

Planetary Magic Principles: Mercury

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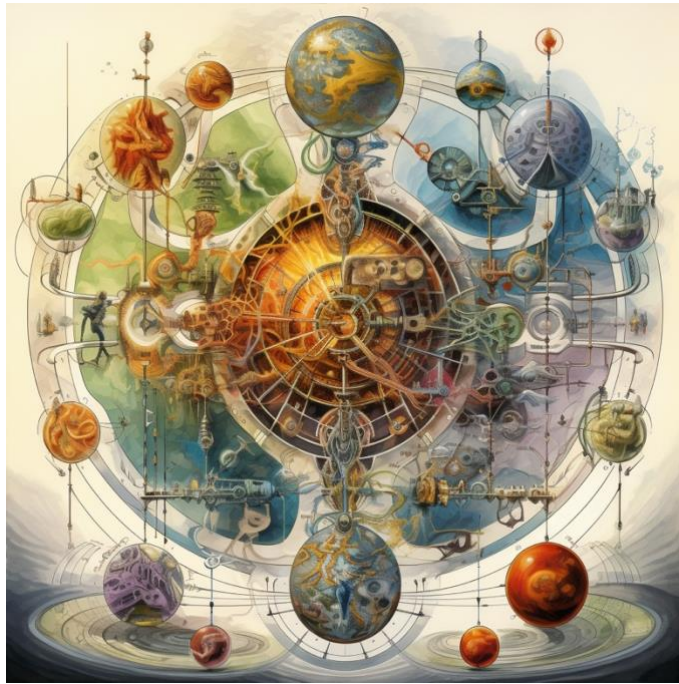


Table of Contents

INTRODUCTION	2
What it's about then... ..	2
The down side	3
Hermes - Messenger of the gods	4
The young god.....	4
Hermes in the Wars	5
Lover of Aphrodite	5
God of Many Things	6
SORCEROUS PATH: CHANGING THE MATERIAL WORLD	9
Powers of the Pentacles of the Key of Solomon	10
What to expect when you do the practical magic of the sphere.....	12
DEVOTIONAL PATH	12
Mercury IN OUR EXPERIENCED WORLD	12
In the Human.....	12
In the Physical World	13
CONJURING THE SPIRITS OF MERCURY	15
Hierarchies for Conjunction	15
Gods.....	15
Conjunction Tech.....	16
Epithets of Hermes.....	16
Hymn of the sphere	17
Orphic Hymn 28 to Hermes (trans. Taylor)	17
Orphic Hymn 57 to Chthonian Hermes :	17
On the Muses and Bachae	17
Orphic Hymn to the Muses:	18
Spirits for Ceremonialists	19
Tables of the Planets: Mercury	21
How Mercurial Spirits may appear in crystals.....	24
Images of the Astrological Talismans	24
APPENDIX: TABLE OF CORRESPONDENCES.....	25



INTRODUCTION



Hello, welcome to the class.

Last week, we talked about Venus, and the role of her planetary powers in our lives as magicians. This week we'll turn our attention to Mercury.

Mercury takes us back over to the pillar of severity, where the Greater and Lesser Malefics reside. The sphere of Mercury is not a malefic, but the realm of Hermes can certainly be trying.

Tracking an Idea from the Mind of God through each sphere on the chain of manifestation, we received the Fate, Structure and Foundation of the idea's materialization in the realm of Saturn. In Jupiter, the long term blessings were applied, and in Mars, discipline and guard rails were place to start shaping the idea

up. In the Sun, the solar qualities were applied, all that makes it noble and valuable. In Venus, the qualities of love, socialization, and short term pleasures were addressed.

In Mercury, the ability to communicate the essence of that Idea to the rest of the world, the way it interacts with and relates to other Ideas materializing, and how information will be exchanged about the things related to the Idea are fleshed out. Here all the little pieces and parts necessary are categorized, quantified, and sorted out so they can be reached when the time is right.

What it's about then...

Information, communication, and getting the message out, and across are the key things to think about in this sphere, when it comes to understanding what the powers it represents do for us in our Work. The methods, speeds, and quality of the exchange of data between the "ideas" that have incarnated here below are determined by the qualities of this sphere.

This is the sphere of systems designed to bring gain, benefit, or wealth to a person. It is the realm of the creative scientist, the intellectual entrepreneur, and the eager engineer.

Magically speaking, it corresponds to the element Air, and the sign of Gemini. Hermes is invisible, and his winged sandals allow him to fly through the heavens, anywhere he needs to be to send the





messages he bears. His powers allow us to conjure, communicate with, and give direction to spirits through the movement of air.

He is vital to Hermetic Magic, because it is all about the movement of air, through our lungs, across our vocal chords, where it becomes words that we use to speak our ideas into being, in the same way that we were expressed from the unseen into the world that can be sensed.

Another key quality of this sphere is speed. In comic books, the character the Flash is depicted wearing a uniform that has elements of Hermes' traditional outfits, and the character embodies the "speed force." In the Toth deck, when you see the 8s, you find that they are all about speed. The 8 of wands, for example, is swiftness itself, the active applied force of Air. The 8s are associated with the sphere of Hod on the Tree of Life, which corresponds to Mercury.



The down side

This planet is associated with all things intellectual, and mental. The sorting and classification that goes into making data useful has a negative side to it as well. The powers of this sphere can be as inconsistent as the winds, blowing one way one moment, and the opposite the next. Inconsistency is the hallmark of the sphere, malleability, change, and motion. The two-faced reputation of Gemini can be understood by the ability of its planetary ruler to intellectually understand the pros and cons of both sides of an argument.

They have a dual nature, because the way this sphere applies itself is through the comparison and contest of things. This sphere cuts things into pieces, analyzes it, and then puts it into labelled containers.

