



the  
**HOLY GUIDE**

John heydon

1682



**RAMS**

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T H E  
H O L Y   G U I D E

*LEADING THE WAY TO THE WONDER OF THE WORLD*

A compleat Physician teaching the knowledge of all things, Past, Present and yet to Come, *viz*, of Pleasure, Long Life, Health, Youth, Blessedness, Wisdom and Virtue, and to Cure, Change and Remedy all Diseases in both Young and Old.

WITH ROSIE CRUCIAN MEDICINES, WHICH  
ARE VERIFIED BY A PRACTICAL EXAMINATION OF PRINCIPLES IN THE GREAT WORLD,  
AND FITTED FOR THE EASIE UNDERSTANDING,  
PLAIN PRACTICAL USE, AND BENEFIT OF  
MEAN CAPACITIES.

By John Heydon, Gent., *Φιλοσοφος*, a servant of God, and a Secretary of Nature.

*"And he took the golden Calf which they had made, and burned it in the Fire, and ground it to powder, and strewed it upon the Water, and made the Children of Israel drink of it". EXO. 32, V. 20.*

LONDON

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BOOK II

Chapter I.

1. Of the wonderful Secrets of Numbers, 2. of their Signification. 3. How Moses showed so many signs by them. 4. How JOSHUA made the SUN STAND STILL by Numbers. 5. How by NUMBERS ELIJAH called down fire from heaven upon his enemies. 6. How by these following NUMBERS the ROSIE CRUCIANS forknow all future things; 7. Command whole Nature, have power over DEVILS, and ANGELS, and do Miracles, & etc. 8. How by this NUMBER A RIVER spake to PYTHAGORAS.

I have observed, that the Numbers which are now vulgarly used amongst ARITHMETICIANS and CALCULATORS, have been in old time much more esteemed then they are now; the order of them is made after this manner, 1.2.3.4.5.6.7.8.9. to which is added a note of privation signed with the mark 0, which although it signifie no Number, yet it makes others to signifie, either tens, or hundreds, or thousands, as is well known to ARITHMETICIANS. The virtues and signification of these Numbers, the HEBREWS are of opinion were delivered to MOSES by GOD himself upon Mount SINAI, and then by degrees of succession without the Monuments of FIGURES OR LETTERS was until the time of ESDRAS delivered to others by word of mouth onely, as the PYTHAGOREAN opinions were formerly delivered by

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Virtues, as that when he pleaseth, he may know all things PAST, PRESENT AND TO COME; and command whole Nature, have power over DEVILS and ANGELS, and to do Miracles. By this they suppose that MOSES did shew so many signes, and turned the Rod into a SERPENT, and the Waters into Blood, and that he sent FROGS, FLYES, LICE, LOCUSTS, CATERPILLERS, FIRE, with HAIL, Batches and Boils on the EGYPTIANS, and slew every first-born of man, and beast; and that he opened the Seas, and carried his thorow, and brought Fountains out of the Rocks, and Quailles from Heaven, that he sent before his clouds and lightning by day, a pillar of fire by night, and called down from Heaven the voice of the Living GOD to the people, and did strike the haughty with FIRE, and those that murmured with the LEPROSIE: and on the ill deserving brought sudden destruction, the earth gaping and swallowing them up.

6. Further, he fed the people with Heavenly Food, pacified Serpents, cured the envenomed, preserved the numerous multitude from infirmity, and their Garments from wearing out, and made them Victors over their enemies. To conclude, by this Art of Numbers and Letters, JOSHUA COMMANDED THE SUN TO STAND STILL; Elijah CALLED DOWN FIRE FROM HEAVEN UPON HIS ENEMIES, RESTORED A DEAD CHILD TO LIFE, DANIEL stopt the mouths of the LIONS; the THREE CHILDREN sang songs in the fiery Oven: Moreover, by this IDEA of Letters and Numbers, the incredulous JEWS affirm; that even CHRIST did so many Miracles. The ROSIE CRUCIANS very well know the ANGELS and SPIRITS that govern these Numbers and therefore deliver Charms against DEVILS, and their bonds, and the manner of Conjurations; for against Diseases, they heard a Brother make a Spirit cry out,

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7. PYTHAGORAS was not onely initiated into the MOSAICAL ART of numbers, but arrived also to the power of working MIRACLES, as his going over a River with his Companions testifies that he speaking 80 & 11 in a Table to the River, the River answering him again with an audible & clear voice, *Χαίρε Πυθαγόρα*, SALVE PYTHAGORA; that he shewed his thigh to ABARIS the Priest, and that he affirmed that it glittered like Gold, and thence pronounced that he was APOLLO; that he was known to converse with his friends at METAPONTIUM and TAUROMENIUM; (the one a Town in ITALY, the other in SICILY, and many days journey distance) in one and the same day. This makes good my APOLOGUE at the beginning of A NEW METHOD OF ROSIE CRUCIAN PHYSICK, and the WAY TO BLISS.

8. PORPHYRIUS and IAMBLICUS report very strange things of him, which I willingly omit: I shall onely add his Predictions of Earthquakes, or rather, because that may seem more natural, his present shaking of Places in Cities, his silencing of violent Winds and Tempests; his calming the rage of the Seas and Rivers, etc., which skill EMPEDOCLES, EPIMENIDES, CATHARTES, and ABARIS having got from him, they grew so famous, that EMPEDOCLES was surnamed ALEXANEMUS, EPIMENIDES, CATHARTES, and ABARIS, AETHROBATES from the power they had in suppressing of storms and winds, in freeing of Cities from the Plague, and in walking aloft in the Aire: which skill enabled PYTHAGORAS to visit his friends after that manner at METAPONTIUM and TAUROMENIUM, in one and the same day.

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Chapter II.

1. Of the Power 2.3. and Virtues 4.5. of Hebrew,6.7. Greek and 8. Latine Letters, WHEN THE NUMBERS ARE ATTRIBUTED TO THEM.

The PYTHAGOREANS say that the very ELEMENTS OF LETTERS have certaine divine Numbers, by which collected from proper names of things, you may draw conjectures concerning Secret things to come.

2. And there is an uneven Number of Vowels of imposed names, which did betoken Lameness, or want of Eyes, and such like misfortunes, if they be assigned to the right side parts: but an even number to them of the left: And by the Number of Letters you may find out the ruling Planets of any one that is borne, and whether the Husband or Wife shall dye first, and know the prosperous or unhappy events of the rest of our works.

3. The LATINE, GREEK, and HEBREW Letters deputed to each Number, shall shew you, being divided into three Classes, whereof the first is of UNITS, the second of TENS, the third of HUNDREDS, and seeing in the ROMAN Alphabet there are wanting four to make up the Number of twenty-seven Characters, their places are supplied with I. and U. simple Consonants, although the GERMANS for HU the Asperate use a double W, the true ITALIANS and FRENCH in their Vulgar speech put G joyned with U, instead thereof writing thus, VUILHELMUS, and GUILHELMUS.

	800	900	Hu	
1	A	60	P	0
2	B	70	q	40
3	C	80	R	30
4	D	90	S	20
5	E	100	T	10
6	F	200	U	0
7	G	300	X	
8	H	400	Y	
9	J	500	Z	
10	K	600	I	
11	L	700	V	

1	a	1	2	3	4	5	6	7	8	9	10	11	12	13	14
15	o	16	π	ρ	σ	τ	υ	φ	χ	ψ	ω				

Capitals.

1	A	2	B	3	T	4	Δ	5	E	6	∩	7	Z	8	H	9	⊖	10	I	20	K	30	▽	40	M	50	N
60	≡	70	○	80	π	90	∩	100	P	200	Σ	300	T	400	Υ	500	Φ	600	X	700	Ψ	800	U	900			

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Now the Classes of the Hebrew Numbers are these.

50	40	30	20	10	9	8	7	6	5	4	3	2	1
נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
700	600	500	400	300	200	100	90	80	70	60			
ז	ס	ד	ת	ש	ק	פ	צ	פ	ע	ס			
900	800												
ת	ק												

Now if you desire to know the Ruling PLANET of any that is born, compute his name, and of both his Parents, through each Letter according to the Country he was born in, and the Number above written, and divide the sum of the whole being gathered together by 9, subtracting it as often as you can; and if there remain a unity, or 4, both signifie the SUN; if 2 or 7, both signifie the MOON, but three JUPITER; five MERCURY; six VENUS; eight SATURN; nine MARS. And the reasons thereof I have showed you in my Book of GEOMANCY and TELESMES, entitled, THE TEMPLE OF WISDOM.

In like manner, if you desire to know the ASCENDANT of any one that is born, compute his name, and of his Mother and Father, and divide the whole collected together by 12, if there remain 1, it signifies the LION; if JUNO 2, AQUARIUS; if 3, CAPRICORN; if 4, SAGITTARIUS; 5, CANCER; if VENUS 6, TAURUS; if PALLADIUM 7, ARIES; if VULCANS 8, LIBRA; if MARS his 9, SCORPIO; if 10, VIRGO; if 11, PISCES; if PHOEBUS 12, they represent GEMINOS.

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6. And now let no man wonder that by the Numbers and Letters all things may be known, seeing the PYTHAGOREAN PHILOSOPHERS and ROSIE CRUCIANS testify the same: in those numbers lie certain hidden mysteries, found out by few; for the most High created all things by Numbers, Measure and Weight, from whence the truth of Letters and Names had its original, which were not instituted casually, but by a certain Rule, although unknown to us.

7. Hence Saint JOHN in the REVELATION saith, Let him which hath understanding compute the Number of the name of the Beast, which is the Number of a man; yet these are not to be understood of those names, which a disagreeing difference of Nations, and divers Rites of Nations, according to the causes of places, or education have put upon men, but those which were inspired into every one at his birth, by the Heavens, with the conjunction of the Stars.

8. Moreover, TUCER, RABANUS, and R. LULLY have dedicated to the Elements and Deities of Heaven, sacred Numbers; for to the Aire they have designed the number eight, and to Fire five, to Earth six, to Water twelve. Besides unity is ascribed to the Sun, in which God put his Tabernacle; and that this also is of JUPITER, doth the Causative power of his Ideal and intellectual Species testify, who is the Head and the Father of the Gods, as Unity is the beginning and Parent of Numbers, 1, engraven in Brass, they say bringeth a Spirit, in the shape of a black man standing, and cloathed in a White Garment, girdled about, of a great body, with reddish eyes, and great strength, and he appears like a man angry, and he giveth Boldness, Fortitude, & makes a man lofty.

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## Chapter III.

## The Number of Happiness.

1. 2, The Pythagorick NAMES OR NATURE of a Monad or Unit. 3, 4 applied to the first days work: 5, 6, What are the upper waters: 7,8, And that Souls that descend  $\epsilon\lambda\sigma\gamma\epsilon\tau\epsilon\sigma\iota\gamma$ , are the Naiades or Water Nymphs, in Porphyrius: 9. That matter of it self is unmoveable: R. Bechai his Notation very happily explained in my 11. Temple of Wisdom: 12. Of the Number One, and the signification, and what Angel rules it.

1. I Admire the goodness of GOD towards his Creatures, how fit the Number is to the Nature of every days work: And so I conclude, that GOD ordered it so on purpose, and that in all probability PYTHAGORAS was acquainted with his AXIOMATIA, and that was the reason the PYTHAGORIANS made such a deal of do with Numbers, as you shall find in Order, putting other conceits upon them then any other ARITHMETICIANS do and that therefore if such Theorems as the PYTHAGOREANS held, be found suitable and complyable with MOSES his Text, it is a shrewed presumption that these are the right ROSIE CRUCIAN AXIOMATA thereof.

2. PHILO makes this first day spent in the Creation of immaterial and spiritual beings, of the intellectual world, taking it in a large sense for the MUNDUS VITAE, the world of life and forms: And the PYTHAGOREANS call an  $\epsilon\lambda\sigma\phi$  Form, and  $\lambda\omega\nu$  Life. They call it  $\tau\upsilon\pi\omega\varsigma \pi\upsilon\pi\tau\omega\varsigma$  or the TOWER OF JUPITER, giving also the same name to a Point or Center;



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by which they understand the vital Formality or Center of things: the RATIONES SEMINALES: and they call an unite also *λόγος παρματίτης*, which is SEMINAL FORM; But a very short and sufficient account of PHILO, S pronouncing that SPIRITUAL SUBSTANCES are the first days work, is, That as an Unit is indivisible, you cannot make two of one of them, as you may make of one piece of corporeal Matter two by actual division or severing them one piece from another: wherefore what was truly and properly created the first day, was immaterial, indivisible, and independent of the matter, from the highest Angel to the meanest SEMINAL FORM.

3. And for the potentiality of the outward Creation, since it is not so properly any real being, it can breed no difficulty; but what ever it is, it is referrible fitly enough to incorporeal things, it being no object of sense, but of intellect, and being also impassible and undiminshable, and so in a sort indivisible; the power of God being undiminshable, and it being an adaequate consequence of his power; wherefore this potentiality being ever one, it is rightly referred to the first day. And in respect of this the PYTHAGOREANS call an Unit *υλη*, as well as the BINARY, as also *ἀλαμπία & σκολωδία*, which names plainly glance at the dark potentiality of things, set out by MOSES in the first days Creation.

*Νυχτός δ' αὐτῆ εἶπνε τεχι ἡμερα εἴεγέ γοντο.*

Plato.

But of the Night, both day & sky were born.

4. GOD Created now Corporeal matter (as before the world of Life) out of nothing, which universal matter may well be called for

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extension is very proper to corporeal matter; CASTELLIO translates it LIQUIDUM, and this universal Matter is somewhat fluid still, all over the World, but at first it was fluid universally.

5. But here it may be, you will enquire, how this corporeal Matter shall be conceived to be betwixt the waters above, and these underneath; for what can be the waters above? MAIMONIDES requires continued Analogy in the hidden sense of Scripture; as you may see in his Preface to his MOREH NEVOCHIM: But I need not flie to that general refuge; for he thinks that the SEMINAL FORMS that descend through the matter, and so reach the possibility of the parts of the outward Creation, and make them spring up into Art, are not unlike the drops of rain that descend through the heavens or air, and make the earth fruitful; Besides, the SEMINAL FORMS of things be round, and contracted at first, but spread when they bring any part of the possibility of the outward Creation into Art, as drops of rain spread when they are fallen to the ground, so that the Analogy is palpable enough, though it may seem too elaborate, and curious. We may add to all this, concerning the NAIADES, or WATER NYMPHS, that the Ancients understood by them, *ΤΑΣ ΕΙΣ ΥΕΥΕΒΙΥ ΙΑΤΟΟ-  
ΑΣ ΨΥΧΑΣ ΝΟΙΥΩΣ ΑΝΘΡΩΠΩΝ* (i.e.) all manner of SOULS that descend into the matter and generation, AND THIS IS THE NUMBER, BY WHICH IT IS SAID, THEY RAISE THE DEAD TO LIFE; wherefore the watery powers may be here indigitated by the name of the upper waters.

6. The frequent complaints that the noble Spirit in PYTHAGOREAS and PLATO make against the incumbrances and disadvantages of the body, make the HOLY GUIDE very true and probable; and it is something like our Divines fancying SHEOL to be Created this day.

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7. This is consonant to PLATO'S School, who make the matter unmoveable of it self, which is most reasonable; for if it were of its own Nature moveable; nothing for a moment would hold together, but dissolve itself into infinitely little particles; whence it is manifest, that there must be something besides the matter, either to bind it or to move it; so that the Creation of immaterial Beings was by 1. and is in that respect also necessary.

8. For this Agitation of the matter brought it to my fancy in the second principle of the ROSIE CRUCIAN PHYSICK, which is the true AETHER, or rather **אשמי** for it is as liquid as water, and yet has in it the fiery principle of fire, which is the first Element, and made by the number; as the heavens were, and called **אשמי** because they are **אשמי** **אשמי** fire and water; for the round particles, like water (though they be not of the same figure) slake the fierceness of the first principle, which is the purest fire; and yet this fire in some measure always lies within the Triangular intervals of the round particle, as my Book above named declares at large.

9. And this Number 1. is called a number of CONCORD, OF PIETY, OF FRIENDSHIP, which is so knit that it cannot be cut unto parts; for UNITY doth most simply go through every number, and is the common measure, Fountain, and original of all numbers, contains every number joyned together in itself entirely, the beginning of every multitude, always the same, and unchangeable; whence also being multiplied into itself, produceth nothing but itself; it is as I told you above indivisible, void of all parts; but if it seem at any time to be divided, it is not cut,

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but indeed multiplied into UNITIES: yet none of these UNITIES is greater or lesser then the whole UNITY, as a part is lesse then the whole, it is not therefore multiplied into parts, but into itself. Therefore it is named CUPID, because it is made alone, and will always bewail itself, and beyond itself it hath nothing, but being void of all haughtiness, or coupling, turns its proper heat into it self: It is therefore the 1. beginning and end of all things; and all things which are, desire that one, because all things proceeded from one; and that all things may be the same, it is necessary that they partake of that one: And as all things proceed of 1. in many things, so all things endeavour to return to that one 1., from which they proceeded; it is necessary that they should put off multitude.

10. One therefore is referred to the high God, who seeing he is one, and innumerable, yet creates innumerable things of himself, and contains them within himself; there is therefore ONE GOD, ONE WORLD OF THE ONE GOD, ONE SUN OF THE ONE WORLD; also ONE PHENIX in the world, one KING amongst BEES, one Leader amongst Flocks of cattle: 1. Ruler amongst herds of beasts, and Cranes follow 1. and many other Animals honour Unity; amongst the members of the body, there is one principal, by which all the rest are guided, whether it be the HEAD, or as some will, the HEART: there is one ELEMENT overcoming and penetrating all things: VIZ. FIRE. There is one thing created of God the subject of all wondering which is on earth, or in heaven; it is actually animal, vegetable, and mineral, every where found, known by few, called by none by its proper name, but covered with Figures and Riddles, without which

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neither ALCHIMIE, nor Natural MAGICK can attain to their compleat end or perfection; from 1. man ADAM all men proceed, from that one all became Mortal; from that one JESUS CHRIST, they are regenerated.

11. And as St. Paul saith, ONE LORD, ONE FAITH, ONE BAPTISM, ONE GOD, and father of all, ONE MEDIATOR betwixt GOD and MAN, ONE MOST HIGH CREATOR, who is over all, by all and in us all; for there is one FATHER, GOD, from whence all, and we in him, ONE LORD JESUS CHRIST by whom all, and we by him, ONE GOD HOLY GHOST, into whom all and we into him; and in the exemplary world, 1. DIVINE ESSENCE, the fountain of all virtues & power, whose name is expressed with one most simple Letter 1. God; And in the intellectual world there is 1. Supream Intelligence, the first Creature, the Fountain of Lives, the SOUL OF THE WORLD: And in the Celestial world, there is one King of Stars, Fountain of Life, THE SUN: And in the Elemental world, there is 1. Subject and instrument of all virtues, natural, and supernatural, and that is, THE PHILOSOPHERS STONE: And in the lesser world, there is 1. first living, and last dying, and that is the HEART, And in the infernal world, there is one Prince of Rebellion of Angels, and darkness, and that is LUCIFER. By this number and Letters of the HEBREW, it is said MOSES showed so many signs in EGYPT. This number signifies ENGLAND, and the King thereof.

12. They say if at 1. of the clock under a fortunate Horoscope you cast One, and Agiel in a piece of Gold, AGIEL the angel that rules that number will immediately come, and personally attend you and fulfill your desires; by this number PLATO was born, and the number 45. educated him, this Number Telesmatically engraven in Gold will easily make make you understand the first book, viz. happiness and its effects.

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## CHAPTER IV.

## THIS NUMBER UNITES ARTS AND NATURE.

1,2,3,4. That Universal Matter is the Second days Creation, 5,6,7,8. fully made good by the Names and Properties of the Number two; 9,10,11. its virtues.

How fitly doth the Number 2. agree with the nature of the work of this day, which is the Creation of Corporeal Matter, and the PYTHAGOREANS, call the number 2. *ὕλη* matter, and SIMPLICIUS speaking of the PYTHAGOREANS, *Εἰρότως ἐν μὲν τῷ αὐτῷ ἐλεγον, ὡς ὀριζοῦ ὀπερ αὐτὰ παταλαβη καὶ περατοῦ, διὸ δε τὴν ὑλην ὡς ἀοριζοῦ, καὶ ὀρηθὲ καὶ διαίρεθωσ αἰτίατ.*

They might well (says he) call 1. FORM, as defining and terminating to certain shape and property what ever it takes hold of, and 2. they might well call MATTER, it being undeterminate, and the cause of bigness and divisibility, and they have very copiously heaped upon the number 2.

such appellations as are most proper to Corporeal matter. As *Ἀσχημά- τισθ, Ἀοριθθ, Ἀπηθθ* , unfigured, undetermined, unlimited, for such is matter it self till form take hold of it. It is called also REA from the fluidity of the matter, *Ἀεσία, Ἀρεσία*, because it affords substance to the Heavens and Stars: *Ἠεχθ, Μοθθ, Θάνατοσ*, (i.e.) contention, fate, and death, for these are the consequences of the souls being joined with Corporeal matter. *Κίνεθισ, γένεθισ, Διαίρεθισ*,

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Motion, Generation, and Division, which are properties plainly appertaining to bodies; they call the number 2. also *ἰσομετρῆ* because it is the *ἰσοκαμεινόν*, the subject that endures and undergoes all the charges and alterations the Active forms put upon it; wherefore it is plain the PYTHAGOREANS understood Corporeal matter by the number 2. which no man can deny but that it is a very fit Symbol of division that eminent property of matter.

