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"Astrology Theologized"

By Valentin Weigel.

THE SPIRITUAL HERMENEUTICS

OF

Astrology and Holy Writ

BEING

A TREATISE UPON THE INFLUENCE OF THE STARS ON  
MAN AND ON THE ART OF RULING THEM  
BY THE LAW OF GRACE:

*(Reprinted from the Original of 1649)*

WITH A PREFATORY ESSAY ON THE TRUE METHOD OF INTERPRETING  
HOLY SCRIPTURE

BY

ANNA BONUS KINGSFORD

Doctor of Medicine of the Paris Faculty; President of the Hermetic Society;  
Co-Author and Editor with Mr. Edward Maitland of "The Perfect Way,  
or the Finding of Christ;" "The Virgin of the World," etc.

Illustrated with Engravings on Wood.

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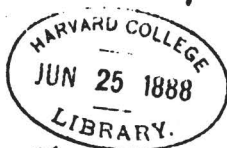
# **"ASTROLOGY THEOLOGIZED."**



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## PREFATORY ESSAY.

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**T**HE little work, whose original title-page I reproduce exactly as printed in the middle of the seventeenth century, fairly deserves a place in hermeneutic, and therefore hermetic, literature. As is usual in writings of its epoch, its style is diffuse and verbose, even to wearisomeness; but these defects are superficial merely, and the reader will be well repaid by its perusal. Probably, the author set out with the intention of constructing a larger and fuller treatise than that which he actually accomplished, for his programme certainly includes a description and definition of the province of each of the seven astral Rulers in turn; but the only one actually treated of is Saturn, the first and outermost of the series. Doubtless he would have us apply to all the other six the method of exposition adopted in his concluding chapter, and would insist on the "theologization" of all the endowments and faculties pertaining to the influence alike of Jupiter, Mars, Venus, Mercury, Luna, and Sol. If I rightly apprehend his meaning—which, it must be confessed, is here and there somewhat obscure, and throughout, perhaps purposely, rather hinted than expressed—the drift of his argument

is that Man, as the Microcosm or inner world, perfectly and exactly represents the Macrocosm or outer world, whose making is, ostensibly, described in the first chapter of Genesis, and includes in himself the counterparts of all the various elements, entities, and series, whether objects or periods, therein set forth. So that light and darkness, evening and morning, heaven, earth, and the firmament, sea and land, herbs and plants, sun, moon, and stars, with all their potencies and virtues, moving life of the deep, of the air, and of the earth, together with the six days of labour and the Sabbath ending the series, have all their correspondence and similitude in the universe of the microcosm, or Man. And from this premise he argues that as the works and effects of the six days of creation were hallowed and sanctified by being, as it were, taken up into the sabbath day and blessed therein, so man ought to hallow and sanctify the labours and effects of the various planes of his sixfold chaotic, elemental, astrological, vegetable, animal, and human nature, by taking all these up into the seventh and internal divine plane, and there converting and transmuting them into spiritual graces. For it is plain to see that our author, in common with other hermetic and interpretative writers of the mystic school, distributes the microcosm and macrocosm alike into seven progressive and mutually interdependent states or stages.

Of these the outermost is, in both cases, chaotic and indiscriminate—void and formless—the mere darkened sense body, expressing the boundary or limit of the earthy nature, and hence under the dominion of Saturn, the Angel of the outermost circuit, whose distinguishing appanage is the girdle or zone emblematic of *binding*—Saturn's belt.

Next in order comes the vital force, resident in the  
nervous

nervous fluid of the organism, and, as a firmament, dividing the mere physical carcase from the higher elements of the individuality, the waters above from the waters beneath. This wonderful quickening principle our author would doubtless place under the patronage of Jupiter, lord of the Middle Air, the firmamental deity of older times, whose peculiar province was expressed by the control of the electric force.



Third in order we find the emergence of the land from the sea, with its grasses, herbs, and trees, the first manifestation of actual organic existence, sexual, semi-conscious, responsive, capable of birth, generation, and decay. These organic productions are the similitudes of earthly cognisance and perception, arising in the elemental man, the plane of immediate contact with mere sensory environment, blind to the inner light, speechless and deaf



so far as spiritual environment is concerned, and open only to the grosser phases of external relations with the outer world. With this earthy and rudimentary consciousness of the merely corporeal, Mars, as the representative of physical energy and blind indiscriminating force, is aptly associated. The relations of this god with agriculture are well known, and he is, moreover, connected, as the armour-clad deity, with the subterranean products of the planet. Among the Olympians, Mars is remarkable for absence of perspicacity, judgment, and subtlety. His prerogatives are those which pertain to mere impulsive fury and joy in conflict, undirected by the wisdom of Minerva or the faithfulness of Hercules. This plane of the microcosm belongs to the vegetative soul, the germinal consciousness, dominant chiefly in the brute and the savage, and demonstrating itself by impetuous purposeless energy. With the manifestation of this plane or stage in the evolution of the organised being is initiated the famous Struggle for Existence, which plays so large a part in the Darwinian theory, and the history of which is one long and continuous record of strife, destruction, and triumph, the great War of the globe, which since the beginning has raged in all departments of vital activity, and whose death-laden battlefields are represented in the fossil deposits of ancient rocks and seabeds. In the microcosm, this third principle it is that most shrinks from physical death, and that furnishes the visible element of the doleful and dreadful shades described by Homer as appeased only by blood, and constituting in mediæval and later times the medium by which haunting spirits manage to manifest as "ghosts," to the terror of both men and animals who chance to come in their way.

Fourth

Fourth in the series is the stage of astrological influence, the plane of the astral man, open to and controlled by the starry or magnetic operations of Nature, the passional, mundane, unstable consciousness over which Venus naturally presides. Man controlled by this phase of his complex personality becomes the toy of fate and of circumstance, the elemental powers have complete sway over him, they rule and afflict him in such wise that the mere incidents of existence constitute his entire life, without reference to or ultimatum in any higher or more subtle plane. It is from the perils and suffering consequent on this condition that the author of "Astrology Theologized" seeks to teach a method of deliverance.

Passing inward and upward to the stage next in order, we find ourselves in the presence of the Mercurial kingdom, the winged and the fluidic nature, of which one part is subtle and aspiring as the bird, and the other occult and profound as the fish of the deep. This is the plane of knowledges, chiefly instinctive and sagacious, in opposition to those which are intellectual and spiritual. Mercury enacts the part of the mediator between the higher human soul above and the astrological and vegetative natures below the plane he occupies. In this fifth province of the microcosm consciousness attains to its first responsible degree, and appears as the animated and *seeing* principle. No longer blind, mute, and deaf, the interior percipience of man is now opened, he appropriates, compares, constructs, reasons. Memory and device manifest and express themselves, the man becomes capable of notice and intelligent operation. Under the direction of Mercury he explores the abyss and mounts the skies; purpose, wonder, and invention mark his progress from the merely organic to the animate, from the

the rudimentary and embryonic being to the potentially human.

But to become truly human, another, and sixth, mutation is necessary; the philosophic nature must be developed, and this is effected in the labour of the Lunar stage. Our author, following hermetic usage, places under the dominion of the Moon, the province of the intellect or brain, the distinctively human property of the microcosm, not yet made divine by the sanctification of the heart. All writers of the mystic school subordinate Intellect to Conscience, that is, the attribute and expression of scientific ratiocination and thought to the attribute and expression of moral and spiritual rectitude. Mind, even in its loftiest modes and reaches, ranks lower as a factor of Manhood than the charities and sympathies of the Heart. It is Justice, in its various expressions as the Virtues, that constitutes the best ascendancy of human nature. But this ascendancy belongs only in its fulness to man Regenerate, that is, to those who have sanctified the human by the Divine. The work of the sixth day shows us the completion of the animal nature by the human, that is by the development of the animal in its supremest mode,—the *intellectual* animal. For it is noticeable that holy Writ places the formation of man side by side with that of the beast, in the same category and at the same stage of creation. Had the first chapter of Genesis been penned by an uninspired hand, the distinction between man and beast would assuredly have been marked by a division of plane, and we should have found the appearance of the human race relegated to a separate and successive day, and placed in a wholly different series from that of other creatures. The line taken in this respect by the writer of Genesis must be viewed

viewed as an evidence of profound occult knowledge. It is in degree and not in kind that the intellectual animal, man, differs from the non-intellectual, the brute. The work of the sixth day, then, shews us the consummation of conscious life in its highest aspect, the evolution of that double or reflective consciousness which is the distinctive appanage of mankind. Lunar knowledge differs from Mercurial knowledge not in range but in intensity. Mercurial knowledges are objective, wayward, speculative, Lunar knowledges are subjective, concentrative, scientific. The intelligence which operates on the Mercurial plane is that of the child or the uneducated man, the intelligence of the Lunar plane is that of the scientist or the philosopher. Mercurial activity flies hither and thither, distributing itself freely and restlessly throughout a vast environment; Lunar activity is polarised, and exact, weighted with logic, mathematical rather than intuitive. The horse, the elephant and the dog are types of this solid tenacious and discriminative quality, in opposition to the furtive and wayward motions of the fish or the bird. Will and reason manifest strongly upon the sixth plane, and uniting with the memory and device of the fifth, result in the formulation of system, Analysis and Synthesis. From the lowermost to the uppermost planes of existence, a steady advance in the elaboration of the consciousness characterises each step. The vegetative life with its rudimentary consciousness merges into the simple consciousness of the moving and flying creature, and this again into the more complex consciousness of the "cattle and the beast of the field," to find its culmination in the double consciousness of Adam and Eve. Perceptions and knowledges are now evolved in the microcosm which exceed in importance and

and subtlety all that have yet been educed. These are symbolised by the "cattle and moving creatures of the earth," over all of which, as well as over the "fish of the sea and the fowl of the air," man, the human Intellect, is given dominion.

But as yet none of the six series has received sancti-

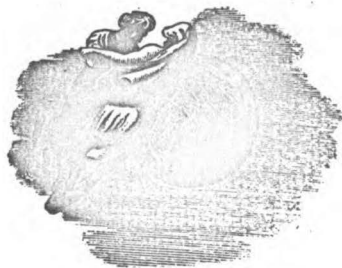


fication. This final gift is bestowed on the Microcosm by the Sun as the Ruler of the seventh day. Representing the Divine Spirit of the man, and thereby implying perfect peace and rest, the Sabbath is characterised not by Labour but by Blessing. All the works of the previous six days, all the series of the hexade whereby the lower planes of man's nature are successively built up, receive their

their crown and benediction in the operation of the sabbath. Thus is the Soul of the astrological man "theologized," divinized and affirmed in the Likeness of God. The religious nature is added to the intellectual, the faculties of the man of science and the philosopher are completed by those of the saint. Hence the *rest* of the seventh day, for whereas the achievements of the intellectual man are laborious, those of the spiritual man are inspirational. Impulse, instinct, induction, inspiration, such are the four stages of evolutionary ascent from the organic to the spiritual degree. The natural man strives and wrestles in order to achieve; the regenerate man "rests in the Lord." The knowledges of the brain are wrung from Nature by hard toil; the knowledges of the heart flow by illumination from God. Hence the sixth day is one of labour, the seventh of repose. Observe, too, that while the operations of the first five days, which stand for comparatively low and inconspicuous developments of the microcosm are placed under the dominion of those Rulers, whose spheres are signified by the five "wandering fires," Saturn, Jupiter, Mars, Venus and Mercury, the two higher and pre-eminently human planes undeveloped in any subordinate creature, to wit, the Intellectual Soul and the Spirit are denoted by the two greater luminaries, the Moon and the Sun. Greater, that is, of course, inasmuch as the Earth is concerned, for in this panoramic allegory the Earth is the representative of the Microcosm itself, and the recipient of all these divers influences. So much, then, as to the Earth, the Moon, and the Sun appear to surpass the stars in glory and magnitude, so much do the two planes or spheres of potency they typify in the microcosm surpass the rest in worth and importance. And so much as the  
Sun

Sun surpasses the Moon in dignity and lustre, so much does the spiritual principle of man surpass in power and splendour his intellectual principle.

And in this place I wish to call attention to the fact that the earth itself, which in the allegory of Genesis represents the Ego or Individuality of the Microcosm, occupies a place between the Martian and the Venerian days. On the Martian day we behold the emergence of the land from the sea, and its investment, so to speak, with place, character and personality. Similarly,



the Earth, as a planet, occupies a position between Mars and Venus; that is between the third and fourth stage or "day." And this order is beautifully explicit and interpretative. For we have seen that Saturn signifies the outer physical framework, Jupiter the electric or vital principle, and Mars the organic brute energy thereby developed, none of which are capable of constituting individuality, seeing that these three principles all inhere in the merely organic and vegetative. But immediately after the manifestation of these simple and rudimentary states arises the dawn of consciousness, like the

the dry land emerging from the waters in a barren and virgin state, yet bearing within itself the potencies of independent Life. The birth of this independent Life immediately follows, and the place of the Ego in the order of development is, therefore, between the apparition of the organic and that of the animal principles or states. Consciousness, in its first concentrated degree, resides between the astral envelope (Martian stage), and the astral soul (Venerian stage). Prior to this station, consciousness, though, from the beginning, implicitly and potentially present, is diffuse and latent; now it becomes explicit and demonstrable. The first three stages belong merely to the physical, vital and kinetic; but, after the manifestation of this elementary triad, the diffuse potencies of consciousness gather themselves up into a state of focus or polarity, and the Individuality appears as Earth or Ego. This is the earliest possible place or epoch of its appearance, and from this stage, upward and onward, it continually advances and culminates in degrees of development until it attains on the seventh day complete and divine consciousness.

Immediately after the polarisation of the Ego, "Karma" appears, typified by the siderean influences of the fourth day. Good and evil Karma appear as the two great lights—sun and moon—the greater to rule the day, that is to preside over and direct wise and profitable action and conduct; the lesser to rule over the night, that is to preside over dark and slothful action and conduct. For it is only wise and good action that counts, hermetically, as action at all; all base and evil performance is mere loss and stupor inasmuch as the soul is concerned. Thus, in the gospels, the Lord speaks of the slothful servant as the wicked servant, and as such condemns him to darkness.



ness. (In this connection the moon is, of course, presented in the character of Hekate.\*) The signification of the stars as siderean Powers and Influences, the factors of Karma or Fate, has already been referred to, and will be presently more fully explained. Obviously this labour of the fourth day has *direct* relation to the Ego, for the moment the Individuality emerges from the deeps of vital and kinetic energy, as Earth, the hosts of the Heavens appear "to give light upon it." Here, again, I must pause to point out the great occult knowledge discernible in the order announced by the writer of Genesis as that of the cosmogonic evolution. Doubtless a mere poet or natural philosopher would have associated the apparition of the starry hosts with the labour of the first day when Light was called to illumine the heavens. But, in that case, the hermetic student would have been greatly puzzled to account for the appearance of the Karmic influences before that of the Ego which gives them *raison d'être*, and to whose existence and free-will they respond as effect to cause. The occult meaning of the writer is conveyed in the words, "He set them in the firmament of heaven to give light upon the earth, for signs and for seasons, for days and years." Before the manifestation of the polarised consciousness, or self-hood, Karma could have no ground of operation, because merely inorganic entities and plants have no Karma; neither have those rudimentary elements of the microcosm which correspond to the mineral, electric, and vegetative states. Animals, however, are certainly amenable to Karmic and astral influences, though, of course, in a very

\* See my explanation of the two-fold signification and character of the moon in my introductory essay to "The Virgin of the World."—A. K.

rudimentary

rudimentary degree. But they are distinctly individuals, and as such are capable of choice, and of a certain low moral percipience. Correspondingly, the astral soul in man, the creaturely principle resident in the astral envelope, manifest at the fourth stage of evolution, has a similar low moral percipience, and is distinctly an individual. This astral and magnetic soul is the volitional and formative principle of "ghosts," which usually are composed of two elements only, astral envelope,—medium of manifestation (already described)—and astral soul, acting within and on that medium as its controlling consciousness. Where more than these two elements are present, the "ghost" is something more than a mere phantom, it contains the Mercurial soul or fifth principle, and is an earth-bound spirit.

Now all the seven parts or elements of the Microcosm just enumerated, are capable of distribution, and are in fact distributed by hermetists and alchemists into four chief categories or groups; to wit, physical, astral, psychic and spiritual. The first three are the "men" who are cast "bound" into the fiery furnace of the world's ordeal, and who remain "bound" till the appearance of the "fourth, like the Son of God," who sets them free and delivers them. "Did we not cast three men bound into the fire? Lo! I see four men loose, and the form of the fourth is like the Son of God." "Ye shall know the Truth, and the Truth shall make you free." And again, "Where the Spirit of the Lord is there is liberty." . . . "Because the creature also itself shall be delivered from servitude into the liberty of the glory of the children of God."

Of these four parts of the microcosm, the dominant character of each group of two is imparted by the second  
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of the group, that is by the *astral* for the lower duad, and by the *spiritual* for the upper. So that the whole of the planes included in the physical and astral natures are commonly collectively spoken of as "the astral man;" and the psychic or intellectual and spiritual natures are intended by the term "spiritual man." For the whole lower nature of man—physical, vital, impulsive, affectional, animal—is subject to the stars or astral powers, that is to mundane and elemental influence expressed in the magnetic affinities, antipathies and polarities which go to make up the complex machinery of Fate. But the higher nature of man, dominated and illumined by the Spirit or Sun (the Lord), is free from the servitude of the creaturely nature, and is superior to the ruling of the astral influences. Hence our author says that "a wise man," that is, he who is instructed and enlightened by his nobler part, "will rule the stars."

All the illuminati of ancient and modern times have acknowledged these two natures or self-hoods in man. Plato emphatically recognises and describes them, so also do the Neo-Platonists, Paul the Apostle, and, with one consent, the whole school of Christian alchemists and kabbalists. The will of the lower self-hood is always centrifugal, directed outward towards the Saturnian boundary, and contrary therefore to the will of the higher self-hood which gravitates inward towards its central sun. "O wretched man! who shall deliver me from this body of death?"

Now the Ego or point of consciousness of the man resides, in the majority of men, wholly in the lower self-hood; in the minority, in the higher. According to the station which it occupies is the status of the man himself in the series of evolution. "The natural man," who  
stands

stands for the majority, "knoweth not the things of the Spirit." This "natural man," or selfhood, is Agar the bond-servant; the spiritual selfhood is Sara the "Salem which is above and is free." In the Macrocosm, the Ego or point of consciousness, represented by the earth, is placed midway between Saturn and the Sun, between the first and the seventh planes. But the order of the Macrocosm is that not of Regeneration but of Creation. The Ego of the regenerate man must dwell entirely in the seventh sphere, and, as the mystics of the school of St. Dionysius say, become wholly absorbed and merged in the Divine Abyss. The selfhood of the man must be lost in the selfhood of God, and become one with It. Not until this final act of saintship is accomplished, is the man free of Fate and astral domination, an ascended man, having passed up "beyond all heavens" or starry planes and powers, and "taken captive their captivity." For, indeed, these powers hold us in thrall until they themselves can be bound by us. The ascended man is the type of the elect who have so perfectly theologized their astrology, and taken up their lower nature into the divine, that Matter and Fate, or "Karma," as the Oriental theosophists term it, are wholly overcome, and can no more have dominion over them. There is left in them no dross of the sensual and physical planes to weigh them down again into material conditions; they are "born again" into the heavenly estate, and have severed the umbilical cord which once bound them to their mother, the earthy estate. Do men become thus regenerate and redeemed in the course of a single planetary existence? Assuredly not. Astrology, chiromancy, phrenology and other occult sciences, all inform us that every man is born with a certain definite and determinate Fate, which de-

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clares

declares itself in his horoscope, on the palm of his hand, in the formation of his head, in the set of his face, features, limbs and aspect. Speaking broadly, all these determinations are included and intended under the physiological term Heredity, and they belong to the accidents of evolution. But what *is* heredity, and how can it be explained in the light of Eternal Justice? The Macrocosm could not stand a moment were it not founded on a perfect equity and governed by an inalterable law of compensation and of the conservation of energy. Every effect is equal to its cause, and one term presupposes the other. And as the Macrocosm is but the prototype in large of the Microcosm, this also is founded on and governed by laws in harmony with those which control the solar system whose offspring it is. So that heredity is no arbitrary or capricious effect appearing without adequate cause, but is the result and expression of foregone impetus, developing affinities and sympathies which infallibly compel the entity on which they act into a certain determinate course and direction, so long as the energy of that impetus lasts. Expressed in terms of common physics this is the law of gravitation and of polarisation. But without this explanation all appears as haphazard and confusion. No hermetist denies the doctrine of heredity as held and expounded by ordinary scientific materialists. But he recognises the sense intended by its inventors, as comprising only the last term in a complex series of compelling causes and effects. The immediate cause of a low and afflicted birth is obviously the condition, physical and mental, of the parents responsible, on this plane, for the birth. But beyond this preliminary stage in the enquiry the ordinary scientific materialist does not go. He is unacquainted with the hermetic theorem that

that all physical effects and results are *ultimates*, which must, of necessity, have their first term in a formative sphere. The corporeal world is incapable of engendering causes, it can but transmit them; hence the beginning of things can never be discovered within the limits of material agencies. Therefore, regarding heredity as the ultimation in physical conditions of causes at work behind and beyond it, the hermetist is irresistibly forced to the conclusion that although a man may be born deaf, dumb, epileptic, idiotic, or otherwise afflicted, because his father or mother have been drunken, immoral or "unfortunate," these latter causes are immediate only, not mediate, and are themselves in their turn effects of previous causes not belonging to the physical sphere, but to one next above and behind it, that is to the astral; and that this also in its turn has been influenced by the spiritual energies of the Ego whose "nativity" is involved. And he comes to these conclusions because they are consonant with all that he otherwise knows and has observed of the working of the universe. Many persons find it difficult to reconcile belief in the "ruling of the stars" with belief in free-will. It appears at first sight arbitrary and unjust, that certain lines of life—even vicious and base ones—should be indicated by the rulers of nativities as the only lines in which the "native" will prosper; and they ask incredulously whether it can be rationally supposed that the accident of the day and hour of birth is, by Divine wisdom and justice, permitted to control and confine the whole career of an intelligent and responsible being. But the difficulties of astrological science, if viewed in the light of "Karma"—as Predestination—not only disappear, but give place to the unfoldment of a most lucid and admirable system of responsible causation. There is but

one hypothesis capable of solving the enigma of Fate, and that hypothesis is common to all the great schools of thought—Vedic, Buddhist, Kabbalistic, Hermetic, Platonic—the hypothesis, to wit, of multiple existences. Destiny, in the view of these philosophies, is not arbitrary but acquired. Every man makes his own fate, and nothing is truer than the saying that "Character is Destiny." We must think, then, that it is by their own hands that the lines of some are cast in pleasant places, of some in vicious, and of some in virtuous conditions. For in what manner soever a soul conduct itself in one existence, by that conduct, by that order of thought and habit it builds for itself its destiny in a future existence. And the soul is enchained by these prenatal influences, and by them irresistibly forced into a new nativity at the time of such conjunction of planets and signs as oblige it into certain courses, or incline it strongly thereunto. And if these courses be evil, and the ruling such as to favour only base propensities, the afflicted soul, even though undoubtedly reaping the just effect of its own demerit, is not left without a remedy. For it may oppose its will to the stellar ruling, and heroically adopt a course contrary to the direction of the natal influences. Thereby it will, indeed, bring itself under a curse and much suffering for such period as those influences have power, but it will, at the same time, change or reverse its planetary affinities and give a new "set" to its predestination; that is to the current of its "Karma." So that the ruling signs of its next nativity will be propitious to virtuous endeavour. "From a great heart," says Emerson, "secret magnetisms flow incessantly to draw great events." \*

\* The reason why the doctrine of Metempsychosis is not put forward as an article of faith in the Christian dispensation appears to me to be  
Now

Now our author assures us that the astral heavens have their counterpart in man, with correspondent influences, energies and aspects. These microcosmal heavens may be "ruled" by the Ego, that is by the man himself, and according to the condition of the *subjective* planisphere thus evolved will be the horoscope of the next nativity acquired by such Ego. Thus cause and

because there is no more death or birth for the man who is united with God in Christ. The Christian religion was addressed to this end, and he who enters the Kingdom of heaven is saved for ever from that of earth. But very few realise this blessed state, therefore says the Lord,—"Few there be that find it." Not, assuredly, that all the majority are lost, but that they return to the necessary conditions again and again until they find it. When once the life of Union is achieved, the wheel of existence ceases to revolve. Now the Church takes it for granted that every Christian desires in this existence to attain to union, such union with Christ being, in fact, the sole subject and object of Christian faith and doctrine. Therefore, of course, she does not preach the Metempsychosis. But, as a matter of fact, very few so-called Christians do attain union; therefore they return until the capacity for union is developed. Such development must be reached in mundane conditions; the cleansing fires of an after-world are incapable of more than purification; they do not supply the necessary conditions for evolution found only and granted only in this life. Now the dispensation of Christ is the highest there is, because regeneration begins for the Christian in the interior principle, and works outwardly. In other dispensations it begins outwardly and works towards the interior. Buddha, in whose system the Metempsychosis is most conspicuous, is in the Mind; Christ is in the Soul. Therefore Buddha preaches no soul, and Christ preaches no mind. "Who are born," says St. John, speaking of the servants of Christ, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." That which is born of "the blood" is of the plane of Mars, the third day; that which is of the "will of the flesh" is of the creaturely nature, of the fourth day, and partly of the fifth; that which is of the will of man is of the Mercurial and Lunar stages, for the Mercurial plane partakes both of the lower and of the higher natures, being, in fact, the bond between the two, even as the winged god himself in ancient myth, was effect



effect respond and exchange reciprocities, the macro-cosmic operating on and compelling the microcosmic, and this in turn reacting on the macrocosmic.

Hermetic doctrine affirms that all causes originally rise in the spiritual sphere. In the beginning the material and objective is the ectype of the essential and subjective. Thus, the first chapter of Genesis sets out with the declaration: "In the beginning God created the

represented with a face partly dark and partly bright, in order thereby to signify that he mediated between heaven and earth, between immortal and mortal. So that Mercury personates, as it were, the firmament between the creaturely transient elements of the microcosm, and the human permanent elements, part of which firmament belongs to the upper, and part to the lower division. For on the fifth day were the fishes of the sea and the fowls of the air alike created, of which the first belong to the deeps and the second to the heights. But of these God included not the fishes in His Covenant, but the birds only, because the fishes appertain to the perishable nature. Now the religion of Buddha is of the will of Man, that is of the upper Mercurial and of the Lunar natures, for it is by violence that the Buddhist takes the Kingdom of heaven, that is, by the Intellectual way. But they who follow Christ take it by the way of sight, that is, by the Soul. For the Soul is feminine, and does not fight. Next to the human will, which is of the Mind, is found the will of the flesh inherent in the creaturely principle which enters not into the Kingdom, being without, as are the "dogs." And the "blood" is yet more remote, for this is of the mere organic, or Titanic principle, which must be poured out upon the earth untasted. But the Human will is sanctified, being saved by Christ—the spiritual or seventh principle—and taken into Paradise. It is the Thief crucified on the Right Hand of the Lord: who is taken by Him into Paradise, though not into Heaven. The Thief on the Left Hand is the Creaturely will which must be left behind because it reviles the Lord, even though partaking His Passion. But the Thief who is released unto the mob is the robber Barabbas, who cannot be partaker in the death of the Lord. For the Titanic hath nothing in Christ. So that under Buddha we are born again and die again, but under Christ there are no rebirths, for Christ saves us out of the world when we are united to God through His merits and sacrifice.

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heaven and the earth." Matter is not viewed by writers of the Kabbalistic school as self-subsistent and eternal in nature. In its grossest form, Matter is the last term in a descending category, the first term of which is the Godhead itself. Matter is thus not *created*, in the vulgar sense of the word, but evolved; and, in the process of cosmic flux and reflux, it is destined to be again involved and transmuted into essence. Hence it follows that the higher principles of the microcosm, itself the offspring and resumption of the macrocosm, represent and reproduce the higher principles of its parent, even to the inclusion of Divinity, as the supreme source of the world and ultimate of Man. Emanating as macrocosm from God, the universe culminates as microcosm in God. God is the Alpha and Omega of the whole vast process. Now holy Writ addresses itself, not to the lower, but to the higher nature of man. The word of God is spoken to the intellectual and spiritual nature in man as distinguished from the inferior grades of his complex being. Evidently, then, the subjects of Biblical exposition cannot be the things of sense and of matter, but the things of the intelligible and formative world. The Bible is written for the Soul in man, not for his elemental and creaturely natures which, as we have seen, pertain to his lower perishable states, and are not included in the Covenant. Wherefore, surely, it is absurd and irrational to read the "History of Creation," given in Genesis, as though it treated of the mere outward and objective universe, which, in comparison with the inner and subjective, is phantasmal and unreal. Correspondentially, of course, it does so include the outer and objective, because every plane of Nature reflects and repeats the plane immediately above it. But of these planes we have seen that there  
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are seven, and each successive medium, counting from above downward, is grosser and less capable of exact reflection than the one preceding it, so that when the lowest plane of matter, as we know it by means of the five bodily senses, is reached, the similitude of the first



and highest plane has become blurred and indistinct. Not all media are equally reflective. The first plane or medium may be compared to crystal for translucence, and the last to turbid water. So that we must not look to the first chapter of Genesis for a perfect and exact picture of the physical creation, seeing that it deals with this  
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creation only in a sense remote in series from its original and direct point of application. First, and primarily, the Bible has a *spiritual* meaning addressed to the spiritual and intellectual natures in man, the Sol and Luna of the Microcosm. Secondly, it has a philosophical meaning for the Mercurial nature; thirdly, an astrological meaning for the astral nature; and, lastly, a physical meaning for the material nature to which the higher planes are unattainable. But, it must be borne in mind, that the three lower meanings thus ascribed to it are not the word of God, because, as we have said, this word is only addressed to the Soul, and not to stocks and stones and elements. In the third Book of Kings there is a marvellous parable which perfectly sets forth in order every one of these four meanings, each with its proper character, effect, and dignity:

"Behold the word of the Lord came unto Elias, and said :—Go forth and stand upon the mount before the Lord. And behold, the Lord passeth, and a great and strong wind before the Lord, overthrowing the mountains and breaking the rocks in pieces, but the Lord is not in the wind. And after the wind an earthquake, but the Lord is not in the earthquake. And after the earthquake a fire, but the Lord is not in the fire, and after the fire a still small voice. (Sound of gentle stillness, Heb.) And when Elias heard it, he covered his face with his mantle and stood in the entering of the cave."

"The Lord passeth," and His coming is foreshadowed and heralded, indistinctly and confusedly by the formless inarticulate wind, typical here of the lowest and universal expression of Force in Matter. "But the Lord is not in the wind. And after the wind, an earthquake," the sundering and solution of the mere external physical or earthly plane by the volcanic and electric forces of the more interior mental nature, with its sciences and hermeneutic subtleties. Now the Lord is drawing nearer,  
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but even yet He "is not in the earthquake." "And after the earthquake a fire," the ethereal penetrative and burning energy of the third principle in man, the human Soul, with its clear luminance of introspection, and its immortal quickening activity. Now, indeed, the Lord is at hand, but even yet He "is not in the fire." "And after the fire, *a sound of stillness.*" Yes; for the Spirit, "the Lord," the Fourth Principle in man is Rest, is Silence, is the "Divine Dark" of St. Dionysius and the mystics. The word spoken by God is "a word in the ear;" a secret whispered only to the Beloved; heard only by the saint in the recess of his inmost heart. "And when Elias heard It, he covered his face with his mantle." For the Lord had come at last, and he knew that he stood in the Divine Presence. The real and inmost meaning of holy utterance is not reached until its physical, scientific and intellectual interpretations have been all exhausted. The wind, indeed, may announce the coming and bear the echo of the sacred Voice, but without articulate expression; the earthquake may open the earth and disclose occult significations beneath the Letter which surprise the mere literalist; the fire may cleave the heaven and rend the darkness with its brilliant and vivid finger, but the formulate and perfect Word is inbreathed only by the Spirit. Truth is unutterable save by God to God. Only the Divine Within can receive and comprehend the Divine Without. The word of God must be a spiritual word, because God is Spirit. Accordingly, we find saints and mystics, Catholic and Protestant alike, accepting holy Writ, both old and new, in a sacramental sense. Rejecting the Letter they lay hold of the Spirit, and interpret the whole Bible from end to end after a mystical manner, understanding all its terms as symbols, its concretes

cretes as abstracts, its events as processes, its phenomena as noumena. The hermeneutic science of the saint has threefold characteristics—form is no more, time is no more, personality is no more. Instead of Time is Eternity, instead of Form is Essence, instead of Persons are Principles. So long as the dross of any merely intellectual or physical concept remains unconverted into the gold of spiritual meaning, so long the supreme interpretation of the text is unattained.

For the intellectual nature, next highest in order, biblical hermeneutics are of a philosophical character, which, according to the tendencies and tastes of the interpreter, variously wears a poetic, a masonic, a mathematical, an alchemic, a mythologic, a political or an occult aspect. To occupy worthily this plane of interpretation much learning and research are needed, often of an extremely abstruse and recondite kind. The philosophical hermeneutics of the Bible are closely connected with the study of hidden and unexplored powers in nature, a study which, in former times, was roughly designated "magic," but on which a younger generation has bestowed new names.

Large acquaintance with etymology, paleontology, geology, and the secrets of ancient systems of doctrine and belief is necessary to Biblical exegesis conducted on intellectual lines. Therefore it is, of all modes of exposition, the most difficult and the most perilous, many rival exegetes claiming to have discovered its key and clamorously disputing all interpretations other than their own. Thus, the philosophical method is fruitful of schools and polemicists, few among the latter becoming really eminent in their science, because of the enormous labour and erudition involved in it, and the brevity of human life.

Thirdly, we have the astronomical and astrological plane,

plane, which may briefly be summed up as the interpretation of Biblical writings on the basis of the Solar Myth. This is the method by which the intelligence of the astral mind is best satisfied ; it involves no acceptance of doctrine, theological or religious, and no belief in the soul or in spiritual processes and eternal life. The solar theory is that, therefore, which is formally accepted by most modern exponents and reviewers ; it is easily understood by men of average scholarship and perspicacity ; it lends itself with readiness to all the dogmas and most of the language of both Testaments, and, with equal facility, explains the formulas of the Creed and Church Liturgy.

