

HEINRICH CORNELIUS AGRIPPA

The Guardian Angel and the Language of Angels

THE OCCULT PHILOSOPHY · BOOK III · NOTEBOOK 4

The threefold guardian, the genius and silent speech



BOOK III · CHAPTERS 20-23

BLUSABOOKS



The Guardian Angel and the Language of Angels

HEINRICH CORNELIUS AGRIPPA · THREE BOOKS OF OCCULT
PHILOSOPHY · BOOK III, CHAPTERS 20–23

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.

BlusaBooks · MMXXVI

© 2026 SIA "Blusa Entertainment" (reg. No. 40203726725) · BlusaBooks. Agrippa's original text (Cologne, 1533) is in the public domain, but this English edition, its commentary, historical notes, illustrations and printable pages are a copyrighted work. Copying, reproducing, distributing or publishing them, in whole or in part, without the author's written permission is prohibited and will be pursued under copyright law. Permissions: contact@blusa.eu. The printable pages may be printed for personal use only.

CONTENTS

<i>Foreword</i>	4
I Of the assaults of evil demons and the guard of the good	6
II Of following one's genius and discovering its nature	13
III That every man hath a threefold guardian	19
IV Of the speech of angels and their converse	25
<i>Closing words</i>	30
<i>Printable pages — two pages</i>	31
<i>Glossary</i>	34



FOREWORD

After the great map of the world of spirits, Agrippa turns to the most personal question of all: **does every person have an invisible companion of his own?**

This is the **fourth notebook** in the series "Agrippa · The Occult Philosophy · Book III". It contains **chapters 20–23 of Book III**: how evil demons assail people and how the good ones guard them; how to follow one's own genius and learn its nature; why every person has a threefold guardian; and in what language angels speak among themselves and with us.

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 ASSAULTS OF EVIL DEMONS AND THE GUARD OF THE GOOD

IN AGRIPPA'S WORDS

It is the common opinion of the theologians that all evil demons are of such a nature that they hate alike both gods and men: wherefore divine providence hath set nearer unto us purer demons, whom it hath committed unto us as shepherds or governors, that they may help us daily, and drive away, restrain and bind the evil demons, lest they should hurt us so much as they would — as we read in the book of Tobit, that Raphael seized the demon called Asmodeus and sent him into banishment in the wilderness of upper Egypt.

Of these Hesiod saith: thirty thousand are they that dwell upon the earth, the immortal guardians of Jupiter over mortal men, who watch over just deeds and wretched ones, clothed in air, walking everywhere upon the earth.

For no prince, no great man would remain unharmed, no woman would remain undefiled, no man in this valley of ignorance would attain unto the end appointed him by God, if good demons did not keep guard over us; or if evil demons were suffered to satisfy the evil desires of men.

As therefore of the good demons each man hath his own guardian appointed, which strengtheneth the spirit of man unto good, so of the evil ones one is sent down, which sitteth upon the flesh and the lusts thereof and fighteth against us; but the good guardian fighteth for us, for the spirit, against the enemy and the flesh.

Now man standeth in the midst between these combatants, and is left in the hand of his own counsel, and to whom he will, to him he giveth the victory. We

cannot therefore accuse the angels, if the nations committed unto them be not led by them unto the knowledge of the true God, unto true piety and religion, but be suffered to slide into errors and false worship: this must be imputed unto those who of their own will turn aside from the right way, cleaving unto the spirits of error and giving the victory unto the devil. For it is in the hand of man to which he will cleave and which he will overcome: by whom once overcome, the enemy demon becometh his servant, and being overcome can no more assail another — even as a wasp that hath lost its sting.

With this opinion agreeth Origen also in his book of the patriarchs, concluding that the saints, who resist the evil demons and overcome them, do lessen their host, for he that hath once been overcome by any is no more permitted to vex another thereafter.

As therefore unto every man a good spirit is given, so is given also an evil devilish spirit, and both seek union with our spirit, and strive to draw it unto themselves and to be mingled with it as wine with water: the good, indeed, by good works agreeable unto it, changing us and uniting us with the angels, as it is written of John the Baptist in Malachi: "Behold, I send my angel before thy face" (*Mal. 3*) — of which change and union it is written elsewhere, that he which cleaveth unto God becometh one spirit with Him.

But the evil demon by evil works laboureth to make us like and one unto himself — as Christ saith of Judas: "Have not I chosen you twelve, and one of you is a devil?" (*John 6*)

And this is that which Hermes saith: when a demon floweth into the soul of man, he soweth therein the seed of his own thought; whence such a soul, sown with these seeds and big with fury, bringeth forth thereof wonderful things and all that are the works of demons. For when a good demon floweth into a holy soul, he lifteth it up unto the light of wisdom; but an evil demon, poured into a wicked soul, stirreth it up unto thefts, unto murders, unto lusts, and unto all that is the work of evil demons.

The good demons — as Iamblichus saith — do most perfectly purge the souls; being present, moreover, they give health unto the body, virtue unto the spirit,

security unto the mind, they root out that which is corrupt in us, cherish the vital heat and make it more effectual, and ever pour into the mind the intelligible light of harmony.

But whether a man hath many guardians or one only, thereof the theologians dispute among themselves; we think there be many, according to the prophet: "He hath given his angels charge over thee, to keep thee in all thy ways" (*Ps. 90*) — which, by the witness of Jerome, pertaineth not unto Christ only, but unto every man.

All men therefore are governed and led by the ministry of divers spirits unto that degree of virtue, merit and dignity which they have deserved; but they that show themselves unworthy are forsaken of the good spirits and delivered unto evil demons, and thrust down unto the last degree of misery, as their evil deserts require.

But they that are allotted unto higher angels are also set above other men: for the angels that have the care of them do exalt them, and subject others unto them by a certain hidden power, which, although neither of the two perceiveth it, the subject nevertheless feeleth as a certain yoke of preeminence, from which he cannot easily free himself — yea, he feareth and honoureth that power which the higher angels pour into the higher, and with a certain fear bringeth upon the lower a reverence before preeminence.

This Homer seemeth to have perceived, when he said that the Muses born of Jupiter are ever the constant companions of kings born of Jupiter, and that through them these become venerable and honourable.

So we read that Mark Antony was once joined with Octavian Augustus in a singular friendship, and that they often played together: but seeing that Augustus ever went away the victor, a certain magician is said to have counselled Mark Antony after this manner: "What hast thou, Antony, to do with that youth? Flee from him and from his life: for although thou art the elder and more excellent in the knowledge of affairs, and even more illustrious in birth, and hast waged many wars as commander, yet the genius of this youth surpasseth thine, and thy fortune yieldeth unto his fortune — unless thou flee far off, it will all pass over unto him."