

Planetary Magic Principles: The Sun

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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 third planet in the Chain of Manifestation. We explored what kind of god Mars is, and how that force manifests in our lives as the “little bad,” the smaller-scale negative events that we go through in life.

Today we turn our attention to the Sun. In Saturn, the fate of a thing is set, in Jupiter its blessings are bestowed, in Mars, the discipline is applied to shape it into what it must become.

In the sphere of the Sun, the Idea transitions from the higher spheres into the lower, beginning in earnest its descent towards matter. The internal aspects of the idea have been set, and now the ways that it will appear and manifest most obviously in the world are applied.



Sphere of Projection

In some ways we can see the Sun as a sphere of Projection. It functions as a type of magnifying glass that makes whatever it's passing near or through seem bigger, but it only magnifies what is already there. It



doesn't add anything to the mix, except light that reveals what is already there. (And heat, and life itself, but we'll get to that later)

Think of how your "Sun" sign determines how you will come across to other people. That is what the Sun does, it takes the essence of a thing, and makes it known to the entire cosmos. It expresses the inner truths, the fate of the Idea, the blessings of the idea, the discipline of the idea. It takes these qualities and makes them apparent.

Apparently

It is very much the sphere of the apparent, the self-evident. This is the realm of tautological truths, where you will find that things are exactly what they are, and you will not suffer any illusions to the contrary. This is the realm of the anti-illusion. It is the truth-until-it-hurts sphere.

We can see this in the myths of the primary Greek deity of the Sun, Helios.

Helios is the god of the Sun in the Greek Pantheon, one of the Titans who fought with Zeus against his fellow Titans. Why he chose to side with Zeus is not recorded, but we do know from the other myths of Helios that he is a kind god, nice, good hearted, and loyal to his friends. It is fair to say that this Titan would not have worked for Zeus if he thought it was wrong.



But there's not a lot more than that to go on. In Mars, we had Ares, the god of War, and in Jupiter, Zeus. In Saturn, we had Kronos. These gods have rich traditions in Greek lore, with many stories and epithets to bring out the details and the nuances of the gods, and how they manifest in the world.

But in the sphere of the Sun, we have Helios, the god of Light, who drives the chariot of the Sun. Helios plays a major part in three myths:

- He reveals Ares and Aphrodite are having an affair to Hephaestros
- He reveals Persephone and Hades are off in Hell to Demeter
- His bastard son Phaethon tracks him down, Helios is so happy that he promises him anything, his son demands to drive the chariot of the Sun, he can't be dissuaded, and so Helios lets him. The kid sets the world on fire, and so Zeus shoots him down with a thunderbolt.

Throughout most of the rest of the myths, he shows up as a supporting character. He saves Hephaestros during the Gigantomachy, and he is the source of many witches, such as Medea. His role is always the light bringer, the revelator, the one who brings freedom through enlightenment, who displays nobility by revealing the purity within.

So, besides lighting up the whole universe and revealing secrets, there isn't much more to it. You'd think the source of life on the Earth would play a bigger role in the mythos, but not so much. We'll take a look



at his myths in more detail, and the epithets he has reveal more about how he helps us as magicians, but the lack of nuance is very much a reflection of the lack of subtlety of the Sun.

Without being mean about it, the Sun is nice, good, and thinks it is very noble, but it is kind of ignorant of how its goodness can have a negative impact.



Little Self Reflection

It is the sphere of the unintentional idiot, the sphere of goodness over the sake of righteousness. Helios snitched on Aphrodite to Hephaestus, and also to Demeter about Persephone and Hades. He sees all, and knows all, but he also reveals all that is really done, regardless of who it hurts.

It should be noted that during the Gigantomancy, Helios saved Hephaestus from the battle, and in return made Helios' son Aeetes some ever-flowing fountains and some fire-breathing bulls. They were buds. When Helios told Hephaestus that he was being cuckolded, it was as one friend to another. With Demeter, in a lot of ways, he was her lover. The Sun is the sphere of the good friend who does the right thing, even if it hurts.

Helios revealed Ares and Aphrodite's affair to Hephaestus, doing his old friend a solid, but he didn't take into account that Hephaestus had coerced Hera into forcing Aphrodite to marry him, even though she and Ares had five children together and were happy living as unwed consorts. Telling on the lovers was the good thing to do, even if it perpetuated an injustice.

The God of Light

The role of Helios as the God of Light is key to understanding this aspect of solar magic. The gods of the Sun reveal things.

The light of Helios is the light of the entire cosmos, and it is this light, this clarity that provides solar deities with the power of sight, mystical sight, the ability to see what is really going on in any situation.



Source of Life and Revealer of Nobility

The Sun also represents all noble things, goodness, and purity. It is the driving force that pushes existence onwards, marking out the inevitability of the sphere of Saturn in its daily sojourn across the sky. It is the force of enlightenment, of enlivenment, and of transformation. Saturn is the sphere of time, but it is in the daily trek of Helios that fate is measured out here below.

In the Greek Magical Papyri, we see that Helios is called upon to provide consecrations, and to bring the god of all gods. He is the force that brings out the essence, the inner nobility, the inner fate of an object. In the in the [“Consecration of all things”](#) ritual, we see that he is called upon by the 12 signs he passes through, tapping into his role as vivifier in each of the signs.



The role of the Sun in the myths of Greece was focused on the Light the Sun brings, and the life it engenders in things here below. The natural powers of the sun are expressed, and the purity of its metals reflect the purity of its warm light.

Dark things cannot exist in the light.

Source of Magical Power

Helios is the grandfather of many witches. It is interesting to think of how the folks on the darkest fringes of society have the source of their power in the golden realms of the Sun. They are descended from the powers that transcend the heavens. From above the firmament, the Sun shines down.

We see that the illuminating nature and the enlivening forces of the Sun continue to be prevalent in Agrippa’s Three Books of Occult Philosophy into the 16th century.

The purposes of Solar magic in this time were to reveal truths, to win the favor and blessing of nobility, and to shine forth in courageous valor, standing up higher in the sight of your fellow humans. It was used to bring out those qualities in a person, to transform them from their lower state to their higher state. This became more obvious in the Alchemical treatises of the time.

The Sun as Alchemical Transformation

In the alchemical realms of the same time, the role of the Sun was being explored as the symbol of transmutation. It was symbolic of gold, and the masculine trait, and when the purification of gold from base metals was the metaphor for spiritual transformation, it was the dissolution and reforming of the Sun as it passed through various phases that represented the spiritual growth.



The Dark Night of the Soul

During spiritual transformations, there is no light. The Alchemical processes of creating the “green lion” and various other metaphors for chemicals that dissolve gold result in the gold disappearing before it can reappear in a cleaner form.

Likewise we are going to go through that experience when we go through spiritual transformations.

What does a solar transformation do to you as a magician?

It shines the light on you, reveals you utterly to yourself, all the things that went into making the situation, and all the things you do to keep it alive. It reveals everything, and how it’s all in your power to fix what you can, and also how it’s completely beyond your power, and you have to just wait for things to happen.

The Alchemical forces take their own time to be finished.





