
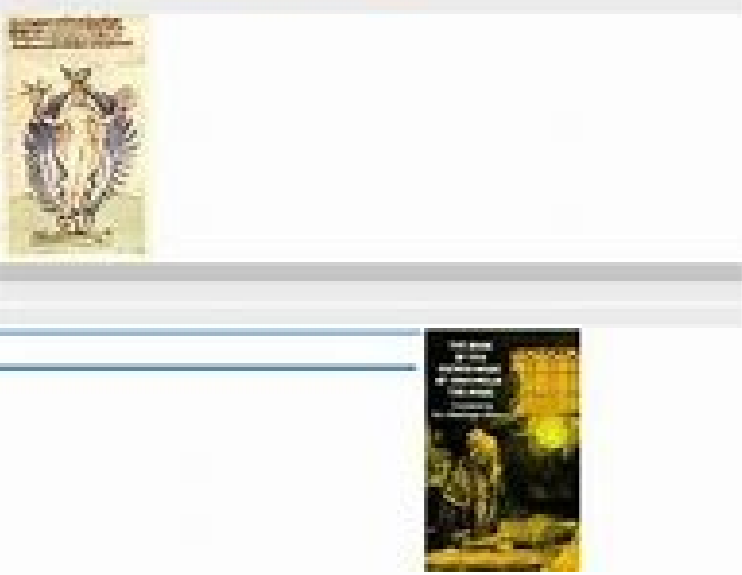


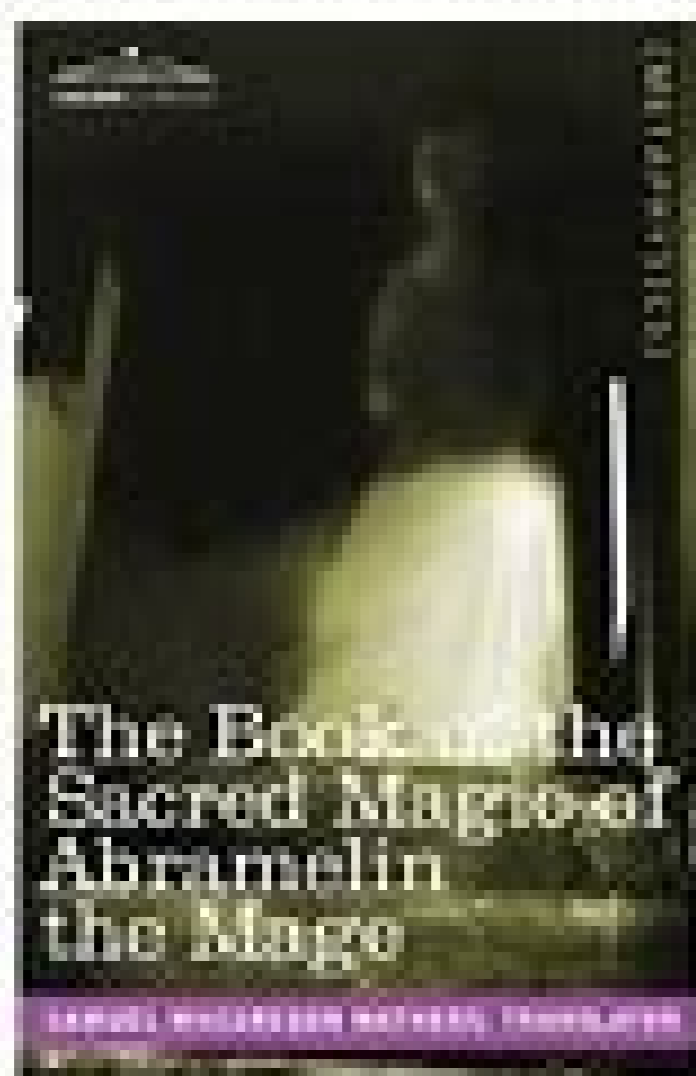
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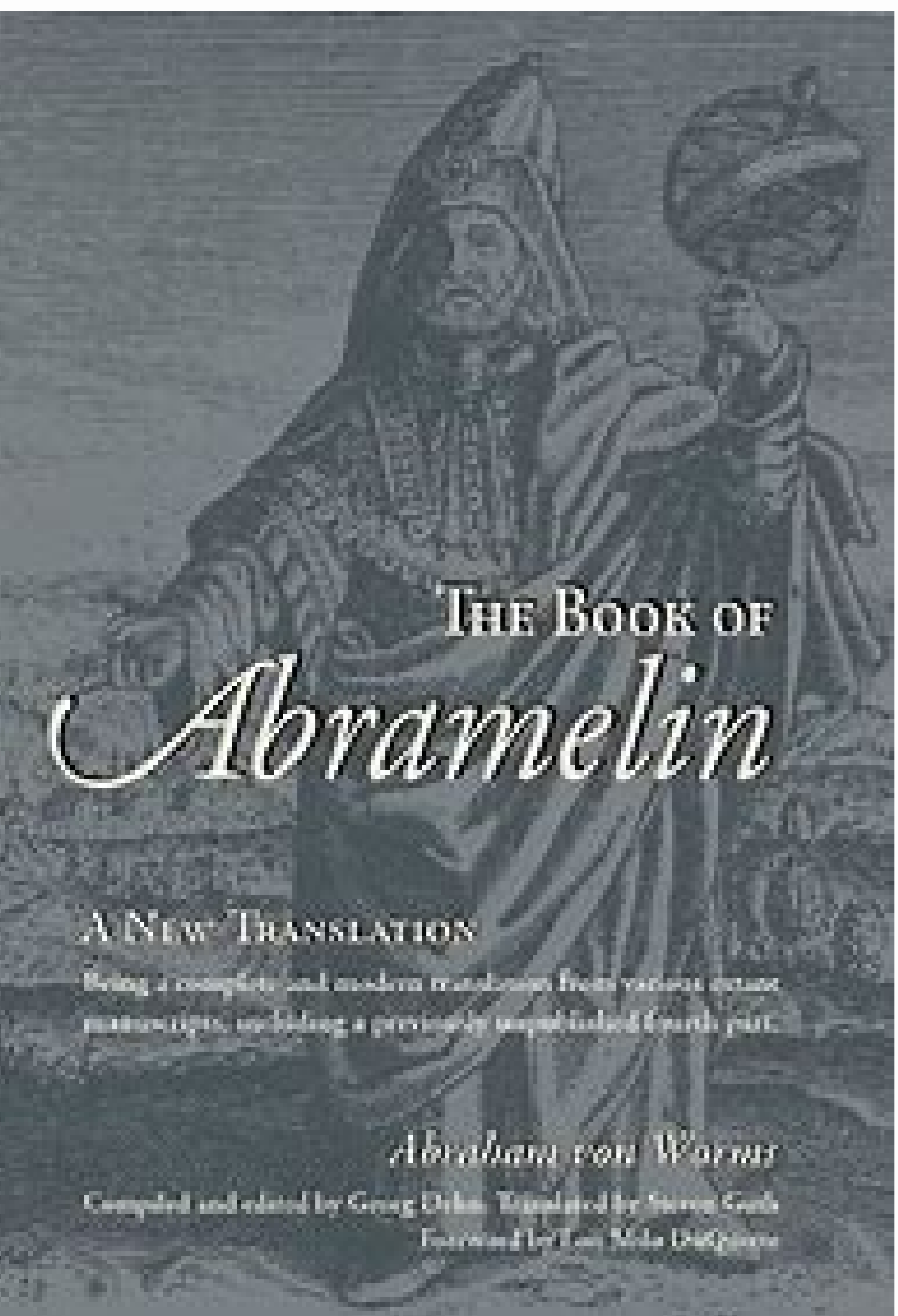


El libro de la magia sagrada de Abramelin el mago por Samuel MacGregor Mathers

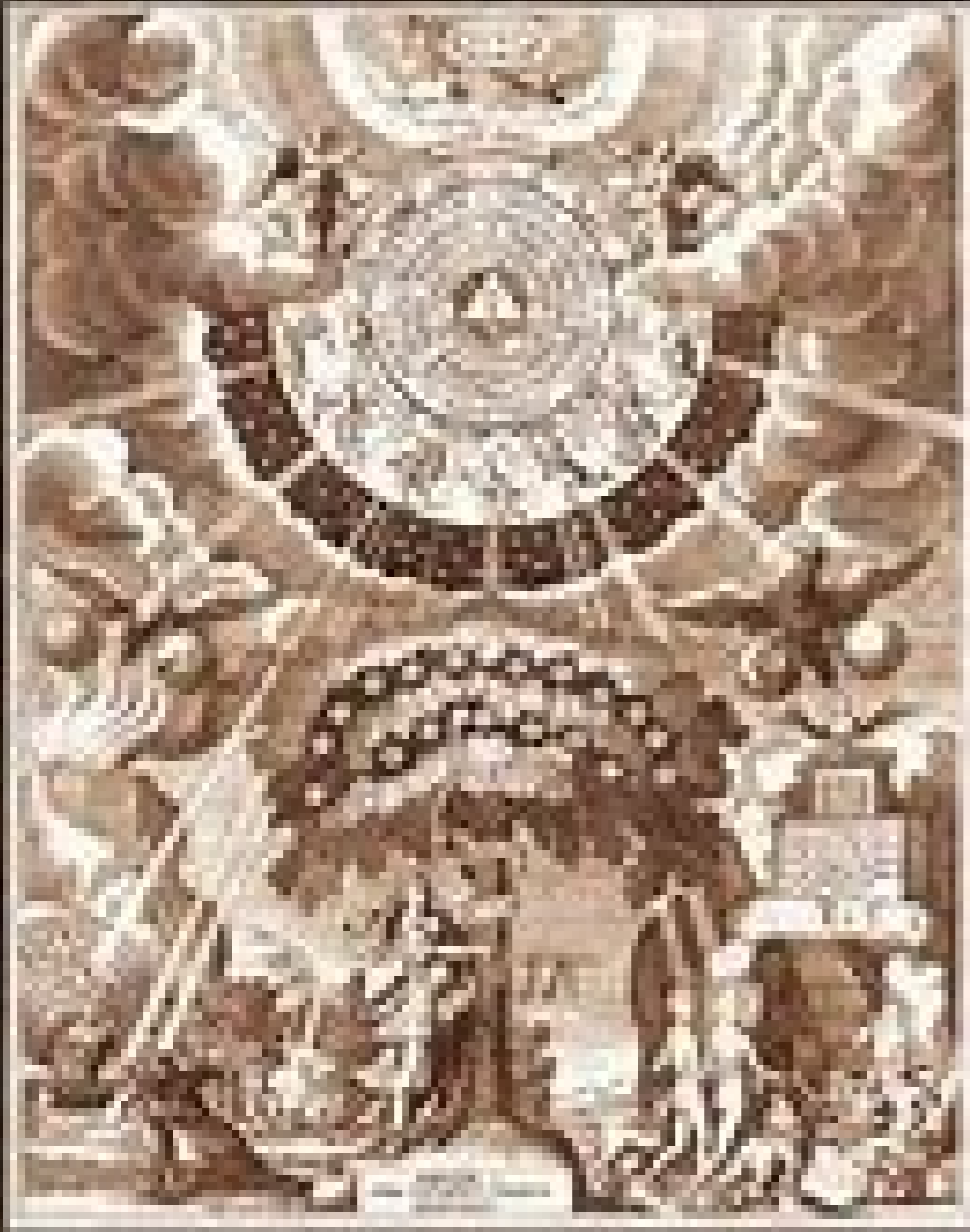


Una de las ediciones de este libro

El libro de la Sagrada Magia de Abramelin el mago - publicado originalmente en el año 1900, traducido por Samuel Mathers desde un documento francés del siglo XVII - fue supuestamente escrito por Abramelin a su hijo Lahari. Dentro de este volumen son tres libros. El primer libro es Abramelin autobiografía en la que habla a su hijo. El segundo libro es una explicación de los rituales de purificación necesarios para llevar a los Magos demencia personal bajo su control. Y los terceros detalles del libro que los lectores pueden realizar una vez que el practicante es capaz de utilizar una forma de magia controlada y dirigido a través de signos de palabras mágicas, escritos en una cuadrícula. Cualquier persona con un interés en el ocultismo solo encontrará a una guía interesante, aunque quizás poco práctica, para explorar los artes místicas. Magia brujería y exorcismo SAMUEL LIDDELL MATHERS (1854-1918)



THE BOOK OF THE SACRED MAGIC OF ABRAMELIN THE MAGE



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Book by Abraham of Worms This article needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed.Find sources: "The Book of Abramelin" – news · newspapers · books · scholar · JSTOR (November 2020) (Learn how and when to remove this template message) Dover edition 1975 The Book of Abramelin tells the story of an Egyptian mage named Abraham, or Abra-Melin, who taught a system of magic to Abraham of Worms, a Jew in Worms, Germany,[1] presumed to have lived from c.1362-c.1458.[citation needed] The system of magic from this book regained popularity in the 19th and 20th centuries partly due to Samuel Liddell MacGregor Mathers' translation, The Book of the Sacred Magic of Abramelin the Mage, and partly to its importance within the Hermetic Order of the Golden Dawn, and later within the mystical system of Thelema (created in 1904 by Aleister Crowley). Due to trust issues, Mathers used the least-reliable manuscript copy as the basis for his translation, and it contains many errors and omissions.