2. But I might cast in a further reason of the *ἰσομετρῆ* being Created the second day: for the Celestial matter does consist of two plainly distinguishable parts, viz. The first Element and the second, or the MATERIA SUBTILISSIMA, and the round particles, as I said before.

3. And 2 is called number of Science and Memory, and of Light, and the number of Man, who is called another world, and the lesser world; it is also called the number of CHARITY AND MUTUAL LOVE, of MARRAGE & SOCIETY: The first number is of 2. because it is the first multitude, it can be measured by no number besides unites alone, the COMMON MEASURE of all numbers. It is compounded, but more properly not compounded, the number 3 is called the number uncompounded.

4. But the number 2 is the first branch of UNITES, and the first procreation: Hence it is called GENERATION, AND JUNO and an imaginable corporation, the proof of the first motion, the first form of parity, the number of the first equality, extremity, and distance betwixt, and therefore the peculiar equity, and the proper Art thereof, because it consists of 2 equally poysed; it is a number of Conjunction and profit of increase, as it is said by the Lord, TWO SHALL BE ONE FLESH, and



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SOLOMAN saith, IT IS BETTER THAT TWO BE TOGETHER THAN ONE; for they have a benefit by their mutual society; if one shall fall he shall be supported by the other; WOE TO HIM THAT IS ALONE, because when he falls he hath not another to help him. And if two sleep together, they shall warm one the other; how shall one be hot alone? and if any prevaile against him, two resist him.

5. And it is called a number of WEDLOCK and SEX; for there are two Sexes, MASCULINE and FEMININE, and two Doves bring forth two Eggs; out of the first of which is hatched the Male, out of the second the Female; 2. is called middle, that is capable, that is good and bad partaking; and beginnings of Division of multitude and destruction, and signifies Matter; 2. is also sometimes the number of discord and confusion, of misfortune and uncleanness, whence HIEROM and JOVIANUS saith, that therefore it was not spoken in the SECOND DAY of the Creation, and God said, THAT IT WAS GOOD, because the number 2 is evil.

6. Hence also it was, that God commanded all unclean Animals should go into the Ark by Couples, because, as I said, the number 2 is a number of uncleanness, and is most unhappy in their CONJURATION and INVOCATIONS OF SPIRITS and SOULS OF THE DEAD, especially any of those that are under the Angels deputed to SATURN or MARS, for these 2 are accounted by GEOMANCERS and ASTROLOGERS unfortunate. It is also reported that the number 2 doth cause APPARITIONS OF FIERY GHOSTS AND FEARFULL GOBLINS, and bring mischiefs of evil Spirits to them that travel by night; PYTHAGORAS saith the unity is God and a good intellect, and that Duality is a Devil, and an evil intellect, in which is a Material multitude; wherefore the

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PYTHAGOREANS say, that 2 is not a number, but a certain confusion of Unites; and EUSEBIUS says, that the PYTHAGOREANS called Unity APOLLO, and 2 strife and boldness.

7. And 3 JUSTICE, which is the highest perfection, and is not without many Mysteries. Hence there were two Tables of the Law in SINAI, two CHERUBINS looking to the PROPITATORY, in MOSES, two Olives dropping Oyle, in ZACHARIAH, two natures in Christ, Divine and Humane: Hence MOSES saw two appearances of God, viz. his face and back parts.

8. By the number 2 also they say, if it be engraven in Copper, it will bring to you a GENIUS that is good for to PROCURE THE LOVE OF WOMEN; sometimes print it in LAPIS LAZULUS, and sometimes in VIRGIN WAX, and write the names of the man & woman in VIRGIN PARCHMENT: to which appears a NAKED MAID HAVING A LOOKING-GLASS IN HER HAND, AND A CHAIN TIED ABOUT HER NECK, AND NIGH HER A HANDSOM YOUNG MAN, HOLDING HER WITH HIS LEFT HAND BY THE CHAIN, AND WITH HIS RIGHT HAND HE WILL BE PLAYING WITH HER HAIR, AND SMILING ON HER, and these are sent by one of those ANGELS of the number.

9. Also 2 Testaments, 2 Commands of love, 2 first dignities, 2 first people, 2 kinds of Spirits, good and bad, 2 intellectual Creatures, an ANGEL AND SOUL, 2 great Lights, 2 Solstitia, 2 Equinoctials, 2 Poles, 2 Elements, producing a living Soul, viz. Earth and Water. By this number 2 it is said ELIJAH CALLED DOWN FIRE FROM HEAVEN UPON HIS ENEMIES. And the name of God in the Exemplary world is expressed with two Letters, **יה** Jah **אל** Ell. And there are two intelligible substances in the intellectual world, viz. an Angel, and the Soul; and two Lights in the

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Celestial world, the Sun, and the Moon; and two principal seats of the Soul in the lesser world, viz. the Heart, and the Brain; and there are two chief of the Devils in the infernal world, viz. BEEMOTH and LEVIATHAN, also two things Christ threatens to the damned, viz. WEEPING AND GNASHING OF TEETH.

10. The number 2 is said to signifie a thing lost, and here they enquire whether a man shall be rich or poor.

11. This number is commonly made upon Brass, that which is red or Copper, at the hour of 2, and JEJAJEL is the Angel that rules it, and 325. by that number was this book made.

#### Chapter V.

##### The Number of Long Life.

The Nature of the Third days work 2. set off by the Number 3. That the most learned do agree that the Creation was perfected at once, The Notation of **ככב** strangely agreed with the Notorious conclusion of the TEMPLE OF WISDOM of the signification of the Number 3:

1. In this third day was the waters commanded into one place; the Earth adorned with all manner of plants, Paradise and all the pleasure and plenty of it created, wherein the Serpent beguiled EVE, etc. What can therefore be more likely then that the PYTHAGOREANS use their Numbers as certain remembrancers of the particular passages of this History

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of the Creation? when as they call their Number 3. *Τριτων & Θαλασσιος* (i.e.) TRITON AND LORD OF THE SEA, which is in reference to Gods commanding the water into one place, and making thereof a Sea, they call also the TERNARY, *Κεραυ αμαξιας & οφιωυ*, the former intimates the plenty of Paradise, the latter relates to the Serpent there; but now besides this, we shall find the TERNARY very significant of the nature of this days work; for first, the earth consists of the 3 Elements in my Book, entituled, THE TEMPLE OF WISDOM: (for the truth of that Book will force itself in here whether I will or no:) And indeed I had no thoughts of this, when I writ that; and then again, there are three grand parts of this third Element necessary to make an Earth habitable, the dry land, the Sea, (whence are SPRINGS AND RIVERS) AND THE AIRE: And lastly, there are in vegetables, which is the main work of this day, three eminent Properties, according to my Cousin HEYDONS Philosophy, viz. NUTRITION, ACCRETION, GENERATION; and also if you consider their duration, there be three Cardinal points of it, ORTUS, ARME, INTERITUS, you may call in also that MINERALS, as the ARABIANS call them, which belong to this day as well as Plants, that both Plants and they, and in general all TERRESTIAL bodies have the three Chymical principles in them, SAL, SULPHUR and MERCURY.

2. As the matter of the Universe came out in the second day, so the conttiring of this Matter into SUNS and PLANETS is contained in this fourth day: The Earth her self not excepted, though it is said she was made in the first day, and as she is nurse of Plants, said to be uncovered in the third, yet as she is a receptacle of Light, and shines

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with borrowed rays like the Moon and other Plants, she may well be referred to the fourth days Creation.

3. Nor will this at all seem bold or harsh, if we consider that the learned have already agreed, that all the whole Creation was made at once. As for example, the most rational of all the JEWISH Doctors, R. MOSES EGYPTIUS, PHILO JUDEUS, ABRAHAM JUDEUS, PROCOPIUS, GAREUS, CARDINAL CAJETANE, Saint AUGUSTINE and the Schools of HILLEL and SAMAI; so that leisurely order of days is thus quite taken away, & all the scruple that may arise from that HYPOTHESIS.

4. Wherefore I say the number 3 is an uncompounded number, a holy number, a number of perfection, a most powerful number; for there are three persons in God, there are three Theological virtues in Religion: hence it is that this number conduceth to the ceremonies of God and Religion, that by the solemnity of which prayers and sacrifices are thrice repeated; and the PYTHAGOREANS use it in their sanctifications and purifications, and it is most fit in bindings or ligations.

5. And in JOHANNES DE SPAGNET it was the custome in every Medicine to spit with three deprecations, and hence to be cured. The number of 3 is perfected with 3 Argumentations, long, broad and deep, beyond which there is no progression of demension whence the first number is called square, Hence it is said, that to be a body that hath 3 measures, and to a square number nothing can be added; wherefore CARDANUS in the beginning of his speech concerning HEAVEN, calls it as it were a law, according to which all things are disposed; for Corporall and Spiritual things consist of three things, viz. beginning, middle and end, by three

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the world is perfected Harmonie, necessity and order, (i.e.) concurrence of causes, which many call fate, and the execution of them to the fruit of encrease, and a due distribution of the increase; the whole measure of time is concluded in 3, viz. past, present and to come: All magnitude is continued in 3. Line, Superficies and body: every day consists of 3 intervalls, length, bredth, thickness: Harmonious Musick contains 3 consents in time, DIAPASON, HEMIOLION, DIATESSARON: there are also 3 kinds of Souls, VEGETATIVE, SENSITAVE, and INTELLECTUALL. And God orders the world by number, weight, and measure; as the number 3 is deputed to the Ideal forms thereof, as the number 2 is to the creating matter, and unity of God the maker of it: ROSIE CRUCIANS doe constitute 3 Princes of the world, OXOMASIS, MILRIS, AXAMCIS, (i.e.) God, the Mind, and the Spirit; by the 3 square or solid the 3 number of 9 of things produced are distributed, viz. of the supercelestial in nine, orders of Intelligencies; of Celestial into 9 Orbs; of inferiour into 9 kinds of generable and corruptible things: Lastly, in this ternal Orbe, viz. 27. all musical proportions are included, as PLATO and PROCLUS do at large discourse.

6. And the number of 3 hath in it a Harmony of 5, the grace of the first voice, also intelligencie; there are 3 HIERARCHIES of ANGELICAL SPIRITS; there are 3 powers of intellectual Creatures, memory, minde and will: there are three orders of the blessed, viz. of MARTYRS, CONFESSORS and INNOCENTS: there are three quaternians of Celestial signes, viz. FIXT, MOVEABLE AND COMMON, and also of Houses, viz. ANGELS, SUCCEDENTS, CADENTS. There are also 3 faces and heads in every sign, and

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3 Lords of each tripli-city; there are 3 fortunes amongst the Planets, 3 graces amongst the Goddesses, 3 Ladies of destiny amongst the infernal crew, 3 Judges, 3 Furies, 3 headed CERBERUS; you read also of three double Hecats.

7. Three moneths of the Virgin DIANA, three persons in the super-substantiall Divinity, three times, of Nature, Law and Grace; three Theological Virtues, FAITH, HOPE and CHARITY; JONAS was three dayes in the Whales belly, and 3 days was CHRIST in the grave.

8. In the Original world there are three Persons in the Trinity, viz. The Father, the Son, the Holy Ghost; and there are three Hierarchies of Angels in the Intellectual world, viz. Supreme, Middle, and Lowest; and three degrees of the blessed, Innocents, Martyrs, Confessors. And there are three degrees of Elements, viz. Simple, Compound, thrice Compounded; in the lesser world there are three parts answering the three-fold world, viz. the head, in which the intellect grows answering to the intellectual world, the breast where is the heart the seat of life, answering to the Celestial world; the belly, where the generation is, and the genital members answering the Elemental world; and in the infernal world there are three Furies, viz. ALECTO, MAGAERA, TESIPHONE; three infernal Judges, MINOS, AARUS, RHADAMANTUS; three degrees of the Damned, WICKED, APOSTATES, INFIDELS.

9. The CHAOS is self in every first ANALYSIS is also three-fold, the Saphire of the CHAOS is likewise three-fold. And here is six parts, which is the PYTHAGOREAL SENARIUS, or numerus Conjugii: In these six the influx of the Metaphysicks, called unity, is sole Monarch, and makes



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up the seventh number, or Sabbath, in which at last by the assistance of God the body shall rest; againe, every one of these parts is twofold, and these Duplicities are contrarieties. Here you have twelve, six and six in a desperate division, and the unity of peace amongst them: these Duplicities consist of contrary Natures; one part is good, one bad, one corrupt, one incorrupt; one rational, one irrational; these badm corrupt, irrational seeds, are the Tares and Sequels of the Curse. This is the HOLY GUIDE.

10. SEPTEM PARTIBUS, saith ZOROASTES, INSUNT DUO TERN ARIA, & IN MEDIO STAT UNUM DUODECIM STANT IN BELLO, TRES AMICI, TRES INIMICI: TRES VIRI VIVIFICANT, TRES ETIAM OCCIDUNT, & DEUS REX FIDELIS EX SUA SANCTITATIS ATRIO DOMINATUR OMNIBUS, UNUS SUPER TRES, & TRES SUPER SEPTEM, & SEPTEM SUPER DUODECIM, & SUNT OMNES STIPATI, ALIUS CUM ALIO.

11. By this number 3 in a TELESME of TIN JOPHIEL, carried PHILIP to AZOTUS.

12. The number 3 engraven in Quicksilver fixed according to Art, will bring to you an Angel in the form of a handsome young man bearded, having in his left hand a rod & a Serpent about it, and in his right sometimes he holds a Dart; and he they say conferreth knowledge, eloquence, diligence in merchandizing and gain by Sea; this maketh a man fortunate in gaming, and to win. This number thus engraven, makes men understand the way to Long Life.

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Chapter VI.

The Number of Nature and Health.

1. Of the signification of the Number 4. 2,3,4,5, how the Corporeal world was universally erected into form and Motion on the fourth day, 6. is most notably confirmed by the Titles and property of the NUMBER 4. 7,8 The infallible Rosie Crucian or Pythagorick Oath, 9, wherein they swore, 10, 11, by him that taught them the Mystery of the Tetractus. 12. that the Tetractus was a Symbole of the whole Art, that lay couched in NUMBERS and LETTERS: 13,14. The mystery of the Number 4.

1. The Earth, as one of the Primary Planets, was created the fourth day, and I translate **תבניגיוסם** primary Planets, primary because of **ה** Emphatically, and Planets because the very Notation of their name implies their Nature, for **לוגב** is plainly from **לול** USTIO, or BURNING, and **בב** EXTINCTION, NOUNS made from **לולת** & **בבת** as **לול** and **בב** from **לולת** and **בבת**, according to unexceptionable Analogy. And the Earth, as also the rest of the Planets, their Nature is such, as if they had been once burning and shining Suns; but their light and heat being extinguished, they afterwards became Opaced Planets; this conclusion seems here plainly to be contained in the ROSIE CRUCIANS and MOSES, but is at large demonstrated in my NEW METHOD OF ROSIE CRUCIAN PHYSICK.

2. Nor is this Notation of **לוגב** enervated by Alledging that the word is ordinarily used to signifie fixed Stars, as well as the Planets; for I do not deny, but that in a Vulgar Notion it may be competible to them also. For the fixed Stars according to the imagination of the

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rude people, may be said to be lighted up, and extinguished, so often as they appear and disappear; for they measure all by obvious sense and fancy, and may well look upon them as so many Candles, set up by Divine Providence in the night, but by day frugally put out for wasting: and I remember THEODIDACTUS in his *πᾶσι προνοίας*, has so glibly swallowed down the Notion, that he uses it as a special Argument of Providence, that they can burn thus with their heads downwards, and not presently swell out and be extinguished, as our ordinary Candles are; wherefore the word **לובב** may very well be attributed to all the Stars, as well fixed as Planets, but to the fixed only upon vulgar seeming grounds, to the Planets upon true and Natural; and we may be sure that is that which EUGENIUS THEODIDACTUS, The ROSIE CRUCIAN would aim at, and lay stress upon, in the Book M. Wherefore in brief **ה** Emphatical in **תבוכבוכם** contains a double Emphasis, intimating those true **כבבום** or Planets, and then the most eminent amongst those truly so learned. Nor is it at all strange, that so abstruse conclusions of Philosophy should be lodged in this Numeral and Literal Text; for as I have elsewhere intimated, MOSES has been aforehand with ROSIE CRUCIANS, the ancient PATRIARCKS having had will, and by reason of their long lives, leisure enough to invent as curious and subtile THEOREMS in Philosophy, as ever any of their posterity could hit upon, besides what they might have hid by tradition from ADAM: AND IF WE FIND THE EARTH A PLANET, it must be acknowledged forthwith that it runs about the Sun, which is pure ROSIE CRUCIAN, and a shrewd presumption that they were taught that mystery by MOSES: but that the Earth is a Planet, besides

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the Notation we have already insisted upon, the necessity of being created in this fourth day amongst the other Planets, is a further Argument, for there is no mention of its Creation in any day also, according to this HOLY GUIDE.

The Hebrew is על הארץ, And I have made bold to interpret it not of this one individual Earth, but of the whole Species: and therefore I render it the world at large, as תאדם, is not an individual man, but mankind in general.

3. This fourth days Creation is the contrivance of Matter into Suns and Planets, or into Suns, Moons and Earths; for the AEtherial Vortices were then set a going, and the Corporeal world had got into a useful order and shape. And the ordering and framing of the Corporeal world, may very well be said to be transacted into the Number 4. four being the first body in Numbers, and therefore preferred before all the virtues, and the foundation and root of all Numbers is four; whence also all foundations, as well in Artificial things as Natural and Divine, are four square, as I shall shew you; and it signifies solidity, which also is demonstrated by a four square figure, and in a AEquilateral pyramid, which figure also is a right Symbol of Light, the rays entering the eye in a pyramidal form, and Lights now are set up in all the vast Region of the AEtherial Matter which is heaven, The PYTHAGOREANS also call this Number σώμα & κόσμος, body and the world, intimating the Creation of the Corporeal world therein, and further signifying in what excellent proportion and harmony the world was made. See CORNELIUS AGRIPPA.

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4. They call this Number 4. ARMONIA and ἁρμονία & Βαχχασμὸν ἀνθυγιεῖα . HARMONY, URANIA, and the stirrer up of Divine fury and extasie, insinuating that all things are so sweetly and fittingly ordered in the world, that the several Motions thereof are as a comely Dame, or ravishing Musick, are able to carry away a contemplative Soul into Rapture and extasie upon a clearer view, and attentive admiration of the order and Oeconomy of the Universe; and the ROSIE CRUCIANS in the head of a Catalogue of the most famous Law-givers, do much Pythagorize, in the expression of MOSES: they say that this Number 4. contains the most perfect proportions in Musical Symphonies; viz. DIATESSARON, DIAPENTE, DIAPASON, and DISDIAPASON, τῆς μὲν γὰρ διατῆσσάρων ὁ λόγος ἐκτρίτου & etc. For the proportion of DIATESSARON is as four to three, of DIAPENTE as three to two, of DIAPASON, as two to one, or four to two, of DISDIAPASON as four to one. I might cast in also the consideration of that Divine Nemesis, which God hath placed in the frame and Nature of the universal Creation, as he is a distributor to every one according to his works, from whence himself is also called NEMESIS by PLATO, πὸ τῆς ἀρετῆς διαμετρήσεως : Because he everywhere distributes what is due to every one; this is in ordinary Language, Justice; and both PHILO and PLOTINUS out of the PYTHAGOREANS, affirm that the Number four is a Symbol of justice, all which makes towards what I drive at, that the whole Creation is concerned in this Number four, which is called the fourth day. And for further Eviction we may yet add, that as all Numbers are contained in four vertyually, (By all Numbers is meant ten, for when we come to ten, we go back again) so

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the root and foundation of all the Corporeal Creation is laid in this fourth days work, wherein SUNS, EARTH, and MOONS, and the ever whirling Vortices; for as PHILO observes, PYTHAGOREAN like, ten, (which they call also *κόσμος*, *ορατος*, & *παντέλεια*, the World, Heaven, and all perfectness) is made by the scattering of the parts of four thus, one, two, three, four; put these together now and they are ten.

*Παντέλεια*, *τὸ τὰν*, the Universe; this was such a secret amongst PYTHAGORAS his Disciples, that it was a solemn Oath with them, to swear by him, that delivered to them the mystery of the Tetractis Tetrad or Number four.

I WITH PURE MIND BY THE NUMBER FOUR DO SWEAR THAT'S HOLY, AND THE FOUNTAIN OF NATURE ETERNAL, PARENT OF THE MIND, ETC.

5. Thus they swore by PYTHAGORAS, as is conceived, who taught them this Mysterious Tradition, had it not (thank you) been a right worshipful mystery, and worthy of the solemnity of Religion and of an Oath, to understand that one; two, three, four, make ten, and that ten is all which rude mankind told first upon their fingers, and ARITHMETICIANS discover it by calling them Digest at this very day.

