

HEINRICH CORNELIUS AGRIPPA

Man, the Image of God

THE OCCULT PHILOSOPHY · BOOK III · NOTEBOOK 7

The microcosm, the soul's chariot and God's seal

BOOK III · CHAPTERS 34-40

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Man, the Image of God

HEINRICH CORNELIUS AGRIPPA · THREE BOOKS OF OCCULT
PHILOSOPHY · BOOK III, CHAPTERS 34–40

Every chapter — four parts

IN AGRIPPA'S WORDS

*the complete chapter, from the Latin
edition of 1533*

IN PLAIN WORDS

what Agrippa actually claims

TERMS

the chapter concepts explained

HISTORICAL NOTE

*where the idea comes from and what
modern science says*

A historical text, not a manual.

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FOREWORD

After the angels and spirits, Agrippa turns his gaze to man himself. **For him man is not merely one creature among others but a little world in which the whole universe and God himself are mirrored.**

This is the **seventh notebook** in the series "Agrippa · The Occult Philosophy · Book III". It contains **chapters 34–40 of Book III**: the orders of souls and the heroes; mortals and the "earthly gods"; man, created in the image of God; how the soul is joined to the body through intermediaries; what divine gifts man receives from each order of heaven; how good influences become causes of evil in lower things; and the divine seal impressed on every person.

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 ORDER OF SOULS AND OF HEROES

IN AGRIPPA'S WORDS

Next after the choirs of the blessed spirits is the **order of souls**, which the Hebrew theologians call **Issim**, that is, strong and mighty men: the magicians of the Gentiles call them heroes and demigods.

Fulgentius — an author not to be despised — thinketh they were so named for three possible reasons.

Either because, for want of merits, they are accounted unworthy of heaven, yet are not reckoned among earthly things, for the sake of the grace that is honoured in them — such as were of old Priapus, Hippo and Vertumnus.

Or because, having excelled in divine virtues and in all manner of good things in this life, they were, after putting off this mortal man, translated into the choirs of the blessed gods, and with the same virtues and benefits do continually take care of mortals.

Or because they were begotten of the secret seed of the superiors — that is, born of the mingling of gods or demons with men: and therefore they have obtained a certain middle nature, so that they are neither angels nor men. This opinion Lactantius also followeth.

And even at this day there are some who affirm that such have converse and marriage union with demons. And all believe that **Merlin the Briton** was the son of a demon and born of a virgin. And **Plato**, the prince of wisdom, is said to have been born of a virgin's childbearing, she having been oppressed by a phantasm of Apollo.

And it is delivered in histories that certain women of the Goths — who are called **Alrunae** —, excelling both in beauty and in wit, being of old driven out by Filimer, or (as others say) by Idanthysus, king of the Goths, from the deserts of Scythian Asia, passed over the Maeotian marshes, and there, embraced by fauns and satyrs, brought forth the first **Huns**.

Moreover, according to Psellus, demons do sometimes cast seed, whereof certain little creatures arise.

The power of these heroes in the ordering and governing of inferior things is no less than the power of the gods and demons; and they have their own offices and protections allotted unto them. Therefore unto them, no otherwise than unto the gods themselves, were dedicated temples and images, altars and sacrifices, vows and the other mysteries of religion; and in their invoked names a magical power is said to have been found for the working of certain miracles.

So Eusebius relateth that many have found this by experience in calling upon the name of Apollonius of Tyana; and much of this kind we read in the ancient poets, historians and philosophers concerning Hercules, Atlas, Aesculapius and the rest of the heroes of the Gentiles.

But these are the dreams of the heathen.

Of our holy heroes, on the other hand, we believe that they are mighty with divine power. And over them all ruleth — as the Hebrew theologians testify — **the soul of the Messiah**, that is, Christ himself, who by his divers saints, as by members fitted thereunto, governeth these inferior things and distributeth the divers gifts of his graces; and the several saints obtain their own peculiar office of working together with him.

Whence, when we pray unto them with divers prayers and invocations, they, according to the manifold distribution of graces, do each most willingly bestow upon us their gifts, their benefits, their graces — and much more speedily, much more plentifully than the angelical powers, because they are nearer unto us and akin to our nature, for they themselves were once men and have known human affections and infirmities; and their names, degrees and offices are better known unto us.

Of this almost infinite number **twelve are the chief** — namely the twelve apostles of Christ, who, as the evangelical truth saith, sit upon twelve seats of judgement, judging the twelve tribes of Israel; who in the Revelation are distributed over the twelve foundations, at the twelve gates of the heavenly city; who preside over the twelve signs and are signified in the twelve precious stones; and unto them the globe of the earth is divided.

Their true names are these:

	NAME	WHO HE IS
1.	שמעון הכפני <i>Shimeon Hakephi</i>	Peter
2.	אלעזר <i>Aleuzi</i>	Andrew
3.	יעקבה <i>Iahacoba</i>	James the Elder
4.	פוליפוס <i>Polipos</i>	Philip
5.	ברכיה <i>Barachia</i>	Bartholomew
6.	יוחנה <i>Iohanah</i>	John
7.	תמני <i>Thamni</i>	Thomas
8.	מדון <i>Medon</i>	Matthew
9.	יעקב <i>Iahacob</i>	James the Younger
10.	חטיפא <i>Chatepha</i>	Thaddeus
11.	שמאם <i>Samam</i>	Simon the Canaanite
12.	מתתיה <i>Mathathia</i>	Matthias

After these come the **seventy-two disciples of Christ**, who themselves preside over as many quinarys of the heavens, and over tribes, and peoples, and tongues. After these is the innumerable company of saints, who themselves also have received divers offices and places, and nations, and peoples into their protection and patronage — whose most manifest miracles, wrought for the faithful at the prayers of those that call upon them, we openly see and confess.