



Grimorium Verum

Joseph H. Peterson

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Grimorium Verum is one of the most notorious handbooks of black magic -- one of the few that deals openly with spirits of darkness. People have long sought the aid of non-physical beings; the biblical king Solomon in particular had a reputation since ancient times for commanding demons. There are many texts purporting to reveal Solomon's methods, but most are extremely complicated and difficult. Grimorium Verum is one of the easier texts, but also one of the most sinister. It includes a catalog of specific demons and how to draw on their powers. This new critical edition includes a fresh translation based on all the major sources, complete French and Italian texts, and 5 other appendices.

Grimorium Verum Details

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From Reader Review Grimorium Verum for online ebook

Rina says

... have it; started it; but there is something about this book that makes me uneasy. Call me superstitious; think of me as ludicrous, but after a few chapters I had to put the book away. It was not because of disinterest, but fear (though not to say that I am tempted to start it again). I guess we'll see....

Ásruðr Cyneapsson says

Peterson provides an excellent translation and comparison of the Grimorium Verum. This is the definitive version for practitioners or collectors.

Purnacandra Sivarupa says

It is difficult to have to combine the review (and rating) of both the book itself and the translation job.

First, the translation: To those at all familiar with the literature, it probably goes without saying that Peterson's translation is likely to be the definitive one for a long time. His translations are always clear and as direct as possible, comparing as many good sources as he can, and extensively footnoted, giving not only the differences between the sources, but also noting similarities to other books (most notably, of course, to The Lesser Key of Solomon: Lemegeton Clavicula Salomonis), and providing reasoning for why a particular iteration was chosen over another. Just as importantly, he also fills in blanks: which Psalm is being reference, for example, or providing the text of an invocation mentioned in another grimoire.

To the text itself: This is a particularly fascinating grimoire for a number of reasons. For one thing, it is one of very few which overtly discusses calling upon and making agreements with the so-called "infernal powers" such as Lucifer and Astaroth. But this is only "evil" from an orthodox Christian perspective. The entire grimoire tradition, or more generally the tradition of sorcery and witchcraft throughout Christian Europe which it partially represents, holds within it many survivals of the Greco-Egyptian magical papyri, which themselves contain magical and shamanic practices from the entire Roman and Hellenic world. I one day intend on getting a copy of Jake Stratton-Kent's version of "Grimorium Verum", as he goes into the connections the GV developed in the Americas with the Afro-Diasporic religions. In any case, the so-called "Solomonic" literary corpus arose at least partially from something more primal than institutional European Christianity, and the GV in particular bears that mark more than most. The relative simplicity of the material is refreshing when compared to Lemegeton, giving it more the feel of certain forms of Tantra than of anything especially Abrahamic. Even the demonology lacks many of the hallmarks of Abrahamic theology, allowing the "infernal spirits" to be more or less what they are—cthonic beings, to be sure, but not therefore evil—with a minimum of commentary. These are anyway beings with whom one can establish a relationship of mutual benefit and this is the only Solomonic grimoire I've personally read which openly admits it.

Beyond the demonology portion, though, there are some fascinating examples of folk magic spells, charms, and formulae which would be right at home in Pow-Wows: Long Lost Friend, a Collection of Mysteries and Invaluable Arts and Remedies or any number of pamphlets found in a hoodoo shop. Even some of these spells are deeper than they appear, referring again to the more primordial traditions. See, for example, "For

the discovery of a treasure" (pg 67), or the entire section entitled "The Great Kabbalah of the Green Butterfly" (pg 61) and you will see the visionary nature of these rituals, both of which have the character of an initiation.

So, do I recommend this book? If you are interested in the essence of the grimoire tradition, if you practice hoodoo or any of the Afro-diasporic religions, or even if you wish to see what a European Tantra might look like, this book is an absolute must-have and alone could be the cornerstone of an entire practice.

Carrie says

This is really a historical book on magic. But magic is a science, right?

