



# A Distillation of Liber Sexti Misteriorum (& Sancti) parallelus Novalisque

*With Comments by Frater Apollonius*

*Apollonius comments in Italic.*

*Instructions based on the Tabula Collecta; already received by Dee & Kelly, for the manufacture of a lamen to cure a woman friend of an infection. The first and foremost function of the Alchemist is to create medicine and serve humanity as a healer.*

Mur. .... So I am, write 7. 30. 25. 44. 37. 35. 46.

To the first S. to the second O. the third L. the fourth G. the fifth A, the sixth R, the 7<sup>th</sup> S.

Δ. That maketh SOLGARS.

Mur..... Add the first, and last number together, it maketh 53. let that be the Centre to the rest.

Δ. To be put to the Center of the Steptagonum.<sup>[8]</sup>

Mur. .... So. The ground hereof is to be found in the third Table in the first book: I mean in the third of the seven, the Table of B.B. &c, being the first.

My name is also to be found in the same Table.

Form this upon a plate of lead: It prevaileth as a cure against such infections. My promise is done.

Δ. How is this to be used?

Mur..... Use it upon the body molested, adding the letters of her name in a small Circle on the back half, not the letters in their forms expressed; but the number of such letters.

Δ. We know not how to number her name in our letters.

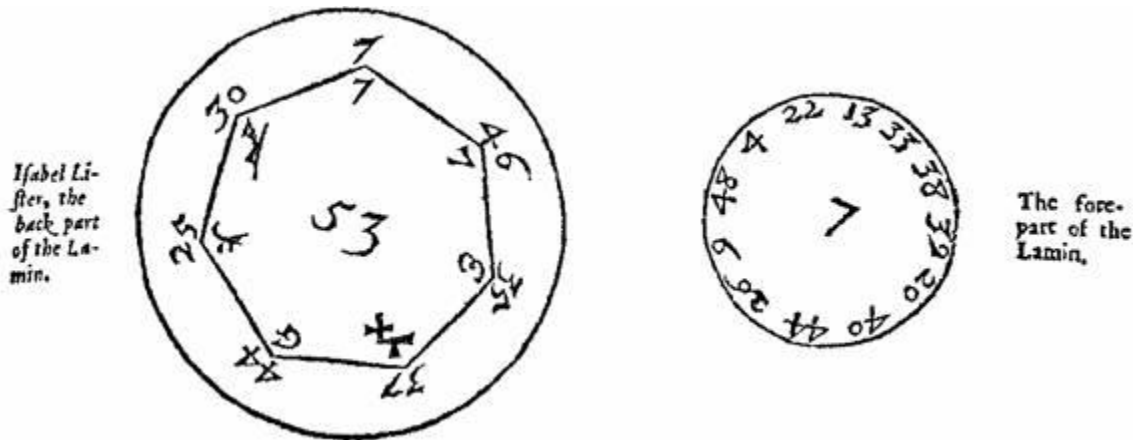
Mur. .... Take them out of the second Table (any Table also of the seventh will serve) so that thou take the numbers as thou findest them placed with the letters. <sup>[9]</sup>

Δ. How is this to be used about her body?

Mur. .... As by discretion shall be thought best: It prevaleth sufficiently, so it be done, but thus far I teach thee, and this, as concerning nature.

The health of him which sent me be amongst you. Amen.

Δ. Gloria & gratiarum actio perennis sit Deo nostro omnipotenti uni & Trino, Amen.



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*There are seven Daughters of Light; one for each of the seven sacred planets on the Sigillum Dei Aemeth. This here, seems a sexual instruction for the purpose of planetary magick. Seven is the sacred number tied to the energies, spirits and intelligences of the planets; each having its own complement of male and female beings.*

A voyce. .... Let the daughters of light

Take up their garments, let them open the windows of their secret Chambers, for the voyce of man hath said.

Oh, shew thy self to be a God; yea, perform that which thou hast already promised gather your vestures together, for those that are sick have need of help, you are the children of pitty, and in the loins of compassion do you dwell: For I have said, you are. And I have said, my Determination shall not fail, although with the sons of men my Determinations may be undetermined.

Come gather up your garments, for the Cankers are ripe, and the Biting-worm seeketh to gnaw into the Lily.

He hath said, Let me prove them, for they are not just: Yea, let me touch them, for they are unrighteous, I have granted him power, but without prevailing, I have given him weapons, but they are not sharpned, his fingers shall defile, and yet not deface. For I have appointed him a night, and have prefixed an end thereunto, to the intent it may be known: That thus far I have stretched his mouth.

