

HEINRICH CORNELIUS AGRIPPA

The Names of Spirits

THE OCCULT PHILOSOPHY · BOOK III · NOTEBOOK 5

Angel names, the seventy-two angels and letter tables

BOOK III · CHAPTERS 24-28

BLUSABOOKS



The Names of Spirits

HEINRICH CORNELIUS AGRIPPA · THREE BOOKS OF OCCULT
PHILOSOPHY · BOOK III, CHAPTERS 24–28

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 names of spirits and their imposition	6
II The seventy-two angels and the tables of the cabalists	14
III The names of spirits according to the position of the heavenly bodies	22
IV Of the art of the cabalists for calculating the names of spirits	28
V Of the names of spirits taken from the things themselves	37
<i>Closing words</i>	44
<i>Printable pages — two pages</i>	45
<i>Glossary</i>	48



FOREWORD

In Agrippa's world a name is not a mere sound — it carries the essence of a thing. **To know the name of a spirit is therefore to gain a bond with it.**

This is the **fifth notebook** in the series "Agrippa · The Occult Philosophy · Book III". It contains **chapters 24–28 of Book III**: the names of spirits and how they are given to the spirits that rule the stars, signs, quarters of heaven and elements; the seventy-two angels the Kabbalists derive from three verses of Exodus, with the tables of the original edition; finding the names of spirits from the positions of the heavenly bodies; the Kabbalists' art of calculation; and names taken from the very things the spirits rule.

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 NAMES OF SPIRITS AND THEIR IMPOSITION

IN AGRIPPA'S WORDS

The names of spirits, both of the good and of the evil, are manifold and various; but their true and proper names, like the names of the stars, are known to God alone, who alone numbereth the multitude of the stars and calleth them all by their names: of these none can be made known to us otherwise than by divine revelation, and very few are expressed in the Holy Scriptures.

But the Hebrew doctors think that the names were given to spirits by Adam himself, according to that which is written: "God brought unto Adam all that he had made, that he should name them: and as he named any thing, that is the name thereof."

Hence the Hebrew Cabalists, together with the magicians, think that it is in the power of man to impose names upon spirits — but only such a man as is endued with this divine virtue and lifted up thereby: for since no human voice can frame a name that should express the nature of the Godhead and the whole power of the angelical essence, therefore names are for the most part imposed upon spirits **from their works**, with a signification which some certain office or effect requireth of the choir of spirits.

These names, then, no less than the offerings and sacrifices dedicated to the gods, obtain efficacy and power to draw down some spiritual substance from above, or to bring forth effectual works from beneath.

I myself have seen and known one who wrote upon virgin paper the name and seal of a certain spirit in the hour of the Moon; which, when he had given it to a

river frog to swallow and had murmured over it a certain song, he let the frog go into the water — and forthwith there arose rains and floods.

I saw the same man write the name of another spirit with its seal in the hour of Mars and give it to a raven; which, being let go after a song had been murmured, as soon as it had flown over that quarter of the heavens — clouds arose, lightnings, tremblings, and there followed terrible thunders.

And yet those names of spirits were not of an unknown tongue, nor did they signify aught other than their offices.

Of this kind are the names of those angels: **Raziel, Gabriel, Michael, Raphael, Haniel** — which signify: the vision of God, the power of God, the strength of God, the medicine of God, the glory of God.

In like manner their names are read in the offices of evil demons: a deceiver, a seducer, a sender of dreams, a fornicator, and many such like.

So have we received from the ancient fathers of the Hebrews the names of those angels that are set over the planets and the signs:

PLANET	ANGEL
Saturn	Zaphkiel
Jupiter	Zadkiel
Mars	Camael
Sun	Raphael
Venus	Haniel
Mercury	Michael
Moon	Gabriel

These are those seven spirits which always stand before the face of God, to whom is entrusted the disposing of the whole kingdom of heaven and earth which is under the circle of the Moon. For these — as the more secret theologians say — govern all things by a certain vicissitude of hours, days and years, even as the astrologers teach concerning the planets over which they are set. Wherefore Trismegistus calleth them the seven governors of the world, who by the means of

the heavens gather together the influences of all the stars and signs and distribute them unto these inferior things.

There are also some that assign them to the stars by names somewhat different, saying that over Saturn is set an intelligence called **Orifel**; over Jupiter — **Zachariel**; over Mars — **Zamael**; over the Sun — **Michael**; over Venus — **Anael**; over Mercury — **Raphael**; over the Moon — **Gabriel**. And every one of these ruleth three hundred fifty and four years and four months; and the government beginneth with the intelligence of Saturn, and afterward in order rule the intelligences of Venus, Jupiter, Mercury, Mars, the Moon and the Sun — and then the government returneth to the spirit of Saturn.

Concerning these spirits the abbot Trithemius hath written a special treatise to the Emperor Maximilian: whosoever shall search it to the marrow may draw from it great knowledge of times to come.

Over the signs, moreover, twelve are set:

SIGN	ANGEL	SIGN	ANGEL
Aries	Malchidael	Libra	Zuriel
Taurus	Asmodel	Scorpio	Barbiel
Gemini	Ambriel	Sagittarius	Adnachiel
Cancer	Muriel	Capricorn	Hanael
Leo	Verchiel	Aquarius	Cambiel
Virgo	Hamaliel	Pisces	Barchiel

Of these spirits that are set over the planets and signs John also maketh mention in the Revelation, saying: "And from the seven spirits which are before his throne" (*Rev. 1*) — whom I have found to be set over the planets also. But in the end of the book, where he describeth the fabric of the heavenly city, he testifieth that in the twelve gates thereof were twelve angels (*Rev. 21*).

There are yet twenty-eight angels which rule in the twenty-eight mansions of the Moon, whose names in order are these: