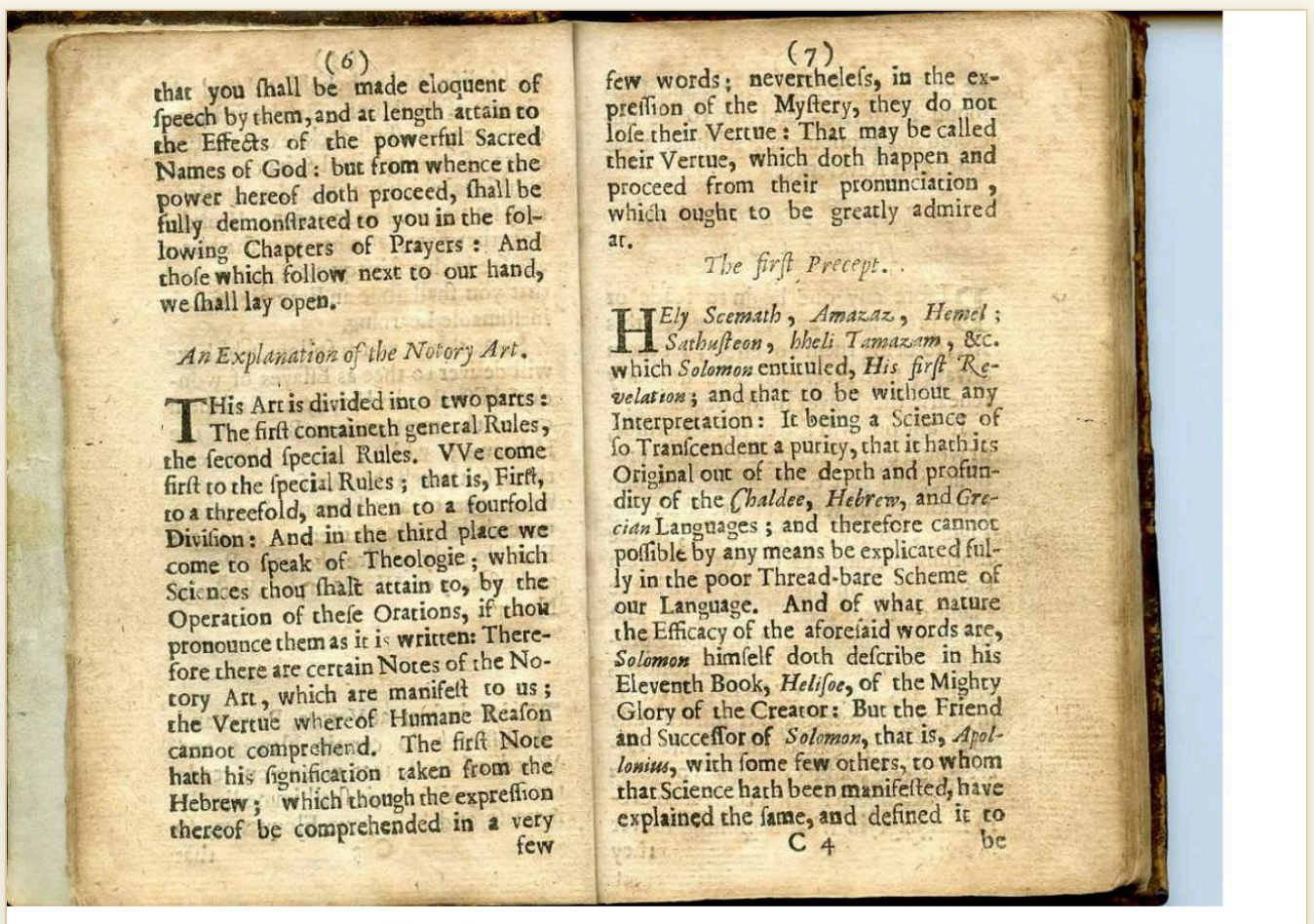


ARS NOTORIA

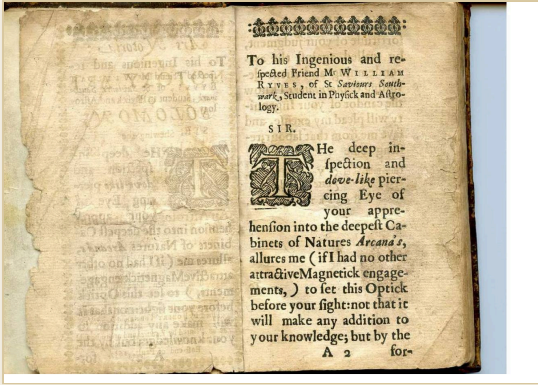
*The complete Notory Art — Turner 1657, with the illuminated notae
of Mellon MS 1*



The classical **Ars Notoria** is a devout method: holy **orations**, *voces magicae* and **notae** (figures) which — by tradition — the Archangel Michael revealed to Solomon to obtain, in a short time, the **memory, eloquence and understanding** of all the liberal arts. This is the complete work, distinct from the abbreviated Lemegeton version (which we edit separately).

We work **only from the public domain**: the text is **Robert Turner's printed English (1657)**; the **illuminated notae** come from **Beinecke Mellon MS 1**. The transcription and Spanish translation are **our own**; we copy **no copyrighted modern edition**.

A **"smart-complete" edition**: we transcribe the whole framework (the Explanation, the Precepts, the Process/operation, the colophon) and one representative oration per group; where the book repeats orations of the same pattern (differing only in their *voces magicae*), we say so and **summarise** rather than reprint — nothing is dropped silently. Three-layer honesty: the **documented**, the **reconstructed** [brackets]/[?], and the [illegible].

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[Página izquierda: verso en blanco de la portada; solo se aprecia la transparencia especular (traspaso) del texto de la portada impreso al otro lado. Sin texto propio.]

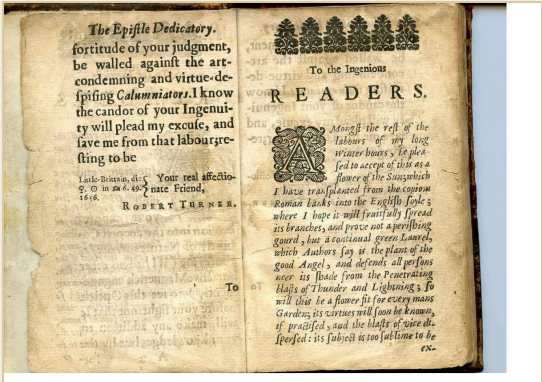
To his Ingenious and re- spected Friend Mr WILLIAM RYVES, of St Saviours South- wark, Student in Physick and Astro- logy.

SIR.

THE deep inspection and *dove-like* piercing Eye of your apprehension into the deepest Cabinets of Natures Arcana's, allures me (if I had no other attractive Magnetick engagements,) to set this Optick before your sight: not that it will make any addition to your knowledge; but by the

A 2 for-

MANUSCRIPT



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The Epistle Dedicatory.

fortitude of your judgment, be walled against the art-
condemning and virtue-de- spising Calumniators. I know the
candor of your Ingenui- ty will plead my excuse, and save me
from that labour; re- sting to be

Little-Brittain, die Your real affectio- ♀ . ☉ in ♀ 6. 49. nate
Friend, 1656.

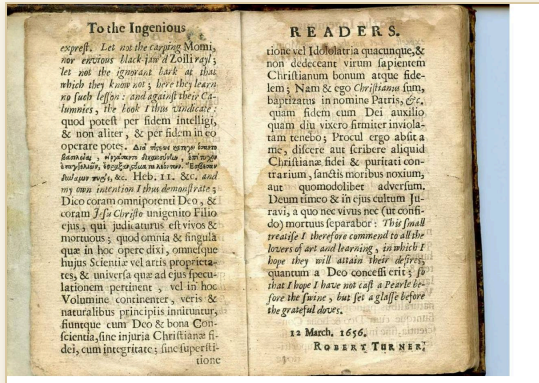
ROBERT TURNER.

To the Ingenious

READERS.

Amongst the rest of the labours of my long winter hours, be pleased to accept of this as a flower of the Sun; which I have transplanted from the copious Roman banks into the English soyle; where I hope it will fruitfully spread its branches, and prove not a perishing gourd, but a continual green Laurel, which Authors say is the plant of the good Angel, and defends all persons neer its shade from the Penetrating blasts of Thunder and Lightning; so will this be a flower fit for every mans Garden; its virtues will soon be known, if practised, and the blasts of vice dispersed: its subject is too sublime to be ex-

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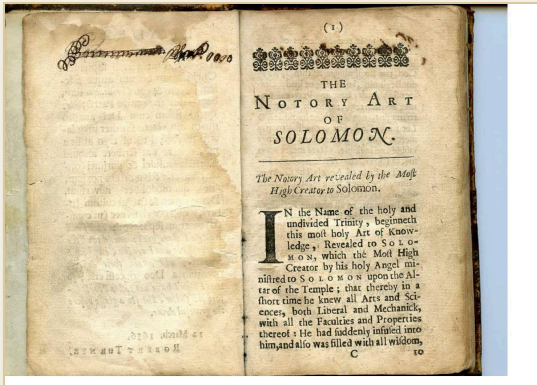
To the Ingenious READERS.

express. Let not the carping Momi, nor envious black-jaw'd Zoili ray; let not the ignorant bark at that which they know not; here they learn no such lesson: and against their Calumnies, the book I thus vindicate: quod potest per fidem intelligi, & non aliter, & per fidem in eo operare potes. Διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων, ἔσβεσαν δύναμιν πυρός, &c. Heb. 11. &c. and my own intention I thus

demonstrate; Dico coram omnipotenti Deo, & coram Jesu Christo unigenito Filio ejus, qui judicaturus est vivos & mortuos; quod omnia & singula quæ in hoc opere dixi, omnesque hujus Scientiæ vel artis proprietates, & universa quæ ad ejus speculationem pertinent, vel in hoc Volumine continenter, veris & naturalibus principiis innituntur, fiuntque cum Deo & bona Conscientia, sine injuria Christianæ fidei, cum integritate; sine superstitione vel Idololatria quacunq; & non dedecant virum sapientem Christianum bonum atque fidelem; Nam & ego Christianus sum, baptizatus in nomine Patris, &c. quam fidem cum Dei auxilio quam diu vixero firmiter inviolatam tenebo; Procul ergo absit a me, discere aut scribere aliquid Christianæ fidei & puritati contrarium, sanctis moribus noxium, aut quomodolibet adversum. Deum timeo & in ejus cultum Juravi, a quo nec vivus nec (ut confido) mortuus separabor: This small treatise I therefore commend to all the lovers of art and learning, in which I hope they will attain their desires, quantum a Deo concessi erit; so that I hope I have not cast a Pearle before the swine, but set a glasse before the grateful doves.

12 March. 1656. ROBERT TURNER.

MANUSCRIPT



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[figura: friso ornamental tipográfico a lo ancho de la caja]

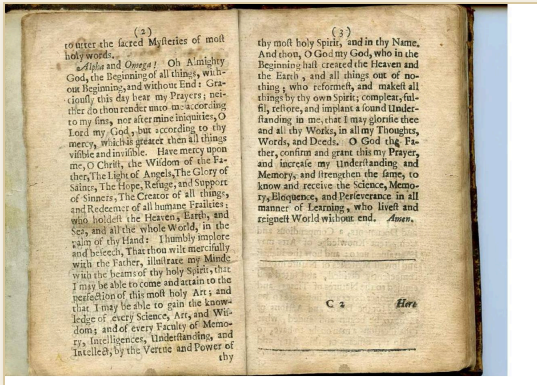
THE NOTORY ART OF SOLOMON.

The Notory Art revealed by the Most High Creator to Solomon.

IN the Name of the holy and undivided Trinity, beginneth this most holy Art of Knowledge, Revealed to SOLOMON, which the Most High Creator by his holy Angel ministred to

SOLOMON upon the Altar of the Temple; that thereby in a short time he knew all Arts and Sciences, both Liberal and Mechanick, with all the Faculties and Properties thereof: He had suddenly infused into him, and also was filled with all wisdom,

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(2)

to utter the sacred Mysteries of most holy words.

Alpha and Omega! Oh Almighty God, the Beginning of all things, without Beginning, and without End : Graciously this day hear my Prayers ; neither do thou render unto me according to my sins, nor after mine iniquities, O Lord my God, but according to thy mercy, which is greater then all things visible and invisible. Have mercy upon me, O Christ, the Wisdom of the Father, The Light of Angels, The Glory of

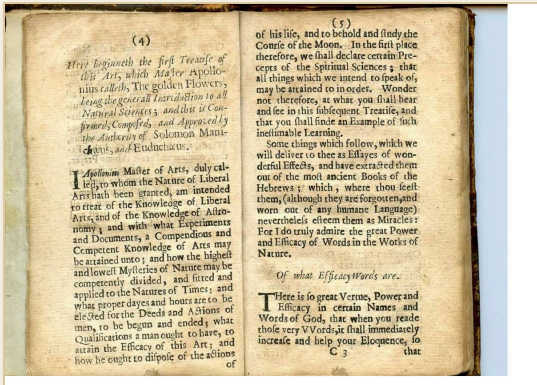
Saints, The Hope, Refuge, and Support of Sinners, The Creator of all things, and Redeemer of all humane Frailties ; who holdest the Heaven, Earth, and Sea, and all the whole World, in the palm of thy Hand: I humbly implore and beseech, That thou wilt mercifully with the Father, illustrate my Minde with the beams of thy holy Spirit, that I may be able to come and attain to the perfection of this most holy Art; and that I may be able to gain the knowledge of every Science, Art, and Wisdom; and of every Faculty of Memory, Intelligence, Understanding, and Intellect, by the Vertue and Power of thy

(3)

thy most holy Spirit, and in thy Name. And thou, O God my God, Who in the Beginning hast created the Heaven and the Earth, and all things out of nothing ; who reformest, and makest all things by thy own Spirit; compleat, fulfil, restore, and implant a sound understanding in me, that I may glorifie thee and all thy Works, in all my Thoughts, Words, and Deeds. O God the Father, confirm and grant this my Prayer, and increase my understanding and Memory, and strengthen the same, to know and receive the Science, Memory, Eloquence, and Perseverance in all manner of Learning, who livest and reignest World without end. Amen.

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Here beginneth the first Treatise of this Art, which Master Apollonius calleth, The golden Flowers, being the generall Introduction to all Natural Sciences ; and this is Confirmed, Composed, and Approved by the Authority of Solomon Manicheus, and Euduchæus.

I Apollonius Master of Arts, duly called; to whom the Nature of Liberal Arts hath been granted, am intended to treat of the Knowledge of Liberal Arts, and of the Knowledge of

Astronomy ; and with what Experiments and Documents, a Compendious and Competent Knowledge of Arts may be attained unto ; and how the highest and lowest Mysteries of Nature may be competently divided, and fitted and applied to the Natures of Times ; and what proper dayes and hours are to be elected for the Deeds and Actions of men, to be begun and ended; what Qualifications a man ought to have, to attain the Efficacy of this Art; and how he ought to dispose of the actions

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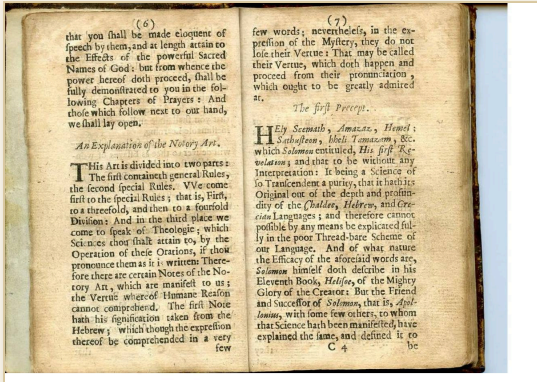
of his life, and to behold and study the Course of the Moon. In the first place therefore, we shall declare certain Precepts of the Spiritual Sciences ; that all things which we intend to speak of, may be attained to in order. Wonder not therefore, at what you shall hear and see in this subsequent Treatise, and that you shall finde an Example of such inestimable Learning.

Some things which follow, which we will deliver to thee as Essayes of wonderful Effects, and have extracted them out of the most ancient Books of the Hebrews ; which, where thou seest them, (although they are forgotten, and worn out of any humane Language) neverthesse esteem them as Miracles: For I do truly admire the great Power and Efficacy of Words in the Works of Nature.

Of what Efficacy Words are.

THere is so great Vertue, Power and Efficacy in certain Names and Words of God, that when you reade those very VVords, it shall immediately increase and help your Eloquence, so

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that you shall be made eloquent of speech by them, and at length attain to the Effects of the powerful Sacred Names of God: but from whence the power hereof doth proceed, shall be fully demonstrated to you in the following Chapters of Prayers: And those which follow next to our hand, we shall lay open.

An Explanation of the Notory Art.

THis Art is divided into two parts: The first containeth general Rules, the second special Rules. VVe come first to the special Rules; that is, First, to a threefold, and then to a fourfold Division: And in the third place we come to speak of Theologie; which Sciences thou shalt attain to, by the Operation of these Orations, if thou pronounce them as it is written: Therefore there are certain Notes of the Notory Art, which are manifest to us; the Vertue whereof Humane Reason cannot comprehend. The first Note hath his signification taken from the Hebrew; which though the expression thereof be comprehended in a very few

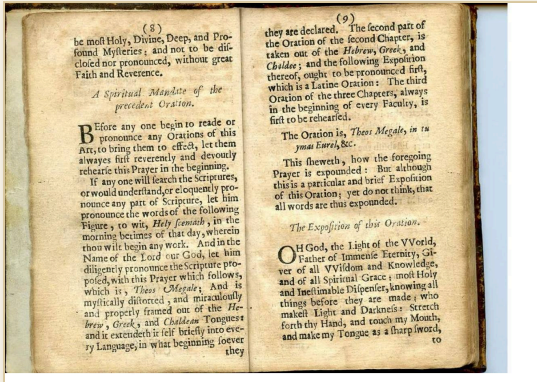
(7)

few words; nevertheless, in the expression of the Mystery, they do not lose their Vertue: That may be called their Vertue, which doth happen and proceed from their pronounciation, which ought to be greatly admired at.

The first Precept.