There is no likelihood that so wise a man as PYTHAGORAS was, should lay any stresse upon such trifles, or that his Scholars should be such fools as to be taken with them; but it is well known, that the PYTHAGOREANS held the motion of the Earth about the Sun, which is plainly employed, according to the HOLY GUIDE of this fourth days work. So much of his secret got out to common knowledge and fame as I conceived, that the choicest and most pretious treasure of knowledge being laid open in the

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R.C. INFALLIBLE GUIDE of the fourth day; from thence it was that so much solemnity and Religion was put upon that Number, which he called his TETRACTIS, which seems to have been of two kinds, the one the single number of four, the other thirty six made of the four first MASCULINE numbers. And the four first FEMININE, VIZ. 1,3,5,7. and 2,4,6,8. wherein you see that the former and more simple TETRACTIS IS STILL included and made use of; for four here takes place again in the assignment of the MASCULINE and FEMININE numbers; whence I further conceive, that under the number of this more complex Tetrad, which contains also the other in it, he taught his Disciples the Mystery of the Creation, opening to them the nature of all things, as well SPIRITUAL AS CORPOREAL,

Ὁ γὰρ ἀριθμὸς ἀεικμὸς τοῦ τε τιμὸν ἔχει καὶ παθητικόν,  
ὁ δὲ πεντήκοντος τοῦ ἀτμειτοῦ καὶ ἀπαθῆς καὶ διατήσιου.  
Διὸ ὁ μὲν δὺλος ονομάζεται ὁ ἀρσεν.

, as PLATO writes, for even number carries along with it divisibility, but an odd number indivisibility, impassibility, and activity, wherefore that is called FEMININE, this MASCULINE.

6. Wherefore the putting together of the four first MASCULINE numbers to the four first FEMININE, is the joyning of the ACTIVE and PASSIVE principles together, matching the parts of the matter, with congruous forms from the world of Life, so that I conceive the TETRACTIS was a Symbol of the whole System of PYTHAGORAS PHILOSOPHY: which is the very same with THE MOSAICAL OR ROSIE CRUCIAN INFALLIBLE AXIOMATA: and the root of this TETRACTIS is six, which signifies the six days work.



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7. And Fowle and Fish were made by the number four; for there is affinity betwixt them, because Fowle frequent the water in their kind, and the Elements themselves of Air and water are very like one another; besides, the fins of fishes and wings of Birds, the Feathers of the one, and Scales of the other are very ANALOGICAL they are both also destitute of URETTERS, Dugs and Milk, and are OUIPAROUS, further their Motions are mainly alike. The Fishes as it were flying in the water, and the Fowls swimming in the Air, according to that of the Poet concerning DADALUS, when he had made himself wings.

INSULTUM PER ITER GELIDAS ENAVIT AD ARCTOS.

Cast in this also, that as some Fowls dive and swim under water, so some Fishes flie above the water in the air for a considerable space, till their Fins begin to be something stiff and dry.

8. The number four is the first four square plain, which consists of two proportions, whereof the first is of one to two, and of two to one, the later of two to four, and it proceeds by a double procession and proportion, viz, of one to one, and of two to two, beginning at one and ending at four, which proportions differ in this, that according to ARITHMETICK they are unequal to one the other, but according to GEOMETRY are equal; therefore a four square is ascribed to God the Father, and also contains the mystery of the whole Trinity. For by its single proportion, viz. by the first of one to one, the unity of the paternal substance is signified, from which proceeds one Son equal to him; by the next expression also simple, viz. of two to two, is signified by the second expression the HOLY GHOST from both; that the Son be equal to the

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Father by the first expression: and the Holy Ghost be equal to both, by the second expression.

Hence the super-excellent, and great name of the Divine Trinity of God is written with four letters, viz. JOD, HE, and VAU, HE; where it is the aspiration, HE, signifies the proceeding of the Spirit from both: for HE being duplicated terminates both Syllables and the whole name, but is pronounced JEOVA, as some will have it, whence that JOVIS of the Heathen, which the Ancients did picture with four ears, whence the number four is the Fountain and Head of the whole Divinity, and the PYTHAGOREANS call it the perpetual Fountain nature; for there are four degrees in nature, viz. to be, to live, to be sensible, to understand; there are four motions in nature, viz. Ascendant, Descendant, going Forward, Circular.

9. There are four Angles in the Heaven, viz. Rising, Middle, Falling of the Heaven, and the Bottom of it; there are four Elements under Heaven, viz. Fire, Air, Water, Earth; according to these there are four triplicities in Heaven. There are four first qualities under the Heaven, viz. cold, heat, driness, and moisture; for these are the four humours, blood, flegme, choller, melancholy; there are four parts of a year, SPRING, SUMMER, AUTUMNE, and WINTER; also the wind is divided into EASTERN, WESTERN, NORTHERN, and SOUTHERN; there are also four Rivers of Paradise; viz. PYSON, GIBON, HIDDEKEL, and PARATH; and so many infernals, viz. PHEGETON, COCITUS, STYX, ACHERON.

10. And the number four makes up all knowledge; first it fills up every simple progress of numbers with four terms, viz. with one, two,

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three, and four, constituting the number ten; it fills up every difference of numbers, the one even, and containing the first odd in it, it hath the grace of the fourth voice. Also it contains the instrument of four strings, and a PYTHAGOREAN DIAGRAM, whereby are found out first of all Musical tunes; and all Harmony of Musick for double, treble, four times double, one and a half, one and a third part, a concord of all, a double concord of all, of five of four, and all consonancy is limited within the bounds of the number four; It doth also contain the whole of MATHEMATICKS in four terms, viz. point, line, superficies, and profundity: it comprehends all nature in four terms, viz. substance, quality, quantity, and motion; also all natural Philosophy, in which are the seminary virtues of nature, the Natural springing, the growing Form, and the COMPOSITUM: Also METAPHYSICKS is comprehended in four bounds, viz. being, essence, virtue, and action; Moral Philosophy is comprehended with four virtues, viz. Prudence, Justice, Fortitude, Temperance. It hath also the power of Justice, for Times or Terms in the year at WESTMINSTER -Hall; all manner of Cases are Tried and Suits in Law, to the content of the people. Hence a fourfold Law of Providence from God; fatal from the soul of the world, of Nature from Heaven, of Prudence from man; Of this you may be better satisfied in my Book entitled, THE IDEA OF THE LAW, etc.

11. There are also four Judiciary powers in all things being, viz. the Intellect, Discipline, Opinion and Sense: It hath also great power in calling of Names, of Spirits and Angels, and in Predictions, and in all Mysteries; hence the ROSIE CRUCIANS do ratifie the Number 4 with an

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Oath, as if it were the number that God had fixed on them, to confirm their Faith, as appears in these Verses;

Οὐ μὰ τὸν κρηῖνα ψυχᾶ παραδόντα τῆς Τρανῶν Πάσαν  
ἀγγεῶν πίζαν ἔχειο νοεῶς.



i.e.

By him that did disclose

The Tetrads Mysterie:

Where Natures found that overflows,

And hidden root doth lie.

Now there are four Gospels received from 4. EVANGELISTS throughout the whole Church; the HEBREWS received the chief name of God written with four Letters: Also the EGYPTIANS, ARABIANS, PERSIANS, MAGITIANS, MAHUMETANS, GRECIANS, TUSCIANS, LATINES, write the name of God with onely foure Letters, viz. thus, THET, ALLA, SIRE, ORSI, , ESAR, DEUS. In the Original world, from whence the Law was received, The Name of God is written with four Letters . In the intellectual world whence the fatal Law was received, there are four Triplicities, or intelligible Hierarchies, SERAPHIM, CHERUBIM, THRONES; DOMINATIONS, POWERS, VIRTUES; PRINCIPALITIES, ARCHANGELS, ANGELS; INNOCIENTS, MARTYRS, CONFESSORS: And there are four Angels, ruling over the four Corners of the world, viz. MICHAEL, RAPHAEL, GABRIEL, URIEL; four Rulers of the Elements, SERAPH, CHERUB, THARSIS, ARIEL; four consecrated Animals, the Lion, the Eagle, Man, a Calf; four Triplicities of the Tribes of ISRAEL; DAN, ASSER, NEPHTALIM; JUDAH, ISSACHAR, ZABULON; MANASSEH, BENJAMINE, EPHRAIM, REUBEN,

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SIMEON, GAD; four Triplicities of Apostles, MATTHIAS, PETER, JACOB the elder; SIMON, BARTHOLOMEW; MATTHEW, JOHN, PHILIP, JAMES the younger; THADDEUS, ANDREW, THOMAS; four Evangelists, MATTHEW, MARK, LUKE and JOHN.

12. The Celestial World is constituted by the Law of Nature: four Triplicities of Signes, ARIES, LEO, SAGITTARIUS; GEMINI, LIBRA, AQUARIUS; CANCER, SCORPIUS, PISCES; TAURUS, VIRGO, CAPRICORNUS; four Elementary Stars and Planets, MARS and the SUN, JUPITER and VENUS, SATURN and MERCURY, the fixed STARS and the MOON.

Four qualities of the Celestial Elements, Light, Diaphanousnesse, Agility, Solidity, where Generation and Corruption is according to the Elemental Law; there is Fire, Aire, Water and Earth; and foure qualities, Heat, moysture, Cold, Dryness; and four kinds of mixed bodies, Animals, Plants, Metals, Stones; four kinds of Animals, Walking, Flying, Swimming, Creeping; and four things answer the Elements in Plants, viz. Seeds, Flowers, Leaves, Roots; so in Metals, Gold, Iron, Copper and Tin, Quick-silver, Lead and Silver; and in Stones there are four answer the Elements, bright and burning, light and transparent, clear and congealed, heavy and dark.

13. In the Law of Prudence, Man, there are four Elements, the Mind, the Spirit, the Soul, the Body; four powers of the Soul, the Intellect, Reason, Phantasie, Sense; four Judiciary powers, Faith, Science, Opinion, Experience; four Moral Virtues, Justice, Temperance, Prudence, Fortitude; four Senses relating to the Elements, Sight, Hearing, Taste and Smell, Touch; four Elements in the body, Spirit, Flesh, Humours, Bones; a four fold Spirit, Animal, Vital, Generative, Natural; four Humours, Choler,

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Blood, Flegm, Melancholy; four manners of complexions, Violence, Numbness, Dulness, Slowness.

By the Law of Punishment in the Infernal World, there are four Princes of Spirits that rule the four evil Angels of the world, ORIENS, PAYNION, EGIN, AMAINON. This number cast in a Telesme of silver by Art, brings to you the form of a Virgin, adorned with fine clothes, with a Crown on her: This number giveth acuteness of wit, and the love of men.

14. The number 4 they say, Telesmatically engraven in silver with the name of the Angel of the day and hour, and the parties name, and the name of his GENIUS, according to the Letters in the Figure of the world, all gathered together, will produce the society of an Angel, who appears like a man sitting in a chair, holding a balance in his hands; and they burned Nutmegs and Frankinsence before him; and he made the number fortunate and happy to the bearer by Merchandizing: this number according to Art engraven, makes a man healthful in all Contreys.

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## Chapter VII.

### The Number of Youth.

1. Of the signification of the Number 5; 2. And what Angels may be called by it; 3. And how they may appear.

1. The Number 5 is of no small force; for it consists of the first even, and the first odd, as of a female and a male; for an odd number is the male, and the even the female; ROSIE CRUCIANS call that the Father, and this the Mother: Therefore the number 5 is of no small perfection, or virtue, which proceeds from the Mixtion of these numbers; it is also the just middle of the universal number, viz. 10. for if you divide the number 10. there will be 9 and one, or 8 and 2, or 7 and 3, or 6 and 4. and every collection makes the number 10. and the exact middle is always the number 5. and its equidistant; and therefore it is a number of Mirth and good fellowship; it is called by the PYTHAGOREANS the number of Wedlock, as also of Justice, because it divides the number 10 even; there is also in it an emblem of Generation; as an Eagle ingendring with an Eagle brings forth an Eagle; and a Dolphin engendring with a Dolphin, etc. wherefore the PYTHAGOREANS this number CYTHEREA, that is VENUS, and *Τάμος*, Marriage; and in Birds it is evident that they chuse their Mates: That the Image of God consists in this, rather than in the dominion over the Creature, I take to be the right sense, and more Philosophical, the other more Political.

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It is a wonder, says GROTIUS, to see how the explication of the Rabbins upon this Fra: and those passages in PLATO'S Symposion agree one with another; which, notwithstanding whatsoever proceeded, I make no question, says he, but they are false and vain; and I must confesse I am fully of the same opinion: but this strange agreement ARISTOPHANES his Narration, in the forenamed SYMPOSION, and the Comments of the Rabbins, upon the ROSIE CRUCIAN M. is no small argument that PLATO had some knowledge of MOSES, which may well add the greater authority and credit to this our HOLY GUIDE; but it was the wisdom of PLATO to owne the HOLY GUIDE himself; by such unwarrantable Fancies as might rise from the Numbers and the Text, to cast upon such a ridiculous shallow Companion as ARISTOPHANE, it was good enough for him to utter in that club of wits, that Philosophick Symposion of PLATO.

2. And there be five senses in Man, Sight, Hearing, Smelling, Feeling; Tasting, five powers in the Soul, vegetative, sensitive, concupiscible, irascible, rational: 5 fingers on the hand, five wandering Planets in the Heavens, according to which there are five-fold terms in every sign; in Elements there are five kinds of mixt bodies, viz. Stones, Metals, Plants, Plant-animals, and so many kinds of Animals, as men, four-footed beasts, creeping, swimming, flying. And there are five kinds, by which all things are made of God, viz. Essence, the same, another, sense, motion; the Swallow brings forth but five young, which she feeds with equity, beginning with the eldest, and so the rest according to their age: also this number hath great power in Expiations; for in HOLY GEOMANCY and TELESMATICAL Figures, it drives away Devils, in



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natural things it expells poyson; it is called the number of fortunate-  
 nesse and favour; and it is the seal of the HOLY GHOST, and a bond that  
 binds all things, and the number God loves; it is the number of the  
 CROSS, yea eminent with the principal wounds of Christ, whereof he vouch-  
 safed to keep the Scars in his glorified body.

The Philosophers did dedicate it as sacred to MERCURY, esteeming  
 the virtue of it to be much more excellent then the number four, by how  
 much a living thing is more excellent than a thing without life; for this  
 five in a Figure of GEOMANCY, NOAH found favour with God, and was pre-  
 served in the Flood of waters that overflowed PALASTINA, APAMIA, and  
 the Country of the East.

3. In the virtue of this Number, ABRAHAM being an hundred years  
 old, begat a Son of SARAH, being ninety years old, and a barren woman,  
 and past child-bearing, and grew up to be a great people. Hence in time  
 of grace, the name of Divine Omnipotency is called upon with five Letters;  
 for in time of Nature the Name of God was called upon with three Letters:  
 In the time of the Law the ineffable Name of God was expressed with four  
 Letters. And in the exemplary world, The Name of God is expressed with  
 five Letters, ELOIM; and the name of CHRIST with five Letters, IHESU:  
 In the intellectual world there are five intelligible substances, viz.  
 Spirits of the first Hierarchy called Gods, or the Sons of God: Spirits  
 of the second Hierarchy, called Intelligences; Spirits of the third Hier-  
 archy, called Angels, or Messengers, which are sent, souls of Celestial  
 bodies, HEROES or blessed Souls: In the Celestial world, there are five  
 wandering Stars, Lords of the Terms, SATURN, JUPITER, MARS, VENUS, MERCURY.

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There are in the Elementary world five kinds of corruptible things, Water, Air, Fire, Earth, a mixed body, and five kinds of mixt bodies, Animal, Plant, Metal, Stone, Plant Animal; And in the Infernal world there are five Corporeal Torments, deadly bitterness, horrible howling, terrible darkness, unquenchable heat, and piercing stink. The Number five engraven Telesmatically in Gold, with the Numbers of Letters of names, of Angels, Planets, and days, they say will bring to you a woman Crowned with the gesture of one dancing in a Chariot, drawn with four horses; and a flame of Lightning attends her: This number makes a man fortunate in Physick, Chymistry, Astrology, Geomancy, and happy in sporting with woman; they say it maketh Ladies beautiful, and beloved of whom they please, etc.

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## Chapter VIII.

## The Number of Riches.

1. Of the Signification of the Number six; 2. And why the whole Creation was comprehended within it. 3. And how a Spirit carried away a Quaker. 4, 5, 6, Of the virtue of the Number.

1. The Senarius or number six has a double reference, the one to this particular days work; the other to the whole Creation. For the particular days work, it is the Creation of sundry sorts of Land Animals, divided into male and female; and the number six is made up of male and female; for two into three is six; hence the PYTHAGOREANS call this number *Τάμος* Matrimony, adding more, that they did it in reference to the Creation of the world, set down by MOSES: This number also in the same sort that the number five, is a fit Emblem of Procreation; for six into six makes thirty six. Here is something also that respects man, particularly the choicest result of this six days labour. The number of the Brutish Nature was five. But here is an unite superadded in man; reason reacheth out to the knowledge of a God, and one added to five makes six.

But now for the reference that six bears to the whole Creation, that the PYTHAGOREANS and ROSIE CRUCIANS, did conceive it was significant thereof, appears by the Titles they have given it, for they call it

*Διαγῆρωσις. Ἀρμω Ἀρμων Κόσμη*  
*παντός*

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The articulate and compleat efformation of the Universe, the Anvil, and the world. I suppose they call it the Anvil from that indefatigable shaping out of new forms and figures upon the matter of the Universe, by the virtue of the active Principles that ever busies it self every where; but how the senary should Emblematize the world, you shall understand thus; the world is itself compleat, filled and perfected by its own parts; so is the Senarius, which has no denominated part of a six, three and two, viz. one, two, three, which put together make six; a perfect number, is that which is equil to its parts; wherefore this number sets out the perfection of the world, and you know that God in the close of all saw, that all that he made was very good; then again the world is Ἀρρήνῃ ὅλῃ MAS. & FEMINA, that is, it consists of an Active and Passive principle, the one brought down into the other, from the world of Life; and the Senary is made by drawing of the first MASCULINE Number into the first FEMININE; for three into two is six.

2. Thus you see continuedly that the property of the number sets off the nature of the work of every day, according to those mysteries that the PYTHAGOREANS have observed in them; and besides this, that the numbers have ordinarily got names answerable to each days work, which as I have often intimated, is a very high probability, that the ROSIE CRUCIANS had an INFALLIBLE GUIDE, referring to MOSES his text; six is a number of perfection, because it is the most perfect in nature, in the whole course of numbers, from one to ten, and it alone is so perfect, that in the Collection of its parts it results the same, nothing wanting

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nor abounding; for if the parts thereof, viz. the middle, the third and ninth part, which are three, two, one, be gathered together, they perfectly fill up the whole body of six.

Now this perfection all the other numbers want; hence by the ROSIE CRUCIANS it is said to be altogether applyed to generation and marriage, and is called the ballance of the world, for the world is made of the number six; neither doth it abound or is defective; hence that is, because the world was finished by God the sixth day; FOR THE SIXTH DAY GOD SAW ALL THE THINGS WHICH HE HAD MADE, AND BEHOLD THEY WERE EXCEEDING GOOD, AND THE EVENING AND MORNING WERE THE SIXT NATURAL DAY.

Therefore the Heaven, and the Earth, and all the Hoasts thereof were finished; it is also called the number of man, because the sixth day man was Created; and it is also the number of our redemption; whence there is a great affinity betwixt the number six and the Crosse, Labour and servitude; hence it is in the Law commanded, that in six days the work is to be done, six days Manna is to be gathered, six years the ground was to be sown, and that the Hebrew servant should serve his master six years; six days the Glory of the Lord appeared upon Mount SINAI, covering it with a cloud; the CHERUBINS had six wings.

3. And there are six Circles in the Firmament, Artick, Antartick, two Tropicks, Equinoctial and Ecliptick; six wandering Planets, ♃ , ♄ , ♀ , ♁ , ☽ , running through the Latitude of the Zodiack, on both sides the Ecliptick; there are six substantial qualities in the Elements, viz. sharpness, thinness, motion, and the contrary to them, dulness, thickness, rest; there are six differences of position, upwards,

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downwards, before, behind, on the right side, on the left side. There are six natural offices, without which nothing can be, viz. Magnitude, Colour, Figure, interval, Standing, Motion. Also a solid figure of a four square thing hath six Superficies; there are six Tones of all Harmony, viz. five Tones and two half Tones, which make one Tone, which is the sixth: and the Name of God in the exemplary world are written with six Letters **אלוהים** and **אלבכדר**; and six orders of Angels or Messengers in the intelligible world will not obey the call of Inferiours, because they are not sent: and there are six degrees of men in the lesser, the Intellect, Memory, Sense, Motion, Life, Essence. And six Devils in the infernal world, which are the Authors of all Calamity, ARTEUS, MAGALESIUS, ORMENUS, LICUS, NICON, MINION. The signs to distinguish, whether the Spirit be good or evil, are the same by which we distinguish whether a man or a tree be good or evil; namely Actions and Fruits; and wicked men cannot converse with Angels: As for Example, a Quaker or a Presbyterian contrived a number in Silver, and could often converse with an Angel, as they called it, at FELL FENS FURNACE IN LANCASHIRE, for there they lived, although not devout before God; thus they dissembled, as their manner is, with God and the world, and freely and frequently courted this familiar Spirit. But there are lying Spirits; so it happened the 15 day of JUNE, 1660 being at dinner with his wife and four children, there knocked one at the door, he thought not of his familiar Devil I suppose, but opened the door, at which entered A MAN IN BLACK CLOTHES, and after salutation, said, HE MUST GO WITH HIM; and this the Quaker was afraid; and one of his sons run out to

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call neighbours; the rest cryed, and the woman also; so one of the children said, O Jesus, mother this man has feet like a Cow; and the woman casting her eyes upon him, blessed her, and said, sweet Husband forsake these foolish fancies of Quaking; IMMEDIATELY AS THE WORD WENT OUT OF HER MOUTH, FOR ALL HIS STRIVING, THIS MONSTER CARRIED HIM AWAY, AND TOP OF THE HOUSE ALSO, TO THE ASTONISHMENT OF ALL THEIR NEIGHBOURS, who by this time were come to save the man, but he was gone before, and never heard of after.

