

SECRETS OF PLANETARY RITUAL



Sabian Planetary Invocations
from *Picatrix*

Translated by John Michael Greer
& Christopher Warnock

SECRETS OF PLANETARY MAGIC

Sabian Planetary Invocations from Picatrix



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Introduction



Secrets of Planetary Ritual is a full English translation of the planetary rituals of the Harranian Sabians as contained in David Pingree's Latin critical edition of *Picatrix* Book Three, chapters 7 & 9. Harran, located in the southeast of modern day Turkey, has a history going back thousands of years as a spiritual center. At the junction of numerous trade routes in Asia Minor it first came into prominence as the city of the Mesopotamian Moon god Sin. As a center of worship of the Moon several great lunar temples were built there. Harran is also associated with Abraham, a prophet of Judaism, Christianity and Islam. "Then [Abraham] came out of the land of the Chaldaeans, and lived in Harran: and from there, when his father was dead, God sent him into this land, in which you now live." Acts 7:4. From an esoteric standpoint, however, it is the association of Harran with the Sabians that is of greatest importance. The Sabians of Harran were renowned as pagans, the last remnants of the civilization of the Greeks and Romans. They were granted tolerance by the early Muslim

conquerors of the region as a people of the book, with a prophet, Hermes Trismegistus.

Harran appears to have been home to a complex synthesis of the ancient religion of Mesopotamia, the teachings of Zoroaster and the Persian magi, Syraic wisdom and magic and in particular that fusion of the science and spirituality, particularly Neoplatonism, of the Greeks with the wisdom of the Egyptians, known as Hermeticism. Their religion was astrologically based. While the temples of the supreme principles, the Demiurge, the World-Soul, Matter, Space and Time were round,

"[the temple] of Saturn is hexagonal; of Jupiter, triangular; of Mars, long (rectangular); the Sun, square; that of Venus, a triangle in a quadrangle, and that of the Moon, octagonal. The Sabians have in them symbols and mysteries which they keep hidden."¹

The Harranian Sabians were renowned as philosophers, scientists, astrologers and magicians. Their knowledge of astrology fused with their spiritual practices and with their magic. The Sabians are even believed by some scholars to be the originators of astrological magic and certainly they brought the art of creating astrological talismans to its heights. All later practitioners of traditional astrological magic, whether in the Middle Ages, Renaissance or today, rely heavily on the work of the Harranian Sabians. The most famous of astrological grimoires, the *Picatrix*, provides an explicit recognition of this debt, stating, "These are the rites of the Sabians for their prayer ceremonies and sacrifices to the planets."² The planetary invocations provided later are thus the authentic planetary ritual of the Sabians of Harran, the acknowledged masters of astrological magic.

The *Picatrix* provides further details that give us some idea of the planetary worship that took place in the temples of the Harranian Sabians. For example, to invoke the Sun, one was advised to elect a time when the Sun was in a sign where he was well dignified and direct and not afflicted by Saturn or Mars or affected by any other impediments. The worshipper/mage was told to wear royal clothing made of yellow and golden silk, and to put a on a gold crown and ring. Incense compounded of herbs and items ruled by the Sun was

burned and the worshipper/mage raised the burning incense on high and invoked the Sun,

"You who are the foundation of heaven and are exalted above all the stars and all the planets, holy and reverend, I ask that you may hear my petition, and grant to me the grace and friendship of such and such a king and other kings as well. I conjure you by Him who gave you light and life. You are the light of the world. I invoke you by all your names: that is, in Arabic, Yazemiz [Shams]; in Latin, Sol; in Chaldean, Maher [in Persian, Mihr]; in Roman, Lehus [Helios]; in Indian, Araz [Aras]. You are the light of the world and its illumination; you stand in the middle of the planets. You it is who cause generation in the world by your virtue and heat; from your sublime place."³

Astrological magic combines the power of appropriate materials and designs, including images, sigils and characters, plus precisely timing the creation of talismans at an astrologically auspicious moment⁴, plus the use of ceremonial magic and ritual invocation to charge with the energy or ensoul the talisman with the spirit of the chosen astrological factor, often a planet, but also including Mansions of the Moon, fixed stars and decan/faces. While moderns with their materialistic focus tend to obsess about the materials or design of talismans, it is in fact the astrological timing and consecration that are most crucial. This book fills key need by providing the authentic planetary invocations of the Sabians and allowing for authentic, powerful consecrations of astrological talismans. While this translation is from the Latin critical edition, we have included the Arabic spirit names in brackets after the corresponding spirit names in the Latin edition. As translators we faced something of a dilemma with regard to passages concerning animal sacrifice and malefic magic. We neither practice nor condone either, but we did not feel it was appropriate to censor *Picatrix*. Instead we have provided a full and complete translation with a strong warning to avoid the sacrifice of animals or any magic with the intent to harm others. Rest assured that the invocations are still quite powerful without the necessity for sacrifice. In addition, the rituals need not be done exactly word for word as is found in the original, in fact in Appendix A, we provide Christopher Warnock's edited shorter *Picatrix* planetary invocations which are adapted from the Arabic version. These are particularly

well suited for daily invocation of the planet ruling the day or hour or for planetary meditation as well as consecrating talismans.

PICATRIX

Book III, Chapter 7

Attracting the virtues of the planets, and how we may speak with them, and how their influences are divided among planets, figures, sacrifices, prayers, suffumigations, and propositions; and the state of the heavens necessary to each planet

A certain sage, Athabary by name, said this about the work of the sages in receiving the powers of the planets, according to the observances found in the ancient books of magical operations: When you desire to speak with any planet or ask it for anything that you need, first and above all else, purify your will and your faith in God, and beware especially that you believe in no other; then cleanse your body and your garments of all dirt. Then determine the nature of the planet to which your petition corresponds. When you wish to address the planet to which your petition properly belongs, dress in clothing dyed the color of that planet, and suffumigate yourself with its suffumigation, and pray its prayer. Do all this when the planet is established in its dignities and called superior in its dispositions, for by observing these things, what you desire will come to pass.

Here we will briefly repeat the petitions proper to each planet. Ask Saturn in petitions concerning old people or generous men, senators⁵ and rulers of cities, hermits, those who labor in the earth, restoration of citizenship and inheritance, distinguished men, farmers, builders of buildings, servants, thieves, fathers, grandfathers, and great-grandfathers. If you find yourself in contemplation and sorrow,

or in melancholy⁶ or grave illness, in anything just named, or in any thing that has already been mentioned as belonging to Saturn, and you ask for something that belongs to his nature, you may seek it from him in the manner we describe below, and you may also help yourself in your petition by means of Jupiter.⁷ The essence of all these petitions is that you should not seek anything from any planet unless it belongs to his dominion.

Seek from Jupiter all that belongs to his portion, such as petitions concerning sublime men, the powerful, prelates, sages, preachers of religion, judges, virtuous men, interpreters of dreams, hermits, philosophers, kings, their sons, the children of their sons, soldier, and cousins; and petitions for peace and profit; and anything similar may be sought from him.

Seek from Mars what is consistent with his nature, such as petitions against soldiers, officials, fighters, and those who busy themselves with warlike acts; and on behalf of friends of kings, and those who destroy homes and citizens, and do evil to humanity, killers, executioners, those who work with fire or in places such as stables, litigators, shepherds, thieves, companions on the road, liars, traitors, and the like. Similar, ask him concerning infirmities of the body from the groin downwards, and also for phlebotomy,⁸ accumulation of gas, and the like. In these latter petitions you may also help yourself with Venus, for the nature of Venus dissolves what is closed up by Mars, and repairs what he damages.

Seek from the Sun those petitions that are appropriate to him, such as petitions against kings, the sons of warriors and kings, exalted people who delight in justice and truth and abhor falsehood and violence, desirous of good reputation and seeking popular acclaim, officials, clergy, physicians, philosophers, exalted people who are humble, perceptive and magnanimous, older brothers, fathers, and the like.

Seek from Venus all things that pertain to her, such as petitions of women, boys, and girls, daughters, and generally everything pertaining to the love of women and carnal copulation with them, art, vocal and instrumental music, telling jokes, and all those who give themselves over to worldly pleasures, those who engage in vices, male and female servants, brides and grooms, mothers, friends,

sisters, and all those similar to them, and in these petitions you may also help yourself with Mars.

Seek from Mercury petitions appropriate to notaries, scribes, arithmeticians, geometers, astrologers, grammarians, lecturers, philosophers, rhetoricians, poets, sons of kings, secretaries of kings, halfbreeds, merchants, minstrels, lawyers, servants, boys, girls, younger brothers, painters, designers, and those similar to them.

Seek from the Moon all things pertaining to her and attributed to her nature, such as those who petition kings, urban and rural tenants, halfbreeds, messengers sent by land or sea, farm laborers, plowmen, geometricians, stewards, portraitists, mariners and all those who do work pertaining to water, the populace in general, geomancers, fiancées, the wives of kings, youths without beards, and the like.

Next I have determined to write the natures of each of the planets and the things appropriate to them, and what each of them signifies. This begins with Saturn, as before. Saturn is cold and dry, an infortune, destructive, the source of bad and foul odors, proud and a traitor because, when he makes any promise, he betrays it. He signifies farmers, streams, those who work in the earth, controversies, great and long journeys, great and enduring enmities, bringing evils, battles and all things unwanted, and the power to make and work. True speech, hope, blackness, age, buildings, fear, great thoughts, cares, angers, betrayals, sorrows, anguish, death, inheritances, orphans, old places, appraisals, proper elocution, secret sciences, secret meanings, and profound knowledge: he signifies all the foregoing when he is direct in his motion.

When he is retrograde, however, he signifies misfortune, debilities or infirmities, prisons and evils suffered in all things, and if he enters into aspect with any other planet, he weakens it and damages all the qualities of the other planet. If he is retrograde and you ask him for something, what you seek will come about with delays and miseries and great labor. If he is retrograde in any of his dignities, his maledictions are augmented and increased; while if he rises in his powers and dignities, then he will be easier and gentler.

Jupiter is warm and moist, temperate and fortunate (whence he is called the Greater Fortune), and follows Saturn in the order of the planets. He signifies things that are subtly made, the bodies of

animals, beginnings, the growth of animals, right judgment, collegiality and equality in all things, perception, gentleness, true speech, truth, right belief, faithfulness, chastity, honor, gratitude, eloquence, the sustenance of good words, good perception and intelligence, the sciences, philosophy, teaching, things obtained by correct reasoning and peace, honor received from the people, improvement in all one's business, fulfillment of petitions, the will of kings, delighting in riches and accumulating them, gentleness,⁹ liberality, sacrifices, helpers of people in all things and all works, delighting in crowds and all crowded places, benefactors of humanity, piety, following and upholding the law in all things, delighting in places of the faithful, people of honest speech, decent ornament, beauty, joy, laughter and much conversation, speaking well and gladly, benign faces, as well as lovers of the good and those who abhor evil, preachers of good words and those who perform all good deeds and avoid bad ones.

Mars is hot and dry, an infortune, destructive, and the cause of evils. He signifies destruction, wicked deeds, depopulation of homes and cities, drying up and damming of rivers, fire, combustion, controversies, blood, all passions while they are being felt, bad and distorted judgment, oppressions, sorrows, manslaughter and all manner of destruction, demolition, lawsuits, wars, battles, terrors, discord between people, anxieties and miseries, pain, wounds, prisons, misery, escape, litigation, stupidity, treacheries, and all things that are cursed without sense or reason—ordinary happiness, lying, ungratefulness, ordinary life, shame, encounters on the roads, landlessness and lack of solace, discords, sharpness and angers, doing things that are prohibited by the laws, fear, ordinary legalities, betrayals, all kinds of false promises and assessments, wicked deeds involving copulation with women in forbidden ways, such as those who desire beasts and other animals and strange women, infanticide and destroying living things and abortion, robbery, treasons and deceptions, all manner of frauds, feeling miserable, brooding, thefts of clothing and shoes, highway robbery, those who break walls by night,¹⁰ those who break down doors, and evil deeds of every kind, as well as all things remote from truth and lawfulness.

The Sun is hot and dry, and of mixed good and ill in his influence; he repairs and destroys, and brings both good and evil; he is both a fortune and an infortune. He signifies and reveals perception and intellect, exaltations and high offices, but without fear, and indeed easily, makes men to triumph over their enemies and easily inflict violent deaths on them; he shows those who give great gifts to friends (that is, to those to whom they are appropriate and merited); he destroys those who send many, which are cut off all together, distributes good things and otherwise, and causes both good and evil; those who observe the law, and those who keep promises; to all people, he gives delight in good and pleasant things, great eloquence and giving ready responses in all things; he increases the appetite for amassing wealth, and for people to desire good things, a good reputation in the mouths of the people, and high positions and official posts, making all legality and goodness, and all things that are proper for kings and great men in the world and the mode of living that is necessary to them, as well as all exalted and ornate work with minerals, and making the crowns of kings and sublime things, and making large books.

