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PREFACE.

IN the last half of 1509 and the first months of 1510, Cornelius Agrippa, known in his day as a Magician, gathered together all the Mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, in three books, known as Occult Philosophy, the first book of which—Natural Magic—constitutes the present volume. Agrippa published his Occult Philosophy, with additional chapters, in 1533. The only English translation appeared in London in 1651. It is a thoroughly edited and revised edition of this latter work that we produce. Some translating has been done and missing parts supplied. The reader is assured that while we have modified some of the very broad English of the seventeenth century, that he has a thoroughly valid work. Due care has been taken to preserve all the quaintness of the English text as far as consistent with plain reading. We have endeavored to do full justice to our author, the demands of those purely mystical, and the natural conservatism of the antiquary and collector. In this we believe we have fully succeeded.

The life of Agrippa, up to the time of writing his Occult Philosophy, is also given, drawn mostly from Henry Morley's excellent life of Cornelius Agrippa.

That part of the volume credited to Mr. Morley may be designated as an honest skeptic's contribution to Mysticism, and his chapters are produced entire, as justice to both him and Agrippa cannot be done otherwise, and they are an especially valuable part of Mystic literature.

The table of the Cabala, newly compiled for this volume, will be found to possess superior features over all others.

Following the above we give a chapter on the Empyrean Heaven, which will explain much that our author has written. It is derived mainly from an old occult work on "Physic."

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror, which ends the work, is believed to be the best contribution on the subject extant.

All the original illustrations and some new and selected ones will be found, as also various etchings of characters. That one on the Empyrean Heaven contains, we have cause to believe, some of the very hidden knowledge relating to the Lost Word. It is a much older plate than the work it was taken from.

Some parts of the volume will interest those who love to work out hidden things.

The editor conveys his warmest thanks to those friends who have encouraged him in the work—on the Cabala table, the illustration of the Grand Solar Man and the translating—outside of which he has not asked or received any help. This being the case our friends will please excuse any particular thing that may not sound pleasantly to the ear.

A general index will be inserted in the third and concluding volume of the Occult Philosophy.

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CHAPTER LXVI.

That the Passions of the Mind are Helped by a Celestial Season, and how Necessary the Constancy of the Mind is in every Work.

THE passions of the mind are much helped, and are helpful, and become most powerful by virtue of the Heaven, as they agree with the Heaven, either by any natural agreement or by voluntary election. For, as saith Ptolemy, he which chooseth that which is the better seems to differ nothing from him who hath this by nature. It conduceth, therefore, very much for the receiving of the benefit of the Heavens, in any work, if we shall, by the Heaven, make ourselves suitable to it in our thoughts, affections, imaginations, deliberations, elections, contemplations, and the like. For such like passions do vehemently stir up our spirit to the likeness of the Heavens and expose us and ours straightway to the Superior Significators of such like passions; and, also, by reason of their dignity and nearness to the Superiors do much more partake of the Celestials than any other material things. For our mind can, through imagination or by reason of a kind of imitation, be so conformed to any Star as suddenly to be filled with the virtues of that Star, as if it were a proper receptacle of the influence thereof. Now, the contemplating mind, as it withdraws itself from all sense, imagination, nature, and deliberation, and calls itself back to things separated, unless it exposeth itself to Saturn, is not of present consideration or enquiry. For our mind doth effect divers things by faith (which is a firm adhesion, a fixed intention, and a vehement application of the worker, or receiver) to him that co-operates in any thing, and gives power to the work which we intend to do. So that there is made, as it were, in us, the image of the virtue to be

received, and the thing to be done in us, or by us. We must, therefore, in every work and application of things, affect vehemently, imagine, hope, and believe strongly, for that will be a great help. And it is verified amongst physicians, that a strong belief, and an undoubted hope and love towards the physician and medicine, conduce much to health; yea, more, sometimes, than the medicine itself. For the same that the efficacy and virtue of the medicine works, the same doth the strong imagination of the physician work, being able to change the qualities in the body of the sick, especially when the patient placeth much confidence in the physician, by that means disposing himself for the receiving of the virtue of the physician and physic. Therefore, he that works in Magic must be of a constant belief, be credulous, and not at all doubtful of obtaining the effect. For, as a firm and strong belief doth work wonderful things, although it be in false works, so distrust and doubting doth dissipate and break the virtue of the mind of the worker, which is the medium between both extremes; whence it happens that he is frustrated of the desired influence of the superiors, which could not be joined and united to our labors without a firm and solid virtue of our mind.

CHAPTER LXVII.