HEly Scemath, Amazaz, Hemel; Sathusteon, bheli Tamazam, &c. which Solomon entituled, His first Revelation; and that to be without any Interpretation: It being a Science of so Transcendent a purity, that it hath its Original out of the depth and profundity of the Chaldee, Hebrew, and Grecian Languages; and therefore cannot possible by any means be explicated fully in the poor Thread-bare Scheme of our Language. And of what nature the Efficacy of the aforesaid words are, Solomon himself doth describe in his Eleventh Book, Helisoe, of the Mighty Glory of the Creator: But the Friend and Successor of Solomon, that is, Apollonius, with some few others, to whom that Science hath been manifested, have explained the same, and defined it to

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be most Holy, Divine, Deep, and Pro- found Mysteries; and not to be dis- closed nor pronounced, without great Faith and Reverence.

A Spiritual Mandate of the precedent Oration.

BEfore any one begin to reade or pronounce any Orations of this Art, to bring them to effect, let them alwayes first reverently and devoutly rehearse this Prayer in the beginning.

If any one will search the Scriptures, or would understand, or eloquently pronounce any part of Scripture, let him pronounce the words of the following Figure, to wit, *Hely scemath*, in the morning betimes of that day, wherein thou wilt begin any work. And in the Name of the Lord our God, let him diligently pronounce the Scripture proposed, with this Prayer which follows, which is, *Theos Megale*; And is mystically distorted, and miraculously and properly framed out of the *Hebrew*, *Greek*, and *Chaldean* Tongues: and it extendeth it self briefly into every Language, in what beginning soever they

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they are declared. The second part of the Oration of the second Chapter, is taken out of the *Hebrew, Greek, and Chaldee*; and the following Exposition thereof, ought to be pronounced first, which is a Latine Oration: The third Oration of the three Chapters, always in the beginning of every Faculty, is first to be rehearsed.

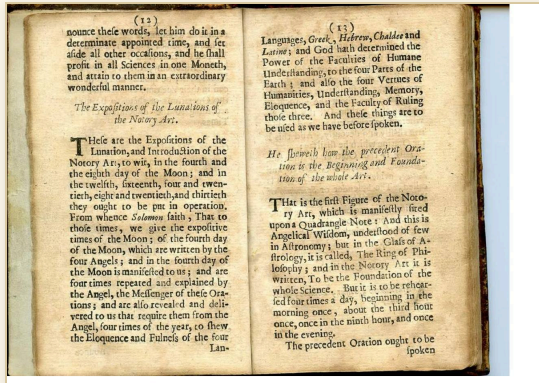
The Oration is, *Theos Megale, in tu ymas Eurel, &c.*

This sheweth, how the foregoing Prayer is expounded: But although this is a particular and brief Exposition of this Oration; yet do not think, that all words are thus expounded.

The Exposition of this Oration.

OH God, the Light of the VWorld, Father of Immense Eternity, Gi- ver of all VWisdom and Knowledge, and of all Spiritual Grace: most Holy and Inestimable Dispenser, knowing all things before they are made; who makest Light and Darkness: Stretch forth thy Hand, and touch my Mouth, and make my Tongue as a sharp sword, to

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nounce these words, let him do it in a determinate appointed time, and set aside all other occasions, and he shall profit in all Sciences in one Moneth, and attain to them in an extraordinary wonderful manner.

The Expositions of the Lunations of the Notory Art.

THEse are the Expositions of the Lunation, and Introduction of the Notory Art, to wit, in the fourth and the eighth day of

the Moon; and in the twelfth, sixteenth, four and twentieth, eight and twentieth, and thirtieth they ought to be put in operation. From whence *Solomon* saith, That to those times, we give the expositive times of the Moon; of the fourth day of the Moon, which are written by the four Angels; and in the fourth day of the Moon is manifested to us; and are four times repeated and explained by the Angel, the Messenger of these Orations; and are also revealed and delivered to us that require them from the Angel, four times of the year, to shew the Eloquence and Fulness of the four Lan-

(13)

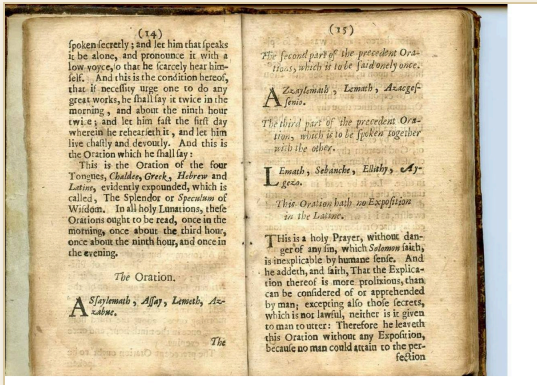
Languages, *Greek, Hebrew, Chaldee and Latine*; and God hath determined the Power of the Faculties of Humane Understanding, to the four Parts of the Earth; and also the four Vertues of Humanities, Understanding, Memory, Eloquence, and the Faculty of Ruling those three. And these things are to be used as we have before spoken.

He sheweth how the precedent Oration is the Beginning and Foundation of the whole Art.

THat is the first Figure of the Notory Art, which is manifestly sited upon a Quadrangle Note: And this is Angelical Wisdom, understood of few in Astronomy; but in the Glass of Astrology, it is called, The Ring of Philosophy; and in the Notory Art it is written, To be the Foundation of the whole Science. But it is to be rehearsed four times a day, beginning in the morning once, about the third hour once, once in the ninth hour, and once in the evening.

The precedent Oration ought to be spoken

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spoken secretly ; and let him that speaks it be alone, and pronounce it with a low voyce, so that he scarcely hear himself. And this is the condition hereof, that if necessity urge one to do any great works, he shall say it twice in the morning, and about the ninth hour twice ; and let him fast the first day wherein he rehearseth it, and let him live chastly and devoutly. And this is the Oration which he shall say :

This is the Oration of the four Tongues, *Chaldee, Greek, Hebrew*, and *Latine*,

evidently expounded, which is called, The Splendor or *Speculum* of Wisdom. In all holy Lunations, these Orations ought to be read, once in the morning, once about the third hour, once about the ninth hour, and once in the evening.

The Oration.

ASsaylemath, Assay, Lemeth, Az-zabue.

The

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The second part of the precedent Orations, which is to be said onely once.

AZzaylemath, Lemeth, Azacgessenio.

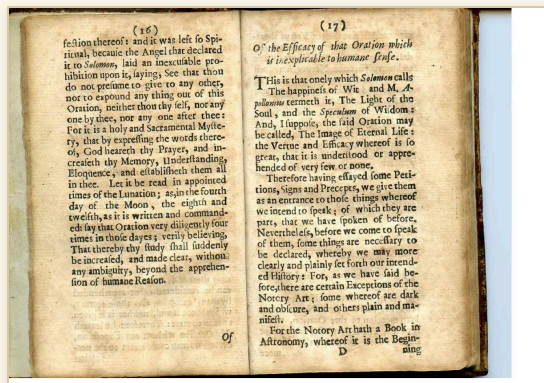
The third part of the precedent Oration, which is to be spoken together with the other.

LEmath, Sebanche, Ellithy, Aygezo.

This Oration hath no Exposition in the Latine.

THIS is a holy Prayer, without danger of any sin, which *Solomon* saith, is inexplicable by humane sense. And he addeth, and saith, That the Explication thereof is more prolixious, than can be considered of or apprehended by man ; excepting also those secrets, which is not lawful, neither is it given to man to utter : Therefore he leaveth this Oration without any Exposition, because no man could attain to the perfection

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fession thereof: and it was left so Spiritual, because the Angel that declared it to *Solomon*, laid an inexcusable prohibition upon it, saying, See that thou do not presume to give to any other, neither thou thy self, nor any one by thee, nor any one after thee: For it is a holy and Sacramental Mystery, that by expressing the words thereof, God heareth thy Prayer, and increaseth thy Memory, Understanding, Eloquence, and establisheth them all in thee. Let it be read in appointed times of the Luration; again the fourth day of the Moon, the eighth and twelfth, as it is written and commanded: say that Oration very diligently four times in those dayes; verily believing, That thereby thy study shall suddenly be increased, and made clear, without any ambiguity, beyond the apprehension of humane Reason.

Of

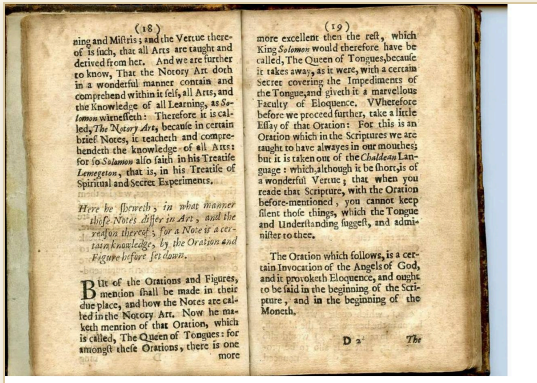
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Of the Efficacy of that Oration which is inexplicable to humane sense.

THis is that onely which *Solomon* calls The happiness of Wit and *M. Apollonius* termeth it, The Light of the Soul, and the *Speculum* of Wisdom: And, I suppose, the said Oration may be called, The Image of Eternal Life: the Vertue and Efficacy whereof is so great, that it is understood or apprehended of very few, or none.

Therefore having essayed some Petitions, Signs and Precepts, we give them as an entrance to those things whereof we intend to speak; of which they are part, that we have spoken of before. Nevertheless, before we come to speak of them, some things are necessary to be declared, whereby we may more clearly and plainly set forth our intended History: For, as we have said before, there are certain Exceptions of the Notory Art; some whereof are dark and obscure, and others plain and manifest.

For the Notory Art hath a Book in Astronomy, whereof it is the Beginning



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(18)

ning and Miftris; and the Vertue there- of is ſuch, that all Arts are taught and derived from her. And we are further to know, That the Notory Art doth in a wonderful manner contain and comprehend within it ſelf, all Arts, and the Knowledge of all Learning, as *Solomon* witneſſeth: Therefore it is called, *The Notory Art*, becauſe in certain brief Notes, it teacheth and comprehendeth the knowledge of all Arts: for ſo *Solomon* alſo ſaith in his Treatiſe *Lemegeton*, that is, in his Treatiſe of

Spiritual and Secret Experiments.

Here he sheweth, in what manner those Notes differ in Art, and the reason thereof; for a Note is a certain knowledge, by the Oration and Figure before set down.

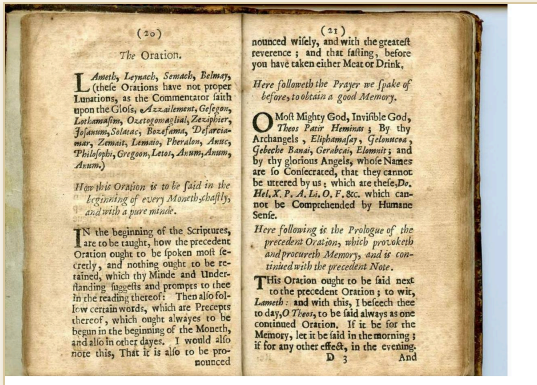
BUt of the Orations and Figures, mention fhall be made in their due place, and how the Notes are cal- led in the Notory Art. Now he ma- keth mention of that Oration, which is called, The Queen of Tongues: for amongft thefe Orations, there is one more

(19)

more excellent then the rest, which King *Solomon* would therefore have be called, The Queen of Tongues, because it takes away, as it were, with a certain Secret covering the Impediments of the Tongue, and giveth it a marvellous Faculty of Eloquence. VVherefore before we proceed further, take a little Essay of that Oration: For this is an Oration which in the Scriptures we are taught to have alwayes in our mouthes; but it is taken out of the *Chaldean* Language: which, although it be short, is of a wonderful Vertue; that when you reade that Scripture, with the Oration before-mentioned, you cannot keep silent those things, which the Tongue and Understanding suggest, and admire to thee.

The Oration which follows, is a cer- tain Invocation of the Angels of God, and it provoketh Eloquence, and ought to be said in the beginning of the Scri- pture, and in the beginning of the Moneth.

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The Oration.

LAmeth, Leynach, Semach, Belmay, (these Orations have not proper Lunations, as the Commentator saith upon the Gloss, *Azzailment, Gesegon, Lothamasim, Ozetogomaglial, Zeziphier, Fosamm, Solarac, Boxefama, Defarcia- mar, Zemait, Lemaïos, Pheralon, Anuc, Philosophi, Gregoon, Letos, Anum, Anum, Anum.*)

How this Oration is to be said in the beginning of every Moneth, chastly, and with a pure minde.

IN the beginning of the Scriptures, are to be taught, how the precedent Oration ought to be spoken most secretly, and nothing ought to be retained, which thy Minde and Understanding suggests and prompts to thee in the reading thereof: Then also follow certain words, which are Precepts thereof, which ought alwayes to be begun in the beginning of the Moneth, and also in other dayes. I would also note this, That it is also to be pronounced

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nounced wisely, and with the greatest reverence ; and that fasting, before you have taken either Meat or Drink,

Here followeth the Prayer we spake of before, to obtain a good Memory.

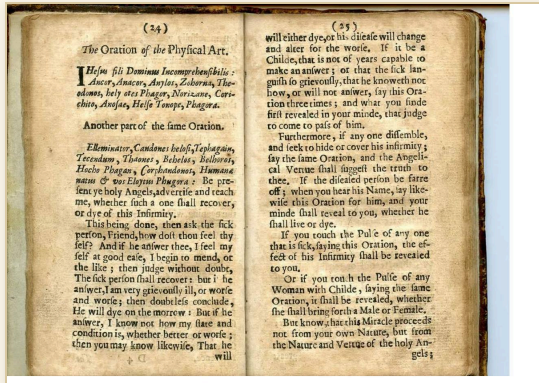
O Most Mighty God, Invisible God, *Theos Patir Heminas* ; By thy Archangels , *Eliphamasay, Gelonucoa, Gebeche Banai, Gerabcai, Elomnit* ; and by thy glorious Angels, whose Names are so Consecrated, that they cannot be uttered by us; which are these, *Do, Hel. X. P. A. Li. O. F.* &c. which can- not be Comprehended by Humane Sense.

Here following is the Prologue of the precedent Oration, which provoketh and procureth Memory, and is continued with the precedent Note.

THIS Oration ought to be said next to the precedent Oration ; to wit, *Lameth* : and with this, I beseech thee to day, O *Theos*, to be said always as one continued Oration. If it be for the Memory, let it be said in the morning ; if for any other effect, in the evening.

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The Oration of the Physical Art.

Ihesus fili Dominus Incomprehensibilis : Ancor, Anacor, Anylos, Zohorna, The- odonos, hely otes Phagor, Norizane, Cori- chito, Anosae, Helse Tonose, Phagora.

Another part of the same Oration.

Elleminator, Candones helos, Tephagain, Tecendum, Thaones, Beheles, Belhoros, Hocho Phagan, Corphandonos,

Humane natus & vos Eloytus Phugora : Be pre- sent ye holy Angels, advertise and teach me, whether such a one shall recover, or dye of this Infirmity.

This being done, then ask the sick person, Friend, how dost thou feel thy self? And if he answer thee, I feel my self at good ease, I begin to mend, or the like ; then judge without doubt, The sick person shall recover: but if he answer, I am very grievously ill, or worse and worse; then doubtless conclude, He will dye on the morrow : But if he answer, I know not how my state and condition is, whether better or worse ; then you may know likewise, That he will

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will either dye, or his disease will change and alter for the worse. If it be a Childe, that is not of years capable to make an answer ; or that the sick lan- guish so grievously, that he knoweth not how, or will not answer, say this Ora- tion three times ; and what you finde first revealed in your minde, that judge to come to pass of him.

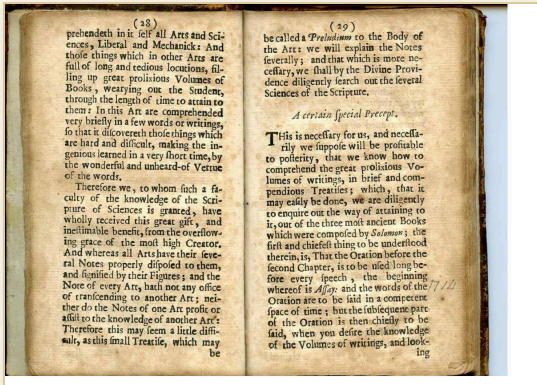
Furthermore, if any one dissemble, and seek to hide or cover his infirmity ; say the same Oration, and the Angeli- cal Vertue shall suggest the truth to thee. If the diseased person be farre off ; when you hear his Name, say like- wise this Oration for him, and your minde shall reveal to you, whether he shall live or dye.

If you touch the Pulse of any one that is sick, saying this Oration, the ef- fect of his Infirmity shall be revealed to you.

Or if you touch the Pulse of any Woman with Childe, saying the same Oration, it shall be revealed, whether she shall bring forth a Male or Female.

But know, that this Miracle proceeds not from your own Nature, but from the Nature and Vertue of the holy An- gels ;

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prehendeth in it self all Arts and Sci- ences, Liberal and Mechanick: And those things which in other Arts are full of long and tedious locutions, filling up great prolixious Volumes of Books, wearying out the Student, through the length of time to attain to them: In this Art are comprehended very briefly in a few words or writings, so that it discovereth those things which are hard and difficult, making the ingenious learned in a very short time, by the

wonderful and unheard-of Vertue of the words.

Therefore we, to whom such a faculty of the knowledge of the Scripture of Sciences is granted, have wholly received this great gift, and inestimable benefit, from the overflowing grace of the most high Creator. And whereas all Arts have their several Notes properly disposed to them, and signified by their Figures ; and the Note of every Art, hath not any office of transcending to another Art ; neither do the Notes of one Art profit or assist to the knowledge of another Art: Therefore this may seem a little difficult, as this small Treatise, which may be

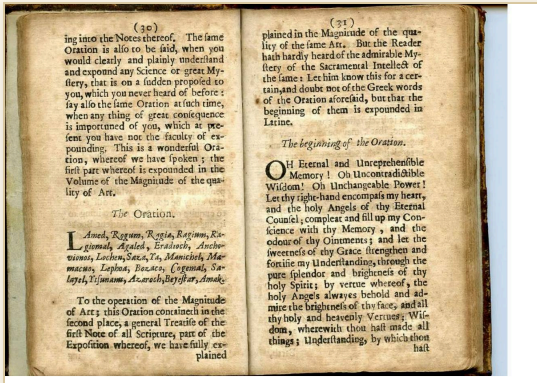
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be called a Preludium to the Body of the Art: we will explain the Notes severally; and that which is more necessary, we shall by the Divine Providence diligently search out the several Sciences of the Scripture.

A certain special Precept.

