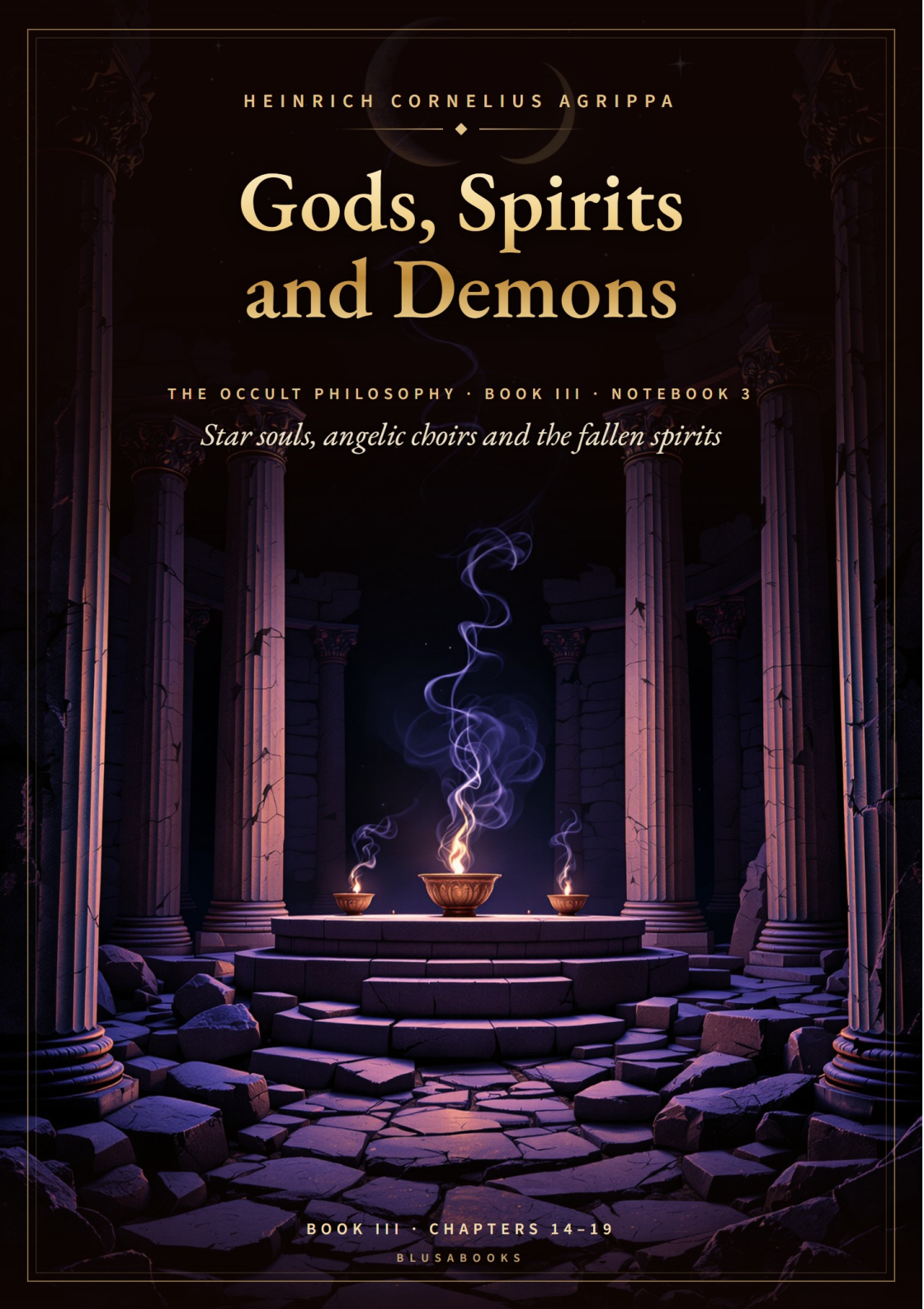




HEINRICH CORNELIUS AGRIPPA

Gods, Spirits and Demons

THE OCCULT PHILOSOPHY · BOOK III · NOTEBOOK 3

Star souls, angelic choirs and the fallen spirits

BOOK III · CHAPTERS 14-19

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CONTENTS

<i>Foreword</i>	4
I Of the gods of the gentiles and the souls of the heavens	6
II What our theologians think of the celestial souls	14
III Of intelligences and daemons, and of their threefold kind	19
IV Of the same, according to the opinion of the theologians	27
V Of the orders, fall and natures of evil demons	34
VI Of the bodies of demons	43
<i>Closing words</i>	49
<i>Printable pages — two pages</i>	50
<i>Glossary</i>	53



FOREWORD

In Agrippa's world there is no emptiness between God and man — it is filled with countless spiritual beings. **These chapters are a kind of map of his world of spirits.**

This is the **third notebook** in the series "Agrippa · The Occult Philosophy · Book III". It contains **chapters 14–19 of Book III**: the pagan gods and the souls of the heavenly bodies, and which places were anciently dedicated to which gods; what Christian theologians think of the souls of the heavens; the intelligences and demons and their threefold division; the orders of angels according to the theologians; the orders of evil demons and their fall; and finally, whether demons have bodies and what those bodies are made of.

How to read it. Every chapter has four parts. *In Agrippa's words* — the complete chapter, translated from the Latin edition of 1533. *In plain words* — what Agrippa actually claims. *Terms* — the concepts of the chapter; all of them are collected in the glossary at the end. *Historical note* — where the idea comes from and what modern science says about it.

In the series "Agrippa · The Occult Philosophy · Book III":

1. The Path of the Magus — dedication and chapters 1–7
2. God and the Holy Names — chapters 8–13
3. Gods, Spirits and Demons — chapters 14–19
4. The Guardian Angel and the Language of Angels — chapters 20–23
5. The Names of Spirits — chapters 24–28
6. Seals of the Spirits — chapters 29–33
7. Man, the Image of God — chapters 34–40

8. The Soul after Death — chapters 41–44
9. Ecstasy, Prophecy and Dreams — chapters 45–52
10. Purity and Preparation — chapters 53–57
11. Sacrifices, Consecrations and Holy Days — chapters 58–65

CHAPTER I

OF THE GODS OF THE GENTILES AND THE SOULS OF THE HEAVENS

IN AGRIPPA'S WORDS

The philosophers have determined — as we have shown before — that the heavens and the stars are divine animals, and that their souls are intellectual and partake of the divine mind. And they held that some separate substances are above them and others beneath them, as it were rulers and servants, which they call intelligences and demons.

But Plato himself affirmed that the celestial souls are in no wise shut up within their bodies as our souls are in ours, but are wheresoever they will, and do at once rejoice in the beholding of God, and without any labour or care do rule and move their bodies, and by moving them do easily govern the inferior things also. Wherefore such souls they called gods, and appointed unto them divine honours, prayers and sacrifices, and worshipped them with divers rites.

And these are the gods unto whom all the nations were allotted — concerning which Moses giveth charge in Deuteronomy, saying: "Lest, lifting up thine eyes unto heaven, thou see the sun and the moon and all the stars of heaven, and, being led into error, thou worship them and serve them, which are allotted unto all the nations that are under the whole heaven. But you hath the Lord Tetragrammaton taken, and brought forth out of the furnace of Egypt, to be unto him a people of inheritance." And in the same book, in the seventeenth chapter, he calleth the sun, the moon and the stars gods.

And the doctors of the Hebrews, concerning that which is read in Genesis — that Abraham gave gifts unto the sons of the concubines, namely *Shemoth*

steltonia, that is, strange names — do say: the sons of the concubines were not in the blessing of Abraham allotted unto the same Tetragrammaton, the supreme creator, but unto strange gods; whereas Isaac and his seed were allotted unto the almighty God Tetragrammaton himself, and in no part unto strange gods. Hence in Deuteronomy they are reproached that they had served strange gods and worshipped them, whom they knew not and who were not allotted unto them.

