

# PICATRIX

✻{GHAYAT AL-HAKIM}✻

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﴿GHAYAT AL-HAKIM﴾

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## The Goal of the Wise

TRANSLATED FROM THE ARABIC  
BY

HASHEM ATALLAH

EDITED BY  
WILLIAM KIESEL



VOLUME I

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Special thanks to the Warburg Institute for their Arabic, German and Latin editions.

The combined efforts of these people have brought us the first English translation of the *Ghayat Al-Hakim*. Any mistakes herein are the responsibility of the editor.

W.J.Kiesel



## ❖Translator's Preface❖

When I was first asked to translate an eleventh century Arabic manuscript, I suspected it would be a daunting task. Arabic is a living language, with many dialects as well as a modern standard form. It has continued to grow (and sometimes shrink) as the necessities of the age required. Translating historic texts has always required a historical knowledge of Arabic as a language. Words change their meaning depending on when they are spoken or written, where they are spoken or written, and sometimes by who speaks the word. The theologian, for example, may use Arabic words with more specific intent, as a lawyer today might, than for example, the average author.

With this in mind, I was nevertheless surprised at the difficulty of translating a medieval work on astrology. Muslims have historically had a very embracing attitude to the pursuit of knowledge and the various scientific disciplines often intersected one another. *Ghayat Al-Hakim* was at once a metaphysical, philosophical, theological and a scientific work whose language borrowed meaning from each of these disciplines.

Translating this work became a many-layered obsession. To translate a work, you must first understand it. Although this may seem obvious, far too many works are translated as a

technical exercise. Each work must be treated as poetry. What is the author truly saying? How is he or she using the words, the grammar and the syntax to convey his or her feelings? To do this, the translator must obviously have an understanding of the subject. There must be some common bond. I found that bond on a number of levels. *Ghayat Al-Hakim* deals with and assumes a knowledge of much Islamic theology and philosophy. However, it also deals with a science of many disciplines, which either originated in the Muslim world or were rediscovered by Muslims examining the works of those great civilizations before them, and which are no longer actively pursued. While Arabic as a language continued to develop, the science it was used to describe in this book became one of primarily historical interest.

This required me to engage in an examination of astrology on a much deeper plane than I had initially expected. Before translating could begin, true understanding had to start. I jumped into this with increasing interest even consulting with modern day astrologers to discuss concepts and terminology.

Ultimately, I feel I have provided a faithful rendition of this complex and fascinating topic. Those readers familiar with Arabic and particularly with historical Arabic texts may be surprised at the relative simplicity of the grammar and syntax used. Arabic is a poetic language and the modern day belief in conciseness and brevity were not a staple of the period. One Arabic sentence in *Ghayat Al-Hakim* could be the equivalent of one paragraph in English. I also endeavored to be faithful to the author by maintaining his approach and style in writing. The *Ghayat Al-Hakim* is a philosophical work as well as one concerning astrology, I have found much wisdom in these pages and my translation was often slowed as I reflected on the author's assumptions and on the different levels of meaning he may have been implying. It is my hope that this translation allows the reader the ability to catch at once the basic intent of

the author as well as providing some context with which to examine the rich depths of the work.

Hashem Atallah





## ❧ Introduction ❧

This first English translation of The *Picatrix*, or *Ghayat Al-Hakim* as it is titled in classical Arabic, represents a major contribution to the corpus of Hermetic literature. The Warburg Institute, which published excellent scholarly editions in Arabic, German and Latin, decided not to do an English translation with the idea that only Medievalists would be interested in reading it, along with the prohibitive cost of a new translation. However, the continued increase in popularity of Hermetic studies as well as the growing number of English readers desiring to refer to this book, has made the publication of this English edition necessary.

Long regarded as source material the text of this Medieval work consists of four books covering the art and practice of Astrological, Talismanic and Astral Magic. The author has compiled information derived from 224 books by "ancient sages" with the intention of uniting all these diverse arts into a practical system. Although attributed to Pseudo-al-Majriti the question of exact authorship remains unanswered. The style in which the author of the *Picatrix* presents information resembles that of the Ikhwan al-Safa whose encyclopaedia, the *Rasa'il*, influenced Hermetic philosophy during the 10th and 11th centuries. Known as the Brethren of Purity, the Ikhwan al-Safa drew their philosophy from many diverse sources; Aristotle,



Plato, Pythagoras, the Greeks, Persians, Indians and the Arabs [among whom perhaps Jabir Ibn Hayyam was the most famous]. There are even passages within the *Picatrix* taken directly from the *Rasa'il*, implying that the author shared some of the views expounded by the Ikhwan. Clearly, this sort of synthesizing reflects the tendencies of later Hermetic philosophers who were trying to unify all spiritual and philosophic traditions. It is unfortunate if not surprising that there is little information available in English about the Ikhwan al-Safa.

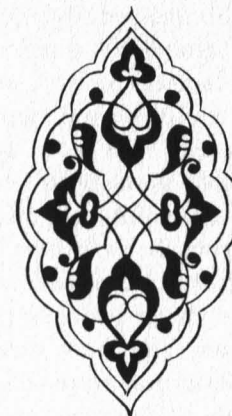
The *Picatrix*, like the writings of Jabir, could be an important connection between Hermetic philosophy in the West and the esoteric traditions of the Middle East. Its importance was first recognized by Alphonso the Wise in the thirteenth century, who had it translated into Spanish. Why Alphonso thought the *Picatrix* was worthy of his attention remains a mystery at least to the present editor. Nonetheless we have him to thank for the transmission of this work to the West and, while the significance of this document as compared to the *Rasa'il* is slight, it remains an important link in the history of Hermeticism. Brought out of the obscurity of the Middle East it passed through the hands of such prominent figures as Marsilio Ficino, Pico della Mirandola, Peter of Abano and Henry Cornileus Agrippa. A Latin translation made its impression on the Bard Rabelais and the Venetian Inquisition cites it as a cause for the arrest of Casanova. With such colorful figures surrounding the *Picatrix*, it is no wonder that scholars such as Lynn Thorndike and Francis Yates would dedicate many pages to it. Citing Henry Corbin, Christopher McIntosh suggests that it may even have influenced Johann Valentin Andrea when he wrote the *Fama Fraternalitatis*.<sup>1</sup> Here we read the words of

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<sup>1</sup> See his Rosicrucian Legacy in *The Rosicrucian Enlightenment Revisited*, 1999 Lindisfarne Books.

Aristotle, Plato, the Nabateans and among others, Hermes himself. Various ideas are brought together and presented as a whole system utilizing the symbolism of Arabic astrology and alchemy. Consequently we see a complicated astrological scheme united with talismanic magic and imbued with the mysteries of those correspondences to attain mastery of the Royal Art. Finally after 1000 years, the *Picatrix* is available for the eyes of English readers.

-Editor





## ❖Prologue❖

**I**N THE NAME OF ALLAH, Most Gracious, Most Merciful. Praise be to Allah Whose guidance broke the darkness of ignorance; through His divine decree, miraculous events are created, and unto Him all shall return. With His decree, day and night became different. He creates things from nothing. He creates all beings and assigns them their allowances. He is the perfect original designer of every being; He neither treats things nor abandons them. Attributes are not sufficient to describe Him, and injustice is incompatible with Him. Words cannot adequately describe Him, and events cannot happen to Him. May Allah grant salvation to the Master of Messengers and the Seal of all Prophets to whom the Book (*the Qur'an*) was revealed in the unequivocal Arabic language. May Allah also grant His last Prophet, who has been recorded in the ancient Psalms, and His pure and righteous family salvation. May peace be upon him until the day of judgment.

For those who are inspired to delve into the science of philosophers in order to look for their secrets and search for their miracles, I would like to say that my motive in writing this book, which I titled *The Goal of The Wise*, is what I came across when I wrote the previous book titled *The Rank of The Wise*. I started writing this book in the year 343 when I finished editing *The Rank of The Wise*, and I completed it in 348. I was

encouraged to write this book by the widespread interest by our generation in the book in which I talked about talismans and the art of different types of magic although they were not aware of what they were looking for or what approach they should follow. They desperately tried to find what has been made off limits for them by the philosophers who prevented them from discovering it and intentionally concealed it, made it vague and veiled it by indecipherable symbols because of the destruction it entails for the world. However, Allah, Who protects His World, forbids that from taking place. For that purpose they erected temples and sculptured pictures on them as signs to knowledge seekers and clues to researchers. They left many books replete with symbols, secrets and an indecipherable scripts that can only be understood by philosophers like themselves.

Accordingly, I sought to make it known and explain to the people the darkened path which leads to this divine conclusion and to point out what philosophers have concealed concerning this magical outcome as I endeavored to do in developing this result. I have divided this work into four books as I did in *The Rank*, and every book is divided into several chapters:

The First Book consists of seven chapters because the fast planets are seven. The first chapter deals with the Virtue of Wisdom. I discuss in the first book the astrological ratios and the pattern of these ratios in making talismans and how planets cast their light on other orbiting planets. Additionally, I present in the first book the vague meanings which have been withheld and concealed by philosophers.

The Second Book deals with the astrological pictures and their functions, and it explains the secrets which philosophers have concealed about these functions. This book also deals with the patterns of borrowing magic in the world of formation and dissolution as called by the philosophers of the elite. Moreover, it explains why Plato calls for finding these pictures.

The Third Book is about the fortunes of the planets from the three generative origins, and it explains that there is nothing left in the world of formation and dissolution that agrees with such functions; reactions are impossible because of their fluidity and susceptibility to interaction, and consequently, nothing remains. I also mention their tempers in dealing with one another to attain the required magical function through the effect of the original or natural heat or both either by means of emanating incense or by whatever cooked food or drink that can get into the stomach.

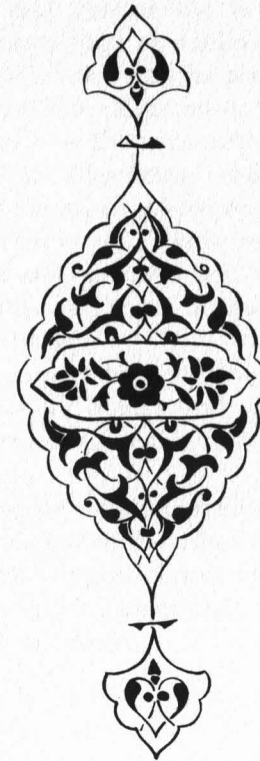
The Fourth Book talks about the magic of the Kurds, the Nabateans, and the Abyssinians and examples of the magical tricks which are considered the best type of magic. I complete this purpose without withholding or concealing anything. I beseech Allah's assistance to help me complete this endeavor. He is my supporter, and with His support I hereby begin, Allah willing.







# Book I





## ❖{Chapter One}❖

**I** WOULD LIKE TO ADVISE YOU, my brother, may Allah enlighten your mind, that wisdom is one of the most virtuous talents and one of the most preferred gains. Wisdom is the knowledge of sublime reasons for which beings exist, and the obvious reasons for things which have reasons for their existence. You must be certain of their existence and what and how they are. Although they are many, they ascend in order to the One Being, who caused other beings to be, whether they are far away or near by.

That One is first in reality and His Being does not stem from any other being. He is self-sufficient and thus, His Being does not gain from any other being; by no means does His Being benefit from any other being.

Fundamentally, He cannot be a body or in a body. His Being is different from all other beings and, in actuality, there is nothing in common, except the name only, although not in the concept of the name.

He can only be One; He is One in reality, and He is the One Who gave all other beings their identities by which we learn to identify them. He is the original Truth who assigns to others their truth. His truth is self-sufficient and consequently, He does not gain from the truth of others.

It is unimaginable to think that there is more perfection than His: not to mention that it does not exist, a more complete truth than His, or more complete Oneness than His. He is All-knowing of how other beings derived their essence, their realities, and their identities from Him. He is also All-knowing of how cause-and-effect gains its characteristics.

He is all-knowing of the ranks of all beings: some are first, some are middle, and some are last. The last have causes, but they are not causes per se for things below them. Similarly, the middle beings have causes before them, and they are causes for things under them as well. The first are the causes of what are under them, but they do not have causes above them. He is All-knowing of how the last ascend in rank until they reach the first, and how the order is managed at first and accepted by all beings in their ascending order until they reach the last.

This is wisdom in reality, my student; so what do you think of the one whose approach is this? Wisdom, may Allah bless you, is broad and noble, and seeking it is an obligation, as well as a virtue. It enlightens the mind and the soul with an everlasting and splendid light as they seek it and understand it and pay little attention to this mortal world. Wisdom will motivate the mind and soul to ascend from the world from which they were originated to the higher distinguished world where they shall grow and settle so that Allah may advise them of the cause-and-effect of the world and the reason for relating the cause to its effect. Allah is in their midst so that they may certainly know that He is the cause of the world, and the world is His effect, and the reason for this effect is worshipping Him and recognizing His existence. He said, "I have only created djinn and men, so that they may serve Me,"<sup>2</sup> that is to know Me. He will protect them and provide them with material subsistence so that they may thank Him and praise Him. He can

<sup>2</sup>Sura 51, verse 56

bring about misery, as well as happiness to whomever He wills, and He can keep whomever He wills in His ever-lasting Grace.

Wisdom has three subjective characteristics: it grows and never vanishes, it chastises and disciplines, and it will not approach anyone who is not interested in it.

You may know that this conclusion, which I am about to disclose, would not have existed without Wisdom. It has been rightly called conclusion by the wise. To people specialized in logic, a conclusion is the fruit of analogy as mentioned in the introductions. The only purpose for presenting these two conclusions is to motivate you to seek knowledge. Knowledge can only be obtained by the wise who are well versed in all arts of wisdom: some of these arts are religious such as the science of revelation, the science of asceticism and the science of *fiqh*<sup>3</sup>, some are natural such as the celestial, the world, the universe and evil, some are theological such as the knowledge of the self and the Creator, and some are logical and analytical. Accordingly, the rank of these two conclusions on the scale of wisdom is similar to the rank of deduction on the scale of analogy. This is the best of what has been presented in the introductions. I hereby have disclosed to you a miraculous secret. This is to let you know that the outcome is the fruit of the two introductions, which is called the *indicia*. If the outcome is productive, it is called *accumulative*, whereas the Greeks call it 'syllogismus.'<sup>4</sup>

The introduction is composed of a theme and some information related to the theme; the theme is the subject in the philologist's discipline, and the information related to the subject is the predicate. This information may be true or false. It is certain that the introduction or the related information are not defined because what is stated in the predicate is taken or

<sup>3</sup>Arabic-jurisprudence in Islam

<sup>4</sup>Greek-computation. -Liddell & Scott's Greek-English Lexicon

drawn from the subject, although some of it could be defined and some could be drawn. Thus, the information is neither limited or drawn, although some of it could be limited and some could be drawn. Informational statements are usually used in most cases. Most of the other styles of speech are not used by philosophers such as the imperative, informative, interrogative and vocative styles because they do not bear truthfulness or falsehood. What we have presented needs a long explanation, that is beyond the scope of this book. Whoever likes to get further information about this topic, may consult relevant sources.



## ❧{Chapter Two}❧

**Y**OU MAY KNOW that this conclusion is what is termed as magic. Magic is, in fact, everything that absolutely fascinates minds and attract souls by means of words and deeds. This fascination and attraction are demonstrated by exclamation, following, listening and approval. They are difficult for the mind to perceive, and their causes are veiled from the simpleton. That is because it is a divine force associated with advanced reasons for the purpose of understanding it. What I am working on is a vague discipline. Its subject is a spirit within a spirit, that includes analysis and imagination. A talisman is a spirit within a body, while chemistry is a body within a body. In summary, the causes of magic are beyond the understanding of the majority and it is difficult to invent.

The fact about a talisman is that its name is reversed (The letters of the word talisman in Arabic are 'talsam' and when this combination is reversed, it becomes 'maslat' which means domination, control); it is domination because its essence is coercion and control. It functions according to the purpose it was composed for: overpowering and coercing, by using numerical ratios and placing astrological secrets in certain bodies at appropriate times and by using incenses that are powerful and capable of bringing out the spirit of that talisman.



This situation is similar to that of the second result, termed elixir, which transforms a body to itself by coercion. It is an interacting yeast that changes things from their essence; it is like poison that travels in similar bodies and consequently, changes them to its nature in order to transform a person to another by a force placed within itself. You may know, brother, that a talisman, to philosophers, is like yeast, which is an elixir composed of earth, air, water and fire, the composition of which is transformed through interaction to its condition and is reversed to its image. Another example is Alchemy, which does the same thing; it quickly transforms the body to itself and changes it from one state to another of a higher quality; a new form, new characteristics, more solid and clear of corrosion and impurity. That is how the forbearers understood it.

The term elixir means the coercing force of the forces acting on it and compelling it to be transformed into its essence and thus become similar to it. An elixir can only be some sort of a combination of animals, plants and metals. To them this combination makes up the world and with this combination the world is made up and administered; plants can not survive on their own as well as animals which need the plants for their survival. Similarly metals need fire for melting and forming in the presence of mercurial humidity. This is what I have overlooked in *The Rank Book*. I would like to go back to our topic to state that: magic is limited to two branches: theoretical and practical. The science of magic deals with knowing the positions of fixed planets, the location of their pictures, the manner by which they cast their light on orbiting planets and the astrological ratios. These are the elements to be known in order to achieve what you are looking for. Under the science of magic, all options and talismans were dealt with and discussed by our forbearers. You may know that he who chooses to do this, will have delved in magic. This is necessary. The best part of the scientific magic is speech. The Prophet is quoted as

saying, "Verily, some of the speech is charming". Plato also said in his book *Al-Fusul*<sup>5</sup>, "As a friend may turn into an enemy by unfortunate words, an enemy may become a friend by nice words." Is not that a sort of magic?

The practical science deals with the three generating origins and with what the orbiting planets are emanating in them from the planets' forces. This is termed as the special attributes by their authors although they do not know their causes or realities and they do not see any need to uncover the secrets of the forbearers or their (the three origins) mood in interacting with one another. The element heat is sought before the incense to get the help of the complete forces to overcome the incomplete forces, or a natural heat is sought from food. No other types of heats are sought and no help by animal or human spirits is needed. The magical tricks called *nayranjat* are the best type of this practical magic.

You may also know, my brother, that some of the magic is gained and some are tricks. The gained part is about what the Designer of the paths of the د, ه, and و has done. In this regard, it is noteworthy to quote The Almighty, "Take four birds, tame them to turn to thee"<sup>6</sup>.

The ancient Greeks specialized in the *nayranjat*, flipping the eye 'Tarjih'<sup>7</sup>, and talismans, which they called 'Syllogismus', which means bringing down the high spirits. They call the totality of the above magic. The ancient Greeks were not able to deal with this science without astrology. What is necessary to know about astrology is that the celestial equator, which is known as the crown, consists of planets. It is also necessary to know that these planets are grouped into twelve signs, which

<sup>5</sup>Book of Aphorisms

<sup>6</sup>Sura 2, verse 260

<sup>7</sup>preponderance

have certain implications on all beings in this world and that the seven planets have certain fortunes acquired from the signs according to their particular direction and situation. Furthermore, it is essential to know the relevant characteristics of similar signs, the characteristics of the seven planets, the two nodes and their positions in the celestial band, the characteristics of the planets' implications on all beings in this world, what happens to the seven planets individually and in their inter-relationships, as well as the authentic implications of the principles governing the behavior of stars. Moreover, it is imperative to know how to exploit the most dominant of the seven planets, the order of its dominance and how to pull out its arrows. Additionally, it is crucial to know the position of the seven planets in the celestial band. This knowledge about astrology is necessary. It is available for anyone who would like to have more information in available books. In this regard, the Wise said, "I am the One who is elevated above the seven heavens". He means that He attains them with his intellectual faculty. The Almighty also said in this regard, "And We raised him (Prophet Idris) to a lofty station"<sup>8</sup>.

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<sup>8</sup>Sura 19 verse 57



## ❧{Chapter Three}❧

**Y**OU MAY KNOW, O seeker of the truth and reality of astrology, that the celestial sphere is a physical ball perfectly circular, and so is everything contained therein at all times and in all states. Some people thought that certain events may change the circular shape of the celestial sphere at certain times. By no means will this ever happen because the shape of the celestial sphere is the cause for its shape, since its essence has this shape. I mean that it is the first to be a perfect shape, and this perfect shape is the circle because this circle is made of one line. This is the primary cause of perfection. However, this cannot be easily proved. Astrology is an essence and dividing it into angles is a man-made technique. If we start with this technique, we will ascend from it to the essential obligation.

The method of learning this subject must follow a reversed procedure. Similarly, learning the technique of angles is the approach of learning the state of the celestial sphere. Nothing of the celestial bodies in the world of formation and dissolution will have a place in the celestial sphere and no part of the celestial sphere will have a place in the world of formation and dissolution at all unless that is achieved by coercion. As we mentioned, the celestial sphere is perfectly rounded from all sides. It is formed by one curved line; there is a point inside it

and all distances from this point to the circumference are equal. This point is the center and the lines refer to the beams of planets cast on the world at the center. This is the influence of talismans. It acts as if it is an edge or a drawing that has been agreed upon. Since the celestial sphere is a comprehensive ball encompassing the entire world, there is no space or living beings beyond it.

Ether is in a static state; it is the medium where other celestial bodies return. The celestial bodies are located in its abdomen in a slanting position from the center, because its center is at the side of the slanting center of the earth. The behavior of all celestial bodies is the same, and follows the motion of the celestial sphere. The heat emanating from it contributed to bringing this world to its being. The number of angles of the celestial sphere are 360, and the number of images is 360. The rules (for the management of the world) are built in because they follow certain ratios.

Some people surmised that the celestial sphere is useful, that the usefulness of ether in the higher world is demonstrated by planets and heat and that the pictures within the angles resemble the positions of the planets when they combine together.

Others believed that the pictures within the sphere's angles are the heart of astrology and the cause of all beings.

As for the angles' functions, when an angle falls within a point, any point, where one of the fixed planets is situated and at the same time one of the orbiting planets gets to that point, then you will know that is the status of that planet's influence on Earth. Examples are: ♄ moves cold and dryness; ♃ moves heat and humidity; ♀ moves heat and dryness; ♁ moves low heat and high humidity; ♁ moves low heat and dryness; and the ☽ moves cold and humidity.

The fixed planets have similar functions. Thus, if an angle has the function of a planet that moves heat and releases low

dryness and humidity to its followers, and the ☽ alone was at that place, then it decides that dryness and humidity must grow and increase. Similarly, if it happens that the planet is functioning by the ☽'s force, the growth will be faster. This was a very difficult and vague subject for ancient philosophers. Vagueness, to them, is to veil the apparent meaning of the text and conceal its intrinsic meaning. This is called vagueness, so be aware of that.





## ❧Chapter Four❧

**T**HEN WHEN THE PEOPLE needed to make talismans, they found that they must know the planets' direct ratios, affecting their spreading functions, which are the essence of making talismans. I am presenting to you some of these ratios to be used as foundations upon which further steps can be built. This, therefore, becomes the astrological subject for making talismans. The maker of a talisman must be knowledgeable of the astrological ratios and formulas, confident of what he is doing and clear of any doubt or uncertainty in what he is doing in order to enforce the function of the speaking soul whereby the will, from the same causes reaches its (the talisman's) maker to obtain the sought result. I would like to introduce you to a certain state in the space close to our world, that is, do not start any work until the  $\mathcal{D}$  is in the position of the degree that produces this function. There are certain functions for the  $\mathcal{D}$  that are apparent. I will present a group of these functions later. At this time, I would like to talk about the functions of the  $\mathcal{D}$  in relationship to its particular position, in accordance with the consensus of the Indians, especially when it is in the 28th position.

### ❧1. THE HOUSE OF AL-SHARATAIN❧

It starts from the beginning of the  $\Upsilon$  position to  $12^{\circ}, 51', 26''$  from it. The Indians indicate that when the  $\mathcal{D}$  is at this



position, they travel and use laxative medicines. Thus, you may use this as a principle in making a talisman for a traveler and his safety. Also, when the  $\text{D}$  is at this position, a talisman can be made to create discord and animosity between spouses or two friends. Furthermore, at this position, a talisman can be made to arrange for a particular slave to escape or be released, and another to sabotage a partnership agreement between partners because it is a fiery evil. I would like, at this juncture, to advise you of a principle: Let the  $\text{D}$  always serve good deeds, and be safe and clear of any sinister or burning act. However, if it serves evil and sinister acts, let it burn. I want you to understand that.

❦{2. THE HOUSE OF AL-BOTEIN}❦

It consists of  $12^{\circ}, 51', 26''$  starting from the  $\Upsilon$  position to  $25^{\circ}, 42', 52''$  from  $\Upsilon$ . Talismans are made at this position for drilling wells and rivers, achieving wishes and digging out buried treasures. Other talismans are made to help the growth of crops or they may be made to sabotage a marriage before it is consummated. Some talismans create excitement and stimulation because of their fiery fortune. Talismans may also be made at this position to release a slave or to worsen the situation for a captive to harm him.

