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The Picatrix Ġāyat al Hakim - The Goal of the Wise

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The Picatrix
ميك حل اة ياغ
Ġāyat al Hakim

Planetary Talismanic Magic

Edited by
Steven Ashe

Fraternity of the Sanctum Regnum 2010

OF UNCERTAIN AUTHORSHIP, THE PICATRIX, غاية الحكيم ĠĀYAT AL HAKIM OR 'GOAL OF THE WISE' IS AN ARABIC BOOK OF CELESTIAL AND TALISMANIC MAGIC WRITTEN SOME TIME DURING THE 11TH CENTURY WHICH DRAWS ON COMBINED SOURCES INCLUDING THE ANCIENT GREEK PHILOSOPHERS, PRE-ISLAMIC ARABIAN SOURCES, ISMAILISM AND THE MAGICAL PHILOSOPHERS OF TRIBAL GROUPS PRESENT IN THE ARABIAN PENINSULAR SUCH AS THE NABATAEANS AND QAHTANITES. THE ANONYMOUS AUTHOR INFORMS US IN HIS PROLOGUE THAT HE HAS RESEARCHED AND SYNTHESISED MORE THAN TWO HUNDRED WORKS IN HIS EFFORTS TO COMPLETE HIS VOLUME. THREE SOURCES OF INFLUENCE ARE MOST EVIDENT HOWEVER, THESE BEING THE NEO-PLATONISM OF JABIR IBN HAYANN, THE IKHWAN AL-SAFA AND A WORK KNOWN AS NABATAEAN AGRICULTURE.

The Picatrix represents the earliest literary attempt to synthesize the formalities of esoteric practice associated with sympathetic magical operations such as the production of talismans and the invocation of spiritual powers by means of lyrical exposition. The appearance of the work and its translation into Spanish during the 13th Century and then into Latin had a major influence upon practitioners of Western Magic such as Cornelius Agrippa, Paracelcus and Giordano Bruno – the latter thematically incorporating much of the associative magical planetary correspondences into works such as his Cantus Circaeus.

Much of the esoteric instruction detailed in the Picatrix is

focused around the notion of Macrocosm and Microcosm – the Greater World of the Universal schema and its correspondent harmonics within the nature of Man. The Picatrix identifies the Mind as possessing an ability to control the energies of the universe through petitioning those aspects of the Divinity which correspond to what may be described as the poetic moods which fall under the aegis of the classical gods of the planetary powers. Saturn, for example, is identified with prosperity or ruin, Jupiter with wealth and the benevolence of Fate, the Sun with good health, Venus with affairs of the heart, Mercury with learning and scholarship and the Moon with the obtaining of visions.

According to Eugenio Garin writing in 'Astrology in the Renaissance: The Zodiac of Life' (Routledge, 1983): “The work's point of departure is the unity of reality divided into symmetrical and corresponding degrees, planes or worlds: a reality stretched between two poles: the original One, God the source of all existence, and man, the microcosm, who, with his science (scientia) brings the dispersion back to its origin, identifying and using their correspondences. ”

The Islamic flavourings of the Picatrix are evident in that the author bows a great deal to the accepted religious authority of the Qu'ran and the Prophet Muhammed. However, the work was compiled some time before the great Shariah Courts of the twelfth and thirteenth centuries had established their authority over muslim culture, although there is a marked leaning towards Shi'ite Ismaeli Sufi teachings in certain parts of the work.

Other aspects of the Picatrix, especially where the author is reporting on magical practices of ancient cultures – such as the Nabataean civilisation originally centred around Petra, the gateway of the great Spice Road – seem abundant in what we can only term barbaric sacrificial rites. For the purposes of the focus of this work, which is strictly limited to a study of the ritual and talismanic operations of planetary and zodiacal lore, this descent into needless barbarism need not concern us here.

The originator of the Picatrix informs us in Book Three Chapter Five that he synthesized the contents of his work from two hundred and twenty four source works taking six years to complete the work.

In the same chapter he informs us of the requirements needed to invoke each of the planetary powers, telling us:

"In order to successfully engage any planetary power to benefit your affairs it is necessary to call upon its Spirit and become knowledgeable about the nature and resonance of each planet's influence within the microcosm . Thus one will become acquainted with each planet's colour and smell ; become physically sensitive to its resonances by consuming the food associated with the plants and animals falling under that planet's influences.

Then, determining the planet's position in the heavens by using standard astrological methods so that it is not in opposition to another planet of contradictory nature, one should also ensure that the planet you are working with is not eclipsed by any other before beginning your work.

A talisman should be constructed from the metal specific to that planetary power which should be divided into three section marked by the spaces within and around a T- shaped cross with the top empty of form; the lower half divided by a vertical line. If you desire invincibility in warfare you might inscribe thereupon a Lion or a Snake; to be safe in adversity you might employ a picture of a bird; for advancement in career matters you might

use an image of yourself enthroned or to punish others an image of them lying before an image of yourself enthroned.

When you perform these matters on human beings, you should determine the individuals ruling planet and synchronous aspects of his natal horoscope and construct the talisman using the gems pertinent to the planetary horoscope taking care that the time of your ritual is well aspected without counter influences in the heavens.

If you wish to influence a number of people or a composite environment and if you might also be unsure of the natal horoscope of the focus of your working, gather seven stones or gems relating to each of the planets.

Unite each of these stones with the talisman at the time of the hour specific to that planet in the form of a cross. The cross is employed as it is a symbol generic to the materialisation of all things.

As we are attempting to manifest the spirit of a planetary power, it is important to use a symbol such as the cross which will not conflict with any force complimentary to that planet as might an animate symbol which might carry more than one meaning. All living things fall under the governance of the seven planetary powers.

Next, we use a brazier made from the same material as

the planetary talisman and burn the incense of that planetary power within an enclosure that is open to the sky so that you may more easily summon down the planetary spirit from the firmament. This orison should be decorated in the colours harmonious to the planet which is the focus of your working and plants also sacred to its nature.

That which is above is like that which is below and that which is below is like that which is above. By the performance of these rites the influence of the heavens may be felt in the world of action and the influence of the world of action may be felt in the heavens which give themselves to those sympathetic to their nature.

The opening of Book Three Chapter Seven reads: "Let me talk of what the perfect ones have to reveal about the powers of the wandering stars. It is said that Al-Tabari spoke thus about calling upon the powers of the planets:

"I have learned from those whose knowledge is faultless and who serve in the temple what to do if you need to call inspiration from the planets or ask something from them which you may desire. You must initially find grace in submission to the fear of Allah and clear all malice from your heart and purge your silks from impurity, be sincere and be sure to identify which of the planets will best serve your purposes. You must look to that planet and wear the appropriate robes and employ its incense calling upon that planets name and graces at the sympathetic hour according to its place in the heavens for your wishes to be

granted."

In Chapter One of Book Three we learn that the worker of these wonders should be mindful that each of the planets has their own jurisdiction and the knowledge of the combination of influences arising between the planets heavenly interaction is essential for those who seek to harness their qualities when influencing subtle matters.

This must always be kept in mind when dealing with the mix of the planetary influences and in the matter of uniting the spiritual essence of the Soul with the physical essence of the Soul. This is the greatest secret and those who remain mindful will achieve their goals.

Chapter Seven, Book Three of the Picatrix lists the qualities of the planetary powers and gives the details of their individual spheres of influence.

JUPITER is employed to request things that you desire from high ranking people, former high ranking people, scientists, judges, magistrates, leaders, lawmakers, counsellors, dream interpreters, the virtuous, the ascetics, rulers, kings, caliphs, nobles, the majestic, ministers, children, little brothers or sisters requesting forgiveness, or asking in relation to affairs consonant with Jupiter's nature.

MARS is employed to request things that you desire from bound criminals, slave traders, outlaws, deputies, sultans, the heroic and the military, juries, malicious home

wreckers who tear down the veil of others privacy and cause the spilling of the life-blood. All fires and workers in the industries of iron work, war makers, politicians, shepherds, robbers, highwaymen, enemies, nay-sayers, middle brothers or sisters.

You could also ask this planetary power in relation to affairs consonant with Mars' nature such as diseases of the loins, blood letting and in this instance make sure to use the help of Venus as Venus fixes what Mars has damaged.

The SUN is employed to request things that you desire from kings, successors, presidents, nobles, people of social status, sultans, princes, the courageous, heroes, defenders of justice, standers for injustice, good praise achievers, judges, legal experts, rulers, philosophers, respectable scientists, quiet honourable people, parents, elder siblings. You can request wealth, political influence or royal appointments and the like

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VENUS is employed to ask about things like women, the ill mannered, concubines, male slaves and their masters, lovers and courtiers, adultery, heterosexuals and transvestites, prostitutes, gamblers and night-revel ers, musicians and singers, female and male homosexuals, eunuchs, slaves, maids, hypocrites, artists, the lame, husbands, mothers, aunts, younger siblings and make sure to employ Mars in relation to Venus for she admires and complements Mars.