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*An instruction on the sin of pride; one of the 'seven deadly sins.' The only sin is restriction; ignorance of the self is a certain type of restriction that leads to a true blindness—an animal-like unconsciousness.*

She. .... You will grant me that Pride is the greatest sin.

[p. 7]

Pride was the cause he knew not himself.

Therefore Pride is the cause of Ignorance.

*Pride is a blinding and seductive force; yet, Liber AL in the book of Nuit, admonishes us to be proud and mighty. Knowing 'not' oneself; Not-I is a step on the path that then ultimately succumbs to the knowledge of 'I' (Hadit). There are then two types of pride, one from ignorance and one from success in a virtuous endeavor. The first is "of ignorance" and the latter is of Gnosis.*

Δ. The Argument is good.

She. .... Ignorance was the nakednesse wherewithal you were first tormented, and the first Plague that fell unto man was the want of Science.

*Science is the study of the world and the Universe. This is as the sons of light that immersed themselves in matter; per the Atlantean legends. Blavatsky said that this is the root-race that reproduced, a part of the evolutionary current of humanity; the daughters then being those that dissolved into the next root-race, due to their unwillingness to reproduce. So the Sons of Light became the Anunaki and with the Daughters of Men, they gave us the Nephilim.*

E.K. Now she speaketh to other again who appeare not, and they seem to answer her again.

She. .... The want of Science hindreth you from knowledge of your self.

E.K. She looketh upon Δ and smileth. Now she speaketh to the unseen people again.

She. .... Whosoever therefore knoweth not himself, is proud.

Δ. God help us to know our selves for his Honour sake.

E.K. She looketh upon Δ and smileth.

She. .... You have time enough, therefore we may take leasure.

Δ. [I made speed to write.]

E.K. She talketh again with her invisible company.

She. .... Pride is rewarded as sin, Ergo the first offender was damned. What say you Sir? [speaking to E.K.]

What difference is between your mind and Pride?

E.K. Wherein am I proud?

She. .... In the same wherein the Devil was first proud.

*Here we see an allusion to the fall and the pseudepigraphic legends that detail the expulsion of Lucifer (Prometheus) from heaven. The Angel makes clear the nature of pride and the mind as its house; previously looking into the fire, wherein spirit resides. Lucifer in order to bring fire to the root-race, that is to invest it with spirit and life, had to turn his back to God—the Elohim or race of angels that sought to prevent humanity from becoming as they are. Hidden in this is the true nature of the soteriological function, as Lucifer actually becomes the archetypal savior of humanity.*

Who glorified the Devil?

E.K. God.

Δ. God glorified not the Devil, but before he became a Devil he was in glory.

She. .... The abusing of his Glorification made him a Devil: So the abusing of the goodnesse of God toward this man, may make him a Devil.

The works of the Spirit quicken; the doings of the Flesh lead unto destruction. Art thou offended to be called a Devil? Then extol not thy self above thy Election.

No man is elected by proper name, but according to the measure of his faith, and this faith is lively and hath a quickning Spirit in it for ever. Indeed thou art ignorant, and

therefore thou art sufficiently plagued: Why dost thou boast thy self and say, This I can do?

*Faith is based on both knowledge and experience—Gnosis; otherwise a Qabalah and the understandings of the ways of the Angels and the secrets of God would be a vain endeavor. Being “lively,” faith is a pro-active force, derived from the on-going, spontaneous interaction of body and soul with the spirit. This is the Thelemic sacrament.*

The Reeds Pipe, but it is long of the wind, and herein thou shewest that thou knowest not thy self, for that thou art proud; pray therefore that thou mayest have understanding, and cast away pride if thou wilt not be counted a Devil.

By true understanding you learn, first to know your selves what .you are: of whom you are, and to what end you are.

This understanding causeth no self-love, but a spiritual self-love.

This understanding teacheth no Blasphemy.

This understanding teacheth no fury.

It teacheth a man to be angry, but not wrathful.

For we may be angry, and not offend. Wrath is to damnation.

Therefore considering that Damnation was the end of the first, which was Pride, and Ignorance, the punishment of the second (which is very loathsome.)

*More than a moral instruction, like the Atlantean legend, Liber LXV talks of the mysteries averse and the shame of Khem. There is the involution of spirit into matter and the evolution of spirit from matter. Both currents co-exist in the electromagnetic pulse of life.*

Pray unto God thou mayest avoid the first, and be unburdened of the second.

Consider by whom thou art counselled, and of whom the counsel is: with us there is no cause of offence; neither is the counsel given with a weak mouth.

Wilt thou be well rewarded? Why studieth thou not to do well? Wouldst thou be one of the chosen? stand stiff and be contented with all temptations.