Venus is cold and moist, and a fortune. She signifies cleanliness, splendor, preciousness, word games, delight in music, joy, adornments, laughter, pictures, beauty, loveliness, playing music by the voice or stringed instruments; delighting in marriage, desiring spices and things that have good odors; sending dreams; provoking games of chess and dice; desiring to lie with women and to fall in love with them and receiving promises from them; desiring to appear beautiful, loving liberty, magnanimity of heart, and joy. She abhors anger, brawling, vengeance, and lawsuits; she desires to serve the desires and wills of friends concerning the world's opinion; tends toward false promises; is inclined to cupidity; desires to drink much; incessantly desires much copulation, and of shameful kinds, and to do it in inappropriate places, as women are accustomed to do with one another; delighting in animals and children and in making them good; making things equal; delighting in merchants and living with them and being loved by their women; and that they may be delighted by men. When she is well received, she plays a part in the making of crowns, building stables and working in stone, having sweet speech,

disdaining the world and having no fear of it; sustaining people so that neither anger, strife, or discord can be felt by them; it designates a weak heart and a weak will in lawsuits and combat, and signifies desire for all beautiful combinations of things which may be in conformity with the will; making colors and laboring diligently in skills involving them; selling merchandise, spices, and prayers; those who observe the religious law; and those who adhere to sciences and philosophies of forbidden kinds.

Mercury is changeable, permuting himself from one nature to another, and receives the nature of the other planets—that is, he is benefic with benefic planets and malefic with malefic ones. He signifies perception and the rational intellect, fine eloquence, powerful and profound understanding of things, good intelligence, good memory, good perception, and an agile mind apt to learn sciences; those who labor in science and philosophy; understanding how things will happen; arithmeticians, geometers, astrologers, geomancers, magicians, augurs, scribes, grammarians, and smooth talkers; ready understanding of the petitions of the wise, those who labor in sciences and who desire to be exalted by those same sciences; those who want to make books, verses, and rhymes; those who write books, calculations and sciences; those who want to know the secrets of wisdom; expounders of philosophies; merciful and gentle people, and those who love sensation and pleasure; those who waste and destroy their wealth; merchandise; those who buy and sell things; having a part in the judgments and reasonings of people; the astute and deceptive; those who contemplate wickedness in their minds and keep these thoughts hidden; liars and makers of false instruments; fearful of enemies, swift in all works, flitting from the things of one profession to those of another; busying himself in everything; daring in all works that can be done by subtlety, and desiring to do great things; those who become rich; supporters of their friends and the people who mislead them to illicit ends.

The Moon is cold and moist. She signifies the beginning of works, great cogitations about things, good perception and motion, the best discussions in councils, utterances well spoken, daring in all things; fortunate concerning food that is necessary or desirable; good manners with people; gracious and quick in all actions, clean, moving

quickly toward what is desired; having healthy and clear intentions toward people; a great appetite for eating, but a small one for sex and delights with women; turning away from evil so that one may be well spoken of by people; delighting in happy and beautiful things; thoroughly studying high sciences such as astrology, magic, and other secret sciences; faithful spouses, desiring to produce sons and nephews, and to make the society and home of their parents better; loved and honored by people, abhorring iniquity, just in all her works, and according to one of her qualities she signifies oblivion and necessity.

How to speak with Saturn



When you want to speak with Saturn and ask him for whatever you wish, you must wait until he enters into good condition, of which the best is when he is in Libra, which is his exaltation, next in Aquarius, which is the house of his rejoicing, and last in Capricorn, which is his second house. If you cannot have him in any of these three places, put him in one of his terms or triplicities or in an oriental angular or succedent house (among all of which the angle of the midheaven is to be preferred), direct in his course, and in a masculine quarter, being oriental as mentioned above. Beware of his detriment and unfortunate aspects, of which the worst of all is a square aspect with Mars, and do not let him be cadent. The most important point (of which you should take diligent care) is that you should see that the planet is in good condition and quality, and remote from infortunes, because when he is like this, he is like a man of good will and a lively heart and a great and ample mind, and if another person seeks

something from him, he cannot find it in himself to deny the petitioner. When the same planet is retrograde in his course or cadent from the angles, he is like a man full of anger and ill will, who is most ready to deny a petition.

When you have placed Saturn in a good condition as mentioned above, and you desire to speak with him and pray to him, dress yourself in black garments; that is, all the clothing on your body should be black, and you should also wear a black cap of the sort that doctors wear, and you should wear black shoes. Then go to a place set aside for these workings, remote from other people, and appropriate to the humbler sort of people, walking with a humble mind and in the fashion of the Jews, because Saturn is the lord of their conjunction.¹¹ Have a ring of iron in your hand, and carry an iron thurible with you, onto the burning coals of which you should put the following suffumigous confection, which is compounded in this way. Take opium, actarag [Storax in the German/Arabic Picatrix] (which is an herb), saffron, laurel seed, caraway, wormwood, lanolin, colocynth, and the head of a black cat, in equal parts. Grind up everything that needs to be ground, blend it with the urine of a black goat, and make pills of it. When you wish to work, put one of them on the burning coals of the thurible, saving the others; then face the part of the heavens in which Saturn is found. While the smoke is rising, say this prayer:

“O exalted lord whose name is great and who stands above the heaven of every other planet, whom God made subtle and exalted! You are the lord Saturn, who is cold and dry, shadowy, the author of the good, faithful in your friendships, true to your word, durable and persevering in your loves and hatreds;

Whose knowledge reaches far and deep, truthful in your words and promises, single in your operations, solitary, remote from others, near to suffering and sorrow, far from joy and celebration; you are old, ancient, wise, and you abolish knowledge of good things; you are the author of good and of evil. Miserable and tormented is he who is made unfortunate by your infortunes, and fortunate indeed is he who is touched by your fortunes.

In you God has placed powers and virtues, and a spirit causing good and evil. I ask you, father and lord, by your exalted names and

wonderful deeds, that you do such and such for me.”

Here say the petition you wish to make, and cast yourself to the earth, with your face always turned toward Saturn, and with humility, sorrow, and gentleness. Your intention ought to be clean and firm in the matter about which you propose to ask, and you should repeat the foregoing words many times. Do the aforesaid in Saturn’s day and hour, and know that your petition will be effectually fulfilled.

There are other sages who pray to Saturn with different prayers and suffumigations, and the latter are composed as follows. Take southernwood, <bericus?> seeds [Armenian mugwort in the German/Arabic Picatrix], juniper root, preserved dates, and cashew nuts, in equal parts. Grind them up and mix them with good wine well aged (that is, many years old). Make pills of the mixture, and save them for use. When you wish to do the working, do as we have said above, and put some of this suffumigation in a thurible, while facing Saturn. As the smoke rises, say:

“In the name of God and in the name of Heylil [Isbil], who is the angel to whom God has assigned the powers and potencies of Saturn in all things accomplished by cold; you who are in the seventh heaven; I invoke you by all your names, which are, in Arabic Zohal [Zuhal], in Latin Saturnus, in the Persian language Keyhven [Kewan], in Roman Coronez [Kronos], in Greek Hacoronoz,¹² [Kronos] in Indian Sacas [Sanasara]; by all these names of yours I invoke you and call to you. I likewise conjure you by the name of God the exalted, who gives power and spirit to you, that you will listen to me and accept my prayer with the obedience by which you obey God and His dominion, and accomplish such and such for me.”

Here speak your petition, with the suffumigation continually being on the coals of the thurible. When you have said the aforesaid once, throw yourself to the ground facing Saturn, for this is consistent with his nature. Repeat the foregoing words, and then make a sacrifice to him.¹³ Behead a black goat, and collect and save its blood; extract its liver and burn the liver to ashes in fire, and keep the blood. When you have done this, what you desire will come to pass.

When you wish to speak with Jupiter



If you wish to speak with Jupiter, put him in a good condition as we have said before concerning Saturn. Dress yourself in yellow and white garments, and go to a place that you have set aside for these workings, humbly and gently, in the manner of hermits and Christians, with a belt tied around your waist and a crystal ring bearing a cross on your finger, and wear a white cap. Take one thurible made of the metal of Jupiter,¹⁴ in which you put burning fire. A suffumigation of the following sort is put into it. Take <classus>[sandarac], storax, stalks of columbine, peony, calamus root, pine resin, and hellebore seed in equal parts. Grind them to powder and mix them with old pure wine (that is, aged for several years), and make pills of the mixture. When you wish to do a working, do as we have said and cast one of the pills

into the fire in the thurible. Turning toward the part of heaven where Jupiter is, say the following.

“May God bless you, Jupiter, blessed lord, who is the greater fortune, warm and moist, equitable in all your works, affable, beautiful, wise, truthful, lord of truth and equality, far from all evil, merciful, lover of those who uphold religions and serve them, who thinks little of the things and vices of this world, delighting in religions and religious services, exalted of mind, doer of good and free in your nature, high and honored in your heaven, lawful in your promises and true in the friendships you have. I conjure you first in the name of God Most High who has given you power and spirit, and by your good will and lovely effects, by your noble and precious nature, that you will do such and such for me.” [Here name your petition.] “For you are the source of all good and goodness, and the maker of all good things. Therefore you hear all petitions that are of goodly form.”

There are other sages, however, who pray to Jupiter with different prayers, and suffumigations, and their suffumigation is made as follows. Take common fleabane, frankincense, nettle tree, equal parts; three parts of myrrh, and two parts of clean raisins. Grind everything that needs to be ground, mix it together with wine that has been aged for many years, and make into pills that can be saved for use. When the working is done, one of the pills is to be put in the thurible as we have said already concerning Saturn. Dress yourself in the manner of a friar or a monk, and upon your neck place one of the books of Scripture. Go humbly and meekly to the place where the working is to be done. Turn your face toward the heavens, toward that part where Jupiter is, and say the following.

“O angel Raucayehil [Rufija'il], whom God has set beside Jupiter! You, Jupiter, are the greater fortune, perfect, and the maker of good and of the perfection of all things. You are perceptive, wise, and great of intellect, far from all evil works and all malice and turpitude. I invoke and call you by all your names, which are, in Arabic Misteri [Mustari], in Latin Jupiter, in Persian Bargis [Birgis], in Roman Dermiz, [in Persian, Hurmuz] in Greek Rauz [Zeus] and in Indian Huazfat [Wihasfati]. I conjure you by the spirits and powers that God placed in you, by the obedience with which you obey Him, and by your virtues

and marvelous effects and by your good, radiant and pure nature, that you do such and such for me.”

Here you should say your petition. Prostrate yourself to the ground and pray, and repeat the aforesaid often and many times. Afterward, take a white lamb and decapitate it and burn it completely, and eat its liver. Then it will be as you have asked.

There are others, however, who pray to Jupiter without suffumigating so that they may be safe from tempests on the sea. Thus said Rhazes, in his book of metaphysics: to escape in time of peril on the sea, turn to face Jupiter, when he is at the midheaven, and say the following.

“God bless you, noble planet, exalted star, precious and honored! In you God placed powers and spirits that accomplish good, and give form to the bodies of the universe as they appear in the divine law, and give life, and help those who sail the sea, and preserve their lives. I ask you, by the strength that God put in you, that you grant your light and spirit to me, whereby I may save myself, and cleanse and purify my nature, so that my perceptions and spirit may be illuminated, so that I may be able to know and understand things.” >

If your work be properly performed, you will see the similitude of a candle burning before you, and if you do not see this, you will know that your working was not done correctly. Repeat it until you see the candle burning as just mentioned, and it will be as you desire.

But the consensus of the greater number of sages is that you should face toward the part of the heavens where Jupiter is, and say,

“May God bless you, Jupiter, planet of perfect and noble nature, exalted, honored, precious, and benign lord, warm and moist and similar in your nature to air, equitable in your works, wise, truthful, lover of religion, wise and learned and lover of those who believe and keep the faith, ruler of truth and the law of truth, greater fortune, shining, perfect, direct, equal,

Just in your judgments, pious, exalted, honored, disdainer of the sciences of this world, exalted of mind, greatly delighting in grand and sublime things and those that are of your nature and mind, faithful in speech and promises, true in your friendships, perfect in goodness and far from all malice and sin;

Pure one who fears God, giver of the spirit of fortitude and lord of good and true laws, far from every evil deed and word (for your thought and intention is to uphold the law with perceptiveness, gentleness, intelligence and acuity), delighter in the wise and in wisdom,

Interpreter of dreams, lover of those who uphold religion, sustainer of your friends and those who cling to them, you who triumph truly and directly, delighter of kings, sublime men, soldiers and rulers, gatherer and accumulator of riches so that they may be given away in the service of the people and God and that which pleases Him,

Benefactor of humanity, helper of those who obey the laws and commandments of God, keeper of promises and of the words of the law, lover of crowds and populous lands and populated places, helper of pious people and communities,

Keeper of fidelity, good omens, words, beautiful affections, jests, laughter, long speeches, good manners and sense, lover of lying with women in a proper way and according to the laws, abominator of all evil deeds opposed to the laws, distinguisher of good deeds to which we ought to attach ourselves; you command us to abhor wicked deeds and keep far from them.