MERCURY is employed to influence matters such as literary study, mathematics, engineers, astrologers, public speakers, eloquence, scientists, philosophers, wise men, debaters, authors, poets, heirs to the throne, ministers, craft workers, bankers, merchants, scientists and engineers, opponents, slaves, heterosexuals, boys, butlers, housemaids, younger siblings, handicraft workers, engravers, painters, illustrators and goldsmiths and similar professions.

The MOON is employed in matters relating to kings, deputies, treaty makers, tax collectors, oath makers, workers, couriers, travelers, deceivers, peasants, builders and engineers, land owners, deputies, villagers, sailors, water bearers, public counsel, magicians, rich women, pregnant women, servants of royalty, mothers, aunts, elder siblings.

This chapter of the Picatrix also informs us that we should never ask a planetary power something that is not consonant with its nature.

Chapter One of Book Three instructs us concerning the special powers of each planet.

SATURN is listed as the planet whose source holds strength has the power to obtain knowledge of affairs behind the scenes and to guess others intentions, and wisdom concerning all issues secret and mysterious.

Its gems are onyx, obsidian, and lodestone. Its metals:

lead and iron. Its plants: oak, safflower, carob, palm tree, caraway, boxthorn, cumin, onion and all thorny trees and the thorny part of plants .

Its drugs: aloe, myrrh and wild caster. Its intoxicants are given as wisteria and licorice.

Chapter Ten of Book Two of the Picatrix lists the ores, gems and rocks of Saturn as, diamond, antimony, pure-black, jet, turquoise, magnet, magnesium, gold, ruby. Black camels, sheep, pigs, wolves, monkeys, dogs, cats, ostriches, buzzards, owls, rats, crows, bats and cranes are listed as animals sacred to Saturn.

SATURN is employed to request things that you desire from chieftains, nobles, presidents, kings, old people and the world of the dead, criminals, recipients, heirs of good fortune, heroes, deputies, peasants, builders, slaves, thieves, parents, grandparents and prominent people and if your are sad or sick with a deadly disease employ Jupiter because Jupiter fixes all which Saturn damages.

The planets are in harmony with one another in responding to your request and that is why you need to ask the corresponding planetary power for what is in its nature to action.

According to Book Four, Chapter Four of the Picatrix "The secret nature of Saturn governs covert operations, secret oaths, laying waste to nations, the bringing of sorrows and suspicions the mind's eye and calming

waters."

According to Book Two Chapter Ten of the Picatrix Saturn is depicted by Apollonius as man standing upon a pulpit.

In Chapter Three of Book Three we learn that in Apollonius' work 'The Book of Lamps' Saturn is depicted in the shape of bald male Negro clothed in a green robe, holding an bee house.

According to Book Three, Chapter Nine of the Picatrix, the Name of the Spirit of Saturn is given as BRIMAS and he is divided into six parts, like the six parts of the cube, each with a different name, so the spirit of Saturn always calls his parts and gathers them from the six cubic directions. He starts with the top part and he cal s it TOS, the bottom part is given as KHROOS, the right part is given as CIYOOS, the left is given as DIRIYOOS, the front is given as TAMUS and the rear part is given as DOROOS and the spirit that is responsible for their rotations and movements and their talismanic relation to their orbit who is called TAHITOOS then al is gathered in one name which is BRIMAS.

The Invocation of Saturn

"O Spirits of the Great Master, Ruler of the Great and Renowned Name. You Master Saturn the hard, the cold, the dark, the beneficent, the honest, the friendly, the faithful, the incomparable ruler that honours his

agreements, the distant, the one that honours his promises, the exhausted, the resolute, the bearer or melancholy, the one that strays away from joy, the old and experienced, the traitor, the deceiver, the wise, the understanding, the fixer, the destroyer, you cause pilgrims and seekers misery when you ignore their plight, and you make them happy when you give them your blessing. I ask you the First Father in the name of your gods and your generosity to grant me (insert request).

The incense pertinent to Saturn employs equal amount of Armenian incense, juniper the seed of tar tree, dates and asparagus. grind them together and knead them and cook with basil.

"In the name of Allah, In the Name of ASHBEEL the true and only king of Saturn in al the cold and ice, the Owner of the Seventh Orbit, I call you with al your names: in Arabic ZUHAL in Persian KIWAN in Latin CORONIS in Greek ACRONIS and in Indian SHANSHAR. In the name of the God of the Upper Firmament, accept my request and accept my cal and obey the God of the Dominion and make grant that my request (insert request) come true."

Burn this only in an iron brazier. Once you are done with your ritual repeat you request again and again. Then praise Allah and consecrate to him and then present a sacrifice.

According to Chapter four of Book Four, the secret nature of Jupiter is collecting money, fixing visions, keeping suspicions away, calming sorrows and providing safety in the sea and in the land.

In Book Three Chapter Seven we learn that the sign that your request has been granted by Jupiter is the appearance in the coals of a burning flame that is Jupiter's spirit.

Book Three, Chapter Nine gives the Name of the Spirit of Jupiter as DAMAHOS, the upper spirit as DARMAS, the bottom as MATEES, the right as MAGHEES, the left as DAREES, the front as TAMEES and the back as FAROOS. spirit that is responsible for their rotations and movements and their talismanic relation to their orbit is called DAHIDAS and the responsible spirit for al organizing and the original is the one that is cal ed DAMAHOS.

According to Book Three Chapter Seven further names of the power of Jupiter - In Arabic MUSHTARI, in Persian BARGEES, in Roman HORMUZ, in Greek ZAWISH. Answer my call and make all my requests come true in the name of RAFAEL the authorizer king of your matters and in the name of DRYAS, HATEES, MUGHEES, DREES, TAHEES, FROGS, DAHIDAS, AFRIDOOS, DAMAHOOS.

In Book Two Chapter Ten of the Picatrix Jupiter is depicted by Apollonius as having image of a man with a

wrapped around him sitting on an eagle, with his legs upon the eagle's shoulders and having a rope wrapped around him. He holds the remainder of the rope in his right.

Chapter Three of Book Three informs us that Aristotle depicted Jupiter in the image of a human, dressed sitting on a chair.

According to Chapter One of Book Three, Jupiter is the source of growing power and it has its own theory of religions and the science of religious laws. It also has the ability of obtaining wishes easily and keeping away dreadful sicknesses and diseases. It is also known for wisdom, philosophy and interpretation of dreams.

Jupiter's actions influence selfless actions and protection from all ill. He also blesses all religious and spiritual offerings and rites.

Chapter one continues to give the gems of Jupiter as Aquamarine, corundum and all bright stones. Its metals are listed as tin and zinc: its plants as walnuts, almonds, pistachios, hazelnuts, pine nuts and all peel-able fruit. Chapter ten of book two of the Picatrix lists the ores, gems and rocks of Jupiter as lead, diamond, sapphire, ruby, gold and crystal.

Jupiter's intoxicants are listed as all sweet smelling incenses.

According to Book Three, Chapter Seven, when you wish to invoke Jupiter, you need to dress in white and yellow robes and approach the planetary power with the humility of a priest giving offerings in the temple. You should wear a crystal ring and wear a white hooded cloak over your yellow robes.

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The Invocation of Jupiter

"Peace be upon you Holy Joyful Master. Hot with ambient humidity, the Beautiful, the Knower of all things, the Honest, the Righteous and Just, the Fair, the Devout, the Wise in religion, the Unbiased, the Powerful, the Mighty Determiner, the Fixer, the Generous, the Great Initiator, the Utilitarian, the granter of merciful kindness, the Oath keeper, the Faithful, the Friendly, the good mannered and generous . I ask you Father in the name of all your beautiful bounty and your generous deeds to (name request) ... for thou art the Core of all that is Good and the one that grants al wishes."

Jupiter's incense, is blended by taking three and a half parts of chestnut, twisted ebony, bush-grass, (Valerian) nine parts of myrrh tree. take two parts of seedless raisin, what needs to be ground and knead it with cooked basil you use this as incense when you invoke the planet. You need to put on the robe of the Judges and hold the Qur'an and display a peaceful visage.

The Second Invocation of Jupiter

"O RAFAEL the King. The Ruler of Jupiter, the happy and complete, the whole, the good, with the tasteful, the respectable, the well presented, the one who is distant from the contamination of ill thoughts and words, I call upon you in of all your names, in Arabic MUSHTARY, in Persian BARGEES, in Barbarian HURMUZ, in Greek ZAWISH, and in Indian WAHSAFT. In the Name of the Upper Creators and Gods and Blessings, I ask you to ... (insert your request)."

