

DR  
JOHANN  
FAUST



PRAXIS MAGICA FAUSTIANA

# PRAXIS' MAGICA FAUSTI

ANA

oder  
der von

Doct' Iohann Faust', Practicirte  
und beschworne Höllen  
Zwang.

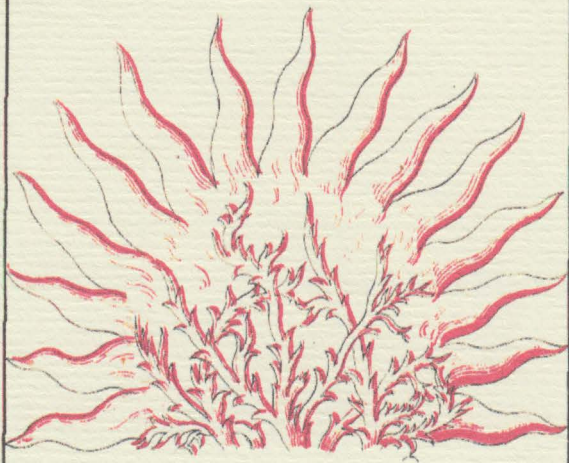
Paßau Anno 1527.



**K**aruze **X** **K**aroth **X** **K**arathoi **+** **K**e  
 melton **+** **a**chatum **+** **E**lla **+** **D**yestim  
**+** **R**im **+** **W**armatko, nemarram **+** **P**alaf  
**+** **T**hemat, Amarrh **+** **C**iyseton **+** **R**alapha  
 ros **+** **O**sachman **+** **M**achey **+** **G**aes **+** **B**a  
 chat **+** **C**yrfa **S**omon **+****+****+** **S**ic teprovoco.



Tuus & Lator Amathema + Iamhay + Schea Stal +  
 Salmazan + Pamphilos + Aziel + Alechemel or  
 + Raphael + Salathiel + Vesar + Amathemach +  
 Herosomini + et tu Sancte pie Deus incomprehen  
 sibilis in omnibus operibus Tuis quæ sunt Sanc  
 ta et Bona Barion + Salmazan + Raphael + Neman  
 + Azan + Rophael + veni + + Tegravifer  
 Voco



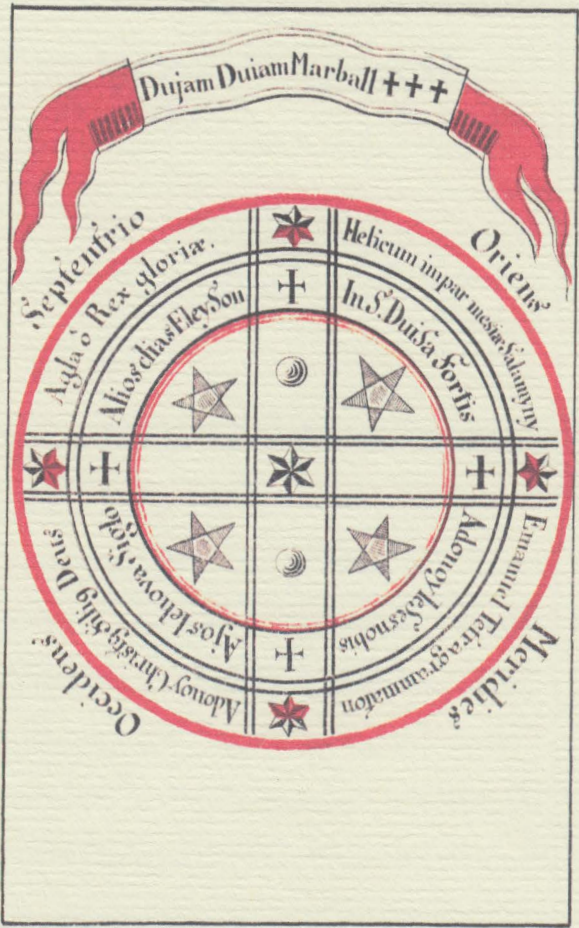
RMΦ

⁊ ⁊ ⁊ ⁊ ⁊ ⁊ ⁊ ⁊ ⁊ ⁊ ⁊ ⁊ ⁊ ⁊ ⁊ ⁊ ⁊

Habeo te dare Signa Tuæ advenfitionis .



