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m is the son of Sellum, cousin on the father’s side of Jeremiah; and it is so found in the Hebrew.

As regards the diphthong, there is that example in the sixteenth chapter of Proverbs, lapides sacculi [stones of the bag] according to the Hebrew and the Greek and ancient writers, although it is commonly given as seculi without a diphthong for saeculi in some not very ancient writers. The error in this instance secured a foothold because this noun seculum ought to be written with the diphthong, and it is thus correctly written in all ancient books in every instance. Since there is only a slight difference between c and e, some of the old writers of our own times were deceived and changed the first c into an e, thus writing saeculi; and since modern writers do not write it with a diphthong, they have therefore retained this noun seculum written in their own way, and have neglected the noun sacculum, which has the correct letter.

As to the mark of breathing there is an example in the First Epistle to the Thessalonians, when we read, “Ad tempus ore,” so that ore would be the ablative case of this noun os oris, and not the genitive of this noun hora horae. It is written therefore in the ablative case, and is glossed, not by a sacred writer, but by the Master of Sentences, who glossed the Epistles; but just as he has failed in many instances elsewhere owing to his ignorance of Greek, so has he failed here, since without question in Greek from which it was taken the genitive case of this noun hora is found to be horas and is aspirated in both Greek and Latin. But os oris is not aspirated, for this noun hora is Greek, although it is declined in the Latin manner like domina. But Greek declines it thus, hora, horas, hora, horan, hora. Hence the nominative, dative, and vocative are alike, the accusative in an, genitive in as; ablative the Greeks do not have. And this word in the Greek is horas, as I have read with care, and any one can prove it who knows Greek, and the aspirate is found in ancient writers.

I have desired to offer these examples, that some proof may be given by way of hint of the necessity of knowing foreign languages, owing to the corruption of the Latin text both in theology and in philosophy. But the method followed in a clear proof, and particularly in one dealing with all the corruptions of the Bible, is postponed to another time, owing to the great-
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ness of the matter, which can, when you wish so to order, be presented to your Holiness, but not by me adequately but rather by another; the importance of which I shall explain to you in what follows.

Chapter VI

The seventh reason why it is necessary that the Latins should know languages is particularly false interpretation, although the text be absolutely correct. For in both theology and philosophy interpretations are necessary, especially so in the sacred text and in the text of medicine and in that of the secret sciences, which are too obscure owing to the ignorance of interpretations. For physicians are confused because of the bad interpretations which they call synonyma. For it is not possible for them to use the established remedies owing to the error in these synonyma, and therefore there is no end of peril in their hands. It is the same with the sacred text; for the chief difficulty in knowing it is due to the variety and obscurity of an infinite number of interpretations, as is clear in a familiar example which will serve for others without number. For the common interpretation of the name Israel for the patriarch is the "man beholding God," and this continued in use up to the time of Jerome, and even up to the time that his translation and exposition were ordered to be used in all the churches. But he himself says in the original, although they are men of great influence, who have interpreted Israel as the "man beholding God," and although their shadow oppresses us, yet we agree with God rather, or the angel who gave this name, than with the authority of a man of secular eloquence. He accordingly proves his assertion in admirable fashion. For those who interpreted it thus believed that this word has the same signification united as when divided, like respublica with us. But this is not in general true, nay, there is an instance of it in many cases in every tongue. Now in Hebrew is is man, ra beholding, el God, and therefore they believed that this name of the patriarch must be divided into those three words. But Jerome proves this interpretation false by many arguments; for four arguments can be drawn from his statements based on the word, and four or five
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based on the fact. For in those three words there are other letters and more in number than in the name of the patriarch and they are found in a different order and syllabication. Therefore from this triple argument taken from the letters Jerome concludes that there cannot be the same signification in this case and in that; since the reason for the same signification rests on the identity of the words. But it is clear that the word and the letters differ too much, since in the name of the patriarch there are these five letters in order, ḫo, sin, res, aleph, lamet, as the Hebrew thus arranged shows, ⃣⃣. Israel. But in this triple word these eight letters have the following order, aleph, ḫo, sin, res, aleph, he, aleph, lamet, as the Hebrew shows.