[citation needed] The later English translation by Georg Dehn and Steven Guth, based on the earliest and most complete sources, is more scholarly and comprehensive.[citation needed] Dehn attributed authorship of The Book of Abramelin to Rabbi Yaakov Moelin (Hebrew משה בן יאקב; ca. 1365–1427), a German Jewish Talmudist. This identification has since been disputed.[2] Structure The grimoire is framed as a sort of epistolary novel or autobiography in which Abraham of Worms describes his journey from Germany to Egypt and reveals Abramelin's magical and Kabbalistic secrets to his son Lamech. Internally the text dates itself to the year 1458. The story involves Abraham of Worms passing his magical and Kabbalistic secrets on to his son and tells how he acquired his knowledge. Abraham recounts how he found Abramelin the Mage living in the desert outside an Egyptian town, Arachi or Araki, which borders the Nile. Abramelin's home sat atop a small hill surrounded by trees. He was an Egyptian mage and taught a powerful form of Kabbalistic magic to Abraham. He was a "venerable aged man", and very courteous and kind. He discussed nothing but "the Fear of God", the importance of leading a well-regulated life, and the evils of the "acquisition of riches and goods". Abramelin extracted a promise from Abraham that he would give up his "false dogmas" and live "in the Way and Law of the Lord." He then gave Abraham two manuscript books to copy for himself, asking for ten gold florins, which he took with the intention of distributing to seventy-two poor persons in Arachi. Upon his return fifteen days later, after having disposed of the payment money, Abramelin extracted an oath from Abraham to "serve and fear" the Lord, and to "live and die in His most Holy Law." After this, Abramelin gave Abraham the "Divine Science" and "True Magic" embedded within the two manuscripts, which he was to follow and give to only those whom he knew well. Origin The book exists in the form of twelve manuscripts and an early printed edition. The provenance of the text has not been definitively identified. The earliest manuscripts are two versions that date from about 1608, are written in German and are now found in Wolfenbüttel.[ms 1][ms 2] Another two manuscripts are in Dresden, and date from about 1700 and 1750 respectively.[ms 3][ms 4] The first printed version, also in German, dates to 1725 and was printed in Cologne by Peter Hammer.[3] A partial copy in Hebrew is found in the Bodleian Library in Oxford, and dates from around 1740.