May God bless you, O planet that is helped by God; to you God has given piety and goodness. To pure spirits working with God and living in his service, you distribute good things and keep them from every evil and worldly thing by your solicitude.

In the waves of the stormy seas, you are the helper of those who call upon God. I ask you, out of your goodness aforesaid, to illuminate us and our sons and our associates with your light, and to deign to help with your high and honored powers and spirit, which God has placed in you,

That by this spirit we may be able to preserve our bodies and our activities, and acquire wealth; and we may be able to put away from ourselves evil thoughts, sadness, and misery;

Nor may we have misery in this world, or sorrowful thoughts; but that we may live a good life in great and perfect abundance, and do works pleasing to the Lord our God;

And that by your powers and spirit you may fortify our bodies so that in health, without any infirmity or suffering, they may be made to preserve our lives, and all infirmities and occasions of evil may be kept far from us.

Infuse in us, sublime, noble and exalted spirit, your virtue, that we may thereby be honored by all people, that they may hold us in reverence and fear, and please us, and from them and the earth as well as from those of our people who seek to harm us, we can draw away so that they cannot do anything by their speech or actions to cause us harm.

Let us also draw ourselves away from every evil that may be done to us by any person or beast, and let us be able to have divine grace and your love, that we may be wholly sheltered by your spirit and virtue, and defend us by your good and beautiful shelter, and regard us by a favorable aspect, and by this let us be defended against all this world.

Let those who speak ill of us and their maledictions of every kind be held far from us, and let their eyes be darkened so that they cannot see our traps and deceptions, nor say anything evil of us, nor seek to do any harm to us, nor be able to blame us for any evil deed or word.

By the noble and exalted virtue of your spirit may we be defended and sheltered, and thus gaze upon the hearts and minds of people so that all those who behold us shall be terrified by our appearance and be abashed, while by them we may be illuminated and honored as the rays of the sun, which are exalted, sublime, and honored above everything of this world.

Grant the help of your strength and spirit to us, so that we may have thereby the perception and intelligence to understand divine laws, and to be able to keep them and be helped by them, and that we may be pleasing unto God and ready to do his service, as we ought to be.

So shelter us with the strength of your spirit that we may be helped and defended by it, and by the divine God, our Lord, we may be able to attain knowledge, and by His grace be enabled to enter therein;

And may He protect and defend us from the maledictions of the Earth, and draw us away from the tastes of this world, and so purify

our senses of the superfluities of nature that they may be joined to the natural senses,¹⁵ by which we may obtain the sublime and exalted knowledge of God and His grace.

By your good and upright spirit, so guide and lead us that our spirits may be cleansed and purified of all superfluity and sin, and may be made clear, and remain inwardly unshaken by all the evil tastes of the world, sin, and impurity,

And be protected by your power and spirit, so that they may attain to the high source of spirit and perception, and with the spirits of the angels and divine grace remain eternally in the service of God.

For by you our wills are withdrawn from all corruptible things, that we may attain to eternal things. But may God in His mercy pardon and remit our sins, misdeeds, and maledictions, that our spirit be united with the things similar to Him and divided from things contrary to Him,

That we may be able to understand, without any confusion, our nature, our forms and figures, and our proper names, that we may be able to rest in our spirits from all misery. Cleanse our spirits from all the juices of nature, and in this way grant that we may be able to obtain the good things of this world as well as the next. Amen.

For I invoke you by all your names, that is, in Arabic, Misteri {Mustari}; in Persian, Bargis [Birgis]; in Latin, Jupiter; in Roman, Harmiz [Hurmuz]; in Greek, Biuz [Zeus]; that you may listen to my prayer and hear my words, and that you will deign to fulfill my petition.

I conjure you by the name Raubeil [Rufija'il], who is the angel whom God placed beside you to complete the virtues and powers of your spirit and your effects; and by the names Deryes [Darjas], Ahatyz [Hatis], Mahaty [Magis], Darquiz [Daris], Themiz [Tahis], Carueyiz [Farus], Dehedeyz [Dahidas], Carnaduyz [Afridus], Deme [Damahus], and by the oldest works of the world, ancient and exalted above all others, which is without beginning or end, and is the principle of all things.

By all these names, then, I conjure you, that you may listen to the prayer I have spoken and to my requests, and fulfill the petition I have made to you, and purify my mind toward you.

I ask you for these few and limited things for us on account of the fragility of our nature and our deeds, and I return in all my doings to

you and to your spirit, which cleanses and purifies my mind toward you, and disposes me toward you, that with humility and benevolence what I ask will be granted, and that I may be preserved by your name and spirit.

For I know and understand your lordship and power, and am obedient to them. May you hear my prayer and words, on account of your goodness, and hear all my petitions, so that they may be made by me without any defect, and those which in our petition we have forgotten to ask for, you will deign to fulfill.

Grant us a share in your goodness and nobility, and protect us with your spirit and the honored light of your noble mind, so that thereby we may have the power by which we may make all our dealings upright, and come into wealth.

Draw us and our means away from the cravings of people, that thereby we may acquire the love of the people, so that our dealings with them may be well received, and that they may be obedient to our judgments and all our commands.

May we be able to gain the grace and favor of kings and outstanding men and even our enemies, and have the reputation of being upright and honest in all our deeds and words; and let us perceive in our hearts the pleasures and vices of the world.

May it please you to fulfill all the petitions we have already made by your might and the precious, noble, and exalted spirit which God has placed in you to accomplish good and to have pity on creatures and to distribute the requirements of life to the people of the world.

I ask you by your pity, and by your great and honored nobility, and your noble and precious deeds and the light you have received from our God, who is the Lord of the Universe, that you may hear this prayer of mine, and turn toward me,

And grant what is in my heart and mind even though I do not bring it forth in speech. Grant virtue and intelligence to me, by your powers and spirit, so that I may know that my petition to you has been well received, and reveal that you will help us according to your pity, so that cares and sorrow may be cut off from us.

Grant to us, from your enduring good fortune, good fortune that will endure with us for all time. For I conjure you by your names and your pity, goodness, and nobility, that you may be my advocate in the

presence of the Lord our God, the Precious One and Lord of the Universe, that my petition may be effectually fulfilled,

And I may easily and without effort or sorrow obtain all that I seek; and also receive grace from kings and rulers of the earth and powers in the earth and all rational and irrational creatures.

I conjure you by the Lord our God, who alone is God in this world, the world that is gone, and the world that is to come, that I may ask from you and your noble powers all that my prayer seeks, that you may receive complete blessings from the Lord of the Universe, and grace unto the age of the ages. Amen. And having a pure and blessed mind toward the Lord our God, Amen.”

Now the sages who are experienced in this science have said of whoever does the foregoing working as we have just described it, saying everything that we have hitherto said, that the virtue and power of the spirit of Jupiter will reach out to him, and all his petitions will be fulfilled in the world, and for the whole circle of that year he will be healthy and safe from harm in his body, without detriment or infirmity, and all people will be obedient to him, and everything that he proposes to do will be accomplished easily, effectually and diligently, and he will be welcomed by people everywhere, especially if Jupiter is strong in his nativity. You should know that the more humbly and gently you proceed when you do the foregoing working, the better it will be, while keeping your mind pure and clean and withdrawn from all things of this world, neither thinking about mundane matters nor occupied by anything except the working itself. Prostrate yourself to the ground, turning your face toward Jupiter and making your prayer humbly, and you will have great help fulfilling your petitions in all things.

When you wish to pray to Mars



When you wish to ask Mars for something, and speak to him and honor him, put him in a good condition as we have said before concerning Saturn. Dress yourself in red garments, and put a red linen or silk cloth on your head as well as a red skullcap, and hang a sword from your neck, and arm yourself with all the weapons you can carry; and dress yourself in the manner of a soldier or a lawyer, and put a bronze¹⁶ ring on your finger. Take a bronze thurible with burning charcoal, in which you should put the following suffumigation.

Take wormwood, aloes, squill, spurge, large pepper, and watercress in equal amounts. Grind them up and mix them with human blood. Make pills of this, which you may set aside for use. When you wish to begin working, put one of them into the thurible, which you have brought with you to a remote place specially set aside for this working. When you have arrived there, stand upright on your feet and speak secretly, boldly, and without any fear, facing the south, Mars being fortunate and in good condition as we have said

already about the other planets, and these same rules should always be observed. As the smoke rises, say the following.

“O Mars, you who are a honored lord and are hot and dry, mighty, weighty, firm of heart, spiller of blood and giver of illnesses thereto!

You are strong, hardy, acute, daring, shining, agile, and the lord of battler, pains, miseries, wounds, prisons, sorrows, and mixed and separated things, who has no fear or contemplation of anything,

Sole helper in all your effects and in investigations thereof, strong in calculation and will to conquer and to seek after fortune, cause of lawsuits and battles, doer of evil to the weak and the strong, lover of the sons of battle, vindicator of wicked people and those who do evil in the world.

I ask of you and conjure you by your names and your qualities that exist in heaven, and by your slayings, and also by your petitions to the Lord God who placed power and strength in you, gathering them in you and separating them from other planets that you might have strength and power, victory over all and great vigor.

I ask you by all your names, which are: in Arabic, Marech [Mirrih]; in Latin, Mars; in Persian, Baharam [Bahram]; in Roman, Bariz [Ares]; in Greek, Hahuez [Ares], and in Indian, Bahaze [Angara].

I conjure you by the High God of the Universe, that you may hear my prayer and attend to my petition, and furthermore see my humility and fulfill my petition. I ask that you will do such and such for me.”

Here say whatever your petition may be. Then say:

“I conjure you by Raucahehil [Rubija'il], who is the angel whom God has set beside you to complete your affairs and effects.”

Always, when you say the foregoing, the smoke from the thurible should continue to rise, and you should repeat the foregoing many times, and ask for what you wish. Then behead a leopard, if you can get one, and if not, a mouse,¹⁷ which when you have beheaded it, you should burn it as we have already said for others, and eat its liver. That which you desire shall be accomplished.

But when you want to ask for the return of something that has been taken from you by an enemy, or an enemy has done evil to you and you want to be avenged on him, arm yourself with weapons and

dress yourself as we have already said, and go to a place as noted above carrying the thurible and suffumigation with you. As the smoke rises, say the following:

“O Mars, who is of the nature of ardent flame, author of wars and labors, who presses down the exalted and hurls them from their dignities and estates; igniter of fury, wrath, and ill will in the hearts of the wicked; maker of mortality, killing of people by one another, shedding of blood, and incest with women, and cause of the sublimity and elevation of one person over another, and of offense and defense!

I ask now that you protect and defend me, who is united with you in all these things. You are strong, hot and powerful in your works, nor do you draw back from whatever you seek and require.

I ask you by all your names, manners, works, motions, and ways that are in your heaven, by your light and your dominion and the virtue of your realm, that you will attend to me and hear my petition.

I have been vanquished by such and such a person, who out of his pride and willfulness caused and sought to cause iniquity to me. You are the commander of all those who turn to you, you enact and fulfill petitions made to you.

I ask you by the light, strength, and power placed in you by God, the Lord of all the world, that you may send one from among your furies against this my enemy so that he may be separated from me, and direct his thoughts so that he may not remember me or think of me,

And send against him pains and miseries and great vengeance and harm of such a kind that I will be able to receive from him what he took from me, and that his hands and feet may be cut off by me, and that he may receive every evil and misery from me, as well as the wrath and fury of the king; that his body and his wealth alike be given by me to thieves and robbers;

And let him suffer in his body from sores and fevers and blindness of his eyes and deafness of his ears; and let all his senses be destroyed so that he is made blind, deaf, and mute, and contracted in all his limbs; and give to him pains and protracted miseries, and spoil food and drink and every flavor for him; and let

him be deprived of life, and inflict on him every kind of misery and pain;

And on his body, wealth, children, and associates inflict vengeance, and the wrath and fury of the king; pour out on him the enmity of his neighbors and his parents, and let thieves have his lordship and lands, and pursue him wherever he goes by land or sea.

Let all the aforesaid be effectually accomplished, that he may be hurled down from his office and estate.

You it is who are the doer of strong, furious, and evil works. I conjure you by your strengths and by your evil and strong effects on those who change, alter and corrupt all generated things, and on those who act against mariners and do evil to people, and all who labor in these works of yours.

I conjure you that you may listen to my petition and I ask that you will be strong to fulfill it and that you pour out my misery and the evil works that the man about whom I pray to you has done to me.

