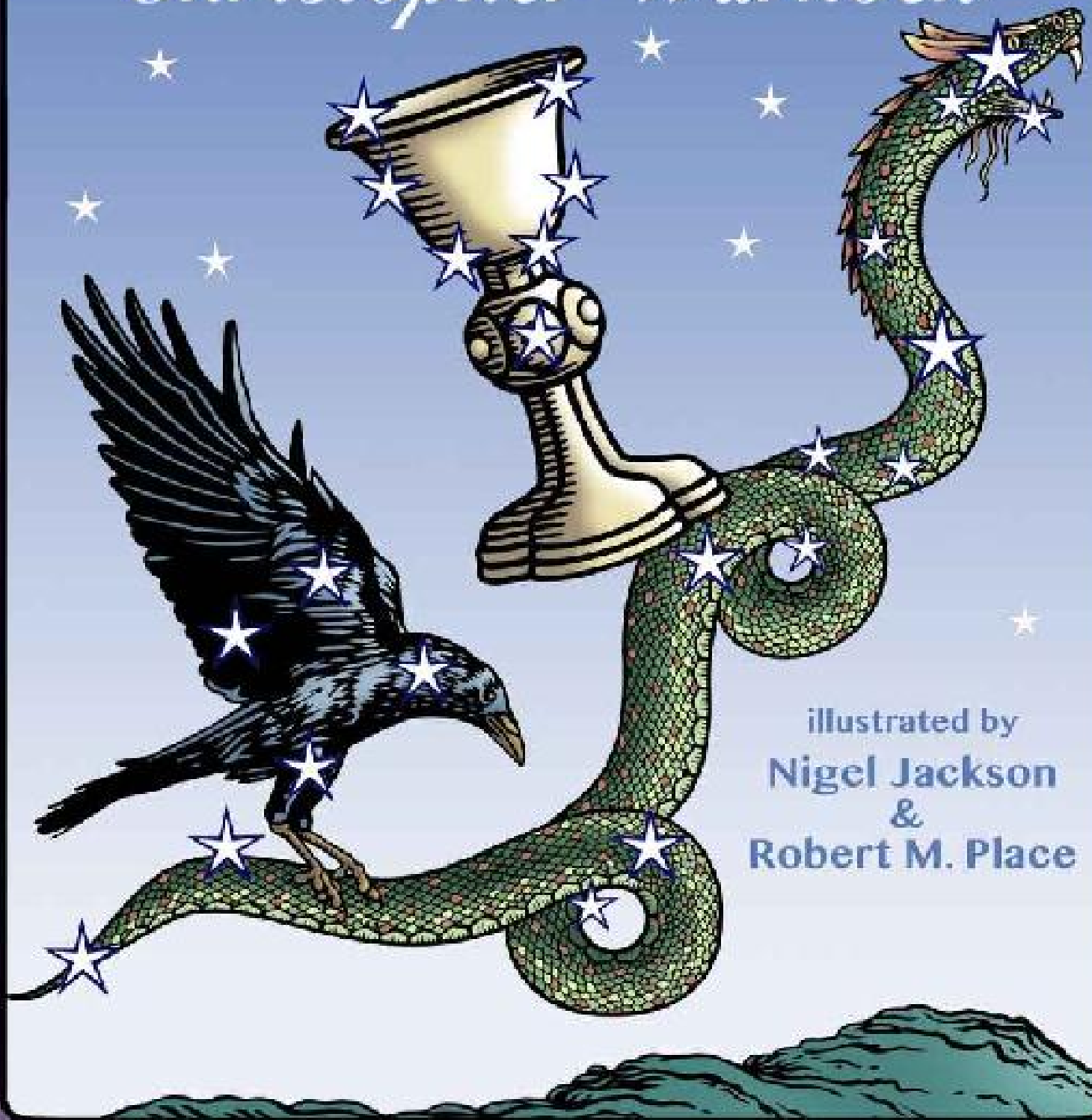


★ Fixed Star, ★ Sign & Constellation Magic

Christopher Warnock



illustrated by
Nigel Jackson
&
Robert M. Place

Fixed Star, Sign & Constellation Magic



Kindle Edition

By Christopher Warnock

Illustrated by Nigel Jackson & Robert M. Place

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Algol, Pleiades, Procyon, Regulus, Wing of Corvus, Spica, Alkaid,
Arcturus, Alphecca, Vega, Deneb Algedi illustrations by Nigel Jackson

Aldebaran, Capella, Sirius, Antares illustrations by Robert M. Place



Renaissance Astrology

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For Kathleen

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Chapter I – Introduction

Astrology literally means the language or wisdom of the stars. Originating in Babylonia and Chaldea, Western astrology is over 2,000 years old. By observing the cycles of the Heavens, astrologers and magicians could predict events and even cause spiritual and material effects here on Earth. Astrology flourished during periods of high civilization: among the Greeks and Romans, the advanced Islamic civilization of the Middle East, and in Europe in the Middle Ages and Renaissance. The astrology practiced in Europe during these last periods, approximately A.D. 1100-1700, is known as traditional astrology. Unlike the predominately psychologically oriented modern astrology, traditional astrology emphasizes prediction and providing definitive answers to specific questions, and traditional astrological magic focuses on the use of astrology for talismanic magic.

Among the most important celestial factors used in traditional astrology are the fixed stars, signs and constellations. The planets and signs of the Zodiac are much more familiar, even to astrologers, than the fixed stars and constellations. The word planet comes from the Greek *planetes*, meaning wanderer, reflecting the ancients' observation that over time the planets move significantly relative to each other and to the fixed stars. Renaissance astrology used a geocentric (Earth-centered) astronomy based on the concept of celestial spheres. The fastest planet, the Moon, had the sphere closest to Earth, followed by Mercury, Venus, the Sun, Mars, Jupiter and the slowest and thus highest of the planetary spheres, Saturn. Above the spheres of the planets was the sphere of the fixed stars and the Zodiac, the highest of the celestial spheres.

The fixed stars are called fixed because they do not appear to move in relation to each other; their relative positions appear to be fixed. However, as ancient astrologers observed, the stars do move slowly, about one degree every 72 years due to the precession of the equinoxes. Traditional astrologers and astronomers recognized about 1,000 visible stars, which were organized in patterns called constellations. Each of the fixed stars was

part of one of the 12 Zodiacal constellations or 36 extra-Zodiacal constellations. The fixed stars of the Zodiacal constellations were especially important as they comprised the 12 Signs, an essential component of astrology.

Each constellation and often individual fixed stars in the constellation were classified in traditional sources for predictive purposes as being similar to one or more planets. For example, the fixed star Aldebaran was considered to be of the nature of Mars.^[1] This classification is a convenient way to understand the character of the fixed stars and constellations for purposes of astrological prediction, but it has been misinterpreted as meaning that somehow the planets rule or control the fixed stars or constellations. But as noted, the sphere of the fixed stars is above the planetary spheres and so, in traditional astrology, the fixed stars rule the planets.

For Renaissance philosophers and astrologers, the fixed stars were a key part of the Celestial World, which itself was the essential link between the Divine World of Ideas and Angels and the Material World. In the Hermetic philosophy that underpinned and explained traditional astrology and astrological magic, all things in the Cosmos were connected by chains of spiritual sympathy and correspondence. The wise man and mage traced out these patterns and connections and could use them for prediction and magic. Each of these connections was seen as a chain within the Great Chain of Being that encompassed all things in the Cosmos. Each fixed star was at the top of many individual chains in the Great Chain of Being. The Renaissance philosopher and astrologer Marsilio Ficino explains:

“I have said elsewhere that down from every single star (so to speak Platonically) there hangs its own series of things down to the lowest...Under the celestial Serpent or the entire constellation of the Serpent-bearer, they place Saturn and sometimes Jupiter, afterwards daemons who often take on serpent’s form, in addition men of this kind, serpents (the animals), the snake-weed, the stone draconite which originates in the head of a dragon, and the stone commonly called serpentine...By a similar system they think a chain of beings descends by levels from any star of the firmament through any planet under its dominion. If, therefore, as I said, you combine at the

right time all the Solar things through any level of that order, i.e., men of Solar nature or something belonging to such a man, likewise animals, plants, metals, gems and whatever pertains to these, you will drink in unconditionally the power of the Sun and to some extent the natural powers of the Solar daemons.”[\[2\]](#)

Thus each of the things ruled by a particular planet or star share certain qualities, powers and virtues embodied in a celestial form exemplified by their planetary or stellar ruler. The planet or star, in turn, is the instantiation of one or more Divine Forms or Ideas. Thus, according to the Hermetic philosophy used by Renaissance astrologers, everything in the Material World has its origin in the Divine World through the mediation of the celestials.

The astrological mage traces these chains of sympathy and correspondence and uses them to create spiritual and material effects. Astrological magic is a combination of astrology and ceremonial magic: ritual is performed at a precisely chosen time to create a magical talisman. The astrological timing is an essential component. By creating a talisman at an auspicious time, known as an election, using the proper astrological considerations, the mage can then invoke the spirit of the planet, star, etc., and ask it to fill the talisman with its particular power, to inhabit or ensoul the talisman, a process known as consecration. To increase the attractiveness of the talisman to the spirit, it is also helpful to make it out of appropriate materials and to incorporate appropriate images, sigils and other symbols upon the talisman.

The proper astrological timing for the creation of the talisman, invocation of the celestial spirit and appropriate talisman design and images are the most important factors in the creation of talismans. The material of the talisman, appropriate ritual clothing, colors of candles, the altar, and music are also useful, but not as vital. They should not be inappropriate, but are not as important as the timing and invocation.

Chapter II – The Fixed Stars and the Zodiac

As noted above, the over 1,000 visible stars used by ancient astrologers and astronomers were grouped into constellations and divided into the Zodiacal and extra-Zodiacal constellations. The word Zodiac comes from the Greek zodiakos kuklos or “circle of animals,” referring to the various animals and other symbols that make up the Zodiac. If we watch the path of the Sun against the sky, known as the ecliptic, it crosses 12 constellations. These are the origins of the 12 signs that make up the Zodiac, a 360 degree circle through which the planets orbit. The choice of Zodiac has become controversial among modern astrologers, and this seemingly esoteric debate has penetrated to the general public under the guise of the so-called 13th sign, Ophiuchus. We need to understand the Zodiac in order to precisely find the location of the fixed stars and constellations, and to create talismans of the 12 signs of the Zodiac.

The Tropical Zodiac, used by Western astrologers since at least 100 BC, consists of 12 equal signs of 30 degrees each. Each degree is divided into 60 minutes and each minute into 60 seconds. This allows for a very precise calculation of the position of any planet. The signs of the Tropical Zodiac never corresponded to the material constellations because the constellations are irregular (none is 30 degrees in length), and because of the precession of the equinoxes. The precession of the equinoxes is a slow, approximately 26,000-year movement of the fixed stars and the constellations caused by the spinning of the Earth on its axis. This causes a change in the Tropical Zodiacal longitude of fixed stars approximating one degree every 72 years.

When working with fixed stars and constellations, following the example of our traditional predecessors, we will precess their location in Zodiacal longitude, but we will continue to use the Tropical Zodiac and its 12 signs. The Tropical Zodiac is oriented to the Seasons. The Sun enters the first degree of the sign Aries on the Spring Equinox, when day and night are of equal length. The Sun enters Cancer on Midsummer’s Day, the Summer

Solstice, the longest day of the year. The Sun enters Libra on the Autumnal Equinox, when again day and night are equal. The Sun enters Capricorn on the Winter Solstice, when the day is shortest. Much of the meaning attributed to the signs comes from this seasonal orientation.

The **Sidereal Zodiac** is used by the traditional Vedic astrologers of India. It also had its origin in the constellations of the ecliptic, and is composed of 12 signs of 30 degrees each. But rather than being oriented to the Seasons, Aries, the starting sign of the Sidereal Zodiac, is oriented to the fixed stars. The *ayanamsa*, i.e., the longitudinal difference between the Tropical and Sidereal Zodiac, is controversial in Vedic astrology, and there is lack of consensus on the proper start point for the Sidereal Zodiac.

The **Constellational** or **Astronomical Zodiac** is a modern invention and corresponds to the physical constellations. Many adherents insist that there are 13 rather than 12 signs/constellations in the Constellational Zodiac, adding Ophiuchus. The signs of the Constellational Zodiac are highly irregular in size and there is controversy over the exact boundaries of each sign.

The **Tropical Zodiac** has come under considerable criticism in recent times primarily because it does not correspond to the material/physical stars and constellations. While this criticism sometimes comes from adherents of the Sidereal Zodiac, they are subject to the same objection as the Sidereal Zodiac, composed of 12 signs of 30 equal degrees, similarly does not correspond to the material/physical stars and constellations, except regarding its start point, and even then there is considerable controversy over the proper Sidereal *ayanamsa*.

The situation becomes even more complex when we consider the extra-Zodiacal fixed stars. The constellations of the Zodiac and the orbits of the planets, as noted, lie along the Ecliptic, the apparent path of the Sun. Therefore, their location as measured in the circle of the Zodiac is reasonably accurate, though they may lie somewhat above or below it. However, the Zodiac is a two-dimensional flat plane, while the extra-Zodiacal fixed stars are scattered throughout the three-dimensional sphere of the Heavens. Their position is projected onto the Zodiac, and thus does not correspond to their three-dimensional position. This is true for each of

the Tropical, Sidereal and Constellational Zodiacs. In Western traditional astrology, however, astrologers and astronomers have adjusted the Zodiacal longitude of the fixed stars and constellations to account for the precession of the equinoxes, while maintaining the use of the Tropical Zodiac.

In essence, for Western traditional astrology, the fixed stars and constellations represent sensitive points on the Tropical Zodiac that can be used for prediction and as interfaces for interaction with the spirits of the fixed stars. Western traditional astrology never attempted to reproduce the exact positions of the material stars. If one feels that the physical/material stars are the only possible basis for the signs, then one must use a Constellational Zodiac, where the boundaries of the signs are the same as the boundaries of the physical/material stars and constellations. But even a Constellational Zodiac does not correspond to the three-dimensional placement of fixed stars.

Let's explore some of the differences between the Zodiacs in more detail. First, contrary to many modern assertions regarding the foolishness and lack of knowledge of ancient astrologers, as we have noted, Hellenistic, medieval and Renaissance astrologers were very well aware of the fact that the Tropical Zodiac did not correspond to the physical/material stars and constellations. Their choice of the Tropical Zodiac was made nevertheless because they considered the perfect spiritual patterns that underlay the imperfect material reality to be of primary importance.

The appeal of the Tropical Zodiac to ancient astrologers was twofold: its orderliness and regularity, and its orientation to the seasons. The first orderly characteristic of the Tropical Zodiac is that it is composed of 12 equal signs. The medieval Italian astrologer Guido Bonatti says:

“But perhaps it might be asked, why the signs are only twelve?...One [reason]...is that twelve [or the duodenary] is more perfect than practically all other [numbers] not exceeding it...For it arises by the multiplication of the ternary [3] by the quaternary [4], and the quaternary [4] by the ternary [3], and the binary [2] by the senary [6]...The importance of the divisibility of the 12 signs of the Zodiac can be seen clearly in the Ptolemaic aspects: the sextile being 2 signs, the division of the 12 signs by 6; the square being 3 signs, the division of the 12 signs by 4; the trine being 4 signs, the

division of the 12 signs by 3; and the opposition, a division of the 12 signs by 2.”[\[3\]](#)

Another orderly feature of the 12 signs is that each is classified as being of one of the four elements: fire, air, water or earth, which are known as the triplicities because they have three signs per each element. Another arrangement of the signs are the quadruplicities because they have four signs per quality. The quadruplicities are divided into the traditional movable signs or modern cardinal signs that signal the beginning of things and moving forward, the fixed signs, known as fixed signs in both modern and traditional astrology, that show things staying the same or not moving and the modern mutable signs or traditional common signs, which show an alternation between moving and staying put or a going and a returning back.

Thus each sign has a different combination of triplicity and quadruplicity:

Aries – Movable fire
Taurus – Fixed earth
Gemini – Common air
Cancer – Movable water
Leo – Fixed fire
Virgo – Common earth
Libra – Movable air
Scorpio – Fixed water
Sagittarius – Common fire
Capricorn – Movable earth
Aquarius – Fixed air
Pisces – Common water

The seasonal orientation of the signs in the Tropical Zodiac is also important, in part because the nature of the signs themselves corresponds to their seasonal attribution. The English astrologer William Lilly says:

“Aries, Cancer, Libra, Capricorn are called moveable and Cardinal: moveable, because when the Sun enters into Aries and Libra, the Weather and Season of the Year quickly varies and changes; they are called Cardinal, because when the Sun enters into any of those Signs from that time we denominate the Quarters of the year. For from the Sun entering into Aries

and Libra, the Equinoctial or the Spring and Autumne arise; from the Sun his entrance into Cancer and Capricorn ariseth the Solstice of Summer and Winter.

The Fixed Signs doe in order follow the Equinoctial and Tropicks; and they are called fixed, for that when Sun enters into them, the season of the yeer is fixed, and we doe more evidently perceive either Heat or Cold, Moysture or Drinesse. The fixed Signes are these, Taurus, Leo, Scorpio, Aquarius. Common Signes are constitutes between moveable and fixed, and retain a property or nature, pertaking both with the preceding and consequent Sign.”[\[4\]](#)

We can see many examples of the importance of the seasonal attributions of the signs of the Tropical Zodiac, for example, the exaltations of the planets. The English astrologer William Ramesey says:

“Enter we shall here (as in the preceding Chapter) with the Luminaries, and first with the Sun, as being the chief light, and Fons vita, the Fountain of life; the Sun then is said to be in the point of his Exaltation when he is in the 19. degree of Aries, he being then in the highest Northern point of the Ecliptick, by which all things are made to spring and flourish, the heat of weather and the length of days being increased; therefore for the same reason contrary is he said to be in his Fall in Libra, it being the opposite sign in the heavens to Aries, in the which he declineth Southward, by the which the shortness of the days and cold is increased, to the hinderance of the fertility of the earth.”[\[5\]](#)

The Tropical Zodiac, therefore, has the advantage of being regular and orderly, part of a complex and interrelated system that is itself regular and orderly. Take away the regularity of the 12 signs and substitute 13 irregular signs, and the system of aspect is thrown into confusion, the triplicities and quadriplicities are lost, and the very meaning of the individual signs is thrown into question. We must also consider the fact that traditional Tropical Zodiac astrology is a tried and true methodology, having been used to make precise and accurate predictions for over 2,000 years. Moreover, it is so thoroughly integrated into Western astrology, even modern psychological astrology, that to abandon it would require establishing an entirely new model, essentially reinventing astrology.

By contrast, the sole argument in favor of the Constellational Zodiac, which is irregular, disordered, and outside the traditional elemental, quadruplicity and essential dignity systems as well as untried as an astrological methodology, is that it corresponds to the material/physical stars. To accept the Constellational Zodiac simply on this basis is to presume the primacy of the physical world. Yet astrology itself is based on spiritual causality. There is no evidence that gravity, light waves, magnetism, string theory or any other form of material or energetic causality governs astrology. If astrology works, it is through spiritual sympathies. Replacing the Tropical Zodiac with a material/energetic model makes no sense for an art that is established and rests upon spiritual principles.

In this book, we will focus on the fixed stars, signs and constellations and their use in traditional astrological magic. Most of the traditional sources that address fixed stars, like Ptolemy's *Tetrabiblos*, written in the 1st century A.D., discuss them in the context of prediction. Their uses and attributes for magic can be quite different from those for prediction.^[6] The fixed star Algol, for example, is uniformly listed in our traditional sources as a malefic for predictive purposes, but is actually very useful as a protective talisman in astrological magic. This has come about in part because there are many different sources regarding the fixed stars, not all of which agree on their attributes, even for purposes of prediction. When confronted with these discrepancies, a typical reaction is to assume that only one can be correct. But spiritual reality is not so fixed or simple. This is not to say that it is completely subjective or compliant with our personal positions, either. My sense and experience has been that the variant attributions of the fixed stars are all correct, given the proper situation. Algol, as noted, is a good example. Used for predictive purposes, it is generally malefic. But when used as a protective talisman, that malefic energy is directed outwards to protect against enemies. One's enemies may well consider Algol to be malefic! We must resist the impulse to oversimplify or insist on uniformity, and respect our traditional sources.

Consider, too, that each area of traditional astrology used the fixed stars differently. Natal astrology used the fixed stars in a person's birth chart to help understand and predict their individual fate over their lifetime. Horary

astrology used fixed stars as part of the prediction of individual questions, using a chart of the time of the question. In both natal and horary astrology, fixed stars are a secondary or tertiary technique of prediction, used to give additional information along with the primary consideration of planets, aspects and houses. Electional astrology also uses the fixed stars for prediction, again as a secondary or tertiary factor, to choose astrologically appropriate times to take action. Astrological magic uses electional astrology to choose auspicious times for ritual and making talismans and goes one step further, actively engaging with the spirits and powers of the stars and planets to cause spiritual and material effects.

As the fixed stars, constellations and signs have different uses and different meanings even within traditional astrology, it is important not to assume that the use or meaning of a fixed star in traditional natal astrology, for example, is the same as in traditional astrological magic, let alone that its use in modern astrology corresponds to traditional astrology. Instead, we need to learn the corresponding attributions and uses for each school and each area, as there is no one single “correct” attribution or use.

Chapter III – Fixed Star & Constellation Elections

The key to astrological talismans is the proper astrological timing, known as an election, from the Latin *electio*, or choice, in this case the correct astrological choice of time. If we wish to make a fixed star, sign or constellation talisman, we must select an astrologically appropriate time and date for our specific location in order to correctly make the talisman. We also use appropriate designs, images and materials for the talisman. After making the talisman, we need to consecrate it, i.e., to call the spirit or angel of the fixed star, sign or constellation into the talisman. Consecration should be done along with the creation of the talisman at the elected time. The Renaissance philosopher and mage Cornelius Agrippa gives the following instructions for making fixed star rings, which can be used for all types of fixed star and constellation talismans:

“Now, the manner of making these kinds of rings, is this, viz., when any star ascends fortunately, with the fortunate aspect or conjunction of the Moon, we must take a stone, and herb that is under that star, and fasten it under that star and make a ring of the metal that is suitable to this star, and in it fasten the stone, putting the herb or root under it; not omitting the inscription of images, names and characters, and also the proper suffumigations...”[\[7\]](#)

Marsilio Ficino, also a Renaissance philosopher and mage, describes the making of a talisman of the constellation Ursa Major: “I planned to engrave a lodestone as best I could with the figure of the celestial bear when the Moon was in one of her better aspects with [Ursa Major]”[\[8\]](#)

I will explain how to do full and partial elections for fixed star and constellation talismans. For a full election, you will need to be able to read an astrological chart.[\[9\]](#) Partial fixed star talisman elections are easier and can be done using online software. If you can't read an astrological chart or

get confused by the full fixed star election, just skip to the partial fixed star election instructions. For a constellation election, we use a fixed star approximately in the middle of the constellation. I have listed these fixed stars and their locations for each of the constellation talismans in the individual constellation listings in Chapter VI. Sign elections I will explain in Chapter VII because there are many different variations.

Let's begin with full chart fixed star elections. Our recipe for a full fixed star talismanic election using an astrological chart is as follows:

- (1) Fixed star rising or culminating
- (2) Moon applying to conjoin, sextile or trine the fixed star
- (3) Moon waxing or waning as appropriate
- (4) Moon and fixed star unafflicted

For a full fixed star election, factors one through four must all be simultaneously present. We can begin making the talisman the moment these factors are all present, and we should have completed the talisman, and if possible, also the consecration by the time any one of the factors ends, which closes the astrological window of the election. With very short time windows, we may have to focus on just finishing the talisman, and then at least begin the consecration ritual before the window closes.

Let's examine the four requirements in more detail. Astrologically speaking, a planet or fixed star is at its most powerful and has the strongest effect when it is rising or culminating. The most powerful point is when the fixed star is exactly on the degree and minute of the Ascendant or Midheaven, but for purposes of a talisman election, the fixed star is considered to be rising or culminating when it is within five to eight degrees on either side of the Ascendant or Midheaven. The Ascendant is somewhat stronger than the Midheaven, but both are fine for fixed star and constellation talismans.

Our full fixed star elections use the Moon as a key factor because she is the intermediary between the Heavens and the material world, traditionally known as the sub-lunary realm. By aspecting the fixed star, the Moon brings the influence of the star to the user. The Moon needs to be making an applying aspect to the fixed star, not a separating aspect. This is important because an applying aspect shows present and future effects,

while a separating aspect shows past effects, and is thus ineffective for a fixed star or constellation talisman. The Moon needs to be making a conjunction, sextile or trine aspect; a conjunction is the strongest aspect.

The Moon should be waxing for talismans that are for increase, such as talismans for love and wealth. Waning is for decrease, so you could use a waning Moon for a protection talisman, as it is for deflecting negative forces, though waxing is also fine for a protection talisman because it can use the waxing energy for strength.

Finally, the Moon and the fixed star need to be unafflicted. The Moon is afflicted when she is:

- (1) Combust, i.e., within 8.5 degrees of the Sun
- (2) In Capricorn, her detriment, or Scorpio, her fall
- (3) Making an applying square or opposition to any planet
- (4) Making an applying conjunction to any planet in fall, detriment, combust or retrograde
- (5) Making an applying conjunction to Mars or Saturn, unless they are dignified by face, term, triplicity, exaltation or sign
- (6) Making an applying conjunction to the South Node

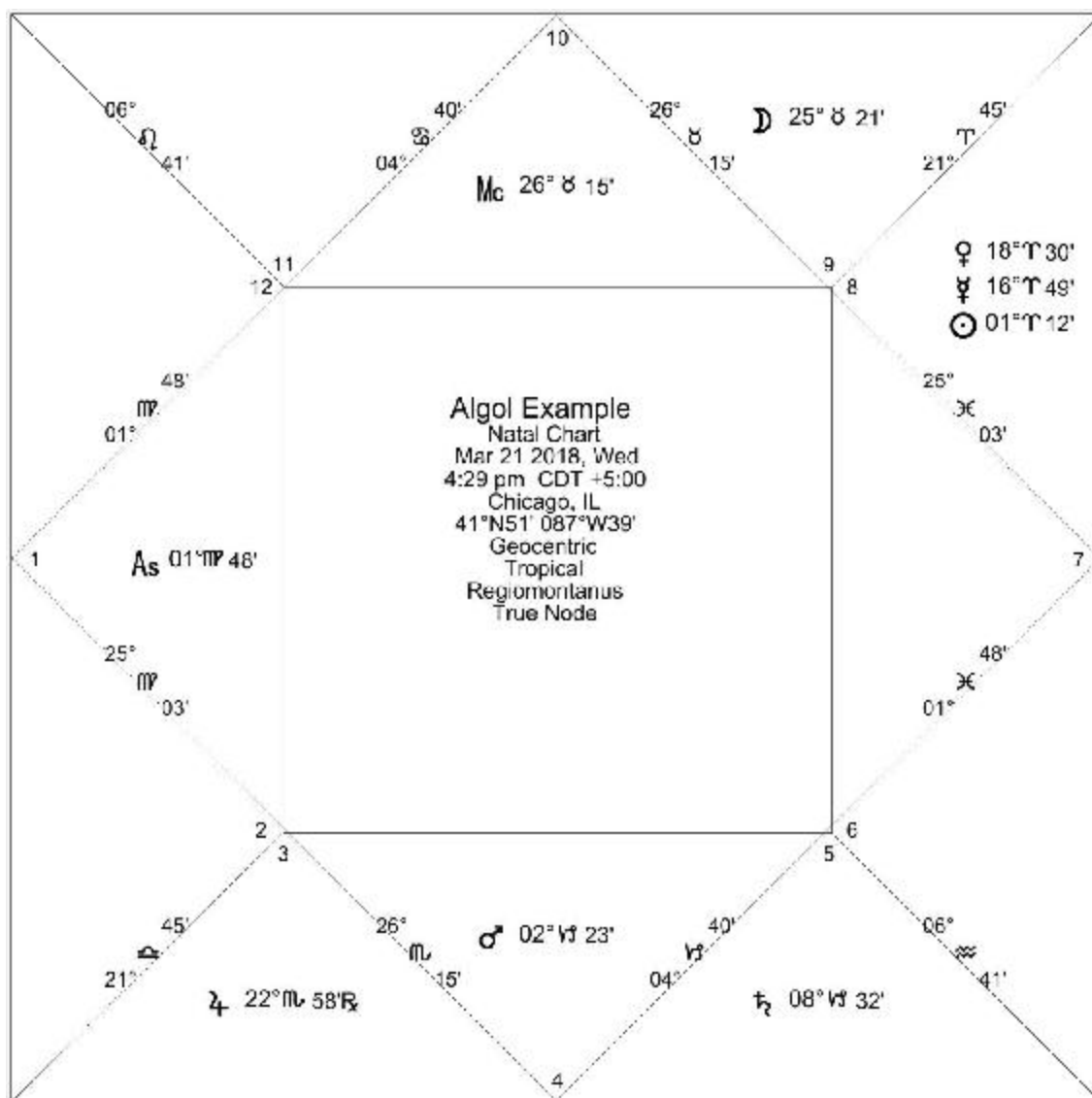
A fixed star is afflicted when:

- (1) Any afflicted planet (i.e., one that is combust, retrograde, in detriment or fall) is making an applying conjunction to the fixed star
- (2) Mars or Saturn are making an applying conjunction to the fixed star, unless Saturn or Mars are dignified by face, term, triplicity, exaltation or sign
- (3) The South Node is conjunct the fixed star

Example of a Full Chart Fixed Star Election

Let's take Algol, the most powerful fixed star for protection, as an example for a full chart election, and let's use Chicago, Illinois as the location. On March 21, 2018, Algol culminates at 26 Taurus 24 at 4:29 pm CDT in Chicago. The Moon is at 25 Taurus 22 and is applying to a conjunction of Algol and the Midheaven. The Moon has separated from her

square of Jupiter, and because this is a separating aspect, she is unafflicted. The Moon is applying to a sextile of the Sun, but a sextile is not an affliction. The Moon is waxing, which is good for increase of power for the talisman, though with a protection talisman, we could also use a waning Moon, since our purpose is to ward off enemies. We can begin making the talisman when Algol is between eight and ten degrees before the Midheaven, and we should finish making the talisman, and at least start the invocation of the spirit of Algol by the time Algol reaches eight to ten degrees past the Midheaven. Optimal timing would be to complete our tasks between three degrees before and after the Midheaven. For this election, 23 Taurus to 29 Taurus culminating is 4:17-4:41 pm CDT, so this would be our optimal start and stop times.