Here follows the invocation of Jupiter according to Al-Rani in his work 'The Book of the Holy Knowledge':

"May peace be upon you. You Noble Planet, the most Honorable and Great, the Merciful, the Handler of others matters, the Knocker on the Pure Gates of the Heavens, the Saviour of souls lost at sea in the depths of the Sea, the one that shines his light and pours his soul and his spirits upon us. Fix our situation and secure our exit and wash the filth of nature away from us. Amen."

According to Book Three Chapter One of the Picatrix MARS is the source of engaging and attracting power and rules the theories of natural science, veterinary and surgical medicine, teeth pul ing, the drawing of blood and circumcisions.

Book Four, Chapter Four describes the secret nature of Mars as seducing hostility, boldness of the soul, rising

troubles and defeating the strategies of enemies.

As for its sacred geography Mars rules all strongholds, castles, towers and fortresses and the scene of riots. Chapter Ten of Book Two of the Picatrix lists the ores, gems and rocks of Mars as red brass, Sulphur, stone, lodestone, and onyx. All ruby coloured stones and rocks.

Chapter Seven of Book Three describes the gems of Mars as the garnet every red stone has a heart of darkness.

For its metals it rule gold, sulfur, burning oil and red copper and its scents as red sandalwood.

Chapter Ten of Book Two of the Picatrix informs us that gives the image of Mars as that of a warrior wearing a and shield - fastening a sword to his belt.

Chapter Three of Book Three depicts Mars in the form of a man riding a lion holding a long spear.

Book Three Chapter Seven gives the invocation of Mars and tells us when you need to invoke Mars you have to dress in red with a red head band, carry a sword, wear a copper ring and have frankincense burning in a brazier made of copper.

Mars incenses are composed of equal parts of whortleberry, bush-grass, aloe, root of herbaceous plant and pepper. Knead these together and add a small amount of

human blood to make wicks which can be used for incense when you need to invoke the planet.

Book Three Chapter Nine gives the Name of the Spirit of Mars as DAGHDIYOS, the upper spirit as HAGHEDES, the bottom as GHIDYOS, the right as MAGHRAS, the left as ARDAGHOS, the front as HANDIGHYOS and the back as MAHANDAS. The spirit responsible for their rotational movements and their talismanic position in the orbit as DAHIDMAS and the responsible spirit for all the organizing and the original is the one called DAGHIDYOS.

You have to approach Mars with strength and courage and face him in the sky and employ the following invocation:

"O Virtuous Master, the Hot, the Hard, the Courageous, the spiller of blood, the Inspirer of the Intelligence, the Powerful Name, thou who art Victorious, thou who art Dominant, the expedient, responsible for evil and torture, beating, imprisonment, untruth, rumour-mongering, the obscene, thoughtless one, the killer, the stranger, the bearer of weapons, the bigamist, the resolute in thoughts, the mighty, the winner, the war monger, the defender of the weak, the guardian against evil, the revenger. I ask you in your orbit, with your victory, I ask you in the name of who made you vengeful, bolder and greater in your dominion. Grant my requests and hear my prayers. I wish you ... (insert request) ...peace be upon you who protects and guards against harm."

The planet Mars' incense is made by taking equal parts of broad bean, mal ow, nutmeg and bush-grass. Grind and kneed this with cooked basil.

The Second Invocation of Mars

"0 RUBAEEL the Ruler of Mars the Hard and Firm, the Fiery and Reached, Righteous Master, the hot and cruel, brave in heart, Spiller of Blood, Cunning Rioter, Powerful one, thou who art Victorious, thou who art Dominant, the expedient, responsible for evil and torture, beating, imprisonment, untruth, rumour mongering, the obscene, thoughtless one, the combatant, the stranger, the weapon carrier, the bigamist.

"I ask you in al your names in Arabic MAREEKH, in Persian BUHRAM, in Roman REES, in Greek AARS, in Indian ANGARA. I ask you in the Name of the Upper Gods to respond obey and grant me my requests. Hear my prayers I want you to make so and so for me. In the name of RUBAEEL the Mandatory King of your matters."

Mars has another call against enemies who have harmed you upon whom you may wish revenge:

"0 Burning Fire, 0 Saver from disaster, Impeacher of kings , Burning eyes of the jackals, Disgracer of bullies, the Spiller of Royal Blood and humiliation unto their harems, the causer of bloodshed, 0 refuge for those who are shielded by your victories, your approach to those

who cherish you brings victory and for those who ask you for strength in the name of Aries.

"Aries the emboldened, he that grants all requests, I ask you in all your names, your powers, your pathway in the heavens, your light, your proof of royal blood to approach me so I can petition you concerning this person who is seeking to hurt me with malice and about his conspiracies against me seeking to harm me.

“I ask you who are the last source of hope for the needy; you who are the final shelter for refugees. I ask you with the power whom Allah has provided you, that you send this person an iota of your power to be a guard between myself and he that it keeps him away and consumes his time and attention; disgrace unto him and uncover his privacy, riddle him with torture, make the strongest and worst revenge upon him, cut off his hands and legs, curse him in his soul with ruin, bring to him al desolation, set the Djinn upon him, the thieves, make the greatest tumors and irritations within him.

“Blind him, deafen him, make his senses numb, make him blind, deaf, mute, bind him, let him suffer and be tortured for eternity, prevent him from enjoyment and living. Beset him with curses, hold a grudge against his soul and curse his money and family.

“Curse him with the sultan's hostility and the hostility of neighbours, and the hate of his family. Frame him with the crimes of thieves and robbers, in his own home and

wherever he travels on land or sea.

“Make all this as speedy as possible and curse him forcefully with strength, thou the mighty, thou the uncompromising in spite, in the name of your power that inspires the universe to immorality, make those passionate with spite and hatred to be consumed with their own misdeeds.

“Hear my prayer, have mercy for my sadness, in the name of ROBAEEL the Rightful King of your Dominion, in the name of the spirits that you set against those who are disloyal to you, in the name of the light you send to the heart of the people of hatred and evil who sin most. Answer me, grant my requests, and give me your love.

“Peace be upon you and on those who protect women from harm and resist evil influence and partiality of judgment. Amen, Amen. In the Name of these, DEGHIDIOUS, HAGHIMDEES, GHIDYOOS, MIRAAS, ARDIGHOS, HIDGHIDYS, MAHIDAS, DAHIDMAS, I ask you to make my requests come true, support me with my needs, have mercy for my tears, lessen my errors and take my hand in the names of Al ah, Amen, Amen.”

In Book Three, Chapter One we learn that the Sun is the light of the world and the source of its nourishment. It rules over the theory of philosophy, divination and the fulfilment of obligations.

Its gems are red rubies, gold stones which appears on the surface, gold that is mined, golden red stones known as bloodstone.

For metals it rules pure gold and its plants are tall and glamorous looking such as the palm tree, grapevines, saffron, narcissus and rose.

Chapter Ten of Book Two of the Picatrix lists the ores, gems and rocks of The Sun as , arsenic, sandstone, diamond, and ruby.

The Sun also shares rulership with Saturn over wheat and olives. Its intoxicants are aloes wood, sandalwood, silicon and glue beside everything else requiring hand-crafting talent and contains in its nature a great heat. The perfume of the Sun is from high quality aloe wood, for its animals every supportive strong, helpful and courageous animals like fugitive kinds of camels, noble horses, mountain rams and al birds of royal keeping, The Sun's animals are giant snakes, peacocks, cows and sheep. Its colors; medium redness and golden yellowness.

Chapter Four of Book Four reveals Sun's secret nature as one of the great solemnity, nobility, the will power; it is the lord of the strong the kindle of fires and the illuminator of all empty darkness.

Book Three, Chapter Nine gives the Name of the Spirit of the Sun as BANDALOS, the upper spirit as DAHIMAS, the bottom as ABDULAS, the right as DAHIFAS, the left

as ATIYEFAS, the front as MAGHNAMOS and the back as GHADEES. spirit that is responsible for their rotations movements and their talismanic relation to their orbitis cal ed TAHIMAREES and the responsible spirit for al the organizing and the original as cal ed BANDALOS.

Chapter Seven of Book Three gives

The Invocation of the Sun

"O Cause of al Causes. He whom is stil in most Holy Jerusalem. In the Name of the Eternal Gods I ask you to grant me my wish and give me Radiance, Acceptance and the Love of the kings of Earth."

Greetings O Life of the Universe and the Light of the World, answer my cal and give me Radiance. Accept me into thy bosom.. O Sun I Cal thee by thy Names; in Arabic SHAMS, in Persian MUHR, in Roman IYLYOOS, in Indian AARS and BRAA. You are the Light and Glory of the World, the medial, whom greets the universe and all evil.