4. This may forewarn ungodly Saints the meddling with the Sacred things written in this Book; for the Devil may appear to you like an Angel of Light; wherefore you are commanded in Scripture to judge of the Spirits by their Doctrine, and not of the Doctrine by the Spirits; for miracles, our Saviour hath forbidden us to rule our faith by them, MAT. 24., 24. and Saint PAUL saith, GALAT. 8. THOUGH AN ANGEL FROM HEAVEN PREACH TO YOU OTHERWISE, etc. LET HIM BE ACCURSED; wherefore it is plain, that we are not to judge whether the Doctrine be true or no by the Spirit, but whether the Spirit be good or no by the Doctrine: so likewise JOB. 41. BELIEVE NOT EVERY SPIRIT: FOR FALSE PROPHETS ARE GONE OUT INTO THE WORLD, V. 2. HEREBY SHALL YE KNOW THE SPIRIT OF GOD, V. 3. EVERY SPIRIT THAT CONFESSETH NOT THAT JESUS CHRIST IS COME IN THE FLESH, IS NOT OF GOD; AND THIS IS THE SPIRIT OF ANTICRIST, V. 15. WHOSOEVER CONFESSETH THAT JESUS CHRIST IS THE SON OF GOD, in him dwelleth God, and he in God.

5. The knowledge therefore we have of good and evil Spirits, cometh not by vision of an Angel that may teach it, nor by a miracle that may

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seen to confirm it: but by confirmity of doctrine with this Article and Fundamental point of Christian Faith, which also Saint PAUL saith is the sole Foundation, THAT JESUS CHRIST IS COME IN THE FLESH, 1 Cor. 3. 11.

6. For wisdom and knowledge in Philosophy, the Law and Divinity, they engraved the name of the Angel of the day Planet and hour, with the mans name at length, and the number attributed unto each Letter, and he it is said receiveth virtue from an Angel that appears like a man riding on a Peacock, having Eagles feet, and on his head a Crest, in his right hand holds fire, and in his left a cock.

And now you know how to try a Spirit; but some deny the appearing of Spirits, and that there are any good or bad; but we shall prove that there are, and the difference of Spirits in the third Book; to which we add some Rules to cure those that are possessed and diseased. One main design to make men happy by Knowledge, long Life, Health, Youth, Riches, Wisdom, and Virtue, and how to alter, change, cure and amend all diseases in young or old, with the art of repairing ROSIE CRUCIAN Medicines, and times to administer them, and their virtues and uses.



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## CHAPTER IX.

## The Number of Virtue.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21.

The Signification of the Number 7. 22. 23. 24. 25. 26. And that 7. is a fit Symbol of the Sabbath or Rest of God.

1. The HEBDOMAD or Septenary is a fit Symbol of God, as he is considered having finished these six days Creation; for then, as this HOLY GUIDE intimates, he creates nothing further, and therefore his condition is then very fitly set put by the number 7. All numbers within the DECADE are cast into the Ranks, as PLATO observes, *ὅτ μὲν γεννώσιν & γεννώμενοι αἱ δὲ γεννώσιν αἱ μὲν, ὅ γεννώσι δὲ. αἱ δὲ ἀμείτεγα, καὶ γεννώσι καὶ γεννώσιν αἱ.* (i.e.) some beget, but are not begotten, others are begotten, but do not beget; the last both beget and are begotten; the number 7 is only excepted; that is neither begotten, nor begets any number, which is a perfect Emblem of God, celebrating this Sabbath; for he now creates nothing of a new, as himself is uncreatable, so that the creating and infusing of souls, as occasion shall offer, is quite contrary to this HOLY GUIDE. And 7 is of various and manifest power; for it consists of 1 and 6, or of 2 and 5, or of 3 and 4, and it hath a unity as it were the coupling together of two threes, hence it is called a number of Marriage, and the Astrologers and Geomancers are resolved by the seventh House, whether the Querent shall marry the party desired; 7 is called (7 is called the Occult Intelligence)

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the Vehiculum of mans life, which it doth not receive from its part so, as it perfects by its proper right, of its whole; for it contains body and soul; for the body consists of four Elements, and is endowed with four qualities.

2. Also the Number 3 respects the soul, by reason of the 3-fold power, viz. Imaginative, irascible and concupiscible. The number 7 relates to the generation of men, and it causeth man to be received, formed, brought forth, nourished, live, and indeed altogether to subsist; for when the genital seed is received in the womb of the woman, if it remain there 7 hours after the effusion of it, it is certain that it will abide there for good: Then the first seven days it is coagulated, and is fit to receive the shape of a man; then it produceth Infants called mature perfection, which are called Infants of the seventh month, because they are the seventh month.

3. After the birth, the seventh hour tries whether it will live or not: for that which will bear the breath of the air after that hour, is conceived will live; after seven days it casts the reliques of the Navil; after twice seven days its sight begins to move after the light; after 21 days it turns its eyes and whole face freely; after seven months it breeds teeth; after fourteen months it sits without fear of falling; after 21 months it begins to speak; after 28 months it stands strongly and walks; after 35 months it begins to refrain sucking its nurse; after seven years its first teeth fall, and new are bred, fitter for harder meat, and its speech is perfected; after fourteen years boys wax ripe, and then is a beginning of Generation; at 21 years they grow to be men

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in stature, and begin to be hairy, and become able and strong for Generation; at 28 they begin to burnish and cease to grow taller; in the 35 year they attain to the perfection of their strength; at 42 they keep their strength, at 49 years of age they attain to their utmost discretion and wisdom, and the perfect age of man.

But when they come to the tenth seven year, where the number seven is taken for a compleat number, then they come to the common term of life; the Prophet saying our age is seventy years; the utmost height of mans body is seven foot.

4. There are also seven degrees in the body, which compleat the dimension of its altitude from the bottom to the top, viz. Marrow, Bone, Vein, Artery, Flesh, Skin. There are seven which by the Greeks are called black members, the Tongue, the Heart, the Lungs, the Liver, the Spleen and two Kidneys: there also seven principal parts of the body, the Head, the Breast, the Hands, the Feet, and the privy Members: it is manifest concerning breath, and meat, that without drawing of the breath, the life doth endure above seven hours, and they that are starved in prison by blood-thirsty Creditors, or otherwise with famine, live not above seven days. The veins and arteries are moved by seven.

5. All judgements in diseases are made with greater manifestation upon the seventh day, being called critical or judicial; also of seven portions, God creates the soul, the soul receives the body by seven degrees; all differences of voices proceed to the seventh degree; after which there is the same resolution: Again, there are seven modulations of voices, Ditonus, semi-Ditonus, Diatessaron, Diapente, with a Tone

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Diapente, with a half Tone, and Diapason.

6. There is also in Celestials a most potent power of the number 7 for seeing there are four corners of Heaven diametrically looking one towards the other; which indeed is accounted a most full and powerful Aspect, and consists of the number seven, for it is made from the seventh sign, and makes a cross the most powerful figure of all; but this you must not be ignorant of, that the number seven hath a great communion with the Cross; by the same Radiation and number the Solstice is distant is distant from Winter, and the EQUINOCTIUM from the Summer; all which are done by seven signs; there are also 7 circles in the Heavens according to the Axel-tree; there are seven Stars about the Artick pole, greater and lesser, called CHARLES WAINE: also seven Stars called the Pleiades, and seven Planets, and the Moon dispenseth the influence Spiritual and Natural, gives the light of seven to us; for in 28 she runs her appointed course; which number of days the number seven, with its seven terms, viz. from one to seven, doth make and fill up as much as the several numbers, by adding to the Antecedents, and makes four times seven days, in which the Moon runs through, and about the Longitude of the Zodiack by measuring, and measuring, and measuring again; with the like seven of days it dispenseth its light, by changing it.

7. For the first seven days unto the middle as it were of the divided world, it increaseth; the second seven days it fills its whole Orb with light; the third by decretion, it again is contracted into a divided Orb; but after 28 days it is renewed with the last diminution of its light; and by the same seven of days it disposeth flux and influx of

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waters; for in the first seven of the increase of the Moon it is by little lessened; in the second by degrees encreased; but the third is like to the first, and the fourth doth the same as the second.

8. And also seven is applyed, to which ascending from the lower in the seventh Planet, which betokens rest, to which the seventh day is ascribed, which signifies the seven thousand, wherein (as Saint JOHN witnesseth) the Dragon, which is the Devil, being bound, men shall be quiet, and lead a peaceable life: Moreover, the ROSIE CRUCIANS call seven the number of Virginity, because the first is that which is neither generated, or generates, neither can it be divided into two equal parts, so as to be generated of another number repeated, or being doubled, to bring forth another number of it self, which is contained within the bounds of the number ten, which is manifestly the first bound of the numbers; and therefore they dedicated the number seven to PALLAS.

9. It hath also in Religion most potent signes of its esteem, and it is called the number of an Oath; hence amongst the HEBREWS to swear, is called Septenary, to protest by seven. ABRAHAM, when he made a Covenant with ABIMELECH, appointed seven Ewe-lambs for a Testimony; it is called the number of blessedness, or of Rest, viz. in soul and body. The seventh day the Creator rested from his work, as I shewed you above; wherefore this day was by MOSES called the Sabbath, or the day of Rest: hence it was that Christ rested the seventh day in the Grave.

10. Besides, it is most convenient in Purification, whence APULEIUS saith, And I put my self forthwith into the Bath of the Sea to be purified, and put my head seven times under the Waves, and the leprous

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person is cleansed, being sprinkled seven times with the blood of a Sparrow; and ELIJAH said to a leprous person, GO AND WASH THY SELF SEVEN TIMES IN JORDEN, AND THY FLESH SHALL BE MADE WHOLE: And he washed seven times and was cleansed; seven is a number of Repentance and Remission, and seven years Repentance was ordained for sin, according to the opinion of the Wise-man, saying, And upon every sinner seven-fold.

11. And also the seventh year there were granted Remissions of all debts and trespasses, in full testimony of Love and fulfilling of the Law. And Christ with seven Petitions finished his speech of our satisfaction; and at the end of seven years every Apprentice doth challenge liberty to himself; seven is suitable to Divine praises; and DAVID said, seven times a day do I praise thee, because of thy righteous judgements; it is moreover called the number of Revenge, as CAIN shall be revenged seven-fold.

12. The number 7 engraven by Art in Silver, will produce to your light a man leaning on a staff, having a bird on his head, and a flourishing tree before him; and this is made for travellers against weariness; the number seven is Christial by Art engraven, brings to you a woman cornuted, riding on a Bull, with seven heads, holding in her right hand a Dart, and in her left a Looking-glass; they will come to you in white and green, and grant you the love of any woman you shall nominate.

13. And seven is described to the Holy Ghost, who is seven-fold, according to his gifts, viz. the Spirit of Wisdom and Understanding, the Spirit of Council and Strength, the Spirit of Knowledge and Holiness, and the Spirit of the Fear of the Lord, which is the 7 eyes of God;

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there are seven Messengers or Angels that wait the will of God, and seven Lamps burn before the Throne of God, & seven Golden Candlesticks, and in the middle was one like the Son of God; and he had in his right hand seven Stars; there are seven Angels in the presence of God, that stand before him, and seven Spirits before the Throne; and there are seven Trumpets, I mean seven Angels, that stood before the Throne of God. A Lamb had seven horns and seven eyes, and a book was opened with seven seals.

And when the seven seals was opened, there was made silence in Heaven; by seven JULIUS CAESER did bind and repell evil spirits, as you read in LUCAN.

I will now call you up by a true name,  
 The STYGIAN dogs; I in the light Supreme  
 Will leave and follow you; also through grave,  
 From all the urnes in death I will you save.  
 The number Seven unto the Gods will shew,  
 To whom t' adresse the self in other hew  
 Thou wast wont with wan' form and without grace,  
 And thee forbid to change EREBUS his face.

14. And also of all clean beasts, seven were brought into the Ark, and of Fowls seven; and after seven days the Lord rained upon the earth, and upon the seventh day the Fountains of the deep were broken up, and the waters covered the earth; and ABRAHAM gave ABIMELECH seven Ewe-lambs;

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and JACOB served seven years for LEAH, and seven more for RACHEL; and seven days the people bewailed the death of JACOB.

15. And you read of seven Kine, and seven Ears of Corn, seventy years of plenty, and seven years of scaricity; and in numbers seven Calves were offered on the seventh day; and BALAAM erected seven Alters; seven days MARY the sister of AARON went forth leprous out of the Camp; and in JOSHUA seven Priests carried the Ark of the Covenant before the Host; seven days they went round the Cities; and seven Trumpets were carried by the seven Priests; and the seventh day, the seven Priests sounded their Trumpets.

16. And ABESSA reigned in ISRAEL seven years; SAMSON kept his Nuptial seven days, and the seventh day he put forth a riddle to his Wife; he was bound with seven new Cords, and seven Widths; and seven Locks of his head were shaven off; seven years the Children of ISRAEL were oppressed by the King of MADEN.

17. And ELIAS prayed seven times, and at the seventh time, behold a little cloud: seven days the Children of ISRAEL pitched over against the ASSYRIANS, and the seventh day they joyned Battel; and seven times the Child needed that was raised by ELISHA: seven Gifts of the Holy Ghost: seven Petitions in the Lords Prayers: seven words of CHRIST upon the CROSS: seven words of the Virgin MARY.

18. Moreover this Number hath much power, as in natural, so in sacred, spiritual, ceremonial, and mysterious: seven hours were ADAM and EVE in PARADISE; and there were seven men foretold by an Angel, before they were born, viz. ISMAEL, ISAAC, SAMPSON, JEREMIAH, JOHN BAPTIST,



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JAMES the Brother of our Lord, & our Saviour JESUS CHRIST: And in the Original world, they write the Name of God with seven letters, ARARITA. And in the Intelligible world there are seven Angels that stand in the presence of God, ZAPHIEL, ZADKIL, CAMAEL, RAPHAEL, HANAEL, MICHAEL, GABRIEL. In the Elementary World, there are seven Birds, that are used in calling or Angels, viz. the Lapwing, the Eagle, the Vulture, the Swan, the Dove, the Stork, the Owl: and seven Fishes, viz. the Sea-Cat, the Mullet, Thimallus, the Sea-Calf, the Pike, the Dolphin, the Thurlefish; and seven Animals, the Goat, the Cat, the Ape, the Mole, the Hart, the Wolf, the Lion: and seven Metals, Lead, Tin, Iron, Gold, Copper, Quick-silver, Silver: and seven Stones; the Onyx, the Saphir, the Diamond, the Carbuncle, the Emerald, the Achates, the Crystal.

19. This number seven engraven in Silver will bring GABRIEL to you, and he will bring you a Genius suitable to your self in nature, number and name, and he will appear like a man cloathed in comely apparel, or like a man and woman sitting at a Table playing, and this giveth mirth, riches, and the love of woman.

20. Again, the Number seven is of two kinds, the one is,  $\eta \epsilon \nu \tau \acute{\omicron} \varsigma$ ,  $\delta \epsilon \kappa \acute{\alpha} \delta \epsilon \epsilon \delta \delta \omicron \mu \alpha \varsigma$ . The other,  $\eta \sigma \epsilon \nu \tau \acute{\omicron} \varsigma$ . The Septenary within the Decade is meerly seven unites; the other is a seventh number, beginning at an unite, and holding on in a continual Geometrical proportion till you have gone through seven proportional Terms; for the seventh Term, there is this Septenary of the second kind, whose Nature PLATO fully expresses in these words,  $\text{Αἰοὶ γὰρ ὁ ἑπτό}$

μογάδ' ὀδοντιζόμενον ἐν διπλασιοῖς ἢ τετρασίοις  
 ἢ συνόλως ἀναλυτέσι, ἐβδόμη ἀειζήμεν κύβη τε,  
 καὶ τετραγώνη ὅστις ἀμφοτέρω περιέχων, τῆς τε ἀζωματοῦ  
 καὶ σωματοῦς οὐσίας. τῆς μὲν ἀτομάτου κατὰ τὴν ἐπιπέδου  
 ἢ ἀπογελοῦ τετραγώνου, τῆς δὲ σωματοῦς εἰς τὴν  
 ἑτέραν ἢ ἀπογελοῦ κύβου

, i.e.

21. For always beginning from an unite, and holding on in double or triple, or what proportion you will, the seventh number of this rank is both square and cube, comprehending both kinds, as well the Corporeal as incorporeal substance; the incorporeal according to the Superficies which the squares exhibit, but the corporeal according to the solid Dimensions which are set out by the Cubes.

22. As for example, 64 or 7. 2. 9. these are numbers that arise after this manner: each of them are a seventh from an unite, the one arising from double proportion, the other from Triple; and if the proportion were quadruple, quintuple, or any else, there is the same reason. Some other seventh number would arise, which would prove of the same Nature with these, they would prove both Cubes and squares, that is, Corporeal and Incorporeal; for such is 64. either by multiplying eight

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into eight, and so it is a square, or else by multiplying four cubically, for four times four times four is again sixty four, but then it is a Cube. And so 7. 9. is made either by squaring of 27. or Cubically multiplying of nine, for either way will 729. be made: and so is both Cube and square corporeal and incorporeal: whereby is intimated, that the world shall be reduced in the seventh day to a meer spiritual consistency, to an incorporeal condition; but there shall be a cohabitation of the spirit with the flesh, in a Mystical or Moral sense, and that God will pitch his Tent amongst us. Then shall be settled everlasting righteousness, and rooted in the Earth, so long as mankind shall inhabit upon the face thereof.

23. And this truth of the Reign of Righteousness in this seven thousand years is still more clearly set out to us in the Septenary within ten, *την εϋτος δεα δε εβδουαδι*, as PLATO calls it, the naked number seven. For the parts it consists of are three and four, which put together make seven. And these parts be the sides of the first ORTHOGONIAN Numbers; the very sides that include the right angle thereof. And the ORTHOGONIAN what a foundation it is of TREGONOMETRY, and of measuring the Altitudes, Latitudes, and Longitudes of things, every body knows that knows any thing at all of the Mathematicks: and this prefigures the uprightness of the holy Generation, who will stand and walk, *να) ορθως*, including neither this way, nor that way, but they will approve themselves of an upright and sincere heart; and by the Spirit of righteousness will these Saints be enabled to find out that depth, and breadth, and height of the wisdom

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and goodness of God, as somewhere the Apostle himself phraseth it.

24. But then again, lastly, this three and four comprehended also the Conjunction of the corporeal and incorporeal Nature; three being the first superficies. And four the first body; and in the seven thousand years there will be so great union betwixt God and man, that man shall not die, but partake of his Spirit. And the Inhabitants of the AETHERIAL Region will openly converse with these of the Terrestrial, and such frequent conversation, and ordinary visits of our cordial Friends of that other world, will take away all the toyl of life, and fear of death amongst men, they being very cheerful and pleasant here in the body, and being well assured, no pain shall afflict them, when they please to go out of it; for Heaven and Earth by this number shall shake hands together, or become as one house; and to die shall be accounted but to ascend into a higher Room.

25. And though this dispensation for the present be but very sparingly set afoot, because of my youth; yet I suppose the more ancient and Learned may have a glimpse at it; concerning whom accomplished posterity may happily utter something anserable to that of our Saviours concerning ABRAHAM, who tasted of Christianity before Christ himself was come in the flesh: ABRAHAM SAW MY DAY AND REJOYCED AT IT. And without all question, that plenitude of happiness that hath been reserved for future times, the presage, prediction and representation of it has in all Ages been a very great Joy and Triumph to all holy men, ROSIE CRUCIANS and Prophets; ADAM, SETE, ENOS, CAINAN, MAHALALEEL, JARED, they died, not enjoying the Riches of Gods Goodness in their bodies; but

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ENOCH, who was the seventh from ADAM, was by seven taken up alive into Heaven by GABRIEL: and seems to enjoy that great BLISS in the body, I have shewed you, in my Book called THE WAY TO BLISS: The World then in the seventh CHILIAID will be assumed up into GOD, snatched up by his Spirit, inacted by his power: The JERUSALEM that comes down from Heaven, will then in a most glorious and eminent manner flourish upon earth; God will, as I said, by seven, pitch his Tabernacle amongst us: and for God to be in us and with us, is as much as for us to be lifted up into God.

