



toent tehun cn
miamim, gva-
catt, az pira fictit
demctudi renteant
nas cunt qflt cinim
erminicum inttr
ainim icalli

Better Than Magic

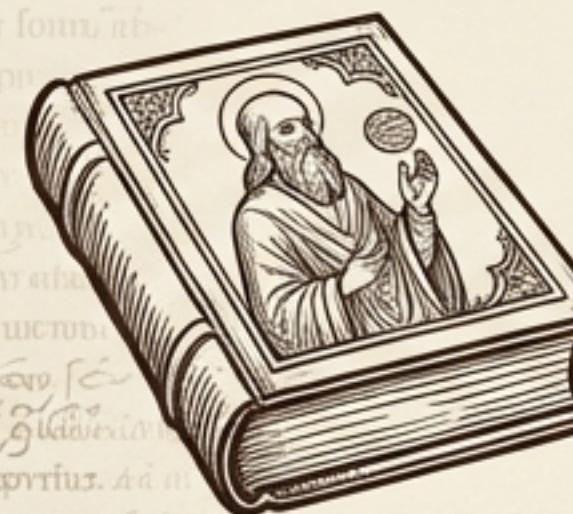
The Secret Gnosis of Cornelius Agrippa and the Lazzarellian Trace

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

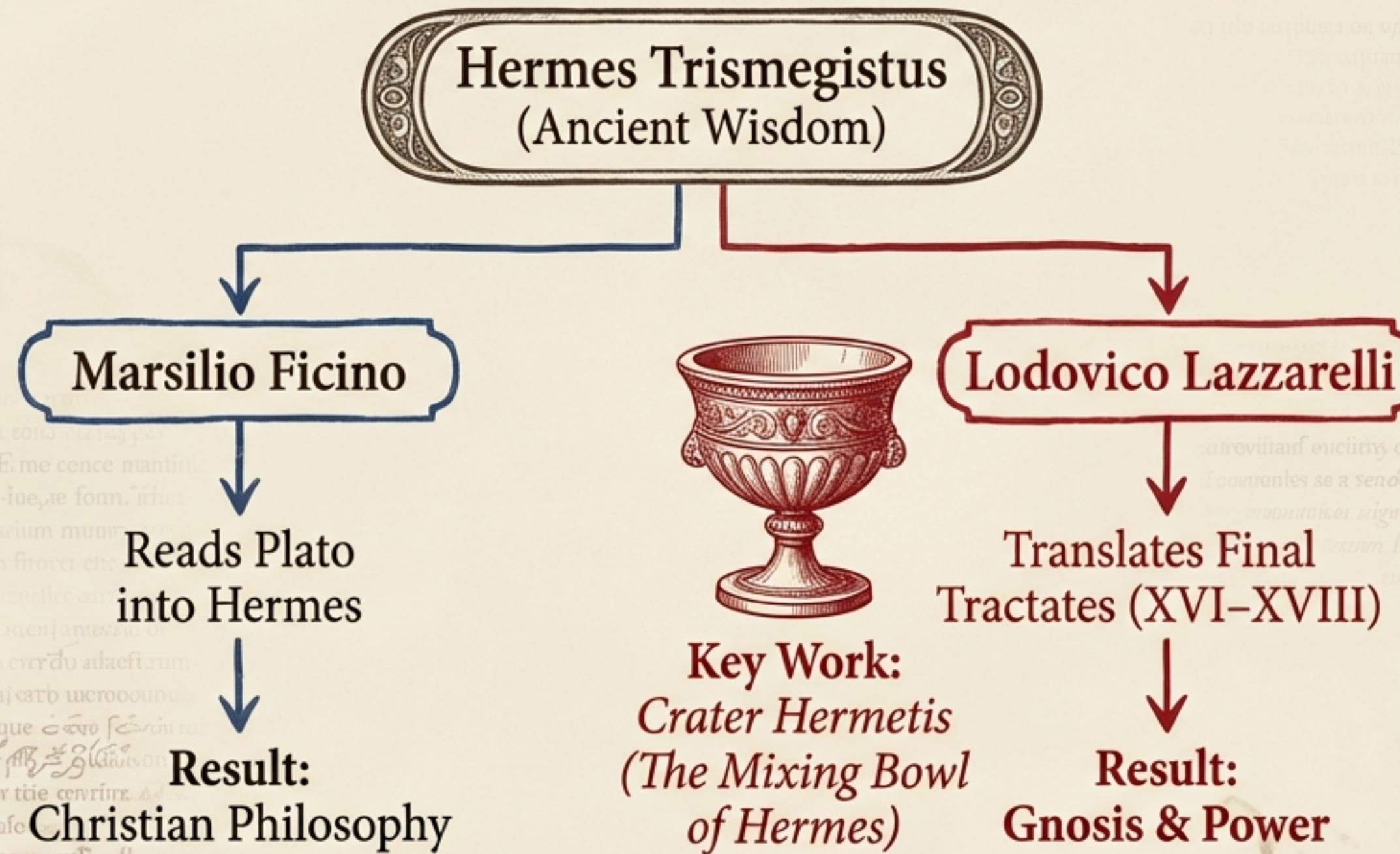
The *Corpus Hermeticum* contains virtually no magic. It is a text of spiritual philosophy and Gnosis.



