

THE MAGIC AND PHILOSOPHY
OF

TRITHEMIUS

OF

SPANHEIM;

CONTAINING HIS BOOK OF

SECRET THINGS,

AND

DOCTRINE OF SPIRITS:

With many curious and rare Secrets (hitherto not generally known;)

THE ART OF DRAWING SPIRITS INTO CRYSTALS, &c.

With many other Experiments in the Occult Sciences, never yet published in the English Language.

TRANSLATED FROM A VALUABLE LATIN MANUSCRIPT,

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The Translator's letter to a friend of his, a young Student in these occult Sciences.

My Friend,

KNOWING thee to be a curious searcher after those sciences which are out of the common track of study, (I mean the art of foretelling events, magic, telismans, &c.) I am moved spiritually to give thee my thoughts upon them, and by these ideas here written, to open to thine eye (spiritual) as much information as it seems necessary for thee to know, by which thou mayest be led by the hand into the delectable field of nature; and to give thee such documents as, guided by the supreme wisdom of the Highest, thou mayest refresh thy soul with a delicious draught of knowledge; so that after recreating thy spirit with the use of those good gifts which may please God to bestow on thee, thou mayest be wrapped up into the contemplation of the immense wisdom of that great munificent Being who created thee.

Now, art thou a man, in whose soul the image of Divinity is sealed for eternity, think first what is thy desire in the searching after these mysteries! Is it wealth, honour, fame, power, might, aggrandizement, and the like? Perhaps thy heart says, All! all these I would gladly crave! If so, this is my answer,--seek first to know thyself thoroughly, cleanse thy heart from all wicked, vain, and rapacious desires. Thinkest thou, oh man! to attain power *to gratify thy lusts, to enrich thy coffers, to build houses*, to raise thyself to the pinnacle of human admiration; if these are thy hopes and desires, thou hast reason to lament thy being born: all such desires are immediately from the devil, I mean that Being whose engines (*i. e.* myriads of demons) are continually in the act of placing sensual delights and luxuries before the depraved minds and hearts of man, and whose chief business and property it is to counteract the benevolent actions and inspirations of those blessed spirits who are the instruments of God our Creator.

Fear God and love thy neighbour; use no deceit, swear not, neither lye; let all thy actions be sincere. Here, O man! is the grand seal of all earthly wisdom, the true talisman of human happiness. When thou shalt accomplish this, behold nothing will be impossible unto thee as far as God permits: then with all speed apply thy mind and heart to attain knowledge and wisdom; with all humility throw thy dependence on God alone, the author of all things that cannot die.

To know thyself is to know God, for it is a spiritual gift *from God* that enables a man to know himself. This gift but very few possess, as may be daily seen. How many are there tossed about to and fro' upon the perilous sea of contending passions, and who are more light than feathers! how many in this great city who place their chiefest *good* in debauchery and lechery! See their *actions, manners, and dispositions*; these poor, unfortunate, miserable wretches, such is their fatal magical infatuation and ignorance, that they think those mad who might even attempt to reason with them on the vanity and misery of their situation. To make myself more intelligible, these are what the world calls men of fashion, a phrase insignificant enough when we consider that the universal fashion of this time is vice, and that so glaring, that it needs no great intellect to discover what is daily open to the view of the observer. But to you, my friend, I have addressed these lines; therefore let it not be supposed that I am reprehending my friend for vices which I cannot suppose him attached to: for I know thou art a young man designed for the receiving of instruction, in much higher and more glorious contemplations than those sons of earth are capable of, therefore I have presented thee with this translation which thou didst desire me to give thee.

But beware of flattery, self-love, and covetousness, so wilt thou thrive; and be diligent in thy occupation, so shall thy body be fed. Idleness is offensive to the Deity, industry shall sweeten thy

brown bread, and the fruits of it shall warm thine heart, and inspire thy soul with gratitude to him that blesses thee with *enough*: seek for no more, for it will damn thee; pray for enough to feed and clothe thy body, but ask no more, lest thou pine away in heart-rending poverty, and spend the remainder of thy days in contumely and beggary.

For know a thing most necessary for thee to know, that if by thy study, by thy art, or any other thing, thou couldst *command a million of spirits*, it should not be lawful for thee to wish to gain riches suddenly, for the Wisdom Eternal has put forth the fiat; and it has been said by him who never spoke in vain, and who cannot lye, that *man shall get bread by the sweat of his brow*; therefore let us not have in view the enriching of ourselves in worldly goods, by supernatural means, or by a greedy desiring of what we ought to look upon with eyes of contempt, draw upon us the wrath of God. Rather let us cheerfully rely on, and follow in very deed, spirit and truth, these words of the apostle, Seek ye first the kingdom of God, and all these things shall be added unto you fear not but that God shall make thy household as a flourishing tree, and thy wife shall be as a fruitful vine.