The energies of this sphere are expressed in spreadsheets, and in tables. Data expressed in ordered, structured ways, with clearly mapped out relationships that explain what things mean in relation to the meaning of other things.



Hermes - Messenger of the gods

*"He [Hermes] fastened on his ankle-wings,
grasped in his fist the wand that charms to sleep,
put on his magic cap, and thus arrayed Jove's
[Zeus'] son [Hermes] sprang from his father's
citadel down to earth."*

Hermes is a mercurial god, a mercurial god indeed. He has many forms and shapes, many functions, many myths, interests, and skills. He's a trickster god, representing the swift intelligence of youth, good hearted, but not above mischief for its own sake.

He is the Angelos, the messenger who carries the words of the gods to the material world. He travels from the heavens to the Earth and back again, bearing the Will of Zeus towards the Earth, and the prayers, expiations, and offerings up to the heavens when he returns.

He is a Chthonic deity, a god of the underworld who can raise the dead to wakefulness with his caduceus rod, guide them where they should be, and put them back to rest when they have arrived where he leads them. His role is similar to Hekate's in that regard.

Speaking of Hekate, she lost her virginity to Hermes beside a pool. His sexual and romantic exploits knew no bounds. His partners ranged from goddesses, to nymphs, to mortal women and men alike. His sexuality was fluid, and his child with Aphrodite is Hermaphrodite, the holy Hermaphrodite.

He is the giver of wisdom, and eloquence as well as the deliverer of deceitfulness, the god of poets, thieves and craftsmen alike. He is the god of the games, and the god of business.

A full exploration of Hermes' symbolism, import, and impact to magical practice is beyond the scope of this class. I am going to go over as much as I can about Hermes here, to start to develop the theme of what this force looks like in our lives, but this is such a rich subject it will have to be a snapshot, not a deep dive.

The young god...

Hermes was born to Zeus and Maia, a nymph. In his youth, he established his reputation as a trickster god right out of the gate. The first thing he does is steal Apollo's cattle, and disappears with it. He invents the lyre and charms his way out of getting into trouble for that, but it reveals his capricious nature.





He works as a shepherd for a while, earning the epithets Keeper of the flocks, and Sheep-tending shepherd, creating the lyre and pan pipes, simple shepherd's instruments to keep himself entertained. Both were eventually given to Apollo, but Hermes remains the god of rustic music. He is also the god of rustic divination, learning to tell the future from the unpretentious simple methods of casting stones.

Hermes in the Wars

While it's not his most famous aspect, Hermes was known for being able to be a warrior when he needed to be. Hera had turned Io into a cow and set Argos Panoptes, a hundred-eyed monster to watch to make sure Zeus didn't have an affair. Zeus sent Hermes to get rid of Argos, and Hermes killed him with a stone, giving Zeus a chance to get with Io.

Zeus returns the favor later.

"[Io the love of Zeus was transformed into a cow to hide her from Hera :] Hera demanded the cow from Zeus, and assigned Argos Panoptes as its guard . . . Argos tied the cow to an olive tree in the grove of the Mykenians. Zeus instructed Hermes to steal her, and Hermes, unable to sneak her out because Hierax had told on him, killed Argos with a stone. From this came Hermes' surname Argeiphontes."

When the Gigantes (Giants) made war on Heaven, Hermes fought in the ensuing battle and slew the Gigante Hippolytos with his golden sword. He was frequently depicted wielding his sword against this Gigante in ancient depictions of the battle.

Hermes saves Ares from the giants in gigantomachy, when the giants had laid siege to Olympus and Ares had gone out to defeat them single-handedly, and gotten captured. Zeus had left Ares to rot, for not listening, but Hermes snuck out and let him go.



Hermes also picked a side at Troy, choosing to fight for the Greeks. When he showed up to go to battle though, he found he was facing Leto, the mother of Artemis and Apollo, the lover of his father Zeus. Rather than fight, he tells her, "I won't fight you, but feel free to go back and tell everyone you beat me" and then he bails.

And while I don't care much for the 2nd century additions to the lore, the story of Typhon that got spun up in that time taught that Typhon defeated Zeus, and ripped out his sinews. Hermes found out and restored Zeus, who was later able to bury Typhon under Mt. Aetna.

Lover of Aphrodite

He fell in love with Aphrodite, and when she turned down his advances, he grew despondent and depressed. Zeus felt bad for him, and sent an eagle to steal her sandle, and drop it off at his



temple in Hermopolis. Sure enough, Aphrodite came looking for it, and one thing led to another, and Aphrodite and Hermes became the proud parents of Hermaphrodite. And in gratitude to Zeus, Hermes put an Eagle shaped constellation in the sky.



When Ares and Aphrodite were trapped by Hephaestus and displayed in their shame before the other gods, Apollo and Hermes have the following exchange:

‘Hermes messenger (diaktores), giver of blessings (dotor heaon), son of Zeus (Dios huio), would you be content to be chained as fast if then you could lie abed with golden Aphrodite?’

And messenger (diaktores) Argeiphontes (Radiant One) answered him : ‘O Lord Apollon of darting arrows--would that it might be so! Though desperate chains in

thrice that number were to enclose me round--though all you gods were to have full sight of me, and all the goddesses too--I would even then choose to lie with golden Aphrodite.’

So said Hermes, and laughter arose among the immortal gods.

God of Many Things

Not only that...

Hermes has many epithets, as we’ll see when we get to the table of epithets. This section is a high level overview of the many different roles Hermes played in Greek society. From what I can tell from my research, the worship of Hermes began in Attic Greek, and spread from there. His dress is decidedly Persian, and it is thought that his worship migrated to Greece from the Orient.