Last and lowest comes the meaning which the crowd imputes to the Bible, and in which no real attempt at interpretation is implied. On this plane of acceptance, the literal sense alone of the words is understood throughout, obvious allegory is taken for history, poetical hyperbole for prosaic fact, mystic periods for definite measurements of time, corporeal sacrifice for spiritual at-one-ment, ceremonial for sacrament, and physical acts in time for interior and perpetual processes. This is the plane which produces fanatics, persecutors and inquisitors, which fills our streets with the cries and tumult of salvationists, and our pulpits with noisy "evangelists," which sends forth missionaries to "convert" the "heathen" Buddhist, Brahman or Jew, and wastes tears and lives and treasure untold in frantic and futile endeavours to "christianise" the world. The formula of this class of exponents is "justification by faith," and, apparently, the more monstrous the blasphemy against Divine goodness, and the more extravagant the outrage against science involved in any article of belief, the greater the "justification" attained by

by its acceptance. The word of God, therefore, originally and primarily addressed to the secret ear of the soul, becomes, when conducted through all these various and increasingly grosser media, at length an inarticulate and confused sound, just as an image, conveyed through various and increasingly turbid strata of fluids, becomes at last distorted, blurred and untrue to its original. Some similitude in form and colour of course remains, and from this we may divine the aspect of the object whose shadow it is, but the features of the shadow may be indistinct and grotesque, while those of the original are flawless and resplendent. Such a shadow is popular religion compared with Divine Truth, and the Letter of holy Writ compared with its spiritual meaning. Do we then argue that the spiritual meaning is the only meaning intended, and the image afforded of it by all lower planes wholly false and fanciful? No; for we admit alike the philosophical, the astronomical and the historical element in the Bible; we desire only to point out with emphasis the fact that all these, in their degree, transmit an ever increasingly vague and inaccurate likeness of primal Revelation, and are, in their order, less and less proximately true and absolute. No man can be "saved" by the historical, the astronomical or the philosophical, be his faith never so firm and childlike. He can be "saved" only by the spiritual, for the spiritual alone is cognate to that in him which *can* be saved, to wit, his spiritual part. Revelation is illumination imparted by God to the God-like principle in man, and its object is the concerns of this principle. Revelation may, indeed, be couched in solar or astronomical terms, but these are its vehicle only, not its substance and secret. Or, again, it may be conveyed in terms ostensibly descriptive of natural phenomena, of architecture



architecture, of national and political vicissitudes. None of these, however, are really the primal subject matter of holy Writ, for all of them relate to things belonging to sense and to time, which cannot be brought into effectual affinity with the soul, whose proper relation is with the noumenal and eternal. Such things pertain to the province of the sciences—physics, biology, history, paleontology, and so forth—and can be appropriately and intelligently dealt with by these only. They are not subjects for revelation; they in no wise interest the soul, nor can they affect the salvation of man. Moreover, as all knowledges accessible on planes other than the spiritual must of necessity be partial and relative only, mere approximations to facts, and not facsimilia of facts, there can be no sure and infallible record of them possible to man. History, for instance, belongs entirely to the past and irrecoverable, and depends on the observation of and impressions produced by certain events at periods more or less remote; the recorders of the events in question being endued with the spirit and views of their time, and judging according to the light which these afforded. The same events in our age, appealing to minds of wholly different habits of thought and experience, would present an aspect and bear an interpretation wholly different. We need but to attend an assize or police court to learn how variously the same fact or episode presents itself to various witnesses. And when to the element of uncertainty created by natural defects and differences in the faculties of observation and memory possessed by different individuals is added the impossibility of reviewing events of a long distant past from the modern standpoint, and the consequent necessity of accepting the ancient standpoint, or none at all, it becomes obvious that there is, virtually, no such thing as history

history in the sense usually ascribed to that word, that is, as a record of actual occurrences as they actually occurred. Even contemporary history is only approximately true; the history of a generation past lends large ground to controversy, and that of the long past insensibly slips into legend, and thence into myth. Mankind has no art by which to photograph events. Character leaves its mark for a time on the world's records, and great sayings survive indefinite periods, but acts and events soon become contestable, and the authorship of our finest systems of philosophy and of our most precious axioms and rules of conduct loses itself in the haze of antiquity. The Lord's Prayer, the Beatitudes, and the Golden Rule remain facts, but what scholar knows who first gave them utterance? The Pythagorean, Buddhist, and Chinese philosophies, as also the Parsee and Jewish religions, are facts, but were there ever such men as the traditional Pythagoras, Buddha, Kung-foo-tsze, Mithras, Zoroaster or Moses? No one to-day can with certainty affirm or deny even so much as their existence, to say nothing of their deeds, their miracles, their adventures, and the manner of their birth and death. And to speak of later times; what do we know, undoubtedly and indisputably, of such prominent personages in English and French chronicles as Roland and Oliver, Bayard, Cœur de Lion, Fair Rosamond, Joan of Arc, Anna Boleyn, Marie Stuart, and a thousand other heroes and heroines whose actions and adventures form the theme of so many speculations and assumptions? They have left on the historic page an impression of character, but little more. Concerning their real deeds, and the actual part they played in the events of their time, we can affirm nothing with assurance. And as the footfall  
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of time, and the gradual decay and destruction of record, literary and geographical, slowly stamps out the burning embers of the past, darkness, more or less complete, falls over the remoter ages and blots them from our view. Decade after decade it becomes increasingly difficult to pluck any certain and solid crumb of fact from the grip of the biblical exegetes, the etymologists, the biologists, the paleontologists, and all the scientific kith and kin. Every assertion is contested, every date, circumstance and hero must fight for place and life. Assuredly there will come a day when the figure of Jesus of Nazareth which for eighteen centuries has filled the canvas of the world, and already begins to pale, will become as obscure and faded as is now that of Osiris, of Fo-hi, or of Quetzalcoatl. Not that the gospel can ever die, or that spiritual processes can become effete; but that the historical framework in which, for the present age, the saving truth is set, will dissociate itself from its essentials, fall, and drift away on the waves of Time. Spiritual hermeneutics will endure because they are independent of Time. Spiritual processes are actualities, daily and eternally realised in the experience of the microcosm, "as they were in the beginning, are now, and ever shall be." No man can know, philosophically, anything that occurs externally and objectively to himself; he can know only that which occurs internally and subjectively. Concerning the first he can have an opinion only; concerning the second he has experience. Nor, again, can any man believe any fact on the testimony of another, but only upon his own witness, for the impression received through the senses of one man, no matter how profound, is incommunicable to the organism of another, and can produce no conviction save to the mind of the man receiving the sensory

sensory impression. To believe implies assurance, and assurance can be imparted only by experience.

In matters of history and natural phenomena, moreover, none but the ablest observers and best educated critics can indicate or determine probabilities, and to be even a sound critic or observer, great natural endowments and acquired erudition are needed. It is incredible that God should demand of every man exceptional gifts of intellect and a university education as necessary conditions for the comprehension and acceptance of His Word. Yet, if that Word be indeed directly or intimately dependent on processes of natural phenomena or historical occurrences, it is eminently necessary that every person seeking salvation should be versed in the sciences concerned with them, because no assurance of the truth of biblical data can be gained save by competent examination and test, and if no assurance, then no belief. It will be observed that contention is not here raised against the accuracy on the physical plane of either facts or figures contained in sacred writ; it is simply sought to show that the unlearned cannot possibly have any valid means of judging or affirming their truth, and that, therefore, belief under such circumstances, is a mere form of words. Not long ago, when defending the proposition, "there is no such thing as history,"—conceived, that is, as a record of consecutive and ascertained facts—I was met by a clergyman of the Established Church with the contention that *broad* facts are always ascertainable, and that, in respect to sacred history, belief in such broad facts only was necessary to salvation. We need not, for instance, said he, trouble ourselves over much about the details and dates of the gospel narrative, nor does it greatly matter whether Christ was born at Bethlehem or

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at Nazareth ; or, again, whether He was crucified on the Feast of the Passover or on the day following ; the essentials of faith lie in the great events of His birth and crucifixion. But, said I, if the only evidence we possess of these great events depends on the assertions of recorders whose testimony does not agree together in detail, what does the worth of the evidence itself amount to ? In the celebrated "Story of Susanna," the wisdom and perspicacity of Daniel are shown by his refusal to give credence to an alleged "broad fact," precisely because the witnesses did not agree in detail. But had Daniel been of the mind of my objector, he would have discarded the petty difference between the elders concerning the kind of tree under which they caught Susanna with her lover, he would have been content with their agreement as to the "broad fact," and Susanna would have been stoned. The three facts most essential to the belief of the Christian who deems the acceptance of the gospels as literal history necessary to salvation, are precisely those concerning which detail is all-important, and the witness offered the most uncertain and meagre ; to wit, the Incarnation, the Resurrection and the Ascension. The dogma of the Incarnation is supported by the record of two only of the four evangelists, and, as an historical fact, depends solely on the testimony of one witness, and that one Mary herself, for no other could have related the tale of the Annunciation or certified to the miraculous conception. As for the dogma of the Ascension, the information supplied in regard to this event is contained, not in the gospels at all, but in the Acts of the Apostles, for the only reference made to the Ascension in the gospels consists of a single sentence in the last verse of St. Luke's record, a sentence omitted by some ancient authorities,

authorities, and noted as dubious in the Revised Version of 1880-1. Surely, then, the Incarnation and Ascension at least cannot be classed in the category of "broad facts," and yet, to regard them as unimportant details which might safely be overlooked, would be fatal to Christian faith and doctrine as understood by the Established Church. Stripped of these two dogmas—the Incarnation and the Ascension—there is nothing disputable on scientific grounds in the gospel history as a record of actual occurrences. It is credible that a man should possess unusual magnetic and psychic powers, or should swoon on the cross and recover from a death-like stupor in the course of a few hours when under the care of friends. But that a man should be born of a virgin, rise from the dead, and should bodily ascend into the sky are marvels for which overwhelming and incontrovertible testimony should be forthcoming. Yet these are precisely the three events for which the evidence is most meagre, and on two of which no stress is laid in either the sermons or epistles of the Apostles. Certainly, the dogma of the Incarnation is not once alluded to in their teaching, and it does not appear in any book of the New Testament that the disciples of Jesus or the founders of the Christian Church were acquainted with it. Whether a knowledge of the Ascension is implied in the epistles or not, is a more open question, but at any rate no express reference is made to it as an historical event. Yet, if for such reasons, we should reject the spiritual power of the Gospel and deny its dogmas, or the dogmas of the Catholic Church, in their mystical sense, we should demonstrate our own ignorance and fatuity. For every such dogma is certainly and infallibly true, being grounded in the eternal experience of the human soul, and perpetually

petually confirmed thereby. It is not the crucifixion of Jesus of Nazareth on Golgotha eighteen centuries ago that can save us, but the perpetual sacrifice and oblation, celebrated sacramentally in the Mass and actually in our



hearts and lives. So also it is the mystical birth, resurrection and ascension of the Lord, enacted in the spiritual experience of the saint that are effectual to his salvation, and not their dramatic representation, real or fictitious in the masque of "history."

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For how can such events reach or relate themselves to the soul, save by conversion into spiritual processes? Only as processes can they become cognates to the soul and make themselves intelligible to and assimilable thereby. Throughout the universe the law of assimilation, whether in its inorganic or organic aspect, uniformly compels all entities and elements, from crystals to the most complex animate creature, to absorb and digest only that which is similar to itself in principles and substance. And if by the law of natural things the spiritual are understood, as all apostles of hermetic doctrine tell us, then it is obvious, by the light of analogy as well as by that of reason, that the spiritual part of man can assimilate only that which is spiritual. Hence the Catholic doctrine of transubstantiation, most necessary to right belief, whereby the bread and wine of the mere outward elements are transmuted into the real and saving body and blood of the Lord. Can bread profit to salvation, or can physical events redeem the soul? Nay, but to partake the substance of God's secret which is the body of Christ, and to receive infusion of Divine grace into the soul, which is the blood of Christ, and by the shedding of which man is regenerate. These processes are essential to redemption from the otherwise certain and mortal effects of original sin. It is not, therefore, part of the design of hermetic teaching to destroy belief in the historical aspect of Christianity any more than to dissuade the faithful from receiving Christ sacramentally, but to point out that it is not the history that saves, but the spiritual truth embodied therein, precisely as it is not the bread administered at the altar that profits to salvation, but the divine body therein concealed.

Life is not long enough to afford time for studying the  
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volumes upon volumes of attack and defence to which the Christian tradition has given birth. It is more profitable to leave these contentions where they are, and to enquire, not whether the details of the story itself are accurate, nor even if the chief facts it relates were really enacted among men on the physical plane ; but, rather, what it all signifies when translated into the language of absolutes. For phenomena cannot be absolutes, and we have shown that only absolutes can have an intelligible meaning for the soul.

I spoke just now of "original sin." It will be understood, in the light of what has already been said concerning Heredity, that, from the point of view I occupy, original sin should not be taken to imply a burden of corruption arbitrarily imputed to new-born babes as the consequence merely of transgression in a remote ancestry, but as that voluntarily acquired and self-imposed "Karma," which every soul accretes in the course of its manifold experiences, and loaded with which it enters upon each nativity. This weight of original sin may be heavy or light ; it may grow or decrease with each successive birth, according to the evolution of the soul concerned, and the progress it makes towards release and light. "If," says Mr. W. S. Lilly, "a man submits to the law of moral development by choosing to act aright, he will finally be delivered from all evil. But, if he rebels, and will not submit to the elevating redeeming influences, he thereby falls under those which degrade, stupefy and materialise. And as he would cease to be man had he no free-will, and as moral good implies moral choice, it seems inevitable that he should remain the slave of the lower life as long as he will not choose to break away from it." (*Ancient Religion and Modern Thought*.) The spirit

spirit of this passage is that of the teaching of Yama—or Death—in the *Katha Upanishad*.—"They who are ignorant, but fancy themselves wise, go round and round with erring step as blind led by the blind. He who believes that this world is, and not the other, is again and again subject to the sway of Death."

It is instructive to note that this wonderful text furnishes also, incidentally, a definition of *Maya*, or Illusion. It is not Matter that is illusion, as is commonly supposed by superficial students of Oriental theosophy, but the belief that Matter is a thing true and self-subsistent without reference to any Beyond or Within. It is not fatal to deliverance to believe that this world is, but to believe that it *alone* is, and no other. This world in itself is certainly not illusion, for the matter which composes it is the last expression, centrifugally formulated, of Spirit, and, in fact, is Spirit, in a specialised and congealed condition. But the illusion of it consists in apprehending Matter as eternal and absolute, and in seeing in it the be-all and end-all of Life and Substance. The image seen in the pool or the mirror is not illusion, but he would be deluded who should suppose it to be other than an image. Mr. Lilly, again, in the work already cited, puts the case very clearly when he says:—"Matter as distinct from Spirit is an abstraction, and, if taken to be real, an illusion,—as the old Vedic sages saw—the mocking *Maya*, from which Thought alone can release." Here I cannot refrain from alluding to the classic myth of the wandering Io, the personified Soul, pursued and afflicted by the astral influences under the masque of Argus, the many-eyed giant, and finally delivered from his tyranny by Hermes or Thought, the Thoth or Thaut of Egyptian arcana.

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In the foregoing exposition of the hermetic method of treating the first chapter of Genesis, I have followed exclusively the order of manifestation or development pertaining to the Microcosm, as exhibited in the successive unfoldments of the seven planes which constitute human nature. But, as has already been indicated, the Microcosm presents the resumption of the stages or principles first set forth in the Macrocosm, in such inverted order that the supreme Source of the Macrocosm is the Ultimate of the Microcosm, and that the Creation, flowing forth from God as the World, returns to God as Man.

The process of the Macrocosmic development is, therefore, properly, an outgoing or centrifugal process; that of the Microcosmic an indrawing or centripetal process. So that the seven stages of the regeneration of Man reverse those of the generation of the World, and the first day in the latter process is not that of Saturn but of the Sun. It is not my design in this essay to enter upon the Macrocosmic interpretation of the Creative sequences, because the theme of our author's treatise is the Theologization of Astrology with special and exclusive reference to the Regeneration of Man. But to avoid confusion in the mind of the hermetic disciple and reader, it is necessary to lay emphasis on the fact that the subjective evolution of Man is really an *involution*, a gradual ascension upwards and inwards towards God—Who must, therefore, be thought of as the Central Point of a series of spiral orbits—a gradual emergence from the merely instinctive and responsive into the self-conscious and reflective states. Man, then, begins in the outermost or Saturnian (Satan) circuit, the orbit of the Fallen One, and ends in the inmost or Solar (Christ) circuit, the orbit of the Ascended One. He is born a child of wrath, and  
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heir of doom; he becomes by regeneration a child of grace, and heir of eternal life.

All this process is marvellously resumed and exhibited in the successive phases undergone by the physical human embryo, from its first unvitalised and diffuse condition, to the state of perfection of the unborn infant, attained in the seventh month of uterine existence. I cannot, in this place, enter upon physiological detail, but I beg the interested reader to refer to Professor Hæckel's "History of Evolution," and, in particular, to his careful and instructive series of plates illustrating the various consecutive aspects of the human egg in its virgin state, and in its passage from the first phase of impregnation to that of the full maturity of the foetus. So perfect a picture is hereby presented of the Microcosmic subjective development, that these plates, transferred to an hermetic treatise, would aptly represent the various stages in the secret *Magnum Opus* of the inward development of man. As is the physical, so is the spiritual; as the objective, so the subjective, for "the things invisible are clearly seen, being understood by the things that are made." (Rom. i. 20.)

There are, then, two great wheels of Evolution and Involution, turning inversely and by mutual interaction; the outer is that of the Macrocosm, and the inner that of the Microcosm. Both have sevenfold divisions, similarly constituted and distinguished upon each wheel. But it remains to be explained, in order to render the metaphor accurate and complete, that the spokes or rays which support the circumference of each wheel, are likewise seven in number, all of them proceeding from one central axle, itself twofold. These seven rays are the seven Elohim or Spirits of God, and the system they constitute

constitute is that of Emanation, as distinguished from Generation on the one hand, and Regeneration on the other. The Elohim proceed from the *Ænsoph*, the Central Pivot, Life and Substance, upon which the whole wheel depends and turns. The order of the Procession of the Elohim immanent in the wheel of Evolution is that of the Macrocosm, counting from within outwards. Its counterpart in the wheel of Involution is that of the Microcosm, counting from without inwards. In the wheel of the Macrocosm these seven rays represent the seven-fold Principles which direct and control the subjective energies of the World, the purely spiritual and divine Powers outflowing from Godhead ; causes of manifestation, themselves eternally unmanifest. In the wheel of the Microcosm the seven rays are the seven Gifts of the Spirit, illuminating the spiritual part of man, each having its proper attribute and province, and each contributing a special degree of grace. Thus the development they induce is purely subjective and spiritual. Manifest by action, it is itself wholly secret and arcane. These seven rays of the microcosmic wheel are the Elohim of the man and their central pivot is the *Ænsoph* or Divine and Radiant Point of his system. So that each wheel, Macrocosmic and Microcosmic alike, has its double procession of manifest and unmanifest, generate and emanent order. Of the World and of Man alike, God is the essential and focal Light.

