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K E Y T O P H Y S I C,

A N D T H E

O C C U L T S C I E N C E S.

WISDOM is the light of Reason, and the bond of Peace. It assimilates Man to God, and elevates his mind above unworthy pursuits. It is the principal excellence which distinguishes him from brutes, and the chief ornament that dignifies his character. Whatever is founded in Wisdom's laws, defies the mouldering hand of time, and ranks with immortality. Hence it is that a thirst after knowledge is natural to man; and if the cares and follies of this world could be estranged from his concerns, his desire of information would be inseparable from his existence. Ignorance and superstition may be considered as the curse of God, which chains its votaries to unworthy objects; whilst, on the contrary, wisdom and understanding provide us with wings, whereby to soar above the earth; to contemplate the works of creation---to discern the mysteries of divinity, and converse with angels.

The beautiful description given by Solomon of his acquirements in wisdom, is highly deserving the attention of all men; but particularly of those who profess the science of physic, and the cure of souls. "I prayed, says Solomon, and understanding was given me, I called upon God, and the spirit of Wisdom came to me. All good things came with her, and innumerable riches in her hand." What greater reward could any one desire? And though the intellectual faculties of all men are not alike strong and apt for occult speculations; yet it is manifest that all

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persons are capable of deriving great improvements from reading; and, that it is not so much the want of natural ability, as of industry and application, that so many men disgrace the image of the Deity, and degrade the venerable professions of Divinity, Physic, and Law.

It rarely happens that the want of intellect, or natural endowments of the mind, are the rocks on which men split in their professional character. Indocile and unapt indeed must that man be, whom education, experience, observation, reading, or enquiry, will not set generally right in his progress through life. Yet, without industry, and an anxious desire of knowledge and improvement, neither education, nor all the advantages of natural ability, can save us from the wreck of error, or the disgrace of ignorance. Obstinate men, though of the first capacity in the world, are a forlorn hope, and often irrecoverably lost, by unadvisedly pursuing the phantom of their own brain; whilst others, enriched by dignity of sense, and qualified by depth of understanding, to form the brightest characters amongst society, surrender up their talents for discernment and enquiry, and content themselves with taking upon trust whatever they see or hear; particularly in the practice of physic; in the law; and in the church. The mischiefs attendant on this general conduct of mankind, are great and many; for by thus implicitly subscribing to the vague notions, and false doctrines of others; by shutting their eyes against the light of reason and enquiry, and refusing to receive the conviction of their own senses, they transfer error from one generation to another, until the unlettered multitude, dazzled by the splendid ignorance of the learned few, become disciples to their mistakes, and make error and enthusiasm an hereditary disease.

Hence, then, we see the necessity of consulting our own reason, and employing our own understanding, in the discrimination of all our temporal and eternal affairs; and of acting and judging for ourselves on all occasions which immediately regard our health, our happiness, or our life; and under all those afflictions and misfortunes wherewith we struggle in this world, in our passage to a better; to one more glorious and permanent; the ultimate end and reward of all our labours! Our senses, on these occasions, are ever ready to support our endeavours, and perform their office; and it is unquestionably the duty of all men to exercise, to improve, and employ them. Yet it is astonishing in general to see how distrustful we are of those very faculties Nature has given us for our guide, and how fondly we submit to the opinions of others, whose nerves cannot feel for us, and whose judgment is often founded upon erroneous principles, and sometimes on no principles at all. This, however, is a conduct by no means fitted to the dignity and office assigned to man; who being placed at the head of all God's works upon earth, walking in
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his image, and exercising dominion over his creatures, is bound to improve that intellect of reason and understanding, whereby he is to govern and direct them, according to the dictates of truth, of justice, and of mercy. For this purpose he ought, like Solomon, to study the occult properties and qualities of all things: "from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall;" with whatever relates to a proper knowledge of himself, "and of beasts, and of fowls, and of creeping things, and of fishes"---not to worship the sun, nor the moon, nor the stars, nor any of the host of heaven; but to consider, to admire, and to investigate their characters, fixed by the hand of God for signs, for seasons, and for days, and years. They, in fact, contain no more than what every man ought to be acquainted with, to the best of his abilities; because they lead to a comprehensive idea of those occult causes and effects, which act the most, though they are the least seen; and whereby the human understanding is enlightened and improved, and the mind enriched with those divine precepts, which lead to a manifestation of that FIRST and omnipotent CAUSE, to whose power all second causes are subservient, and operate but as the agents of his Will; and under whose provident care and sufferance we see, feel, move, speak, and have our being! The ten thousand blessings which result from this study, are found in our enquiries after truth, and the mysteries which surround us; of the astonishing sympathy and antipathy betwixt heavenly and earthly substances; of the wonderful harmony and construction of the celestial bodies; of the nature and qualities of our own existence, and the propagation of our species; of the occult properties implanted in all created beings; and the end for which they are and were created!