And Joshua the son of Nun, having brought the people into the land of promise, and overcome the enemies, and divided the portions of the possession of Israel, gave the people the choice what deity they would worship, saying: "The choice is given you this day to choose that which pleaseth you, whom ye will rather serve — whether the gods which your fathers served in Mesopotamia, or the gods of the Amorites, in whose land ye dwell." The people answered: "We will serve the Lord Tetragrammaton, and he shall be our God." Joshua said unto them: "Ye cannot, for the Lord God Tetragrammaton is holy and mighty and jealous." But the people still affirming that they would serve Tetragrammaton, he said: "Ye are witnesses that ye yourselves have chosen you the Lord, to serve him: therefore put away the strange gods from among you, and incline your hearts unto the Lord God of Israel." And he set up a great stone, saying: "This stone shall be a witness unto you, lest hereafter ye deny and lie unto your Lord."

So then the gods unto whom the nations were allotted were the constellations, the sun and the moon, the twelve signs and the other celestial bodies, divine and created: yet not according to the body, but inasmuch as a soul dwelleth in them; and all the host of heaven, and she whom Jeremiah calleth the queen of heaven, that is, the power which ruleth the heavens, namely the soul of the world, of whom Jeremiah saith: "The children gather wood, and the fathers kindle the fire, and the women knead the fat, to make cakes to the queen of heaven." And the worship of *dulia* toward this queen and the other celestial souls was not forbidden them — only *latria*, which they that laid hold upon it were condemned by the Lord.

The names of these souls and gods we have set down in the foregoing chapters. But which gods were allotted as their own and as protectors unto which regions,

nations and cities, Origen, Tertullian, Apuleius, Diodorus and many other historians do in part relate unto us.

Thus the several nations worshipped their gods with their own ceremonies: the Boeotians — Amphiarus; the Africans — Mopsus; the Egyptians — Osiris and Isis; the Ethiopians that dwell in Meroe — Jupiter and Bacchus; the Arabians, together with Bacchus — Venus; the Scythians — Minerva; the Naucradians — Serapis; the Syrians — Atargatis; the Arabians — Diaphar; the Africans — the Heavenly god; the Norni and the Tibeleni — their own. In Italy also, by municipal consecration, the god of Crustumena was Deluentinus; of the Narnians — Viridianus; of the Aesculans — Aucharia; of the Volsinians — Nursia; of the Otriculans — Valentia; of the Sutrinians — Nortia; of the Faliscans — Curis, whom many praised.

With the greatest reverence were the gods worshipped: by the Latins — Mars; by the Egyptians — Isis; by the Moors — Juba; by the Macedonians — Cabirus; by the Carthaginians — Uranus; by the Latins — Faunus; by the Romans — Quirinus; by the Sabines — Sanguis; by the Athenians — Minerva; by the Samians — Juno; by the Paphians — Venus; by the Lemnians — Vulcan; by the Naxians — Liber; by the Delphians — Apollo; and those whom Ovid singeth in the *Fasti*:

*Pallas the city of Cecrops, Minoan Crete Diana, Vulcan the land of
Hypsipyle doth adore; Juno is honoured by Sparta and Pelops' Mycenae,
the pine-crowned Faunus by the shores of Maenalus; Mars is to be
revered in Latium: for he ruleth over arms.*

Saturn was worshipped by the Carthaginians and the Leucadians; Jupiter — by Crete, Piraeus, Homole, Ida, Elis and Libya, where was his oracle; Epirus, Latium, Gnidus, Lycia, Pisa and Macedonia — Mars; the Thermodontines, the Scythians and the Thracians — Mars; the Scythians worshipped one only god, sacrificing a horse unto him; the same was worshipped by the Heliopolitans and the Assyrians; under the name of Apollo — by the Rhodians and the Hyperboreans and the Milesians; unto him were consecrated the mountains Parnassus, Phaselis, Cynthus and Soracte, and the islands Delos, Claros and Tenedos, and the place Mallois in