"Atman," says the *Brihad Upanishad*, "is the Lord and King of all ; as the spokes in the nave, so the world and the soul are alike centered in the One."

"Upon Him all the worlds are founded ; none becomes different from Him. Yet as the one sun, eye of the world, is not sullied by the defects of the world, so the Atman of all beings is not sullied by the evils of existence." (*Katha Upanishad*.)

"That Supreme Spirit Whose work is the universe, always dwelling within

within the heart, is revealed by the heart. Those who know Him become immortal. Not in the sight abides His form, none may behold him with the eye. He is all-knowing—yet known by none; omnipresent, ungenerate, revealed by meditation; whose knows Him, the All-Blessed, dwelling in the heart of all beings, he has everlasting sabbath." (Svetâsvatara.)

And, again, in the *Brihad Upanishad*:—

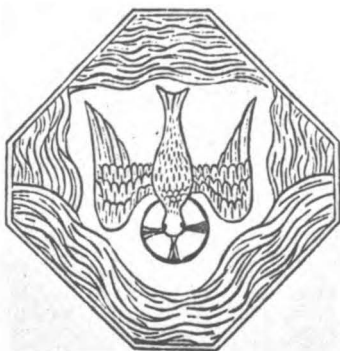
"The wise who behold this One as the eternal amidst transient things; as the Intelligible among those that know, as the single Ruler and Inner Life of all, as dwelling within themselves, they obtain eternal gladness; they, not others.

"Adore Him, ye Gods, by whom the year with its rolling days is directed, the Light of lights, the Immortal Life. He is the Ruler and Sustainer of all, the Bridge, the Upholder of the revolving worlds."

"From the unreal, lead me to the Real; from darkness to Light, from death to Immortality."

This it is to *theologize* one's *astrology*, and to consume and sanctify the labours of the creative week by immersion in the Rest of the Sabbath.

ANNA KINGSFORD.





## "Astrologie Theologized."



herein is set forth what Astrologie, and the light of Nature is. What Influence the Starres naturally have on Man, and how the same may be diverted and avoided.

AS ALSO

That the Outward Man, how eminent soever in all Naturall and Politicall Sciences, is to bee denied, and to die in us; and that the Inward Man, by the Light of Grace, through profession and practice of a holy life is to be acknowledged and live in us: Which is the onely means to keep the true Sabbath in inward holinesse, and free from outward pollution.

BY

Valentine Weigelius.

*SAPIENS DOMINABITUR ASTRIS.*

London: printed for George Whittington, at the blue Anchor in Cornhill, neer the Royall Exchange. 1649.

B







## ASTROLOGY THEOLOGIZED.\*

### CHAPTER I.

*What Astrology is, and what Theology; and how they have  
reference one to another.*

**T**HE Kingdom of Nature.—Astrology is Philosophy itself, or it is the whole light of Nature, from whence ariseth the universal natural Wisdom, or a solid, sincere, and exquisite knowledge of natural things: which light of Nature is twofold, ex-

\* [For the convenience of the reader, I have throughout this work modernised the spelling of the author, retaining his capitals and italics.—A.K.]

ternal

ternal and internal : external in the Macrocosm, internal in the Microcosm. Or, Astrology is the very knowledge of good and evil, which is, and bears rule in things subject to Nature ; which science flourishing in man, unless it be ruled and governed by Theology, that is Divine Wisdom, as the handmaid by her mistress, is vicious. And by her specious appearance, and concupiscible jucundity, man seduceth himself and, as it were by eating of the forbidden tree, or by whoring with the creatures, he maketh his soul the Babylonian Harlot sitting upon the Beast, having seven heads and ten horns, and being sweetly deceived of himself, obtains eternal death to himself.

*The Kingdom of Grace.*—But Theology is the whole light of Grace happening to man from the Holy Spirit effused from above, which is the universal Wisdom of the Kingdom of Heaven, and the saving knowledge of divine and supernatural things, making chaste and purging the soul from every defilement of sin abiding in the mortal body ; in respect whereof that natural Wisdom is but a shadow, which, when the world is blotted out and removed, will together with it be blotted out and removed, and then Theology alone shall reign.

Astrology is so called because it ariseth from the stars. As Theology, because it flows from God. To live astrologically is with a pleasing concupiscence to eat of the Tree of the knowledge of good and evil, and to bring death to himself. To live theologically is to eat of the wood and Tree of Life by an intimate abnegation of oneself, and thence to attain to oneself, Life and Salvation.

The Light of Nature in Astrology, with his incitative fruits, is the probatory instrument whereby Man, placed in the midst, that is, between God and the Creature, is proved

proved which way he would direct or convert his free will, desire, love and appetite; whether to God his Creator, by loving Him above all things, with his whole heart, with his whole mind, with his whole soul, and with his whole strength; which should be the Theological life. Or, whether, casting God behind, he would reflect to himself and to the Creature by love of himself, and arrogating of good things received, which was the Astrological life at the Babylonish fornication, as will appear by that which followeth.

Astrology possesseth our soul with the external body, wherein the Light of Nature dwells and shines forth, in some more excellently, in others less. And it contains in itself two things.

1st. All kind of Sciences, Arts, Tongues, Faculties, and natural studies; all the gifts, as well of the mind, as of the body, and also all negotiations, occupations, actions, and labours of men, how many soever of them are found, exercised and used in all times upon the whole earth, everywhere amongst men, as well gross as subtle, as well old as new, serving as well to good as to bad uses.

2nd. Under Astrology, are referred all orders, states, and degrees of men, distinctions of persons, dignities, gifts, offices, and every kind of life as well naturally ordained by God Himself, as thought of and invented by human wit, and found out in the whole world from the highest and most honourable to the lowest and most base.

All these are the fruits of the Stars, and have their original from Astrology, and pertain to the body and soul, and may be as well good as bad, according to the divers pleasures of the users and abusers.

But Theology possesseth our Spirit, which we have from

from God, which alone is *Theologus*, that is the Speech of God, the Breath of God, the Word of God, being and inhabiting in the Temple of our heart, from which alone according to sacred letters, true Theology is to be drawn forth; that is, the knowledge of God, of things divine and celestial and supernatural, arising from within, from the illumination of the holy Spirit Itself dwelling within us. According to Whose beck, will and command we ought to institute, direct and finish all our Sciences, Arts, studies, actions, offices, vocations, industries, labours and kinds of life, invented and drawn forth on earth from the Light of Nature; so as whatsoever we think, say or do in the world, in all arts, sciences and labours, it all proceeds from the Will of God, and seems, as it were, to be done and governed by God Himself in us, as by His fit instruments.

For every astrological gift, coming from the Light of Nature, ought to be ruled and subjected to the Divine Will by the Theological Spirit dwelling in us, that so the Will of the Lord be done, *as in heaven, so also in earth*. For all Wisdom, both Natural and Supernatural, is from the Lord.

Astrology is the science of tilling and perlustrating of the inferior terrestrial earth, ground, garden, Paradise, from which man was taken and made, as to his body and his soul, in the labour and culture whereof *six* days were ordained and appointed. But because this science of itself confers not salvation and eternal beatitude, but alone belongs to this present life; it is necessary the Lady and Mistress of all sciences and arts,—Theology,—be added, which, seeing it is Wisdom from above, it hath in itself the science of tilling and perlustrating the celestial earth, ground, garden, Paradise, from whence also man was taken,

taken, created according to the similitude and image of God, which garden man also hath in himself, to the culture whereof, the *seventh* day alone, which is the Sabbath day, is appointed.

For so it was ordained between God and man from all eternity, that Man should be God, and God, Man, neither without the other; that is, as God Himself is, and will be, the Paradise, garden, tabernacle, mansion, house, temple, and Jerusalem of man, so also was Man created for the same end, that he should be the Paradise, garden, tabernacle, mansion, house, temple, and Jerusalem of God; that by this mutual union and friendship of God with Man, and of Man with God, all the wisdom, power, virtue and glory eternally hidden in God should be opened and multiplied. For, God once made all things for Man, but Man for Himself,



## CHAPTER II.

*Concerning the Subject of Astrology.*



THE study of Astrology or Philosophy is conversant about the universal knowledge of all the wonderful and secret things of God, infused and put into natural things from above in the first creation.

The exercise therefore of the Light of Nature is the most sagacious perscrutation and enucleation of the abstruse, internal and invisible virtues, lying hid in external, corporal and visible things; to wit,

What should be the first matter of this great world whereof it was made.

What

What the Elements should be, and those things which are bred of the Elements, and consist in them ; of what kind is their creation, essence, nature, propriety and operation as well within as without.

What might be in the stars of heaven, what their operation.

What in volatiles, what in fishes, metals, minerals, gems ; what in every species of sprigs and vegetables.

What in animals, beasts, creeping things, and in the whole frame of the world.

Lastly, what is in Man, who was made and created of all these ; to wit,

What is that mass, or slime, or dust whereof the body of the first man was formed, and whence he received his soul, and what it is ; and whence he hath the Spirit, and what he is : And so the Light of Nature, or Astrology comprehends in itself all the wisdom and knowledge of the whole universe ; that is, all these are had and learned in the School of the Light of Nature, and are referred to Astrology, or are rather Astrology itself ; to wit,

The subject of Astrology is therefore double ; the Macrocosm and the Microcosm, the greater world and the lesser world.

The greater world is this very frame and great House, or this huge Tabernacle wherein we inhabit and live ; and it consists of the four elements, Fire, Air, Water and Earth ; and is twofold, visible according to the body, invisible according to the soul or spirit.

The lesser world is Man, the offspring or sum of the greater world, extracted and composed out of the whole greater world, who also in himself is twofold, visible according to the body, invisible according to the soul or spirit.



And as Man is made of nothing else but the world, so also is he placed and put nowhere else but within the world, to wit, that he might live, dwell, and walk therein, yet so as that he should take heed of that subtle Serpent, and should not eat of the Tree of the knowledge of good and evil, lest he die ; that is, that he serve not the soul of the world, and creatures subject to vanity : but as a wise man rule the stars, and resist the devil tempting him, by the concupiscence of the flesh, of the eyes and pride of life ; and suppress sinful nature, living and walking in wisdom and simplicity of the Divine Godhead inspired into him, not in the subtlety of the Serpent by arrogancy and love of himself.

For it is most certain, of what anything is born and pro-created, from thence also it seeks, desires and receives its nourishment, convenient to its essence and nature, for the sustentation of itself.

Now Man was taken from, and composed of the Macrocosm, and placed in the same : Therefore also necessarily he is nourished, cherished, receives his meat and drink, is clothed and sustained according to that. (Gen. iii, 19. Thou art taken from the earth, and thou shalt eat thereof in labour all the days of thy life, and shalt eat the herbs of the field until thou shalt return unto the earth, for from it thou art taken.)

Seeing therefore, Man, as to his body, is composed of the elements, and as to his soul, of the stars, and each part is fed and sustained from that from which it was taken ; the food or aliment of the body, whereby the body grows to a due stature, comes to a man from the elements, the earth, the water, air and fire ; not that man should take to himself for food the crude bodies of the elements, but the fruits growing from the elements : they are

are for nutriment. But the food of the soul inhabiting in the Microcosmical body, are all kinds of sciences, arts, faculties, and industries, with which she tincts and makes herself perfect.

Moreover; all aliment passeth into the substance of the user, and is made the same that he himself is; that is, whatsoever a man eats and drinks, the same thing is essentially transmitted into the substance, nature, propriety and form of man, by the digestion of *Archæus* in the ventricle. I say, the food passeth and is converted into the nature of the eater, and drink into the substance of the drinker, and is made one and the same with him.

And in the first place, let these things be understood concerning the body without wonder: because man is made of that which he eats and drinks. So also whatsoever a man learns, studies, knows in things that are placed without himself, that knowledge and intelligence passeth into the very essence, nature and propriety of a man, and is made one with him.

The Light of Nature is made man in man, and by a man's diligent searching, man is made Light both in light and by light; and by the benefit of that light he finds out all things, whatsoever he seeks and desires; but one more and another less, because all do not seek with the like study.

Every knowledge, science, art, industry and faculty passeth into the nature of man, penetrates him, occupies him, possesseth him, tincts him, is agglutinated to him, united with him, and perfected in him, and he in it. For, whatsoever kind of aliment man useth, and whatsoever he endeavours to study, inquire, know and understand, this is not strange or different from his essence and nature.

The

The reason is, because whatsoever is without a man, the same is also within him, for that man is made of all these things which are without him, that is, of the whole universe of things.

Therefore whatsoever man takes from without from the elements and stars by meat, drink, knowledge, study and intelligence, this is the same that man is, and is made the same with man. So man eating bread, and drinking water, wine, etc., from the Macrocosm, he eats and drinks himself; and learning—arts, tongues, faculties, and sciences of external things, he learns and knows himself.

And as he tincts his body by meat and drink, which pass into the substance of flesh and blood, so also his soul is tinted with whatsoever kind of sciences, arts, etc., eating and drinking, he is united essentially with that which he eats and drinks. And learning and knowing, he is united essentially with that which he studies, learns and knows. Wherefore this is a most certain rule;—*Whatsoever is without us, is also within us.* Which in this place, we, philosophising of the soul and body, do thus declare.

This whole world visible as to the body, invisible as to its soul, is without us. From this we are all essentially in and with the first man complicitly made and created, and incontinently after the Creation, were put and placed into it. And seeing it is manifest that everything that is derived, retains the essence, nature and propriety of its original; that although the Macrocosm is without us, yet nevertheless it may also be found truly within us; I say the World is in us, and we are in it, and yet this is, as that is without us, and we without that. For indeed we have no existence or original from anything else, but from that which is without us, and which was before us;  
nor

nor are we, nor do we inhabit, walk and live in anything else, save in that whereof we are made. Neither do we seek and draw forth meat and drink from any other, either for the body or the soul, but from that into which we are placed, and which is placed in us.

As to the Spirit, we are of God, move in God, and live in God, and are nourished of God. Hence God is in us and we are in God; God hath put and placed Himself in us, and we are put and placed in God.

As to the Soul, we are from the Firmament and Stars, we move and live therein, and are nourished thereof. Hence the firmament with its astralic virtues and operations is in us, and we in it. The Firmament is put and placed in us, and we are put and placed in the Firmament.

As to the Body, we are of the elements, we move and live in them, and are nourished of them:—hence the elements are in us, and we in them. The elements, by the slime, are put and placed in us, and we are put and placed in them.

So God is whole without us, and also whole within us, by the being of inspiration, that is, by His Spirit communicated to us.

So the world is whole without Adam, and also the whole world is within Adam, by the being of extracted slime.

So Adam is whole without us, and also whole within us, by the being of seed.

And so we bear God within us, and God bears us in Himself. God hath us with Himself, and is nearer to us than we are to ourselves. We have God everywhere with us, whether we know it, or know it not.

We bear the world in us, and the world bears us in itself

itself. Therefore whatsoever we perceive, feel, touch, taste, smell, hear, see, imagine, think, speculate, learn, understand, savour, know, eat, and drink, and where-soever we walk, this is the very same from whence we have drawn our original. We are always conversant in those things of which we are made. For Man is the centre of the whole universe. So we learn nothing else, but the very same thing that was before us, and whereof we are made, and which before we begin to learn, lies hid in us. Yea, we learn, search and know nothing else than our *selves*; to wit, learning, searching and knowing that whereof we come, and whence we have received our being. So we eat and drink nothing else but ourselves, to wit, eating and drinking that whereof we are made.

So our body hath its hunger and thirst in itself from within, and desires the perfection of itself, by meat and drink taken from the elements from without.

See "*Paracelsus*" of the *Loadstone of Nature in the Macrocosm and Microcosm*.—So the soul hath its hunger and thirst in itself, and desires the perfection of itself, by meat and drink from the stars, which is the wisdom and knowledge of natural things; by arts, tongues, sciences, etc. Hence spring the artificers and wise men of this world.

Moreover, as in meat and drink taken from the elements, there is always pure and impure conjoined, which when they come into the stomach to the fire of digestion, are by the internal Vulcan or Archeus of Nature separated from one another after a spagirical manner, and that which is pure is retained and abides in us, that is the essence extracted from meat and drink, the pure is separated from the impure which passeth into flesh and blood. For it penetrates the body like unto leaven, and is made one with

with it, and causeth it to increase, that it may become greater and more solid in its strength and nerves ; but the impure, differing from nutriment, is cast forth into the draught, and that by the operation of Archeus labouring in the ventricle. By like reason the matter is even in all sciences arising from the Light of Nature, where always good and evil are joined together. For in Nature all things are convertible, as well to good as to evil. Wherefore unless Astrology be Theologized, that is, unless that which is good be retained, and that which is evil rejected, Man from thence acquires to himself eternal death. And this is the probation of Man.



### CHAPTER III.

*Of the three parts of Man ; Spirit, Soul and Body, from whence every one is taken, and how one is in the other.*



HE parts of the Universe, of which the whole man is made, are three ;—the World of Eternity, the Evial World, and the World of Time. The parts of man are three, Spirit, Soul and Body ; and these three parts spring and are taken from these three parts of the whole Universe.

The Spirit of man comes from the Spirit of God, and participates with eternity and *Evo*.

The

The Soul in man is extracted from the soul of the World, and participates with *Ævo* and Time.

The Body of Man is formed and composed from the body of the World, as elements, and participates with Time only.

The Body extracted from the elements, and constituted into this form, is the House, the Tabernacle, the seat of the Soul, and resident chiefly in the heart.

The Soul of Man extracted from the Soul of the world, and delivered over to the heart, is the habitation of the Divine Spirit, and hath the Divine Spirit in itself.

So one exists in the other, and dwells in the other, abides in the other, and operates in the other.

The Spirit in the Soul, and by the Soul.

The Soul in the Body, and by the Body.

The Body in and by external subjects.

*Everything which is without is as that which is within,* but the internal always excels the external in essence, virtue, and operation.