To such enquiries all men are alike competent, and may boast the same pretensions, unless obstinacy, or indolence, are substituted to prevent them. There is certainly implanted in the human mind, a power which perceives truth, and commands belief, in all the occult properties of nature, not by the force of argument, nor learning, nor science; but by an instantaneous, instinctive, and irresistible impulse, derived neither from education, nor from habit; but from the peculiar gift of Providence, acting independently of our will, whenever these objects are presented bearing evidence of their reality, even when the pride of our external deportment, and our very words, affect to deny them. This is an intellectual sensation, which I will venture to affirm, is felt more or less by all mankind; and I know the hearts of all my readers, if not their tongues, will admit the fact. It is therefore evident that the humble cottager, the classical curate; the regular physician, and the village doctor, stand on the same level in this respect. The study of Nature's laws, of the occult properties in medicine, and in the frame and temperature of our bodies, is no

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less simple, than important to our welfare ; and without knowing these, we know nothing that can place us beyond the sagacity of the brute creation. We can neither foresee danger, nor shun it when it is near---we are subject to misguided treatment, and mistake, in our medical applications, and advice---we receive intuitive signs and tokens of misfortune or advantage, without knowing how to benefit by the admonition---In short, without this study, our enquiries are vain---our perceptions are clouded---our views limited, and all our pursuits are vanity, vexation, and disappointment. The weakness of our reason, and the avocations arising from the infirmities and necessities of our situations, require the most powerful instructions, and the clearest perceptions of heavenly and earthly things, for the preservation of our souls and bodies, and for the illumination of our minds ; advantages that can in no wise be more completely obtained than by an intimate acquaintance with the Occult Sciences, or, in other words, by a contemplation of

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THOUGH God has given us no innate ideas of himself, yet having furnished us with those faculties our minds are endowed with, he hath not left himself without a witness ; since we have sense, perception, and reason, and cannot want a clear proof of him, as long as we carry any thought of ourselves about us. To shew, therefore, that we are capable of knowing, that is, being certain that there is a God ; and how we may come by this certainty, I think we need go no farther than ourselves, and that undoubted knowledge we have of our own existence. I think it is beyond question, that man has a clear perception of his own being : he knows certainly that he exists, and that he is something. In the next place, man knows, by an intuitive certainty, that bare nothing can no more produce any real being, than it can be equal to two right angles. If, therefore, we know there is some real being, it is an evident demonstration, that from eternity there has been something ; since what was not from eternity, had a beginning ; and what had a beginning, must be produced by something else. Next it is evident, that what has its being from another, must also have all that which is in and belongs to its being from another too ; all the powers it has, must be owing to, and received from, the same source. This eternal source of all being, must be also the source and original of all power ; and so this eternal being must be also the most powerful.

Again, man finds in himself perception and knowledge : we are certain then that there is not only some being, but some knowing intelligent being in the world. There was a time when there was no knowing being, or else there has been a knowing

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ing being from eternity. If it be said, there was a time when that eternal being had no knowledge; I reply, that then it is impossible there should have ever been any knowledge: it being as impossible that things wholly void of knowledge, and operating blindly, and without any perception, should produce a knowing being, as it is impossible that a triangle should make itself three angles bigger than two right ones. Thus, from the consideration of ourselves, and what we infallibly find in our own constitutions, our reason leads us to the knowledge of this certain and evident truth, that there is an eternal, most powerful, and knowing being, which whether any one will call God, it matters not. The thing is evident; and from this idea, duly considered, will easily be deduced all those other attributes we ought to ascribe to this eternal Being.

