

HEINRICH CORNELIUS AGRIPPA

The Path of the Magus

THE OCCULT PHILOSOPHY · BOOK III · NOTEBOOK 1

Religion, silence and the dignity of the soul

BOOK III · CHAPTERS 1-7

BLUSABOOKS



The Path of the Magus

HEINRICH CORNELIUS AGRIPPA · THREE BOOKS OF OCCULT
PHILOSOPHY · BOOK III, DEDICATION AND CHAPTERS 1-7

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>Dedicatory epistle</i>	6
I Of the necessity, power and profit of religion	12
II Of silence, and the concealing of those things which in religion are secret ·	16
III What dignification is required of a true magician	22
IV Religion and superstition — the two pillars of ceremonial magic	28
V Of the three guides of religion	35
VI How the soul ascends by these guides into the divine nature	40
VII That the knowledge of the true God is necessary for a magician	45
<i>Closing words</i>	50
<i>Printable pages — two pages</i>	51
<i>Glossary</i>	54



FOREWORD

In the first two books Agrippa spoke of nature and of the heavens: of the elements, stones and plants, of the stars, numbers and images. **The third book is about what stands above both — God, the angels, the soul and religion.** Agrippa calls it ceremonial magic. His first question is not "how is it done" but "what kind of person must one be" to be allowed to attempt any of it at all.

This is the **first notebook** in the series "Agrippa · The Occult Philosophy · Book III". It contains Agrippa's **dedicatory epistle** to Hermann of Wied, Archbishop of Cologne, and **chapters 1–7 of Book III**. In them Agrippa explains why religion is the foundation of all magic and why holy things must be kept in silence. He describes the dignity a magus needs and where religion turns into superstition. He then speaks of the three guides — love, hope and faith — by which the soul ascends, and of what the ancient magi and philosophers thought about the one God.

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



DEDICATORY EPISTLE

IN AGRIPPA'S WORDS

To the most reverend lord, the most illustrious prince and elector Hermann of Wied, Duke of Westphalia and Angria, lord and archbishop of Cologne and Paderborn, his most gracious lord — Henry Cornelius Agrippa of Nettesheim.

It is a noble opinion of the ancient magi, most illustrious Prince, that in this life there is nothing about which we ought more to labour than this: that we fall not away from that nobility of the soul whereby we come nearest unto God and put on the divine nature — lest at any time the soul, benumbed in empty idleness, should melt away into the frailty of earth and of the earthly body, and lest we, as it were cast headlong, should perish down the dark precipices of corrupt lusts.

Wherefore we must so order the soul that, being mindful of its dignity and nobility, it may ever think upon itself and do such things as are worthy of itself.

But this is given us solely and chiefly by the knowledge of divine science: when, being mindful of its majesty and ever busied in divine studies, we contemplate divine things at every moment of the hour with diligent and watchful inquiry; and, ascending by the several degrees of created things unto the very archetype, we draw from thence the unspeakable virtue of all things.

But they that neglect this and trust only unto natural and worldly things are wont oftentimes to be confounded by divers errors, and very often to be deceived by evil demons.

But the understanding of divine things purgeth the mind from errors and maketh it divine; it giveth unto our works an infallible power, and driveth far

away all the deceits and hindrances of evil demons, and at the same time subjecteth them unto our command; yea, it constraineth even the good angels and all the powers of the world unto our service.

Seeing therefore that unto thee, most illustrious Prince, hath been given a divine and immortal soul — which the favour of divine providence, a propitious fortune and the bounty of nature have so endowed that, by sharpness of wit and soundness of the senses, thou art able to behold, search out, contemplate, discern and judge of the pleasant spectacles of the nature of things, of the sublime and most difficult mansions of the heavens, and of the sanctuaries of divine things — **I, being bound by the necessity of so many of thy virtues, am thy debtor.**

WHAT IS IN THIS BOOK

And therefore I deliver unto thee without dissembling all that I have learned concerning **the mysteries of divine and ceremonial magic**, with true definitions of the opinions, without envy, and I hide not the understanding thereof.

All that which hath been handed down concerning it by:

the ancient priests of Isis among the Egyptians; the prophets of the Chaldeans among the Babylonians; the Cabalists of the Hebrews, divinely wise; then the Orphics, Pythagoreans and Platonists, the most profound philosophers of the Greeks; then the Brahmins of the Indians, the Gymnosophists of the Ethiopians and the undefiled theologians of our own religion — and by what virtue of words, by what signifying of them, by what songs of blessing and of prayer, and by what power of observances they once wrought such astonishing and wonderful marvels.

All this I disclose unto thee in this **third book of the more hidden philosophy** — bringing into the light that which, covered with the dust of antiquity and wrapped as it were in the Cimmerian darkness of oblivion, hath lain hidden until now.

Whole therefore and entire do we render unto thee, in these three books, the work of the more hidden philosophy, or of magic, which we have accomplished with watchful care and with the labour of mind and body alike,

with the greatest toil — a matter plainly most difficult, albeit the speech be unpolished.

Wherefore I would beg one pardon beforehand: **seek not in these books grace of speech and elegance of language.** We wrote them long ago in the years of our youth, when the tongue was yet rude and the speech unformed; and now we have revised not the composition of the speech but only the order of the opinions — **for the less we have cared for elegance of language, the more hath abundance of matter come in its stead.**

AND WHAT WILL COME OF IT

But since I have no doubt at all that many snout-nosed sophists will conspire against me — of those who make a show of being full of divinity, as grandsons of the gods, and who claim for themselves judgement out of the leaves of the Sibyl; who, because our fare is not like their lettuce and is to their nostrils unaccustomed and bitter, and also out of a hatred against me long conceived, from sparks that lie beneath the ashes, **will set about with new fire to judge and condemn this — even before they have read anything of it or rightly understood it at all —**

therefore, most illustrious and most wise Prince and priest, this work, which I have written down for the merits of thy virtues and which is already thine, I do moreover submit unto thy censure and commit unto thy protection. **That if unjust and faithless sophists, in their rude madness of envy and slander, shall wish to gnaw at it, thou by the sharpness and purity of thy judgement mayest happily shield and defend it.**

Fare thee most well.