26. By seven CORNELIUS AGRIPPA being at PARIS writ to a Friend of his at the Court, the signification of a saying in JEREMIAH: viz. OUR CROWN IS FALLEN, WOE UNTO US, BECAUSE WE HAVE SINNED; which (says he) I wish might not be so truly applied to you; for truly that verse, the Numeral Letters being gathered together, M C V L expresseth the year M D X X I V, wherein, according to the account, your KING was taken at PAPIA.

27. The number seven engraven in a Jasper stone, with the parties Name, and the Numbers attributed to it, the Angel of the Planet, and day of the week; and this they say is good to obtain the favour of a Lady in Marriage, and the Love of Virgins; it maketh the bearer fortunate also in Gaming, as Tables, Cards, Dice, Horse-racing, Bowling, Shooting, Cock-fighting, etc. And by this Number they say will appear a little Maid, cloathed in Long white Garments, with her hair spread abroad, holding flowers in her right hand, and she gives virtue to this number, that the bearer of it shall go at his pleasure invisible: if it be engraved

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with his name and Genius, etc. in a Diamond.

By this Number they give Physick to renew Youth, etc. but some do not beleive there is any such thing as Spirits; but we shall prove their Existence and Apparition in the third Book, etc.

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## Chapter X.

### The Number of Wisdom.

Of the signification of the Number 8, and what Angels may be called by it, and how they appear.

1. I Am not angry at the Fanatick dispositions of man, that raille against my Writings, viz. FRANCIS OSBORN, Author of ADVICE TO A SON, and ELIAS ASHMOLE, Esq; that made publick my imperfect Copy; and some others I pity, being the worm-eaten memorials of defaced Histories & etc.

2. These ignorantly wonder what those OFFICIOUS SPIRITS should be I so much talk of in my book, called the FAMILIAR SPIRIT, that so willingly appear, and after my directions, offer themselves to consociate with a man.

2. O my enemies! whom I pity, more then dispise, I shall tell you loveingly, as I speak to the capacities of people; They are Angels incapable of incorporation into humane bodies and souls of the deceased, that have affinity with mortality and humane frailty; and these will not appear to you at all times, but every first, third, fifth, seventh, or ninth year, they will come, and for ever accompany you in a fortunate TELESME.

4. And eight will bring to you a Genius you shall know in its proper place; And ORPHEUS was used to beseech Divine Justice by eight, and he usually sware by eight Deities, viz. Fire, Water, Earth, the Heaven,

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Moon, Sun, Planets, the Night: and VIRGIL speaking of Magick, saith;

I many times with eight have MAERIS spy'd,  
 Chang'd to a Wolf, and in the Woods to bide:  
 From Sepulchres would souls departed charm,  
 And corn bear standing from anothers Farm.

5. The ROSIE CRUCIANS call eight the number of Justice and Fulness: first, because it is first of all divided into numbers equally even, viz. into four, and that division is by the same reason made into two times two, viz. two times two twice; and by reason of this equality of Division, it took to it self the name of Justice; but the other received the name, viz. of Fulness, by reason of the Contexture of the corporeal solidity, since the first makes a solid body. There are eight only visible Spheres of the Heavens; also by it the property of corporeal matter is signified, which TYRIUS comprehended in eight of the Sea-songs: this is also called the Covenant, or Circumcision, which was commanded to be done by the Jews the 8th. day.

6. By eight it is said, a Gentleman in the Kings Army at EDGE-HILL battel shewed the effects of Spirits, viz. the appearance of armed men fighting and encountring one against another in the skie, and hundreds saw these things besides himself.

7. And through eight TSAGARITH shewed the Citizens of JERUSALEM for forty days, or five times eight together, horseman running in the air in cloth of Gold, and armed with Lances, like a band of soldiers,



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and troops of horsemen in array, encoutring and running one against another, with shaking of shields, and multitudes of pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts: and thus he predicted the great slaughter of no less then 80000 made by ANTIOCHUS: this is also recorded in the second of MACCHABEAS, ch. 5.

8. And in eight was seen a Sea-fight over SYDMOUTH in DEVONSHIRE, by CALEB PERKINSON, a Captian of a Ship and his company; and he predicted a Sea-fight, which happened betwixt us and the HOLLANDERS.

9. Eight is an evil number, and always signifies diseases, or death; and in the old Law there were eight Ornament of the Priest, viz. a Breast-plate, a Coat, a Girdle, a Mytre, a Robe, an Ephod, a Girdle of an Ephod, a Golden Plate: hither belongs the number to Eternity, and the end of the World, because it follows the number seven, which is the mystery of time.



10. By eight HAMMEL caused a Spirit, called ECKERKEN, to appear always in the shape of a hand, and haunt those that troubled him, pulling down travellers off their horses, and overturning carriages.

11. They say this number was dedicated to DIONYSIUS, because he was born the 8th. month; in everlasting memory whereof NAXOS the Island was dedicated to him, which obtained this perogative, that only the women of NAXOS should safely bring forth in the eighth month, and their children should live; whereas the children of the eighth month in other Nations die, and their mothers then bringing forth are in manifest danger.

12. By eight artificially characterized in a proper subject, APOLLONIUS TYANEUS told the Ephesians of an old man that was a Spectre, and

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how the walking Plague was by his means in the City here and there; whereupon they stoned the shape, and after a while they uncovered the heap; whereupon appeared the shape of a great black dog, as big as any Lion: Yet I know some able Artists in ENGLAND, that will not believe but this is Melancholy, and fraud of a Priest: But the learned GROTIUS, a man far from all levity and vain credulity, is so secure of the truth of TYANEUS his Miracles, and Telesmaticall Numbers, that he does not stick to term him imprudent that has the face to deny them.

13. In the Infernal world there are 8 rewards of the damned, Prison, Death, Judgement, the wrath of God, Drunkenness, Indignation, Tribulation, Anguish; and eight kinds of blessed men in the lesser world, the Poor in spirit, the Merciful, the Meek, the Mourners, they that hunger and thirst after Righteousness, the Peacemakers, they which are persecuted for Righteousness sake: eight particular qualities in the Elementary world, the heat of the Fire, the moistness of the Air, the coldness of the Water, the driness of the Earth, the driness of the Fire, the heat of the Air, the coldness of the Earth, the moistness of the Water; and eight rewards of the Blessed; Inheritance, Incorruption, Power, Victory, the Vision of God, Grace, a Kingdom, Joy; and the Name of God in the Original word is written sometimes with eight letters, ELOHA VADAATH  IEHOVAH VEDAATH  and these Questions are resolved by eight.

14. The number eight TELESOMATICALLY engraved, as others were in an OYNX stone, they say renderth a man powerful in good and evil, so that he shall be feared of all; and whosoever carrieth it, they give him

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the power of charming diseases, and he shall terrifie men by his looks when he is angry: this makes also a man bold and fortunate in Wars: by this number appears a Spirit like a man riding upon a Lion, having in his right hand a naked sword: and by this number they preserve goods from stealing, and cause Thieves to bring again what they have taken away; this helpeth all diseases in the secrets and bowels: by this number they know when the party will die that is sick.

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## Chapter XI

### The Number of Changing Bodies.

Of the signification of the number nine; how that by nine JULIUS CAESAR called up Spirits, and did what he pleases: how GALLERON by nine went invisible, and had the society of a familiar Genius.

1. And nine is a powerful number in all things: JULIUS CAESAR made this number in Gold TELESOMATICALLY in the hour by Art, and carried with him in his march to the River RUBICON, which divides GALLIA CITERIOR from ITALY, and upon the Banks side his ARMY saw appear at his command, a Genius, like a proper man, playing on a Reed; the strangeness of his actions, as well as the pleasantness of his musick, had drawn several of the Shepherds unto him, as also many of the Souldiers; amongst whom were some Trumpeters, which this TRITON (if I may so call him) or Sea-god, well observing, nimbly snatches away one of the Trumpets out of their hands, leaps forthwith into the River, and sounding to horse, with that strength and violence, that he seemed to rend the heavens, and made the air ring again with the mighty forcibleness of the blast: in this manner he passed over to the other side of the River: whereupon CAESER taking the OMEN, leaves off all further dispute with himself, carries over his army, enters ITALY, secure of success, from the so manifest tokens of the favour of the gods. The number nine is dedicated to the Muses, by the help of the order of the celestial spheres, and divine Spirits.

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2. And there are nine Spheres; and according to these there are nine Muses, viz. CALIOPE, URANIA, POLYMNIA, TERPSICHORE, CLIO, MELPOMONE, ERATO, EUTERPE, and THALIA; which nine Muses indeed are appropriated to the nine Spheres, so that the first resembles the supreme sphere, which they call PRIMUM MOBILE; and so descending by degrees, according to the written order, unto the last, which resembles the Sphere of the Moon.

3. So the Name of GOD in the Original Word, is sometimes written with nine letters, יהוה צבא־יהוה JEHOVAH SABOATH,  
 אלהים יבנו־יהוה Ieova Eibonur יהוה צבא־יהוה  
 ΔΟΙΜΤΙΒΟΡ ; and there are in the intelligible World nine Quire of Angels, SERAPHIM, CHERUBIN, THRONES, DOMINATIONS, POWERS, VIRTUES, PRINCIPALITIES, ARCH-ANGELS, ANGELS; and nine Angels ruling the Heavens, METATTRON, OPHANIEL, ZAPHKIEL, ZADKIEL, CAMAEL, RAPHAEL, HANIEL, MICHAEL, GABRIEL. In the Celestial World CALLIOPE is appropriate to the PRIMUM MOBILE; URANIA to the Starry Heaven, POLYMNIA to SATURNE; TERPSICHORE to JUPITERS; CLIO to MARS; MELPOMENE to the SUN, ERATO to VENUS, EUTERPE to MERCURY, THALIA to the MOON: and they engrave nine upon a SAPHIR, EMERALD, CARBUNCLE, BERIL, ONIX, CHRISOLITE, JASPER, or TOPAS: but properly and most effectually to be resolved of their Questions, or to obtain their desires, they Tesmatically in an hour engrave it in SARDIS or SILVER; and this will make a man (they say) go invisible, as CALERON, ALEXANDERS brother-in-law sometime did, when he lay with his brothers Concubine as often as himself: This number obtaineth the love of women.

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4. And the ninth hour our Saviour breathed out his Spirit; and in nine days the Ancients buried their dead; and nine years MINOS received Laws from JUPITER, as you may read in my Book, called THE IDEA OF THE LAW: and nine was most especially taken notice of by HOMER, when Laws were to be given, or answers were to be given, or the sword was like to rage; the ASTROLOGERS and GEOMANCERS also observe the number nine in the ages of men, no otherwise then they do of seven, which they call a CLIMACTERICAL year; which are eminent for some remarkable change: yet sometimes it signifies imperfectness and uncompleatness, because it doth not attain to the perfection of the number ten, but is less by one, without which it is deficient, as AUSTIN interprets it of the ten Lepers; neither is the longitude of nine Cubits of OG, King of BASAN, who is a type of the Devil, without a Myserie: and there are nine senses inward and outward together in man viz. MEMORY, COGITATIVE, IMAGINATIVE, COMMONSENSE, HEARING, SEEING, SMELLING, TASTING, TOUCHING: and nine orders of Devils in SHEOL, viz. FALSE SPIRITS OF LYING, VESSELS OF INIQUITY, AVENGERS OF WICKEDNESS, JUGLERS, OR LYLIANS, AIRY POWERS, FURIES, SOWING MISCHIEF, SIFTERS, OR TRYERS, TEMPTERS, OR INSNARERS.

I aim at the Celestial Glory;

Below the MOON all's Transitory.

5. The number nine, the number of the Planet, day of the week, Angel of the day, and hour engraven in Gold, will (they say) bring down to you an Angel like a King crowned, sitting in a Chair, having a Raven

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in his bosome, and under his feet a Globe; he wears Saffron-coloured clothes, & he, they report, gives virtue to the number & makes the bearer of it invincible & honorable, & helps to bring their business to a good end, and to drive away vain Dreams. This number prevails against Feavers and the Plague, and they made it in a BALANITIS-stone, or a RUBIE: This number causeth long life and health: by this Number PLATO so ordered himself, that he could by it cause Nature to end his days at his pleasure, and by departing upon the same 81 years after his Birth, to fulfill of purpose nine times nine, the most perfect Number.

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## Chapter XII.

### The Number of Medicines.

Of the signification of the number ten, how by this Number ten, SOCRATES in a Monitory Vision had a Swan in his lap, and of PLATO'S birth and education.

1. The Number ten is a Number of honour and preferment, and PYTHAGORAS had honour by it. And PLATO by this Number had the knowledge of the more sacred Mysteries of God, and the state of the soul of man in this world, and that other deservedly got to himself the title of Divine,

ὁ Θεῖος Πλάτων.

2. But as for Miracles, I know none he did, though something highly miraculous happened, if that Fame at ATHENS was true, that STEUSIPPUS, CLEARCHUS, and ANAXILIDES report to have been, concerning his Birth, which is, that ARISTO, his reputed Father, when he would forcibly have had to do with PERITIONE, she being indeed exceeding fair and beautiful, fell short of his purpose, and surceasing from his attempt, that he saw APOLLO in a Vision, and so abstained from meddling with his Wife, till she brought forth her son ARISTOCLES, who after was called PLATO.

3. But that is far more credible, which is reported concerning the commending of him to his Tutor SOCRATES, who the day before he came, dreamed that he had a young Swan in his lap, which putting forth apace of a sudden, flew up into the Air, and sung very sweetly; wherefore



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the next day, when PLATO was brought to him by his Father,  $\tau\tilde{\theta}\tau\gamma$ ,  
 $\epsilon\lambda\tau\epsilon\lambda\epsilon\tilde{\iota}\nu\ \epsilon\tilde{\iota}\nu\ \tau\acute{\omicron}\nu\ \delta\omicron\gamma\iota\nu$  , he presently said, this is the Bird, and  
 so willingly received him for his Pupil.

4. But his acquaintance with the HOLY GUIDE, as it is more credible in it self, so I have also better proof: As ARISTOBULUS the JEW in CLEMENS ALEXANDRIANUS Saint AMBROSE, HERMIPPUS in JOSEPHUS against APPIONS: And lastly, NUMENNIUS the PLATONIST, who ingeniously confesses,  
 $\tilde{\iota}\ \gamma\alpha\rho\ \delta\eta\ \pi\lambda\alpha\tau\omega\nu\ \alpha\mu\omega\nu\delta\ \acute{\alpha}\tau\eta\lambda\iota\zeta\omega\nu$  :  
 That is PLATO, but MOSES in GREEK, as I have elsewhere in my Book called, THE IDEA OF THE LAW, alledged amongst Law-givers; the Number ten is called, every Number, Compleat, signifying the full course of life; for beyond that we cannot number within it self, or explain them by it self, and its own by multiplying them.

Wherefore it is accounted to be of a manifold Religion and Power, and is applied to the purging of souls: Hence the Ancients called Ceremonies Denary, because they that were to be expected, and to offer Sacrifices were to abstain from some certain things for ten days, whence amongst the EGYPTIANS, it was the custome for him that would sacrifice to JAO (i.e.) JAH, to fast ten days before; which APULEUS testifies of himself, saying, it was commanded that I should for the space of ten days refrain all meat, and be fasting.

5. There are ten Sanguine parts of Man, the Menstrue, the Sperm, the Plasmatick spirit, the Masse, the Humours, the Organical body, Vegetative part, the Sensitive part, Reason, and the Mind: There are also ten simple Integral parts constituting a man, the Bone, the Cartilage,



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JOSHUA overcame thirty-one Kings, and by ten in a Carbuncle DAVID overcame GOLIAH, and the Philistines; and in ten DANIEL escaped the danger of the Lions.

9. There are ten Messengers that carry the souls down from God through the Heavens, Spheres, Stars, and Planets to the bodies of men, and these be their names, KETHER, HECHMACH, BINAH, HESED, GEBURAH, TIP-HERETH, NEZAH, JOD, HESOD; MALCHUTH; this Number is as circular as unity, because being heaped together, returns into an unity, from whence it had its beginning, and it is the end and perfection of all Numbers, and the beginning of tens as the Number ten flows into unity back again, from whence it proceeded; so every thing that is flowing, is returned back to that from which it had the beginning of its Flux, so water returns to the Sea from whence it had its beginning; the body returns to the earth from whence it was taken; time returns to eternity from whence it flowed; the spirit shall return to God that gave it, and lastly, every creature returns to nothing, from whence it was created, neither is it supported, but by the Word of God, in whom all things are hid.

10. By the Number ten POLOMIDES an Abbot of MALEGO in SPAIN could tell almost at any distance how the affairs of the world went, what consultations or transactions there were in all the Nations of Christ-endome, from whence he got to himself the reputation of a very holy man, and a ROSIE CRUCIAN; but other things came to pass, no less strange and miraculous, as that at the celebrating of the holy Eucharist; the Priest should always want one of his round Wafers, which was secretly conveyed to this Priest or Abbot, by the administration of Angels, he

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receiving into his mouth, eat it in the view of the people, to their great astonishment, and high reverence of the Saint.

11. At the elevation of the Host, POLOMIDES being near at hand, but yet a wall betwixt, that the wall was conceived to open, and to exhibite POLOMIDES to the view of them in the Chappel. And thus when he pleases he would partake of the consecrated bread; when this Abbot came into the Chappel himself, upon some special day, that he would set off the solemnity of the day by some notable and conspicuous Miracle; for he would sometimes be lifted up above the ground three or four Cubits high, other sometimes bearing the Image of Christ in his Arms, weeping savourly, he would make his hair to increase to the length and largeness, that it would come to his heels and cover him all over, and the Image of Christ in his arms, which anon notwithstanding would shrink up again to its usual size: And after this he called an Angel by ten in Gold Telesmatical engraven, to shew the true Religion to him; and the Angel bid him turn Protestant, in the best sense of the Church of ENGLAND; and afterwards all his life he preached, and was created Bishop in ENGLAND, and preached to the Protestants in FRANCE, and known well by the name of the Bishop of SPALATTA.

12. And all things with the Number ten, and by the Number ten make a round, taking their beginning from God, and ending in him: God therefore the first unity, or one thing, before he communicated himself to inferiours, diffused himself into the first of Numbers, viz. the Number three, then into the Number ten, as into ten IDEA'S and measures of making all Numbers, and all things, which the HEBREWS call ten Attributes

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and blessed Souls, viz. HALOEH, HAKADES, OPHANIM, ARALIM, HASMALLIM, SERAPHIM, MELACHIM, ELOHIM, BEN ELOHIM, CHERUBIM ISSIM; and ten ruling Angels, METRATTON, JOPHIEL, ZAPHKIEL, ZADKIEL, CAMAEL, HAVIEL, MICHAEL, GABRIEL, the soul of MESSIAH: Ten Spirits of the World that rule the Sphere, RESCHITH HAGALLALIM, MASLOTH, SABBATHI, ZEDEK, MADIM, SCHEMES, NOGA, CHOCAB, LEVANAHA, HOLOM, JESODOTH: ten consecrated Animals, viz. a Dove, a Libard, a Dragon, an Eagle, a Horse, Lion, Man, Genitals, Bull, a Lamb: They account ten Divine names, for which there cannot be a further Number.

13. Hence all tens have some divine things in them, and in the Law are required of God as his own, together with the first fruits as the original of things, and beginning of Numbers, and every tenth is the end given to him, who is the beginning and end of all things: and ten Orders of the Damned in Hell, viz. false gods, lying spirits, WILLIAM LILLY THE KING OF SWEDENS JUGLER, etc. Vessels of Iniquity, Tempters or Ensnarers, Sisters of Triers, Revengers of wickedness, Furies the Seminaries of Evil, AERY Powers, wicked souls bearing Rule.

All spirits were created pure at first,  
But by their self-will after were accurst.

14. The Number ten, and the Letters and Numbers of ANGELS, etc. engraven in a Carbuncle, rendreth a man flee from diseases, and maketh him live long, fresh, and beautiful, this helpeth all deseases in the Kidnies, it causeth the party that beareth it to live secure from Theeves,

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for no Thief can enter his house in the night, nor have power to carry away a Sheep or Horse, etc. if once slept in the ground, he shall not come out again until the party that owns the ground pleases: and this Number you must character or cast in Copper, and lay it under the gate in the earth, and in the ground on the East side of the place you would have guarded, be it House, Garden, or an Orchard, etc. And its said the ANGEL that gives virtue to this, appears like an old man leaning on a staff, having in his hand a Sword, and he seems in black Cloaths. By this Number they know when to begin any work in this book.

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## Chapter XIII.

## The Number of preparations of Gold.

Of the signification of the number 11, how by it we know the bodies of Devils, and their natural constitutions:  $\theta\phi\omega\gamma\epsilon\upsilon\varsigma$  in Pherecydes Syrus; אלהים, ארום, ציום, שרום, ללוה, ללוה, אלהים, names of Spirits haunting fields and desolate places: of THEOPHILUS FULWOOD, who had the continual society of a Guardian Genius: of PLOTINUS and OLYMPIUS.

1. By 11 THEOPHILUS FULWOOD, the ROSIE CRUCIAN, knew the DEMONES METALLICI, and GUARDIAN GENII, who told him, That the bodies of Spirits were cold; & indeed it stands to very good reason, that the bodies of Spirits being nothing but coagulated aire, should be cold, as well as coagulated water, which is snow and Ice, and that it should be a more keen and piercing cold; it consisting of more, subtile particles than those of water, and therefore more fit to insinuate, and more accurately and stingingly to effect and touch the nerves. Hence we may also discover the folly of the opinion that makes the very ESSENCE OF SPIRITS to be fire; for how unfit that would be to coagulate the aire, is plain at first; for it would rather melt and dissolve those consistencies, then constringe them, and freeze them in a manner; but it is rather manifest, that the essence of Spirits is a substance specifically distinct from all corporeal matter whatsoever; but my intents is not to philosophize

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concerning the nature of Spirits.