From what has been said, it is plain that we have a more certain knowledge of the existence of a God, than of any thing our senses have not immediately discovered to us. Nay, I presume I may say, that we more certainly know that there is a God, than that there is any thing else without us. When I say, we know, I mean, there is such a knowledge within our reach, which we cannot miss, if we will but apply our minds to that, as we do to other inquiries.

It being then unavoidable for all rational creatures to conclude, that something has existed from eternity, let us next see what kind of thing that must be. There are but two sorts of beings in the world, that man knows or conceives; such as are purely material, without sense or perception; and sensible perceiving beings, such as we find ourselves to be. These two sorts we shall call cogitative and incogitative beings; which, to our present purpose, are better than material and immaterial.

If then there must be something eternal, it is very obvious to reason, that it must necessarily be a cogitative being; because it is as impossible to conceive that bare incogitative matter should ever produce a thinking intelligent being, as that nothing of itself should produce matter. Let us suppose any parcel of matter eternal, we shall find it in itself unable to produce any thing. Let us suppose its parts firmly at rest together; if there were no other being in the world, must it not eternally remain so, a dead unactive lump? is it possible to conceive that it can add motion to itself, or produce any thing? Matter then, by its own strength, cannot produce in itself so much as motion. The motion it has, must also be from eternity, or else added to matter by some other being, more powerful than matter. But let us suppose motion eternal too; yet matter, incogitative matter, and motion, could never produce thought. Knowledge will still be as far beyond the power of nothing to produce. Divide matter into as minute parts as you will, vary its figure and motion as much as you please, it will operate no otherwise upon other bodies,

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of proportionable bulk, than it did before this division. The minutest particles of matter, knock, repel, and resist one another, just as the greater do, and that is all they can do: so that if we suppose nothing eternal, matter can never begin to be: if we suppose bare matter without motion eternal, motion can never begin to be: if we suppose only matter and motion eternal, thought can never begin to be: for it is impossible to conceive, that matter, either with or without motion, could have originally in and from itself, sense, perception, and knowledge, as is evident from hence, that then sense, perception, and knowledge, must be a property eternally inseparable from matter, and every particle of it. Since, therefore, whatsoever is the first eternal being, must necessarily be cogitative; and whatsoever is first of all things, must necessarily contain in it, and actually have at least all the perfections that can ever after exist; it necessarily follows, that the first eternal being cannot be matter. If, therefore, it be evident, that something must necessarily exist from eternity, it is also as evident, that that something must be a cogitative being. For it is as impossible that incogitative matter should produce a cogitative being, as that nothing, or the negation of all being, should produce a positive being, or matter.

This discovery of the necessary existence of an eternal mind, sufficiently leads us to the knowledge of God; for it will hence follow, that all other knowing beings that have a beginning, must depend on him, and have no other ways of knowledge or extent of power, than what he gives them; and therefore if he made those, he made also the less excellent pieces of this universe, all inanimate bodies, whereby his omniscience, power, and providence, will be established; and from thence all his other attributes necessarily follow.

Thus, a manifestation of the Deity is visible in all his works. There is not the smallest part of that immense space our eyes behold, or our imaginations conceive, that is not filled with His presence. The worlds which revolve with so much order, beauty, and harmony, through the immensity of space, the sun, moon, stars, and planets, are upheld by the light of his countenance; but for which they would drop from their orbs, and, plunged into the vast abyss, would return to their primitive chaos. To the mercy of God we owe all the blessings of this life, as the reward of good and virtuous actions. To his anger, we justly attribute all violent concussions of the elements, famine, plague, pestilence, &c. brought on a wicked and abandoned people, like the storm of fire and brimstone on Sodom and Gomorrah. The vengeance of the Deity cannot be more awfully described, than by David in his Psalms, which should act as a timely warning to those atheists and unbelievers, and to those wicked, idolatrous, and polluted countries, against whose detestable crimes these terrible scourges have been so often sent. The shaking of the earth; the trembling of the

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hills and mountains; the flames of devouring fire darting through the firmament; the heavens bending down with forked thunderbolts; their riding on the clouds, and flying on the wings of a whirlwind; the bursting of the lightnings from the horrid darkness; the tremendous peals of thunder; the storms of fiery hail; the melting of the heavens, and dissolving into floods of tempestuous rains; the earth opening and swallowing up her inhabitants; the rocks and mountains cleaving asunder, and disclosing their subterraneous channels, their torrents of water, and bituminous fire, at the very breath of the nostrils of the Almighty, are all of them circumstances which fill the guilty mind with horror and dismay, and admirably express the power, the presence, and omniscience of God!