*For by how much any thing is more inward, by so much the more it is more noble, potent and capacious.*

Great virtue is in the Body, if it be excited.

Greater in the Soul of the firmament, if it be excited.

Greatest in the Divine Spirit, if it be excited.

By excitation all things are laid open, which are hidden and placed in Ignorance. For both Divine and Natural Wisdom sleep in us, and each light shines in darkness, and without excitation man wants the having.

Great and excellent is the knowledge of the human body, extracted from the elements, and disposed into this form.

Greater and more excellent is the knowledge of the Soul, taken from the firmament, and inserted into the body.

Greatest



Greatest and most excellent is the knowledge of the Spirit inspired from the mouth of God into the first man, and by the mysteries of multiplication equally communicated to every one of us.

Wherefore is the knowledge of the human body great? By reason of its wonderful composition, that is, because all the four Elements are essentially composed in it. And moreover I say, the essence, nature, and propriety of all the creatures of the whole *invisible* world which are in the earth, water, air and fire, are incorporated and situate in man. But seeing all things generally are conjoined and included into one skin, they are not altogether and at once discovered, nor can be revealed, but at least come forth and are known in *specie*, as they are drawn forth and excited.

Wherefore is the knowledge of the Soul which is in the heart of Man greater? Because the whole firmament, with all the essences, nature, virtue, propriety, inclination, operation and effect of all the Stars is therein conjoined and complicated, so as there is nothing in the whole power of the Spirit of the firmament or Soul of the World, which the soul of man also hath not in himself, and in the exaltation of itself, can give it of itself.

Yea, the whole Light of Nature is in the soul of the Microcosm, which is the wisdom and power and vigour of all things of the whole world throughout all the elements and things procreated of the elements. For she is the Astrological Spirit, containing in herself all kind of sciences, magic, Cabalistic, astronomic, with all their species, chemistry, medicine, Physic, all arts, tongues, all workmanships and all studies existent throughout the whole shop of Nature.

But because all these things are collected in one, and  
generally

generally comprehended in the soul, they do not all lie open, or can they be in act together, although they are in power; but are let out and produced one species after another.

Wheresoever, therefore, these kinds of divers sciences flourish and are exercised amongst men, there shines the Light of Nature, and the soul of the Microcosm is in her exaltation, that is, the firmament of the Microcosm is in his ascendants.

But why is the knowledge of the Spirit of God greatest in us? Because He from Whom we receive this Spirit is greatest and most eminent above all. For in this same Spirit all the divine wisdom and power from whence that saving knowledge flows forth, that is, Theology, treating of supernatural, celestial and divine things, and is conversant in the Magnalia and mysteries of God placed above Nature, and tends even to the inexhausted and unspeakable profundity of the Deity, in which profundity, the very original matter, cause and end of all the works of God, and of things acted in time from the beginning of the creation even to the end of the consummation of the world, eternally and essentially lay hid. For all things came forth from Him; all things were made by Him, and all things consist in Him.

*By how much anything is most inward, by so much it is more noble and excellent.* This visible world is a body compacted of fire, air, water and earth, which is without, and hath in itself the spirit of Nature which is the soul of the world, which is within; to which soul this external body belongeth; because it is inhabited, possessed and governed by it. Hence the soul of the world is more noble than the body.

This soul of the world hath in it the Spirit of God,  
which

which comprehendeth and possesseth it. For nothing is beyond God or the Spirit of God. Hence the Spirit is more noble than the soul. *The more noble always exists in the more ignoble, and internals prevail over externals, as well in essence as in power.* So our external body is indeed great in its stature and quantity, and a wonderful creature.

Yet the soul dwelling in the body is far greater, and more wonderful, not in corporeal quantity, but in essence, virtue and power.

But the Spirit is the greatest of all, not in the lump or corporeal quantity, but in essence, virtue and power; and therefore most wonderful.

There is nothing greater than that in which are all things. And there is nothing less than that which is in all smallest things. Therefore let us observe this rule well :

By how much anything is more inward and more hidden from the external senses, by so much the more it is more worthy, noble and potent in its essence, nature and propriety.

Which we will demonstrate by examples. There is not any house built for itself, but for the inhabitant. Now the edifice is an external thing, and the inhabitant an internal thing. The house is for the guest, and not the guest for the house. Therefore the inhabitant is far more noble, worthy and excellent in his essence than every edifice, although sumptuous. For what is the house profitable, the guest being absent ?

So garments are made and prepared for the body, that it might be and walk in them. Garments are external things; the body is internal. Therefore the body in its essence is far more noble and worthy than all garments, although

although precious. For, what need is there of garments, if they are wanting which should put them on? Therefore garments are for the body, and not the body for garments.

So the body, raiment, house and habitation is a certain external thing to the soul, but the soul is internal.

And the body is for the soul, and not the soul for the body. Therefore the soul in her essence is a far more noble and worthy creature than the body, although most comely and most excellently proportioned. For, what availeth the body? the soul being wanting, it is a carcase.

So the Soul, made and created for an habitation of the Divine Spirit, is external; but the Spirit is internal. And the soul is for the Spirit, and not the Spirit for the soul. Therefore the Spirit of God is found far more noble and excellent, and worthy in His original essence, virtue, nature, power and propriety.

So God is and abides the most inward, chief, great, potent, noble and worthy above all things; and contains all things in Himself, and He Himself is contained of none.

*Everything that is most Inward is most precious and most noble.—Moreover, by how much anything is more inward, by so much it is more nigh and near to us, but also so much the harder to be found and known.* Because of the too much aversion and alienation of our soul from divine and heavenly things; and by reason of the too much tenacity and adherency of our love to the creatures of the world.

And on the contrary;—*by how much anything is more exterior, by so much the more it is remote from us, and by so much the more strange.* For example sake;—the Spirit of the Lord truly is and inhabiteth in my soul, whose seat is in the captula of my heart: But, seeing every  
inhabitant

inhabitant is within, and his habitation without, it followeth; that the Spirit of the Lord is more near to me than I am to myself. And so it most evidently appears;—That the Kingdom of God is not to be sought without us, here or there, but within us;—witness Christ himself, who saith (Luke xvii), being asked of the Pharisees when the kingdom of God should come: “The kingdom of God shall not come with observation; neither shall they say, lo here, or lo there; for behold the kingdom of God is within you.” And the Apostle Paul (Rom. xiv), “The kingdom of God is not meat and drink, but righteousness and peace, and joy in the holy Spirit.” For by these he which doth service to Christ is accepted of God and approved by men.

The soul is and dwells in the heart, and the heart is in my body, therefore the soul is more near to me than the body.

My body is clothed with garments: hence the body is nearer to me than garments, and the soul nearer to me than the body: and the Spirit nearer than the soul, and therefore more noble, more worthy, and of more moment.

And because it is true,—that every internal is more noble and more worthy than his external, in which it is and dwells; that even all of us do witness, nilling or willing, knowing or not knowing. For behold, if we are in danger of life by fire, by water, by pestilence, or wars, etc., these being imminent upon us, then indeed in the first place, we leave behind us all our edifices, as well sumptuous as vile, with our external goods; and with a few things, if there be any we can carry with us, we betake ourselves to flight; so that the body being clad, might be preserved safe and unhurt, with the life and soul. By which very thing we testify, that the internals are more desirable

desirable than externals. For who would be so foolish that he would neglect, lose and destroy his body for the retaining of his edifices and external goods, when, the body being lost and destroyed, edifices and external goods are much more lost and destroyed. Furthermore, danger pressing, and necessity and straits urging us, and overwhelming us, with John the disciple of Christ we even leave and cast off our garments, with which we are covered, and whatsoever else is abounding to us of our substance, and naked and poor we commit ourselves to flight, that the body only with the life and soul may be preserved, and kept safe and sure. Do we not by this very thing point out and show that internals are better and greater than externals?—seeing that the body and life are internal, but vestments external. And who would be of so perverse a mind that he should embrace vestments with greater love than the body and life, and would in that mind persist in danger, that he would retain and keep his garments although he were compelled to lose and to destroy his body and life?

Moreover, in persecutions for the name of Christ, or for the truth, putting our body and life in danger, we even leave these and give them up to our enemies, to tyrants, etc., with patience, like the Lamb of God, whom all sheep imitate, only that the soul may be kept entire, strong, safe and uncorrupt, in the faith and knowledge of God and truth. Do we not signify by this, that internals prevail over externals?—because the soul is internal, the body external; and who would be of so foolish a mind, that he had rather neglect and lose his soul, with faith in God, and knowledge of the truth, only that he might keep his external mortal body, and temporal life? For faith and the knowledge of the truth  
being

being destroyed and lost, the body with the temporal life is of no moment.

Finally, in extreme torments, anguish and infernal dolours of our conscience for sins committed, even with David we leave and execrate the very soul itself, and we bring to nought, and empty ourselves of all the solace both of God and the creatures, and we are left unto ourselves, crying out with the Son of God, "My God, my God, why hast thou forsaken me?" So that God only, and alone, might be, and remain in us, unhurt, unviolated, just and perfect in all things that He doth with us, both sweet and bitter. So, by adverse things, we are always reduced to internals, and make a regression to ourselves, and unto God which is in us. Do we not therefore after this manner testify the truth of this rule:—that every internal is more noble and more worthy than his exterior?

Wherefore, seeing there is nothing in us so near and intimate as God is, it follows that any other thing is not to be so esteemed, sought and loved as God alone, Who hath put and hid in us, the most excellent Treasure of His divine Wisdom, Light, Life, Truth, and Virtue, taken from His own Self, and hath commanded to ask Him, seek, and knock in the hidden place of our heart, in Spirit, and in Truth, having given a testimony, that the kingdom of God, first of all, to be sought, is not here or there without us, but is to be found most inward in us, as a Treasure hid in a Field.

From all these things it clearly appears to me that God is not at all more remote or nearer to me in this life whilst I am in this world, and in this mortal body, than He will to me be in life eternal. But I have and feel my God equally now present and intimate to me, even as I shall have Him in the other world, in a new body. For He  
is

is in me and I in Him, whether I am in a mortal body in this world, or without this body in that world. This alone makes the difference, that this thing even hitherto is hidden : but then it shall be manifest and open.

But that I am not so nigh and near to Him as He is to me, this is not to be imputed to Him, but to my aversion, who do not *sabbathise* in my God Who is with me, that is, who by running up and down with my unquiet and vagabond soul through the creatures, am more delighted to be and to be busied in my proper will out of my internal Country ; and I suffer that ever hissing Serpent to creep on to the creatures in the multifarious concupiscence and delectation of the flesh, of the eyes, and pride of life, or self-love : neither am I less frequent in the various discourse of my thoughts, ever and anon, day and night, ascending out of my heart, now desiring this, now that, speculating, willing, nilling, now this, now that ; where, moreover I weary and burden myself with all kind of care, and vex myself with various affections. All of which things are the Astrological operation and revolution of the internal stars in our soul.

But if I could Theologize my Astrology, that is, if I could desist sometimes from all these things, and study to be at rest in my God Who dwells with me, that is, if I could accustom my mind to quiet and spiritual tranquillity, that it should cease to wander in the variety of thoughts, cares, and affections, that it might be at leisure from the external things and creatures of this world, and chiefly from the love of myself ; that I might wholly die, and as it were be annihilated in my self, that I could come into a loathing and oblivion, not alone of all the things of the whole world placed without me, and of mundane friendship, which I have with men, but also into a plenary



dereliction of myself, that is, of my will, of mine—if there be any—wisdom, knowledge, science, art, industry, prudence ; of mine—if there be any—dignity, praise, honour, authority, estimation in the world amongst men ; of mine—if there be any—office, state, degree, order, and, in brief, into an absolute forgetfulness of all my negotiations and occupations, and of myself as well within as without, which is nothing else than to Theologize Astrology.

Then, at length should I begin, more and more to see and know the most present habitation of God in me, and so I should taste and eat of the Tree of Life, which is in the midst of Paradise, which Paradise *I myself am*, as a guest with whom God is, and ought to be, and I in like manner with God.

This, I say, should be the exercise of my soul, the Theologization of Astrology, and a regression from Externals to Internals ; from Nature to Grace ; from the Creature to God ; from the friendship of the world, to the friendship of God ; from the tree of Death, to the Tree of Life ; from terrene things to Celestial.

So should I go again to my first original, from whence I went forth, by arrogating to myself a liberty of willing, desiring, coveting, thinking, speaking and doing what I pleased me, God in the meantime being neglected, without Whom I ought not to do any thing.

Whatsoever therefore we have from the Light of Nature, all this with most humble self-denial once in the week is to be laid down at the feet of the best and greatest God, whether it be magic, or cabalistic, or astronomic, or chemic, or medicinal, or physical science. Also liberal arts, and mechanic work, and whatsoever study, office, state, order, dignity, kind of life, also wealth, riches, houses, and all kind of natural gifts. All these appertain

tain to this our Astrology, and ought so to be Theologised, by the exercise of sanctifying the Sabbath, which is an universal forgetfulness of all things and of ourselves, and the rest of our soul from all disquiet, in a sacred silence, a cessation from all will, thought, desire, affection, discourse, operation, etc., as well within as without. And this is that only and principle cause of the Sabbaths being divinely commanded to Man : to wit, that man should not eat death and perish to himself by the eating of the forbidden Tree.

*To eat* is to be delighted in himself, and in the creatures, rather than in the Creator Himself.

*Rom. 1. 1. Cor. 2. 1. John 2. Matt. 6. Gen. 2. Exod. 20.* — To kiss himself in the gift received, neglecting the Giver.

To love the world, and things which are in the world, neglecting God.

To serve Mammon, neglecting God.

To use all things after his pleasure and will, despising the Law of the Lord. Thou shalt not covet, thou shalt not eat, thou shalt not desire to turn from God to the creatures ; and to thyself ; to commit whoredom with the creatures ; to depend on thyself and on things created : to languish in love of terrene things, and temporal good things, setting God aside ; which may be described a thousand ways.

Hence the Doctrine of Christ, who came from above, and brings celestial and divine wisdom from the Light of Grace, sounds altogether contrary, to wit :—

That a man ought to be converted into a child, and to have so much of the knowledge of good and evil to live in him, as he had when he was but a child, or infant newly born.

I say the Doctrine of Christ commands a man to eat  
of

of the Tree of Life, to live by the inspiration of the internal Godhead, which is,—

To fall off again from the creatures, and from himself to God.

To adhere to God, Mammon being left.

To be united with God, the love of the creatures being left.

To believe in God, to offer and give up himself to God, to pray,—“Thy will be done.”

To put off the old Man, and to put on the new Man.

To fly evil and adhere to good, which in like sort may be explicated by a thousand manners of speaking and phrases from the very writings of the Apostles.

But in what manner all and singular kinds of sciences, and natural gifts, and those vain studies, actions, businesses and differences of men, etc., arise from the Light of Nature, or the Stars; and in what order they are referred to the Seven Governors of the world, and how a man ought to use them; also how every one of us ought to Theologize his own Astrology flourishing in himself, and to erect to himself a new Nativity, from the heaven of the new Creature, and to institute and assume a new kind of life; and chiefly, what is the solid and the most certain cause of all of the holy Sabbath, that is, after what manner a man ought to labour six days and on the seventh day to sanctify the Sabbath rightly;—all these things are most evidently set forth and propounded in the following chapters of this book.



## CHAPTER IV.

*Of the composition of the Microcosm, that is Man, from the Macrocosm, the great World.*



**A**DAM, the first parent of the whole human kind, was produced and formed by the admirable wisdom, and workmanship of God, as to his Soul\* and body of the slime or dust of the earth; which slime or dust was such a mass or matter, which had conjoined and composed in itself the universal essence, nature, virtue and propriety of the whole greater world, and of all things which were therein. I say that mass, slime or dust, was a mere quintessence, extracted from every part, from the whole frame of the whole world; from which slime or mass was made such a

\* Our author appears to use the word 'soul' in this place, and in some others, as a synonym for the *anima bruta*, or mundane soul, the *menas* of Oriental theosophy.—A. K.

creature,

creature, with its form excepted, being one and the same with the great world, of which it was produced. Hence that creature was called Man, who afterwards, his admirable creation and formation being revealed amongst the wise, was wont most fitly to be called the Microcosm, that is, the little, or less world.

The absolute description, and essential explication of this *slime*, dust or mass, extracted from the whole macrocosm, we shall find everywhere abundantly and wonderfully declared, alone by *Theophrastus. Paracelsus* in his most excellent writings.

Seeing therefore it is manifest, that every produced and composed thing can take or assume his essence, nature and propriety from nothing else but from that whereof it is made and produced ; which even that first man, *as another and later world*, made of the former world, by the *Ens* of that slime, is made partaker of the same essence, nature and propriety, as the macrocosm had in itself. For the whole great world existing and being compact in that quintessence of extracted slime, forthwith it followed that the whole Macrocosm was complicitly collected and transposed into man, by divine formation, the substance and nature of the Macrocosm remaining nevertheless safe and entire. For such is the condition in the universal production and generation of things, that every like of itself produceth his like, and that without destruction of its essence and nature.

*John 3. That which is born of the Spirit is Spirit. That which is born of the flesh is flesh.*—Hence that which hath its original and derivation from God, is the same that God is,—the Spirit or breath of God which is in man immediately proceeds from God, therefore God is of a truth in man by the *Ens* of inspiration.

That

That which hath its original and derivation from the world, is the same that the world is. The soul and body of man are immediately taken, extracted, and composed of the world, therefore the world is of a truth in man, by the *Ens* of slime.