Fixer and connector of al things, the highest in levels and places. I ask you to assist me with this king or al the kings of earth or help with (this state or rank or ruler) and make me Radiant and Accepted as you are the master and king of the wandering stars. With you the world lights and shines, I ask you the Control er of Al to have mercy on me and my begging and submission."

The incense of the Sun is composed of seven parts of mastic, mace, myrrh, rock-rose, elecampane and celluloid. Then three parts of spikenard, bloodstone or mountain stone, pine seed and five parts of wisteria, root of iris, asparagus, walnut, nutmeg sticks, bush-grass, rose oil. Then four parts of dried red flower, saffron, Indian spikenard, henna root, henna leaves. Then nine parts of nutmeg, elderberry seeds, melon. Then one part of the root of herbaceous plants, fifty small pumpkin seeds, wood ruff, gum bulb and two pounds of seedless dates, seedless raisin and five pounds of pure honey.

According to Book Two Chapter Ten of the Picatrix the Sun is depicted by Apollonius as a woman by a standing in a chariot pulled by a team of four horses. Around her head is a halo.

According to Chapter Three of Book Three Aristotle depicted the Sun in the shape of a handsome beardless man with a crown on his head, holding a javelin whilst beside him a picture of a female head and arms are human with her two hands and arms lifted up - her body being that of a horse with four hooves.

In Chapter One of Book Three of the Picatrix Venus is portrayed the source of desire and governs poetry, the literary arts, grammar, diction and composition.

Its geographical links are always delightful such as fruit gardens places of entertainment with beautiful women and gathering places of celebration.

Its gems are pearls and lapis and the metals it rules are, tin and all metals that can be used as jewelry for women. As for plants it rules over basil, henna, saffron, roses, all blossoming flowers and all that is pleasant.

Its intoxicants are elderberry, seeds of ban and mahaleb, and every other plant that has a pleasant smell; its incenses are musk and amber.

Chapter Ten of Book Two of the Picatrix lists the ores, gems and rocks of Venus as azure, pearl, sand-stone, glass, and pearl.

Venus' animals include camels and all that are beautiful and stand true like bucks, deer, sheep, rabbits all decorative birds of beautiful song which look pleasant, such as partridges, doves, chicken and all similar birds and insects of beautiful hue. The colours of Venus are bluish golden radiances which have a hint of green.

Chapter Four of Book Four informs us that the secret nature of Venus is the formulation of souls, the spreading of happiness, protection from evil, sexual desires and having children, extinguishing fires and devotion to animals.

Book three chapter nine gives the Name of the Spirit of Venus as DIDAS, the upper spirit as GHIYLOS, the bottom as HIYLOS, the right as DAMAY, the left as ABLIMAS, the front as BASLAMOS and the back as

ARHOS. The spirit that is responsible for their rotations and movements and their talismanic relation to their orbit as DAHTAREES and the responsible spirit for the whole of this sphere as DIDAS.

Chapter Seven of Book Three commands one to dress in robes of white and a white turban and the wearing of a golden ring with valuable jewels within it to invoke the power of Venus. On both your hands you should also wear gold bracelets. In your right hand a mirror is to be carried and in your left hand one should hold an apple or a comb. In front of you there should be a glass of wine and a fragrant perfume for incense should be burned in a silver or in a gold brazier.

The Invocation of Venus

"Peace be upon you Venus, O Joyful Bosomed Lady, the Cold, the moderate in humidity, thou the clean, thou the beautiful, thou the aromatic, thou the generous in joy. Owner of jewels, gold, happiness, dancing, singing, art, leisure and music, musician, strike the strings of the lute to make music. Playful one, joker, lover of friendship and of leisure and entertainment, the just, the drunk, the passionate for relaxation and happiness, the passionate for marriage.

"I also call upon you with all your names in Arabic ZAHRA, in Persian ANAHEED, in Latin APHRODITE, in Greek TIYANA, in Indian SURFAH, in the name of all

the upper gods of the firmament, in the name of
BITAAEL your vizier."

The Second Invocation of Venus

"O Spirit of Love, Harmonious Organizer, who increases spiritual desire, who increases the power of enjoyment, the arbiter of manners, denier of spiritual passion, the encourager of sexual harmony, fashioner of families, O valuable one with your power to bring love to souls which extends outwards to the passionate, you return love to those who approach you with love.

“Beautiful and Kind . Venus, you attract all that approach you and no one casts you out, I request in the Name of your Names and the Names of your Creator who placed you in your orbit and who provides you with light from the supremacy of His light. You are the last hope and you are the sanctuary of refugees. I ask you to send a messenger from your spirits and a power from your powers to bring him with affectionate, kindness and move him towards me with a powerful move and a great excitement like that of fire and the excitement of fire and like the wind and the power of its aromatics. You who are chaste in intimacy, graceful in your harmonics.

“In the name of your spirits and your compassion that inspires desire in souls and places love in each heart. Answer my prayer; accept my implement, in the name of BITAEEL the mediator in your sphere and in the name of

the spirits that you use to bring back those who have turned aside from your ways... and in the name of the light that you sent into each heart so that the desires of each become more passionate.

“Answer me and give what I ask from you. Give me from the root of your love what you know I will understand. Peace be upon all who are able to unite two hearts together and strengthen the ties of intimacy and affection and your true servant happy in his Life.

Amen."

According to Book Two Chapter Ten of the Picatrix Venus is depicted by Apollonius as an upright woman with an apple her right hand and a fan composed of boards various pictures upon it in her left hand.

In Chapter Three of Book Three we learn that Aristotle depicted Venus in the image of a maid holding a brush in her right hand an apple in the other hand she has a long straight hair.

In Chapter One of of Book Three of the Picatrix Mercury is named as the source of intellectual power ruling the theory of deductive reasoning, debates, philosophy, mathematics, geometry, judicial appeals and restraints, writing and rhetoric.

Its jewels are engraved stones and aquamarine.

Its metals are all metals which can be engraved, mercury. The plants sacred to Mercury include sugar cane, cotton, linen, pepper, carnation and the bark of all trees and all

edible basil plant.

Chapter Ten of Book Two of the Picatrix lists the ores, gems and rocks of Mercury as mercury, tin and marble.

Its intoxicants are all kinds of gums and its scents which can be employed medicinally and which may also be used for eating such as ginger, Valerian and those which have a sour taste and which also promotes a deep state of mind such as hashish and sorghum cane.

Mercury's animals include are baby camels, wild asses, monkeys, wolves and all animals inclined to leap and jump and all birds swift in flying and of gorgeous voice and which pleasant to behold - and also all insects which are swift in movement.

The colours of Mercury include all colours which are mixed or flecked with green and white.

In Chapter four of Book Four of the Picatrix, Mercury's secret nature is described as the revealer of secrets and hidden matters, diplomacy and finance.

Book Three Chapter Nine gives the Name of the Spirit of Mercury as BARHOYAS, the upper spirit as AMIRAS, the bottom as HIYTES, the right as the left as DAREES, the front as HELEES and the back as DAHDEES. The spirit that is responsible for their rotational movements and their talismanic position in the is called MAHODEES and the spirit that is responsible for their rotations and

movements and their talismanic relation to their orbit as BARHOYAS.

Chapter Seven of Book Three give us The Invocation of Mercury and informs us, when calling upon Mercury to hold a book your hand and pretend to be writing therein.

The Invocation of Mercury

"Peace upon you Mercury the Master, the Virtuous and Honest, the Clever, the Articulate and Understanding Debater, knowledgeable of all arts, the cautious, the writer with etiquette, intelligence of al things that are Above and Below, O honourable master, thou art the cautious optimist, the money skilful, the delight in utility, the cunning oath keeper. O Intelligent helper, patient, and skilful, thou art the Warden of the Revelations of the Prophets and the proof of divinity. Believing intellect, lord of conversation and literature, news, education and the sciences, bearer of philosophy, advanced knowledge and the hidden engineering of divine and the terrestrial. Thou survey the Knowledge of celestial lights, contain the portents of the past and the future, eloquent lord of the poetic, fast thinking and sweet talking. Thou lift me up from the dark clouds of thought with your mercy and companion,, kindness, quietness and respect.

“Thou who prevents evil, lover of the recitation, protect our rights, good low voice, there is not one that does not name you kindness itself. You bring more joy to the joyful, you bring male to male and female to female. You

bring Light to Day and Darkness to Night and you our natures in a complexity of ease and shape all the moods of the mind."