C. D. + de inoſtra et proſtate Obedientem Eſtume  
 Tempus Eſt Magni Nominis Tetragrammaton.  
 Et me Etiam in ejuſ nomine. obedientiam  
 Praſtare. Ut ſe videam in perſona Et ſtatu  
 decori hominiſ et viri.



Dujam Duiam Marball +++

Septentrio

Oriens

Agla'o Rex gloria.

Heliem impar uesie Salumy

Ajos lehora siglo

In S. Dui Sa fortis

Occidens

Meridies

Adony Christy filig Denis

Emanuel Tetragrammaton

Ajos lehora siglo

Adony les nobis

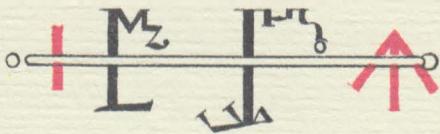
# TOMETANON

Larabay Belion — Sonor Ma Soraman,  
Bliar Sonor † Arotan † Niza Raplucl, Ala-  
zaman † Eman † Nazaman Tedöyl,  
Teabicabal † Ruos, Acluaar lambala  
lochim.

## AEf † Ω

† Zebaman † Schemath † Egibut † Phi-  
lomel † Gazaman † Delet † Azatan † Urieel  
† Facal † Alazaman † Nisza † Sacro.  
Sancte pie Deus † Zeyhomann † Acluaas'  
† Niza † Tachal † Neciel † Amafemach  
† Her Somini † per hoc Cogote ut Apareas  
Prome Hoc ꝑ Circulo, Et Presta quod te iubeo.





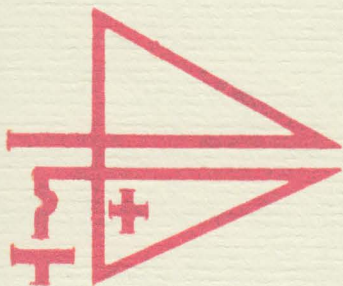
Lucifer amicus meus dilectus  
et Servus

Ich beschwore ich dich Gottes  
Heil. Maje. Stäti Sche Namen Agla, Naob,  
Soher, Emanuel, Adomatay, Auray, Amaton  
Elle, Elloy Vision und Sey dem Jüngsten  
Gerichte Jesu Alin Sey der Stärke  
dieser Heil. Namen Chel, Heofi Agla  
Jaß daß du mir zweij mal Hundert  
Tausend € Hier in diesen Kreis Drin-  
gest das gebiethe ich dir Paymon und  
Mephi, Stophiles & die Macht Tetragram  
Agla, Adonay Amin Amin.

S + S' + M +

Cito Cito Cito veni nec morare velis.

† † Requief † † Mamaliel † † Manel † †  
 Atatiel † † Scholiel † † Phacamech † †  
 Oriph † † Malchidaef † † Barbiel † †  
 Zacheriel † † Oriphiel † † Zamuel † †  
 Mamaliel † † Ziriel † † Rugs' ÷ ÷



Nunc veni per omni potensissima verba oris  
 Tetragrammaton, Adoney Agla et per vulnera  
 Iesu Christi, prophetas per apostolos et per  
 omnes Sanctos qui vivunt cum Deo In Sanct  
 Duiſa Sorſis Zebaofſi Dujam Dujam  
 Dujam.

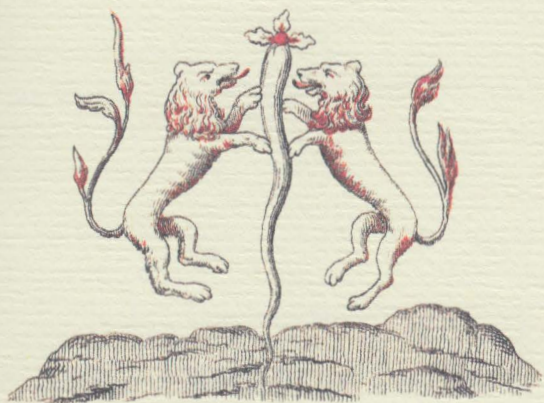
Nun fahret und weichet von Sinnen  
bey diesem Großen Nahmen und Macht  
Worten Tetrag: Adonay Agla denn ich  
gebe Vrlaub fahret hin in friede ohne  
allen Rumor Schauer Hagell und gefahr  
ohne Verletzung meines Creiser Meiner  
und Meiner gesellen in Nahmen Gottes  
Der Vatter's + Der sohnes + und der heilige  
Geistes + Weichet von Sinnen in  
Nahmen Jesu von Nazareth Amen.