This is necessary for us, and necessarily we suppose will be profitable to posterity, that we know how to comprehend the great prolixious Volumes of writings, in brief and compendious Treatises ; which, that it may easily be done, we are diligently to enquire out the way of attaining to it, out of the three most ancient Books which were composed by *Solomon*; the first and chiefest thing to be understood therein, is, That the Oration before the second Chapter, is to be used long before every speech, the beginning whereof is *Assay*: and the words of the Oration are to be said in a competent space of time ; but the subsequent part of the Oration is then chiefly to be said, when you desire the knowledge of the Volumes of writings, and looking

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ing into the Notes thereof. The same Oration is also to be said, when you would clearly and plainly understand and expound any Science or great Mystery, that is on a sudden proposed to you, which you never heard of before; say also the same Oration at such time, when any thing of great consequence is importuned of you, which at present you have not the faculty of expounding. This is a wonderful Oration, whereof we have spoken; the first part whereof is expounded in the Volume of the Magnitude of the quality of Art.

expounded in the Volume of the Magnitude of the quality of Art.

The Oration.

LAméd, Rogum, Ragia, Ragium, Ragiomal, Agaied, Eradioch, Anchovionos, Lochen, Saza, Ya, Manichel, Mamacuo, Lephao, Bozaco, Cogemal, Sallayel, Ytsunanu, Azaroch, Beyestar, Amak.

To the operation of the Magnitude of Art; this Oration containeth in the second place, a general Treatise of the first Note of all Scripture; part of the Exposition whereof, we have fully explained

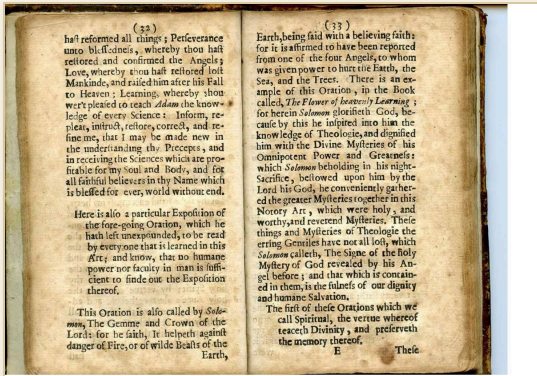
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plained in the Magnitude of the quality of the same Art. But the Reader hath hardly heard of the admirable Mystery of the Sacramental Intellect of the same: Let him know this for a certain, and doubt not of the Greek words of the Oration aforesaid, but that the beginning of them is expounded in Latine.

The beginning of the Oration.

OH Eternal and Unreprehensible Memory! Oh Uncontradictible Wisdom! Oh Unchangeable Power! Let thy right-hand encompass my heart, and the holy Angels of thy Eternal Counsel; compleat and fill up my Conscience with thy Memory, and the odour of thy Ointments; and let the sweetness of thy Grace strengthen and fortifie my Understanding, through the pure splendor and brightness of thy holy Spirit; by vertue whereof, the holy Angels alwayes behold and admire the brightness of thy face, and all thy holy and heavenly Vertues; Wisdom, wherewith thou hast made all things: Understanding, by which thou hast

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hast reformed all things; Perseverance unto blessedness, whereby thou hast restored and confirmed the Angels; Love, whereby thou hast restored lost Mankind, and raised him after his Fall to Heaven; Learning, whereby thou wert pleased to teach Adam the knowledge of every Science: Inform, repleat, instruct, restore, correct, and refine me, that I may be made new in the understanding thy Precepts, and in receiving the Sciences which are profitable for my Soul and Body, and for all faithful believers in thy Name which is blessed for ever, world without end.

Here is also a particular Exposition of the foregoing Oration, which he hath left unexpounded, to be read by every one that is learned in this Art; and know, that no humane power nor faculty in man is sufficient to finde out the Exposition thereof.

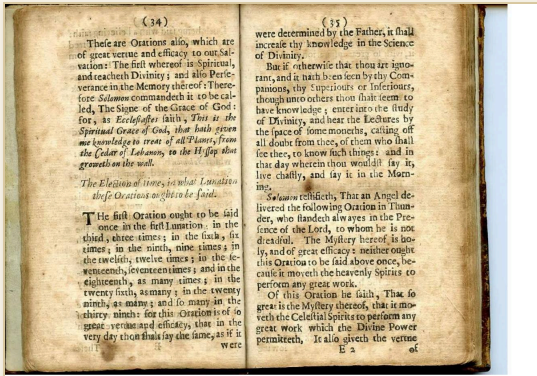
This Oration is also called by Solomon, The Gemme and Crown of the Lord: for he saith, It helpeth against danger of Fire, or of wilde Beasts of the Earth,

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Earth, being said with a believing faith: for it is affirmed to have been reported from one of the four Angels, to whom was given power to hurt the Earth, the Sea, and the Trees. There is an example of this Oration, in the Book called, The Flower of heavenly Learning; for herein Solomon glorifieth God, because by this he inspired into him the knowledge of Theologie, and dignified him with the Divine Mysteries of his Omnipotent Power and Greatness: which Solomon beholding in his night-Sacrifice, bestowed upon him by the Lord his God, he conveniently gathered the greater Mysteries together in this Notory Art, which were holy, and worthy, and reverend Mysteries. These things and Mysteries of Theologie the erring Gentiles have not all lost, which Solomon calleth, The Signe of the holy Mystery of God revealed by his Angel before; and that which is contained in them, is the fulness of our dignity and humane Salvation. The first of these Orations which we call Spiritual, the vertue whereof teacheth Divinity, and preserveth the memory thereof.

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These are Orations also, which are of great vertue and efficacy to our Sal- vation: The first whereof is Spiritual, and teacheth Divinity; and also Perse- verance in the Memory thereof: There- fore Solomon commandeth it to be cal- led, The Signe of the Grace of God: for, as Ecclesiastes saith, This is the Spiritual Grace of God, that hath given me knowledge to treat of all Plants, from the Cedar of Lebanon, to the Hyssop that groweth on the wall.

The Election of time, in what Lunations these Orations ought to be said.

THE first Oration ought to be said once in the first Lunation, in the third, three times; in the sixth, six times; in the ninth, nine times; in the twelfth, twelve times; in the se- venteenth, seventeen times; and in the eighteenth, as many times; in the twenty sixth, as many; in the twenty ninth, as many; and so

many in the thirty ninth: for this Oration is of so great vertue and efficacy, that in the very day thou shalt say the same, as if it were

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were determined by the Father, it shall increase thy knowledge in the Science of Divinity.

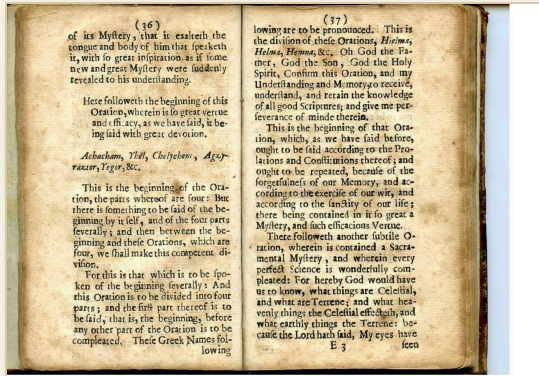
But if otherwise that thou art igno- rant, and it hath been seen by thy Com- panions, thy Superiours or Inferiours, though unto others thou shalt seem to have knowledge; enter into the study of Divinity, and hear the Lectures by the space of some moneths, casting off all doubt from thee, of them who shall see thee, to know such things: and in that day wherein thou wouldst say it, live chastly, and say it in the Morn- ing.

Solomon testifieth, That an Angel de- livered the following Oration in Thun- der, who standeth always in the Pre- sence of the Lord, to whom he is not dreadful. The Mystery hereof is ho- ly, and of great efficacy: neither ought this Oration to be said above once, be- cause it moveth the heavenly Spirits to perform any great work.

Of this Oration he saith, That so great is the Mystery thereof, that it mo- veth the Celestial Spirits to perform any great work which the Divine Power permitteth. It also giveth the vertue

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of its Mystery, that it exalteth the tongue and body of him that speaketh it, with so great inspiration, as if some new and great Mystery were suddenly revealed to his understanding.

Here followeth the beginning of this Oration, wherein is so great vertue and effi-acy, as we have said, it be- ing said with great devotion.

Achacham, Thel, Chelychem, Agzy- raxtor, Yegor, &c.

This is the beginning of the Ora- tion, the parts whereof are four: But there is something to be said of the be- ginning by it self, and of the four parts severally; and then between the be- ginning and these Orations, which are four, we shall make this competent di- vision. For this is that which is to be spo- ken of the beginning severally: And this Oration is to be divided into four parts; and the first part thereof is to be said, that is, the beginning, before any other part of the Oration is

to be compleated. These Greek Names fol- lowing

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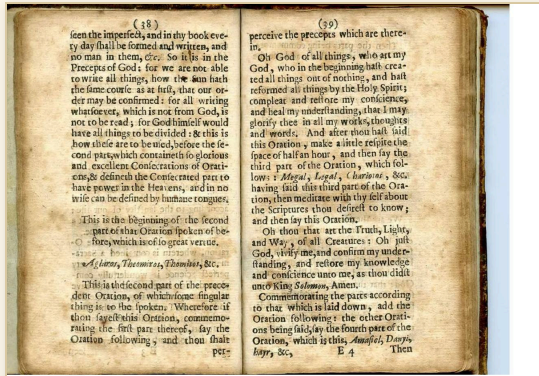
lowing are to be pronounced: This is the division of these Orations, Hielma, Helma, Hemna, &c. Oh God the Fa- ther, God the Son, God the Holy Spirit, Confirm this Oration, and my Understanding and Memory, to receive, understand, and retain the knowledge of all good Scriptures; and give me per- severance of minde therein.

This is the beginning of that Ora- tion, which, as we have said before, ought to be said according to the Pro- lations and Constitutions thereof; and ought to be repeated, because of the forgetfulness of our Memory; and ac- cording to the exercise of our wit, and according to the sanctity of our life; there being contained in it so great a Mystery, and such efficacious Vertue.

There followeth another subtile O- ration, wherein is contained a Sacra- mental Mystery, and wherein every perfect Science is wonderfully com- pleated: For hereby God would have us to know, what things are Celestial, and what are Terrene; and what hea- venly things the Celestial effecteth, and what earthly things the Terrene: be- cause the Lord hath said, My eyes have

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seen the imperfect, and in thy book every day shall be formed and written, and no man in them, &c. So it is in the Precepts of God : for we are not able to write all things, how the Sun hath the same course as at first, that our order may be confirmed : for all writing whatsoever, which is not from God, is not to be read ; for God himself would have all things to be divided : & this is how these are to be used, before the second part, which containeth so glorious and excellent Consecrations of Orations, & defineth the Consecrated part to have power in the Heavens, and in no wise can be defined by humane tongues.

This is the beginning of the second part of that Oration spoken of before, which is of so great vertue.

Aglaros, Theomiros, Thomitos, &c.

This is the second part of the precedent Oration, of which

some singular thing is to be spoken. Wherefore if thou sayest this Oration, commemorating the first part thereof, say the Oration following ; and thou shalt

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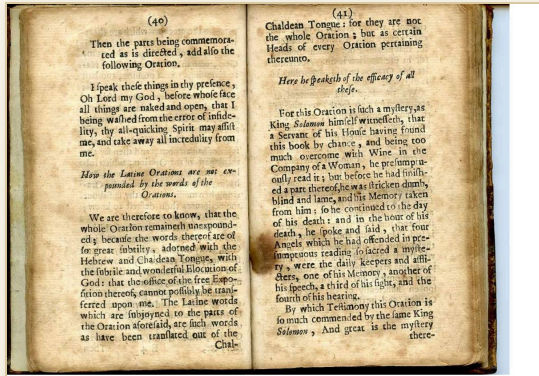
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perceive the precepts which are therein. Oh God of all things, who art my God, who in the beginning hast created all things out of nothing, and hast reformed all things by the Holy Spirit; compleat and restore my conscience, and heal my understanding, that I may glorify thee in all my works, thoughts and words. And after thou hast said this Oration, make a little respite the space of half an hour, and then say the third part of the Oration, which follows : Megal, Legal, Chariotos, &c. having said this third part of the Oration, then meditate with thy self about the Scriptures thou desirest to know ; and then say this Oration.

Oh thou that art the Truth, Light, and Way, of all Creatures : Oh just God, vivify me, and confirm my understanding, and restore my knowledge and conscience unto me, as thou didst unto King Solomon, Amen. Commemorating the parts according to that which is laid down, add the Oration following : the other Orations being said, say the fourth part of the Oration, which is this, Amasiel, Danyihayr, &c,

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Then the parts being commemora- ted as is directed, add also the following Oration.

I speak these things in thy presence, Oh Lord my God, before whose face all things are naked and open, that I being washed from the error of infide- lity, thy all-quicking Spirit may assist me, and take away all incredulity from me.

How the Latine Orations are not ex- pounded by the words of the Orations.

We are therefore to know, that the whole Oration remaineth unexpound- ed; because the words thereof are of so great subtilty, adorned with the Hebrew and Chaldean Tongue, with the subtile and wonderful Elocution of God: that the office of the free Expo- sition thereof, cannot possibly be trans- ferred upon me. The Latine words which are subjoynd to the parts of the Oration aforesaid, are such words as have

been translated out of the Chal-

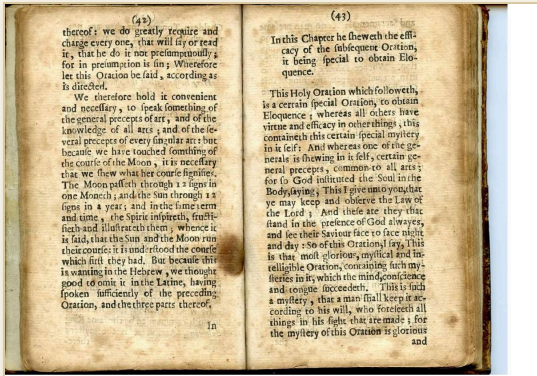
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Chaldean Tongue: for they are not the whole Oration ; but as certain Heads of every Oration pertaining thereunto.

Here he speaketh of the efficacy of all these.

For this Oration is such a mystery,as King Solomon himself witnesseth, that a Servant of his House having found this book by chance , and being too much overcome with Wine in the Company of a Woman, he presumptuously read it ; but before he had finish- ed a part thereof,he was stricken dumb, blind and lame, and his Memory taken from him ; so he continued to the day of his death : and in the hour of his death, he spoke and said , that four Angels which he had offended in pre- sumptuous reading so sacred a myste- ry , were the daily keepers and affli- cters, one of his Memory , another of his speech, a third of his sight, and the fourth of his hearing. By which Testimony this Oration is so much commended by the same King Solomon , And great is the mystery there-

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thereof: we do greatly require and charge every one, that will say or read it , that he do it not presumptuously; for in presumption is sin ; Wherefore let this Oration be said , according as is directed.

We therefore hold it convenient and necessary , to speak something of the general precepts of art , and of the knowledge of all arts ; and of the several precepts of every singular art : but because we have touched something of the course of the Moon , it is necessary that we shew what her course signifies. The Moon passeth through 12 signs in one Moneth ; and the Sun through 12 signs in a year ; and in the same term and time,, the Spirit inspireth, fructifieth and illustrateth them ; whence it is said, that the Sun and the Moon run their course: it is understood the course which first they had. But because this is wanting in the Hebrew , we

thought good to omit it in the Latine, having spoken sufficiently of the preceding Oration, and the three parts thereof.

In

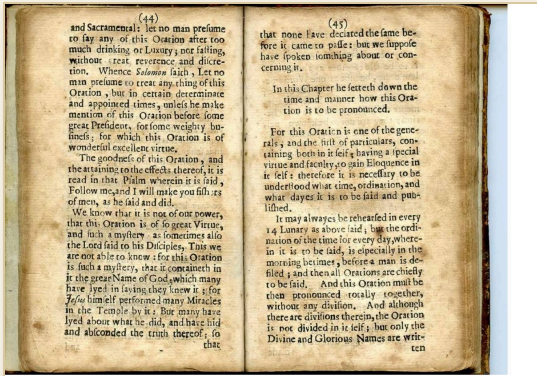
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In this Chapter he sheweth the efficacy of the subsequent Oration, it being special to obtain Eloquence.

This Holy Oration which followeth, is a certain special Oration, to obtain Eloquence ; whereas all others have virtue and efficacy in other things ; this containeth this certain special mystery in it self: And whereas one of the generals is shewing in it self, certain general precepts , common-to all arts ; for so God instituted the Soul in the Body,saying, This I give unto you,that ye may keep and observe the Law of the Lord : And these are they that stand in the presence of God alwayes, and see their Saviour face to face night and day : So of this Oration,I say, This is that most glorious, mystical and intelligible Oration, containing such mysteries in it, which the mind,conscience and tongue succeedeth. This is such a mystery , that a man shall keep it according to his will, who foreseeth all things in his sight that are made ; for the mystery of this Oration is glorious

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and Sacramental : let no man presume to say any of this Oration after too much drinking or Luxury ; nor fasting, without great reverence and discretion. Whence Solomon saith , Let no man presume to treat any thing of this Oration , but in certain determinate and appointed times , unless he make mention of this Oration before some great President, for some weighty business ; for which this Oration is of wonderful excellent virtue. The goodness of this Oration , and the attaining to the effects thereof, it is read in that Psalm wherein it is said , Follow me, and I will make you fishers of men, as he said and did. We know that it is not of our power, that this Oration is of so great Virtue, and such a mystery : as sometimes also the Lord said to his Disciples, This we are not able to know : for this Oration is such a mystery, that it containeth in it the great Name of God, which many have lyed in saying they knew it ; for Jesus himself performed many

Miracles in the Temple by it : But many have lyed about what he did, and have hid and absconded the truth thereof; so

that

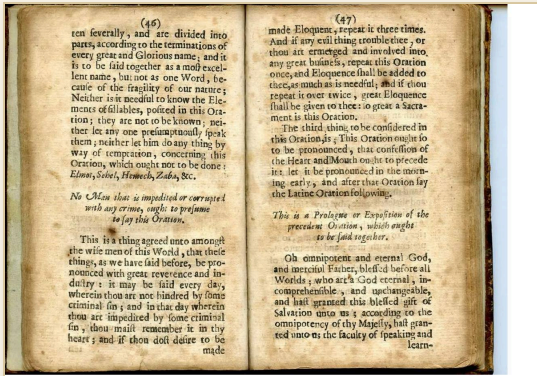
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that none have declared the same before it came to passe: but we suppose have spoken something about or concerning it.