"I call you with al your Names in Arabic UTARID, in Persian TEER, in Latin HAROOS, in Greek HORMUS, in Indian BEDDAH. I ask you in the name of the divine power and by the power of kings to answer me and obey me in my request, send a power of your powers to me to give me strength to guide me and make the quest for knowledge a thing of ease so I become as unto a king of high standing and rank and knowledgeable and my voice heard when needed in all matters, in al engagements of philosophy, poetry gatherings, in the resolution of troubles, in granting me this furnish me with monies and abundance associated with money known to those on high.

"In the name of Hercules the rightful king of your affairs, answer my prayer, hear my call make my request come true by granting me strength, Support me with the wisdom of kings and give me strength and knowledge. In your enlightening of my ignorance make me see into that which is hidden, guard me from all evil and bad judgment through ignorance, thoughtlessness, the pride of weakness until you cause me to reach the high pinnacles of the ancestral regents of old, who cherished wisdom, intelligence, awareness, clear sightedness, heart felt compassion and make these things steadfast in my heart as a light of the honour that is yours to guide me in all that I pursue. Grant me the patronage of kings, their ministers and sultans and their great wealth and grant this to me

with al speed. In the Name of the powers and the Sultanate, grant me your communion and obey me in all that I may ask of you.

"

The incense of Mercury is described as being composed of equal amounts of buttonwood, cumin, truffle, basil, the base of the rose, the skin of bitter almonds, ebony tree seed, cinnamon, the root of herbaceous plant, and myrrh. Shape them in the size of hazelnuts and use as incense.

According to Book Two Chapter Ten of the Picatrix Mercury is depicted by Apollonius a staff in his right hand and a cat to his chest.

Chapter three of book three gives Mercury's image as the image of a naked man riding an eagle as he is writing within a book, by Aristotle.

Chapter One of Book Three of the Picatrix describes the Moon as having the role of lighting al the planets in this world and being the source of the power of Nature. It is said to govern the surveying of land, water, mathematics, mathematical sciences, magic and also specialist study and the lore of news and the conversational arts.

The Moons sacred geographies include all flowing fresh spring waters, lakes and snow covered lands. The Moon's gems include small pearls and its metals are silver white metals.

Chapter Ten of Book Two of the Picatrix lists the ores, gems and rocks of the Moon as small pearls, marble, lapis azure and onyx.

The Moon's intoxicants include everything that is edible that can be used medicinally such as cinnamon, pepper, ginger and Chinese cinnamon. As for the Moon's colours contain all mixed colours between yellow and blonde. Chapter four of book four tells us that the Moon's secret nature is facilitating the planetary orbits, revealing secrets, affecting water courses, extinguishing fires and separating enjoined souls.

Book Three, Chapter Nine gives the Name of the Spirit of the Moon as GHARNOS, the upper spirit as HADEES, the bottom as MARANOS, the right as MULTAS, the left as TIYMAS, the front as RABEES and the back as MINALOS. The spirit that is responsible for their rotational movements and their talismanic position in the orbit as DAGHAYOS and The spirit that is responsible for their rotations and movements and their talismanic relation to their orbit as GHARNOS.

The Invocation of the Moon

Whoever seeks to invoke the Moon should dress in white

clothes as a young boy or a miner, taking care to wear a silver ring. You should invoke the Moon on the fourteenth night of his rising when he is full and round as he is then full of good fortune.

"Peace be upon you O Moon, O Joyful Master, thine is the Holy and the cold and the moderate in humidity. O beautiful Key of the Stars and master of them all.

“O light in extension, the one with iridescent brightness, Praiseworthy and happy king, thou art learned in religion - mindful of all things.

“O kind end expert ruler thou art passionate for enjoyment and rapture, passionate for jest and playfulness, warden of the prophets, you keep the news for thou art artful Generous one thou art generosity itself and merciful and great. Closest in thine orbit, you are the greatest in the ways of chance, you are the mediator between the planets, the bearer of the light and the resolver of all misfortune befalling us.

“You are the first of everything and you are the last of every thing, you have honour and dignity over all the heavenly orbs.

"In the name of SILYAEEL the regent of your affairs have mercy on my call and my humility in your presence extends in the name of Allah so that you obey His authority to grant my supplication.

"I call you in all your Names in Arabic KAMAR, in Persian MAAH, in Greek SAMAEEL, in Latin SALEENY, in Indian SOUM, hear my call."

The incense of the Moon is composed of five parts of each of walnut, asparagus, licorice, mastic, myrtle, two ounces of elecampane, myrrh, herbaceous plant, jujube, Valerian, chestnut, bush-grass, saffron, fifty pumpkin seeds, henna root, iris root, Indian cedar, peeled pine, six ounces of Persian rock-rose, dried apple skin, rose blossoms, one pound of thickened fruit juice, one pound of seedless raisins, one pound of dates, one pound of honey adding cooked basil.

According to Book Two Chapter Ten of the Picatrix The Moon is depicted by Apollonius as woman standing on two oxen, the head of one of them turned towards the tail of the other. Whereas in Chapter Three of Book Three we learn that Aristotle depicted the Moon using image of a knight riding a Hare.

In book four of the Picatrix are forty eight aphorisms from the work of Al-Babel each of which have a bearing upon the planetary magic of the work.

The charms of the fixed stars are of more lasting duration than the charms of the rotating planets.

If you can substitute the power of a wandering star for a fixed star of the same nature you would have the chance

to gather greater influence.

If the rising sign was in same nature as your the request and the ruling planet of related affairs and you have used the help of a complimentary fixed planet, your request will be granted easily and with greater power.

You might employ a image of a flying eagle to achieve your movements as you employ the quality of the moment to achieve quietness.

You are encouraged to unite planetary powers together for greater effect.

There is as much effect using a solitary planet when the need is clear than diluting the effects with a combination of planets.

Honour the ruling planet in the mid sky in relation to the rising sign.

Seek the protection of the Sun any time you need it because it wil lead to righteousness and give a speedy response.

Seek the protection of the Moon when you are trapped because the Moon has a faster effect and faster response and it also leads to righteousness.

Seek the protection of Saturn if you were banished

because it leads to righteousness.

Seek the protection of Jupiter if you became wealthy because it is faster in effects and faster in response and it leans towards the giving of wealth and righteousness. Seek the protection of Mars in defeat because Mars is speedy in response to this kind of need and he leads to righteousness.

Seek the protection of Venus if you are burdened because Venus is speedy and suited in response to this kind of need and leads to goodness and rightness.

Seek the protection of Mercury if you want intellectual knowledge because Mercury is speedy in response and suited to this need and he leads to righteousness.

The slow answer comes from ignorance, from uncertainty or from being disorganized.

The charms and talismans that are made with well focused incenses and prayers are more successful than the charms that are done with general incenses and prayers.

The rising of the Sun banishes the planetary powers of the night.

The darkness and calmness of the night will banish the planetary spirits of the day, so ensure to call upon each spirit at its appointed time.

The heavy planet in its calmness is more effective than

the light planet with its movements.

Never ask Mars to bring together in harmony and never ask Venus to divide. Make your requests according to this rule and do not try to alter any planet's nature.

Use comets when they appear in the heavens the same way you use the nature of the fixed planets.

Hear Mercury in its silent prayer and use the Moon with him in all times in all your petitioning.
Employ Mercury if you want to provoke the opposite reaction.

Calling upon Mercury's powers when he is in his home sign is more powerful to grant your desires.

The Sun might respond to what is requested from Mars and Mars might respond to what is requested from the Sun.

The Moon might respond to what is requested from Venus and Venus might respond to what is requested from the Moon.

The Sun refuses what is performed by Saturn and Saturn refuses what is performed by the Sun.

The Moon refuses what is performed by Mars and Mars refuses what is performed by the Moon.

Venus might respond to what is requested from Jupiter and Jupiter might respond to what is requested from Venus.

Jupiter refuses what is performed by Mars, and Mars refuses what is performed by Jupiter.

Mars refuses what is performed by Venus, and Venus refuses what is performed by Mars.

Mercury refuses what is performed by Jupiter, and Jupiter refuses what is performed by Mercury.

Sometimes, two planets that are opposite in nature could reconcile in personal affairs and that is different with each of the planetary relationships.

The Mansions of the Moon

According to Chapter Four of Book One the first Mansion of the Moon is called Al-Sharatain. It starts from the starting point of Aries, to the 12th degree, 51st minute and 26th second of that sign. This mansion should be referenced for all talismans pertaining to safe travel. Also for the promotion of harmonious relationships between man and woman and the restoration of good relations between enemies.

The name of the ruling spirit of this mansion is Geriz.

According to Chapter Four of Book One the second mansion is called Al-Botein. It starts in the 12th degree, 51st minute, 26th second of Aries to the 21st degree, 42nd minute and 12th second of that sign. This mansion should be referenced for the finding of hidden treasures, and for the promotion of crops, also for the cursing of houses before they are finished. This mansion should also be referenced to cause tension between men, and also for strengthening prisons in which your enemies may be held captive.

