



Arbatell

Concerning the Magic of the Ancients

Newly translated, edited and annotated
by **Joseph H. Peterson**



Original Sourcebook of Angel Magic

ARBATEL

CONCERNING THE
MAGIC OF THE ANCIENTS

ORIGINAL SOURCEBOOK OF ANGEL MAGIC.



EDITED AND TRANSLATED BY
JOSEPH H. PETERSON



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INTRODUCTION

In many ways, *Arbatel de Magia Veterum* is unique among texts on magic. Unlike the vast majority of texts, it is clear, concise, and elegantly written. The practical instructions are straightforward and undemanding. When it first appeared in 1575, it attracted the attention of people with a surprisingly broad range of agendas, including some of the finest minds of the time. Often quoted and reprinted, both praised and condemned, it had an tremendous impact on western esoteric philosophy.¹

On the surface, *Arbatel* is a little handbook of magic, but a magic full of wonder, free from the sinister elements usually associated with texts on the subject.² But it is about more than magic; filled with gnomic wisdom, it urges us to help our neighbors, be positive and grateful, and use time wisely. Above all, it teaches us to pay attention, looking for the wondrous and miraculous. In fact, to the author this virtually defines the magus.

TITLE

The title *Arbatel*, Hebrew ארבעתהאל, has been variously explained. Adolph Jacoby explains it as referring to “the four-character (name) of God,” i.e. a synonym for Tetragrammaton, from the form $\alpha\rho\beta\alpha\theta$ 'I $\alpha\omega$ or with Metathesis $\alpha\beta\rho\alpha\theta$ 'I $\alpha\omega$, namely, “the four-character (name) of Jao (IHVH) often found in the Greek magical papyri.”³ Others have explained

1 See below, INFLUENCE.

2 A.E. Waite classified it as a “ritual of transcendental magic” i.e. free from “dangerous instruction which makes for open Black Magic.” *Book of Ceremonial Magic*, London, 1911, p. 28.

3 Bächtold-Stäubli, Hanns, *Handwörterbuch des deutschen aberglaubens*, Bd 1, Berlin: Walter de Gruyter & Co., 1927, p. 568.

the name as that of the angel who revealed these teachings.⁴ It might also be a pseudonym for the mysterious author.

ORIGINS

Date

Some clues in the text allow us to narrow down when it was composed. From the story of the gold-eating girl (aphorism 46), we know *Arbatel* can't be earlier than 1536, at least in its present form.⁵ We also know from early references to it by Johann Weyer that it can't be later than 1583.⁶ Though dates on magical texts are often questionable, in this case the 1575 date that appears on the first printed edition is probably not fictitious.

Provenance

So where does this magic come from? The title, use of Greek terms (such as *pneuma*), Greek authorities cited, and the whole "Olympic" premise, all suggest a Greek origin, whether real or pretended. The authority quoted most often in *Arbatel* is the Bible.⁷ It also cites Paracelsus (1493–1541), as well as

⁴ Waite, *loc. cit.*

⁵ The incident was reported by Lebus, cited in Kiesewetter, *Faust 2*, p. 82.

⁶ *De praestigiis daemonum*, Book 2, chapter 5, 1583. Peuckert, *Pansophie*, p. 338, is incorrect in assuming that the *Arbatel* reference also occurs in Weyer's first edition of 1563. Weyer continued expanding his text in each edition up to 1583. English translation in George Mora et al, *Witches, Devils, and Doctors*, p. 114. Mora's footnote that Agrippa's *Opera* were first published in 1531 is obviously incorrect, since the final version of his *De Occulta Philosophia* didn't appear until 1533 (see below).

⁷ I noted over 70 Biblical quotes; see index.

Greek authorities such as Homer and Hesiod, the Neoplatonic writings, and the hermetica. None of these sources account for the magic ritual method, the mnemonic system, or the hierarchy of spirits found in *Arbatel*. Those all resemble instructions found in more widely known magical texts, but the parallels aren't close enough to show any direct connections.

In fact, the text seems to be most heavily influenced by the writings of Paracelsus.⁸ "Olympic astronomy" (and magic), and "Olympic spirits" are expressions first encountered in the writings of that influential figure. His treatise *Philosophia Sagax, Book 3* was titled *Olympici Novi*, and was to have dealt with the subject, but it not extant; in fact, the composition of *Arbatel* may have been an early attempt to fill the gap caused by its loss.⁹ The Olympic spirit(s) are discussed by Paracelsus in *De causis morborum invisibilium*:

These things are done by the Olympic spirit, which tears away the shades from all works of the body. The Kabbalistic art, with its annexes, exists in the Olympic spirit, and this art proves that the imagination (or phantasy) is much more effective in one in whom the conjunction of the Olympic spirits takes place. Therefore, just as the visible bodies can come together, so too can the Olympic spirits of creation, which are the stars in people. These things are described in the books of *Gabalía*.¹⁰

⁸ Paracelsus is mentioned by name in a couple of places. On the early Paracelsians, see Lynn Thorndike, *A History of Magic and Experimental Science*, Vol. V., p. 628 ff.

⁹ Carlos Gilly, "The First Book of White Magic in Germany," *Magia, alchimia, scienza dal '400 al '700*, vol. I, p. 211. Gilly also discusses other attempts to fill the gap by Bernhardus Mantuanus and by Adam Haslmayr.

¹⁰ "Die ding tut der Olimpisch geist der von allen werken des leibs

The same theme is reiterated in *Liber sextus archidoxis magicæ de compositione metallorum*:

Now stars can be within people, and through the Olympic spirit can travel, and be carried back into one another. So too can they be in metals, and therein give their impression. So with the help of the upper stars, they can be much higher than they would be by nature alone, as we have written in other books of this *Archidoxes of Magic*.¹¹

The repeated use of the term “microcosm” also suggests the influence of Paracelsus.

Willy Schrödter thought *Arbatel* was indebted to an Arabic treatise on charms and talismans, the *Book of Solar Lights and the Treasures of Secrets*. However, the similarities

den schatten reißt. in dem Olimpischen geist ligt die kunst gabalistica mit iren annexis, welche kunst hewert, das der inbildung noch vil mer müglich ist in dem, so die zusammenfügung der olimpischen geister sich verfügen mögen. dan zu gleicher weis wie die sichtbaren corpora können zusammen komen, das können auch die Olimpischen geister der schöpfung, welche das gestirn sind in dem menschen. die ding werden in die bücher der gabalia geschriben.” Sudhoff, *Sämtliche Werke* I.ix, p. 298–299. Compare modern German edition of Peuckert, Bd. 2, p. 233.

11 “Kan nun das gestirn im menschen sein und durch dem olympischen geist gefürt und hingetragen werden in ein andern, so kan solches auch in den metallensein und darein ir impression geben, also das es dardurch vil höher gebracht kan werden, dan es die natur selbs gebracht hat mit hülf des obern gestirns, als wir in andern büchern diser archidoxis magicæ sezen.” Sudhoff, *Sämtliche Werke* I.xiv, p. 488. Compare modern German edition of Peuckert, Bd. 5, p. 322. Gilly (2005, p. 291), following Sudhoff, believes *Archidoxis magicæ* to be spurious. Other early Paracelsians take up the terminology, e.g. Benedict Figulus (i.e. Benedict Töpfer, Paracelsian editor and translator who flourished 1587–1607): *Rosarium Novum Olympicum et Benedictum* (cf. Sudh. op. cit. p. 482) *Thesaurinella olympica aurea tripartita*.

seem to be only superficial, and in any event, *Solar Lights* probably postdates *Arbatel*.¹²

Publisher and author

Arbatel was published in Basel Switzerland, one of the most important intellectual centers of Renaissance and reformation Europe.¹³ The publisher is not identified in the book itself, but can be none other than Peter Perna.¹⁴ From around 1560 through the 1590’s, Perna published some of the first editions of Paracelsus, as well as other esoteric texts.¹⁵

12 According to Mark Pettigrew (personal communication), who is preparing a forthcoming edition, *Shumus al-anwar wa kunuz al-asrar al-kubra* probably dates to the late 16th or early 17th century. There is some confusion as to the identity of the author, but it was certainly not Muhammed ibn al-Hajj al-`Abdari (died 1336). Willy Schrödter, *A Rosicrucian Notebook: The Secret Sciences Used by Members of the Order*. York Beach, ME: S. Weiser, 1992, pp. 160 and 187, citing Winkler, Hans A. *Siegel und Charaktere in der muhammedanischen Zauberei*. Berlin: W. de Gruyter & Co., 1930. *Solar Lights* has many magical squares and other talismans which do not appear in *Arbatel*. It does however include a circular diagram with twenty-eight segments similar to that described in *Arbatel* aphorism 27. Also like *Arbatel*, *Solar Lights* has a set of seven planetary sigils, but they don’t resemble those in *Arbatel*, nor do the names correspond.

13 Vivian Nutton, “Basle, Printing, and the Early Modern Intellectual World,” *Med Hist.* 2007 April 1; 51(2): 246–249. Review of Frank Hieronymus, *Theophrast und Galen—Celsus und Paracelsus. Medizin, Naturphilosophie und Kirchenreform im Basler Buchdruck bis zum Dreissigjährigen Krieg*, 4 vols and index, Publikationen der Universitätsbibliothek, Nr. 36, Basle, Universitätsbibliothek, 2005.

14 Ilse Jacob, *Basler Beiträge*, 1940, p. 36.

15 Perna published many books of related interest, including Ramon Llull, Ficino, and Erastus. Ficino’s *Collected Works (Opera)* were published in Basel in 1561 and again in 1576.

Carlos Gilly has shown that Swiss scholar and Paracelsian Theodor Zwinger (1533–88) was likely involved in the final editing.¹⁶

We can deduce a few things about the author as well. He was obviously highly educated and widely read, touching on many of the popular themes of Renaissance intellectuals.¹⁷ He had remarkable command of the Bible, which he apparently quoted from memory.¹⁸ From the references to Paracelsus, and the obvious influence of his teachings, the unknown author can also be identified as one of the early followers of that enigmatic figure. Unlike many of the early Paracelsians, who tended to be very cryptic,¹⁹ the author of *Arbatel* wrote in a very lucid and systematic style. The most likely candidate seems to me to be Jacques Gohory (1520–1576). In fact, Gohory wrote on many of the same themes in his 1567 *Theophrasti Paracelsi ... Compendium*, including magic, cacodaemons, alchemy, medicine, elemental spirits including many references to Melusina, the extreme longevity

16 Carlos Gilly, "Zwischen Erfahrung und Spekulation, Theodor Zwinger und die religiöse und kulturelle Krise seiner Zeit," pp. 125–223, 87–89 in *Basler Zeitschrift für Geschichte und Altertumskunde*, no. 77, 1977.

17 Including the wisdom of the ancients, the Greek classics like Hesiod's *Theogony*, the Orphic hymns, Sibyls, mnemonics, Neoplatonism, the Hermetica, alchemy, and perhaps even the collecting of aphorisms (Losbücher). The author was also familiar with Thomas More's *Utopia*, and possibly the *Adagia* of Erasmus.

18 This seems likely because the many Biblical quotes do not correspond with the Latin of the Vulgate. Of course this could be the remnant of the text having been translated from the vernacular.

19 Such as Gerhard Dorn and Benedict Figulus. On Dorn's possible involvement, see Gilly, Carlos, "Zwischen Erfahrung und Spekulation. Theodor Zwinger und die religiöse und kulturelle Krise seiner Zeit" (Part II), in: *Basler Zeitschrift für Geschichte und Altertumskunde*, 79 (1979), 125–223.

of the early biblical patriarchs such as Methuselah,²⁰ Minerva, Plotinus, the Sibyls, the seven planetary spirits (citing Trithemius),²¹ Pontano, herbs and roots, the muses, the mysteries of numbers, the microcosm, and he even mentions the Olympic spirit.²² Elsewhere he wrote extensively on the Art of Memory, and its relationship with magic.²³ Gohory, like *Arbatel*, includes Greek words and phrases in his writings. He too published using a pseudonym (Leo Suavius). Gohory frequently refers to Giovanni Pico's writings, and *Arbatel's* references to the need for secrecy, the use of aphorisms, syncretism, and the numerological symbolism are all reminiscent of Pico's *Conclusiones*.²⁴ Although the first edition of *Compendium* was published in France, Perna printed a second edition in 1568. Gohory's life was equally interesting. He had a diplomatic career which allowed him to travel extensively,

20 The *Compendium* is nominally a translation and exposition of Paracelsus' book on longevity, *De vita longa*; the reference to the patriarchs is from Lib. I chapter 7 of Paracelsus' book.

21 Johannes Trithemius, *De Septem Secundeis*, Francof., 1545. Whereas in *Arbatel* the angels rule for 490 years each, in Trithemius they rule for 354 years.

22 Gohory, *Compendium*, p. 42: "Spiritus Olympicus qui umbram avellit (in quo consistit ars cabalistica) est astrum in homine." See also Lynn Thorndike *Magic and Experimental Science*, volume 5, p. 639. This is of course a paraphrase of the passage from Paracelsus' *De causis morborum invisibilium* cited above.

23 J. G. P. [i.e. Jacques Gohory] *De Usu et mysteriis notarum liber, in quo vetusta litterarum et numerorum ac divinorum ex Sibylla nominum ratio explicatur*. Parisiis: apud V. Sertanas, 1550, cited in Rossi, Paolo. *Logic and the Art of Memory: The Quest for a Universal Language*. Chicago: University of Chicago Press, 2000, pp. 62–63.

24 See S. A. Farmer, *Syncretism in the West*, pp. 8, 30, and various theses. The first orphic conclusion for example alludes to the need to not explain publicly, but to "demonstrate it with certain aphoristic hints."

including an extended stay in Italy.²⁵ He set up a mystical academy in France, oriented towards magic.²⁶ The members met in a garden, which was later to become the Botanical Garden of Paris.²⁷

THEMES

Ancient authorities vs. experimentation

In the title and throughout the text, *Arbatel* cites the authority of the ancients. It is useful to recall that, to many Renaissance writers, “modern” ways meant medieval ways, ways they were trying to break with. Ancient authorities, especially those that had been recently “rediscovered,” were used as weapons for attacking what they saw as “modern” barbarity.²⁸ At the same time, *Arbatel*, like Paracelsus, teaches the value of direct experience over established dogma.

Predestination or predisposition

Also like Paracelsus, *Arbatel* asserts that people are predisposed from birth for certain callings, including magic (Aphorisms 17, 18, 39, and 42).²⁹

25 Walker, *Magic*, p. 97.

26 French, *John Dee*, p. 136; Walker, *Magic*, p. 96–101.

27 Hoefer (II, 102) cited by Denis L. Duveen in *Bibliotheca Alchemica Et Chemica; An Annotated Catalogue of Printed Books on Alchemy, Chemistry and Cognate Subjects in the Library of Denis I. Duveen*. London: Weil, 1949, p. 262.

28 Nauert, *Agrippa*, p. 240.

29 Paracelsus wrote, “A good physician must be a born physician. ... And no more than an apple can be changed into a pear, will such people ever become good physicians. A life-long calling must be innate.” Quoted in Jacobi, *Paracelsus—Selected Writings*, p. 64.

Piety and service

The importance of service to one’s fellow human beings is constantly reiterated in this short text. Contrary to many other grimoires, *Arbatel* teaches that the true magus should be involved with the community, not secluded.

Attitude

Anyone who approaches magic without gratitude, reverence, humility, generosity, a sense of fairness, and seriousness, risks an untimely death, not to mention damnation. Introspection is also necessary to identify the origin of influences (Aphorism 39).

Gods, angels, and spirits

It often seems that people who complain the most suffer the worst luck. Perhaps the simplest explanation is the one found in *Arbatel*, that we attract unseen entities that influence such things (Aphorism 46).

Arbatel recognizes the biblical archangels, namely, Raphael, Michael, and Gabriel, but also concedes the validity of the magic of the ancients, i.e. the pre-Christian magi. This of course implies the reality of the pagan (or heathen) gods. Of course they are viewed as angels or daemons, subjugated to the Judeo-Christian God. This seems to be the case with the seven “Olympic” spirits, corresponding with the seven traditional astrological planets.³⁰

30 In the spirit of Renaissance syncretism, Agrippa (OP2.59) gives the Orphic hymns to the Olympic gods which correspond to the seven planetary spirits: Saturn/Kronos: hymn 13; Jupiter/Jupiter: hymns 15, 19, 20; Mars/Ares: hymn 65; The Sun: hymns 8, 45, 34; Venus/Aphrodite: hymn 55; Mercury/Hermes: hymn 28; the Moon: hymns 1, 2, 9, 36, and 29. Agrippa evidently based this on Pico’s *Conclusions* on the Orphic

The spirits are organized into a hierarchy which includes kings, princes, dukes, ambassadors, attendants, messengers, and other members of the legions (Aphorism 17).³¹ Daemons are distinguished as either calodaemons (good) or caco-daemons (evil). Familiar spirits are mentioned many times, namely, spirits that become accustomed to assist the magus.

Aims sought with the help of magic

Also remarkable about *Arbatel*, the goals of its magic are lofty compared with many magic texts. The predominant use intended for magical power is non-specific “help for your neighbor.” The various aims of the magic are divided into seven greater, seven medium, and seven lesser ones. These are all listed in aphorism 24, but include wisdom, prophecy, knowledge of various sciences (astronomy, mathematics, chemistry), acquisition of skills such as healing, music, etc. Longevity, acquisition of wealth, transmutation of metals, and military success are also included.

Magic — the method

Many types of magic are enumerated in *Arbatel*, but it also details its own unique method. It is remarkably undemanding compared with other grimoires. It can be summarized as follows:

As mentioned above, the prerequisites to the practice of magic are the proper attitude, and leading a pious, charitable life.

Hymns. See tr. Farmer, p. 505. As mentioned below, *Arbatel*'s division of spirits into a 4x7x4 arrangement is also reminiscent of Pico's 4x7x3 divisions of Orphic hymns.

31 Reges, Principes, Duces, Conciliarios, Ministros, Nuncios, Legiones Spirituum.

Next, you must ask for God's grace, and for him to send his angel to teach you the secrets.

To obtain one of the seven greater objectives, you invoke the angel ruling that objective, while facing the corresponding direction, as detailed in aphorism 27: The angels which grant the greater secrets are invoked from the east, those of the medium secrets from the south, and those of the lesser secrets from the west or north. For symmetry, it is tempting to speculate that the seven lesser secrets listed—those of strength—are actually sought from the west, while the north secrets—those of harshness—are destructive and are not explicitly mentioned.

The spirits should be invoked by name, but “their names are chosen from the functions and virtues that God has distributed to each of them.”³²

You prepare and display the character of the spirit, presumably the Olympic spirit which governs the type of operation that is being sought. It is not elaborated whether you actually wear the character (as in many grimoires), or to hold it, or simply to have it displayed somehow.

Finally, the spirits must be invoked only at their appropriate times, i.e., when they preside, such as Aratron on the Sabbath. Like many other methods, the first hour after sunrise is identified as the best time to invoke the spirit associated with the planet of that day.

Numerology and the Seal of Secrets

The aims (or “secrets”) and their corresponding angels are organized into a circular diagram called “the Seal of Secrets.” It is divided into four quadrants, corresponding to the four

32 Such is indeed the case with the best known angels; the meaning of Gabriel is “strength of God”, Michael “who is as God”, and Raphael, “God has healed.” This method of naming is elaborated on by Agrippa in OP3.28.

cardinal directions. Each quadrant is subdivided into seven segments, and each segment into four parts, resulting in 112 divisions. This scheme is reminiscent of Giovanni Pico's theses on the Orphic hymns, where he seems to divide the hymns to the gods into $3 \times 7 \times 4 = 84$: the threefold God, the creation of the world in 7 days, and the quaternary.³³

Other magic texts similarly divide the spirits among the cardinal directions, including Trithemius' *Steganographia Liber I*, the *Lesser Key of Solomon*, the *Magical Treatise of Solomon*,³⁴ as well as Johann Weyer's *Pseudomonarchia Daemonum* and related texts. The four quadrants in *Arbatel* can also be compared with the four card suits, each of fourteen cards.

Arbatel's twenty-eight sector arrangement is also reminiscent of the best-selling divination text of the time, Lorenzo Spirito's *Book of Fortune*. In Spirito's method, based on your query, you select from a list of kings and their corresponding signs. For each sign, there is a list of the 56 possible combinations of three dice.

Arbatel also identifies 196 provinces ($49+42+35+28+21+14+7$) (also $= 4 \times 7 \times 7$), which progression is also reminiscent of permutations of dice.

Mnemonics

The Art of Memory is often seen as an essential part of Renaissance magic,³⁵ and *Arbatel* is no exception. In theory, much of

33 See S. A. Farmer, *Syncretism in the West*, p. 507–508.

34 Richard Greenfield, *Traditions of Belief in Late Byzantine Demonology* Amsterdam: Hakkert, 1988, p. 338–9.

35 See I. P. Culiano, *Eros and Magic in the Renaissance*, especially chapter 2.ii. Frances A. Yates. *The Art of Memory*, Chicago: University of Chicago Press, 1966. Yates traces the history of mnemonics, and shows some remarkably similar memory devices, such as that of Giordano Bruno in his *Umbris Idearum*.

magic works by manipulating mental images (phantasies or phantasms) associated with cosmic realities.³⁶ The mnemonic system of *Arbatel* uses the 112 categories of spirits and their offices mentioned above.