Freaky little book. SO strange to think that they actually mean it. I am sorely tempted to actually try some of these spells, but don't think I have the patience or stomach to make my own parchment (kill a goat using a special magic knife you have made, dry and scrape its skin with a special magic scraper, etc).

Collin Duncan says

This is the real deal: A true, medieval grimoire of demonological studies and it goes a very long way to showing how our very old forefathers really viewed the concept of demons. Demons, thanks to modern media, are often portrayed as highly powerful and highly malicious beings. Historically, this is not the case. The demons of yesteryear are mere imps: Childlike beings with a penchant for pranks. They have very little real power, and instead seem to be capricious "mini-gods" that can't quite live up to their expectations. This book is a hilarious read for any student of history. The way it is written it almost seems as though the author made the mistake of mixing up angels with demons only lending further laughs as one works through it. This particular translation is welcome as it contains the original tongue in the back.

Pinar says

En eski kopyas? 1517'ye, sonraki bask?lar? 1817, 1830, 1868 ve 1880'e giden (?talyanca ve Frans?zca) ve kökünün Clavicula Salomonis (Süleyman?'n Anahtar?)'na dayand??? iddia edilen büyük kitaplar?n?n kar??la?t?r?mal? çeviris?i. (Kitab?n içinde ve eklerde geçen “üç büyük iblisten Lucifer'in Avrupa ve Asya, Beelzebuth'un Afrika, Astaroth -b?zim ??tar olarak bildi?imiz karakter- Amerikada cisimle?mesi” bana kitab?n kayna??n?n o kadar da geriye gitmedi?ini dü?ündürdü. Tabi o zamandan bu zamana kadar gelmi?se arada de?i?mi?, ekler falan yap?lm?? olmas? da muh?temel. Kitab?n isminin türkçesi de "gerçek büyük kitab?"ym??.

Kitaba ek olarak çevirilen metinler de konmu?. Çevirmen oldukça özenli çal??m?? görünüyor. Kitab?n içinde korsan okuyanlara kar?? bir beddua da yerle?tirmi?. Hakk? geçmesin diye t?rst??mdan bir ekitab?n? daha ald?m.

Bir yerde referans olarak geçiyordu (seçim astrolojisinde de saat seçimi vs. ile ilgili), ordan merak?m? cezbetti?di. Bu vesileyle orta ç?da nas?l büyük yaparlar??, cinler perilerle nas?l konu?ulurmu? ö?renmi? olduk.

Bir ton iblis varm?? i?e göre iblis ve alt iblisleri ç?r?l?yormu?. Hepsinin ayr? resimleri falan var. Lucifer'e bana alt?n ver, sana tütsü yakay?m falan diye bi?eyler söylüyorsun mesela, alt?n veriyormu?. Lucifer ile Latince ilet?iliyormu? gibi gibi ?eyler. Kocay? eve ba?lamak için, bir kurtun sa? ayak kemi?inden (yoksa sol muydu) ili?i bilmemne tahtas?ndan kutuya koyup ipek beze sar?p yan?nda ta??y?p, kocana çok v?d? v?d? yapmay?p, a??r? talepkar olmazsan gözü senden ba?kas?n? görmezmi? falan. Okurken feci içim ?i?ti. Ama art?k gelece?i görme, alt?n bulma, görünmez olma gibi büyülerin nas?l yap?ld???n? biliyorum. Ama yarasa kan?yla yaz? yazman?z, mezarl?ktan ölü t?rna?? falan ç?karman?z gerekiyor. Allahtan ince kitapt? yaz yaz bitmedi.

Aaron Meyer says

One of the better editions of the GV out there. Mr. Peterson does an outstanding job bringing all the sources together.

Salma says

amusing.

João Batista says

Some of the spells and conjurations are just so hard to achieve... especially for a layman just like me! But as a piece of literature, it is quite well-written and the translator worked well on it giving elusive hints on mistranslation and adding some understanding to the followers of Magick.