Farewell, remember my poor counsel, and be happy.

From thy true friend, F. B.

N. B. To enable thee the better to comprehend this Book, I have drawn out the various figures, of which mention is made in this work, that thou mayest see the very exact method of working; likewise the images of seals, spirits, and various other rare, and curious instruments, which are necessary for thee to know and see with the eye; therefore in the construction of them thou canst not be liable to error.

Fig. 1. The form of the crystal for invoking spirits, with the plate of pure gold. in which the crystal must be fastened, with the divine characters around.

Fig 2. A magical circle (C D E F), of a simple construction, for the operator to stand or sit in when he calleth the spirits.

Fig. 3. The crystal (A), two silver or other candlesticks (G G,) with the wax tapers burning, and tripod or vessel for the oderiferous suffumigation.

Fig 4. A wand of black ebony with golden characters. The characters are explained.

A CAUTION to the inexperienced in this ART, and a Word of Advice to those who would be Adepts.

BROTHER,

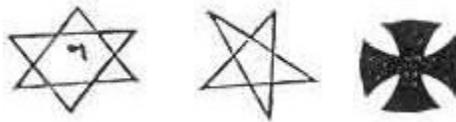
IT is necessary for me to inform thee, that whatever thy desires are in the pursuit of this art, which we call Magic, so wilt thy connexion and answer be. If in the pursuit of revenge, it is but proper thou shouldest know that thou wilt, in any of these experiments here laid down, draw to thyself a revengeful demon, or an infernal furious spirit, serving in the principle of the wrath of God; if worldly riches and aggrandizement, then shalt thou have an earthial or fiery spirit, which will delude thee with the riches of the central world; if fame, or the blaze of glory, then the *spirits of pride* will be allotted thee, who will gratify thy inordinate desire of vain glory; for all these offices are there spirits allotted and will be eager to mix with thy spirit: it will attract thee to his own nature, and serve all thy purposes according to the extent of God's permission; and as thy desires are and from what principle they proceed, so shalt thou be answered: but if thou desirest to know nothing but for the honour and glory of God, and the help of thy neighbour, and, in great humility, fill thy heart with the love of God, thou shalt then have a pure spirit which will grant (by the Lord's permission) they desires. Therefore seek for that which is good; avoid all evil either in thought, word, or action; pray to God to fill thee with wisdom, and then thou shalt reap an abundant harvest. There are two ways magically set before thee; chuse which thou wilt, thou shalt be sure of thy reward. Farewell.

F. B.

THE
MAGIC AND PHILOSOPHY
OF
TRITHEMIUS OF SPANHEIM

Of the making of the CRYSTAL and the Form of Preparation for a VISION.

PROCURE of a lapidary good clear pellucid crystal, of the bigness of a small orange, i. e. about one inch and a half in diameter; let it be globular or round each way alike; then, when you have got this crystal, fair and clear, without any clouds or specks, get a small plate of pure gold to encompass the crystal round one half; let this be fitted on an ivory or ebony pedestal, as you may see more fully described in the drawing, (see the Plate, fig. I.) Let there be engraved a circle (A) round the crystal with these characters around inside the circle next the crystal:



afterwards the name "*Tetragrammaton*". On the other side of the plate let there be engraven "*Michael, Gabriel, Uriel, Raphael;*" which are the four principal angels ruling over the *Sun, Moon, Venus and Mercury*; but on the table on which the crystal stands the following names, characters, &c. must be drawn in order.