In this Chapter he setteth down the time and manner how this Oration is to be pronounced.

For this Oration is one of the generals ; and the first of particulars, containing both in it self ; having a special virtue and faculty, to gain Eloquence in it self : therefore it is necessary to be understood what time, ordination, and what dayes it is to be said and published. It may alwayes be rehearsed in every 14 Lunary as above said ; but the ordination of the time for every day, wherein it is to be said, is especially in the morning betimes , before a man is defiled ; and then all Orations are chiefly to be said. And this Oration must be then pronounced totally together, without any division. And although there are divisions therein, the Oration is not divided in it self ; but only the Divine and Glorious Names are written

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ten severally, and are divided into parts, according to the terminations of every great and Glorious name; and it is to be said together as a most excellent name, but not as one Word, because of the fragility of our nature; Neither is it needful to know the Elements of syllables, posited in this Oration; they are not to be known; neither let any one presumptuously speak them; neither let him do any thing by way of temptation, concerning this Oration, which ought not to be done : Eliot, Sehel, Hemech, Zaba, &c.

No Man that is impeded or corrupted with any crime, ought to presume to say this Oration.

This is a thing agreed unto amongst the wise men of this World, that these things, as we have said before, be pronounced with great reverence and industry : it may be said every day, wherein thou art not hindred by some criminal sin ;

and in that day wherein thou art impeded by some criminal sin, thou maist remember it in thy heart ; and if thou dost desire to be made

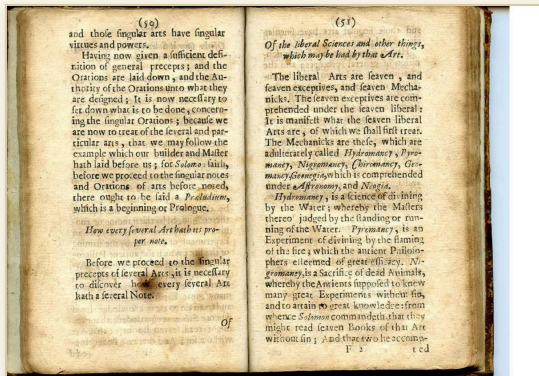
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made Eloquent, repeat it three times. And if any evill thing trouble thee, or thou art emerged and involved into any great business, repeat this Oration once, and Eloquence shall be added to thee, as much as is needful; and if thou repeat it over twice, great Eloquence shall be given to thee; so great a Sacrament is this Oration. The third thing to be considered in this Oration, is, This Oration ought so to be pronounced, that confession of the Heart and Mouth ought to precede it : let it be pronounced in the morning early, and after that Oration say the Latine Oration following.

This is a Prologue or Exposition of the precedent Oration , which ought to be said together.

Oh omnipotent and eternal God, and merciful Father, blessed before all Worlds ; who art a God eternal, incomprehensible ; and unchangeable, and hast granted this blessed gift of Salvation unto us ; according to the omnipotency of thy Majesty, hast granted unto us the faculty of speaking, and learn-

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and those singular arts have singular virtues and powers. Having now given a sufficient definition of general precepts ; and the Orations are laid down , and the Authority of the Orations unto what they are designed ; It is now necessary to set down what is to be done , concerning the singular Orations ; because we are now to treat of the several and particular arts , that we may follow the example which our builder and Master hath laid before us ; for Solomon saith, before we proceed to the singular notes and Orations of arts before noted, there ought to be said a Preludium, which is a beginning or Prologue.

How every several Art hath its proper note.

Before we proceed to the singular precepts of several Arts , it is necessary to discover how every several Art hath a several Note.

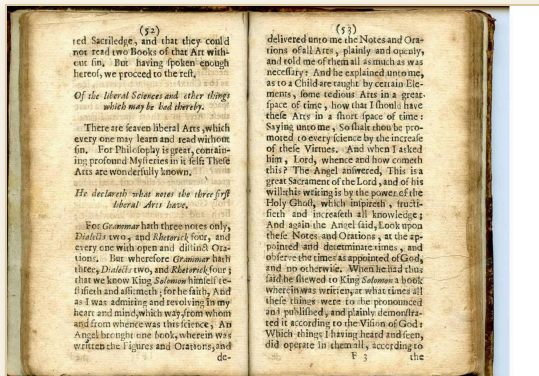
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Of the liberal Sciences, and other things, which may be had by that Art.

The liberal Arts are seven , and seven exceptives, and seven Mechanicks. The seven exceptives are comprehended under the seven liberal : It is manifest what the seven liberal Arts are , of which we shall first treat. The Mechanicks are these, which are adulterately called Hydromancy , Pyromancy, Nigromancy, Chiromancy, Geomancy, Geomagia, which is comprehended under Astronomy, and Notory. Hydromancy, is a science of divining by the Water ; whereby the Masters thereof judged by the standing or running of the Water. Pyromancy, is an Experiment of divining by the flaming of the fire ; which the antient Philosophers esteemed of great efficacy. Nigromancy, is a Sacrifice of dead Animals, whereby the Antients supposed to know many great Experiments without sin, and to attain to great knowledge: from whence Solomon commandeth that they might read seven Books of that Art without sin ; And that two he accom-
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ted Sacriledge,, and that they could not read two Books of that Art without sin, But having spoken enough hereof, we proceed to the rest.

Of the liberal Sciences and other things which may be had thereby.

There are seaven liberal Arts ,which every one may learn and read without sin. For Philosophy is great, containing profound Mysteries in it self: These Arts are wonderfully known.

He declareth what notes the three first liberal Arts have.

For Grammar hath three notes only, Dialects two , and Rhetorick four, and every one with open and distinct Orations. But wherefore Grammar hath three, Dialects two, and Rhetorick four ; that we know King Solomon himself testified and affirmeth ; for he saith, And as I was admiring and

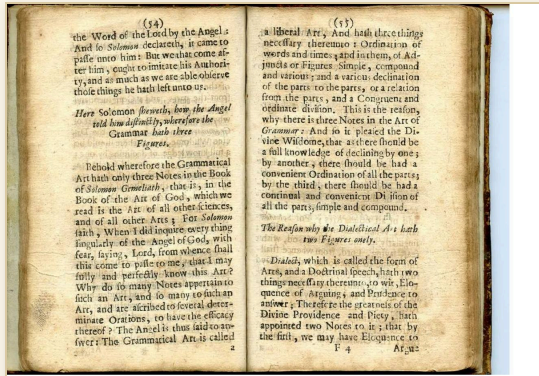
revolving in my heart and mind,which way,from whom and from whence was this science, An Angel brought one book, wherein was written the Figures and Orations, and

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delivered unto me the Notes and Orations of all Arts , plainly and openly, and told me of them all as much as was necessary : And he explained unto me, as to a Child are taught by certain Elements , some tedious Arts in a great space of time , how that I should have these Arts in a short space of time : Saying unto me , So shalt thou be promoted to every science by the increase of these Virtues. And when I asked him , Lord, whence and how cometh this? The Angel answered, This is a great Sacrament of the Lord, and of his will: this writing is by the power of the Holy Ghost, which inspireth , fructifieth and increaseth all knowledge ; And again the Angel said, Look upon these Notes and Orations , at the appointed and determinate times , and observe the times as appointed of God, and no otherwise. When he had thus said he shewed to King Solomon a book wherein was written,at what times all these things were to be pronounced and published , and plainly demonstrated it according to the Vision of God : Which things I having heard and seen, did operate in them all, according to the

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the Word of the Lord by the Angel: And so Solomon declareth, it came to passe unto him: But we that come after him, ought to imitate his Authority, and as much as we are able observe those things he hath left unto us.

Here Solomon sheweth, how the Angel told him distinctly, wherefore the Grammar hath three Figures.

Behold wherefore the Grammatical Art hath only three Notes in the Book of Solomon Gemeliath, that is, in the Book of the Art of God, which we read is the Art of all other sciences, and of all other Arts; For Solomon saith, When I did inquire every thing singularly of the Angel of God, with fear, saying, Lord, from whence shall this come to passe to me, that I may fully and perfectly know this Art? Why do so many Notes appertain to such an Art, and so many to such an Art, and are ascribed to several determinate Orations, to have the efficacy

thereof? The Angel is thus said to answer: The Grammatical Art is called

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a liberal Art, And hath three things necessary thereunto: Ordination of words and times, and in them, of Adjuncts or Figures Simple, compound and various; and a various declination of the parts to the parts, or a relation from the parts, and a Congruent and ordinate division. This is the reason, why there is three Notes in the Art of Grammar: And so it pleased the Divine Wisdome, that as there should be a full knowledge of declining by one; by another, there should be had a convenient Ordination of all the parts; by the third, there should be had a continual and convenient Division of all the parts, simple and compound.

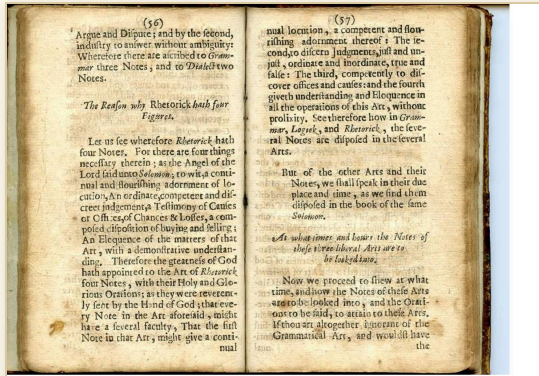
The Reason why the Dialectical Art hath two Figures onely.

Dialect, which is called the form of Arts, and a Doctrinal speech, hath two things necessary thereunto, to wit, Eloquence of Arguing; and Prudence to answer; Therefore the greatness of the Divine Providence and Piety, hath appointed two Notes to it; that by the first, we may have Eloquence to

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(56) Argue and Dispute; and by the second, industry to answer without ambiguity: Wherefore there are ascribed to Grammar three Notes, and to Dialect two Notes.

The Reason why Rhetorick hath four Figures.

Let us see wherefore Rhetorick hath four Notes. For there are four things necessary therein; as the Angel of the Lord said unto Solomon; to wit, a continual and flourishing adornment of locution, An ordinate, competent and discreet judgement, a Testimony of Causes or Offices, of Chances & Losses, a composed disposition of buying and selling; An Eloquence of the matters of that Art, with a demonstrative understanding. Therefore the greatness of God hath appointed to the Art of Rhetorick four Notes, with their Holy and Glorious Orations; as they were reverently sent by the Hand of God; that every Note in the Art aforesaid, might have a several faculty. That the first Note in

that Art, might give a continual

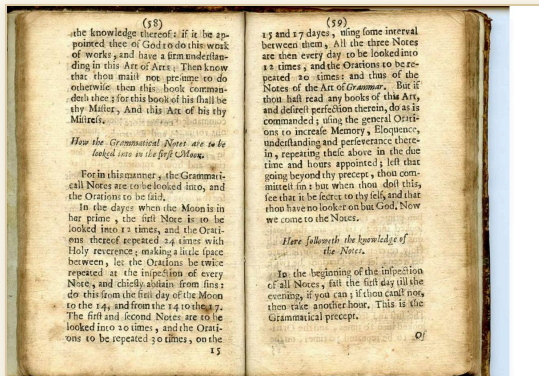
(57) nual locution, a competent and flourishing adornment thereof: The second, to discern Judgements, just and unjust, ordinate and inordinate, true and false: The third, competently to discover offices and causes: and the fourth giveth understanding and Eloquence in all the operations of this Art, without prolixity. See therefore how in Grammar, Logick, and Rhetorick, the several Notes are disposed in the several Arts.

But of the other Arts and their Notes, we shall speak in their due place and time, as we find them disposed in the book of the same Solomon.

At what times and how, the Notes of these three liberal Arts are to be looked into.

Now we proceed to shew at what time, and how the Notes of these Arts are to be looked into, and the Orations to be said, to attain to these Arts. If thou art altogether ignorant of the Grammatical Art, and wouldst have the

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the knowledge thereof: if it be appointed thee of God to do this work of works, and have a firm understanding in this Art of Arts ; Then know that thou maist not presume to do otherwise then this book commandeth thee ; for this book of his shall be thy Master, And this Art of his thy Mistress.

How the Grammatical Notes are to be looked into in the first Moon.

For in this manner, the Grammatical Notes are to be looked into, and the Orations to be said. In the dayes when the Moon is in her prime, the first Note is to be looked into 12 times, and the Orations thereof repeated 24 times with Holy reverence , making a little space between , let the Orations be twice repeated at the inspection of every Note , and chiefly abstain from sins : do this from the first day of the Moon to the 14, and from the 14 to the 17. The first and second Notes

are to be looked into 20 times , and the Orations to be repeated 30 times , on the 15

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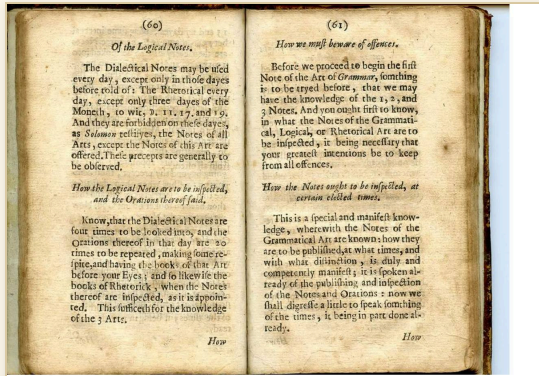
15 and 17 dayes , using some interval between them ; All the three Notes are then every day to be looked into 12 times, and the Orations to be repeated 20 times : and thus of the Notes of the Art of Grammar. But if thou hast read any books of this Art, and desirest perfection therein, do as is commanded ; using the general Orations to increase Memory , Eloquence, understanding and perseverance therein , repeating these above in the due time and hours appointed ; lest that going beyond thy precept , thou comittest sin : but when thou dost this, see that it be secret to thy self, and that thou have no looker on but God. Now we come to the Notes.

Here followeth the knowledge of the Notes.

In the beginning of the inspection of all Notes, fast the first day till the evening, if you can ; If thou canst not, then take another hour. This is the Grammatical precept.

Of

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Of the Logical Notes.

The Dialectical Notes may be used every day , except only in those dayes before told of : The Rhetorical every day, except only three dayes of the Moneth, to wit, D. 11. 17. and 19. And they are forbidden on these dayes, as Solomon testifies, the Notes of all Arts, except the Notes of this Art are offered. These precepts are generally to be observed.

How the Logical Notes are to be inspected, and the Orations thereof said.

Know, that the Dialectical Notes are four times to be looked into, and the Orations thereof in that day are 20 times to be repeated, making some re- spite, and having the books of that Art before your Eyes ; and so likewise the books of Rhetorick , when the Notes thereof are inspected, as it is appoin- ted. This sufficeth for the knowledge of the 3 Arts.

How

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How we must beware of offences.

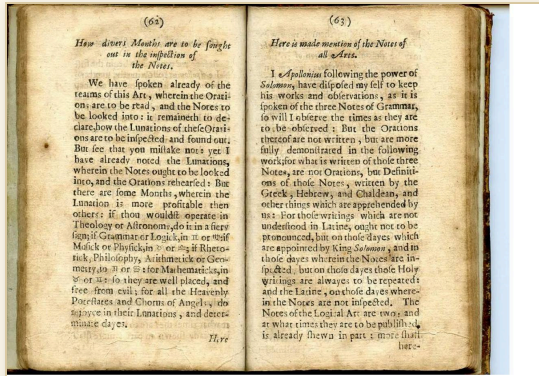
Before we proceed to begin the first Note of the Art of Grammar, something is to be tryed before , that we may have the knowledge of the 1, 2, and 3 Notes. And you ought first to know, in what the Notes of the Grammatical, Logical, or Rhetorical Art are to be inspected, it being necessary that your greatest intentions be to keep from all offences.

How the Notes ought to be inspected, at certain elected times.

This is a special and manifest know- ledge , wherewith the Notes of the Grammatical Art are known : how they are to be published, at what times, and with what distinction, is duly and competently manifest ; it is spoken already of the publishing and inspection of the Notes and Orations : now we shall digresse a little to speak something of the times , it being in part done already.

How

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How divers Months are to be sought out in the inspection of the Notes.

We have spoken already of the terms of this Art, wherein the Orati- ons are to be read, and the Notes to be looked into: it remaineth to de- clare,how the Lunations of these Orati- ons are to be inspected and found out. But see that you mistake not: yet I have already noted the Lunations, wherein the Notes ought to be looked into, and the Orations rehearsed: But there are some Months ,wherein the Luration is more profitable then others: if thou wouldst operate in Theology or Astronomy,do it in a fiery sign;if Grammar or Logick,in Π or III ; if Musick or Physick,in ♂ or ♂ ; if Rheto- rick, Philosophy, Arithmetick or Geo- metry,in ♂ or ♂ : for Mathematicks,in ♂ or ♂ : so they are well placed, and free from evil ; for all the Heavenly Potestates and Chorus of

Angels, do rejoyce in their Lunations, and deter- minate dayes.

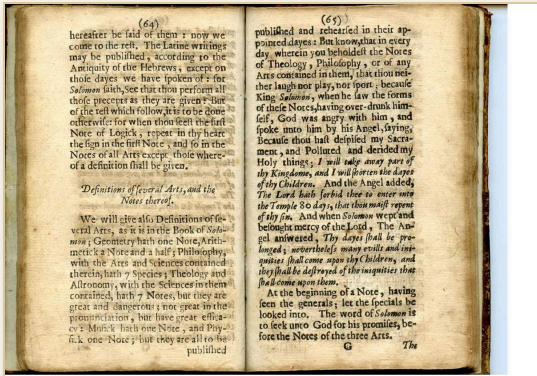
Here

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Here is made mention of the Notes of all Arts.

I Apollonius following the power of Solomon, have disposed my self to keep his works and observations, as it is spoken of the three Notes of Grammar, so will I observe the times as they are to be observed : But the Orations thereof are not written , but are more fully demonstrated in the following work;for what is written of those three Notes, are not Orations, but Definiti- ons of those Notes, written by the Greek , Hebrew, and Chaldean, and other things which are apprehended by us : For these writings which are not understood in Latine, ought not to be pronounced, but on those dayes which are appointed by King Solomon, and in those dayes wherein the Notes are in- spected, but on those dayes those Holy writings are alwayes to be repeated: and the Latine , on those dayes where- in the Notes are not inspected. The Notes of the Logical Art are two; and at what times they are to be published, is already shewn in part : more shall here-

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hereafter be said of them : now we come to the rest. The Latine writings may be published , according to the Antiquity of the Hebrews , except on those dayes we have spoken of : for Solomon saith, See that thou perform all those precepts as they are given : But of the rest which follow, it is to be done otherwise: for when thou seest the first Note of Logick , repeat in thy heart the sign in the first Note , and so in the Notes of all Arts except those where- of a definition shall be given.