אָרַבְיִשׁ אֲחֵרִים אֲזַכְּרֶנּוּ  
אֲזַכְּרֶנּוּ אֲזַכְּרֶנּוּ אֲזַכְּרֶנּוּ  
אֲזַכְּרֶנּוּ אֲזַכְּרֶנּוּ אֲזַכְּרֶנּוּ

+++ אָרַבְיִשׁ

MEPHISTO  
PHELIS.





ΝΩΠΖΔδΨΔΟϞΠΟϞδδΣΠ  
ϞΔδΔΠδΠ□ΔΧδΔΟ  
□ϞϞΧΔΗϞϞδΔΠϞΑΠ.

## Translation & Commentary

This is a facsimile of the work as published in Scheible, *Das Kloster*, Stuttgart 1847. A.E. Waite described the text in *The Book of Ceremonial Magic*, London 1911, p112:-

The *Praxis Magica Fausti* or "Magical Elements of Dr. John Faust, Practitioner of Medicine," claims to have been printed from the original MS. in the Municipal Library of Weimar and is dated 1571, at which period it must be respectfully affirmed that there was no Municipal Library in the birthplace of Goethe. Furthermore, the existing collection does not include the MS. Whether the original edition was antedated cannot be certainly affirmed, as it is exceedingly scarce, and I am acquainted with it only in the reprint of Scheible and in an unprinted transcript by Major Irwin. The work consists of a few curious plates, in the manner of the seventeenth century, and a few unintelligible conjurations, all exceedingly

brief. The third of these exhorts the Evil Spirit on the quaint ground that now it is the time of the Great Name *Tetragrammaton*. The purpose of citation is not indicated; the formulæ are Christian, broken up by innumerable crosses and by names and terms which defy conjecture as to their significance. The hierarchy of the spirit is determined by the closing words: "I command thee, O Spirit *Rumoar*, even by Lucifer, thy mighty sovereign."

It might be added that Waite was the owner of the Irwin MS and that it is now held by the Cleveland Public Library in Ohio, U.S.A. We are indebted to Mr. Stephen J. Zietz for transcribing the text and generously making it available for research. The Irwin translation is presented in subsequent pages, rubification being as reproduced by Zietz. However, there are significant variations between this text and that published by Scheible. Waite follows Irwin and, ironically, his description happens to concentrate upon some variant elements. At these points, the Irwin text is given, but



an alternative translation is also presented, being distinguished by italicisation, as are the smaller font editorial comments. I am indebted to Ms. Andrea Höhn for her assistance with the German. However, the responsibility for any errors is mine alone.

The text is curious and ambiguous. Common to many grimoires it calls upon Christian powers to control infernal daemons. However, it is ambiguous as to how diabolic beings are to be regarded, referring to Lucifer as a servant, but also a friend and lover. According to Waite the intent is unclear. However, the printed text expresses the desire for two hundred grand, whether pounds, lira or another brand of lucre that shares a similar symbol. However, the symbolism of the illustrations goes beyond such fancies. They enunciate an unexpectedly sophisticated system of magical philosophy that was unlocked by an observation made by Mr. Patrick McFadzean.

**Praxis Magica Fausti =**  
And  
or  
The **M**agical **E**lements  
of  
Doctor **J**ohn Faust - **P**ractitioner  
of  
**M**edicine

From the original Manuscript in  
the Municipal Library of Weimar

Passan anno adventionis Christi  
.1571.

(Pre-title)

*Fausti Praxis Magica*

A manuscript in the Grand Ducal Library  
of Weimar is reproduced by lithograph on  
the following eight pages.

(The 1847 German text has not been reproduced)

(Title Page)

*Praxis Magica Faustiana*

*or*

*Infernal Conjurations and Oaths as  
Practiced by Doctor John Faust*

*AD 1527*

(First Page)

*Image of Faust in charge of the Devil, in the form of the a horned goat, who is bound by chains and controlled with a whip. Interestingly, it seems that the Devil is earthbound, whilst Faust appears to float astrally above.*

## Praxis Magica

Karuze X Karoth X Karathoi X Kemelton X  
Achatum Ella X Dyestim \* Rim \* Warmat  
\* Ko \* Nemarram \* Palat \* Themat \*  
Amarrh \* Gyseton \* Ralapharos \* O  
Sachman \* Machey \* Gacles \* Bachat \*  
Gyrta \* Somon \* \* \* Now do I call thee \* \* \*

(Second Page)

*Image of Agnus Dei, the Lamb of God signifying the Passion of Jesus as he took on the role of the Jewish sacrificial lamb and died for our sins. It was believed that by doing this then Jesus would, at the Last Judgement, gain power over Hell and can, therefore, be called upon to force its inhabitants to obey the commands of the magical practitioner.*

Twme \* Qaror \* amathema \* Jamhay \* Schea  
\* Stal \* Salmazan \* Pamphilos \* Aziel \*  
Alechemelor \* Raphael \* Salathiel \* Ve Sar \*  
Amathemach \* Heroe \* Somini \* By the  
loving Kindness of the Holy Incomprehensible  
and Invisible God - which is displayed in all  
his works - for all things which he hath created  
are good and holy \* Barion Salmafán \*  
Raphael \* Neman \* Azan \* Raphael \* come  
thou I call thee vehemently \*

(Third Page)

*Image of the Burning Bush, by which God spoke to Moses and granted him such magical powers as the ability to turn his staff into a serpent. Sometimes considered Biblical authority for the practice of magic.*

**RMD**

O Spirit by the power and virtue of the letters which I have inscribed - do I command thee to give me a sign of thy arrival

*I command thee to give me a sign of thy arrival*

(Fourth Page)

*Image of a rainbow over waters, token of the covenant that God made to the passengers of the ark following the Deluge; that he would never again destroy the world to prevent man sinning, perhaps reassuring for a magical practitioner about to conjure infernal beings.*

I command thee to be obedient unto me - and now is it the time of the great name Tetragrammaton and I command you to appear before me in a beautiful and pleasing form.

*(Fifth Page)*

*The Magic Circle*

*(Sixth Page)*

TWMEATANON

Larabay \* Belion \* Sonor \* Soraman \* Bliar \*  
Sonor \* Arotan \* Niza \* Raphael \* Alazaman  
\* Eman \* Nazaman \* Tedoyl \* Teabicabal \*  
Ruos, Acluaar \* Iambala \* Cochim \*

A Et ✠ W

Zebaman \* Sehemath \* Egibut \* Philomel \*  
Gazaman \* Delet \* Azatan \* Uriel \* Facal \*  
Alazamant \* Nisia \* By the most sacred and  
holy mercy of God \* Zeyhomann \* Acluaas +  
Niza \* † Tachal \* Neciel \* Amatemach \* Her  
somina \* By this I compel thee to appear unto  
me before this circle and to do what I  
command thee -

(Seventh Page)

*Lucifer (from the Latin, lucem ferre, meaning "light-bearer") is associated with Venus, the Morning Star, that heralds the dawn that is greeted by the cock's crow. The crowned cockerel also signifies Lucifer's sin, pride, which some modern commentators identify with our ego.*

*Lucifer, friend, my love and my Servant*

(Eighth Page)

Now do I conjure and command thee O Evil Spirit by the powers of Heaven and by the words of life \* Maji, Staeti, Sche, agla, Naob, Sother, Emmanuel, Adonay \* Adomaty \* Auray \* Amaton, Elle \* Elloy \* Vision \* By the great love of Jesus Christ and by his triumph over death and hell and by the omnipotency of God - who is - who was - and who ever shall be - by the word Paymon - and Mephistophilis and by the power of the words Tetragram Agla Adonay Amin Lumin

J ❖ S ❖ M ❖



(Ninth Page)

I command, cite and conjure thee to come quickly and without delay \* I call thee \*\*  
Requiet \*\* Hamaliel \*\* Hanel \*\* Atatiel \*  
\* Scholiel \* \* Phacamech Oriph \* \*  
Malchidaet \* \* Barbiel \* \* Zacheriel \* \*  
Oriphiel Zamuel \*\* Hamaliel \*\* Ziriel \*\*  
Rugs ÷ ÷

Come now I conjure thee by all the most powerful words Tetragrammaton - Adoney - Agla - and by the wounds of J.C. - by the Prophets - by the Apostles - and by all the saints who live in the holiness and love of God - Come now by the mystic words \* Duisa \* Fortis \* Zebaoth - I do conjure thee to come \* Dujam \* Dujam \* Dujam

*The printed text omits "I command, cite and conjure thee to come quickly and without delay \* I call thee" at the beginning of the page, also the word for "love" in the second paragraph.*

(Tenth Page)

Now I conjure thee to come from thy abode even from the farthest parts by these great and mighty names - Tetragrammaton - Adonai - Agla - and to appear before me receiving and executing my demands truly and without falsehood I command thee O Spirit Rumoar -, even by t[h]y great sovereign Lucifer I command thee in the name of God the Father \* of the Son \* and of the Holy Spirit \* and by the power of the name Jesus of Nazareth - Amen.

-

*Now, depart from here. By the great and mighty names: Porten Tetragrammaton Adonay, Agla, because I give you rest, depart in peace, and without any lies, without rain or hail, without any danger to my circle, myself or my apprentice; in the name of our Lord, the father \*, the son \*, and the holy spirit \*. Depart from hence in the name of Jesus of Nazareth, Amen.*

(In the Irwin text, this page and the next are transposed.)

(Eleventh Page)

I conjure each and all of ye Spirits - by the seven archangels - Governors of the Planets - Ouphiel ✱ Zacheriel ✱ Samuel ✱ Michael ✱ Gabriel ✱ Raphael ✱ who are your Governors to do that which I command - In the name of the Triune God ✱ ✱ Amen

✱ ✱ ✱

*I conjure you further by the seven planetary archangels Oriphiel ✱ Zacheriel Samuel ✱ Michael ✱ Raphael Gabriel that you depart from hence*

✱ ✱ ✱

**RMP**

*(In the Irwin text, the order of this page and the previous one are transposed.)*

(Twelfth Page)

An image of Mephistophiles. His name derives from the Greek:- me - "not", phos - "light" and philos - "lover", meaning one who hates the light. Thus, he is the equivalent of Lucifuge Rofocale, whose name derives from the Latin lucis - "light" and fugio - "to flee". Rofocale is the reverse of "Lucifer" retaining the consonants, but letting the vowels drift (LuCiFeR ~ RoFiCaLe). Thus, when the angel Lucifer falls from Heaven and is reflected across the horizontal axis of the Earth into the darkness of Hell, he is the light-bearer. His counterpart, being reflected again upon a different axis, is Mephistophiles, who shuns the light. In the context of magical philosophy, the term "averse" has been used to describe this process of double reversal. If the pride of Lucifer may be associated with our ego, then his light-opposing counterpart may be considered the negation of that ego, the terrifying Other, whom the practitioner must meet and transcend. Some have described this process as "Crossing the Abyss".

The portayal here of Mephistophiles is intelligent. He is partly cloaked in the letters of his name, as if it is this that brings him into being. He, himself, is invisible. His presence is indicated by abstract lines of force; as is apt for one who flees the light and, therefore, can never actually be seen.