❦{3. THE HOUSE OF AL-THURAYYA<sup>9</sup>}❦

It consists of  $25^{\circ}, 42', 52''$  starting from  $\Upsilon$  to  $8^{\circ}, 34', 18''$  from  $\text{D}$ . Talismans at this position are made for the safety of those who travel by sea, for sabotaging a partnership, for releasing a prisoner or torturing him, for the beneficial use of chemistry and fire, for hunting, for promoting friendship and love between spouses, for destroying sheep, goats and cows, and for a slave to disobey his master until he is released. This

<sup>9</sup>The Pleiades Constellation.

type of talisman usually brings good luck. Thus, you may be aware of that.

❦{4. THE HOUSE OF AL-DEBARAN}❦

It consists of  $8^{\circ}, 34', 18''$  starting from  $\text{D}$  to  $21^{\circ}, 25', 44''$  from it. Talismans are made at this position to corrupt a city, to build a building which is not expected to last or to stay in good condition, for destroying crops, for maintaining a slave under his master's control, for ruining the relationship between spouses and maintaining estrangement between them, for bringing about bad luck to a person engaged in drilling, as well as causing misfortune for a person digging out buried goods and talismans for attracting scorpions and snakes.

❦{5. THE HOUSE OF AL-HAQ'AJ}❦

It consists of  $21^{\circ}, 25', 44''$  starting from  $\text{D}$  to  $4^{\circ}, 17', 10''$  from  $\text{II}$ . Talismans at this position are made to promote the welfare of children, for advancing in their education in Islam, in writing and in trades, a talisman for the safety of a traveler and his well being as well as a speedy voyage. A talisman for the safe structure of buildings, for sabotaging partnerships, for promoting reconciliation between spouses especially if the  $\text{D}$  and the star of destiny represent a constellation sign of a good human being clear of misfortunes and burning as we mentioned above. The constellations that represent human beings are:  $\text{II}$ ,  $\text{III}$ ,  $\text{Q}$ ,  $\text{A}$ , and  $\text{W}$ .

❦{6. THE HOUSE OF AL-HAN'AH}❦

It consists of  $4^{\circ}, 17', 10''$  starting from  $\text{II}$  to  $17^{\circ}, 8', 36''$  of it. Talismans at this position are made for corrupting cities and confining them, for retaliating from kings, for inflicting harm and damage on enemies, for ruining crops and trusts, for promoting the welfare of partners and the conditions of hunting, and for causing adverse effects of medications when they are administered.

﴿7. THE HOUSE OF AL-DHIRAH﴾

It consists of 17°, 8', 36" starting from II to the end of it. Talismans at this position are made for the promotion and blessing of trade and crops, as well as the safety of a voyager, for reconciliation between partners and friends, for preventing flies from entering a place of trade where they may spoil the product and necessitate redoing it. For the fulfillment of a wish from a ruler or a dignitary whom you hope to meet, for promoting the welfare of an escaped slave, for disposing of property, a house or money or similar assets from a person.

﴿8. THE HOUSE OF AL-NATHRAH﴾

It starts from the beginning of 9 to 12°, 51', 26" from it. Talismans are made at this position for reconciling love and friendship to an estranged couple, for the welfare of a traveler, for a longer period of imprisonment of captives and prisoners, for the deterioration of kingdoms, and a talisman to repel mice and bedbugs.

﴿9. THE HOUSE OF AL-TARF﴾

It consists of 12°, 51', 26" starting from 9 to 25°, 42', 52" from it. Talismans are made at this position for ruining crops, disgracing travelers on land, causing harm to others, planting discord among partners and for jailing an adversary whose harm is sought.

﴿10. THE HOUSE OF AL-JABHAH﴾

It consists of 25°, 42', 52" starting from 9 to 8°, 34', 18" from 1. Talismans at this position are made for reconciling differences between spouses, for harming the enemy or a traveler, for making the situation worse for a captive, for strengthening the structure of a building, and for bringing partners together for their mutual benefit.

﴿11. THE HOUSE OF AL-ZUBRAH﴾

It consists of 24°, 47', starting from 1 to 21°, 35', 2" from it. Talismans at this position are made for gaining the compassion of kings, dignitaries and brothers, for planting discord, animosity, disease, complications and destruction, for an opportunity to meet kings and appeal for their favors, for contacting dignitaries and endeavoring to pay for releasing a slave. Talismans for these purposes are recommended for releasing captives, for besieging cities, for increasing trade as well as for promoting the welfare of a traveler, for a strong and long-lasting building and for reconciliation between two partners.

﴿12. THE HOUSE OF AL-SARFAH﴾

It consists of 21°, 25', 44" starting from 1 to 4°, 17', 10" from II. Talismans at this position are made for increasing farms and newly planted trees, for inflicting harm on a person by causing him to lose his assets, for breaking ships down, for promoting the welfare of partners as well as for reconciling differences between them for improved work conditions and product, and for improvement of conditions for successful hunting.

﴿13. THE HOUSE OF AL-AWWA﴾

It consists of 4°, 17', 10" starting from II to 17°, 8', 36" from it. Talismans at this position are made for promoting trade and farms, for enhancing the welfare of a traveler and the consummation of marriage between spouses, for releasing captives and for contacting kings and dignitaries. So be aware of that.

﴿14. THE HOUSE OF AL-SIMAK﴾

It consists of 17°, 8', 36" starting from II to a complete 30° from it. Talismans at this position are made for reconciling

differences between spouses, for recovery from illness by treatment, for ruining farms and newly planted trees as well as damaging trusts, for harming a traveler, for the promotion of the welfare of a slave and a voyager and for bringing agreement and harmony among partners.

❦{15. THE HOUSE OF AL-GHAFAR}❦

It starts from  $\Omega$  to  $12^\circ, 51', 26''$  from it. Talismans at this position are made for drilling wells, digging up and retrieving treasures, for obstructing a traveler from making his trip, for creating discord between spouses, for spoiling friendship between friends and ruining partnership relations, for expelling and expatiating enemies and for the destruction of communities and towns.

❦{16. THE HOUSE OF AL-ZUBANA}❦

It consists of  $12^\circ, 51', 26''$  starting from  $\Omega$  to  $25^\circ, 42', 52''$  from it. Talismans at this position can be made for damaging merchant shops, newly planted trees and farms, for separating friends and spouses, for the severe punishment of the wife if the husband so desires, for harming a traveling adversary and creating discord between partners, as well as for releasing captives from captivity.

❦{17. THE HOUSE OF AL-IKLIL}❦

It consists of  $25^\circ, 42', 52''$  starting from  $\Omega$  to  $8^\circ, 34', 18''$  from  $\text{III}$ . Talismans at this position can be made for the improvement and increase of livestock, for isolating cities and stabilizing buildings, as well as for the safety of a traveler at sea. There is a consensus that a friendship initiated when the  $\text{D}$  is at this house will not be broken. Accordingly, this house is selected for tailoring talismans to make friends.

❦{18. THE HOUSE OF AL-KALB}❦

It consists of  $8^\circ, 34', 18''$  starting from  $\text{III}$  to  $21^\circ, 25', 44''$  from it. Talismans at this position can be made for pledging loyalty to kings to help them overcome their enemies, for stabilizing buildings, for marrying a widow, a divorced woman or a deflowered but not married woman when the  $\text{D}$  is at the House of  $\sigma$  and when it is at the Previous House. Also, talismans can be made at this position for releasing slaves, for the growth of newly planted trees and the safety of a voyager, as well as for creating disagreement among partners.

❦{19. THE HOUSE OF AL-SHAULAH}❦

It consists of  $21^\circ, 25', 44''$  starting from  $\text{III}$  to  $4^\circ, 17', 10''$  from  $\text{V}$ . Talismans at this position can be made for isolating cities, defeating enemies, fulfilling wishes, making a person lose all his money, for separation and alienation, for the welfare of a traveler and the growth of crops, for releasing a slave or enabling him to escape from his master, for breaking ships down and destroying them, for creating discord among partners and for enabling captives and prisoners to escape.

❦{20. THE HOUSE OF AL-NA'AIM}❦

It consists of  $4^\circ, 17', 10''$  starting from  $\text{V}$  to  $17^\circ, 8', 36''$  from it. Talismans at this position can be made for the discipline of riding animals which are hard to tame, for a speedy travel and making the distance shorter, for bringing a concerned person home, for promoting friendship, for restricting captives, as well as for worsening the situation for partners.

❦{21. THE HOUSE OF AL-BAL'DAH}❦

It consists of  $17^\circ, 8', 36''$  starting from  $\text{V}$  to a complete  $30^\circ$  from it. Talismans at this position can be made for stabilizing buildings, increasing crops, for retaining assets and live stock, for ensuring the safety of travelers and for a wife to be divorced from her husband and never to be able to marry again.



❧{22. THE HOUSE OF SA`D AL-DA'BIH }❧

It starts at the beginning of  $\mathcal{Z}$  to  $12^{\circ}, 51', 26''$  from it. Talismans at this position can be made for the treatment and recovery from diseases, for the separation of spouses and lovers, for causing a certain woman to be raped, for the release and escape of a slave from his location, for creating discord between partners and for the release of captives and prisoners.

❧{23. THE HOUSE OF SA`D BULA}❧

It consists of  $12^{\circ}, 51', 26''$  starting from  $\mathcal{Z}$  to  $25^{\circ}, 42', 52''$  from it. Talismans at this position can be made for the treatment and recovery from diseases, for damaging assets, for estrangement between spouses as well as for releasing or saving captives.

❧{24. THE HOUSE OF SA`D AL-SU`UD}❧

It consists of  $25^{\circ}, 42', 52''$  starting from  $\mathcal{Z}$  to  $8^{\circ}, 34', 18''$  from  $\mathcal{W}$ . Talismans at this position can be made for the improvement of merchant shops and the condition of spouses, for bringing victory to armies and military detachments, for damaging the circumstances of partners and also for releasing captives. Additionally, he who tries to start a trade at this position will not be successful and will never be able to finish what he started. So be aware of that.

❧{25. THE HOUSE OF SA`D AL-ALIBIYA }❧

It consists of  $8^{\circ}, 34', 18''$  starting from  $\mathcal{W}$  to  $21^{\circ}, 25', 44''$  from  $\mathcal{W}$ . Talismans at this position can be made for isolating cities, for harming and defeating enemies, for dispatching successful messengers and spies, for damaging crops and rendering a husband impotent, for making the situation worse for a captive and for establishing and stabilizing buildings.

❧{26. THE HOUSE OF AL-FARGH AL-MUKDIM }❧

It consists of  $21^{\circ}, 25', 44''$  starting from  $\mathcal{W}$  to  $4^{\circ}, 17', 10''$  from  $\mathcal{X}$ . Talismans at this position can be made for achieving all sorts of good things: for restoring love and friendship, for the fulfillment of the wish of a traveler to be able to make a trip, for stabilizing buildings, for the safety of travelers by ships, for damaging the relationships between partners and for restraining a captive and torturing him.

❧{27. THE HOUSE OF AL-FARGH AL-MU`HIR}❧

It consists of  $4^{\circ}, 17', 10''$  starting from  $\mathcal{X}$  to  $17^{\circ}, 8', 36''$  from it. Talismans at this position can be made for a successful trade, productive crops and quick recovery from diseases, for damaging the assets of the person you are concerned with, for damaging the relationship between spouses and for hurting someone riding on a ship, prolonging the captivity of a prisoner and harming slaves.

❧{28. THE HOUSE OF AL-RISHA, OR BATN AL-HUT }❧

It consists of  $17^{\circ}, 8', 36''$  starting from  $\mathcal{X}$  to the end of  $\mathcal{X}$ . Talismans at this position are made for a successful trade, productive crops, treatment of diseases and destroying trusts, for ensuring a traveler's safety, for restoring relationships between spouses, and for restraining, harming and torturing prisoners, as well as for hurting someone riding on a ship. You should be aware of that.

The Indians relied on the above 28 pictures in their choices and attempts. That is what we have found as we reviewed their books in this regard. The important thing, as we mentioned above, is that when you try to do good things, the  $\mathcal{D}$  must be clear of any misfortune or any burning and replete with good luck. Also when you start a good endeavor, let the  $\mathcal{D}$  move from

one good luck star to another and when you start an evil act, you do the opposite. So you should be aware of that.

As we have mentioned before, the talisman maker needs to be certain of what he is doing. He needs to be prepared and ready to accept the outcome of the intended effects. This readiness can only be realized in the human experience. However, preparedness, in fact, is the reaction of the physical realities, such as the preparedness of wax to accept the picture and the reaction of the killed to the killer; it is the preparedness of the killed to accept the killing because his organs are too weak to fight. Preparedness for weakness develops in reaction to strength. This kind of strength must be available in the substances needed to make talismans, since not every substance is good for every action.

There is a consensus on this principle in all available books. Since there should be preparedness and readiness for acceptance, acceptance must already be there and because acceptance must already be there, the sought action will exist and emerge. Existence is the acceptance to reflect the picture so that the primordial acceptance and the picture become one, such as a person's picture sticking to water or to a mirror, as well as the incorporation of the divine deity to a human being, as in Christianity, and the incorporation of the soul to the body. So understand that and be aware of it. This is to let you know that my objective in presenting these details is only to uncover what the people have concealed. Allah, Most High, does not entrust these details except to those whom He pleases. This is His way of doing things, praise be to Him.

Going back to our objective, I would like to say that if you are working during the daytime, let the ☽ be in the ascendant, and let the ascendant be one of the daytime constellations. Similarly, if you are working during the night, let that be one of the night-time constellations. If the ascendant is one of the straight-ascending constellations, work will progress smoothly

to the end, however, if the ascendant is one of a curved-ascending constellations, work becomes difficult.

Nonetheless, what determines whether work is good or bad depends on whether the overlooking planets are bad luck or good luck planets. If the ascendant was in a straight-ascending constellation, but a bad luck planet was looking over it, or there was bad luck in it, that will damage the work and make it very difficult. But if it was in a curved-ascending constellation, and a good luck planet was looking over it, or if there is good luck in it, that will make work easy. Similarly, if the daytime and night time constellations ascend in a different form; that is if the daytime constellations ascend at night and the night time constellations at daytime and the good luck planets are looking over them, work will progress, but if the bad luck constellations are looking over, it will become more evil.

A talisman maker must necessarily be knowledgeable of the straight, curved, fixed, variable, of the physical shape, as well as of the night time and daytime constellations. Moreover, he must necessarily be knowledgeable of the good luck and bad luck planets, the clarity of the ☽ from any symptom of diseases it may be exposed to, and which planet and constellation are used for what type of talismans. He must also be aware of the ☽'s eclipse.

Avoid as much as you can the ☽'s eclipse when making talismans for good deeds. Wait until it is released from this knot; that is when the ☽ advances or stays behind the ☉'s aphelion<sup>10</sup> by 12° from the beginning of the eclipse to the aphelion of the ☉, and 12° after it leaves the aphelion of the ☉. Also beware of the presence of ♀ or ♃ within 12°, or if the ☽ is declining towards the southern latitude or advancing ahead of Al-Ras or Al-Deneb<sup>11</sup> or entering or facing the ☉ by less than

<sup>10</sup>That point of a planet's or comet's orbit at which it is farthest from the ☉.-OED

<sup>11</sup>Al-Ras, the Head; Al-Deneb, the Tail.

12°. Then it will be burning because it will be in contact with the ☉. This is the worst misfortune; its motion will be slow and it may not be able to reach the 12° destination. In this case, its motion resembles ♃'s motion. It will be on its way to burning, the climax of which starts from 18° from ♀ to 3° from ♃, or that can be at the end of the constellations because it is within the domain of the stars causing misfortune. Or it could be declining from the midst of the sky to Al-Tasi'.<sup>12</sup>

When a necessary task that you cannot delay crops up, improve the situation of the ☽ by letting ♀ and ♃ be in the ascendant or in the midst of the sky, and they will protect the ☽ from getting burned.

<sup>12</sup>Literally, "the Ninth", referring to the astrological house of that number and also considered the Mid Heaven. See chart.



## ✻{Chapter Five}✻

EXAMPLES OF THE CELESTIAL BODIES' relationships  
relied on in the making of talismans:



*A talisman for two lovers to get together  
and to have a long-lasting relationship*

Talismans of this type are made when the ascendant is in the hour of ♃, and Al-Ras and the ☽ together with ♀ are conjunct to them or facing them and when the sign of Al-Sabi is connected to the sign of the ascendant in a triangular or a hexagonal<sup>13</sup> form. Combine them side by side and bury them in the location of love. A talisman of this type is also made for a man who leaves his family whom you wish to have return.



*A talisman for the destruction of an enemy that  
you want to drive away from his location.*

A talisman for such a purpose is made in the hour of ♂ when the ☽ is in ♃. Bring as much misfortune as you can to the

<sup>13</sup>These are Trine and Sextile respectively.



ascendant as well as to its master. Also bring misfortune to the house of fatefulness and let the ascendant master be connected to the house of destiny. Additionally, bring misfortune to the house of the ascendant and into the house of fatefulness which will be connected to a misfortune in Al-Rabi or in Al-Sabi. Bury the talisman outside the city.



*A talisman for the destruction of a city.*

Perceive the image of the ascendant of that town and bring misfortune to the house of its livelihood and to its house of fatefulness, to the master of the ascendant, to the ☽ and to the house of the master of the ascendant. Bring misfortune to Al-Ashir and bury it in the middle of the city.



*A talisman to improve a city or a location.*

It is made with the ascendant of a Sa'ad<sup>14</sup>; bring good luck to Al-Ashir, to the master of Al-Thani and to Al-Thamin. It also brings good luck to the ☽ and to the master of the house of the ☽. Bury it in the middle of the city and you will see miracles, Allah willing.



*A talisman for the destruction of a city or a location.*

It is made in the hour of ♃ when it is a planet of misfortune and through that you may bring misfortune to the city ascendant, to the ascendant's master, and to the house of the ascendant. You may let Al-Su`ud<sup>15</sup> be absent from the ascendant. Additionally, you may drop Al-Su`ud and the poles from the triangle of the ascendant. Bury it in the middle of the city.

<sup>14</sup>A good-luck star.

<sup>15</sup>Stars of good-luck.



*A talisman for expanding wealth and trade.*

Make a picture, after you bring good luck to the ascendant, to Al-Ashir and to their master, to the master of their house, to the ☽ and its master, as well as to the master of the ascendant. You are also to give good luck to Al-Thani and its master and let the sign of Al-Thani mutually accept connection to the sign of the ascendant either in a triangular or hexagonal form. Furthermore, you may bring good luck to Al-Thani and let a share of fortune be in the ascendant or in Al-Ashir and have them join the share-holder while he is looking at his share. You may also give good luck to Al-Hadi-Ashar and to its master. The holder of this picture will be the wealthiest person on Earth. All his trade transactions will progress smoothly, and he will make good profits from every move he makes.



*A talisman for assuming a distinguished position.*

Make a talisman after bringing good luck to ascendant and to Al-Ashir and its master. Keep misfortunes away from the ascendant and its master. Make the master of Al-Hadi-Ashar a planet of good luck looking over the ascendant and its master. Let the master of Al-Ashir be affectionately connected to the master of the ascendant. When the person, who has this in mind and insists on meeting whom he seeks to assume leadership from, holds this picture, no one will be able to overrule him or challenge his opinion.



*A talisman to have a ruler favor a certain person and improve his status.*

Make a picture in his name and bring good luck to the ascendant by a strong Sa'ad. Let not the Sa'ad be retreating, declining, or burning, and let the master of the ascendant be strong, sound and righteous in his fortunes. Let the master of Al-Ashir be connected to the master of the ascendant in a triangular or hexagonal form and the former will give good luck to the latter. The master of Al-Ashir will be willingly connected to the master of the ascendant which is in the commanding constellations, while the master of Al-Ashir is in the obedient constellations. Never will the holder of this picture meet a ruler without getting his favor and having his status improved.



*A talisman for a slave to gain the sympathy of his master.*

Make two talismans: one in the hour of a high planet whereas the ascendant is high and the ☽ is increasingly bright and let the ascendant of Al-Ras be with the ascendant or in one of the poles; the other in the hour of a lower planet and the ascendant and Al-Ashir of the first ascendant and the tail are either in the above-ascendant or in one of the poles. Combine them and bury them in the location of the person for whom you wish to create sympathy and his master will have total sympathy for him and give him whatever he wants, Allah willing.



*A talisman for a person who wants to get married but was not able to.*

Make two statues: one in the hour of ♃ when the ascendant is ♈, and when the ☽ is increasingly bright in one of the poles; the second in the hour of ♀ when it is looking over ♃, ♄, and ♅. Remove the bad luck from the ascendant and let Al-Sabi's

ascendant be a part of the first statue and let its sign be connected to the sign of the first ascendant from the home of its triangle. Let them hug each other and bury them in the location of the person who wants to get married.



*A talisman for preventing a man from marrying a certain woman.*

Make a talisman in the hour of the ascendant of ♁ and in the hour of ♃. Make another one in the hour of ♄ and in the hour of the ☽ when the ☽ is increasingly bright, moving fast, and connected (to the ascendant). Then combine them and bury them in the hour of the ♀ and he will never marry her.



*A talisman for releasing a captive.*

Make it in the hour of the ☽ while it is increasingly bright, clear of any misfortune and moving quickly. Bury it in Al-Ashir's ascendant of the town and direct the picture towards the house of the Imam.



*A talisman to liquidate your enemy.*

Make two pictures: one in the hour of ♁ and in the hour of ☽ while the ☽ is declining; make the other in the ascendant of ♄ and in the hour of ♅ which will also be declining like the ☽. Make the first picture retaliate from the second in any way you want and bury them in the hour of ♅ when ♃ is at any phase of its ascendant. Then you can request that your enemy be destroyed and he will be destroyed immediately.





*A talisman for the people to support a governor of a town whose population turned against him.*

Make two talismans: the first in the hour of ♃ while the ☽ is connected to the ☉ in a blessed and sound form and clear from any misfortune and let the head of the Dragon be either in the ascendant or looking over it; make the second in the ascendant of Al-Khamis from the first and in the hour of ♀. Let the hour of ♀ be with the Dragon or looking over it, and let the ☽ be clear of any misfortune. Then bury both talismans in the hour of ♃ when the ascendant is fixed and the entire populace will return to him and give him their full support.



*A talisman for keeping a person in his hometown.*

Make a talisman in the hour of the ascendant of the person when ♃ and Al-Ras are in one of the poles of the ascendant. Bury the talisman up-side-down in the middle of the town when the ascendant is fixed and he will never leave the town as long as the talisman is buried.



*A talisman for expelling a person from his hometown on the same day.*

Make a picture of an up-side-down ascendant while its sign is moving away from the poles and when the ☽ is moving away from the poles. Bury it in the burning part of the way and face the statue towards the location to which you want him to be expelled, and the objective will be achieved.



*Two talismans for bringing two persons together and promoting friendship between them*

Two talismans are made: make the first one in the hour of the ascendant of the sought objective, bring good luck to the ascendant and to Al-Ashir and move bad luck away from them, and let the ascendant of Al-Hadi-Ashir be a lucky planet connected harmoniously to the master of the ascendant in a triangular or hexagonal form. I would like to remind you here of what you should know; that is the hexagonal and triangular forms are indications of friendship, agreement and resemblance characters because the triangular form is from a fire constellation to a fire constellation, from an earth constellation to an earth constellation, from an air constellation to an air constellation and from a water constellation to a water constellation. Consequently, it becomes a friendship character. However, the hexagonal form is from a fire constellation to an air constellation, from an earth constellation to a water constellation. Thus when the two acting ascendants concur without being acted upon, this becomes a character of friendship without love. The quadrilateral<sup>16</sup> form is from a water constellation to a fire constellation, and from an air constellation to an earth constellation, and when they disagree by nature, the quadrilateral form becomes a character of alienation and hatred.

We go back to our above presentation and say that when the second talisman is made for a certain friend, let it be in the ascendant of Al-Hadi-Ashar. If it is for a spouse, let it be in the ascendant of Al-Sabi and make the ascendant of the person whose sympathy you seek be connected harmoniously to the master of the first person. Bury them together in the location of the sympathy seeker and they will become companions forever.

<sup>16</sup>The astrological aspect known as the Square.



*A talisman for separation and enmity.*

Make a talisman in the ascendant of  $\Omega$  and bring a great misfortune to the ascendant and also bring a strong misfortune to Al-Ashir. Moreover, bring great misfortunes to the master of the ascendant and to the master of Al-Ashir while they are situated in either a bilateral<sup>17</sup> or quadrilateral form and there will be no harmony between them. Strip off all good luck from him, from the ascendant, as well as from Al-Ashir and bury them in the residence of one of them and, as a result, they will separate irrevocably because of the intense hatred which has been created between them.



*A talisman to empower a sultan to liquidate his servant.*

Make the talisman in the same arrangement as mentioned above and let the master of the ascendant turn away from the master of Al-Ashir while he is also affected by his misfortune. At the same time, let the master of the ascendant be connected to the master of the house of destiny and the first will be affected by the last's misfortune as well by either facing each other or collectively. Bury them with a fixed ascendant misfortune, and consequently he will be able to kill his servant in any way and for any reason.