[ms 5] An 18th century manuscript copy exists in French in the Bibliothèque de l' Arsenal in Paris, an institution founded in 1757.[ms 6] Another 17th-century manuscript in Italian exists in the 'Legato Martinengo' of the Queriniiana Library in Brescia, Italy. It was part of the collection of the Count and Qabbalist Leopardo Martinengo of Barco and Torre Pallavicina. The manuscript, unknown for centuries to international researchers until 2009, has been found by academic researcher Maria Elena Loda in the esoteric section. At the moment, it is the only known manuscript translation in the Italian language of the Abramelin grimoire.[4][5] All German copies of the text consist of four books: an autobiographical account of the travels of Abraham of Worms to Egypt, a book of assorted materials from the corpus of the practical Kabbalah (including some which is duplicated in the German-Jewish grimoire called "The Sixth and 7th Books of Moses") and the two books of magic given by Abramelin to Abraham. The well-known English translation by S.L. MacGregor Mathers from the French Manuscript in Paris contains only three of the four books. The Hebrew version in Oxford is limited to Book One, without reference to the further books. Of all the extant sources, the German manuscripts in Wolfenbüttel and Dresden are taken by scholars to be the authoritative texts. According to respected Kabbalah scholar Gershom Scholem, the Hebrew version in Oxford was translated into Hebrew from German.[6] An analysis of the spelling and language usage in the French manuscript indicates that it dates to the 18th century and that it was also likely copied from a German original. Although the author quotes from the Jewish Book of Psalms, the version given is not from the Hebrew; rather, it is from the Latin Vulgate, a translation of the Bible employed by Roman Catholics at that time. The German esoteric scholar Georg Dehn has argued that the author of The Book of Abramelin was Rabbi Yaakov Moelin (Hebrew יאקב בן משה; ca. 1365–1427), a German Jewish Talmudist and posek (authority on Jewish law).