



WHAT
 Artificiall
 M E M O R Y
 IS, Or
 The ART OF
 RAYMUNDUS LULLIUS.

CHAP. I.

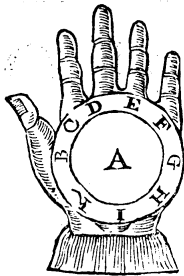
Artificial Memory is nothing but an Art to assist the Natural: for without the one the other cannot subsist: If there were not a Natural Memory, the Artificial would not avail much; but the Natural having some inclination to an Art or Science, doubtless the Artificial is very serviceable to it, and by the Artificial that may be shortened, which otherwise would take up a long time: and this is it wherein *Raymundus Lullius* hath bestowed his endeavours, and by his exquisite Learning found out the perfection of this short Art and Artificial Memory: which although he found out, yet did he conceal it under Riddles and Amphibologies: that the Learned might be at the expence of some leisure to know and attain it. But I seeing how necessary this Art was to Preachers, Oratours, Advocates, or any who deal in Merchandize, am willing to explain it, and by the hand of Chiromancy much facilitate: and that so as the simple person that hath an inclination to any thing shall attain to some perfection therein, by an Alphabet that comprehends all that we can imagin in our hand, as may be seen in the figure put hereafter to the purpose.

It is first to be noted that the more curious Ancients before *Raymundus Lullius*; divided it in two, or else endeavoured to acquire it two manner of wayes: The first was very dangerous, being by Medicaments and Medicines, which they took for to purge out the more grosse humours, and to cleanse their mind, and consequent-

ly make it more fit to conceive all things. The second method which they followed was more apparent, which say they, had been revealed to Solomon by the great God: of the which Solomon the Scripture testifies that he knew all things, from the Hyssop to the Cedar, that is to say, had all knowledge: Of this Science did write one Apollonius, whereof there is a Treatise inserted among the Works of Agrippa, full of Prayers, which for the most part consist of unknown words: yet he hath come somewhat near the truth: for in the figure which he puts for the secrets instead of making use of מִיכָאֵל i. e. Michael, if he had made use of the name of ten Letters after this form; he had arrived at the perfection.

Yet I find the invention much more easie by the way of Chiromancy, having read Raymondus Lullius over and over again, and all those that have endeavoured to facilitate him, as Cornelius Agrippa, Jordanus Brunnus, Alstedius, Leniberus, and divers others, seeing they place and found all this Art in those ten Letters, A. B. C. D. E. F. G. H. I. K.

Thus also for our way of instruction we place them in the hand.



CHAP. II.

The places where we are to imagine those Letters thus posited.

On see in the foregoing figure, where we place for the foundation of this Art, A in the middle of the Hand, which in Chiromancy we call the Plain of Mars, how that that Letter is the base and Foundation of this Science whereto the other nine letters are referred: Which thing the Rabbins also had observed in the Name of God consisting of ten Letters, which begin with Aleph, as you may see in the foregoing figure, For if it be any matter whereof we would treat, we must place it upon the imaginary A, and the definition and distinction upon the other Letters, as we shall hereafter more clearly demonstrate. B, which is the first letter of the Circle is placed under the thumb in the mount of Venus: C, under the fore-finger or mount of Jupiter: D, under the middle-finger: E, under the fourth: F, under the little one: G, under that upon the beginning of the Table line, H, upon the mount of the Moon: I, at the root of the line of life near the Wrist: K, at the beginning at the mount of Venus. Having thus imagined them, conceive in thy mind upon every letter that point which thou desirest to treat of or remember.

CHAP.

CHAP. III.

Why this Art is called the Short Art.

Raymondus Lullius, a man consummate in all Arts and Sciences for the assistance of the Natural Memory found out this Art, for to shorten the Sciences, and cause all men to conceive them more compendiously, and render them in one moment able to discourse of those Arts and Sciences, and penetrate into their most secret Principles, which they could not attain unto by ordinary labour and study all their life; nay if it were 30. years, yet all their study could not arrive to the one half, and therein be perfect; whereas this Art doth easily teach and enable a Child of seven years of age to make all sorts of arguments. Those that are acquainted with it and have attained it, have given wonderful effects thereof. Agrippa hath made it appear, though he hath been pleased to abuse it as he did the other Sciences. But the true reason why he cryed down those Arts and Sciences, was to make appear how well he understood them; for before ever he dispraised them, he said wonders of each of them. This spirit that had pierced into all things, would by that Ironie wipe out the blame which some tender and vain persons would impute to him. I have a resentment for the honour of Monsieur Beaulieu, Bonjon, who hath offended both him and Ramus, in the Introduction of his Philosophy, for this offence is ever retorted on him that will offend such men.

The reason why he cannot by his dispraises quench their renown; is because they are immortal in the memory of Learned Men; but the Philosophy of the said Beaulieu was dead as soon as born. Agrippa was not the first that tasted that Science; but Simonides of Miletum, and the great and wise Captain Themistocles were well acquainted with it. And in these latter Ages, one Peter of Ravenna, Francis Petrarch, and Hermannus Buschius, and since them Jordanus Brunnus, that have done miracles in it. Yet it will be asked why Raymondus Lullius gave this Science the name of Short Art; He answers himself in his Prologue to the Art, briefly in these words: *Ut ars magna facilius sciatur; nam scita ista arte supradicta, etiam alia artes de facili possunt sciri & addisci*: Which is easily understood; for there is not any Science which is not abbreviated by the Memory; provided, that he who would attain it be disposed thereto by these ten letters; For as to Rhetoric, the definition is placed on B, the parts upon C, the 30. Rules upon D, For Logick, the definition upon B, the ten Predicaments upon C, the three figures of Syllogisms, whereof each figure hath four manners, two concluding universally, and two particularly, which are comprised in these verses.

Barbara, Celarent, Darii, Ferio,
Cesare, Camestres, Festivo, Baroco.
Darapti, Felapton, &c.

All that is placed upon D. The Sophism, Equivocations, Amphibologies, ignorance of the sophism, caption of the Antecedent upon the other letters. Arithmetick; the definition upon B, which is a Science invented to teach how to number many unites. The first rule of it which is Numeration is placed

placed on C. Addition on D. Subtraction on E. Multiplication on F. Division on G. the Rule of three on H. The Reduction of Fractions on I. Algebra on K.

For Geometry, the distinction on A. the Triangle on B. upon the rest these other figures which are a Square, a Pentagon, a Hexagon, Heptagon, Octagon, Enneagon, Decagon, Hendecagon, Dodecagon.

Musick; its definition, its six voices, eight tones, its quavers, all comprised in these words,

Ter terni sunt modi quibus omnis cantilena contextitur (s. unus sonus, semitonium, Tonus, Semitonium, Dyonus, Diatessaron, Diapente, Semitonium cum Diapente: ad hac sonus diapason. They are placed on the letters.

Astrologic; the definition upon A. the ten parts of the Sphere, which are the Equinoctial, the Zodiac, the Coluri, the Solstice, the Equinoctial Colurus, the Meridian, the Horizon, the Tropicks of Cancer, and Capricorn, the Arctick Pole, and the Antartick, the seven Planets, and all that concern the Stars that are known, 48. faces, which contain 1022. or 25. stars, to which are added 14. other, that is to say, five cloudy, and nine obscure ones.

Alchymic; the seven Minerals, the seven Planets, to which are attributed the seven Salts, Armoniac, Common Nitre, Alicali, Salt-peter, Gemme and Roch; Calcination, Reduction, Fixation, Friction, Pulverization, Sublimation, Elixion, or according to *Arnold of Ville meufus*, The Body, Atome, Azoch, Zernich, Chibrit, Adropt, Topum.

Chirurgery; The Anatomy, Phlebotomy, the parts which are Mirach, Siphac, Zirbus, the bone and other parts.

Operative Medicine; Aqua vitæ, Potable water, water of Ironde, Strong water, Dealbative water, Conservative water, Duplicative water, Viscative water. And so of the other Arts and Sciences, which is not necessary to mention here: for it may be said in few words, that all these Sciences are comprehended in a hundred definitions: But to abbreviate them more yet, we will comprehend all that can be said or disputed upon these nine letters, as it may be seen in these Tables, which we have laid down before we enter into the practise and use of the Art; the which Tables are such questions,

B.	C.	D.	E.
To know my?	Who?	Of what?	Why?
God.	Angell.	Heaven.	Man.
Goodness.	Magnitude.	Duration.	Power.

F.	G.	H.	I.	K.
How much?	What kind?	When?	Where?	How?
Imaginative.	Sensitive.	Vegetable.	Elementative.	Instrumentative.
Wisdom.	Appetite.	Vertue.	Truth.	Glory.

CHAP.

CHAP. IV.

A more Intelligible Alphabet.

B. signifies and represents this first Question, that is to say, My? for its Subject, God, Goodness, Difference, Justice, and Avarice.

C. Who? Subjects, Angell, Magnitude, Concord, Prudence, and Gluttony.

D. Of what? Heaven, Eternity, Contrarity, Force and Luxury.

E. Why? Man, Power, Principle, Temperance and Pride.

F. How much? Imagination, Wisdom, Mean, Faith and Slothfulness.

G. Of what kind? Sensitive, Appetite or Will, End, Hope and Envy.

H. When? Vegetative, Vertue, Greatness, Charity and Anger.

I. Where? Elementary, Verity, Equality, Patience and Lying.

CHAP. V.

How to Practise this Art.

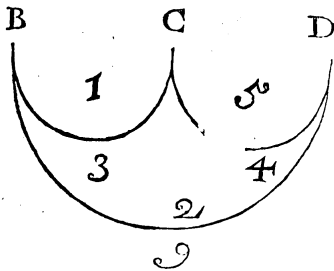


Now he that will practise the Art, must first learn these ten Letters; but as for A. let him consider it as the principal, and exercise himself to say these letters, B.C.D.E.F.G.H.I.K. and to retrograde them from K. to B. and then to render himself the more subtile in the managing of these letters, let him manage and repeat them after this following manner, in four and twenty Cylindres.

BCD. CBD. DBC. BCD. CDB. DCB. BBC. BBD. CCB, CCD. DDB. DDC. ECB. BDB. CBD. CDC. DdD. DCD.

Being thus exercised in the management of these Letters, let him consider what he will profess, and so let him place it. If being a Preacher, he be to treat of Angels, his Subject must be placed upon A. which is the place where all matter that is to be Discoursed or Disputed on, is to be put, thence he must enter on B. for the Definition, as being the first letter of the Circle placed on the mount of Venus: And indeed no man should be esteemed fit to Dispute, if entering upon the Question, he do not define what he intends to Dispute on. *Debet a definitione proficisci, ut intelligatur. quid sit id de quo disputatur*, saith Cicero. Upon C. shall be the distinction. Then from the Subject above proposed, for Histories for the same Subject, put upon B. the History of *Abraham*, upon C. the Conception of *Sampson*; on D. the History of *Elias*; upon E. the Revelations of the *Daniel*; upon F. the Revelation of *Zachary*; upon G. the Annunciation of the *Virgin*; upon H. the Resurrection of *Iesus Christ*, and the Angels that appeared to the Woman which went to do him the last Ceremony of his Funeralls; upon I. the Angels that appeared upon Ascension day; upon K. the Angel of the *Apocalypse*. And if you would multiply them, put again upon B. the Angels of *Lot*, that of *Tobias*, that in the *Acts*, which delivered *Peter* out of Prison: and divers

divers other Histories; you may imagine them by conceiving this configure of Multiplication.



For observe that he who knows Arithmetick, conceives and comprehends th' numbers retained by another; as easily as he that is a lover of the Art can conceive retain and learn all that he please upon these ten Letters; nay, may number without Addition, unless it be of the Cipher, and thus it is placed.

Some body conceives in his mind one of these numbers, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 for to demonstrate it, cause him to treble the number which he hath conceived; divide the trebled number into two; but if upon the first meditation the trebled number be odd (which you must ask him whether it be or no) bid him make it even by the addition of a Unite, and then that he divide into two halves.

Of this addition you shall take one, and bid him do the like: but you shall keep two, and then bid him subtract 9, as many times as he can out of his last number, and do you number so many times four, then if you have kept any thing you must add it. As if one had thought on seaven, that trebled is twenty one, one added makes twenty two, the one half is eleventh, which being trebled makes thirty three, and that cannot be divided into halves without the addition of an Unite, which being thirty four, whereof the half is seventeen, here cast away two, bid him subtract nine as often as he can, which because it can be done but once, you shall gather four, then need look after what remains, if you have kept three, which added to four make seven. So also manage these Letters, multiply them according to the number of words that you would advance. Take the pleasure first to place such words as these upon every letter, so to exercise your memory.

B. Beauty, C. Charity, D. Deity, E. Excellency, F. Fortune, G. Greatness, H. Honour, K. Katharine: do it backward and forward, and multiply them to create your memory, B. Bless, C. Christopher, D. Delight, E. Edifice, F. Fort, G. Glory, H. Horrour, I. Jesus, K. Kalender, and argue upon every one of the words.

The first figure for B.

All goodness is commendable,
Charity is goodness:
Therefore, &c.

Another

Another,

All vertue is commendable;
Charity is a vertue;
Therefore Charity is commendable.

Another,

Every good thing is commendable;
Some pleasure is not good; Therefore;
Some pleasure is not commendable:

So of the rest: but all thy Arguments ought alwayes to refer to the Subject, whereof thou discoursest, the which is placed upon A. Thou being a Preacher if thou wouldst discourse of Principles, or a Principle; place it upon A. in the hand, and then upon B. make this Argument, if there be any priority in the Divinity, upon C. this Syllogisme.

Every Agent is before the Patient,
The Father is Agent, and the Son Patient,
Therefore, &c.

By this proceeding, placing on the other letters Histories upon this subject; and not leaving in the memory these principal letters, of our Science, they may do all. Nay a Child of seven years of age may in ten dayes by this Art be made capable and fit in all Sciences, if so he is of himself enclined thereto; argue and form Syllogisms like an able Logitian, upon any point that shall be proposed to him; for this Art hath wondrous effects in those that fervently embrace it. Let the Merchant also in the same manner make his advantage of it, putting the subject of his Commerce upon the letter A. the dependances of it upon the other letters; the remembrance of them putting him still in mind of what he shall have to do,

*The End of the Treatise of Artificial Memory;
or the Art of R. Lullius.*

FINIS.

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