Partial Fixed Star Elections

As noted, in order to do a full fixed star or constellation election, you must be able to read an astrological chart. If you don't have this ability, you can make use of online software for fixed star and constellation elections. By using online software, you can determine the times when a particular fixed star is rising or culminating at your location. This is perfect for reconsecrating a talisman made using a full chart election, and is generally fine for making a fixed star talisman.

Let's look at an example of a partial fixed star election. These are much simpler! Our recipe for a partial fixed star election using online software is:

(1) Fixed star rising or culminating

For this I recommend the online astrological software AstroApp <https://astroapp.com/en/> which is available by subscription, and is an excellent resource for traditional astrology in general and fixed star elections in particular in the Traditional Basic edition. The other alternative is to use free online astrological software to determine the rising degree. Google search "astrology rising degree calculator" or take my Fixed Stars Mini-Course which includes an online astrology widget for determining rising and culminating degrees. Each fixed star is at a particular degree, and if you obtain the time when that degree rises at your location, you will have the rising time of the fixed star, and can use it for talisman elections.

Here are the degrees of the 15 fixed stars we focus on for astrological talismans:

Algol – 26 Taurus

Pleiades – 0 Gemini

Aldebaran – 10 Gemini

Capella – 22 Gemini

Sirius – 14 Cancer

Procyon – 26 Cancer

Regulus – 0 Virgo

Wing of Corvus, either Gienah – 10 Libra, or Algorab – 13 Libra

(I use Gienah)

Spica – 24 Libra

Arcturus – 24 Libra

Alkaid – 27 Virgo

Alphecca – 12 Scorpio

Antares – 10 Sagittarius

Vega – 15 Capricorn

Deneb Algedi – 23 Aquarius

In Chapter VI, I have also listed the key fixed star to elect for each of the constellations and its degree. Using online software that can provide the time a particular degree of the Zodiac rises, first locate the correct sign for

your chosen fixed star, and then move forward in small increments until you reach the corresponding degree for that star. If you go past, move backward.

The time when the fixed star rises will be the midpoint for the creation of the talisman. Begin creating the talisman 10 to 15 minutes beforehand and complete it (including the consecration ritual) 10 to 15 minutes afterward.

Partial Fixed Star (Procyon) Election Example:

A Procyon talisman is used for protection from witchcraft and curses. Procyon is at 26 Cancer. Beginning with July 23, 2017 at 12:30 am for Chicago, Illinois, we find an Ascendant of 13 Taurus 00. We move forward two hours to 2:30 am, and find an Ascendant of 11 Gemini 00. Moving forward another two hours to 4:30 am brings us to 16 Cancer 00. As we approach our goal, we take smaller increments of time. A degree generally takes two to three minutes to rise. We are 13 degrees away, so we add 30 minutes, bringing us to 5:00 am. 5:00 am is 22 Cancer 00. Let's try 5:15 am, which brings us to 25 Cancer 36. Very close! We try 5:17 am, and find that this is exactly 26 Cancer. So we would begin making our talisman at 5:07 am, ten minutes before the rising degree time, and would finish our work by 5:27 am, ten minutes after the degree rising time.

Chapter IV – Creating and Consecrating Fixed Star, Sign & Constellation Talismans

We've discussed how to find the correct election for creating fixed star talismans. Now that we know how to find the proper time, let's look at the two main components of making a talisman: first, creating the physical talisman itself, and secondly, consecrating the talisman by calling the appropriate spirit into the talisman. These apply to fixed star, constellation and sign talismans.

We tend to think of talismans as being pendants or possibly rings, but anything can become an astrological talisman, as long as it can take on its final form at a properly elected time. I have made astrological talisman mirrors with acid etching, and during the Renaissance, mages created astrological talisman gardens and buildings. The famous astrological magic grimoire Picatrix even describes the creation of an entire city, called Adocentyn,^[10] according to the principles of astrological magic.

Several principles govern the creation of talismans. First, as the elected time is to be the “birth” of the talisman, the talisman must take on its final form at that time. This means that simply making a talisman without regard to the time, and then electing a time to consecrate the talisman will result in either no effect or a very weak effect. It is possible that repeatedly performing significant ritual consecrations of such a talisman at appropriate times might eventually build up its power. But by disregarding the clear strictures of our traditional sources to create the talisman itself at the elected time, you would be forfeiting much of its potential power.

To complete the talisman within the elected time window, which will typically last from 15 to 60 minutes, the method you use to make the talisman must be fairly quick. Engraving a pendant, for example, which might take several hours, would not be suitable, unless you were willing to find multiple elections for a particular fixed star, sign or constellation and work only during those elected times until the engraving was completed.

But typically we want to finish creating the talisman and complete, or at least begin, its consecration within just one election window.

Regarding the materials and methods, there are several options. Some of our traditional sources list appropriate materials for talismans. We can follow their instructions, but it is possible to create authentic and powerful talismans even if we are not using the specific gemstone or materials listed in the traditional source. We can color in or print out paper talismans. We can use a diamond tipped stylus to inscribe a metal plate or gem. My students have reported using metal, clay, Sculpey or other modern materials to create talismans. I am sometimes asked about casting metal talismans. This is a very complex, expensive and difficult process that I have always left to my jewelers. Although cast metal talismans are very beautiful, it is possible to create authentic, powerful talismans without casting.

When you create the talisman, you want to inscribe on it the appropriate images, symbols, sigils, names of the star, sign or constellation and its angels, lords and spirits, etc. I list many of these in the individual fixed star, constellation and sign listings. You can include your goals and also the name of the user if you wish.

Once we have created the talisman, we then consecrate it by calling into it the angel or spirit of the talisman. We do this in a ritual space, often at an altar, and then recite a prayer or invocation of the spirit. I am flexible about ritual, and my personal preference is for a shorter, but heartfelt invocation. But longer and more involved rituals will yield stronger effects, up to a point of diminishing returns. At a minimum, we want to light at least one candle and burn some incense. We can increase the power of the consecration by using multiple candles of a color appropriate to the spirit invoked and an appropriate incense. We can even play appropriate music and dress in appropriate colored clothing.

For fixed stars and constellations, unlike the planets, often we do not have listings of appropriate colors or numbers in traditional sources, so we must improvise. Sometimes we can get a fairly clear idea of an appropriate color for a fixed star. For example, Spica rules emerald, so green is an appropriate color for Spica. Otherwise we can use candles whose color is

appropriate for our goal. Here are some suggestions for candle colors from hoodoo (Southern folk magic):

White: a good general color for all positive magic, also healing, spirituality, purity

Black: protection, elimination or reduction

Red: power, passion, love

Yellow or gold: money, success, fame, knowledge

Green: money, business, increase

Blue: peace, harmony, healing

Purple: power, authority, wisdom

Personally, I do so much ritual that I use candles by the case, and so I tend to use white candles for everything, since all of the magic I do is positive. The listings of materials ruled by fixed stars in some of our traditional sources often include incense, such as frankincense or sandalwood. To burn herbs or traditional resin incense, you need an incense burner and incense charcoal. Light the charcoal on the edges using tongs; do not use your fingers! Place the charcoal in the incense burner and put the herbs or resin on the charcoal. Again, because I do so much ritual and because I am an initiate in Japanese Buddhism, I use Japanese temple stick incense for almost all rituals. You could use frankincense, which is otherwise rather Solar, as a general purpose incense or use standard stick incense. Don't forgo incense in your ritual just because you cannot obtain the specific type called for. Rather, just use a basic incense. I am sensitive to the smoke, so I use a very small amount. If you have this same issue, essential oils in a vaporizer are also a reasonable substitute for incense.

Here is a typical sequence for creating a fixed star, constellation or sign talisman: Before the elected time, I organize the materials for making the talisman and set up my ritual space. At the elected time, I light the candle or candles. If you like incense, you can light it immediately and keep it burning while you make the talisman; otherwise, wait until the consecration. Then create your talisman. For example, with a paper talisman, you would color in the black and white image, and inscribe your goals and your name (or the name of the one who will be using it) above, below, or around the sides of the image. Then light the incense if you've

waited, and while reciting the invocation, suffumigate the talisman. This means to move it back and forth through the smoke of the incense. Then you are done. This suggested ritual is just one possibility. The important point is to be respectful and perform a ritual appropriate for the particular spirit.

After you have created and consecrated the talisman, you can wear it, carry it, keep it on your altar or respectfully store it. It is a good practice to periodically elect an appropriate time and reconsecrate the talisman to keep your connection with the celestial spirit strong.

Respect & Devotional Style Ritual

The style of ritual that I have laid out in this book is devotional. This differs from the Solomonic or Goetic traditions in that it does not strongly command the spirits, nor does it require elaborate precautions against them, such as protective circles, etc. The devotional practice is focused on the archangelic manifestations of the celestial spirits. These are beings of great power, who are benign. We can ask for their blessings, but we cannot command or negotiate with them. This is not the only way to relate to the celestial spirits, but it is the approach I am drawn to, and which has affinities to the practices of the Harranian Sabians and traditional Hindu planetary rituals.