I conjure you by Raubeyl [Rubija'il], who is the angel whom the God of the Universe set beside you to complete all your effects and potencies.

I conjure you by your spirit, that spirit which condemns sailors on the sea, and by the power that you pour out into the hearts of furious men and lovers of war, and slayers of one another, and those who enter into arduous deeds and the bitterest of wars.

By all this I conjure you that you will hear my prayer and direct your attention to my affairs, and grant the strength of your spirit to me, who has set out the prayer you hear; and may you receive perfect honor from God, who is the Lord of all the Universe. You are the commander of good and of good events, and the doer and maker of evils, inflicting pains and miseries on those who deserve them. Amen. Amen.

I furthermore conjure you by the names Dayadeburz [Dagidijus], Hayaydez [Hagamadis], Handabuz [Gidijus], Maharaz Ma'ras], Ardauz [Ardagus], Beydehydiz [Hidagidis], Mahydebiz [Mahidas], Deheydemiz [Dahidamas], by all which

I conjure you that you will grant my petition, and attend to my requests, and have pity upon my lamentations and tears, and heal my

injuries, and protect and defend me from the malice and treachery of this person and others who seek to do harm to me.

I conjure you by the high God of the entire firmament, the Lord of great power and dominion, namer of the prophets and the lord of good, giver of all life on Earth, who created life and death, end and persistence. He indeed it is who remains and endures for the infinite age of ages, without beginning or end; by Him I conjure you that in this hour and time you will fulfill my petition. Amen.”

Repeat these words many times, saying them over the smoke of the thurible, and your intention will be fulfilled. If you behead one of the beasts of Mars mentioned above and burn it in the fire and do with it as is done with the others, you will be the more certain to have your petition fulfilled.

To avenge yourself on an enemy

The ancient sages used to do this working in the proper manner to the star of vengeance, which is near the pole: that is, Benethnays,¹⁸ which belongs to the constellation of the Bears. They made their prayer in the following manner.

When you have an enemy who does evil to you or seeks to do the same, and you wish to send him pain and misery so that he will no longer think of you, so that you may be able to avenge yourself by this working, go into a house that you have constructed for this purpose, and face the part of heaven where Benethnays then is. Cast the suffumigation described below onto the burning coals in the thurible. While the smoke rises toward the world above, say the following.

“May God bless you, great Benethnays, you who are exalted in your place and beautiful in the firmament.

I call and conjure you by the power that God, the founder of all things, has placed in you, that you will send to such and such a person, a spirit that will enter into his body in such a manner that his body will be bound and knotted up so that all his members will be accursed and all his senses returned to nothingness,

So that he shall altogether lack sight, hearing, and every sensation, motion, speech, eating, drinking, delight in anything, and

life itself,

And that you, O star Benethnays, may hurl him down to death and pour out on him every kind of misery, in every part of him; let his eyes behold only labor and sorrow, the wrath and fury of kings and the victory of his enemies and of wild and domestic beasts;

Command him to suffer malevolence from his neighbors and parents, and send harsh and manifest vengeance swiftly upon him in all things; destroy his body and house, destroy him by casting him down from high places, make his eyes start from his head, break his hands and feet, destroy all his members, and inflict upon him the strongest and most extreme miseries and the harshest punishments that a human being can suffer;

Turn him away from the God of mercy and pity, nor have any pity upon him, nor remove any impediment from him; and all that I have said, do swiftly.

My mind is freely set on you on account of the great injuries I have sustained from him and the evil that he has done and sought to do to me without any reasonable cause.

You are the star that effectually accomplishes petitions and supplications made to you, and protects those who have recourse to you.

Therefore I ask you to pour out your power and spirit on the aforementioned person with great fury and wrath,

And send all the aforesaid punishments on him swiftly, that he may have pains, miseries, and great sorrows, and be maltreated and despised by everyone who sees him, and pour out on him great infirmities and sorrows in all his members,

And inflict changes upon him so that he suffers all the pains and miseries I have described to you. I therefore conjure you by your power and spirit that you will remember my petition, and mourn for my tears,

And grant to me your spirit, power, and understanding, that I may know that you have effectually heard my petition.

I likewise conjure you by God of the great firmament and exalted powers, and by Him, that is, who has dominion and power over all creatures of heaven and earth, who is God himself, to hear my petition,

And I now ask you to accomplish it punctually by the name of that High Lord who is God, and by His power and His virtue, that you accomplish my petition and closely consider my speech and words.”

When you have said all the preceding in this way, prostrate yourself to the ground, and repeat the same words many times. Do this continually while the smoke rises from the suffumigation, which is made as follows. Take storax, nutmeg, holly, and aloes wood, one ounce each, and spikenard and mastic, three ounces each. Grind it all and mix it with the best wine, and make pills of it. You may set it aside to use whenever you want to work with the polar stars.

When you want to pray to the Sun



When you want to pray to the Sun and ask anything from him, such as asking for grace from the king, and the friendship of lords, and lordships and how to acquire them, make the Sun fortunate and put him on the ascendant, and do this in his day and hour. Dress yourself in royal vestments of yellow and golden silk, and put a crown of gold on your head, and likewise a golden ring on your finger, and equip yourself in the manner of the great men of the Chaldeans, because the Sun is the lord of their ascension. Go into a house set apart and dedicated to this work, and place your right hand on your left, and face the Sun with a modest and humble expression, the way the timid and modest look. Take a thurible of gold and a handsome rooster whose neck is beautiful, and on its neck put a little burning candle which is set on top of a single piece of wood the size of the palm of your hand. In the fire in the thurible put the suffumigation, which will be described below. When the Sun rises, turn the rooster to

face him, and with the smoke ascending continually from the thurible, say the following.

“You who are the foundation of heaven and are exalted above all the stars and all the planets, holy and reverend, I ask that you may hear my petition, and grant to me the grace and friendship of such and such a king and other kings as well.

I conjure you by Him who gave you light and life. You are the light of the world. I invoke you by all your names: that is, in Arabic, Yazemiz [Shams]; in Latin, Sol; in Chaldean, Maher [in Persian, Mihr]; in Roman, Lehuz [Helios]; in Indian, Araz [Aras].

You are the light of the world and its illumination; you stand in the middle of the planets. You it is who cause generation in the world by your virtue and heat; from your sublime place.

I ask you for your exaltation and will, that you may deign to help me so that this king and certain other kings of this work shall put me in an exalted and sublime position, that I may have dominion and exaltation just as you are the lord of the other planets and the stars, who receive their light and illumination from you.

I ask you who are the foundation of the whole firmament, that you will have pity upon me, and listen to the words and prayers I say to you.” >

While the smoke rises, you should say the above words.

The suffumigation that is necessary for this work, however, is that which we call the hermits' suffumigation, and this suffumigation (as the ancient sages say) has great and marvelous effects. It is compounded of 31 spices, and its composition is as follows.

Take common fleabane, bdellium, myrrh, opium, elecampane, and cicely, 7 oz. each; nettle tree, lavender, and peeled pine nuts, 3 oz. each; orris root, <cardomel> [German/Arabic Picatrix has asparagus!], cardamom, aromatic calamus, frankincense, and mace, 5 oz. each; dried roses, saffron, spikenard, caper root, and cinquefoil, 4 oz. each; aromatic coltsfoot, balsam grains, and mother of thyme, 9 oz. each; 1 oz. of squill; 2 lbs. each cucumber seed, cardamom, terebinth, powdered dates, and peeled raisins; and 5 lbs. clarified honey. Grind everything that needs grinding, mix with the best wine, and make into pills; and reserve these for the operations of the Sun, suffumigating with them when you pray the aforesaid prayer to the

Sun. When you have finished, behead the rooster and eat its liver. Do everything as we have said elsewhere, and you will have your desire.

The suffumigation and prayer of the Sun, however, may be done better in this way. Dress yourself in clothes of the kind already mentioned and prepare yourself in the way we have described above, and put the following suffumigation in the fire of the thurible. Take saffron, storax, frankincense, nutmeg, litharge, wild pomegranate flower, aloes wood, and saxifrage in equal parts. Powder and mix them, and make pills which you may set aside for use. When you do the working, put one of the pills on the burning coals of the thurible. While the smoke rises, say the following.

“May God bless you, Sun, you who are fortunate and the greater fortune, hot and dry, luminous, resplendent, noble, beautiful, exalted, and honored king over all the stars and planets.

Power of beauty, subtlety, good disposition, truth, wisdom, knowledge and riches, which by your virtue are acquired, and in you are made strong. You are the lord of the six planets, which are governed by your motion, and you reign over them and have kingship and lordship over them, and they are obedient to you and depend on your aspect, so that when their motion is conjoined with yours, at once, obedient to you, they overflow with your light;

And when they are corporeally conjunct with you their rays are consumed, and they are wholly concealed by your face, and all of them shine by your light, virtue and splendor. You have power over them all. You are king, and they are vassals.

You give light and power to them all, and they receive fortunate influences from you and do fortunate things when they aspect you with a favorable aspect, and when they aspect you with an unfortunate aspect, they lose their fortunate influences and become infortunes. No one can possibly perceive all your good and noble qualities, which are infinite to our intellects.”

When you have made the foregoing allocution in this way, prostrate yourself to the ground facing the Sun, and repeat the foregoing words many times. Make a sacrifice of some animal of the Sun according to what we have said about the superior planets, and you will have your desire.

Another prayer to the Sun, which the sages say is for kings, powerful people, and exalted people when they have been separated from their power and realms and wish to return to their original estate. When you wish to do a working for this or a similar purpose, first put Scorpio on the ascendant, with the Sun forming an aspect to Mars. Take a thurible of gold, and put burning coals with it; and hold grains of amber the size of a fava bean in your hand, and cast them into the fire of the thurible one after another. As the smoke rises toward the Sun (that is, when he is in the middle of the sky), turn toward him and say the following.

“O Sun, you who are the source of riches, the increment of power, the life of decoration, the root of exaltation and the beginning of every good thing! I place all my will on you, and with it place myself wholly in your hands. I beseech you on account of my decline and fall and the diminution of my power, and because people rejoice over me and do not respect me according to my estate.

I conjure you by the exalted Lord God, who is the mover of your movements and the giver of your power, by whom you are able to complete your acts, and by the obedience with which you obey the same Lord, and by the reason you have to help and save by projecting yourself and your will (that is, to those who pray to you and supplicate you with a clean and unblemished will)

And by the dominion and power that the Lord has given you above all other planets, that you hearken to me, and free my mind, and remove from it troubled and sorrowful thoughts, and restore me to my power, estate, and lands, and grant that one in particular of the people of this world shall fall under my obedience and domination; for you are worthy to distribute your power, fortitude, exaltation, and nobility, by which I shall have fortune and power to work upon all things so that they may be obedient unto me.

I conjure you by your concealed and hidden nobilities, and by the help that you have in ordering motions, and by the influence, power, strength, and works that you have in the generation of things in the world, and by your pity which touches the poor,

And by your fortune which touches the great, and by your fidelity and lawfulness which you have toward the Lord God, who gives power to you, and by your duty to help those who flee to you and call

to you, and by the paths and passages of heaven which have no similitude on Earth, that you hear my prayer and understand my request and listen to my words and effectually accomplish my petition. All those who have a clean and unblemished mind toward you will have perfect salvation.”

Say this while wearing the clothing that we have described above, standing with your face toward the Sun, and observing all the other things touched on earlier, you will have your desire.

When you want to pray to Venus



When you want to pray to Venus and ask her for something among those things that pertain to her, see that she is far from the infortunes, direct and not retrograde, and in good condition. Then dress yourself and adorn yourself in one of two manners, of which the best is the garments and ornaments of the exalted men of Arabia.¹⁹ Dress yourself in white garments, and wear a white cloth on your head, which is their sign. The other manner is to adorn yourself entirely as a woman. Dress yourself in a long garment of silk and gold mixed together, precious and beautiful, and on your head wear a crown ornamented with pearls and precious stones, and on your hand a golden ring ornamented with a pearl, and golden bracelets on your wrists; and in your right hand hold a mirror, and in your left carry a comb. Place before you a jug of wine, and sprinkle your garments with powdered aromatic spices and sweet-smelling things and nutmeg, as women do. Then take a thurible of gold alloyed with silver, and put burning coals into it; onto these put the suffumigation we will describe shortly. As the smoke rises, say the following.

“May God bless you, O Venus, you who are queen and fortune, and are cold and moist, equitable in your effects and complexion, pure and lovely and sweetly scented, beautiful and ornate.

You are the lady of adornment, of gold and silver; you delight in love, joy, ornaments and jests, elegance, songs and music that are sung or played on strings, written music and songs played on organs, games and comforts, rest and love.²⁰ In your effects you remain equal.