A fourth argument can be drawn from the pronunciation. For, as the points show, the proper name does not retain in the Hebrew the exact sound of those three words, but it has a greater sound, because Israel is pronounced in four syllables; but the three words are limited in pronunciation to only three syllables, so that we say is, ra, el; since one point under a letter has the sound of i, two points that of e, and a line with a point beneath it has the sound of a. But according to Jerome stronger arguments are drawn from the sense of the word. For it is shown by the text, Hebrew, Greek, and Latin, and by Josephus that Israel ought not to be called "the man beholding God," but "chief or prince with God," since in Hebrew the literal sense is as follows, "And God said, thy name shall be called no more Jacob, but Israel, since if thou wast a chief or prince with God, thou shall be able to be one with men also." Therefore Jerome says that the sense is, "Thy name shall not be supplanter, that is Jacob, but thy name shall be prince with God, that is Israel. For since I am a prince, so shalt thou be called a prince who wast able to wrestle with me. If moreover thou wast able to strive with me, how much more with men, that is with Esau, whom thou shouldst not fear." And the Hebrew itself shows this here written in this way.

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The Greek text has the verse as follows: "Since thou didst prevail with God, with men also shalt thou be strong." And the Latin has: "Since thou wast strong against God, how much more wilt thou prevail against men." Josephus in the first book of the Antiquities says that he was called Israel because he withstood an angel. Therefore all these expressions, namely, to be a prince with God, and to prevail, and to be strong, and to stand against or with God, are reduced to the same meaning, as is evident, but interpreted by different words, no one of which in virtue of its meaning can have the signification of beholding God. Therefore the true interpretation is "a prince with God." And in addition Jerome confirms this by an argument from derivation. For Sarith, which is derived from the name Israel, means prince, as he states. Whence also Sara the wife of Abraham is called princess, just as Jerome says on the
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seventeenth chapter of Genesis. Wherefore if people in general or some ancient writers, like Eusebius of Caesarea in his book of Hebrew Names, which Jerome translated into Latin, and others, abusing a well-known interpretation, say that Israel is interpreted as the "man beholding God," we may say with Jerome: "The interpretation of Israel as the man beholding God, given in the book of Names and generally accepted seems to be more forced than true." If, therefore, any one should argue that his authorities for the statement that the true meaning of this word Israel is "the man beholding God" are Eusebius in the book of Names, translated by Jerome into Latin, and Ambrose and other perchance sacred writers, we must answer that they spoke following the common exposition, before the truth was disclosed, which later the blessed Jerome revealed to the Latins by a true and correct interpretation; even as it is contained in his books, and appears also in the gloss. If, therefore, it be said that it is the custom of modern theologians to take this interpretation, the proper answer is indicated in the statements given above of Augustine, Cyprian, Isidore, and others. For according to them custom should yield to truth when revealed, in order that giving up the error of the throng we may follow the truth; and that which has come from ignorance ought not to be alleged in proof, as is being done in the matter under discussion. And above all we should not oppose a sacred author and teacher when he brings forward in support of his position convincing reasons and authorities. Furthermore, for the assurance of all, any one can consult Hebrew scholars, and he will find the judgment of the blessed Jerome ratified and unshaken. There is the greatest need of remedies against false statements in these interpretations on account of the form of Hebrew speech. For in the common interpretations, which are placed at the end of the Bible, there are infinite occasions for errors because a word is reckoned according to the Latin standard which has many forms in Hebrew. And there is the greater error because to such a word various interpretations are given, as though they belonged to the same Hebrew word, whereas each belongs to a different one, because a Hebrew word written by us without due consideration in a single way has different letters in Hebrew and different ways of writing, according to which it receives different meanings. Jerome gives an example
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foreknowledge of this event seems useless. But he answers the question, saying that corruption of the air harms only bodies ready for it; and therefore when the physician has seen the sign of a corrupted air at any future time of the year, he will be able to cleanse nature, and carry off the evil disposition of the body, so that he knows how to resist the coming corruption. For if he sees by the motion of the stars that heat is being generated in the air and too much dryness and burning, he should hasten to purge away the jaundice of those in whom there is a choleric habit, and he should give cold and moist foods and drinks which resist the coming heat. Hali expresses a like opinion in expounding the fifth proposition of the Centilogium. From these facts it is evident that the astronomer is able to offer remedies against things harmful and to promote things useful, not only in diseases but in other matters generally, by the correct method of selecting the time suitable for all actions, and by the removal of things harmful. This truth holds good especially in the case of our human bodies, than which nothing is more important as far as the particular good of our citizens is concerned.

But nevertheless, as regards the common good of the state and of kingdoms, more works are wrought through the potency of astronomy than any one can tell, and more than any one can explain in writing; for these are many of the most secret works of science. But owing to the importance of the matters and the ignorance of the majority of students, who care nothing about the works of science, and owing to the frauds and evil practices of many who have abused these matters, they are always kept secret from the commons and from their rulers. Concerning these matters, however, Moses and Aaron, Solomon, Aristotle, Ptolemy, and other scientific men have labored very admirably. Hence since this subject is one of the most important ones and in a measure potent in all matters, it is not proper that it should be kept hidden from your Glory. Since you have commanded me to write on the wisdom of philosophy, I shall cite to your Clemency the opinions of sages, especially since this knowledge is absolutely necessary to the Church of God against the fury of Antichrist. When Moses in his youth was the leader of the Egyptian army against the Aethiopians, and for the sake of peace had married an Aethiopian princess, on account of whom
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Aaron and Miriam spoke against him, as recorded in the twelfth chapter of Numbers, being unwilling to dismiss her that he might return to Egypt owing to the depth of his love, he made, since he was a skillful astronomer, two images on rings, one of forgetfulness which he gave to the woman, and the other of memory which he kept for himself, and thus he freely departed from her with his army and without war. Josephus in the first book of the Antiquities states these facts, and the Master in the Histories and many others attest them. This was a wonderful thing that changed the heart of the woman. Solomon, moreover, made regulations respecting many things of this kind, which happened contrary to the ordinary course of nature, as Josephus states in the eighth book. Solomon, who was wiser than all who preceded him and all who followed, could not neglect these matters, and therefore left many things written in an enigmatical form, which later by the magi were turned to evil uses and were interpreted in the wrong way, in which have been mingled many hideous things by fraudulent people. But the wise know how to separate the grains from the chaff and the antidote from the serpent.

Aristotle, the greatest of the philosophers, shows how these works are performed in his book of Secrets, to the end that all wonderful things may be usefully promoted and all harmful things destroyed. For by these means Aristotle caused Alexander the Great with an army of less than 40,000 to conquer the world. When he lay on his death bed, and was already on the threshold of death, he rescued his city and country from enemies. The first of these facts is noted in the deeds of Alexander, and the second in Valerius Maximus, book V. But it is evident that he could not have done this by bodily power but by the great force of the wisdom which he has left in the books of the Secrets to be investigated only by the most wise. When owing to the burden of old age he handed the world over to Alexander after the defeat of Darius, he withdrew to his own land and bade Alexander write him on any matters he wished, and promised to give him fitting advice. When Alexander found tribes with very bad morals and wrote to Aristotle asking what he should do with them, that prince of philosophy replied, “If you can alter their atmosphere, allow them to live: if not, slay them all.” Oh, how occult is the reply, yet how full
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of the power of wisdom! For he understood that in accordance with a change of air, which contains the celestial forces, are the morals of men changed; for which reason the customs of Gauls, Romans, and Spaniards differ from one another, and the same is true concerning all other countries. Aristotle meant then that Alexander should change for the better the quality of the air of those tribes, so that in accordance with that change their morals might be changed and they might be influenced to adopt a high moral standard, without, however, losing freedom of will; just as each nation is influenced to adopt its moral standards by its own atmosphere, which contains the forces of the stars which are over the heads of the inhabitants, and in accordance with the signs or planets dominant over the particular regions. For I show in the treatise which I am sending that any one can be influenced to good and to evil, both public and private, by the forces of the heavens without constraint, just as by way of example we see that men change their desires through masters, friends, associates, occurrence of new conditions, and in countless ways without restraint. This matter I explain sufficiently in the chapter on the power of judging with regard to human affairs by means of the heavens, in which chapter there is an explanation of all matters relating to this subject. The philosopher wished then that he should perform deeds of wisdom by means of the necessary constellations in the manner of Moses, who stirred the mind of the woman by means of the celestial forces received in the material. For as that woman could be changed to purity and to a forgetfulness of her husband by means of images, so could she have been influenced also to adopt other morals, and not she only, but any other woman. Ptolemy in the ninth proposition of the Centilologium teaches that visages in this world are subject to the celestial visages. Hali says that Ptolemy in this chapter wishes to disclose the secrets of images. The purpose of these in general is obvious, since if one happens at chosen times to carve these images after the faces of the heavens, all harmful things can be repelled and useful things promoted. Thebit, the greatest philosopher among all Christians, who in many things has added to the works of Ptolemy and of other astronomers both in theory and practice, in particular has broadened this science,
and other very wise men were in the habit of stressing these matters.