Definitions of several Arts, and the Notes thereof.

We will give also Definitions of se- veral Arts, as it is in the Book of Solo- mon ; Geometry hath one Note, Arith- metick a Note and a half ; Philosophy, with the Arts and Sciences contained therein, hath 7 Species ; Theology and Astronomy, with the Sciences in them contained, hath 7 Notes, but they

are great and dangerous ; not great in the pronounciation , but have great effica- cy : Musick hath one Note , and Phy- sick one Note ; but they are all to be published

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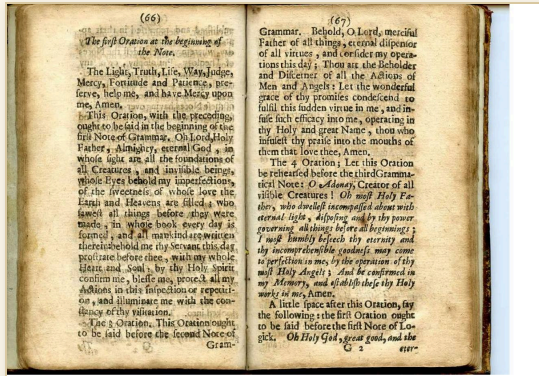
published and rehearsed in their ap- pointed dayes: But know, that in every day wherein you beholdest the Notes of Theology , Philosophy , or of any Arts contained in them, that thou nei- ther laugh nor play, nor sport , because King Solomon , when he saw the forms of these Notes, having over-drunk him- self, God was angry with him , and spoke unto him by his Angel, saying, Because thou hast despised my Sacra- ment , and Polluted and derided my Holy things ; I will take away part of thy Kingdome, and I will shorten the dayes of thy Children. And the Angel added, The Lord hath forbid thee to enter into the Temple 80 dayes, that thou maist repent of thy sin. And when Solomon wept and besought mercy of the Lord , The An- gel answered , Thy dayes shall be pro- longed ; nevertheless many evils and ini- quities shall come upon thy Children, and they shall be destroyed of the iniquities that shall come upon them.

At the beginning of a Note , having seen the generals ; let the specials be looked into. The word of Solomon is to seek unto God for his promises, be- fore the Notes of the three Arts.

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The first Oration at the beginning of the Note.

The Light, Truth, Life, Way, Judge, Mercy, Fortitude and Patience, pre- serve, help me, and have Mercy upon me, Amen.

This Oration, with the preceding, ought to be said in the beginning of the first Note of Grammar. Oh Lord, Holy Father, Almighty, eternal God ; in whose sight are all the foundations of all Creatures, and invisible beings, whose Eyes behold my imperfections, of the sweetness of whose love the Earth and Heavens are filled ; who sawest all things before they were made ; in whose book every day is formed, and all mankind are written therein: behold me thy Servant this day, prostrate before thee, with my whole Heart and Soul : by thy Holy Spirit confirm me, blesse me, protect all my Actions in this inspection or repeti- tion, and illuminate me with the

con- stancy of thy visitation.

The 3 Oration. This Oration ought to be said before the second Note of Gram-

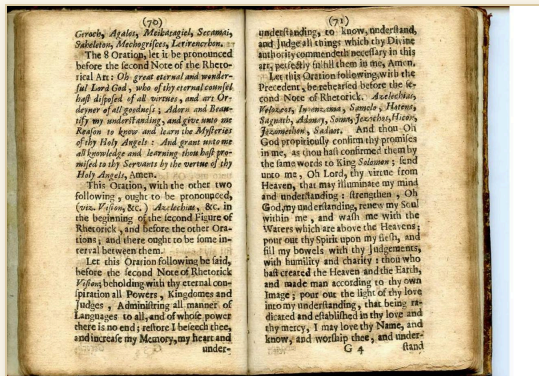
(67)

Grammar. Behold, O Lord, merciful Father of all things, eternal dispenser of all virtues ; and consider my operations this day ; Thou art the Beholder and Discerner of all the Actions of Men and Angels : Let the wonderful grace of thy promises condescend to fulfill this sudden virtue in me, and in- fuse such efficacy into me, Operating in thy Holy and great Name , thou who infusest thy praise into the mouths of them that love thee, Amen.

The 4 Oration; Let this Oration be rehearsed before the third Gramma- rical Note: O Adonay, Creator of all visible Creatures ! Oh most Holy Fa- ther, who dwellest encompassed about with eternal light, disposing and by thy power governing all things before all beginnings ; I most humbly beseech thy eternity and thy incomprehensible goodness may come to perfection in me, by the operation of thy most Holy Angels ; And be confirmed in my Memory, and establish these thy Holy works in me, Amen.

A little space after this Oration, say the following ; the first Oration ought to be said before the first Note of Lo- gick. Oh Holy God, great good, and the eter-

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Gerboch, Agalos, Meibatagiel, Secamai, Sabeleton, Mechogrifces, Lerirenchon.

The 8 Oration, let it be pronounced before the second Note of the Rhetorical Art: Oh great eternal and wonderful Lord God, who of thy eternal counsel, hast disposed of all virtues, and art Orderer of all goodness; Adorn and Beautify my understanding, and give unto me Reason to know and learn the Mysteries of thy Holy Angels: And grant unto me all knowledge and learning thou hast promised to thy Servants by the vertue of thy Holy Angels, Amen.

This Oration, with the other two following, ought to be pronounced, (viz. Visions, &c.) Azelechias, &c. in the beginning of the second Figure of Rhetorick, and before the other Orations; and there ought to be some interval between them.

Let this Oration following be said, before the second Note of Rhetorick Visions beholding with thy eternal conspiracy all Powers, Kingdomes and Judges, Administring all manner of Languages to all, and of whose power there is no end; restore I beseech thee, and increase my Memory, my heart and under-

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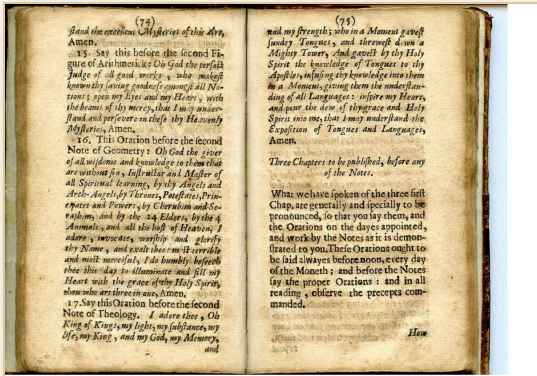
understanding, to know, understand, and Judge all things which thy Divine authority commendeth necessary in this art; perfectly fulfill them in me, Amen.

Let this Oration following, with the Precedent, be rehearsed before the second Note of Rhetorick. Azelechias, Veloxeos, Inoenzama, Samelo, Hatens, Sagnath, Adonay, Soma, Jezrehos, Hicon, Jezomethon, Sadaot. And thou Oh God propitiously confirm thy promises in me, as thou hast confirmed them by the same words to King Solomon; send unto me, Oh Lord, thy virtue from Heaven, that may illuminate my mind and understanding: strengthen, Oh God, my understanding, renew my Soul within me, and wash me with the Waters which are above the Heavens; pour out thy Spirit upon my flesh, and fill my bowels with thy Judgements, with humility and charity: thou who hast created the Heaven and the Earth, and made man according to thy own Image; pour out the light of thy love into my understanding, that being rectified and established in thy love and thy mercy, I may love thy Name, and know, and worship thee, and under-

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stand the excellent Mysteries of this Art, Amen.

15. Say this before the second Figure of Arithmetick : Oh God the perfect Judge of all good works, who makest known thy saving goodness amongst all Nations ; open my Eyes and my Heart , with the beams of thy mercy, that I may understand and persevere in these thy Heavenly Mysteries, Amen.

16. This Oration before the second Note of Geometry : Oh God the giver of all wisdom and knowledge to them that are without sin , Instructor and Master of all Spiritual learning, by thy Angels and Arch-Angels,by Thrones, Potestates, Principates and Powers, by Cherubim and Seraphims, and by the 24 Elders, by the 4 Animals, and all the host of Heaven, I adore, invoke, worship and glorify thy Name, and exalt thee: most terrible and most merciful, I do humbly beseech thee this day to illuminate and fill my Heart with the grace of thy

Holy Spirit, thou who art three in one, Amen.

17. Say this Oration before the second Note of Theology. I adore thee, Oh King of Kings,my light, my substance, my life,my King, and my God, my Memory, and

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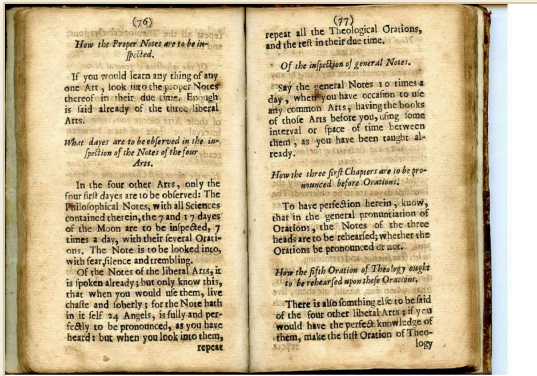
and my strength; who in a Moment gavest sundry Tongues , and threwest down a Mighty Tower, And gavest by thy Holy Spirit the knowledge of Tongues to thy Apostles, infusing thy knowledge into them in a Moment, giving them the understanding of all Languages : inspire my Heart, and pour the dew of thy grace and Holy Spirit into me, that I may understand the Exposition of Tongues and Languages, Amen.

Three Chapters to be published, before any of the Notes.

What we have spoken of the three first Chap. are generally and specially to be pronounced, so that you say them, and the Orations on the dayes appointed, and work by the Notes as it is demonstrated to you. These Orations ought to be said alwayes beforenoon, every day of the Moneth ; and before the Notes say the proper Orations : and in all reading , observe the precepts commanded.

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How the Proper Notes are to be in- spected.

If you would learn any thing of any one Art , look into the proper Notes thereof in their due time, Enough is said already of the three liberal Arts.

What dayes are to be observed in the in- spection of the Notes of the four Arts.

In the four other Arts, only the four first dayes are to be observed: The Philosophical Notes, with all Sciences contained therein, the 7 and 17 dayes of the Moon are to be inspected, 7 times a day, with their several Orati- ons. The Note is to be looked into, with fear, silence and trembling. Of the Notes of the liberal Arts, it is spoken already; but only know this, that when you would use them, live chaste and soberly ; for the Note hath in it self 24 Angels, is fully and per- fectly to be pronounced, as you have heard: but when

you look into them, repeat

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repeat all the Theological Orations, and the rest in their due time.

Of the inspection of general Notes.

Say the general Notes 10 times a day , when you have occasion to use any common Arts, having the books of those Arts before you, using some interval or space of time between them, as you have been taught al- ready.

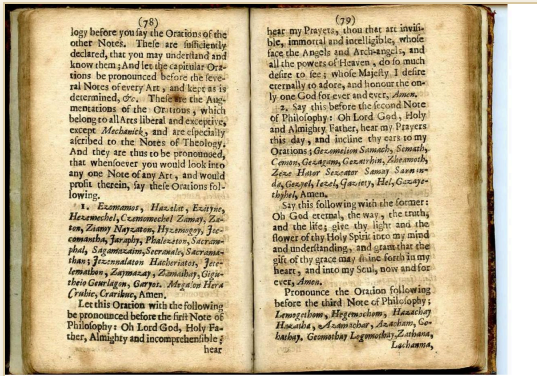
How the three first Chapters are to be pro- nounced before Orations.

To have perfection herein, know, that in the general pronounciation of Orations, the Notes of the three heads are to be rehearsed; whether the Orations be pronounced or not.

How the fifth Oration of Theology ought to be rehearsed upon these Orations.

There is also something else to be said of the four other liberal Arts ; if you would have the perfect knowledge of them, make the first Oration of Theo- logy

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logy before you say the Orations of the other Notes. These are sufficiently declared, that you may understand and know them ; And let the capitular Orations be pronounced before the several Notes of every Art , and kept as is determined, &c. These are the Augmentations of the Orations , which belong to all Arts liberal and exceptive, except Mechanick, and are especially ascribed to the Notes of Theology. And they are thus to be pronounced, that whensoever you would look into any one Note of any Art , and would profit therein, say these Orations following.

1. Ezomamos, Hazalat, Exityne, Hezemechel, Czemomechel Zamay, Zaton, Ziamy Nayzaton, Hyzemogoy, Jecomantha, Jaraphy, Phalezaton, Sacramphal, Sagamazaim, Secranale, Sacramathan ; Jezennalaton Hacheriatos, Jetelemathon, Zaymazay, Zamaibay, Gigu- theio *[Gemrlagon?]*,

Garyos. Megalon Hera Crubic, Craribuc, Amen.

Let this Oration with the following be pronounced before the first Note of Philosophy : Oh Lord God, Holy Father, Almighty and incomprehensible ;

hear

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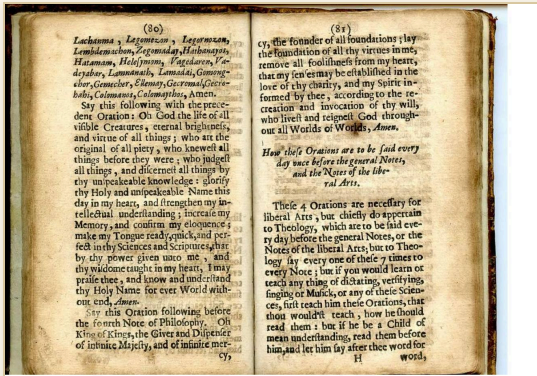
hear my Prayers, thou that art invisible, immortal and intelligible, whose face the Angels and Arch-angels, and all the powers of Heaven , do so much desire to see ; whose Majesty I desire eternally to adore, and honour the only one God for ever and ever, Amen.

2. Say this before the second Note of Philosophy : Oh Lord God, Holy and Almighty Father, hear my Prayers this day , and incline thy ears to my Orations ; Gezomelion Samach, Semath, Cemon, Gezagam, Gezarrhim, Zbeamoth, Zeze Hator Sexeatoy Samay Saminda, Gezyel, Iezel, Gaziety, Hel, Gazayethyhel, Amen.

Say this following with the former : Oh God eternal, the way , the truth, and the life; give thy light and the flower of thy Holy Spirit into my mind and understanding, and grant that the gift of thy grace may shine forth in my heart , and into my Soul, now and for ever, Amen.

Pronounce the Oration following before the third Note of Philosophy ; Lemogethom, Hegemochom, Hazachay Hazatha, Azamachar, Azacham, Gobathay, Geomothay Logomothay, Zathana, *[Lachanna?]*,

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Lachayma , Legomezon , Legornozon,
 Lembdemachon,Zegomaday,Hathanayos, Hatamam,
 Helesymom, Vagedaren, Va- deyabar, Lamnanath, Lamadai,
 Gomong- chor,Gemecher, Elemay,Gecromal,Gecro- habi,
 Colomanos, Colomaythos, Amen.

Say this following with the prece- dent Oration : Oh God the life of all visible Creatures , eternal brightness, and virtue of all things ; who art the original of all piety , who knewest all things before they were ; who judgest all things , and discernest all things by thy unspeakeable knowledge : glorify thy Holy and unspeakeable Name this day in my heart, and strengthen my in- tellectual understanding ; increase my Memory, and confirm my eloquence ; make my Tongue ready,quick,and per- fect in thy Sciences and Scriptures,that by thy power given unto me , and thy wisdom taught in my

heart, I may praise thee , and know and understand thy Holy Name for ever World with- out end, Amen.

Say this Oration following before the fourth Note of Philosophy. Oh King of Kings,the Giver and Dispenser of infinite Majesty, and of infinite mer-

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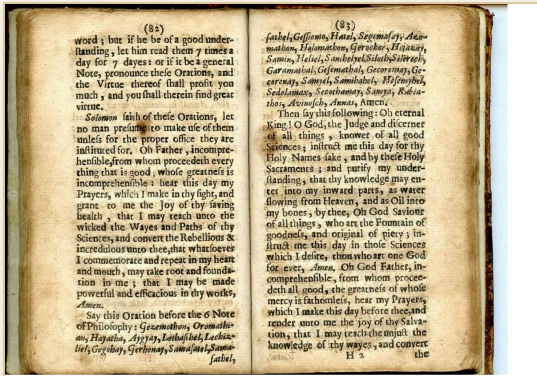
cy, the founder of all foundations ; lay the foundation of all thy virtues in me; remove all foolishness from my heart, that my senses may be established in the love of thy charity, and my Spirit in- formed by thee , according to the re- creation and invocation of thy will, who livest and reignest God through- out all Worlds of Worlds, Amen.

How these Orations are to be said every day once before the general Notes, and the Notes of the libe- ral Arts.

These 4 Orations are necessary for liberal Arts , but chiefly do appertain to Theology, which are to be said eve- ry day before the general Notes, or the Notes of the liberal Arts; but to Theo- logy say every one of these 7 times to every Note ; but if you would learn or teach any thing of dictating, versifying, singing or Musick, or any of these Scien- ces, first teach him these Orations, that thou would'st teach , how he should read them : but if he be a Child of mean understanding, read them before him,and let him say after thee word for

H word,

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word : but if he be of a good understanding, let him read them 7 times a day for 7 dayes : or if it be a general Note, pronounce these Orations, and the Virtue thereof shall profit you much, and you shall therein find great virtue.

Solomon saith of these Orations, let no man presume to make use of them unless for the proper office they are instituted for. Oh Father, incomprehensible, from whom proceedeth every thing that is good, whose greatness is incomprehensible; hear this day my Prayers, which I make in thy sight, and grant to me the Joy of thy saving health, that I may teach unto the wicked the Wayes and Paths of thy Sciences, and convert the Rebellious & incredulous unto thee, that whatsoever I commemorate and repeat in my heart and mouth, may take root and foundation in me; that I may be made powerful and efficacious in thy works, Amen.