Magical creatures

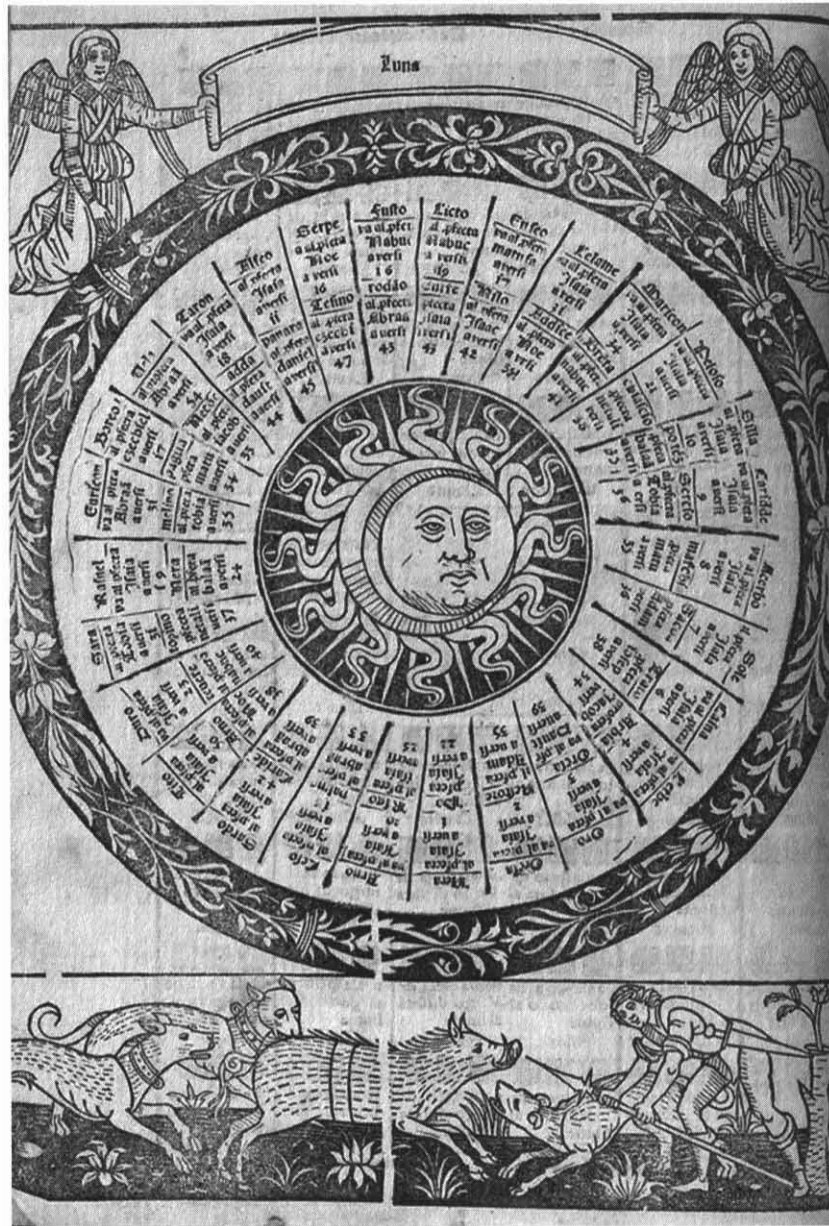
Another charming aspect of *Arbatel* is the mention made of various magical creatures, which is a familiar theme in the writings of Paracelsus and Gohory. They are identified as creatures inhabiting the elements, namely:

- Pygmies, also called gnomes (*gnomi*), dwarfs (*Zwerglein*), little mountain men (*Bergmännlein*), lemurs, or scrats in the writings of Paracelsus.³⁷
- Sagani. This was one of a great many terms coined by Paracelsus to express his unique vision of the universe. He used the term to mean “magical creatures inhabiting the elements.” Often referred to as elemental spirits, Paracelsus felt they were not really spirits, since—as legend would have it—they could die like other mortal creatures.³⁸ Note that fire elementals are not mentioned

36 Culiano, ‘Magic in Medieval and Renaissance Europe’ in Sullivan, *Hidden Truths: Magic, Alchemy, and the Occult*: 1987. Also Paolo Rossi, *Clavis Universalis*, and E. Gombrich (cited in Couliano, p. 230.)

37 See for example *Astronomia Magna* (1537-8): “Nymphae seind wasserleut, gigantes seind risen, lemures seind bergleut, gnomi seind luftleut, vulcani seind feurleut, umbragines seind schretlin.” Paracelsus, and Nicholas Goodrick-Clarke. *Paracelsus: Essential Readings*. Berkeley, CA: North Atlantic Books, 1999, p. 139. Sudhoff, *Sämtliche Werke* I.xii. p. 113.

38 Paracelsus, *De Meteoris*, ed. Sudhoff, *Sämtliche Werke* I.xiii, pp. 153–156. Perna published a Latin translation by Dorn in 1569. On Paracelsus' creative use of language, see Jacobi, *Selected Writings*, pp.



“Wheel of Fortune, sign of the Moon”
 from Lorenzo Spirito, *Libro de la Ventura* (Book of Fortune).
 Milan: 1508. Rosenwald Collection, Rare Book and Special
 Collections Division, Library of Congress.

specifically in *Arbatel*; these are usually referred to by Paracelsus as salamanders, *vulcani*, or *trifertes*.³⁹

- Nymphs, or water women.
- Dryads, or tree-nymphs.
- Sylphs, or little forest people.

In his book, *On Nymphs, Sylphs, Pygmies and Salamanders*,⁴⁰ Paracelsus systematizes this list to correspond to each of the four elements: Water—nymphs (aka undines); Air—Sylphs; Earth—Pygmies (aka gnomes or “mountain people”); Fire—Salamanders (aka vulcani).

The story of Melusina is worth noting. Variations of the legend of this magical creature who married a mortal go back at least to medieval times. She is mentioned by Paracelsus in a number of works.⁴¹ Melusina and magical creatures in general are also discussed by Agrippa (OP3.19.) Her image is now widely known from the Starbucks Coffee logo. (see next page)

Paracelsus believed that magical creatures could cross-breed with humans: “Monsters born of sylvestres are giants;

xxviii–xxix. In Latin, *sagana/sagani*, literally “sagess/sagesses,” usually means a witch.

39 A 1705 Paracelsian text uses the term *trifertes sagani*: *Trifertes Sagani, or Immortal Dissolvent ... or our Fiery Spirit of the Four Elements*. Sudhoff, *Bibl. Paracel.* p. 635.

40 *Ex Libro de Nymphis, Sylvanis, Pygmaeis, Salamandris, & Gigantibus &c.* NISSAE SILESIORVM Excudebat Ioannes Cruciger. 1566. Sudh. *Bib. Para.* pp. 120–121. Translation in Paracelsus, *Four Treatises* (1996, pp. 213 ff.) The text *De Occulta Philosophia* also discusses elemental spirits in the chapter “Von den Leuten oder irdischen Geistern unter der Erde”, (Paracelsus, ed. Peuckert Werke, Bd. 5, pp. 147 ff.) This also omits salamanders. Nauert Agrippa, p. 323, following Sudhoff, believes *De Occulta Philosophia* to be spurious.

41 She is mentioned several times in *Book of Nymphs, etc.* (Sudhoff, pp. 117–18, 142–143), in *Liber Azoth* (op. cit. p. 647), in *De Pestilitate*, (op. cit. p. 647), and in *De Vita Longa* (Sudhoff, pp. 283, 287, 289).



Melusina, from Basil Valentin, *L'Asoth des philosophes*. Paris, 1659.

those of the mountain folk are dwarfs; of the nymphs, sirens; and of the fire people, the will-o'-the-wisps.”⁴² This concept too, of course, was not new; Augustine discusses it in *City of God* 15:23, also noted by Agrippa.⁴³

The derivative work *Theosophia Pneumatica* lists “dwarfs, little mountain men, water women, heath women, and little forest-men” (Zwerglein, Bergmännlein, Wasser-Frauen, Erich-Frauen, Wald-Männlein), or simply “little spirit people” (Geist-Männlein).

The lore associated with magical creatures is of course much older than Paracelsus. Paracelsus cites ancient authors for much of his information, but also relies heavily on first-hand accounts of mine workers, and other folklore that he collected in his travels.

Orphic hymn 51 is addressed “to the Nymphs,” invoking them with aromatic herbs. In this hymn “nymphs” is used in a generic sense for magical creatures, describing them as

⁴² Philip Ball, *The Devil's Doctor*, p. 307. Compare Aphorism 17.

⁴³ *Loc. cit.* but left out of the English translation; see V. Perrone Compagni's edition, p. 459, and corresponding footnote.

dwelling in caves, meadows, springs, among flowers, mountains, and as “sylvan maidens of the fields and streams.”⁴⁴

The influential writings of Pseudo-Psellos list six species of dæmons; the first four inhabit the four elements, namely the fire (Leliurium), air, earth, and water. The last two species listed by Pseudo-Psellos are the Subterranean, and finally the Lucifugus.⁴⁵

EDITIONS.

These are a considerable number of printed editions and manuscripts of *Arbatel* which have been described by Carlos Gilly.⁴⁶ All of them are ultimately based on the 1575 Basel edition. Allegedly earlier editions are ghosts.⁴⁷ The eight additional parts announced in the text (Microcosmic Magic, Olympic Magic, The Magic of Hesiod and Homer, Roman or Sybilline Magic, Pythagorean Magic, the Magic of Apollonius, Hermetic or Egyptian Magic, and Prophetic Magic)

⁴⁴ *The Orphic Hymns: Text, Translation, and Notes*, by Apostolos N. Athanassakis. Missoula, Mont: Published by Scholars Press for the Society of Biblical Literature, 1977.

⁴⁵ For a critical edition, see P. Gautier, “Le de Daemonibus du Pseudo-Psellos”, *Revue des études byzantines* (REB) 38 (1980), pp. 105–194. The relevant passage is on pp. 160–162. (Gautier suggests a possible late thirteenth or early fourteenth century date.) For an alternate version, see J. Bides. *Michel Psellus Epître sur la Chrysopee. Catalogue des manuscrits alchimiques grecs*. vol. VI, pp. 97–131. Brussels: 1928. This is substantially the same as Gautier's text, but not in the same order. For a discussion of Pseudo-Psellos, see Greenfield, Richard P. H. *Traditions of Belief in Late Byzantine Demonology*. Amsterdam: Adolf M. Hakkert, 1988.

⁴⁶ Carlos Gilly, “The First Book of White Magic in Germany,” *Magia, alchimia, scienza dal '400 al '700*, vol. I, p. 209–217.

⁴⁷ Gilly, *op. cit.*, p. 209.

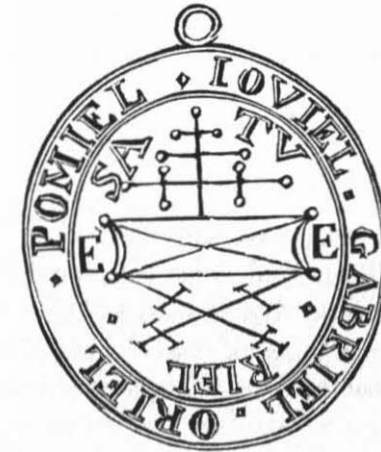
were probably never written.⁴⁸ I have consulted in particular the following:

Basel: [Peter Perna,] 1575. Latin. The text is published below, with a few minor amendments documented in the footnotes.

[Basel, 1579.] Latin, appended to Agrippa's *Opera*. It includes a few minor corrections to typographical errors in the 1575 Basel edition.

London, 1655. English translation of Robert Turner, printed in *Henry Cornelius Agrippa, his fourth book of occult philosophy*. Turner's translation has a wonderfully archaic feel. There are a few mistakes, and some of the archaisms might be misleading. Turner did not preserve the interesting use of capitalized words.

Wesel: Luppius, 1686. Translation into German. Reprinted in Johann Scheible, *Das Kloster*, Bd. III. It includes some innovations, which I have not incorporated. These include an often-reproduced oval sigil on the title page, which was apparently a printer's mark, since he also used it elsewhere.⁴⁹ In the same year, Luppius also published an adaptation of *Arbatel* titled *Clavicula Sa-*



Luppius' printer's mark (?)

lomonis et Theosophia pneumatica, also reprinted by Scheible, *loc. cit.*

London, British Library, Sloane manuscript 3851, dated 1696. A collection of magic texts, contains another English translation of *Arbatel*, apparently independent of Turner's translation, fols. 10r-29v. It has more mistakes and omissions than Turner's edition. There is a note on fol. 2v that "this book is the handwriting of one Mr. Arthur Gauntlet, who professed physic [i.e. medicine], and lived about Gray's Inn Lane."⁵⁰ 7r has the date 22 May 1696. The end sheet also has the words "Ann Savadge is Roseman, Aune (?)." Another interesting feature of this manuscript is that it includes a drawing of the "Seal of Secrets" (aphorism 27) which is described but not shown in any other version I've seen.

48 Gilly, *op. Cit.*, p. 210.

49 He used the same sigil on the back of the title page of Philippus Theophrasti Paracelsi Bombast *Des Hoherfahrnen, Berühmtesten Philosophi und Adepti* etc., 1686. See Sudhoff, *Bibl. Parac.* p. 626. Luppius adds the following explanation: "Saturiel means a long life and a great age, delayed death; it also means great trouble and affliction. Joviel means having glory, magnificence, and wealth. Gabriel means servitude, etc. Oriiel means one with youthful strength, daring, impudence, and cheerfulness. Pomiel means much offensiveness and annoyance." This is probably based on Agrippa's scale of five, which includes five "wandering stars or Lords of the Terms" which include Saturn, Jupiter, Mars, Venus, and Mercury.

50 The famous astrologer William Lilly mentions Gauntlet in none too flattering terms in his *William Lilly's History of His Life and Times from the Year 1602 to 1681*. London: Re-printed for C. Baldwin, 1822, p. 149.

London, British Library, Sloane 3850, fol. 132r ff, circa 17th ce. Another partial translation into English.

Stuttgart: J. Scheible, 1855. German translation in *Agrippa, Magische Werke*. Often the same as 1686 Luppianus, but closer to the Latin.

Nice: 1946. French translation of Marc Haven (i.e. E. Lalande). Purported to be translated from the Latin, but perhaps based on Turner's English translation; see p. 45, note 46. It includes a brief introduction and some useful footnotes.

INFLUENCE

In the words of Carlos Gilly, “the influence of *De magia veterum* was overwhelming.”⁵¹ *Arbatel* drew immediate condemnation from Basel bishop and church censor Simon Sultzer, and an official investigation was ordered of its authors and printers.⁵²

A few short years later (March 1583) we see it mentioned by John Dee in his experiments with angel communication.⁵³

As mentioned above, *Arbatel* attracted the attention of Johann Weyer, who condemned it in his 1583 edition of *De praestigiis daemonum*. It was later likewise condemned by

Spanish theologian Martin Delrio (1551–1608) in his *Disquisitiones magicae* (1599, 10. 36. 62.)

Influence on Christian Theosophy

Arbatel has the three simultaneous traits that characterize Christian Theosophy: 1) God/Human/Nature triangle, 2) primacy of the mythic, etc., and 3) direct access to superior worlds.⁵⁴ You can extend the list to include the fact that their teachings were all Christian, and significantly influenced by Paracelsus. *Arbatel* is thought to have influenced the writings of the “proto-theosophers”: Valentin Weigel (1533-1588), Heinrich Khunrath (1560-1605),⁵⁵ Adam Haslmayr (1560-1612), Johann Arndt (1555-1621), and Gerhard Dorn (ca. 1530—ca. 1584).⁵⁶ To this list can be added Benedict Figulus (see above), who described himself as a theosophist. It is also believed to have influenced the writings of Theodor Zwinger, Jakob Wecker, Zefrielle Bovio, Johannes Georg Godelmann, Johann Baptist Großschedel, Wolfgang Hildebrand, Jean Jacques Boissard, Paul Nagel, Johann Daniel Mylius, Robert Fludd, and Johannes Bureus.⁵⁷

The famous German mystic Jakob Böhme may have adopted the term “theosophy” from *Arbatel*. In his first book,

51 Gilly (2005), p. 213.

52 Schott, Heinz, and Ilana Zinguer. *Paracelsus und seine internationale Rezeption in der frühen Neuzeit: Beiträge zur Geschichte des Paracelsismus*. Brill's studies in intellectual history, v. 86. Leiden: Brill, 1998, p. 52.

53 Dee, John, and Joseph H. Peterson. *John Dee's Five Books of Mystery: Original Sourcebook of Enochian Magic: from the Collected Works Known As Mysteriorum Libri Quinque*. Boston, MA: Weiser Books, 2003, Entry dated March 1582, p. 83. The footnote may have been added at a later date.

54 See Antoine Faivre in Hanegraaff, Wouter J., Antoine Faivre, R. van den Broek, and Jean-Pierre Brach. *Dictionary of Gnosis & Western Esotericism*. Leiden: Brill, 2005, volume 1, pp. 259–260.

55 The central idea for Khunrath's *Amphitheatrum Sapientiae Aeternae* was based on *Arbatel*. See Gilly (2005), p. 342.

56 Ibid.

57 Faivre, Antoine. *Theosophy, Imagination, Tradition: Studies in Western Esotericism*. SUNY series in Western esoteric traditions. Albany, NY: State University of New York Press, 2000, pp. 12, 35, 38. On Bureus (1568–1652, renowned scholar and author of some early Rosicrucian tracts), see Susanna Akerman: *Rose Cross Over the Baltic: The Spread of Rosicrucianism in Northern Europe*, p. 52–53.

Aurora (1612) he “speculated on the image-correspondences of macrocosm and microcosm in order to explicate the hidden God in nature,” another theme found in *Arbatel*.⁵⁸ It is also the first modern text to use the term “anthroposophia,” adopted by Welsh philosopher and Paracelsian Thomas Vaughan (1621–1666), and later by philosophers Immanuel Hermann Fichte (1797–1879) and Rudolph Steiner (1861–1925).

Unlike the latter theosophists, including Böhme, *Arbatel* includes elements of ancient Greek or Latin esoteric currents such as hermetism and Neoplatonism.

Grimoires

A large number of grimoires were directly influenced by *Arbatel*, as evidenced by their including the names and symbols of the seven Olympic spirits, and often extensive quotations. The following list is not exhaustive: *Wagner-Volksbuch* (1594), Faust’s *Magia naturalis et innaturalis* (Passau, 1612, reprint Stuttgart, J. Scheible, 1849), *The Magical Calendar* (1614),⁵⁹ Abognazar,⁶⁰ *Janua Magia Reserata*,⁶¹ *The Sixth*

58 Andrew Weeks, *Paracelsus*, p. 188.

59 Großschedel’s *Calendarium Naturale Magicum Perpetuum*, British Library manuscript Harley 3420 (1614), published in 1620. Translated and edited by Adam McLean, *The Magical Calendar: A Synthesis of Magical Symbolism from the Seventeenth Century Renaissance of Medieval Occultism*. Grand Rapids, MI: Phanes Press, 1994.

60 For example, London, British Library, Lansdowne MS 1203, *Les Véritables Clavicules de Salomon, traduites de l’Hebreux en langue Latine par le Rabin Abognazar*. Another manuscript is Bibliothèque nationale de France manuscript Fr. 25,314, dated 1634, but which can hardly be that old. Many other manuscripts exist.

61 London, British Library Sloane MS. 3825, ff. 3–96.

and *Seventh Books of Moses*,⁶² the *Grimoire of Armadel*,⁶³ *La poule noire*, the *Secret Grimoire of Turiel*,⁶⁴ some editions of *Le Petit Albert*,⁶⁵ *Girardius Parvi Lucii libellus de mirabilibus naturae arcanis* (AD 1730),⁶⁶ some editions of *Le Dragon Rouge*,⁶⁷ *Planeten-Geister*⁶⁸, and Ebenezer Sibly’s *Clavis or Key to Unlock the Mysteries of Magic* (ca 1780).⁶⁹

THIS EDITION

In editing the Latin text I have maintained the capitalization and diacritics used in the 1575 edition. I have expanded the tildes where they occur however. The translation is entirely new, based on the Latin text. I have also tried to follow the Latin text’s use of capitalization as much as possible. All footnotes are mine.

62 *The Sixth and Seventh Books of Moses, or Moses’ Magical Spirit-art*, Edited by Joseph H. Peterson, Lake Worth, FL: Ibis Press, 2008.

63 Mathers, Samuel Liddell MacGregor. *The Grimoire of Armadel: Transl. and Ed. from the MS. in the Library of the Arsenal, Paris*. London: Routledge and Kegan Paul, 1979.

64 Malchus, Marius. *The Secret Grimoire of Turiel*. London: Aquarian Press, 1960.

65 Per Grillot de Givry, *Witchcraft, Magic & Alchemy*, 1971. p. 343.

66 Bibl. l’Arsenal ms. 3009, see Grillot de Givry *op. cit.*, pp. 171–172.

67 Ribadeau Dumas, François. *Grimoires et rituels magiques*. Sciences secrètes. Paris: P. Belfond, 1972, pp. 101–104.

68 *Handschriftliche Schätze aus Kloster-Bibliotheken, umfassend sämtliche vierzig Hauptwerke über Magie, verborgene Kräfte, Offenbarungen und geheimste Wissenschaften*. Köln am Rhein, Bei Peter Hammer Erben, 1743 [but this imprint is thought to be fictitious], pp. 163–171.

69 Several unpublished manuscript copies are known, mostly in the hands of private collectors.

ACKNOWLEDGMENTS

I owe tremendous thanks to Robin Rider, and the entire staff of the Department of Special Collections at the University of Wisconsin Memorial Library. They tirelessly helped me examine many of the original texts in their unique collection, cited herein.

ABBREVIATIONS

- B Basileæ 1575 edition of *Arbatel*.
- H Agrippa von Nettesheim, Heinrich Cornelius. *Opera*. Hildesheim: G. Olms, 1970. Reprint of the ed. published in Lyon. Lvgduni: Beringor fratres, 1600. Text in Latin, introd. in English.
- OP Agrippa, Heinrich Cornelius, *De occulta philosophia Libri Tres*, 1533. Critical edition, Leiden: E. J. Brill, 1992.
- RT Robert Turner edition of *Arbatel* in *Henry Cornelius Agrippa's fourth book of occult philosophy and geomancy: magical elements of Peter de Abano: astronomical geomancy: the nature of spirits : and Arbatel of magick!* translated into English by Robert Turner. London. 1655.
- S London, British Library manuscript Sloane 3851.
- TP *Claviculae Salomonis et Theosophia pneumatica* in Johann Scheible, *Das Kloster*, Bd. 3, pp. 191 ff.

ARBATEL

אַרְבַּטֵּל

ARBATEL

DE

MAGIA VE-

TERVM.

Summum Sapientiae
studium.

*In omnibus consule Dominum, & nihil co-
gites, dicas, facias, quod tibi Deus
non consuluerit.*

B A S I L E Æ,

1 5 7 5.

אַרְבַּטֵּל

ARBATEL

CONCERNING

THE MAGIC OF THE ANCIENTS

The Highest Study of Wisdom.

In all things consult the Lord,
and don't think, speak, or do anything
without God's counsel.¹

B A S E L ,
1 5 7 5 .

¹ Compare with Aphorism 2 below. RT adds: "He that walketh fraudulently, revealeth secrets: but he that is of a faithful spirit, concealeth the matter." (Proverbs 11:13.) Compare with Aphorism 1 below.