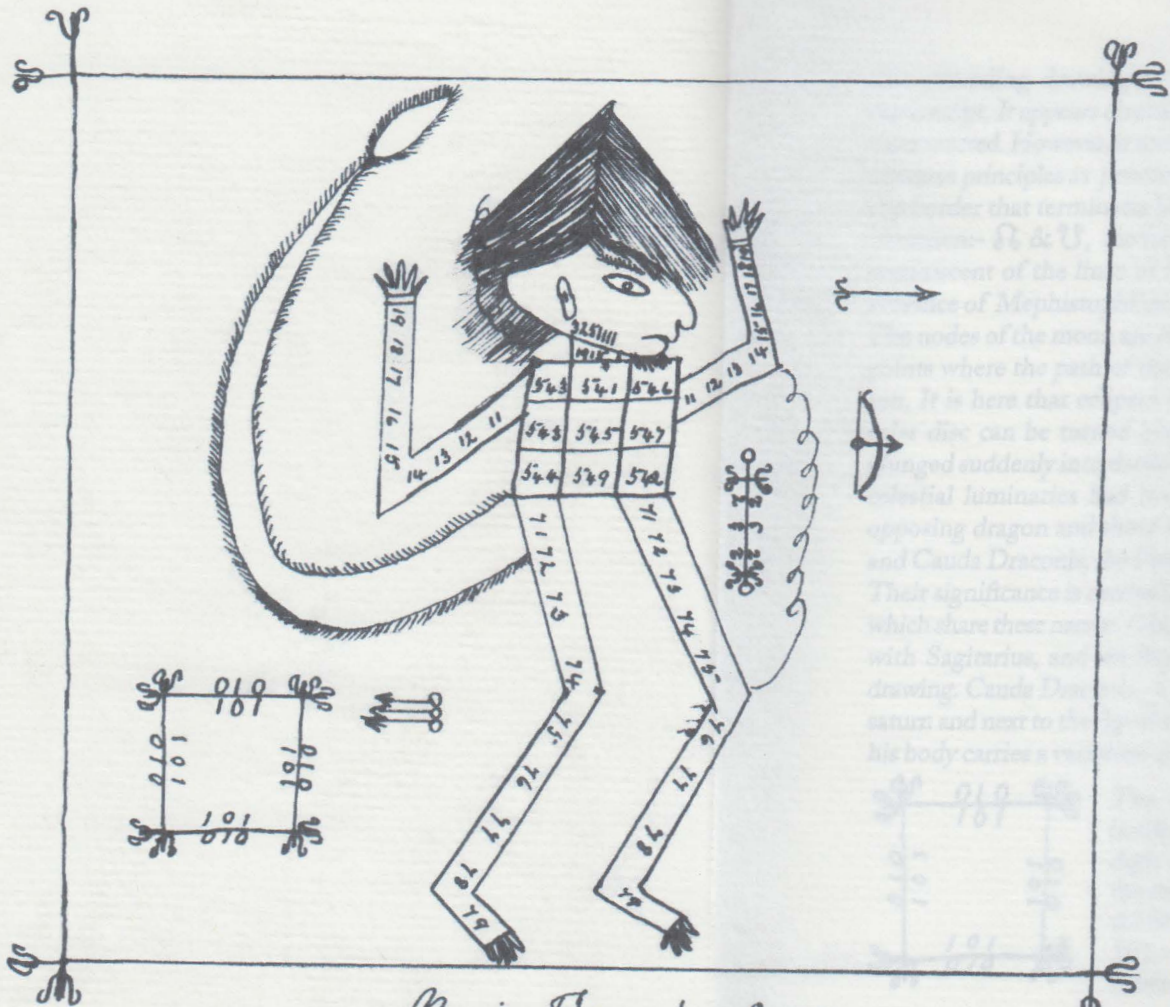
(Thirteenth Page)

*A plant sprouts forth from the earth, its form is that of a snake or sperm, microscopes having first revealed their existence in 1677. Beside it are two rampant lions, their tails suggestive of foliage. This image symbolises generative force. Perhaps the practitioner must embrace both light and dark forces, using one to control the other, and then meet the terrifying Other, here Mephistophiles. Having transcended these opposites, he can utilise the mystery of the creative powers of nature, surely the most fundamental play of polarities. I am indebted to Mr. Daniel A. Schulke for the observation that the plant may be a stylised rendering of the actual appearance of the root and fruit of the mandrake. Some images are reproduced upon the following page for the purposes of comparison. The mandrake represents a particular case of the magician's manipulation of generative force. In German folklore, the roots of mandrake plants that grew where a hanged man's dying ejaculation fell, developed into Galgenmännlein, meaning "little gallows men" which were homunculi that could serve a practitioner. Other procedures for the creation of an homunculus likewise used sperm, but did not require the physical death of the donor. Not all believed that such homunculi were materially existent. Indeed, their artificial creation and an ethereal nature was regarded as enabling them to obtain special knowledge of the magical arts, which they could then communicate to their creator.*



*Portayals of the  
actual appearance  
of the mandrake*

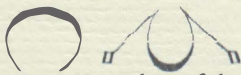




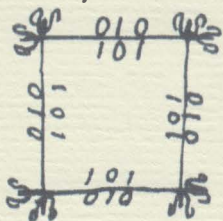
*Magic Figure for Exorcisms.*

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The preceding drawing is reproduced from Irwin's manuscript. It appears directly after the text and may be unconnected. However, it does express cognate concepts of averse principles as previously described. It is framed in a border that terminates in the signs of the nodes of the moon:- ♁ & ♃, the form of these signs are rather reminiscent of the lines of force used to indicate the presence of Mephistophiles:-