So the first man, made of the macrocosm, bears in himself the macrocosm, with the essence and nature of all creatures complicated, collected, and compacted together: yet, nevertheless, he was formed as to his body of the elements and things elementated; as to his soul, of the soul of the Macrocosm, or the Spirit of Nature which contains and comprehends in himself the whole Firmament, with all its stars, and astralic virtues and operations. So it comes to pass that *there is nothing without a man in the whole heaven of Nature and in all the elements, with which man in his composition doth not participate, and is endued with its nature.*

But there are two things in which the Microcosm and the Macrocosm differ, and appear to be contrary, to wit,—*the form of the person, and the complication of things.*

As to the form, it seemed good to divine wisdom, to convert that mass extracted from the Macrocosm, and to be converted into a man, not to put and set it into the form of the Macrocosm, which is round and circular; nor according to the animal form. But it pleased him to erect and apply it to the form of His own Image and similitude; man nevertheless, in the meantime, remaining the Microcosm.

Therefore, this difference does not touch his essence. The form doth not take away the truth of the subject, that man may not be believed to be the Microcosm.

*See, concerning this, the Foundation of Wisdom by Paracelsus.*—As to the complication or composition of all

all natural things into one body, or into one person, all things cannot be apparent and distinctly known together in a man ; one thing after another, as it is excited and provoked, is manifest and flourisheth in the species, other things in the meantime remaining hidden in the Macrocosm ; all things are explicitly existing, living and operating in the species. But in the Microcosm all things are compact and conjoined together.

Moreover, after that Man the Microcosm was, and held all things now in himself, out of which he was taken, behold the whole plenitude of Nature, as well corporally as spiritually, was conjoined in him, and as a most rich treasure collected and laid up in one Centre, yet so as man should be all things complicitly ; and yet none of them all explicitly.

*Adam, Protoplastos.*—And from this Protoplast, or first formed Man and begetter of all (Adam,) even in like manner are we constituted and formed : not of the same slime or mass as that was in the beginning, whereof Adam was made ; but by a mass extracted from the substance of the Microcosm, which we, with Paracelsus, call the *Ens of seed*, which seed hath and bears in itself complicitly the whole Microcosm, that is, Man, and thence the human offspring, as to the essence, nature and propriety, in all things alike grows and comes forth to its begetter, as a most lively image, which truly could not be done if all these things did not lie hid and extant in the *Ens of the seed*. Hence every one of us hath the same in himself essentially delivered over to himself by the *Ens of the seed* from his parent, which the first man received and had from the extracted Macrocosm by the *Ens of slime*, to wit—an elemental body from the Elements, and a soul or Siderean Spirit from the Firmament.





## CHAPTER V.

*That all kinds of Sciences, Studies, Actions and Lives, flourishing amongst Men on the Earth and Sea do testify that all Astrology, that is, natural wisdom, with all its species, is and is to be really found in every Man. And so all things, whatsoever men act on earth, are produced, moved, governed, and acted from the inward heaven. And what are the Stars which a wise man ought to rule.*



T is manifest therefore by the above-said, how man appeareth to be made at length as to his creation and formation of slime, that is, from the Macrocosm.

1. Because Man the Microcosm, placed in the Macrocosm, agreeth altogether as well with the whole Firmament, as with all the Elements, and is one and the same (his form only excepted) as we see redness to be altogether one and the same in wine and with wine, and whiteness in snow and with snow.

Then it followeth:—Seeing Man for himself and in himself is the whole world, as he which hath his proper Heaven, his proper Firmament, and Spirit of Nature, with the Sun, Moon, Planets, and all the Stars with him in himself, of which—from within—he is constellated, inclined, directed, moved, excited, drawn, turned, governed, taught, illuminated, made joyful, made sad, is fortunate, and affected;—it is manifest that he is in no wise forced and compelled by the *external* Firmament of the Macrocosm, or Soul of the World, that he should assume and take a mind and affections of willing, doing and operating  
this

this or that, from without, from the revolution and inclination, or constellation of the celestial stars in the Macrocosm.

For their opinion is of no moment, who, not rightly knowing the Macrocosm, are fallen into that error that they doubt not to determine that man, by the external influence of the stars, by a certain natural necessity is conditioned, predestinated, constellated, directed, compelled, and driven to this or that good or evil. Hence those false proverbs,—“the stars incline”—“the stars rule men,”—which is in no sort so, if, according to their opinion, it be understood of the external Stars.

But we must know that all things whatsoever that are done by men, as well in soul as in body, arise and proceed *from within*, from their own proper inclination and nature.

Within, I say, in Man, is that Heaven, that Planet, that Sidus or Star, by which he is inclined, constituted, predestinated and signed to this or that; and not from without, by the constitution of the external Heaven.

*A wise man shall rule the stars.*—And that saying—“*A wise man shall rule the Stars,*” is not to be understood of the external stars, in the Heaven or Firmament of the great world, but of the internal stars, bearing sway and running up and down in man himself; which will more and more appear by that which followeth. But this we premise for the beginning to be noted :—

*That the external Heaven with its continual revolution, hath a most convenient correspondency with the inward Heaven in the Microcosm, and this with that; which you may thus understand :—*

Whatsoever the figure of the external Heaven is, *in the point of conception of any man*, which happens in the matrix

matrix of the woman by the *Eus* of seed, even now sent forth from Man ; that man which is born and grows from that seed, receiveth from within, such a constitution of his nature, and life to be performed on earth.

Yet that constitution lies so long hid and unknown, that is, without act, in a naked power, until a man born into the world and educated to the use of free-will and reason, putting forth itself, begins to be moved and incited. For then, and not before, that constitution of his Heaven begins, by little and little, to roll, bring forth, move, and shew forth itself, when the Ascendants of that figure, by the imagination and fantasy, newly sprung up in the will and reason, arise and proceed to the motion of the mind and operation of the body. And so the internal Heaven in the Microcosm begins its motion and course, that a man, from within, from the guidance of his own Nature, begins to imagine, think, desire, hear, speak, do the same thing which before was signified, from the position of the external Heaven, *while he was conceived*.

Therefore the external Heaven in the Macrocosm, as it hath respect to Man, is, at least, a looking-glass and *perludium*, by which the Astrologer may look into, search, know, and describe what, and what kind of nature and propriety shall happen, and rule in him from the beginning of his nativity, to the end of his life—as he shall live Astrologically, and not Theologically;—what, and what manner his imagination shall be, what his affections, what his cupidities, what his desires, what his manners, what his study, what his kind of life and death, with what he shall be adverse, and all things whatsoever seem to belong to the condition of human life. This, I say, may, from the position or erected figure of the external Heaven, be prognosticated and foretold ; not that those

those things are so done by necessity or coactive force, but only that those things are presignified, and, as it were, preludiated, and are, indeed, a certain picture of human life, as in like sort, a certain living man is painted by a painter, on the wall, from which picture his species and proportion, with all his habit, is exhibited and declared to be known. So also we men, living according to the course of nature, and not Theologizing our Astrology, are known, described and discovered, by an Astrologer from the Table-figure, face and concordance of the superior Firmament, as by a looking-glass.

For, living naturally, we have from the figure of Heaven, a natural description of our life, whether it be honest or dishonest, whether virtuous or vicious. Yet so as the impulsive or efficient cause of living thus may not be thought to proceed and be impressed on man from the external Heaven, but from within, from our internal Heaven, which is in our soul, delighted with this or that manner of living. For neither God nor the Macrocosm doth compel or force man, (placed in the midst,) from without, to this or that good or evil kind of life, by a certain natural necessity; but that very thing which is put into us by God, and by the Macrocosm, that is it whereby we are led, whereby we are constellated, moved, instigated, stirred up, invited, governed and inclined.

*Rom. 6, Galat. 5.*—The one is the Spirit of God, the breath of God, the Deity and Heavenly Light, the holy Spirit, the Mind of God.

The other is the Spirit of Nature, the breath of the World, the Light of Nature, the affections of the flesh, terrene Wisdom, the animal man, the Siderean Spirit, the reason of Man.

Both lead to their Original, and shew what are theirs.

Our

Our Nature instigates, moves, and leads to our naturals ; but the Spirit of God, which we have in us from God, instigates, moves, urges and leads us to supernaturals ; that is, thither whence He Himself is.

There are, I say, two Inspirers, two Governors, two Captains, two Lords in us, to whom none of us can equally serve. The one tends to the straight way, to inherit and possess the Kingdom of Heaven, by contempt of the World, and denial of ourselves ; the other, neglecting the Kingdom of God, to enter into the broad way. The one is of God, which is the Theological Spirit, propounding and persuading the Theological life to man ; the other is from Nature, from the World, which is the Astrological Spirit, propounding and persuading the Astrological life to man.

The Theological Spirit, being endued with supernatural Light and Wisdom, shews the Kingdom of God, and eternal life.

But the Astrological Spirit, endowed with natural wisdom and light, shews the shop of Nature, and the glory of this world ; therefore those which are acted by the Spirit of God, these are the Sons of God, that is, who live Theologically. But they which are acted and led by the Spirit of Nature, (caring nothing for the Kingdom of God, and the eternal country,) these are the sons of Nature, the sons of this world, animal men, not doing the will of God, but the will of the flesh : in which, with all their glory and magnificence, they, whosoever they are, how great soever they are, and wheresoever they are, must perish. For without the Theologization of Astrology, no mortal man can attain eternal salvation and beatitude. We must die once to flesh and blood, and to the whole animal man, and we must live to God ;  
which

which life is altogether contrary to the worldly life. Of which more largely in the Epistles of Paul, and other Apostles.

But the stars, which a wise man is commanded to rule, are not those celestial stars extant in the Firmament of the Macrocosm, which are set before the Creatures of the Elements, that they might illuminate the earth, and be for signs and seasons, and rule over the day and the night; those have their peculiar Regent, Lord and Governor, to wit, the Spirit or Soul of the world, diffused into the seven Planets, and the rest of the Stars of the whole Zodiac, by which he exerciseth his rule and hath his influx into inferior things; therefore there is no cause that any should, through simplicity, think the dominion which a wise man hath over the stars, belongs to the moderation of the external Firmament; as if a wise man ought to rule the course of the celestial stars and signs, and to reduce the frame of the Macrocosm under his power; to direct and govern the Sun, Moon, Planets and Stars according to his pleasure; and to make calm and tempestuous weather according to his will. Not so; but the Stars over which we ought to rule, if we will be true wise men, are all the cogitations, speculations, cupidities, affections, etc., ascending, by imagination, out of our hearts, respecting the things and creatures of the world, and tending by free-will and reason to abuse and pleasure. To them we ought not to be too much addicted, or over-much to connive and indulge. For in these, that deadly and infernal Snake or Serpent lieth hid, seducing man by all sorts of concupiscences into an unlawful love, honour and worship of the creatures, and thereof makes a Babylonish harlot; as in the subsequent matter will be demonstrated.



## CHAPTER VI.

*Touching a double Firmament and Star in every man ; and that, by the benefit of Regeneration in the exercise of the Sabbath, a man may be transposed from a worse Nature into a better.*



**F**ROM the above-said, there appears a most elegant doctrine, to wit ; although some of us by constitution and concordance of the external and internal Heaven, in the point of his conception and nativity, should haply have attained the most wicked constellation and nature, ready and prone to commit any kind of maliciousness, so as he should even bear in his face, in his countenance, in his hands, and in his whole body, an evident signature or physiognomy to every most wicked crime, all which should shew most certain tokens that he should act only a most miserable and most wicked kind

kind of life ; but also should expect on himself the most cruel punishment and destruction. Yet, nevertheless, we must not altogether despair of such a man's correction and salvation. The reason is, because besides the natural Heaven, and Astralic Firmament which is in our soul, we have another Heaven, another Sidus, another star, another Light, another Constellation, which is the Spirit of God, by whose power being supported, we may shake off and drive away all the provocations of the evil ascendants of natural stars, as an ass is wont to shake off and drive away flies and gnats stinging him on his back.

*Sibi Valit.*—Therefore although Nature is potent and strong in herself in inciting and forcing a man in his proper will and reason by her divers and delectable concupiscences to any kind of crime ; yet the Spirit of the Lord in his virtue, power and fortitude, is far superior, and exceeds Nature in as great a measure as the Sun is seen to excel the Moon. Let a man then at length learn, and do his endeavor that he may know what that most profitable precept of God, touching the sanctification of the Sabbath to be exercised every seventh day requires of him, in which exercise, nevertheless, the worst of things may be corrected, and also transformed into the best things. For such a medicine lieth hid in the holy exercise of the Sabbath, as whole Nature, with her universal virtue is not able to exhibit to a man ; for which medicine's sake, this book is written.

A man, therefore, inclined naturally to this or that vice, by occasion of his generation, ought not to connive at himself, or to frame any excuse, as if he could by right accuse the external heaven that it is the cause, wherefore he cannot live honestly and do that which is good, nor



by any means can overcome, change, break, correct his sinful nature, or convert it into better; and so under the pretext of human imbecility, as it were, defend his spontaneous malice, avarice, lust, pride and intemperance, etc., and to go forward in a vicious life.

O opinion most worthy of refutation, and to be accursed! I pray, what should the cry of Christ, the Prophets and Apostles avail? Repent, repent, be ye converted unto me, and I will be converted unto you; put off the old man, and put on the new man; and fly evil, and cleave to that which is good; and lay aside the works of darkness, and walk in the light! I say, to what end should these things be spoken and commanded, if our defence or excuse should have place in the divine Judgment?

Let such a man, therefore, so wickedly deceived of himself, suffer himself to be instructed and taught by this our most profitable Theologization of Astrology, wherein we have found and tried, not without the greatest joy of the mind, that besides the shop and operation of Nature, there is always present in us something far more great and excellent, with the knowledge and virtue whereof we being fraught, have power of resisting not only one, but all vices, as well the greatest as the least, whatsoever lie hid and are manifest in us. Yea, power not only of casting down, and drowning one stone, but also the whole mountain of the Microcosm being in us, in the Sea of divine Power; or extirpating utterly, not only one leaf, but even the whole tree of the knowledge of good and evil extant in us, and of transplanting it into the garden of the celestial Paradise.

*Mark this.*—For so all these things are manifest in Theological Mysteries to those that understand these things.

things. *Truly, it is evident, all things are Essentially to be transferred unto Man, which are divinely written for Man.*

*See the Scripture, of Regeneration and New Birth.*—I say, we have a power lying hid in us of over-ruling whole Nature, of stopping the Serpent, and overcoming all his force, and of instituting in us a new, and that a good—a better—the best Nativity ; of erecting and instituting in us, from a new Heaven, a new kind of Life, and a far more happy figure, and that by the sole benefit of the Sabbath ; by which, from day to day we may put off the old man, and put on the new man ; fall back from vices, and pass on to virtues, that is, to shake off from us all the ascendant stars or flames of divers concupiscences and desires to all kind of pleasures of this world, ever and anon provoking, drawing, and seducing us.

*John 17.*—By this means we go forth safe and free from the House of Egypt ; from the Babylonian Captivity ; and we escape from the power of the great Creature ; we overcome sinful Nature, we resist the Serpent, we chase away the Devil. And by how much the more frequent we are in this exercise of the Sabbath, or in this Theologization of Astrology, by so much the more are we made strangers to Nature, that we are scarce any more known or touched by her, neither doth any Astrologer, Physiognomist, Signator, Divinator, artist how industrious soever, know any more to erect any certain nativity, or to prognosticate any thing to come. Because they which are frequent in familiarity with God, these are more and more alienated from the world, that they are not any more said to be of the world, but of heaven, although as to the body, they are as yet conversant in the world. And whatsoever any one doth by the Sabbath,

bath, in the introversion of his mind, he acts and orders with God, and God with him, in the hidden place of his heart ; this cannot be seen or known by any spirit, much less by man.

*Rom. 12.*—In brief, by the Sabbath alone, the Phoenix of our Soul is renewed, who, altogether denying, deposing, refusing and accompting for nothing all the vanity of this world, and itself from within and without, plainly dies in the forgetfulness and contempt of all things, and of itself, and offers itself a living and pleasing sacrifice to God, and, being regenerate anew, becomes a new creature, a new offspring from the seed of the Woman, by conception from the holy Spirit, is made a Son of God, a new man, an imitator of Christ, following his steps ; is made a hater of evil, and a follower of good ; a new plant, a new tree that is good, which brings forth good fruits. This is true repentance, true penitence, the true putting off the old man.

Here some Astrologers are to be admonished of their want of knowledge, who have not doubted to subject even the whole man, with all things which are in him, to the dominion of the world and stars, in erecting their nativities as if a man were or had no more in himself than a brute or beast, through ignorance passing by the constitution of Man in three parts—Spirit, Soul, and Body ; whose soul arising from the firmamental zodiac, and whose body from the elements, are altogether subject to the dominion of Nature.\* But not the Spirit, which we have from God ; and listening nothing to that, which every disciple of Christ and friend of God, regenerate from above, by faith and the death of sin in the

\* Note that our Author here speaks of the *Anima Bruta* ;—not of the *Anima Divina* (Koré).—A. K.

most

most holy Sabbath, hath within himself, a most present medicine in his heart, against all the poisonous and deadly wounds of nature, and the Serpent; and also the divine commandment of deposing, overcoming, and conquering the old heaven, with its inclinations of divers concupiscences, and of walking in the newness of the Spirit, in the Light of Grace.

*The exercise of the Sabbath, or Theologisation of Astrology, is, to die to thyself and the whole creature; to offer thyself wholly to God, with all things which are within and without. Hither belong all the Scriptures, and all books speaking of the mortification of Man.*—To wise men, therefore, that is, to those that know both God and themselves rightly, the matter is far better to be looked into, for they know both are in us :—

God, and Nature.

The Kingdom of Heaven, and the Kingdom of the world.

The Tree of Life, and the Tree of Death.

The greater Light, and the lesser Light.

The seed of the Woman, and the seed of the Serpent.

And also that Man is placed between these two, to be exercised in this world in a perpetual war, whether of these should overcome; thence shall man have his reward, for God will render to every one—all crafty excuse and imbecility being laid aside—according to his works, whether they be good or evil.