2. PHERECYDES SYRUS the ROSIE CRUCIAN, and Master of PYTHAGORAS, by eleven knew the FAUNI and SYLVANI, and ONOCENTAURI, δαιμόνων γενοκαθυλόν η' σκοτεινόν τῆ ἐνιφραγεία .

A kind of spirits that frequent the woods, and are of a dark colour; they cause a noise and stir in those desolate places, and therefore he forewarns his scholars to beware of their acquaintance.

HAEC LOCA CAPRIPEDES SATYROS, NYMPHASQUE TENERE.

FINITIMI FINGUNT, & FAUNOS ESSE LOQUUNTUR;

QUORUM NOCTIVAGO STREPITU LUD QUEJOCANTI

AFFIRMANT VULGO TACITURNA SILENTIA RUMPI.

i.e.

These are the places where the Nymphs do won;  
The Fauns and Satyrs with their cloven feet,  
Whose noise, and shouts, and laughters loud do run,  
Through the still aire, and wake the silent night.

3. But the Jewes understand by 11, and לילית a She-devil, an enemy to women in child-bed; whence it is, that they write on the walls of the room where the woman lyes in, לילית אדם חוה תוע ADAM, EVE, out of doors LILITH.

And our Saviour Christ in the 12th. of Mat. 43. ver. plainly allowes of this Doctrine, that evil spirits have their haunts in the fields and deserts, which GROTIUS observes to be the opinion of the Jewes, and



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that שְׂרִימִים DAEMONES have their names for that reason, from אֶשֶׁר שֶׁרֶשֶׁת AGER, the field; for if it were from שֶׁרֶשֶׁת, it would be rather שְׂרִימִים then שְׂרִימִים SHIDDIM then SHEDHIM, as Grammatical Analogie requires.

4. The number 11, as it exceeds the number ten, which is the number of the Commandments; so it falls short of the number twelve, which is of Grace and Perfection, therefore it is called the number of sins, and the penitent. Hence in the Tabernacle there were commanded to be made 11 coats of hair, which is the habit of those that are penitent, and lament for their sins; whence this number hath no communion with Divine or Celestial things, nor any attraction attending to things above; neither hath it any reward; but yet sometimes it receives a gracious favour from God, as he which was called the eleventh hour to the Vineyard of the Lord, received the same reward as those who had born the burthen and heat of the day; and I never knew but one spirit that ever appeared by this number that was a good spirit; and that THEOPHILUS FULWOOD had, as he gathered from certain Monitory dreams and visions, although other spirits would speak to him, this would not, but yet he was forewarned as well of several dangers as vices; that this spirit discovered himself to him after he had for a whole year together earnestly prayed to God to send a good Angel to him; and he engraved 11 in silver for it, to be the guide and governour of his life and actions, that he might not be deluded by evil spirits.

5. Adding also, that before and after prayer he used to spend two or three hours in meditation and reading the Scriptures, diligently

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enquiring with himself, what Religion amongst those so many controverted in the world, might be best; beseeching God that he would be pleased to direct him to it; and that he did not allow of their way, that at all adventures pray to God to confirm them in that opinion they have already pre-conceived, be it right or wrong.

6. That while he was thus busie with himself, he light upon the Book of Common-Prayer, and in it he found a paper, in which was written, EPISCOPACY MELIORATED, IS THE BEST RELIGION; and that a good and holy man can offer up no greater, nor more acceptable sacrifice to God, then the obligation of himself, his soul; and under it was D.G.BISHOP of C. and therefore following the Bishops Council, that he offered his soul to God.

7. And that after that, amongst many other Divine Dreams and Visions, he once in his sleep seemed to hear the voice of God saying to him, I WILL SAVE THY SOUL; I am he that before appeared unto thee: Afterwards, that the Spirit every day would knock at the door about three or four a:clock in the morning, though he rising and opening the door could see no body, but that the Spirit persisted in this course, and unless he did rise, would thus rouze him up.

8. This trouble and boisterousness made him begin to conceit that was some evil spirit that thus haunted him; and therefore he daily prayed earnestly to God, that he would be pleased to send a good Angel to him, and often also sung Psalms, having most of them by heart.

9. Wherefore the Spirit afterwards knocked more gently at the door, and one day discovered himself to him waking, which was the first time

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that he was assured by his senses that it was he; for he often touched and stirred a drinking-glass that stood in his chamber, which did not a little amaze him.

10. Two days after, when he entertained a Gentleman of the Kings, a friend of his, at supper with him, that this friend of his was much abashed while he heard the Spirit thumping on the bench hard by him, and was stricken with fear; but he bid him be of good courage, there was no hurt toward; and the better to assure him of it, told him the whole truth of the matter.

11. Wherefore from that time, saith EUGENIUS THEODACTUS, he did affirm, that this Spirit was always with him, and by some sensible sign did ever advertise him with things, as by striking his right ear, if he did any ways amiss; if otherwise, his left; if any body came to circumvent him, that his right ear was struck; but his left ear if a good man & to good ends accosted him; if he was about to eat or drink anything that would hurt him, or intended or purposed to himself to do anything that would prove ill, that he was prohibited by a sign; or if he delayed to follow his business; that he was quickened by a sign followed him.

12. When he began to praise God in Psalms, and to declare his marvelous acts, that he was presently raised and strengthened with a spiritual and supernatural power.

13. That he daily begged of God, that he would teach him his Will, his Law, and his truth: and that he set one day apart in the week for reading the Scripture and Meditation, with singing of Psalms, and that

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he did not stir out of his house all that day; but that in his ordinary conversation he was sufficiently merry, and of a cheerful mind, and he cited that saying for it, VIDI FACIES SANCTORUM LATAS; but in his conversing with others, if he had talked vainly or indiscreetly, or had some days together neglected his Devotions, that he was forthwith admonished thereof by a dream, that he was also admonished to rise betimes in the morning, and that about four of the clock, a voice would come to him while he was asleep, saying; Who gets up first to pray?

14. He told EUGENIUS also, how he was often admonished to give alms, & that the more charity he bestowed, the more prosperous he was; and that on a time when his enemies sought after his life, and knew that he was to go by water, that his Father in a Dream brought two horses to him, the one a white, the other a bay; and that therefore he bid his servant hire him two horses, and though he told him nothing of the colours, that yet he brought him a white one and a bay one.

15. At another time, when he was in very great danger, and was newly gone to bed, he said, that the Spirit would not let him alone till he had raised him again; wherefore he watched and prayed all that night; the next day after he escaped the hands of his persecutors in a wonderful manner; which being done, in his next sleep he heard a voice saying, now sing, QUI SEDET IN LATIBULO ALTISSIMI.

16. EUGENIUS asked him why he would not speak to the Spirit for the gaining of the more plain and familiar converse with; he answered, that he once attempted it, but the Spirit took away the Number and Plate, and struck it against the door with that vehemency, as if he had intended

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to have beat it down, whereby he gathered his dislike of the matter.

17. But though the Spirit would not talk with him, as those that appear by other Numbers, yet he could make use of his judgement in the reading of his books, and moderating his studies; for if he took an ill book into his hands, and fell a reading, the Spirit would strike it, that he might lay it down, and would also sundry times, be the books what they would, hinder him from reading and writing overmuch, that his mind might rest, and silently meditate with it self: he added, also, that very often, while he was awake, a small, subtil, inarticulate sound would come into his ears.

18. EUGENIUS further enquiring, whether he ever did see the shape and form of the Spirit; he told him, that while he was awake, he never did see any thing but a certain light, very bright and clear, and of a round compasse and figure; but that once being in great jeopardy of his life, and having heartly prayed to God that he would be pleased to provide for his safety; about break of day, amidst his slumberings and wakings, he espied on his bed where he lay, a young boy clad in a white garment, tinctured somewhat with a touch of purple, and of a visage admirable lovely and beautiful to behold.

19. And this was the first ROSIE-CRUCIAN that ever I saw, being about seven years since; but being now one of the fraternity, I asked him of souls and spirits: and what numbers were fittest to be engraven for a good Genius, and how to go invisible, and in several shapes.

20. Now, says he, by !! a good Angel will come and make you invisible, and transform you into any of these shapes, a Boy, a Lamb, a Dove,

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a beam of light; and the Spirit gets into the body, and by his subtil substance more operative and searching than any AETHER, or lightning, melts the yielding compages of the body to such a consistency, and so much of it as is fit for his purpose, and makes it pliable to your imagination; and then it is as easie for him to work it into what shape he pleaseth, as it is to work the aire into such forms and figures as he ordinarily doth; nor is it any more difficulty for an Angel to mollifie what's hard, then it is to harden what is soft and fluid as the aire.

21. And he that hath this power, you can allow him that which is lesser, viz. to instruct men how they shall for a time forsake their bodies, and come in again: for can it be a hard thing for him that can thus melt and take in pieces the particles of the body, to have the skill and power to loosen the soul, a substance really distinct from the body, and separable from it, which at last is done by the easie course of nature at final dissolution of soul and body, which we call death; but no course of nature ever transforms the body of man into the shape of a Lamb, or a Dove; so that this is more hard and different from the course of nature then the other; I, you'll say the greatness and incredulity of the Miracle is this, that there should be an actual separation of soul and body, and yet no death: But this is not at all strange, if we consider that death is properly a disjunction of the soul from the body, by reason of the bodies unfitness any longer to entertain the soul, because of diseases or age.

22. But this is not such a miracle, nor is the body properly dead,

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though the soul be out of it; for the life of the body is nothing else but that fitness to be actuated by the soul, the conservation whereof is helped by AURUM POTABILE, and numbers engraven in Gold, Silver, precious Stones, and in Metals, which keeps out the cold, keeps in the heat and spirits, that the frame and temper of the body may continue in fit case to entertain the soul again at her return; so the vital stem of the carcase being not spent, the pristine operations of life are presently again kindled, as a Torch new blown out, and yet reeking, suddenly catches fire from the flame of another, though at some distance, the light gliding down along the smoke.

23. Wherefore the flying in the aire, walking in Ladies chambers invisibly, and bringing of messages from one lover to another, and discovering secrets, etc. it is easie; for they be then really out of the bodies: And SOCRATES laying in the field for quietness sake, being far from the noise of his brawling wife ZANTIPPE, fell asleep, and being asleep, EURIPIDES espied a thing come out of his mouth very lovely to behold, of a whitish colour, little, but made like a Cony running in the grass, and at last coming to a Brook side, very buysily attempting to get over, but not being able, one of the standers by made a bridge for it of his sword, which it passed over by, and came back again with the use of the same passage, and then entred into SOCRATES his mouth, and they saw it no more afterwards; when he waked, he told how he dreamed he had gone over an iron bridge, and other particulars answerable to what EURIPIDES and his fellowes had seen beforehand; all those that transform themselves into Lambs, Doves, Bryes, or little Birds, or

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Conies, have their understandings unchanged, they have the mind and memory of a man as before.

24. Mistake me not; all that can do these miracles, are not ROSIE CRUCIANS; for many of the Witches and Sorcerers in EGYPT could do miracles as well as MOSES, who was taught of God as these ROSIE CRUCIANS are.

25. To perswade you to the truth of numbers, when consecrated to God with Divine names, and engraven upon consecrated subjects, and what wonderful virtues they have in natural and supernatural things, I shall amplify and prove by PLOTINUS; for that which PORPHYRIUS records of him, falls little short of a miracle, by the number 11 as being able by it engraven, as his enemy OLYMPIUS confessed, to retort that Magick upon him, which he practised against PLOTINUS, and that sedately sitting amongst his friends, he would tell them; Now OLYMPIUS his body was gathered like a purse, and his limbs beat one against another. But your Witches, Sorcerers, Conjurers, and Inchanters are not able to stand before ROSIE CRUCIANS, no more then IANNES and IAMBRES could stand before MOSES, who did really those things, and abundance more then the other could imitate by delusions, sleight and Legerdemain; and this proves the truth of Angels, fallacies of Devils: the one makes a happy man, the other makes him miserable. The Devil promised our Saviour more then he could perform; but God performed more to ABRAHAM then he promised: And to come again to PLOTINUS, although he was not instructed by the Jewish Priests and Prophets, yet he was a familiar friend of that hearty and devout Christian, and learned Father of the Church, ORIGEN,



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whose authority I would also cast in together with the whole consent of the learned amongst the Jews; for there is nothing strange in the Metaphysical part of this HOLY GUIDE, but what they had constantly affirmed to be true; but the unmannerly superstition of many is such, that they will give more heed to an accustomed opinion, which they have either taken up of themselves, or hath been conveyed unto them by the confidence of some private Theologer, then to the authority of either Fathers, Churches, workers of Miracles, or what is best of all, the most solid reasons that can be propounded; which if they were capable of, they could not take any offence at the admittance of the ROSIE CRUCIAN Philosophy into this present HOLY GUIDE; but the principles and most notorious conclusions thereof, offering themselves so freely, and unaffectedly, and so aptly and fittingly taking their place in the Text, that I know not how, with judgement and conscience, to keep them out.

26. In an elected hour they engrave 11 in cast metal, and the numbers, Angels and Letters belonging to it; and this maketh the bearer to gain in his trade, cureth all diseases in the legs, viz. the Gout, etc. And to this appears an Angel like a beautiful man, that makes a man prosperous by Sea.

By this number they know times when to give Medicines, and how Devils offer themselves; by this number you shall know an Angel from a Devil, as you shall see in the third book all in order.

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Chapter XIV.

The Number of knowledge, of dissolving Gold, & etc.

Of the signification of the Number twelve, of its natural virtue: twelve Magical Aphorismes of JANBOSHER: Of Angels, and their nature and dignity: What these Guardian Genii may be; whether one or more of them be allotted to every man, or to some none; what may be the reason of Spirits so seldome appearing: And whether they have any settled shape or no: What their manner is of assisting men in either Devotion, or Prophecie, or Love: Whether every mans complexion is capable of the society of a good Genius: And lastly, whether it be lawful to pray to God to send such a Genius or Angel to one or no, that in the Number and Name we desire at the engraving.

1. The Number twelve is Divine, and that whereby the Celestials are measured: It is also the Number of the signs in the ZODIACK, over which there are twelve Angels as chief, supported by the Irragation of the great Name of God: In twelve years JUPITER perfects his course, and the Moon runs through twelve signs in twenty eight days or thereabouts. There are twelve chief joynts in mans body, in hands, elbows, shoulders, thighs, knees, and VERTEBRAE of the feet: there is also a great power of the Number twelve in divine Mysteries: God chose twelve Families, and set over them twelve Princes: So many stones were placed in the midst of JORDAN, and God commanded that so many should be set

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on the breast of the Priest: twelve Lions did bear the brazen Sea that SOLOMAN made: there are so many Fountains in HELIM; and so many Spies sent to the Land of Promise; and so many Apostles of Christ set over twelve Tribes; and twelve thousand people chosen; the Queen of Heaven crowned with twelve Stars; and twelve ANGELS are set over the twelve Gates of the City; and twelve stones of the Heavenly JERUSALEM. In inferiour things, many breeding things proceed from this Number: so the Cony being most fruitful brings forth twelve times in the year; and the Camel is so many months in breeding, and the Peacock brings forth twelve Eggs, & there are 12 months in the year, as VIRGIL sings.

How the Sun doth rule with twelve Zodiack Signs,  
 The Orb that's measured round about with Lines,  
 It doth the Heavens starry way make known,  
 And strange Eclipses of the Sun and Moon;  
 ARCTURUS also, and the Stars of rain,  
 The seven Stars likewise, and CHARLES his Wain:  
 Why Winters Sun makes toward the West so fast;  
 What makes the Nights so long ere they be past.

2. And there are twelve Magical APHORISMES.

1. Ante omnia punctum extitit: non  
 , aut Mathematicum, sed diffusivum,  
 Monas erat explicite: implicite Myrias, Lux

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erat & mox principium, & finis principii, omnia,  
& nihil, est, & non.

2. Commovit se monas in Diade: & per triadem  
egressae sunt facies Luminis secundi.

3. Exiit ignis simplex, increatus: & sub  
Aquis indut se tegumento ignis multiplicis, creati.

4. Respexit ad fontem superiorem: & inferiorem  
deducto typo, triplici vultu sigillavit.

5. Creavit unum unitas: & in tria distinxit;  
trinitas est & Quatenarius, nexus & medium reductionis.

6. Ex visibilibus primum effulsit Aqua: Faemina  
incumbentis ignis & figurabilium gravida mater.

7. Porosa erat interius, & corticulus varia,  
cujus venter bubuit Caelos convolutos, & Astra indiscreata.

8. Separatus Artifex divisit hanc in Amplas reg-  
iones, & a' parente, faetu, disparuit Mater.

9. Peperit tamen Mater filios Lucidos, influentes  
in terram Chai.

10. Hi generant Matrem in novissimis: cujus fons  
cantat in Luco Miraculoso.

11. Sapientiae condus est hic: esto qui potet,  
promus.

12. Pater est totius Creati: & ex Filio Creato vivam  
Filii Analysin, Pater generatur, habes summum Generantis  
Circuli Mysterium: Filii Filius est, qui Filii Pater fuit.

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3. The Name of God among ANGELS is spoke with twelve letters  
**אֵלֶּהֶם הַשְּׁמָיִם**, Father, Son, Holy Ghost.

4. There are twelve Messengers that bear the Commands of God, and have influence on the nine Orders of ANGELS, and Quire of Blessed Souls, and ten SEPHEROTH into the ANGELS of the Coelestial Spheres, and ANGELS of the Planets, and Planets themselves; and into the ANGELS of the Signs, whose names are these, MALCHIDIEL, ASMODIEL, AMBRIEL, VERCHIEL, HANALIEL, ZURIEL, BARBIEL, ADNARCIEL, HANAEL, GABRIEL, BARCHIEL; and these have influence upon the twelve Signs of the ZODIACK, ARIES, TAURUS, GEMINI, CANCER, LEO, VIRGO, LIBRA, SCORPIO, SAGITTARIUS, CAPRICORNUS, AQUARIUS, PISCES: and from these ANGELS after this Order doth man receive a good GENIUS, according to the Number of his Name, engraven in the Metal, or in one of these twelve Stones, a SARDONIUS, a CARNOEL, a TOPAZE, a CALCEDONY, a JASPER, EMERALD, the BERIL, an AMETHIST, the HYACINTH, a CHRISOPRASUS, a CRISTAL, a SAPHIR.

5. And there are twelve Tribes, twelve Prophets, twelve Apostles, twelve Months; twelve Plants, SANG-UPRIGHT, VERVAIN, BENDING-VERVAIN, COMFRY, LADY-SEAL, CALAMYN, SCORPION-GRASS, MUGWORT, PIMPERNEL-DOCK, DRAGONWORT, ARISTOLOCHY: and twelve principal Members, the HEAD, the NECK, the ARMS, the BREAST, the HEART, the BELLY, the KIDNEYS, the GENITALS, the HAMS, the KNEES, the LEGS, the FEET: By the Number twelve Spirits appear that resolve all manner of Questions, as JANBOSAR, ADAMS Tutor saith, and you may find it recorded in the INDIAN Books, written by ISAGARITH a hundred years before ADAM. Now they say in old time the Months were called and reckoned for years; but this I leave

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to more curious pens, and pass on to my design: And if these things practised be found true, and answer the expectation of the Reader, let him then say faithfully his thoughts of Art, neither scandalizing, nor smutting it with disgraceful words.

6. Now it cannot but amuse a mans mind to think what these Officious spirits should be, that so willingly by Numbers sometimes offer themselves to consociate with a man; whether they may be Angels incapable of incorporation into humane bodies, which vulgarly is conceived: or whether the souls of the deceased, they having more affinity with mortality and humane frailty then the other, and so more sensible of our necessities, and infirmities, having once felt themselves, and separate souls are in a condition not unlike the Angels themselves.

7. But there are Angels in Heaven, that are set over man as Guardians, and their names you find by these AXIOMATA in the Numbers and Letters, as these willingly come to us. Now we are to inquire, whether every man hath his Guardian GENIUS or no: that Witches have many, such as they are, their own confessions testify: The PYTHAGOREANS were of opinion that every man hath two GENII, a good one, and a bad one, which MAHOMET hath taken into his Religion, adding also that they sit on mens shoulders with table-books in their hands, and that the one writes down all the good, and the other all the evil a man doth: But such expressions as these I look upon as Symbolical rather then Natural.

8. And I think it more reasonable, that a man changing the frame of his mind, changes his GENIUS WITHAL, or rather unless a man be very sincere and single-hearted, that he is left to common providence; as

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well as if he be not desperately wicked, or deplorably miserable, scarce any particular evil spirit interposes, or offers himself a perpetual assistant in his affairs and fortunes.