Arbatel DE MAGIA

seu
PNEVMATICA
VETERVM TVM MA-
gorum populi DEI, tum Mago-
rum Gentium, pro illustratio-
ne gloriæ & Philan-
tropias DEI.

*Nunc primùm ex tenebris in lucem producta, contra Caco-
magos & contemptores donorum Dei, ad utilitatem & delectationem omnium, qui verè & piè delectantur DEI Creaturis: & illis cum gratiarum actione vtuntur ad honorem Dei, & utilitatem sui & proximi.*

Et habet Tomos nouem Aphorismorum septies septenorum.

Arbatel CONCERNING MAGIC

Or
The *pneumatica* [spirit]
of the ancients along with the
magi of God's people, as well as the
magi of the Gentiles, for the
illumination of the glory of
God, and his love of
mankind.

Now for the first time revealed out of the darkness into the light, against cacomagi² and the despisers of the gifts of God, for the benefit and pleasure of all those who truly and piously find pleasure in the creations of GOD: And use them with gratitude for the honor of God, and the benefit of their neighbors.

And it has nine volumes, each with seven times seven aphorisms.

² *I.e.* evil magicians. The Greek prefix *cacos*—meaning evil or bad.

PRIMVS dicitur ISAGOGE, seu Institutionum liber Magiæ, seu ἡ ἀρχαῖα quòd quadraginta nouem Aphorismis generalissima totius artis præcepta complectatur.

SECVNDVS est MICROCOSMICA MAGIA: quid Microcosmus per suum Spiritum & sibi à natiuitate addictos genios Magicè, hoc est sapientia spirituali effecerit, & quomodo.

TERTIVS est OLYMPICA MAGIA, quomodo per Spiritus Olympi agat & patiatur homo.

QVARTVS est MAGIA HESIODICA & HOMERICA, quæ docet operationes per Spiritus dictos Calodæmones tanquam non hostiles humano generi.

QVINTVS est ROMANA seu SYBILLINA MAGIA, quæ cum tutelaribus spiritibus & dominis, quibus distributus est terrarum orbis, agit & operatur. Hæc est VALDE INSIGNIS MAGIA. Huc & DRIVIDVM doctrina refertur.

SEXTA est PYTAGORICA MAGIA, quæ tantum agit cum Spiritibus, quibus data est artium doctrina, Physica, Medicina, Mathematica, Alchimia, & vicinæ artes.

THE FIRST volume is called ISAGOGE,³ or the book of the principles of magic, or *the spiritual [world]* which in forty-nine very general aphorisms embraces the teachings of the whole art.

THE SECOND volume is called MICROCOSMIC MAGIC: What and how the Microcosm accomplishes with magic, which is the spiritual wisdom, through his own spirit and the guardian spirit attached to him from birth, that is, with the spiritual wisdom.

The THIRD volume is OLYMPIC MAGIC, how one may practice and undergo through the spirits of Olympus.

THE FOURTH is THE MAGIC OF HESIOD AND HOMER, which teaches the operations through spirits called calodæmons⁴ (good daemons). They are not hostile to the human species.

THE FIFTH is ROMAN or SYBILLINE MAGIC, which discusses and works with guardian spirits⁵ and lords, to whom is distributed the orb of the Earth. This is GREATLY DISTINGUISHED MAGIC. Here also the teachings of the DRUIDS are referred.⁶

THE SIXTH is PYTHAGOREAN MAGIC, which only works with the spirits to whom are assigned the teaching of arts such as healing, medicine, mathematics, alchemy, and similar arts.

3 *Lit.* introduction or outline.

4 Turner misreads “cacodaemones,” *i.e.* evil daemons.

5 Or tutelary spirits. S: defending spirits.

6 The earliest and fullest account of the Druids is found in Gaius Julius Caesar’s *Gallic Wars*, 6.13-18. Caesar in particular “notes the druidic sense of the guardian spirit of the tribe, whom he translated as *Dispater*.” (Wikipedia) Caesar identified five main Druidic gods, plus *Dispater*, with Mercury as the guardian of the roads, etc.

SEPTIMA est APOLLONII & similium MAGIA, complicata cum Romana & Microcosmica. Habet tamen hoc peculiare, quòd potestatem habet super Spiritus hostiles humani generis.

OCTAVA est HERMETICA, hæc est ÆGYPTIACA, & non multum abest à Diuina Magia. Hæc producit Deos, qui in templis habitant omnis generis.

NONA SAPIENTIA est illa, quæ ex solo verbo DEI dependet, & dicitur PROPHETICA.

THE SEVENTH is the MAGIC OF APOLLONIUS and the like, which overlaps with Roman and Microcosmic magic. It has only this distinction, that it has power over spirits hostile to the human race.

THE EIGHTH is HERMETIC, which is EGYPTIAN, and is not very far from divine magic. This reveals gods of all kinds, which inhabit the temples.⁷

THE NINTH is that WISDOM, which depends only on the word of GOD, and is called prophetic.

⁷ RT omits this sentence.

LIBRI
Arbatel Magiæ
TOMVS PRIMVS.
dictus
ISAGOGE.



IN NOMINE Creatoris visibilium et inuisibilium, qui inuocantibus de thesauris suis reuelat mysteria, & secreta sua, et paternè ac clementer ea largitur nobis sine mensura. Is det nobis per vnigenitum filium suum Dominum nostrum IESVM CHRISTVM ministros suos Spiritus secretorum reuelatores, vt librum ARBATEL conscribamus. de maximis secretis, quæ fas est hominem scire, illisque sine Dei offensa uti. Amen.

APHORISMORVM SEPTENA PRIMA.

APHORISMVS I.

QVI vult secreta scire, secreta secretè sciat custodire, & reuelanda reuelet: sigillanda sigillet: & sacrum non det canibus, nec margaritas proiciat ante porcos.⁸ Hanc legem obserua, & aperientur tibi oculi mentis ad intelligenda secreta, & audies tibi diuinitùs reuelari quicquid animus tuus desiderauit. Habebis etiam prompta Angelorum Dei, & spirituum in natura ministeria obsequentiora, quàm vllus animus humanus desiderare possit.

⁸ Mat. 7:6: nolite dare sanctum canibus neque mittatis margaritas vestras ante porcos.

The First Volume
of the books of
Arbatel
Concerning Magic
called
Isagoge.

IN THE NAME of the Creator of the visible and the invisible, who reveals his mysteries and secrets out of his treasures, when called upon, and as a father, and leniently he grants to us without measure. May he give us, through his only begotten son our Lord JESUS CHRIST, his ministering spirits who reveal the secrets, in order that we may commit to writing the book ARBATEL—concerning the greatest secrets which divine law permits mankind to know and use without offence to God. Amen.

THE FIRST OF THE SEPTENARIES.

Aphorism 1.

WHOEVER wants to know secrets, needs to know how to keep secrets, revealing what may be revealed, sealing what may be sealed, and not give dogs what is sacred; do not throw your pearls to pigs.⁹ Observe this law, and your mind's eye will be opened to you for understanding secrets, and you will hear divinely revealed whatever your mind desires. You will also find the angels of God and the spirits more ready and willing in nature to minister to you, as much as any human mind could desire.

⁹ Matt. 7:6. Compare Porphyry, *On Images*, fragment 1.

APHORISMVS II.

In omnibus inuoca nomen Domini, & sine inuocatione DEI per vnigenitum filium nihil suscipias ad cogitandum vel faciendum. Vtere autem Spiritibus tibi datis ac attributis tanquam ministris, sine temeritate & præsumptione, cum debita reuerentia erga Spirituum dominum, tanquam legatis Dei: & quod reliquum est vitæ, pacificè perages ad Dei honorem, & tuam ac proximi vtilitatem.

APHORISMVS III.

Viue tibi & Musis, multitudinis amicitias vita: Temporis sis auarus: omnibus beneficus: vtere donis tuis: vocationi inuigila: Verbum Dei nunquam recedat ab ore tuo.

APHORISMVS IIII.

Obtempera bene monentibus: Fuge procrastinationem omnem: ad constantiam & grauitatem in dictis & factis tuis te assuefac: Tentationibus tentatoris resiste per verbum Dei: Fuge mundana, cœlestia quære: Non innitaris prudentiæ tuæ, sed in omnibus ad Deum respice, secundum Scripturæ sententiam. Cùm nescimus quid faciamus, ad te Deus eleuamus oculos nostros, & à te expectamus auxilium. Vbi enim humana nos destituunt præsidia, ibi Dei affulget auxilium. Secundum Philonis dictum.

Aphorism 2.

In all things call upon the name of the Lord, and you should intend to undertake or accomplish nothing without the invocation of GOD through his only begotten Son.¹⁰ Therefore use the spirits given to you and assigned as ministers, without rashness or presumption, with due respect towards the Lord of the spirits, as much as you bequeath to God. And finish the rest of your life peaceably, for the honor of God, and for the benefit of yourself and your neighbor.

Aphorism 3.

Live for yourself and for the Muses; avoid the friendship of the multitude. Be stingy with your time. Be beneficent to all people. Use your gifts. Be diligent in your vocation. Never let the word of God leave your lips.

Aphorism 4.

Heed those with good advice. Avoid all procrastination. Accustom yourself to being persevering and serious, both in your words and your deeds. Resist the temptations of the tempter (the devil) through the word of God. Flee the mundane; seek heavenly things. Don't rely on your own wisdom, but look to God in everything, following the opinion of Scripture: "When we know not what to do, we lift our eyes to you, Oh God, and from you we await help." For where human aid deserts us, there the help of God shines forth. The second saying of Philo.

¹⁰ John 14:13.

APHORISMVS V.

Diliges¹¹ Dominum Deum tuum ex toto corde tuo, ex omnibus viribus tuis, & proximum sicut te ipsum, & Dominus te custodiet tanquam pupillam oculi sui, & ab omni malo liberabit, ac te replebit omni suo bono, nihilque desiderabit anima tua, cuius non compos sis futurus, modò tibi ad salutem corporis & animi contulerit.

APHORISMVS VI.

Quicquid didiceris, frequenter repete, & menti tuæ infige, & multum discas non multa: quia animus humanus non potest omnibus par esse, nisi diuinitus quis regeneratus sit. Huic nihil est tam arduum, aut tam multiplex cui par esse non possit.

APHORISMVS VII.

Inuoca me in die tribulationis, & exaudiam te, et honorificabis me, dicit Dominus. Omnis autem ignorantia est tribulatio animi. Inuoca ergo in ignorantia tua Dominum, & exaudiet te: & memento, vt honorem tribuas Deo, ac dicas cum Psalmista: Non nobis Domine non nobis, sed nomini tuo da gloriam.

¹¹ B, H: Diligas.

Aphorism 5.

“Love the Lord your God with all your heart [and with all your soul] and with all your strength [and with all your mind] your neighbor as yourself,”¹² and the Lord will watch over you as the pupil of his eye,¹³ and he will deliver you from all evil,¹⁴ and he will fill you again with all his goodness, and there is nothing that your soul will desire that will not be granted in the future, provided it serves toward the salvation of body and soul.

Aphorism 6.

Whatever you will have learned, repeat it often, and fix it in your mind, and learn much, but not many things, because the human mind cannot be equally capable in all things, unless you are able to be divinely renewed. To him nothing is so arduous or complex that he is not equal to it.

Aphorism 7.

“Call upon me in the day of trouble; I will deliver you, and you will honor me,”¹⁵ the Lord says. All ignorance is but the tribulation of the mind, therefore call upon the Lord in your ignorance, and he will hear you clearly. And remember, that you assign the honor to God, and say with the Psalmist: “Not to us, O Lord, not to us but to your name be the glory.”¹⁶

¹² Paraphrased from Luke 10:27. This in turn is based on Deut. 6:4.

¹³ Ps. 17:8 (Vulgate 16:8). Also compare Deut. 32:10.

¹⁴ Matt. 6:13; Luke 11:4.

¹⁵ Ps. 50:15.

¹⁶ Ps. 115:1 (Vulgate 113:9).

SEPTENA SECVNDA.

APHORISMVS VIII.

Sicut Scriptura te testatur, quòd Deus imponit nomina rebus aut personis, & simul cum illis etiam ibidem vires & officia quædam distribuit de thesauris suis: ita characteres & nomina constellata non habent vires ratione figuræ vel pronuntiatio- nis, sed ratione virtutis seu officii, quæ Deus vel natura ad tale nomen vel characterem ordinavit. Nulla enim est virtus vel in cælo, vel in terra, vel in inferno, quæ non descendat à Deo, quo non fauente nihil quod habet, dare, & in actum traducere potest.

APHORISMVS IX.

Sapientia summa ea est, quæ in Deo: deinde in creaturis Spiri- tualibus: postea corporalibus: quartò in natura & rebus natu- ralibus. Hæc longo interuallo sequuntur Spiritus Apostatæ & reseruati extremo iudicio. Sextò ministri pœnarum in inferno, & obediens Deo. Septimò infimum locum Pygmæi tenent, & qui in elementis & elementatis habitant. Omnes differen- tias sapientiæ creatoris & creaturæ cognoscere ac discernere conuenit, vt quid in nostrum vsum de vnaquaque desumere debeamus, certò nobis constet, & quomodo id fiat reuera sciamus: si quidem omnis creatura ad vtilem finem naturæ humanæ condita est, & in eius ministerium, sicut sacræ tes- tantur literæ, ratio, & experientia.

THE SECOND SEPTENARY.

Aphorism 8.

As Scripture testifies, God imposes names on things or per- sons,¹⁷ and likewise at the same time along with those he distributes from his treasures powers and certain responsi- bilities. Thus the characters and names of the stars have not power because of their shape or how they are pronounced, but by reason of the power or responsibility which God or nature have assigned to those names or characters. Indeed there is no power whether in heaven, or earth, or in hell, which doesn't descend from God, such that without his favor (or help) nothing can be had, made, or brought into being.

Aphorism 9.

The highest wisdom is that which is in God, then in spiritual creatures, then in corporeal creatures, fourthly that which is in nature and natural things.¹⁸ The rebellious spirits fol- low these after a long interval, which are reserved to the final judgment. Sixth are the agents of punishments in hell, and obedient to God. Seventh, the Pygmies hold the lowest place, and those who inhabit the elements and are composed of ele- ments. It is appropriate to see and recognize all the differ- ences of the wisdom of the Creator and the Creation, to what purpose we should choose each for our use, for certainly it is agreed, and may in fact discover just how that happens: For indeed all creation exists for the usefulness of the human

17 The reference perhaps is to Isaiah 4:26: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." In Genesis, Adam is given the task of assigning names to all things.

18 For this, Marc Haven cites *Zohar*, section V, pp. 148–149.

APHORISMVS X.

Deus Pater Omnipotens Creator cœli & terræ, visibilium omnium & inuisibilium in sacris literis seipsum conspiciendum proponit: & tanquam pater qui tenerè suos filios amat, docet nos quid sit vtile, quid non, quid fugiendum, quid amplectendum: deinde etiam nos summis propositis beneficiis corporalibus & æternis ad obedientiam allicit, ac propositis pœnis ab iis, quæ nobis vtilia non sunt, deterret. Tu igitur sacras literas nocturna versato manu versato diurna, vt sis in præsentiarum & ad omnem æternitatem fœlix & beatus. Hoc fac & viues, quod te sacræ docuerint paginæ.

APHORISMVS XI.

Numerus quaternarius est Pythagoricus, & primus quadratus: ergo hîc ponemus fundamentum¹⁹ omnis sapientiæ, pòst DEI reuelatam sapientiam in Sacris literis, & ad considerandum in natura propositum.

Constituè ei, qui totus ex Deo pendet, omnis creaturæ sapientiam inseruire et obedire, seu volenti siue nolenti, vel volentes, vel nolentes. Ac in hoc Dei elucescit omnipotentia. In hoc igitur CARDO REI consistit, VT VELIMVS nobis creaturam inseruire: & sciamus volentes nobis inseruire à nolentibus discernere: ac vt cuiusque sapientiam et officia nobis accommodare discamus. Hæc ars non nisi Diuinitùs traditur, cui vult Deus sua secreta reuelat, cui non vult aliquid de suis thesauris largiri, is inuito Dei vi nihil abstulerit.

Ergo rectè τὴν πνευματικὴν δὴτημὴν à solo petamus Deo, qui nobis ea clementer impartiet. Qui enim nobis filium dedit, & pro Spiritu Sancto suo orare nos iussit, quantò magis nobis totam creaturam, visibilia et inuisibilia subiiciet QVICQVID PETIERITIS, ACCIPIETIS. Videte ne donis Dei abutamini, & omnia vobis cooperabuntur ad salutem. Et ante omnia in

race, and for their service, as testified by scripture, reasoning, and experimentation.

Aphorism 10.

God, all-powerful Father, creator of Heaven and Earth, and of all that is visible and invisible, holy scripture relates he himself is watchful: And as a father who tenderly loves his children, he teaches us what may be useful, what not, what to flee from, what to embrace. Then also he gently draws us to obedience with the highest prospects of physical and eternal benefits, and deters us from things which are not beneficial with the prospects of punishment. Therefore keep turning over in your hands the holy scripture by night and day, so that you may be happy and blessed, both in the present and for all eternity. Do this and you will live, as the holy pages have taught you.

Aphorism 11.

The quaternary number is Pythagorean, and the first quadrate. Therefore we will place here the foundation of all wisdom, after the wisdom of GOD revealed in Holy Scripture, and by examining the plan in nature.²⁰

Therefore, I will ascribe only to him who depends entirely on God, the wisdom of all creatures, to serve and obey, willingly or unwillingly, willing or unwilling. And in this the omnipotence of God begins to shine. In this therefore THE LIMIT OF A THING consists in this, THAT WE WISH to take care of the creation. And we may recognize those that are willing to serve us, and see which ones are unwilling, and therefore learn to adapt the discretion and duties of each for ourselves. This art is not delivered unless divinely, to those whom God is willing to reveal these secrets; to those whom

¹⁹ B: fuudamentum

²⁰ Compare Pico, Orphic conclusion 5, ed. Mora, p. 506–507.

hoc inuigilate, vt nomina vestra scripta sint in cœlo, hoc leuius est quòd vobis spiritus obedient. Sicut Christus monet.

APHORISMVS XII.

In Actis Apostolorum inquit Spiritus Petro post visionem: Descende, & noli dubitare, quia ego misi eos, cùm accerteretur à Cornelio Centurione. Hoc modo vocali verbo omnes tradebantur disciplinæ per Sanctos Dei angelos, sicut ex Ægyptiorum patet monumentis. Et hæc postea humanis sunt deprauatæ opinionibus, & impulsu malorum Spirituum, qui zizanias seminant in filios diffidentia, sicut manifestum est ex Diuo Paulo & Hermete Trismegisto. Et non est alia INSTA-VRANDI ARTES RATIO, quàm ex doctrina Sanctorum Dei spirituum: quia vera fides est EX AVDITV. Quod autem de veritate sis certus, neque dubites, an spiritus qui tecum loquitur, vera an falsa pronunciet, dependet ex fide tua in Deum, vt cum Paulo dicas, Scio cui confido. Si nullus passerculus potest cadere in terram sine voluntate Patris, qui in cœlis est, quantò magis ô modicæ fidei te non patietur Deus decipi, si à Deo dependes, & illi soli adhæres?

he is not willing to grant anything from his treasures, nothing might be taken by force.

Therefore rightly we may petition God alone for *tên pneumatikên epistêmên* (the spiritual science),²¹ who will mercifully bestow them to us. Indeed, since he has given his Son to us, and has commanded us to pray for his Holy Spirit, how much more will he subject to us the whole of creation, visible and invisible. YOU WILL RECEIVE WHATEVER YOU HAVE ASKED FOR.²² See that you don't misuse the gifts of God, and everything will cooperate towards your preservation. And before everything be vigilant in this, in order that your names are written in heaven. It is more trivial that the spirits obey you, as Christ reminds us.²³

Aphorism 12.

In the Acts of the Apostles the Spirit says to Peter after the vision: "Go down, and don't succumb to doubt, because I have sent them," when he was being summoned by Cornelius the centurion.²⁴ In this way, through spoken words, were all teachings delivered, through the holy angels of God, as

21 τὴν πνευματικὴν ἐπιστήμην. Both German translations read "die Kunst der Magie" (the art of magic).

22 Matt. 21:22, John 14:13.

23 Luke 10:20: "However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven."

24 Acts 10: "(19) While Peter was still thinking about the vision, the Spirit said to him, 'Simon, three men are looking for you. (20) So get up and go downstairs. Do not hesitate to go with them, for I have sent them.' (21) Peter went down and said to the men, 'I'm the one you're looking for. Why have you come?' (22) The men replied, 'We have come from Cornelius the centurion. He is a righteous and God-fearing man, who is respected by all the Jewish people. A holy angel told him to have you come to his house so that he could hear what you have to say.' (23) Then Peter invited the men into the house to be his guests."

APHORISMVS XIII.

Viuit Dominus, et omnia quæ viuunt in ipso viuunt. Et est verè IEHOVAH,²⁵ qui dat vniuersis vt sint quod sunt, & solo verbo vocali per filium de nihilo produxit omnia quæ sunt, vt sint. Is vocat omnes stellas, omnem militiam cœli nominibus suis. Cui ergo Deus reuelauerit NOMINA CREATVRARVM, is sciet veras vires, & rerum naturas: ordinem & politiam totius creaturæ visibilis et inuisibilis. Reliquum etiam est, vt à Deo potestatem accipiat producendi vires, in natura & vniuersa creatura recondita de potentia in actum: de tenebris in lucem. SCOPVS igitur tuus esse debet, vt spirituum nomina teneas, hoc est officia & potestates eorum: & vt à Deo illi tibi in ministerium subiiciantur seu addicantur. Sicut RAPHAEL attributus fuit Tobiaë vt parentem sanaret, ex periculis liberaret filium, & ei vxorculam suam adduceret. Ita MICHAEL Dei fortitudo, populum Dei gubernat. GABRIEL Dei nuncius missus fuit Danieli, Mariaë, Zachariaë Iohannis Baptistæ patri. Et tibi petenti datus est, qui te doceat, quæ animus tuus desiderauerit in rerum natura. Huius vtaris ministerio cum metu & tremore creatoris tui, redemptoris tui, & sanctificatoris tui, Patris.videlicet, Filii & spiritus S. & noli vllam occasionem prætermittere dscendi, et vocationi tuæ inuigilandi: & nihil rerum necessariarum desiderabis.