You take delight in wine, rest, joy, lying with women, for in all of these your natural effects consist. I invoke you by all your names: that is, in Arabic, Zohara [Zuhara]; in Latin, Venus; in Persian, Anyhyt [Anahid]; in Roman, Affludita [Aphrodite]; in Greek, Admenita {Tijanija}; in Indian, Sarca [Surfa].

I conjure you by the Lord God, the lord of the highest firmament, and by the obedience you offer to God, and by the power and lordship He has over you, that you listen to my prayer, and consider my petition, and do such and such for me.”

Here speak your petition.

“And I conjure you by Beyteyl [Bita'il], who is that angel whom God has set beside you to complete all your powers and effects.”

When you have said the foregoing, prostrate yourself to the ground toward Venus, and repeat the foregoing while you remain prostrate to the ground. Then raise yourself up and repeat the foregoing words again. When this is done, behead a pigeon and a turtle-dove, and eat their livers; their bodies are to be burned in the thurible that has already been mentioned. While you do the aforesaid, let the suffumigation be in the fire of the thurible. The composition of this suffumigation is this. Take aloes wood, gall, costmary, saffron, opium, mastic, poppy hulls, willow leaves, and orris root in equal parts. Grind them all and mix them with rose water; make from this pills the size of a fava bean, which you cast into the fire of the thurible when you perform this working as described above.

A prayer to Venus for love

You can also create love between two people and between husband and wife in this way. Dress and adorn yourself as we have said above, and see that the condition of Venus and the other planets is as described above, and put into the fire the following suffumigation. Take gall and <cardelli piperati?>, 5 oz. each, and raisins, frankincense, and mastic, 3 oz. each. Grind them all and mix them with rain water, and make pills the size of a fava bean, which you throw on the coals one after another, and so on until you reach the end of the working, nor should the smoke be absent at any point during the working. While the smoke rises, say:

“O Venus, you who are the spirit of live and the ordainment of friendship and the adornment of conjunction! From you proceeds the power of enjoyment and love, and from you flow good friendship and mutual delight among people, and from you, having been accumulated by you, the spirits of good desires and evil desires redound.

From you proceeds the root of the conjunction of love between men and women. From you is the root of generation. You draw the spirit of one person toward another, and by you they are united; by love their spirits are disposed toward one another, and by your virtue love is generated.

O Venus, you who are lovely, you who give the virtue of the conjunction of love, by which you desire those who seek you!

I beseech you by your names, and by the sublime and exalted name of God, who created you and moves you in your heaven, that you may listen to my prayer and petition, concerning the ill will that such and such a person has and wishes to have toward me, and the misery, labor, and sorrow that are from their²¹ enmity and ill will, and that have diverted good things from me—this is the reason why I am conquered.

I ask and supplicate that you turn the aforesaid person toward me, along with their love and friendship, and I ask that you send your spirits and powers upon them and their spirit, and upon the essence of their spirit, their speech, and all their spirit and thoughts be directed

toward me; and move them by this movement and power toward me, as though by the movement of flame and the power of impetuous winds.

I conjure you and your spirits—you who are true in your friendships and loves, and lovely and firm in your associations; your spirits, who bring about loves and conjunctions and move the power of delights and vices in spirits and bring about love—by all these I conjure you that you will hear and attend to this my petition and prayer.

I likewise conjure you by Beyteyl [Bita'il], who is the angel whom the Lord our God has set beside you to fulfill your powers and effects.

I conjure you also by your spirit, with which you have strength and potency in your works.

I conjure you by your light and radiance, that you pour into their heart and thoughts the desire for enjoyments, vices and loves, that you attend to my affairs and fulfill my petition, so that you will fulfill all that I have desired from you and transmit to me a share in your light, potency, and love, by which I will be able to perceived that my petition has been heard by you.

For it is you who joins hearts, who unites love and benevolence, who combines, who brings about joy, solace, and delight, that you may have complete and perfect salvation in eternity. Amen.”

When you have said and done the aforesaid as given above, sacrifice a white dove and eat its liver. Burn the rest of it, save the ashes, and put them in the food of anyone you wish; you will be well loved by that person.

When you want to pray to Mercury



When you want to pray to Mercury and ask him for one of the petitions that pertain to him, such as petitions of scribes and regencies of kings, dress yourself in the garments of a notary and scribe, when the Moon is conjunct with Mercury, and proceed in all your actions as though you were a scribe. On your finger put a ring of fixed mercury,²² because with such a ring Hermes the wise used to work. Sit on a chair of the kind that schoolmasters use, and turn to face Mercury, holding a piece of paper in your hands as though you intended to write on it. Have the proper suffumigation and a thurible of fixed mercury full of fire, in which you put the suffumigation. As the smoke rises, say:

“May God bless you, good lord Mercury, you who are truthful, perceptive, intelligent, and the sage and instructor of every kind of writing, arithmetic, computation, and science of heaven and earth! You are a noble lord and temperate in your joys, the lord and sustainer and subtle interpreter of wealth, business, money, and profound perceptions.

You are the dispositor and significator of prophecy and prophets and their perceptions, reasoning and doctrine, apprehending diverse sciences; of subtlety, intelligence, philosophy, geometry, the sciences of heaven and earth, divination, geomancy and poetry;

Of writing, rhetoric, keenness of the senses, profundity in all professions and actions, quickness, the conversion of one business into another, making things clear or clean; of sustaining and helping people and making them content with what they have; of piety, perception, tranquility, averting evil, and of good religion and human law.

You have concealed yourself by your subtlety so that no one else can possibly know your nature or determine your effects.

You are fortunate with fortunes and unfortunate with infortunes, masculine with masculine planets and feminine with feminine ones, diurnal with diurnal planets and nocturnal with nocturnal ones; you exist and harmonize with them in all their natures, and you conform yourself to them in all their forms, and you transmute yourself into all their qualities.

Therefore I call on you and invoke you by all your names, that is, in Arabic, Hotarit [Utarid]; in Latin, Mercurius; in Roman, Haruz [Harus], [in Greek Hermes]; in Persian, Tyr [Tir]; in Indian, Meda [Budha];

I conjure you above all by the high Lord God, who is the lord of the firmament and of the realm of the exalted and great; by Him I conjure you, that you will receive my petition, and grant to me that which I ask, and pour out the powers of your spirit upon me, by which I shall be made strong, and be able to have my petition fulfilled, and be made apt and disposed to gain knowledge and wisdom.

Make me beloved and well received by such and such kings and exalted men, make me exalted and honored by all peoples and kings, that I may be given secrets, that they may receive my words effectually and have need of me, and seek from me knowledge and wisdom in writing, arithmetic, astrology and divination.

Work on me in such a way and so dispose me that by all these things I may receive profit and wealth, honors and exaltations before kings and exalted persons, and all that I am able to receive.

Thus I conjure you by Arquyl [Harqil], who is the angel whom God has set beside you to complete your acts and works, that you will receive my petition and hear my prayer and attend to my requests and fulfill them.

I ask also that you help and strengthen me with your spirit, and join me by your spirit and power to the affection of kings, and aid me to attain knowledge and wisdom by your virtue, and by your assistance so help me that I may know what I do not know, and can understand what I do not understand,

And can see what I do not see, and remove me from necessity and all that decreases understanding and leads to division and illness, so that I may attain to the level of the sublime ancient sages (those, that is, who had knowledge and understanding in their spirits and minds),

And send to my spirit your power and spirit, in order to elevate me, and make me attain to the aforesaid state, and direct me in knowledge and wisdom and in all my deeds, that I may have grace and power by serving kings and exalted people, and in this way acquire wealth and treasures, and swiftly fulfill this my petition.

Therefore I conjure you by the Lord God, lord of the high firmament and the realm of power, that you may receive my petition and effectually fulfill all the things that I have asked of you.”

When you have said all of the foregoing, prostrate yourself to the ground toward Mercury, humbly and devotedly, and repeat the foregoing prayer once. Then raise your head, and behead a rooster that has a large comb, and burn it in the way described earlier, and eat its liver. The suffumigation that is to be burnt is compounded in this way: take nuts of the holm-oak, cumin, dry <gariofilate?> [German/Arabic Picatrix has dried calamint], myrtle roots, bitter almond bark, acacia, tamarisk grains, grapevine roots, and squill, all in equal parts. Grind and mix with pure and delicate wine, make into pills, and save them for use.

When you want to pray to the Moon



When you want to pray to the Moon and ask her for any of those things that pertain to her, dress as though you were a child, and have with you things that smell good, and hold a silver ring in your hand, and be quick in your movements and actions, and speak elegantly, well, and punctually. Carry in front of you a thurible of silver. In the fourteenth day of the lunar month, when the Moon is above the earth and aspecting the fortunes with a favorable aspect, wash your face, turn toward the Moon, and say the following.

“May God bless you, O Moon, you who are the blessed lady, fortunate, cold and moist, equitable and lovely. You are the chief and the key of all the other planets, swift in your motion, having light that shines, lady of happiness and joy, of good words, good reputation, and fortunate realms.

You are a lover of the law and a contemplator of the things of this world, subtle in your contemplations. Joy, songs, and jests you take delight in and love; you are the lady of ambassadors and messengers and the concealer of secrets.

Free and precious one, you are closer to us than the other planets, you are larger than all and most luminous; you are apt to good and evil, you join the planets together, you carry their light, and by your goodness you rectify all things whatsoever.

All the things of this world are adorned by your beauty and accursed by your curse. You are the beginning of all things and you are the end thereof.

Thus I call to you and I conjure you by Celan [Silija'il], who is the angel whom God set beside you to complete all your effects, that you will take pity on me, and hear my petition, and by the humility which you bear toward our Lord Most High and His kingdom, that you will hear me in the things concerning which I beseech and ask you.

By all your names I invoke you: that is, in Arabic, Camar [Qamar]; in Latin, Luna; in Persian, Mehe [Mah]; in Greek, Zamahyl [Sam'a'il]; in Indian, Cerim [Suma]; in Roman, Celez [Selene], that you hear my petition in this place."

Then prostrate yourself to the earth, facing the Moon, repeating the foregoing words. While doing this, keep suffumigating with the suffumigation of the hermits, which is composed of 28 components in this way: take one ounce each of mastic, cardamom, <savine? [this is a small shrub]>, storax, and <cardelli piperati?>; two ounces each of elecampane, myrrh, squill, <dar sessahal?>, spikenard, costmary, frankincense, and saffron; four ounces each of melon, melon seed, and henna root; three ounces each of orris root, nettle tree, Indian <poli?>, and shelled cleaned pine nuts; two pounds laudanum, St. John's wort, apple leaves, dried roses, and rice; two pounds of raisins; and five pounds of dates. Mix these with enough of the most subtle wine to bind them together, and make into pills the size of a fava bean. When the working is finished, take a calf and behead it, and burn it in a great fire, as we have said before. If you sacrifice an ewe instead, burn her and eat her liver, as we have described earlier concerning other sacrifices. Your petition will be fulfilled.

The Rituals of the Harranian Sabians

The opinion of the sages, however, concerning opportune prayers and petitions to the planets [These are the rites of the Sabians for their prayer ceremonies and sacrifices to the planets], is that each planet acts in matters corresponding to its nature, as fortunes in good things and infortunes in bad ones. When you wish to seek anything from a planet, see to it that the lord of the ascendant is aspected by that planet, and the almutaz of the figure is oriental, and elevated in four altitudes in its epicycle as well as oriental therein;²³ this is when they would ask their petitions. Also, the virtues and effects of the planets are stronger and more influential at night. Be careful that you do not ask anything from any planet that is not of its own nature, for in this case your petition will fail.

The sages who made these prayers and sacrifices to the planets in mosques²⁴ did all of the foregoing things. While the planet moved through eight degrees of heaven, they would sacrifice one animal, and similarly when it declined by another eight degrees they would offer another sacrifice. They say that Hermes commanded them to do this in mosques or in their own churches. These sages say of the aforementioned Hermes that he was the lord of the three flowers of things, that is, king, prophet, and sage. They require that no animal of two colors, nor black, nor having a broken bone nor a horn broken in any way, nor an injured eye, nor having any flaw in its body, be sacrificed in their mosques. When they behead an animal, they take out its liver at once. They examine it, and if they find any defect or spot in it, they say that the lord of that place has some notable impediment. They then cut up the liver and give it to one of the bystanders to eat.²⁵

They call Mars in their language Mara smyt, which means Lord of Malefactors, and they say that he is a malefactor because he is quick to do evil. His image according to their opinion is the image of a man holding a sword in his right hand and a flame of fire in his left, and threatening in turn with sword and fire; and for this reason he is honored by them, and they make sacrifices out of fear of him and to

prevent his evils. The sacrifices they make to him are made when the Sun enters Aries, which is the house of Mars, and similarly when the Sun enters Scorpio they make another sacrifice.