He was considered “the god for everything” by his worshippers, and as he was accepted throughout more of Greece, his roles became more specialized. By the time Hesiod was telling the story of the Theogeny, his roles had been greatly reduced, but his epithets remained.

Here is a (non-comprehensive) list of the things he was considered the God of in Greece:

- Animal Husbandry – Shepherd, flock tender, cattle thief
- Heralds & Messengers – Messenger between man and gods
- Trade & Merchants – Aesop’s stories of craftsmen, and Hermes getting too proud; Astropsoukos ritual in the Conjure Class
- Thieves & Trickery – was passing out a little thievery and trickery to all, but broke down and got robbed by the arabs
- Language & Wiles – the babelization of the languages, vexed Zeus



- Roads & Hospitality – wandered paths as messenger, fetched Persephone, was made guide to the dead
- Feasts & Banquets – carried the feasts to the gods
- Protector of the Home – As the god of thieves, it was in his power to avert thievery
- Guard Dogs – Again, to avert thievery, and as Ktesios, protector of property
- Gymnasiums & Games – the test of human against human
- Guide of the Dead – uses staff to wake them, moves them where they gotta go, and puts them to sleep. An extension of his shepherd roles in a way.
- Sleep – As his rod's ability to put people to sleep

indicates, Hermes was the god of sleep.

- Birds of Omen – heaven's herald sent the birds
- Dreams of Omen – heaven's herald sent the dreams, also the staff of sleep ties into the dream world, and his children were the messengers of the dreams.
- Rustic Divination – divination by stones
- Rustic Music - Lyre, pan pipes
- Animal Fables – Story of Aesop, shepherd who asked for a gift of wisdom, and received the fable
- God of Magic
 - Associated with Thoth
 - Moral guide to right action and whatnot in plato
- Loves
 - DIVINE LOVES (GODDESSES)

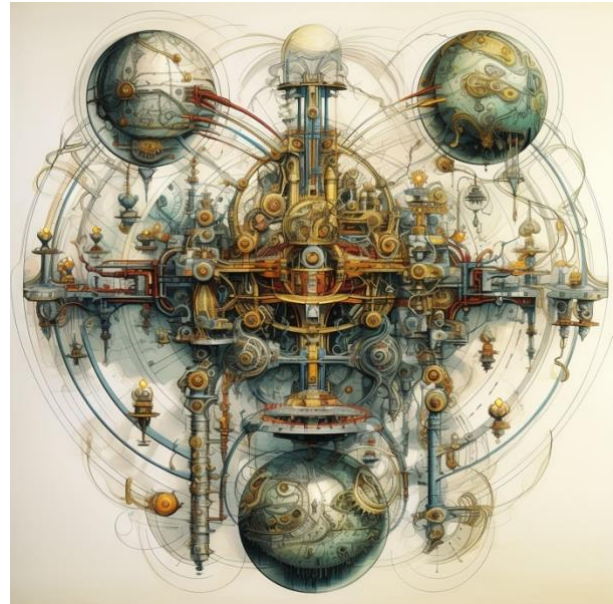


- APHRODITE The goddess of love was seduced by Hermes with the help of Zeus and a stolen sandal. She bore him a son named Hermaphroditos.
- BRIMO A goddess of the underworld (probably Hekate), whose virginity was lost to Hermes on the banks of the Thessalian Lake Boibeis.
- DAEIRA An underworld goddess who mated with Hermes and bore him a daughter (or son) named Eleusis. She may be the same as Brimo mentioned above, in which case her name is probably a title for Hekate or Persephone.
- PEITHO The goddess of persuasion whom Hermes took as his bride.
- PERSEPHONE The gods Hermes, Ares, Apollon and Hephaistos all wooed Persephone before her marriage to Hades. Demeter rejected all their gifts and hid her daughter away from the company of the gods.



- Qualities of the Planet

- Air and all things to do with the Air: Breathing breath lungs, mouth, voice
- 8th sphere, hod, intellectualism, the sorting of things, spreadsheets, rows, columns, the sorting and organizing of information
- Intelligence, communication, vocalization, eloquence, wit, persuasiveness, business dealings, commerce, trade, accounting houses, sales, trade, merchanting, engineering
- Deceit and changeability
- Mixture of things represents him in medieval stuff
- Genitalia and sexuality
 - Father of Pan and the goat-hoofed messengers of Pan
 - Mixture of genders, hermaphrodite, lgbtq+



- SUMMARIZING THE QUALITIES OF THE SPHERE OF MERCURY

- Communication is the key – All of the forces represented by Hermes are about movement, motion, and the flow of information: this is communication. The exchange of symbols and meaning. Trade is about taking what is less valuable, moving it elsewhere, and making more money for it. You need the pricing and logistics information to make it happen.
- The struggle of people against people as shown in the gym. The contest, the conflict, the testing of your muscles and your training against someone else is how you sort yourself out, how you determine where you are in relation to others. This sorting and categorizing in ways that let you get accolades and honor demonstrate the way he manipulates knowledge for gains.
- The comparison of things to each other for classification purposes so that you can profit, improve, or establish an opportunity to attain.



- The establishment of relationship maps – the information gathered always tells you where to go to get what you want.

- The flow of information, commerce, the exchange of money and ideas in symbol sets
- Hermetic Magic – the expression of the unseen in symbolic form to accomplish your will

- MAGICAL APPLICATIONS OF THE FORCES OF MERCURY

- Movement – to get things to move
- Information that causes action – Allatori get you info you need to make decisions and do business investing and risk management, diplomacy



- The Black Man at the Crossroads – Hermes Chthonios as the Underworld Deity
 - Get shades/Get rid of shades
 - Get the dead roused to do your thing/Put the dead to sleep and send them home again
- Gains of all kinds

SORCEROUS PATH: CHANGING THE MATERIAL WORLD

The forces of Mercury can be used to change your material world by influencing the flow of communications for your benefit.