A devotional practice is similar to how we would approach saints, and thus we venerate and respect the celestial spirits. Respect really is our watchword. These spirits are positive and forgiving. If we make a minor mistake or act ignorantly, but with good intentions, we will be fine. Treat the celestial spirits as you would a beloved rich uncle or powerful friend. Don't let your dog chew your talisman, or toss it in the trash when you are done. Don't treat ritual as a joke or insult the spirits. Act for positive goals and with sincerity and you will be safe in connecting with their power.

Chapter V – The 15 Fixed Stars

Our most important traditional source for the astrological magic of the fixed stars is *Hermes on the 15 Fixed Stars*, a treatise that circulated in many variant manuscripts in the Middle Ages and Renaissance. The eminent modern historian of magic, Lynn Thorndike, notes that these collections were sometimes attributed to Enoch as well as Hermes, and speculates that they include 15 stars because Ptolemy listed 15 first magnitude stars.^[11] The full title of this work is *The Book of Hermes on the 15 fixed stars and 15 herbs and 15 stones and 15 figures*. It includes the plants, minerals and gems ruled by each fixed star, as well as the special sigil and image of each. Most importantly, *Hermes on the 15 Fixed Stars* explains the magical powers of each star, allowing the mage to choose an appropriate fixed star for the goal they wish to accomplish. *Hermes on the 15 Fixed Stars* includes some, but not all of the brightest and most well known fixed stars.

My sense is that each star and each constellation has a spirit and can be invoked for various effects. But, of the over 1,000 visible traditional stars, we have specific information, like that provided in *Hermes on the 15 Fixed Stars*, for only a few. Without this information, we don't know what effect the star or constellation will have, nor do we know how to invoke it. My view is that much of this information was originally gained by mages in dreams or visions. My hope is that contemporary magic users will have similar direct experiences with the spirits of the fixed stars and constellations, so we can begin to invoke and create their talismans again.

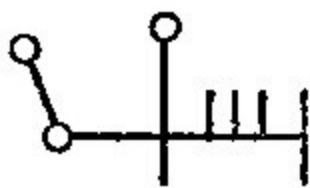
We have the complete translation of one manuscript of *Hermes on the 15 Fixed Stars* from Bodleian Ms. 52 by John Michael Greer, which can be found in Appendix One; it is referred to as the Bodleian MS in the fixed star listings. The Renaissance mage Cornelius Agrippa clearly had access to at least one or more different manuscripts. His summaries detailing the images and rulerships of each fixed star from his *Three Books of Occult Philosophy* can be found in Appendices Three and Four. You can also see a

similar listing of 15 fixed stars from John Gower's *Confessio Amantis* in Appendix Two.

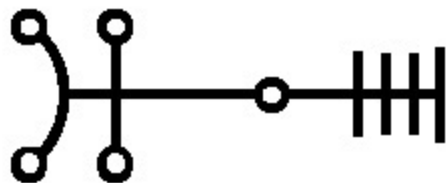
In this chapter, I summarize all of the information we have available from our traditional sources on the 15 fixed stars. Also included are beautiful images of each fixed star by the contemporary esoteric artists Nigel Jackson and Robert Place, and the current Zodiacal longitude for each fixed star, as well as my comments and reports from users on fixed star talismans. Also included are variant sigils from Sloane MS 3847, a Renaissance English manuscript of *Hermes on the 15 Fixed Stars*.

Finally, I provide an invocation for each fixed star, some of which I have written, some by Nigel Jackson, and a few are from traditional and other sources, as noted. Feel free to alter these invocations, to write your own, or to use an invocation from another source. However, I do not recommend attempting to invoke an astrological spirit using the name or ritual for another spirit or god obtained through some sort of system of correspondences.

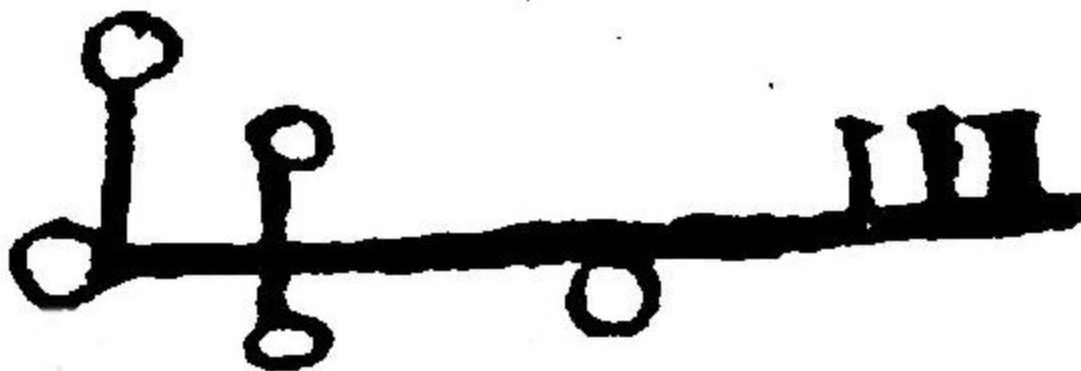
Algol



BMS sigil of Algol



Agrippa sigil of Algol



Sloane MS 3847 sigil of Algol

Characteristics of Algol

The Bodleian MS says that Algol's stone is the diamond and plant is black hellebore. Agrippa lists the diamond, black hellebore and adds mugwort. The Bodleian MS says of Algol, "Hellebore juice with an equal amount of wormwood placed under a diamond, etc., brings hatred and courage, preserves the members of the body, and grants vengeance over anyone you wish." Agrippa says that the image of an Algol talisman is "the head of a man with a bloody neck." Regarding its effect, he states: "[T]hey report that it bestoweth good success to Petitions, and maketh him who carrieth it bold and magnanimous, and preserveth the members of the body sound: also it helpeth against Witchcraft, and reflecteth evil endeavors and wicked incantations upon our adversaries."

The 2019 Zodiacal longitude of Algol is 26 Taurus 24.

Algol is the second brightest star of the constellation Perseus, and is thus sometimes referred to as Beta Persei. The name Algol, says Richard Hinckley Allen, comes from the Arabic Ras Al-Ghul, which literally means the Mischief Maker.^[12] In traditional predictive sources on the fixed stars, Algol has a fierce reputation. However, that malefic energy is turned outward in an Algol talisman.

Algol talismans are our most popular and most powerful spiritual protection talismans. Agrippa notes that Algol acts as a mirror, reflecting back all negative spiritual influences on the sender. One user described Algol as being like a guard dog, rambunctious at first, then settling down and going out and directly neutralizing spiritual threats. I have had multiple reports and have myself experienced Algol's tendency to cause electrical and electronic interference when the talisman is first used. I mysteriously lost my Internet connection for an hour and my electronic thermostat died. One user had his entire block lose power. Less frequently but still regularly clients have reported that while wearing their Algol talisman, "weird" or "freaky" people took one look at them and fled.

Algol incense – Don't burn black hellebore! It is toxic. However, mugwort is readily available and a good specific incense for Algol. You could use black or red candles for Algol, but he/she is fierce enough that I prefer to tone things down a bit and use white candles. Algol is fine if you are respectful, but do make particular effort with Algol to get the timing right and to treat the talisman, candle, image, altar, etc. with respect.

Invocation of Algol

Source: Christopher Warnock

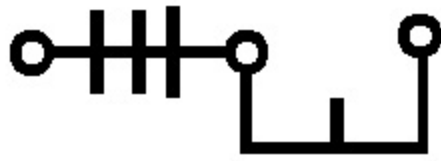
Repeat 9x:

Oh, Algol, Hail unto you, Beta Persei, O Ras Al-Ghul, fearsome, powerful star! I ask that you grant me personal protection or protect these people and this space from incantations and all attack, and reflect all attacks back upon the attackers.

Pleiades Fixed Star Cluster



BMS sigil of the Pleiades



Agrippa sigil of the Pleiades



Sloane MS3847 sigil of the Pleiades

Characteristics of the Pleiades

The Bodleian MS says the stone of the Pleiades is rock crystal and the plant is fennel. Agrippa lists “Crystall, and the stone Diodocus; amongst Plants, the Hearb Diacedon, and Frankincense, and Fennill: and amongst Metals, Quick-silver.” The Bodleian MS says of the Pleiades, “the Moon conjunct the Pleiades rising or at midheaven, preserves the eyesight, summons demons and the spirits of the dead, calls the winds, and reveals secrets and things that are lost.” Agrippa says the image and effects of a Pleiades talisman are, “... a little Virgin, or the Figure of a Lamp; its reported to increase the light of the eyes, to assemble Spirits, to raise Winds, to reveal secret and hidden things.”

The 2019 Zodiacal longitude of the Pleiades is 0 Gemini 14. Actually this is the longitude of Alcyone, the brightest of the seven stars of the Pleiades, which we use for Pleiades talisman elections.

The fixed star cluster of the Pleiades, the Seven Sisters, is found in the shoulder of the constellation Taurus. The Pleiades are another example of fixed stars that are considered malefic in predictive astrology, but are definitely positive in astrological magic. These are the fixed star talismans that I recommend for anyone interested in improving their magical skills or the power of their invocations. They are also useful for discovering esoteric knowledge. Working with this talisman, I suddenly found an ancient invocation of the Pleiades in the *Greek Magical Papyri* as well as the sigils of the 36 faces/decans.

Frankincense is appropriate incense for the Pleiades. White is an appropriate color for their candles. Since there are seven stars in the Pleiades cluster, seven candles would be best.

Invocation of the Pleiades

Source: 1st and 3rd paragraphs, Nigel Jackson; 2nd paragraph, *Greek Magical Papyri*, trans. Betz, page 140, PGM VII, 795-845 at 830

Repeat 7x:

Oh, star cluster of the Pleiades, O, Seven Sisters, I call upon thee, in your names of Alcyone, Maia, Taygete, Electra, Celoenos, Sterope and Merope, that you infuse this talisman with your power, pneuma and spirit.