9. But extream poverty, irksome old age, want of friends, the contempt, injury, and hard-heartedness of evil neighbours working upon a soul low sunk into the body, and wholly devoid of divine life, doth sometimes kindle so sharp, so eager, and so piercing a desire of Satisfaction and revenge, that the shrieks of men while they are a murdering, the howling of a Woolf in the fields in the night, or the squeaking and roaring of tortured beasts, do not so certainly call to them those of their own kind, as this powerful Magick of pensive and complaining soul in the bitterness of its affliction, attracts the aid of these our officious spirits; so that it is most probable, that they that are the forwardest to hang Witches, are the first that made them, and have no more goodness nor true piety, then these they so willingly prosecute, but are as wicked as they, though with better luck or more discretion, offending no further then the Law will permit them; and therefore they severly starve the poor helpless man; though with a great deal of clamour of Justice, they will revenge the death of their Hog or Cow.

10. And now it were worth our disquisition, why spirits so seldom now adays appear, especially those that are good; whether it be not the wickedness of the present Age, as I have already hinted, or the general prejedice men have against all spirits that appear, that they must be streight-ways Devils, or the FRAILITY OF HUMANE NATURE, that is not usually able to bear the appearance of spirits, no more then other Animals

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are; for into what Agonies Horses and Dogs are cast upon their approach, is in every ones mouth, and is a good circumstance to distinguish a real Apparition from our own imaginations.

11. Or lastly, whether it be not the condition of spirits themselves, who, it may be, without some violence done to their own nature, cannot become visible, it being happily, as troublesome a thing to them to keep themselves in one steady visible consistency in the Air, as it is for men that dive to hold their breath in the water.

12. Now although Spirits appear upon Numbers and Names engraven upon Metals, Minerals, or pretious Stones, it may deserve our search, whether spirits have any settled form or shape: Angels are commonly pictured, like good plump boyes, which is no wonder the boldness of the same Artist, not sticking to picture God Almighty in the shape of an old man: In both as it pleases the Painter.

13. But this story seems rather to favour their opinion, that say, that Angels and separate souls have no settled form, but what they please to give themselves upon occasion by the power of their own fancy. FICINUS, as I remember, somewhere calls them AERIAL STARS. And the good GENII seem to me to be as the benign eyes of God running to and fro in the world, with love and pity beholding the innocent endeavours of harmless and single-hearted men, ever ready to do them good, and to help them.

14. What I speak here of the condition of the soul out of the body, I think is easily applicable to other GENII or Spirits; and this I conceive of separate souls and spirits.



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Like to a light fast locked in Lanthorn' dark  
 Whereby by night our wary steps we guide  
 In shabby streets, and dirty channels mark  
 Some weaker rayes from the black top doe glide,  
 And flusher streams perhaps through th' horny side;  
 But we've past the peril of the way,  
 Arriv'd at home, and laid that case aside,  
 The naked light how clearly doth it ray,  
 And spread its joyful beams bright at Summers day!  
 Even so the soul in this contracted state  
 Confin'd to these strait INSTRUMENTS of sense  
 More dull and narrowly do operate;  
 At this hole bears, the sight must ray from thence,  
 Here tastes, there smells, but when she's gone from hence,  
 And round about has perfect cognosence;  
 What e're in her HORIZON doth appear,  
 She is one Orb of sense, all eye, all Aiery ear.

15. Now you know by the virtue of Name and Numbers how spirits  
 appear; let us inquire how these good GENII become serviceable to men,  
 for either heightning their Devotions, or inabling them to Prophesie,  
 etc. whether it can be by any other way then by descending into their  
 bodies, and possessing the heart and brain: For the EUCHITES, who affect-  
 ed the gift of Prophesie by familiarity with evil spirits, did utterly  
 obliterate in their souls the *πατειχά σόμβελα* , the

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principles of goodness and honesty (as you may see in POSELLUS, *Περὲς ἐπιφραγῶν δαιμόνων* ) that the evil spirits might come into their bodies, whom these sparks of virtue, as they said would drive away, but those being extinguished, they could come in and possess them, and inable them to prophesie.

16. And that the Imps of Witches do sometimes enter their own bodies, as well as theirs to whom they send them, is plain in the story of Witches in TRISMEGIST.

17. It is also the opinion of R. LULLY, that these spirits get into the veins and Arteries both of men and beasts.

18. Wherefore concerning the holy ROSIE CRUCIANS, it may be conceived reasonable, that the good GENII insinuate themselves into their very bodies, as well as the bad into the bodies of the wicked; and that residing in the brain, and figuring of it by this or that object, as we ourselves figure it, when we think the external senses being laid asleep, those figurations would easily be represented to the common sense; and that memory in the ROSIE CRUCIAN E. T. recovering them when he awaked, they could not but seem to him as other dreams did, saving that they were better, they ever signifying something of importance unto him.

19. But these Raptures of Devotion by day, might by the spirits kindling a purer kind of love flame in his heart, as well as by fortifying and raising his imagination, and how far a man shall be carried beyond himself by this redoubled soul in him, none I think, can well conceive unless they had the experience of it.

20. And if this be their manner of communion, it may be enquired

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by this Number, whether all men be capable of consociation with these good GENII. CARDAN somewhere intimates that their approaches are deprehensible by certain sweet smells, where the mind doth not stink with pride and hyprocrisie, have some natural advantage for the gaining their society. But if there be any peculiar complexion or natural condition required, it will prove less hopeful for every one to obtain their acquaintance; yet Regeneration comes to its due pitch: though it cannot be without much pain and anguish, may well rectifie all uncleanness of nature; so that no singular good and sincere man can reasonably despair of their familiarity. For he that is so highly in favour with the King, it is no wonder he is taken notice of by his Courtiers.

11. Some question these Numbers, and the virtues I attribute to them when engraven, whether God assists us or not, and whether it be lawful to pray to God for such a good Genius or Angel: But the examples of ENOCH, MOSES, JOSHUA, ELIJAH, JEREMIAH, EZEKIEL, DANIEL, ST. JOHN BAPTIST, AND ST. JOHN the Divine, with many others, as HECTOR of TROY, ALEXANDER, JULIUS CAESAR, JUDAS MACCABEUS, King ARTHUR of ENGLAND, CHARLEMAIN, or CHARLES the Great, HUON of BURDEUX, GODFREY of BULLOYN, and thousands more I could name, seems a sufficient warrant.

22. But I conceive faith and desire ought to be full sail to make such voyages prosperous, and our end and purpose pure and sincere; but if pride, conceitedness, or affectation of some peculiar priviledge above other mortals, spur a man up to so bold an enterprize, his devotions will no more move either God, or the good GENII, then the whining voice of a counterfeit will stir the affection of the discreetly

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charitable. May this high presumption may invite some real friends to put a worse jest upon him, then was put upon that tattered Rogue GUZMAN, by those Mock-spirits, for his so impudently pretending kindred, and so boldly intruding himself into the knowledge and acquaintance of the Gentry and Nobility of GENOA.

But the safest Magick is the sincere consecrating a mans soul to God, and the aspiring to nothing but so profound a pitch of humility, as not to be conscious to our selves of being at all touched with the praise and applause of men, and to such a free and universal sense of charity, as to be delighted with the welfare of another as much as our own; they that solely have their eyes upon these, by Numbers and Names, will find coming in what ever their heart can desire; but they that put forth their hand to catch at high things, as they fancy, and neglect these, prove at last but a plague to themselves, and a laughing stock to the world.

In a convenient season they engraved the Number twelve in a white and clear stone, with the Letters of the name of the party, and the Genius, Angel, and Planet, etc. And this increaseth felicity, honour, and conferreth benevolence and prosperity, and freeth from enemies; and this Number cureth all diseases in the feet: to this they say appears a Genius, whose figure is a man, having the head of a Lion, or a Ram, and Eagles feet, and he seems to be in Blue, and a flame of light attends him.

By this Number they know whether the Medicine will prosper or not.

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### Chapter XV.

Of what Angels appear by the virtue and power of Numbers above twelve.

1. In thirteen for the Agreement of Married Couples, and for the dissolving of the Charms against Copulation, they added the Numbers of their Names together, and divided them by nine, and the remainder was engraven with thirteen upon a plate of BERIL and ZEDECK, and then a GENII would appear like a man and woman in white imbracing.

2. Now the Numbers that are above twelve, you see are endowed with many and various effects and virtues, whereof you must understand by their originals and parts, as they are made of a various gathering together of simple Numbers, or manner of multiplication; sometimes as their significations arise from the lessening, or exceeding of another going afore, especially more perfect, so they contain of themselves the signs of certain Divine Mysteries, so you see the third Number above ten shews the Mystery of Christs appearing to the Gentiles, for the thirteenth day after his Birth a Star was a guide to the Magicians.

3. The fourteeneth day doth typifie Christ, who the fourteenth day of the first Month was sacrificed for us: upon which day the Children of ISRAEL were commanded by the Lord to celebrate the Passover, 14. MATTHEW, doth so carefully observe, that he passed over some Generations, that he might every where observe this Number in the Generations of Christ. To cure the sick, they made this Number in gold, and then an Angel would appear like the head of a Lion, and they would make a perfume of Amber.

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4. The fifteenth Number is a token of spiritual Ascensions, therefore the Song of Degrees is applied to that in fifteen Psalms. And fifteen years were added to the life of HEZEKIAH; and the fifteenth day of the seventh month was observed and kept holy: This Number they engraved with the same name in Virgin Wax and Mastick, and then would appear a King crowned, before whom they would burn LIGNUM ALOES, and he would reconcile him with his King whom he offended.

5. The Number sixteen the PYTHAGORIANS, PORPHIRIANS and PLATONISTS call the Number of Felicity. It also comprehends all the Prophets of the Old Testament, and the Apostles and Evangelists of the New. They engraved this in a silver Ring, whose table was square, and then the Genius would appear in the shape of a woman well cloathed, sitting in a chair, to whom they would burn MUSK, CAMPHIRE, and CALAMUS AROMATICUS. They affirmed, that she giveth happy fortune, and every good thing.

6. The Number seventeen is called of R. LULLY, a Number of Victory; by it engraven with the Letters and Numbers of his Name, added together in red Wax, appeared a Genius like a Soldier sitting on a Horse, holding a Pistol cockt in his right hand ready to fire; and they burnt red Earth and Storax before him: And this enabled JULIUS CAESAR to come into this Kingdom of ENGLAND.

7. By the number eighteen, ISRAEL served EGLON King of MOAB: your name and number engraven in Iron, they say will preserve you against Theeves and Robbers, for a Genius in the form of an Ape will attend.

8. By the Number ninteen engraven in Copper, appearing a woman holding her hands upon her face, and they burnt liquid Storax before it,

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that might facilitate birth, and provoke the Menstrues.

9. By the Number twenty, JACOB served, and ISRAEL was sold; and amongst creatures that have many feet, there is none that have above twenty feet, and they say that this number engraven in Tyn, with the Number of the Hunters name, will bring you a Genius like SAGITTARY, half a man, and half a horse, and before this they burnt a Wolfs head, and it made them prosperous in hunting.

10. By twenty one, with the Number of the Kings name, for the destruction of his enemies, and to overcome Kingdoms, they engraved it in gold, and finely wrought it, and then appeared a Genius in the image of a man, with a double countenance before and behind, and before this they burnt brimstone and Jet.

11. Twenty two signifies the fulness of wisdom, and so many are the Characters of the HEBREW Letters, and so many books doth the Old Testament contain: by this Number engraven in silver, a little Virgin appears, and is reported to increase the light of the eyes, to assemble Spirits, to raise Winds, to reveal secret and hidden things.

12. Twenty three, Engraven with the mans name, and the Numbers of it, in a SAPHYR, maketh appear the Genius of a man willing to make himself merry with Musical Instruments, and he maketh a man honoured before Kings and Princes, and helpeth the pain of the teeth, he bestoweth the favour of men and Aereal spirits.

13. Now I shall say nothing of twenty fôur, because it is evil, and giveth a Genius of a wicked man, whose name was CAIN, and the name of any Spirit you may find by the number and name of the man, for what

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remains of Addition, and Division, tells you the number and the name of the spirits; I have told you of all mens names, what Angels rule them as you heard before; these numbers are said to be good and prosperous, viz. 1, 2, 3, 4, 7, 9, 11, 13, 14; very good, 16, 17, 19, 20, 22, 23, 10, 26, 27; indifferent good, 5, 6, 8, 12, 15, 18, 21; very ill, 24, 25, 28, 29, 30. Worst of all.



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## Chapter XVI.

Of Kings, Lords, or other people that fight, or go to Law one against another, which shall have the Victory.

1. Now we have shewed you the power, virtue, and signification of numbers; we shall next teach you the use of them: And first, you must know the proper names of them which would fight or go to Law one against the other: and according to the letters and numbers in the second Chapter of this book: Joyn unto each letter of the said names the number that is attributed to it, and summe the said numbers together each man by himself, and divide the summe of each mans name by nine, and judge by these Rules following; and if it fortune, that in divideing the whole by nine, there remain nothing; then the last number of nine must be it, you must add to this name.

2. And if the names be both one, the Numbers will be the same, as JOHN against JOHN; and you must remember to write the names in the Nominative case singular.

3. And if one to one remain, then in combate, he that is of the lesser stature shall overcome the other, because the lesser loves Clamours, Seditions, Rebellions, Deceits, Strife, Debate, and is Captain of ill company, that strive to over-run and kill men, and by that means is feared; some men say, the younger shall overcome the elder; but I observe not that rule: the greater is a mighty man, strong and cruel, proud, and given to fight; but yet he shall be hurt in the head; and

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the lesser shall have the choice of weapon, and overcome the other; In Law the lesser shall obtain the suit.

4. Two to two, the greater shall have the choice of weapon, and shall have the victory with long weapon, because he is noble and handsome, and of good reputation, and loves good company: The lesser is a man of good nature and well beloved; but yet he loves to kiss in a corner, and therefore he shall be hurt in the face, and on the arm: In Law the greater shall obtain this suit; and this trouble is or will be about women.

5. Three against three; here the lesser shall chuse and overcome with short weapon, because he is Princely, and full of spirit; but the greater is a poor soldier, that hath nothing but his sword; he hath been hurt in the arm, and is servant to them that have likewise been hurt, and have lost some of their limbs, and shall now be hurt in the stomach: In Law the lesser being witty shall obtain his suit.

6. Four to four; now the greater shall have the choice of weapons, and shall have the victory with long weapon; he is lofty in his deeds, and takes pleasures in Arms, being very handsome and amiable in complexion, full of words, contentious: In Law-suit the greater shall obtain the inheritance of his father or mother, or the goods of the other that is in controversie with him; is one of wisdom, beauty and policy, and well beloved, yet by deceit and treason would he beguile this friends, but he fails.

7. Five to five; then the lesser stature shall chuse the weapon, and overcome with short weapon; yet the party is lustless; and weak in

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generation, however honest, and therefore the greater shall be hurt on the side, and on the head, and shall surely dye, because he loves unjust quarrelling in the Law, the lesser shall in two Terms obtain his suit.

8. Six to six; again the taller shall overcome, but the lower shall chuse his weapon, the other is an ingenious man, full and active of body, a lover of good cloaths, Guns, Cross-bows, Horses and Harness.

9. Seven to seven; and again the lesser shall vanquish with the choice of weapon, which is short; she is a great Lady, angry, and a fighter, and seeketh nothing but strife and quarrels, a favourer of Hectors, and men of War for her defence, and to be maintained by them in her controversies; and the greater shall be shot in the arm, and hurt in the head and stomach.

10. Eight to eight; the greater shall overcome with long weapon, & the lesser shall have the choice of weapon, the greater is a very fawning deceitful Knave, full faced and bodied, of a brown hair, much given to Witchcraft, charms and Inchantments; a great embracer of women, and therefore shall hurt the lesser in the belly, side and knee: In Law the greater shall obtain his suit; and there is like to be murther, for the lesser is a good man of countenance and condition, and loves good cloaths, but high spirited; and so there is like to be blows given, with more loss to him that shall win the suit then it is worth.

11. Nine to nine; here the lesser shall have the choice of weapon, and beat the other with short weapon; he is a man very noble in his actions, aims and high things, with a little pride; the other is one

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hath great power to do evil, applying himself unto nothing but revenge to murder and slaughter, and to rob and deceive: A Phanatick Anabaptist in the fear of God will cut your throat, he shall be for all his cunning hurt on the knee, and on the side: In suit the lesser shall obtain without trouble, and they go to Law for Heritages, or Womens apparel found; the lesser shall be content to take part rather than trouble.

12. 1 to 2, the 2 shall have the choice of weapon, and overcome one with short weapon, and he shall be hurt in the head for all his gallantry, and dye thereof. In Law one shall win, and have more favour in his suit then he looks for; and this suit is brought for Gownes, Garments, and womens money.

13. One to three; one is a man will chuse the long weapon and beat the other; three shall be hurt on the arm, and on the stomack: In Law one shall obtain the suit, the declaration is upon bond or debts.

14. One to four; here four shall chuse the field and day of battle and overcome his enemy with long weapon; and one shall be hurt at the heart: In Law four shall by deceit obtain his suit, which is about Succession or inheritance.

15. One against five; The first shall chuse the field and day of battle, and overcome five with short weapon: In Law one shall obtain his suit, which is some gift of a Lord or Knight.

16. One to six; here six shall beat one, and hurt him in the belly and head with a long weapon, and imprison him. And in Law six shall obtain their suit, which is brought about with money or merchandizeable

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wares; and at last they shall be friends.

17. One to seven; in this business one shall beat seven with a shor weapon, and hurt him on the side, although he had the choice: In Law one shall obtain his suit about women, or marriage-goods; and the suit shall be long.

18. One against eight; here one shall be hurt on the side, and in the genitories; with long weapon, because he is poor and malicious: he will be long angry, he is hurt or blemished in his face, one of his eyes is out, one of his members is cut away, and he is an old man: and eight also is poor, perplexed, proud and sorrowful, having one of her members cut away: in Law eight shall obtain his suit, which is about goods and household-stuff, and such things as are unmoveable, as houses and the appurtenances, etc.

19. One to nine; one shall have the choice of weapon, and beat nine, and hurt him on the side: In Law one shall win, and the suit is about honour, preferment, or some preheminance.

20. Two to three; here three shall be beat with short weapon, and two shall be hurt on the arm: In Law 3 shall obtain his suit by the help of the Parson of the Parish, because it is amongst kindred about heritages.

21. Two to four; now two shall have the better in fighting, and hurt four on the stomach, and on the arm: In Law two shall win by the subtilty of his Attorney.

22. Two against five; here five shall in fighting beat two, and hurt him in the flank and breast: in Law five shall obtain the suit, which is about women and womens cloaths.

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23. Two to six; here two shall overcome and beat six with long weapon, and hurt him in the body, and on his shoulders: In Law two shall obtain his suit without any great trouble; two is a man delighting in strife and contention, and unjustly he practiseth, to take away the goods of others; six is a fine fellow, well made, and of good countenance, proud, and therefore they will agree, and the suit is about Merchandize, or money lent; for it is better to please a knave than an honest man.

24. Two to seven; now seven will beat and hurt two on the side, although two shall have the choice of weapon, yet he shall be overcome: In Law seven shall obtain his suit by delays; two keeps company with martial men, or with little men, that have their eyes sunk in their heads, and a small beard, ready to do a mischief; wherefore seven will easily be content to be quiet.

25. Two to eight; here two shall have the choice of weapon, and beat eight, and hurt him on the stones and bottom of his belly: In Law two shall obtain his suit, and he is a man sad and pensive, punishing his body by an extreme melancholiness, and he loves to dig in the earth, for to find treasure: and therefore two shall be assisted by men of small stature, counterfeit, and as it were monstrous: eight is a man very happy, and taketh nothing in hand, but it shall turn to his praise; but here it happeneth eight shall have good right, but that the subtilty of two is of such force, that eight shall lose: and this suit is for moveable goods.

26. Two to nine; now nine shall beat and hurt two at the heart with

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short weapon: In Law nine shall obtain his suit, which is about gifts or goods of the dead.

27. Three to four; by short weapon, four shall beat three, and hurt him in the head and arms: In Law four shall obtain his suit, which is about his Fathers goods, and his kinsfolk would beguile him.

28. Three to five; by short weapon three shall hurt five on the side or shoulder, at last friends: In Law three shall obtain his suit, and after they shall be friends.

29. Three to six; with long weapon six shall hurt three in the belly: In Law six shall obtain his suit, which is for merchandize.

30. Three to seven; here three shall beat seven, and hurt him in the leg and arm: In Law the suit shall be long, yet at last obtained by three.

31. Three against eight; by long weapon three shall be hurt on the body and entrails by eight: In Law eight shall obtain his suit, which is about the apparel, dowery, or things of woman.

32. Three to nine; now with short weapons three shall hurt nine in the head, whereof he shall die: In Law three shall obtain his suit by the help of some Lords of the Kings Court.

33. Four to five; Here five shall beat four and kill him: In Law five shall obtain his suit, because he is an honest man in heart, and the suit is about goods given by the Prince.

34. Four to six; with long weapon, six shall hurt four in the body: In Law four shall obtain his suit, which is for money or merchandize.

35. Four to seven; now seven will beat four with short weapon, and

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hurt him on the knee and face: In Law seven shall obtain his suit.

36. Four to eight: with short weapon four shall hurt eight in the breast and arms: In Law four shall obtain his suit.

37. Four to nine; here nine shall beat four, and hurt him in the side: And in Law nine shall obtain his suit.

38. Five to six; by long weapon six shall hurt five on the head and face: In Law six shall obtain his suit, which is for money lent.