25 RT and Marc Haven: IHVH (in Hebrew letters)

apparent from the Egyptian monuments. And these afterwards were distorted with human beliefs, and the incitement of evil spirits, which plant weeds among the unfaithful children, as evident from the blessed Paul and Hermes Trismegistus. And there is no other MEANS OF RESTORING THESE ARTS, than through the instructions of the holy spirits of God: Because true faith comes FROM HEARING.²⁶

But so you may be certain of the truth, and have no doubt whether the spirits who speak with you, utter the truth or falsehoods, depend on your faith in God, in order that you may say with Paul, “I know what I believe in.”²⁷ If the smallest sparrow cannot fall to the earth without the will of the Father who is in Heaven, how much more, O ye of little faith, will God allow you to be deceived, if you depend on God, and adhere to him alone?²⁸

Aphorism 13.

The Lord lives, and everything that lives, lives in him. And he is truly JEHOVAH, who gives to the whole world in order that they are what they are, and with only his spoken Word, through the Son, brought forth all things from nothingness, in order that they may exist.²⁹ He calls all the stars, and all the hosts of heaven by their names. To whom therefore God has shown the NAMES OF THE CREATIONS, he will know the true powers and nature of things: the rank and administration of all creatures visible and invisible. It also remains that he receives from God the power to take the powers in nature and the whole hidden creation, and produce action

26 Romans 10:17.

27 Romans 14:14.

28 Matt. 10:29-31, Luke 12:6-7.

29 Echoing Reuchlin's *De Verbo Mirifico*. See Roling, *Metamorphosis*, p. 264.

APHORISMVS XIII.

Viuit anima tua in æternum per eum qui te creauit. Inuoca igitur Dominum Deum tuum, & illi soli seruias. Hoc feceris, si perpendas ad quem finem à Deo conditus sis, & quid Deo quid proximo tuo debeas. DEVS à te requirit animum, vt honores filium, & filii verbum custodias in corde tuo. Hunc si honoraueris, iam fecisti voluntatem Patris tui qui in cœlis est: PROXIMO officia humanitatis debes: & vt omnes ad te confugientes ad honorandum filium adducas: Hic sunt lex & prophetæ. IN TEMPORANEIS debes Deum tanquam patrem inuocare, vt tibi det omnia huius vitæ necessaria: Proximum verò de donis Dei iuuare debes, siue illa sint spiritualia, seu corporalia bona.

Sic igitur orabis.

Domine Cœli & Terræ omnium visibilium & inuisibilium conditor & creator: ego indignus, te iubente, te inuoco, per filium tuum vnigenitum Dominum nostrum Iesum Christum, vt des mihi spiritum Sanctum tuum, qui me in veritate tua dirigat ad omne bonum tuum. AMEN.

Quia verò desiderio desidero artes huius vitæ, & necessarias nobis perfectè cognoscere, quæ immersæ sunt tantis tenebris & conspurcatæ infinitis humanis opinionibus, vt ego videam, me meis viribus nihil in iis assequuturum te non docente: da mihi vnum de spiritibus tuis, qui me doceat ea, quæ vis nos discere & cognoscere, ad laudem & honorem tuum & vtilitatem proximi. Da mihi etiam cor docile, vt quæ me docueris facillè percipiam & in mentem meam recondam inde proferenda, tanquam de tuis inexhaustis thesauris ad omnes vsus necessarios: & da mihi gratiam, vt tantis donis tuis humillimè cum metu & tremore vtar, per Dominum nostrum IESVM CHRISTVM cum Sancto Spiritu tuo, Amen.

from power: From darkness into the light. Your GOAL therefore must be that you master the names of the spirits, that is their office and powers, and how they are subjected to your ministry or service by God. So RAPHAEL was sent to Tobias in order that he cure his father,³⁰ and free his son from danger, and to persuade his dear little wife. So MICHAEL, the “strength of God,” governs the people of God. GABRIEL, the “messenger of God,” was sent to Daniel, Mary, and Zachariah the father of John the Baptist.³¹ And if you ask for it, one will be given to you, who will teach you what your soul desires, regarding the nature of things. Therefore you should use his help with fear and trembling of your creator, your redeemer, your sanctifier, namely the Father, Son, and Holy Spirit. And let no opportunity to learn pass; be industrious in your occupation, and you will have no lack of necessities.

Aphorism 14.

Your soul lives for eternity through him who created you. Therefore, call upon the Lord your God, and may you serve him alone. You will do this, if you carefully consider for what end God has prepared you, and what you owe God and your neighbor. GOD requires from you a mind, in order to respect the Son, and keep the words of his Son in your heart. If you have respected him, then you have done the will of your Father who is in heaven. To your NEIGHBOR you owe human kindness, so that those who take refuge in you will be persuaded to honor the Son: This is the law and the prophets.³²

AT THE APPROPRIATE TIMES you must call upon God as a father, that he will give you all the necessities of

30 Apocryphal Book of Tobit 3:17.

31 Zachariah: Luke 1:19.

32 Matt. 7:12. Jesus uses the expression “The Law and the Prophets” to describe the *Tanakh* or Old Testament.

SEPTENA TERTIA.*Aphorismus XV.*

Spiritus Olympici dicuntur illi, qui in Firmamento & in Astris Firmamenti habitant, & horum officium est FATA decernere, & Fatales casus administrare, quatenus id Deo placuerit & permiserit: sic nulli neque malus Dæmon, neque malum fatum, qui sedet in adiutorio altissimi, nocuerit. Quilibet verò Olympicorum spirituum hoc docuerit aut effecerit, quod eius Astrum, cui addictus est, portenderit, tametsi sine permissione diuina nihil de potentia ad actum deduxerit. Solus enim DEVS est, qui & posse & efficere illis dat: Deo conditori omnium parent supercœlestia, Cœlestia, sublunaria & infernalìa. Ideo in hoc incumbere, vt DEO DVCE, quæ suscipis, suscipias, & OMNIA OPTATVM ET FELICEM SORTIENTVR FINEM, quemadmodum totius mundi testatur historia, & quotidiana ostendit experientia. Piis pax: Impiis non est PAX, dicit Dominus.

this life. Truly you must help your neighbor with the gifts of God, whether they are spiritual or material goods.

Therefore you should pray thus:

O Lord of Heaven and Earth, maker and creator of all that is visible and invisible; I though unworthy, call upon you and invoke you, through your only begotten son our Lord Jesus Christ, in order that you give your Holy Spirit to me, which may direct me in your truth, for the good of all. AMEN.

Because with true longing I desire to learn fully the skills of this life, and those things which are necessary for us, who are immersed in immense darkness and fouled with unending human beliefs, as I see that I can understand nothing through my own power, unless you teach me. Grant to me therefore one of your spirits, who will teach me whatever you wish me to learn and understand, for your praise and honor, and the benefit of our neighbors. Grant to me also a heart that is easily taught, so that I may easily retain in my mind what you have taught, and I will secure them there to be brought forth, as from your inexhaustible treasures, for all necessary uses.

And grant to me your grace, that I may use these great gifts of yours only with humility, fear, and trembling, through our Lord JESUS CHRIST with your Holy Spirit. Amen.

THE THIRD SEPTENARY.*Aphorism 15.*

The spirits called Olympic are those who inhabit the firmament and the stars of the firmament, and their duty is to decide FATE, and to administer accidents of fate, inasmuch

APHORISMVS XVI.

Septem sunt gubernatores seu officiorum differentiarum Olympi, quibus Deus voluit vniuersam hanc mundi machinam administrari. Visibilia autem eorum Astra sunt ARATRON, BETHOR, PHALEG, OCH, HAGITH, OPHIEL, PHVL. Olympico sermone. Quilibet præterea sub se habet militiam Firmamenti multiplicem.

ARATRON præest prouinciis visibilibus XXXXIX.
 BETHOR XXXXII.³³
 PHALEG XXXV.
 OCH XXVIII.
 HAGITH XXI.
 OPHIEL XIII.
 PHVL VII.

Vt sint Olympi prouinciæ CLXXXXVI in vniuersum, in quibus suam politiam septem gubernatores administrant, quæ omnia in ASTRONOMIA GRATIÆ explicantur disertè. Hoc autem loco quomodo AD COLLOQVIA deducuntur horum principes & potestates, explicandum est.

ARATRON³⁴ in Sabbato & hora prima diei apparet, ac responsa dat de suis prouinciis & prouincialibus verissimè. Similiter & alii ordine in suis diebus & horis. PRÆEST etiam quilibet 490. Annis.

Principium Anomalie simplicis, anno 60 ante Christum natum est principium administrationis BETHOR, & durauit ad annum Christi Domini 430. Cui successit PHALEG vsque ad 920 annum. Deinde OCH ad 1410 annum. Abhinc HAGITH regnat ad 1900 vsque.

³³ B, H: XXXII.

³⁴ So H. B: ARATHRON.

as God agrees and permits. For neither evil daemon nor ill fate can harm one whose help rests in the Most High.

Truly any of the Olympic spirits might teach or effect whatever is portended or appropriate to their star, however without divine permission nothing can be accomplished. Indeed it is GOD alone who enables them to accomplish it. All things obey God the creator, whether supercelestial, celestial, sublunary, or infernal. Therefore strive for this, that GOD LEADS you in all everything you undertake, and EVERYTHING WILL COME TO A HAPPY AND DESIRED OUTCOME, as the history of the whole world testifies, and daily experience shows. With the pious there is peace, but “there is no PEACE for the wicked,” the Lord says.”³⁵

Aphorism 16.

There are seven governors or different offices of the Olympians, which God has established for administering the entire fabric of the universe. And their visible stars are ARATRON, BETHOR, PHALEG, OCH, HAGITH, OPHIEL, PHUL, according to the Olympic speech. Each of these has under them a considerable heavenly militia.

- ARATRON controls forty-nine visible provinces.
- BETHOR, 42.
- PHALEG, 35.
- OCH, 28.
- HAGITH, 21.
- OPHIEL, 14.
- PHUL, 7.

Thus there are a total of 196 Olympic provinces in the universe, in which the seven governors administer their authority, which is all eloquently explained in the (book)

³⁵ Isa. 48:22, 57:21,

APHORISMVS XVII.

Magicè euocantur Septem gubernatorum principes, simpliciter eo tempore, quo diei & horis præsent, visibiliter aut inuisibiliter, per sua nomina & officia, quæ illis Deus dedit, & proposito eius caractere, quem vel confirmauerint vel ipsi dederint.

GVBERNATOR ARATRON habet in sua potestate, quæ naturaliter facit, hoc est eodem modo, in prædisposito subiecto, ea quæ in ASTRONOMIA GRATIÆ Saturninis viribus asscribuntur.

QVÆ verò libera sua voluntate facit, sunt.

1 quòd quæuis³⁶ potest in lapidem conuertere etiam in momento, veluti animal aut plantam retinentem eadem obiecta visus.

2 Conuertit thesauuros in carbones, ac contra carbones in thesauros.

3 Dat familiares cum definita potestate.

4 Docet Alchimiam, Magiam, Physicam.

5 Conciliat homini Pygmæos, homines pilosos.

6 Facit inuisibilem.

7 Infœcundum facit fœcundum, & donat longeuitatem.

36 So H. B: quaenis.

ASTRONOMY OF GRACE.³⁷ But here we want to show how these princes and powers can be engaged IN CONVERSATION.

ARATRON appears on the Sabbath and the first hour of that day, and gives truthful answers about his provinces and provincials. Similarly, the others are also ordered in their days and hours. Each one of them PRESIDES for 490 years.

The first cycle started sixty years before the birth of Christ, when the administration of prince BETHOR began; this lasted until the year 430. He was followed by PHALEG up to the year 920, then OCH until the year 1410, and then HAGITH reigns up to 1900.

Aphorism 17.

The seven governing princes are evoked solely by magic, in that time, day, and hour, wherein they preside, appearing visibly or invisibly, through the names and offices given to them by God, and by displaying their characters, which they have confirmed, or they themselves have given.

The GOVERNOR ARATRON has in his power, whatever is naturally created, in the same manner as explained in the (book) *ASTRONOMY OF GRACE* regarding the powers of Saturn.

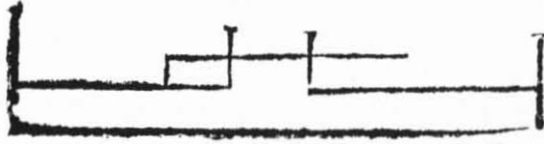
Truly those things WHICH he creates with his own free will, are these:

1 He is able to turn anything you please to stone instantly, whether animal or plant, such that it retains its appearance.

2 He turns treasures into coal, and coal back into treasure.

37 Probably a lost title of Paracelsus. See Gilly (2005), p. 211–212. According to Benedict Figulus, *Pandora Magnalium Naturalium Aurea et Benedicta*, (Strafsburg, 1608), Paracelsus wrote some 1000 books on the Astronomy, Philosophy, Chemistry, Cabala, and Theology of Grace, which had largely been suppressed. See Sudhoff, *Bibliographia Paracelsica*, p. 481.

CHARACTER EIVS

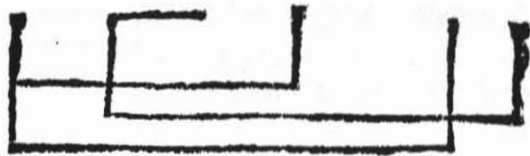


Habet sub se 49 Reges, 42 Principes, 35 Satrapas, 28 Duces, 21 Ministros eoram se stantes, 14 Familiares, 7 Nuncios: Imperat Legionibus 36000, Legio est numerus 490.

BETHOR, Quæ loui adscribuntur, gubernat: vocatus citò aduenit.

Quem suo caractere dignatur, ad maximas dignitates euehit, obiicit thesauros Aereos conciliat Spiritus, qui vera dant responsa. De loco ad locum transportant quasuis res & lapides preciosos, ac medicinas miraculosas in suis effectibus. Dat etiam familiares firmamenti, & potest ad 700 annos vitam prolongare, si DEVS voluerit.

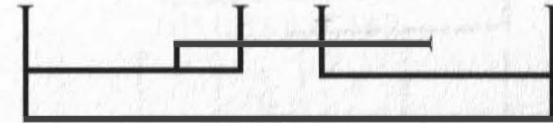
CHARACTER



Habet sub se 42 Reges, 35 Principes, 28 Duces, 21 Consiliarios, 14 Ministros, 7 Nuntios, 29000 Legiones Spirituum.

- 3 He gives familiars with definite power.
- 4 He teaches alchemy, magic, and healing.
- 5 He unites pygmies to people, the hairy men.
- 6 He makes one invisible.
- 7 He makes the infertile fertile, and gives longevity.

HIS CHARACTER:

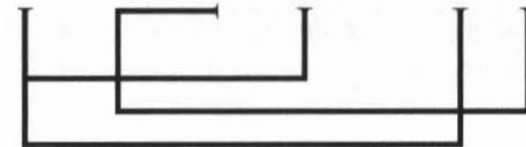


He has under himself 49 kings, 42 princes, 35 governors, 28 dukes, 21 attendants standing before him, 14 servants,³⁸ 7 messengers: He commands 36000 legions; a legion numbers 490.

BETHOR governs those things that are appointed to Jupiter. He comes quickly when called upon.

Whoever is dignified with his character, he will exalt to the greatest dignities, exposes treasures, and secures the cooperation of aerial spirits, so that they will give truthful answers. They will transport things and precious stones from place to place, and provide medicines which are miraculous in their effects. He also gives familiars of the firmament, and is able to prolong life up to 700 years, if GOD permits it.

HIS CHARACTER:



³⁸ *Familiares* can also mean intimate friends.

PHALEG præest Marti attributis: Pacis princeps: eius characterem cui tribuit, euehit ad summas dignitates in re bellica.

CHARACTER



OCH³⁹ Solaribus præest, dat 600 annos cum firma valetudine. Largitur Sapientiam: dat spiritus præstantissimos, docet perfectam medicinam, conuertit omnia in aurum purissimum & lapides preciosos. Dat aurum & crumenam pullulantem auro. Quem suo caractere dignum duxerit, facit tanquam numen coli à regibus totius mundi.

CHARACTER



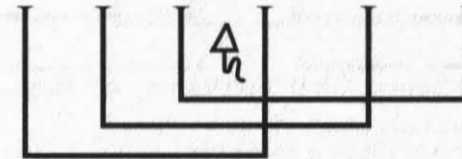
Habet sub se legiones 36536. Solus administrat omnia, & sibi inseruiunt omnes sui spiritus per centurias.

³⁹ So H. B: HOC.

He has under himself 42 kings, 35 princes, 28 dukes, 21 ambassadors, 14 attendants, 7 messengers, and 29000 legions of spirits.

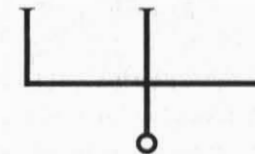
PHALEG presides over things ascribed to Mars, the prince of peace. Whoever presents his character to him, he exalts to the most high dignities in military matters.

HIS CHARACTER:



OCH presides over solar things; he gives 600 years of good health. He grants wisdom, gives most excellent spirits, and teaches perfect medicine. He turns everything into most pure gold and precious stones. He gives gold and a pouch that pours out gold. Whoever is dignified with his character will be highly honored by all the rulers of the world.

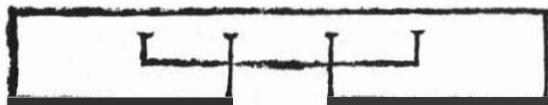
HIS CHARACTER



He has under himself 36536 legions. He alone administers everything, and all his spirits are serviceable to him through the centuries.

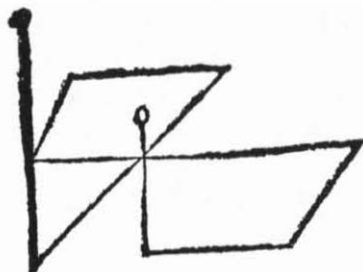
HAGITH gubernat Venerea, quem suo dignatur caractere formosissimum facit, & ornatum omni decore. Cuprum conuertit in momento in aurum, et contrà aurum in cuprum. Dat spiritus qui fideliter inseruiunt iis, quibus addicuntur.

CHARACTER



Habet legiones 4000 Spirituum, & singulis millenis præficit Reges statis temporibus.

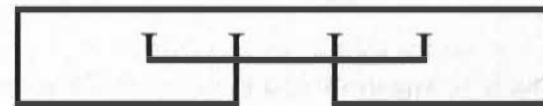
OPHIEL est gubernator Mercurialium, eius CHARACTER est talis,



Eius Spiritus accedunt ad legiones centum millia, dat Spiritus familiares facillimè. Docet omnes artes: & quem suo caractere dignatur, facit posse in momento argentum viuum conuertere in lapidem Philosophorum.

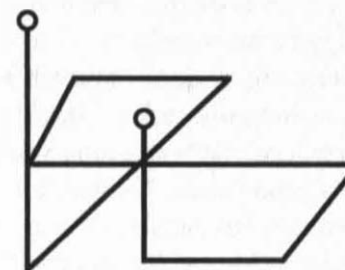
HAGITH presides over things ascribed to Venus. Whoever is dignified with his character, he makes most beautiful, and adorned with all attractiveness. He instantly turns copper into gold, and gold back into copper. He gives spirits which will faithfully serve those to whom they are devoted.

HIS CHARACTER:



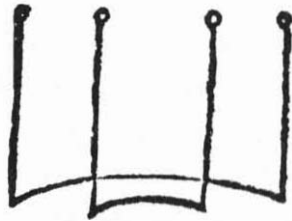
He has 4000 legions of spirits, and for every thousand he puts in charge rulers for the appointed times.

OPHIEL is the governor of Mercurial things. His character is this:



His spirits constitute one hundred thousand legions. He gives familiar spirits very readily. He teaches all arts, and dignifies the one who has his character. He makes one able to instantly turn mercury into the philosopher's stone.

PHVL hoc gaudet CHARACTERE,



Omnia metalla in argentum commutat dicto & facto: Gubernat lunaria: sanat Hydropem: dat aqueos spiritus, & qui inseruiunt homini corporali & visibili forma: facit 300 annos viuere.

Generalissima huius secreti præcepta.

1 Gubernator quilibet cum omnib. suis Spiritibus agit: Aliàs naturaliter, semper scilicet eodem modo: Aliàs ex libera voluntate sua, si à Deo non impeditur.

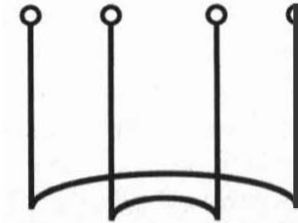
2 Potest etiam omnia, quæ naturaliter longo tempore facit in materia prædisposita, etiam repentè in materia non prædisposita facere. Sicut Och princeps Solarium longo tempore parat aurum in montibus, Minori tempore per Chemicam artem: In momento Magicè.

3 Verus & diuinus Magus potest omnibus creaturis Dei, & gubernatorum mundi officio vti ad nutum suum. Ideò illis obediunt mundi Gubernatores, & VOCATI VENIUNT, ac iussa⁴⁰ exequantur, DEO tamen authore, Sicut Iosue stetit sol in cælo.

Mediocribus Magis, mittunt de suis Spiritibus, qui in determinatis tantùm quibusdam negotiis illis obtemperant.

40 So H. B: i ussa.

PHUL has chosen this character:



He instantly changes all metals into silver, governs lunar things, cures edema (dropsy), gives spirits of the water, and which serve people in physical and visible form, and makes one live 300 years.

The most general teachings of this secret.

1. Each governor acts with all of his spirits, at other times naturally, always of course in the same manner, otherwise out of his own free will, if God doesn't prevent it.

2. Each can also produce anything, which in nature takes a long time using predisposed material, and suddenly produce it using material that is not predisposed. OCH, as prince of solar things, prepares gold in mountains over a long period of time, in a shorter time through the chemical arts, and in a moment with magic.

3. The true and divine magus is able to use all creatures of God, and the services of the governors of the world, according to his command. For that reason those governors of the world obey, and COME WHEN CALLED UPON, and carry out their orders, but not without GOD'S authority, as Joshua caused the sun to stand still in the sky.⁴¹

With average magi, the governors will send some of their spirits, who will obey within certain limits. But they will not

41 Joshua 10:12-13.

At Pseudomagos non audiunt, sed eos Dæmonibus illudendos obiiciunt, & in varia pericula coniiiciuntur Deo mandante, sicut de Iudæis Ieremias capite 8. testatur.

4 In omnibus elementis sunt septem gubernatores cum suis exercitibus, qui æquali motu cum firmamenti motu mouentur, ac semper inferiores à superioribus dependent sicut PHILOSOPHIA GRATIÆ docetur.

5 Ex vtero matris ad Magiam producitur homo, qui verus magus esse debet: alii qui seipsos ad hoc officium ingerunt, sunt infelices. Hic locum habet quod Iohannes Baptista inquit: Nemo potest sibi accipere quicquam, nisi ei datum fuerit desuper.

6 Omnis CHARACTER à Spiritu datus quacunque ratione, habet suam efficaciam in hoc negotio, in quo datus est, in tempore præfinito. Est autem eo vtendum hora & die Planetaria qua datus est.

7 Viuit DEVS, & viuit anima tua, pactum tuum seruaueris, quod cum spiritu reuelatore in DEO habes, quod omnia fient, quæ Spiritus tibi promittit.

APHORISMVS XVIII.

Olympicorum spirituum nomina ab aliis alia traduntur, sed tantum illa sunt efficacia, quæ unicuique traduntur per reuelatorem Spiritum visibilem vel inuisibilem: & unicuique traduntur, prout ipsi sunt prædestinati. Ideo dicuntur esse constellata, & raro efficaciam habent ultra 140 annos. Tutissimum igitur est tyronibus artis, vt sine nominibus per sola Spirituum officia operentur, & si ad Magiam præordinati fuerint, reliqua artis requisita se vltro offerent. ORATE TANTVM PRO FIDE CONSTANTE, & DEVS ordinabit omnia in tempore oportuno.

listen to false magi, but will throw them into the jaws of the mocking demons, and expose them to different dangers, with God's authority, as the Jews were as testified in Jeremiah chapter 8.

4. In all the elements there are seven governors with their armies, having the same movement as the Firmaments, and the inferiors always depend on the superiors, as taught in the (book) *PHILOSOPHY OF GRACE*.⁴²

5. A person who is a true magus is born to magic from his mother's womb. Others who introduce themselves to this office are ineffective.⁴³ Concerning this, John the Baptist says: "Nobody receives anything, unless it is given to him from above."⁴⁴

6. Any CHARACTER given by a spirit, whatever the reason, is effective for the thing for which it is given, in the determined time. It must be used within the planetary hour and day to which it belongs.

7. GOD lives, and your soul lives, so you must keep the agreement which you have with the spirit the revealer of GOD, then everything will happen, which the spirit promises you.

Aphorism 18.

The names of the Olympic spirits have been delivered by others, but the only ones that are effective are those which are delivered by the revealing spirit, visible or invisible. And each will be delivered to those who are predestined. Therefore they are called starry names, and seldom have effectiveness beyond 140 years. It is safest therefore for beginners in this art to operate without names, but only with the offices of the

42 See above, note 36.

43 *Infelix* could also mean unhappy or unfortunate.

44 John 3:27.

APHOR. XIX.

Olympus & eius incolæ informa Spirituum se vlrò hominibus offerunt, & sua officia illis etiam inuitis præstant, quantum magis si eos expetas aderunt. Quod autem etiam mali accedunt, et eeuersores, fit ex inuidia Diaboli, et quòd peccatis suis homines eos ad se alliciunt tanquam peccatores debitam pœnam. Qui igitur expetit familiariter⁴⁵ conuersari cum spiritibus, se custodiat ab enormibus peccatis, & diligenter oret pro custodia altissimi, & prærupet per diaboli insidias ac eius impedimenta. Imo ipsemet ad vtiliter inseruiendum Mago, à DEO illi mandabitur & adigetur.

APHORIS. XX.

Omnia possible sunt credenti & volenti: Omnia impossible sunt incredulo & nolenti: Nihil magis impedit, quam animi volubilitas, leuitas, inconstantia, futilitas, ebrietates, libidines, inobedientia erga verbum DEI. Magum ergo oportet esse virum pium, probum, constantem in dictis & factis, firma fide in DEVM, prudentem, & nullius rei auarum præterquam sapientiæ, quæ est circa res diuinas.

APHORIS. XXI.

Olympicos Spiritus cum euocare volueris, obserua ortum Solis diei, de cuius natura spiritum desyderas, & dicta sequenti oratione fies voti compos.

OMNIPOTENS ÆTERNE DEVS, qui totam Creaturam condidisti in laudem tuam, & honorem tuum, ac ministerium hominis, oro vt SPIRITVM: N.N. de Solari ordine mittas, qui me informet & doceat, quæ illum interrogauero: Aut mihi medicinam adferat contra hydropem, &c. Verum non mea

45 B: familiariter

spirits, and if they have been preordained to magic, everything else that is required for the art will reveal itself. PRAY ONLY FOR A CONSTANT FAITH, AND GOD will arrange all in due time.

Aphorism 19.

Olympus and its inhabitants voluntarily present themselves to people in the shape of spirits, and also will perform their services against one's will; how much more will they help if you desire them? But the evil and the destroyers also approach, caused by the envy of the devil, being attracted by their sins, the due punishment of wrong-doers. Whoever therefore desires to consort on friendly terms with the spirits, must guard against serious sins, and diligently plead for protection from the most high, and he will avoid the ambushes and hindrances of the devil. Indeed the devil himself can be bound into service of such a magus by GOD.

Aphorism 20.

All things are possible to those who believe and are willing; everything is impossible to the unbelieving and unwilling. Nothing hinders more than a wavering mind, levity, fickleness, untrustworthiness, drunkenness, indulging in lust, and disobedience to the word of GOD. A Magus therefore should be conscientious, upright, consistent in word and deed, with a firm faith in GOD, prudent, and covetous of nothing but wisdom, which surrounds divine things.

Aphorism 21.

When you wish to summon the Olympic spirits, observe the rising of the sun on the day suited to the nature of the spirit which you desire, and saying the following prayer, your desire will be granted:

fiat voluntas, sed tua per IESVM CHRISTVM filium tuum vnigenitum DOMINVM NOSTRVM. Amen.

Sed vltra horam integram non defatiges Spiritum, nisi sit tibi familiariter addictus.

QVIA PLACIDE ET QUIETE VENISTI, ac petitioni meæ respondisti, ago DEO gratias in cuius venisti nomine, ac eas nunc in pace ad ordines tuos, rediturus ad me cum te vocauero nomine tuo, aut per ordinem, aut per officium tuum, quod à Creatore concessum est. Amen.

*SEPTENA QVARTA.*⁴⁶

APHOR. XXII.

Secretum id dicimus, quod industria humana sine reuelatione nemo exquisiuerit, cuius scientia latet in creatura à Deo occulta, quod tamen permittit Spiritibus reuelari ad debitum eius rei vsum: & sunt secreta, vel de rebus diuinis, vel naturalibus, vel humanis. Exquiras autem pauca & selectissima, quibus pluribus commodaueris.

⁴⁶ B, H: TERTIA.

[Invocation of the Spirit.]

O GOD ALMIGHTY AND ETERNAL, you who have established all of creation for your praise and honor, and the service of mankind, I beg you to send your SPIRIT N. N. of the solar order, to inform and teach me the things I have asked (or, that disclose to me the cure for edema, etc.), but may your will, not mine be done, through JESUS CHRIST your only begotten son, OUR LORD. Amen.

But do not detain the spirit beyond one hour, unless he is very attached to you.

[Dismissal of the Spirit.]

BECAUSE YOU CAME PEACEFULLY AND QUIETLY, and answered my petitions, I give thanks TO GOD in whose name you have come, and may you go now in peace to your order, returning to me when I call you by your name, or order, or office, which is permitted by the Creator. Amen.⁴⁷

*FOURTH SEPTENARY.*⁴⁸

Aphorism 22.

We call it a secret, which nobody can investigate through human skill, without revelation, the knowledge of which lies

⁴⁷ RT and Sl. 3851 add: "Ecclesiast. Chap. 5. Be not rash with thy mouth, neither let thy heart be hasty to utter any thing before God; for God is in Heaven, and thou in earth: Therefore let thy words be few; for a dream cometh through the multitude of business." Marc Haven also includes it in his French translation.

⁴⁸ The texts all misread "Third septenary."

APHORISMVS XXIII.

Initiò constitue de natura illius secreti, an per spiritus in forma personæ, an per virtutes separatas, an organis humanis, aut quomodocunque perfici queat, nec ne. Hoc depræhensio, require à Spiritu, qui eam scit artem, vel quicquid est secreti, vt breuiter tibi illud dictet. Et ora DEVM, vt tibi suam gratiam adspiret, quò ad optatum finem secretum deductas in laudem & honorem DEI, ac proximi vtilitatem.

APHOR. XXIII.

Maxima secreta sunt numero septem.

Primum, Est omnium morborum curatio, spatio septem dierum, vel per characteres, vel per naturalia, vel per superiores Spiritus cum diuino auxilio.

Secundum est, vitam posse ad placitum producere ad quamcunque ætatem, vitam inquam corpoream & naturalem. Hanc primi habuere parentes.

Tertium, Habere obedientiam creaturarum in Elementis, quæ sunt in forma Spirituum personalium: item Pigmeorum, Saganarum, Nympharum, Driadum, Syluaticorum hominum.

Quartum, Posse colloqui cum intelligentiis omnium rerum visibilium, & inuisibilium, ac de quauis re audire, ad quid cui præest, conferat.

Quintum, Seipsum posse gubernare ad finem à Deo sibi præfixum.

Sextum, Nosse Deum & Christum, eiusque spiritum Sanctum. Hæc est perfectio Microcosmi.

Septimum, Regenerari vt sit Henochii rex inferioris mundi.

Septem hæc secreta sine DEI offensione homo didicerit à Spiritibus, qui fuerit honesti & constantis animi.

hidden by God in the creation, yet God permits it to be revealed by the spirits, for appropriate use. And the secrets can be about divine, natural, or human things. But you may seek out the smallest and most select, upon which more will be put at your disposal.

Aphorism 23.

First, consider the nature of that secret, whether or not it can be done through the spirits in personal form, or through separate forces, or through human devices, or whatever. Once this is known, ask the spirit who knows that art, or whatever the secret is, to briefly disclose it to you. And beseech GOD to inspire you with his grace, that you may have this secret brought to the desired result, for the praise and honor of GOD, and the benefit of your neighbor.

Aphorism 24.

The greatest secrets are just seven in number.

1. The treatment of all sicknesses, within the space of seven days, either through characters, or through natural things, or through the superior spirits with divine assistance.

2. To be able to prolong life as long as you please, namely bodily and physical life. Our earliest ancestors had this secret.⁴⁹

3. To have the obedience of the elemental creatures, in the form of personal spirits, likewise of pygmies, sagani, nymphs, dryads, and sylphs.⁵⁰

⁴⁹ Namely the extremely long lives of the earliest people as reported in the Bible. This is a recurring theme of Paracelsus' *De Vita Longa*, e.g. Book 1 chap 8, as well as Gohory's *Compendium*.

⁵⁰ On these magical creatures, see introduction. Compare Aphor. 17, number 5. The German translations omit sagani. Marc Haven translates

SECRETA MEDIOCRIA
similiter Septem sunt numero.

1 Metallorum transmutatio, quæ vulgò Alchimia dicitur, certa quidem, sed paucissimis datur, & non nisi ex peculiari gratia. Non est currentis neque volentis, sed miserentis Dei.

2 Metallica morborum cura, aut per magnalia lapidum pretiosorum, aut lapidis philosophici & similibus vsu.

3 Posse astronomica & mathematica præstare miracula, sicut sunt machinæ hydraulicæ, administrare negotia pro cœli influxu, & si quæ sunt similia.

4 Naturalis Magiæ opera, qualiacunque illa sunt exhibere.

5 Omnes Phisicas præuisiones scire.

6 Omnes artes ex fundamento cognoscere, quæ manibus exercentur, & corporis muniis.

7 Omnes artes ex fundamento cognoscere, quæ per Angelicam hominis naturam exercentur.

4. To be able to talk with the intelligences of all things visible and invisible, and to hear anything you please, wherefore it is prescribed, and what it grants.

5. To be able to govern yourself to the end which God has set before you.

6. To know God and Christ, and his Holy Spirit. This is the perfection of the Microcosm.

7. To be regenerated, as Enoch the king of the lower world.

A person may learn these seven secrets from the spirits without the displeasure of GOD, provided he has an honorable and constant heart.

THE MEDIUM SECRETS
are also just seven in number.

1. The transmutation of metals, commonly called alchemy, which is indeed reliable, but is given to very few, and not without special grace, for it is not for wanting or trying, but through God's mercy.

2. Metallic cure for sicknesses,⁵¹ precious stones, or through the use of the philosopher's stone, and the like.

3. To be able to excel in astronomical and mathematical wonders, such as hydraulic machines, to administer business through the influence of the heavens, and the like.

4. To perform works of natural magic, of whatever kind.

5. To know all natural prophetic visions.

6. To learn all basic skills, including manual labor and functions of the body.

7. To recognize the foundation of all arts which are exercised through the angelic nature of mankind.

it as "Fées" i.e. fairies, but the usual Latin word would be Fata.

51 This is an area of medicine revolutionized by Paracelsus.

Secreta minora sunt septem.

- 1 Rem gnauiter facere, & multum pecuniæ corradere.
- 2 De humili statu ad dignitates & honores ascendere, ac nouam familiam fundare, quæ sit illustris & magnas res gerat.
- 3 In re militari excellere, & res magnas feliciter gerere, & esse capitis caput: Regum ac principum.
- 4 Esse bonum patrem familias ruri & in vrbe.
- 5 Esse mercatorem industrium & fortunatum.
- 6 Esse Philosophum, Mathematicum, Medicum, Aristotelicum, Platonicum, Ptolæmaicum, Euclideum, Hippocraticum, Galenicum.
- 7 Esse Theologicum, Biblicum, Scholasticum, qui omnes scriptores Theologiæ, veteres & nouos didicerit.

APHOR. XXV.

Dictum est quid sit secretum, quæ genera, quæ species. Nunc restat dicere, quomodo ea quæ desideramus scire, assequamur. Vnica & vera via ad omnia secreta est, vt recurras ad Deum omnis boni authorem, & sicut Christus docet.

Primò quæras regnum Dei & iustitiam eius, & cætera adiicientur vobis.

2 Item, Cauete ne corda vestra grauentur crapula & ebrietate & curis huius vitæ.

3 Item Commendes curas Domino, & ipse faciet.⁵²

4 Item, Ego Dominus Deus tuus, docens te vtilia, gubernans te in via qua ambulas.

⁵² Ps. 54:23 iacta super Dominum curam tuam et ipse te enutriet non dabit in aeternum fluctuationem iusto.

The lesser secrets are seven.

1. To energetically make something, and acquire wealth.
2. To rise from a humble state to one with dignities and honors, and to establish a new family, which may be illustrious and accomplish great things.
3. To excel in military matters, and to manage great things happily, and to be the leader of leaders: Of kings and princes.
4. To be a good head of a household, in the country and city.
5. To be an industrious and fortunate merchant.
6. To be a philosopher, mathematician, and physician, Aristotelian, Platonic, Ptolemaic, Euclidean, Hippocratic, Galenic.
7. To be a good theologian, biblical scholar, and scholastic,⁵³ educated in all writers of theology, ancient and modern.

Aphorism 25.

We have already said what a secret is, and how many types and forms there are. It now remains to explain how we may understand those things which we desire to know. The true and only way to all secrets is that you return to God, the creator of all good, and so Christ teaches:

1. "But seek first God's kingdom and his righteousness, and all these things will be given to you as well." (Matt. 6:33)

2. Likewise, "Be careful, or your hearts will be weighed down with dissipation, drunkenness, and the anxieties of life." (Luke 21:34)

⁵³ This term usually applies to the teachings of Thomas Aquinas.

5 Et intellectum tibi dabo, & docebo te in via quam gradieris, oculo meo te regam.⁵⁴

6 Item vos qui mali estis, scitis dare bona filiis vestris: Quantò magis pater vester, qui est in cœlis, dabit Spiritum sanctum petentibus.⁵⁵

7 Item, Si volueritis facere voluntatem patris mei, qui in cœlis est, verè discipuli mei estis, & veniemus ad vos, & mansionem apud vos faciemus.

Septem hæc scripturæ loca, si de litera ad spiritum seu in actum deduxeris errare non poteris, quin desideratam metam attingas, à scopo non aberrabis & ipse DEVS per Spiritum Sanctum suum te docebit vtilia & vera dabit etiam tibi ministros angelos suos, tuos comites, doctores et adiutores, ad omne secretum mundi. Mandabit et omni creaturæ, vt tibi obediat, vt lætus & gaudens dicas cum Apostolis, tibi obedire Spiritus. Tandem quod maximum est, certus eris, nomen tuum scriptum esse in cœlis.⁵⁶

⁵⁴ Ps. 31:8: intellectum tibi dabo et instruam te in via hac qua gradieris firmabo super te oculos meos.

⁵⁵ Matt. 7:11: si ergo vos cum sitis mali nostis bona dare filiis vestris quanto magis Pater vester qui in caelis est dabit bona petentibus se.

⁵⁶ Luke 10:20: verumtamen in hoc nolite gaudere quia spiritus vobis subici-untur gaudete autem quod nomina vestra scripta sunt in caelis.

3. Likewise “Entrust your cares to the Lord, and he will sustain you.” (Ps. 55:22)

4. Likewise, “I am the Lord your God, who teaches you what is best for you, who directs you in the way you should go.” (Isa. 48:17)

5. And “I will instruct and teach you in the way you should go; I will counsel and watch over you.” (Ps. 32:8)

6. Likewise “If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give his Holy Spirit⁵⁷ to those who ask him.” (Matt. 7:11)

7. Likewise, “If you wish to do the will of my father who is in heaven, truly you are my disciples, and we will come to you, and make our home with you.” (Compare John 14:23)

If you extract these seven passages of scripture from the letter to the spirit, or into action, you will not be able to err, but will achieve your desires, and your aim will not miss the mark, and GOD himself through his Holy Spirit will teach you useful and true things. He will also give his ministering angels to you, to accompany, teach, and assist in all secrets of this world. He will also command all creatures to obey you, so that happily and joyfully you can say like the apostles: “do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven.” (Luke 10:20)

⁵⁷ Matt. 7:11 actually reads “give good gifts...”

APHOR. XXVI.

Alia via est communior, vt tibi reuelentur, etiam te inscio, secreta à Deo vel Spiritibus, qui secretum in sua potestate habent, vel per Somnia, vel per fortes imaginationes seu impressiones. Aut ex natiuitatis constellatione, per cœlestes intelligentias. Hoc modo fiunt viri heroici, sicut plerique omnes docti viri in hoc mundo PLATO, ARISTOTELES, HIPPOCRATES, Galenus, Euclides, Archimedes, HERMES TRISMEGISTVS EST SECRETORVM PATER CVM THEOPHRASTO PARACELSO & in se omnes vires habent secretorum. Ad hoc secretum Homerus, Hesiodus, Orpheus, Pythagoras, referendi sunt, tametsi⁵⁸ hi nonnihil præcedentis secreti dona habuere. Huc referuntur Nymphidici, sicut Melisinæ filii & diis geniti Achilles, Æneas, Hercules, item, Cyrus, Alexander Magnus, Iulii Cæsar, Lucullus, Sylla, Marius.

CANON est, vt vnusquisque noscat suum genium, & vt illi obtemperet iuxta verbum Dei: ac caueat insidias mali genii, ne Bruti & M. Antonii calamitatibus inuoluatur. Huc refer IOVIANI Pontani librum de fortuna & suo Euticho.

TERTIA VIA est improbus labor, quo sine aliquo diuino numine nihil magni aut admiratione dignum aliquis assequitur, sicut dicitur:

58 So H. B: temetsi.

Aphorism 26.

There is another more common way, in which secrets may be revealed to you, even without your knowledge, from God or from the spirits, which have secrets in their power; which is through dreams, or through strong mental images or impressions, or from your birth constellations, through the heavenly intelligences. In the same way heroes arise, as well as the most learned people of the world, ARISTOTLE, HIPPOCRATES, Galen, Euclid, Archimedes, HERMES TRISMEGISTUS THE FATHER OF SECRETS, ALONG WITH THEOPHRASTUS PARACELSON, and they had within themselves all the powers of these secrets. Also, Homer, Hesiod, Orpheus, and Pythagoras are reported to have possessed this secret, even if not to the same measure as those listed earlier. Here are referred nymphs, such as the children of Melusina, and the begotten gods such as Achilles, Aeneas, Hercules, as well as Cyrus, Alexander the Great, Julius Caesar, Lucullus, Sylla, and Marius.⁵⁹

It is a CANON, that each one may recognize their guardian spirit, and that he obeys him as if it were the word of God: And he must beware of the traps of evil spirit, that he may avoid the calamities of Brutus and Mark Antony. See also the book of GIOVANNI Pontano⁶⁰ de *Fortuna* and his *Eutychus*.

The THIRD WAY is hard work, and without divine will- ingness nothing great or wonderful can be achieved, as the verse says:

59 Compare Agrippa, OP3.34.

60 Giovanni Pontano (1426–1503).

Tu nihil inuita dices faciésve Minerua.

Detestamur omnes Cacomagos, qui illicitis superstitionibus se socios dæmoniorum faciunt, et quædam quæ DEVS fieri permittet, loco pænæ à Diabolis impetrant. Sicut etiam alia fiunt mala Diabolo authore, veluti de IVDA testatur scriptura. Huc referuntur omnes Idolomaniæ veterum & nostræ ætatis, ac sortium abusus,⁶¹ qualia multa habuit gentilitas. Huc etiam pertinet CHARONTICA euocatio manium, veluti SAVLIS cum MVLIERE OPVS & LVCIANI⁶² defuncti militis VATICINIVM de euentu pugnæ Parsalicæ, & si quæ sunt similia.

APHORISMVS XXVII.

FAC CIRCVLVM CENTRO A, qui sit B.C.D.E. Ad Ortum⁶³ sit B.C. quadrum ad Septentrionem C.D. ad Occasum D.E. & ad Meridiem E.B. Singulos quadrantes diuide in septem partes, vt sint in vniuersum 28 partes. Et partes rursum in quatuor diuidantur, vt sint 112 circuli partes, ac tot sunt Secreta vera reuelanda. Estque hic CIRCVLVS hoc modo diuisus SIGILLVM SECRETORVM totius mundi, quæ ab vnico. A centro promanant, hoc est ab indiuisibili⁶⁴ Deo in vniuersam creaturam.