To what has been stated above, I would earnestly recommend an attentive perusal of what I have written in the first volume of my complete Illustration of the Occult Sciences, from page 71 to 80; whence it will be manifest to the full conviction of the most obstinate atheist, (if such a thing can really exist,) that there is a God, all powerful and intelligent; supremely perfect; eternal and infinite; omnipotent and omniscient; who endures from eternity to eternity, and is present from infinity to infinity!

But though, from the nature and perfections of the Deity, he is invisibly present in all places, and nothing happens without his knowledge and permission; yet it is expressly revealed in Scripture, and admitted by all wise and intelligent authors, that he is visibly present with the angels and spirits, and blessed souls of the departed, in those mansions of bliss called Heaven. There he is pleased to afford a nearer and more immediate view of himself, and a more sensible manifestation of his glory, and a more adequate perception of his attributes, than can be seen or felt in any other parts of the universe; which place, for the sake of pre-eminence and distinction, and as being the seat, and centre, from whence all things flow, and have their beginning, life, light, power, and motion, is called the *interior*, or *empyrean*, heaven.

The position and order of this interior heaven, or center of the Divinity, has been variously described, and its locality somewhat disputed amongst the learned; but all agree as to the certainty of its existence. Hermes Trismegistus defines heaven to be an intellectual sphere, whose center is every where, and circumference no where; but by this he meant no more than to affirm, what we have done above, that God is present every where, and at all times, from infinity to infinity, that is to say, without limitation, bounds, or circumference. Plato speaks of this internal heaven in terms which bear so strict a resemblance with the books of Revelation, and in so elevated and magnificent a style, that it is apparent the heathen philosophers, notwithstanding their worshipping demi or false gods, possessed an unshaken confidence in one omnipotent,

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nipotent, supreme, over-ruling Power, whose throne was the center of all things, and the abode of angels and blessed spirits.

