Henry Cornelius Agrippa of Netsheim ...; translated from Latin into English by the library J.F.: MNCAT U of M Authors of Twin Cities: Agrippa von Netzheim, Heinrich Cornelius, 1486?-1535. Uniform name: Philosophy of the occult. English Published: London : Printed by RV for Gregory Mule 1651, Description: 28, 583, page 12, sick, port, Series: Early English Books, 1641-1700; Topics: Occultism, -- mn Contributors: French, John, 1616-1657, Notes: Translator is probably John French, Cf, DNB, The first edition in English, Cf, Duveen, D.I. Bibliotheca alchemica et chemica. 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