First, The names of the seven planets and angels ruling them, with their seals or characters. The names of the four kings of the four corners of the earth. Let them be all written within a double circle, with a triangle on a table; on which place the crystal on its pedestal: this being done, thy table is complete (as in the Fig. D,) and fit for the calling of the spirits; after which thou shalt proceed to experiment, thus:

In what time thou wouldest deal with the spirits by the *table* and *crystal*, thou must observe the planetary hour; and whatever planet rules in that hour, the angel governing the planet thou shalt call in the manner following; but first, say this short prayer:

"Oh, God! who art the author of all good things, strengthen, I beseech thee, thy poor servant, that he may stand fast, without fear, through this dealing and work; enlighten, I beseech thee, oh Lord! the dark understanding of thy creature, so that his spiritual eye may be opened to see and know thy angelic spirits descending here in this crystal"

(Then lay thy hand on the crystal saying,)

"and thou, oh inanimate creature of God, be sanctified and consecrated, and blessed to this purpose, that no evil phantasy may appear in thee; or, if they do gain ingress into this, creature, they may be constrained to speak intelligibly, and truly, and without the least ambiguity, for Christ's sake. Amen. And forasmuch as thy servant here standing before thee, oh, Lord! desires neither evil treasures, nor injury to his neighbour, nor hurt to any living creature, grant him the power of descrying those

celestial spirits or intelligences, that may appear in this crystal, and whatever good gifts (whether the power of healing infirmities, or of imbibing wisdom, or discovering any evil likely to afflict any person or family, or any other good gift thou mayest be pleased to bestow on me, enable me, by thy wisdom and mercy, to use whatever I may receive to the honour of thy holy name. Grant this for thy son Christ's sake. Amen."

Then taking your ring and pentacle, put the ring on the little finger of your right hand; hang the pentacle round thy neck; (*Note*, the pentacle may be either wrote on clean virgin parchment, or engraven on a square plate of silver and suspended from thy neck to the breast), then take your black ebony wand, with the gilt characters on it and trace the circle, (Fig. 7. C D E F,) saying:

"In the name of the blessed Trinity, I consecrate this piece of ground for our defence; so that no evil spirit may have power to break these bounds prescribed here, through Jesus Christ our Lord. Amen."

Then place the vessel for the perfumes between thy circle and the holy table on which the crystal stands, and, having fire therein, cast in thy perfumes, saying:

"I conjure thee, oh thou creature of fire! by him who created all things both in heaven and earth, and in the sea, and in every other place whatever, that forthwith thou cast away every phantasm from thee, that no hurt whatsoever shall be done in any thing. Bless, oh Lord, this creature of fire, and sanctify it that it may be blessed, and that they may fill tip the power and virtue of their odours; so neither the enemy, nor any false imagination, may enter into them, through our Lord Jesus Christ. Amen."

Now, this being done in the order prescribed, take out thy little book, which must be made about seven inches long, of pure white virgin vellum or paper, likewise pen and ink must be ready to write down the *name*, *character*, and *office*, likewise the seal or image of whatever spirit may appear (for this I must tell you that it does not happen that the same spirit you call will always appear, for you must try the spirit to know whether he be a pure or impure being, and this thou shalt easily know by a firm and undoubted faith in God.)

Now the most pure and simple way of calling the spirits or spirit is by a short oration to the spirit himself, which is more effectual and easy to perform than composing a table of letters; for all celestial operations, the more pure and unmixed they are, the more they are agreeable to the celestial spirits: therefore, after the circle is drawn, the book, perfumes, rod, &c. in readiness, proceed as follows:

After noticing the exact hour of the day, and what angel rules that hour, thou shalt say:

"In the name of the blessed and holy Trinity, I do desire thee, thou strong and mighty angel, Michael, that if it be the divine will of him who is called Tetragrammaton, &c. the Holy God, the Father, that thou take upon thee some shape as best becometh thy celestial nature, and appear to us visibly here in this crystal, and answer our demands in as far as we

shall not transgress the bounds of the divine mercy and goodness, by requesting unlawful knowledge; but that thou wilt graciously shew us what things are most profitable for us to know and do, to the glory and honour of his divine Majesty, who liveth and reigneth, world without end. Amen."

"Lord, thy will be done on earth, as it is in heaven;--make clean our hearts within us, and take not thy Holy Spirit from us."

"O Lord, by thy name, we have called him, suffer him to administer unto us. And that all things may work together for thy honour and glory, to whom with thee, the Son, and blessed Spirit, be ascribed all might, majesty and dominion. Amen."

Note, In these dealings, two should always be present; for often a spirit is manifest to one in the crystal when the other cannot perceive him; therefore if any spirit appear, as there most likely will, to one or both, say:

"Oh, Lord! we return thee our hearty and sincere thanks for the hearing of our prayer, and we thank thee for having permitted thy spirit to appear unto us which we, by thy mercy, will interrogate to our further instruction, through Christ. Amen."

Interrogation

1. In the name of the holy and undefiled Spirit, the Father, the begotten Son, and Holy Ghost, proceeding from both, what is thy true name?

If the spirit answers, *Michael*, then proceed.