39. Five to seven; here five shall kill seven: In Law five shall win his Fathers inheritance.

40. Five to eight; with long weapon five shall be hurt in the side, and in the hands: In Law eight shall obtain his suit.

41. Five to nine; now five shall hurt nine on the shoulder: In Law five shall obtain his suit.

42. Six against seven; here seven shall have the choice of weapon, and hurt six on the head: In Law seven shall win, and the suit is for Merchandize.

43. Six to eight; here six shall be hurt on the head by eight: In Law six shall obtain his suit; they be both good men, and will at last be friends.

44. Six to nine; now nine shall beat six and hurt him on the arm, and on the leg: In Law nine shall obtain his suit.

45. Seven to eight; here eight shall beat and hurt seven on the breast and heart: In Law eight shall obtain his suit, which is for garments, or moveable goods left by kindred.



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46. Seven against nine; by short weapon nine shall be hurt in the face: In Law nine shall obtain his suit.

47. Eight against nine; with nine eight shall be overcome, and hurt in the body: In Law nine shall obtain his suit.

A Rule abridged, to know which of the two that fight, or go to Law, shall have the Victory.

♂ in ARIES 1, against ☉ in ARIES 1, the lesser conquers.

♀ in TAURUS 2, against ☽ in TAURUS 2, the bigger conquers.

♂ in GEMINI 3, against ♀ in GEMINI 3, the lesser conq.

♃ in CANCER 4, against ☽ in CANCER 4, the greater conq.

♀ in LEO 5, against ☉ in LEO 5, the lesser conq.

♀ in VIRGO 6, against ♀ in VIRGO 6, the higher conq.

♀ in LIBRA 7, against ♃ in LIBRA 7, the lesser conq.

♂ in SCORPIO 8, against ♀ in SCORPIO 8, the greater conq.

♃ in SAGITTARIUS 9, against ☽ in SAGITTARY 9, the lesser conq.

♀ in TAURUS 1, against ☽ in TAURUS 2, two shall conq.

♂ in GEMINE 1, against ♀ in GEMINI 3, 1 shall conq.

♀ in LEO 1, against ☉ in LEO 4, 4 shall conquer.

☉ in ARIES 1, against ♂ in ARIES 5, 1 shall conq.

♀ in VIRGO 1, against ♀ in VIRGO 6, 6 shall conq.

♀ in LIBRA 1, against ♃ in LIBRA 7, 1 shall conq.

♂ in VIRGO 1, against ♀ in VIRGO 8, 8 shall conq.

♃ in SAGITTARIUS 1, against ☉ in SAGITTARIUS 9 conq.

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- ♂ in GEMINI 2, against ♀ in GEMINI 3, 3 shall conq.
- ♃ in CANCER 2, against ♃ in CANCER 4, 2 shall conq.
- ♎ in LIBRA 2, against ♀ in LIBRA 5, 5 shall conq.
- ♀ in SCORPIO 2, against ♀ in SCORPIO 6, 2 shall conq.
- ♀ in GEMINI 2, against ♂ in GEMINI 7, 7 shall conq.
- ♋ in CAPRICORN 2, against ♂ in CAPRICORN 8, 2 shall conq.
- ♀ in LEO 2, against ☉ in LEO 9, 9 shall conquer.
- ☉ in ARIES 3, against ♂ in ARIES 4, 4 shall conq.
- ♀ in GEMINI 3, against ♂ in GEMINI 5, 3 shall conq.
- ♀ in VIRGO 3, against ♀ in VIRGO 6, 6 shall conq.
- ♋ in AQUARIUS 3, against ♀ in AQUARIUS 7, 3 shall conq.
- ♀ in VIRGO 3, against ♀ in VIRGO 8, 8 shall conq.
- ♈ in ARIES 3, against ☉ in ARIES 9, 3 shall conq.
- ♀ in LEO 4, against ☉ in LEO 5, 5 shall conquer.
- ♀ in VIRGO 4, against ♀ in VIRGO 6, 4 conquers.
- ♋ in CAPRICORN 4, against ♂ in CAPRICORN 7, 7 conq.
- ♃ in SAGITTARIUS 4, against ☉ in SAGITTARIUS 8, 4 conq.
- ♀ in GEMINI 4, against ♂ in GEMINI 9, 9 conq.
- ☉ in LEO 5, against ♂ in LEO 6, 6 conquers.
- ♀ in ARIES 5, against ☉ in ARIES 7, 5 conquers.
- ♃ in SAGITTARIUS 5, against ☉ in SAGITT. 8, 8 conq.
- ♀ in GEMINI 5, against ♂ in GEMINI 9, 9 conquers.
- ♈ in ARIES 6, against ☉ in ARIES 7, 7 conquers.
- ♀ in VIRGO 6, against ♀ in VIRGO 8, 6 shall conq.
- ♀ in GEMINI 6, against ♂ in GEMINI 9, 9 conq.

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☉ in LEO 7, against ♀ in LEO 8, 8 conquers.

☉ in ARIES 7, against ♂ in ARIES 9, 7 conquers.

♀ in VIRGO 8, against ♀ in VIRGO 9, 9 conquers.

And these be the reasons of the Rules going before, which you must observe in every Medicine you make.

Another Rule more brief, according to the Numbers and Names going before.

|               |         |                   |   |                     |         |
|---------------|---------|-------------------|---|---------------------|---------|
|               | 2 4 6 8 |                   | 1 |                     | 3 5 7 8 |
|               | 3 5 7 9 |                   | 2 |                     | 1 4 6 8 |
| These Numbers | 1 4 6 8 | Are Conquerors of | 3 | The Conqueror is of | 2 5 7 9 |
|               | 2 5 7 9 |                   | 4 |                     | 1 3 6 8 |
|               | 1 3 6 8 |                   | 5 |                     | 2 4 7 9 |
|               | 2 4 7 9 |                   | 6 |                     | 1 3 5 8 |
|               | 1 3 5 8 |                   | 7 |                     | 2 4 6 9 |
|               | 2 4 6 9 |                   | 8 |                     | 1 3 5 7 |
|               | 1 3 5 7 |                   | 9 |                     | 2 4 6 8 |

Unity is ascribed to the Sun, 2 is ascribed to the Moon, 3 ascribed to Jupiter, Sol and Venus, 4 is of the Sun, 5 is ascribed to Mercury, 6 is attributed to Venus and Juno, 7 belongs to Saturn, 8 is attributed to Jupiter and Vulcan, Cybele and Bacchus; some attribute it to the three Ladies of Destiny; 9 belongs to the Moon, and the nine Muses; 10 belongs to the Sun and Janus; 11 is attributed to the Moon, 12 is attributed to the World.

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## Chapter XVII.

The Resolutions of all manner of QUESTIONS, and how by these Numbers you may be happy, etc.

1. Whether a person shall live long, or not.
2. If a person shall be healthful or sickly.
3. If one shall find the party at home one would speak with.
4. Whether one absent be dead or alive.
5. Whether a Ship shall come home safe.
6. If a man shall be rich.
7. If reports be true or false.
8. If find again the thing lost.
9. If a man shall enjoy the Estate of his Father.
10. If it be good to hire or take the Farm or House desired.
11. If good to remove from one house to another.
12. If one shall have Children.
13. Whether the Father be dead or not.
14. If the Child be right Fathered, or a Bastard.
15. Whether a Town besieged shall be taken.
16. If there be any ill company in the way a man would go.
17. If it be good to put on new Clothes.
18. If a promise made shall be performed.
19. If the Earth shall bring forth plenty of fruits, or not.
20. If a sick party shall live or dye.

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21. If a servant shall get free from his Master.
22. If it be good to take Physick.
23. If it be good to visit the sick person, or not.
24. If a man shall marry.
25. If he shall marry well or ill.
26. If a man be wise, or a fool.
27. If a woman be rich or not you would marry.
28. If agree after Marriage, or not.
29. Whether a Damosel be a Maid, or no.
30. Whether a Woman be honest to her Husband, or not.
31. If beasts lost, be dead or alive.
32. Whether a Thief shall be taken, or not.
33. Whether the thing lost be stolen, or not.
34. If a City, Town, or Castle shall be taken, or not.
35. If a party absent be dead or alive.
36. Whether the man shall die a good death.
37. If the Wifes Portion shall be obtained.
38. If it be good to call Angels in matters of Love, or not.
39. If the Spirit be good or evil, that appears, and whether it be an Angel of Heaven; or a Devil of Hell.
40. If the wind shall blow fair.
41. If get the Philosophers Stone, etc.
42. If Dreams be for good or evil.
43. If the Parson shall obtain the Benefice or not.
44. If one shall obtain the preferment desired.

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45. If it be good to go to Battle, or no.
46. If the King, Pope, Prince, or Lord sick, shall amend, or no.
47. If love betwixt two shall continue: If it be good to go to the Court or not.
48. If thy Friend be faithful, or a Traytor.
49. If one shall be imprisoned or not.
50. If a party be bewitched, or not.
51. Whether one shall enter into the favour of the King.
52. If the Prince shall have the Victory in War.
53. If there shall be peace betwixt ENGLAND and FRANCE.
54. If the Captain be valiant, or not.
55. If the Horse shall win the Race.
56. If a Prisoner shall come out of prison.
57. If a sickness shall be a long or short one.
58. If you shall enjoy the woman desired.
59. If it be good to take a journey.
60. If the child shall be fortunate or not.
61. If it shall be a plentiful year.
62. If it be good to trade in Merchandize.
63. If it be good to take a Wife.
64. If friendship shall take good effect, or not.
65. If a man shall be fortunate in house.
66. If a man have secret Enemies, or not.
67. The way to Happiness, and how to obtain it, etc.
68. The Prolongation of Life.

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69. The Restitution of Youth in some Degree.
70. The Retardation of Age.
71. The Curing of Diseases counted Incurable.
72. The Mitigation of Pain.
73. More Easie and less Loathsome Purgings.
74. The increasing of Strength and Activity.
75. The increasing of Ability to suffer Torture or Pain.
76. The Altering of Complexions: And Fatness, and Leanness.
77. The Altering of Statures.
78. The Altering of Features.
79. The Increasing and Exalting of the intellectual Parts.
80. Versions of Bodies into other Bodies.
81. Making of New Species.
82. Transplanting of Species into another.
83. Instruments of Destruction, as of War, and Poison.
84. Exhilaration of the Spirits, and Putting them in good Disposition.
85. Force of the Imagination, either upon another Body, or upon the Body itself.
86. Acceleration of Time in Maturations.
87. Acceleration of Time in Clarifications.
88. Acceleration of Putrefaction.
89. Acceleration of Decoction.
90. Acceleration of Germination.
91. Making Rich Composts for the Earth.
92. Impressions of the Air, and raising of Tempests.

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93. Great Alteration; as in Induration, Emollition, & etc.
94. Turning crude and watery Substances into Oily and Uctious Substances.
95. Drawing of New Foods out of Substances not now in use.
96. Making new Threads for Apparel; and new Stuffles; such as are Paper, Glass, & etc.
97. Natural Divinations.
98. Deceptions of the Senses.
99. Greater Pleasures of the Senses.
100. Artificial Minerals and Cements.

All which you shall find in the Books, in order; first chuse a Number, and Telesmatically engrave it at a convenient time for your work; elect a proper hour, and you cannot after err, but perform incredible, extraordinary things; understand well this book, for the more easie opening the rest, and God prosper the work.

And this you may do of all other Questions, whereof you would be resolved.

And now that you may better understand this Figure, and all things, and the Resolution of the demands you would propound, you must first of all chuse a Number, what you will at your discretion, as five, seven, or nine, or any other more or less; this done, take the Number of the day, as you shall find in order, and then take the Number which you find in the second Chapter, or that you find in the Globe upon the first Letter of your Name, as you were Christened.



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For example, if your Name be FRANCIS, you must take F. and the number which is over it, and you shall find all in order in the Schean; and gather all those Numbers into one sum, and divide them by thirty, reserving the rest as remains; and search in the Figure; and if you find it above in the upper half, your matter shall speed well; and if it be in the neither half, it shall be evil: And thus you may know all that you desire, and be it love which alters the Humor, as ULYSSES was altered by the Musick of his Mistriss.

When to her Lute PENELOPE sings,  
 Her voice inlivenes the leaden string,  
 But when of sorrows she doth speak;  
 Even with her sighs the strings do break;  
 And as her Lute doth live or dye,  
 Led by her passions, So do I.

For to know whether you shall enjoy your Love, or not; take the number of the first letter of your Name, the number of the Planet, and of the day of the week, and all these Numbers ye shall put together, and then divide them by thirty, as you did before, and take your remainder, and see in the upper part, if it be there, you shall have your request; if it be in the nether half, it is contrary: And thus may you be resolved of all things you would know; you must observe the Numbers in the Figure exceed not thirty, as you shall find them beginning with one, two, three, and four, and so consequently to thirty.

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The Numbers of the Planets, and their Characters.

|        |         |      |     |       |         |      |
|--------|---------|------|-----|-------|---------|------|
| 7.     | 3.      | 9.   | 10. | 6.    | 5.      | 2.   |
| Saturn | Jupiter | Mars | Sol | Venus | Mercur. | Luna |
| ♄      | ♃       | ♂    | ☉   | ♀     | ☿       | ☾    |

Numbers of the days of the Week.

|        |        |         |           |          |        |          |
|--------|--------|---------|-----------|----------|--------|----------|
| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
| 106    | 52     | 52      | 102       | 31       | 98     | 45       |

Thus have we shewed you the Numbers of the Planets, and the days of the Week, and their Numbers. Now that nothing may be wanting to this Art, here follows the names of the IDEA'S, Rulers, and Angels thereof, according to the Method of God.

EHEIA, JOD, JEHOVA, JEHOVA ELOHIM, EL, ELOHIM GIBOR, **והחקדש**,  
**יה בכור**, ELOHA, JEHOVA, SABAOth, ELOIM SABAOth, SAIDAI,  
 ADONoy MELEY.

KETHER, HOCHMAH, BENAH, HESED, GEBURAH, ZEPHERETH, NEZAH, HOD, JESOD,  
 MALCURH.

AMBRIEL, ASMODEL, MALTHIDIEL, METT, BARCHIEL, CAMBIEL, HANAEL.

... ♀ .... ♂ ... ♀ . JOPHIEL, ... ☿ ..... ♀ ...

6. 5. 4. 3. 2. 1. ♄ ZAPHKIEL, 900. 800. 700. 600. 500.  
 400.

L1b. 2.

ג כ כ ר ת ר ז ZADKIEL, ד ת ו ת ל מ

400. 500. 600. 700. 800. 900. ♂. CAMAEL, 1. 2. 3. 4.

5. 6.

γ φ χ ψ ⓘ ANIMA MUNDI, Α Β Γ Δ Ε

1. 2. 3. 4. 5. 6. ♀ HAVIEL, 7. 8. 9. 10. 11. 12.

α β γ δ ε ζ ♂ MICHAEL, η θ ε ρ λ μ

400. 500. 600. 700. 800. 900. GABRIEL, 1. 2. 3. 4. 5. 6.

Y Z I V H1 Hu Issim, A B C D E F.

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and the eminent Philosophers do unanimously teach, and learned Doctors, both in Divinity, in the Law, and Doctors of Physick, and in occult mysteries in Chemistry, and in ROSIE CRUCIAN secrets practise.

As St. HIEROM, AUSTIN, ORIGEN, AMBROSE, GREGORY NAZIANZEN, ATHANASIIUS, BAESILIUS, HILLARIUS, RUBANUS, BEDE, and many more, as R. LULLY, DIODORUS SICULUS, etc. confirm. Hence HILLARIUS in his Commentaries upon the Psalmes testifies, that the seventy Elders, according to the efficacy of Numbers, brought the Psalms into order: RAHANUS also a famous Doctor, composed an excellent book of the virtues of Numbers. But now how great virtues Numbers have in nature, is manifest in the herb which is called CINQUEFOIL, i.e. five leaved-grass, for this resists poison by virtue of the Number five; it drives away Devils, conduceth to expiation, and one leaf of it taken two times in a day in Wine, cures the Feaver of one day; three the Tertain Feaver, four the Quartan; in like manner four grains of the seed of TURNSOLE being drunk, cures the Quartan, but three the Tertian: In like manner Vervain cures Feavers, being druk in Wine with AURUM POTABLE; and the third joynt cures the Tertian, the fourth the Quartan; a Serpent if he be once struck with a spear dyeth; if twice, recovers strength.

These and many others we read of in several Authors; we must know now whence these are done, which certainly have a cause, which is a various proportion of various Numbers amongst themselves: there is also a wonderful experiment of the Number of seven, that every seventh Male born without a Female coming betwixt, hath power to cure the Kings Evil by his touch alone, or word: Also every seventh Daughter that is born,

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ROSIE CRUCIANS say, wonderfully helpeth forward the birth of Children; and so doth the Sun give the like virtue to AURUM POTABLE, as Dr. CULPEPPER often experienced; neither is the natural Number here considered, but the formal consideration that is in the Number: And these Numbers are not in vocal, or Numbers of Merchants, buying and selling, but in rational, formal and natural: These are distinct Mysteries of God and Nature; but he that knows how to joyn together the vocal Numbers and natural with divine, and order them Telesmatically into the same harmony, shall be able to work, and know wonderful things, as the ROSIE CRUCIANS have said this Book teacheth. The ROSIE CRUCIANS prognosticate many things by the numbers of names, and you must know, that simple Numbers signifie Divine things: Number of ten Celestial, number of an hundred Terrestrial, number of a thousand, those things that shall be in future age; besides seeing the parts of the mind are according to an Arithmetical mediocrity, by reason of the identity, or equality of excess, coupled together; but the body, whose parts differ in their greatness, is according to Geometrical mediocrity compounded: but an Animal consists of both, viz. soul and body, according to the mediocrity which is suitable to Harmony: Hence it is that Numbers do work very much upon the Soul, Figures upon the Body, and Harmony upon the whole Animal: And one sayes Numbers

Have in their natures a most fiery force,

And also spring from a celestial source.

God gave to man mind and speech, which are thought to be a gift of the same virtue and immortality: The Omnipotent God hath by his

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Providence divided the speech of men into divers languages, which languages have, according to their diversity, received divers and proper characters of writing, consisting in their certain order, number, and figure, not so disposed by chance, nor by the weak judgement of man, but from above, whereby they agree with the celestial and divine bodies, and virtues; but before all notes of languages the HEBREW is most sacred in the figures of characters, points, of vowels, and tops of accents, as consisting in matter, form, and spirit.

The position of the STARS being first made in the seat of God, which is Heaven, after the figures of them are most fully formed the letters of the celestial mysteries, as by their figure, form and signification, so by the numbers signified by them, as also by the various harmony of their conjunction; he therefore that will find them out, must by each joyning together of the Letters so long examine them until the voice of God is manifest, and the framing of the most sacred Letters and their Numbers be opened and discovered; for hence voices and words have efficacy in Magical works, because that in which Nature first exercised efficacy, is the Voice of God: But of these you may read largely in my TEMPLE OF WISDOM, a Book of TELESMET and GEOMANCY.

The Letters in the Figure of the World going before, have double Numbers of their Order, viz. extended, which simply express of what number the Letters are, according to their Order, and collected, which recollect with themselves, the Numbers of all the preceeding Letters; also they have integral numbers, which result from the name of Letters, according to their various manner of numbring, the virtues of which



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numbers he that shall know, after our AXIOMATA, shall be able in every tongue to draw forth wonderful mysteries by their Letters engraven, call down Angels, Spirits, and Souls of men. And EUGENIUS brings in a ROSIE CRUCIAN, that brought him acquainted with Etherial men, and him doth THEODIDACTUS thus bring in speaking of himself.

Force me befits, with this thick cloud I drive,  
 Toss the blue Billows, knotty Oaks up rive;  
 Congeal soft snow, and beat the earth with hail,  
 When I my brethren in the air assail,  
 For that's our field; we meet with such a shock  
 That thundering skies with our encounters rock,  
 And cloud-struck-lightning flashes from on high,  
 When through the top of all the world I flie,  
 I force death in her hollow caves, I make  
 The Ghosts to tremble, & the ground to quake.

SOLOMAN knew by the AXIOMATA how the world was made, and the operation of the Elements, the beginning, ending, and the midst of times, the alterations of the turning of the Sun, and the change of seasons, the circuit of years, and the position of Stars, the natures of living Creatures, and the furies of wild Beasts, the violence of winds, and the reasoning of men, the diversities of plants, and the virtues of roots; what things have been past, and what things are to come. There are also other mysterious Truths; Happiness, Knowledge, long Life, Health,

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Youth, Riches, Wisdom and Virtue; how to alter, change, cure and amend all Diseases in young or old, and the Art of preparing ROSIE CRUCIAN Medicines, and their Rules to raise the dead; all which they have experienced and fitted to the several Complexions of men. But I shall teach you these in the following Book. Wherefore according to the Doctrine of our LORD AND SAVIOUR JESUS CHRIST, FIRST SEEK YOU THE KINGDOM OF GOD, AND ALL THESE THINGS SHALL BE GIVEN YOU.

Si Tu JEHOVAH, DEUS MEUS, ILLUMINAVERIS ME, LUX FIENT TENEBRA MEAE.