PRINCEPS ORIENTALIVM SECRETORVM residet in medio, & habet vtrinque ternos satrapas, quorum sub se quilibet habet quatuor, & ipse Princeps sibi quatuor retinuit. Hoc modo & reliqui quadrantes suos secretorum Principes & Satrapas cum quaternis suis scriptis habent.

61 H: abusus.

62 H: LVCIANVS

63 B: Ad artum.

64 H mistakenly reads: indisibili

“There is nothing you can say or accomplish if Minerva is unwilling.”⁶⁵

We detest all cacomagi (black magicians), who with forbidden superstitions associate themselves with demons, and although they can achieve certain things which GOD permits, they in turn suffer punishment from the devils. And also the devil thereby causes other evil things to happen, as scripture testifies about JUDAS.⁶⁶ Here are referred all the idolomania of ancient times and of our age,⁶⁷ and the abuse of divination, which was so prevalent among the heathens. Here are also related the summoning of the CHARONTIC shades of the dead, as with SAUL’S WORK with the WOMAN,⁶⁸ and LUCAN’S PROPHECY of the dead soldier regarding the outcome to the battle of Pharsalia, and similar things.⁶⁹

Aphorism 27.

MAKE A CIRCLE WITH CENTER A, which is framed by a square BCDE, such that side BC is towards the East, CD towards the North, DE towards the West, and EB towards the South.⁷⁰ Divide each of the four quarters into seven parts,

65 Horace, *Ars Poetica* 385.

66 According to the accounts in Luke 22:3 and John 13:27, Satan entered Judas and compelled him to do evil by betraying Jesus.

67 Idolomania: obsessive idolatry. John Calvin, in his 1543 treatise *The Necessity of Reforming the Church*, used the term to attack the Catholics’ devotion to the relics of saints.

68 I.e. The witch of Endor recounted in 1 Samuel 28.

69 Book 6 of Lucan’s epic *Pharsalia* (circa 61 AD) recounts the story of Sextus, who enlists the help of the powerful witch Erictho. She raises the corpse of a dead soldier, who predicts Pompey’s defeat and Caesar’s assassination.

70 Note the typographical error “E.D.” in Turner’s edition makes the description incomprehensible. Sl. 3851 correctly reads “E.B. in the

Sed ORIENTIS est omnis Sapientiæ studium. OCCASVS roboris, MERIDIEI culturæ, SEPTENTRIONIS rigidioris vitæ. Orienti igitur MAXIMA commendata sunt SECRETA Meridiei MEDIOCRIA. Occasui & Septentrioni MINORA.

VSVS huius secretorum sigilli est, vt scias vnde producantur Spiritus seu Angeli, qui secreta sibi à Deo tradita doceant. Nomina autem habent desumpta ab officiis & virtutibus, prout Deus vnique suum munus distribuit. Alius habet potestatem gladii, alius pestis, alius famis infligendæ populis, prout à Deo ordinatum fuerit. Alii sunt euersores vrbium, sicut illi duo, qui missi erant ad euertendum Sodomam & Gomorrhā, ac vicina loca: quemadmodum horum exempla testatur Scriptura sacra. Alii sunt vigiles regnorum, alii custodes priuatorum, proinde vnusquisque sibi facile eorum FORMAVERIT NOMINA in sua lingua. Ita qui voluerit petat Angelum Medicum aut Philosophicum, aut Mathematicum, aut Angelum prudentiæ ciuilis, Sapientiæ supernaturalis, vel naturalis, aut qualemcunque & PETAT SERIO, maximo animi motu, FIDE et CONSTANTIA, ac sine dubio quod petet, accipiet à Patre omnium Spirituum Deo. Hæc FIDES superat omnia sigilla, & subiicit illos voluntati hominis. Huic FIDEI succedit CHARACTERISTICA euocandi Angelos ratio, quæ sola ex reuelatione diuina dependet: sed sine fide tamen prædicta, eaque præcedente⁷¹ iacet in obscuro. Si quis tamen iis non aliter atque memoriali vti voluerit, & veluti simplici aliquo à Deo ad hoc creato, cui talis virtus seu Spiritualis essentia alligata sit: poterit sine Dei offensa iis vti. Sed caueat, ne in Idololatriam cadat ac Diaboli laqueos, qui suæ venationi intentus facilè INCAVTOS decipit. Et ipse non nisi solo digito Dei capitur, ac seruituti hominis addicitur, vt pio etiam inuiti seruiant.

South.” It also gives the diagram shown here, which does not occur in the other versions.

71 So H. B: precedente.

such that there are in all together 28 parts. And each sector is itself divided into four, making a total of 112 parts to the circle, and so many are the true secrets to be revealed. And this circle so divided is the SEAL OF SECRETS of the whole universe, which emanates from a single center A, that is, from the indivisible God into the whole creation.

THE PRINCE OF THE EASTERN SECRETS resides in the middle, and has three governors on each side. There are four [secrets] under each of these governors, plus four under the prince himself. Similarly, the remaining quarters (North, West, and South) have their own princes and governors, with four secrets each written.

In each of the four quarters, the following are to be studied or sought: East—all wisdom; West—strength; South—caretaking;⁷² North—a more rigid life.

The secrets of the East are thus regarded as the greatest, those of the South are medium, while the West and North are the lesser ones.

The use of this seal of secrets is, that you may know where the spirits or angels are revealed, who may teach the secrets which have been delivered to them from God. But their names are chosen from the functions and virtues that God has distributed to each of them. Thus one has the power of the sword, another of plague, another inflicts famine on the people, as ordered by God. Others destroy cities, as those two messengers who were sent to destroy Sodom and Gomorrah, and the surrounding area.⁷³ And scripture describes other examples of these. Some watch over kingdoms, while others guards over private citizens.

Thus you can easily FORM THEIR NAMES in your own language. Thus you might want to petition the Angel of Healing, or Philosophy, or Mathematics, or the Angel of

72 Cultura could also mean cultivation or agriculture.

73 Gen. 19.

Verum non sine TENTATIONIBVS & tribulationibus, si quidem mandatum habet, vt insidietur calcaneo CHRISTI seu semini mulieris. CVM METV igitur & tremore versandum in Pneumatica, ac summa erga Deum reuerentia, & cum GRAVITATE & IVSTITIA cum spiritualibus essentiis CONVERSANDVM. Ac ab omni leuitate, superbia, auaricia, vanitate, inuidia, impietate sibi caueat, qui talia tractat, nisi miserabiliter perire velit.

Legal Guidance, or Supernatural or Natural Wisdom, and so on. But PETITION them with SERIOUSNESS, with the greatest emotion, with FAITH and PERSEVERANCE, and without doubt that which you seek you will receive from God, the father of all spirits. This FAITH surpasses all seals, and subjects those angels to human will. The CHARACTERISTIC method of evoking the angels comes after this faith, which depends only on divine revelation. But without this faith coming before and preceding it, it will stay hidden in obscurity.

If you want to use this (diagram) solely as a mnemonic device, and just as a simpler one created by God, it will have the advantage of being tied to the spiritual essence, and it can be used without offence to God.⁷⁴ But be careful not to fall into idolatry and the snares of the devil, who is an intent hunter, and can easily trick the CARELESS. And you will not be captured except by the finger of God, and addicted to the service of people, so that you are compelled to serve the righteous. But there are still TEMPTATIONS and tribulations, for indeed it is ordained that he shall bruise the heel of CHRIST, the seed of the woman.⁷⁵ So WITH FEAR and trembling we must approach the spiritual (*Pneumatica*), and with great reverence to God, and to CONSORT with spiritual entities with seriousness and justice.⁷⁶ But if you try such an undertaking, you must beware of all levity, arrogance, greed, vanity, envy, and impiety, unless you want to die a miserable death.

74 On the Art of Memory, see introduction.

75 The reference is to Gen. 3:15. This early metaphor teaches the necessity of fighting evil; as you crush the serpent's head, he injures your heel. In other words, "no pain, no gain."

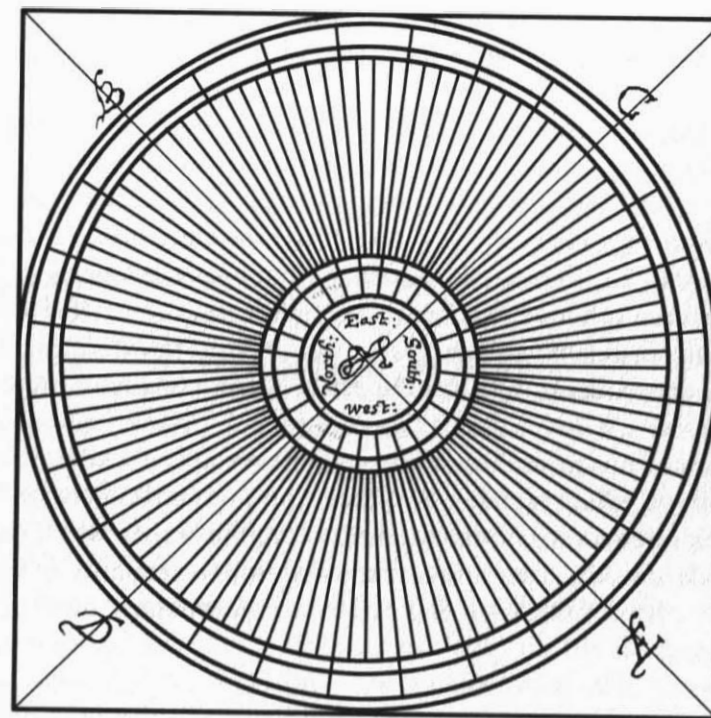
76 Thomas à Kempis, *Imitation of Christ*, Book 3, chapter 4: "We must walk before God in Humility and Truth."

XXVIII.

Quia omne bonum à Deo, solo bono, à quo quæ volumus impetrare, oportet in Spiritu & veritate ac simplici corde orando. CONCLVSIO secreti secretorum est, vt se quisque excitet ad orandum pro eo, quod quis desiderat, & non patietur repulsam. Non despiciat aliquis orationem suam: nam à quo petitur DEVS, & largiri potest, & largiri vult, modò agnoscamus authorem, à quo suppliciter petamus desideria nostra. Clemens & bonus Pater amat filios desideriorum, sicut Danielem, & citius exaudit, quàm nos euincere possimus duriciem cordis nostri ad orandum. Sed non vult, vt demus Sanctum canibus, non vult esse despectum & contemptum clenidiorum⁷⁷ thesauri sui. Ergo diligenter et sæpe legas ac relegas primam septenam secretorum. Ac vitam omnesque cogitationes tuas instituas⁷⁸ ac dirigas ad eas præceptiones, et omnia tibi ex animi tui sententia cedent in domino, cui confidis.

77 H: cleinodiorum.

78 H: institutas.



Aphorism 28.

Because all good comes from God, who alone is good, whatever we desire, we should obtain from him by praying in spirit and truth,⁷⁹ and with a simple heart. The CONCLUSION of the secret of secrets is, that whoever incites passionate prayer for what he desires, will not suffer rejection. No one should despise their prayers, because God, if we ask him, can and will give us what we seek; thus we must recognize him as the author, and humbly ask him for what we desire. This merciful and good father loves the children of desires, as he

79 Compare Paracelsus, *Spitalbuch*: "If you want to help people, the Spirit and the Truth will lead and guide you!" Quoted in Schrödter, *Rosicrucian Notebook*, p. 58.

**SEPTENA QVINTA.
APHORISMVS XXIX.**

Vt Magiæ nostrum studium procedat ordine, generalibus præceptis præmissis ad particularem accedamus explicationem: SPIRITVS aut sunt Diuini ministri verbi & ecclesiæ ac membrorum eius: AVT sunt inseruientes creaturæ in rebus corporalibus, partim ad salutem corporis & animi, partim ad interitum: nihilque siue boni siue mali fit sine certo & determinato ordine ac gubernatione. Qui bonum finem desiderat eum consequetur. Qui malum etiam illum assequetur, idque citissimè ex pœna diuina & auersione à diuina voluntate. Proinde vnusquisque suos scopos cum verbo Dei conferat, ac veluti ad lidium lapidem diiudicet inter bonum & malum: & apud se constituat quid fugiendum quidue expetendum sit, quodque apud se constituerit seu definiuerit, sequatur gnaui-ter NON PROCRASTINANDO, vt destinatam pertingat metam.

did Daniel, and hears us more quickly and clearly, because we overcome the hardness of our hearts in prayer.⁸⁰ But he does not wish that we “give dogs what is sacred;”⁸¹ he does not wish the jewels of his treasury to be looked down on, or undervalued. Therefore diligently read and reread the first septenary of secrets. And prepare and arrange your life and all your thoughts towards those instructions, and all your desires will yield to the Lord, in whom you trust.

THE FIFTH SEPTENARY.

Aphorism 29.

In order that our study of magic proceeds in order, we now move from the general precepts to more specific explanations. The SPIRITS are either the divine attendants of the Word and the Church and of its members, OR they are caretakers of the physical creation, and some of those are for the benefit of body and soul, and others are for their ruin. And nothing good or bad happens without a specific and defined order and governing. Whoever desires a good end should pursue good. And evil desires will lead to an evil end, and very quickly, due to divine retribution, because he is turned away from the divine will. Therefore everyone should unite their goals with the Word of God, and use that as a Lydian stone (or gold standard) to decide between good and evil. And they should decide what to avoid, and what to aspired to. Whatever you decide or determine, energetically follow WITHOUT PROCRASTINATING, in order to reach the determined goal.

⁸⁰ Dan. 9:23: “As soon as you began to pray, an answer was given.”

⁸¹ Matt. 7:6.

XXX.

QVI diuitias, splendorem huius vitæ, Magistratus, honores, dignitates, Tyrannides appetunt (idque Magicè) SI ANNI-TANTVR sedulò, assequentur eos. Vnusquisque pro suo fato & industria, ac scientia Magica. Sicut MELESINÆ historia testatur. ET illius Magi, qui constituit, vt nullus natione Italus in æternum Neapoli Tyrannidem seu regnum obtineret: ac effecit, vt ille qui ipsius ætate regnabat, de sede deturbaretur. Vsque adeò est magna potestas vigilum seu tutelarium Angelorum regnorum mundi.

XXXI.

PRINCIPEM REGNI euocato, & ius in eum impetrato, & commenda quod volueris, & erit, quousque ille princeps rursus non fuerit absolutus ab obedientia per Magum succedentem. Proinde rursus Neapoli regnum posset restitui Italis, si quis Magus euocaret illum, qui hunc ordinem instituit, & eum adigeret ad recantandum suum factum. Cogere etiam restituere cleinodia ex Magico Thesauro ablata, LIBRVM, GEMMAM, et CORNV MAGICVM quib. habitis facilè si quis vellet se mundi monarcham instituerit. Sed ille IVDÆVS elegit viuere inter Deos vsque ad iudicium præ huius mundi transitoriis bonis: estque cor eius excæcatum, quod de Deo Cæli & terræ nihil intelligit, aut cogitat amplius, sed immortalium deliciis fruitur in æternam suam perniciem. Et facilius euocaretur quam PLOTINI GENIVS in Isidis Templo.

Aphorism 30.

THOSE WHO want to obtain (by means of magic) wealth, a glamorous life, magistracy, honors, dignities, or political power, IF THEY TRY hard enough, they will obtain it, each according to their fate, diligence, and knowledge of magic. The story of MELUSINA testifies to this. Another example is the magus who decreed that no Italian would ever rule over Naples. And he succeeded so well, that even in this age the ruler was overthrown. That great is the power of the guardian angels of the kingdoms of the world.

Aphorism 31.

Invoke the (angel) PRINCE of the KINGDOM, order what you wish, and be sure that it will be done, until such time as that prince is released or freed from obedience by a subsequent magus. Thus the Kingdom of Naples might again be restored to an Italian, if that magus who summoned him could be compelled to withdraw the bond. He might also be compelled to restore the jewels stolen from the magic treasury, the BOOK, the GEM, and the MAGIC HORN⁸² whose ownership could easily make someone the monarch of the world if he wished. But this JEWISH magus has chosen to live among the gods, until the day of judgment, rather than this world of fleeting things. And his heart is deluded and does not yet understand or consider that they too are from the God of Heaven and Earth. So he enjoys the pleasures of the immortals to his own eternal ruin. And he might be evoked more easily than the guardian spirit which PLOTINUS called in the temple of Isis.

82 I have not been able to identify any other sources for this legend. The Kingdom of Naples was under Aragonese and Spanish rule from 1442–1713, aside from brief control by France between 1500–1504. It is somewhat reminiscent of the magic egg of Virgil which was supposed to have protected Naples.

XXXII.

Similiter & Romani ex Sibillinis libris edocti, simili ratione se mundi dominos instituerunt, sicut testantur hystoriæ, Sed MINORES MAGISTRATVS largiuntur Principis regni Satrapæ. Qui igitur Minori officio seu dignitati inhiet, Magicè Satrapam Principis euocet, & erit voti compos.

XXXIII.

At qui spretis dignitatibus, solis inhiat diuitiis, euocet Diuitiarum Principem, vel vnum de suis Satrapis, & voti fiet compos, in eo genere, quo voluerit ditescere, vel bonis terrestribus, vel mercatura, vel donis principum, vel studio Metallico, vel Chemicè, prout aliquem his ditescendi modis præsidem produxerit, & ius in illum obtinuerit.

XXXIII.

Omnis euocatio est vnus generis & formæ, fuitque olim Sybillis & summis sacerdotibus familiaris hæc ratio. Hoc nostro tempore per inscitiam & impietatem est in vniuersum amissa: quod etiam restat, est deprauatum superstitionibus & mendaciis infinitis.

XXXV.

MENS HVMANA est SOLA mirificorum operum effectrix, adeò vt se iunxerit cui spiritui voluerit. Coniuncta producit quæ vult: ideò CAVTE in MAGICIS procedendum, ne decipiant Syrenes & Monstra, quæ similiter MENTIS HVMANÆ societatem appetunt. Semper igitur lateat sub ALIS ALTIS-SIMI, ne se Leoni rugienti deuorandum offerat. Qui namque mundana appetunt, difficulter Sathanæ laqueos effugiunt.

Aphorism 32.

Similarly, the Romans were well instructed from the books of the Sibyls, whereby they were able to make themselves the masters of the world, as history testifies. But LESSER OFFICES are granted by subordinates of the prince of a kingdom. Therefore if you covet a lesser office or dignity, magically summon the subordinate of the prince, and your request will be granted.

Aphorism 33.

But if you scorn dignities, and covet only wealth, summon the prince of wealth, or one of his subordinate governors, and your desire will be granted, and you will grow rich in the way you wish, either through earthly goods, or through trade, or the gifts of princes, or by practicing metallurgy or chemistry, provided you make the appropriate governor appear, and obtained his authority.

Aphorism 34.

All evocation of spirits is of one kind and form, and this is the method used in former times by the Sibyls and high priests. In our time this is totally lost, due to ignorance and impiety. That which remains is distorted with superstition and boundless counterfeits.

Aphorism 35.

The HUMAN SOUL is the SOLE producer of wonders, to the extent that it is joined with the chosen spirit; once joined it will reveal what you desire. Therefore we must proceed CAUTIOUSLY in acts of MAGIC, lest we be cheated by sirens and

SEPTENA SEXTA.

APHORIS. XXXVI.

CAVENDVM est, ne experimenta experimentis commisceantur, sed vt vnumquodque sit simplex duntaxat & vnum. Nam DEVS & NATVRA singula ad certum & destinatum⁸³ finem ordinarunt. Ita, EXEMPLI GRATIA, qui simplicissimis herbis & radicibus curant, omnium felicissimè curant. Hoc modo & in constellatis vocabulis & characteribus, lapidibus & similibus maximæ latent influentiæ seu virtutes in actu, quæ sunt miraculi loco.

Ita sunt & dictiones, quæ pronuntiatæ statim exhibent obedientes creaturas visibiles et inuisibiles tam de nostro hoc mundo, quàm de Aqueo, Aereo, Subterraneo & Olympico, Supercœlesti, Infernali, & tandem etiam diuino.

Studendum igitur maximè simplicitati, & à Deo impetranda notitia talium simplicium: alias nulla alia ratione vel experientia deprehendi possunt.

monsters, who are also attracted to the HUMAN SOUL.⁸⁴ Therefore always hide under the WINGS of the MOST HIGH, lest you offer yourself to be devoured by the roaring lion.⁸⁵ For those who desire worldly things are hard pressed to escape the snares of Satan.

THE SIXTH SEPTENARY.

Aphorism 36.

CARE must be taken not to mix experiments, but each one should be simple and by itself. For GOD and NATURE have ordered each towards a fixed and destined end. Thus, for SAKE OF EXAMPLE, those who cure with the simplest of herbs and roots have the best luck. In this way, there are hidden within constellations, names, characters, stones, and the like, great influences or virtues indeed, which pass for a miracle.

In the same way there are sayings, which when spoken, the visible creations and invisible creatures immediately show obedience, whether from our world, such as the aqueous, the aerial, or subterranean, as well as the Olympic, supercelestial, infernal, and even the divine.

Strive therefore for the greatest simplicity, and strive to obtain from God knowledge of the simple things. The rest can only be acquired by experimenting.

⁸³ H: destinaumt.

⁸⁴ Compare Paracelsus *Liber de nymphis*, etc. translation in Paracelsus, *Four Treatises*, pp. 238–239. They are attracted to the human soul, because by union with humans, they may attain an immortal soul for themselves and their offspring.

⁸⁵ Probably an allusion to Psalm 91.

XXXVII.

Habent & singula suum locum sortita decenter, ORDO, RATIO, MODVS, sunt, quæ facilia reddunt omnes doctrinas tam visibilium quàm inuisibilium creaturarum. ORDINIS, hæc est ratio, quò aliæ sunt creaturæ Lucis, aliæ Tenebrarum. Hæ sunt vanitati subiectæ, quia se in tenebras præcipitarunt & manciparunt æternis pœnis, rebellionis gratia. Horum regnum est partim pulcherrimum in rebus transitoriis & caducis: vna ex parte: quia non posset consistere sine aliqua virtute et maximis quibusdam Dei donis: partim verò fœdissimum & horrendum dictu, quod inundat omnibus flagitiis et peccatis, Idololatria, contemptu Dei, blasphemiiis veri Dei & operum eius: cultu dæmoniorum, inobedientia erga magistratum, seditionibus, homicidiis, latrociniis, tyrannide, adulteriis, nefandis libidinibus, rapinis, furtis, mendaciis, periuriis, cupiditate dominandi. In hac mixtura consistit tenebrarum regnum. At lucis creaturæ, veritate æterna ac gratia Dei, & sunt Domini totius mundi, etiam tenebrarum dominis imperant tanquam Christi membra. Inter has & illas est æternum bellum, quoad Deus litem hanc dirimat suo vltimo iudicio.