Asclepius
(The Source
of Magic)

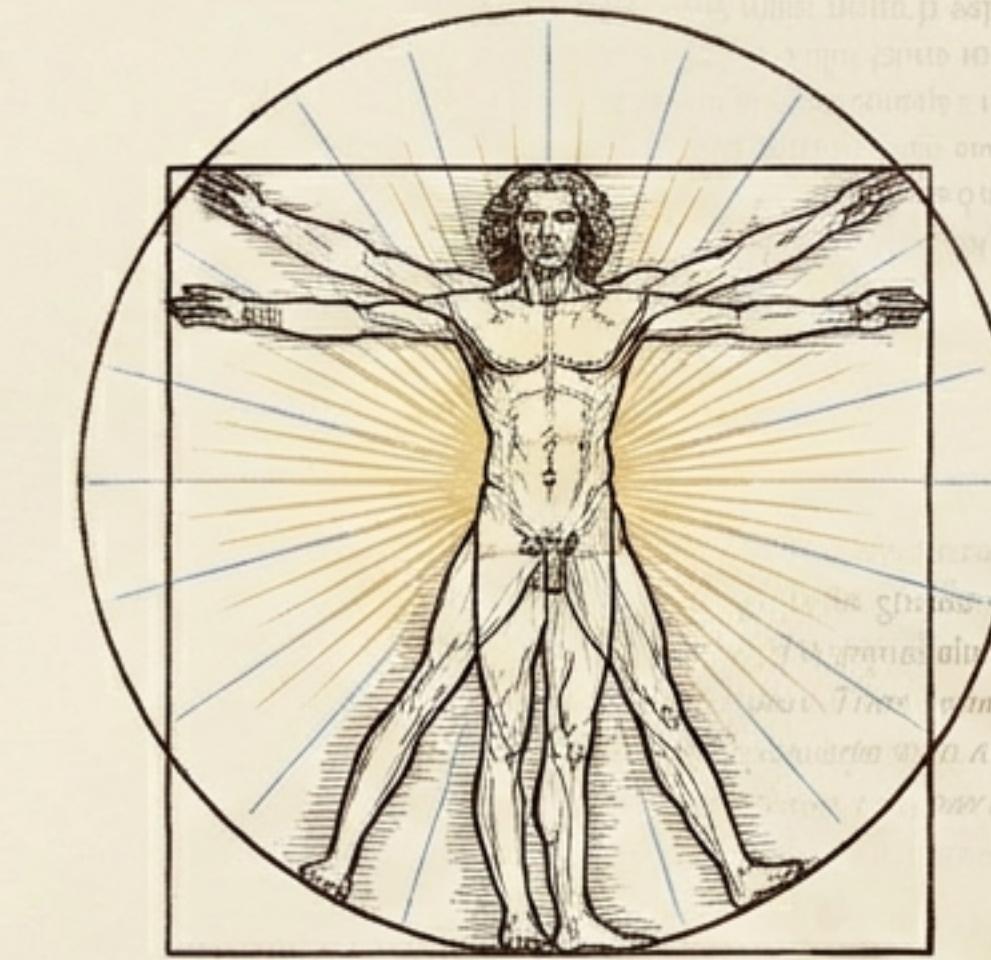
Key Insight: If the foundational text wasn’t magical, where did the magic come from?
We have been looking at the wrong source.