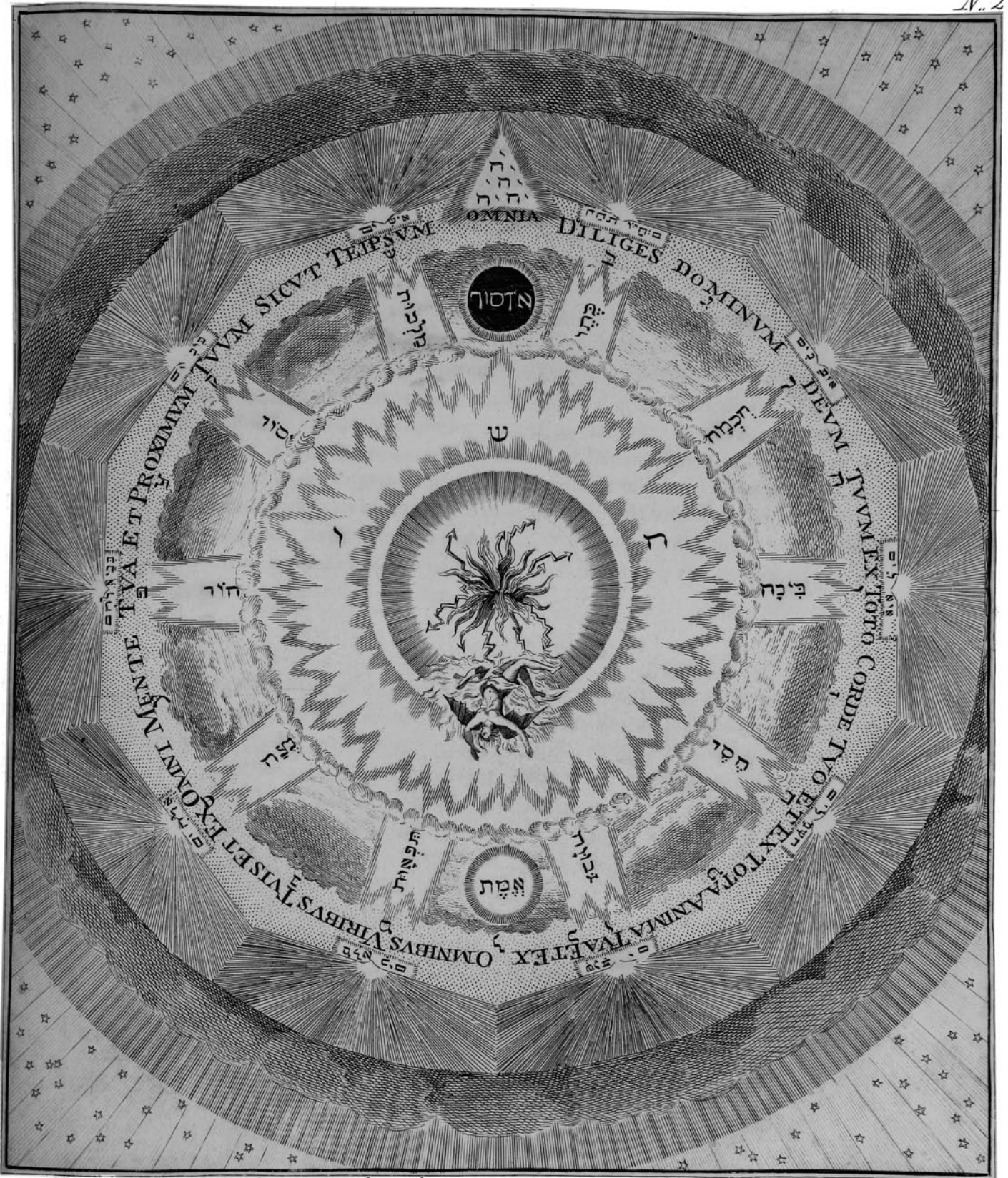
To describe this interior heaven, in terms adequate to its magnificence and glory, is utterly impossible. The utmost we can do, is to collect from the inspired writers, and from the words of Revelation, assisted by occult philosophy, and a due knowledge of the celestial spheres, that order and position of it, which reason, and the divine lights we have, bring nearest to the truth. That God must be strictly and literally the center, from whence all ideas of the Divine Mind flow, as rays in every direction, through all spheres, and through all bodies, cannot admit of a doubt. That the inner circumference of this center is surrounded, filled, or formed, by arrangements of the three hierarchies of angels, is also consonant to reason and Scripture, and form, what may be termed, the entrance or inner gate of the empyrean heaven, through which no spirit can pass without their knowledge and permission; and within which we must suppose the vast expanse or mansions of the Godhead, and glory of the Trinity, to be. This is strictly conformable to the idea of all the prophets and evangelical writers. From this primary circle, or gate of heaven, Lucifer, the grand Apostate, as Milton finely describes it, was hurled into the bottomless abyss; whose office, as one of the highest order of angels, having placed him near the eternal throne, he became competitor for dominion and power, with God himself! But,

Him the Almighty Power

Hurl'd headlong flaming from the ethereal sky,
 With hideous ruin and combustion, down
 To bottomless perdition, there to dwell
 In adamantine chains and penal fire!

Milton, Parad. Lost, b. i. l. 44, &c.

The circles next surrounding the hierarchies, are composed of the ministering angels and spirits, and messengers of the Deity. In positions answering to the ideas of the holy Trinity, and intersecting all orders of angels, are seated, in fulness of glory and splendor, those superior angels or intelligent Spirits, who answer to the divine attributes of God, and are the pure essences or stream through which the Will or Fiat of the Godhead is communicated to the angels and spirits, and instantaneously conducted to the *Anima Mundi*. Round the whole, as an atmosphere round a planet, the *Anima Mundi*, or universal Spirit of Nature, is placed; which receiving the impressions or ideas of the Divine Mind, conducts them onward, to the remotest parts of the universe; to infinity itself; to, and upon, and through all bodies, and to all God's works. This *Anima Mundi* is therefore what we understand of Nature, of
 Providence,



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*System of the Interior or Empyrean Heaven,
Shewing the fall of Lucifer.*

Prattent sculp.

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Ebenezer Sibly
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Providence, of the presence of God, and the fountain or seat of all second causes; being, as it were, the Eye of God, or medium between God and all created things. Next to the *Anima Mundi*, is that vast region or expanse, called the etherial heaven, or firmament, wherein the fixed stars, planets, and comets, are disposed; and wherein the celestial bodies, and the comets, move freely in all directions, and towards all parts of the heavens.