The name of the ruling spirit of this mansion is Enedil.

According to Chapter Four of Book One the third mansion is called Al-Thurayya. It begins in the degree of Aries, and ends in the 8th degree, 3rd minute and 2nd second of Taurus. This Mansion should be referenced for the creation of talismans to promote the safety of those who venture at sea for their safe return, for the strengthening of prisons in which your enemies may be held and for works of alchemic art. Also for all operations which involve fire and for hunting and country sports and for the promotion of love between man and wife.

The name of the ruling spirit of this mansion is Annuncia.

According to Chapter Four of Book One the fourth mansion is known as Aldebaran. It starts in the 8th degree, 3rd minute and 2nd second of Taurus and ends at

the 21st degree, 25th minute and 20th second of Taurus. This mansion should be referenced for talismans aimed at the ruin of cities, houses or any other building which you wish to bring down and talismans for the promotion of disunity between royal persons and their advisors, for the promotion of discord between man and wife, and for the ruin of fountains and wells . Also for the discovery of treasure concealed beneath the earth and the binding of all venomous reptiles.

The name of the ruling spirit of this mansion is Assarez.

According to Chapter Four of Book One the fifth mansion is called Al-Haq'a. It starts in the 21st degree, 25th minute and 20th second of Taurus, ends in the 4th degree, 17th minute and 20th second of the sign of Gemini. This mansion should be referenced for the promotion of the teaching of the arts and sacred mysteries to the young and for the safety of sailors and travelers to distant countries. Also the making of talismans to secure the strength of buildings. Another purpose for this mansion is the construction of talismans for the ruin of alliances and friendships, and to promote good will between man and wife.

The name of the ruling spirit of this mansion is Cabil.

According to Chapter Four of Book One the sixth mansion is called Al-Han'ah. It starts from the 4th degree, 17th minute and 20th second of Gemini to the 17th degree, 8th minute and 36th second of Gemini. This

Mansion should be referenced for the creation of talismans to destroy cities and fortresses and to aid sieges, and for enemies of kings to be revenged on them [the kings] and for the destruction of crops.

The name of the ruling spirit of this mansion is Nedeyrahe.

According to Chapter Four of Book One the seventh mansion is called Al-Dhira. It starts from the 17th degree 8th minute 2nd second of Gemini and ends at the final degree and second of this sign.

This mansion should be referenced for the creation of talismans to promote trade and profit and to ensure safe travel and also to promote friendship between enemies so that they become allies.

Also for guarding against insects and pestilence and for the ruin of high reputations . This mansion also influences the promotion of the good opinion of Kings and those of high office.

The name of the ruling spirit of this mansion is Selehe.

According to Chapter Four of Book One the eighth mansion is called Al-Nathra. It starts at 0 degrees 51 minutes 26 seconds of Cancer and ends at the 50th minute and 25th second of Cancer. This mansion should be referenced for the creation of talismans to promote

love and friendship and for safety in travel on the road.

The name of the ruling spirit of this mansion is Annediex.

According to Chapter Four of Book One the ninth mansion is called Al-tarf. It starts in the 12th degree 50th minute and 26th second of Cancer. This mansion should be referenced for the creation of talismans to promote the destruction of crops at harvest time and for the ruining of travel plans and the working of evil. Also to create disputes and enmity between allies, and for defence against enemies.

The name of the ruling spirit of this mansion is Raubel.

According to Chapter Four of Book One the tenth mansion is called Al-Jabhah. It begins at the 25th degree 42nd minute and 51st second of Cancer, and ends at the 8th degree 34th minute and 18th second of Leo. This mansion should be referenced for the creation of talismans to promote love between a man and woman, and for the destruction of enemies, and for good will in alliances.

The name of the ruling spirit of this mansion is Aredafir.

According to Chapter Four of Book One the eleventh mansion is called Al-Zubrah. It starts in the 8th degree 36th minute and 18th second of Leo ends at the 25th degree 2nd minute and 44th second of Leo. This mansion should be referenced for the creation of talismans to

promote the release of captives, and for the besieging of fortresses and castles and for the strengthening of buildings, and to promote the wealth of allies.

The name of the ruling spirit of this mansion is Necol.

According to Chapter Four of Book One the twelfth mansion is called Al-Sarfah. It starts in the 25th degree 2nd minute and 44th second of Leo, and ends at 4th degree 17th minute and 6th second of Virgo. This mansion should be referenced for the creation of talismans to promote the growth of harvest and of plants, and for their ruin. Also the destruction of ships at sea and for the welfare of allies and scholars. Slaves and servants will be steadfast and give good service when this mansion is referenced.

The name of the ruling spirit of this mansion is Abdizu.

According to Chapter Four of Book One the thirteenth mansion is called Al-Awwa. It starts from the 4th degree 17th minute and 6th second of Virgo, and ends at the 17th degree 8th minute and 36th second of Virgo. This mansion should be referenced for the creation of talismans to promote increase of trade and wealth, the increase of crops, the completion of building projects and for the liberation of captives and the freeing of slaves.

The name of the ruling spirit of this mansion is Azerut.

According to Chapter Four of Book One the fourteenth

mansion is called Al-Simak. It starts at the 17th degree, 8th minute and 36th second of Virgo, and ends at the final degree and minute of Virgo. This mansion should be referenced for the creation of talismans to promote love between men and women, and for curing the ailing and infirm. Also for the destruction of desires and to ensure good conditions for mariners, and harmony between allies.

The name of the ruling spirit of this mansion is Erdegel.

According to Chapter Four of Book One the fifteenth mansion is called Al-Ghafar. It starts at the first degree and second of Libra, and is finished in the 12th degree, 51st minute and 26th second of Libra. This mansion should be referenced for the creation of talismans to promote the finding of treasure and for impeding of travelers upon the roads and for the separation of men from their wives, that they may never be joined in union to one to the other. Also to create disharmony between allies and the ruin of friendships. This mansion may also be referenced to bring down the houses of enemies.

The name of the ruling spirit of this mansion is Achalich.

According to Chapter Four of Book One the sixteenth mansion is called Al-Zubana. It begins at the 12th degree 51st minute and 26th second of Libra and ends in the 25th degree, 42nd minute and 52nd second of Libra

This mansion should be referenced for the creation of

talismans to prevent wages from being paid and the destruction of crops and plants and for creating discord between a man and wife, and for the setting free of prisoners.

The name of the ruling spirit of this mansion is *Azeruch*.

According to Chapter Four of Book One the seventeenth mansion is called *Al-Iklil*. It begins at the 25th degree, 42nd minute and 52nd second of Libra and ends in the 8th degree, 36th minute and 2nd second of Scorpio. This mansion should be referenced for the creation of talismans to promote the strategic fortune of armies and for securing of buildings and the safety of mariners. This mansion may also be referenced to preserve the harmony of relationships.

The name of the ruling spirit of this mansion is *Adrieb*.

According to Chapter Four of Book One the eighteenth mansion is called *Al-Kalb*. It begins at the 8th degree, 36th minute and 2nd second of Scorpio and ends as the 21st degree 25th minute and 44th second of Scorpio.

This mansion should be referenced for the creation of talismans to promote victory over enemies and rivals and to strengthen buildings. Negative aspects of this mansion may be called upon to destroy friendships.

The name of the ruling spirit of this mansion is *Egrebel*.

According to Chapter Four of Book One the nineteenth mansion is called Al-Shaulah. And it begins at the 21st degree, 25th minute and 44th second of Scorpio and ends at the 4th degree, 27th minute and 10th second of Sagittarius. This mansion should be referenced for the creation of talismans to promote the strategic movement and positioning of armies outside of besieged citadels.

Also for the increase of harvests and for the detection and capture of fugitives. This mansion may also be harnessed to bring ships to disaster at sea.

The name of the ruling spirit of this mansion is Annucel.

According to Chapter Four of Book One the twentieth mansion is called Al-Na'aim. It starts in the 4th degree, 27th minute, 10th second of Sagittarius and ends at the 17th degree, 8th minute and 26th second of this sign.

This mansion should be referenced for the creation of talismans to promote the welfare of wild animals and domestic pets, and for to ensure disagreement between friends.

The name of the ruling spirit of this mansion is Quayhuc.

According to Chapter Four of Book One the twenty-first mansion is called Al-Bal'dah. It begins at the 17th degree, 8th minute and 48th second of Sagittarius and ends at the final degree and minute of that sign. This mansion should also be referenced for the creation of talismans to

promote the strengthening of buildings.

The name of the ruling spirit of this mansion is Bectue.

