

Planetary Magic Principles: Mars

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INTRODUCTION

Hello and welcome to the class.

In the previous class, we talked about the qualities of the Planet Mars, the second planet in the Chain of Manifestation. We explored what aspects of existence here in the material world are influenced and guided by the intelligences of the Greater Benefic, the expansive, positive force of our Good Father what loves us.

Today, we turn our attentions to the Lesser Malefic. I've often thought that the "Greater" and "Lesser" parts of their titles were referring to the size of the impact they have, but after studying it a bit more, I've come to realize it's more about the Greater and Lesser matters in life. Where Saturn rules the Big Things we experience in life that are negative, the "Big Bads," Mars rules over the "Little bads." His sphere of influence is over more minor and petty manifestations of negative situations and events.

War is certainly not minor or petty, but the motivations for aggression against others often are petty indeed. "All wars are resource wars" is an axiom, and at the end of the day we see that resources are always what people are fighting about, but when we look at the aggression in Ukraine, for example, we can see it is motivated by petty greed and avarice. It was greenlit based on appeals to the ego of Putin, to establish himself as a modern Czar. It's not a matter of necessity, it is a matter of pride, or dignity, and the greed of the oligarchs.

When we look at Mars in the occult properties listed in Agrippa, and in the myths of Ares, we see that this becomes a theme. The egotistical, the petty, the tyrannical, the headstrong war lord who rules by might, and whose regimes' offspring are fear, and terror.

While he is often the cause of such things, we must bear in mind that he is also the one who ceases all these things. We have a secret way of dealing with him, to get him to bring peace to troubled situations, to turn from his gleeful revelry in pain and blood. It is revealed in his Orphic hymn, and in the stories of his life, his love, his children, and his ... well, his mom.

We'll go through his lore and how he's been worked with, as well as some practical advice and some anecdotes. The Appendix of this workbook includes all the correspondences of Mars in Agrippa's Three Books of Occult Philosophy with citations so you can follow up and get more details on your own.

QUALITIES OF THE PLANET

The essence of the sphere of Mars is Violence and Force. In the older versions of the KBL, we find that the name of the sphere is not Gibor, or Strength, but Pachad, or Fear. The Fear of God is the beginning of Wisdom, as the saying goes, and this "Fear of God" is what Pachad translates as. It is the fear of his wrath.



Is it Righteous?

What is god's wrath? It is anger, it is violence. It is "Righteous" when it comes from god in KBL and the bible, and it is shown when people break his rules. Anything we do that goes against his rules, he punishes, and that's the reasoning behind a lot of the things we have to deal with now as a culture so heavily influenced by the bible.

But it is not true righteousness. Mars rules the righteousness that is "right" because it is made to be so. In the Bible, Jehova created the world and made it possible to do evil, and impossible not to do evil, and then made rules that said if you do evil you'll be punished, and then he sat on his white throne and judged us every time we broke the rules he made up, including just burning us for eternity, and we had to just eat it because he's God and what are you going to do?



That's the kind of "righteousness" that is of Mars. Mars is right because he says so, and he will fight you for it, and win, and force you to live with it. Unless you defeat him.

It's the Might makes Right mentality.

Violent Entitled Youth

Mars is also the sphere of the jock. The warrior knave, the entitled guy driving a pickup and bullying the nerds because he's stronger and more popular. The violent youth who gets away with it because his mom and dad are the gods that rule Olympus. He operates by private laws, and does what he wants.

God of the Cops

He's the God of the cops, the policeman's god, and while there's a need for cops, there's also a reason "all cops are bad" is a thing. All policemen are law enforcement according to the Supreme Court here in the States. They are not servants, they are not protectors. They are enforcers of rules made by rulers, and they enforce it by applying force, percussive or deadly.

Meanness

Mars is also the sphere of the mean-spirited painful torments. His birds foreshadow pain and torment, war and sedition, and are the most detested by the gods and men. Even his benign animals, like the woodpecker, are loud and obnoxious.

From the Myths

His Parentage

Zeus and Hera are credited with his parentage in most stories, but in Ovid we see a version where Hera has him alone. She is upset that Athena was born of Zeus without aid of a partner, and wanted the same for herself. She coerced the nymph Flora to reveal an herb that would allow her to become pregnant, and that's where Ares came from, he was created out of spite.

His animals, his children, his stories, his desires, his aptitudes, and his proclivities all reflect this nature, this child of spitefulness.

Warrior God

Ares was a skilled fighter in the war against the Titans. He defeated the Echidna's son, a dragon who was Kronos' weapon used to counter Zeus' Thunderbolt. One of his epithets is Destroyer of the Titans.

There are several stories of him fighting Giants. The Gigantes were serpent-footed giants, and he's credited with killing Mimas/Mimon.

When fighting with Typhon, the gods of Olympus went to Egypt, and Ares became a fish, the animal sacred to Onuris.

He was defeated when the Giants Ephialtes and Otos were besieging Olympus. He went out to fight them and was defeated, chained, and put in a bronze cauldron. Zeus didn't save him, but when Hermes heard what was going on, he saved Ares.



The Cop God

Sisyphus snitched on Zeus to Hera for having an affair, and as punishment, Zeus sent Thanatos to kill him. Sisyphus captured Thanatos instead, and for a while, no one died. Ares was sent to enforce the law, free Thanatos, and restore the natural order of things.

Mother's Best Boy

Ares has a lot of myths where he is getting beat up because he is supporting his mother's cause against Zeus' favorite sons by other mothers. Apollon defeated him in a boxing match, and he was sent to harass Hercules as he tried to accomplish his twelve labors. He was the one who enforced his mother's decree that Leto find no peace in any land, forcing her to have Apollo and Artemis on a moving island instead.

God of Horses

He is all about horses. Their names are:

- Ithon (Red-fire) and Phlogios (Flame), Konabos (Tumult) and Phobos (Panic-fear),
 - "his car-steeds, bare him down into the fight, the coursers which to roaring Boreas grimeyed Erinnys bare, coursers that breathed life-blasting flame: groaned all the shivering air, as battleward they sped."
- Ovis Terrorque Pavorque (Fear and Dread), the horses of Mars [Ares].

The children of Ares

He had five children with Aphrodite. He was with her before Hephaistos married her, and some myths say he tricked Hera into giving him Aphrodite. His mother, who he's always working to defend, screwed him over.