Here you shall observe an example, touching the change of man from an inferior and worse nature into a superior and better nature. If you take a certain stone, lying by chance in a sunny place, and very much heated by the too much parching heat of the sun, and put it into water or some river, then the sun can no more make it

it so hot, or penetrate it with his heat; in like manner the case is in the Theologization of Astrology. Take or gather, and apprehend all thy evil nature, and thy insincere affections, and unlawful lusts, too much operating and flourishing in thee; I say, take and put them by the Sabbath, into the mind, or spirit of thy mind, which thou hast from God, who is the everlasting fountain and water of life; and sabbathize in a solid and constant abnegation of thyself, and of all things known unto thee, which are within thee, as well as without thee, that thou mayest almost wholly die there; then will thy soul with all her adherent stores of concupiscences, fall down and be drowned in the depth of the supernal water, which is the Spirit of God infused in us; and the firmamental operation will more and more cease and be wearied in thee, and the ascendant stars of thy concupiscences will no more afflict, urge, drive, carry thee as before; but, from day to day, thou shalt ease thyself from that most hard yoke of the Zodiac, and of all the Planets; thy youth shall be renewed as an Eagle, and thou shalt be like an infant new-born, and shalt perceive in thyself new virtues, and affections to work and move in thee, arising, inclining, occupying, leading and governing thee from the celestial Star, and influence of the divine Spirit. So as where, heretofore, thou hast been the servant of sin, and hast given thy members weapons of unrighteousness and malice, now with trembling thou abhorrest the performances of thy fore-past life, and fraught with a new mind, heart, affections and desire, from the exercise of the Sabbath, by the Spirit of God, hereafter thou shalt serve God, and give up thy members weapons of justice, piety, charity, mercy, meekness, temperance, modesty, chastity, and so thou shalt rightly Theologize thy Astrology, so shalt thou

thou best overcome, correct, amend thy nature, so shalt thou rightly tread the head of the Serpent under thy feet, so shalt thou well silence in thyself the assaults of the devil.

Hence the true Sabbath instituted and commanded of God, is the best cure and medicine against all kind of evil,—which quickly brings death eternal to the soul, and temporal to the body, by which we may put off, bear and take off that great and most grievous yoke and mountain of so great a Zodiac, of so great a Firmament, of so great Governors. I say, to take away the Kingdom of Rule, and to precipitate into the immense Sea of eternal water, and ever and anon get new strength, and come out more vivacious, as was well known and used by the Patriarchs in the first age, whence also they could get to themselves the Enochian long life upon earth, by the exercise of this kind of mental Sabbath, which, indeed, is altogether obliterated, abrogated in this our age, and seems to be a thing unknown.

But how every one of us ought, and may know, and try in himself, what and what kind truly is his Astrology or firmamental action or operation of the Light of Nature; and how he may and can Theologize the same, that is, overcome Nature and be made the Son of God, this the following Chapters will illustrate, and teach more clearly than the Sun.



## CHAPTER VII.

*Touching the Distribution of all Astrology into the Seven Governors of the World, and their Operations and Offices, as well in the Macrocosm as in the Microcosm.*



HE whole shop of Nature, with all her sorts of sciences and actions, is ordained and distributed into Seven chief members, Kingdoms or Dominions according to the Seven Astras of the Planets ; of the Sun, of the Moon, of Mercury, of Venus, of Mars, of Jupiter, of Saturn, who are the Governors

Governors of all natural things extant in the whole frame of the World by the four Elements.

But the Light of Nature, which we call Astrology, is nothing else than the very life, vigour, virtue, action and operation of the whole world, in things which proceed and come forth from the Soul of the World, or the Spirit of the Firmament ; whose seat is in the body of the Sun. For there the Soul of the World, or the Spirit of the Macrocosm dwells, as the Soul of the Microcosm in the heart, and in the sun it is most potent, whence it diffuseth his virtues, actions and powers, out of itself ever and anon into the other six Planets,—the Moon, Mercury, Venus, Mars, Jupiter and Saturn. And, moreover, in all the other Stars, being throughout the whole stellerous chaos.

By this only Soul the whole World lives, is governed, agitated and moved, as a body by its spirit.

The Sun is the heart and light of the World. In this heart, I say the Soul inhabits, which illuminates all and every the Planets and Stars upwards above itself, and downwards beneath itself, as well in the day as in the night time, and disperses its power into all and singular bodies, as well the superior things to the utmost superficies of the frame, as also the inferior things even to the inward centre in the earth.

Yea, the Sun by his virtue passeth through all corporeals like unto glass, and operates in them without any impediment.

*The power and working of the Sun.*—So his force penetrates the whole body of the sea as glass, without any obstacle, even to the lowest bottom thereof ; so the whole body of the earth, full of pores on every side, is passable to the Sun, even to the inward point of its Circle.



Circle. So the Sun fills the sphere of Air ; also the spheres of Heaven, and enters into views, and possesseth with his power all the Angels of all the regions and parts of the World, as the Soul doth the body of the Microcosm ; and not only the Chaos and the bodies of Elements, but also all the generations and substances of all things whencesoever existing, as well subtle as gross, as well light as heavy, as well soft as hard ; metals, mountains, hills, gems, rocks, stones, wood, and whatsoever is, everywhere, so as it reacheth to the very centre of the earth ; neither is his force and operation wanting, or deficient there. For all bodies, though never so great, gross, thick, are altogether as glass to the penetrative power of the Sun, and although our eyes do not so expressly know and see this present ingressive, penetrating, subtle and active power of the Sun in all things, but the gross bodies always are and remain in our eyes gross, dark and shady, yet in respect of the Sun, and to the virtue of the Sun, after their manner, all things are diaphanous and perspicuous, and penetrable. Which solar virtue thrusts forth and produces all things hid in the earth ; and, also, the air is such, that with the very virtue of the Sun, it doth essentially enter into all bodies, penetrate and fill all things. *Life is Fire.*—For fire is the life of things ; no fire can burn, that is, live without air, wheresoever therefore there is life, or fire, or the virtue of the Sun, there also is air. *The World a great Creature.*—Now the whole greater World, as to its soul and body, with all the creatures that are therein, is one Creature by itself, and one animal, and lives like an animal, having in itself its vital Spirit, endued with a Sevenfold operation, or diffused into the seven Planets, into all the Stars, and into all the elements, and all vegetables, minerals and animals

animals generated of elements. The element of Fire hath his shop or seat in the body of the Sun, Planets and all the Stars ; in that fire the Phoenix of the world, or Soul of the world, dwells, which operates all things, and is the Light of Nature, the Vulcan of Heaven, the Archeus of Nature.

The Air is its respiration and balsam, the Water is its blood, the Earth is its flesh. In like manner also it is in the Minor World, or Man, who, as to his soul and body (the form excepted) in all things answers to the Major World, as a son to his father, because taken out of him, and placed in him.

In the heart, is the seat or habitation of the soul of the little world, or the Siderian Spirit,\* whose virtue, life, motion, nature, force, operation, ever and anon by going forth, diffuseth itself into the other six principal members of the Microcosm,—the Brain, the Liver, the Lungs, the Gall, the Spleen, the Reins, and from thence into the whole body, and all the muscles, veins, nerves, parts and extremities of the whole Microcosm ; and so, that only Soul, resident in the Heart, carries, governs, agitates, leads, moves the whole body, according to the nature and propriety of these Seven principal members ; by which the body performs all his works, as well artificial and subtle, as simple and rude.

As the soul of the Macrocosm, labouring in the Seven Governors of his body and the rest of the stars, produceth all created things.

Therefore, as to the concordance of these seven Governors, Planets, Stars, or Virtues in the Major and Minor Worlds, it is certain that

\* Note, always, that our Author intends the *Anima bruta*, not the immortal Psyche—*Anima divina*.—A. K.

# 1. The

1. The Heart	}	In the Microcosm is the same, and hath the same force, as hath	1. ㊦	}	In the Macrocosm
2. The Brain			2. ㊥		
3. The Lungs			3. ㊸		
4. The Reins			4. ㊹		
5. The Gall			5. ㊺		
6. The Liver			6. ㊻		
7. The Spleen			7. ㊼		

And as to the Elements,

1. The Flesh	}	Hath each its ana- tomy of the Micro- cosm	1. Earth	}	Of the Macrocosm
2. The Blood			2. Water		
3. The Respiration			3. Air		
4. The Heat			4. Fire		

For in the Flesh of the Microcosm lieth hid the essence, nature and propriety of all vegetables springing out of the Earth, compacted and dispersed throughout the whole body.

In the Blood doth exist the essence, nature and propriety of all minerals and metals bred of Water, dispersed throughout the whole region of the blood.

In the Respiration, whose seat is in the Lungs, the Bowels, and the Veins, and all pores, muscles, etc., is the essence, nature and propriety of all the airy creatures, dispersed through the whole body.

In the Heat dwells the essence, nature, force, operation, and propriety of all the Stars, and constellations of stars, dispersed through the whole body.

Moreover, as to the concordance of either Light, as well in the Major as in the Minor World, thus it is.

*Also the fruit of the Tree of the knowledge of good and evil, which is evident only to Magians.*—Whatsoever things man living on earth hath found out, first theoretically, by speculating, meditating, searching and inquiring, excogitating from within in his heart; and after by his free Will or desire produceth, endeavours, attempts, institutes, handles, operates and transfers to practice

practice in whatsoever kind of Sciences, Arts, Faculties, (Theology excepted, which is not a human invention) studies, handy works, labours and negotiations, whether they be referred to good or evil,—all these comprehended under one name, are called the *Light of Nature*, or Astrology, or Natural Wisdom, arising from the Natural Heaven, or Firmament and Stars. That wisdom and that light are in the Soul of Man, dwelling and working in the heart, which, if it be exalted in its power given to it, and created in it, can do the same, and more, than the soul of Nature in the Macrocosm, whose seat is in the Sun; because Man the Microcosm is the quintessence, extracted from the Macrocosm.

But, seeing all and singular Sciences, Arts, Faculties, Orders, States, kinds of Life and Studies flourishing amongst men on the earth, arise and proceed from an internal invisible Heaven, Firmament, Star and Light of Nature, in the Microcosm, which is extracted from the Light, Heaven, Firmament, and Star of the Macrocosm, and hath its singular anatomy, distribution and conveniency to the offices and operations of the Seven Governors of the World without, we, as the order of those Governors extant in the Firmament of Heaven is exposed to our eyes, will first of all handle *Saturn*, occupying the supreme sphere; to wit, what is the theory and practice of his Heaven, Star, or constellation, with his adjunct stars in the Macrocosm; that is, what is his condition, nature, propriety, virtue and inclination, what Science, what Art, and Industry, what Order, what Study, what Fortune, what good and what evil men draw and handle from him on the earth.

Whereby it will appear that Saturn is not only without a man in the Major World, but also in man, with all the legion and inclination of the adjunct stars.

Then

Then, how the whole Astrology,—that is, the nature, propriety and operation of this Planet—ought to be Theologized, by the exercise of the Sabbath.

## CHAPTER VIII.

*Touching the Astrology of Saturn, of what kind it is, and how it ought to be Theologized.*



**S**ATURN, as to the description of his substance and nature in the Macrocosm, is one of the chief of those seven stars, which we call Planets, or Governors of the World walking next of all in the aerial region under the Firmament or Zodiac, and ordained in a certain Sphere or Circle, or Mansion; the circuit of circle he finisheth he passeth over once in the space of thirty years time, through the twelve celestial signs extent in the Zodiac. His body arising from the element of Fire, and illuminating, that is cherishing, and governing the earth, and what are in and on the earth,—his body is fiery and globulous, his astralic force, which is the firmamental or Siderian Spirit, is invisible.

Now Saturn is conditioned with that nature and propriety from the first creation, that he may send forth and exercise the virtue and operation of his splendor and light in his subjects existing here and there in the four elements, as are vegetables, minerals, animals, properly, and in species, pertaining to him, wherein he effects and frames such a nature and virtue, as he hath in himself. Now Saturn hath his subjects appropriate to himself in every

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every

every kind of creature ; amongst vegetables he hath his young twigs, his herbs, his plants, his flowers, his trees, on which he operates by his influence after his manner. So amongst minerals and metals, also amongst animals, creeping, going, cattle, beasts, watery and volatile creatures.

For the whole university of the creatures of this world, with us men, is divided into seven kinds or assemblies, and dispersed into every region, which answer to these seven Governors, in their natural virtues and proprieties, as well internal as external.

But, touching the Astronomical condition of Saturn, and the rest of the Planets, to wit, what kind of motion, position, course, quantity, distance, opposition, conjunction, and other dimensions of this kind they have amongst themselves ; also touching the difference of their weights in metals, etc., it is not our purpose here to handle them ; concerning such kind of things, consult Astronomical books, and Chemical books and the like, publicly extant abroad ; but we rather handle and shew this :—How all the studies and offices and kinds of life of all men have their original from the stars, and to which Planet every thing is to be referred. Then, how the whole Astrology ought to be Theologized, that is, how every one of us ought to know, discern, hate, put off, lay aside, and deny the old man made of Astrology, with all his Wisdom, science, knowledge, prudence, industry, art, and whatsoever a man hath, occupies and possesses of the gifts of Nature ; and in the denial of himself and all that he hath, as well within as without, altogether to grow a child again, to be made an infant, yea a fool ; and to put on the new Man, which is created according to God, to walk in newness of life, to die to sin, and to live to justice ;  
to

to know that Babylonian harlot and her Beast, and to preserve himself from her; to know the forbidden Tree, and to eat of the Tree of Life, and to pass over from nature into grace, to be made a new creature, to be born again, to transplant himself from the terrene Paradise into the Heavenly; to labour six days, and rightly to sanctify the seventh, and the like. This is the intention, end and scope of this our work.

Therefore, Saturnists, or the worshippers of Saturn, whose minds, desires, wills, inclinations, affections, concupiscences, pleasures, cogitations, speculations, inventions, actions, and labours are ascribed to Saturn, as to their study and kind of life, are men in whom is and flourisheth all kind of science and industry.

1. *Cain was a husbandman; Abel a keeper of sheep.*—Of all Agriculture; as are husbandmen, countrymen, farmers, tillers of the ground; also mowers, threshers, herdsmen, swineherds, pastors of cattle, purveyors of corn, or those who exercise merchandise, with corn and pulse; also dressers of vineyards, that purge wines, gardeners, and briefly, all agriculture, with all its species.

2. *Jubal was the father of inhabitants in tents, and feeders of sheep. Tubal Cain found out every artifice of brass and iron.*—The whole art and science, edificatory, as under; with all kind of artificers, and workmen, comprehended, as rough masons, stone-cutters, carpenters, joiners, and in brief, the whole administration of *economy*, or household affairs, joined with parsimony and frugality.

3. The whole art and metallic science, which teacheth the manner of searching and trying the bowels of the earth, and of digging minerals, metals and riches, the provocations of evils; also *Treasurers*, and whosoever seem to seek and take their livelihood from the earth by  
the



the labours of their hands, as are potters, tile-makers, bearers of dead bodies, fishmongers, root-sellers, colliers, and others of this kind ; and also clothiers, linen-weavers, shoemakers, cobblers, cardmakers, etc. Also solitary men, as monks, hermits, and like to these.

As touching the mind, and vices, Saturnists are avaricious men, covetous of gain, usurers, lenders for gain, Jews, toll-gatherers or publicans, tenacious, livers sparingly, Mammonists, altogether watching for their proper commodities. Also thieves, robbers, makers of false money, sergeants, false judges, hangmen, enchanters, evil-doers ; also men austere by nature, froward, more sad than joyful, thoughtful, melancholic, fantastic, very silent, tedious, infidels, sacrilegious, and what kinds of life soever of this sort.

Likewise, *philoponoi*, laborious, full of business, tumbling, macerating and wearing themselves in continual cares, and furthermore whatsoever appears like to these. As to the quality of the body, and external manners, Saturnists are men worn with years and age, as well men as women, covered with gray hairs, with a slender and lean body, thin beard, eyes lying deep in the head, with a neglected form, and not amiable, always looking grimly, *agelasoi*, halting, beggars, often sick, etc.

All these studies, and all and singular kinds of life of men, as they are formed and seen abroad amongst all nations, people, kindreds, etc., of the whole compass of the earth, are referred to the heaven, region, dominion, nature and inclination of Saturn.

I say, all these kinds of men, with all their studies and kinds of life, as well honest as dishonest, as well good as bad, as well private as public, are worshippers of Saturn, for that in the handling of Saturn, that is, in the drawing

drawing forth of the nature of the Saturnine light, they spend their labour and time ; and by diligent study and inquisition they draw forth, search, produce and manifest those things of Saturn which are in natural things.

All the industries, inventions, arts, actions and labours of these men in every season, have proceeded and as yet do proceed, *from the internal invisible heaven*, which is in the Microcosm ; and are part of the Light of Nature, in which man walketh, whether well or ill, honestly or filthily, according to the diversity of his flexible will and desire, as well to good as to evil ; and men are busied about the external subjects of the Macrocosm, without which, vain were the vigour and endeavour of the Light of Nature in man. For every action of the Microcosm from within, tends to the subjects of the Macrocosm without ; because there the works of man are perfected or performed. For indeed man hath from the Light of Nature in himself, the science of ploughing and tilling the earth, and fields, building houses, of seeking and handling metals, etc., but he hath not in himself the subjects, matter and instruments ; therefore he takes them from the Macrocosm, and perfects his work, found out and excogitated by the Light of Nature. Thus, seeing all the external works of men arise from within, from the invisible revolution of the internal stars, ever and anon ascending and shining forth by cogitations and imaginations, and are perfected by external operations and labours, we may from every work of man, see and know the constitution of the internal heaven, what kind of position, what ascendants, what motions, constellations and inclinations every artificer hath ; where it is wonderful to behold the variety of the Natural Light. Hence, by how much the more the artificer doth appear in external works, by so much

much the more and more perfect, hath the constitution and influence of the internal heaven, been with the workman.\*

Therefore we must know that every species, of whatsoever science, art and faculty, is a singular constellation, star, inclination and influence, ascending from the inward heaven, and shining, acting and operating one by one in man; therefore all the cogitations, imaginations, inventions, desires, studies and intentions of Saturnists bent or inclined to good or evil, are the Astras or stars ascending from the inward heaven, and are the operation of the Saturn, of the Microcosm in the soul, with his stars agreeable to himself, in which cogitations and operations that crafty Serpent, which almost none in this our age seems to know; is powerful and rageth, by leave permitted to him by God, to tempt and prove man, (placed in the midst,) by these delights of the Light of Nature, and of the things of this world, and to bend the will, love, desire, and concupiscence thereof from good to evil, from God to the creature, whereunto man, (O grievous!) is too ready and prompt.