It was in the dissolution of the Sun that the spiritual growth occurs. The dissolution of the active appearance. It looks like the gold is gone, but it's just in a chemical form in the fluid. It will reform when it is exposed to the right circumstances, and then it will pour into being.

This is the phase of breaking down the active appearance of things, so that the impurities can be removed, and then the pure forms returned. Here we eliminate the previous appearance, and begin the establishment of the new-apparent. Apparently. This is the sphere of what seems true, and what is actually true. It is brutally accurate.

About Apollo

Apollo is also associated with the Sun in some myths, but upon deeper examination, you find that it is not the Sun at all, but light itself that is represented by Apollo. The epithet shared by Helios and Apollo is Phobos, meaning light, but the Greeks never placed Apollo in the chariot of the Sun. Helios was ever the driver of that chariot, and each night he rode home in a chalice.

But the light of prophecy, the light to see what is to come and what is unknown is key to the Sun.

Liberator – Freeing us from darkness every day. This is the transformation of the sun, it frees us from the darkness, it reveals things.

Michael and the Sun

Michael of the Sun is from Ibn Ezra 1145, the Sefer Raziel, some versions. It is Raphael in a lot of other traditions. Peter d'Abano's Heptameron in thirteenth-century, Trithemius in 16th century.

QUALITIES OF THE PLANET

- Source of Light, Life, Love and Liberty – From Thelema
 - Bright Airiness, Clarity, shining the light on it
 - Projection
 - Annunciations and Revelations
- Good but Dumb
 - Good Things
 - Nobility of Character, Courage, Good Leadership
 - Truth, clarity, inspiration, the clarion call to exciting goodness
 - The kids on the Sun card, bliss and happiness, celebration of life, the fruiting of the vine, the empowerment of the potentials, the activation of the internal potential
- Heat of Transformation
 - Source of heat, warmth
 - Transformational powers of the Sun
 - Alchemy



SUMMARIZING THE QUALITIES OF THE SPHERE OF THE SUN

- In summary, the Sun represents:
 - Light/Truth
 - Life
 - Transformation

MAGICAL APPLICATIONS OF THE FORCES OF THE SUN

- Compelling spirits to do what you want.
- Revealing things that are in the darkness
- Obtaining the favor of kings, being seen as bright and noble
- Ascendancy and heat: Transforming yourself and others.



SORCEROUS PATH: CHANGING THE MATERIAL WORLD

The practical magic of the sphere of the Sun is awesome.

The most obvious things you can use it for are revealing the hidden secrets of things going on around you. Figuring things out is said to be one of the main things we delight in as human beings. In the bible it even says, it is the glory of god to hide things, and the glory of kings to discover them.

Working with the Sun, we can discover all kinds of hidden things. In divination, you can use the powers of the Sun to clarify all your readings, and to let you know all things that are going on upon the face of the Earth. Note that this is great for understanding present and past more than future things.

We can also use it to enliven things. In the same way that sunlight helps crops grow, you can use the forces of the Sun to help your plans grow. General blessings of light and warmth and temperate climes is good for most kinds of life. The summer is a time of growth and growing. Shine the light of the Sun regularly on projects you want to keep moving. Think of Sunday Services as the regular feeding of your crops with the lifegiving light of the Sun.



We can use the powers of the Sun to transform situations, bearing in mind that it will always purify and reveal things, making a situation better because the negative things that were false are burnt away, or dissolved utterly. There is only pure goodness when the Sun is done, because that's the only thing that it doesn't consume completely.

In this way, we can discover our true wills, or "enlightenment bomb" our poor endarkened companions on the Earth. I cannot curse people, so I bless them with enlightenment, and all the pleasures that come with it.

Obtaining wealth is always a thing I think people should do. I get that everyone isn't money motivated, but a lot

of the darkness in this world comes from people wanting money. Having money gets rid of a whole lot of reasons to do bad things, and if you can get past greed, you're in the clear.

Solar wealth magic is about revealing your inner nobility to others so they can reward you. I once did a solar rite for my business, and I lost my job, forcing me to focus on growing my business. It worked, but it didn't do what I wanted at all. I wanted less stress, I got what I thought would bring it.

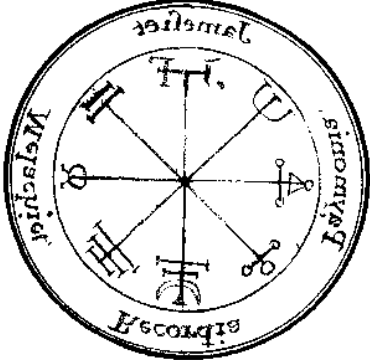
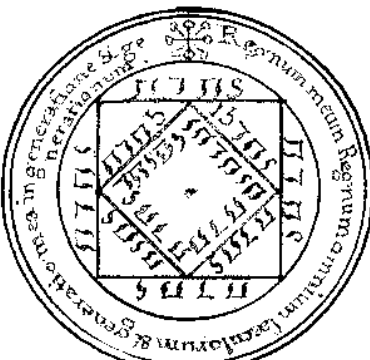
The forces of the sphere of the Sun were good, and helpful, and did what I said, but they were also dumb, and followed the shortest way to get what they thought I needed to have what I wanted. This is how I learned to ask for what I want, how I want it, and not for the things that I think will get me what I want.

This really is the sphere of uncomplication. Simplify things, and it's solar shiny bright.

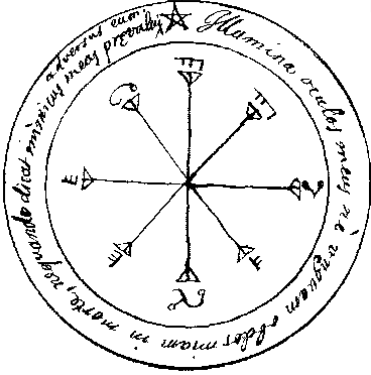
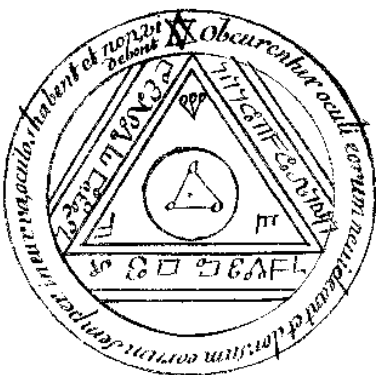
Powers of the Pentacles of the Key of Solomon

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

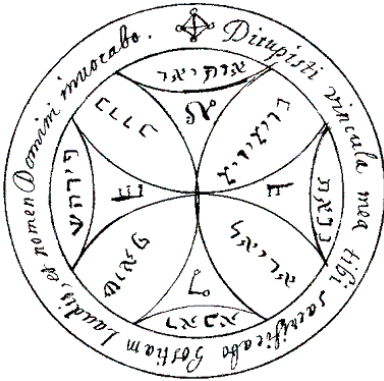


Seal Descriptions from Esotericarchives.com	Seal from Esotericarchives.com
The first pentacle of the Sun.-- The countenance of Shaddai the almighty, at whose aspect all creatures obey, and the angelic spirits do reverence on bended knees.	
The second pentacle of the Sun.-- This pentacle, and the preceding and following, belong to the nature of the Sun. They serve to repress the pride and arrogance of the solar spirits, which are altogether proud and arrogant by their nature.	
The third pentacle of the Sun.-- This serveth in addition (to the effects of the two preceding) to acquire kingdom and empire, to inflict loss, and to acquire renown and glory, especially through the name of God, Tetragrammaton, which therein is twelve times contained.	