Is God a God of Justice?

E.K. It is true.

Be thou therefore a just servant.

No man inheriteth the Kingdom of Eternity, without he conquer in this World.

No man can challenge justly a reward, without he be a Conquerour, or do the workes of Justice.

Doth the Devil perswade thee? Arme thy selfe against him.

Doth the World not like of thee? It is for two causes; either for that thou livest well and not as a worldling, or else because thy wickednesse is such as that the World wondreth at it. If thou be in the first Rejoyce, For blessed are those whom the World hateth; when they laugh at thy godlinesse, Be sorry and grieve thou at their sinfulness.

If thou offend in the second flie hastily from the World: Tell the World that thou hast of hers, and let her be ashamed that thou knowest her.

Is thy flesh stiff-necked? Fast and pray, it doth avoide temptation.

Be sorry alwayes; For in this World there is nothing to rejoyce at. For sin onely provoketh to sorrow, whether it be of thy self or of another.

Be stiff against temptations, for whosoever is not armed as I am, shall be vexed with the weapons of his adversary.

My Garland is Godlinesse, my Brestplate is Humility, and upon my back I wear Patience.

These do I wear to the intent I might shew you what you should wear.

But as these things are placed in their crosses, so do the crosses alwayes follow them that wear them.

Art thou punished as an Apostle? Rejoyce; it is a happy crosse.

Art thou vexed as a Tyrant? thank God it is in this World. For blessed are those that are punished here, to the intent their sins may be forgotten hereafter.

I perswade to the contrary; Be humble, seek true wisdom, then are you truly fashioned according to your Maker, and shalt rest with us, with Halleluja in Heaven.

I have counselled, I have done my message thus far.

Δ. Your counsel is perfectly good, and your message merciful. His name be praised and glorified that sent you, Amen.

As you were called hither, by the name of Daughter of Light: So this other day, there was one sent hither (of that blessed company) who was accounted a Daughter, and had six Sisters more: That Daughter her name was Madini [Madimi]; so of your name we

are desirous to be informed, for distinction and instructions sake, in the trade of these mysteries.

*The names of the Daughters of Light on the Sigillum Dei Aemeth are:*

E <sup>8</sup>	El
ME <sup>8</sup>	Me
I <sup>21/8</sup> ANA	Iana
AKE <sup>30</sup> E	Akele
AZDOBN	Azdobn
STIMCU <sup>21/8</sup>	Stimcul

*Madimi, though on the SDA, is then outside this knowledge. Note also, the seven daughters are the daughters of Atlas and Aethyra; existing in the Hyades cluster of Taurus that in ancient times, marked the Vernal Equinox. They are also said to be the older sisters of the Pleiades.*

She said. .... It is good to know my name; to see whether it agree with my Doctrine.

E.K. What can you (for all your exhortation) accuse me of?

Indeed I thank you very heartily for your exhortation and good Counsel; but how unjustly I am misused at Huseys hand, and so provoked to this extream affliction of mind and sundry unseemly speeches, be you Judge between Husey and me.

She said, Whosoever hath committed sin and is not reconciled, shall have the reward of a sinner. There is a double Reconciliation, the one is with God, the other with the Conscience. But this man is not reconciled in Conscience (repenteth not his wickednesse) thereby it followeth he cannot be reconciled with God: Ergo he must be rewarded as he is. The reward of sin is to be absent, or rather to be banished in this world from the society of God and his Angels.

*The diminishing of the soul and alienation from the community of the righteous, this is for those that practice wickedness. It's affects are immediate and cumulative for those that commit evil acts separate themselves from that which is wholesome. While we are each individuated, we are still all collectively ONE. The real pride of virtue is that which comes from the Gnosis of the Self, and brings with it a corresponding humility. Ignorant pride can only breed arrogance.*

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The Reward of good life is great: But the filthiness that sin carryeth with it in this World, and leadeth with it into the World to come, is most horrible.

Is it not said, That a skirmish shall be (and that great) but you shall be Conquerours? It is written, It is true and shall be never overthrown; so mighty is his strength that hath armed himself with it.

*This validates what I said above, Nuit admonishes us to pride; Ra-Hoor-Khuit tells us to conquer. There are then, two kinds of pride; one is of the spirit, the other is of vanity. "Success is thy proof;" a solid certainty that none can argue with and that has the inertia of the Universe to guide it.*

In the Serpents belly, there is nothing clean: neither with dishonest persons (ungodly I mean) is there any pure society: Light agree not with Darkness, nor vertue with vice, therefore be you of one, and in one, that you may agree and have the reward of one.