He also had a child with Eris, and was known as the father of many monsters:

- ANTEROS God of reciprocated love (or contrarily of unreciprocated love), son of Ares and Aphrodite.
- DEIMOS God of fear, a son of Ares and Aphrodite.
- ENYALIOS (Enyalios) A war-god son of Ares and Eris.
- EROS God of love, a son of Ares and Aphrodite.
- HARMONIA Goddess of harmony, daughter of Ares and Aphrodite.
- Harmonia and Cadmus turned to snakes because he killed Ares's snake, said to be his child
- NIKE The goddess of victory was, according to some, a daughter of Ares. (She was usually called a daughter of Pallas and Styx.)
- PHOBOS God of panic, son of Ares and Aphrodite.
- The Spartoi (Sown-ones) were earth-born warriors sacred to the god Ares. They were born fullygrown and armed from the soil, ready for battle, when the teeth of Ares' sacred Drakones were sown in the earth. Kadmos of Thebes sowed a batch of these warriors, of which only five survived. Another batch was sown by Jason at Kolchis in his quest for the Golden Fleece. The



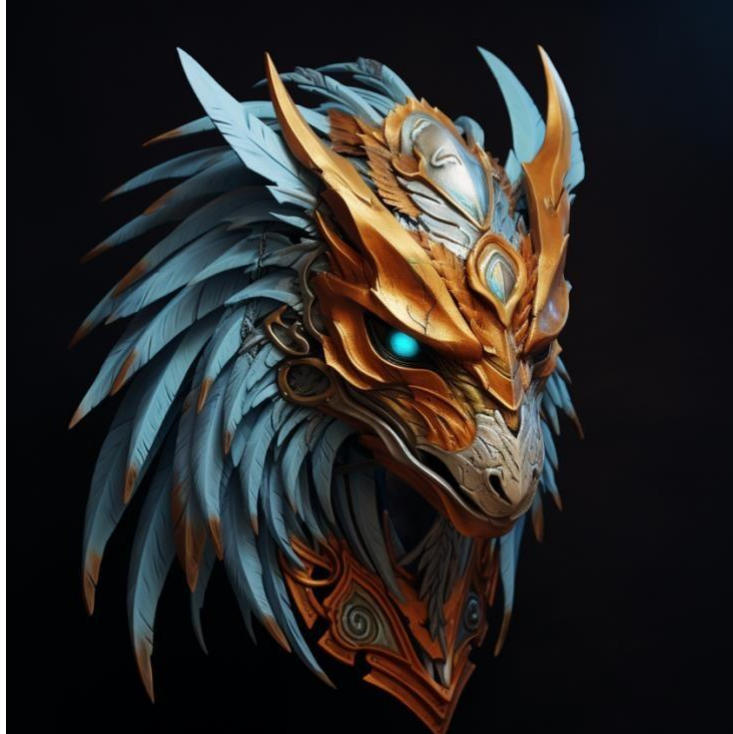
Spartoi were regarded as sons of Ares, for the Drakones were children of the god, and the warriors seeded from them.

- the family of Polyphonte [mother of the giants] descended from him

Beasts of Aries

Throughout the mythos, he is shown as the one who sets monsters to guard over things, and all of his beasts have a bonus added to cause harm.

- Drakon, killed by Harmonia's husband Cadmus



- THE DRAKON KHOLKIKOS - Guardian of Golden Fleece set by Ares to protect it
- Horses
- Fire breathing bulls raised on the plains of Ares used by Jason to till the soil that he created the armed men from serpent teeth
- Arrow-shooting birds guarded sanctuary of Ares founded by amazons
- BARN OWL (Greek aigolios), EAGLE-OWL (Greek buas), VULTURE (Greek gups), WOODPECKER (Greek ipne)
- From Metamorphoses: "Zeus loathed them [the giants Agrios and Oreios] and sent Hermes to punish them . . . But Ares, since the family of Polyphonte [mother of the giants] descended from him, snatched her sons from this fate. With the help of Hermes he changed them into birds.



- Polyphonte became a small owl whose voice is heard at night. She does not eat or drink and keeps her head turned down and the tips of her feet turned up. She is a portent of war and sedition for mankind.
- Oreios became an eagle owl, a bird that presages little good to anyone when it appears.
- Argios was changed into a vulture, the bird most detested by gods and men. These gods gave him an utter craving for human flesh and blood.
- Their female servant was changed into a woodpecker. As she was changing her shape she prayed to the gods not to become a bird evil for mankind. Hermes and Ares heard her prayer because she had by necessity done what her masters had ordered. This a bird of good omen for someone going hunting or to feasts."
- SERPENT (Greek drakon)
- The poisonous serpent was sacred to Ares. In ancient art he was often shown holding a serpent, or with a serpent-device on his shield.

War God

- Ares is the Personification of battle-death, blood lust, and weapons
- God of War Averted - Peace? Lol
- Sack and Defense of cities
 - Sack - manslaughtering, blood-stained, stormer of strong walls
 - Defense - Ares, exceeding in strength, chariot-rider, golden-helmed, doughty in heart, shield-bearer, Saviour of cities, harnessed in bronze, strong of arm, unwearying, mighty with the spear, O defender of Olympos." "Ares, holds as a fortress of the gods, the bright ornament [what you're praying for here] that guards the altars of the gods of Hellas.
- Rebellion and Civil Order
 - Ares was the god of civil disturbance, riots, rebellions and uprisings. On the contrary he was also regarded as maintainer of civil order. As such he was the patron of ancient police forces and armed guards.



- Brigands and Banditry
 - Hera has reared a violent son [Ares] whom she has borne to Zeus, a god irascible, hard to govern, an one whose mind knew no respect for others. He shot wayfarers with deadly arrows, and ruthless hacked . . (lacuna) with hooked spears . . he rejoiced and laughed . . evil . . scent of blood.
- Violence and Rage
 - Ares was the god who presided over the emotions that lead to violence--hatred and rage. He was also invoked by those who wished to control their violent impulses.



His Blessings tho

In spite of all the ills, he is known to give good boons as well:

- **NISOS** (Nisus) A king of Megara (southern Greece) who possessed a purple lock of hair which guaranteed his throne. The magical lock was probably a blessing bestowed by his father Ares. When Nisos' daughter Skylla betrayed him by cutting off the hair, he chased after her, but the girl leapt off a cliff before he could catch and punish her. Ares (most likely) then transformed the pair into birds - predator and prey - allowing Nisos to exact his revenge on the girl for eternity.
- **TEREUS** A king in Thrake (north of Greece) whose wife and sister-in-law slew their infant son and fed him to the king. When he discovered their crime, they fled to escape, and sympathetic gods transformed them into birds - nightingale and swallow. However, Ares (most likely), sympathetic to his son, transformed the king into a hawk, so that he could exact his vengeance for eternity on the two women.
- **HIPPOLYTE** A queen of the Amazones (of Asia Minor), to whom Ares gave his own war-belt (and probably a full set of armour as well) as a symbol of her warrior-spirit. Herakles was sent to fetch the belt as one of his twelve labours. He probably also gave her the flock of arrow-shooting birds which guarded his most important temple amongst the Amazones. Also Penthesileia, another Queen of the Amazons
- **DIOMEDES** A king of Bistonia in Thrake (north of Greece), who was given a herd of man-eating mares by his father Ares. Herakles was sent to fetch the mares as one of his twelve labours.
- **AEETES** A warlike king of Kolchis (on the Black Sea) who earned Ares favour with his devotion and was rewarded with a Drakon to guard the god's sacred grove and its treasure the Golden Fleece. While the Fleece remained in the shrine, Ares guaranteed that Aeetes throne would be secure. The god also bestowed on him the cuirass which he had won in the War with the Gigantes

SUMMARIZING THE QUALITIES OF THE SPHERE OF MARS

- He is of violence, spite, and mean spirited punishment in his enforcement of the laws.
- He is entitled and arrogant.
- He has been wronged, and is ready to punish those who do wrong in his eyes, often in spiteful ways
- He is also the one who can stop that
- Even his boons are mean, and cause harm
- He can be defeated

MAGICAL APPLICATIONS OF THE FORCES OF MARS

Mars magic is mean spirited, and vexatious. It should be used carefully. If you're a bad person, you can see all the bad ways to use it to do bad things.



If you're a good person, you make offerings to Mars to get his spirits to work for you instead of against you. To punish those who do wrong, and to stop punishing those who do good.

I use the forces of Mars for protection, and reversal magic, and for self discipline. In moderation, they are good for encouragement and energy, they are fiery, but they need to be tempered. All things that need activity applied, that need legs to make them manifest are goaded by the forces of Mars.

You don't ask for justice from Mars, you ask for punishment, or the cessation of punishment. There is no love in him, except for Aphrodite, and that's not for marriage, it's for sex.

Which is the secret from the hymn.

*To lovely Venus [Kypris], and to Bacchus [Lyaaios] yield, to Ceres [Deo] give the weapons
of the field;*

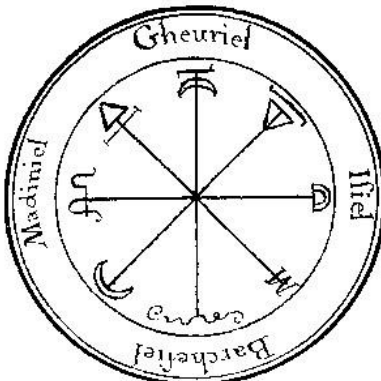
When you are seeking to avert the punishment of yourself, or others, you make offerings to Venus to calm him, and then you ask Mars to go to Venus, with offerings of wine. You get him drunk and laid, and he turns his attentions elsewhere.

SORCEROUS PATH: CHANGING THE MATERIAL WORLD

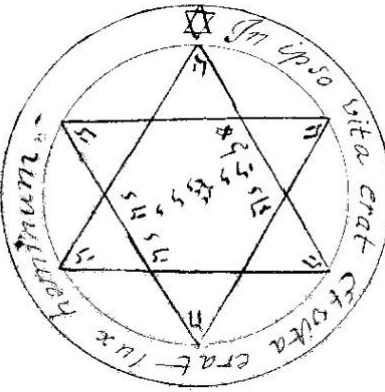
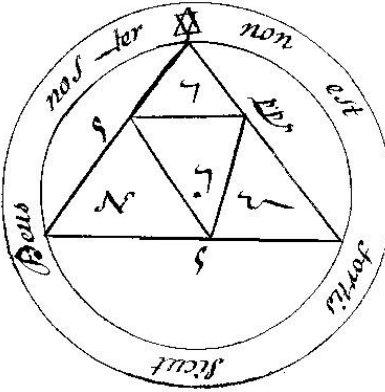
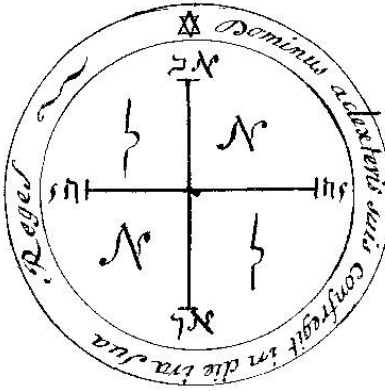
While most of the ways Mars manifests are in the delight of pain and the lust for blood and high energy, turning this around with a "not statement," that is, by asking for the opposite of the things he rules, you can direct his forces as you see fit.

Powers of the Pentacles of the Key of Solomon

By reviewing the things you can do with the pentacles from the Key of Solomon, we can see how magicians have worked with Mars in the 16th century, and get some ideas about how we can apply that to our own lives.

Seal Descriptions from Esotericarchives.com	Seal from Esotericarchives.com
• Forcing Spirits to Obey ○ The first pentacle of Mars.-- It is proper for invoking spirits of the nature of Mars, especially those which are written in the pentacle	



Seal Descriptions from Esotericarchives.com	Seal from Esotericarchives.com
• Benefica – Healing ○ The second pentacle of Mars - This pentacle serveth with great success against all kinds of diseases, if it be applied unto the afflicted part.	
• Starting trouble ○ The third pentacle of Mars - It is of great value for exciting war, wrath, discord, and hostility; also for resisting enemies, and striking terror into rebellious spirits; the names of God the all powerful are therein expressly marked.	
• Winning ○ The fourth pentacle of Mars.-- It is of great virtue and power in war, wherefore without doubt it will give thee victory.	



Seal Descriptions from Esotericarchives.com	Seal from Esotericarchives.com
• Scare Demons ○ The fifth pentacle of Mars.- Write thou this pentacle upon virgin parchment or paper, because it is terrible unto the demons, and at its sight and aspect they will obey thee, for they cannot resist its presence.	
• Defense ○ The sixth pentacle of Mars.-- It hath so great virtue that being armed therewith, if thou art attacked by any one, thou shalt neither be injured nor wounded when thou fightest with him, and his own weapons shall turn against him..	
• Hail and Tempest ○ The seventh and last pentacle of Mars.-- Write thou this upon virgin parchment or paper with the blood of a bat, in the day and hour of Mars; and uncover it within the circle, invoking the demons whose names are therein written; and thou shalt immediately see hail and tempest.	

What to expect when you do the practical magic of the sphere

Things calm down. Sources of trouble that you were unaware of get taken care of and you don't have to deal with them any more. It's great, things just get better.

People stop working against your efforts, and find ways to help you instead.



Your friends leap to your defense.

DEVOTIONAL PATH

The process of the Great Work is not only the transformation of the material world, but also the transformation of the self. The attainment of the spiritual goals, the integration of the control of the sphere, and the application of your nuanced understanding come as you mature in your experiences with the planetary powers. The devotional practices in the following sections can help you integrate the forces of this planet into your life.



Initiations into the Sphere of Mars

Performing the Seven Spheres initiation into the Sphere of Saturn is a simple and easy way to get the forces of the sphere flowing in a relatively safe way.



- Conjure the archangel, read the orphic hymn, and then ask the intelligence of the sphere to initiate you into the sphere of Saturn.
- Ask it to do so in a way that brings you the positive attributes of the sphere, and causing no harm to others.

What to expect when you do the devotional magic

The sphere of Mars is great for internal work. It helps you focus your will and strengthens your resolve.

You get more disciplined, and focused. You find yourself working in a schedule according to set times. You are more annoyed with people who aren't taking care of themselves, and you see people misusing the martial forces more often.

It can make you want to fight people who are screwing things up a lot.

Types of devotional magic

- Mars Day Protection and Reversals
- Standing up for what is right

Personal Anecdotes and Advice

The following list is how I've worked with Mars

- Protecting my boundaries – I conjure the Archangel Cammael whenever I move into a new place, or a new situation. I ask for protection of my belongings, my loved ones, and my health and my fortune. I set the spirits over my stuff to protect the things I love.
- Reversing attacks – I regularly return attacks, real or imagined to their sources.
- Healing diseases – Whether it's cancer or the common cold, aches and pulled muscles, aggravated inflammations all respond well to the healing talisman from the Key of Solomon
- Anger Management – It's a process, but I have overcome a lot of the extreme emotions I have, and have not gone to jail for getting mad in years.

MARS IN OUR EXPERIENCED WORLD

In the Human

- Body
 - Part of the Body – some set Mars over the blood, and veins, the kidneys, the bag of the gall, the buttocks, the back, motion of the sperm, and the irascible power.
 - things under Mars are good for the head, and testicles, by reason of Aries, and Scorpio
 - Ten parts intrinsic of man. – Gall. ○ Hole in the head attributed to the planet (there are seven) – Right Nostril



- Inner World
 - Emotions – boldness, contention, and anger;
 - Inner Sense – Hearing
 - Amongst tastes – bitter tastes, tart, and burning the tongue, and causing tears:
- Spirit
 - Part of your Soul – the Irascible:
 - Divine Gift – By the seven Planets as it were by instruments, all powers are diffused into man from the Supreme fountain of good: truth; not to be terrified, constant courage and fortitude, a fervent desire of animosity, the power of acting and the practice, and an inconvertible vehemency of the mind. Corruption of the Human Soul – Mars then sendeth down covetousnes, evil occasions to get wealth, and tyranny:
- Actions and dispositions
 - but Mars rules over Barbers, Chirurgeons, Physitians [physicians], Sergeants, Executioners, Butchers, all that make fires, Bakers, Souldiers [soldiers], who are every where called Martial men.
- Countenance – A sowre [sour], fierce, cruell, angry, rough countenance, and gesture, are ascribed to Mars, Mars makes a man red, of a red hair, round face, yellowish eyes, of a terrible, and sharp looks, bold, jocund, proud, crafty. Red colours, and burning, fiery, flaming, violet, purple, bloody, and iron colours,4 resemble Mars..



In the Physical World

Mars shows up across the material world in various forms.



The following table shows how the powers of Mars Manifest in the physical world:

Quality/Attribute/Property	Value
Virtue of the Planet	the heat of fire under Mars,
Scale of the Number 4	Michael, Lion, Seraph, Fire, Heat, Summer, the East
Element	Fire
Elements	amongst Elements, are the Fiery:
Amongst Metals,	Amongst Metals, Iron, and red Brass; and all fiery, red, and sulphureous things
Amongst stones,	Amongst Stones the Diamond, Loadstone, the Blood-stone [bloodstone], the Jasper, the stone that consists of divers kinds, ¹ and the Amethyst [amethyst].



Quality of the Stone	their hardness from Mars
Stone	The Amethyst, as saith Hermes, is under Mars, Mars, and the Heart of the Scorpion. The Jasper, which is of divers kinds is under Mars, Mars, and the Star Alchamech; the Diamond under Mars, Hellebor is dedicated to Mars,
Amongst Plants, and Trees	Amongst Plants, and Trees, Hellebor, Garlick, Euphorbium, Cartabana, Armoniack, Radish, the Laurell, Wolfs-bane [wolfsbane], Scammony, and all such as are poysonous [poisonous], by reason of too much heat, and those which are beset round about with prickles, or by touching the skin, burn it, prick it, or make it swell, as Cardis, the Nettle, Crow-foot, and such as being eaten cause tears, as Onyons [onions], Ascolonia, Leeks, Mustardseed, and all thorny Trees, and the Dog-tree [dogwood], ² which is dedicated to Marsd lucky trees, as the Oke [oak], the tree æsculus [horse-chestnut] which is like an Oke [oak] but much bigger, the Holm tree, the Beech tree, the Hasle [hazel] tree, the Service tree, the white Fig tree, the Pear tree, the Apple tree, the Vine, the Plum tree, the Ash, the Dog-tree, and the Olive tree, and also Oile [oil, oleum]. ³ Also all manner of Corn, as Barley, Wheat, also Raisins, Licorish [licorice], Sugar, and all such things whose sweetness is manifest, and subtile, partaking somewhat of an astringent, and sharp tast [taste], as are Nuts, Almonds, Pine-apples [pineapples], Filberds [filberts], Pistake Nuts [pistachios], roots of Peony, Mirabolaus, Rhubarb, and Manna, <i>Orpheus</i> adds Storax.
Part of a plant	and all Wood from Mars
Ten Animals consecrated to the Gods.	Lion



Animals	And all such Animals as are warlike, ravenous, bold, and of clear fancy, as the Horse, Mule, Goat, Kid, Wolf, Libard [leopard], the wild Ass; Serpents also, and Dragons full of displeasure and poyson [poison]; also all such as are offensive to men, as Gnats, Flies, Baboon, by reason of his anger.
Amongst birds	All birds that are ravenous, devour flesh, break bones, as the Eagle, the Faulcon [falcon], the Hawk, the Vultur [vulture]; and those which are called the fatall ³ Birds, as the Horn-Owl, the Scrich-Owl [screech-owl], Castrels, Kites, and such as are hungry, and ravenous, and such as make a noise in their swallowing, as Crows [*ravens], Daws [*crows], the Pie [*woodpeckers], ⁴ which above all the rest is dedicated to Mars.
Amongst fishes,	amongst Fishes, the Pike, the Barbell, the Fork-fish, the Fish that hath horns like a Ram, the Sturgeon, the Glacus, all which are great devourers, and ravenous. Dolphin, the fish called Anchia [anchovy], the Sheath fish, by reason of his devoutness.
Places Appropriate to the Planet	Unto Mars are ascribed all privileged places, Consistories of noble men, Tribunals, Chaires, places for Exercises, Schools, and all beautifull, and clean places, scattered, or sprinkled with divers odours.
Sounds	o Mars, fiery, and bloody places, furnaces, bake-houses, shambles, places of execution, and places where there have been great batailles [battles] fought, and slaughters made, and the like.
Color	Red colours, and burning, fiery, flaming, violet, purple, bloody, and iron colours, resemble Mars.



Color of the Stars

of Mars, red, and fiery;

CONJURING THE SPIRITS OF MARS

In the following section, we'll discuss the lore, symbols, and methods of conjuring the entities of this sphere.





Hierarchies for Conjunction

I work with three “classes” of spirits in my magic, Gods, Intelligences, and Spirits.

- Gods are the deities and represent the parts of the planet that rule and govern the forces.
- I refer to the entities that think, inspire, direct, and manage the forces of the planet as the “Intelligences” of the planet. These are lower than the gods in authority, but are also their main manager of the forces.
- The Spirits are the laborers and the workers, the craftsman of the material world that make it run and hum.

Gods

Here are some gods associated with Mars from different cultures:

- Alator: A Celtic god whose name means "he who nourishes the people"¹.
- Albiorix: A Celtic god whose name means "king of the world"¹.
- Belenus: A Celtic god of healing worshiped from Italy to Britain¹.
- Ares: The Greek god of war, who was the source of the mythology surrounding Mars¹.

Other cultures have similar qualities represented in their entities, and the discerning magician will find ways to work with these spirits wherever they are encountered.

Conjunction Tech

When we conjure using the system we recommend in this course, we need a candle, some incense, and the name, seal, and qualities of the spirits we are working with.

- Incense for Mars, from agrippa ○ to Mars all odoriferous wood, as Sanders [sandalwood], Cypress, Lignum-balsam [lignum balsam], and Lignum-aloes:
- Phrases for your Statements of Intent ○ Mars is called Mavors, powerfull in war, bloody, powerfull in arms, a swordbearer, magnanimous, bold, untamed, generous, lightning, of great power and furious hast [haste], against whom none can defend himself if he resist him, who destroyes the strong, and powerfull, and deposeth Kings from their thrones, the Lord of heat and power, the Lord of fiery heat, and of the planet of blood; who inflames the hearts of contenders, and gives them boldness.

Epithets of Ares

The ones below are great for just about all purposes Martial.

Greek Name	Transliteration	Translation
Θηρίτας	Thêritas	Beastly, Brutish



ἵππιος	Hippios	Of the Horses
Ἀφνειος	Aphneios	Abundant
Γυναικοθιονας	Gynaikothoinas	Feasted by Women
Μιαιφονος	Miaiphonos	Blood-stained, Bloody
Greek Name	Transliteration	Translation
Λαοσσοος	Laossoos	He Who Rallies Men
Βροτολοιγος	Brotoloigos	Manslaughtering
Ανδρειφοντης	Andreiphontês	Manslaying, Destroyer of Men
Χαλκεος	Khalkeos	Brazen,
Χαλκοκορυστης	Khalkokorustês	Armed wi
Τειχεσιπλητης	Teikhesiplêtês	Stormer
Αατος πολεμοιο	Aatos polemoio	Insatiate
Ενχεσπαλος	Enkhespalos	Spear-Brandishing
Ρινοτορος	Rhinotoros	Shield-, Flesh-Piercing
Οχυς	Oxus	Sharp, Piercing
Πολεμιστης ταλαυρινος	Polemistês talauros	He Who Fights Under the Shield's Guard



Θοος	Thoos	Swift, Fleet
Θουρος	Thouros	Violent, Furious
Οβριμος	Obrimos	Strong, Mighty
Δεινος	Deinos	Terrible, Fearsome
Ενυαλιος	Enyalios	Warlike
Χρυσοπελεξ	Khrysopêlêx	Of the Golden Helm

Hymn of the sphere

Use the following orphic hymn to Mars for devotional and initiatory purposes, as a Statement of Intent for the general blessing of the planet.

The Fumigation from Frankincense.

Magnanimous, unconquer'd, boistrous Mars, in darts rejoicing, and in bloody wars

Fierce and untam'd, whose mighty pow'r can make the strongest walls from their foundations shake:

Mortal destroying king, defil'd with gore, pleas'd with war's dreadful and tumultuous roar: Thee, human blood, and swords, and spears delight, and the dire ruin of mad savage fight.

Stay, furious contests, and avenging strife, whose works with woe, embitter human life; To

lovely Venus [Kypris], and to Bacchus [Lyaïos] yield, to Ceres [Deo] give the weapons of the field;

Encourage peace, to gentle works inclin'd, and give abundance, with benignant mind.

On the Muses and Bachae

The Muses are the daughters of Zeus who inspire people to create things based on the Sphere they represent. In some Orphic traditions, they were coupled with a corresponding Faun or Bacchus. The Bachus represented the “knowing” of the power of the planet, and the Muse represented the way that knowledge is expressed in the human world.

“Hence he is not inebriated by any Bacchus, who hath not first been coupled to his Muse.”

Sphere	Description	Bacchus	Muse
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Sphere of Prime Mover	Source of all Inspiration	Cribonius	Calliope
Fixed Stars	The Fates	Picionius	Urania
Saturn	The End of Things	Amphietus	Polyphymnia
Mars	The Blessing of Things	Sabasius	Terpsichore
Mars	The Discipline of Things	Bassarius	Clio
Sun	The Expression of Things	Trietericus	Melpemene
Venus	The Mingling and procreation of things	Lysius	Erato
Mercury	The Analysis of Things	Silenus	Silenus
Sphere	Description	Bacchus	Muse
Moon	The ways things come into being and fade away	Lyeus	Thalia

Orphic Hymn to the Muses:

The Fumigation from Frankincense.

Daughters of Jove [Zeus and Mnemosyne], dire-sounding and divine, renown'd

Pierian, sweetly speaking Nine;

To those whose breasts your sacred furies fire much-form'd, the objects of supreme desire:

Sources of blameless virtue to mankind, who form to excellence the youthful mind;

Who nurse the soul, and give her to descry the paths of right with Reason's steady eye.



*Commanding queens who lead to sacred light the intellect refin'd from Error's night; And
to mankind each holy rite disclose, for mystic knowledge from your nature flows.
Clio, and Erato, who charms the sight, with thee Euterpe minist'ring delight:
Thalia flourishing, Polymina fam'd, Melpomene from skill in music nam'd:
Terpsichore, Urania heav'nly bright, with thee who gav'st me to behold the light.
Come, venerable, various, pow'rs divine, with fav'ring aspect on your mystics shine;
Bring glorious, ardent, lovely, fam'd desire, and warm my bosom with your sacred fire.*

Spirits for Ceremonialists

Ceremonialists have identified the following aspects that can be used in conjure rites:

Quality/Attribute/Property	Value
God Name	Elohim gibor.
Ten Sephiroth.	Geburah.
Ten spheres of the world.	Madim
Ten names of God.	Elohim gibor.
Quality/Attribute/Property	Value
God Name	Elohim gibor.
Ten Angels ruling	Camael.
Choir of Angels	Seraphim.
Ten orders of the blessed according to Dionysius.	Powers



Ten orders of the blessed according to the traditions of men.	Seraphim.
Order of Devils	Juglers
Ten orders of the damned.	Juglers.



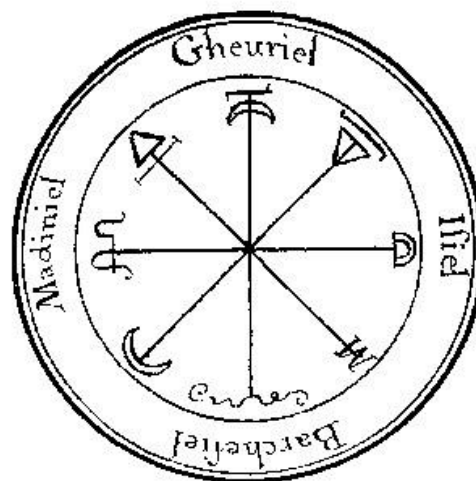
The method of working with these spirits is to call on the God of the Sphere to empower you and send his Archangel of the Choir to attend your instructions and empower the spirits of the material world to manifest what you want.



ⲡⲓⲛⲁⲩⲥ	Seraphim		Metatron	Sphere of the Prime Mover
ⲡⲓⲛⲁⲩ	Cherubim		Jophiel	Sphere of the Zodiac
ⲙⲓⲛⲁⲩⲥ ⲡⲓⲛⲁⲩ	Thrones	ⲛⲓⲛⲁⲩ	Tzaphqiel	ⲛ
ⲥⲁⲩ	Dominions	ⲛⲓⲛⲁⲩ	Tzadqiel	ⲛ
ⲙⲓⲛⲁⲩⲥ ⲙⲓⲛⲁⲩⲥ	Powers	ⲛⲓⲛⲁⲩ	Cammael	♂
ⲡⲓⲛⲁⲩ	Virtues	ⲛⲓⲛⲁⲩ	Michael	ⲛ
ⲙⲓⲛⲁⲩⲥ ⲡⲓⲛⲁⲩ	Principalities	ⲛⲓⲛⲁⲩ	Annael	♀
ⲙⲓⲛⲁⲩⲥ ⲙⲓⲛⲁⲩⲥ	Archangels	ⲛⲓⲛⲁⲩ	Raphael	♂
ⲛⲓⲛⲁⲩ	Angels	ⲛⲓⲛⲁⲩ	Gabriel	ⲛ

God Names and Archangels of the Spheres Mars:

- God: Elohim Gabor
- Choir: Powers
- Archangel: Cammael
- Terrestrial Spirits Madimiel, Bartzachiah, Eschiel, and Ithuriel • Seal of the Terrestrial Spirits:



- Source: <http://esotericarchives.com/solomon/ksol.htm - chap20>

Tables of the Planets: Mars

Chap. xxii. Of the tables of the Planets, their virtues, forms, and what Divine names, Intelligences, and Spirits are set over them.

From Agrippa:



But let us hasten to explain the tables severally. The second is called the table of Mars, which consists of a Quaternian drawn into it self [i.e. 4 times 4], containing sixteen particular numbers, and in every line, and Diameter four, making thirty four. Now the Sum of all is 136. And there are over it divine names with an Intelligence to good, with a spirit to bad, and out of it is drawn the Character of Mars, and the spirits thereof. They say that if it be impressed upon a Silver plate with Mars being powerfull, and ruling, it conduceth to gain, and riches, favor, and love, peace, and concord, and to appease enemies, to confirm honors, dignities, and counsels, and dissolve enchantments if it be engraven on a corall.

To Conjure:

- God: Adonai אדני
- Intelligence: Graphiel יהפאל
- Spirit: Hismael גראפאל

11	24	7	20	3	יא	נב	ו	ט	ג
4	12	25	8	16	ג	יב	ז	ה	יד
17	5	13	21	9	יז	ח	יא	נא	ט
10	18	1	14	22	י	יח	א	יג	נב
23	6	19	2	15	אב	י	טז	ד	יח

The Seales or Characters.



The Table of the Sun in his compass.

In Hebrew notes.



How Mars Spirits may appear in crystals

Quality/Attribute/Property	Value
The shapes familiar to the Spirits of Mars.	They appear in a tall body, cholerick, a filthy countenance, of colour brown, swarthy or red, having horns like Harts horns, and Griphins claws, bellowing like wilde Bulls. Their Motion is like fire burning; their signe Thunder and Lightning about the Circle.
The forms are,	• A King armed riding upon a Wolf. • A Man armed. • A Woman holding a buckler on her thigh. • A Hee-goat. • A Horse. • A Stag [*raven]. • A red Garment. • Wool. • A Cheeslip.

Images of the Astrological Talismans

You can engrave the following images on various stones to get the results described. I include them for reference in case you want to use the imagery in creating your own talismans, or to draw the forces of the spheres.

- From the operations of Mars they made an Image in the hour of Mars, Mars being in the second face of Aries, in a Martiall stone, especially in a Diamond; The form of which was a man armed, riding upon a Lyon [lion], having in his right hand a naked sword erected, carrying in his left hand the head of a man; they report, that an Image of this kind rendreth a man powerfull in good and evill, so that he shall be feared of all; and whosoever carryeth it they give him the power of enchantment, so that he shall terrifie men by his looks when he is angry, and stupifie them;
- they made another Image of Mars for the obtaining of boldness, courage, and good fortune in wars, and contentions, the form of which was a souldier armed and crowned,



girt with a sword, carrying in his right hand a long Lance; and they made this at the hour of Mars, the first face of Scorpio ascending with it.



APPENDIX: TABLE OF CORRESPONDENCES

Book	Chapter	Value
Book I	Chap. viii. How the Elements are in the Heavens, in Stars, in Divels [devils], in Angels, and lastly in God himself.	Amongst the Stars, also, some are fiery, as Mars, and Sol; airy, as Mars, and Venus: watery, as Saturn, and Mercury: and earthy, such as inhabit the eighth Orbe, and the Moon (which notwithstanding by many is accounted watery) seeing, as if it were Earth, it attracts to it self the Celestiall waters, with which being imbibed, it doth by reason of its neerness [nearness] to us power [pour] out, and communicate to us.
Book I	Chap. xvii. How by enmity and friendship the vertues of things are to be tryed, and found out.	And again, in Celestiall bodies, Mercury, Mars, the Sun, and Moon are friends to Saturn; Mars, and Venus enemies to him, all the Planets besides Mars are friends to Mars, also all besides Venus hate Mars; Mars, and Venus love the Sun, Mars, Mercury, and the Moon are enemies to him, all besides Saturne love Venus; Mars, Venus, and Saturne are friends to Mercury, the Sun, Moon, and Mars his enemies. Mars, Venus, Saturne are friends to the Moon, Mars, and Mercury her enemies. There is another kind of enmity amongst the Stars, viz. when they have opposite houses; as Saturne to the Sun and Moon, Mars to Mercury, Mars to Venus. And their enmity is stronger, whose exaltations are opposite: as of Saturne, and the Sun; of Mars, and Mars; of Venus, and Mercury. But their friendship is the strongest, who agree in nature, quality, substance, and power; as Mars with the Sun, as Venus with the Moon, as Mars with Venus, as also their friendship whose exaltation is in the house of another, as that of Saturne with Venus, of Mars with the Moon, of Mars with Saturn, of the Sun with Mars, of Venus with Mars, of the Moon with Venus.
Book I	Chapter xxii. How inferior things are subjected to superior bodies, and how the bodies, the actions, and dispositions of men are ascribed to Stars, and Signes.	so things under Mars are good for the head, and testicles, by reason of Aries, and Scorpio.
Book	Chapter	Value



Book I	Chapter xxii. How inferior things are subjected to superior bodies, and how the bodies, the actions, and dispositions of men are ascribed to Stars, and Signes.	And some set Mars over the blood, and veins, the kidnies [kidneys], the bag of the gall [gall bladder], the buttocks, the back, motion of the sperm, and the irascible power.
Book I	Chapter xxii. How inferior things are subjected to superior bodies, and how the bodies, the actions, and dispositions of men are ascribed to Stars, and Signes.	the right nostrell [nostril] to Mars,
Book I	Chapter xxii. How inferior things are subjected to superior bodies, and how the bodies, the actions, and dispositions of men are ascribed to Stars, and Signes.	so doth Rib-wort, the Hearb [herb] of Mars, help the head, and testicles by reason of Aries, and Scorpio:
Book I	Chapter xxii. How inferior things are subjected to superior bodies, and how the bodies, the actions, and dispositions of men are ascribed to Stars, and Signes.	those under Mars to boldness, contention, and anger;
Book I	Chapter xxii. How inferior things are subjected to superior bodies, and how the bodies, the actions, and dispositions of men are ascribed to Stars, and Signes.	Mars rules over Barbers, Chirurgeons, Physitians [physicians], Sergeants, Executioners, Butchers, all that make fires, Bakers, Souldiers [soldiers], who are every where called Martial men.

Book	Chapter	Value
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Book I	Chapter xxiv. What things are Lunary, or under the power of the Moon.	except Onions, which are under the influence of Mars, which have contrary properties;
Book I	Chapter xxviiWhat things are under the powe of ars, and are called Martial.	These things are Martiall, amongst Elements, Fire, together with all adust, and sharp things: Amongst humours, Choller [choler]; also bitter tastes [tastes], tart, and burning the tongue, and causing tears: Amongst Metals, Iron, and red Brass; and all fiery, red, and sulphureous things: Amongst Stones the Diamond, Loadstone, the Blood-stone [bloodstone], the Jasper, the stone that consists of divers kinds, ¹ and the Amethyst [amethyst]. Amongst Plants, and Trees, Hellebor, Garlick, Euphorbium, Cartabana, Armoniack, Radish, the Laurell, Wolfs-bane [wolfsbane], Scammony, and all such as are poysonous [poisonous], by reason of too much heat, and those which are beset round about with prickles, or by touching the skin, burn it, prick it, or make it swell, as Cardis, the Nettle, Crow-foot, and such as being eaten cause tears, as Onyons [onions], Ascolonia, Leeks, Mustardseed, and all thorny Trees, and the Dog-tree [dogwood], ² which is dedicated to Mars. And all such Animals as are warlike, ravenous, bold, and of clear fancy, as the Horse, Mule, Goat, Kid, Wolf, Libard [leopard], the wild Ass; Serpents also, and Dragons full of displeasure and poyson [poison]; also all such as are offensive to men, as Gnats, Flies, Baboon, by reason of his anger. All birds that are ravenous, devour flesh, break bones, as the Eagle, the Faulcon [falcon], the Hawk, the Vultur [vulture]; and those which are called the fatall ³ Birds, as the Horn-Owl, the Scrich-Owl [screech-owl], Castrels, Kites, and such as are hungry, and ravenous, and such as make a noise in their swallowing, as Crows [*ravens], Daws [*crows], the Pie [*woodpeckers], ⁴ which above all the rest is dedicated to Mars. And amongst Fishes, the Pike, the Barbell, the Fork-fish, the Fish that hath horns like a Ram, the Sturgeon, the Glacus, all which are great devourers, and ravenous.
Book I	Chapter xxx. That the whole sublunary World, and those things which are in it, are distributed to Planets.	the heat of fire under Mars,



Book	Chapter	Value
Book I	Chapter xxx. That the whole sublunary World, and those things which are in it, are distributed to Planets.	the sudden effecting of any thing, Mars, and Mercury, that for his vehemency, this for his dexterity, and manifold vertue:
Book I	Chapter xxx. That the whole sublunary World, and those things which are in it, are distributed to Planets.	and all Wood from Mars
Book I	Chapter xxx. That the whole sublunary World, and those things which are in it, are distributed to Planets.	all strength from Mars
Book I	Chapter xxx. That the whole sublunary World, and those things which are in it, are distributed to Planets.	Also in stones, their weight, Clamminess, and Sliptickness is of Saturne, their use, and temperament of Mars, their hardness from Mars, their life from the Sun, their beauty and fairness from Venus, their occult vertue from Mercury, and their common use from the Moon.
Book I	Chapter xxxii. What things are under the Signes, the fixed Stars, and their Images.	to Mars Sulphur-wort,
Book I	Chapter xxxii. What things are under the Signes, the fixed Stars, and their Images.	to Mars Rib-wort,
Book I	Chapter xxxii. What things are under the Signes, the fixed Stars, and their Images.	The Amethyst, as saith Hermes, is under Mars, Mars, and the Heart of the Scorpion. The Jasper, which is of divers kinds is under Mars, Mars, and the Star Alchamech; the Diamond under Mars, Hellebor is dedicated to Mars,



Book	Chapter	Value
Book I	Chap. xliv. The Composition of some fumes appropriated to the Planets.	For Mars take Euphorbium, Bdellium, gum Armoniack, the roots of both Hellebors [hellebores], the Load stone [loadstone], and a little Sulphur, and incorporate them all with the brain of a Hart, the blood of a Man, and the blood of a black Cat.
Book I	Chap. xliv. The Composition of some fumes appropriated to the Planets.	to Mars all odoriferous wood, as Sanders [sandalwood], Cypress, Lignum-balsaim [lignum balsam], and Lignum-aloes:
Book I	Chap. xliv. The Composition of some fumes appropriated to the Planets.	Hermes describes the most powerfull fume to be, viz. that which is compounded of the seven Aromaticks, according to the powers of the seven Planets, for it receives from Saturne, Pepper-wort [*costus], from Mars, Nutmeg, from Mars, Lignum-aloes, from the Sun, Mastick, from Venus Saffron, from Mercury, Cinnamon, and from the Moon, the Myrtle.
Book I	Chapter lii. Of the Countenance, and Gesture, the Habit, and Figure of the Body, and to what Stars any of these do answer; whence Physiognomy, and Metoposcopy, and Chyromancy [Chiromancy], Arts of divination, have their grounds.	Red colours, and burning, fiery, flaming, violet, purple, bloody, and iron colours,4 resemble Mars.



Book	Chapter	Value
Book I	Chapter lii. Of the Countenance, and Gesture, the Habit, and Figure of the Body, and to what Stars any of these do answer; whence Physiognomy, and Metoposcopy, and Chyromancy [Chiromancy], Arts of divination, have their grounds.	A sowre [sour], fierce, cruell, angry, rough countenance, and gesture, are ascribed to Mars
Book I	Chapter lii. Of the Countenance, and Gesture, the Habit, and Figure of the Body, and to what Stars any of these do answer; whence Physiognomy, and Metoposcopy, and Chyromancy [Chiromancy], Arts of divination, have their grounds.	Mars makes a man red, of a red hair, round face, yellowish eyes, of a terrible, and sharp looks, bold, jocund, proud, crafty.
Book I	Chapter lxxviii. How our mind can change, and bind inferiour things to that which it desires.	he become stronger in a Solary vertue, binds and draws the inferior into admiration, and obedience, in order of the Moon to servitude or infirmities, in a Saturnall order to quietness or sadness; in order of Mars to worship, in order of Mars to fear, and discord, in order of Venus to love, and joy, in a Mercuriall order to perswasion [persuasion], and obsequiousness, and the like.
Book II	Chapter vii. Of the Number of Four, and the Scale thereof.	Michael, Lion, Seraph, Fire, Heat, Summer, the East
Book II	Chapter vii. Of the Number of Four, and the Scale thereof.	The Vultur [vulture]



