

Better Than Magic

*The Secret Gnosis of
Cornelius Agrippa and
the Lazzarellian Trace*

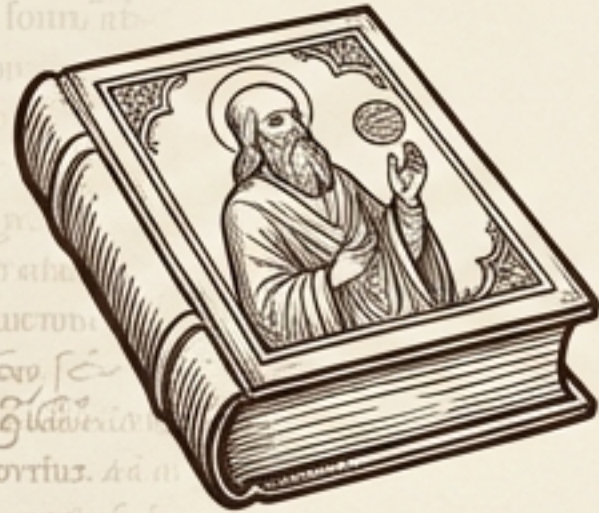
An investigation based on the research of Wouter J. Hanegraaff (2009)

The Optical Illusion of Renaissance Magic

The Historical Assumption (Yates Thesis)

Since Frances Yates (1964), scholars believed “Learned Magic” originated from Marsilio Ficino’s 1463 translation of the *Corpus Hermeticum*.

Pimander
(Ficino)



*Yates quoted this
(statue animating),
not the Pimander.*

The Textual Reality

The *Corpus Hermeticum* contains virtually no magic. It is a text of spiritual philosophy and Gnosis.



Asclepius
(The Source
of Magic)

Key Insight: If the foundational text wasn’t magical, where did the magic come from?
We have been looking at the wrong source.

The Missing Link: Lodovico Lazzarelli (1447–1500)

Hermes Trismegistus
(Ancient Wisdom)

Marsilio Ficino

Reads Plato
into Hermes

Result:
Christian Philosophy



Key Work:
Crater Hermetis
(The Mixing Bowl
of Hermes)

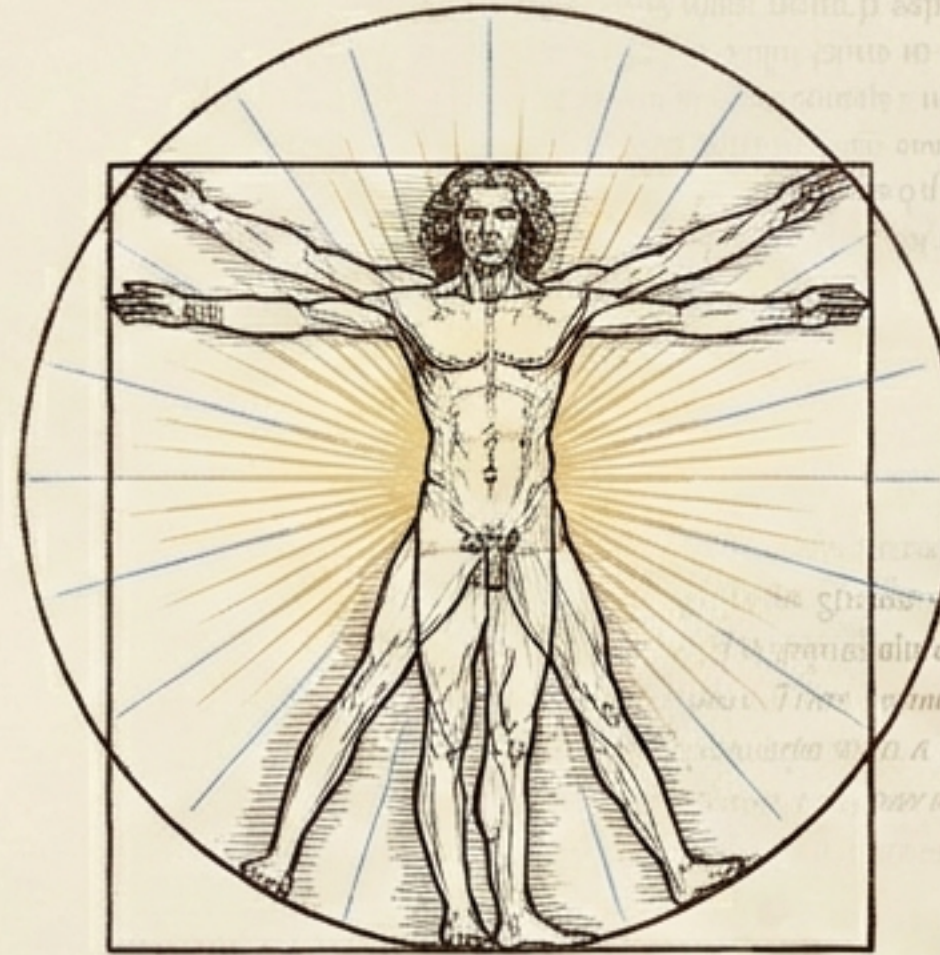
Lodovico Lazzarelli

Translates Final
Tractates (XVI–XVIII)

Result:
Gnosis & Power

Lazzarelli is the cipher. Unlike Ficino, he understood the core message:
Gnosis (direct knowledge) leads to superhuman power.

Decoding the 'Idol': The Secret of Divine Generation



The Text: Asclepius describes Egyptians “drawing down gods” into statues.

Lazzarelli's Interpretation: A code for *Divine Generation*. Just as God creates souls, the enlightened human participates in God's fertility.

The 'Secret': It is not about animating stone statues; it is about the 'God-man' creating spiritual offspring.

Agrippa's Italian Metamorphosis (1511–1518)

The Italian Gap

Exposed to **Lazzarellian Hermetism**.

1510

First Draft sent
to **Trithemius**.
Standard Magic Book.

1533

Final Publication.
Contains the 'Arcanum'.

Agrippa enters Italy a **magician**; he leaves a **Gnostic**.

The Pavia Lectures (1515): A Radical Theology

The Argument

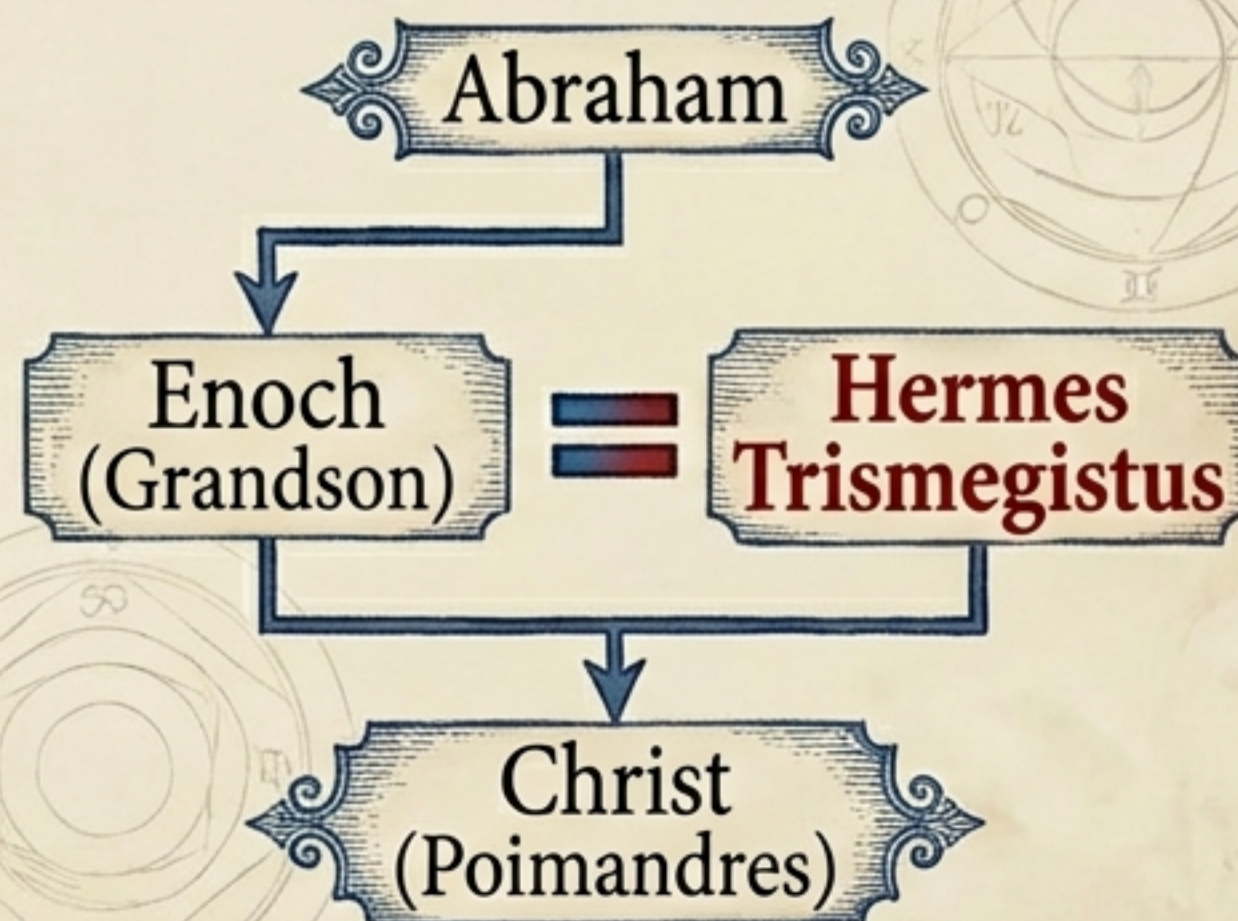
Agrippa identifies '**Poimandres**' (the divine mind in Hermetic texts) directly with **Christ** *before* the Incarnation.



Implication: **Hermeticism** isn't **pagan**; it is the **ancient, pre-Mosaic revelation** of Christ.

"The **Father of Regeneration**... the true Poimandres... our **Lord Jesus Christ**." — *Oratio habita Papiae*

The Lineage



De Homine: Man as the True Image of God

Standard View



Microcosm:
Image of the Universe.

The Consequence:
“Man... is in no way
different from the
immortal gods.”

Agrippa's View



Image of God:
God's Son.

Agrippa sides with the Church fathers against Platonists: Man is an integrated being (body and soul), just as Christ is God and Man.

*De triplici ratione: The Three Ways of Knowing

Gnosis

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m fidiuolice e nummri m eacelis mlfacate
ion in puthat quoz atera in natum.

Ad pveitucin do- | La d ceprecum qui
unui ram esenco. | na malonoz vora



1. The Book of Nature.
Limited knowledge.
Shows God's shadow,
not His essence.

umbra Dei
gna e oflum
ad Kabbalah?
C. V. a
mag. p. n. i. f. a. l. o. b. i.

Kabbalah
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pe rof. ag. Σ c p

**2. The Book of the Law
(Kabbalah)**
Teaches invocation of names.
High power, but **dangerous**
if misused.

**3. The Book of the
Gospel (Faith)**
The highest path.
Direct Gnosis.

Gnosis – Teabet proveitos
mod. enco n. c. i. f. i. e. m. u. s. Kabbalah, but
powens nls but entioer fanum n. i. r. e. c. t. u. m.



Faith as *Furor*: The Ecstatic Ascent



For Agrippa, "Faith"
is not blind belief.
It is a burning,
ecstatic ascent to the
Divine Mind.



*The Lazzarellian
"Divine Generation"
disguised as Christian
theology. The soul bears
a divine offspring.*

The Supreme Arcanum of 1533



The Mystery:
In the final version
(Book III, Ch. 36),
Agrippa inserts a
new section about a
“secret of divine
generation” revealed
only by Christ.

Gnosis – Teabet proveitos

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Gnosis

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omnetuen.

Kabbalas
anilacem.



Forensic Evidence: The Lazzarelli Connection

Lazzarelli's *Crater Hermetis*

Mentem propterea
persimilem sibi

Sermonemque homini
iam genitor dedit

Ut diis consimiles parturiat deos

Agrippa's *De occulta philosophia*

Mentem propterea
persimilem sibi

Sermonemque homini
iam genitor dedit

Ut diis consimiles parturiat deos

Agrippa literally **cuts and pastes** Lazzarelli's
“**Hymn of Generation**” into his own work.

— Teabet proveitos

omnis Kabbalah, but

porveos nls huc erit et fanum nimecavam.



Gnosis

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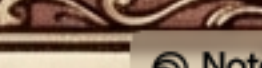
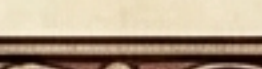
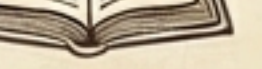
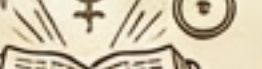
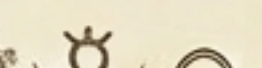
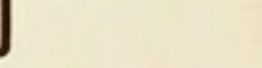
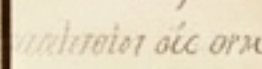
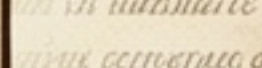
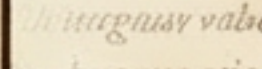
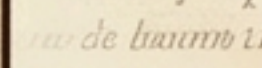
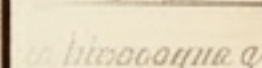
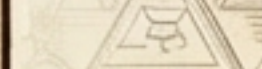
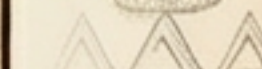
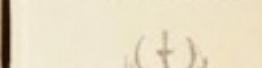
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Kabbalah

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The Meaning: "Bringing Forth Gods"

The Begetter gave man a mind like his own...
that he would **bring forth gods** that are **truly like gods**.