Say this Oration before the 6 Note of Philosophy : Gezemothon, Oromathian, Hayatha, Aygyay, Lethasihel, Lechizliel, Gegohay, Gerhonay, Samasatel, Samasathel,

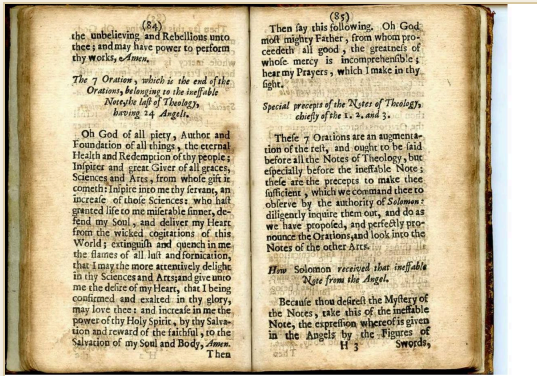
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sathel, Gessiommo, Hatel, Segomasay, Azomathon, Helomathon, Gerochor, Hejazay, Samin, Heliel, Sanihelyel, Siloth, Silerech, Garamathal, Gesemathal, Gecoromay, Gecorenay, Samyel, Samihahel, Hesemyhel, Sedolamax, Secothamay, Samya, Rabiahtos, Avinosch, Annas, Amen.

Then say this following: Oh eternal King! O God, the Judge and discernor of all things, knower of all good Sciences; instruct me this day for thy Holy Names sake, and by these Holy Sacraments; and purify my understanding, that thy knowledge may enter into my inward parts, as water flowing from Heaven, and as Oil into my bones, by thee, Oh God Saviour of all things, who art the Fountain of goodness, and original of piety; instruct me this day in those Sciences which I desire, thou who art one God for ever, Amen. Oh God Father, incomprehensible, from whom proceedeth all good, the greatness of whose mercy is fathomless, hear my Prayers, which I make this day before thee, and render unto me the joy of thy Salvation, that I may teach the unjust the knowledge of thy wayes, and convert

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the unbelieving and Rebellious unto thee; and may have power to perform thy works, Amen.

The 7 Oration, which is the end of the Orations, belonging to the ineffable Note, the last of Theology, having 24 Angels.

Oh God of all piety, Author and Foundation of all things, the eternal Health and Redemption of thy people; Inspirer and great Giver of all graces, Sciences and Arts, from whose gift it cometh: Inspire into me thy servant, an increase of those Sciences: who hast granted life to me miserable sinner, defend my Soul, and deliver my Heart from the wicked cogitations of this World; extinguish and quench in me the flames of all lust and fornication, that I may the more attentively delight in thy Sciences and Arts; and give unto me the desire of my Heart, that I being confirmed and exalted in thy glory, may love thee : and increase in me the power of thy

Holy Spirit, by thy Salvation and reward of the faithful, to the Salvation of my Soul and Body, Amen.

Then

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Then say this following, Oh God most mighty Father, from whom proceedeth all good, the greatness of whose mercy is incomprehensible; hear my Prayers, which I make in thy sight.

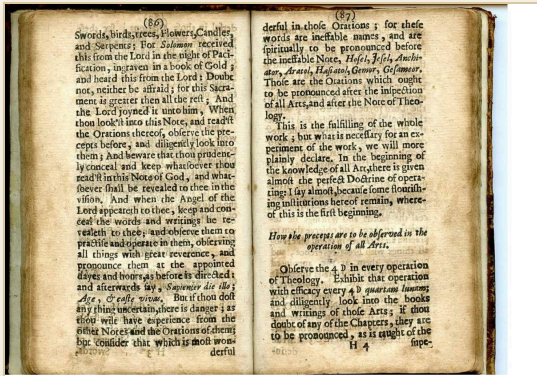
Special precepts of the Notes of Theology, chiefly of the 1. 2. and 3.

These 7 Orations are an augmentation of the rest, and ought to be said before all the Notes of Theology, but especially before the ineffable Note; these are the precepts to make thee sufficient, which we command thee to observe by the authority of Solomon: diligently inquire them out, and do as we have proposed, and perfectly pronounce the Orations and look into the Notes of the other Arts.

How Solomon received that ineffable Note from the Angel.

Because thou desirest the Mystery of the Notes , take this of the ineffable Note, the expression whereof is given in the Angels by the Figures of H 3 Swords,

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Swords, birds, trees, Flowers, Candles, and Serpents; For Solomon received this from the Lord in the night of Pacification, ingraven in a book of Gold; and heard this from the Lord : Doubt not, neither be afraid; for this Sacrament is greater then all the rest ; And the Lord joyned it unto him, When thou look'st into this Note, and readst the Orations thereof, observe the precepts before, and diligently look into them ; And beware that thou prudently conceal and keep whatsoever thou read'st in this Note of God, and whatsoever shall be revealed to thee in the vision. And when the Angel of the Lord appeareth to thee, keep and conceal the words and writings he revealeth to thee; and observe them to practise and operate in them, observing all things with great reverence, and pronounce them at the appointed dayes and hours, as before is directed and afterwards say, Sapienter die illo; Age, & caste vivas. But if thou dost any thing uncertain, there is

danger ; as thou wilt have experience from the other Notes and the Orations of them; but consider that which is most wonderful

derful

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derful in those Orations ; for these words are ineffable names, and are spiritually to be pronounced before the ineffable Note, Hosel, Jesel, Anchiator, Aratol, Hasiatol, Gemor, Gesameor. Those are the Orations which ought to be pronounced after the inspection of all Arts, and after the Note of Theology.

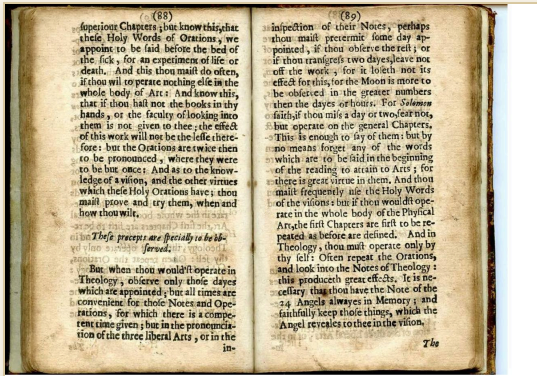
This is the fulfilling of the whole work ; but what is necessary for an experiment of the work, we will more plainly declare. In the beginning of the knowledge of all Art, there is given almost the perfect Doctrine of operating: I say almost, because some flourishing institutions hereof remain, whereof this is the first beginning.

How the precepts are to be observed in the operation of all Arts.

Observe the 4 D in every operation of Theology. Exhibit that operation with efficacy every 4 D. quatuor lunares and diligently look into the books and writings of those Arts ; if thou doubt of any of the Chapters, they are to be pronounced, as is taught of the

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superiour Chapters: but know this, that these Holy Words of Orations, we appoint to be said before the bed of the sick, for an experiment of life or death. And this thou maist do often, if thou wilt operate nothing else in the whole body of Art. And know this, that if thou hast not the books in thy hands, or the faculty of looking into them is not given to thee; the effect of this work will not be the lesse therefore: but the Orations are twice then to be pronounced, where they were to be but once: And as to the knowledge of a vision, and the other virtues which these Holy Orations have; thou maist prove and try them, when and how thou wilt.

These precepts are specially to be observed.

But when thou wouldst operate in Theology, observe only those dayes which are appointed; but all times are convenient for those Notes and Operations, for which there is a competent time given; but in the pronunciation of the three liberal Arts, or in the

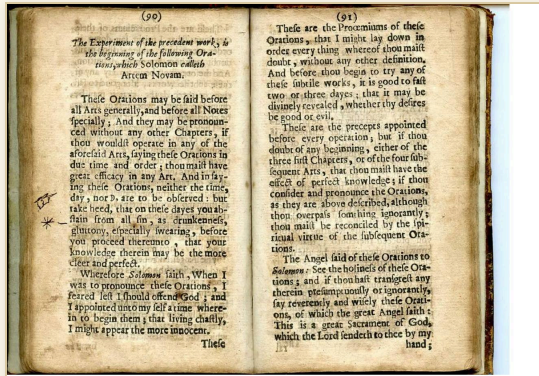
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(89)

inspection of their Notes, perhaps thou maist pretermitt some day appointed, if thou observe the rest; or if thou transgress two dayes, leave not off the work, for it loseth not its effect for this, for the Moon is more to be observed in the greater numbers then the dayes or hours. For Solomon saith, if thou miss a day or two, fear not, but operate on the general Chapters. This is enough to say of them: but by no means forget any of the words which are to be said in the beginning of the reading to attain to Arts; for there is great virtue in them. And thou maist frequently use the Holy Words of the visions: but if thou wouldst operate in the whole body of the Physical Art, the first Chapters are first to be repeated as before are defined. And in Theology, thou must operate only by thy self: Often repeat the Orations, and look into the Notes of Theology: this produceth great effects. It is necessary that thou have the Note of the 24 Angels alwayes in Memory; and faithfully keep those things, which the Angel reveals to thee in the vision.

The

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The Experiment of the precedent work, is the beginning of the following Ora- tions, which Solomon calleth Artem Novam.

These Orations may be said before all Arts generally, and before all Notes specially ; And they may be pronounced without any other Chapters, if thou wouldst operate in any of the aforesaid Arts, saying these Orations in due time and order ; thou maist have great efficacy in any Art. And in saying these Orations, neither the time, day, nor D, are to be observed : but take heed, that on these dayes you abstain from all sin, as drunkenness, gluttony, especially swearing, before you proceed thereunto, that your knowledge therein may be the more cleer and perfect.

Wherefore Solomon saith, When I was to pronounce these Orations, I feared lest I should offend God ; and I appointed

unto my self a time where- in to begin them ; that living chastly, I might appear the more innocent.

These

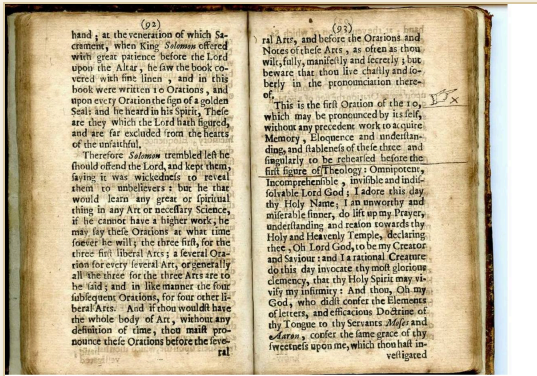
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These are the Proœmiums of these Orations, that I might lay down in order every thing whereof thou maist doubt, without any other definition. And before thou begin to try any of these subtile works, it is good to fast two or three dayes ; that it may be divinely revealed, whether thy desires be good or evil.

These are the precepts appointed before every operation ; but if thou doubt of any beginning, either of the three first Chapters, or of the four subsequent Arts, that thou maist have the effect of perfect knowledge ; if thou consider and pronounce the Orations, as they are above described, although thou overpass something ignorantly ; thou maist be reconciled by the spir- itual virtue of the subsequent Ora- tions.

The Angel said of these Orations to Solomon : See the holiness of these Ora- tions ; and if thou hast transgress any therein presumptuously or ignorantly, say reverently and wisely these Orati- ons, of which the great Angel saith : This is a great Sacrament of God, which the Lord sendeth to thee by my hand ;

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hand ; at the veneration of which Sa-
crament, when King Solomon offered
with great patience before the Lord upon
the Altar, he saw the book co-
vered with fine linen, and in
this book were written 10 Orations, and upon every Oration
the sign of a golden Seal: and he heard in his Spirit, These are
they which the Lord hath figured, and are far excluded from
the hearts of the unfaithful.

Therefore Solomon trembled lest he should offend the Lord,
and kept them, saying it was wickedness to reveal them to
unbelievers : but he that would learn any great or spiritual
thing in any Art or necessary Science, if he cannot have a
higher work, he may say these Orations at what time soever he
will ; the three first, for the three first liberal Arts ; a several
Ora- tion for every several Art, or generally all the three for
the three Arts are to be said ; and in like manner the four

subsequent Orations, for four other li- beral Arts. And if thou wouldst have the whole body of Art, without any
definition of time, thou maist pro- nounce these Orations before the seve-

ral

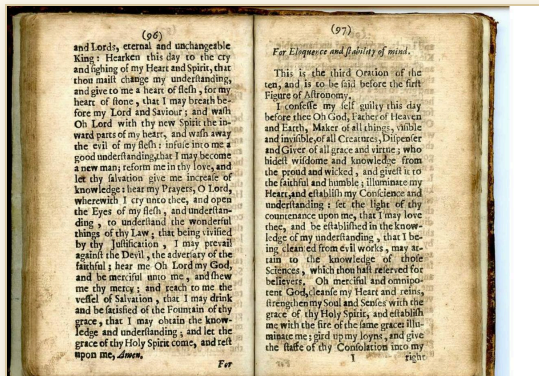
(93)

ral Arts, and before the Orations and Notes of these Arts, as often as thou wilt, fully, manifestly and secretly ; but
beware that thou live chastly and so- berly in the pronounciation there- of.

This is the first Oration of the 10, which may be pronounced by its self, without any precedent work to acquire
Memory, Eloquence and understan- ding, and stableness of these three and singularly to be rehearsed before the
first figure of Theology : Omnipotent, Incomprehensible, invisible and indis- solvable Lord God ; I adore this day
thy Holy Name; I an unworthy and miserable sinner, do lift up my Prayer, understanding and reason towards thy
Holy and Heavenly Temple, declaring thee, Oh Lord God, to be my Creator and Saviour : and I a rational
Creature do this day invoke thy most glorious clemency, that thy Holy Spirit may vi- sity my infirmity : And
thou, Oh my God, who didst confer the Elements of letters, and efficacious Doctrine of thy Tongue to thy
Servants Moses and Aaron, confer the same grace of thy sweetness upon me, which thou hast in-

vestigated

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and Lords, eternal and unchangeable King : Harken this day to the cry and sighing of my Heart and Spirit, that thou maist change my understanding, and give to me a heart of flesh, for my heart of stone, that I may breath before my Lord and Saviour ; and wash Oh Lord with thy new Spirit the inward parts of my heart, and wash away the evil of my flesh : infuse into me a good understanding, that I may become a new man; reform me in thy love, and let thy salvation give me increase of knowledge : hear my Prayers, O Lord, wherewith I cry unto thee, and open the Eyes of my flesh, and understanding, to understand the wonderful things of thy Law ; that being vivified by thy Justification, I may prevail against the Devil, the adversary of the faithful ; hear me Oh Lord my God, and be merciful unto me, and shew me thy mercy ; and reach to me the vessel of Salvation, that I may drink and be satisfied of the Fountain of thy grace, that I may obtain the knowledge

and understanding ; and let the grace of thy Holy Spirit come, and rest upon me, Amen.

For

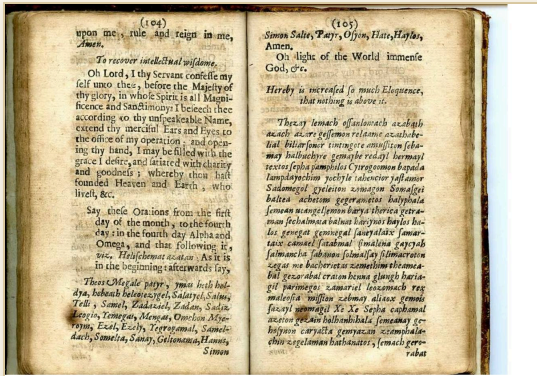
(97)

For Eloquence and stability of mind.

This is the third Oration of the ten, and is to be said before the first Figure of Astronomy. I confesse my self guilty this day before thee Oh God, Father of Heaven and Earth, Maker of all things, visible and invisible, of all Creatures, Dispenser and Giver of all grace and virtue ; who hidest wisdom and knowledge from the proud and wicked, and givest it to the faithful and humble ; illuminate my Heart, and establish my Conscience and understanding : let the light of thy countenance upon me, that I may love thee, and be established in the knowledge of my understanding, that I being clean'd from evil works, may attain to the knowledge of those Sciences, which thou hast reserved for believers. Oh merciful and omnipotent God, cleanse my Heart and reins, strengthen my Soul and Senses with the grace of thy Holy Spirit, and establish me with the fire of the same grace : illuminate me ; gird up my loyns, and give the staffe of thy Consolation into my

sight

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upon me , rule and reign in me, Amen.

To recover intellectual wisdom.

Oh Lord, I thy Servant confesse my self unto thee, before the Majesty of thy glory, in whose Spirit is all Magnificence and Sanctimony: I beseech thee according to thy unspeakable Name, extend thy merciful Ears and Eyes to the office of my operation ; and opening thy hand, I may be filled with the grace I desire, and satiated with charity and goodness ; whereby thou hast founded Heaven and Earth , who livest, &c.

Say these Orations from the first day of the month , to the fourth day : in the fourth day Alpha and Omega, and that following it, viz. Helischematic azatan ; As it is in the beginning : afterwards say,

Theos Megale patyr, ymas heth bel- dya, hebbath heloetezygel, Salatyel, Salus, Telli , Samel, Zadaziel, Zadan, Sadiz Leogio, Yernegas, Mengas, Omchon Mye- roym, Ezel, Ezely, Yegrogamal, Samel- dach, Somelta, Sanay, Geltonama, Harnes, Simon

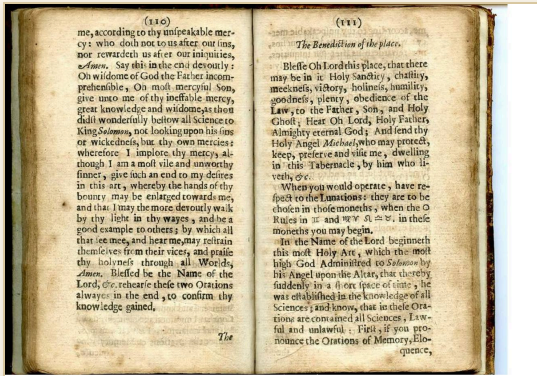
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Simon Salte, Payr, Ofson, Hate, Hastos, Amen. Oh light of the World immense God, &c.

Hereby is increased so much Eloquence, that nothing is above it.