Aphorism 37.

Each therefore has its properly assigned place, the ORDER, CHARACTER (or essence), and MODE;⁸⁶ which makes it easy to learn all of the visible as well as invisible creatures. This is the character of ORDER, that some creatures are creatures of light, others of darkness.

Those of darkness have succumbed to vanity, throwing themselves headlong into darkness, and their rebellion from grace has caused their eternal punishment. Part of their dominion is in very beautiful and transitory and perishable things, because it could not exist without some virtue and many great gifts from God. But part is very filthy and horrible, because it overflows with all kinds of shameful crime and sin, full of idolatry, scorn for God, blasphemies against the true God and his works, worship of demons, disobedience against authorities, inciting riots, murder, criminal gangs, tyranny, adultery, immoral lusts, robbery, theft, lies, perjury, and lust for power. This mixture constitutes the kingdom of darkness.

But the creatures of light are filled with eternal truth and the grace of God, and are lords of the whole world, and as the limbs of Christ,⁸⁷ they also have power over the lords of darkness.

These and the former will battle perpetually until at last God will end the strife at the Last Judgment.

⁸⁶ Compare Aquinas, *Summa Theologia*, 1a. 5, 5: "The nature (ratio) of the good does not consist in mode (modo), species, and order (ordine)."

⁸⁷ 1 Cor. 6:15.

XXXVIII.

DVPLEX igitur est MAGIA sua prima diuisione. Alia est DEI, quam donat Creaturis Lucis. Alia est similiter DEI, sed donum creaturarum tenebrarum: eaque duplex, ad finem BONVM alia, vt cum Tenebrarum principes coguntur Creaturæ benefacere Deo eos cogente.⁸⁸ ALIA ad finem MALVM, cum Deus ad puniendum⁸⁹ malos permittit tales Magicè decipi ad perniciem, vel etiam mandat tales in perniciem detrudi.

SECUNDA DIVISIO MAGIÆ est, quòd alia opera perficit instrumentis⁹⁰ visibilibus per visibilia.

Alia instrumentis inuisibilibus per inuisibilia. Alia commixtis tam modis quàm instrumentis & effectibus.

TERTIA DIVISIO est. Alia est quæ solius Dei inuocatione perficitur. Hæc est partim Prophetica & Philosophica, partim sicut THEOPHRASTICA.

Alia quæ per ignorantiam veri Dei cum principibus Spirituum agit, vi voti compos fiat, sicut est opus MERCVRIORVM.

QVARTA diuisio est, quòd alia à summo Deo descendendo cum bonis Angelis loco DEI suam MAGIAM exercet: talis erat BAALIM MAGIA.

ALIA quæ cum satrapis malorum Spirituum suas exercet actiones: tales fuere qui per minores gentium Deos operabantur.

QVINTA Diuisio est. Alii cum spiritibus apertè & coram facie ad faciem agunt, quod paucis datur. Alii per somnia aut alia signa agunt: qualia veteres ex auguriis & hostiis captabant.

88 H: coegnte.

89 So H. B: punieudum.

90 H reads "instrumento" (tool) instead of "instrumentis" (tools).

Aphorism 38.

Thus the first division of MAGIC is TWOFOLD. One way is given by GOD to the creatures of light. The other is similarly from GOD, but given to the creatures of darkness. And the latter is also twofold: First, when the princes of darkness are forced to do GOOD to the creatures through the power of God. The OTHER is towards an EVIL end, when God punishes the wicked by permitting them to be seduced and betrayed by magic, to their ruin.

The SECOND DIVISION OF MAGIC, is that which accomplishes its effects with visible tools through the visible. Another way is with invisible tools through the invisible, and yet another way is with a mix of techniques and tools.

The THIRD DIVISION is, that which is accomplished solely by invoking God. This is partly prophetic and philosophical, such as the THEOPHRASTIC.⁹¹

Alternately, in ignorance of the true God, is that which is accomplished through the princes of the spirits, in order to achieve their purpose; such is the work of the MERCURIALISTS.⁹²

The FOURTH division is the magic which descends from the most high God through his good angels, exercising their MAGIC in place of God's. Such was the MAGIC of the BAA-LIM.⁹³ ANOTHER magic is exercised through the governors of the evil spirits; such is that which was performed through the minor gods of the pagans.

91 Referring to Theophrastus Paracelsus. TP replaces this with "Weiß-Männisch" (Wise-man-like).

92 I.e., alchemists.

93 There is some dispute as to the meaning of this term, but the most likely meaning is "idols." See Judges 2:11, 8:33, and 1 Sam. 7:4.

SEXTA DIVISIO EST quòd alii operantur per immortales creaturas. Alii per mortales Nymphas Satyros, & similes aliorum elementorum incolas Pigmæos, &c.

SEPTIMA DIVISIO EST, quòd aliis vltrò spiritus inseruiunt sine arte, aliis vix per artem euocati inseruiunt.

Inter has Magiæ species omnium præstantissima est, quæ à solo Deo dependet. SECVNDA, Cui vltrò spiritus fideliter seruiunt. TERTIA, quæ propria est CHRISTIANORVM, quæ à CHRISTI potestate, quam habet in cælo & in terra, dependet.

The FIFTH division is, that some are able to deal openly with spirits in person, face to face, but this art is given to few. Others work through dreams or other signs (such as the divinations and sacrifices of the ancients.)

The SIXTH DIVISION IS, that some work through immortal creatures, and others through magical creatures which are mortal, such as nymphs, satyrs, and similar inhabitants of the elements such as pygmies.

The SEVENTH DIVISION IS, that the spirits serve some people voluntarily, without any special art, while other people they hardly obey even when evoked according to the art.

Of all these categories of magic, the most excellent is that which depends only on God depends. The SECOND, is that of those whom the spirits faithfully serve. The THIRD, belongs to CHRISTIANS, through CHRIST'S power, which he has in heaven and on earth.

Apparatus ad artem Magicam descendam, est septuplex.

PRIMUM EST, vt diu noctuque cogitet, quomodo in veram Dei notitiam ascendat tum per verbum reuelatum inde vsque à mundi condito: tum per scalam creationis, & creaturarum, tum per mirabiles effectiones, quas exhibent visibiles & inuisibiles Dei Creaturæ.

SECUNDO requiritur, vt homo in seipsum descendat, sesequemet optimè nouisse studeat, quid mortale in se habeat, quid immortale, quidque cuiusque partis sui proprium fit, quid diuersum.

TERTIO vt discat per immortalem sui partem, æternum Deum colere, amare, & timere: atque in spiritu & veritate adorare: cum mortali verò sui parte ea facere, quæ sciuerit Deo grata esse, & proximo vtilia.

HÆC SVNT TRIA summa & prima Magiæ præcepta, quibus quisque se parauerit ad veram Magiam seu diuinam sapientiam concupiscendam et assequendam, vt dignus habeatur, Cui Angelicæ creaturæ inseruiant, non tantùm occultè, sed etiam manifestè, & de facie ad faciem.

QUARTO Cum ab vtero matris quilibet ad certum genus vitæ vocetur inuigilandum vt quilibet pernoscat an ad Magiam natus sit, & ad quam eius speciem. Quod quiuis percipiet, qui hæc nostra legens facilè perceperit, & experiundo se successus habere senserit. Nam non nisi paruulis & humilibus talia & tanta dantur dona.

QVINTO aduertendum, num circa se manifestè assistentes sentiat Spiritus in maximis negotiis suscipiendis: Quòd si tales senserit, manifestum quòd ex Dei ordinatione fiet MAGVS hoc est talis persona, quæ ministerio spirituum vtatur ad præclaras res efficiendas. Hic vt plurimum peccatur, vel negligentia, vel inscitia, vel contemptu, vel etiam nimia superstitione: peccatur etiam ingratitude erga Deum, qua clarissimi plerique viri, sibi postea exitium attraxerunt:

The preparation for learning the art of magic is sevenfold.

The FIRST IS, to consider day and night how to ascend to the true knowledge of God; the creation of the universe is revealed through contemplation of the Word of God, or through the ladder of creation and creatures, or through the wonderful effects which are exhibited by the visible and invisible creatures of God.

The SECOND requirement, is that person should descend into himself, to carefully examine what parts are mortal and which are immortal, likewise which parts belongs to himself, and which are foreign.

THIRDLY, in contemplating his immortal soul, he should learn to worship, love, and fear the eternal God, and to honor him in spirit and truth. Contemplation of his mortality should lead him to do what he knows will please God, and benefit his neighbor.

THESE ARE THE THREE highest and first precepts of magic, and with each of these you must prepare yourself, if you aspire to achieve true magic or divine wisdom. And in this way you may become worthy for angelic creatures to serve you, not just invisibly, but even visibly, and face to face.

FOURTHLY, since from his mother's womb, everyone is destined for a certain position in life, he must be vigilant to discern whether he is born to magic, and of what kind of magic. This anyone may easily perceive if he carefully studies our writings, and successfully tests the experiments for himself. For such great things and gifts are given only to the small and humble.

The FIFTH prerequisite, is whether he is able to perceive the spirits helping him while undertaking some great work. If he can perceive this, it is a sign that God has ordained such person to be a MAGUS, and he can use the help of the spirits to accomplish great things. Here many fall into sin, through inattention, ignorance, scorn, or even excessive

peccatur & temeritate ac peruicacia: Ac tandem etiam quando dona Dei non EO in HONORE habentur, quo requiritur, & parerga ergis præferuntur.

SEXTO, FIDE ET TACITVRNITATE opus est futuro mago, maximè vt nihil proferat secretorum, quæ à spiritu sibi interdicuntur, sicut DANIELI mandatur. Sigillanda quædam, hoc est non proferenda in publicum. Sic neque PAVLO liberum erat quæ viderat in reuelatione vt propalaret.

Nemo crediderit quantum in hoc vnico præcepto situm sit.

SEPTIMO requiritur summa iustitia in futuro mago, hoc est, vt nihil impium, iniquum, iniustum suscipiat, imò ne in animum quidem admittat, & sic defendetur diuinitùs ab omni malo.

XL.

CVM circa se senserit aliquid incorporeum agens, vel exteriori aliquo sensu, vel interiori: se deinde secundum septem subsequentes leges gubernet ad magicum consequendum finem.

PRIMA hæc lex esto, vt sciat à Deo ordinatum sibi talem spiritum, ac cogitet se habere inspectorem suarum actionum & cogitationum omnium. Ideò omnem vitam suam ad ordinem præscriptum in verbo DEI dirigat.

SECVNDO semper cum Dauide oret: Spiritum sanctum tuum ne auferas à me, & Spiritu principali confirma me. Et ne nos inducas in tentationem, sed libera nos à malo. Ne des quæso Pater Cælestis potestatem Spiritui mendaci, quemadmodum dedisti super ACHAB, vt periret, sed custodi me in veritate tua, AMEN.

superstition. Also, they often sin through ingratitude towards God, whereby most famous people attract their own destruction. They sin too through rashness and stubbornness, and finally when they fail to use their gifts as required, to not HONOR God, but instead prefer *parerga ergis*.⁹⁴

SIXTHLY, you must have FAITH AND DISCRETION if you wish to be a magus. Especially you must not disclose any secrets which the spirit forbids you to reveal, such as DANIEL was ordered to seal up certain visions, and not reveal them publicly.⁹⁵ Neither was PAUL free to disclose all that he had seen in revelations.⁹⁶ Nobody will believe how much is contained in this one single precept.

The SEVENTH requirement for the aspiring magus is the highest degree of justice, namely, he should support nothing which is wicked, unfair, or unjust, or even entertain such thoughts, and thus he will be divinely protected from all evil.

Aphorism 40.

WHEN he perceives incorporeal agents around himself, with either the outer or the inner senses, then he should govern himself in accordance with the following seven laws for the work of magic:

The FIRST law is, that he understands that such a spirit is ordained to him by God, and he should be mindful that God is watching all his actions and thoughts. Therefore he should direct all his life by the precepts ordained in the word of GOD.

⁹⁴ That is, nits, minor works, incidentals. Compare Dan. 5:20–21, Mat. 23:23.

⁹⁵ Dan. 8:26: “The vision of the evenings and mornings that has been given you is true, but seal up the vision, for it concerns the distant future.”

⁹⁶ 2 Cor. 12:4.

TERTIO assuefaciat se ad probandos Spiritus, sicut Scriptura monet: nam de spinis non leguntur vix. Omnia probemus quod bonum & laudabile est apprehendamus, quod repugnat voluntati diuinæ fugiamus.

QVARTVM est, vt simus remotissimi ab omni superstitione. Est autem SVPERSTITIO hoc in loco tribuere diuinitate rebus, in quibus nihil est diuini: aut etiam electio à nobis cultu sine mandato DEI velle Deum colere: Quales sunt omnes Ceremoniæ Magicæ Sathanicæ, qui impudenter se tanquam Deum coli vult.

QVINTO fugienda est latria Idolorum, quæ suo proprio motu potentiam diuinam alligat Idolis aut aliis rebus, vbi non sunt à Creatore vel naturæ ordine positæ, qualia multa Cacomagi effingunt.

SEXTO fugienda etiam insidiosa Diaboli Cacozylia qua imitatur Creationis & creatoris potentiam, vt verbo res producat, quæ non sunt vt sint, quod est solummodo Omnipotentis Dei, & creaturæ incommunicabile.

SEPTIMO inhærendum donis DEI & sancti Spiritus, vt et diligenter cognoscamus & excolamus toto pectore, & omnibus viribus nostris.

SECONDLY, always pray with David:

“Do not take your Holy Spirit from me ... and strengthen me with a perfect spirit.”⁹⁷

“And lead us not into temptation, but deliver us from evil.”⁹⁸

I beg you, O heavenly Father, not to give power to a lying spirit, as you did AHAB, that led to his death, but guard me in your truth. AMEN.⁹⁹

THIRDLY, accustom yourself to testing the spirits, as scripture teaches: For “grapes are not gathered from thorn bushes.”¹⁰⁰ We must test all things, and embrace what is good and praiseworthy, and flee from that which is incompatible with the divine will.

The FOURTH is that we carefully avoid all superstition. SUPERSTITIO is where we attribute things to divinity which have nothing to do with divinity, or to choose or devise ways to worship GOD in ways which God has not commanded. These include all the magic ceremonies of Satan, wherewith he shamelessly wishes to be worshiped as God.

The FIFTH is to avoid worshiping idols, wherein we attribute divine power to idols (or other things) on their own, where they were not placed by the Creator, or by the course of Nature, as cacomagi often imagine.

The SIXTH is likewise to avoid the juggler’s tricks¹⁰¹ which the devil uses to imitate the creation and power of the Creator, whereby with a few words he appears to produce things which only seem to be real, but the real power to create belongs only to almighty God, and is incommunicable.

97 Ps. 51:13–14.

98 Matt. 6:13.

99 Compare 1 Kings 22:20-23 and 2 Chron. 18:19–22.

100 Matt. 7:16.

101 The *editio princeps* uses the Greek term *cacozylia* here. I really love the German translator’s *Appenspiel*, i.e. “monkey play.”

APHORIS. XLI.

Accedimus ad nouem huius Tomi ultimos Aphorismos, quibus totam Isagogicam Magiam concludemus Diuina adiuuante Clementia.

EST igitur ante omnia obseruandum quid per Magum in hoc opere intelligamus.

Volumus autem eum esse Magum, cui ex Dei gratia manifestæ spirituales essentiæ seruiunt ad cognitionem totius vniuersi & naturarum in his contentis, siue visibles illæ sint, siue inuisibiles. Hæc descriptio Magi latè patet, estque vniuersalis.

CACOMAGVS est, Cui ex diuina permissione mali spiritus seruiunt ad temporalem & æternam perniciem: ad dementandos homines, & auertendos à DEO. Talis fuit SIMON Magus: cuius mentio fit in Actis Apostolorum, & in CLEMENTE, quem Diuus PETRVS iussit deturbari in terram, cùm se tanquam Deum ab immundis spiritibus iuberet in aerem eleuari.

In hunc ordinem referendi etiam omnes, qui in legibus XII. Tabularum notantur, & suis malefactis seu maleficiis innotescunt.

VTRIVSQVE MAGIÆ autem subdiuisiones & species in sequentibus Tomis notabimus. Hoc loco suffecerit, quòd scientiam BONI & MALI distinximus. Cum vtriusque primus HOMO possessionem in sui perniciem appetiuerit. Veluti MOISES & HERMES demonstrant.

The SEVENTH is to cling to the gifts of God and the Holy Spirit, in order to fully understand and improve our whole heart, and all our abilities.

Aphorism 41.

We now come to the final nine aphorisms of this book, with which we will conclude this whole *Isagoge* (outline) of magic, with divine help and mercy.

First, WE SHOULD clarify¹⁰² what we mean by the word *magus* in this work. The *magus* is, for us, one to whom the spiritual essences serve to reveal the knowledge of the whole world and of nature, whether visible or invisible, through divine grace. This definition of the magus applies broadly, and is universal.

A CACOMAGUS is one whom God permits the evil spirits to serve, to his temporal and eternal ruin, bewitching men, and averting them from God. Such was the case with SIMON the Magus, who is mentioned in the Acts of the Apostles,¹⁰³ and in CLEMENT.¹⁰⁴ At the command of the divine PETER, he was thrown down to the ground from the air where he had been elevated as a god by unclean spirits.

In this category belong the references found in the *Twelve Tables of the Law*, which record various criminal uses of magic.¹⁰⁵

102 Literally, "IT IS to be understood."

103 Acts 8:8–24.

104 *Recognitions of Pseudo-Clement of Rome*.

105 This passage refers to the Roman law text *Duodecim tabularum leges* (451 BC), which includes detecting a thief by means of scrying (Table 2, law 7), interfering with crops (Table 7, law 3), and anyone who "annoys another by means of magic incantations or diabolical arts, and renders him inactive, or ill; or who prepares or administers poison to him" (Table 7, law 14). (Tr. Samuel P. Scott *The Civil Law*,

Sciendum secundò, quòd Magus est persona ex vtero matris ad hoc genus operis PRÆDESTINATA, neque sibi quicquam aliquis de tantis rebus sumpserit, nisi ad hoc VOCATVS fuerit diuinitùs ad bonum finem ex GRATIA, ad malum finem, vt compleatur scriptura. Oportet scandala fieri, sed væ illi homini per quem. Proinde sicut et suprà aliquoties monuimus cum metu et tremore in hoc viuendum mundo.

NON negauerim tamen, aliquas vtriusque Magiæ species, studio & diligentia aliquem assequi posse, si amittatur. Sed ad illa summa genera ne aspirauerit vnquam. Imò si illa appetet, violabitur corpore & anima sine dubio. Tales sunt, qui ex operationibus Cacomagicis ad montem OREB aut solitudines quascunque transferuntur, aut mutilantur aliquo, aut discerpuntur¹⁰⁷ simpliciter: aut tandem¹⁰⁸ priuantur mente, quemadmodum multis talia, vsu veniunt, vbi à Deo deserti traduntur Sathanæ.

We will write further about EACH type and subdivision of MAGIC in the following volumes. In this place it will suffice to distinguish between GOOD and EVIL sciences. When the first MAN sought the knowledge of each, it led to his ruin, as MOSES and HERMES explain.¹⁰⁹

Aphorism 42.

Secondly, know that a magus is a person that is PREDESTINED to this kind of work, from his mother's womb, and we must not begin anything so great, unless we are divinely CALLED to a good end out of GRACE, or to an evil end, in fulfillment of this scripture: "Things that cause people to sin are bound to come, but woe to that person through whom they come."¹¹⁰ So, as we have advised above a number of times, we must live in this world with fear and trembling.¹¹¹

I will NOT deny that, with study and diligence, some might be able to achieve some success in each type of magic, if permitted. But they will never be able to achieve the highest types. On the contrary, if he seeks them, without doubt it will lead to harm of both body and soul. Those who are transported, by the operations of cacomagi to Mount HOREB or to the wilderness, often become maimed in some way, or simply torn to pieces, or finally are deprived of reason, which things often happen when they forsake God, and are delivered to Satan.

I, Cincinnati, 1932.) Turner silently "corrects" this to "the two tables of the law."

106 H omits this header, and thus has no aphorism 42.

107 So H. B: discerpuntur.

108 H reads "eandem" (same) instead of "tandem" (finally).

109 The reference of course being to Adam, the first man, and his fall as recounted in Genesis 3. A similar account is given in the Hermetic text Pimander, CH I.19.

110 Luke 17:1, with parallel in Matt. 18:7.

111 Compare Philip. 2:12-13.

SEPTENA SEPTIMA.

APHOR. XLIII.

Viuit Deus, & Dei opera viuunt in eo statu, quo esse voluerunt: nam voluit illos libertate sua ad obedientiam mandatorum aut inobedientiam eorum vti, Obedientibus proposuit sua præmia. Inobedientibus proposuit pœnas meritas. Libera ergo voluntate Spiritus per superbiam & contemptum FILII DEI à Deo Creatore descuerunt, & reseruantur ad diem iræ. Estque illis relicta maxima potestas in Creatione, sed tamen limitata, & semper freno. Dei cohercentur suis limitibus. MAGVS igitur DEI, quod sapientem Dei sonat, seu à Deo informatum manu Dei ad omne æternum bonum deducitur & MEDIOCRIA vel etiam SVMMA CORPORALIA.

Magna est potentia Sathanæ propter hominum magna peccata. Ideo etiam magna Sathanici Magi præstiterint, & maiora, quàm quis vnquam crediderit. Quamuis in suis limitibus subsistant, tamen illi supra omnem captum humanum sunt, quatenus ad corporalia & transitoria huius vitæ: quemadmodum id multæ veterum testantur historiæ, & quotidiana rerum exempla. In fine vtraque Magia à se inuicem differunt, illa ad æterna bona transit, & temporalibus vtitur cum gratiarum actione. Hæc de æternis parum est sollicita, sed tota se corporalibus tradit vt liberrimè omnibus suis fruatur cupiditatibus & deliciis DEI & iræ eius contemptum.