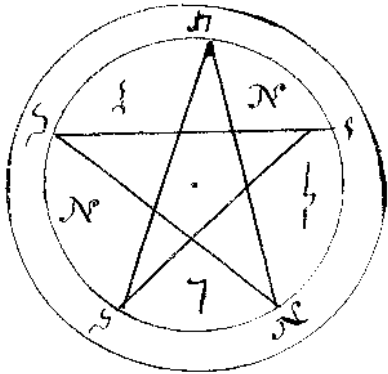
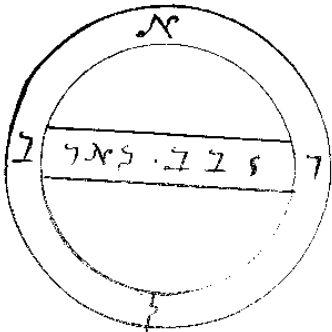
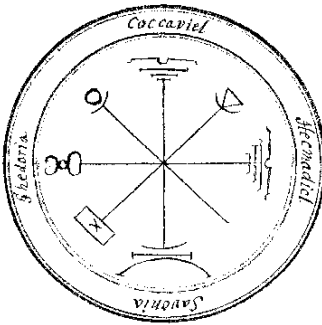
- Business – Asapstoukros spell
- Obstacle opening
- Home Protection
- Communications clarification with people who just don't understand
- Persuasion



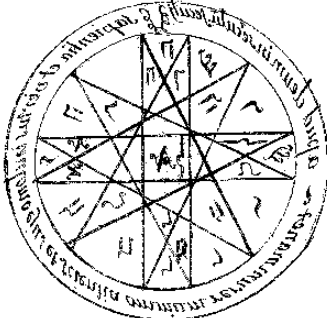
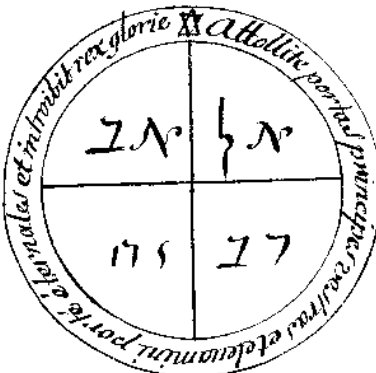


Powers of the Pentacles of the Key of Solomon

By reviewing the things you can do with the pentacles from the Key of Solomon, we can see how magicians have worked with Mercury 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
The first pentacle of Mercury.-- It serveth to invoke the spirits who are under the Firmament.	
The second pentacle of Mercury.-- The spirits herein written serve to bring to effect and to grant things which are contrary unto the order of Nature; and which are not contained under any other head. They easily give answer, but they can with difficulty be seen.	
The third pentacle of Mercury.-- This and the following serve to invoke the spirits subject unto Mercury; and especially those who are written in this pentacle.	



Seal Descriptions from Esotericarchives.com	Seal from Esotericarchives.com
The fourth pentacle of Mercury.-- This is further proper to acquire the understanding and knowledge of all things created, and to seek out and penetrate into hidden things; and to command those spirits which are called Allatori to perform embassies. They obey very readily.	
The fifth and last pentacle of Mercury.-- This commandeth the spirits of Mercury, and serveth to open doors in whatever way they may be closed, and nothing it may encounter can resist it.	



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

- Leadership to Guide Others
- Translations and communications with the other spirits
- Stupid Good Luck
- Miracles
- Clearer Communications

DEVOTIONAL PATH

- Initiations into the Sphere of Mercury
 - Conjunction, orphic hymn, lots of scrying
 - Get information from this one
- What to expect when you do the devotional magic
 - Sense of just knowing
 - Connecting to information you need
 - Communication cleansing
- Types of devotional magic
 - Regular offerings/prayers
 - Prayer of Hermes
- Personal Anecdotes and Advice
 - Allatori stories
 - Crossroads rites
 - Business
 - Eloquence
 - Travel



Mercury IN OUR EXPERIENCED WORLD

In the Human

- Body
 - Part of the Body – Mercury rules over the brain, heart, the thigh, the marrow, the right eye, and the spirit; also the tongue, the mouth, and the rest of the Organs of the senses, as well internall as externall; also the hands, feet, legs, nerves, and the power of imagination



- Hole in the head attributed to the planet (there are seven) – Mouth
- Inner World
- Emotions – victory and courage;
- Inner Sense – tasting
- Divine Gift – By Mercury, nobility of mind, perspicuity of imagination, the nature of knowledge and opinion, maturity, counsell, zeal, light of justice, reason and judgement distinguishing right from wrong, purging light from the darkness of ignorance, the glory of truth found out, and charity the Queen of all virtues
- Actions and dispositions

- Mercuriall are inconstant, quick, variable, and such like gestures, and countenances.
- Countenance - Mercury signifies a man not much white, or black, of a long face, high forehead, fair eyes, not black, to have a streight [straight], and long nose, thin beard, long fingers, to he ingenious, a subtile inquisitor, turn-coat, and subject to many fortunes.

In the Physical World

Mercury shows up across the material world in various forms.

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

Quality/Attribute/Property	Value
Scale of the Number 4	Water, cold, winter, the North, agility
Element	Water
Element	Aire and water
Amongst Metals,	Quick-silver, Tin, the Slver Marcasite
Amongst stones,	amongst Stones, the Berill [beryl], Chrysolite, Emerald [emerald], Saphir [sapphire], green Jasper, Corneola [carnelian], the stone Aetites, the Lazull [lazuli] stone, Corall, and all of a fair, various, white, and green Colour;



Quality/Attribute/Property	Value
Quality of the Stone	their occult properties
Stone	the Emrald [emerald], Achates [agates], red Marble, Topaze, and those which are of divers colours, and various figures naturally, & those that are artificiall, as glass, & those which have a colour mixed with yellow, and green.
Amongst Plants, and Trees	the Hazle [hazel], Five-leaved-grass, the Hearb [herb] Mercury, Fumitary, Pimpernell, Marjoram, Parsly [parsley], and such as have shorter and less leaves, being compounded of mixed natures, and divers colours.
Part of a plant	Seed and bark
Ten Animals consecrated to the Gods.	Man
Animals	Animals also, that are of quick sence, ingenious, strong, inconstant, swift, and such as become easily acquainted with men, as Dogs, Apes, Foxes, Weesels [weasels], the Hart, and Mule; and all Animals that are of both sexes, and those which can change their Sex, as the Hare, Civet-Cat, and such like.
Amongst birds	Amongst birds, those which are naturally witty, melodious, and inconstant, as the Linet, Nightingale, Blackbird, Thrush, Lark, the Gnat-sapper, the bird Calandra, the Parret [parrot], the Pie, the Bird Ibis, the bird Porphyrio, the black Betle [beetle] with one horn.



Quality/Attribute/Property	Value
Amongst fishes,	And amongst fish, the fish called Trochius, which goes into himself, also Pourcontrell for deceitfulness, and changeableness, and the Fork fish for its industry; the Mullet also that shakes off the bait on the hook with his taile.
Places Appropriate to the Planet	To <i>Mercury</i> , shops, schools, ware-houses [warehouses], Exchange for Merchants, and the like.
Color	white,
Color of the Stars	But all white, fair, curious, green, ruddy, betwixt saffron, and purple, ⁶ resemble Mercury, Mercury, and the Moon.

CONJURING THE SPIRITS OF MERCURY

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 Mercury from different cultures:

Hermes, the Greek god, has been associated with various deities from different cultures. Here are a few examples excluding Rome and Greece:

- Egyptian Mythology: Hermes is often associated with the Egyptian god Thoth, who was the god of writing, magic, wisdom, and the moon.
- Norse Mythology: Hermes could be compared to Hermóðr, who is often considered a messenger and sometimes undertakes heroic journeys, much like Hermes.





- Celtic Mythology: In Celtic mythology, the god Lugh is a good match. Lugh is associated with skill, craft, and art, and is also a psychopomp - a guide of souls to the afterlife - similar to one of Hermes' roles.

Conjuration 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 Mercury take Mastick, Frankincense, Cloves, and the Hearb [herb] Cinquefoile, and the stone Achates, and incorporate them all with the brain of a Fox, or Weesel [weasel], and the blood of a Pie [magpie].
- Phrases for your Statements of Intent
 - the son of *Jupiter*, the cryer of the gods, the interpreter of gods, *Stilbon*, the Serpent-bearer, the rod-bearer, winged on his feet, eloquent, bringer of gain, wise, rationally robust, stout, powerful in good and evil, the notary of Mercury, the messenger of *Jupiter*, the messenger betwixt the supernall and infernall gods, male with males, female with females, most fruitful in both sexes; and *Lucan* calls him the Arbitrator of the gods. He is also called *Hermes i.e.* interpreter, bringing to light all obscurity, and opening those things which are most secret.

Epithets of Hermes

Hermes has many epithets that can be utilized during your conjuration of the god. The following prayer incorporates the ones I personally feel are most helpful.

For a more exhaustive list of his epithets, refer to Theoi.com.

HERMES AGETOR we call on you,
oh ancient leader among the gods
who guides and teaches and shows the way:
HERMES EPIMELIUS, Keeper of the Flocks,
DAIS HETAERUS, Companion of the Feast,
OEOPOLUS Sheep-Tending Shepherd
Mingle now the realms of the mortal and divine,
bear offerings to the Olympic throne,
and return to us, ANGELOS, Angel of the Gods.
HERMES ENAGONIUS, God of the Games,
bring us favor in our contest,
train us in mind, body, and soul,
in right action, and informed intent,
MAIADOS HUIOS Son of Maia,
teach us the Mystery of Ecstasy
CHARIDOTES grant us Joy, oh
ERIOUNES, bring us luck and be ever ready to lend your aid.
HERMES KTÊSIOS, protector of property,
stand in the preservation and the growth
of our wealth and prosperity,





HERMES TRICEPHALUS, Three-Headed
who waits at the intersection,
ATHANATUS DIACTORUS, Immortal Guide
HERMES PROPYLAEUS, god of the Gateway
KATAIBATÊS HERMES, who conducts the shades into Hades,
hear us and bring us wit, luck, and joy in all our endeavors,
guide us to the proper path, bless all our works of wonder,
and lead us in the way.

Hymn of the sphere

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

Orphic Hymn 28 to Hermes (trans. Taylor)

"To Hermes, Fumigation from Frankincense. Hermes, draw near, and to my prayer incline, messenger of Zeus, and Maia's son divine; prefect of contests, ruler of mankind, with heart almighty, and a prudent mind. Celestial messenger of various skill, whose powerful arts could watchful Argos kill. With winged feet 'tis thine through air to course, O friend of man, and prophet of discourse; great life-supporter, to rejoice is thine in arts gymnastic, and in fraud divine. With power endued all language to explain, of care the loosener, and the source of gain. Whose hand contains of blameless peace the rod, Korykion (Corycion), blessed, profitable God. Of various speech, whose aid in works we find, and in necessities to mortal kind. Dire weapon of the tongue, which men revere, be present, Hermes, and thy suppliant hear; assist my works, conclude my life with peace, give graceful speech, and memory's increase."