Behold it is said, I will part bounds between the just and the unjust, I will suffer the Enemy to sowe discord to the intent that those that are my people may be separated and have a dwelling by themselves.

Peruse Scripture, it is alwayes seen that the Spirit of God forceth Satan in spight of his head to separate the evil from the good by discord, and herein the Devil worketh against himself.

*It is said that the Black Brother serves humanity despite his will. We live in a Universe of contending forces; the ordeals it brings create the very vigor and strength that can assure us of success; it is the sand in the oyster that makes the pearl.*

We good Angels keep secret the Mysteries of God; things that are to come we alwayes keep close with this exception, The form of our Commandment.

Truth it si that a Commission is granted not onely to enquire of thee, but also to attach thee, and that by the Council.

If he go down he shall be attached, therefore tempt not God.

Δ. But if he tarry here and his being here so known as it is, it is likely that he shall be attached here to my no small grief or disgrace. What is your counsel herein?

She said. .... It is written misery shall not enter the doors of him whom the Highest hath magnified: DIXIT, & DICO, & DICTUM SIT. The world shall never prevaile against you.

Δ. In respect of the Book, the Scrowl, and the Powder to be communicated, What is your judgement or mind, seeing when he was coming from Islington with them, he was threatned to be pulled in pieces if he came with them to me?

..... All that is spoken of, is in very deed, vanity. The book may be used to a good purpose. They were wicked ones. But as these things are the least part of this action, so are they not much to be looked after.

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E.K. Tell us your name:

..... If you remember my counsel, I will tell you my name.

E.K. Your counsel was by piece-meale told me, that I cannot remember it but in general.

..... You do, and have, and I am almost HATH.

Δ. I understand you to be ATH, in sigillo Emeth.

ATH. So am I in the number of Gods Elect.

*Ath is one of the Daughters of the Daughters of Light; found on the SDA. These angels rule the set of tables of the 49 angels of the Tabula Collecta.*

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*The following is a communication from the angel Galuah who calls herself 'finis.' As Dee probes for her authenticity, he is confounded by her statements and she responds with a description of the nature of angels. Note also that Galuah says that the Daughters of the Daughters of Light are comprehended in her as though she be a ruler over their office.*

Angels (I say) of themselves; neither are man nor woman; Therefore they do take formes not according to any proportion in imagination, but according to the discreet and appliable will both of him, and of the thing wherein they are Administrators: For we all are Spirits ministring the will of God; and unto whom? unto every thing within the compasse of Nature: onely to his glory and the use of man. It followeth, Therefore, considering that we minister not of our selves that we should minister in that unsearchable form within the which our executions are limited: But if Tritemius can say, That woman also hath not the Spirit of God, being formed and fashioned of the self same matter, notwithstanding in a contrary proportion by a degree; If Tritemius can separate the dignity of the Soul of woman from the excellency of man but according to the form of the matter, then might his Argument be good: But because that in man and woman there is proportion, preparation, of sanctification in eternity; Therefore may those that are the eternal Ministers of God in proportion to Sanctification take unto them the bodies of them both. I mean in respect of the Form; For as in both you read Homo, so in both you find one and the self same dignity in internal matter all one. But Tritemius spake in respect of the filthinesse (which indeed if no filthinesse) wherewith all women are stained; and by reason from the natural Philosophers: as a man tasting more of nature indeed then of him which is the Workman or a supernatural Master. He (I say) concluded his natural invention. In respect of my self, I answer Tritemius thus: I am Finis, I am a beam of that Wisdom which is the end of mans excellency.

Those also that are called Filiæ and Filiæ filiarum are all comprehended in me, and do attend upon True Wisdom; which if Tritemius mark, he shall perceive that true Wisdom is alwayes painted with a womans garment; For than the pureness of a Virgin, Nothing is more commendable.

God in his judgement knoweth how Tritemius is rewarded.

If you think these arguments be not sufficient, the one in respect of the first ground, and the other in respect of the measure of my name, I will yet alledge greater.

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All wisdom is reckoned by the eternal Will; and until it be said, there is no action tollerable; When the Sun shineth I will appear amongst you; when it is said Come, lo I am ready. The dayes of your fathers were blessed; but the hour when this Book shall be written shall be sanctified, yea in the midst of intellectual understanding.

For herein is the Creation of Adam with his transgression. The Dignity and wisdom he had.

The Error and horror wherein he was drowned, yea herein is the power spread of the highest working in all Creatures.

For as there is a particular Soal or fire inflaming unto every body (I mean reasonable) So there is an Universal fire and a general brightnesse giving light unto them, which is but One, and shineth through the whole, yea is measured equally unto every thing from the beginning.

The life of all things is here known:

The reward of death to those that are rewarded for life.

