

HEINRICH CORNELIUS AGRIPPA

God and the Holy Names

THE OCCULT PHILOSOPHY • BOOK III • NOTEBOOK 2

The Trinity, the Sephiroth and the power of names

BOOK III • CHAPTERS 8-13

BLUSABOOKS



God and the Holy Names

HEINRICH CORNELIUS AGRIPPA · THREE BOOKS OF OCCULT
PHILOSOPHY · BOOK III, CHAPTERS 8–13

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 What the ancient philosophers thought of the trinity	6
II The true doctrine of God and the trinity	11
III Of the ten sephiroth and the ten names of God	15
IV Of the divine names and their power	22
V How the divine names flow into inferior things	33
VI Of the members of God and their influence into our members	39
<i>Closing words</i>	45
<i>Printable pages — two pages</i>	46
<i>Glossary</i>	49



FOREWORD

After the demands placed on the magus himself, Agrippa turns to that on which all ceremonial magic rests — God himself. **These chapters are about how God may be named and how His names work in the world.**

This is the **second notebook** in the series "Agrippa · The Occult Philosophy · Book III". It contains **chapters 8–13 of Book III**: what the ancient philosophers thought of the Trinity and what the Church teaches; the ten Sephiroth — the divine emanations of the Kabbalists — and the ten names of God that rule them; the power of the divine names and how it descends through intermediaries to the lowest things; and the "members" of God, echoed in the human body. The chapters also include the seals of the original edition and the famous "Abracadabra" triangle.

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

WHAT THE ANCIENT PHILOSOPHERS THOUGHT OF THE TRINITY

IN AGRIPPA'S WORDS

Augustine and Porphyry bear witness that the Platonists placed **three persons in God**: the first, whom they call the Father of the universe; the second, whom they call the Son and the first Mind — as Macrobius also calleth him; the third, the soul of the world, which Virgil, after the opinion of Plato, calleth a spirit, saying: *The spirit within doth nourish, and mind, poured through the members, moveth the whole mass.*

The philosophers of the Indians also affirm that the world is a living creature, partly male and partly female. And **Orpheus** calleth the nature of the world both Jupiter and the husband of the world and likewise its wife, and affirmeth that the gods are of both sexes. Whence in his hymns he thus addresseth Minerva: *thou art made both man and woman.*

Iamblichus maketh mention of the oracles of the Chaldeans, which place in God a fatherly power: an understanding from the father, and love; **a fiery one, proceeding from the father and the son** — and the same God.

Hence we read in **Plutarch** that the heathens described God to be **an intellectual and fiery spirit, having no form, but transforming itself into whatsoever it will**, and making itself like unto all things.

And in **Deuteronomy** we read: *God is a consuming fire.* Of which **Zoroaster** also saith that all things were begotten of one fire. And **Heraclitus of Ephesus** taught that all things were begotten of fire.

Whence the divine **Plato** placed God in a fiery essence, understanding that in God there is an unspeakable brightness in Himself, and round about Himself love itself.

The Father therefore, and the Son, and the loving spirit — and the same fiery — **are by the divines called three persons.** These Orpheus also calleth upon in his adjurations with these words: *Heaven, I adjure thee, work of the great wise God; voice, I adjure thee, of the Father, which He first spake when He established the whole world by His counsels.*

The same doth **Hesiod** acknowledge in his *Theogony* under the names of Jupiter, Minerva and Bule — to wit, the daughter Tritonia, whose power is equal unto the father, and wise Bule, that is, **counsel.**

God therefore is, as Paul saith, He of whom are all things, in whom are all things, and by whom are all things. For from the Father, as from the first fountain, all things flow forth; in the Son, as in a picture, the ideas of all things are placed; by the Holy Spirit all things are unfolded and severally distributed according to their degrees.

IN PLAIN WORDS

Agrippa wants to show that the idea of a triune God did not arise only in Christianity — he looks for its traces among the pagan sages. The Platonists spoke of three first principles: the Father of the universe, the first Mind born from him, and the world soul, which like a breath pervades all created things. He finds similar triads in the Chaldean Oracles, in the hymns of Orpheus and in the poetry of Hesiod, where Minerva, born from Jupiter's head, is equal to her father in strength and in wise counsel. The second thread is **fire**. In the Bible God is called a consuming fire, Heraclitus derives everything from fire, and the Stoics describe God as a fiery, rational spirit without any fixed form. Agrippa draws these images together: God is an unspeakable brightness, and the love that flows between the Father and the Son is that same fiery spirit. At the end he refers to Paul's formula: all things are "from" God, "through" God and "in Him". The Father is the **source** from which everything flows, the ideas of all things are contained in the Son as in a picture, and the Holy Spirit sets each thing in its place. So for Agrippa the ancient philosophers were not in error — they had already partly sensed what Christian theology later stated clearly.

TERMS

Platonists — followers of Plato, here chiefly the thinkers of the late antique school (Plotinus, Porphyry, Iamblichus, Proclus), who taught that all things flow forth from the One by degrees.

First Mind (Gr. *nous* "mind", Lat. *mens*) — in Neoplatonism the second first principle, which is born from the supreme One and contains within itself the ideas of all things.