To illustrate what has been stated above, I have subjoined a plate of the interior heaven, with the different orders of the Spirits and Essences of the Divine Mind, distinguished by their proper names and characters, in the original Hebrew text, as pointed out in holy writ, and in the manuscripts of ancient and learned philosophers; but as these names and characters are printed at length, and fully explained in the first volume of my Illustration of the Occult Sciences, p. 79, 80, and 81, it is unnecessary to repeat the same here; but for a more perfect explanation of what is there written, the annexed plate is absolutely necessary, to assist the inquisitive reader in forming a competent understanding of the subject. It will also appear from this plate, in what manner the rays or beams of Divine Providence pass from the center or seat of the Godhead, through all the different orders of angels and spirits, to the *Anima Mundi*, and from thence to all the celestial bodies, planets, and stars; to our earth, and to the remotest parts of infinite space, constituting what is termed *celestial influx*, or that faculty in nature by which the quality and temperature of one body is communicated to another.

O F N A T U R E.

No one expression, used by authors, or spoken amongst men, is in general more variously applied, or so little understood, as the word Nature. When speaking of the nature of a thing, we most commonly mean its essence; that is, the attributes or cause which makes it what it is, whether the thing be corporeal or not; as when we attempt to define the nature of a fluid, of a triangle, &c. oftentimes we confound that which a man has by nature, with what accrues to him by birth; as when we say, that such a man is noble by nature. Sometimes we take nature for an internal principle of motion; as when we say, that a stone by nature falls to the ground. Sometimes we understand by nature, the established course and order of things. Sometimes we take nature for an aggregate of powers belonging to the same body, especially a living one; in which sense physicians say, that nature is strong, weak, or spent; or that, in such and such diseases, nature left to herself will perform the cure. Sometimes we use the term nature for the universe, or whole system of the corporeal works of God, as when it is said of a phoenix, or any imaginary being,

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that there is no such thing in nature. Sometimes too, and that not unfrequently, we express by the word nature a kind of semi-deity, or supernatural spirit presiding over all things.

This general abuse of the word nature, is by no means peculiar to the English people or language; it prevails more or less in all countries, and amongst all sects; and seems to have been copied from the fabulous ideas of the ancients. Aristotle has written a whole chapter, expressly to enumerate the various acceptations of the Greek word φύσις, rendered in English, *nature*; and, among Latin writers, there are not less than fifteen or sixteen different acceptations of the same word, with advocates out of number, for their interpretation. The bulk of them insist, that the word nature radically means the system of the world; the machine of the universe; or the assemblage of all created beings; in which sense they speak of the Author of nature; and call the sun the *eye* of nature, because he illuminates the universe; and the *father* of nature, because he warms the earth, and makes it fruitful. Others, understanding the word in a more confined sense, apply it to each of the several kinds of beings, created and uncreated; spiritual and corporeal; thus they say, *divine* nature, *angelical* nature, and *human* nature, meaning all men together who possess the same spiritual, reasonable soul. In this sense the schoolmen and divines say, *natura naturans*, and *natura naturata*, speaking of God, who is the *natura naturans*, as giving *being* and *nature* to all others; in opposition or distinction to the creatures, who are the *natura naturata*, as receiving their nature from the hands of another.

Nature, in a still more limited sense, is used for the essence of a thing; according to which the Cartesians say, it is the *nature* of the soul to think; and that the nature of matter consists in extension. Others more properly use the word Nature, for the established order and course of material things; the series of second causes; or the laws which God has imposed on every part of the creation; in which sense it is they say, *nature* makes the night succeed the day; *nature* has rendered respiration necessary to life, &c. According to which, St. Thomas speaks of nature as a kind of divine art, communicated to beings, which direct and carry them to the ends they were intended for; in which sense nature can be neither more nor less than a concatenation of causes and effects, or that order and œconomy which God has established in all parts of his creation. Others still more strictly consider nature as the action of Providence, and the principle of all things; or that spiritual power or being, which is diffused throughout the creation, and moves and acts in all bodies, and gives them peculiar properties, and produces peculiar effects. In this sense our modern philosopher Mr. Boyle considers nature as nothing else but God, acting