[7] Magic word squares This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed.Find sources: "The Book of Abramelin" – news · newspapers · books · scholar · JSTOR (June 2021) (Learn how and when to remove this template message) The practical magic of Abramelin (found in both Book III of the French text, and Book IV of the German original) centres around a set of talismans composed of magic word squares. These are similar to traditional magic squares, though the latter are usually composed of numbers, while Abramelin's squares contain letters. Commonly word squares are used as puzzles or as teaching aids for students. In the context of Abramelin, the focus becomes mystical—so that each square should contain words or names that relate to the magical goal of the square. A parallel is found in the famous Sator Arepo Tenet Opera Rotas word square, an altered version of which is also found among Abramelin's squares. For example, a square entitled "To walk underwater for as long as you want" contains the word MAIAM (מים), the Hebrew word for "water". A square for recovering treasures of jewelry begins with the word TIPHARAH (תפארת), a variant of Tiferet), which can mean "golden ring" in Hebrew and is also the name of the sphere of "Beauty" (which has the planetary attribution of the Sun) on the Kabbalistic Tree of Life. Usage This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed.Find sources: "The Book of Abramelin" – news · newspapers · books · scholar · JSTOR (June 2021) (Learn how and when to remove this template message) 19th century In 1897, The Book of the Sacred Magic of Abramelin the Mage was translated into English by the British occultist Samuel L. MacGregor Mathers. The magic described in the grimoire was influential in the Hermetic Order of the Golden Dawn, of which Mathers was the head.[citation needed] 20th century The British occultist Aleister Crowley, at the time a young member of the Hermetic Order of the Golden Dawn, started preparations for seeking the angel by following Abramelin's instructions, in Boleskine House, Scotland, but he abandoned this plan to assist Mathers during the Golden Dawn schism of 1901[citation needed] The Book of the Sacred Magic of Abramelin the Mage was to have a profound effect upon Crowley, the founder of Thelema. In 1906, Crowley decided to alter the Abramelin operation so that he might perform it during a trip he and his wife Rose Kelly and their infant daughter were taking through China. He reported first a vision of a shining figure who admitted him to the magical Order A·A·, and later a more drastic mystical experience that he thought to be the Knowledge and Conversation of his Holy Guardian Angel. However, he showed ambivalence about the role that his use of hashish had played in this experience, so in October 1908, he again performed the operation in Paris without its use.