

HEINRICH CORNELIUS AGRIPPA

The World of the Planets

THE OCCULT PHILOSOPHY · NOTEBOOK 3

The Sun, the Moon and the five planets



BOOK I · CHAPTERS 22-36

BLUSABOOKS



The World of the Planets

HEINRICH CORNELIUS AGRIPPA · THREE BOOKS OF OCCULT
PHILOSOPHY · BOOK I, CHAPTERS 22–36

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's concepts explained

HISTORICAL NOTE

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

A historical text, not a manual. This book does not replace medical advice.

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FOREWORD

In the second notebook Agrippa showed that things hold hidden powers that come down from the heavens, and that things are bound to one another by friendship and enmity. Now he asks the practical question: **from which star does each power come?** Which planet rules the heart and which the liver, which stone belongs to the Sun and which to Saturn, why is silver the metal of the Moon and copper the metal of Venus?

This is the **third notebook** in the series "Agrippa · The Occult Philosophy". It contains **Book I, chapters 22–36** — the teaching on **the world of the planets**. It opens with the division of the human body, human occupations and traits of character among the planets and the signs of the zodiac. Then come seven lists — **the things of the Sun, the Moon, Saturn, Jupiter, Mars, Venus and Mercury:** elements, metals, stones, plants, beasts, birds and fishes. After that Agrippa divides the whole sublunar world, its kingdoms and provinces, among the planets, describes the fixed stars and their images, the "seals" of nature — the patterns marked into stones and plants — and finally explains how natural things and their mixtures may "draw down" the powers of the heavens.

These very lists are the reason Agrippa's book was copied and reprinted for centuries. They are the great Renaissance "table of correspondences" — an inheritance from Ptolemy, Pliny, Albertus Magnus, the Arabic *Picatrix* and the medieval stone-books, gathered in one place. Much of it reads today more like poetry than science — and the historical notes say so honestly. Yet without these tables one cannot understand Renaissance art, alchemy, or why the days of our week still bear the names of the planets.

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 gathered in the glossary at the end. *Historical note* — where the idea comes from and what modern science says.

This is a book of history, not a manual, astrological advice or medical advice. None of the "remedies" described here should be tried.

In the series "Agrippa · The Occult Philosophy":

1. Magic and the Four Elements — Book I, chapters 1–12
2. Occult Virtues, Sympathies and Antipathies — chapters 13–21
3. The World of the Planets — chapters 22–36
4. Talismans, Fumigations and Rings — chapters 37–48
5. Light, Fascination and Divination — chapters 49–57
6. Dreams, the Soul and the Imagination — chapters 58–68
7. The Power of Words and Letters — chapters 69–74

CHAPTER XXII

HOW LOWER THINGS ARE SUBJECT TO THE HEAVENLY BODIES, AND HOW THE HUMAN BODY, HUMAN OCCUPATIONS AND MANNERS ARE DIVIDED AMONG THE PLANETS AND SIGNS

IN AGRIPPA'S WORDS

It is clear that **all lower things are subject to the higher** and, as **Proclus** says, in a certain way all things are in one another: the higher in the lower and the lower in the higher. So in the heavens there are earthly things, but in a causal and heavenly manner; and on earth there are heavenly things, but only in an earthly manner, that is, by way of effect.

So we say that there are certain **solar things** and certain **lunar things**, in which the Sun and the Moon produce something of their own power. Therefore such things receive many operations and properties like the operations of the stars and figures to which they are subject.

So we know that **the heart and the head are solar things**, because of Leo, the house of the Sun, and Aries, the exaltation of the Sun. **Martial things are good for the head and the testicles**, because of Aries and Scorpio. Hence for those

whose minds are fuddled by wine and whose heads ache, putting the testicles in cold water or in diluted vinegar is an immediate remedy.

But for all this it is necessary to know **how the human body is divided among the planets and signs.**

Know that, according to the tradition of the Arabs:

- **The Sun** rules the brain, the heart, the thighs, the marrow of the brain, the right eye and the vital spirit
- **Mercury** governs the tongue and the mouth and the other instruments of the senses, both inner and outer; also the hands, the legs, the calves, the nerves and the power of imagination
- **Saturn** — the spleen, the stomach, the bladder, the womb and the left ear, and its receiving power
- **Jupiter** — the liver and the fleshiest part of the stomach, the belly and the navel (hence antiquity placed an image of a navel in the temple of Jupiter Ammon). Some also ascribe to it the ribs, the breast, the intestines, the blood, the arms and the right hand, and the left ear
- **Mars** — the blood and the veins, the kidneys and the duct of the bladder, the nostrils and the back, the flow of semen and the power of anger
- **Venus** — the kidneys and the testicles, the genitals, the womb and the generative seed, and the power of desire; also the flesh, the fat, the belly, the breast, the navel and all those parts that serve the work of Venus, such as the sacrum, the spine and the loins; and also the head and the mouth, with which a kiss is given as a pledge of love
- **The Moon** — although it claims the whole body and every member according to the variety of the signs, yet it especially appropriates to itself the brain, the lungs, the spinal marrow, the stomach, the menses and all excretions, and the left eye, together with the power of growth

And **Hermes** says that there are seven openings in the head of an animal, divided among the seven planets: the right ear to Saturn, the left to Jupiter, the

right nostril to Mars, the left to Venus, the right eye to the Sun, the left to the Moon, and the mouth to Mercury.

The signs of the zodiac, too, each take care of their own members:

- **Aries** rules the head and the face
- **Taurus** — the neck
- **Gemini** — the arms and the shoulders
- **Cancer** — the breast, the lungs, the stomach and the elbows
- **Leo** — the heart, the stomach, the liver and the back
- **Virgo** — the intestines and the bottom of the stomach
- **Libra** — the kidneys, the thighs and the hips
- **Scorpio** — the genitals and the womb
- **Sagittarius** — the upper thighs and the groin
- **Capricorn** — the knees
- **Aquarius** — the calves and the shins
- **Pisces** — the feet

And just as the triplicities of these signs correspond and agree with one another in the heavens, so they agree in the members too, as experience sufficiently proves. For **cold in the feet makes the belly and the breast ache**, members that answer to the same triplicity. Hence remedies applied to one also help the other: when the feet are warmed, the pains of the belly subside.

Keeping this order in mind, know that **things subject to a planet have a certain special inclination towards the members of that same planet**, and towards its chief houses and exaltations. For the other dignities, the triplicities, terms and faces, matter little here.

For this reason **peony, citron root, clove, citron peel, marjoram, dorycnium, cinnamon, saffron, aloewood, frankincense, amber, musk and in part myrrh heal the head and the heart**, because of the Sun, Aries and Leo. So the Martial herb *arnoglossa* heals the head and the testicles, because of Aries and Scorpio. And so with the rest.