None are rewarded but according to their deserts: of the which there are two kinds.

1. These are rewarded with death for their wickednesse.

2. So are they rewarded with life for their constant living.

Amongst the Angels there may be errour, and sin may make them fall from the brightnesse of their glory.

But to the Soul of man (being once glorified) sin is utterly, yea most largely opposite: Neither shall that dignity ever be lost, stained, or defaced, that is obtained here with the workes of righteousnesse and true wisdom.

Whatsoever hath been from the beginning (since it was said in Divine Determination, Be it done) is here inclosed.

Therefore should this day be Hallowed and Sanctified before the Lord by you.

For if the Prophets, did worship this day of his ascension, much more ought you (which have tasted of the first, and shall now taste of the secrets of his Judgements) glorifie his coming: But with you Satan is busie; His bristles stand up, his feathers are cast abroad.

Therefore watch and pray; For those that go to Banquets put on their upper garments. Amongst you therefore is no sound belief; Neither do you consider the scope of this blessedness. But such is the greatnesse and excellency of his foreknowledge, that he suffereth the enemy to carry a burden, yea sometimes to preach upon a Stage: For it is said, He shall triumph unto the end, and place himself here as he would have done above: Neither shall he be thrust out of doors till the end be determined. Therefore watch and pray, and look about with diligence; for those things shall be opened unto you which have not been disclosed unto the Holy Ones.

Oh, how hard a thing it is for flesh to continue in the works of Justice!

Yea, oh how hard a thing it is for Wisdom to be acquainted with a hotchpot of filthinesse?

Cleanse your garments, Lift up your hearts, and rent your faults in pieces, that there may be one heart with one consent, and unto one end, unto him which is One and the End of all things: and to him for and in his truth, and for the greatnesse of his mercies: To whom be praise for ever.

Δ. Amen.

*Galuah continues her instruction.*

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Gal. .... FEAR GOD.

E.K. She steppeth forward one step.

Gal. .... My Garment is called HOXMARCH, which in your speech is called .....

Δ. Initium sapientiae est Timor Domino: we acknowledge it to be an old and a true Lesson, and also the first step of the path-way to felicity.

Gal. .... What is fear?

Δ. Fear is of two sorts: one is called *filialis*, the other *servilis*.

Unto the Just all fear is joy; and therefore the beginning and entrance into quietnesse. True quietnesse and rest is wisdom; For the mind that knoweth hath the greatest rest and quietness. The Daughter of Dispaire unto the wicked is fear.

This fear is the first that accuseth unto damnation: But he that is perfectly wise, or hath tasted of wisdom, knoweth the End.

And his fear is of the thing that is done. This is the true fear of God; and when we fear sin, we do it because we hate it.

When we study to do good, it is a token of our fear, in that it is a token we fear him, whom we love and for whose honour we study to do well.

This is all that may be said of lively and unlively fear.

*There is obviously, a lot more to this instruction that must be in another diary.*

Towching the boke, it shall be called *Logah*: which in your Language signifieth Speache from GOD.

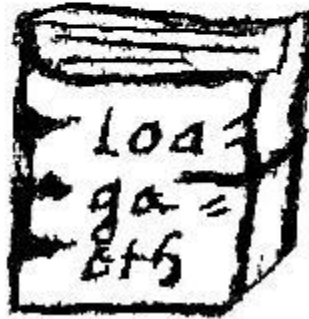
Write after this sort  
*LOAGAETH*: It is to be sownded *Logah*.

This word is of great signification, I meane in respect of the profowndnes thereof.

The first leafe (as you call it) is the last of the boke.

And, as the first leaf is a hotchpot without order, So it signifieth a disorder of the World, and is the speche of that Disorder or Prophetie.

The TITLE  
of the Boke



Write the boke (after your order) bakward: but alter not the forme of letters, I speak in respect of theyr places.

E.K. Now a beame shooteth through him from the Stone and so through his head and out of his mouth, his face being from E.K. toward  $\Delta$ .

..... Write the 49. You have but 48 already.

E.K. Said that *Galvah* her head is so bright fire, that it cannot be looked upon: The fore so sparkleth and glistreth as when an hot iron is

*Write first in a paper apart*

smitten on an Anvil, & especially at the pronouncing of every word. It is to be noted also that upon the pronouncing of some words, the Beasts and also all Creatures of the World every one shewed themselves in their kind and form: But notably all Serpents, Dragons, Toads, and all ugly and

Loagaeth seg lovi brtne 20

Larzed dox ner habzilb adnor 24

Now Seas appear.

doncha Larb vors hirobra 21

exi vr zednip taiip chimvane 24

chermach lendix nor zandox. 23

hideous shapes of beasts; which all made most ugly countenances, in a manner assaulting E.K. but contrariwise coming to, and fawning upon *Galvah*. It is to be noted also that by degrees came a second beame, and a third beam of light into Galvah from the Stone, and all the three together appeared: the third participating of the other two.

The second beame came at the word *Larb*, pronounced; when also Frogs and Serpents appeared, &c. The third beame upon the word *Exi* pronounced. Note also, that the manner of the fiery brightnesse was such, and the grisely countenances of the Monsters was so tedious and greivous and displeasent to E.K. that partly the very grief of his minde and body, and partly the suspecting the Creatures to be no good Creatures, neither such greivous sights necessary to be exhibited with the Mysteries delivered unto us, had in a manner forced him to leave off all: But I again with reasonable exhorting of him, and partly the providence and decree Divine, wrought some mitigating of his grief and disquieting.

Gal. ..... These are these seven.

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Δ. What shall I do with these 21 words now received;

Gall. .... There are onely the words of the first leaf.

Δ. I pray, how shall I bestow them, or place them.

Gal. .... In them is the Divinity of the Trinity.

The Mysterie of our Creation,

The age of many years.

And the conclusion of the World.

Of me they are honoured, but of me, not to be uttered: Neither did I disclose them me self: For, they are the beams of my understanding, and the Fountain from whence I water.

Δ. I beseech you, how shall I write these names in the first leafe.

Gal. .... They are to be written in 5 Tables, in every Table 21 Letters.

Δ. How shall I place the 5 Tables upon two sides: three in the first, and 2 in the second, or one in the first, and 4 in the second, or how else?

Gall. .... As thou seest cause.

Δ. Shall I write them in Letters of Gold?

Gal. .... The writing hath been referred to thy discretion with collours, and such things as appertain to the writing thereof. Upon the first side write three Tables, and on the second two.

Δ. How, thus?

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Gal. .... Set them down, I will direct thy judgement.

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..... O God, Why should the people upon earth rejoyce? or wherein should the pleasures of their sensual delights be fixed? Why doth the Moon hold her course? or why are the Stars observing an order? Why are thy people thus scattered abroad? Because iniquity hath caught the upper hand. The Doors of our God are polluted with blasphemy, his Temples desolate, his Commandments violated, and his Glory accounted as nothing. But wilt thou suffer; or canst thou hold thy hand from thy great and mighty strokes? Most High God, Most Mighty God, Most Honourable God, have mercy upon thy people; respect the Creation, (the Creation I say) of those, wherein thou hast delighted. Suffer not the Serpent to extol his head above thy Altars, neither let thy holy Vessel be poisoned with his venome; For thou art Mighty and overcomest all: and who call rebel against thy Prowesse? Bend down thy merciful eyes, Behold this confusion: look upon thy Temple and see the desolation thereof. And then in thy mercy (O) shew thy self to be a God, and such a merciful Governour, as hath compassion upon those that are diseased, yea even unto death. Grant this Camascheth galnegath garnastel zurah logaah luseroth. Amen.

Δ. I pray you to declare unto us your name.

..... My name is Jubanladace.

Δ. If I should not offend you, I would gladly know of what order you are, or how your state is in respect of Michael, Gabriel, Raphael, or Uriel.

Jub. .... Unto men, according unto their deserts, and the first excellency of their Soul, God hath appointed a good Governour or Angel, from amongst the orders of those that are Blessed: For every Soul that is good, is not of one and the self same dignification; Therefore according to his excellency we are appointed as Ministers from that order, whereunto his Excellency accordeth: To the intent that he may be brought at last to supply those places which were Glorified by a former; And also to the e\intent, that the Prince of Darknesse might be counterpoised in Gods Justice. Amongst the which I am one which am the Keeper and Defender of this man present: which carry the Triumph and Ensign of Victories continually before him, as a reproach to my adversaries and his, and to confirm the dignity whereunto he is called by the presence of this Character.

E.K. Now he heaveth up the Crosse.

..... I have also sealed the same in his heart: For unto him belong great Victories, in the name, and for the name of his God. The Jews in his time shall taste of this Crosse: And with this Crosse shall he overcome the Sarazens, and Paynims: For I will establish one Faith (saith the Lord of Justice) That I may be known to be the same that I was first among all people. Moreover, I will open the hearts of all men, that he may have free passage through them, and will not suffer him to perish with the violence of the wicked. I will hereafter visibly appear unto him, and will saym This is to be done. But a year is not yet come, and these things shall be finished. But (thus saith the Lord) I have hindred him, because he hearkened to the provocation of those that are wanton. And hath consented to those that blasphemed my name. Bid him look to the steps of his youth, and measure the length of his body; to the intent, he may live better, and see himself inwardly.