I call upon you, holy angel ZIZAUBIO, from the company of the Pleiades to whom you are subordinate and serve for all things, for whatever she may command you, you great, indestructible, fire breathing one, who cast the rope of heaven, through which rope all things turn upon earth. And also I call upon you yourselves who are angels who have been stationed beneath [ZIZAUBIO's] power. Hence I call upon you all that you come quickly in this night and reveal to me clearly and firmly, concerning all matters I desire and that you infuse this talisman with your power, pneuma and spirit. I conjure you, O lord, who rise above the earth of the whole cosmic region, by the one ruling the whole inhabited world and the benefactor of all. Hence I call upon in this night and ask that you infuse this talisman with your power, pneuma and spirit, O angel ZIZAUBIO.

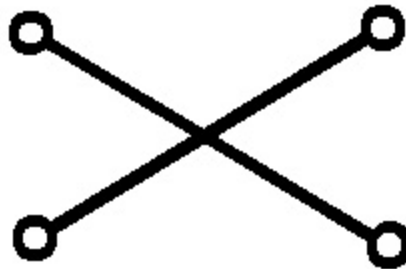
May this talisman protect the light of the eyes, gather daimons and spirits of the dead to come and speak and make [the wearer] to know of secret and hidden things. I ask this in the name of the Seven Sisters of the Pleiades, Alcyone, Maia, Taygete, Electra, Celoen, Sterope and Merope and in the name of the angel of the Pleiades, ZIZAUBIO and all of the spirits of the Pleiades.

Aldebaran

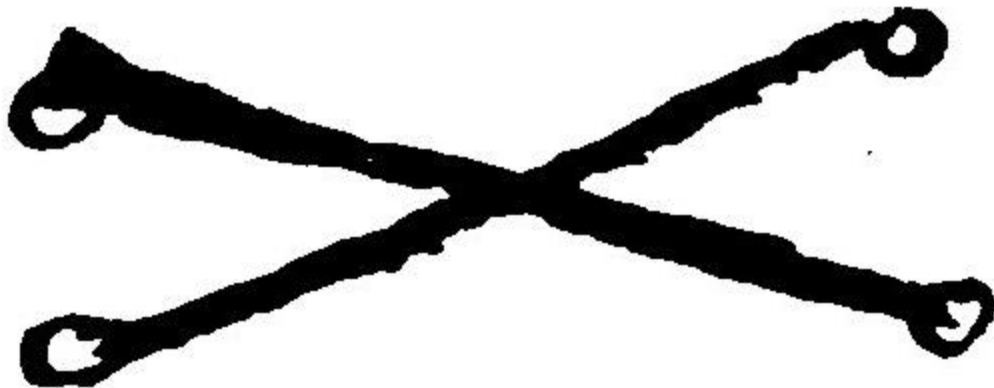




BMS sigil of Aldebaran



Agrippa sigil of Aldebaran



Sloane sigil of Aldebaran

Characteristics of Aldebaran

The Bodleian MS says that Aldebaran's stone is the carbuncle or ruby and plant is the milky thistle. Agrippa lists "amongst stones, the Carbuncle, and Ruby; amongst Plants, the Milky Thistle, and Matry-silva." The

Bodleian MS says, "...with the Moon conjunct [Aldebaran and] the Ascendant or Midheaven, increases riches and brings great honors." Agrippa says "Under [Aldebaran] they made an image after the likeness of God, or of a flying man; it giveth riches and honor."

The 2019 Zodiacal longitude of Aldebaran is 10 Gemini 02.

Aldebaran comes from the Arabic Al Dabaran, the Follower, as it follows the Pleiades. Aldebaran is also known as Alpha Tauri, being the brightest star in the constellation Taurus, and as Oculus Tauri, the Bull's Eye. Aldebaran is a first magnitude star and one of the brightest in the Heavens. Aldebaran is a red giant and is described as having a pale rose color. The ancient Greek astrologer Ptolemy says that Aldebaran is of the nature of Mars.[\[13\]](#)

The modern author Vivian Robson says that Aldebaran is one of the four Royal Stars or Watchers of the Heavens.[\[14\]](#) These stars were later associated with four archangels: Aldebaran with Michael, Fomalhaut with Gabriel, Regulus with Raphael and Antares with Uriel. Interestingly enough, the name of Michael, the archangel associated with Aldebaran, means "he who is like God." The association of Michael with Aldebaran, a Martial star, is also appropriate as Michael is the archstrategist, the general of God. The Book of Revelations 12:7 says, "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels..."

We prescribe this talisman for wealth and good fortune.

As Aldebaran is an orange/red star and rules ruby, red would be an appropriate color for candles. You could use copal or dragon's blood incense for Aldebaran.

Invocation of Aldebaran

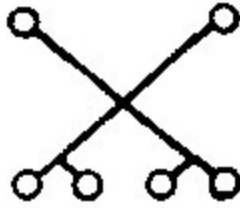
Source: Christopher Warnock

Repeat 3x:

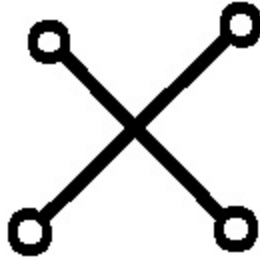
Oh, Aldebaran, Oh Royal Star, of rosy hue, Oculus Taurus, the Eye of the Bull, the Follower, I call upon thee! Vivify this talisman with your power, your pneuma, your spirit, and allow its wearer to have riches and honor! In the name of the Almighty, Sabaoth, Lord of the Highest Edifice!

Capella

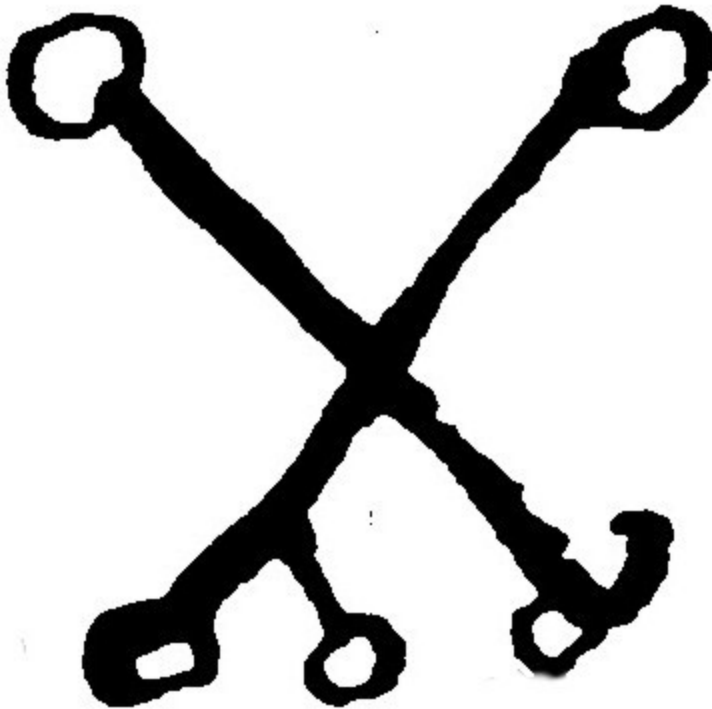




BMS sigil of Capella



Agrippa sigil of Capella



Sloane sigil of Capella

Characteristics of Capella

The Bodleian MS says that Capella's stone is the sapphire and plant is horehound. Agrippa lists, " amongst stones, the Saphir, amongst Plants, Horehound, Mint, Mugwort, and Mandrake." The Bodleian MS says of Capella, that its talisman "...exalts men to honors, and brings them the favor of kings and nobles, and heals toothache, and is very medicinal." Agrippa says the image and effects of a Capella talisman are "the Figure of which was, as it were, a man willing to make himself merry with musical instruments; it maketh him who carrieth it acceptable, honored and exalted before Kings and Princes; and helpeth the pain of the teeth."

The 2019 Zodiacal longitude of Capella is 22 Gemini 06.

Capella means little she-goat and is the brightest star in the constellation Auriga. We prescribe this talisman specifically for health and healing.

Since Capella rules sapphire and mint, blue would be an appropriate color and mint an appropriate incense.