Orphic Hymn 57 to Chthonian Hermes :

"To Hermes Khthonios (Chthonian, of the Underworld), Fumigation from Storax. Hermes, I call, whom fate decrees to dwell near to Kokytos, the famed stream of Haides, and in necessity's (Ananke's) dread path, whose bourn to none that reach it ever permits return. O Bakkheios (Bacchian) Hermes, progeny divine of Dionysos, parent of the vine, and of celestial Aphrodite, Paphian queen, dark-eyelashed Goddess, of a lovely mien: who constant wanderest through the sacred seats where Haides' dread empress, Persephone, retreats; to wretched souls the leader of the way, when fate decrees, to regions void of day. Thine is the wand which causes sleep to fly, or lulls to slumberous rest the weary eye; for Persephone, through Tartaros dark and wide, gave thee for ever flowing souls to guide. Come, blessed power, the sacrifice attend, and grant thy mystics' works a happy end."

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 Bacchus 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
Sphere of the Prime Mover	Source of all Inspiration	Cribonius	Calliope
Fixed Stars	The Fates	Picionius	Urania
Saturn	The End of Things	Amphietus	Polyphymnia
Jupiter	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
The 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

From Book 3, Chapter x:

The eighth is called also Elohim Sabaoth, which is also interpreted the God of Hoasts [Hosts], not of war and justice, but of piety and agreement; for this name signifieth both, and precedeth his Army; the numeration of this is called Hod, which is interpreted both praise, confession, honor and famousness. The left column is attributed to it; it hath his influence through the order of the Archangels, which the Hebrews call Ben Elohim, that is the sons of God, into the sphere of Mercury, and gives elegancy and consonancy of speech and produceth living creatures; his intelligence is Michael, who was the ruler of Salomon [Solomon];

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

Quality/Attribute/Property	Value
God Name	Elohim Sabaoth
Ten Sephiroth.	Hod
Ten spheres of the world.	Mercury/Chocab
Ten names of God.	Elohim Sabaoth
God Name	Elohim Sabaoth
Ten Angels ruling	Michael
Choir of Angels	Archangels



Quality/Attribute/Property	Value
Ten orders of the blessed according to Dionysius.	Archangels
Ten orders of the blessed according to the traditions of men.	Ben Elohim
Order of Devils/Damned	Sifters/Tryers

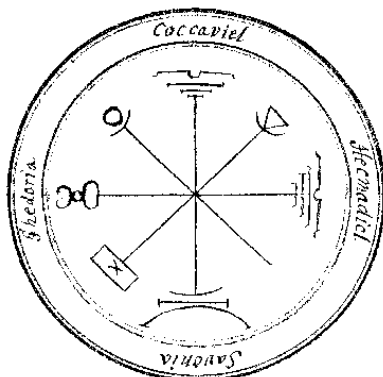


The method of working with these spirits is to call on the God of the Sphere to empower you and send his Archangel of the Choir to attend your instructions and empower the spirits of the material world to manifest what you want.

ⲛⲓⲁⲛⲓⲁ	<i>Seraphim</i>		Metatron	<i>Sphere of the Prime Mover</i>
ⲛⲓⲛⲓⲁ	<i>Cherubim</i>		Jophiel	<i>Sphere of the Zodiac</i>
ⲛⲓⲁⲛⲓⲁ ⲛⲓⲛⲓⲁ	<i>Thrones</i>	ⲛⲓⲁⲛⲓⲁ	Tzaphqiel	ⲛⲓ
ⲛⲓⲁ	<i>Dominions</i>	ⲛⲓⲁⲛⲓⲁ	Tzadqiel	ⲛⲓ
ⲛⲓⲁⲛⲓⲁ ⲛⲓⲁⲛⲓⲁ	<i>Powers</i>	ⲛⲓⲁⲛⲓⲁ	Camael	ⲛⲓ
ⲛⲓⲁ	<i>Virtues</i>	ⲛⲓⲁⲛⲓⲁ	Michael	ⲛⲓ
ⲛⲓⲁⲛⲓⲁ ⲛⲓⲛⲓⲁ	<i>Principalities</i>	ⲛⲓⲁⲛⲓⲁ	Annael	ⲛⲓ
ⲛⲓⲁⲛⲓⲁ ⲛⲓⲁⲛⲓⲁ	<i>Archangels</i>	ⲛⲓⲁⲛⲓⲁ	Raphael	ⲛⲓ
ⲛⲓⲁ	<i>Angels</i>	ⲛⲓⲁⲛⲓⲁ	Gabriel	ⲛⲓ

God Names and Archangels of the Spheres:

- God: Elohim Tzabaoth
- Choir: Archangels
- Archangel: Raphael
- Terrestrial Spirits:
 - Kokaviel, Ghedoriah, Savaniah, and Chokmahiel.
- Seal of the Terrestrial Spirits:



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

Tables of the Planets: Mercury

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

From Agrippa:

The sixth table is of *Mercury* resulting from the square of eight drawn into it self, containing sixty four numbers, whereof eight on every side and by both Diameters



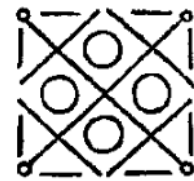
make 260. and the sum of all 2080. and over it are set divine names with an Intelligency to what is good, with a spirit to what is evil, and from it is drawn a Character of *Mercury*, and the spirits thereof; and if it be with *Mercury* being fortunate engraven upon Silver, or Tin, or yellow Brass, or be writ upon Virgin Parchment, it renders the bearer thereof gratefull, and fortunate to do what he pleaseth: it bringeth gain, and prevents poverty, conduceth to memory, understanding, and divination, and to the understanding of occult things by dreams: and if it be an unfortunate *Mercury*, doth all things contrary to these.

- Tiriell, The Intelligency of Mercury: טיריאל
- Taphthartharath, The spirit of Mercury: תפתרתרת

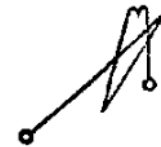
The Table of Mercury in his compass.

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

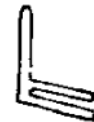
The Seals or Characters of Mercury.



Of the Intelligency Of Mercury.



Of the Spirit of Mercury.





The Table of Mercury in Hebrew notes.

ה	מ	ט	ז	ח	ז	ז	ז
ה	מ	ט	ז	ח	ז	ז	ז
ה	מ	ט	ז	ח	ז	ז	ז
ה	מ	ט	ז	ח	ז	ז	ז
ה	מ	ט	ז	ח	ז	ז	ז
ה	מ	ט	ז	ח	ז	ז	ז
ה	מ	ט	ז	ח	ז	ז	ז
ה	מ	ט	ז	ח	ז	ז	ז



How Mercurial Spirits may appear in crystals

Quality/Attribute/Property	Value
Familiar Forms	The Spirits of Mercury will appear for the most part in a body of a middle stature, cold, liquid and moist, fair, and with an affable speech; in a humane shape and form, like unto a Knight armed; of colour clear and bright. The motion of them is as it were silver-coloured clouds. For their signe, they cause and bring horror and fear unto him that calls them.
Forms are:	A King riding upon a Bear. A fair Youth. A Woman holding a distaffe. A Dog. A Shee-bear. A Magpie. A Garment of sundry changeable colours. A Rod. A little staffe.

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 Mercury, they made an Image at the hour of Mercury, Mercury ascending in Gemini, the form of which was an handsome young man, bearded, having in his left hand a rod in which a serpent is twyned about, in his right carrying a dart, having his feet winged; They report that this Image conferreth knowledge, eloquence, diligence in merchandizing and gain; moreover to beget peace and concord, and to cure feavers; They made another Image of Mercury, Mercury ascending in Virgo, for good will, wit and memory; The form of which was a man sitting upon a chaire, or riding on a Peacock, having Eagles feet, and on his head a crest, and in his left hand holding a cock or fire.



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.	watery
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.	That Mercury rules over the spleen, stomach [stomach], bladder, womb, and right ear, as also the faculty of the common sense.
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.	mouth
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 Mercury to Eloquence



Book	Chapter	Value
Book I	Chapter xxix. What things are under the power of Mercury, and are called Mercuriall.	hings under Mercury are these; amongst Elements, Water, although it moves all things indistinctly; amongst humors, those especially which are mixed, as also the Animall spirit; amongst tastes [tastes] those that are various, strange, and mixed: amongst Metals, Quick-silver, Tin, the Slver Marcasite; amongst stones, the Emrald [emerald], Achates [agates], red Marble, Topaze, and those which are of divers colours, and various figures naturally, & those that are artificiall, as glass, & those which have a colour mixed with yellow, and green. Amongst Plants, and Trees, the Hazle [hazel], Five-leaved-grass, the Hearb [herb] Mercury, Fumitary, Pimpernell, Marjoram, Parsly [parsley], and such as have shorter and less leaves, being compounded of mixed natures, and divers colours. Animals also, that are of quick sence, ingenious, strong, inconstant, swift, and such as become easily acquainted with men, as Dogs, Apes, Foxes, Weesels [weasels], the Hart, and Mule; and all Animals that are of both sexes, and those which can change their Sex, as the Hare, Civet-Cat, and such like. Amongst birds, those which are naturally witty, melodious, and inconstant, as the Linet, Nightingale, Blackbird, Thrush, Lark, the Gnat-sapper, the bird Calandra, the Parret [parrot], the Pie, the Bird Ibis, the bird Porphyrio, the black Betle [beetle] with one horn. And amongst fish, the fish called Trochius, which goes into himself, also Pourcontrell for deceitfulness, and changeableness, and the Fork fish for its industry; the Mullet also that shakes off the bait on the hook with his taile.
Book I	Chapter xxx. That the whole sublunary World, and those things which are in it, are distributed to Planets.	air and water, all Seed, and Bark is from Mercury, stones get their occult properties from mercury



Book	Chapter	Value
Book I	Chapter xxxii. What things are under the Signes, the fixed Stars, and their Images.	Mullwine, cinquefoil
Book I	Chapter xxxii. What things are under the Signes, the fixed Stars, and their Images.	Chalcedony, Emerald, Chrysolite
Book I	Chapter xxxii. What things are under the Signes, the fixed Stars, and their Images.	fox, ape, domestic dog
Book I	Chap. xlv. The Composition of some fumes appropriated to the Planets.	For Mercury take Mastick, Frankincense, Cloves, and the Hearb [herb] Cinquefoile, and the stone Achates, and incorporate them all with the brain of a Fox, or Weesel [weasel], and the blood of a Pie [magpie].
Book I	Chap. xlv. The Composition of some fumes appropriated to the Planets.	to Mercury all Pils [peels] of Wood and fruit, as Cinnamon, Lignum Cassia, Mace, Citron pill [lemon peel], and Bayberries, and whatsoever seeds are odoriferous;
Book I	Chap. xlv. The Composition of some fumes appropriated to the Planets.	Cinnamon
Book I	Chapter xlviii. Of the vertue of places, and what places are sutable to every Star.	Mercury, shops, schools, ware-houses [warehouses], Exchange for Merchants, and the like.
Book I	Chapter xlix. Of Light, Colours, Candles, and Lamps, and to what Stars, Houses, and Elements severall colours are ascribed.	white lights