*Two talismans for affection and subordination.*

Two talismans are made in the first phase of  $\mathcal{G}$ , and while the  $\mathcal{D}$  is in the first phase of  $\mathcal{Y}$ . Let  $\mathcal{Q}$  be in the ascendant and the  $\mathcal{D}$  in Al-Hadi-Ashar. Make them embrace each other and

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<sup>17</sup>Opposition.

bury them in one of their locations. This is an ever-lasting love and a very strong affection. This relationship is known as a reciprocal relationship. It was discussed by Ptolemy in his book, *The Fruit*, on page 33. You may review it. I will, nonetheless, explain it for you in Book IV.



*A talisman for permanent love.*

Make two talismans in an ascendant of good luck when the  $\mathcal{D}$  and  $\mathcal{Q}$  are in  $\mathcal{Y}$ . In the first picture draw 220 numbers of thousands or zeros and draw in the second picture 284 numbers also of thousands and zeros. Then make them embrace one another and bury them in the location of one of them and permanent love and strong affection will ensue. This talisman is known as the talisman of the loving numbers.



*A talisman for catching fish.*

Draw a picture of any type of fish living in that river in the hour of  $\mathcal{Q}$  and in the ascendant of  $\mathcal{X}$  when  $\mathcal{Z}$  is in it. The first part to draw is its head, then its body and then its tail respectively, and finally put them together at one time. Make a thin pole of silver and hold the fish from its end. Make a bowl of lead and erect the pole in it perpendicularly with the fish at its tip. Put the talisman in the bowl, fill it with water and close the bowl with the talisman in it tightly so that no water leaks out. Throw the ball in the bottom of the river and the fish will come to the talisman from all directions.



*A talisman to repel scorpions.*

Make a picture of a Scorpion with gold when the  $\mathcal{D}$  is in the ascendant or in one of the poles such as  $\mathcal{Y}$ ,  $\mathcal{W}$ , or  $\mathcal{O}$ . The best of

these is  $\delta$  because of its opposing character to  $\mathbb{M}$ 's character. Also let the  $\odot$  be in  $\delta$  while  $\varphi$  is retreating. Draw the tail first, then the legs, then the arms and finally the head. Be sure to follow this reversed order in making a repelling talisman. When you are through, attach the left arm in place of the right leg and the right arm in place of the left leg. Attach the head in its place and the tail in its place. Make a thorn; place the Scorpion on its back; and then stick the thorn in its back whereby it will be biting itself in the head. Bury it in a hole inside a metal piece; then bury the metal piece in the most respectful place in town and then the Scorpions will flee from that talisman for a distance of one mile for forty-five days.



*A talisman for the treatment of a scorpion bite.*

Carve a picture of a Scorpion on a stone of Bezoar<sup>18</sup> in the hour of the  $\mathcal{D}$  and while the  $\odot$  is in the first degree of it and the ascendant is  $\delta$  or  $\mathbb{W}$ . Mount the stone on a golden ring and stamp it with resin of Kundur<sup>19</sup> in the designated hour and with the  $\mathcal{D}$  in  $\mathbb{M}$ . Give the bitten person a dose of it and he will be cured from his ailment.



*A talisman for affection between men and women.*

A talisman is made to portray the picture of a maid on cold solid metal when the ascendant is  $\mathbb{M}$  within which  $\varphi$  is ascending to its apex having control over its affairs. Start it in

<sup>18</sup>A counter poison or antidote. The original sort was the *Lapis Bezoar Orientale*, obtained from the wild goat of Persia and various antelopes, etc.; the *Lapis Bezoar Occidentale*, obtained from the lamas of Peru, was less valued.-OED

<sup>19</sup>Incense resin.

the hour of  $\varphi$  until it disappears. Make another one in the image of a man, and when  $\varphi$  is in is in  $\mathbb{M}$  and the ascendant is  $\mathbb{I}$ . Beware of the difference in the ascendant lest  $\varphi$  should be in  $\mathbb{M}$  and the ascendant is  $\mathbb{I}$  or in  $\mathbb{I}$  and the ascendant is  $\mathbb{M}$ . Let the two pictures hug each other and put the hand of each picture on the back of its companion. All of this should take place in the hour of  $\varphi$ . Beware of the two ascendants,  $\mathbb{I}$  and  $\mathbb{M}$ , as well as others of the same type. Bury them in the busiest road in town and then men and women will like one another and have affectionate relationships. Do the same thing for a relationship of affection between two persons. Bury it in a place commonly visited by both.



*A talisman to catch more fish.*

It is presented by Mohammed Ben Bayt Al-Khawarizmi in his thesis in which he claims that he tested it. Make a picture of a fish in the hour of the  $\mathcal{D}$  and in the ascendant of the first phase of  $\mathbb{X}$ , within which are the  $\mathcal{D}$  and  $\varphi$ . The fish will be caught at the time of fishing because this timing will help a great deal.



*A talisman for bringing the physician to the location of treatment.*

This talisman ought to be made by physicians. Carve on a tin plate a picture of a human being sitting down with physician's equipment in front of him; people are standing around him with water jugs in their hands asking him for advice. The carving should cover the entire plate while the ascendant is on one of the two homes of  $\varphi$  within which is  $\sigma$ . The Dragon should be at the top (at the north pole of the celestial sphere) of the sky. The plate is nailed and placed in the required location and you will see miracles.





*A talisman for successful planting and cultivation.*

On a silver plate, make a picture of a man sitting down in the middle of plants and trees while the ascendant is ♃ and when the ☽ is in the ascendant connected to ♃ and turning away from the ☽ bury it in the location where you want all plants and trees to grow and quickly bear fruit and be protected from animals, cold, birds and other harmful things.



*A talisman for a successful business.*

Make a picture of a man with a scale in his hand on a yellow plate when the ascendant is one of the two homes of ♄ and while the ☽ is in it. A person holding the plate will see great success in his business, Allah willing.



*A talisman for the relief of the pain of kidney stones.*

On a golden plate, carve a picture of a lion with stones between his hands as if he was playing with them in the hour of the ☽ while the ascendant is the first phase of ♁, and the ☽ is in that degree. Then the person suffering from the attack of kidney stones will be relieved from pain. This has been tested.



*A talisman to treat a certain person from depression until he recovers completely and to protect him from harmful actions.*

It is made in the hour of the ♀ when the ☽ is in one of the poles connected to ♀, and when the master of Al-Sadis is in a triangular or hexagonal form of a Sa'ad or facing a Sa'ad. The master of Al-Thamin is in the quadrilateral form of ♃ and ♃ is not retreating, burning or looking at a misfortune. The talisman is made in the last hour of Sunday while the master of the hour is

the ascendant of Al-Ashir. Let it be made of pure silver and it will protect the person from what we have mentioned above.

Talismans are that which should be made from the celestial bodies - planets and stars - in which case no one can invalidate their effects. One of its principles is that no talismans for love and affection should be made unless the ☽ is with Al-Su`ud and happy days. Likewise, they should not be made if the ☽ is with Al-Nuhus<sup>20</sup>; make them only when it is clear. For example, if you want to make a talisman for harmony among people, you should make it on the day of the ♀ and in the hour of ♃. If you want a talisman for affection between spouses, you should make it on the day of the ☽ in the hour of the ☽. Also, talismans for sympathy, love and meeting kings are made on the day of the ☽ when it is full and in ♃, ♄, ♁ or in ♃. If the Dragon is with the ☽, that will strengthen their effects.

Always watch the ☽ when it is in the lucky house and avoid it when it is in the unlucky house. Make a talisman for love when the ☽ is with ♀ and in the hour of ♃ when it is with the ☽ and either in ♃, ♄, or in ♁. For malevolence, it is made when the ☽ is with the tail and in one of the bad-luck houses joining misfortune planets or forming with them a quadrilateral figure or facing them. Talismans made at night are better than the ones made in daytime and with that you will hit the target.

Another condition without which nothing can be achieved is that the talisman maker should be completely absorbed in his endeavor. Also he should clear his intention in order for his mental faculties to join the spiritual powers of the planets. Plato puts it very well when he says in his *Book of Al-Fusul*, "If words reflect the intention of the speaker, he will be able to move the intention of the listener and vice versa." According to the first principle, this is what the combination of supplication and piety

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<sup>20</sup>Bad luck stars.

are based on when pious people pray to have their requests fulfilled.

Another condition is to isolate yourself from human beings, to shelter yourself from the sunrise and the sunlight and not to be visited by anybody except those who have good intentions, trustworthy, not belittling or scorning the ugly, astounding and forceful effects of the astrological spiritual powers. Be aware of that. You may review what Tabit Ibn Qurra<sup>21</sup> wrote in his *Treatise on Talismans*, "The noblest science of stars is the science of talismans". He claims that there is no life in the body that does not have a spirit. He means that talismans made in the wrong manner and for the wrong purpose will not be compatible with the radiating spirit of the planets. Accordingly, they are similar to dead bodies that have no spirits in them. However, if the spirit of the celestial bodies agree, by virtue of their configuration and make-up, with such arrangements that lead to the sought objective, then they will be similar to living bodies that can do strange things.

In this regard, Aristotle says in his *Treatise* that the most important thing to bear in mind, when making a talisman, is the effect of the seven moving planets. The highest and the longest lasting among these are the ones that coincide with a Sa'ad. This will help in bringing the spirits down from the celestial sphere to the Earth. He adds, "There may be some of God's names, if invoked to bring a spirit down, that will fall down at a tremendous speed to the lowest level, and it may kill the person who is bringing it down if he is not knowledgeable of the spiritual nature of the celestial body he wants to bring down".

Concerning this matter, some of the leading Sufis talk about the Name of the Great Allah who transforms things into other things completely different from the original. They prefer to talk about sublime matters in this world. However, they, I mean the

<sup>21</sup>See Thorndike I, 661, this person was identified by Ritter in the German ed.

majority of them, believe otherwise. We wrote a piece on this subject in which we cited all of their contentions.

Referring to Aristotle, he adds, "As for the magical transcendence, it does not go beyond the circle of the Earth when a talisman is made to bring down a spirit. However, this transcendence will not be effective unless it is associated with the Greatest God who commands it to revert in its entirety to the halo and directs it to the aphelion of the Earth". This is the text of his statement. I will cover it completely in the fourth book.

The people who specialize in this field agree on the necessity of associating the words used in making talismans for special purposes appealing to have those effects accepted. In this regard, the philosopher in *Timaeus*, indicates that talking to talismans represents the relationship of the soul to the body; it moves the spiritual powers, especially when the speaker talks with a sound intention. This is the noble element with which all talismans can be made. This means that what you say must agree with the meaning of the spoken words inasmuch as the talisman maker gathers of his conscious and mental strength.

An example of what can be said for love and affection is:

*I hereby unite so-and-so with so-and-so in harmony and love in the same manner fire and air, and water and earth are united. I also move so-and-so's spirit the same way the ☉ moves the light and power of the world, conjure up so-and-so in the eyes of so-and-so the same way the sky is decorated with high and dominating stars and the way plants are decorated with their flowers. I also make so-and-so's spirit rise and impress so-and-so's spirituality the same way fire rises to air and water to earth. Moreover, so-and-so may not drink or enjoy except in the presence of so-and-so.*

If you make a talisman for enmity and separation, you say:

*I hereby sever the relationships between them and separate so-and-so from so-and-so with the power of these spiritual souls the same way*

light is separated from darkness. I also make enmity between them similar to the enmity between water and fire.

If you make a talisman for rendering a male impotent, you say:

*I hereby tie up the spirit of the sexual desire of so-and-so towards so-and-so as well as towards all other women and deprive him from it with the power of these spiritual souls the same way mountains and their rocks are tied up.*

To untie the sexual desire of a male, you say:

*I hereby release and untie the sexual desire of so-and-so towards so-and-so as well as towards all other women with the help of the powers of all of these spiritual souls the same way fire melts wax, the same way sunlight releases darkness and the spirits of the world as well as its own spirit and the same way snow is melted by the ☉.*

To silence people who talk negatively about you as well as about others, you say:

*I hereby shield so-and-so to silence backbiters with the shield of light and veil their eyes with a spiritual veil to repel their ugly looks and to silence them and vanquish their harmful designs. You may add similar specific statements with true intentions and strong motivation.*

To expose the secrets of a person, you say:

*I hereby unveil the secrets of so-and-so with the power of these spiritual souls the same way sunbeams tear up thick clouds, disgrace him and make him a target for the spirit of backbiters the same way arrows tear up bodies by frequent arrow hunters.*

When you are in the process of doing your work, do not say anything unrelated to your intended objective. Everything you say must support and enforce your intended objective.

These examples are presented to you to let you understand the intended objective so that you may apply it.

We have presented to you this knowledge although those who seek knowledge nowadays are few. So be one of those few, and you will, Allah willing, acquire wisdom. We have included

miraculous matters in this chapter about the relationships of planets and stars. Think seriously about them, and you may refer to them for analogy when making any talisman that has already been or is being made in this world.

The essence of talismans, which we have mentioned above, is similar to the intended performed action whether good or evil. After this, I will explain to you what share of the three originating sources, metals, animals and plants, as well as their incense and sacrifices. All of these will help you in the same way food and medicine, if accepted by the patient, will help the physician succeed and accomplish what he hopes to achieve. The focal point is the observation of stars. The Greek philosophers used to watch a certain planet when it is with its Dragon and when it approaches within a degree from the middle of the sky, they perfume with its incense and appeal to it to achieve their objectives. They offer sacrifices to it on behalf of their sought objective. Consequently, they get what they hoped to achieve. They also claim that one should do the same thing if the planet is in the Tail of its Dragon, and subsequently, it will not be obstructed especially if the planet makes a good recommendation concerning the birth of the person in question. This will have a stronger effect and better acceptance.

Obtaining this knowledge, my brother, is a great honor although those who are seeking it in our time are only few, and those few have missed the approach for seeking it and learning it. We have mentioned, may Allah bless you, in our book which we entitled *The Rank of the Wise* that having good knowledge of the produced result of a well-made (talisman) is greater and more honorable than it's result. I would like you to know that what we have pointed out is the behavioral art and learning it according to the inherent characteristics of the art of nature without delaying what should be advanced or advancing what should have been delayed. To explain the reality of this subject and its philosophy, we bring two persons: one is knowledgeable



of this result and acts upon it, while the second is knowledgeable of the other result and acts upon that. On the other hand, they may be ignorant of these arts, try to obtain them at least on the traditional level. The person who is completely knowledgeable of the magical result is more capable and more miraculously effective in this world than a person who is fully knowledgeable of the first result. This is an axiom for those who think about them and accept them as such. We would like you to know that our reference to this subject in our book, *The Rank of the Wise*, is very essential for applying these arts according to their principles and using them for what they are capable of achieving.



## ❧{Chapter Six}❧

**Y**OU MAY KNOW, Allah bless you, that wisdom is very noble and acquiring it is a great honor and carries with it high prestige. Wisdom has different levels. One level leads to another. A fully knowledgeable person is the one who is well informed of the fruits of wisdom. He obtains them because he loves to obtain them. Philosophers have justly identified this level as the preference of wisdom. He who remains below this level is not considered a human being, although he may be a human being only by planning, because he does not reflect on the essence of his being, which is a microcosm of the larger world. The truth of his being is that he is a complete entity characterized by three elements: speech, animals and plants. This entity is characterized differently from animals by speech. By speech, we mean that it is distinguished because of its capability to make (talismans), recalling the absent through reflection and forming an image and perceiving what cannot be physically seen. Also, this entity can bring other beings and countries into his mind, combine all other beings and powers within itself through which he can see at night what happens to him during the daytime. Accordingly, he is a microcosm confined within the larger world which he represents in form and content. He has all the characteristics of animals, but he is differentiated by knowledge and power.

A human has six movements which run along his back bone through his thighs in a straight line. He is brought to life accidentally and this accidental being will die as a principle of nature. His fingers and palm are distributed and his head is round. He has nails and a particular style of walking; he is capable of learning and writing; he is the inventor of fine arts; he imitates animals but not imitated by them; he laughs and weeps with sadness and he possesses a divine power and the ability of civil management. He is an idol externally and a light internally; his body is the idol and its content is his entity. He is well planned; he knows what is harmful to him and what is useful. He acts with an intention if he plans and he proceeds or abstains spontaneously as well as with a purpose. He invents fine arts as well as miraculous talismans. He comprehends the various aspects of knowledge and excludes whatever is tangible.

Allah made him a treasurer for His wisdom and an expression of Himself as well as all of His creatures. He made him accept His revelation and made him aware of His branches of knowledge as well as what was revealed from Him. He is the guidance for the larger world and its destiny. He is all-knowing of every detail about His creation and its composition. He can gather all scattered creatures, whereas they cannot do the same to Him. He can make them subservient, but they cannot do the same to Him. He is capable of uttering their words, drawing their pictures with His hands, describing them with His tongue, and He is also capable of foretelling their characteristics.

No animal can change itself or move away from its created image, and it cannot imitate the voice of other animals. A rooster cannot change its crowing, a dog its barking or a lion its roaring. However, a man can change his voice and his manners and he can act in any way he wants and he can administer himself as well as others. He is characterized by a dense body and an amiable spirit; one part is amiable and the other is dense;

one part is alive and the other is dead; one half is moving and the other half is idle; one half is formed and the other is formless; one half is night-time and the other is daytime; one half is darkness and the other is light; one half is concealed, and the other is exposed; one half is tangible and the other is reasonable; one half is the sustainer and the other is the sustained. He shies away from shameful deeds and tolerates and does whatever he likes and regrets. His essence is composed of gentle as well as harsh characteristics; he possesses some of the harsh characteristics of earth, the gentle touch of air, the friendliness of fire and the coolness of water. Accordingly, he is moderate in his motion, which is the soul of life. By his motion he recognizes the heat of fire through its fiery power and the coolness of water through the inherent coolness of water and so on with the rest of the Elements.

Nonetheless, his head resembles the celestial sphere by its shape and roundness as well as by the good inlaid lights such as seeing, smelling, tasting and speaking. His eyes are similar to the ☉ and the ☽, his nostrils to the two winds, his ears to the East and West, his front to the day and his back to the night, his walking to the motion of stars and his sitting to their being fixed, his retreat to their decline and his death to their burning.

His abdominal organs are seven equal to the number of the moving planets. He has seven bones in his head equal to the number of days in the week, 24 vertebrae in his back equal to the number of hours of the day and night, and 28 joints equal to the number of the houses of the ☽ and the number of the alphabets. The number of his intestines are equal to the lunar phases, and the number of arteries are 365 with an equal number of veins, and that is equal to the number of days and nights of the year, as well as to the number of the celestial degrees. The number of his different characteristics are equal to the number of changes in the time of the year.



His eyes are his spies with speaking power resembling a king. His ears are his informants; his tongue is his translator; his heart is his divan of knowledge; his stomach is his treasury; his gall bladder is the source of his patience so that his flesh will not rupture. It is the bond and treatment of the body. His lungs are his fan; the hands are his guards and his legs are his vehicle.

His flesh is equivalent to earth; his bones are like mountains; his hair is like plants; his arteries are like medicine, and his abdominal organs are like metals.

His body consists of nine jewels built on nine circles inside one another. The outer circle encompasses the flesh, the bones, the muscles, the nerves, the brain, the skin and the nails. The brain fills the cavity of the bones. Its function is to maintain energy and flexibility of bones. The function of bones is to hold and stabilize the flesh around them. The function of the muscles is to tie up joints and move organs. The function of the flesh is to seal the defects in the body and protect the bones from fracturing and dislocation. The function of arteries is to deliver blood to various parts of the body. The function of the blood is to regulate the temperature of the body, maintain life, adjust temperament and generate motion. The function of the skin is to guide the extremities, hold them and bundle them to protect them from splitting and scattering.

The body has twelve holes equivalent to the number of constellations. Since there are six northern constellations and six southern constellations, there are six holes in the body on the left side and six on the right side similar to the arrangement of the constellations qualitatively and quantitatively. Also, the seven moving planets which control the laws of the celestial bodies affecting and regulating all beings, are similar to the human body which has seven influential forces stemming from the human mind to promote the well-being of the body. Additionally, these planets, which have spirits, bodies and souls acting upon and influencing metals, animals and plants, are

similar to the human body which possesses physical forces to help maintain and promote the well-being of the body through seven other spiritual forces. These seven spiritual forces are: the holder, the puller, the digester, the pusher, the nourisher, the grower and the portrayer. There are seven other spiritual forces similar to the seven planetary spirits. These are the sensory forces by which a human being becomes complete and his actions become adequate, similar to the seven planets which decorate and establish the foundation of the celestial sphere by which they maintain the world and uphold its laws. These are the forces of seeing, hearing, smelling, tasting, feeling, speaking and reasoning. These five forces are like those of the five planets, two of which are similar to the ☉ and the ☽. The ☽ derives its light from the ☉ in its 28 houses. Similarly, the speaking force derives the meaning of beings from the reasoning force and communicates it by the 28 alphabets of the lexicon. Since there are two nodes in the celestial sphere, the head and the tail, both of which have their true entities and their visible actions and effects, likewise there are two elements in the human being that are similar, the good and the bad temper. Moreover, when the human spirit, is inclined towards its world, it will perform well; it will get rid of the annoyance of nature and it will be guided. However, if it is inclined towards nature, it will be disturbed in its action, move beyond its cause and it will be eclipsed in the same manner the ☉ and the ☽ are eclipsed by the node of the tail. Similar to this is the case of the bad temper, which is comparable to tough actions which cause destruction to the human body. Good temper, on the other hand, leads to good speech and when the make-up of the body is sound and functions naturally, the spirit will be clear and it will be enlightened by the mind.

Whereas the ☉ and the ☽ are the lamps of the celestial sphere, the eyes are the lamps of the body by which the speaking spirit can recognize the pictures of beings and their

colors and it can see things by the reflection of the sunlight and moonlight on them, as do the rest of the animals. Additionally, similar to the celestial sphere and its constellations which have parameters, phases and angles, so do the joints of the body, its organs and its various arteries. Also, like the total force of the seven planets and the twelve constellations from which forces are constantly spreading throughout the world every moment, minute, hour and with every movement of time, so does the spirit of man as it induces his body and joints to perform certain actions with every move he makes, with every moment and with every breath of his lifetime. Yet, he exists as a whole, a body and a spirit, until his spirit leaves him. Similarly, the total spirit is connected to partial spirits for an ordained duration and with a wise management.

One of the miracles of man is that he is civilized by nature so that he can administer himself, his household, his servants, his family, as well as his kingdom. A word may please him to the extent of making him step down and a word may enrage him to the extent of fighting and taking risks. He wears expensive garments, gets treatment and takes medications to adjust his temper and improve himself. He shows friendship, conceals enmity and fraternizes with his enemy. He is sinking in air and permanently landing on earth.

This is the characteristic of the partial but tangible human who is perishable in part, but not as a whole because he only became a partial human by external accidental effects, changes and colors which he was exposed to, and as such, he is perishable. However, the human of reason, as a whole, is locked into permanent existence both partially and totally. This is analogous to the Elements which are perishable in part but not as a whole. For instance, if water changes, it becomes fire, then air, and then it spoils and reverts to its natural state. It spoils from external effects, but it survives by nature, and so does the partial human; he is spoiled by dissolution, but he reverts to his

totality. Accordingly, the whole human exists by reason and not by sensory perception. Thus, the essence of the reasonable part does not change or transform to another form. In fact, transformation is adjoining it in order to achieve perfect sensory perception.

I am giving you examples to make this subject easy to understand because it may seem peculiar to the mind. The singular part of the Elements gains its partial Elemental status only by virtue of the arrangement of each in its position and by whatever internal accidental effects, which it may be subjected to, that pertains to its particular characteristics in this state. Water, for example, gains its wet and cool nature by its position and whatever adjoins it in the world order. However, its existence prior to its Element status survives as a whole. These totalities exist by nature whether perceived mentally and discovered by man or not. Existence to it is subjective and so is the whole human; his existence is also subjective. The evidence on the truth of what I have said is that there is fire in water and water in fire and that the Elements are intertwined and transform from one to another. Without this transformation, none of their characteristics could have existed.

Similar to that is the attachment of the human being's willingness and volition to the first willingness and volition which are influenced and affected by other beings, although that may not be recognized by the partial human being. That is because this human whose will and volition may not be enforced in every situation and behavior, will find that they may be enforced in some, although he will not realize their influence on the whole. Only those who attain and experience theoretical arts can realize this.

I would like you to know that if a human is able to find fire stripped of the accidentally acquired characteristics, the variable situations and whatever affects it when it joins its sisters, he would find it incapable of burning. That is because its share of

the partial function is acquired from its accidental characteristics, variable situations and position. Don't you see that if fire is accidentally displaced and departs from the body and wood, it will return to its nature and to its place above air. As for its simple total function, it is too great to be described or realized by words because it is an exceptionally great force which is above simplicity and above qualification and so are the rest of the Elements.

The human being follows the same path. This is the human being who is eternally committed and around whom the complex human being is evolving. His intermingling and mixing with other things which accidentally adjoin him in different situations and positions, and from which he cannot detach himself, changes his image, transforms him and grants him common characteristics with animals, plants and other Elements. Consequently, he becomes similar to them in all aspects and when he recognizes this and follows the path that leads him to the enlightenment of the first principle. This is a system particular to his essence as well as to his own principle, he will be more of a human being than others inasmuch as he becomes detached. He can do that by applying virtues as much as possible and when he accomplishes that, he becomes the partial, sensitively perceptive, physical and robust human being, who is composed of two sub-parts, the mind and the spirit, in addition to the body. This joint perishable image in this lower world is a shell for the whole, mental, spiritual, honorable, kind, simple and primordial human being. It is the pure image which is not engulfed by a body; it is ever-lasting in the higher world.

The image of the whole human is within his partial image and a simple and primordial form of it. The image of the partial human is inside the body and a simple form of it. The image of the body is a complex idol and a complex shell for the partial human. The image of the partial human being is a complex idol

and a complex shell for the whole human. The image of the whole human is an idol and a shell for the whole spirit and the whole spirit is an idol and a shell for the mind. The whole mind is an idol and a shell for the light from which the mind evolved. The light is the primordial source of the whole mind. Similarly, what is below that, which is higher, is simple and primordial to that which is below it and in addition to it and what is below that is always a complex image for what is above it and in addition to it. In fact, the human being is the complex image which uses the other bodies of nature.

He, who wants to gain the truth of this knowledge, ought to be virtuous, pure in his mind and body from all sins and then he will see it and observe it in its reality.

We did not, by presenting this subject, may Allah help you, deviate from our objective. In fact, this is the objective of this book because it is the principle for the science of talismans. If you have any experience in this field, you will realize this and acknowledge that it is obviously magic. Plato, the virtuous and an authority in this science, deals with this subject in his book, *Timaeus*, and elaborates a great deal on images and he explains this sought objective. However, he makes the conclusion vague like other philosophers who act in the same manner to protect their wisdom from uninformed people as did Proclus.

To them vagueness is the ambiguity of meaning so that whoever wants to clear up this ambiguity must do that with reflection, deliberation and thorough examination in order to distinguish it from whatever it has been mixed with from the obvious matters. Of these arts there are two kinds: the obvious and the concealed. The concealed art is that which needs analogy and introductions so that it becomes clear to you or that can be achieved by observation, reasoning, reflection and deliberation.

Reasoning can be attained in many ways, some of which are relating the present to the past or the part to the source by a



common meaning. It can also be attained by analyzing it in view of what was explained by one or more with credentials whereby they can deduce a meaning similar to the sought one. In general, whoever likes to follow this method must direct his full attention and observations towards this method, and with this, he can find the meaning of beings and discover their ranks.



## ✻{Chapter Seven}✻

**Y**OU MAY KNOW, ALLAH BLESS YOU, that beings have ranks. The High Being of creation is the noblest, most distinguished and the most perfect rank. Next to that in rank is the mind, the spirit and then the primordial all of which is not moving and cannot be described by a distance motion. Next to the primordial in rank is the orbit of nature which is initially a motion as well as a stillness from which being and corruption in this world evolved. Next to that is the orbit of the  $\mathcal{D}$ . After this rank, there is a common matter which possesses sensory perception. This means that things exist in it by force and not by nature. Next to that are the Elements which interact in that common matter, since the Elements only interact in matter. Then next to the Elements are metals, then plants, then animals and then the speaking ones among them. This rank is different from the first rank because the first rank, the mind, is a noble rank that descends until it reaches the lowest rank, the rank of the orbit of the  $\mathcal{D}$ . After it reaches the lowest level, it begins to ascend to the highest rank, the rank of speaking animals, because they possess wisdom and they act willfully, not by force. Be aware of that, O seeker of wisdom, and you will gain a great fortune and the ultimate

happiness. Do not be one of those addressed by Al-Mutanabbi<sup>22</sup> who says, "I have not seen a worse shortcoming like the shortcoming of those who are capable of achieving excellence but fail to do so".

The ranks of being have a certain order which I will explain to you to exercise your mind and enlighten your vision. So be with me, listen, and learn: the principle is first, then the element, then the Elemental, then the primordial, then the image, then the nature, then the body, then al-Nami (the growing), then the animal, then the human being, then the man, then the obscure, and then the known. The principle is more general than the element and its category because it does not conform to the essence or to the accidental characteristics; the element does not conform to the essence; the element is more general than the Elemental because the element is an essence without qualification, but if it accepts qualification, it becomes an Elemental. The Elemental is more general than the primordial because it is a particular essence which accepts qualification.

The primordial is the collection of the Elementals because it accepts to have an image. The primordial is more general than the image because, before the primordial accepts to have an image, it is primitive, but if it accepts to have an image, then this image becomes similar to the image of the primordial copper as related to the image of a kettle, and as the primordial of wood as related to the image of a chair, and if it accepts motion, stillness, and accepts force to be mixed with it, it will be considered a nature. If the characteristics are combined and it accepts color, growth, or spirit, then it becomes a body. A body is either growing or not growing, and the growing is either an animal or not an animal. The animal is either a human being or not a human being, and the human being either a man or not a man.

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<sup>22</sup>Diwan Al-Mutanabbi, Cairo 1308 II 373

man. The man is either Zayd<sup>23</sup> or not Zayd, and Zayd is either obscure or not obscure. What is not obscure is known.

The primordial, may Allah enlighten your vision, is the joint agreement of the Elements to accept an image. There are two types of primordial: a personal primordial which does not receive, except one image composed of the complex Elements, earth, water, fire, and air and does not transform from one state to another. The other is a whole primordial that accepts all images which are composed of the simple Elements: heat, coolness, dryness and wetness, and it does not transform from one state to another. Aristotle presents it well as he defines the primordial, with respect to its general aspects, as a force acceptable to various images. With respect to its characteristics, he defines it as a body that influences all entities.

We presented these meanings to enrich the mind and sharpen the intellect. These meanings and the like are the spiritual talismans and the words of inspiration that Adam learned from his Lord.<sup>24</sup> Only knowledgeable people and those who triumph in getting in touch with the total reality can comprehend them. For the purpose of comprehending their meanings, we have presented this treatise. At this point, I would like to conclude this treatise and move along to what we have promised you in the introduction of this book. I beseech Allah's help in achieving what we hope and intend to accomplish.

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<sup>23</sup>Abd-ar Rahman Abu Zayd ibn Muhammad ibn Khaldun who penned the *Muqaddimah* in 1381, used his own name of *Zayd* objectively to illustrate a point in the text. Perhaps Zayd is a common name used for such examples, or the author of *Picatrix* may possess it as his own.

<sup>24</sup>Sura 2, 37





## Book II



THIS BOOK DEALS WITH THE CELESTIAL IMAGES, THE EXPOSURE OF ITS SECRETS WHICH HAVE BEEN CONCEALED BY PHILOSOPHERS, AND SAMPLES OF HOW TO BORROW MAGIC IN THIS SO-CALLED WORLD OF BEING AND CORRUPTION FROM THE MAGICIAN OF THE ETHER WHO SPREADS SPIRITUAL FORCES.



## ❖{Chapter One}❖

**T**HE INTELLECTUALS, MAY ALLAH BLESS YOU, are still aspiring to know the secrets of the philosophers and what they mean by using symbols and enigmas in their books through which they achieved their objectives and goals. Is it possible for those with inferior intelligence to achieve their goal, may Allah enlighten our minds?

What motivated me to look for the secrets of talismans when I was in the prime of youth is what I read in a book entitled *The Fruit* by the honorable Ptolemy, in which he says that the images in the world of creation are obedient to the celestial images. There is consensus among philosophers that planets possess forces by virtue of their natural disposition which they accepted willfully. Accordingly, the talisman-makers drew their images at the time when certain planets reach their house. This situation helps them achieve the planned effects of their works. They did very well in designing their secrets to fulfill their wishes. I decided to include in this chapter an excerpt which was written by Ahmad Ben Yusuf al-Katib and published in Egypt in *The Biography of Ahmad Ben Tolone and His Son Khamarawayh* by a Roman philosopher who lived there at that time. I would like to cite an excerpt of the text from what he

wrote because I do not wish to burden the intellectual with the full text. This is what he wrote:

"As I was at his place one day, we heard screaming at the side of the house, and when he was asked about it, he said, 'A boy was bitten by a Scorpion.' So, he brought a piece of cloth with tablets of some substance in it that smelled like kundur<sup>25</sup>. He took one of those tablets, had it crushed, and made the boy drink it all. Subsequently, the boy stopped screaming and he was quickly cured from his ailment as soon as he drank the powder. I looked at the tablets and saw a picture of a Scorpion. So I asked him who stamped these tablets. He showed me a golden ring with the stone Bezoar in it. Then I asked him about the secret of the ring and how it is made. He indicated that when the ☽ enters ♍ while ♍ is one of the poles of the ascendant, a small amount of kundur is stamped when the ☽ is in its first phase. I made the ring in this manner and I stamp bitten persons with it to cure them. However, I change the substance I use for stamping patients so that kundur does not become the only substance used for this purpose. I saw the miraculous results of what he did. At this point his account ended."

Since I was good at carving in my youth, I entrusted some of the applied philosophers as well as other philosophers to participate with me in observing this arrangement. Accordingly, I carved the picture in the specified time and examined this talisman. I discovered through several trials its miraculous effects. All those who tried it were very amazed.

This was my motive in pursuing the research in this sensory science; I felt it because sensing is the feeling of the mind, and the limits of this feeling cannot be determined unless sensing is understood, which can be achieved by understanding the change of how the senses react when the sensed objects

<sup>25</sup>Glue extracted from a tree with thorny leaves.

encounter them directly. Sensing is the feeling of those sensitive forces towards the changes in how the senses react. For instance, the medium of the force of seeing is the eye. This force is derived from the fluid medium of the pupil of the eyes and so are the rest of the senses. Sensing is the feeling of these forces and achieving knowledge through them.

Proof is the philosophic criterion which leads to perfection for whoever seeks a real objective. A branch of knowledge can exist by examining the particular characteristics of that objective as well as through examining its subjective fixed introductions. There are two branches of knowledge: knowledge by belief and knowledge by perception. Knowledge can be also be achieved by accepted and convincing statements and in this case, proof is termed as persuasive.

I first read about this proof in the works of Ptolemy and then I discovered by practice the effect of this talisman which I have already described in the First Book. Whenever I researched a certain topic in books written by the wise, I always found what I wanted and I was happy to discover the truth.

Going back to our objective, I would like to say that no one can find out how the higher world affects the lower world without having full knowledge of the different branches of philosophy, I mean the mathematical, physical and metaphysical arts. He who falls short in acquiring these sciences will not be able to fulfill his real goal because the primary perquisites of knowledge are taken from these three branches of philosophy. As for the mathematical art, without numbers, the movements of the higher bodies and the methods by which geometry is obtained cannot be learned. Furthermore, mathematical survey is a prerequisite for learning the geometry of the celestial bodies; without it, star observation or their measurements, which are primarily derived from the proofs of mathematical survey, will be impossible to learn. Moreover, the art of matching, by which similarity and difference can be

recognized, is necessary for learning the similarities between celestial and earthly bodies and which of the high bodies' behavior is similar to which of those on earth. How can anyone match between things that are similar if he does not command that knowledge? Additionally, he who is literate in the knowledge of nature, will be able to recognize the near causes for the world and corruption. He who does not know that, will not know that the high bodies affect the low bodies. Besides, he who has no knowledge of the art of metaphysics will not know which of the low beings are the resulting effect of the high beings and which of these beings are affected and which are not. It is essential for anyone who wants to learn this art well to know its primary prerequisites; however, these prerequisites are not, in fact, available except for philosophers. Deservedly, no one knows them except philosophers.



## ❧Chapter Two❧

**T**ALKING ABOUT IMAGES, may Allah bless you, is very difficult because the specialized people in this field exerted their utmost efforts to conceal it. However, I am revealing what they have concealed. He who wants to delve in this subject can refer to *The Book of the Great Images*, by Zosimos which deals with the art of astrology as illustrated by the Arabs in the Middle Ages. This book goes into detail in explaining this subject. The images, my brother, that appear in the constellations have two phases: the first are the 48 images that appear in the constellations; they are in the celestial sphere, and these are the imaginary images that are drawn by using the fixed stars as a reference. They find similarity between the convergence and diversion of planets on one hand and the images of the constellations and other images such as Canis, Ursa, Lyra, Cygnus and others, on the other hand.

These images disappear and move from one constellation to another. This quality is not natural in astronomy, especially in the constellations' band, because it takes these images thousands of years to do so when they approach the aphelion; however, the images that are getting close or are already close to the aphelion do not appear to be moving in hundreds of thousands of years because the band gets very narrow. This is



the first phase. As for the second phase, it is that of the imaginary images that was illustrated by the Indians who said, "A big, intrepid, proud man with red eyes wearing a loose white garment belted with a rope, looking grim and standing on guard on one leg appears in the first phase of  $\Upsilon$ . A woman with one leg wearing a red dress and rope, who has the body of a horse ready to take off, asking for clothes, jewelry, and children appears in the second phase. A black man with red hair and a grim look, wearing a wooden bracelet and holding a hanger with red garments hanging on it, wants to do good but unable to do that, appears in the third phase."

Similar information can be said about the rest of the constellations.

I would like you to know that these are delusive imaginings about the characteristics of stars, planets and constellations. However, the Indians associated the man in the first phase with red eyes and intrepidity with the house of  $\sigma$  and its face which delineates redness, rescue and intrepidity. As for the white loose garment, it is associated with the honor of the  $\odot$  and its light. Concerning his grimness, it is associated with the anger of  $\sigma$  in this house. Regarding his standing on one leg and standing on guard, it is associated with dominant tyrants. They substituted a woman for a man in the second phase in association with  $\varphi$  because  $\varphi$  has been associated with the feminine gender most of its life and it is within  $2^\circ$  from the domain of  $\varphi$ . The red garments are a semblance of the characteristics of  $\sigma$ . The fact that a part of the image is of a horse is a representation of the cavalier characteristics of  $\sigma$ , which is a feature of the strength of riding animals by virtue of its proximity to Al-Sadis and to battle-riding animals. Asking for jewelry is an association with the  $\odot$ , the red dresses with the white sunlight, which is used as a veil for the  $\odot$ , children with the middle of the sky because it is the house of illumination and an indication on the beginning of the development of the fetus.

They referred to the third phase by a man with a reddish color in association with  $\sigma$  and  $\psi$ , both of which have masculine gender and a reddish color, which is a mixture of two colors, the redness of  $\sigma$  and the lead color of  $\psi$ . Red hair is associated with  $\sigma$ , grimness with a characteristic of  $\sigma$  which has as one of its features is holding a sword in his hand because the sword is a characteristic of  $\sigma$ , wood with  $\psi$ , and so is iron, doing good and bad deeds with  $\varphi$ , preventing them by  $\sigma$  at the house and by  $\psi$  with the edge. With these examples, you can understand every thing they symbolized, and what they wanted to lead to in this second phase. I have provided you, O seeker of wisdom, the criteria that you can use as a reference and you may act accordingly.

Abu Bakr Ibn Wahsija deals with this subject in his book which he translated from the Nabateans. He entitled his book *Tiqana*, in which he talks about the triangles and the north and south images in the water triangle. Then he adds, "Whenever you see a male water, a male river, a male well, a male rivulet, or a water spring that can be either a male or a female, you will know that they are affecting water and water substances, as are the rest of the examples concerning the male of fire, earth and air". Be aware of that. This celestial band is the path of 'Tumtum' as well as the path of male images of other star angles.

The ancient philosophers perceived the names of constellations, their shapes and positions, as symbols of their action. For instance, when they talk about a detached head that talks and a paralyzed or amputated hand and other such images, smiling and weeping, and signals from some stars to others, there are speaking of symbols for identifying their actions and the miraculous actions and effects. They built the art of talismans on this basis.

As for sleeping, it is the information of the absent situation veiled by time. However, death is the information of distant

transcendental things that existed in the past and are being brought out. Nonetheless, if these are some of the signs that describe the deceased, which means they are telling what is going to take place forever. Some of these examples are presented by the Sufi, Jabir Ibn Hayyam, in his book entitled *Explaining the Images of Constellations and Their Actions*. In his book, he listed all stars in the straight band and the action of every one of them. By this, he compensated for what Aristotle wrote in his book entitled *Astrologia*. This book as well as his book *The Plants*, were burned and no traces were found.

Hermes states in his book entitled *The Composition of Moving Images in Space* that the useful actions of stars are too many to be specified. He states that every star has a certain action in each degree of its path if it reaches a tangential point of that degree or if it was within it. The total of these actions are  $360 \times 7$  which is equal to 2,520. These images produce artistic actions and effects, and if you multiply  $360 \times 6$  the product will resemble the number of times in which every two planets converge in one degree. The reason for multiplying by 6 is because this is the possible number of convergence of each two planets; ♃ and ♀ may meet in one degree, and that is one, ♃ with ♂, and that is two, ♃ and the ☉, and that is three, ♃ and ♁, and that is four, ♃ and ♃, and that is five, ♃ and the ♃, and that is six. When you multiply  $6 \times 360$ , the total number of degrees of that circle, the product will be 2,160 images. These images produce miraculous actions and effects. Then you multiply  $360 \times 5$  the product of which will be 1,800 and that indicates the number of times each three planets converge in one degree. These images produce miraculous actions and effects. Afterwards, you multiply  $360 \times 4$ , which is the number of the times every four planets meet in one degree, the product will be 1,440. These images also have actions and effects. Then multiply  $360 \times 3$ , which denotes the number of times each five planets meet on one degree and the product will be 1,080. These images produce actions and effects

as well. Then you multiply  $360 \times 2$ , which is the number of times each six planets meet in one degree, and the product will be 720. These images also produce actions and effects. Then you multiply  $360 \times 1$ , which is the number of times each seven planets meet in one degree. *The First Wise* explains that the total number of images which depict the controlling principle of degrees is 10,006 images, all of which produce miraculous actions and effects.

Additionally, *The First Wise* states, "You need to do that when you have one planet in one degree and the rest of the other planets in the next degree, and then you divide that among the seven planets and let all planets be positioned within the  $2^\circ$ . You keep doing that in the  $360^\circ$  of the celestial sphere. This is longer than the first and more artistic.

So, what is your opinion, O you who desire to have a thorough knowledge of the essence of the actions of these images and their effects on this world! When you get through all of that, you may go back to the above seven moving planets as they converge in their degrees separately with the fixed planets or in combination with them; by combination I mean the joining of the moving planets to the fixed. I would like you to know that and beware of it; withhold this knowledge and do not reveal its secrets to anyone who is not up to its standards because by doing that you will do injustice to yourself as well as to him.



## ❖Chapter Three❖

**A** GROUP OF PEOPLE BELIEVED that the action of planets is nothing but an increase or decrease in temperature because they were not informed about these excellent effects and concealed arts. They thought that all actions are produced by the ☉ and the ☽, and the function of the other planets is only to strengthen their actions. They also believed that the movement of the rest of the planets within the entire degrees are determined and controlled by the movement of the ☉ and the situations of the ☉ decide the situations of all born children. Moreover, they agreed that the situations of the ☽ determine the condition of its effects. The first situation is when it moves away and separates from the ☉ and reaches the lunar quarter. At this position, the ☽ will be more effective in moving more moisture and humid hot weather and less hot weather and consequently, it will have an effect on producing better and healthier plants as well as everything else that grows on the ground. In the second situation, when the ☽ is receiving the ☉ and consequently becomes a full ☽ with complete illumination, it moves heat and temperature equally. Therefore, its effect on producing better and healthier plants will be greater. Additionally, moving heat and humidity will have a more remarkable effect on the bodies of animals, various parts of plants, as well as metals. As it



moves from full ☽ to half ☽, it moves a little less humidity and a little more heat. Consequently, it makes the bodies of animals, plants and metals increase in quantity, improve in quality, and it also affects them to become more open, widespread and expanded; however, expansion by heat will be greater than by humidity. From the phase of half ☽, until its completely exposed by the sunlight, its effect on moving heat will be extremely small, smaller than its effect in any of its above three phases. It was stated in this regard that it dries a little and cools a lot because its moves less moisture. That is why we say that it is more likely that it brings a very cold temperature in this quarter and causes little dryness.

When it meets with the ☉ in one degree, which is its fifth phase, the Chaldeans consider it to be its best and most effective situation, whereas the Indians believe that it is its worst and weakest in its effect. As for the Chinese, they believe that in this phase, the ☽'s strength will depend on the constellation in which it meets with the ☉. The Greeks and the Egyptians think that the meeting of the ☽ with the ☉ gives it more strength as we said before, but they disagree with us on considering this phase its best. They believe that its best situation is when it is fully illuminated, and thus when it converges with the ☉, it only becomes stronger; nonetheless, it is its best and most effective situation.

There is a consensus among our ancient generations that the best situation of the ☽, regarding its phases and its distance from the ☉, is that when it meets with the ☉ in one minute. This is the fifth situation which has different characteristics than the previous five. This is the loftiest situation and the most effective in its actions because it rejoices when it meets the ☉ the same way a traveler rejoices when he goes back to his home. At this phase, it produces actions although it might have produced parts of them in the previous situations, but in this situation, it completes what it was missing and adds to it. They also believe

that it is capable of producing actions similar to those produced by the ☉ and that is a great achievement and an honorable status. Furthermore, they believe that the ☽ can, at this situation, produce particular effects in complex bodies. It should not be understood here that this is our version of producing particular effects or otherwise because these actions are produced only by the ☉, and what the ☽ does is expose their effects, bringing them out of their hiding and illuminating them after they had been extinguished. We say with certainty that it does not produce actions; it only brings them out of their concealment. The ☉ is responsible for bringing all things from non-existence to being.

The five above-described situations of the ☽ as determined by its relationship to the ☉ may be similar to the situation of animals, plants and metals. Accordingly, the ☽'s situation as determined by its relationship to the ☉ may be similar to situation of animals in all ages, in their youth as well as in their old age. Similarly, the ☽'s situation may also be similar to the four seasons of the year, to the four directions called the angles of the world: the East, the West, the right and the left. Four winds may blow from these four directions. Moreover, the various four in the human body may be similar to the above groups of four.

Although the origin of these meanings and phases is from the planets including the ☉ and the ☽, they accept from the power of the planet movements, by virtue of their own movements and being at this image, things that emanate to them after acquiring their images, whereby they will have situations which require images different from their initial images. Since this is the case, all complex bodies, which are similar to planets, may be constantly changing in response to the powers of the planetary movements. These partial changes are called the continuous partial changes which we mentioned previously. They are the pillars of things and their origins. They



are called the constant total changes which do not vanish or transform because if they do transform, the images of these things will all be impaired since they are the constant total.

As a result of what we have explained, all situations of things from their beginning to their end are similar to the situations of the ☽ as they are determined by its relationship to the ☉. This accidental cause, which not only belongs to forms but to all planets as well as to all complex bodies, is from the stars and in particular from the ☽ as well as from the planets in general. Those ensuing tragedies are the result of the eclipse of the ☽ and planets.

These things accept from the ☉, the ☽ and planets constant change. Thus, they accept rightness for themselves from right situations and wrongs from wrong situations. The eclipse of the ☉ and the ☽ is an accidental event which is similar to abnormal complex bodies. No one believes that the ☉ and the ☽ have any mischief in themselves, neither accidental nor intrinsic. What we mean by calling these tragedies celestial is that the reason for their occurrence and the occurrence of all other tragedies that affect animals, plants, other complex bodies and other four elements is the eclipse of the ☽ and planets.

Going back to our subject, we say that it is a necessity to look into the position of the ☽ for every action. It is the most useful thing in knowing the outlook and the true information and the best indicator of what is happening in the world of being and corruption. It is the most specialized, among all other things, in its management. Its safety from an-nuhus (the start of misfortune) and its distant position from the burning way should be considered when starting an action desiring a good outcome and complete usefulness. The duration and soundness of this action will depend on the speed of the movement and what its indications are. However, if it was in contact with an-nuhus and declining to the south, or if it is in at the end of the constellations or in their first degree but did not complete it,

then this is bad. Nonetheless, it should not be looked at if it is declining or vacant of the master of its house, or dropping from the pole, or with the Tail of the Dragon because starting an action in this case will not be warranted unless the planet from which the ☽ moves away and the planet with which the ☽ converges are in one pole, or what comes next to the pole, or dropping. Because if the ☽ is dropping, there will be no good in it except when it is in the third position of the ascendant and the master of its house is dropping. If you find the master of the house of the ☽ in the ascending pole or in the middle of the sky, Al-Hadi Ashar, or in Al-Khamis, and if it was moving eastward in a straight line, then this situation will be favorable to the endeavor you undertake. This is similar to the favorable relationship of ♀ to women and happiness, ♁ to sects, religions, and males, ♀ to writing and correspondence, the ☉ to authority and leadership and the ☽ to education and messengers.

Whenever you plan to undertake an action, you ought to look at the ☉ and the ☽ and their honorable companions and at their domain and then look at the middle of the sky. If you find them both clear of al-nuhus in these positions and you find their companions, I mean the companions of honor or the master of the ascendant in a favorable position, then starting action in this case will be recommended, complete and better. This is especially true when al-su'ud<sup>26</sup> are in azimuth with the illuminating planets and the ascendant is easterly, because eastward movement of planets indicates overcoming, victory, completion and expedient achievement of wishes, while westerly planets, although they may be in a pole, indicate slowness, languor and prolonging.

If you find the ☽ in a favorable position while its master is dropping, then the commencement of an action will be good although the outcome will be bad, and if you find both the ☽

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<sup>26</sup>Su'ud is the plural of sa'ad.

and its master dropping, then you know that the action beginning and end will be bad. If the ☽ and its master are in favorable positions, then the action will be as good and complete as planned by its doer especially if the master of the ascendant is a sa'ad and it is in the pole. However, if it is a nahs and its position is favorable, then the best thing to do in this situation is to have ♃ and ♀ in the ascendant or looking at the ascendant. This will produce a complete, favorable, expeditious, and blessed result, especially if this is done when the ☽ is converging with the sa'ad and that sa'ad is full and not retreating. This will be suitable for every action except releasing a slave from his master and taking what does not belong to him.

The ☽ is the foremost planet in managing whatever is below it from the world of being and corruption. Therefore, you should look first at its sa'ad or nahs, and then identify the increase in its beginning, since it gets more powerful as it moves away from the ☉, and then it changes as it reaches its sixth, fourth and third phases as well as when it is facing the ☉. Its influence will be equivalent to the influence of the planets which it converges with at that time, while, at the same time, it is in good standing at its fourth, third and sixth phases, as well as when it is facing the ☉. If you detect that the ☽ is getting increasingly bright and more powerful, this will be an indication that this is the best occasion for achieving an increase in whatever you would like to achieve. However, if its brightness is decreasing, then this is the best time to achieve a decrease in whatever you want to accomplish. If the ☽ separates from the ☉ until it reaches the left fourth phase, this is favorable for claiming a right. It will be a favorable position for undertaking selling, purchasing, quarrels, debate and counter argument when the ☽ moves away from the ☉'s left fourth phase and becomes in full view of the ☉. But between facing the ☉ and its right fourth phase will be favorable for the unjustly treated in a conflict as well as for debt and when it converges

with the ☉, it becomes favorable for applying education and claiming a right.

You should know that the best planet's su'ud is when there is a sa'ad in the constellation in which the planet is a part of and, at the same time, there is a sa'ad in the next constellation. You should also know, Allah bless you, that the turned up-side-down constellations are favorable for triumph and coercion. ♃ and ♄ and constellations of dual bodies are especially favorable for making talismans and tricks. As for the fixed constellations, they are favorable for influential people and making talismans for constant actions. Thus, if you intend to produce silver or gold chemically or do anything which connects the spirituality of the ☽ and the ascendant with a fixed constellation and with a dual-body planet, and if you want to start an action that you like to repeat on a daily basis, you need to let the ascendant be a dual-body constellation and to let the ☽ in an up-side-down constellation looking at the ascendant. When you want to have an action with a lasting potential and constancy, let that ascendant be a fixed constellation or with a dual-body constellation, and, at the same time, let the ☽ be in a fixed constellation connected to the master of its house either in the third or sixth phase provided that the master of its house is clear of nuhus, burning and retreat. If this is impossible, let the ☽ be connected to the su'ud while that particular sa'ad is looking at the master of the ascendant in a third or sixth phase. Avoid their facing each other and the fourth phase since the strongest effect takes place when the su'ud are looking from the third or the sixth phase, and the weakest when they are looking from the fourth phase or when they are facing each other. The weakest will be when the nuhus are looking from the third or sixth phase and the strongest when they are looking from the fourth phase or when they are meeting each other. If the ☽ is accidentally connected to the master of its house which was a nahs, then this situation will be favorable in fulfilling needs and

all sought effects; however, if it is a sa`ad and looking at the ascendant, that will be better and more efficient. Avoid all actions when the ☽ is with the Tail and looking at the nuhus from the fourth phase, as well as when they are facing each other, or separating from each another. Additionally, you should avoid all actions when the ☽'s qualities are decreased because this indicates difficult, tiresome and prolonged action. Hardship is proportionate to the decrease in one or more of the attributes of the ☽, especially if this decrease is in one of the three qualities: light, motion and calculation. Its best situation is when its light is brighter and out of sight of ♂ because if ♂ is looking at the ☽ when its light is brighter, this will add a great deal of nabs to the ☽ and the same thing happens when ♃ is looking at the ☽ when its light is less bright. The ☽ is strongest at night when it is above the Earth, while the ascendant is strongest on daytime when the ☽ is below the Earth. You should also know that the best choice is when the ☽ and the ascendant are in a straight-ascendant constellation. This situation indicates expeditious fulfillment of a need and success, especially if they are in fixed or in dual-body constellations.

You may know that ♃ is the fastest constellation in turning up-side down, and ♄ is the most unsteady; ♀ is the fastest in motion, and ♁ is the strongest and the most balanced. You may also know that the poles are faster in completing actions than others and what comes after the poles are slower and then the dropping poles are slow and signals of failure. The fastest completion of an action is accomplished when there is a sa`ad in the ascendant, or when the ☽ is moving in a straight path. Be aware that the outcome of an action can be detected from the master of the third phase of the ☽, from the master of the ascendant, in accordance with their positions and situations, as well as when the planets are looking at them. You may follow these examples in order to predetermine what the outcome will be.

Dorotheus, the pioneer of establishing the rules for starting actions, advises to have the ascendant and its master and the ☽ and the master of its house in good standing and to avoid, as much as you can, having the ☽ in one of the ten bad phases at the start of an action and not to let it disappear from the ascendant, especially when the master of the ascendant or the master of the ☽ are two nahses opposing and competing with the ☽ from a pole. Let the ☽ be in the ascendant pole. Do not drop the arrow of happiness at the beginning of actions or matters related to opposing the ☽ or competing with it. Also, do not pay any attention to the master of the arrow or whether the arrow is dropping into the ascendant if the arrow is looking at the ascendant and the ☽. Be careful to let the master of the ascendant be with the arrow. This is safer and better. Do not at all let the ☽ be in the third, sixth, eighth or twelfth phase of the arrow. This is abhorred. Let the beginning of the master of the ascendant and the ☽ be always in the straight ascending constellations. You may also know that the ascendant and the fourth and its master denote the beginnings in general. However, if you see the ☽ in a bad situation or something comes up that has to be done and you cannot delay, drop the ☽ from the ascendant and do not let the ascendant have any part of the ☽; make the ascendant a sa`ad and strengthen the ascendant and its master. Thus is Dorotheus' statement.

Going back to our subject, we would like to add that improving the ascendant and its master should be in quality form and happiness. By form, we mean that the ascendant should have similar meaning and quality to the meaning and quality of the need. By quality, we relate such matters as things to be completed quickly, fast motion, authority and strength to the fiery constellations. By meaning, we relate such matters as wars to ♂'s constellations and we have the need, the master of the need and the master's master of the need in suitable positions. The position of the need indicates the beginning of



what is in this need; the master of the need refers to the middle of the need, and the master's master of the need points out to the outcome of the need. Moreover, the ascendant indicates the beginning of the situation of the person asking for the need; the master of the ascendant indicates the middle and the master's master of the ascendant indicates the end. You can refer the arrow of the need to the status of the need, to its master and to its master's master. Improve all these with what I have described above: bring to them the su'ud which have been produced for them, looking and by friendly connections; drop the nuhus from these positions and beware of the return of the master of the ascendant or the master of the need, because this indicates the worst, prevention and prolonging. If all positions and situations point to the being, this will be preceded by despair and prevention by preventive measures and actions. The result will be achieved but with difficulty. Avoid having the Tail face or converge with either the ☽ or the ☉ or in any other arrangement; that is they should not be in a converging or facing situation, but in the ascendant, in the position of the need or in the arrow of the need. This will spoil the outcome with disgrace and difficulty. Be sure that the su'ud are placed in the ascendant and the positions of the need or in the poles. As for the major sa'ad, it is powerful in every matter in which you seek Allah's protection. Regarding the minor sa'ad, it is powerful in entertainment, sensual pleasure, women, make-up and so forth. Avoid having the ☽ in the ascendant in any matter because it is opposing it and hostile to it. However, the ☉ does not oppose the ascendant, but it uncovers matters, propagates them and divides the society.

Be certain that there are no nuhus in the ascendant and the poles especially if they were the masters of the bad positions. If the nahs is the master of al-Thamin, it indicates death, opposition and imprisonment. If it is the master of al-Sadis, it indicates enemies, slaves, illnesses, theft, small prisons and

four-legged animals. If it is the master of al-Thani-ashar, it denotes a disaster caused by money, assistants, food and water. The benefit of what I am telling you is very important in the science of talismans. Beware and take extreme caution not to let the ascendant be a daytime ascendant in a daytime constellation or a night-time ascendant in a night-time constellation. Additionally, it should be ascending in a straight line. The same applies to the ☉ and the ☽ if you can arrange that. The masters should be strong to obtain a combined force. Know the planets and what they indicate and this will help you achieve the purpose in this regard. Whenever you like to acquire friendship, companionship, or association, let the ☽ be accepted by ♀ in the third phase, or better yet in the house of honor.

You should know that the third phase is a figure of three equal sides. Each side consists of 120 parts circumscribed by the celestial body bands. The hexagonal form is composed of six equal sides. Each side is made of 60 parts surrounded by the celestial body orbits. The quadrangular form is a four-sided figure and each side comprises 90 parts bordered by the celestial body bands. Facing is equivalent to the second quadrangular phase.<sup>27</sup>

Going back to our topic, we would like to say that if ♀ is not accepting, let it be in the third phase of the ☽ while the ☽ is being accepted by ♀ or by the master of its house regardless of whether it is in the third or sixth phase or converging with them. If that was not possible, let the ☽ have some of ♀'s good luck, the su'ud of ♀ and clear of nuhus, and if that is only for friendship and companionship, let the ascendant be in be in the good fortune of ♀. However, if friendship is for an interest in real estate, the ascendant should be in al-Rabi. If you desire to benefit from credit, let it be in Al-Tasi. If you hope to fulfill a

<sup>27</sup> An obvious description of astrological aspects known as Trine, Sextile and Square.



wish, let it be in al-Hadi-Ashar and simultaneously make the arrow of happiness and its master derive their good fortune willingly from a strong position. If friendship and companionship are desired for war-related matters, let ♂ accept and assist the master of the ascendant or the ♃ as a gesture of friendship. If you want to obtain a loan, let the acceptance be from ♃ instead of ♂. If it is for writers, accountants or scholars, let acceptance be from ♃. If it is for the great king, let acceptance be from the ☉. If for judges and religious and noble people, let acceptance be from ♃.

Likewise, if it is from a seeker of a meaning of something, let acceptance be from its master - I mean the acceptance of the ♃ of the ascendant, the arrow of happiness and from the arrow of wealth. Additionally, let the master of the ♃ be restored, as we mentioned above, and let the master of the ascendant and the master of al-Rabi` be clear from nuhus. Power is an indicator of the outcome.

If you want to fulfill a need, let the master of the ascendant and the ♃ be accepted by the master of the need or the one which is controlling it. Also let the ♃ or the master of the ascendant be in the position of the need. If the need is from a sheikh or a landlord, let the master of the need be ♃. If it is from a judge, a religious and generous person or honorable person or from a minister, let the master of the need be ♃. If it is from an army or from a person who deals with fire and iron, let the master of the need be ♂. If it is from a king or a sultan, let its master be the ☉. If from a woman, an entertainment operator, a make-up professional or from the makers of perfume, make-up products, tattoos and silk brocades, let the master of the need be ♃. If the need is from an accountant, a writer, a person of wisdom and tricks, a merchant or from a vocational person with good public relations, let the master of the need be ♃. If the need is from a courier, a messenger, the king's servants, a sly person or a spy, let the master of the need be the ♃. Bring sa'ad the

master of the ascendant and the ♃ with every need and let them be in an upside down position. If the need is for money, improve the arrow of happiness by meeting with its master and the master of the need. Also, let it be in sight of the ♃. Moreover, ameliorate the master of al-Rabi` with su'ud and acceptance. Be very cautious of the existence of a strong nahs separating the master of the ascendant and the ♃ on the one hand, and the master of the need, on the other. Furthermore, beware of the attachment of a nahs to the master of the need, to the ♃ or to the master of the ascendant as it does not have anything to do with the need. Let the acceptance from the third or sixth phases, which I have described, whether in su'ud or nuhus, be collectively in su'ud. Additionally, avoid dropping the master of the need, the ☉ and the ♃, and the master of the poles. If this difficult situation takes place, let the coercer of the five eclipses join the coercer of the meanings of the need. Let both be in su'ud and in an upside down position. Moreover, watch out for a nahs being attached to the master of the ♃, the master of al-Rabi and the ascendant, because this will spoil it and bring nahs to the outcome of the need.

Whenever you want to plan or deal with an action to produce a certain result or a result which is perpetual, let that and the ♃ be in a dual-body constellation and clear of nuhus. Also, let the ascendant be in a sound condition. If the plan is for gold, strengthen the ☉ and let it be in a good situation when you start your endeavor. Maintain this situation for the ♃ every time you start an action.

We have advised you, may Allah bless you, of good things which will be with you in many of your actions. Be scrupulous and use analogy with their partial matters. These are some of the pillars of making talismans and the key to them. Allah prohibits dealing with the art of stars because it leads to the art of talismans. My purpose for revealing this science is to

promote reflection by those concerned. This is what Aristotle means when he says to Alexander,

"If you can make a move similar to and in agreement with a celestial movement and with a choice of stars, you will achieve your desire and fulfill your wish."

How true is Aristotle's advice! This is the difference between the philosophers endeavors and attempts of the uninformed.

Allah says,

"They know but the outer in the life of this world, but of the end of things they are heedless."

This is an indication to the profound nature and secrets of science.



## ❧{Chapter Four}❧

**Y**OU MAY KNOW, THAT THE ANCIENT talisman-makers believed that in each quarter of the celestial sphere, eight parts move inwardly and eight move outwardly. Many of those who dealt with ephemeris had overlooked this fact in their calculations although it is very useful in the profession of talisman-making. In order to study this, you need to review the history of King Augustus. Go back 128 years from the date of King Augustus; that marks the end of the incoming eight parts in that era. After that, the beginning of the incoming parts will start. Then you add to these years 313 years from the beginning of Augustus' rule to the beginning of Diocletianus' rule and add to that the number of years he served as king. Take 1/80 of that; in each 80 years of these, one part will start moving. The even number of eighties is eight. The remainder is added to the calculations of the ☉ and the five planets rotating around their axis. By this, you can determine what you want from this art. Thus, do not neglect the incoming-and-outgoing movement of planets because this is the backbone in making talismans for the purpose of producing images. You may know that this is their greatest concealed secret. These eight parts complete their incoming-and-outgoing movements once in every 360 years.

I explained to you that when they complete their outgoing movement, you can determine their incoming and outgoing. This knowledge is essential for producing the desired effects. The incoming-and-outgoing is a consequence of the constellations' movement from East to West or from West to East. No other phase is useful. When the incoming phase starts, this will be an indication of what events take place in the world. Similarly, if the ongoing phase starts, it will be an indication of other events caused by the incoming and outgoing phases. You may bear in mind that the incoming-and-outgoing phases are characteristics of the constellations' band, not of the straight path.

King Augustus became a king 200 years after King Alexander which means that the former rule ended 260 years after King Alexander's rule. As for his reference to the 310 year period between Augustus rule and Diocletianus, this was when King Augustus removed another King from power; that is 12 years before Christ. Accordingly, this adds up to 4,988 years of the history of the world. In order for the total number of years to agree with the total number of Alexander's years, you subtract these 12 years. Accordingly, the increase in Diocletianus' years will be 301 years in addition to the above-mentioned 128 years. Consequently, the increase in Diocletianus' years will be 429 years.



## ✻{Chapter Five}✻

**I** READ IN HERMES' WORKS something concerning this art of miracles, which I would like to cite. He divided this art into three types: the art of talismans, which has been mostly treated and dealt with by the Sabians and the Nabatean's slaves. Part of this field is the art of planets and offering them sacrifices, incense and drawings. The second type was the specialty of the Greeks who were the pioneers in the art of stars. This is an advanced and excellent art. The third type is the art of the qalaftirijat (potentials?), promoting inspirations, seriousness, and knowing spirits among which similar words are distributed. This art was the specialty of the Indians, the Sakasiks of Yemen, and the Copts of Egypt. Each of these sciences has its own philosophic origin, as well as introductions.

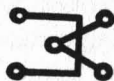
It is known about the Indians that they are advanced in the science of poisons which cannot be treated by medicine. By using certain words or making certain movements, they can kill or have the hearer change his mind. They developed a musical instrument called al-kankala with one string on one body. They can produce any tune and notes with this instrument. Additionally, they have strange secrets such as impregnating a woman without sexual relationships by directing certain movements at her. They also have a drink which prevents old age, gray hair, curved back and natural body degeneration. This



drink is especially made and used by them only. They have the most capable people in making magic and illusions; they perceive that there is a building behind the equator in the South and they are the ones referred to as djinn and demons. They are in the kind of world which cannot be seen by the naked eye; they intermarry and die by natural law and believe that their guides in the celestial sphere are ♃ and the Tail. According to their history, one of their leaders called Adam was the beginning of their march due to his uniqueness. Their leader in this art claims that every image in the world of being and corruption is developed by the fixed planets thereby creating several types of configurations in the sky. He also claims that there are images in the sky that are not available on earth. These images are used by magicians in ceremonies or talismans to draw certain arrangements which they term as rings such as this figure:



The lines between these rings are the beams of these planets to earth as well as between the fixed planets. This arrangement as shown in the following figure:



-denotes their own image and is known to people devoted to observation and ceremonies. This is what is being reported and arranged by practitioners of legerdemain and incantation and not what the fixed planets develop in the sky.

Hermes also claims that some of the images of planets are illusionary, not real and, as a group, they only indicate that degree. This marvelous insight could not have been attained by this man without reviewing the books of the Indians who deal with this science. Nonetheless, they use these images in accordance with the established planets' arrangements at certain times and known ascendant. They also use optimism, castigating, forewarning, and expressions to strengthen their confidence in questions, perceptions and retrieving buried valuables.

Additionally, they make use of halos, the halos of the ☉ and the ♃, rainbows, shooting stars, comets and blackness in the ☉ to identify the high effects. All of these support and strengthen the sought outcome. Moreover, they believe that there are beautiful and ugly images created by the fixed planets in the celestial sphere. Thus, if someone is born while the ascendant is a beautiful image and the ☉ and the ♃ are in beautiful images, this will be an indication that the born will be happy; however, if born while the ascendant is an ugly image, and the ☉ and the ♃ are in an ugly image, he will be unfortunate. Artful actions, questions and talismans have similar effects. Furthermore, they believe that the shares of stars are like the night mixed dreams that do not indicate anything because they are mixed, and therefore, they should be avoided, and others should be looked at. These are frequently considered in birth, requests and artful acts. Besides, they think that dreams are the result of mental strength and its connection with the celestial world. Accordingly, what you see there, are images of things on earth. This true vision and its science is close to the science of stars. Therefore, by relying on this closeness, they use the strength of ♃ as an indication of the status of the born if ♃ is strong. Nonetheless, dreams may be the result of a personal conjecture or confusion.



You may know that the truth of dreams is an objective representation of personal matters, neutralizing the five senses and employing reflection. The force of imagination composes what it perceives from tangible images and separates them from one another. It also has a third function and that is likeness; if the speaking mind, as perfect as it may be, helps the dreamer see something which will be seen as it is. But if the force of imagination is more perfect, the perception will be in meaning. For instance, if the perfect mind sees a dog or a lion about to attack him, it will come out as perceived. However, if the force of imagination was more perfect, it will be perceived as a lawman or a thief, and perception is by meaning. If the natural desire is strong, and the mind is preoccupied with it as well as with clothes and other daily activities, these concentrations and activities will be envisioned as involvement in sensual pleasures, swimming and similar actual daily activities. For example, if one is preoccupied with having sexual relations because of abundant stored energy, he will experience puberty acts. If full of fluid, he will see in his dream rivers; if he has a cold and apathetic temper, he will see nightmares; if he has a hot temper, he will see fires and furnaces, and so forth. Likewise, the essence of prediction is the intuitive knowledge of human nature by reflecting on what is being looked at for making a prediction, whether it is a statute that can be seen, or something that can be heard in the case of reflection. The force of imagination is sent to look into the sought knowledge. If his force of imagination is strong enough, he can visualize the knowledge like looking at a mirror, and then he can use what he saw and heard to reach some sort of knowledge. This is similar to the function of the force of imagination force when the senses are dormant. It acts upon the tangibles, which he can see when he is awake, and then adds them to what is being mentally perceived to develop a dream. If the tangibles and the perceived images are proportionate and the body and its conditions are in

harmony, the dreams will be true; otherwise, they will be confused dreams.

Be aware that fortune telling is derived from the fifth essence called revelation. It is one of the imagining forces of the mind which goes through the particulars until it becomes fully aware of them, and then it can advise him of these particulars either when he is asleep or awake. If the imagining force is ideal, the particulars will be available to him similar to the mirror, as we mentioned before, which reflects and reports these particulars as they are. However, this information pertains only to the particulars; it does not deal with mental perception. If he only becomes ideally aware of these perceptions, he becomes wise. But if he becomes ideally aware of both, he becomes a prophet, and this is limited to the persons who receive perfect revelation from the First Creator. In this case, what the Creator transmits through his revelation to the active mind, will be transmitted from the active mind to his acted upon mind. However, when this revelation is transmitted from the active mind to his imagining force, his acted-upon mind becomes wise, but if it is transmitted to his imagining faculty, he becomes a prophet. This person will be in the highest rank of mankind and the happiest. This is the source, as well as the end of every good. We seek virtues to be happy, and we get there by improving our manners, taking care of our households, and reforming and uniting the Ummah<sup>28</sup> by which it can attain happiness. The knowledge of beings, how, why and what these beings are, is the theoretical part of it. Beginning with tangibles we ascend from this point to theological levels according to the individual potential. This is the real happy and ideal person. Happiness is the righteousness which is sought for the sake of righteousness; it is not sought at any time for achieving other things because

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<sup>28</sup>The Islamic community, founded by Muhammad at Medina, comprising individuals bound to one another by religious ties on a tribal model. -OED

there is nothing beyond happiness that is more ideal. Abu Nasr al-Farabi<sup>29</sup> refers to this subject in his introduction on the results of actions by saying: "Trivial matters may lead to great accomplishments, and these are the actions by which happiness can be attained, such as benign actions and intentions which lead to good deeds. He who achieves that will enjoy an everlasting life, a pleasure unblemished by any sorrow, a knowledge clear of any misinformation and a wealth pure of any poverty. The Prophet, may Allah grant him salvation, says in this regard, "O Allah, there is no life as good as life in the hereafter. May Allah admit us in it and help us to follow the path which leads to it".

Going back to our topic, I would like to add that the Indians claim that a spirit may appear to the magician as a person which communicates with him and teaches him whatever it likes. It may endear him to kings and sultans or solve or complicate things for him. Spirits were portrayed by the ancient generations as pictures of different things on their temples, which they believed would fulfill any request or wish. They also claim that talismans are more influential than choices because they are made by the nature of the whole. It is analogous to a miracle because it uses natural characteristics, since natural characteristics can produce individual strange results. Some of the examples of these wonderful actions are protecting a person who wears a red ruby necklace from plagues and other diseases. By combining the particular and the whole, a talisman may act to repel mosquitoes, lice and flies. It does this by incorporating in it a celestial arrangement and physical materials which are made from it, for them in accordance with the principle that the being of a thing is its matter, which is a natural characteristic. Nonetheless, the purpose of mentioning the characteristic here is to let you know the true essence of

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<sup>29</sup>Alpharabius, a tenth century Islamic philosopher of Turkish origin.-*Legacy of Islam*.

talismans, and that whatever is made in this world to achieve a certain result is accomplished through a special purpose talisman. You will realize that afterwards.





## ❖Chapter Six❖

**T**HE OBJECTIVE, MAY ALLAH BLESS YOU, of mentioning the characteristics is to let you know that anything that acts naturally, may increase or decrease its action. However, if this action was specialized for a certain function, it will be more complete and stronger, and its manifestation will be clearer and more obvious. This is similar to the case of scammonia<sup>30</sup> attraction to jaundice. The cause for that is that scammonia is hot and dry, which are similar to the characteristics of jaundice. You may also know that if the naturally acting medicine is specialized for a certain disease, its effect will be stronger. A talisman is more fascinating; that can be manifested by the various types of contribution of planets, on one hand, and accepting these contributions, on the other. Contributing is more complete, may Allah bless you. When you make a talisman, you should deliberately start with a symbol and an image of acceptance, so that contribution from planets can be given with full consent. By doing this, a talisman will produce the sought objective with a lasting effect and an expanding spirit. The purpose of this example is to clarify the

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<sup>30</sup> A gum-resin obtained from the tuberous roots of *convolvulus scammonia* used in medicine as a strong purgative; also, the dried tuberous root from which the drug is prepared. The plant *Convolvulus Scammonia*, native in Syria and Asia Minor, having a fleshy root which furnishes the scammony of commerce.- *OED*



contribution of planets in achieving the sought objective and the picture of acceptance of this contribution. Many people, who make talismans all the time, do not know that.

Accordingly, if you want to make something out of animals, compose a product out of plants or fabricate something out of rocks. Collect parts of these things first, and then pound them, crush them, mix them or use any other method until you finish. Nature and planets will continue to manage and complete this process until the above things produce the final planned results, such as making dyes, reproduction of animals, as well as bees', snakes', and scorpions' functions, etc. The same thing can be said about natures and characters as well as about producing medicine. This is also similar to developing sperm in the womb until they reach the stage where nature and planets start performing their function gradually to produce the planned outcome. Another example is the production of rocks from water and metal. Initially they are in a liquid form like semen and then winds beat it until it becomes foam. Subsequently, metal and other surrounding substances keep whipping it until it reaches its final solid form. The same is true for plants and their production. Parallel to that is the first stage of mold formation; it initially goes back to a similar moist substance, which is the essence of being, and to other similar accepted models and images, and when it gets to that state, it begins forming the model. This is achieved by the resumed acceptance, not by the initial acceptance. This acceptance is accomplished by dew and moisture which it acquires at this stage. All other things that are produced by profession must coincide with these models of formation and being. Without a being, the sought image will never be accepted because, in order to make a thing by means of generating and composing, first you must prepare the components which make up that thing so they are ready to accept a different form. For example starch is made from food,

while the ingredients that make up vermicelli<sup>31</sup> and sweets are made from starch. By the same token, sauce, cheese and butter are made from milk, and yarn from cotton and so forth. The reason for this is whenever a substance with a certain image accepts another image, the first substance will vanish and the new image acquires a new acceptance by which it accepts a second image. Accordingly, if the new image is accepted, it becomes ordinary for the remainder of other images. This is also true for the fluid substance in this world. As for the higher world, it is either an actual substance and an eternal image or a unique image that does not have substance.

Whereas our objective from the above examples has been clarified, I would like you to know that talismans are similar. The objective of a talisman-maker is to let one matter be willing to accept an image, such as the apparent effect of bay seeds against snakes' venom, saffron against anoles<sup>32</sup>, sour and bitter substances against hornets, and hornets' attraction to roses and licorice roots. Another example is the increase of semen with an increase in the acidity of the flowing fluid. The body of a talisman is composed of more than one ingredient and when these ingredients are combined, they accept the sought result of the new compound.

This is similar to medicines which physicians prescribe in the treatment of illness and pain. If these medicines can be taken or used individually, then you should do that. That is what experienced physicians do. Jahja Ibn Masawaih advises, in this regard, that as long as you can treat a patient with a single-ingredient medicine, do not use a compound medicine. However, if you need to use a compound medicine, which has different ingredients, let the sought effect of this compound be

<sup>31</sup>A kind of pasta made in the form of long, slender, hard threads, and used as an article of diet.- *OED*

<sup>32</sup>A genus of lizards of the Iguana family.-*OED*



similar to the total effects of each ingredient. The same thing can be said about baked goods, theriaca<sup>33</sup>, meals of individual pieces such as fruits and compounds such as sweets.

You may also know that an individual planet may have different functions like fire. Fire can be used to heat honey. If it is used adequately, it gives honey a delicious taste; however, if the heat increases, honey will boil over and burn, and it becomes distasteful and bitter. Similar to this is the function of planets depending on whether they are in a bright or in a dark degree.

Planets have two types of functions: subjective motion and accidental heat which follows their motion. Heat is the essence of motion and motion is the essence of the function of planets. This statement particularly applies to the sensory faculties. What applies to the mental faculty is that motion is the ethereal essence of fixed planets. This essence comes to fixed planets through longing for virtue and the general good. Thus, by necessity, heat follows motion and motion follows the first perfection which cannot be surpassed by any other perfection at all. Analogous to the above are the collective orbits of the celestial bodies, their individual orbits and the total heat emanating from them. The effects of the celestial body orbits influence the effects of planets, not the other way around. The function of planets is stagnant and motionless; however, planets produce magnificent effects and wonderful contributions which do not exist in celestial orbits at all. Ether is the first true acting nature, and the contribution of planets is but its dye and garment like dyes and garments we use although the former are prettier and better. The celestial orbital degrees are not real at all; this term is being used for convenience and calculation purposes, because there are no parts of the celestial orbits which are active and others which are acted upon. In motion and

nature, all are one; there is no difference at all between the part and the whole.

Angles are not void of fixed planets or their fixed arrangements because the fixed planet orbits are full of fixed planets. What is meant by an angle being void of fixed planets is that besides the fixed planets that we are able to observe, there are other distant planets whose detection is absolutely beyond our resources. Accordingly, it has been envisaged that a planet in a fixed position does not do anything since it is not in its angle, elevation, apogee, nadir, return or straight motion. However, it will be on its way to every one of these situations, but it will not have an arrangement similar to those of either different or similar planets. Despite the fact that these positions are active, they appear to be inactive since they are acquired by fixed planets which do not settle in the sky, and accordingly, they appear to be inactive. This position is abstract and ambiguous. Think about it. Although planets are active by nature, they have two functions, general and specific. The general function is the action which has no direction and the specific function is the action which has a direction. For example, food in the stomach is absorbed by the liver and transformed into a substance similar to blood which flows in the veins. But when the liver transfers blood to various organs, it transforms into blood what seems to be blood and into bones and limbs what seems to be bones and limbs.

This situation is analogous to the composed arrangements of the planets' orbits. There are reasons for the virtuous action of planets; if a planet is in its summit or in what is called its apogee, it joins and becomes associated with the planet above it and performs its action, and consequently, it does elegant things. However, if it is in its lowest point (nadir), it does the function of the planet underneath it. In the same manner, the orbits of fixed planets accomplish the same function of the ethereal orbit. The ☽'s orbit does the function of at least two of

<sup>33</sup>An antidote to poison, esp. to the bite of a venomous serpent.-*OED*

the four fundamental elements of nature, especially fire and air due to their kindness. Likewise, ♃ always does the function of fixed planets when it is with them and at its farthest point, but it does the function of ♃ if it is at its nearest, lowest point. This is similar to the relationship between every individual planet and what is above or under it. This is an important element in the science of talismans which has been concealed by the philosophers of this profession. Had we kept it hidden from the seekers of this approach, we would have acted niggardly and avariciously.

You ought to know that the slower the planets are, the stronger their effect and the more elegant they will be. The faster they are, the weaker their effects will be. Moreover, the effect of planets at medium speed are medium. This is not an absolute relationship; it is relative because this situation may be reversed; the slower may become less effective and the slower may become faster and consequently become more effective. These relationships exist between the ethereal orbit and the movement of beings on earth. As for the relationship of the ethereal orbit to beings on earth, the heavier the being is the stronger the effect will be and the lighter, the weaker. The relationship of beings on earth to orbits of fixed planets is similar; the lighter, the more effective and the heavier, the less effective.

However, there was a substantial disagreement on this subject. Some of the ancient philosophers believed that the relationships were the opposite; they thought that the ethereal orbit and the orbit of planets are directly related. The orbit of a slow-moving planet is necessarily very similar to the ethereal orbit in stillness and heaviness. Simple beings are similar in these basic qualities; the slow is similar to the slow and the fast is similar to the fast. Many difficult symbols and Treatises were written on this subject.

Let me mention to you one of the secrets of the ancient professionals about making talismans. You should know that when the ♃ is with ♃, the effect of ♃ will prevail because ♃'s influence is much greater than the ♃'s. This situation applies to every other planet when it is with ♃ since ♃'s effect is greater than all the effects of other fixed planets. This is either because of its height, its closeness to the ethereal orbit and to the orbit of fixed planets or because of its lethargic motion and its striking similarity to the ethereal orbit. Nonetheless, if the ☉, ♃ or ♀ are associated with the actions of ♃, they affect in a remarkable manner these actions and improve them slightly. The same situation emerges if fixed planets are added to ♃. These arrangements and relationships apply to the ♃ without any deviation whatsoever; its effects influence fire and air, and with this influence, fire and air affect water and earth, and, subsequently, the effect of the above four have bearing on the second generated being.

It is possible that whenever two planets join, they develop three different situations: a plus, a minus and a median. The ♃'s effect will be governed by ♃'s power when the ♃ joins ♃ and as long as the latter is in its zenith, noble or apogee. The same situation prevails only if the ♃ and ♃ join in one path at these positions. This condition will also take place when ♃ and other planets join in these positions. However, the effect of the ♃ may be a lot stronger than ♃'s if the ♃ was in the above graceful positions and ♃ was in the opposite positions. If the ♃ and ♃ are together in positions opposite to the above graceful positions, the ♃'s effect will be subordinate to ♃'s as in the first situation. If ♃ is in its graceful positions and the ♃ in its own normal positions, the effect of the ♃ will be very weak. When ♃ is in a straight and return path as well as in other perfectly straight paths, both effects will be even, especially if it happens that the ♃ is in its summit. This is because this high and straight position of the ♃ is not equal to the descending position of ♃. However,

the situation with ♃ and ♀ is different from that with ♃ and the ☽ although they may be similar to a great extent. Thus, if ♃ is high and so is ♀, ♀'s effect will be stronger. Nonetheless, if ♀ is high and ♃ is in its first path and in a graceful and straight position, then the dominance of ♀ is not certain. However, if the arrangement is different, ♃ will dominate and ♀'s effect will completely diminish. The same situation applies to ♃ and ☿. When they are together, ☿'s effect will be stronger except if any of the above conditions take place. As for ♁ and ♃, each one has its own arrangement and similarity to other planets. However, the ☽ is different because it does not have either the arrangement or the similarity to the high planets. This is the basis to be relied on in dealing with these accidental occasions and the need for it is very essential in the science of talismans.

You should also know that the action of planets is a function of their being and since their being is simple, it is immune to corruption. Corruption only occurs in compounds made of different components. The action of the orbits of the whole eastern sphere is the absolute general action because it moves all orbits and planets. The reason for this is that the sphere orbits are the cause of the planet orbits and motion. In fact, it is absolutely still because it is the moving force of all orbits and planets. It has been said that it moves the whole, but it, itself, is not moving because that is impossible. Although the fixed-planet orbits are common, they are relative to the movement of the orbit of the whole and this is the case with the rest of the orbits. It should be understood that the motion of each sphere is common to all orbits and planets in it as well as to their own motion. Another cause for the action of the planets is their orbits, since planets by themselves do not move; they only move by accident. Accordingly, planet orbits have two actions: by being and by accidental heat, because, as we said before, heat follows the movement of planets only if it develops immediately after the movement. As we mentioned above, the entire effect

and contribution sought from talismans is moving whatever is movable and transforming it from force into action. This is because an image reflects a similar resemblance of anything and matter is susceptible to accept everything. Every matter has an image of a particular compound and for every compound there is an image of the matter composed of that particular compound. For example, a small fire grows bigger because it brings out the primordial substance of fire by force until it develops it via its own being, and thus, it grows bigger by (natural) action.

Additionally, you ought to know that the opposite does not ruin what is being developed by action; however, it can do that to what is being developed by force. What is being developed according to natural laws will be sound and what is being developed by an unnatural action will not be sound. Accordingly, what is heated by action can move what is heated by force because heating takes place by principle and the cause for this heat makes it hotter. As a being heated by action can move the heated being by force, the heated being by force moves, by nature, the heated being by action. The principle of acting by being is the same as being acted upon by its own being.







## ❖{Chapter Seven}❖

**W**HAT WE HAVE EXPLAINED applies to the image of the contribution and acceptance of the effect of talismans and their actions as well as to the images of similar and different beings. Similitude and difference are of important significance in making talismans. There is a similar functional relationship between the action of planets relative to the action of stone from which the effect of a talisman is derived, on the one hand, and the time and place of making the talisman, on the other. Therefore, relativity is one of the important fundamentals in making talismans.

Quantity is also similar because quantity, as stated in related instructions, is divided into two basic divisions: the connected and the separate. The connected is divided into five subdivisions: the line, the plane, the body, the time, and the place. The separate part is divided into two subdivisions: the statement and the number. The knowledge of these parts are essential in making talismans. As for the line, it is the azimuth that exists between the planets and the talisman and the azimuth between the talisman and the planned expected effect from the talisman. Both are similar and congruent. These two azimuth subdivisions of the line are what have been stated in the instructions about the straight line. They define the straight line as the line that faces all of the points placed on one another.



This is the most qualified statement about the talisman, the straight line is the object upon which the carried thing makes one pass beginning from the initial point until it reaches the end point, which is tangential to what the thing ends up to. In this regard, we say so-and-so is facing so-and-so and in his view. Similar descriptions can be made as long as there is no obstruction of what takes place on the straight line. Another example of this is the beams of planets shining on a body placed at the point on which the beams are shining. Be aware and cognizant of this. Another reason for considering this as the most qualified statement in making a talisman is that for the contribution of planets to produce the required action of a talisman, the same action of that stone or thing must be at a spotlight suitable for producing a similar effect. It is a must that the line between the planet and the talisman must be straight in order for the contribution to be complete. If it is not, the contribution will not be complete.

The plane is essentially the form of contribution since it is the diffusion of the effect of a talisman in that place. If the effect spreads, then it is by necessity a plane. For the same reason, air is transformed by this action as it is transformed by heat and so are cold temperature, smell, light, colors and so forth. Similarly, the thing upon which the line passes from the planets to the talisman and from the talisman to the place passes is a plane. These secrets and the causes for these phenomena were not disclosed.

Time is associated with the motion of a body which explains the essence of the talisman itself. Regarding the function of talismans, time is divided into several parts. One of these is the time of observing planets as to when their contribution is complete and when it is not. This is a function of the inclination of planets. Another part is the duration of time needed to observe the degree which, in reality, is more effective than planets. One of these is the time of observing planets when there

is a need to locate a planet which is linked to another planet either in one degree, facing each other, in a triangular or in a quadruple<sup>34</sup> configuration. Other similar times are needed to identify the location of planets at which they render their actions, whether complete or not, such as integrity, decline and honor or give contributions such as su`ud and nuhus in dark or bright degrees, in producing effects, such as breaking off, and the like of what has been written in this regard. This is the great secret of the essence of talismans. Similar to this relationship is the relationship between the brought in and the brought out as well between similitude and contrariety. Other examples are observing the time of the end of the contribution and the time for making a talisman, as well as other time-related situations.

This art treats place as an aspect of quantity. It is the place of observing and facilitating it so that it can be observed at the required time. Some of these is the place of the talisman, the location of setting it up relative to air and earth, exposing it, hiding it and so forth.

One of these is the place in which a talisman is made. Another is the place in which the substance of a talisman is derived. This is needed for the action of talismans whose effect and contribution are disbelieved when heard because they are miraculous. Some of these are the action of talismans and their effect in things that are not animal, such as the effect of removing sand, moving rocks, preventing plagues, rain and clouds, changing the direction of wind and so on. There is no need at this juncture to give more examples of these actions since this part of the art must not be used at all.

Statements and numbers, as an aspect of the separate quantity, are needed in literature, signs, prediction and in pursuing tracks and so forth. Numbers are especially needed in these actions because they pertain to time, and because time

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<sup>34</sup>trine and square.

specifies the number of the rotation of the planet in its orbit. When we say from this time to that, we only indicate a number, and when it gets to that (number), the rotation ends. Thus, if we say that an event takes place from a certain hour through a period of forty-two days, we are only giving a number.

You may also know that a signpost is a part of this type of art because it determines the shape of the talisman. It is also a part of this art, which is believed to affect most of the functions of talismans as well as their images in the place where they are placed. Moreover, this situation is an integral part of the signpost. How similar this relationship is to these phenomena!

Quality is the real cause of talismans because the location of the talisman action, which is similar to the location of the quality action, may possess a complete force, and by this force, it is capable of diffusing its action. This is, in fact, connecting higher bodies with lower bodies. In other words, this location must be similar to the location of contributing planets and must accept their effects in order for the sought results to be produced.

As we have mentioned repeatedly, certain planets are characterized by certain functions. Some planets are specialized in cities, animals, plants, rocks and so on. Thus, if a rock in a certain location accepts the action of a planet, or if it is similar to other things that accept the action of that planet, then its nature, that is its quality, will be similar to the accepted action of the planet in question. The same situation applies to the rock because the nature of the rock from which a talisman is made needs to be strengthened. When the body of the rock develops the predominant characteristic, its effect will spread and prevail. Those who deal with this branch of knowledge cannot find any other approach than adding acquired qualities to the rock, which are similar to it, until they become the prevailing quality of the rock. The same thing is done with pastes such as theriaca whose dominant strength is acquired through the

individual strengths of many of the component medicines. These medicines interact with one another to produce wonderful effects in several important fields such as medicine, art and other natural disciplines and talismans, as well as in curing infectious disease and in the interacting of rocks with one another. My advice regarding the second issue is: in every action seek similitude and avoid contrariness. I have summarized what I have mentioned above in this sentence hoping that you will understand it.





## ❖Chapter Eight❖

**T**HE IDEA OF COMBINING different ranks of natural bodies was developed by ancient philosophers through this approach. They learned the strength of ranks of medicine, food and others, and then combined them together until they discovered the benefits of medicines and their various effects. It is necessary to mention here an important fact; the ancient philosophers disagreed about what the simple bodies are and how many they are. Some researchers say that the basic and primordial natural elements are heat, coldness, moisture and dryness. They agreed, however, that they are qualities and basic simple elements. Then they called them compounds as we say hot, cold, moist and dry. When we say hot, we mean that a matter has acquired heat and the same can be said about the other elements. This is different from saying heat, coldness, etc. After this combination, there is another combination as in saying hot and dry, hot and moist, cold and dry, and cold and moist. This combination is secondary because it is not one; heat is neither dryness nor moisture and the same applies to coldness with relation to other elements. There is a third combination as in saying fire, air, water and earth. This combination is in addition to the first basic elements and the second and third combinations. Following that is a fourth combination which pertains to

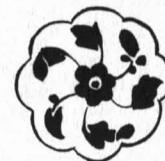
persons. This is also divided into various divisions. As for climate, the seasons are four: spring, autumn, winter and summer. As for people and animals, there are the gall, the blood, the bile and the phlegm. Be aware that the basic elements of mankind are much more kinder than the basic elements of animals because the latter are much more dense. The basic elements of plants are fats, dyes, seeds and roots. Similar to that are the elements of rocks. The relationship between the characteristics of the elements of mankind and animals are similar to the relationship between plants and rocks. The kindness of mankind elements is similar to those of plants, and the characteristics of the elements of rocks are comparable to those of animals. Following these combinations are the pre-composed things, which are called the combination of the seven-degree compounds. This is the final stage of combining, such as medicines, buildings and other similar things - the simple elements of which have been attributed to them. The combined elements are seven parts and the sub-parts of these are 28. The following table depicts the summary of what we have explained in detail:

Simple basic elements	heat	coldness	moisture	dryness
1st compound elements	hot	cold	moist	dry
2nd compound elements	hot & dry	cold & moist	hot & humid	cold & dry
3rd compound elements	fire	water	air	earth
4th compound elements	summer	winter	spring	autumn
5th compound elements	gall	phlegm	blood	bile
6th compound elements	dyes	seeds	fats	roots

Heat, coldness, humidity and dryness come, by sensory detection and analogy, before fire, air, water and earth in many aspects; fire is described as hot and dry because of its association with heat. Fire is neither described as heat nor as a

compound because a compound is either composed of its fundamental elements by which it is described or a constant compound. Accordingly, heat is before fire, humidity before air, coldness before water and dryness before earth. This is only an analytic approach. The same situation applies to the liver, the spleen, the gall bladder, the heart, the lungs, the head, the legs, the hands, as well as the rest of the organs of the human body. As mentioned above, heat is the product of the constant motion of the celestial bodies in their orbits. However, coldness is the product of the center, the Earth, which is called the center of all orbits. Thus, it possesses the good for the entire world. Coldness is contrary to heat in all aspects, including characteristics, motion and stillness. Heat is the qualitative combining of similar things and dispersing opposite things. On the contrary, coldness combines opposite things and disperses similar things. This is how difference and contradiction become the equal inherent qualities of opposite things. Otherwise, the part will be disrupted.

Thus, in order for you to reach your goal, you need to research these arts and study them. I did not intend to confuse you; on the contrary, I am giving you interesting excerpts from various arts to let you have a clear mind and obtain what the ancient wise obtained and reach their level of prestige.







## ❧Chapter Nine❧

**T**HERE IS A CONSENSUS REGARDING THE IMAGES of the fixed planet groupings and their substantiated effects. Some of these are:



*A talisman for repelling a mouse.*

Draw this symbol on a plate of red tin plate at the rise of the first phase of  $\delta\iota$ . This symbol comprises the planets in the  $\delta\iota$  constellation. Place the plate in the location of the mouse, and consequently, it will run away from its location. This symbol is:



*A talisman for repelling mosquitoes.*

Draw this symbol on a Sulphur stone at the rise of the second phase of  $\gamma\delta$ . Mosquitoes will not get near where you place the stone. This is the symbol of the group of planets in the

♃ constellation that are capable of repelling mosquitoes. This symbol is:



*A talisman for repelling flies.*

Draw this symbol on a tin plate at the rise of the third phase of ♄. Place it in the location to be off limits for flies. This symbol is:



*A peculiar talisman.*

If you want to have a person whom you love to come to you in a hurry, draw the following symbol on a new piece of cloth on the day of ♀ and in its hour, and while the ascendant is the second phase of ♃ with ♀ in it. Burn the piece of cloth from one end and mention the name of the person in question. As a result, he will come quickly to the place of the talisman. This symbol emerges when ♀ is at its peak strength and in this phase. This symbol is:



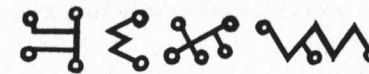
*A talisman for enmity.*

If you plan to promote enmity and separation between two persons, you draw this picture on a black tin plate with a black tusk of a dog on the day of ♃ and in its hour, and while the ascendant is in the third phase of ♃ and with ♃ in it. Place this plate in the location of one of them or in their meeting location, and, as a result, they will separate on the worst possible terms. This symbol appears when ♃ is at its peak strength in this phase. This symbol is:



*A talisman for vacating a location and preventing its development.*

Draw the following symbol with a tusk of a pig on a tin plate on the day of ♃ and in its hour, and while the ascendant is the second phase of ♃ with ♃ in it. Place this plate in the desired location, and, as a result, this location will be afflicted with ♃'s catastrophic influence and will never be developed as long as this symbol is in it. This symbol is:



I have not seen any more symbols in the Persian works regarding this art. In the following chapter, I will explain the solid elements of which planets are composed, as well as their symbols and wonderful effects.



## ❧{Chapter Ten}❧

**R**OCKS AND STONES OF PLANETS: ♃: consists of the following rocks: iron, diamond, antimony, pure-black onyx, jet, turquoise, magnet, magnesium, gold, ruby, golden *marqashitha* and *shadhanj*.

♄: lead, diamond, sapphire, ruby, gold, crystal and various polished shiny stones.

♂: red brass, gray stone, various types of Sulphur, *marqashina*, blood stone, magnet, glass, carbuncle and onyx. All rocks of ♂ are dark red.








♁: gold, arsenic, sand-color rocks, diamond, Pharaoh's glass, nacre, polished shiny rocks, *shadhanj*, emery and ruby.

♀: red brass, lapis azure, pearl, nacre, *dahnaj*, corals, sand-colored rocks, glass, and pearl.

♁: *idramus*, emery, emerald, mercury, chrysolite, tin, glass and marble.

♃: silver, silver-colored *marqashina*, small pearls, marble, lapis azure, onyx and sand-colored rocks.

The symbols of planets as designated by ancient philosophers are as follows:

SATURN	
JUPITER	
MARS	
SUN	
VENUS	
MERCURY	
MOON	

I took the above symbols of planets from *The Benefits of the Rocks of Mercury*, which is also known as *al-Katib*, from a book written by Apollonius and from *The Interpretation of Spiritual Talismans*, translated by Picatrix.

#### THE SUN

In the book written by Apollonius, the ☉ is symbolized by a woman standing in a carriage pulled by four horses. She holds a mirror in her right hand and a club in her left hand held close to her chest. Her head is shining. In *The Benefits of the Rocks of Mercury*, the ☉ is symbolized by a standing man stretching his hand as if he wants to shake the hand of a person next to him. He holds a shield in his left hand. Also there is a picture of a dragon under his feet. In *The Interpretation of Spiritual Talismans*,

by Quraytun, translated by Picatrix, the ☉ is symbolized by a king sitting on a chair with a crown on his head, a picture of a crow between his hands and a dragon under his feet. Others portray the ☉ in the celestial orbits as a crowned man standing on a carriage pulled by four horses. He holds a mirror in his right hand and a shield in his left hand. His clothes are all yellow.

Every one of these pictures has certain effects and actions in talismans. Afterwards, we will explain them adequately for you.

#### VENUS

Apollonius symbolizes ♀ by a woman standing with an apple in her right hand and holding a comb that looks like a board with various pictures on it, in her left hand. In *The Benefits of the Rocks of Mercury*, ♀ is symbolized by a human body with the head of a bird and legs of an eagle. It was portrayed by others<sup>35</sup> as a naked woman followed by a child with a necklace around his neck. ♂ is in front of her. Others delineate it as a woman with long hair riding on a stag, holding an apple in her right hand and a bouquet in her left hand. Her dress is pure white.

#### MERCURY, ALSO KNOWN AS AL-KATIB

Apollonius depicts ☿ as a young man with a beard holding a rod in his right hand and a cat in his abdomen. *Interpretation of Spiritual Talismans* delineates it as a man with a rooster on his head. He sits on a chair, has legs of an eagle, in his left hand a torch, and under his legs are some pictures which I will mention later. In *The Benefits of the Rocks of Mercury*, it is symbolized as a standing man with two stretched wings on his right sides. At his left side is a small rooster, in his right hand a rod, in his left hand a round clay pot, and in his middle is a picture similar to

<sup>35</sup>The German edition of *Picatrix* cites these 'others' as Ptolemy.



the crown of a rooster. Also, two of these pictures are on the top of his feet. Others portray it in its orbit as a crowned man riding on a peacock, holds a rod in his right hand and a plate in his left hand. His clothes are colorful.

#### THE MOON

The ☾ is symbolized in *The Benefits of the Rocks of Mercury* as a beautiful woman with a dragon belt around her waist, two snakes on her head, has two horns in the form of snakes, has snake bracelets around her wrists and two dragons each with seven heads, on her head. Apollonius, the philosopher, portrays the ☾ as a woman standing on two oxen, the head of one of them is facing the tail of the other. In *The Interpretation of Spiritual Talismans*, the ☾ is depicted as a man with a head of a bird leaning on a cane and holding a tree between his hands. Others symbolize the ☾ as a crowned man standing on a carriage pulled by four oxen, holding a scepter in his right hand and a mirror in his left hand. His clothes are white and green.

#### SATURN

*The Interpretation of Spiritual Talismans* explains that ♄ has the image of a man whose face is a face of a crow and his legs are similar to the legs of a camel. He is sitting on a chair holding a cane in his right hand and a lance in his left hand. Apollonius says in his book that ♄ is a man standing on a mimbar. *The Benefits of the Rocks of Mercury* states that it has the image of a standing man, holding a whale in his hands over his head and standing on a statue of a lizard. Others mention that ♄ is depicted in its orbit as a man standing on a snake, holding a sickle in his right hand and a cane in his left hand. The color of his attire is gray and black.

#### JUPITER

Apollonius states that ♃ has the image of a man wearing a rope wrapped around him. He is sitting on an eagle, putting his legs on its shoulders and holding the rest of the rope in his right hand. In *The Interpretation of Spiritual Talismans*, ♃ is portrayed as a man with the face of a lion, the legs of a bird and a dragon with faces under his feet. He is holding an arrow in his right hand stabbing the head of the dragon. In *The Benefits of Rocks*, it is delineated as a man wearing a garment, riding on a dragon and holding either a rod or a spear in his hand. Others symbolize ♃, in its orbit, as a man riding on an eagle. He holds a scroll in his right hand and a nut in his left hand. His apparel is pure yellow.

#### MARS

Apollonius states that it has an image of a man wearing a helmet and a shield, and fastening a sword to his belt. In *The Interpretation of Spiritual Talismans*, it is symbolized as a crowned man holding a sword with carved figures on it. *The Benefits of the Rocks of Mercury* states that it has the image of a standing naked man and a statue of a virgin woman representing ♀ standing at his right-hand side with her hair braided behind her. ♂ is putting his right hand around her neck and his left hand on her chest and at the same time looking at her face. He claims in his book that this image has many effects. Others state that ♂ has the image of a man riding on a lion with a sword in his right hand and a human head in his left hand. His attire is made of iron and *ifrind*.

These are the images that have been presented by the ancient philosophers. For every one of these images, there are special actions and effects. I will cite in the following treatises some of the texts of what they wrote in this field.



كلا كلابا الى لالاك وهد

Mount the stone on a golden ring and no beetles will ever appear in the location of the ring and will never be seen by the person wearing it.

#### VENUS

On a stone of onyx, carve an image of a woman holding in her right hand an apple and a comb that looks like a board in her left hand. Draw the following numbers:

٨٥١٥٨٥

The image consists of a human body, the face of a bird and the legs of an eagle. The holder of this stone will make all people love him. Carve this image in the hour of ♀ and at its peak prestige. Additionally, carve on a stone of malachite a picture of a woman holding an apple in her right hand and a comb in her left hand. This is to be done in the second phase of Ω. The holder of this stone will be happy and in good mood as long as he holds onto it.

Another action of ♀ in its hour is to carve a picture of naked maid in a stone of lapis azure near the picture of a man wearing a chain necklace around his neck. A young child is behind her holding a sword. The holder of this stone will be attracted and loved by women.

Moreover, if you carve on a stone of lapis azure, in the hour and at the peak prestige of ♀, a picture of a standing woman holding an apple in her hand and inside the stone a female sheep, you will have a successful and growing herd.

In Quraytun's book on talismans, he states that when you carve on a stone of quartz a picture of a snake with a scorpion on its back in the early morning of Monday and in the hour and honor of ♀, you will not be bitten by a snake and you will be cured from its bite if it is placed in moisture and swallowed.

Furthermore, when the following symbols:

٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠ ١١ ١٢ ١٣ ١٤ ١٥ ١٦ ١٧ ١٨ ١٩ ٢٠ ٢١ ٢٢ ٢٣ ٢٤ ٢٥ ٢٦ ٢٧ ٢٨ ٢٩ ٣٠ ٣١ ٣٢ ٣٣ ٣٤ ٣٥ ٣٦ ٣٧ ٣٨ ٣٩ ٤٠ ٤١ ٤٢ ٤٣ ٤٤ ٤٥ ٤٦ ٤٧ ٤٨ ٤٩ ٥٠ ٥١ ٥٢ ٥٣ ٥٤ ٥٥ ٥٦ ٥٧ ٥٨ ٥٩ ٦٠ ٦١ ٦٢ ٦٣ ٦٤ ٦٥ ٦٦ ٦٧ ٦٨ ٦٩ ٧٠ ٧١ ٧٢ ٧٣ ٧٤ ٧٥ ٧٦ ٧٧ ٧٨ ٧٩ ٨٠ ٨١ ٨٢ ٨٣ ٨٤ ٨٥ ٨٦ ٨٧ ٨٨ ٨٩ ٩٠ ٩١ ٩٢ ٩٣ ٩٤ ٩٥ ٩٦ ٩٧ ٩٨ ٩٩ ١٠٠

are carved on a stone of quartz in the hour of ♀, the holder of this stone will be loved by children, close to their hearts and cannot tolerate staying away from him once they become associated with him.

He who carves on a stone of quartz an image of a standing woman with her hair braided in two braids behind her back and with two children with wings in her lab in the hour and honor of ♀, his trips, whether distant or close, will be facilitated and will proceed without any trouble as long as he holds onto it.

On a stone of crystal, carve a picture of three persons holding a meeting. The holder of this stone will experience more success in his trade than what he expects.

A picture of a mouse between two cats is carved in the hour of ♀ and, in its ascendant, is carved on a piece of coral. In this picture ♀ functions to repel mice from the place of the coral. Also, when a picture of an upside down fly is carved on a

granite stone in the hour of ♀'s ascendant, the holder of the stone will be off limits to flies.

Carve the picture of a leech on a stone of *dahnaj* and a picture of two leeches with the head of one facing the tail of the other. This picture will remove leeches from the place of the stone. This picture is to be drawn and carved when ♀ is in its hour and ascendant. Be aware of that.

Additionally, a love talisman is made by carving a picture of a well-preserved woman with a standing semi-idol in front of her on a white stone. This is to be done in the hour when ♀ is ascendant.

Moreover, carve a picture of a woman with a wrapped rope in her hand. Her body is striped with fuzz-like stripes. She holds in the other hand a fruit that looks like an apple with which she stamps wax to cure children from their disease and all other ailments. This is to be done in the hour when ♀ is ascendant.

Furthermore, carve a picture of the head of a zebra with the head of a fly on it on a granite stone. The head should be a little oversized. This ought be done in the hour and ♀ is ascendant. The stone is used to stamp wax for increased production. This has been successfully experimented in labyrinths.

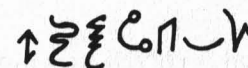
### MERCURY

*The Interpretation of Spiritual Talismans* states that for releasing prisoners and the like, carve on a stone of crystallite the picture of a man sitting on a chair with a rooster on his head. His legs are those of an eagle, a torch in his hand and the following symbols are under his feet:



This is to be done in the hour and honor of ♀.

Also, carve on a stone of emerald the following symbols:



-in its hour and ascendant. The holder of this stone will have full command of authors, accountants and laborers.

On a stone known as *mantis*, carve the image of a man sitting on a distaffed chair with a lead in his right hand writing on a scroll in his left hand. This is to be done in the hour of ♀ and in its honor. If the holder of this stone is a writer and hopes to achieve a favor from a ruler, he will be employed by that ruler, entrusted with his affairs and favored in every aspect.

It is stated in the book *The Interpretation Spiritual of Talismans*, that if you carve a picture of a frog on an emerald stone in the hour when ♀ is ascendant and hold onto it, no one can harm you or talk badly about you. On the contrary, your actions will always be commended.

Additionally, when the picture of a mouse or a jerboa is carved on an emerald stone of emerald in the hour when ♀ is ascendant, no one will steal anything from the person who will make profits in his trade.

It is stated in the same book that the person who carves on an emerald stone a picture of a lion and the head of a lion and writes underneath it a thousand and above it the letter "d" in the hour when ♀ is ascendant, will be loved by all people and saved from the atrocities of kings.

Other sources state that when a picture of a scorpion is carved on a crystallite stone in the when it is ascendant and is worn by a pregnant woman, her child will be saved from all diseases.

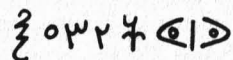


Also, if the figure of a hand holding a scale is carved on a glass stone in the hour when it is ascendant, this stone will cure all types of fever. It has been tested and proven to be effective.

THE SUN

An image of a scorpion is carved on a stone of bezoar when the ☽ is in ♏ and in its hour, and while ♏ is in one of the poles of the ascendant. Mount the stone on a golden ring and stamp it on a chewed glue of kundur while the ☽ is in ♏. If a person is bitten by a scorpion, he will be immediately cured when he drinks a dose of kundur. This has been tested as we mentioned before.

Besides, if the following symbols:

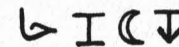


-are carved on a stone of lapis azure in the hour when the ☽ is ascendant and the stone is subsequently submerged in a type of beverage which is consumed by two persons, they will become friends although they may have been adversary.

Picatrix states in his book, *The Interpretation of Spiritual Talismans*, that if you carve the picture of the head of a bird leaning on a cane with a picture of a daisy tree between its hands on a *maha* (pearl?) stone in the hour when the ☽ is ascendant and in its honor, you will not get weary during your trip no matter how long the distance may be as long as you wear it.

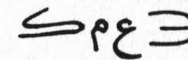
Carve on a crystal stone the picture of a woman with an upright strand in her hair, two oxen under her, one of her legs on the head of one ox and the second leg on the head of the other. Also carve inside the stone the picture of a standing

woman with a crown on her head, a club in her right hand as well as the following symbols:



Stamp this stone in wax and place it in a place familiar to pigeons and as a result they will multiply in great numbers. Carving is done when it is ascendant and the hour as mentioned above.

Moreover, carve on a stone of malachite the picture of a fly in the hour of the ☽ when it is 21° from ♀, ♃ is 2° from ♎ and when ♃ is in the first ° from ♄. Also carve the following symbols on the body of the fly:



-and around it:



Mount the stone on a ring in the hour when the ☽ is ascendant. Place under the stone a piece of the skin of a snake. No flies whatsoever will enter the location or house where this stone is placed.

Additionally, when the picture of a lion with a human face and this symbol:



on its head is carved on a stone of lapis azure in its hour while ascendant, the stone will prove to be helpful for children in whatever circumstance they may be.

Furthermore, if you carve this symbol:



on a stone of bezoar in its hour and in the first phase of ♁, it will be particularly useful in repelling scorpions.

Additionally, if the picture of a flea surrounded by these letters:



-is drawn on a stone that has the color of an ambergris, being an extremely strong repellent of fleas, in the hour and ascendant of the ♃, no flies will appear at all in the location of the stone. This effect will also be achieved in the hour of drawing and its ascendant.

Also, to repel snakes, carve the picture of a snake with this symbol:



-on its head on a stone of lapis azure or green *dahnaj* in its hour and ascendant. This drawing is specialized to drive away snakes and strengthen the picture and the relationship.

Besides, carve this figure:

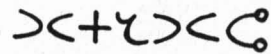


-on an emerald stone and stamp it in kundur in its hour and ascendant. Swallow whatever is chewed from it and this will promote memorization and intelligence and diminish forgetfulness.

#### SATURN

Carve on a stone of bezoar in its hour and ascendant, and when it is 21° from ♄, the picture of a man with a wide forehead, long face, frowning, riding on a plow, two oxen in front, wearing a necklace around his neck with the head of a man and the head of a fox. The man is yearning for mercy. This picture is very effective in maintaining and promoting farms, cows, green crops and nursery plants. It is also effective in wells, rivers, stabilizing buildings, resisting aggressors, forgoing rancor, driving worries away and saves whoever wears it from fearing other people.

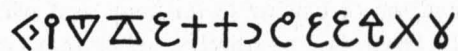
To plant animosity and discord between lovers, carve this drawing:



-on a stone of diamond and stamp it in sediment in the hour and ascendant of ♄. It is to be placed in a location frequented by them and it should be secured and not be touched or approached by its maker except at the time of stamping.

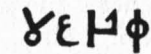
Also, if you carve the picture of a standing man on a chair that looks like a mimbar with a semi-twisted turban on his head and a sickle in his hand and if you carve this picture on a stone of turquoise in its hour and ascendant, the holder of the stone will live long and have a healthy life, Allah willing.

Carve a picture of a wolf in an amber stone in its hour and when ♄ is the ascendant at 23° from ♁. ♄ is to be at 2° from ♀ and ♂ at 29° from ♁. Draw these symbols:



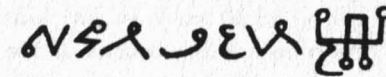
-around it and mount it on a silver ring. Flies will fly away from the location of the person wearing it and they will not approach him or the people around him. They will never appear in his location or enter his area at all.

To drive away locusts, carve on a jet stone the picture of a locust in its hour and ascendant while it is at 2° from ♄, ♂ is 5° from ♀, and the ♃ is 3° from ♄. The talisman is effective at these degrees. Draw these symbols:



-around the locust. Place the skin of a rabbit under the talisman and no locust will enter where the talisman or its holder is located.

You may also carve in any of its stones the picture of a rabbit in the ascendant of ♁ and while ♄ is 13° from ♀ and the ♂ 5° from ♃. Draw around it these symbols:



-then mount the stone on a ring and wear it. The woman with whom you have a sexual relationship will not get pregnant from you.

#### JUPITER

Carve the picture of a man sitting on a chair with four legs and was a crown on his head. Each one of the chair's legs is lying on the neck of a standing man. All of these men have wings. The man on the chair is raising his hand praying to Allah. Carve this picture on a white onyx stone in its hour, when it is ascendant and in its honor. The person who wears this ring will become increasingly rich and prestigious. He will accumulate wealth, bring family members together, have many children and take good care of them, make the best possible decisions and every legal task he initiates will be well done and will have a good conclusions. It also wards off the plots of others, brings success in communication and saves the person wearing it from assassination.

On a stone of hyacinth draw the picture of a man with the face of a lion and the legs of a bird. A dragon with a head is under his feet. He holds in his right hand a spear stabbing the head of the dragon. This is to be done in its hour and in the first phase of the house of its honor. All the enemies of the person wearing this stone will be removed and fear and awe will be implanted in their hearts.

Also, carve the picture of a handsome man with a ringlet riding on an eagle on a stone of crystal. This is to be done in the hour of ♃ and in its honor. This stone makes you favored by judges and people specialized in religious laws.

Additionally, carve the picture of an eagle on the stone known to make giving birth easy in its hour and when the ascendant is the first phase of Sagittarius. If the person wearing this picture goes to where the birds are located for the purpose of catching them, they will fly down and surround him and will not leave him. He will also be accepted and loved by people. This stone is somewhat red, and there is a stone inside it which is loose and moves when it is moved. It secretes white liquid if it is rubbed. The characteristic of this stone is that if a woman wears it, she will never get pregnant.

Hermes mentions that this stone is one of the blessed stones. If you draw the picture of a fox on the day of ♃ and in its hour while the ☽ is looking at it and ♃ is in ♋, mankind and jinn will be afraid of you, as long as you hold onto it.

Moreover, if the picture of a nightingale is carved on this stone in its hour and at the home of its honor, and if this stone is washed and you drink from this water, you will be able to see the spirits and use them in any way you like. This information was also presented by Hermes.

#### MARS

On a magnet carve the picture of a man riding on a lion and raising a sword in his right hand and the head of a man in his

left hand. This is to be done in its hour and in the ascendant of its home and while it is in the second phase of ♃. Its benevolent effects are miraculous, but its cruel effects are moreso.

Carve the picture of a lion with a man standing between his hands on one of the stones of ♂. The man is wearing a shield and girded with a sword, holding a sword in his right hand and the head of a man in his left hand. This is to be done in its hour and house. Whoever wears this picture will dominate and be feared by anyone who sees him or become associated with him. I saw this picture carved on a garnet stone by one of those who deals in this art.

Additionally, if a picture of a lion with this symbol:



-between his hands is carved on a stone of garnet its ascendant and hour, it will stop the bleeding from any organ of the person holding this stone. Be aware of that.

Other planet talismans with miraculous effects of varying limitations can be made. One of these is when a talisman is made in the hour of the ☽ and in the first phase of ♏. This talisman removes the evil inclinations, and calms down the pain of liver, stomach and other diseases that are difficult to treat.

Also, when a talisman is made in the hour of the ☽ and in the first phase of ♉, it will promote the growth of seed plants and various types of trees.

Furthermore, if a talisman is made in the hour of ♃ and in the third phase of ♋, it will help a person to recover from incontinence of urine and stop women's bleeding.



As for  $\sigma$ , when a talisman is made in its hour and in the third phase of  $\text{III}$ , it will instill courage in a coward, breaks off the anger of a ruler, alleviates the damage caused by thieves, predatory animals, wolves and every other harmful creature.

Moreover, a talisman made in the hour of  $\varphi$  and when it is in the first phase of  $\text{X}$  helps women recover from uterus ailments, soothes the evil spirit suffering from melancholy, brings joy to the heart and promotes sexuality. A talisman made in the first phase of  $\text{Y}$  brings love and promotes distinguished deeds.

Make a talisman in the hour of  $\vartheta$  when it is in the first phase of  $\text{II}$  to elevate intelligence, improve thinking, motivate seeking knowledge, promote prestige among people and so forth.



## ✿{Chapter Eleven}✿

**H**AD WE INCLUDED ALL OF WHAT THE ANCIENT philosophers, who specialized in this art, wrote on this subject, the book would have been very long. The purpose is to limit the text to what is essential for the seeker of knowledge and researcher in this field. This is to let you think for yourself and when the vision of this art becomes clear to you, do not disclose it to others. You should also know that only he who does not make a living out of this art, enjoys dealing with this art. Accordingly, such a person only deals with and reflects on this art to become distinguished. Many people do not appreciate the time it takes the astrologer to study and research this science. Since we know that this time is beyond the limits of the celestial sphere itself, how can we expect it to be within the capabilities of the astrologer? If he reaches the right conclusion, he will not be commended, but, if he fails, he will be insulted. Therefore, you should not reveal this secret to the public. The wise achieved these spiritual arts only through hard work, long tiring effort and sharp intellect. It is through sharp intellect that the wise may come across the right conclusion among the various and contradicting views and through the strong potential to correct it. This is an efficient process of analysis of which the right view is a type of reflection. In conclusion, this is the speaking of the

clear mind which gives the imagination skill, clarity of approach and swift acceptance of what it conceives and promotes quick interaction with the sought result. Thus, the principle is that the strong acting intellect will have a weak acted upon result. For example, the strong interacts with difficulty and the weak interacts easily.

By the same token, intelligence is the result of the efficiency of the intellect's expeditious perception of things without time or in a non-waiting time; it is the ability of the mind to make swift and thorough examination as well as its efficient perceptibility to accept the sought object without time. This is derived from the intelligence of fire which acts quickly and the intelligence of the ☉ which penetrates air swiftly and spreads through it due to its clarity and fineness. This is similar to the intelligent who becomes intelligent due to the clarity and fineness of his mind. Consequently, he can imagine the sought objective and sense it and realize it quickly by comprehending, through revelation, the sought objective that the wise can sense and realize. Be aware of that.

Going back to our subject, I would like to add that each constellation has three phases. Each phase has images, statues, and similarities. Additionally, they are divided among planets according to their height in their orbits. Thus, if the location happens to be at the lowest planet, it reverts to the higher and more distinguished planet. Moreover, they have characteristics and configurations comparable to the characteristics and configurations of their masters. As a result, constellations concur with their masters on the same actions as exhibited by their essence whether this concurrence is on agreement or disagreement.

**Υ** According to the leader of this science, the image of a large and distinguished black mad man with red eyes and an ax in his hand, a white rope wrapped around

his waist, emerges in the first phase of  $\Upsilon$ . This is the phase of  $\sigma$ ; it is a phase of cruelty, aggression, haughtiness and insolence. This phase is complete in its essence, character and instinct. The image of a woman wearing a red rope and a dress with one leg, probing diligently for dresses, jewelry and children appears in the third phase of  $\Upsilon$ . It is the phase of  $\varphi$  which denotes femininity, delicateness, cleanliness, kindness, entertainment and beauty. Furthermore, the image of an angry reddish man with red hair, unyielding look, holding a sword and a wooden bracelet in his hand, wearing red clothes, skillful in iron fabrication and wants to do good but cannot, is the phase for  $\varphi$ .

**Ϸ** The image of a woman with curly hair and wearing fiery clothes with a son whose clothes look like smothering embers appears in the first phase of  $\var�$ . This is the phase of  $\var�$ . It is complete by nature and it is a phase of planting and cultivation, building and development, ethics and wisdom, as well as dividing land and engineering.

In the second phase of  $\var�$ , we find the image of a man whose body and face look like those of a camel, his nails similar to the hoof of a cow, wearing an old garment, interested in developing land and buildings, and using cows for planting and cultivation. This is the phase of the  $\mathfrak{D}$ ; it is a phase of ability, honor, vice-regency, destruction and oppression of constituency.

The image of a red man with extremely white teeth appearing between his lips, with the body of an elephant and with long legs emerges in the third phase of  $\var�$ . Also, the image of a horse, a dog and a resting calf appears in the same phase. This is the phase of  $\mathfrak{H}$  and a phase of humiliation, servitude, torture, cruelty and disgrace.

**II** The image of a beautiful woman, experienced in dressmaking, with two calf and two horses emerges in the first phase of  $\text{II}$ . This phase is also for  $\mathfrak{Z}$  and it is

complete in nature. It indicates recording and accountability, giving and taking, knowledge itself and seeking knowledge.

Then there is the image of a man with the face of a griffin tied with a turban, wearing a shield made of lead and armed with a helmet of iron on his head. On the top of the helmet is a crown made of brocade. He is holding a bow and an arrow in his hand. This image appears in the second phase of  $\text{II}$ . This is the phase of  $\sigma$  and it indicates trudging, motivation, speed, violence and unprofitable haste.

The image of a man wearing a shield and carrying a bow and an arrow in its case emerges in its third phase. This is the phase of the  $\Theta$ , and it indicates overlooking and missing what should be noticed, fun and entertainment and unemployment.

**69** Consider the image of a man with curved face and fingers that looks like a horse. He has white feet and tree leaves are attached to his body. This image appears in the first phase of  $\text{69}$ . It is the phase of  $\varphi$ , and it indicates wittiness, mindfulness, friendliness, delicacy and cleanliness.

There is also the image of a beautiful woman longing for pleasure and singing, wearing a wreath made of green basil on her head and holding a rod of nenuphar<sup>36</sup> in her hand is longing for pleasure and singing. This image appears in its second phase. This is the phase of  $\vartheta$ , and it denotes entertainment and enjoyment of music as well as grace, honor and wealth.

The image of a man holding a snake in his hand, having a foot similar to the foot of a turtle, and possessing golden jewelry appears in the third phase of  $\text{69}$ . This phase is for the  $\text{D}$ ; it is a phase of tricks and driving away by force, achieving objectives by fighting, struggle and repulsion.

<sup>36</sup>A water-lily.-OED

**Ω** The image of a man wearing dirty clothes along with the image of a cavalryman who looks like a wolf and a dog is looking to the north, appear in the first phase of  $\Omega$ . This image is for  $\text{5}$ , and it is complete in form and nature. This is a phase of strength, rescue, stamina, action, attack and triumph.

The image of a man wearing a wreath made of white basil on his head and holding an arrow in his hand appears in its second phase. This is the phase of  $\text{4}$ , and it indicates heresy, ignorance, perplexity, idleness of idiots, pulling out swords and fighting.

The image of an ugly man who looks like a Negro with a fruit and a piece of meat in his mouth and a kettle in his hand appears in its third phase. This is the phase of  $\sigma$ , and it indicates friendliness, rewards, affection, participation and harmony.

