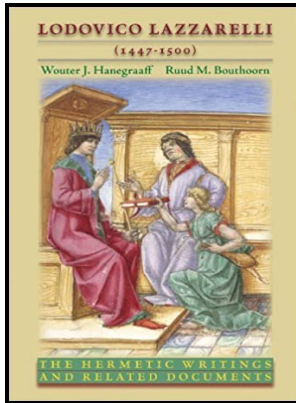


Lodovico Lazzarelli (1447-1500) - the Hermetic writings and related documents

Arizona Center for Medieval and Renaissance Studies - Hermetic Writings



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Then I revised it in September 2012, then again affecting discussion of the Sefer Yetzirah in June 2015. It may have been even earlier, because he grew up in a town with a sizable Jewish community.

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It is these works that Pico mainly received. I begin with the Renaissance. One starting point for such an investigation might be with the texts, notably, the Jewish Kabbalist texts known to both Christians and Jews during the Renaissance, as well as their Christian counterparts, i.

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After him--although begun earlier--came Cornelius Agrippa, who included the Jewish magical tradition in his Three Books on Occult Philosophy, published 1530. Thus, he wrote a dedication to Ficino's translation of the Pimander and Asclepius.

Table of contents for Lodovico Lazzarelli (1447

Hanegraaff cites passages and draws intertextual links with the Corpus hermeticum, providing solid evidence for the Crater Hermetis's hermetic foundation. Although Pico's professed aim was the conventional one of converting the Jews, there was also the converse: one could be a Kabbalist and still be a Christian. Pico also did the world an immense service by commissioning the translations into Latin of numerous Kabbalist texts, most of them done by Mithridates.

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Toward that purpose, the Universities of Paris and Oxford established professorships in Hebrew, set up in the early 14th century upon direction of

the Church, to aid in the conversion of Jews. The Jewish manuscripts went to a monastery, which parted with some of them for undisclosed sums to a German banking family.

Lodovico Lazzarelli

Minchiate is otherwise known as a game that appeared later in Florence as an expanded tarot deck, with 40 instead of 22 trumps.

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