But since these works seem to the rank and file of students to be beyond the human intellect, because the throng with its teachers has no leisure for the works of science, scarcely any one has ventured to speak about these works in public. For they are straightway called magicians, whereas they are the very wisest who know these things. Undoubtedly theologians and judges not instructed in such matters and seeing at the same time that evils as well as blessings can be produced in this way, neglect and abhor these things and reckon them as magic. They see also that magicians and those who abuse the teachings of science employ these means, and they therefore judge them unworthy of Christians. But truth must not be condemned as ignorance, nor utility as an evil, although they may become such; for in that case men should do without knives at table, since they are able to slay their table companions with the same piece of iron with which they are cutting their food, and weapons should be destroyed by the Church, and also the secular arm should be destroyed, because many evil things can be done by these means, and are accomplished daily. Good men must have recourse to the laws although many lawyers take advantage of the laws by means of sophistries and frauds. And now we see that students make more use of what has been written concerning sophistries than of the correct use of demonstrations. The study of science is not, however, on this account to be condemned. For things from which good men produce various blessings are always turned to evil by evil men.

Since, moreover, the rational soul has especial need of words formed efficaciously and by design, the astronomer is able to form words for chosen times which will have inexpressible power. For when the purpose, desire, and force of the rational soul, which is nobler than the stars, are in harmony with the force of the heavens, of necessity either a word or something else is produced of wonderful force in altering the things of this world, so that not only the things of nature, but human minds are drawn toward those things which the skillful adept wills, the freedom of the will remaining unimpaired, since the mind can follow the celestial forces fully without compulsion, as we showed and stated in the proper place.
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From this source the use of characters and incantations began. For characters are like images, and incantations are words uttered in accordance with the intention of the rational soul, which receive in the mere act of pronouncing them the force of the heavens: whence I make mention in the third part of the wonderful potency of letters. For by this power our bodies are cured, venomous animals are driven off, all brutes are summoned to one's hand, likewise snakes from their caverns and fishes from the depths of the waters. For the matter of the world is changed to many wonderful forms, if those means are correctly employed, and therefore they can be wonderfully effective against malevolent men and against the enemies of the state, just like other actions due to stellar influence, as necessity requires. But accursed magicians have brought the greatest discredit on this branch of science, since not only in their evil practices have they abused characters and incantations written by the wise against harmful things and intended to be very great blessings, but they have added false incantations and worthless and fraudulent characters, by which men are seduced. Moreover, demons have tempted many, and both women and demons have taught many superstitious practices, with which the nation is filled. For old women of their own volition everywhere make characters, incantations, and enchantments, and the magicians use invocations of demons and conjurations of them and perform sacrifices to them. But all these things are accursed and outside of the paths of the philosophers, nay, opposed to their expressed opinions; and by these means the potency of philosophy is defamed. Therefore theologians of the present day and Gratian and the sacred writers have reprobated many useful and noble sciences along with magicians, not noting the difference between magic and true philosophy owing to the five reasons of which mention was made in Part One; a chapter necessary for every man aspiring to the great things of wisdom and desiring to separate the true from the false. For Gratian, even as he has written many laws which are now abrogated, a wiser opinion prevailing, so in speaking of the sciences has said many things which should be altered to another purport, as I shall explain more fully below.