According to Chapter Four of Book One the twenty-second mansion is called Sad' Al-da'bih. It starts at the first degree, minute and second of Capricorn, and ends at the 12th degree, 51st minute and 26th second of Capricorn. This mansion should be referenced for the creation of talismans to promote the safety of those beset with illness and to create disharmony between two friends.

The name of the ruling spirit of this mansion is Dabih.

According to Chapter Four of Book One the twenty-third mansion is called Sa'd Bula. It begins in the 12th minute, 51st minute and 26th second of Capricorn and ends at the 25th degree, 42nd minute and 52nd second of Capricorn. This mansion should be referenced for the creation of talismans to promote the curing of those in ill health and to promote the harmony of married couples.

The name of the ruling spirit of this mansion is Zequebin.

According to Chapter Four of Book One the twenty-fourth mansion is called Sa'd Al-Su'ud. It begins at the 25th degree, 42nd minute and 52nd second of Capricorn and ends at the 8th degree, 34th minute and

28th second of Aquarius.

This mansion should be referenced for the creation of talismans to promote good will between those who would be lovers and for the increase of trade and wealth.

The name of the ruling spirit of this mansion is Abrine.

According to Chapter Four of Book One the twenty-fifth Mansion is called Sa'd Al-Alibiya. It begins at the 8th degree, 34th minute and 28th second of Aquarius and ends at the 21st degree, 25th minute and 17th second of Aquarius. This mansion should be referenced for the creation of talismans to promote the separation of lovers and to guard the repair of buildings.

The name of the ruling spirit of this mansion is Aziel. According to Chapter Four of Book One the twenty-sixth mansion is called Al-Fargh Al-Mukdim. It begins at the 21st degree, 25th minute and 17th second of Aquarius, and ends at the 4th degree, 17th minute and 10th second of Pisces. In this Mansion may be made images to promote good will amongst men.

The name of the ruling spirit of this mansion is Tagriel.

According to Chapter Four of Book One the twenty-seventh mansion is called Al-Fargh Al-Mu'hir. It commences at the 4th degree, 17th second and 10th

second of Pisces and finds its ending at 17 degrees, 8 minutes and 36 seconds of Pisces.

This mansion should be referenced for the creation of talismans to promote the increase of trade, and to create problems with the construction of buildings. Negatively, this mansion may be referenced to create danger for sailors.

The name of the ruling spirit of this mansion is Abliemel.

According to Chapter Four of Book One the twenty-eighth mansion is called Al-Risha. It commences at the 17th degree, 8th minute and 36th second of Pisces, and ends at the final degree. Minute and second of Pisces.

This mansion should be referenced for the creation of talismans to promote trade and create of peace and harmony of purpose between married couples. Also this mansion encourages the strengthening of places of imprisonment.

The name of the ruling spirit of this mansion is Anuxi.

In magical operations of the daytime, ensure that the Moon is in the Ascendant and ensure that the rising sign is harmonious to the hours of daylight. For magical operations at night, ensure that the Moon is in the Ascendant and that a nocturnal sign prevails. Ensure that the planets are harmonious to your purpose

to prevent your purposes and intentions from being
despoiled.

Additional Planetary Correspondences

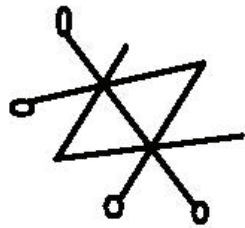
Saturn

Angels: Zaphkiel (Qabalah).
Zaziel - Destroyer

Animals: Lapwing, Cuttlefish, Mole, Bats, Owls, Hens, Flies, Bugs, Locusts, Cuckoos

Metal: Lead. Despite occupying the highest of the planetary spheres, Saturn represents the outer planets in the solar system. As such Saturn is associated with the darkness and sombre gravity of lead.

Stone: Onyx



Day of the Week: Saturday.

Magical Properties: Realism, Self Preservation, Self Control and Self Discipline.

Number: 3

Colors: Indigo and Black.

Dignifications: Scythe-bearer, Sorrowful, Wise, Judicious, Profound, Examiner, Scrutinizer, Thinker, Observer; Ruler of the Ages, Tiller of Fields, moderator of the Watch Men of Time, Assistant of the unfolding of Eternity, Measurer of Infinity Duration within Eternity.

**Cornelius Agrippa's
Comments on the Images of Saturn:**

They made also an other Image of Saturn for length of dayes, in a saphire, at the hour of Saturn, Saturn ascending or fortunately constituted, whose figure was an old man setting upon an high chair, having his hands lifted up above his head, and in them holding a fish or Sickle, and under his feet a bunch of Grapes, his head covered with a black or dusky coloured cloth, and all his garments black or dark coloured.

They also make this same Image against the Stone and diseases of the kidneys. In the hour of Saturn, Saturn ascending with the third face of Aquarius: they made also from the operations of Saturn, an image for the encreasing in power, Saturn ascending in Capricorn; The form of which was an old man leaning on a staff having in his hand a crooked sickle, and cloathed in black. They also made an Image of melted Copper, Saturn ascending in his rising, viz. in the first degree of Aries, or which is more true in the first degree of Capricorn, which Image they affirm to speak with a mans voice.

Jupiter

Angels: Zadkiel (Qabalah).
Hismael - The Spice of God.

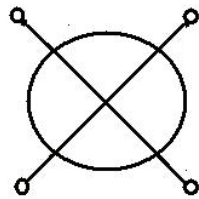
Animals: Eagles, Mountain-Storks, Antelopes, Partridges, Pelicans, Storks, Thrushes, bees, Elephants, Flute-Stags, Deer, Oxen, Chameleons, Dolphin.

METAL: TIN OR SILVER FOR TALISMANS, CORAL FOR PROTECTION AGAINST ENCHANTMENTS

STONE: SAPPHIRE

Day of the Week: Thursday.

Magical Properties: Abundance of Generosity. Wealth. Power over Environment.



Number: 4

Colors: Royal Blue.

Names (according to Bruno's Cantus Circaeus):

Olympian, Dodonaean, Paeanomphus, Idaean, Phrygian, Tarpeian, Lybian.

Dignifications: Lightning-Thrower, Invincible, Judge, Magister, Leader, King, Emperor and Monarch, Opulent God, Merciful, Just Ruler.

**Cornelius Agrippa's
Comments on the Images of Jupiter:**

From the operations of Jupiter, they made for prolongation of life, an Image, in the hour of Jupiter, Jupiter being in his exaltation fortunately ascending, in a clear and white stone, whose figure was a man crowned, cloathed with garments of a Saffron Colour, riding upon an Eagle or Dragon, having in his right hand a dart, about as it were to strike it into the head of the same Eagle or Dragon.

They made also another Image of Jupiter at the same convenient season, in a white and clear stone, especially in Crystall, and it was a naked man crowned, having both his hands joyned together and lifted up, as it were deprecating something, sitting in a four-footed chair, which is carried by four winged boys, and they affirm that this Image encreaseth felicity, riches, honor, and conferreth Benevolence and prosperity, and freeth from enemies;

They made also another Image of Jupiter for a religious and glorious life, and advancement of fortune; whose figure was a man having the head of a Lion, or a Ram, and Eagles feet, cloathed in Saffron coloured cloathes, and he was called the son of Jupiter.

Mars

Angel: Kamael (Qabalah).

Spirit: Bartzabel - Soldier of God.

Animals: Scorpions, Serpents, Asps, Vipers, Wolves, Rams, Horses, Vulture, Wolf, Hawks, Crocodile.

Metal: Iron. Brass.

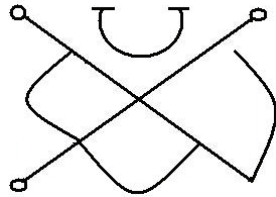
Stone: Ruby – sometimes Diamond (according to Agrippa).

Day of the Week: Tuesday.

Magical Properties: Energy, Will Power, Aggressiveness.

Colors: Orange, Red

Number: 5



Colors: Red. Crimson. Scarlet.

Names (according to Bruno's Cantus Circaeus):

Scythian, Thracian, Bistonian, Strimonian, Odrisian, Meletian, Geticus, Quirinus.

Dignifications:

Indomitable, God of Fierce Countenance, Unyielding like Iron, Breather of Fire.

**Cornelius Agrippa's
Comments on the Images of Mars**

From the operations of Mars they made an Image in the hour of Mars, Mars being in the second face of Aries, in a Martiall stone, especially in a Diamond; The form of which was a man armed, riding upon a Lion, having in his right hand a naked sword erected, carrying in his left hand the head of a man; they report, that an Image of this kind rendereth a man powerful in good and evil, so that he shall be feared of all; and whosoever carryeth it they give him the power of enchantment, so that he shall terrifie men by his looks when he is angry, and stupifie them.