How the Mind of Man may be Joined with the Mind of the Stars, and Intelligences of the Celestials, and, together with them, Impress certain wonderful Virtues upon inferior Things.

THE philosophers, especially the Arabians, say that man's mind, when it is most intent upon any work, through its passion and effects, is joined with the mind of the stars and intelligences; and, being so joined, is

the cause of some wonderful virtue being infused into our works and things; and this, because there is in the mind an apprehension and power of all things, so all things have a natural obedience to it, and of necessity an efficacy; and more to that which desires them with a strong desire. And according to this is verified the art of characters, images, enchantments, and some speeches, and many other wonderful experiments as to everything which the mind affects. By this means, whatsoever the mind of him that is in vehement love, affects, hath an efficacy to cause love; and whatsoever the mind of him that strongly hates, dictates, hath an efficacy to hurt and destroy. The like is in other things, which the mind affects with a strong desire. For all those things which the mind acts and dictates by characters, figures, words, speeches, gestures, and the like, help the appetite of the soul and acquire certain wonderful virtues; as from the soul of the operator, in that hour when such a like appetite doth invade it, so from the opportunity and celestial influence, moving the mind in that manner. For our mind, when it is carried upon the great excess of any passion or virtue, oftentimes presently takes of itself a strong, better and more convenient hour or opportunity, which Thomas Aquinas, in his third book against the Gentiles, confesseth. So many wonderful virtues both cause and follow certain admirable operations by great affections in those things which the soul doth dictate in that hour to them. But know that such things confer nothing, or very little, to the author of them, and to him which is inclined to them, as if he were the author of them. And this is the manner by which their efficacy is found out. And it is a general rule in them, that every mind that is more excellent in its love and affection makes such like things more fit for itself, becoming efficacious to that which it desires. Every

one, therefore, that is willing to work in Magic must know the virtue, measure, order, and degree of his own soul, in relation to the Power of the Universe

CHAPTER LXVIII.

How our Mind can Change and Bind inferior Things to the Ends which we Desire.

THERE is also a certain virtue in the minds of men of changing, attracting, hindering, and binding to that which they desire; and all things obey them when they are carried into a great excess of any passion or virtue, so as to exceed those things which they bind. For the superior binds that which is inferior, and converts it to itself; and the inferior is, by the same reason, converted to the superior, or is otherwise affected, and wrought upon. By this reason, things that receive a superior degree of any star, bind, or attract, or hinder things which have an inferior, according as they agree or disagree amongst themselves. Whence a lion is afraid of a cock, because the presence of the Solary virtue is more agreeable to a cock than to a lion. So a loadstone draws iron, because, in its order, it hath a superior degree of the Celestial Bear.

So the diamond hinders the loadstone, because, in the order of Mars, it is superior to it. In like manner any man, when he is opportunely exposed to the celestial influences (as by the affections of his mind and due applications of natural things), if he become stronger in a Solary virtue, he binds and draws the inferior into admiration and obedience—in the order of the Moon, to servitude or infirmities; in a Saturnine order, to quietness or sadness; in the order of Jupiter, to worship; in the order of Mars, to fear and discord; in a Venus order, to love and joy; in a Mercurial order,

to persuasion and obsequiousness, and the like. The ground of such a kind of binding is the very vehement and boundless affection of the soul with the concourse of the celestial order. But the dissolutions or hinderances of such a like binding are made by a contrary effect, and that more excellent or strong; for as the greater excess of the mind binds, so, also, it looseth and hindereth. And, lastly, when the mind feareth Venus, it opposes Saturn; when Saturn or Mars, it opposes Venus or Jupiter; for astrologers say that these are most at enmity, and contrary the one to the other (*i. e.*), causing contrary effects in these inferior bodies. For in the Heavens, where there is nothing wanting, and where all things are governed with love, there can in no wise be hatred or enmity.

CHAPTER LXIX.

Of Speech, and the Occult Virtue of Words.

IT being shown that there is a great power in the affections of the soul, you must know, moreover, that there is no less virtue in words and the names of things, and greatest of all in speeches and motions; by which we chiefly differ from the brutes, and are called rational; not from reason, which is taken for that part of the soul which contains the affections (which Galen saith is also common to brutes, although in a less degree), but we are called rational from that reason which is, according to the voice, understood in words and speech, which is called Declarative Reason; by which part we do chiefly excel all other animals. For logos, in Greek, signifies reason, speech, and a word. Now, a word is two-fold, viz., internal and uttered. An internal word is a conception of the mind and motion of the soul, which is made without a voice;

as in dreams we seem to speak and dispute with ourselves, and whilst we are awake, we run over a whole speech silently. But an uttered word hath a certain act in the voice, and properties of locution, and is brought forth with the breath of a man, with opening of his mouth and with the speech of his tongue; in which nature hath coupled the corporeal voice and speech to the mind and understanding, making that a declarer and interpreter of the conception of our intellect to the hearers; and of this we now speak. Words, therefore, are the fittest medium betwixt the speaker and the hearer, carrying with them not only the conception of the mind, but also the virtue of the speaker, with a certain efficacy, unto the hearers; and this oftentimes with so great a power, that often they change not only the hearers but also other bodies and things that have no life. Now those words are of greater efficacy than others which represent greater things—as intellectual, celestial, and supernatural; as more expressly, so more mysteriously. Also those that come from a more worthy tongue, or from any of a more holy order; for these (as it were certain signs and representations) receive a power of celestial and supercelestial things, as from the virtue of things explained, of which they are the vehicle, and from a power put into them by the virtue of the speaker.

CHAPTER LXX.

Of the Virtue of Proper Names.

THAT the proper names of things are very necessary in Magical Operations, almost all men testify. For the natural power of things proceeds, first, from the objects to the senses, and then from these to the imagination, and from this to the mind, in which it is first

conceived, and then is expressed by voices and words. The Platonists, therefore, say that in this very voice, or word, or name framed, with its articles, that the power of the thing, as it were some kind of life, lies under the form of the signification. First conceived in the mind, as it were through certain seeds of things, then by voices or words, as a birth brought forth; and lastly, kept in writings. Hence magicians say, that the proper names of things are certain rays of things, everywhere present at all times, keeping the power of things, as the essence of the things signified, rules, and is discerned in them and know the things by them, as by proper and living images. For, as the great operator doth provide divers species and particular things by the influences of the Heavens, and by the elements, together with the virtues of planets, so, according to the properties of the influences, proper names result to things and are put upon them by him who numbers the multitude of the stars, calling them all by their names; of which names Christ in another place speaks, saying, "Your names are written in Heaven." Adam, therefore, that gave the first names to things, knowing the influences of the Heavens and properties of all things, gave them all names according to their natures, as it is written in Genesis, where God brought all things that he had created before Adam, that he should name them; and as he named any thing, so the name of it was; which names, indeed, contain in them wonderful powers of the things signified. Every voice, therefore, that is significative, first of all signifies by the influence of the celestial harmony; secondly, by the imposition of man, although oftentimes otherwise by this than by that. But when both significations meet in any voice or name, which are put upon them by the said harmony, or men, then that name is with a double virtue, viz., natural and arbitrary, made

most efficacious to act as often as it shall be uttered in due place and time, and seriously, with an intention exercised upon the matter rightly disposed, and that can naturally be acted upon by it. So we read in Philostratus, that when a maid at Rome died the same day she was married, and was presented to Apollonius, he accurately inquired into her name, which being known, he pronounced some occult thing, by which she revived. It was an observation amongst the Romans, in their holy rites, that when they did besiege any city, they did diligently enquire into the proper and true name of it, and the name of that God under whose protection it was; which being known, they did then with some verse call forth the Gods that were the protectors of that city, and did curse the inhabitants of that city, so at length, their Gods being absent, did overcome them, as Virgil sings:

— *That kept this Realm, our Gods
Their Altars have forsook, and 'blest abodes.*

Now the verse with which the Gods were called out and the enemies were cursed, when the city was assaulted round about, let him that would know find it out in Livy and Macrobius; but also many of these Serenus Samonicus, in his book of secret things, makes mention of.

CHAPTER LXXI.

*Of many Words, joined together, as in Sentences and Verses;
and of the Virtues and Astrictions of Charms.*

BESIDES the virtues of words and names, there is also a greater virtue found in sentences, from the truth contained in them, which hath a very great power of impressing, changing, binding, and establishing, so