Seal Descriptions from Esotericarchives.com	Seal from Esotericarchives.com
The fourth pentacle of the Sun.-- This serveth to enable thee to see the spirits when they appear invisible unto those who invoke them; because, when thou hast uncovered it, they will immediately appear visible.	
The fifth pentacle of the Sun.-- It serveth to invoke those spirits who can transport thee from one place unto another, over a long distance and in short time.	
The sixth pentacle of the Sun.-- It serveth excellently for the operation of invisibility, when correctly made.	



Seal Descriptions from Esotericarchives.com	Seal from Esotericarchives.com
Figure 38.-- The seventh and last pentacle of the Sun.-- If any be by chance imprisoned or detained in fetters of iron, at the presence of this pentacle, which should be engraved in Gold on the day and hour of the Sun, he will be immediately delivered and set at liberty.	

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

Expect quick results that are clear and unmistakable. The things of this sphere are not mistakeable for things of other spheres. It is unsubtle. It is bright.

Expect people to like you, a lot. They will see the potential for good in you, and will help set you up so that you can thrive. The bad part of this is that you still have to have the merit they see in you in order to be able to thrive, to take advantage of the opportunity you've been given.

The good part is that if you let them, they will help you obtain, develop, and reveal the noble qualities of your self that warrant the positive attention they bring to your efforts.

DEVOTIONAL PATH

Initiations into the sphere of Tiphareth have a huge reputation in the occult. IT is the sphere where you get the knowledge and conversation with the holy guardian angel. IT's kind of a big deal. When you've gone through your Tiphareth initiation, you see the universe clearly, and yourself clearly. You see the thing we call god, and how it lives and moves and breathes through the spheres, or the chakras, through the lightning flash, or the tree of life. The light of the Sun heats up the materials you've gathered so far in the alembic of your spiritual operation, and in the heat and pressure, it transforms you into something amazing, capable of healing the world with your pure wisdom and attainment.



It's a process, it takes a while. The conflation of enlightenment of tantric systems and the enlightenment of the solar sphere is understandable, but it has been misunderstood and misrepresented by people who didn't understand what enlightenment was in Tantra, or what Solar initiations were in magical and mystical traditions. Blavatsky didn't get it, and Crowley learned from her, travelled to the East, studied with the Tantrikas there to correct his understanding, and still misapplied things.

When you've been through this transformation, completing the process of the Splendor Solis, you are supposed to have created the philosopher's stone. You're supposed to be able to grind it up and mix it with water, and bring balance to the forces of the human being that make us unhappy and unenlightened.



In other words, after enlightenment, you know how to fix what's wrong with people. You can cure melancholy, and point people to the patterns and resources that bring you health and prosperity.

It's the hardest part. It's the dissolution of the ego, so that you can re-emerge. It looks like your life is going to shit, but it's beautiful. It's cleansing, it's empowering. Every part of you that ruins everything is going to burn, and you're going to be left alone, in a scorched land, smelling like smoke, a little shell shocked, but in one of the most fertile soils you'll ever find yourself in.

You'll be able to rebuild knowing what you know now. You have rich soil, full powers, enlightened understanding, inspiration, and vision. You have nobility of purpose, you've learned from your mistakes. You aren't going to fuck up like THAT anymore, by the gods.

You'll think of new ways, don't worry, but you won't repeat the mistakes of your past, at least.

This is the part of the process that people think I gloss over, and have suggested I might consider thinking about before suggesting people do this kind of magic.

But I think they are wrong. We are trying to be our best, and this is the way we become our best. It can be hard, but it's worth it. This is the part of the Work where you can really become the best you can become.

But there is a secret about this sphere that is not mentioned by most people.

You don't have to be perfect, or enlightened, or compassionate to be empowered in this sphere. You don't have to be broken of your false pride and reduced to rock bottom to rebuild your life from scratch, just to be initiated into the sphere of the Sun. That's for transformational things, it's great for healing from trauma and whatnot, though not particularly pleasant in the short term.

But you can be empowered to command things into the light, to coerce spirits of darkness, and to heal the unbalanced just fine without becoming a saint. You can become good without becoming something false.

Initiations into the Sphere of the Sun

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.
- 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 elimination of falsehoods
- The growth of your reputation and your responsibilities, and commensurate skills
- Clarity of vision, a better understanding of how you fit in





- More authority at work and play

Types of devotional magic

- Sunday Services – Do a solar rite once a week
- Solar chakra meditations
- Liber Resh

Personal Anecdotes and Advice

- Solar magics I have done:
- Solar Assistant – The falcon rite from the Greek magical papyri
- Sunday morning anti-curse rite by reading the Michael chaplet
- Healing from trauma
- Healing from ex lovers

THE SUN IN OUR EXPERIENCED WORLD

In the Human

- Body
 - Part of the Body – The Sun 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
 - things under Mars are good for the head, and testicles, by reason of Aries, and Scorpio o Ten parts intrinsic of man. – Heart
 - Hole in the head attributed to the planet (there are seven) – Right Eye
- Inner World
 - Emotions – victory and courage;
 - Inner Sense – Seeing
 - Amongst tastes – that which is quick, with a sweetness
 - Spirit o Part of your Soul – the Vital:
 - Divine Gift – By the Sun, 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 vertues
- Actions and dispositions
 - Solary are honourable, and couragious [courageous] gestures, and countenances: also walkings abroad, bending of the knee, as of one honoring a King with one knee.
 - countenance – The Sun makes a man of a tauny [tawny] colour, betwixt yellow and black, dasht [dashed] with red, of a short stature, yet of a handsome body, without much hair, and curld, of yellow eyes, wise, faithfull, desirous of praise.



In the Physical World

The Sun shows up across the material world in various forms.



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

Quality/Attribute/Property	Value
Virtue of the Planet	the Enlivening Light of fire
Scale of the Number 4	Michael, Lion, Seraph, Fire, Heat, Summer, the East
Element	Fire
Elements	the lucid flame
Amongst Metals,	Amongst Metals, Gold by reason of its splendor, and its receiving that from the Sun which makes it cordiall.