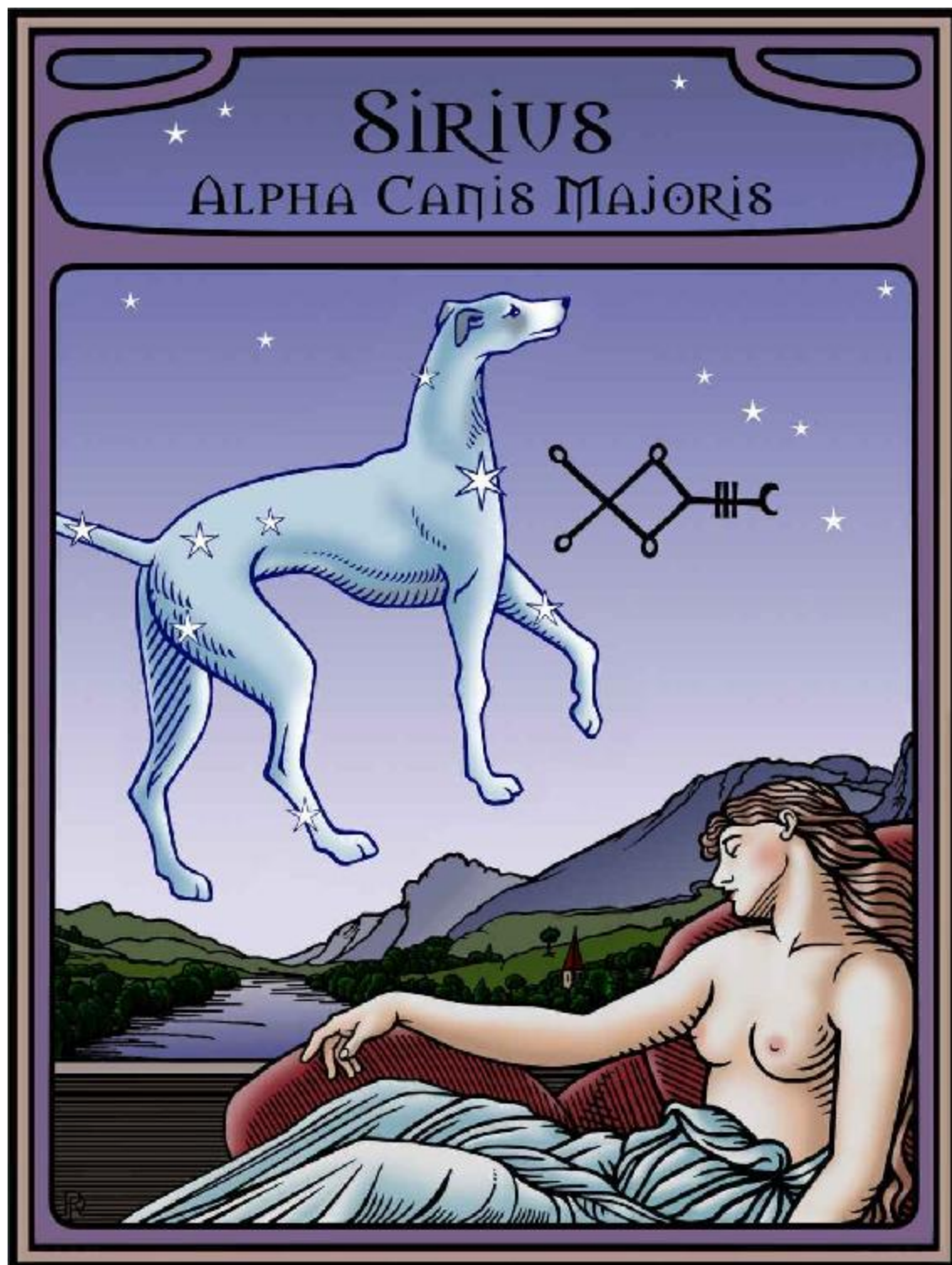
Invocation of Capella

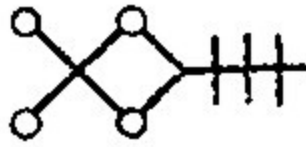
Source: Christopher Warnock

Repeat 3x:

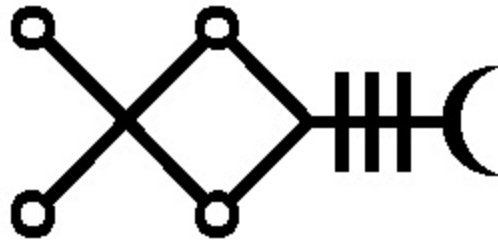
O Capella, O Goat Star, O Amalthea, nurse of Jupiter, I call upon thee! Vivify this talisman with your power, your pneuma, your spirit and allow its wearer to be healthy and have acceptance and honor. In the name of the Almighty, Sabaoth, Lord of the Highest Edifice!

Sirius

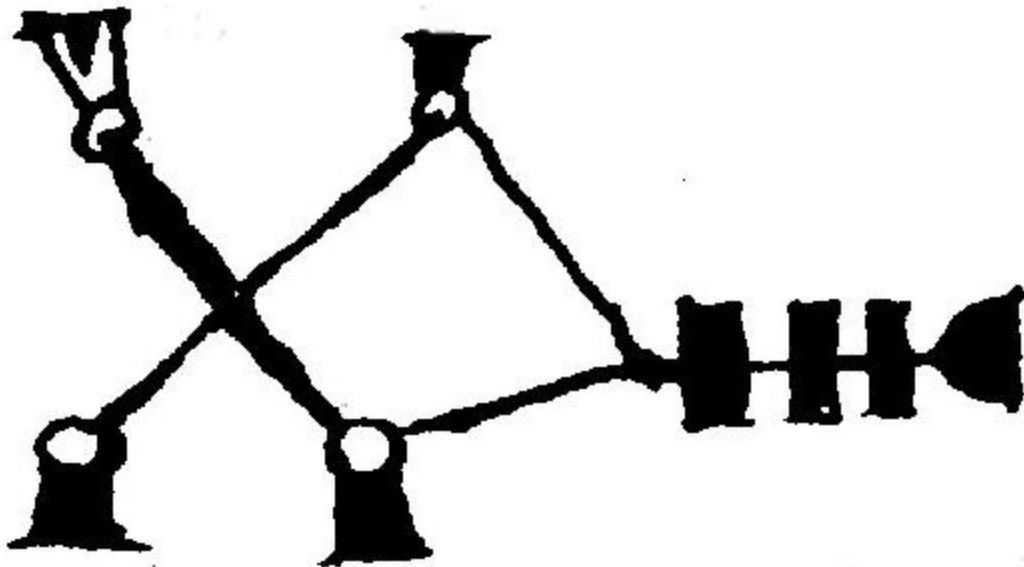




BMS sigil of Sirius



Agrippa sigil of Sirius



Sloane sigil of Sirius

Characteristics of Sirius

The Bodleian MS says that Sirius's stone is the beryl and plant is savine juniper. Agrippa lists "which amongst stones, rules over the Berill: amongst Plants, Savin, Mugwort and Dragonwort: and amongst Animals, the tongue of a Snake." The Bodleian MS says of Sirius's talisman that it "grants the favor of the spirits of the air and the peoples of the earth, and brings peace and concord between kings and other potentates, and between husbands and wives." Agrippa says the image and effects of a Sirius talisman are "...an Hound and a little Virgin; it bestoweth honor and good will, and the favor of men, and Aerial spirits, and giveth power to pacifie and reconcile Kings, Princes, and other men."

The 2019 Zodiacal longitude of Sirius is 14 Cancer 19.

Sirius, the Greater Dog Star, is the brightest star in the heavens and quite close to Earth, only 8.7 light years away. It is a binary system with a companion white dwarf star called Sirius B. Sirius is known as the dog star because it is the brightest star in the constellation Canis Major.

The heliacal rising of Sirius, when it is first visible rising before the Sun, was highly significant to the ancient Egyptians as it marked the beginning of the annual flooding of the Nile and the first day of their solar year. Sirius also was the beginning star of the Egyptian decan calendar. The period between the combustion and heliacal rising of Sirius is known as the "dog days" of summer as it takes place in midsummer.

We prescribe this talisman for peace and for reconciliation. Sirius is a blue-white star and rules beryl, which is traditionally sea blue-green. It rules savine, which is a type of evergreen shrub.

Invocation of Sirius

Source: Nigel Jackson Repeat 3x

Oh, Great Lady Sothis, I call upon thee! Bringer of the New Year, Herald of the Nile! You are the Sirius the Dog Star. You go up to Heaven as Isis-Sothis on the Morning of the New Year, when it announces to you the Jubilee and Nile without injury

Guide of the King in the Field of Rushes
Mother of the Morning Star,
Sharp, pointed, The Lady Sopdet,
Queen of the Crown of Osiris,
Omen of Abundance,
You are Sothis, the beloved daughter who prepares the yearly sustenance
in her name of Year

The Lord's Sister, Live and be young, Oh Sothis, beside your father,
beside Orion in the sky.

Of you it is said, "The sky is pregnant of wine. Nut has given birth to her
daughter the dawn-light, and I raise myself indeed; my third is Sothis, pure
of seats."

Oh, Great Lady, let me ascend to the sky, may the sky give birth to me
like Orion. Enter and vivify this talisman, dedicated to you.

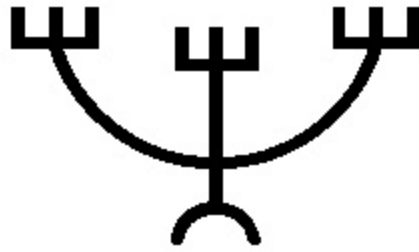
Grant he who carries it [or me] honor and good will, and the favor of
men, and aerial spirits, and give him [or me] the power to pacify and
reconcile kings, princes, and other men.

In your names of Sothis, Sirius and Sopdet and in the name of the Most
High.

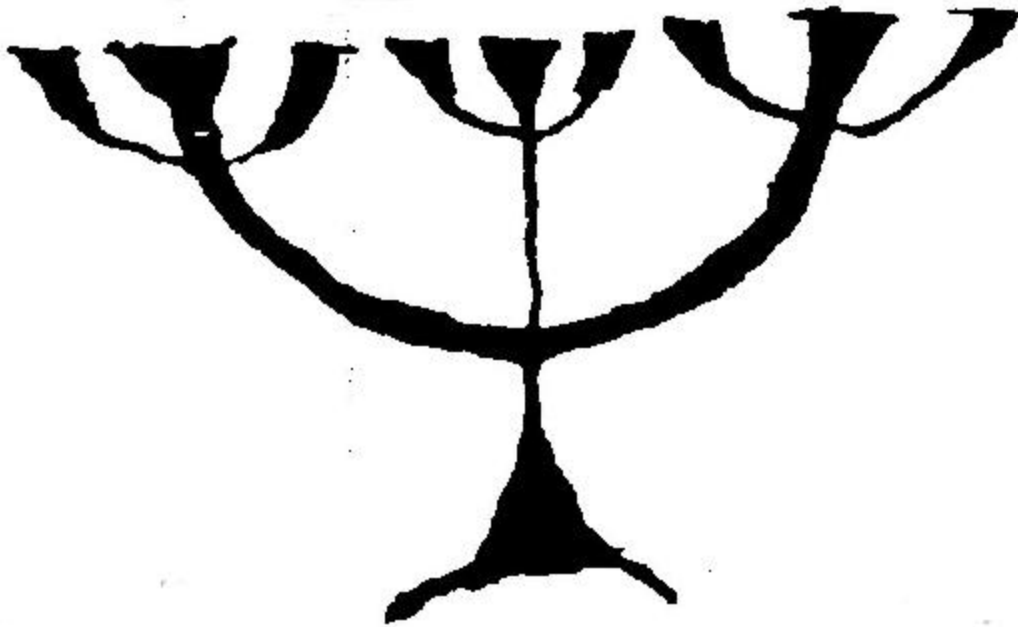
Procyon



BMS sigil of Procyon



Agrippa sigil of Procyon



Sloane MS 3847 sigil of Procyon

Characteristics of Procyon

The Bodleian MS says that Procyon 's stone is agate the and plant is heliotrope. Agrippa lists “...amongst stones, rules over Achates: amongst Plants, the Flowers of Marigold, and Pennyroyal.” The Bodleian MS says a Procyon talisman “grants the favor of God and man, gives men the favor of the spirits of the air, gives great power over magic, and keeps men healthy.” Of the image and effects of a Procyon talisman, Agrippa says, “... they made the image of a Cock, or of three little maides; it conferreth the favor of the gods, of spirits, and men; it giveth power against Witchcrafts, and preserveth health.”