*The religion of the human soul; one faith as we all are of both one collective soul and each individual soul being also of like nature. Both the evolutionary and the involutionary currents make up the dual-natured force of our soul.*

Note. At this Instant Tanfeld came rashly upon us, into my Study: we thinking that the Study door had been shut; the Lord Laskie being gone out of my Study, the other way through my Oratory, to take Tanfelds message from the Court, and having dispatched him, rested without: and Tanfeld having commendations to me, as he said, from some at London, fearing least he should he be sent away by and by, without doing these, came indiscretly upon us, to our no little amazing, and great fearing his rash opinion afterward of such things, as he could not perceive perfectly what my Companion and I were doing: Hereupon, Jubanladace gave this sentence, or declared this the fatal end of Tanfeld.

Juban. .... It is said, He that entreth in thus rashly, Lo five moneths are yet to come, and fishes of the Sea shall devour his carcase.

..... As before, whatsoever he taketh in hand shall prosper, for my names sake. For thus it is said, and these words are the words wherewithal I do annoint him; for than the comfort of the Highest, there is not a sweeter Inunction. Look not for the marveiles of this World, as the wicked man in his heart doth; but study to please him with whom ye might joyce forever. You sons of men, What do ye seek after? Do ye hunt after the

swiftnesse of the winds; or are you imagining a form unto the Clouds? or go ye forth to hear the braying of an Asse, which passeth away with the swiftnesse of the air? Seek for true wisdom; For it beholdeth the brightest, and appeareth unto the lowest. Cecill hateth him unto the heart, and desireth he were gone hence. Many other do privily sting at him; I cannot properly say sting him; But (I say) I will pour down my wrath upon them, and they shall be confounded in the midst of their own iniquity. Let my faithful live and be like the fruitful Vinyard. Be it so.

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Gab. .... When the Soul offendeth, and is consenting to wickednesse, he is then to make a spiritual satisfaction, which is the end and perfect fruit of Contrition. For those that are truely Contrite, do truely satisfie. Another satisfaction there is, which is external. This satisfaction is to be made for sins committed against thy Neighbour: For if thou offend thy Neighbour, and do him wrong, or take any thing from him, by fraud, or violence, it is a great sin. For this, thou canst never be Contrite if thou make not satisfaction, not onely confessing it, but in satisfying his desire that is offended, and that with sorrow. This is true Doctrine, and shall never be overthrown by the spirits of false invention: which indeed is the first eye unto the Devil. If you may offend your brother, and be therefore accursed: How much more shall you be accursed, when you offend the messenger of him that is your Father. Behold, he sayeth not, I have once done amisse. God be mercifull to you, that his mercies might be the greater upon you. Be mindfull of my sayings.

*The Angel Gabriel expounds unto Dee (per his request) upon the mystery of 'satisfaction.'*

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Mad. .... Though thy thoughts be good, they cannot comprehend the doings of the wicked. In summe, they hate thee. Trust them not: they shall go about shortly to offer thee friendship: But be thou a worm in a heap of straw.

Δ. I pray you, expound that parable.

[p. 29]

Mad. .... A heap of straw being never so great, is no waight upon a worm, notwithstanding every straw hindreth the worms passages. See them, and be not seen of them, dost thou understand it?

Δ. I pray you make more plain your counsel.

Mad. .... My counsel is plain enough.

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*Dee inquires of Adrian Gilbert, a Duke. But the answer seems to take on a more Universal appeal.*

Mad. .... Humane policie cannot prevail. As many as are not faithfull in these causes, shall die a most miserable death: and shall drink of sleep everlasting. As in one root there are many divisions, so in the stem and branches are many separations.

Δ. Give some more light (I beseech you) to the particular understanding.

Mad. .... The fire that kindleth all these, and wherein thy live is One, forming them according to (whatsoever) the substance whereupon they are grounded, So by the lesse you may prove the greater: That is in particular, so likewise generally, All emanations are from one. In the first workmanship lieth secret in one unknown: And is sealed, and therefore it hath an end. The son through the Circles and Massie body, The heart in the body, The intelligence in the inward man, The son from his own Centre spreadeth out the beams of his limited virtue, The Hart life to two; and yet putteth on a fiery shape. It followeth therefore, that everything (what substance soever) hath a Centre: From the which the Circumfluent beam of his proper power do proceed. When these are perfectly known: Then are things seen in their true kinde. I speak this to prove, that the good Angel of man, which is the external Centre of the Soul, doth carry with him the internal Character of that thing whereof he seeketh to be a Dignifier, within the which doth lie secret, the Conjunction and Separation of the proportion of their times, betwixt the soul and body of man. O happy (therefore) is that Soul, which beholdeth the glory of his dignification, and is partaker with him that is his keeper. This known unto men, the thicknesse of the earth doth not hinder their speeches; neither can the darknesse of the lowest aire obscure, or make dark the sharpnesse of their eyes. This Character, (at his next coming hither) shall be made manifest unto him.