that being used it doth shine the more, and being resisted is more confirmed and consolidated; which virtue is not in simple words, but in sentences, by which anything is affirmed or denied; of which sort are verses, enchantments, imprecations, deprecations, orations, invocations, obtestations, adjurations, conjurations, and such like. Therefore, in composing verses and orations for attracting the virtue of any star or deity, you must diligently consider what virtue any star contains, as, also, what effects and operations, and to infer them in verses, by praising, extolling, amplifying, and setting forth those things which such a kind of star is wont to cause by way of its influence, and by vilifying and dispraising those things which it is wont to destroy and hinder, and by supplicating and begging for that which we desire to get, and by condemning and detesting that which we would have destroyed and hindered; and after the same manner to make an elegant oration, and duly distinct, by articles, with competent numbers and proportions. Moreover, magicians command that we call upon and pray by the names of the same star, or name to them to whom such a verse belongs, by their wonderful things, or miracles, by their courses and ways in their sphere, by their light, by the dignity of their kingdom, by the beauty and brightness that is in it, by their strong and powerful virtues, and by such like things as these. As Psyche, in Apuleius, prays to Ceres, saying, "I beseech thee by thy fruitful right hand, I intreat thee by the joyful ceremonies of harvests, by the quiet silence of thy chests, by the winged chariots of dragons, thy servants, by the furrows of the Sicilian earth, the devouring wagon, the clammy earth, by the place of going down into cellars at the light nuptials of Prosperina, and returns at the light inventions of her daughter, and other things which are concealed in her

temple in the city of Eleusis, in Attica." Besides, with the divers sorts of the names of the stars, they command us to call upon them by the names of the Intelligences ruling over the stars themselves, of which we shall speak more at large in their proper place. They that desire further examples of these, let them search into the hymns of Orpheus, than which nothing is more efficacious in Natural Magic, if they, together with their circumstances, which wise men know, be used according to a due harmony with all attention. But to return to our purpose. Such like verses, being aptly and duly made, according to the Rule of the Stars, and being full of signification and meaning, and opportunely pronounced with vehement affection (as according to the number and the proportion of their articles, so according to the form resulting from the articles) and, by the violence of imagination, do confer a very great power in the enchanter, and sometimes transfers it upon the thing enchanted, to bind and direct it to the same purpose for which the affections and speeches of the enchanter are intended. Now, the instrument of enchanters is a most pure, harmonical spirit—warm, breathing, living, bringing with it motion, affection, and signification; composed of its parts, endued with sense, and conceived by reason. By the quality, therefore, of this spirit, and by the celestial similitude thereof (besides those things which have already been spoken of) verses, also, from the opportunity of time, receive from above most excellent virtues; and, indeed, are more sublime and efficacious than spirits, and vapors exhaling out of the vegetable life, such as herbs, roots, gums, aromatical things, and fumes and such like. And, therefore, magicians enchanting things, are wont to blow and breathe upon them the words of the verse, or to breathe in the virtue with the spirit, that so the whole virtue of the soul be directed to the thing

enchanted, being disposed for the receiving of said virtue. And here it is to be noted that every oration, writing, and words, as they induce accustomed motions by their accustomed numbers, proportions, and form, so (besides their usual order) being pronounced, or wrote backwards, move unto unusual effects.

CHAPTER LXXII.

Of the wonderful Power of Enchantments.

THEY say that the power of enchantments and verses is so great, that it is believed they are able to subvert almost all Nature. Apuleius saith that with a magical whispering, swift rivers are turned back, the slow sea is bound, the winds are breathed out with one accord, the Sun is stopped, the Moon is clarified, the Stars are pulled out, the day is kept back, the night is prolonged; and of these things Lucan writes:

*The courses of all things did cease, the night
Prolonged was, 'twas long before 'twas light;
Astonied was the headlong World—all this
Was by the hearing of a verse.*

And a little before:

*Thessalian verse did into his heart so flow,
That it did make a greater heat of love.*

And elsewhere:

*No dregs of poison being by him drunk;
His wits decay'd enchanted —*

Also Virgil, in Damon,

*Charms can command the Moon down from the Skie;
Circe's Charms chang'd Ulysses' company.
A cold snake, being charm'd, burst —*

And Ovid, in his untitled book, saith:

*With charms doth with'ring Ceres dye,
Dried are the fountains all,
Acorns from Oakes, enchanted Grapes,
And apples from trees fall.*

If these things were not true, there would not be such strict penal statutes made against them that should enchant fruit. And Tibullus saith of a certain enchantress:

*Her with Charms drawing Stars from Heaven, 'T,
And turning the course of rivers, did espy;
She parts the earth, and Ghosts from Sepulchers
Draws up, and fetcheth bones away from th' fires,
And at her pleasure scatters clouds i' th' Air,
And makes it Snow in Summer hot and fair.*

Of all which that enchantress seems to boast herself in Ovid, when she saith:

*At will, I make swift streams retire
To their fountains, whilst their Banks admire;
Sea toss and smooth; clear Clouds with Clouds deform.
With Spells and Charms I break the Viper's jaw,
Cleave solid Rocks, Oakes from their seizures draw,
Whole Woods remove, the lofty Mountains shake,
Earth for to groan, and Ghosts from graves awake,
And thee, O Moon, I draw —*