Thezy lemach ossanlomach azabath azach azare gessemon relaame azathabe- lial biliarsonor tintingote amussiton seha- may halbuchyrye gemaybe redayl bermayl textos sepha pamphilos Cytrogoomon bapada lampdayochim yochyle tahencior yaftamor Sadomegol gyleiton zomagon Somasgei baltea achetom gegerametos halyphala semean utangelsemon barya therica getra- man sechalmata balnat hariynos haylos ha- los genegat gemnegal saneyalaix samar- taix camael satabmal simalena gaycyah salmancha sabanon solmassay slimacroton zegas me bacherietas zemethim theamca- bal gezorabal craton henna glungh haria- gil parimegos zamariel leoxomsach rex maleossa mission zebmay aliaox gemois sazayl neomagil Xe Xe Sepha caphamal azeton gezain holhanbihala semeanay ge- hosfimon caryacta gemyazan zeamphala- chin zegelaman hathamatos, semach gero- rabat

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me, according to thy unspeakable mer- cy: who doth not to us after our sins, nor rewardeth us after our iniquities, Amen. Say this in the end devoutly : Oh wisdom of God the Father incom- prehensible, Oh most merciful Son, give unto me of thy ineffable mercy, great knowledge and wisdom,as thou didst wonderfully bestow all Science to King Solomon, not looking upon his sins or wickedness, but thy own mercies : wherefore I implore thy mercy, al- though I am a most vile and unworthy sinner, give such an end to my desires in this art, whereby the hands of thy bounty may be enlarged towards me, and that I may the more devoutly walk by thy light in thy wayes, and be a good example to others ; by which all that see me, and hear me,may restrain themselves from their vices, and praise thy holyness through all Worlds, Amen. Blessed be the Name of the Lord, &c. rehearse these two Orations always in the end, to confirm thy knowledge

gained.

The

(111)

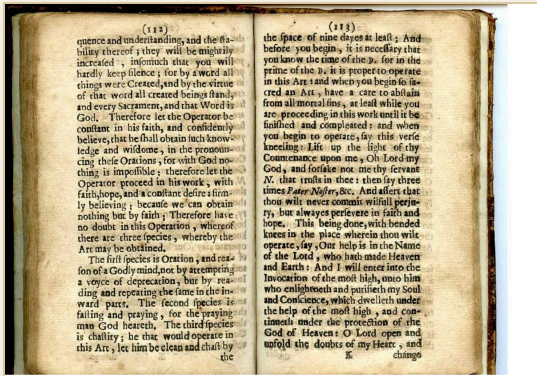
The Benediction of the place.

Blesse Oh Lord this place, that there may be in it Holy Sanctity, chastity, meekness, victory, holiness, humility, goodness, plenty, obedience of the Law, to the Father, Son, and Holy Ghost. Hear Oh Lord, Holy Father, Almighty eternal God : And send thy Holy Angel Michael,who may protect, keep, preserve and visit me, dwelling in this Tabernacle, by him who li- veth, &c.

When you would operate, have re- spect to the Lunations: they are to be chosen in those moneths, when the ☉ Rules in ♀ and ♀♂. in these moneths you may begin.

In the Name of the Lord beginneth this most Holy Art, which the most high God Administred to Solomon by his Angel upon the Altar, that thereby suddenly in a short space of time, he was established in the knowledge of all Sciences; and know, that in these Ora- tions are contained all Sciences, Law- ful and unlawful : First, if you pronounce the Orations of Memory, Elo- quence,

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quence and understanding, and the stability thereof ; they will be mightily increased , insomuch that you will hardly keep silence ; for by a word all things were Created, and by the virtue of that word all created beings stands, and every Sacrament, and that Word is God. Therefore let the Operator be constant in his faith, and confidently believe, that he shall obtain such knowledge and wisdom , in the pronouncing these Orations , for with God nothing is impossible ; therefore let the Operator proceed in his work , with faith, hope, and a constant desire : firmly believing ; because we can obtain nothing but by faith ; Therefore have no doubt in this Operation , whereof there are three species , whereby the Art may be obtained.

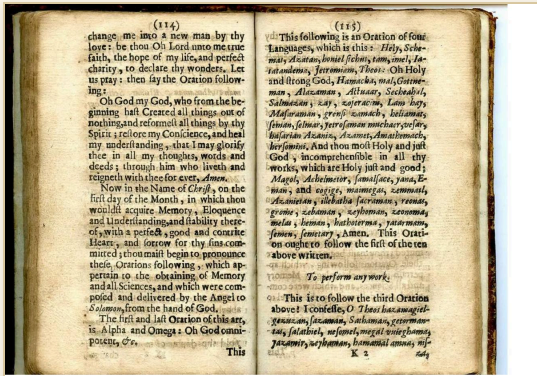
The first species is Oration , and reason of a Godly mind, not by attempting a voice of deprecation, but by reading and

repeating the same in the inward parts. The second species is fasting and praying , for the praying man God heareth. The third species is chastity ; he that would operate in this Art , let him be clean and chaste by the

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the space of nine dayes at least ; And before you begin , it is necessary that you know the time of the D. for in the prime of the D. it is proper to operate in this Art : and when you begin so sacred an Art , have a care to abstain from all mortal sins, at least while you are proceeding in this work until it be finished and compleated : and when you begin to operate, say this verse kneeling : Lift up the light of thy Countenance upon me , Oh Lord my God , and forsake not me thy servant N. that trusts in thee : then say three times Pater Noster, &c. And assert that thou wilt never commit wilfull perjury, but alwayes persevere in faith and hope. This being done, with bended knees in the place wherein thou wilt operate, say , Our help is in the Name of the Lord , who hath made Heaven and Earth : And I will enter into the Invocation of the most high, unto him who enlightneth and purifieth my Soul and Conscience, which dwelleth under the help of the most high , and continueth under the protection of the God of Heaven : O Lord open and unfold the doubts of my Heart , and change

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change me into a new man by thy love : be thou Oh Lord unto me true faith, the hope of my life, and perfect charity , to declare thy wonders. Let us pray : then say the Oration follow- ing :

Oh God my God, who from the be- ginning hast Created all things out of nothing, and reformest all things by thy Spirit ; restore my Conscience, and heal my understanding , that I may glorify thee in all my thoughts, words and deeds ; through him who liveth and reigneth with thee for ever, Amen.

Now in the Name of Christ, on the first day of the Month , in which thou wouldst acquire Memory , Eloquence and Understanding, and stability there- of, with a perfect , good and contrite Heart , and sorrow for thy sins com- mitted ; thou maist begin to pronounce these Orations following ,

which ap- pertain to the obtaining of Memory and all Sciences, and which were com- posed and delivered by the Angel to Solomon, from the hand of God.

The first and last Oration of this art, is Alpha and Omega : Oh God omni- potent, &c.

This

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This following is an Oration of four Languages, which is this : Hely, Sche- mat, Azatan, honiel sichut, tam, imel, Ia- tatandema, Jetromiam, Theos: Oh Holy and strong God, Hamacha, mal, Gottne- man , Alazaman , Actuaar, Secheahal, Salmazan , zay , zojeracim, Lam hay, Masaraman , grensi zamach, heliamat, seman, selmar, yetrosaman muchaer, vesar, hasarian Azaniz, Azamet, Amathemach, hersomini. And thou most Holy and just God , incomprehensible in all thy works, which are Holy just and good ; Magol, Achelmetor, samalsace, yana, E- man , y cogige, maimegas, zemmael, Azanietan , illebatha sacraman , reonas, grome , zebaman , zeyhoman, zeonomas melas , heman , hathoterma , yatarmam, semen, semetary , Amen. This Orati- on ought to follow the first of the ten above written.

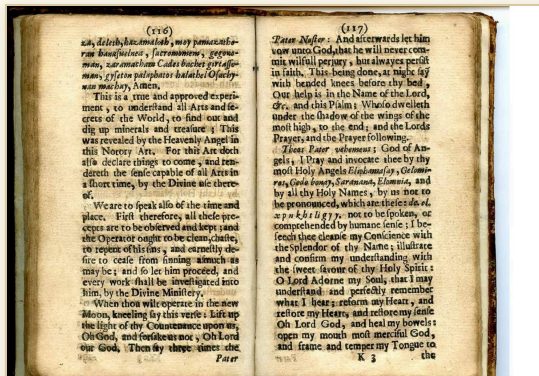
To perform any work.

This is to follow the third Oration above: I confesse, O Theos hazamagiel- gezuzan, sazaman, Sathaman, getorman- tas, salathiel, nesomel, megal vuieghama, yazamir, zeyhaman, hamamal amna, nis-

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za, deleth,hazamaloth, moy pamazalbo- ran hanafuelnea, sacromomem, gegoxo- man, zaramacham Cades bachet girasso- man, gyseton palaphatos halathel Osachy- nan machay, Amen.

This is a true and approved experi- ment , to understand all Arts and se- crets of the World, to find out and dig up minerals and treasure ; This was revealed by the Heavenly Angel in this Notory Art. For this Art doth also declare things to come , and ren- dereth the sense capable of all Arts in a short time, by the Divine use there- of.

We are to speak also of the time and place. First therefore, all these pre- cepts are to be observed and kept ; and the Operator ought to be clean,chaste, to repent of his sins , and earnestly de- sire to cease from sinning asmuch as may be ; and so let him proceed, and every work shall be investigated

into him, by the Divine Ministry.

When thou wilt operate in the new Moon, kneeling say this verse : Lift up the light of thy Countenance upon us, Oh God, and forsake us not , Oh Lord our God. Then say three times the

Pater

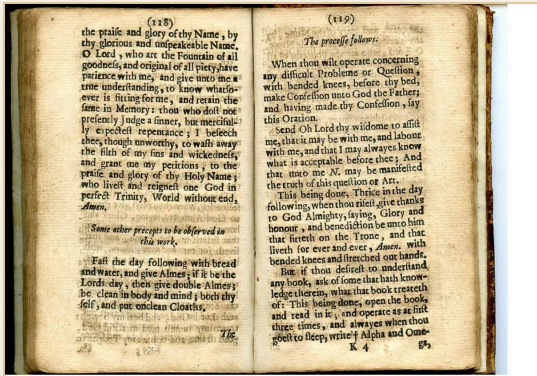
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Pater Noster : And afterwards let him vow unto God,that he will never com- mit wilfull perjury , but always persist in faith. This being done,at night say with bended knees before thy bed , Our help is in the Name of the Lord, &c. and this Psalm; Whoso dwelleth under the shadow of the wings of the most high , to the end ; and the Lords Prayer,and the Prayer following.

Theos Pater vebement ; God of An- gels, I Pray and invoke thee by thy most Holy Angels Eliphamasay, Gelomiras, Gedo bonay, Saranana, Elomnia, and by all thy Holy Names, by us not to be pronounced, which are these: de. el. x p n k h t l g y. not to be spoken, or comprehended by humane sense ; I be- seech thee cleanse my Conscience with the Splendor of thy Name ; illustrate and confirm my understanding with the sweet savour of thy Holy Spirit : O Lord Adorne my Soul, that I may understand and perfectly remember what I hear ; reform my Heart, and restore my Heart, and restore my sense Oh Lord God, and heal my bowels: open my mouth most merciful God, and frame and temper my Tongue to

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the praise and glory of thy Name , by thy glorious and unspeakeable Name. O Lord , who art the Fountain of all goodness, and original of all piety, have patience with me, and give unto me a true understanding, to know whatso- ever is fitting for me, and retain the same in Memory: thou who dost not presently Judge a sinner, but merciful- ly expectest repentance ; I beseech thee, though unworthy, to wash away the filth of my sins and wickedness, and grant me my petitions, to the praise and glory of thy Holy Name ; who livest and reignest one God in perfect Trinity, World without end, Amen.

Some other precepts to be observed in this work.

Fast the day following with bread and water, and give Almes ; if it be the Lords day, then give double Almes ; be clean in body and mind ; both thy self, and put on clean Cloaths,

The

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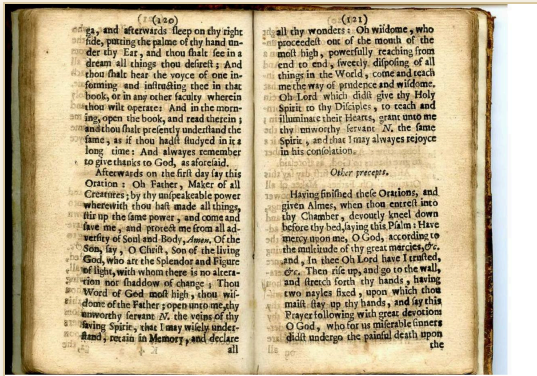
The processe follows:

When thou wilt operate concerning any difficult Probleme or Question , with bended knees, before thy bed, make Confession unto God the Father; and having made thy Confession , say this Oration. Send Oh Lord thy wisdom to assist me, that it may be with me, and labour with me, and that I may alwayes know what is acceptable before thee ; And that unto me N. may be manifested the truth of this question or Art. This being done, Thrice in the day following, when thou risest, give thanks to God Almighty, saying, Glory and honour , and benediction be unto him that sitteth on the Trone , and that liveth for ever and ever , Amen. with bended knees and stretched out hands. But if thou desirest to understand any book, ask of some that hath know- ledge therein, what that book treateth of: This being done, open the book, and read in it ; and operate as at first three times, and alwayes when thou goest to sleep, write† Alpha and Ome-

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ga, and afterwards sleep on thy right side, putting the palme of thy hand under thy Ear, and thou shalt see in a dream all things thou desirest ; And thou shalt hear the voyce of one informing and instructing thee in that book, or in any other faculty wherein thou wilt operate: And in the morning, open the book, and read therein ; and thou shalt presently understand the same, as if thou hadst studied in it a long time : And alwayes remember to give thanks to God, as aforesaid.

Afterwards on the first day say this Oration : Oh Father, Maker of all Creatures ;by thy unspeakeable power wherewith thou hast made all things, stir up the same power , and come and save me , and protect me from all adversity of Soul and Body, Amen. Of the Son, say , O Christ , Son of the living God, who art the Splendor and Figure of light, with whom there is no alteration nor shadow of change ; Thou Word

of God most high , thou wisdom of the Father ; open unto me,thy unworthy servant N. the veins of thy saving Spirit , that I may wisely understand , retain in Memory , and declare all

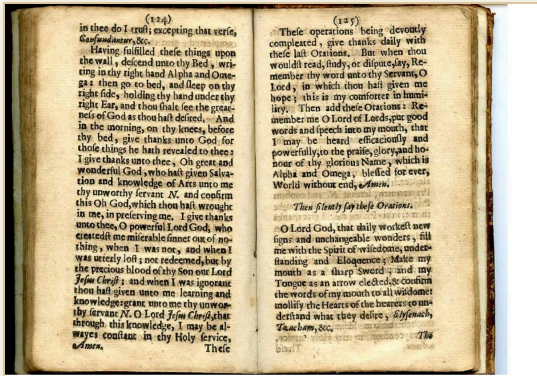
(121)

all thy wonders : Oh wisdom , who proceedest out of the mouth of the most high , powerfully reaching from end to end , sweetly disposing of all things in the World , come and teach me the way of prudence and wisdom. Oh Lord which didst give thy Holy Spirit to thy Disciples , to teach and illuminate their Hearts, grant unto me thy unworthy servant N. the same Spirit , and that I may alwayes rejoyce in his consolation.

Other precepts.

Having finished these Orations, and given Almes, when thou entrest into thy Chamber , devoutly kneel down before thy bed,saying this.Psalm : Have mercy upon me, O God, according to the multitude of thy great mercies,&c. and , In thee Oh Lord have I trusted, &c. Then rise up, and go to the wall, and stretch forth thy hands , having two nayles fixed , upon which thou maist stay up thy hands , and say this Prayer following with great devotion: O God , who for us miserable sinners didst undergo the painful death upon the

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in thee do I trust; excepting that verse, *Confundantur*, &c.

Having fulfilled these things upon the wall, descend unto thy Bed, writing in thy right hand Alpha and Omega: then go to bed, and sleep on thy right side, holding thy hand under thy right Ear, and thou shalt see the greatness of God as thou hast desired. And in the morning, on thy knees, before thy bed, give thanks unto God for those things he hath revealed to thee: I give thanks unto thee, Oh great and wonderful God, who hast given Salvation and knowledge of Arts unto me thy unworthy servant N. and confirm this Oh God, which thou hast wrought in me, in preserving me. I give thanks unto thee, O powerful Lord God, who created me miserable sinner out of nothing, when I was not, and when I was utterly lost; not redeemed, but by the precious blood of thy Son our Lord *Jesus Christ*; and when I was ignorant thou hast given unto

me learning and knowledge, grant unto me thy unworthy servant N. O Lord *Jesus Christ*, that through this knowledge, I may be always constant in thy Holy services, *Amen*.

These

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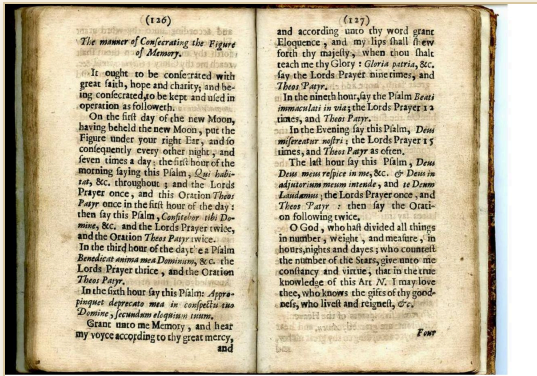
These operations being devoutly compleated, give thanks daily with these last Orations. But when thou wouldst read, study, or dispute, say, Remember thy word unto thy Servant, O Lord, in which thou hast given me hope; this is my comforter in humility. Then add these Orations: Remember me O Lord of Lords, put good words and speech into my mouth, that I may be heard efficaciously and powerfully, to the praise, glory, and honour of thy glorious Name, which is Alpha and Omega, blessed forever, World without end, *Amen*.

Then silently say these Orations.

O Lord God, that daily workest new signs and unchangeable wonders, fill me with the Spirit of wisdom, understanding and Eloquence; Make my mouth as a sharp Sword; and my Tongue as an arrow elected, & confirm the words of my mouth to all wisdom: mollifie the Hearts of the hearers to understand what they desire, Elysenach, Tzacham, &c.

The

MANUSCRIPT



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TRANSCRIPTION ENGLISH (PRINTED, 1657)

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The manner of Consecrating the Figure of Memory.

It ought to be consecrated with great faith, hope and charity; and being consecrated, to be kept and used in operation as followeth.

On the first day of the new Moon, having beheld the new Moon, put the Figure under your right Ear, and so consequently every other night, and seven times a day; the first hour of the morning saying this Psalm, *Qui habitabat*, &c. throughout; and the Lords Prayer once, and this Oration *Theos Patyr* once in the first hour of the day: then say this Psalm, *Confitebor tibi Domine*, &c. and the Lords Prayer twice, and the Oration *Theos Patyr* twice. In the third hour of the day say this Psalm *Benedicat anima mea Dominum*, &c. the Lords Prayer thrice, and the Oration *Theos Patyr*. In the sixth hour say this Psalm: *Appro-pinquet deprecatio mea in*

conspectu tuo Domine, secundum eloquium tuum.