[citation needed] As he developed the system of the A·A·, the Knowledge and Conversation of the Holy Guardian Angel was to become the fundamental task of every minor adept. Although Crowley would go on to create his own ritual for attaining this, while also saying that an adept could more or less achieve this mystical state in any number of ways, the fundamental concepts remained consistent with Abramelin.[citation needed] 21st century A German translation, credited to Abraham of Worms and edited by Georg Dehn, was published in 2001 by Edition Araki. In the Dehn version, the fourth book is included. All 251 of the word squares are completely filled in. An English translation of Dehn's edition was published in 2006 by the American publisher Nicholas Hays.[citation needed] Translations von Worms, Abraham (1975) [1897]. The Book of the Sacred Magic of Abramelin the Mage. Translated by S.L. MacGregor Mathers (reprint ed.). Dover Publications. ISBN 0-85030-255-2. Retrieved 2017-05-08. von Worms, Abraham (2001). Buch Abramelin das ist Die egyptischen großen Offenbarungen. Oder des Abraham von Worms Buch der wahren Praktik in der uralten göttlichen Magie. Editions Araki. ISBN 3-936149-00-3. von Worms, Abraham (2006). Dehn, Georg (ed.), Book of Abramelin: A New Translation. Translated by Steven Guth, Nicholas Hays. ISBN 0-89254-127-X. See also Bornless Ritual References The 1725 Hammer edition, first printed version Citations ^ von Worms (1975). ^ Rons (2010). ^ von Worms (1725). ^ Loda (2009). ^ Loda (2015). ^ von Worms (2006), p. xxv. ^ von Worms (2006), p. [page needed]. Works cited Loda, Maria Elena (2009). "La Magia Sacra di Abramelin". Misinta (31). (Critical article about the Italian manuscript of the Martinengo Collection). Loda, Maria Elena (2015). "Libri, Maghi, Misteri: il manoscritto di Abramelin nella Biblioteca Queriniiana di Brescia". Medioevo (216). (Critical article with new details about the Italian manuscript of the Martinengo Collection). Rons, Ian (16 May 2010). "Review: The Book of Abramelin: A New Translation". The Magical Review. Archived from the original on 2013-12-08. von Worms, Abraham (1725). Die egyptischen großen Offenbarungen, in sich begreifend die aufgefundenen Geheimnisbücher Moses; oder des Juden Abraham von Worms Buch