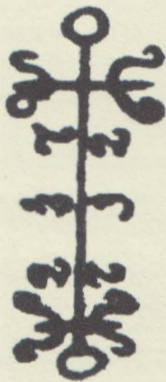
The nodes of the moon are the points where the path of the moon crosses that of the sun. It is here that eclipses occur and thus where the solar disc can be turned black and the moon can be plunged suddenly into darkness. It was imagined these celestial luminaries had been swallowed by a light-opposing dragon and these nodes were termed Caput and Cauda Draconis, the Head and Tail of the Dragon. Their significance is carried into the geomantic figures which share these names. Caput Draconis ☸ is associated with Sagitarius, and we find the archer's bow in the drawing. Cauda Draconis ☷ is attributed to mars and saturn and next to the figure are three mars symbols and his body carries a variation of the square of saturn.



The smaller version of the border signals its nature. Each digit of 010, the binary form of the number 2 is reflected across the border as its opposite, giving 101, the binary form of the number 5. Binary numbers were



first described in the west by the philosopher Leibniz in 1703. He learnt of the I Ching from Jesuit missionaries in China and believed that he had rediscovered a universal mathematical language that was the foundation of Taoist philosophy, the 1 & 0 of binary being equivalent to Yang and Ying in Taoism and, by implication, the sun and the moon in western hermeticism. These two heavenly bodies have their most dramatic astronomic and astrological interactions at the nodes of the moon. The system of geomancy has the same mathematical foundation, but uses vertical lines of four permutations giving sixteen figures, whilst the I Ching utilises lines of three permutations for the eight trigrams and six for the sixty-four hexagrams.



This component of the drawing again features the node signs and, by using our familiar arab numerals for the number 2, confirms the averse nature of the process. Whilst the central digits are unclear (presumably a transcription error and, most likely, originally 5) those near the ends of the vertical line show that the numbers are reflected twice, first across the axis of the line, and then again across an axis that is perpendicular to that.

The torso of the figure is formed by a variation of the magic square of saturn featuring the digits 1 to 9 arranged

so that every line adds to a total of 15 (though there is a transcription error). Here, 540 is added to each number, so 1620 has to be added to that total. Down each limb run the digits 1 to 9, with 10 added to each for the arms and 70 for the legs. A wavy line connecting elbow to knee suggests arms and legs be considered together and the total of all the numbers found on the limbs is 1620, the number added to each line of the magic square of saturn. It is as if its limbs fold back onto (or spring forth from) every line of the magic square that forms its body.

The number 19 which appears at the ends of the mannekin's arms has special relevance. It takes 19 years for the moon's nodes to traverse the zodiac. Termed the Metanic Cycle, this period marks the time it takes for the sun and moon to appear in the same relative positions in the heavens. The little man's legs terminate with the number 79. Ptolomey identified 79 years as the period it takes for mars and the sun to return to the same relative positions in the sky. We have already noted the mars symbols next to the figure.

No doubt further significances remain to be discovered.

The drawing is labelled a "Magic Figure for Exorcisms". We may associate the word "exorcism" with the expulsion of evil demons but, in older parlance, an "exorcist" might be a magical practioner and "exorcism" could refer to various magical endeavours, including the obtaining of a familiar. Witches' familiars tended to be in animal form whilst that of a magician was described by a 17th Centuy

practitioner as “.. a little Spirit of a span long, like a little Ethiop, which the great King (the daemon Balkin) will deliver unto the Exorcist”. (Conjuration, Society of Esoteric Endeavour, 2004). This text describes how possession of such a spirit passed from a Norwegian magician to his son and thence to a Polish priest who named it Nuncula, which may derive from the word “homunculus”. It seems likely this figure portrays such a being. He has a hairy head and a hairy tail, which may be significant. Belief in the existence of tailed men was widespread and uncontroversial. In the eighteenth century, the naturalist Linnaeus classified them as a separate species; termed either “Homo caudatus hirsutus”, or “Homo lucifer”. Both names have a strange resonance with the themes of this book. The persistence of belief in tailed men from Ethiopia was, it is certain, an expression of the ugly racism of the day.