THE SEVENTH SEPTENARY.

Aphorism 43.

God lives, and his works live in that condition which they are wished to be: For he has wished us to be free to obey or disobey his commands. Those who obey are shown his rewards, but the disobedient are shown their deserved punishment. Therefore with free will the spirits through the arrogance and contempt for the SON OF GOD have withdrawn from God the creator, and so to remain until the Day of Wrath.¹¹² And although they have abandoned the highest power in the creation, they still have limited power, which is always kept in check, their limits constrained by God. Therefore a MAGUS of GOD, which is to say a wise man of God, or fashioned by God, is drawn by the hand of God towards all eternal good, both in SMALL THINGS and the HIGHEST CORPOREAL THINGS.

Great is the power of Satan because of the great sinfulness of people. Therefore also the satanic magi can have great abilities—greater than some might believe. Although they have their limitations, they have an incomprehensible influence over the physical and transitory things of this life: This is well documented in stories from antiquity, and examples still occur daily.

Each kind of magic in turn pursues its own goals: One leads to eternal good, and enjoys temporary benefits with gratitude; the other is little concerned with the eternal, but delights in ways to satisfy material and unrestrained pleasures, and scorns GOD'S favor or wrath.

112 Job 21:30; Prov. 11:4; Zeph. 1:15.

XLIII.

Transitus de communi hominum vita, ad vitam magicam, non est alius nisi de eadem vita dormientem ad eandem vitam vigilantem. Quæ enim in communi vita hominibus accidunt ignorantibus & nescientibus, ea Magis accidunt scientibus & volentibus.

MAGVS intelligit quando animus eius à seipso cogitat, deliberat, ratiocinatur, constituit, definit aliquid faciendum: obseruat quando suæ cogitationes ab assistente separata essentia proficiscuntur, & probat de quo ordine illa assistens separata essentia sit.

At homo Magiæ imperitus tanquam bellua affectibus sursum & deorsum fertur, cùm à suo animo emanantibus, tum impressis ab essentiis assistentibus: ac nescit per verbum Dei inimicorum consilia euertere, seque ab insidiis tentatoris præcustodire.

XLV.

Summam Magiæ præceptum est scire, quid quisque ad vsum suum accipere debeat ab assistente spiritu, quid respuere: quod à Psalmista discet dicente. In quo corrigit adolescens viam suam? in custodiendo sermones tuos Domine. Custodire verbum Dei, ne illud malus rapiat de corde, summum est sapientiæ præceptum, reliquas suggestiones, quæ non sunt contra gloriam Dei, & charitatem erga proximum, admittere & excipere licet, non interrogando à quali spiritu talis suggestio proficiscatur. Cauendum tamen ne nimium circa non necessaria occupemur iuxta Christi admonitionem, Martha Martha, tu es sollicita circa plurima. Maria optimam partem elegit, quæ non aueretur ab ea. Ita semper intuendum Christi dictum. Principiò quærite regnum Dei & iustitiam eius, & cætera adiicientur vobis. Cætera, hoc est omnia quæ mortali Microcosmi parti debentur, victus, amictus, artes vitæ necessariæ.

Aphorism 44.

The passage from an ordinary life to a magical life, is no different than the passage from sleep to being fully awake. Indeed, what happens in the ordinary life of ignorant and unknowing people, also happens to the magi, but with their knowledge and consent.

The MAGUS understands when his mind thinks, ponders, deliberates, decides, and defines what to do regarding himself, and can observe when his thoughts come from a separate entity manipulating him, and will proceed to test which type of entity it might be.¹¹³

But the person who is unaware of magic is driven back and forth like an animal, whether arising from his own mind, or impressed by some attending essence or entity. And he doesn't know how to avert the council of his enemies through the word of God, or guard against the traps of his tempter.

Aphorism 45.

The highest teaching of magic is to understand what should be accepted from an attending spirit, and what should be rejected. This we can learn from the saying of the Psalmist, "How can a young man keep his way pure? By living according to your word," O Lord.¹¹⁴ Heeding the word of God, lest the evil one snatches it from your heart, is the highest teaching of wisdom. We can accept and follow other suggestions from the spirits, as long as they are not against the glory of God, or charity towards our neighbors, without asking from what spirit the suggestion arises. Be careful however that you don't become too preoccupied with unnecessary things, as Christ admonishes: "Martha, Martha, you are worried about many

¹¹³ I can't help thinking of the constant manipulation we all face from advertisers, politicians, and the media in general.

¹¹⁴ Ps. 119:9.

APHORISMVS XLVI.

Nihil adeò decet hominem, ac constantia in dictis & factis. Et cùm simile gaudeat simili, nulli sunt feliciores talibus: quia sancti angeli circa tales versantur, eorùmque custodiam tenent. Contrà auersantur homines nihili & foliis leuiore caducis. Ex his elicimus 46 Aphorismum. Prout se quisque gesserit, ita ad se allicuerit eius naturæ & conditionis Spiritus.

At verissimè quidam admonet, ne quis velit vltra suam vocationem se efferre, ne ad se vel ab extremis terrarum orbis aliquem malignum Spiritum alliciat, à quo infatuetur, ac ad finalem pernitiam pertrahatur. Hoc præceptum latissimè patet. Nam MIDAS cùm omnia conuertere vellet in aurum, ad se talem pertraxit Spiritum, qui hoc præstare posset, & per eum deceptus, ad mortem ex fame perductus fuisset, nisi ex misericordia Dei eius stultitia correctam fuisset. Idem accidet nostris temporibus mulierculæ circa FRANCKFVRTVM AD ODERAM, vt de omni re pecuniam raperet & deuoraret. O si hoc præceptum homines perpenderent, & non Midæ & similibus historias pro fabulis haberent, diligentiores essent in moderandis suis affectibus & cogitationibus, neque ita perpetuò à Spiritibus aureorum montium Vtopiæ vexarentur. Proinde accuratè obseruandum, vt per verbum tales præsumptiones ex animo reiiciantur, dum recentes sunt, neque habitum fecerint in ocioso & diuino verbo vacuo animo.

things, but Mary has chosen what is better, which will not be taken away from her.”¹¹⁵ Thus always consider the saying of Christ: “But seek first his kingdom and his righteousness, and all these other things will be given to you as well.”¹¹⁶ “These other things” are all the things that are owed to the mortal-born Microcosm, such as food, clothing, and other necessities of life.

Aphorism 46.

Nothing becomes a person as much as his words and deeds agreeing. And as “like delights in like,”¹¹⁷ nobody is more happy than such (those who live in harmony): Because the sacred angels stay close to them, and protect them. On the other hand they avoid a person with no consistency or stability, who blows around like a dry leaf.¹¹⁸ From these we draw out the 46th aphorism. As each person chooses to lead his life, so he will attract the kinds of spirits which have a similar nature and quality. But it is good advice that we should not try to elevate ourselves beyond our calling, lest we attract towards ourselves some malicious spirit, even from the furthest regions of the earth, who will make a fool of us, and drag us towards our final ruin. This precept is widely known, for when MIDAS wished to turn everything into the gold, he attracted towards himself such a spirit, who could perform this, and its deception might have led him to starve, had God not taken pity on his folly and intervened. In our own age, the same happened to a little hussy near FRANKFURT

115 Luke 10:41–42.

116 Matt. 6:33.

117 This is perhaps from Erasmus’ *Adagia*, 1.2.21: “Simile gaudet simili.”

118 Compare *Adages*, ed. Barker, p. 31.

XLVII.

In vocatione sua, qui fideliter versabatur, habebit etiam constantes eius studii socios Spiritus, qui ei omnes suppeditabunt successus. Quòd si etiam Magiæ aliquam notitiam habuerit, non grauabuntur se illi ostendere, a familiariter cum ipso colloqui, & in diuersis ministeriis iisdem, quibus addicti sunt: inseruire, in bonis, boni ad salutem: in malis, mali ad omne malum & perniciem. Non desunt exempla in historiis totius mundi, & quæ indies in mundo accidunt. In bonis exemplo est Theodosius ante victoriam de Arbogasto. In malis Brutus antequam occumberet cum à Cæsaris genio persequeretur, ac deposceretur ad pœnam, vt seipsum iugularet, qui Patrem Patriæ & suum patrem iugulauerat.

(ODER),¹¹⁹ who would snatch and devour any kind of money.

Oh if people would only consider this precept carefully, and not disregard the histories of Midas and the like as mere fables, they might be more careful to control their feelings and thoughts, so as not to be constantly vexed by the spirits of the golden mountains of Utopia.¹²⁰ So pay close attention that such presumptions on the mind may be repulsed by the word, while they are fresh, nor let them take root in a mind that is idle and devoid of the divine word.

Aphorism 47.

Whoever is constant and devoted to his vocation, will also have constant devoted spirit companions, who will supply all the desired success. But if you also have some understanding of magic, they will not hesitate to show themselves, and engage in friendly conversation with you, and serve in ways which are appropriate to their nature and offices, the good ones doing good things and causing gain, the evil ones causing loss and ruin. Examples can be found from the entire history of the world, and happen daily. An example of the good is the victory of Theodosius over Arbogast.¹²¹ An example of the evil was, Brutus before he met his death, when the guardian spirit of Caesar stalked him, and demanded revenge, so that

119 Frankfurt (Oder), town in eastern Germany near the Polish border.

120 The term "Utopia" was coined by Sir. Thomas More in 1516.

121 Theodosius' victory over the Roman general Arbogast in 394 was considered a miraculous victory for Christianity. See St. Ambrose of Milan in J. H. W. G. Liebeschuetz, and Carole Hill. *Political Letters and Speeches*. Translated texts for historians, v. 43. Liverpool [England]: Liverpool University Press, 2005, p. 217, and Olin, John Charles. *The Catholic Reformation: Savonarola to Ignatius Loyola, Reform in the Church 1495–1540*. New York: Harper & Row, 1969. p. 137.

XLVIII.

Omnis MAGIA est reuelatio eius generis Spirituum, cuius speciei est Magia. Ita nouem MVSÆ HESIODVM ad nouenam Magiam vocarunt, sicut de seipso manifeste testatur in Theognia. HOMERICVM VLYSSIS GENIVS in psychiologia. HERMETEM de sublimioribus animis spiritus. MOSEN ipse DEVS in rubo. TRES MAGOS, qui Christum quæsitum venerant Ierosolymam, Angelus domini eorum ductor. DANIELEM Angeli domini. Sic non est, vt quis gloriatur, non est volentis nec currentis, sed vel miserentis DEI vel alicuius alterius spiritualis fati. HINC OMNIS ORITVR MAGIA & eò rursus deuoluitur, seu bona illa sit seu mala. Hoc modo TAGES primus præceptor Magiæ Romanorum de terra prosiliit, DIANÆ EPHESIORVM suum cultum quasi cœlitus demissum ostendit. Sic & APOLLO, ac vniuersa GENTIVM RELIGIO accepta est ab iisdem Spiritibus, neque sunt vt SADVCEORVM opiniones, humana inuenta.

XLIX.

CONCLUSIO huius ISAGOGE esto idem quod superius nunc à nobis dictum est. Quemadmodum VNVS est DEVS, à quo omne bonum: & VNVM PECCATVM, videlicet inobedientia erga DEI mandantis voluntatem, à quo omne malum. ITA TIMOR DOMINI INITIVM SAPIENTIÆ, & omnis vtilitas Magiæ. Nam timorem Dei sequitur obedientia erga voluntatem DEI. Hanc consequuntur PRÆSENTIA DEI & SPIRITVS SANCTI, ac ministeria sanctorum Angelorum, & omnia bona de in exhaustis thesauris Dei.

he killed himself, who had murdered the father of his country, and his own father.

Aphorism 48.

All MAGIC is the revelation of that class of spirit, of which nature the magic is. So have the nine MUSES been assigned to a nine-fold magic, as HESIOD himself clearly testifies in his *Theogony*. HOMER was guided by THE GENIUS OF ULYSSES in *Psychogogia*, HERMES by the higher spirit of the soul, MOSES by God himself in the burning bush. The THREE MAGI, who sought to adore Christ in Jerusalem, was led by the angel of the Lord. DANIEL, likewise was guided by the angel of the Lord. Therefore we must not boast about ourselves, for "God has mercy on whom he wants to have mercy,"¹²² or some other spiritual fate. Hence does all magic arise, and so too it will sink back down again, whether good or bad. In this way TAGES, the first teacher of magic to the Romans, jumped up out of the ground.¹²³ So too the cult image of DIANA OF EPHEBUS fell from heaven.¹²⁴ Also APOLLO, and all the RELIGIONS of the GENTILES are taken from the same spirits, nor are the beliefs of the SADUCEES human inventions.

Aphorism 49.

The CONCLUSION of this ISAGOGE (Introduction) is the same as said above: There is only ONE GOD, and all good comes from him. And there is ONE SIN, namely, disobedience to the will and commandments of GOD,

122 Rom. 9:16

123 Cicero, *Div.* 2:50. See Luck, *Arcana Mundi*, p. 310.

124 Acts 9:35. More precisely the Temple of Artemis at Ephesus, one of the seven wonders of the ancient world. Agrippa also mentions it in OP3.14.

AT inutilitas & damnosa MAGIA oritur ex eo, vbi ex corde timorem Dei amittimus, & nobis peccatum dominari patimur. Ibi statim Princeps huius mundi Deus huius seculi, talem instituit et INITIAT sacris regni sui, prout talem inuenit vtilem suo regno.¹²⁵ Ibi sicut Araneus¹²⁶ muscam, quæ in suam telam incidit, irretit: ita & Sathan suam venationem laqueis cupiditatum illaqueat, donec eum exugat & exicet ad materiam æterni ignis: hos fouet & tollit in altum, vt lapsu grauiore ruant. Circumfer candidè lector, oculos & mentem tuam ad historias sacras & profanas ad ea, quæ Indies fieri in mundo vides & deprehendes OMNIA MAGORVM PLENA, iuxta duplicem scientiam, BONI & MALI. Quæ vt melius possint discerni, pro Isagoge conclusionem horum diuisionem & subdiviisionem hîc subiecimus, in quo quisque contemplari poterit, quid sequendum sibi sit, quid contra fugiendum: & quatenus vnicuique insudandum sit ad competentem vitæ & viuendi terminum.

125 B: rogno.

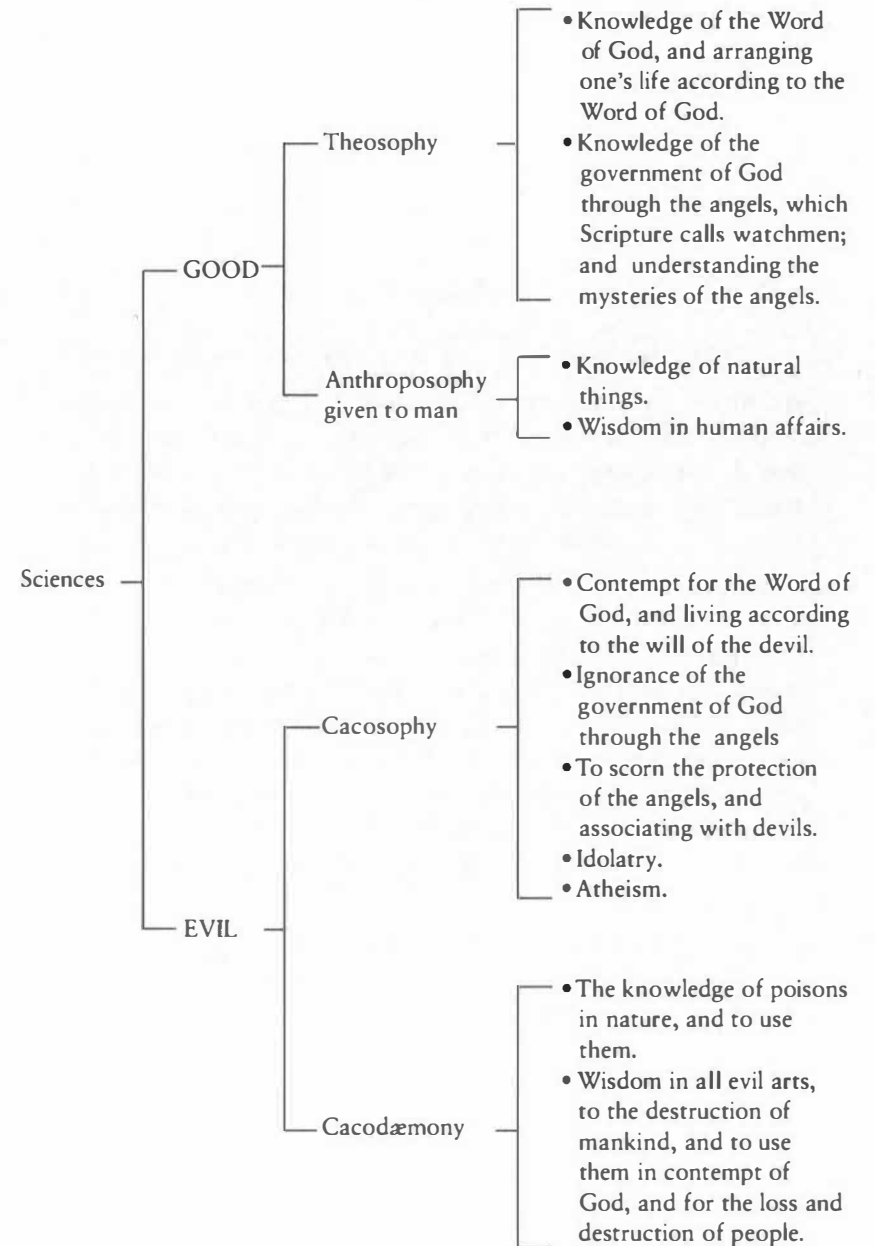
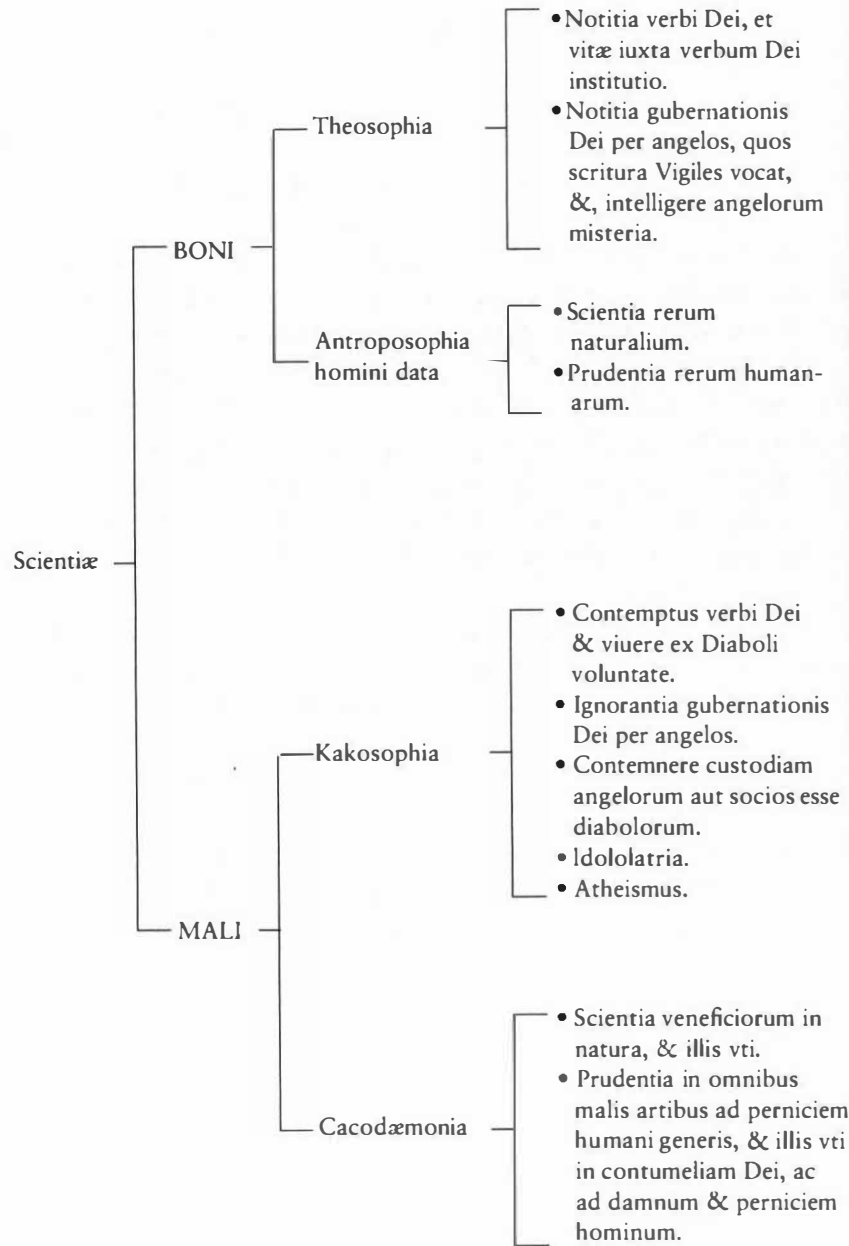
126 B: Araueus.

from which all evil arises. Thus “THE FEAR OF THE LORD IS THE BEGINNING OF WISDOM,”¹²⁷ and of the beneficial use of all magic. For obedience to the will of God follows the fear of GOD, and from this follows the PRESENCE OF GOD and the HOLY SPIRIT, and the assistance of the sacred angels, and all good things from the inexhaustible treasures of God.

But useless and harmful MAGIC arises out of this: when we lose the fear of God from our hearts, and allow sin to master us. Then quickly, the prince of this world, the god of this age, instructs and INITIATES such people into the service of his kingdom, as he discovers useful to his purposes. And as a spider traps a fly which stumbles into its web, so Satan ensnares his prey with a noose of desires, until he is sucked out and dried up, fuel for the eternal flames. He favors and lifts them up to great heights, so that they will fall all the harder in the end.

Gracious reader, observe with your own eyes and mind the sacred and secular histories, and what happens every day in the universe you see, and you will perceive that the WORLD IS FULL OF MAGI, with their dual sciences, GOOD AND EVIL. In order to show this more clearly, for the conclusion of this Isagoge, we have outlined below the divisions and subdivisions of each, so everyone can observe what should be followed, and what avoided, and how far one should toil on towards an appropriate life, and terminus of living.

127 Ps. 111:10.



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