I return, then, to the words and acts of the wise, formed by the force of the stars and the power of the rational soul; and
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I shall give an explanation in summary regarding them in accordance with what the wise have taught. For just as a child born and exposed to a strange atmosphere, as it were to a new world, receives the impression of the celestial forces, from which he has a radical complexion which he can never lose, because what the new jar receives it retains the savor of when old; so is this true in regard to everything newly made, since it receives the force of the heavens at the beginning of its existence, and that force which it received at the beginning it never loses until it is deprived of its natural being and is corrupted. Therefore in these images, incantations, and characters, composed by means of the necessary constellation, the forces of the stars are received and retained, so that through them they can act on the things of this world, and when the constellation recedes in which the things of this kind were composed, they recede. And since the rational soul is nobler than the stars, therefore just as the stars and all things impress their forces and species on things external, species and forces of which I have written adequately in Part Four in discussing the potency of geometry, so then is the rational soul, which is the most active substance after God and the angels, able to impress and does continuously impress its species and force on the body, of which it is the moving impulse, and on the things external, and especially so when it acts with strong desire, definite purpose, and great confidence. Concerning these things Avicenna speaks ably in the sixth book of his Naturalia. Therefore things and words of this kind of which I am speaking receive not only a force from the heavens, but also from the rational soul, which is nobler, and for this reason they can have a great influence in altering the things of this world.

If it be said that just as things of this kind receive the force of the heavens, so do all other things which are in the same region, and existing at the time of the composition of words and things of this kind; and thus all things must possess these forces, men, cattle, horses, and trees, for the rays of the celestial constellations touch an infinite number of objects at the same time; we must reply that the objection has no weight, since the things are not in the same horizon; for all points on the earth’s surface are the centers of different horizons, to which the vertices of different pyramids of the celestial forces come, so that
they are able to produce plants of different species on the same very small spot of the earth's surface, and to cause twins in the same womb to differ in complexion and habits, and in the use they make of the sciences and languages, in their occupations, and in all other things. Moreover, because other things were made earlier before the composition of the image, although they exist with it, yet they at their beginning received their own basic influence in accordance with which they act, and therefore the force of the heavens at this hour of which we are speaking does not have a natural effect on things of this kind, made previously, as it has in these things and words just now newly formed; and again since they were not formed by the rational soul, or at least not at that time; or if at that time, many other things are done by man, yet not with this purpose, nor desire, nor confidence, nor are they intended for actions of this kind, and therefore things of this kind will not have the power to alter, or at least not such noteworthy activities. If it be said that at all events everything will alter things external to itself and will sensibly change them, and especially so at its beginning by the force it receives at its beginning from the celestial constellation, since the basic complexion according to the force of the constellation remains in it; and that through the process of time, and through the other continuous forces of the heavens, the first force is lessened and weakened little by little, until it fails; we must reply that this is a fact; and in accordance with the origin of such things do great changes at times occur, although we do not consider whence such alterations happen, just as in the case of comets and some other things.

Again it is possible for us to bring out the true meaning of fascination, although it is a term under suspicion and can be understood in the way old women, fortune tellers, and magicians take it; yet it is certain that many men are of an evil complexion and of a corrupt and diseased nature, so that they are full of contagion like men diseased with many contagious sicknesses. Especially is there given to a nature of this kind an infected and contagious force by an evil constellation under which the child was conceived or born. For from the healthiest parents and possessed of the best complexion are born countless numbers who are of the very worst complexion; and these people, like all other things producing their own species
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and force, contaminate things near them, especially things
tender in age and complexion, and particularly have they this
power through the eyes; since they are porous and not dense,
and vapors and corrupt spirits come out of them and infect
things. Hence Vergil says, "Some one or other is fascinating
with his eyes my tender lambs." Just as a menstruous woman,
if she look at a new and polished mirror, stains it with a bloody
mist, as Aristotle says in his second book on Sleep and Wak-
ing, and experience teaches us, and thus she infects other
things, although not so apparently, thus also lepers spread in-
fec tion. All these things are in the course of nature. But if
further some malign soul should think strongly on infecting
some one else, and should ardently desire it, and definitely
design it, and earnestly consider that he is able to harm, there
is no doubt that nature will obey the thoughts of his mind, as
Avicenna teaches in the eighth book on Animals and in the
fourth on the Soul, so that there will be a more vigorous mul-
tiplication of species and a more violent infection; just as a
leper, if he pur poses and desires to harm some one whom he
hates, and is full of confidence in his ability to do so, does that
man far more harm than one against whom he plans no evil.
For every action of a man is stronger and more impetuous
when thought and will are directed to it, and with fixed pur-
pose he forms his resolution, and firmly hopes that he can
accomplish his purpose. For the wise say that as scammony
sharpens a medicine and gives it vigor, so do intentions, desire,
confidence, affect human actions; and still this is not magic.

