



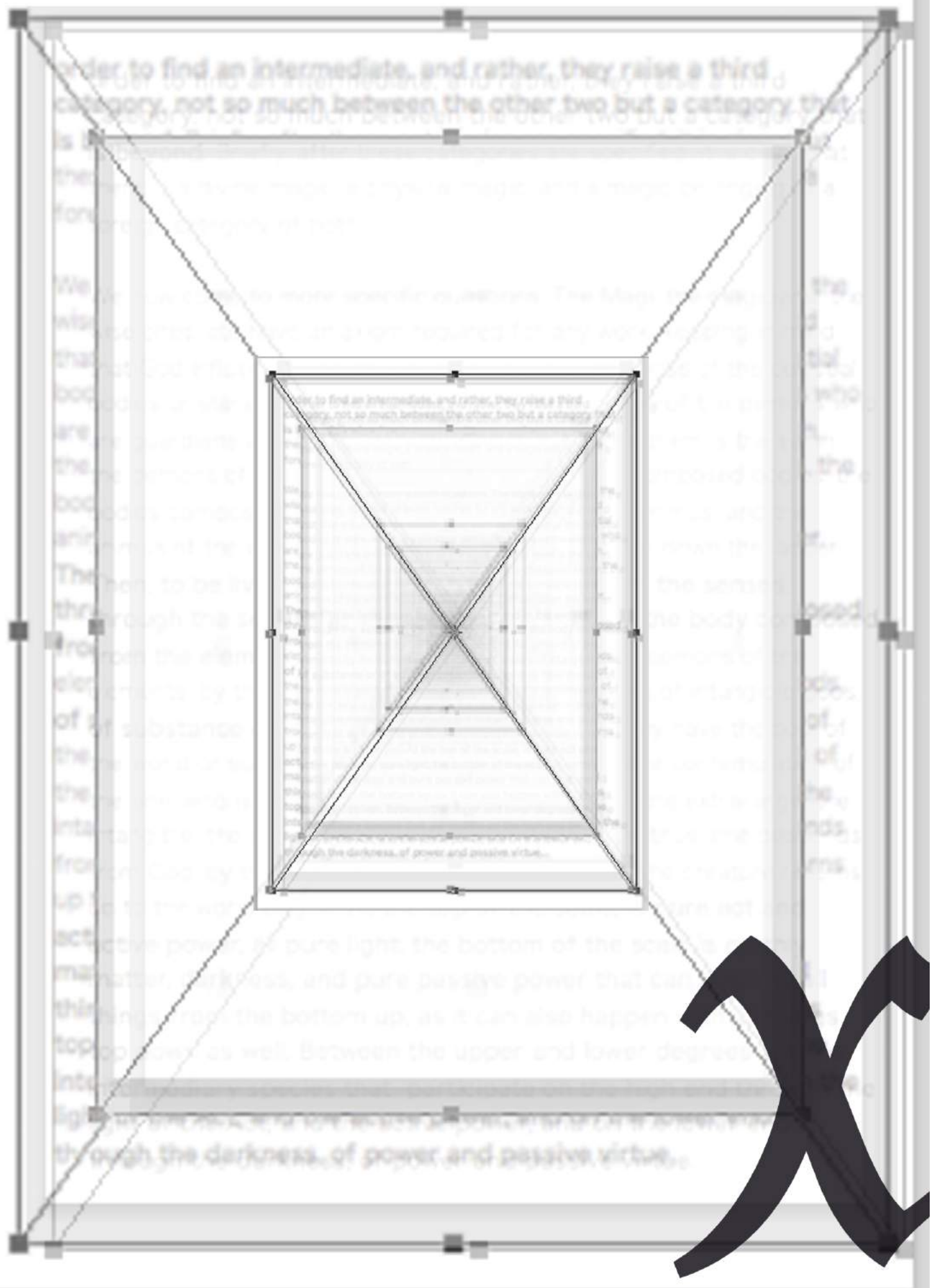
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