Book	Chapter	Value
Book II	Chapter x. Of the Number Seaven, and the Scale thereof.	The Pike. The Wolf. Iron. The Diamond.
Book II	Chapter x. Of the Number Seaven, and the Scale thereof.	The right hand.
Book II	Chapter x. Of the Number Seaven, and the Scale thereof.	The right Nostrell.
Book II	Chapter x. Of the Number Seaven, and the Scale thereof.	The shadow of death.
Book II	Chapter xii. Of the Number Nine, and the Scale thereof.	The number nine is dedicated to the Muses, by the help of the order of the Celestiall Spheres, and divine spirits: Hence there are nine movable Spheres, and according to those there are nine Muses, viz. Calliope, Urania, Polymnia, Terpsichore, Clio, Melpomene, Erato, Euterpe, Thalia, which nine Muses indeed are appropriated to the nine Spheres, so that the first resembles the supreme Sphere, which they call Primum mobile, and so descending by degrees, according to the written order, unto the last, which resembles the Sphere of the Moon, so, viz. Calliope is appropriated to the Primum mobile; Urania to the Starry Heaven, Polymnia to Saturn, Terpsichore, to Mars, Cleo to Mars, Melpomene to the Sun, Erato to Venus, Euterpe to Mercury, Thalia to the Moon.
Book II	Chapter xii. Of the Number Nine, and the Scale thereof.	Powers
Book II	Chapter xii. Of the Number Nine, and the Scale thereof.	Camael



Book	Chapter	Value
Book II	Chapter xii. Of the Number Nine, and the Scale thereof.	Onyx.
Book II	Chapter xii. Of the Number Nine, and the Scale thereof.	Hearing
Book II	Chapter xii. Of the Number Nine, and the Scale thereof.	Juglers
Book II	Chapter xiii. Of the Number Ten, and the Scale thereof.	Elohim gibor.
Book II	Chapter xiii. Of the Number Ten, and the Scale thereof.	Geburah.
Book II	Chapter xiii. Of the Number Ten, and the Scale thereof.	Powers. Seraphim. Camael.
Book II	Chapter xiii. Of the Number Ten, and the Scale thereof.	Madim
Book II	Chapter xiii. Of the Number Ten, and the Scale thereof.	A Horse.
Book II	Chapter xiii. Of the Number Ten, and the Scale thereof.	Gall
Book II	Chapter xiii. Of the Number Ten, and the Scale thereof.	Juglers



Book	Chapter	Value
Book II	The Orphical Scale of the Number twelve.	Scorpio, October, the Pie (a bird), Wolf, Dog tree, Genitals
Book II	Chap. xxviii. Of the Composition and Harmony of the humane soul.	Knowing therefore what are the powers of the soul to which the Planets answer, we shal by those things which have been spoken of before, the more easily know their agreements amongst themselves. For the Moone governs the powers of increasing and decreasing; the Phantasie and Wits depends on Mercury; the Concupiscible vertue on Venus; the Vitall on the Sun; the Irascible on Mars; the Natural on Mars: the Receptive on Saturn:
Book II	Chap. xxxi. Of the Observation of the fixt Stars, and of their Natures	of Mars, red, and fiery;
Book II	Chap. xl. Of the Images of Mars.	From the operations of Mars they made an Image in the hour of Mars, Mars being in the second face of Aries, in a Martiall stone, especially in a Diamond; The form of which was a man armed, riding upon a Lyon [lion], having in his right hand a naked sword erected, carrying in his left hand the head of a man; they report, that an Image of this kind rendreth a man powerfull in good and evill, so that he shall be feared of all; and whosoever carryeth it they give him the power of enchantment, so that he shall terrifie men by his looks when he is angry, and stupifie them; they made another Image of Mars for the obtaining of boldness, courage, and good fortune in wars, and contentions, the form of which was a souldier armed and crowned, girt with a sword, carrying in his right hand a long Lance; and they made this at the hour of Mars, the first face of Scorpio ascending with it.



Book	Chapter	Value
Book II	hap. lviii. Of the names of the Celestials, and their rule over this inferiour world, viz. Man.	From the operations of Mars they made an Image in the hour of Mars, Mars being in the second face of Aries, in a Martiall stone, especially in a Diamond; The form of which was a man armed, riding upon a Lyon [lion], having in his right hand a naked sword erected, carrying in his left hand the head of a man; they report, that an Image of this kind rendreth a man powerfull in good and evill, so that he shall be feared of all; and whosoever carryeth it they give him the power of enchantment, so that he shall terrifie men by his looks when he is angry, and stupifie them; they made another Image of Mars for the obtaining of boldness, courage, and good fortune in wars, and contentions, the form of which was a souldier armed and crowned, girt with a sword, carrying in his right hand a long Lance; and they made this at the hour of Mars, the first face of Scorpio ascending with it.
Book II	Chap. lix. Of the seven governors of the world, the Planets, and of their various names serving to Magicall speeches.	Mars is called Mavors, powerfull in war, bloody, powerfull in arms, a sword-bearer, magnanimous, bold, untamed, generous, lightning, of great power and furious hast [haste], against whom none can defend himself if he resist him, who destroyes the strong, and powerfull, and deposeth Kings from their thrones, the Lord of heat and power, the Lord of fiery heat, and of the planet of blood; who inflames the hearts of contenders, and gives them boldness.
Book III	Chapter x. Of Divine emanations, which the Hebrews call Numerations, others attributes; The gentiles gods and Deities; and of the ten Sephiroths and ten most sacred names of God which rule them, and the interpretation of them.	and from thence through the sphere of Mars, to whom belongs fortitude, war, affliction, it draweth forth the Elements; and his particular intelligence is Camael, the ruler of Samson;



Book	Chapter	Value
Book III	Chapter xxiv. Of the names of Spirits, and their various imposition; and of the Spirits that are set over the Stars, Signs, Corners of the Heaven, and the Elements.	I have seen, and known some writing on virgin parchment the name and seal of some spirit in the hour of the Moon: which when afterward he gave to be devoured by a water-frog, and had muttered over some verse, the frog being let go into the water, rains, and shours [showers] presently followed. I saw also the same man inscribing the name of another Spirit with the seal thereof in the hour of Mars, which was given to a Crow, who being let go, after a verse muttered over, presently there followed from that corner of the heaven, whither he flew, lightnings, shakings, and horrible thunders, with thick clouds: Neither were those names of spirits of an unknown tongue, neither did they signifie any thing else but their offices. Of this kinde are the names of those angels, Raziel, Gabriel, Michael, Raphael, Haniel, which is as much as the vision of God, the vertue of God, the strength of God, the medicine of God, the glory of God. In like manner in the offices of evill Demons are read their names, a player, deceiver, a dreamer, fornicator, and many such like
Book III	Chapter xxxviii. What Divine gifts man receiveth from above, from the severall Orders of the Intelligences and the heavens.	By the seven Planets as it were by instruments, all powers are diffused into man from the Supream fountain of good: by Saturn a sublime contemplation & profound understanding, solidity of judgement, firm speculation, stability and an immoveable resolution: by Mars, an unshaken prudence, temperance, benignity, piety, modesty, Justice, Faith, Grace, Religion, equity, clemency, royalty; by Mars, truth;
Book 4	Familiar Forms	They appear in a tall body, cholerick, a filthy countenance, of colour brown, swarthy or red, having horns like Harts horns, and Griphins claws, bellowing like wilde Bulls. Their Motion is like fire burning; their signe Thunder and Lightning about the Circle.



Book	Chapter	Value
Book 4	Forms are:	A King armed riding upon a Wolf. A Man armed. A Woman holding a buckler on her thigh. A Hee-goat. A Horse. A Stag [*raven]. A red Garment. Wool. A Cheeslip.2