der wahren Praktik in der uralten göttlichen Magie und erstaunlichen Dingen, wie sie durch die heilige Kabbala und durch Elohyh mitgetheilt worden. Sammt der Geister - und Wunder-Herrschaft, welche Moses in der Wüste aus dem feurigen Busch erlernet, alle Verborgenheiten der Kabbala umfassend. Köln: Manuscripts ^ Abraham eines Juden von Worms untereinander versteckte zum Theil aus der Kabala und Magia gezogene, zum Theil durch vornehme Rabbiner als Arabern un anderen so wie auch von seinem Vater Simon erhaltene, nachgehend, aber meisten Theils selbst erfahrene un probirte, in diese nachfolgende Schrift verfaste und endlich an seinen jüngeren Sohn Lamech hinterlassene Künste: so geschehen ud geschrieben circa Annum 1404. Wolfenbüttel Library, Codex Guelfibus 10.1. ^ Abraham ben Simon bar Juda ben Simon. Das Buch der wahren praktik von der alten Magia. Anno 1608. Wolfenbüttel Library, Codex Guelfibus 47.13. ^ Cabala Mystica Aegyptiorum et Patriarchum. Anonymous. Staxon State and University Library, Dresden. MS N 161. ^ Magia Abraham oder Unterricht von der Heiligen Cabala. Signatur TS. Saxxon State and University Library, Dresden. MS M 111. ^ Sefer Segulot Melachim. Anonymous. Oxford University, Bodleian Library. MS. OPP.594. ^ "La sacrée magie que Dieu donna à Moÿse Aron, David, Salomon, et à d'autres saints patriarches et prophètes, qui enseigne la vraye sapience divine, laissée par Abraham à Lamech son fils, traduite de l'hébreu. 1458". Paris: BNF, Arsenal Ms.2351. Retrieved 2021-07-06. Further reading Beecken, Johann Richard, ed. (1957). Die heilige Magie des Abramelin von Abraham. Schikowski. ISBN 3-87702-017-8. Gilly, Carlos (1995). "Cimelia Rhodostauronica - Die Rosenkreuzer im Spiegel der zwischen 1610 und 1660 entstandenen". In de Pelikan (ed.), Handschriften und Drucke. pp. S. 18-19. (The first critical discussion of the original manuscript of the pseudoepigraphical author Abraham of Worms, first written in German in 1608 and transmitted in codified form (Wolfenbüttel HAB, cod. guelf. 47.13 Aug. 4°, fols. 1r-31v), together with the corresponding decoding key (cod. guelf. 10.1.b Aug. 2°, S. 147). The manuscript is presented in its historical context and compared to the later, uncritical copies and editions.) von Inns, Jeorg, ed. (1988). Das Buch der wahren Praktik in der goettlichen Magie. Diederichs Gelbe Reihe. Retrieved from "

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