The Missing Link: Lodovico Lazzarelli (1447–1500)



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.

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

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

Agrippa's Italian Metamorphosis (1511–1518)

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

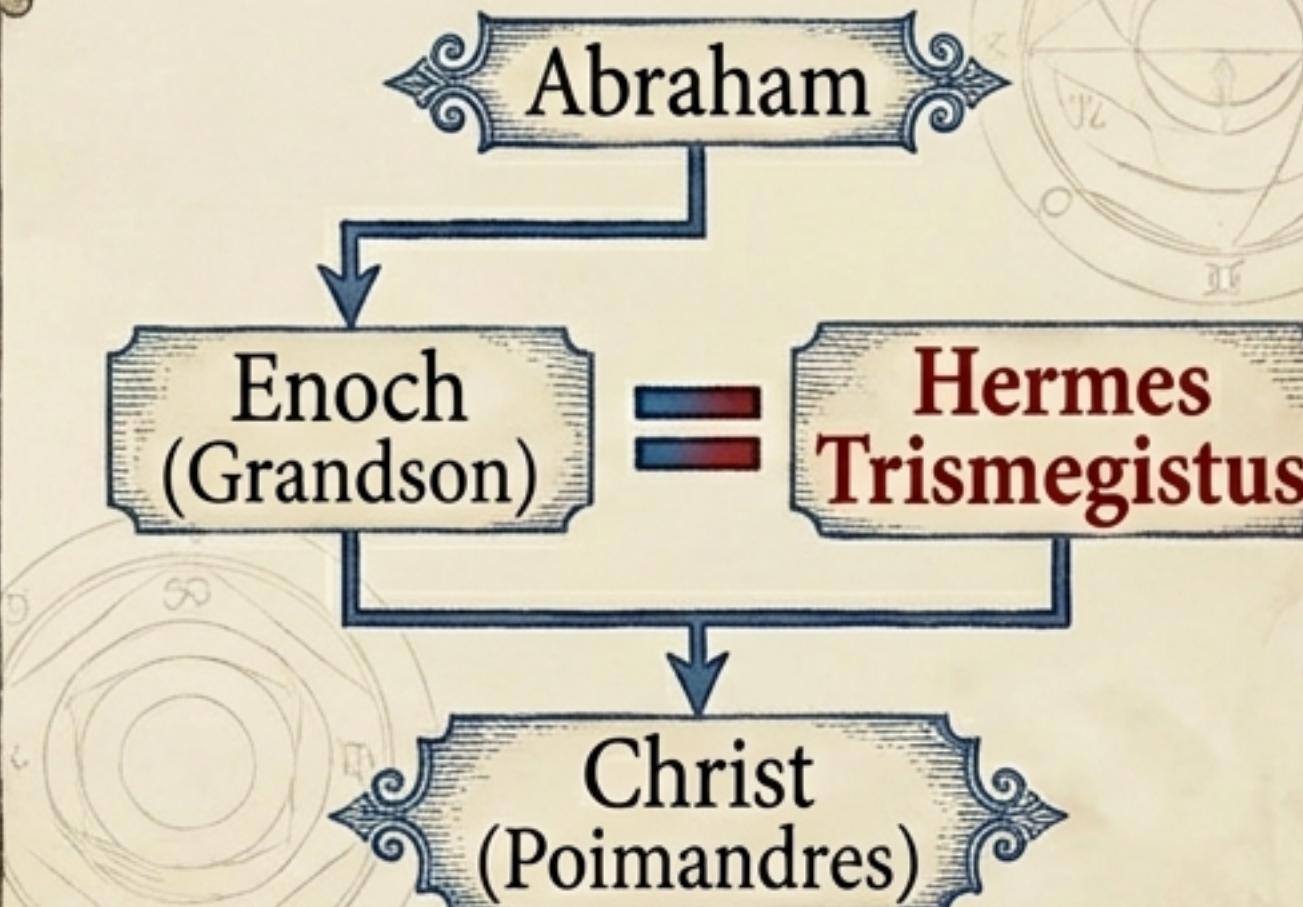
The Argument

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.

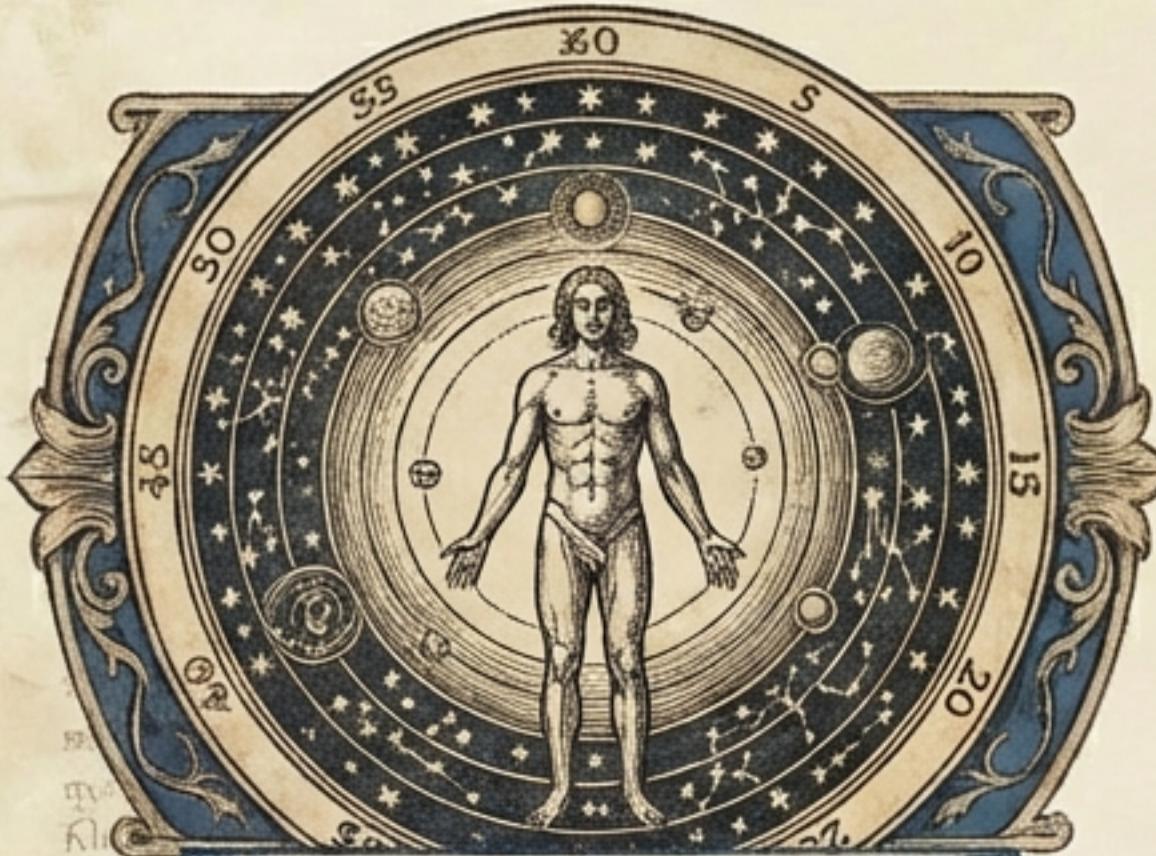
The Lineage



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

De Homine: Man as the True Image of God

Standard View



Microcosm:
Image of the Universe.