E.K. He sheweth a bloody hand, holding a bloody Crosse with letters on it, like our holy letters.

Δ. I beseech you, how shall his provision of money from home serve his turn, or how shall he here have help for his charges bearing?

Mad. .... Your words make me a Childe: Those that fish for Dolphine do not stand upon the ground. Those that sit in Counsel call not in the harvest people, nor account not their works. He that standeth above the Moon, seeth greater things then the earth: Is it not said, The Lord will provide? I stand above the Moon, for that I dispose his life from above the disposition of the Moon. To ask what Jacob his servants did, was a folly; because their master was blessed: A greater question to ask how blessed he was, then to ask how many sheep he had.

Δ. I am desirous to know what you meant by saying, That my words made you a Childe.

Mad. .... Because you ask me Childish questions. His good Angel shall reveal his Character unto him, and thou shalt see it, [pointing to E.K.] But take heed thou say truely; And use great reverence, or else the feet that love thee shall carry thy Carkas out of the doors. If he carry it upon him, it shall be a token of the Covenant between him and God.

Δ. The image, or similitude thereof (mean you) made in pure Gold.<sup>[40]</sup>

Mad. .... I. .... So those that shall see his Standards with that signe in them shall perish utterly.

Δ. You mean, if the same be painted, or otherwisew wrought in his Banners and Penons, &c.

Mad. .... Let him use it as a Covenant, between God and him.

Δ. How shall he frame it in Gold, solid-wise, or Lamine-wise?

Madd. .... His own Angel shall reveal it.

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Mad. .... Hear me what I say. God is the unity of all things, Love is the unity of every Congregation (I men true and perfect love.) The World was made in the love of the father. You were redeemed in the love of the Father and the Son. The Spirit of God is (yet) the love of his Church. Yet (I say): For after it doth Triumph, it is not called a Church nor a Congregation: But a Fruitful Inheritance and a Perfect Body in Christ. Take the love of the Father from the World, and it perisheth. Take the love of our Redemption away, and we are dead. (I will not offend) put *your* instead of *our*. Take the light of the Holy Ghost, which is the love of the Father and the Son from the Church, and it withereth. Even so take love from amongst you, and you are members of the Devil; Therefore it is said unto you *Diligite invicem*. For love is the Spirit of God uniting and knitting things together in a laudable proportion. What dost thou hunt after? speak man, What dost thou hunt after?

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The love of God breedeth faith; Faith bringeth forth (on the one side) Hope; and (on the other side) the workes of Charity. Dost thou love God? Seekest thou to be among his Elect? Why dost thou not (therefore) love those things that are of God? Herein thou shewest the want of faith; Herein are thy bragging words confounded; for thou sayeth, No man can accuse thee of evil. But thou has no faith because thou hast no hope. Wilt thou say, that thou hast faith? Shew it me by thy love: Whosoever (therefore) loveth not God, is accursed. Thou lovest not God, Lo, behold, thou breakest his Commandments. Oughtest thou not to love him? And hast thou not faith through the love in God? Truely thou oughtest so to do. Wilt thou let me see thy hope on this side; Let thy workes stand on the other side. And shew thy self to have faith that therein thou mayest love God, and be beloved of him: But if thou hast none of these, thou hast hate. If thou hate God, the [p. 32] reward thereof is great; but the greatnesse is unquenchable fire. Whosoever followeth not the Commandments, hateth God; If sin be the breach of the Commandments, &c.

Dost thou love Silver and Gold? The one is a Thief, the other is a Murderer. Wilt thou seek, honour?

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Mad. .... The vengeance of God is a two-edged Sword, and cutteth the rebellious wicked ones in pieces. The hand of the Lord is like a strong oak, when it falleth it cutteth in sunder many bushes. The light of his eyes expell darknesse, and the sweetnesse of his mouth keepeth from corruption. Blessed are those whom he favoureth, and great is their reward; Because you came hither without licence and seek to overthrow the liberty of God his Testament, and the light wherewithal he stretcheth unto the end, and for because you are accursed it is said, I will not suffer mine to be overthrown with temptation, though he were led away, Behold I bring back again.

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