Grant unto me Memory, and hear my voyce according to thy great mercy, and

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and according unto thy word grant Eloquence, and my lips shall shew forth thy majesty, when thou shalt teach me thy Glory: *Gloria patria*, &c. say the Lords Prayer nine times, and *Theos Patyr*.

In the nineth hour, say the Psalm *Beati immaculati in via*; the Lords Prayer 12 times, and *Theos Patyr*.

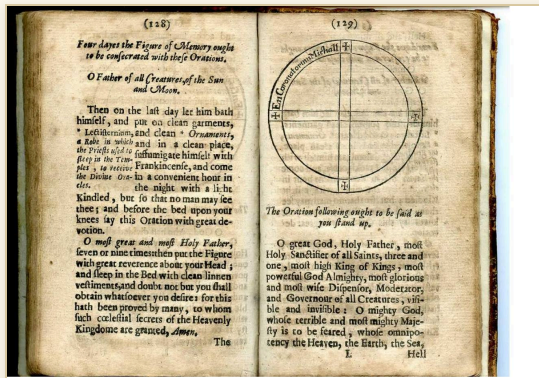
In the Evening say this Psalm, *Deus misereatur nostri*; the Lords Prayer 15 times, and *Theos Patyr* as often.

The last hour say this Psalm, *Deus Deus meus respice in me*, &c. & *Deus in adjutorium meum intende*, and *te Deum Laudamus*; the Lords Prayer once, and *Theos Patyr*: then say the Orati- on following twice.

O God, who hast divided all things in number, weight, and measure, in hours, nights and dayes; who countest the number of the Stars, give unto me constancy and virtue, that in the true knowledge of this Art N. I may love thee, who knows the gifts of thy goodness, who livest and reignest, &c.

Four

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TRANSCRIPTION *ENGLISH (PRINTED, 1657)*

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Four dayes the Figure of Memory ought to be consecrated with these Orations.

O Father of all Creatures, of the Sun and Moon.

Then on the last day let him bath himself, and put on clean garments, \ *Lectisternium*, and clean \ Ornaments, a *Robe* in which the Priests used to sleep in the *Temples*, to receive the *Divine Ora- des*. and in a clean place, suffumigate himself with Frankincense, and come in a convenient hour in the night with a light Kindled, but so that no man may see thee; and before the bed upon your knees say this Oration with great de- votion. *O most great and most Holy Father*, seven or nine times: then put the Figure with great reverence about your Head; and sleep in the Bed with clean linnen vestiments; and doubt not but you shall obtain whatsoever you desire: for this hath been proved by many, to whom such

coelestial secrets of the Heavenly Kingdome are granted, *Amen*.

The

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[figure: circular Figure of Memory with a cross through the circle, small crosses at the four cardinal points, and the outer inscription Eni Coronathon Michall.]

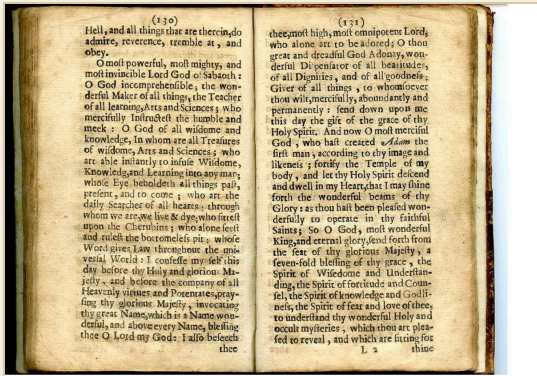
The Oration following ought to be said as you stand up.

O great God, Holy Father, most Holy Sanctifier of all Saints, three and one, most high King of Kings, most powerful God Almighty, most glorious and most wise Dispensor, Moderator, and Governour of all Creatures, visi- ble and invisible: O mighty God, whose terrible and most mighty Maje- sty is to be feared; whose omnipo- tency the Heaven, the Earth, the Sea,

L

Hell

MANUSCRIPT



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TRANSCRIPTION *ENGLISH (PRINTED, 1657)*

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Hell, and all things that are therein, do admire, reverence, tremble at, and obey.

O most powerful, most mighty, and most invincible Lord God of Sabaoth : O God incomprehensible ; the wonderful Maker of all things, the Teacher of all learning, Arts and Sciences ; who mercifully Instructest the humble and meek : O God of all wisdom and knowledge, In whom are all Treasures of wisdom, Arts and Sciences ; who art able instantly to infuse Wisdom, Knowledge and Learning into any man; whose Eye beholdeth all things past, present, and to come ; who art the daily Searcher of all hearts ; through whom we are, we live & dye; who sittest upon the Cherubims ; who alone seest and rulest the bottomless pit : whose Word gives Law throughout the universal World : I confess my self this day before thy Holy and glorious Majesty, and before

the company of all Heavenly virtues and Potentates, praying thy glorious Majesty, invoking thy great Name, which is a Name wonderful, and above every Name, blessing thee O Lord my God : I also beseech thee

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thee, most high, most omnipotent Lord; who alone art to be adored; O thou great and dreadful God Adonay, wonderful Dispensator of all beatitudes, of all Dignities, and of all goodness; Giver of all things, to whomsoever thou wilt, mercifully, abundantly and permanently : send down upon me this day the gift of the grace of thy Holy Spirit. And now O most merciful God, who hast created Adam the first man, according to thy image and likeness ; fortify the Temple of my body, and let thy Holy Spirit descend and dwell in my Heart, that I may shine forth the wonderful beams of thy Glory : as thou hast been pleased wonderfully to operate in thy faithful Saints; So O God, most wonderful King, and eternal glory, send forth from the seat of thy glorious Majesty, a seven-fold blessing of thy grace, the Spirit of Wisdom and Understanding, the Spirit of fortitude and Counsel, the Spirit of knowledge and Godliness, the Spirit of fear and love of thee, to understand thy wonderful Holy and occult mysteries, which thou art pleased to reveal, and which are fitting for thine

MANUSCRIPT



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TRANSCRIPTION ENGLISH (PRINTED, 1657)

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A certain Magnetick Experiment, how every Man or Woman may by the virtue of the Loadstone, and the use of this Chard, exactly discover their minds one to another, at any time night or day, be they never so far distant one from the other, in any parts of the World: the rarest secret in Nature, of the greatest use for all persons whatsoever.

[figure: circular Chard with a central double-headed needle and the 24-letter ring A B C D E F G H I K L M N O P Q R S T V W X Y Z.]

The way to use this, is thus: let the form of a Needle be made of pure steel, as you see here in the Figure; such as are used

in

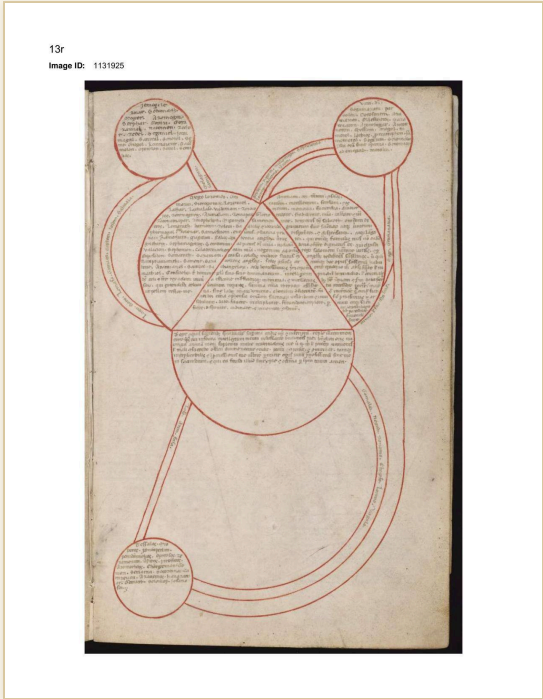
(137)

in the Seamens Compasses; but of the double Magnitude;

that it may be cut asunder into two pieces: after it is formed and fashioned, let it be very well touch with the Loadstone, in the manner as other Needles are; and afterwards cut into two Needles of a like Magnitude; which being both together touch again, let them be placed in two several boxes or Chards, as in Sun-Dialls is used, having the 24 Letters written round about, as you see in this Figure: Then the use there- of is, that by the Magnetick virtue of the Loadstone, as the one Needle moves, so will move the other, and rest where he rests; so that if one man were about to go into any far Country, having two of these thus made, one for himself, and the other for his friend at home, they may agree and appoint one another at what hours they will speak together, and acquaint one another with their conditions, by the one going to his Chard, and turning the Needle with his finger to every Letter, as they make the Words he would speak; and the other observing, the motions of his Needle will be the same, and rest still at the same places, or upon the head of the same Letter the other points to; which he may presently

write

MANUSCRIPT

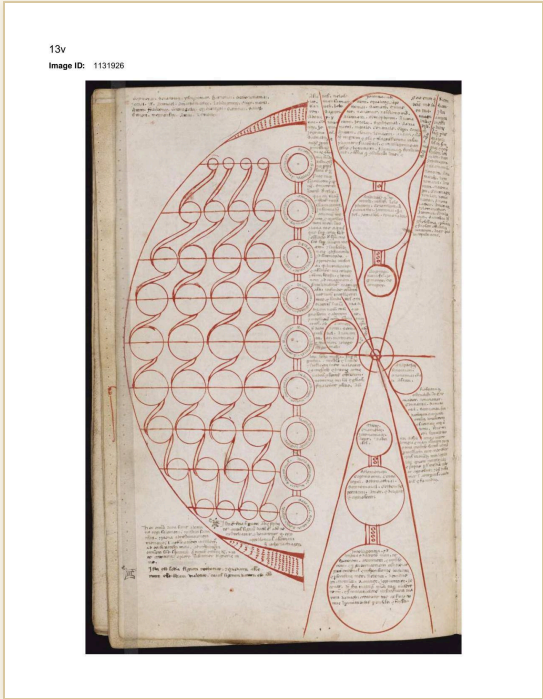


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TRANSCRIPTION *ENGLISH (PRINTED, 1657)*

[figura: an illuminated nota of the Ars Notoria — red-ink geometric figures (circles, lozenges, hatched frames) with columns of voces magicae, from Beinecke Mellon MS 1. The dense sacred-name columns are shown in the facsimile rather than re-typed.]

MANUSCRIPT

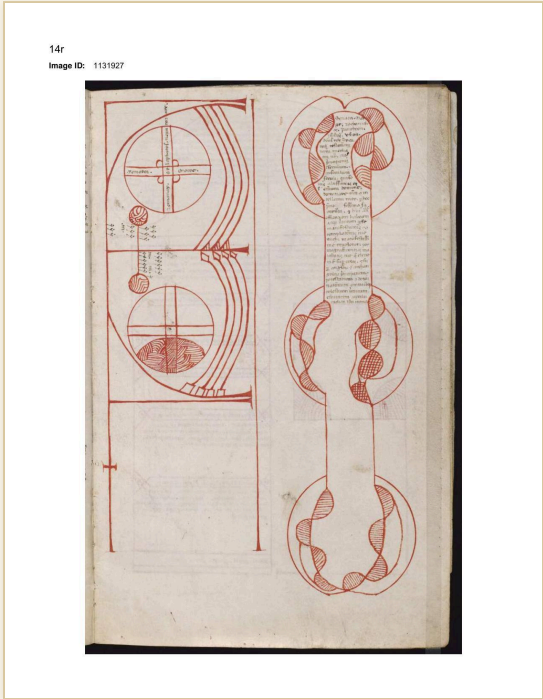


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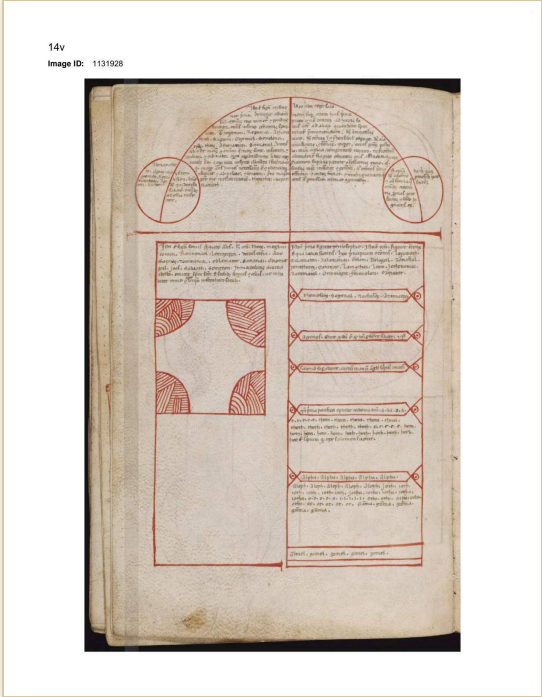


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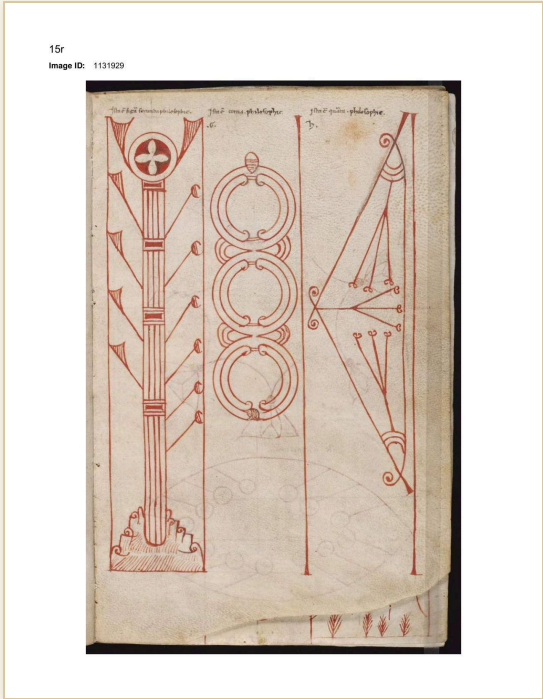


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[figura: an illuminated nota of the Ars Notoria — red-ink geometric figures (circles, lozenges, hatched frames) with columns of voces magicae, from Beinecke Mellon MS 1. The dense sacred-name columns are shown in the facsimile rather than re-typed.]

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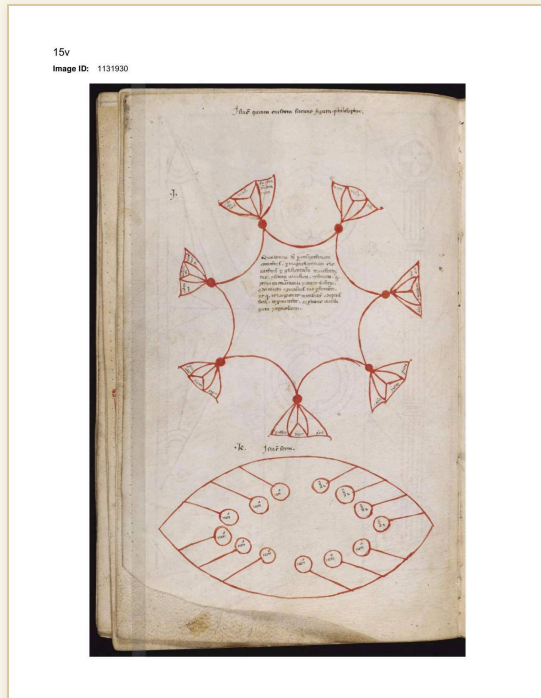


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TRANSCRIPTION *ENGLISH (PRINTED, 1657)*

[figura: an illuminated nota of the Ars Notoria — red-ink geometric figures (circles, lozenges, hatched frames) with columns of voces magicae, from Beinecke Mellon MS 1. The dense sacred-name columns are shown in the facsimile rather than re-typed.]

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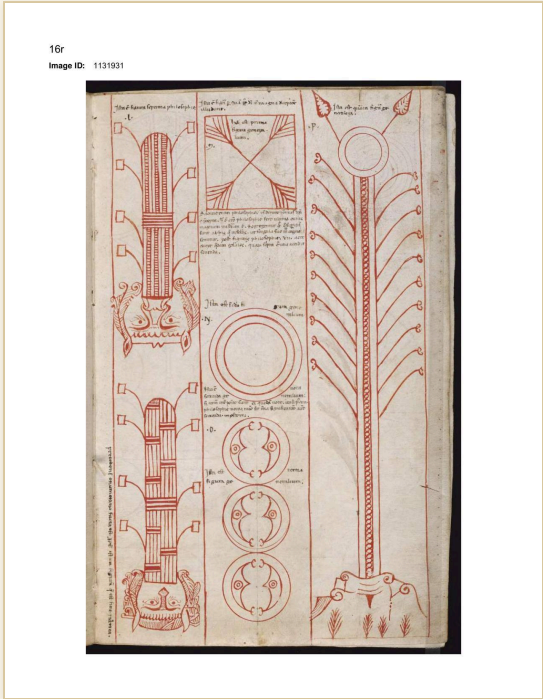


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TRANSCRIPTION *ENGLISH (PRINTED, 1657)*

[figura: an illuminated nota of the *Ars Notoria* — red-ink geometric figures (circles, lozenges, hatched frames) with columns of *voces magicae*, from Beinecke Mellon MS 1. The dense sacred-name columns are shown in the facsimile rather than re-typed.]

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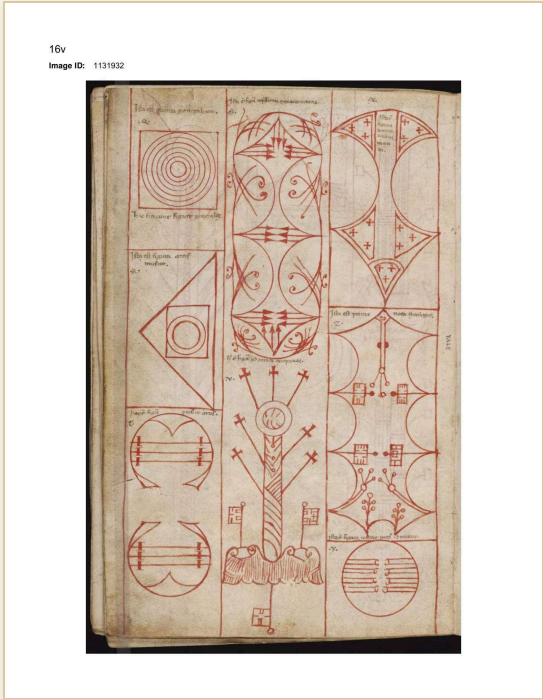


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