Agrippa's View



Image of God:
God's Son.

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

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

umbra Dei,

*C. haterit copate, en c mun oicesat vnoth vnoth
totau. Linda quis ousanis eras noteilia,
instdicolie e nummri m eaccetis mifaeate
iou in pathau quae olen in retum.*

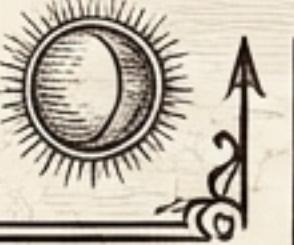
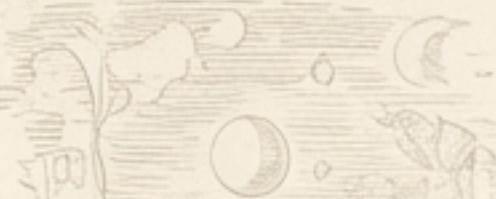
*Ad executum do- | La d oeprecum qui:
nit rati esenca. | na melioris oculi*



1. The Book of Nature.

Limited knowledge.

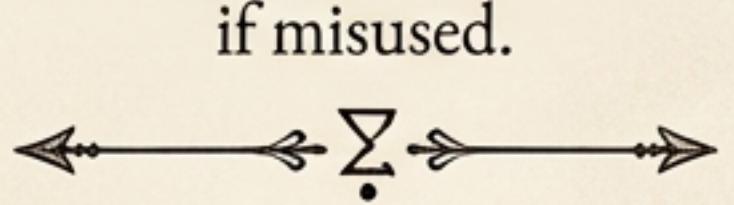
Shows God's shadow,
not His essence.



2. The Book of the Law (Kabbalah)

Teaches invocation of names.

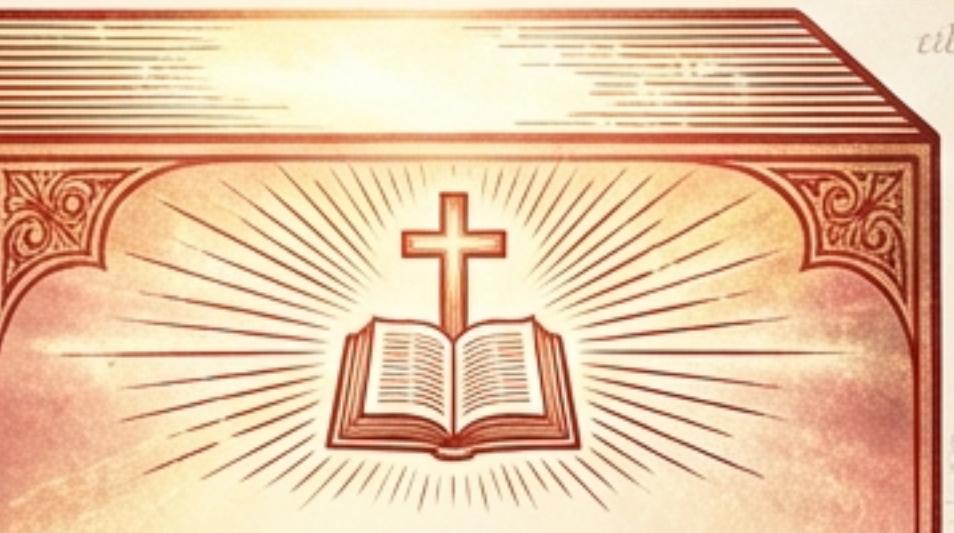
High power, but **dangerous**
if misused.



3. The Book of the Gospel (Faith)

The highest path.

Direct Gnosis.



*Gnosis – Teacher proveitos
mod. encifemus Kabbalah, but
powers mls but eridc fanum n'mecum.*



Faith as *Furor*: The Ecstatic Ascent

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



The Lazzarelian
“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 – Teaber proeitos
mod.mee meifiemus Kabbalab, but
poweo; nds bur eilieer fanum nivieciwam.*



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
amus Kabbalab, but
poweoſ nolb bur erluer fanum nimicavam.



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

Gnosis - Teabet propositos
Kabbalah, but
power only bur estice sanum nimicam.



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.

*Te abet provocat
poteris nulj bur oritur fauum nimicam.*



“The Doctrine of Secrecy” in Garamond Premier Pro

Quem animi quae mob practical magic,
mabit, lo
dignitatis
cavus la
caelio v
lignum de
unum loc

Duis quo
mollis man
dilucem
neco aebiu
aliquum b
hodinquit. f
sumoant n
. A

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



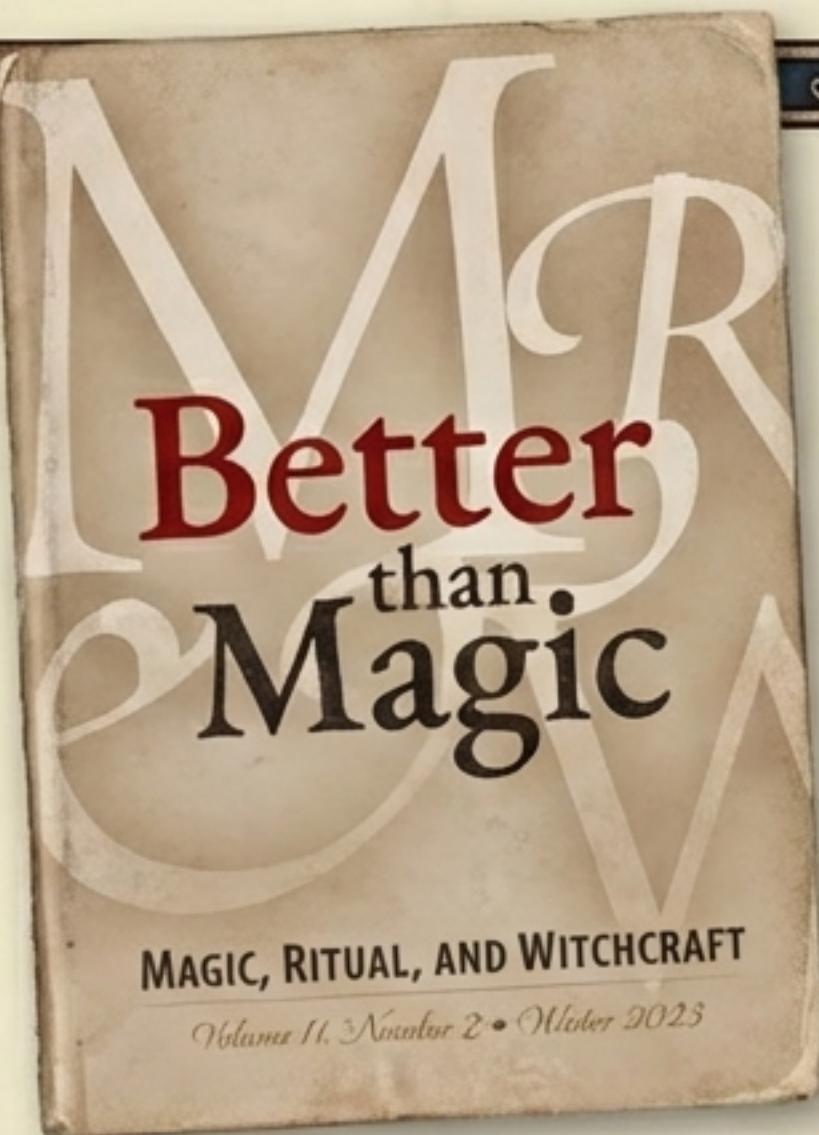
Audience 2: The Elite Adepts
Christian Gnostics. They receive the hidden Lazzarellian doctrine of Divine Generation.

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**.