2. What is thy office?

3. What is thy true sign or character?

4. When are the times most agreeable to thy nature to hold conference with us?

5. Wilt thou swear by the blood and righteousness of our Lord Jesus Christ, that thou art truly Michael?

(Here let him swear, then write down his seal or character in thy book, and against it, his office and times to be called, through God's name; also write down any thing he may teach thee, or any responses he may make to thy questions or interrogations, concerning life or death, arts or sciences, or any other thing;) and then shalt thou say,

"Thou great and mighty spirit, inasmuch as thou camest in peace and in the name of the ever blessed and righteous Trinity, so in this name thou mayest depart, and return to us when we call thee in his name to whom every knee doth bow down. Fare thee well, Michael; peace be between us, through our blessed Lord Jesus Christ. Amen."

Then will the spirit depart; then say:

"To God the Father, eternal Spirit, fountain of Light, the Son, and Holy Ghost, be all honour and glory, world without end. Amen."

I shall here set down the Table of the names of Spirits and Planets governing the Hours; so thou shalt easily know by inspection, what Spirit and Planet governs every Hour of the Day and Night in the Week.

Hours Day	Angels and Planets ruling Sunday	Angels and Planets ruling Monday	Angels and Planets ruling Tuesday	Angels and Planets ruling Wednesday
	Day	Day	Day	Day
1	Michael	Gabriel	Samael	Raphael
2	Anael	Cassiel	Michael	Gabriel
3	Raphael	Sachiel	Anael	Cassiel
4	Gabriel	Samael	Raphael	Sachiel
5	Cassiel	Michael	Gabriel	Samael
6	Sachiel	Anael	Cassiel	Michael
7	Samael	Raphael	Sachiel	Anael
8	Michael	Gabriel	Samael	Raphael
9	Anael	Cassiel	Michael	Gabriel
10	Raphael	Sachiel	Anael	Cassiel
11	Gabriel	Samael	Raphael	Sachiel
12	Cassiel	Michael	Gabriel	Samael
Hours Night	Night	Night	Night	Night
1	Sachiel	Anael	Cassiel	Michael
2	Samael	Raphael	Sachiel	Anael
3	Michael	Gabriel	Samael	Raphael
4	Anael	Cassiel	Michael	Gabriel
5	Raphael	Sachiel	Anael	Cassiel
6	Gabriel	Samael	Raphael	Sachiel
7	Cassiel	Michael	Gabriel	Samael
8	Sachiel	Anael	Cassiel	Michael
9	Samael	Raphael	Sachiel	Anael
10	Michael	Gabriel	Samael	Raphael
11	Anael	Cassiel	Michael	Gabriel
12	Raphael	Sachiel	Anael	Cassiel

Hours Day	Angels and Planets ruling Thursday	Angels and Planets ruling Friday	Angels and Planets ruling Saturday
	Day	Day	Day
1	Sachiel	Anael	Cassiel
2	Samael	Raphael	Sachiel
3	Michael	Gabriel	Samael
4	Anael	Cassiel	Michael
5	Raphael	Sachiel	Anael
6	Gabriel	Samael	Raphael
7	Cassiel	Michael	Gabriel
8	Sachiel	Anael	Cassiel
9	Samael	Raphael	Sachiel
10	Michael	Gabriel	Samael
11	Anael	Cassiel	Michael
12	Raphael	Sachiel	Anael
Hours Night	Night	Night	Night
1	Gabriel	Samael	Raphael
2	Cassiel	Michael	Gabriel
3	Sachiel	Anael	Cassiel
4	Samael	Raphael	Sachiel
5	Michael	Gabriel	Samael
6	Anael	Cassiel	Michael
7	Raphael	Sachiel	Anael
8	Gabriel	Samael	Raphael
9	Cassiel	Michael	Gabriel
10	Sachiel	Anael	Cassiel
11	Samael	Raphael	Sachiel
12	Michael	Gabriel	Samael

Note, The day is divided into twelve equal parts, called Planetary Hours, reckoning from sun-rise to sun-set, and, again, from the setting to the rising; and to find the planetary hour, you need but to divide the natural hours by twelve, and the quotient gives the length of the planetary hours and odd minuets, which shews you how long a spirit bears rule in that day as Michael governs the first and the eighth hour on Sunday. After you have the length of the first hour, you have only to look in the Table, as if it be the fourth hour, on Sunday, you see in the Table that Gabriel rules; and so for the rest it being so plain and easy you cannot err.