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.	Mercuriall are inconstant, quick, variable, and such like gestures, and countenances.
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.	Mercury signifies a man not much white, or black, of a long face, high forehead, fair eyes, not black, to have a streight [straight], and long nose, thin beard, long fingers, to he ingenious, a subtile inquisitor, turn-coat, and subject to many fortunes.
Book I	Chapter lxviii. How our mind can change, and bind inferiour things to that which it desires.	Mercuriall order to perswasion [persuasion], and obsequiousness, and the like.
Book II	Chapter vii. Of the Number of Four, and the Scale thereof.	Water, cold, winter, the North, agility
Book II	Chapter x. Of the Number Seaven, and the Scale thereof.	Michael



Book	Chapter	Value
Book II	Chapter x. Of the Number Seaven, and the Scale thereof.	Mercury
Book II	Chapter x. Of the Number Seaven, and the Scale thereof.	The Stork. The Mullet. The Ape. Quick-silver [mercury]. The Achates.
Book II	Chapter x. Of the Number Seaven, and the Scale thereof.	The left hand.
Book II	Chapter x. Of the Number Seaven, and the Scale thereof.	The mouth.
Book II	Chapter xii. Of the Number Nine, and the Scale thereof.	Archangels
Book II	Chapter xii. Of the Number Nine, and the Scale thereof.	Michael
Book II	Chapter xii. Of the Number Nine, and the Scale thereof.	Topaze
Book II	Chapter xii. Of the Number Nine, and the Scale thereof.	Tasting
Book II	Chapter xii. Of the Number Nine, and the Scale thereof.	Sifters, or tryers
Book II	Chapter xiii. Of the Number Ten, and the Scale thereof.	Elohim Tzabaoth
Book II	Chapter xiii. Of the Number Ten, and the Scale thereof.	Hod



Book	Chapter	Value
Book II	Chapter xiii. Of the Number Ten, and the Scale thereof.	Archangels
Book II	Chapter xiii. Of the Number Ten, and the Scale thereof.	Ben Elohim
Book II	Chapter xiii. Of the Number Ten, and the Scale thereof.	Michael
Book II	Chapter xiii. Of the Number Ten, and the Scale thereof.	Chochab/Mercury
Book II	Chapter xiii. Of the Number Ten, and the Scale thereof.	Genitals (Serpent)
Book II	Chapter xiii. Of the Number Ten, and the Scale thereof.	Lungs
Book II	Chapter xiii. Of the Number Ten, and the Scale thereof.	Sifters/Tryers
Book II	Chap. xxviii. Of the Composition and Harmony of the humane soul.	the Phantasie and Wits depends on Mercury;
Book II	Chap. xxxi. Of the Observation of the fixt Stars, and of their Natures	of Mercury, glittering;



Book	Chapter	Value
Book II	Chap. xliii. Of the Images of Mercury.	From the operations of Mercury, they made an Image at the hour of Mercury, Mercury ascending in Gemini, the form of which was an handsome young man, bearded, having in his left hand a rod in which a serpent is twyned about, in his right carrying a dart, having his feet winged; They report that this Image conferreth knowledge, eloquence, diligence in merchandizing and gain; moreover to beget peace and concord, and to cure feavers; They made another Image of Mercury, Mercury ascending in Virgo, for good will, wit and memory; The form of which was a man sitting upon a chaire, or riding on a Peacock, having Eagles feet, and on his head a crest, and in his left hand holding a cock or fire.
Book II	Chap. lix. Of the seven governors of the world, the Planets, and of their various names serving to Magicall speeches.	Mercury is called the son of Jupiter, the cryer of the gods, the interpreter of gods, Stilbon, the Serpent-bearer, the rod-bearer, winged on his feet, eloquent, bringer of gain, wise, rationall robust, stout, powerfull in good and evil, the notary of the Sun, the messenger of Jupiter, the messenger betwixt the supernall and infernall gods, male with males, female with females, most fruitfull in both sexes; and Lucan calls him the Arbitrator of the gods. He is also called Hermes i.e. interpreter, bringing to light all obscurity, and opening those things which are most secret



Book	Chapter	Value
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.	The eighth is called also Elohim Sabaoth, which is also interpreted the God of Hoasts [Hosts], not of war and justice, but of piety and agreement; for this name signifieth both, and precedeth his Army; the numeration of this is called Hod, which is interpreted both praise, confession, honor and famousness. The left column is attributed to it; it hath his influence through the order of the Archangels, which the Hebrews call Ben Elohim, that is the sons of God, into the sphere of Mercury, and gives elegancy and consonancy of speech and produceth living creatures; his intelligence is Michael, who was the ruler of Salomon [Solomon];
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.	michael; raphael
Book III	Chapter xxxviii. What Divine gifts man receiveth from above, from the severall Orders of the Intelligences and the heavens.	by Mercury a piercing faith and belief, clear reasoning, the vigour of interpreting and pronouncing, gravity of speech, acuteness of wit, discourse of reason, and the swift motions of the senses:
Book 4	Familiar Forms	The Spirits of Mercury will appear for the most part in a body of a middle stature, cold, liquid and moist, fair, and with an affable speech; in a humane shape and form, like unto a Knight armed; of colour clear and bright. The motion of them is as it were silver-coloured clouds. For their signe, they cause and bring horror and fear unto him that calls them.



Book	Chapter	Value
Book 4	Forms are:	A King riding upon a Bear. A fair Youth. A Woman holding a distaffe. A Dog. A Shee-bear. A Magpie. A Garment of sundry changeable colours. A Rod. A little staffe.