They have an experiment with a child, which is as follows. In the month that the Sun spends in Scorpio, they would take a boy and lead him into a house set apart and decorated for this working, and have him stand upright on his feet. They would bring a handful of tamarisk seeds, and burn them in a brass thurible. Over the boy they would utter words pertaining to Mars and dress him in the garments of Mars. If the fire touched the back of the boy, they judged by this that he was unqualified, inappropriate, and inapt for this working; while if the fire touched his front parts, they asserted that he was proper and apt for this work.²⁶

Then they took him to their house of prayer, where they examined him to see that he was healthy in all his members. They then took him to another house where it was dark, and veiled his eyes. The priest was waiting for him, and held a spear of red tamarisk wood above him, They dressed the boy in animal skins, and put a thurible full of fire next to his right foot and another thurible full of water next to his left foot. Meanwhile the boy's mother came with a rooster in her hands and sat in the door of the house.

The priest then swore the boy to secrecy, and bound him by the bonds of an oath that he would never reveal the secrets of the ritual for all eternity, and terrified him fiercely so that he did not reveal it, telling him that if he revealed any of the foregoing to anyone, he would instantly die. When this was finished, the boy's eyes were unveiled and opened. His mother then came in with the aforementioned rooster, and the priest took the rooster in his hands and beheaded it above the boy. At once the mother threw a red cloth over the boy and led him out of the house. As soon as the boy left the house, he put a ring on his index finger that bore the image of an ape.²⁷

They also say that the first sacrifice pertaining to Saturn is when he is in Taurus, and they sacrifice a cow to him, asserting that its horns are placed in the manner of a crown, and that it is more beautiful than other animals and more proper for sacrifice than any other animal. They sacrificed it after it had been fed on herbs

gathered by virgin girls in the garden of the Sun for a certain time, and afterwards they returned home by roads other than the ones by which they left home. They considered all of the foregoing to be the greatest secrets of their workings. They made sure that the aforementioned cow was completely intact, and without any white spot, however small. Above its eyes they put a golden chain and wrapped this around its horns. They say that the wise Hermes taught them to do the working in this way.

When they wished to behead the cow, they prepared it for death, and burned the suffumigation of Saturn before it and said prayers after the manner of the Greeks. The priest beheaded it with a sharp sword in which no defect or diminution was found, and collected the blood in a dish, and received its tongue, ears, snout, and eyes; and the rest was carried away in pieces.²⁸ Later they used to inspect the blood that remained in the dish and the foam that rose atop the blood, and from the foam interpreted the lordship and motion of Saturn, which according to them is the first motion, because in him motion begins and ends. They were accustomed to make this kind of sacrifice when Saturn entered the sign of Taurus.

These same men used to wash their faces and bodies with wine and powdered salt, because it makes their skin or hide dry, and because it makes the blood move freely in their bodies. They hold that their work is completed by this.

They had a closed house into which no one entered, and in it was a deep well. When the Sun entered into the first degree of Leo, they would send to the land of Canuiz for a red ram, and cover it with precious cloths. They led it to a place full of trees and flowers, making much rejoicing, and gave it as much wine as it would drink. They then led it to this house at night, and threw it down the well just mentioned, and bathed it therein in sesame oil. Then they drew it up out of the well and gave it dried roses, lentils, fava beans, rice, honey, and wheat to eat, all mixed together. Finally, 28 days after the Sun's entrance into Leo, they led it at night to a grove outside the city and outside populated land, and cut off its head. They made a pit there and buried the ram in it. The head, though, they carried back to the house of the working, and stored it up facing their images.²⁹ They said that out of it they heard a faint voice, by which, they said, they

learned the length of life of their king and the increase or decrease of their people.

The one who revealed the foregoing workings and taught us this secret was Barnac Elbarameni, who ended his days in the land of the Hindus; a certain part of India is given the name Bayrameny after him. Certain sages of that people have many workings of diverse kinds, which would prolong our book inordinately if we wished to repeat them all. Therefore we return here to our proposed course.

PICATRIX

Book III, Chapter 9

How to attract the powers of each planet and the powers of their spirits, naming them according to their parts, and how to accomplish this by speaking their names

The spirit of Saturn called Redimez³⁰ is coadunate with all of his names, both collectively and individually, and with his parts which are above and below and elsewhere, according to the opinion of Aristotle in the book he wrote for Alexander, which is called Estemquius³¹, in which he discussed the way in which the powers of the planets and their spirits ought to be attracted. And their names, listed according to Aristotle's opinion, are as follows.

The name of the spirit [of Saturn] on high is called Toz [Tus], below is called Corez [Harus], right Deytyz [Qajus], left, Deriuz [Darjus], before Talyz [Tamas], behind Daruz [Darus]; and its motion in its sphere and progress in the signs and motion of its spirits as we have said are joined in the name Tahaytuc [Tahitus]. And all of these separate names above are joined in the primary name, Redimez [Barimas] and this name is the root and origin of all the names we have said.

The name of the unitary spirit of Jupiter is Demehuz [Damahas], the spirit on high is Dermez [Darmas], below is Matiz [Matis], right is Maz [Magis] left is Deriz [Daris], in front is Tamiz [Tamis], behind is Foruz [Farus] and the [spirit] of his motion in his heaven and the order of the signs is Dehydez [Dahidas] and the name that is the root and origin of all is the primary name we mentioned above, that is Demehuz [Damahas].

The name of the unitary spirit of Mars is Deharayuz [Dagdijus], high spirit is Heheydiz [Hagidis], the low is Heydeyuz [Gidijus], the right is Maharaz [Magras], the left is Ardauz [Ardagus], in front Hondehoyuz [Handagijus], behind is Meheyediz [Mahandas], [the spirit] of his motion in his heaven and in the order of the sign is called Dehydemez [Dahidamas]. The name that includes all of these [names], as we have said, and which is the root and origin is the name named above, that is to say Deharayuz [Dagdijus].

The name of the all inclusive name of the Sun is Beydeluz [Bandalus]; and the name of the high spirit is Dehymez [Dahimas], below Eydulez [Abadulas], right Deheyfuz [Dahifas], left, Azuhafez [Ati'afas], before Mahabeyuz [Maganamus], behind Hadyz [Gadis], and the spirit of his motion in his heaven and through the signs is called Letahaymeriz [Tahimaris]. The name that includes and conjoins all of the above names (and is the root and origin of those previously named) is the name named above, that is Beydeluz [Bandalus].

The all inclusive name of Venus is called Deydez [Didas], her high spirit is Heyluz [Gilus], low Cahyluz [Hilus], right Diruez [Dahifas], left Ableymez [Ablimas], before Teyluz [Basalmus], behind Arzuz [Arhus], the spirit of her motion in her heaven and progress in the sign is Dehataryz [Dahtaris], of equal value to all the names we have said (and it is the origin and root of all the names listed) is Deydez [Didas] who has been named above.

As you see the all inclusive name if Mercury is Merhuyez [Barhujas], and his high spirit is Amirez [Amiras], below Hytyz [Hitis], right Cehuz [Sahis], left Deriz [Daris], before Maylez [Hilis], behind Dehedyz [Dahdis], the spirit in the motion of his heaven and progress in the sign is Mehendiz [Mahudis]. And the name that includes all the names we have said (and it is the root and origin as we have said) is Merhuyez [Barhujas] named above.

The name of the all inclusive spirit of the Moon is Harnuz [Garnus], her high spirit is Hediz [Hadis], below Marayuz [Maranus], right Meletaz [Maltas], left Timez [Timas], before Hueyez [Rabis], behind Meyneluz [Minalus], and the name of her spirit in the motion of her heaven and progress in the sign is Dahanuz [Dagajus]. And the name that joins and unites all of the names listed above (and which is

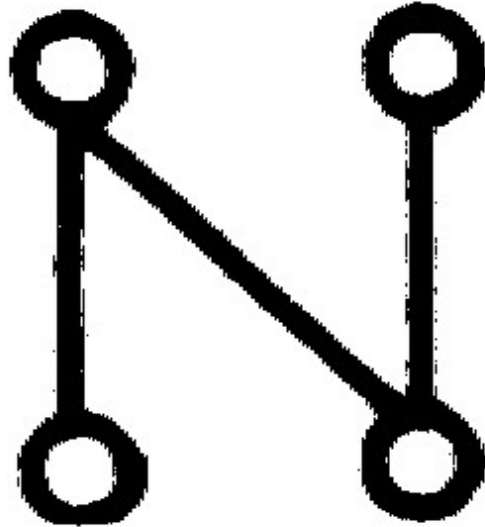
the root and origin of what has been said) is Harnuz [Garnus] listed above.

Aristotle said all this in the book already mentioned, giving the aforesaid spirits the names just given, and asserting that these are spirits of the parts of the universe, there being six parts in the climes of the seven planets.³² The names of these spirits are those that worshippers of the planets were accustomed to use, and which they habitually used in the prayers they prayed to the planets. You, however, ought to diligently pay attention to what was said earlier.³³

Next, the philosopher said that from these spirits descend all the spiritual potencies of the same kind that come into contact with the climes and the world of generation. By praying to the aforementioned spirits, they accomplished miracles—from them, riches and poverty emanated, for they gave, took away, and changed the course of these things. They had bodies with which they were clad, and were embodied with the same. Each of them had human beings in their climes, into whom their powers and spirit flowed, and they permitted them to arrange things with these sciences and make use of things of their nature.

Thereafter the same philosopher said this: when you wish to summon any of the aforesaid planetary spirits in any clime, attend to the aforementioned fundamentals because the effect of each of the planets works most powerfully in its own clime.

The Operation of Saturn

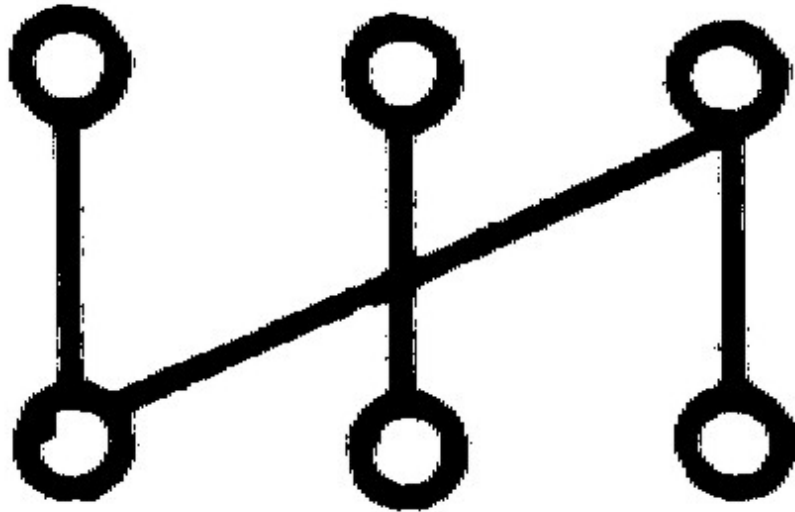


When you wish to work with Saturn, do the following. With the Sun in Capricorn and the Moon in Sagittarius,³⁴ make an image with feet of iron, and wrap it in a garment colored green, black and red. Afterwards go into the open and go under trees that lack any odor. Make your sacrifice (namely a cow or calf) and suffumigate with a mixture of the brain of a black cat, castor, hemlock, myrrh and St John's Wort. Say:

“Bedimez [Barimas] Toz [Tus], Eduz [Harus], Hayz [Qajus], Derniz [Gardijus], Tayuz [Tamus], Huaruyz [Warijus] Talhit [Tahit], Naycahua [Wasirah], Huenadul [Wamandu] Come, you spirits, here is your offering!”

Repeat your prayer continually as you suffumigate. Make your petition and it will be fulfilled. All of this has been laid by Aristotle in his book.

The Operation of Jupiter



When you wish to work by means of Jupiter, do the following in the day of Jupiter,³⁵ the Sun being in Sagittarius or Pisces and the Moon in the head of Aries (because this is the exaltation of the Sun). And prepare a clean and splendid house, with hangings and curtains and cloth goods finely decorated, so that the house may be suitable to the work. Take in your hand a dish with a mixture or compote of honey, butter, nut oil, sugar, making it smooth and moist. Then make a pastry (that is, a torte) of flour, butter, milk, sugar and the most delicate saffron, and make it as large as you can.

In the same house, put a large table in the place of honor, supported by a strong tripod. Place before it a censer composed of the metal of Jupiter.³⁶ On the table place musk, camphor, lignum aloes and other good smelling things and civet and the like. Have one measure of mastic, along with the pastry you made and the mixture you made, that is, both the wet and the dry.

In the middle of the table place a large burning candle, and behind the candle place four opened pomegranates, and the cooked and roasted flesh of a ram, a chicken and a pigeon and fill the dishes full. At the head of the table put a jug full of wine and a clear vessel. Above the table place a branch of myrtle. When you have done the

aforesaid, suffumigate with mastic and lignum aloes at the head of the table, and suffumigate with mastic in the other parts of the house, and no one should be in the house besides yourself.