Quality/Attribute/Property	Value
Amongst stones,	And amongst stones, they which resemble the rayes of the Sun by their golden sparklings, as doth the glittering stone Aetites which hath power against the Falling-sickness, and poisons: so also the stone, which is called the eye of the Sun, being of a figure like to the Apple of the eye, from the middle whereof shines forth a ray, it comforts the brain, and strengthens the sight; So the Carbuncle which shines by night, hath a vertue against all aiery, and vaporous poison: so the Chrysolite stone is of a light green colour, in which, when it is held against the Sun, there shines forth a golden Star; and this comforts those parts that serve for breathing, & helps those that be Asthmaticall, and if it be bored through, and the hole filled with the Mane of an Asse, and bound to the left arme, it drives away idle imaginations, and melancholy fears, and puts away foolishness: So the stone called Iris, which is like Crystall in colour, being often found with six corners, when under some roof part of it is held against the rayes of the Sun, and the other part is held in the shadow, it gathers the rayes of the Sun into it self, which, whilest it sends them forth, by way of reflection, makes a Rain-bow [rainbow] appear on the opposite wall. Also the Stone Heliotropion [heliotrope] green like the Jasper, or Emrald [emerald], beset with red specks [i.e. bloodstone], makes a man constant, renowned, and famous, also it conduceth to long life:



Quality/Attribute/Property	Value
Amongst stones,	And the vertue of it indeed is most wonderfull upon the beams of the Sun, which it is said to turn into blood (i.e.) to appear of the colour of blood, as if the Sun were eclipsed [eclipsed], viz. When it is joyned to the juice of a Hearb [herb] of the same name, and be put into a vessell of Water: There is also another vertue of it more wonderfull, and that is upon the eyes of men, whose sight it doth so dim, and dazel [dazzle], that it doth not suffer him that carries it to see it, & this it doth not do without the help of the Hearb [herb] of the same name, which also is called Heliotropium [heliotrope], (i.e.) following the Sun. The Hyacinth also hath a vertue from the Sun against poisons, and pestiferous vapours; it makes him that carries it to be safe, and acceptable; it conduceth also to riches, and wit, it strengthens the heart; being held in the mouth, it doth wonderfully cheer up the mind. Also there is the stone Pyrophylus, of a red mixture, which Albertus Magnus saith Æsculapius, makes mention of in one of his Epistles unto Octavius Augustus, saying, that there is a certain poison so wonderfull cold, which preserves the heart of man being taken out from burning, so that if for any time it be put into the Fire, it is turned into a stone, and this is that stone which is called Pyrophylus, from the fire. It hath a wonderfull vertue against poison, and it makes him that carries it, to be renowned and dreadfull to his enemies. But above all, that stone is most Solary, which Apollonius is reported to have found, and which is called Pantaura, which draws other stones to it, as the Loadstone doth Iron, most powerfull against all poisons; it is called by some Pantherus, because it is spotted like the beast called the Panther. It is therefore also called Pantochras, because it contains all colours. Aaron calls it Evanthum. There are also other Solary stones, as the Topazius, Chrysopassus, the Rubine, and Balagius. So also is Auripigmentum, and things of a golden colour, and very lucid.
Quality of the Stone	their life from the sun
Stone	the Chrysolite is under the Sun



Quality/Attribute/Property	Value
Amongst Plants, and Trees	Amongst plants also and trees, those are Solary, which turn towards the Sun, as the Marygold [marigold], and those which fold in their leaves when the Sun is neer upon setting, but when it riseth unfold their leaves by little and little. The Lote-tree also is Solary, as is manifest by the figure of the fruit & leaves. So also Piony [peony], Sallendine, Balme, Ginger, Gentian, Dittany, & Vervin [vervain], which is of use in prophecying [prophesying], and expiations, as also driving away evill spirits. The Bay-tree also is consecrated to Phoebus, so is the Cedar, the Palm tree, the ash, the Ivie [ivy], and Vine, and whatsoever repell poisons, and lightnings, and those things which never fear the extremities of the Winter. Solary also are Mint, Mastick, Zedoary, Saffron, Balsome [balsam], Amber [=ambergris], Musk, Yellow honey, Lignum aloes, Cloves, Cinnamon, Calamus, Aromaticus, Pepper, Frankincense, sweet Marjoram, also Libanotis, which Orpheus cals the sweet perfume of the Sun.
Part of a plant	The life of the plant
Ten Animals consecrated to the Gods.	Lion
Animals	Amongst Animals those are Solary which are magnanimous, couragious [courageous], ambitious of victory, and renown: as the Lyon [lion], King of beasts, the Crocodile, the spotted Wolf, the Ram, the Boar, the Bull, King of the herd, which was by the Egyptians at Heliopolis dedicated to the Sun, which they called Verites; and an Ox was consecrated to Apis in Memphi [Memphis], and in Herminthus a Bull by the name of Pathis. The Wolf also was consecrated to Apollo, and Latona. Also the beast called Baboon is Solary, which twelve times in a day, viz. every hour barks, and in time of Equinoctium [equinox] pisseth [urinates] twelve times every hour: the same also it doth in the night, whence the Egyptians did Engrave him upon their Fountains



Quality/Attribute/Property	Value
Amongst birds	Also amongst birds these are Solary, The Phoenix, being but one of that kind, and the Eagle, the Queen of birds, also the Vulture, the Swan, and those which sing at the rising Sun, and as it were call upon it to rise, as the Cock, Crow, also the Hawk, which because it in the Divinity of the Egyptians is an emblem of the spirit, and light, is by Porphyrius [Porphyry] reckoned amongst the Solary birds.
Amongst fishes,	And amongst fish, the Sea Calf is chiefly Solary, who doth resist lightning, also shell fish, and the fish called Pulmo, both which shine in the night, and the fish called Stella [i.e. starfish] for his parching heat, and the fish called Strombi [i.e. strombite or sea-snail], that follow their King, and Margari [i.e. oyster], which also have a King, and being dryed, are hardened into a stone of a golden colour.
Places Appropriate to the Planet	To the Sun, light places, the Serene Aire, Kings Pallaces [palaces], and Princes Courts, Pulpits, Theators [theaters], Thrones, and all kingly, and Magnificent places.
Color	Golden, Saffron, purple, and bright colours, ⁵ resemble the Sun
Color of the Stars	Yellow

CONJURING THE SPIRITS OF THE SUN

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 The Sun from different cultures:

- Ra: An ancient Egyptian sun god
- Surya: A solar deity in ancient Indian mythology
- Sol Invictus: A Roman sun god
- Apollo: Another Greek sun god, often associated with Helios
- Mithras: A mystical god popular among Roman soldiers, connected to Sol and by extension, Helios
- Inti: The Incan god of the Sun
- Huitzilopochtli: An Aztec god of the Sun and war

These deities, like Helios, represent the Sun or an aspect of it, and are usually associated with power and strength.

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
 - We make a suffumigation for the Sun in this manner, viz. of Saffron, Amber-gryse [=ambergris], 1 Musk, Lignum-aloes, Lignum-balsam [lignum balsam], the fruit of the Laurell, Cloves, Myrrh, and Frankincense, all which being bruised, and mixt in such a proportion as may make a sweet odour, must be incorporated with the brain of an Eagle, or the blood of a white Cock, after the manner of Pils [pills], or Trochiscks [troches].
- Phrases for your Statements of Intent
- The Sun is called Phæbus, Diespiter [Dispater], Apollo, Titan, Pean [Paian], Phanes, Horus, Osiris, as it is in that Oracle,

*The Sun, Osiris [Osiris], Dionysus gay,
Apollo, Horus, King ruling the day
Who changeth times, who giveth winds and rain,
The King of Stars, and the immortal flame.*

- He is called also Arcitenens, burning fiery, golden flaming, radiating, of a fiery hair, of a golden hair, the eye of the world, Lucifer, seeing all things, ruling all things, the creator of light, the King of Stars, the great Lord, good, fortunate, honest, pure, prudent, intelligent, wise, shining over the whole world, governing, and vivifying all bodies that have a soul, the prince of the world keeping all the Stars under himself, the light of all the Stars, darkening, burning, overcoming their virtue by his approach, yet by his light and splendor giving light and splendor to all things: in the night he is called Dionysius, but in the day Apollo, as if driving away evil things. Therefore the Athenians called him Alexicacon, and Homer Vlion, i.e. the driver away of evil things. He is also called Phæbus from his beauty and brightness, and Vulcan from his fiery violence, because the force thereof consists of many fires. He is also called the Sun, because he contains the light of all the Stars: hence he is called by the Assyrians ܐܕܕܐ Adad, which signifies only, and by the Hebrews שֶׁמֶשׁ Schemesch, which signifies proper.



Epithets of Helios

There are not as many for Helios as there were for Ares. There are a lot more for Apollo, but the problem is that Apollo is the god of light, not of the sun. He shares the name Phoebus with helios, and can be worked with that way for sure, but I hesitate to use him as a symbol of the Sun. Insofar as the Sun is enlightening, so is Apollo the god of the Light.

Helios' epithets included:

- ἡλέκτωρ (ēléktōr, “beaming, radiant”)
- ἐλευθέριος (eleuthérios, “liberator”)
- πανόπτης (panóptēs, “all-seeing”)
- σωτήρ (sōtēr, “savior”)
- φοῖβος (phoîbos, “bright”)—an epithet shared with Apollo, with whom Helios was sometimes identified.

Hymn of the sphere

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

The Fumigation from Frankinsence and Manna.

Hear golden Titan, whose eternal eye with broad survey, illumines all the sky.

Self-born, unwearied in diffusing light, and to all eyes the mirrour of delight:

Lord of the seasons, with thy fiery car and leaping coursers, beaming light from far:

With thy right hand the source of morning light, and with thy left the father of the night.

Agile and vig'rous, venerable Sun, fiery and bright around the heav'ns you run.

Foe to the wicked, but the good man's guide, o'er all his steps propitious you preside:

With various founding, golden lyre, 'tis mine to fill the world with harmony divine.

Father of ages, guide of prosp'rous deeds, the world's commander, borne by lucid steeds,

Immortal Jove [Zeus], all-searching, bearing light, source of existence, pure and fiery bright

Bearer of fruit, almighty lord of years, agil and warm, whom ev'ry pow'r reveres.

Great eye of Nature and the starry skies, doom'd with immortal flames to set and rise

Dispensing justice, lover of the stream, the world's great despot, and o'er all supreme.

Faithful defender, and the eye of right, of steeds the ruler, and of life the light:

With founding whip four fiery steeds you guide, when in the car of day you glorious ride.

Propitious on these mystic labours shine, and bless thy suppliants with a life divine.

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
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
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 sixt [sixth] name is *Eloha*, or a name of four letters, joyned [joined] with *Vaudahat*, his numeration is *Tiphereth*, that is apparel, beauty, glory, pleasure, and signifieth the tree of life, and hath his influence through the order of vertues [virtues], which the Hebrews call *Malachim*, that is Angels into the spere [sphere] of the Sun, giving brightness and life to it, and from thence producing mettals [metals]; his particular intelligence is *Raphael*, who was the Ruler of *Isaac* and *Toby* the younger, and the Angel *Pieliel*, ruler of *Iacob* [Jacob].

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

Quality/Attribute/Property	Value
God Name	Eloahv D'aat.
Ten Sephiroth.	Tiphareth
Ten spheres of the world.	The Sun/Schemes
Ten names of God.	Eloha
God Name	Eloha
Ten Angels ruling	Raphael
Choir of Angels	Virtues



Quality/Attribute/Property	Value
Ten orders of the blessed according to Dionysius.	Virtues
Ten orders of the blessed according to the traditions of men.	Malachim
Order of Devils	Aiery powers
Ten orders of the damned.	Aery Powers

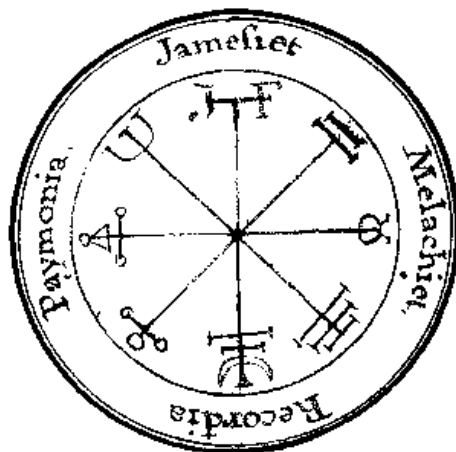


The method of working with these spirits is to call on the God of the Sphere to empower you and send his Archangel of the Choir to attend your instructions and empower the spirits of the material world to manifest what you want.

ⲛⲓⲁⲛⲓ	Seraphim		Metatron	Sphere of the Prime Mover
ⲛⲓⲛⲓⲁ	Cherubim		Jophiel	Sphere of the Zodiac
ⲛⲓⲁⲛⲓⲛⲓ	Thrones	ⲛⲓⲛⲓⲁ	Tzaphqiel	ⲛⲓ
ⲛⲓⲛⲓ	Dominions	ⲛⲓⲛⲓⲁ	Tzadqiel	ⲛⲓ
ⲛⲓⲁⲛⲓⲛⲓ	Powers	ⲛⲓⲛⲓⲁ	Camael	ⲛⲓ
ⲛⲓⲛⲓ	Virtues	ⲛⲓⲛⲓⲁ	Michael	ⲛⲓ
ⲛⲓⲛⲓⲛⲓ	Principalities	ⲛⲓⲛⲓⲁ	Annael	ⲛⲓ
ⲛⲓⲛⲓⲛⲓ	Archangels	ⲛⲓⲛⲓⲁ	Raphael	ⲛⲓ
ⲛⲓⲛⲓ	Angels	ⲛⲓⲛⲓⲁ	Gabriel	ⲛⲓ

God Names and Archangels of the Spheres:

- God: Eloah
- Choir: Virtues
- Archangel: Michael
- Terrestrial Spirits:
 - Shemeshiel, Paimoniah, Rekhodiah, and Malkiel.
- Seal of the Terrestrial Spirits:



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



Tables of the Planets: the Sun

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 fourth table is of the Sun, and is made of a square of six, and contains thirty six numbers, whereof six in every side, and Diameter, produce 111, and the sum of all is 666. There are over it divine names with an Intelligency to what is good, with spirit to what is evil, and out of it is drawn Characters of the Sun, and the spirits thereof. This being engraven on a Golden plate with the Sun being fortunate, renders him that wears it to be renowned, amiable, acceptable, potent in all his works, and equals a man to Kings, and Princes, elevating him to high fortunes, inabling to do whatsoever he pleaseth: but with an unfortunate Sun, it makes a tyrant, and a man to be proud, ambitious, unsatisfiable, and to have an ill ending. To Conjure:

- God Name: Eloah אלה
- Intelligence: Nachiel, The Intelligence of the Sun. נביאל
- Spirit: Sorath, The spirit of the Sun. סורת

The Table of the Sun in his compass.

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

In Hebrew notes.

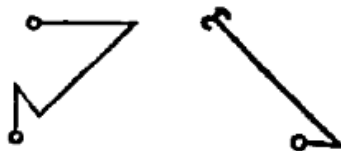
א	ל	ה	ד	ג	ב	ו
ל	ח	ב	ז	י	א	ז
כ	ג	י	ח	י	י	יט
יג	יז	כא	בב	ב	יח	
יב	כז	ט	י	כט	כח	
לא	ב	ד	גל	ח	ל	

The Seales or Characters.

Of the Sun.



Of the intelligence of the Sun. Of the Spirit of the Sun.





How Solar Spirits may appear in crystals

Quality/Attribute/Property	Value
The shapes familiar to the Spirits of The Sun.	The Spirits of the Sun do for the most part appear in a large, full and great body sanguine and gross, in a gold colour, with the tincture of blood. Their motion is as the Lightning of Heaven; their signe is to move the person to sweat that calls them.
The forms are,	A King having a Scepter riding on a Lion. A King crowned. A Queen with a Scepter. A Bird. A Lion. A Cock. A yellow or golden Garment. A Scepter. Caudatus.

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 the Sun, they made an Image at the hour of the Sun, the first face of Leo ascending with the Sun, the forme of which was a king crowned, sitting in a chair, having a Raven in his bosom, and under his feet a Globe; he is cloathed in Saffron coloured cloathes [clothes];
 - They report that this Image rendreth men invincible, and honorable, and helps to bring their businesses to a good end, and to drive away vain dreams; also to be prevalent against feavers [fevers], and the plague; and they made it in a Balanite stone or a Rubin, at the hour of the Sun, when it in his exaltation fortunately ascendeth;
- They made another Image of the Sun in a Diamond, at the hour of the Sun, it ascending in his exaltation; the figure of which was a woman crowned with the gesture of one dancing and laughing, standing in a Chariot drawn with four horses, having in her right hand a looking glass, or buckler [clypeum], in the left a staffe, leaning on her breast, carrying a flame of fire on her head;
 - They report that this Image rendreth a man fortunate and rich, and beloved of all; and they made this Image, on a Corneoll stone at the hour of the Sun ascending in the first face of Leo, against Lunatick passions which proceed from the combustion of the Moon.



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;
Book I	Chap. xvii. How by enmity and friendship the vertues of things are to be tryed, and found out.	the Sun, and Moon are friends to Saturn; Jupiter, and Venus love the Sun,
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 we know that Solary things respect the heart, & head, by reason that Leo is the house of the Sun, and Aries the exaltation of the Sun
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.	he Sun 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



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.	he right eye to the Sun,
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.	upon this account therefore Piony [peony], Balme, Clove-gilliflowers, Citron-pils, sweet Marjoram, Cynnamon [cinnamon], Saffron, Lignum Aloes, Frankincense, Amber [=ambergris], Musk, and Myrrh help the head, and heart; by reason of sol [the Sun]
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 the Sun to glory, victory and courage;



Book I	Chapter xxiii. How we shall know what Stars naturall things are under, and what things are under the Sun, which are called Solary.	Now it is very hard to know, what Star, or Signe every thing is under: yet it is known through the imitation of their rayes, or motion, or figure of the superiours. Also some of them are known by their colours and odours, also some by the effects of their operations, answering to some Stars. So then Solary things, or things under the power of the Sun are, amongst Elements, the lucid flame; in the humours, the purer blood, and spirit of life; amongst tastes [tastes], that which is quick, mixed with sweetness. Amongst Metals, Gold by reason of its splendor, and its receiving that from the Sun which makes it cordiall. And amongst stones, they which resemble the rayes of the Sun by their golden sparklings, as doth the glittering stone Aetites which hath power against the Falling-sickness, and poisons: so also the stone, which is called the eye of the Sun, being of a figure like to the Apple of the eye, from the middle whereof shines forth a ray, it comforts the brain, and strengthens the sight; So the Carbuncle which shines by night, hath a vertue against all aiery, and vaporious poison: so the Chrysolite stone is of a light green colour, in which, when it is held against the Sun, there shines forth a golden Star; and this comforts those parts that serve for breathing, & helps those that be Asthmaticall, and if it be bored through, and the hole filled with the Mane of an Asse, and bound to the left arme, it drives away idle imaginations, and melancholy fears, and puts away foolishness: So the stone called Iris, which is like Crystall in colour, being often found with six corners, when under some roof part of it is held against the rayes of the Sun, and the other part is held in the shadow, it gathers the rayes of the Sun into it self, which, whilest it sends them forth, by way of reflection, makes a Rain-bow [rainbow] appear on the opposite wall. Also the Stone Heliotropion [heliotrope] green like the Jasper, or Emrald [emerald], beset with red specks [i.e. bloodstone], makes a man constant, renowned, and famous, also it conduceth to long life: And the vertue of it indeed is most wonderfull upon the beams of the Sun, which it is said to turn into blood (i.e.) to appear of the colour of blood, as if the Sun were eclypsed [eclipsed], viz. When it is joyned to the juice of a Hearb [herb] of the same name, and be put into a vessell of Water: There is also another vertue of it more wonderfull, and that is upon the eyes of men, whose sight it doth so dim, and dazel [dazzle], that it doth not suffer him that carries it to see it, & this it doth not do without the help of the Hearb [herb] of the same name, which also is called Heliotropium [heliotrope], (i.e.) following the Sun. These vertues doth Albertus Magnus, and William of Paris confirm in their writings. The Hyacinth also hath a vertue from the Sun against poisons, and pestiferous vapours; it makes him that carries it to be safe, and acceptable; it conduceth also to riches,
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and wit, it strengthens the heart; being held in the mouth, it doth wonderfully cheer up the mind. Also there is the stone Pyrophylus, of a red mixture, which Albertus Magnus saith Æsculapius, makes mention of in one of his Epistles unto Octavius Augustus, saying, that there is a certain poison so wonderfull cold, which preserves the heart of man being taken out from burning, so that if for any time it be put into the Fire, it is turned into a stone, and this is that stone which is called Pyrophylus, from the fire. It hath a wonderfull vertue against poison, and it makes him that carries it, to be renowned and dreadfull to his enemies. But above all, that stone is most Solary, which Apollonius is reported to have found, and which is called Pantaura, which draws other stones to it, as the Loadstone doth Iron, most powerfull against all poisons; it is called by some Pantherus, because it is spotted like the beast called the Panther. It is therefore also called Pantochras, because it contains all colours. Aaron calls it Evanthum. There are also other Solary stones, as the Topazius, Chrysopassus, the Rubine, and Balagius. So also is Auripigmentum, and things of a golden colour, and very lucid. Amongst plants also and trees, those are Solary, which turn towards the Sun, as the Marygold [marigold], and those which fold in their leaves when the Sun is neer upon setting, but when it riseth unfold their leaves by little and little. The Lote-tree also is Solary, as is manifest by the figure of the fruit & leaves. So also Piony [peony], Sallendine, Balme, Ginger, Gentian, Dittany, & Vervin [vervain], which is of use in prophecying [prophesying], and expiations, as also driving away evill spirits. The Bay-tree also is consecrated to Phoebus, so is the Cedar, the Palm tree, the ash, the Ivie [ivy], and Vine, and whatsoever repell poisons, and lightnings, and those things which never fear the extremities of the Winter. Solary also are Mint, Mastick, Zedoary, Saffron, Balsome [balsam], Amber [=ambergris], Musk, Yellow honey, Lignum aloes, Cloves, Cinnamon, Calamus, Aromaticus, Pepper, Frankincense, sweet Marjoram, also Libanotis, which Orpheus calls the sweet perfume of the Sun. Amongst Animals those are Solary which are magnanimous, couragious [courageous], ambitious of victory, and renown: as the Lyon [lion], King of beasts, the Crocodile, the spotted Wolf, the Ram, the Boar, the Bull, King of the herd, which was by the Egyptians at Heliopolis dedicated to the Sun, which they called Verites; and an Ox was consecrated to Apis in Memphi [Memphis], and in Herminthus a Bull by the name of Pathis. The Wolf also was consecrated to Apollo, and Latona. Also the beast called Baboon is Solary, which twelve times in a day, viz. every hour barks, and in time of Equinoctium [equinox] pisseth [urinates] twelve times every hour: the same also it doth in the night, whence the Egyptians did Engrave him upon their Fountains. Also amongst birds



Book	Chapter	Value
		these are Solary, The Phoenix, being but one of that kind, and the Eagle, the Queen of birds, also the Vulture, the Swan, and those which sing at the rising Sun, and as it were call upon it to rise, as the Cock, Crow, also the Hawk, which because it in the Divinity of the Egyptians is an emblem of the spirit, and light, is by Porphyrius [Porphyry] reckoned amongst the Solary birds. Moreover, all such things as have some resemblance of the works of the Sun, as Worms shining in the night, and the Betle [beetle], which is a creature that lies under Cow-dung, also according to Appious interpretation, such whose eyes are changed according to the course of the Sun, are accounted Solary, and those things which come of them. And amongst fish, the Sea Calf is chiefly Solary, who doth resist lightning, also shell fish, and the fish called Pulmo, both which shine in the night, and the fish called Stella [i.e. starfish] for his parching heat, and the fish called Strombi [i.e. strombite or sea-snail], that follow their King, and Margari [i.e. oyster], which also have a King, and being dried, are hardened into a stone of a golden colour.



Book	Chapter	Value
Book I	Chapter xxx. That the whole sublunary World, and those things which are in it, are distributed to Planets.	So in Fire the enlivening light thereof is under the government of the Sun
Book I	Chapter xxx. That the whole sublunary World, and those things which are in it, are distributed to Planets.	In like manner naturall active causes observe the Sun,
Book I	Chapter xxx. That the whole sublunary World, and those things which are in it, are distributed to Planets.	their life from the Sun,
Book I	Chapter xxxii. What things are under the Signes, the fixed Stars, and their Images.	to the Sun Marygold [marigold],
Book I	Chapter xxxii. What things are under the Signes, the fixed Stars, and their Images.	to the Sun Knotgrass
Book I	Chapter xxxii. What things are under the Signes, the fixed Stars, and their Images.	Tutia is under Jupiter, and the Sun and Moon,



Book	Chapter	Value
Book I	Chap. xlv. The Composition of some fumes appropriated to the Planets.	We make a suffumigation for the Sun in this manner, viz. of Saffron, Amber-gryse [=ambergris], 1 Musk, Lignum-aloes, Lignum-balsaim [lignum balsam], the fruit of the Laurell, Cloves, Myrrh, and Frankincense, all which being bruised, and mixt in such a proportion as may make a sweet odour, must be incorporated with the brain of an Eagle, or the blood of a white Cock, after the manner of Pils [pills], or Trochiscks [troches].
Book I	Chap. xlv. The Composition of some fumes appropriated to the Planets.	to the Sun, all Gums, Frankincense, Mastick, Benjamin, Storax, Laudanum [labdanum, i.e. Cistus], Amber-gryse [=ambergris], 4 and Musk;
Book I	Chap. xlv. The Composition of some fumes appropriated to the Planets.	Lignum-aloes, from the Sun,
Book I	Chapter xlviii. Of the vertue of places, and what places are sutable to every Star.	To the Sun, light places, the Serene Aire, Kings Pallaces [palaces], and Princes Courts, Pulpits, Theators [theaters], Thrones, and all kingly, and Magnificent places.
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.	The Sun makes a man of a tauny [tawny] colour, betwixt yellow and black, dasht [dashed] with red, of a short stature, yet of a handsome body, without much hair, and curld, of yellow eyes, wise, faithfull, desirous of praise.



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.	Solary are honourable, and couragious [courageous] gestures, and countenances: also walkings abroad, bending of the knee, as of one honoring a King with one knee.
Book I	Chapter lxxviii. How our mind can change, and bind inferiour things to that which it desires.	if he become stronger in a Solary vertue, binds and draws the inferior into admiration, and obedience,
Book II	Chapter vii. Of the Number of Four, and the Scale thereof.	Michael, Seraph, Lion, Light, Fire, Heat, East
Book II	Chapter x. Of the Number Seaven, and the Scale thereof.	Raphael
Book II	Chapter x. Of the Number Seaven, and the Scale thereof.	The Sun
Book II	Chapter x. Of the Number Seaven, and the Scale thereof.	The Swan. The Sea-calf. The Lion. Gold. The Carbuncle.
Book II	Chapter x. Of the Number Seaven, and the Scale thereof.	The heart. The right eye.



Book	Chapter	Value
Book II	Chapter xii. Of the Number Nine, and the Scale thereof.	The pit of destruction.
Book II	Chapter xii. Of the Number Nine, and the Scale thereof.	Vertue
Book II	Chapter xii. Of the Number Nine, and the Scale thereof.	Raphael
Book II	Chapter xii. Of the Number Nine, and the Scale thereof.	Chrysolite
Book II	Chapter xii. Of the Number Nine, and the Scale thereof.	Seeing
Book II	Chapter xii. Of the Number Nine, and the Scale thereof.	Aiery powers
Book II	Chapter xiii. Of the Number Ten, and the Scale thereof.	Eloha
Book II	Chapter xiii. Of the Number Ten, and the Scale thereof.	Tiphareth
Book II	Chapter xiii. Of the Number Ten, and the Scale thereof.	Vertues
Book II	Chapter xiii. Of the Number Ten, and the Scale thereof.	Malachim
Book II	Chapter xiii. Of the Number Ten, and the Scale thereof.	Raphael
Book II	Chapter xiii. Of the Number Ten, and the Scale thereof.	Schemes
Book II	Chapter xiii. Of the Number Ten, and the Scale thereof.	Lion



Book	Chapter	Value
Book II	Chapter xiii. Of the Number Ten, and the Scale thereof.	Heart
Book II	Chapter xiii. Of the Number Ten, and the Scale thereof.	Aery Powers
Book II	Chap. xxviii. Of the Composition and Harmony of the humane soul.	the Vitall on the Sun
Book II	Chap. xxxi. Of the Observation of the fixt Stars, and of their Natures	of the Sun, yellow, and when it riseth red, afterward glittering:
Book II	Chap. xli. Of the Images of the Sun.	From the operations of the Sun, they made an Image at the hour of the Sun, the first face of Leo ascending with the Sun, the forme of which was a king crowned, sitting in a chair, having a Raven in his bosom, and under his feet a Globe; he is cloathed in Saffron coloured cloathes [clothes]; They report that this Image rendreth men invincible, and honorable, and helps to bring their businesses to a good end, and to drive away vain dreams; also to be prevalent against feavers [fevers], and the plague; and they made it in a Balanite stone or a Rubin, at the hour of the Sun, when it in his exaltation fortunately ascendeth; They made another Image of the Sun in a Diamond, at the hour of the Sun, it ascending in his exaltation; the figure of which was a woman crowned with the gesture of one dancing and laughing, standing in a Chariot drawn with four horses, having in her right hand a looking glass, or buckler [clypeum], in the left a staffe, leaning on her breast, carrying a flame of fire on her head; They report that this Image rendreth a man fortunate and rich, and beloved of all; and they made this Image, on a Corneoll stone at the hour of the Sun ascending in the first face of Leo, against Lunatick passions which proceed from the combustion of the Moon.



Book	Chapter	Value
Book II	hap. lviii. Of the names of the Celestials, and their rule over this inferiour world, viz. Man.	in the sphere of the Sun, Trietericus, and Melpemene,
Book II	Chap. lix. Of the seven governors of the world, the Planets, and of their various names serving to Magicall speeches.	The Sun is called Phæbus, Diespiter [Dispater], Apollo, Titan, Pean [Paian], Phanes, Horus, Osiris, as it is in that Oracle, The Sun, Osyris [Osiris], Dionysus gay, Apollo, Horus, King ruling the day Who changeth times, who giveth winds and rain, The King of Stars, and the immortall flame. He is called also Arcitenens, burning fiery, golden flaming, radiating, of a fiery hair, of a golden hair, the eye of the world, Lucifer, seeing all things, ruling all things, the creator of light, the King of Stars, the great Lord, good, fortunate, honest, pure, prudent, intelligent, wise, shining over the whole world, governing, and vivifying all bodies that have a soul, the prince of the world keeping all the Stars under himself, the light of all the Stars, darkening, burning, overcoming their vertue by his approach, yet by his light and splendor giving light and splendor to all things: in the night he is called Dionysius, but in the day Apollo, as if driving away evill things. Therefore the Athenians called him Alexicacon, and Homer Vlion, i.e. the driver away of evil things. He is also called Phæbus from his beauty and brightness, and Vulcan from his fiery violence, because the force thereof consists of many fires. He is also called the Sun, because he contains the light of all the Stars: hence he is called by the Assyrians ܐܕܕܐ Adad, which signifies only, and by the Hebrews שֶׁמֶשׁ Schemesch, which signifies proper.



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 sixt [sixth] name is Eloha, or a name of four letters, joyned [joined] with Vaudahat, his numeration is Tiphereth, that is apparel, beauty, glory, pleasure, and signifieth the tree of life, and hath his influence through the order of vertues [virtues], which the Hebrews call Malachim, that is Angels into the spere [sphere] of the Sun, giving brightness and life to it, and from thence producing mettals [metals]; his particular intelligence is Raphael, who was the Ruler of Isaac and Toby the younger, and the Angel Piel, ruler of Iacob [Jacob].



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.	So we receive from many of the ancient Fathers of the Hebrews the names of angels set over the planets and signs: over Saturn, Zapkiel [*Zaphkiel];¹ over Jupiter, Zadkiel; over Mars, Camael; over the Sun, Raphael; over Venus, Haniel; over Mercury, Michael; over the Moon, Gabriel. These are those seven Spirits which always stand before the face of God, to whom is entrusted the disposing of the whole celestial, and terrene Kingdoms, which is under the Moon. For these (as say the more curious Theologians) govern all things by a certain vicissitude of hours, daies [days], and years, as the Astrologers teach concerning the planets which they set over; which therefore Mercurius Trismegistus calls the seven governors of the world, who by the heavens, as by instruments, distribute the influences of all the Stars and signs upon these inferiours. 1. So the Latin edition. JF misreads "Zaphiel." This paragraph is based on Giorgius De harmonia mundi (1525) 1:3, 6, f. 44r; 3: 8, 8, 2, f. 106r according to: Avenar. Liber Rationum f. 43v (1507); Apoc. 8:2; Corp Herm. 1 (Pim.) § 9, p. 9 [= p. 1837] -JHP Now there are some that do ascribe them to the Stars, by names somewhat differing, saying, that over Saturn is set an intelligence called Oriphiel; over Jupiter Zachariel; over Mars Zamael; over the Sun Michael; over Venus Anael; over Mercury Raphael; over the Moon Gabriel. And every one of these governs the world 354 years, and four months; and the government begins from the Intelligence of Saturn; afterward in order, the Intelligences of Venus, Jupiter, Mercury, Mars, the Moon, the Sun reign, and then the government returns to the Spirit of Saturn. Abbas Tritemius [Trithemius] writ to Maximilian Caesar a speciall Treatise concerning these, which he that will thoroughly examine, may from thence draw great knowledge of future times. Over the twelve Signs are set these, viz. over Aries Malchidael; over Taurus Asmodel; over Gemini Ambriel; over Cancer Muriel; over Leo Verchiel; over Virgo Hamaliel; over Libra Zuriel; over Scorpio Barchiel²; over Sagittarius Advachiel; over Capricorn Hanael; over Aquarius Cambiel; over Pisces Barchiel. Of these Spirits set over the planets, and Signs, John made mention in the Revelation, speaking of the former in the beginning; And of the seven Spirits which are in the presence of the Throne of God, which I finde are set over the seven planets, [the latter] in the end of the book, where he describes the platform of the heavenly City, saying that in the twelve gates thereof were twelve Angels. There are again twenty eight Angels, which rule in the twenty eight mansions of the Moon, whose names in
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Book	Chapter	Value
		order are these: Geniel, Enediel, Amixiel, Azariel, Gabiel, Dirachiel, Seheliel, Amnediel, Barbiel, Ardefiel, Neciel, Abdizuel, Jazeriel, Ergediel, Ataliel, Azeruel, Adriel, Egibiel, Amutiel, Kyriel, Bethnael, Geliel, Requiell, Abrinael, Aziel, Tagriel, Alheniel, Amnixiel.



Book	Chapter	Value
Book III	Chapter xxxviii. What Divine gifts man receiveth from above, from the severall Orders of the Intelligences and the heavens.	By the Sun, 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 vertues
Book 4	Familiar Forms	The Spirits of the Sun do for the most part appear in a large, full and great body sanguine and gross, in a gold colour, with the tincture of blood. Their motion is as the Lightning of Heaven; their signe is to move the person to sweat that calls them.
Book 4	Forms are:	A King having a Scepter riding on a Lion. A King crowned. A Queen with a Scepter. A Bird. A Lion. A Cock. A yellow or golden Garment. A Scepter. Caudatus.