❖ **The Interpretation:** Not a metaphor. A literal instruction.



❖ **The Mechanism:** Not sexual reproduction (will of the flesh),
but spiritual reproduction (will of God).



❖ **The Outcome:** The regenerated human literally creates divine powers.

Gnosis – The secret of divine generation

Kabbalah, but

power not by but other famous nimiram.



Power as Consequence, Not Tool

Vulgar Magic



Uses rituals, stars, and spirits to *get* things.

Agrippa's Arcanum



Power is a **side-effect** of becoming a 'Son of God'.

“Nobody has such powers, but he who... **attains to** **the Archetype** itself.” — *De occulta philosophia* 2.50.



“The Doctrine of Secrecy” in Garamond Premier Pro

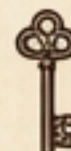
Audience 1: The Multitude
Seekers of practical magic. They
receive the *Occult Philosophy*
as a manual of spells.



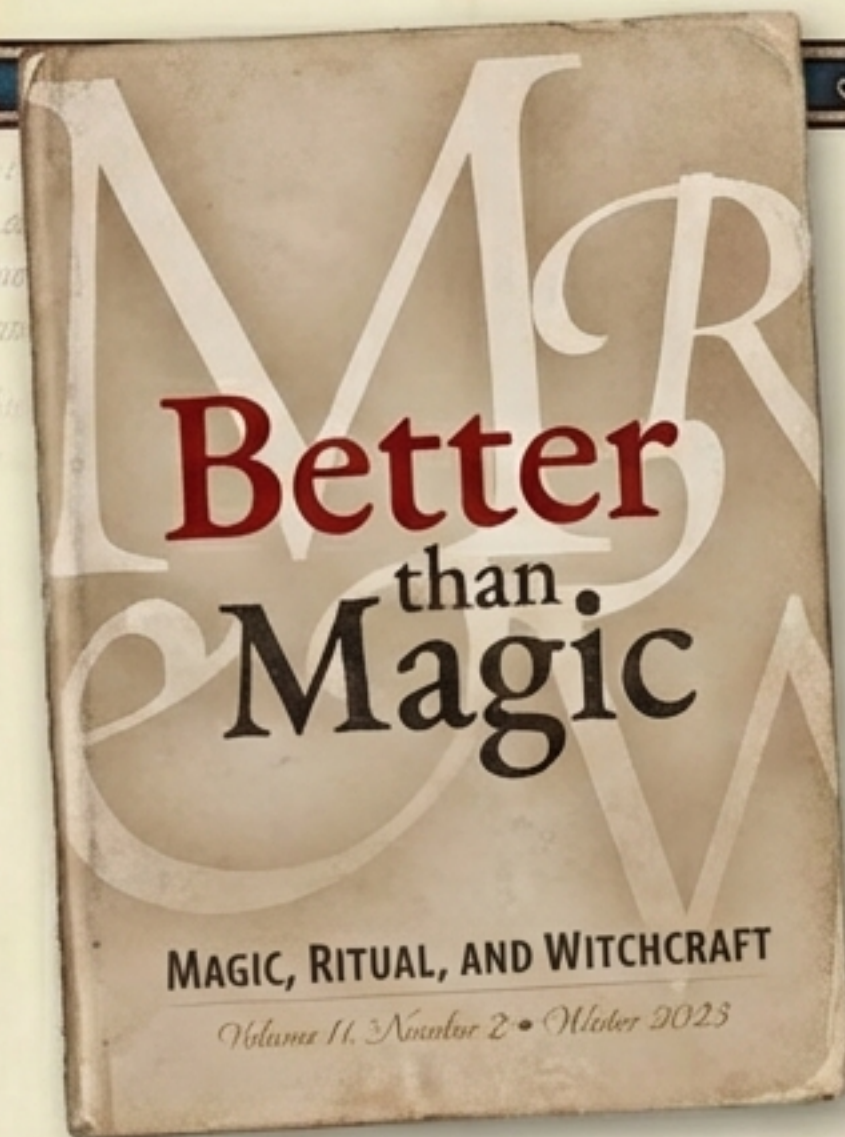
Audience 2: The Elite Adepts
Christian Gnostics. They receive
the hidden Lazzarellian doctrine
of Divine Generation.

Why hide it?

The idea that man
creates gods is
heretical and
dangerous. It
must be veiled.



Conclusion: Better Than Magic



- I. The “Yates Thesis” led us to look for magic in the **wrong places**.
- II. Agrippa’s journey led him from technical magic to **Lazzarellian Gnosis**.
- III. The Ultimate Philosophy: The “magician” is actually a **saint** who has remembered his **divine origin**.

The *Occult Philosophy* was not a guide to magic, but a guide to **transcending it**.