For Pliny shows in the seventh book of the Natural History
that many men are of such a complexion, who infect others
and do harm from their presence, both by sight and by word.
For since a word is generated from the natural members within
and is formed with thought and care and a man delights in it,
and it is the most ready instrument of the rational soul, there-
fore it has greater efficacy than any other thing man does,
especially when it is uttered with definite intention, great
desire, and strong confidence. A proof of this is found in the
fact that nearly all the miracles performed by the saints from
the beginning were effected by the force of words, whence
there is a very great potency in words, just as I have explained.
If the multiplication of species of this kind and the utterance

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of the word take place under the necessary constellation, vigorous action must follow; and in all these things there is nothing magical or foolish. If this is called fascination, we can change the name if we wish. But with the wise such action is not subject to calumny. I have made mention of fascination; but it is explained here more fully. But since magicians and accursed old women do not view fascination in this way, but assert that sudden changes are brought about indifferently by any men whatever when the thing is seen early or late, or when they are talking about it, therefore the opinion of these people is worthless and reprobated by the wise.

I am writing these facts not only for scientific consideration, but because of the perils which happen and will happen to Christians and to the Church of God through unbelievers, and most of all through Antichrist, because he himself will employ the potency of science and will convert all things into evil. By means of words of this kind and by means of actions induced by the stars, and composed with a desire of doing harm and with a most definite intention and strong confidence, he himself will render unfortunate and will fascinate not only individuals, but also states and countries. By this wonderful method without war he will accomplish what he wishes, and men will obey him just as beasts, and he will cause kingdoms and states to fight against one another on his behalf, so that friends may destroy their friends, and thus he will accomplish his desires regarding the world.

Thus the Tartars and Saracens been able to accomplish what they have done. For it is agreed that the Tartars give more time to astronomy than others, since although there are learned astronomers in many nations the rulers of their state are directed only by such advisers. Astronomers hold the same position among the Tartars as prelats do among us. Mangu Cham, emperor of the Tartars in the year of our Lord 1253, when the lord king of France, Louis, sent Friar William of the Franciscan Order to the Tartars, said to the Christians assembled before him including the friar mentioned, “We have a law from God interpreted by our diviners, and we do all things as they direct. You Christians have a law from God interpreted by prophets, but you do not follow it.” This he said because in the East there are many evil Christians, like the
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Nestorians and many others, who do not live according to the law of Christ. Friar William wrote to the lord king that if he had known a little about the stars, he would have been well received by them; but they despised him because he was ignorant of the terms of astronomy. The Tartars accordingly proceed in all things by means of astronomy, both in foreknowledge of the future and in the works of science. A proof of this is the fact that they have already subdued the whole world in its extent from north to east and from east to south, and now lack only two corners of the land of the Christians, namely, Egypt and Africa, although the Tartars are small, weak men, and hardly eat or drink anything to strengthen their nature, not swift of foot, and properly speaking unarmed except for arrows with which to frighten those whom they pursue, and although they never fight at close range in opposing lines of battle. For unless the Lord checked them and allowed frequent discords to be sown among them, they would have already seized upon the whole world. Hence their success must be due to the wonderful works of science by means of which they tread the world under foot. For the friar mentioned states in his book on the Manners of the Tartars which he sent to the lord king, that 14,000 Tartars defeated the sultan of Turkey, who had 200,000 horsemen without foot soldiers. But they could not have done this by force of arms, as is obvious, and hence they must have succeeded by means of science and especially by means of astronomy, by which they profess to be ruled and directed in all things. Similarly the Saracens make a great deal of use of astronomy and the wise among them know how to employ these means. It is greatly to be feared that the Tartars and the Saracens dwelling in their countries may send men to the Christians to bring misfortune on them by means of astronomy and to sow discords among Christian rulers, because the enemies of Christians strive especially to cause wars and discords among them.