Moreover, all poets sing, and philosophers do not deny, that by verses many wonderful things may be done, as corn to be removed, lightnings to be commanded, diseases to be cured, and the like. For Cato, himself, in country affairs, used some enchantments against the diseases of beasts, which as yet are extant in his writings. Also Josephus testifies that Solomon was skilled in those kinds of enchantments. Also

Celsus Africanus reports, according to the Egyptian doctrine, that man's body, according to the number of the faces of the Zodiac Signs, was taken care of by so many, viz., thirty-six spirits, whereof each undertake and defend their proper part, whose names they call with a peculiar voice, which, being called upon, restore to health with their enchantments the diseased parts of the body.

CHAPTER LXXIII.

Of the Virtue of Writing, and of Making Imprecations, and Inscriptions.

THE use of words and speech is to express the inwards of the mind, and from thence to draw forth the secrets of the thoughts, and to declare the will of the speaker. Now, writing is the last expression of the mind, and is the number of speech and voice, as, also, the collection, state, end, continuing, and iteration, making a habit, which is not perfected with the act of one's voice. And whatsoever is in the mind, in voice, in word, in operation, and in speech, the whole and all of this is in writing also. And as nothing which is conceived in the mind is not expressed by voice, so nothing which is expressed is not also written. And, therefore, magicians command that in every work there be imprecations and inscriptions made, by which the operator may express his affection; that if he gather an herb, or a stone, he declare for what use he doth it; if he make a picture, he say and write to what end he maketh it, with imprecations and inscriptions. Albertus, also, in his book, called the *Speculum*, doth not disallow this, without which all our works would never be brought into effect, seeing a disposition does not cause an effect, but the act of the

disposition. We find, also, that the same kind of precepts was in use amongst the ancients, as Virgil testifies when he sings:

*I walk around
First with these Threads—in number which three are—
'Bout th' Altars, thrice I shall thy Image bear.*

And a little after:

*Knots, Amaryllis, tie! of Colors three,
Then say, "These bonds I knit for Venus be."*

And in the same place:

*As with one fire this clay doth harder prove,
The wax more soft; so, Daphnis, with our love.*

CHAPTER LXXIV.

Of the Proportion, Correspondency, and Reduction of Letters to the Celestial Signs and Planets, According to various Tongues, and a Table thereof.

GOD gave to man a mind and speech, which (as saith Mercurius Trismegistus) are thought to be a gift of the same virtue, power, and immortality. The omnipotent God hath by his providence divided the speech of men into divers languages, which languages have, according to their diversity, received divers and proper characters of writing, consisting in their certain order, number, and figure, not so disposed and formed by hap or chance, nor by the weak judgment of man, but from above, whereby they agree with the celestial and divine bodies and virtues. But before all notes of languages, the writing of the Hebrews is, of all, the most sacred in the figures of characters, points of vowels, and tops of accents; or consisting in matter, form, and spirit.

The position of the Stars being first made in the seat of God, which is Heaven, after the figure of them (as the masters of the Hebrews testify) are most fully formed the letters of the Celestial Mysteries, as by their figure, form, and signification, so by the numbers signified by them, and also by the various harmonies of their conjunction. Whence the more curious Mecubals of the Hebrews do undertake—by the figure of their letters, the forms of characters, and their signature, simpleness or composition, separation, crookedness or directness, defect, abounding, greatness or littleness, crowning, opening or shutting, order, transmutation, joining together, revolution of letters, and of points, and tops, by the supputation of numbers, and by the letters of things signified—to explain all things; how they proceed from the first cause, and are again to be reduced into the same. Moreover, they divide the letters of their Hebrew alphabet, viz., into twelve simple, seven double, and three mothers, which, they say, signify as characters of things—the Twelve Signs, Seven Planets, and Three Elements, viz., Fire, Water, and Earth; for they account Air no element, but as the glue and spirit of the elements. To these, also, they appoint points and tops. As, therefore, by the aspects of Planets and Signs, together with the Elements (the working spirit and truth), all things have been and are brought forth. So, by these characters of letters and points, signifying those things that are brought forth, the names of all things are appointed, as certain Signs and vehicles of things explained, carrying with them everywhere their essence and virtues. The profound meanings and Signs are inherent in those characters, and figures of them, as also numbers, place, order, and revolution; so that Origenes, therefore, thought that those names, when translated into another idiom, do not retain their proper virtue. For only the original

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