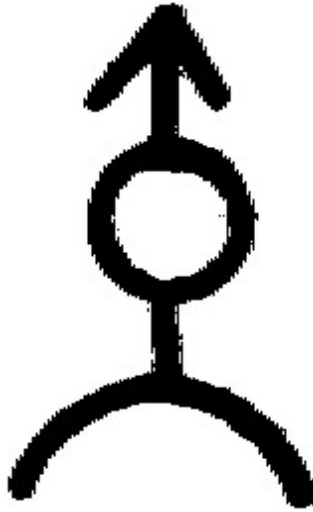
Say the following:

“Demuez [Dahamus], Armez [Armas], Ceylez [Hilis], Mahaz [Magas], Erdaz [Adris], Tamyz [Tamis], Feruz [Farus], Dyndez [Dahidas], Afrayuz [Afrawas], Tayhaciedez [Ki’aqiras].”

These are the all of the names of the spirits of Jupiter in six parts of Heaven. The interpretation of the name Afriduz and the others following is, “Come and enter, all you spirits of Jupiter, and smell the perfumes and eat from this dish and do as you desire.” Say the preceding seven times. Afterwards go out of your house and stand quietly for an hour.³⁷

Then enter your house and repeat the previous prayer again. When you have done the work five times, return to the house a sixth time and make the aforementioned prayer as we have said, and then the spirits will come in beautiful forms wearing ornate garments, and they will receive your petition and that which you desire will come into being in the manner you wish, and your knowledge and understanding will be assisted and the power of the spirits will defend and protect you. When you have done everything as ordered above, call together your friends and associates and prepare food and eat and drink together and perfume with perfumes and suffumigate with suffumigations. This is the prayer of the planets that the Roman sages themselves were accustomed to make each year, and especially for Jupiter.

The Operation of Mars



When you wish to work by means of Mars, do the following in the day of Mars,³⁸ the Sun being in Aries, which is the house of Mars, and the Moon in her 23rd Mansion,³⁹ in which is the exaltation of Mars. Do this at the end of Winter when the trees begin to fruit. Take with you a cow or sheep as sacrifice, and fill an incense burner with charcoal and suffumigate with myrrh, aspad seed and sarcocolla,⁴⁰ and provide a full dish (that is, a dish as good as you are able to make) and fill a pitcher full of wine. As we have said before, you should carry everything to a field, under a tall tree, and offer up the sacrifice in both hands, and light the fire in which the suffumigation will be burnt.

Say these words:

“Dahaydanuz [Dagidus], Hahaydiz [Hagidus], Hayadayuz [Gidijus], Mihyraz [Magdus], Ardahuz [Ardagus], Heydaheydez [Hidagidis], Mehenediz [Mahandas], Dehydemez [Dahidamas]”

This is the oration of Mars. And when you have said that, say this:

“This sacrifice is yours, spirits of Mars. Accept this and consume it and do as you desire.”

Afterwards take the sacrifice to another place away from the tree, and suffumigate it with the suffumigation already described, and cut

off the head of your sacrifice and cut off the skin and remove the liver and roast it. Put all of it on a tray and cover it with the skin; and offer it as a sacrifice in the same place and say the prayer. Then pray in this way:

“O spirits of Mars, this sacrifice is yours. Come and smell this suffumigation, and do as you will with this sacrifice and food.”

Then a red spirit like the flame of a fire will descend, and he will go to the food and consume a portion of it with fire.

As soon as you see the spirit, ask for what you wish and you will be assisted in all of your works. When the flames are gone, take the aforementioned food and eat as much as you are able, similarly drink as much wine as you can, and ask whatever you wish of the petitions pertaining to Mars. You should know that Mars is a diverse planet that is strong in its nature, and does not receive or respond to petitions every time. Therefore when doing the magical works of Mars, even when the aforesaid events do not happen, by no means despair. As soon as you have carefully done the aforesaid, return to your own house.

The Operation of the Sun



When you wish to do the magical work of the Sun, do it on a Sunday, the Sun being in Leo and the Moon in the 15th or 19th degree of Aries.⁴¹ Prepare an appropriate house that is clean and bright, and ornament it with the costliest cloth you have. Place in it seven golden images, and if you are not able to make them of gold, then you may use wood. If they are made of gold, put jewelry of red jacinths and pearls on them, and if the images are made of wood, wrap them in clothing of red silk and put on them jewels of gold and red jacinth. Place the images in the middle of the house, and before whichever image you please, place a table.

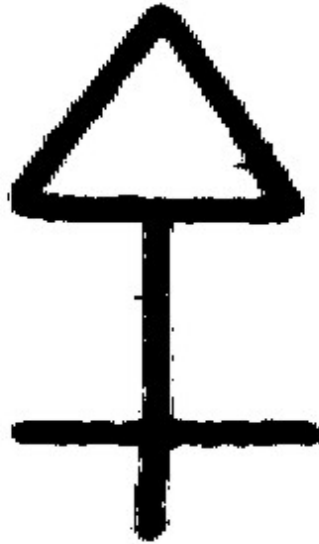
Place on the table wherever you like pastries made from wheat flour that has both wet and dry portions, and somewhere in the middle of them place a pitcher of wine, and around the table, vessels with many different types of pleasant smelling things such as musk, camphor and amber, and place myrtle in the house. Afterwards light a large wax candle, and place it on something high that will place it before the images, and say:

“Tebdeluz [Bandalus], Dihymez [Dahimas], Andulez [Abadulas], Dehycayz [Dahifas], Aginafez [Ati’afas], Mahagnuz [Maganus], Ahadyz [Gadis], Tuymeryz [Tahimaris].”

And when the aforesaid has been spoken, make your petition for what you propose to ask for. When this is done, call together some of your friends and acquaintances and eat the food and drink the wine.

Afterwards they should leave the house, because then you can petition the spirits of the Sun and they will hear you clearly.

The Operation of Venus



When you wish to do the magical works of Venus, do it in the day of Venus, the Sun being in the beginning of Pisces and the Moon in Cancer. Clean yourself and bathe, and when you are cleaned and bathed, go to where there are figs or palms and take with you a ram. Say,

“Hueydez [Didas], Helyz [Gilus], Hemylyuz [Hamilus], Deneriz [Damaris], Temeyz [Timas], Cemlyuz [Samlus], Arhuz [Arhus], Meytaryz [Hataris].”

When you have said this, ask for what you wish. But beware that you do not ask for something attributed by nature to another planet.

The Operation of Mercury



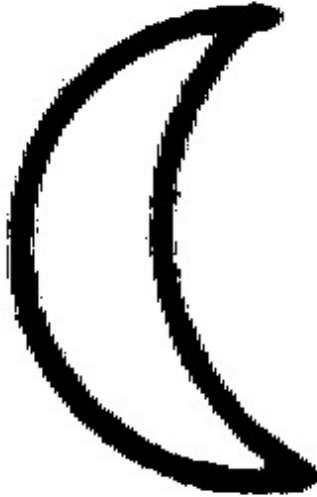
When you wish to do the magical works of Mercury, work in the day of Mercury, with the Sun in Capricorn, because the year of the Chaldeans begins then. Sit in a gold throne in an empty house, and suffumigate yourself with lignum aloes, incense, myrrh, hemlock and elecampane. Put a golden table before you, and around it place seven male goats, which you shall discipline with a wooden rod so that they cry out.

As the smoke of the suffumigation rises, say:

“Barhurez [Barhujas], Emirez [Amiras], Haytiz [Hatis], Cociz [Sahis], Deriz [Darajas], Heniz [Hatis], Deheriz [Dahris], Zahudaz [Magudis].”

And when the aforesaid has been said, cut the heads off the goats, skin them and cut them apart and place them around the table, while continue to suffumigate with the suffumigation. When this has been done, cover your entire face except for your eyes, and continue to suffumigate. Afterwards go out from that house and carry all of the meat you have cut, and cook it with chickweed and vinegar, and get bread made with wheat flour. When this is done, put everything in a basket and save the best of it. Ask for appropriate things in your petition to Mercury.

The Operation of the Moon



When you wish to do the magical works of the Moon, do so when the Sun is in Cancer and the Moon in Aries, which is the exaltation of the Sun, and do the work in the night of the Moon (that is, on Sunday, when the day has ended)⁴². When the Sun sets, go to a field. Then wash and clean yourself very well, and take a ram and a suffumigation of frankincense, hemlock, elecampane, myrrh and lignum aloes mixed together. Your friends and associates should go with you, and some of them should lead the aforesaid ram and bring the suffumigation, and they should likewise bring food in baskets. When this is done, they should light a large fire of wood, and put the baskets of food around the hearth.

One of them who is taking part in your petition should rise up, and find a place by some spring of water, with a fig tree before it and nearby the ram that he has led there. He should put the suffumigation, which he has brought with him, into a fire. He then says:

“Hedyuz [Gadnus], Denediz [Hadis], Mubrynayz [Maranus], Miltaz [Maltas], Tymez [Timas], Rabyz [Rabis], Celuz [Minalus], Deheniz [Dagajus], Merniz [Garnus].”

When he has said this, cut off the head of the ram. Then your associate who led the ram should go away, because if anyone

approaches you, you must kill them, cutting off their heads, saying the same words one at a time, and suffumigating with the suffumigation.⁴³

When this is done, you should leave, and go back to where the fire is burning. Then you and all your friends may return to the place where the ram was killed, and skin it, and take its skin, head, feet, and entrails to a clean place, where no other animal can eat any of the aforesaid parts, and bury them. Roast the ram, and when it is well roasted, put it amidst the circle of baskets of food around the hearth. When dawn is near, put out many-colored cloths under the fig tree, and when this is done suffumigate with the aforesaid suffumigation. And say the oration of the spirits and ask for your petition, and all of it will be fulfilled.

APPENDIX A:
CHRISTOPHER WARNOCK'S
PICATRIX SHORTER PLANETARY
INVOCATIONS

SATURN

O you Lord, whose name is mighty, whose appearance great and whose sphere is higher than any planet,

O you, Lord Saturn, you, cold, dry, dark, doer of good and ill, upright in love, oath-keeper, friend, unique, incomparable, rich in understanding, impenetrable, keeper of promises, tired, indolent, who keep to yourself in trouble and sorrow, you who remove yourself from friends and gaiety, old in years, rich in cunning, experienced, wily, deceitful, clever, understanding, you who bring increase and who destroy, whose disfavor brings misery and whose favor happiness:

In the name of God and in the name of Heylil & Isbil, the angels set over Saturn in all cold and ice; Lord of the Seventh Sphere;

I invoke you by all your names, in Arabic Zohal [Zuhal], in Latin Saturnus, in Persian, Keyhven [Kewan], in Roman Coronez [Kronos], in Greek Hacoronoz, [Kronos] in Indian Sacas [Sanasara]; by all these names of yours I invoke you and call upon you.

Look with favor upon us, grant us success, free us from fear and anxiety, help us to be happy, healthy and safe. Thanks be unto you, O Saturn!

JUPITER

Hail unto you, O Lord; you blessed one, happy and serene, Lord of right, justice, fairness and conscientiousness, you who are wise in religion, ascetic, mighty, high-minded, bringer of good fortune, noble, elevated, powerful, subjugator, granting honor, you who keep treaties, who are upright in love and of noble nature!

I ask you, O father, by your noble, beautiful attributes and your choice deeds, may you look with favor upon us, grant us wisdom, prosperity, success, help us to be happy, healthy and safe, O source of good deeds, fulfiller of wishes.

O Rufija'il, O Raucayehil, you angels who are set over Jupiter, joyful and serene, complete, consummate, pious, lord of beautiful garb, of dignity and of insight, far from all that is filthy, far from common speech!

I invoke you by all your names, in Arabic Misteri [Mustari], in Latin Jupiter, in Persian Bargis [Birgis], in Roman Dermiz, [in Persian, Hurmuz] in Greek Rauz [Zeus] and in Indian Huazfat [Wihasfati],

And I ask that you look with favor on us, grant us wisdom, prosperity, success, help us to be happy, healthy and safe.

Hail unto you, you exalted, magnificent great star. good natured, you who take care of the concerns of the wise and who prepare a way for the spirits of the pure and who help those drowning in the depths of the sea and calling for help!

From your light, from your spirit, from your pneuma, overflow on us, that thereby our concerns may be furthered, that the completion of our affairs be good and the impurity of our nature washed from us. Thanks be unto you O, Jupiter!

MARS

O Lord, excellent, hot, dry, brave hearted, spiller of blood, arouser of the masses, powerful and virile, you who force, who overcome, inconstant, violent, lord of ill, of punishment, of blows, of captivity, of lies, of calumny and unseemly speech, merciless, killer. unique, alien, bearer of weaponry, you who make love much, powerful in planning attack and domination, you who beget war, who spring to the side of the weak, strong, you who make good the ills and recompense the doers of ill.