They made another Image of Mars for the obtaining of boldness, courage, and good fortune in wars, and contentions, the form of which was a souldier armed and crowned, girt with a sword, carrying in his right hand a long Lance; and they made this at the hour of Mars, the first face of Scorpio ascending with it.

The Sun

Angel: Raphael (Qabalah).

SPIRIT: SORATH - THE BANISHED.

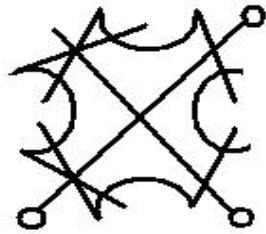
Animals: Swan, Seacalf, Lion, Tortoise, Tuna, Ray, Whales, Swallows, Quails, Ravens, Crows, She Goats Cicadas, Scarabs.

Metal: Gold, Amethyst, Ruby and Garnet.

STONE: GOLD. CARBUNCLE (ACCORDING TO AGRIPPA).

Day of the Week: Sunday

MAGICAL PROPERTIES: HONOUR. BALANCED HEALTH & VITALITY.



NUMBER: 6

COLORS: GOLD, YELLOW.

Names (according to Bruno's Cantus Circaeus):

Ubius, Alexiacus, Phanes, Apollo by day Dionysius by night

Dignifications: the prince of the world, the eye of the heavens, the mirror of nature, architecture of the soul of the world, and the seal of the architect on high.

**Cornelius Agrippa's
Comments on the Images of the Sun**

From the operations of the Sun, they made an Image at the hour of the Sun, the first face of Leo ascending with the Sun, the forme of which was a king crowned, sitting in a chair, having a Raven in his bosom, and under his feet a Globe; he is cloathed in Saffron coloured cloathes [clothes].

They report that this Image rendreth men invincible, and honorable, and helps to bring their businesses to a good end, and to drive away vain dreams; also to be prevalent against feavers [fevers], and the plague; and they made it in a Balanite stone or a Rubin, at the hour of the Sun, when it in his exaltation fortunately ascendeth;

They made another Image of the Sun in a Diamond, at the hour of the Sun, it ascending in his exaltation; the figure of which was a woman crowned with the gesture of one dancing and laughing, standing in a Chariot drawn with four horses, having in her right hand a looking glass, or buckler [clypeum], in the left a staffe, leaning on her breast, carrying a flame of fire on her head; They report that this Image rendreth a man fortunate and rich, and beloved of all; and they made this Image, on a Corneoll stone at the hour of the Sun ascending in the first face of Leo, against Lunatic passions which proceed from the combustion of the Moon.

Venus

Angel: Haniel (Qabalah).

Spirit: Kadmael - Elder God.

Animals: Dove, Goat

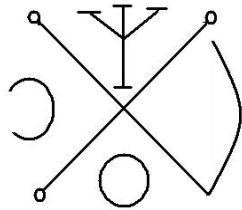
Metal: Copper. Silver may also be used in combination with Brass.

STONE: EMERALD

Day of the Week: Friday.

MAGICAL PROPERTIES: FRIENDSHIPS, SOCIAL BONDING AND EMOTION.

NUMBER: 7



COLORS: AQUAMARINE, EMERALD

Names (according to Bruno's Cantus Circaeus):

Paphian, Cyprian, Ericinian, Calydonian, Samian, Idalis, Gnidian, Cythaerean, Capitoline.

Dignifications:

Nurturing, Congenial, Benevolent, Obliging, Charming, Shining Bright, Heavenly, Aphrogenia, Mother of Wise Undertakings, Mistress of Love, Attendant of Harmony, Orchestrator of Music, Governess of Dance, Structure of all things.

Cornelius Agrippa's Comments on the Images of Venus

From the operations of Venus they made an Image, which was available for favor, and benevolence, at the very hour it is ascending into Pisces, the form of which was the Image of a woman having the head of a bird, and feet of an Eagle, holding a dart in her hand.

They made another Image of Venus for to get the love of women, in the Lapis Lazulus [lapis lazuli], at the hour of Venus, Venus ascending in Taurus, the figure of which was a naked maide with her haire spread abroad, having a looking glass in her hand, and a chain tyed about her neck, and nigh her a handsome young man holding her with his left hand by the chain, but with his right hand making up her hair, and they both look lovingly on one another, and about them is a little winged boy holding a sword or a dart.

They made another Image of Venus, the first face of Taurus or Libra or Pisces ascending with Venus, the figure of which was a little maide with her hair spread abroad, cloathed in long and white garments, holding a Laurel Apple, or flowes in her right hand, in her left a Combe. Its reported to make men pleasant, jocand, strong, chearfull [cheerful] and to give beauty.

Mercury

Angel: Michael (Qabalah).

Spirit: Taphtartarat.

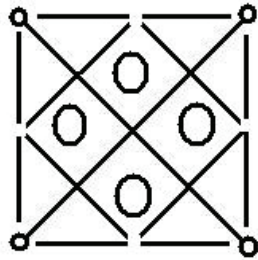
Animals: Stork, Ape, titmice, panthers, hedgehogs, weasels, mules,, angel-fish, sting-ray.

METAL: QUICKSILVER (MERCURY). OTHERWISE, SILVER WITH TIN; OR YELLOW BRASS.

Other: Virgin parchment.

STONE: ACHATES

DAY OF THE WEEK: WEDNESDAY.



MAGICAL PROPERTIES:

COMMUNICATION. LOGIC, INTELLIGENCE. SCHOLARSHIP. ORATORY. POETRY.

NUMBER: 8

COLORS: ORANGE, GREY.

Names (according to Bruno's Cantus Circaeus):

Hermes and Stilbon, son of Maia, noble descendant of Atlas, Arcas, Tegaeus, Memphisian, Egyptian, Athenian, Palladian, Olympian.

Dignifications: Scribe, Painter, Singer, Poet, Seer, Discoverer, Disputer, Reckoner, Mathematicus, Astronomer, Elucidator of hidden Mysteries,

**Cornelius Agrippa's
Comments on the Images of Mercury**

From the operations of Mercury, they made an Image at the hour of Mercury, Mercury ascending in Gemini, the form of which was an handsome young man, bearded, having in his left hand a rod in which a serpent is twined about, in his right carrying a dart, having his feet winged.

They report that this Image conferreth knowledge, eloquence, diligence in merchandizing and gain; moreover to beget peace and concord, and to cure fevers.

They made another Image of Mercury, Mercury ascending in Virgo, for good will, wit and memory; The form of which was a man sitting upon a chaire, or riding on a Peacock, having Eagles feet, and on his head a crest, and in his left hand holding a cock or fire.

Moon

Angel: Gabriel (Qabalah).

Spirit: Schad Barschemot Ha-Shartatan

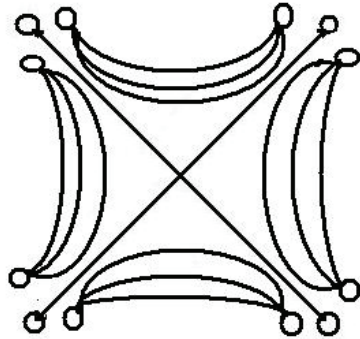
Animals: Owl, Seacat, Cat, Leopard

Metal: Silver.

STONE: MOON STONE, QUARTZ .CRYSTAL

Day of the Week: Monday.

MAGICAL PROPERTIES: INTUITIVE INSIGHT, VISIONS, CLAIRVOYANCE.



NUMBER: 9

COLORS: PURPLE. VIOLET. PURE WHITE.

Names (according to Bruno's Cantus Circaeus):

Menala, the Euxine, Pisaeon, Latona, Aventine.

Dignifications: modest, Pious, Merciful, Virginal, Spirited Huntress, Queen of Heaven, Guardian of the Spirits of the Dead, Goddess of the Night, Nurse of the Earth, Tamer of the Underworld, consort of Apollo .

**Cornelius Agrippa's
Comments on the Images of the Moon**

From the operations of the *Moon*, they made an Image for travellers against weariness, at the hour of the *Moon*, the *Moon* ascending in its exaltation; the figure of which was a man leaning on a staff, having a bird on his head, and a flourishing tree before him;

They made another Image of the *Moon* for the increase of the fruits of the earth, and against poisons, and infirmities of children, at the hour of the *Moon*, it ascending in the first face of *Cancer*, the figure of which was a woman riding on a Bull, or a Dragon with seven heads, or a Crab; and she hath in her right hand a dart, in her left a looking glass, clothed in white or green, and having on her head two Serpents with horns twined together, and to each arm a Serpent twined about, and to each foot one in like manner. And thus much spoken concerning the figures of the Planets, may suffice.

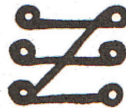
The Planetary Symbols

according to Book 2 Chapter 10

Saturn



Jupiter



Mars



The Sun



Venus



Mercury



The Moon