**⌘** The image of a virgin maid wearing an old dress and holding a pomegranate in her hand appears in the first phase of  $\text{⌘}$ . This is the phase of the  $\Theta$ , and it denotes plowing and planting, grass and plants, buildings and wealth, and righteousness.

The image of a man with a nice color wearing clothes made of animal skins and another made of iron appears in its second phase. This phase is also for  $\varphi$ . It is a phase depicting working, making a living, saving, stinginess, niggardliness and depriving others of their rights.

The image of a large white man wrapped in a rope and a woman holding in her hand a black fawn, which is offered by the Magus for sacrifice, appears in its third phase. This is also the phase of  $\vartheta$ ; it is a phase of old age, weakness, immobility, chronic illness, uprooting trees and destruction of buildings.

**Ω** The image of a man holding an arrow in his right hand and the picture of an upside down bird in the left hand appears in the first phase of  $\Omega$ . This is the phase of the  $\text{D}$ ;



it is a phase of legitimacy, justice, fairness, protection of the weak and the needy from tyrants and people in powerful positions. This phase is complete in form and nature.


The image of a black man leading a wedding emerges in its second phase. This is the phase of 5. It is a phase of relaxation, wealth, good living, security, peacefulness and easy living.

The image of a man riding on a donkey and a predatory animal in front of him appears in its third phase. This is the phase of 4 and it indicates sinfulness, impudence, sodomy, singing, entertainment and enjoyment.

**M** The image of a man with an arrow in his right hand and an arrow in his left hand appears in the first phase of 11. This is also the phase of 6 which is complete in form and nature. It indicates honor and glory, cunning and triumph.

The image of a man riding on a camel and holding a Scorpion in his hand appears in its second phase. This is the phase of the 10, and it indicates disgrace, scandal, tragedy and anger.

The image of a horse and a snake appears in its third phase, and this is the phase of 9. It indicates sinfulness, impudence and disdainful forced marital sex achieved by subduing and anger.

 Consider the picture of three bodies; the first is red, the second is white, and the third is red. This image appears in the first phase of Sagitarius. It is also the phase of 8, and it indicates valor, activity, pleasure, patience and chivalry.

The image of a man driving cows, a monkey and a wolf in front of him appears in its second phase. This is the phase of the 7, and it indicate fright, loss, weeping, fear, sadness and violence.


The image of a man wearing a cap of gold on his head killing another man appears in its third phase. This phase is for 5, and

it indicates taking risks, unwarranted involvement, exerting efforts in disgraceful, shameful and harmful actions.

The image of a man holding a cane in his right hand and a hoop in his left hand appears in the first phase of 7. This is also the phase of 4, and it indicates pleasure, activity, going back and forth, incapability, weakness and humility.

The image of a man with a monkey in front of him appears in its second phase and this is the phase of 6. This phase delineates seeking what is known but unobtainable.

The image of a man opening and closing a *Qur'an*, with the tail of a fish before him, appears in its third phase. This is also the phase of 4 and it indicates intensity, desire, monopoly, accumulation and greed.

 The image of a beheaded man holding a peacock appears in the first phase of 12, and this is the phase of 9. It is the phase of hard and tiring work, poverty, need, few means of subsistence or lack of it.

The image of a tenacious man who looks like a powerful king emerges in its second phase, and this is the phase of 8. It portrays beauty, nobility, goodness, complete form, complete religion and manhood.

The figure of a beheaded man with an old woman in front of him appears in its third phase, which is the phase of the 6. This phase denotes ugliness, bad reputation and a scandal.

**X** The picture of a man with two bodies pointing with his fingers appears in the first phase of 11, and this is the phase of 5. It demonstrates little attacking with violence, weakness, extensive traveling, suffering, tiring, looking for wealth and earning a living.

The image of an upside down man holding food in his hand appears in its second phase, and this is also the phase of 4. It



indicates dignity, inspiration and the capability of dealing with matters of great importance.

The image of an evil man with a woman in front of him who has a donkey above her and a bird in her hand appears in the its third phase. This phase is for  $\sigma$ . It indicates marital sexual relations, hugging, lust, intimacy, sensuous desire and a tendency to have leisure and relaxation time.

As a researcher, you ought to know that these images are not known except to an experienced artist who has the vision of extracting vague matters. In other words, a planet breaks a planet, a boundary breaks a phase and characteristics intermingle such as water putting out fire, fire removing the coldness from water, water moisturizing dry earth and earth drying the moisture of water. When many characteristics exist and interact, the stronger will prevail over the bigger and when they are in equilibrium and balanced, their actions are equal and even. You may also know that the  $\odot$  becomes stronger by the characteristics of  $\sigma$ , and  $\sigma$  gets stronger by the characteristics of the  $\odot$ . Be aware that excessive characteristics are damaging and harmful to their effects and actions. Sickness occur after perfect health and reaping occurs after crops become ripe. A large essence opposes the weak by its weight and strength and the small affects the large by it's delicacy and kindness. For instance, a snake kills large animals and in the same manner small and tiny ants in large numbers can kill strong snakes. You ought to reflect on these signs.

Regarding these phases, you need to know what actions resemble a planet and what actions resemble the phase of a constellation. Accordingly, draw the above-mentioned images of bodies that resemble the particular planet when it is in that phase and it will subsequently produce the aforementioned effects and actions and expose them to the world of being and corruption. If it is possible to have the  $\odot$  rise in the hour of that planet or intermingle with it, its effect will be greater. As we

mentioned above, avoid having the  $\odot$  in the hour of or intermingle with a coercive planet in order to maintain that effect.





## ❀Chapter Twelve❀

**T**HE BASIC WORKS OF TALISMANS by Indian philosophers relied on *durayjanat*.<sup>37</sup> Every ascendant is divided into three equal parts, and each part is equal to 10° and every one of those is called a durayjan. A durayjan is related to one of the seven planets. Accordingly, we say that a particular planet is the master of the durayjan, which means to relate the first section of the ascendant constellation to the master of the ascendant and the second part to the master of al-Khamis, the third section to the master of al-Tasi, the ascendant, al-Khamis and al-Tasi. These three sections are always in groups of threes.

War talismans are made in the first durayjan of ♃ for ♂. The possessor of this talisman will be triumphant, sheep milk will be clotted and its butter will be spoiled.

Talismans for rulers and sultans are made in the second durayjan of ♃ for the ☉. These talismans protect against their harm.

Talismans for dealing with judges and jurisprudence, reconciling differences between them, and uniting them are made in the third durayjan of ♃ for ♃.

Talismans for reconciling differences between men and women

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<sup>37</sup>Plural form of *durayjan*; diminutive expression of degrees.

- are made in the first durayjan of ♀.
- Talismans for animosity, impotence and for inflicting conflict, especially between women are made in the second durayjan for ♀.
- Talismans to induce women lose their sexual interest in men and the same for men in women, or to make them ill and to separate them, are made in the third durayjan.
- Talismans tailored to promote someone losing his mind and becoming deranged are made in the first durayjan of III for ♀.
- In the second durayjan, a talisman can be made for ♀ to return the absentee and runaway.
- A talisman can be made in the third durayjan for ♀ to spread negative commendations and disclose private secrets of others.
- A talisman can be made in the first durayjan of ☉ for the ☽ to bring rain, and to bring travelers by sea and land home safely.
- In its second durayjan, a talisman is made for ☽ to prevent rain, snow and clouds that come from the sea and to protect against all harmful sea animals.
- In its third durayjan, a talisman is made for ♀ to ensure the safety of travelers by sea.
- In the first durayjan of ☽, a talisman is made for the ☽ to have a ruler to raise one's rank, as well as to bring predatory animals to any intended location.
- A talisman is made in the second durayjan for ♀ to keep wild and predatory animals away from cattle and herds.
- A talisman is made in the third durayjan for ☽ to make wild and predatory animals attack any intended town.
- In the first durayjan of III, a talisman is made for ♀ for the welfare of writers and to promote what they have on hand.
- In the second durayjan, a talisman is made for ♀ to harm writers.

- A talisman is made in the third durayjan for ♀ to reconcile differences between spouses and promote love between them.
- In the first durayjan of ♀, a talisman is made for ♀ to promote excitement, love and attraction.
- A talisman is made in the second durayjan for ♀ to create attraction as well.
- A talisman is made in the third durayjan for ♀ to return a runaway from wherever he may be.
- In the first durayjan of III, a talisman is made for ☽ to cause scorpions, insects, birds and the like to attack.
- A talisman is made in the second durayjan for ♀ to prevent rain, scorpions and other insects, birds and the like.
- A talisman is made in the third durayjan for the ☽ to prevent rain and the harmful effects of the sea.
- A talisman is made in the first durayjan of ♀ for ♀ to bring about love and harmony.
- A talisman is made in the second durayjan for ☽ create excitement and bring shame and disgrace.
- A talisman is made in the third durayjan for the ☽ to gain the sympathy of kings against judges, jurisprudence and prominent people.
- A talisman is made in the first durayjan of ♀ for ♀ for hunting and for providing a superior quality of goat milk.
- A talisman is made in its second durayjan for ♀ to obtain a good quality of all milk, and for accumulating and multiplying bees and birds.
- A talisman is made in the third durayjan for ♀ to destroy what has been mended by the durayjan planet.
- A talisman in the first durayjan of III is made for ♀ to gain the love of sheikhs, slaves and agents. Also, a talisman can be made in the same durayjan to bring out and manage treasures.
- A talisman is made in the second durayjan for ♀ to promote love

between children and youngsters.

A talisman is made in the third durayjan for ♀ to promote love and attraction to women especially to each other.

A talisman is made in the first durayjan of X for ♀ to ensure safety in traveling by sea as well as for fishing in the sea.

A talisman is made in the second durayjan for the ☽ to produce healthy crops, induce rain and attract whales.

A talisman is made in third durayjan for ♂ to promote favorable conditions for traveling by land. Other talismans are made to attract hunting animals.

These are the durayjanat which are the backbone of their works. They claim that these actions will not be complete except by truthful thinking and sound intention. Moreover, their leader suggests that attracting the force of planets can only be achieved by truthful thinking, since the high forces are but images of the low forces. The relationship of the low forces to them are like a substance, which is connected to them and thus they attract each other because their body essence is the same and their spiritual essence is also the same. Some of their Brahmans believe that forces are a kind creation of Allah. They are created to become a lesson and a source of mercy for them.

In this regard, they developed a highly sophisticated encyclopedia which represented the peak of their thinking and the ultimate truth it reflected. In order to live up to the status of great law makers, become leaders and saints, and achieve honor, they refined and cleansed themselves from all sins. They started this purification in the first hour of Sunday which is the hour of the ☉ and its day, and then they fast for forty days during which they abstained from eating meat because they do not see any wrong-doing committed by animals. They only ate what grows on land such as plants, vegetation and grains. Additionally, they washed themselves everyday in the hours of the ☉ and the ☽. Some of them washed seven times a day in the

hour of planets. They observed the hours and washed at the beginning of each hour when the planets are in su'ud state. Moreover, their cleansing in the hours of the ☉ and the ☽ will add to their purification in the hours of the planets and that will, in turn, enhance their sanctification. At the same time, they start to reduce the amount of food they eat until the last day, it becomes one fourth of one tenth of the amount they ate on the first day. In the meantime and during their leisure times, they take the medicines they made for themselves as a substitute for food and water. As they do that, they develop talents, good memory and comprehension, astuteness and sharp intellect. Moreover, they will be attached less to earthly matters and become more inclined to transcend to the world of enlightenment thereby shying away from lust and sinful pleasures. At this point, they will be able to attract heavenly powers, make miracles and achieve their wishes. Additionally, they will recognize the predestined roles and the reality of their being in these roles, what has been pre-ordained for them and what is left for them to affect. This is their origin of enlightenment, and their guidance to this enlightenment is derived from their first holy text, *Buddha's Book*, which is considered the essence of their secrets and which no one is allowed to review. At the beginning of *Buddha's Book*, you see the images of the orbits of the celestial sphere, which consist of the enlightened souls. These souls are constantly engaged in worshipping the Ultimate Light. They are represented by drawings from the four individual elements which will be complete as long as the orbits of the celestial sphere are connected to knowledge. For this reason, *Buddha's Book* is viewed as the messenger that provides the light beams which connect the low forces to the Ultimate Light. At this juncture, they become cognizant of the nature of the mind, select the image that they like best, make all the laws and subsequently, the spirits of planets will obey them. With some of their secrets



in this book, they define the realities of things. Furthermore, they identify the Creator as the cause of all beings and they believe that the things they do will provide them with a means to reach Him and unite with His Light. We have mentioned this as a reference to their basic beliefs and actions and what their law-makers adhere to. This is the text of what this man says:

"If we cover all the strange things they have, this book will be too long. One of these is 'the head' which a generation of their clergy believe in. They set it next to the dragon's head. Then they pick a hairy, bluish, black-eyed man with connected eyebrows. They lure him with things he likes until they get him into the house of temples, and then he is undressed and placed in a basin full of sesame oil that covers him up to his neck. They close the basin leaving his head sticking out of the lid of the basin. They nail the cover and seal it with lead leaving the head out while the rest of the body is submerged in the sesame oil. They feed him with a certain amount of dry figs soaked in sesame oil and burn incense next to his nose and face. They do this for forty days without giving him any water. This process will render his bones flexible, his joints loose and his veins will flow abundantly; he becomes as flexible as a candle. At the conclusion of the forty days, they get together and discuss things among themselves. Then they burn incense, grab his head and pull it from the first vertebra. Pulling the head out of the body, his veins will be stretched until they all separate from the first vertebra, thereby leaving the body in the oil. Subsequently, they place it on an arch on a layer of screened ashes of olive and surround him with fluffy cotton. They perfume it with a special incense of theirs, and consequently, it tells them about fluctuation of prices, the overthrow of governments and what takes place in the world. His eyes will remain open and it will remind them if they miss any of their worshipping sacraments to the planets, prevents them from doing certain things and tells them what will happen to

everyone personally. If they ask it about knowledge and art, it will be able to answer their questions. Afterwards, they bring out the rest of the body from the basin, extract the liver and slice it, and they will see the signs which they are looking for. The bones of his shoulders and his joints will tell them about what they want, as well. Also, they do not cut their hair, eat or drink except in his name. They became public at the time of al-Muqtadir who ordered their temple to be opened and evacuated. The head was found and buried."

One of their factions assigned colors to orbits of planets by using the colors of substances that accept actions. They say that the color of the orbit of ♃ is dusty red similar to the color of ruby; the color of the orbit of ♄ is dusty white; the color of the orbit of ♀ is yellowish green similar to the color of red gold; the color of the orbit of the ☉ is dusty gold; the color of the orbit of ♁ is reddish yellow; the color of the orbit of ♃ is a mixture of all colors; and the color of the orbit of the ☽ is spotted white.

Furthermore, they assigned phases to planets which indicate the sought actions. They also assigned talismans to these phases by which they can influence actions. Subsequently, they apportioned for every planet three phases with two talismans assigned for every phase. Additionally, they allocated certain colors for the phases. They believe that the red phase is good for serious and incontestable matters and every talisman made in this phase is good for helping someone asking for help. The black phase is for diseases, torture, killing and similar tragedies. The white phase indicate brightness, happiness and light, and talismans made in this phase are good for friendliness, love and so forth. The yellow phase is for controlling speechless animals, as well as for evil actions.

They claim that the first phase of ♃ is black, the second is white and the third phase has the color of smoke and lead. The first phase of ♄ is yellow, the second is white, and the third has the color of smoke and lead. The first phase of ♀ is red, the

second is yellow and the third is rosy. The first phase of the ☉ is yellow, the second is pink and the third is golden. The first phase of ♃ is red, the second is gray and the third is rosy. The first phase of the ☽ is white, the second is red and the third is dusty.

The first talisman is made in the first phase of ♃ to black out the sight of the intended person so that he will not see anything.

The second talisman is made in the first phase of ♃ to black out the sight of the people so that they will not see you when you walk among them; the only thing they will be able to see is pitch darkness. The first talisman is made in the second phase of ♃ to reconcile the differences between two persons and bring harmony and friendship back to them, and it is also made in this phase to introduce a person to a future friend whom he has not yet met. The second talisman is made in the second phase of ♃ to bring back the intended person from a distant location. The first talisman is made in the third phase of ♃ to drive away harmful animals. The second talisman is made in the third phase of ♃ to repel flies and fleas from any house or town, so that none of these insects will ever appear in any of these locations.

The first talisman is made in the first phase of ♁ to gather bees from any place you want. The second is made in this phase by drawing a picture of a mosquito on lead to repel bees in particular. The first talisman in the second phase of ♁ is made for fishing in seas and rivers, and the second talisman is made in this phase to make fishing impossible in seas and rivers. The first talisman in the third phase of ♁ is made to expel a person from his home and drive him away from his children, and the second talisman in this phase is made to repel mice from where the person may be staying.

The first talisman is made in the first phase of ♂ to triumph in wars and fencing, and the second talisman in this phase is made to kill any enemy of yours as quickly as possible. The first

talisman is made in the second phase of ♂ to bring sickness to any of your enemies, and the second is made to bring fever and derangement to whomever you like. The first talisman is made in the third phase of ♂ to render men impotent whereby they will not be able to have any intimate relations with women as well as to inhibit the relationship of women with men. The second talisman is made in this phase to create a schism between two lovers so that they will separate forever.

The first talisman is made in the first phase of the ☉ to gain the favorable treatment and sympathy of emirs and rulers, and to have close relations with them. The second talisman in this phase is made to repel the assault of kings, despots and rulers, and to tie their tongues up. The first talisman is made in the second phase of the ☉ to ward off severe and harmful cold from any designated location. The second talisman is made to drive away birds from any location you like. The first talisman of the third phase of the ☉ is made to bleed a woman and a man until the one you choose is doomed in a short period of time. The second talisman in this phase is made to make a quern<sup>38</sup> fail to grind.

The first talisman is made in the first phase of ♀ for bringing any desired woman to you, and the second is made for marrying any desired daughter of prominent people. The first talisman is made in the second phase of ♀ to gain the favorable treatment of despots and rulers and acquire their sympathy so that they will not tolerate estrangement from you. The second talisman is made in this phase to tie up the tongues of whomsoever you choose from kings and rulers so that they will not be able to talk badly about any person who they intend to harm as long as the talisman is secured. The first talisman is made in the third phase of ♀ in order for a woman to become

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<sup>38</sup>A block of ice.-OED

subordinate to a man, and the second talisman is made in this phase in order to become subordinate to a woman.

The first talisman is made in the first phase of ♃ for learning wisdom and philosophy and every fine art such as poetry and singing. The second talisman is made in this phase to learn the science of stars in particular. The first talisman is made in the second phase of ♃ to bring children to any selected location. The second talisman of the second phase is made for a man to regain the affection and friendliness of children who dislike him. The first talisman is made in the third phase of ♃ so that the targeted male will never be able to grow a beard, and the second talisman of this phase is made to divert rivers to any place you like.

The first talisman is made in the first phase of the ☽ for bringing over any desired emirs and kings. The second talisman is made in this phase to make a king love whomever you want so much that he can not tolerate being away from him. The first talisman is made in the second phase of the ☽ to render the man you designate impotent so that he will not be able to have an intimate relationship with a woman. The second talisman is made in this phase to unlock the impotence of a man towards women. The first talisman is made in the third phase of the ☽ to disperse and expel people from their homeland. The second talisman is made in the third phase of the ☽ so that no harmful lion will stay in any place you do not want the lion to be in. These are the planets' talismans as they made them.

I have come across a treatise, which deals with making talismans, written by Abu Bakr Ibn Muhammad Ibn Zakariyya Al-Razi, a well-known and distinguished Arab philosopher. I included this valuable treatise in my book which I entitled *The History of Arab Philosophers*. I referred to some of his miraculous themes he presented in this treatise. He included in this treatise some relationships which he claims he tested. Some of what he says in this regard is that talismans for sympathy, love and

harmony can be made either when the ☽ is in ♃ and connected to ♀ in the ♃ constellation, or when the ☽ is in the ♃ constellation connected to ♀ in the ♃ constellation, or, finally when the ☽ is in ♃ and connected to ♀ in the ♃ constellation. These talismans will achieve wonderful results. However, talismans for the worst possible malevolence can be made when the ☽ is either in ♃ or ♁ and connected to or in conjunction with ♂ in a rising or setting constellation. Talismans for bloodshed can be made when the ☽ is in the aerial constellation. Talismans made in this situation produce stronger effects. Moreover, talismans for animosity can be made when the ☽ is either in the ♃ or ♃ constellation, and also when it is in ♃'s quarter phase or in conjunction with it. For rendering a person speechless, talismans can be made when the ☽ is under the beams of the ☉. These talismans ought to be made at night. Moreover, talismans for prominent personalities, kings and heads of state can be made when the ☽ is connected to the ☉ while it is elevated in the ☉'s domain. They can also be made when the ☽ is in the middle of the sky connected to ♂. You will be able to achieve your wishes by relying on these relationships when making the above talismans. As for talismans tailored for judges and jurisprudence, they can be made when the ☽ is connected to ♃ in the ♃ or ♂ constellations while ♃ is in the middle of the sky. Additionally, talismans for the favors of writers, ministers and laborers are made when the ☽ is full and connected to ♃ while the latter is either in the ♃ or ♃ constellations.

You may know that the lunar quarter can lead to more exclusive results for every planet in producing su'ud effects provided that the planet is in one of the poles, the strongest of which is Al-Ashir. It is not recommended for nuhus effects. If you intend to ruin something by bringing nuhus to it, ♃ and ♂ will certainly do that. By virtue of their relationship, they are the most effective instruments for this sort of action.



You may also know that the ☽'s connection to planets, when it is in view of the ☉, is similar to its connection to them when it is behind the ☉. The ☽'s connection to the ☉ in its third or sixth phase is used for achieving distinguished aims, such as becoming a king or a head of state or achieving prevalence and prominence. It will be better and more effective when it is in Al-Ashir than when it is in Al-Rabi or Al-Sabi. No good can be attained when it is waning or burning. Its connection to ♀ in its Al-Thalith, Al-Sadis or Al-Rabi phase, as well as when it is facing ♀, is good, but not so good as its connection to ♀, since ♀ is more effective in this respect. These relationships are naturally more instrumental in fostering the love of women, achieving sympathy and promoting permanent affection. This is especially true if the ☽ in its Al-Thalith phase is in an earth or water constellation, in which case you may do whatever you want in an earth or water ascendant. But if Al-Thalith phase was in a fire or air constellation, you may do whatever you want in a fire or air ascendant.

Al-Razi is a good reference for knowledge and philosophy due to his elaborate research in ancient arts. However, the absolute authority in this art is the late Abu Musa Ibn Hayyan Al-Sufi, may Allah bless him and benefit us from his knowledge. He is the author of *The Book of Research on Making Talismans* and *The Major Book of Talismans*, which consists of fifty treatises. He also wrote *The Key Book on the Images of Degrees and Their Effects on Principles* and *The Comprehensive Book on the Astrolabe in Theory and Practice*. Al-Sufi's book on the astrolabe covers more than a thousand chapters. Al-Sufi is a pioneer in his miraculous works which he presents in this book. His *Major Book on Talismans* in which he covers a great deal of knowledge, has been used and referred to by people looking for information about talismans, images, characteristics, the effects of planets and their natural functions and influences. Furthermore, Al-Sufi revived the art of equilibrium after it had fallen into oblivion.

Inasmuch as I became a student of this scholar and inasmuch as I learned from him, I pray to Allah to bestow rest and mercy on his soul.

I have read two books written by Al-Muqaddim, Plato. The first is titled *The Book of Major Laws*, and the second is *The Book of Minor Laws*. He presents in the first book some of the ugly functions of images such as walking on water, the appearance of snakes in invented images that do not exist in the real world, causing rain to fall in a non-rainy season and preventing it from falling in a rainy season, emergence of flames and luminous meteors, thunder and lightning in the sky, occurrence of out-of-season thunderbolts, setting ablaze the ships of the enemy and burning whomever you wish from a far distance, walking in air, planets rising in the wrong time and observing them when they are falling from their position in the sky down to the center of Earth, talking to the deceased, breaking up of the ☉ and the ☽ into several pieces, transforming sticks and ropes into snakes that devour anyone thrown to them and covering long distances in no time. All of the above actions are the functions of images and utilizing their spiritual forces and transfusing them in their static primordial matters. Subsequently, these primordial matters become live and effective spirits that produce unprecedented miraculous effects and results. His philosophy books are replete with images which he urges everyone to know and pursue. He cites Pythagoras in proving that these images are similar to these, there are eternal spiritual essences which do exist, but they are beyond the mind's perception. Plato's book on minor laws does not match his book on major laws except one chapter in which he talks about the function of rational as well as irrational beings. He does deal with this topic in his major book on laws. Gabor wrote a book called *The Compilation*, in which he discusses the function of the rational being. However, he discusses these functions on the natural level whereby he seeks to compare them with the functions of nature.



As for Plato, he refers to these functions by the planet functions, images and spirits whose essences are natural matters. Whoever likes to reflect on what I have mentioned, he may do so. We will include in this book if we get to the appropriate point, what we can on this topic. We hereby conclude this treatise.





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