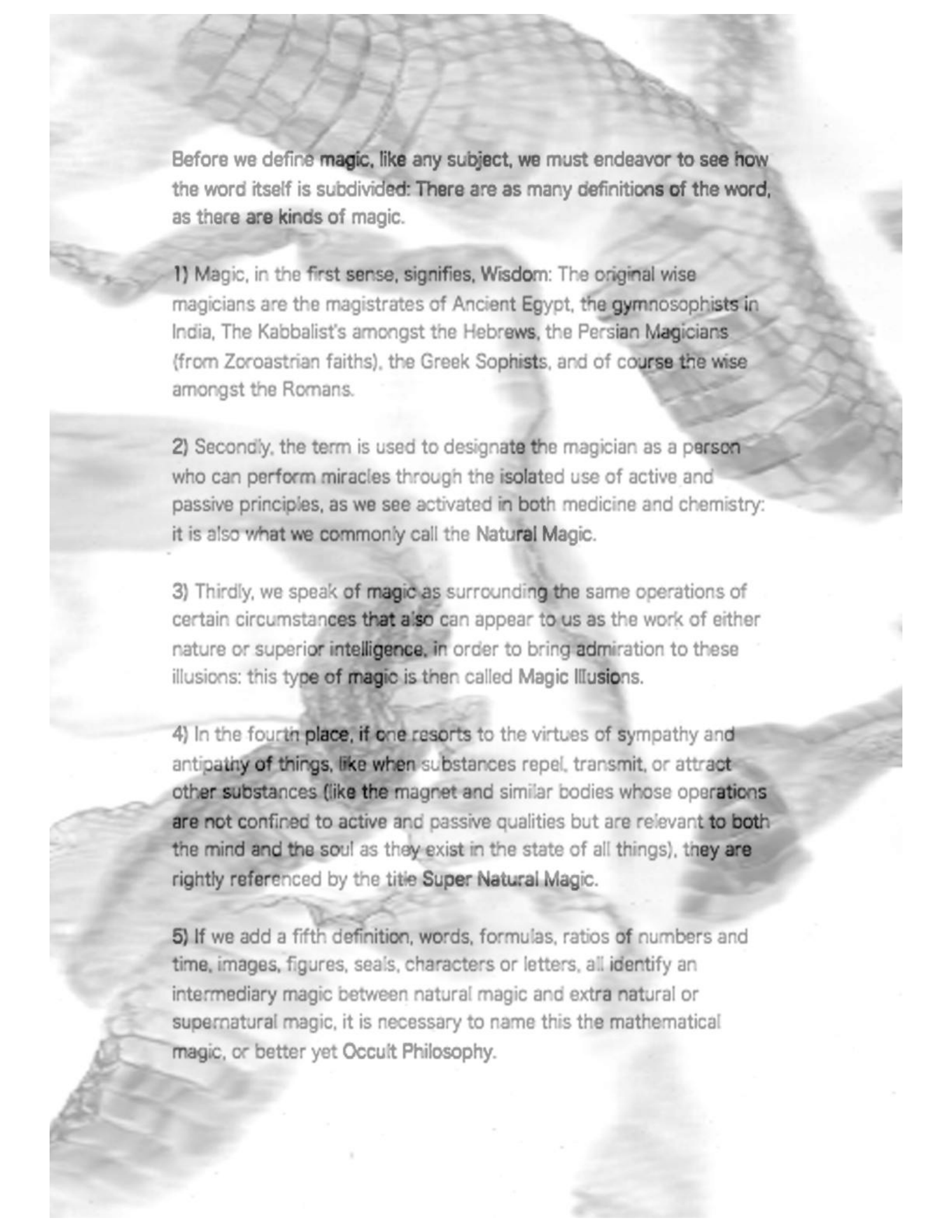
VOID:

Giordano

Bruno's De La Magie

in Translation





Before we define **magic**, like any subject, we must endeavor to see how the word itself is subdivided: There are as many definitions of the word, as there are kinds of magic.

1) Magic, in the first sense, signifies, **Wisdom**: The original wise magicians are the magistrates of Ancient Egypt, the gymnosophists in India, The Kabbalist's amongst the Hebrews, the Persian Magicians (from Zoroastrian faiths), the Greek Sophists, and of course the wise amongst the Romans.

2) Secondly, the term is used to designate the magician as a person who can perform miracles through the isolated use of active and passive principles, as we see activated in both medicine and chemistry: it is also what we commonly call the **Natural Magic**.

3) Thirdly, we speak of magic as surrounding the same operations of certain circumstances that also can appear to us as the work of either nature or superior intelligence, in order to bring admiration to these illusions: this type of magic is then called **Magic Illusions**.

4) In the fourth place, if one resorts to the virtues of sympathy and antipathy of things, like when substances repel, transmit, or attract other substances (like the magnet and similar bodies whose operations are not confined to active and passive qualities but are relevant to both the mind and the soul as they exist in the state of all things), they are rightly referenced by the title **Super Natural Magic**.

5) If we add a fifth definition, words, formulas, ratios of numbers and time, images, figures, seals, characters or letters, all identify an intermediary magic between natural magic and extra natural or supernatural magic, it is necessary to name this the mathematical magic, or better yet **Occult Philosophy**.

6) In the sixth arena, it can be named magic if it is engaged in worship or the invocation of intelligences that are external or superior, through prayer, consecrations, fumigations, sacrifices or precise rites and ceremonies dedicated to the gods, demons and heroes: either to attract a spirit in oneself, to become the instrument, and thus seem wise (although it is easy to serve that science and spirit with a single potion) - and this is the magic of the hopeless, which welcome in themselves evil demons they then flush by using the known art; which is to control and govern the lesser demons with the support of major superiors demons, honoring and flattering one, while enslaving others through incantations and pleas, it is then the Transnatural Magic or metaphysical magic, which is more suitably called Theurgy.

7) In the seventh place, we speak of magical invocations or entreaties that do not object to the demons and the heroes themselves, but they only serve the intercessors that awaken and nurture the souls of the dead, on which corpses (all or parts) are drawn to the oracles for the guessing and knowing of all things absent and future: this species of magic is called, by reference to its raw material and its active purpose, Necromancy. If this matter is missed or defaulted, there is then an oracle quest by an intermediate energoumenos, (a person possessed by evil spirits,) which one owns, by invoking the spirit that lies incubated in their womb. This magic deserves to be called the Pythonic, such as those who were visited ("inspired," if one may say) by the spirit of the Pythian Apollo in his temple.

8) In eighth place, we speak of magic when an incantation manifests fragmented objects, clothing, feces, secretions, footprints, and all that, or, where it is believed, by a simple touch one has received the power to communicate the ISSUE, to bind or weaken: such practices, if they tend to evil, characterize magic as malicious, and if they tend towards good, akin to certain types of treatments and remedies, and we arrange this magic by the number of doctors, it aims to affect the final point, of death. We have then spoken of the magic that is Veneficus, meaning of poison.



9) Ninth, it still qualifies as magic for all who strive to become by any means things missing or future: their purpose is the general denomination of divination. They number four major species, which correspond to the four Elements (fire, air, water, and land), from which derive the names **pyromancy, hydromancy, geomancy**, or just three, if we arrive at the tripled object of knowledge (natural, mathematical and divine), in which case it suggests more diverse and foreign species of divination, such as augurs, soothsayers, etc. divine according to the natural principles or according to examinations of physical phenomena; In the second category, geomancy, which is based on the mathematical observation of the ground, after guessing at the numbers, letters or lines and figures and is also determined by appearance, radiation and the position of planets and stars alike; finally those who can foretell divine things by appealing to sacred names, the coincidences of place, some brief calculations and a review of conjunctions, our contemporaries did not record a count of the categories of Magic (as they take this pejorative term as a scandalous abuse of language), and in this case we are talking not of magic, but of prophecy.

10) In the last place, which is not a type of magic, but the unfortunate state where both the words magician and magic can be heard in a defamatory sense, to the point that magic has no place among the previous stated categories, and therefore magic is thought to cause trouble by virtue of a trade and a pact with the devil, who has acquired the faculty to give assistance or prejudice. Such is the resonance of the term magic—certainly not for scholars nor grammarians but among the hooded who perverted the name of magic, especially the one that wrote *The Hammer of Witches*. Thus the term is now employed by all the authors of the same breed, as one would realize by reading the notes and catechisms of the priests which are ignorant and chimerical.



So if you want to use the word magic, the use needs to be established after these distinctions and characterizations, so that, if it is used in an absolute way, one can make sure to obey the teaching of the logicians, such as Aristotle's book Topics, in which magic is given its richest and highest significance. When used among philosophers, magic as a word designates a person who combines knowledge with the ability to act. When magic remain as a term, in the simple sense, it is usually taken in its ordinary meaning. The priests have the option to fluctuate it when they philosophize profusely on a wicked demon called the devil or a demon by another name, according to the customs and superstitions existing in various nations.

Once this preliminary distinction is made, we designate the three categories of magic as: the divine, the natural, and the mathematical. Both the first two magic classifications are necessarily in the realm of good and excellent things, but the third kind of magic is good or bad depending on whether the wise men who practice are good or bad, although in most major operations, these three types mutually lend assistance. The malice, the crime of idolatry, and the grievance meet predominantly in the third kind, where it may happen that one is lead astray, or that one abuses it: what or who can subvert the second kind of magic, although good in itself, is still subject to misuse.

The mathematical type does not enter into the conversation through the discipline of what is commonly referred to as mathematics i.e. geometry, the arithmetic, astronomy, optics, music, but after the resemblance and the affinities it has with them. **Magic indeed has the effect of geometric resemblance by way of figures and symbols;** with music through the incantation; with the arithmetic because of the numbers and calculations; with astronomy due to periods and movements; with the optical in consequence to the fascinations of sight and, universally, with any species of the mathematical, for it is the intermediary between the divine and natural operations -it is both, it departs from both, the same thing goes for the intermediary participation with the two extremes and others, however, by excluding the two extremes: in the latter case, one can hardly locate the intermediate with which they both face, **one needs the extreme**

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order to find an intermediate, and rather, they raise a third category, not so much between the other two but a category that is beyond. Briefly, after these categories are specified, it is clear that there is a divine magic, a physical magic, and a magic belonging to a foreign category of both.

We now come to more specific questions. The Magi, the magicians, the wise ones, etc have an axiom required for any work, keeping in mind that God influences the smaller gods, such as the gods of the celestial bodies or stars, which are personal deities, the stars of the demons who are guardians and inhabitants of the stars—among them is the earth, the demons of the elements, the elements of the composed bodies, the bodies composed of the senses, the sense of the animus, and the animus of the whole living being/body: and all those down the ladder. Then, to be living again by the animus of and in the senses, through the senses to the composed body, by the body composed from the elements, by the latter, the demons, for demons of the elements, by the elements of the stars, by the stars of intangible gods, of substance or of ethereal corporeality, for they have the soul of the world or spirit of the universe, and lastly, it is the contemplation of the one, who is of the very-simple, the very-good, the extra-large, the intangible, the absolute, and sufficient to itself. It is thus, one descends from God, by the world, to the creature, and from the creature returns up to the world of god. At the top of the scale, is pure act and active power, all pure light; the bottom of the scale is earthly matter, darkness, and pure passive power that can become all things from the bottom up, as it can also happen with all things top down as well. Between the upper and lower degrees are the intermediary species that participate on the high end through the light of the Act, and the active power, and on the lower end through the darkness, of power and passive virtue.

That is why all the light in the lower realities, when it reaches the superior realities, are revealed with more force, and all the darkness that are in the superior reality, enjoy more force in the lower. However, reasoning and effect of darkness and light are not equal: indeed the light diffuses and penetrates to the depths of darkness, but the darkness cannot similarly touch the orb of pure light: also the light can understand the darkness, and include the defeats and triumphs of it's infinity, but, instead, the darkness cannot understand or include, it does not dominate or even equal the light: it is even surprising to see how they actually make a poor comparison. (its the comparison that situates them in a binary, but when the comparison is understood to be immeasurable, incomparable, then the binary or relational opposition is overcome)

The three above-mentioned degrees of magic match three worlds: the archetypal, the physical, the rational. In the archetypal are friendship and struggle, in the physical, fire and water, in the mathematical, light and darkness. The light and the darkness are from fire and water, concord and discord, so the first world produces the third through the second, and this third world, produced through the second world, is reflected in the first world of magic. Leaving aside the principles regarding a magic place for superstition and, whatever they are, are not good to give to the people, so we turn to the contemplation of those that lead to the only perfect wisdom and can satisfy the best-genies because not every kind of magic is worthy of attention and knowledge: as aristotle says in the prologue of the anima, which has prompted Thomas and other theologians doors to subscribe to the speculation, that all sort of good things fall into the category of science. It should, however, be noted that these materials are separated from all profanity, ie the scoundrel and the crowd, as there is nothing in the world that an impious man of sacrilege, could not turn into criminal damage for the sole benefit of our fellow men.