I ask you by the ways taken by you and the paths into your sphere, by your force and your accountability, by him who distinguished you and made you an avenger, very evil, of violent power and stormy attack that you hear and obey and grant my request and listen to my praying; and look, I desire of you that you look with favor upon us, grant us courage, fortitude, determination, strength and success, free us from fear and anxiety, help us to be happy, healthy and safe. Hail unto him who grants protection and holds back the ill.

O Rubija'il, O Raucahehil you angels set over Mars, you violent, hard-headed, fiery, burning, of courageous heart, bloodspiller, arouser of civil war and the masses, powerful and virile, you who force, who overcome, inconstant. violent, lord of ill, of punishment, of blows, of captivity, of lies, calumny and unseemly speech, ruthless, you killer, unique, alien, weapon bearer, making love often and much.

I invoke you by all your names: in Arabic, Marech [Mirrih]; in Latin, Mars; in Persian, Baharam [Bahram]; in Roman, Bariz [Ares]; in Greek, Hahuez [Ares], and in Indian, Bahaze [Angara], and I ask you by the Lord of the Highest Edifice, may you hear me, obey and grant my request and hear my prayer.

I desire that you look with favor upon us, grant us courage, fortitude, determination, strength and success, free us from fear and anxiety, help us to be happy, healthy and safe, by Rubija'il & Raucahehil, the angels set over your realm. Thanks be unto you, O Mars!

THE SUN

O Cause of Causes, you who are sanctified and made holy with unending rule from eternity, I ask you that you listen to me and grant to me recognition, kind reception, love, fame and success, help us to be happy, healthy and safe.

Welcome, you who bring forth the light and life of the world. I call you by all your names: Arabic, Yazemiz [Shams]; in Latin, Sol; in Chaldean, Maher [in Persian, Mihr]; in Roman, Lehuz [Helios]; in Indian, Araz [Aras].

O light and shine of the world, you at the center of all, who give life to the world of coming forth and of passing away and who takes care of its growth,

O you, who stand on exalted places, O you who hold the highest position: I ask you, that you listen to me and grant to me recognition, kind reception, love, fame and success, help us to be happy, healthy and safe, for you are master and king of the planets, they who receive and let shine their light and shining from you.

I ask you, O guide of the all, take pity on me and my prayer and humble request. Hail unto you, O Sun, you happy lord, hot, dry, shining, spending light, sending rays, bright, understanding, exalted, noble, you king, who gather all beauty unto yourself, pure, wise, you who gather together goods,

You who hold the reins of the six, the noble planets, so that they let themselves be guided by you, you who rule over them, that they submit to you; when they are far from you they return to you, when they are near you they are burned up by your rays and go down, And they receive from you light and power and from your shining they shine. Thus you are above them all, you are the king and they the servants, you bring good fortune when you form aspects, and you bring misfortune when you stand in conjunction; no one can recognize your excellence completely, nor completely understand your nobility. Thanks be unto you, O Sun!

VENUS

Hail unto you, O Venus Anahid, you happy mistress, cold, damp, constant, clean, beautiful, sweet smelling, generous, joyful, you mistress of ornament, of gold, of gaiety, of dance, of joyful arousal, of finery, of song and of listening to songs, of flute playing, of the beautiful melody of the movement of strings, of play, of jest, of companionship and leisure, you who are friendly and receptive, awaker of affection, just, you who love wines, comforts, joys and physical union.

Thus you are: I call you by all your names, in Arabic, Zohara [Zuhara]; in Latin, Venus; in Persian, Anyhyt [Anahid]; in Roman, Affludita [Aphrodite]; in Greek, Admenita [Tijanija]; in Indian, Sarca [Surfa].

By the Lord of the Highest Edifice, may you listen to me and obey with the obedience to God and his rulership, and bring us friendship and love, help us to be happy, healthy and safe, by Beyteyl & Bitail, the angels set over your realm. Inform us with all the joys of your wandering dance.

Hail unto you, O Venus Anahid, happy mistress, cool, moist, constant, clean, beautiful, sweet-smelling, generous, joyful, mistress of ornament, of gold, of gaiety, of dance, of joyful arousal, of finery, of song and of listening to songs, of flute playing, of beautiful melody from the movement of strings, of play, of jest, of companionship and leisure, you who are friendly and receptive, awaker of affection, just, you who love wine, comfort, joy and physical union.

Thus you are; I call on you by all your names: in Arabic, Zohara [Zuhara]; in Latin, Venus; in Persian, Anyhyt [Anahid]; in Roman, Affludita [Aphrodite]; in Greek, Admenita [Tijanija]; in Indian, Sarca [Surfa].

By the Lord of the Highest Edifice, may you listen to me and inform us with all the love and joy of your wandering dance.

By Beyteyl & Bitail, the angels set over your realm, come fill us for ever and ever again with the sweet breath of your life. Thanks be unto you, O Venus!

MERCURY

Hail unto you, O Mercury, O Lord, excellent, trustworthy, full of understanding, speaker, understandable, you who dispute, you who know every science, you calculator, writer, of beautiful custom, who know what happens on heaven and on earth, you lord, noble, you who have little joy, who are useful to goods and trade,

Lord of cunning, of perjury and of cleverness, you helper, patient, smart, of skillful hand, lord of revelation and of prophets, of the proof of divinity, of belief, of understanding, of speech, of messages, of good teaching, of various sciences,

Of discernment, of insight, of good education, of philosophy, of prognostics, of the mathematics of heavenly and earthly bodies, of surveying, of the science of the stars, of augury, of the art of casting lots, of rhetoric, of verisfying, of the book, of the divans, of eloquence, of sweet, quick and fine speech, of impenetrability,

Of quickness in trade, of much self-wandering, of lies, of elegance, of firmness, of helpfulness, of adaptability, of patience, of well-wishing, of goodness, of mercy, of quiet, of dignity, of self-control, of proper veneration of divinity, of consideration of rights and of beautiful voice.

You are hidden, so that no nature knows of you, and fine, so that you can be defined by no description; thus you are a bringer of fortune with the: fortunate stars, masculine with the masculine, feminine with the feminine, daily with the day stars, nightly with the night stars, you make yourself like unto their nature and approximate them in all their circumstances.

I call on you by all your names, in Arabic, Hotarit [Utarid]; in Latin, Mercurius; in Roman, Haruz [Harus], [in Greek Hermes]; in Persian, Tyr [Tir]; in Indian, Meda [Budha];

Look with favor on us, bring us success, help us to be happy, healthy and safe, in the name of the angels Arquyl & Harqil who are set over you to complete your effects. Thanks be unto you, O Mercury!

THE MOON

Hail to you oh, Goddess, the Moon, blessed lady, fortunate, cold and moist, temperate and beautiful. Of all the planets you are the head and key, your movement is smooth, you have shining light, lady of happiness and joy, of good words, of good fame, of the power to bless.

You are the lover of law and ponder the things of the world, and your thought is subtle. You love joyful singing and enjoy joking and love, you are the lady of ambassadors and messages and of the revealing of secrets. You are high and noble, you are nearer to us than the other planets, you are more powerful than all of them and bright; you bring good and evil, you connect the planets to one another, you transfer their light, you control everything through your goodness.

And everything in the world is adorned by your ornament and by your judgment all is judged. You begin all things, you are their end. You above all planets have nobility and honor. And in this way I call upon you.

I conjure you by Celan and Silija'il, who are the angels God has set over you to complete your effects, have mercy on me and receive my humble petition, obey with obedience to our high lord, look with favor on us, help us to be successful, and to be happy, healthy and safe.

I invoke you by all your names; in Arabic, Camar [Qamar]; in Latin, Luna; in Persian, Mehe [Mah]; in Greek, Zamahyl [Sam'a'il]; in Indian, Cerim [Suma]; in Roman, Celez [Selene], and receive in this place my petition. Thanks be unto you, O Moon!

FOOTNOTES

1 al-Masudi, *The Golden Meadows*, cited in Tamara Green, *City of the Moon God* (Brill 1992) page 173.

2 Arabic/German *Picatrix*, trans. Ritter & Plessner (Warburg (1962) Bk chapter 7.

3 *Picatrix*, Bk III, chapter 7.

4 Instruction on traditional astrological timing for talismans can be found in the Planetary Magic Mini-Course and full Astrological Magic Course at www.renaissanceastrology.com

5 Many cities in the medieval Middle East were governed by city senates, as in Roman times.

6 Melancholia corresponds to the modern concept of depression.

7 While Saturn rules sorrow, melancholy and the like, Jupiter counteracts them, and the powers of Jupiter may therefore be used to balance an excess of Saturnine influence.

8 Bloodletting for medical reasons.

9 This repetition is in the original, as are those in the lists that follow.

10 A standard way to break into a house in the medieval Middle East was to apply hammer and chisel to masonry walls at night.

11 According to medieval astrology, each of the world's religions came into being due to a particular conjunction of the planets, and so each faith has a ruling planet, the lord of its conjunction.

12 "Roman" in *Picatrix* means the Greek dialect of the Byzantine (Eastern Roman) Empire, while "Greek" is the dialect of the Christian communities in the Muslim world. The names for Saturn in both dialects are descended from the classic Greek Κρόνος, Kronos. These names generally suffered much garbling in their passage through Arabic and Latin.

13 Most of the rituals in this chapter include animal sacrifices, which were standard practice in classical Pagan religion.

14 This is traditionally tin.

15 That is, that the senses may be so purified so that they reflect the universe truly.

[16](#) Or a copper ring; the Latin word *aes* can mean either one. All other references to bronze in this section may be understood similarly.

[17](#) The word in the text here is *muscipulum*, literally “mousetrap,” but it’s hard to imagine any way to behead one of these and eat its liver.

[18](#) This is Benetnasch or Alkaid, eta Ursae Majoris.

[19](#) Islam was traditionally ruled by Venus, as suggested by the green flag bearing the evening star alongside the Moon, which is its traditional banner.

[20](#) The repetition is in the original.

[21](#) Here and elsewhere in this ritual, “their” may be replaced by “his” or “her” depending on the gender of the person in question.

[22](#) That is, mercury that has been solidified. Methods of fixing Mercury are important teachings in alchemical tradition.

[23](#) The epicycle is the smaller circle that, in medieval astronomy, each planet except the Sun and Moon traced through the heavens in addition to its orbit. In modern terms, the ruling planet of the chart must be significantly further than its average distance from the Earth, but not yet at its maximum distance.

[24](#) While unclear in the Latin Picatrix, the Arabic Picatrix makes clear that these are the rituals of the Harranian Sabians.

[25](#) This is a remarkably good description of the ancient ritual of animal sacrifice, complete with hepatoscopy (divination by the liver of a sacrificed animal), one of the standard ancient forms of divination. The “lord of that place” is presumably the planetary god ruling the temple where the sacrifice takes place.

[26](#) Tamarisk seeds thrown onto hot coals burst and fly some distance. If the boy turned his back on the burning seeds in an attempt to flee, the burn marks on the clothing on his back would identify him as a coward; if he faced them bravely, he was fit for the rest of this ritual of Mars.

[27](#) This fascinating “experiment” is a ritual of initiation into a mystery cult of Mars for boys on the brink of manhood. There are few if any accounts of ancient mystery initiations that give so much detail.

[28](#) Presumably by the other worshippers.

[29](#) Images of the gods; the “house” is clearly a temple.

[30](#) The names of spirits given in the Latin Picatrix differ slightly from those in the Arabic version. The Arabic equivalents as printed in Ritter and Plesner's German translation of the Arabic *Ghayat al-Hakim*, are provided in brackets.

[31](#) This is known in Latin as the *Liber Antimaquis* and in Arabic as *Al-Isamatis*, and was a primary source for Picatrix.

[32](#) The climes were basic concepts in medieval geography—regions of the earth arranged in bands from north to south.

[33](#) That is, the passage at the beginning of Book III chapter 7 that warns against polytheism.

[34](#) The Arabic text specifies that the Moon should be in her 20th Mansion, which is between 4° 17' and 17° 8' of Sagittarius.

[35](#) Thursday.

[36](#) This is traditionally tin.

[37](#) This is not necessarily an hour by the clock; the medieval sense of time was less exact than ours. "A long while" might be a better translation.

[38](#) Tuesday.

[39](#) This is Sa'ad al Bulah, 12° 51' to 25° 42' Capricorn.

[40](#) Sarcocolla is a resin from African shrubs of the genus *Penaea*, popular in the Middle Ages as incense.

[41](#) These are the degrees of the Sun's exaltation in Aries.

[42](#) Planetary days normally begin at dawn, but Arabs and Jews both begin the day at sunset; here the standard practice has been changed to fit the Semitic custom.

[43](#) Ritual taboos of this kind were not uncommon in ancient Greek rituals connected with the Mystery cults—one of many elements of this chapter that show clear signs of descent from Hellenistic Pagan religion.