For many things of this kind have been done although the foolish multitude does not consider their source. Perhaps you saw or heard for a certainty that the children of the kingdom of France once followed in countless numbers after an evil man, so that they could not be restrained by fathers, mothers, friends, and were placed on board of ships and sold to Sara-
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cens. This event happened less than sixty-four years ago. Likewise in our times the shepherd leader stirred up all Germany and France, and drew to him a multitude of men, and had favor in the sight of the whole body of the laity in contempt of the clergy and to the confusion of the Church. He stated to Queen Blanche that he was going to her son beyond the sea, with such words deceiving a very wise woman. The wise should not doubt that they were emissaries of the Tartars and Saracens, and that they had some means by which they fascinated the people. I saw him with my own eyes carrying openly in his hand something as though it were a sacred object, and in the way a man would carry relics, and he went with bare feet, and was always surrounded by a host of armed men, yet so dispersed in the fields that he could be seen by all who met him, making an ostentatious display of that which he carried in his hand. Whatever the case may be regarding the Tartars and the Saracens, it is certain that Antichrist and his followers will employ these means. Moreover, unless the Church meets the situation by similar means which will hinder and destroy activities of this kind, she will be intolerably burdened by these scourges of Christian people. All wise men believe that we are not far removed from the times of Antichrist, as is obvious in the chapter on the sects viewed together in the light of astronomy. If then Christians knew that these means must be employed by papal authority to hinder the ills of Christianity, the result would be sufficiently laudable, and not only should such means be used to drive away evils, but also to promote blessings of all kinds. Since, moreover, individuals, states, and regions in accordance with what precedes can be changed for the better, life will be prolonged to a fitting length, and all things will be provided for in a useful way, and much greater things accomplished than should be entrusted to the present writing, not only in the things of nature, but in morals, sciences, and arts, as was revealed by Moses and Aristotle. These results are especially possible when the species and force of the rational soul of the worker, which is nobler than the heavens, is in accord with the force and species of the heavens, in such a way that there are present intense thought, ardent desire, definite purpose, full confidence, and especially sanctity of life; since nature obeys the thoughts and affections of the soul, and sanc-
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tity especially. For in the eighth book on Animals Avicenna gives as an example the case of a vigorous hen which conquered a wretched cock, and in consequence of the glory of her victory a spur grew for her on the leg. Avicenna here remarks that in this instance we learn that nature obeys the thoughts of the sensitive soul. Also in the fourth book on the Soul he gives the example of a man who walking on a plank over water falls, because he is thinking of falling and loses confidence, and nature obeys the thoughts and affections of his mind. Hence he says that heat is not produced from heat nor cold from cold, but from the thought alone of the mind, and thus disease is caused and every change in the body belonging to it. Without doubt many effects can be produced in the body of another; since there is a certain kind of wolf that renders a man hoarse if it sees him first, as is commonly stated by authors. Much more vigorously can the rational soul, because of the nobility of its species, work many changes under the five conditions mentioned above, and especially when aided by sanctity, because sanctity is nobler than thought or desire, and for this reason the matter of the world is more obedient to the sanctified soul than to the other four conditions. We see this in full measure in the case of saints who have performed miracles, to whom the elements of the world were obedient. Avicenna in the fourth book on the Soul teaches that the soul sanctified and cleansed from sins is able to change the universe and the elements, so that by its virtue are produced rains, storms, and all changes in bodies in the world. It is, moreover, a fact that the grace of God does much, but the sanctified soul cooperates with grace, working the thing that is pleasing, so that a man is not saved by grace alone, but the soul must cooperate with such grace; much more vigorously then will it be able to cooperate with the grace given freely, which is the grace of miracles. But on other wonders it is better to ponder than to write, until by apostolic authority a greater attestation is required, and these things are possible. If you and the successors of your Holiness wish, it will be possible for all things to be completed. These are the basic principles in summary of the treatise which I proposed to write on such matters, but owing to obstacles I have been unable to write more.

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