Truly innumerable and infinite are the multitudes of men living on the earth which are found in this kind or practice of Astrology. For it is, (which we would have mystically spoken) one of those seven congregations or generations of the World, or people worshipping the Queen of Heaven, or venerating and worshipping the Babylonian harlot, and adoring the Beast endowed with

\* Our author means that the *vocation* to, and *aptitude* for any special trade or profession or study, are predetermined by astrological influence: not that every man following such trade, profession or study, has necessarily the vocation thereto. For many mistake their vocation, and if a Mercurial man should set himself to a Saturnine business, or *vice-versâ*, he would fail, or do badly.—A. K.

seven heads and ten horns. And this is the sense which sleeps with wisdom, which will appear better by the following things.

Now, as the external heaven in the Macrocosm, always and ever and anon is rolled and turned about with a perpetual motion; and always other and other stars are seen to appear ascending and always descending, so as there is a perpetual mutation and vicissitude of the actions of Nature, labouring in the greater World, where now it is winter, now spring, now summer, now autumn, now day, now night, now fair weather, now tempest, now snow, now rain, now winds, now storms, now this, now that, etc., which are all the Astralic operations of the heaven of the Macrocosm;—so also in like sort is the course, vicissitude, motion and revolution of the stars, ever and anon ascending, and descending in the heaven or Soul of the lesser world; that is, the soul, or our siderean Spirit, is an unjust spirit, wherein the ascendant cogitations, new concupiscences, various desires, are always moved, excited and felt, now willing this, now willing that, now so, now thus, now we rejoice, now we sorrow, now we are beaten and agitated with these, and now those affections, now we are occupied with these, now with those businesses and labours, all which are nothing else than the Astrology of the Microcosm, to be Theologized in all of us that are willing to use them piously.

But how and wherefore ought the Astrology of Saturn to be Theologized in Man? If thou askest me, wherefore and how all the natural sciences appertaining to the Astrology of Saturn, together with all the kinds of the Saturnine life, ought to be and may be Theologized, I again ask thee, that thou tell me the cause wherefore, according to that great precept of God, we ought to labour

labour and finish our work in six days, but the Seventh day to sanctify the Sabbath ? Or wherefore we cannot enter into the Kingdom of God, and possess beatitude in eternal life unless we shall be converted and be made as infants ? For these have one and the same reason and cause, tend to one, will one, and belong to one.

The answer therefore is ;—Therefore we ought to Theologize Astrology, therefore we ought to labour six days and sanctify the seventh, therefore we ought to be converted and become as infants, because nothing at all but the New Creature, the new Man from Heaven, he that is regenerate from above, he that is born again of immortal seed, is required to the possession or acquisition of the Kingdom of Heaven. Not the old man from the earth, seeking earthly things, gaping after earthly things, rejoicing in earthly things, occupied and delighted in earthly things, loving, possessing, favouring earthly things. I say, not such, but as we have now said, the man born again from above, seeking those things which are above, and not those things which are below, not arising from the will of the flesh ; and not of the will of man, but of God.

But to the end that we may be the better understood of the ruder sort, first we will handle a few things in general.

*What is the Theologization of Astrology ?*

Afterwards we will set upon our Saturn, with his professions and faculties, where we shall demonstrate to the eye, that in the sole Theologization of Astrology is to be sought and found the gate of Paradise, to eat of the Tree or wood of life, which is in the midst of Paradise, etc. Also, what is that strait gate that leads to life, which few find ; and what the broad way which leads to hell, which many

many walk. Also, what is that Babylonish harlot, with whom all the people of the world commit fornication; and many, and those the greatest Theological Mysteries are here shewn to the intelligent, which otherwise are and abide hidden from the eyes of all mortals.

Therefore to Theologize Astrology is nothing else than to labour six days, and to sanctify the Seventh; that is to rest and desist from labour, and to keep holy day in God, with the spirit, soul and body, which God the Father seriously commanded to his people by the Law, in the Old Testament in these words :—

*Exod. 20.*—Remember the Sabbath day that ye may sanctify it. Six days shalt thou labour, and do all thy work; but the seventh day shall be a Sabbath to the Lord thy God; thou shalt not do any work, neither thou, nor thy son, nor thy daughter, nor thy servant, nor thy maid, nor thy beast, nor the stranger which is in thy gates; for in six days the Lord made heaven and earth, the sea and whatsoever is in them, and rested the seventh day; therefore the Lord blessed the Sabbath day and sanctified it. *Exod. 23.*—Also, in six days thou shalt do thy works, but the seventh day thou shalt rest, that thy ox and thy ass may rest together, and the son of thy hand-maid, and the stranger may be refreshed. And in all that I have said to you, you shall be wary, (to wit, *because of the Serpent.*) *Deut. 5.*—Also, observe the Sabbath day, that ye may sanctify it, even as the Lord thy God hath commanded thee; six days shalt thou labour and do all thy work, but on the seventh day shall be the Sabbath of the Lord thy God.

But although the divine commandment, amongst the vulgar, hath seemed, and yet doth seem to be spoken only touching the corporal and external labour and rest  
for

for repairing the strength of the body; yet those to whom it is given, (as well amongst the Jews as Christians) to know and understand the mysteries of the Mind of God, and of his Kingdom, they, I say, have known a far more profound and better cause and reason of this precept, of sanctifying the Sabbath.

In the New Testament, to Theologize Astrology is, according to the doctrine of Christ and the Apostles, to receive the *Kingdom of God*, as a child or infant, to be born again from above, having renounced and left all things to deny oneself and seek the Kingdom of God *which lieth hidden in us*, as a Treasure in a field.

*The labours of the six days* are all the actions, operations, studies, offices, businesses and occupations of all men in the whole earth, and in all islands and in every sea, amongst all orders, states and kinds of life, whatsoever all men everywhere, every time, act, study, handle, operate; this they do by the Light of Nature, according to their divers Sciences. Now the Seventh part of those labours, studies and actions of men is referred unto Saturn, to wit, the several kinds whereof we have before recited.

Moreover, the sanctification of the Sabbath, divinely ordained and commanded to man on the Seventh day, is to cease once in a week from all labour and handling of natural things, and actual studies, to desist from the Astrological life, that is, to lay aside every motion and action, as well of the mind as of the body, by an absolute abnegation and oblivion of the whole creature and of oneself, as well within as without; to give and offer oneself wholly to God, with all that we are, within the six days we have known, studied, gotten and gained by our labours, as well in the internal gifts of wisdom, as in the getting

getting of external things. Hither, hither and to this Centre tends that divine Commandment touching the sanctifying of the Sabbath, as by the following things will most pleasantly be laid open.





## CHAPTER IX.

*A specifical Declaration, how the Astrology of Saturn in Man ought to be and may be Theologized.*



**R**ORASMUCH as hitherto we have heard that all the sciences, actions, studies, and states of life of all men, by a certain inevitable necessity ought to be Théologized, or by the exercise or sanctification of the Mental Sabbath be laid aside, denied, put off and accounted for nothing; now we would particularly see how the Astrology of Saturn is to be Theologized

logized in us. For, because infinite is the multitude of men, only handling and exercising this Saturnine Astrology. And we do set down first of all in a certain paradoxical sense, that is above the common intellect of the vulgar; that no husbandman, countryman, farmer, gardener, herb-seller, vine-dresser, steward, builder, metal-man, potter, weaver, cobbler, shoemaker, etc., can ever enter into the Kingdom of God, or come to the possession of a heavenly life, unless he learn to drive away, to subvert this power, his Saturnine Heaven, with all its ascendant stars, and resist every inclination thereof, tending to evil, through the instinct of the Serpent; reign over it, and overcome it.

"Good God," here will some ignorant say, from the instinct of the Serpent, "of what kind is this your Theologization of Astrology, which you here handle? What mortal can believe that a husbandman, a farmer, a steward, a vine-dresser, a porter, a metal-man, a mechanic, a carpenter, etc., cannot be made an heir and possessor of the kingdom of heaven? What, is the Light of Nature to be condemned and altogether rejected, and must we cease from all labour? What, ought we not at all to act, work, study, learn, search, but to be plainly idle? Whence shall we receive food and raiment and other necessities to the sustentation of life, seeing no man, whosoever is busied in the studies, labours and works abovesaid, can from them attain eternal salvation? The sentence of this book seems to be wonderful indeed and estranged from truth."

I answer, these things do not seem strange or obscure but to the ignorant, nor are they indeed a hair's breadth estranged from truth, so that they be rightly received and understood. For nothing can be so truly spoken or  
written

written that by the ruder and less intelligent may not be called into doubt, or be esteemed even for a lie.

But a lesson read which pleaseth, being repeated ten times it will please.

Lo, this our sense. If thou art a husbandman, a countryman, a farmer, a steward, a gardener, a seller of herbs, a vine-dresser, a potter, a metal-man, a carpenter, a builder, etc., or busied in some other like kind of life, then thou art constituted and walkest in the sphere of Saturn, and art governed by the Saturnine stars which are in thee, ever and anon ascending in thy imagination, cogitation and senses ; ruling thee, inclining thee hither and thither, even as thy pleasure draweth thee by free will, and the inward Serpent persuadeth thee.

Now, unless thou as a wise man, shalt be cautious and attent, and shalt over-rule thy stars running up and down, flourishing and operating in thee, or shalt Theologize thy Astrology ; that is unless thou shalt learn to Sabbathize, and to cease from all thy work, and keep holy the Lord's Day, according to the mind and sense of the divine precept, it altogether is and abides impossible to thee, by any means, to enter into the kingdom of God, and come to the possession of eternal salvation. For I will make it clear by a most manifest demonstration that never any husbandman, farmer, countryman, steward, metal-man, etc., could enter into the kingdom of God, who, neglecting and omitting the sanctification of the Sabbath, departed out of this world. But I would thou shouldest take these things rightly.

My judgment is, that no Saturnist, such as are before recited, can enter into the Kingdom of Heaven, but that he ought to be thoroughly converted, and made as an infant ; then at length he is fit to take, enter and possess the

the Kingdom of God, not indeed as a husbandman, a farmer, a steward, a builder, a vine-dresser, a seller of herbs, a metal-man, a potter, etc., because there is no such thing to be done there, for such workmen. But see thou be as a child and infant, as a new creature, as the Son of God. 'For no man hath ascended to heaven, but he which descended from heaven, *the Son of God, which is Christ*, and as many as received him, he gave them power to be made the sons of God.' Now to receive Christ requires an inevitable putting off and mortification, yea, destruction of the old creature, of the old man created of earth, and the new birth of the same from above, from whence also, Christ is arisen.

Therefore the reasons and causes, for which the Saturnist cannot come into heaven, are these; *First*, because in the celestial Paradise, or the country of the Heavens, there are no grounds, nor oxen, nor ploughs, for husbandmen; nor farms or lands for farmers; nor houses nor granaries for stewards; nor stones nor wood for builders; nor vineyards nor forks for vine-dressers; nor gardens, herbs, plants, seeds for herb-sellers; nor mountains fertile in metals for metal-men; nor loam nor clay for potters; nor flax nor wool for weavers; and therefore there is not any need of any such, neither shall those which inhabit there want such kind of science and industry. For all these things are, and are only to be found under the Zodiac in this corruptible world, where in the last day at one time together and at once, they shall be taken away and cease with the world.

So far therefore, my husbandman, as thy field, thy ox and thy plough shall be transported after the last day to the Kingdom of Heaven; so far also shalt thou thyself, with thy rustic science and industry, after this life enter  
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into the Kingdom of Heaven,—that is, never. Therefore put off the old earthly and natural man with all his science, prudence, craftiness, which thou usest in the handling of natural things, and put on the new man which alone savours and desires heavenly things, and leadeth thee to heavenly things, by the exercise of the true Sabbath, to be had in the spirit of thy mind every week.

And, so far, my vine-dresser, as thy vine and thy fork shall be found after the last day, in the Kingdom of Heaven; so far also shalt thou appear there with thy vinitory science and industry,—that is, never. For then all old things are passed away.

And, so far, my steward, as thy household-stuff and granaries shall be found out in the Kingdom of Heaven, after the world is blotted out, so far also shalt thou thyself be there with thy science and industry of domestic parsimony,—that is, never. For we do not act those things there which we are wont here.

And, so far as my gardener, my potter, etc., thy colworts, herbs, plants, trees, with thy garden, and thy loam and clay shall, after the world is defaced, remain and be transferred into the perpetual heaven, so far also shalt thou thyself, with all thy plantatory and pot-making science, be promoted to the heavenly mansion,—that is, never. For the subjects and matter being wanting, what can thy science profit thee?

So also it is with all the rest of the kinds, and sciences and arts appertaining to the Astrology of Saturn; all these have their matter and subjects about which they are conversant and with which they are occupied, *without* them in the Macrocosm, which, being taken away and withdrawn, all things will be taken away and withdrawn with

with them ; and they have within themselves in their soul, in which the light of Nature is, the wisdom, industry, art and understanding rightly to handle and perform their works, which soul, and which light are nothing else than the Astralic Heaven and Firmament in the Microcosm, where every science, art, and work hath its peculiar star with the ascendants convenient to itself.

Therefore this science and operation is once a week to be laid aside and put off ; and we must sabbathize in God, that God may act and operate his work in us, to wit, the work of our conversion, repentance, amendment, new birth, and of the new creation, that we may be made fit to enter into his kingdom after death and the resurrection.

Furthermore, also for this cause none of the aforesaid can see, enter, possess, the Kingdom of Heaven, because such a workman is only born of flesh and blood, is the old creature of the earth of this world, and is the son of the firmament, the offspring of Nature ; and although he excels in the knowledge of natural things, yet all his science and knowledge is to take an end with the life of time. He that would be capable of heaven, ought to be the new Man born again of God, regenerate ; the new creature. For nothing that is earthly can take or possess heaven ; therefore none of those which we have hitherto recited, and shall recite in the following things shall come thither, unless they be converted, and become as an infant, who knows none of these things. " There shall be a new Heaven and a new earth, old things are passed away," saith he which doth it, " all things are made new."

A new heaven, therefore, requires new inhabitants, fit for it and capable of it, for as man at first was created of the old heaven and of the old earth, and was born of  
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mortal

mortal seed, in which earth he now temporally dwelleth ; so it also behoveth him to be created of that new heaven and of that new birth, and to be born again, to be regenerated of the immortal seed, in which earth he would be and inhabit eternally.

The *third* reason is because the Light of Nature, with all kinds of Sciences, is given to man, for this life only, to till the earth, for the labour of his hands, to eat his bread in the sweat of his countenance, etc. ; and belongs only to the sustentation of the natural and temporal life, living in the mortal body ; and the body being dead and the world blotted out, no such thing remaineth ; therefore we have no need of corn, vines, buildings, tents, houses, garments, meat, etc. ; therefore neither knowledge nor desire of getting or labouring for such things ; the cause ceasing, the effect ceaseth.

The *fourth* reason is, because man was not made of God finally for this world, or for those things which are in this world ; but chiefly for the kingdom of God, where none of these things is found or is in use, which in this life are everywhere agitated and handled with men, throughout the divers shops of the Light of Nature.

The *fifth* is, because man was therefore constituted for a time only in this world, that he might ascend from the inferior things, and seek after the superior things ; that is, that by natural light and wisdom, as it were ~~from a looking-glass or shadow~~, he might learn to know and apprehend the heavenly Light and Wisdom, at whose majesty and glory, all natural things, although glorious, might plainly vanish and be annihilated ; and so, leaving the inferior and lesser light, he should suddenly betake himself to and follow the greater and superior Light ; and departing from this transitory world, forsaking and accomplishing

compting all things for nothing which he receiveth, hath, and possesseth in this time from the world ; and having denied himself, as a naked and new-born infant, depart into that eternal mansion and region of the eternal country, and so come thither, fasting and empty from the possession of all natural science, as if he had never at all been in this world, or had not known any the least state of this world.\*

But these things are not propounded and written to that end that they should happen in contempt of philosophy, or of natural sciences, arts and faculties, which are and flourish amongst men, and which in this life cannot but be ; but rather that we, being fraught with the sagacity of the Light of Nature, may be led further, may go forward and be excited to the knowledge of the greater Light, which may confer upon us a new birth, eternal life and salvation.

For to all that covet and desire the kingdom of God, is the old man made of Nature, to be put off and laid down ; yea, to be buried in an absolute abnegation and oblivion, as well of himself as of all those things which he hath, possesseth, studieth, knoweth, learneth ; and the new man is to be put on, which is created according to God, where "there is neither Jew nor Greek, neither male nor female, neither bond nor free, but the new creature."

I say, the new creature is required to possess the kingdom of God, wherein there is nothing left of the old

\* This is not said to disparage the great value of earthly experience, by which alone we gain *virtue*—better than innocence,—for by such experience was Christ instructed, who also worked, both as a carpenter and as a fisherman. But that such works must be wrought to the glory of God, if they are to be fruitful.—A. K.





leaven. The old leaven is the knowledge of good and evil, beginning to spring in man from the forbidden tree, and is the prudence or subtilty of the Serpent. But the new leaven is the heavenly wisdom, the simplicity of the Dove, from whom alone true life and beatitude flow, and which also only shall bear rule in the elect heirs of the kingdom of God, the natural and terrene wisdom being then utterly together and at once swallowed up, blotted out, and extinct.

*Mat. 18, John 3.*—For the kingdom of God is of such only who are converted from the old creature into the new, and become as children, who never knew neither good nor evil.

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