The 2019 Zodiacal longitude of Procyon is 26 Cancer 01.

Procyon is the brightest star in the constellation Canis Minor, the Lesser Dog, and thus is also known as Alpha Canis Minor. Procyon is one of our most popular curse and witchcraft talismans. Renaissance Astrology Procyon talismans use the image of a rooster, following Agrippa, but the rooster on the talisman is a special one, a frizzled or “frizzly” rooster. A frizzly chicken is one in which the feathers curl back towards the head rather than lay flat. We chose this type of rooster because in hoodoo (Southern folk magic), a black frizzly chicken excels at warding off curses and evil magic.

Procyon is a white star with a yellow tinge, and rules agate, which can be yellow. It rules marigold, which is yellow or orange and can be burned as incense.

Invocation of Procyon

Source: Nigel Jackson Repeat 3x

In the Divine Name IAH IOD-HE-VAV-HE and by the Angel of the Secret of God, Great RAZIEL, I call upon you who blaze aloft in the Firmament of Mazloth, in the Supernal Garden of flowering Stellar Fires. O Wise, Exalted and Powerful Spirit of Procyon, ray down your presence and vertue from the World of the Shining Wheels.

Hear us and let your mighty influence descend from the Holy House of Wisdom that, by the Grace of the Ineffable One, this work of Magic be accomplished and realised.

O Immortal Daimon of the Lesser Dog Star, hearken to our words and aid us, hallowing us that this Talisman be empowered, blessed and enlivened with starry spiritus and become most efficacious to grant us the gifts we seek.

May this Talisman be made strong to confer upon us the favour of Gods, Spirits and Humans; may it give power against all witchcrafts, malisons and evil enchantments; may it preserve the health of body, soul and mind against all distempers. So Shall It Be.

Let Heaven and Earth be joined in Wedlock! Let this Vinculum of the Holy Art be bound, sealed and perfected in power under the ray of Procyon!

Regulus



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BMS sigil of Regulus



Agrippa sigil of Regulus



Sloane MS3847 sigil of Regulus

Characteristics of Regulus

The Bodleian MS says that Regulus's stone is granite the and plant is celadine. Agrippa lists "... amongst stones, rules over the Granite; amongst Plants, Cellendine, Mugwort, and Mastick." The Bodleian MS a Regulus talisman, "takes away anger and melancholy, makes men temperate, and grants favor." Agrippa says of the image and effects of a Regulus talisman, "they made the image of a Lion or Cat, or the Figure of an honorable Person sitting in a Chair; it rendreth a man temperate, appeaseth wrath, and giveth favour."

The 2019 Zodiacal longitude of Regulus is 0 Virgo 04

Regulus or the Cor Leonis, the Heart of the Lion, is a triple star, the brightest in the constellation Leo. The English astrologer William Lilly says Regulus is "a Star of great vertue and influence," and one that "shews

the Native to be magnanimous, that he is of generous and civill condition, desires to beare rule, or is ambitious of dominion over others.”^[15] Regulus has very solar qualities and is an excellent replacement for a Sun talisman for someone whose natal Sun is afflicted by being in Libra (the fall of the Sun) or Aquarius (the detriment of the Sun).

As Regulus is very solar, yellow, saffron or gold are appropriate colors. Regulus rules mastic, which is a type of resin incense, and the herb mugwort, which can be burned as incense.

Invocation of Regulus

Source: John Opsopaus <http://omphalos.org/BA/Regulus.html>

Oh, Hear me, O Heart of the Lion! Kardia Leontis! Cor Leonis! Al Kalb al Asad! Come, Thou Great and Mighty One! Megale! Magne! Magha! I call Thee, Leader of the Four Guardians of Heaven!

Thou art Hero and Center!

Show Thy Flashing Rays of Blood-red Fire!

Basiliske! Rex et Regia! Basilica stella!

Or by whatever names are Thy delight,
approach and come Thou to this sacred rite!

I ask Thee Great Lion, who draweth strength from the Moon, to bestow Thy Heart Energy on me.

For Thy heart is Basiliskos, the King who rules the Microcosm as the Lion rules the Macrocosm.

And as Thou didst fall from the Heavens and strive in close conjunction with bright-shining Heracles, and ever after adorned and protected Him, by whom thou wast exalted,

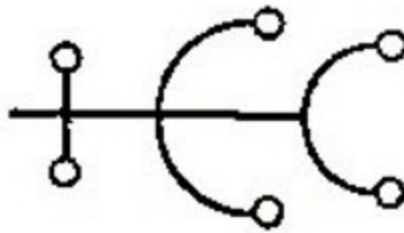
Do Thou now grant Thy heart to me that I might have the fortitude and fame of Heracles, and tread His Path into the Heavens.

If ever I've fulfilled the vows I've made,

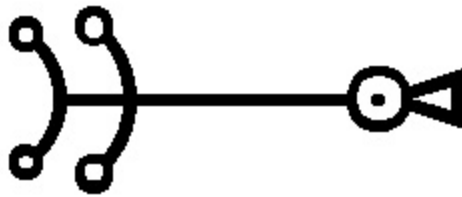
Then hear me now and grant to me Thine aid.

Wing of Corvus





BMS sigil of Wing of Corvus



Agrippa sigil of Wing of Corvus



Sloane MS3847 sigil of Wing of Corvus

Characteristics of the Wing of Corvus

The Bodleian MS says that the Wing of Corvus's stone is the onyx and plant is burdock. Agrippa lists the stone as burdock and the plants as "the Bur, Quadraginus, Henbane, and Comfrey." The Bodleian MS says of the Wing or Corvus, "Burdock seed, leaves, and roots, with the tongue of a frog, placed etc. makes men angry, hateful, daring, and evil-speaking,

causes wicked dreams, drives demons away, and protects men against demons and evil winds. Of the image and effects of a Wing of Corvus talisman, Agrippa says, “..they made the image of a Raven, or Snake, or of a black Man cloathed in black; this maketh a man cholerick, bold, courageous, full of thoughts, a backbiter, and causeth naughty dreams; also it giveth the power of driving away evil spirits, and of gathering them together; it is profitable against the malice of Men, Devils and Winds.”

The 2019 Zodiacal longitude of Gienah is 10 Libra 58. The 2019 Zodiacal longitude of Algorab is 13 Libra 42.

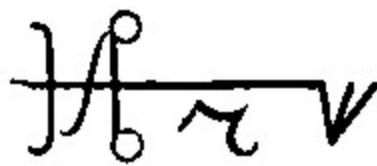
Two possible stars contend for the Wing of Corvus (Latin, Ala Corvus, “the Wing of the Crow”): Algorab in the left wing of the constellation Corvus, the Crow, and Gienah, in the right wing. They are quite close together, about three degrees apart. This talisman is somewhat malefic. I believe I have only made one of these for a client and none for myself.

Wing of Corvus rules onyx, which is black.

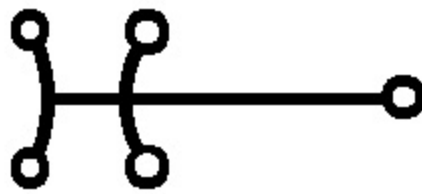
Invocation of the Wing of Corvus

I’m not sure it is such a good idea to create a talisman whose effect is to make people, “angry, hateful, daring, and evil-speaking,” and which “causes wicked dreams.” If you do decide you want to make this talisman, you can create your own invocation based on the models provided for other stars.

Spica



BMS sigil of Spica



Agrippa sigil of Spica



Sloane MS3847 sigil of Spica

Characteristics of Spica

The Bodleian MS says that Spica 's stone is the emerald and plant is sage. Agrippa lists emerald and "Sage, Trifoile, Perwinkle, Mugwort, and Mandrake." The Bodleian MS says of Spica, "Sage juice with trefoil, periwinkle, wormwood and mandrake placed etc. will increase gold, accumulate riches, bring victory in lawsuits, and free men from evil and anguish." Agrippa says of the image and effects of a Spica talisman, "They made the image of a Bird, or of a man laden with Merchandize; it conferreth riches, and maketh one overcome contentions, it taketh away scarcity and mischief."

The 2019 Zodiacal longitude of Spica is 24 Libra 05.

Spica is the brightest star in the constellation Virgo, and thus is also known as alpha Virginis. It is located in the sheaf of wheat held by Virgo. It is one of the most benefic fixed stars and is especially popular for prosperity and good fortune.

Spica rules periwinkle and mugwort, which serve well as incense. Spica rules emeralds, making green an appropriate color for Spica candles.

Invocation of Spica

Source: Nigel Jackson

In every grain of wheat lies hidden the soul of a star. O beautiful angel Hamiel, Emerald-robed and green-winged one, Crowned with twined trefoil and golden wheat,

Who treads the immortal fields of heaven,
Amid the ripening orchards of the stars.
Who bears the glittering Spike of Wheat in your hand,

May the Star Daimon of Spica hear these words,
And look with favour upon this rite.

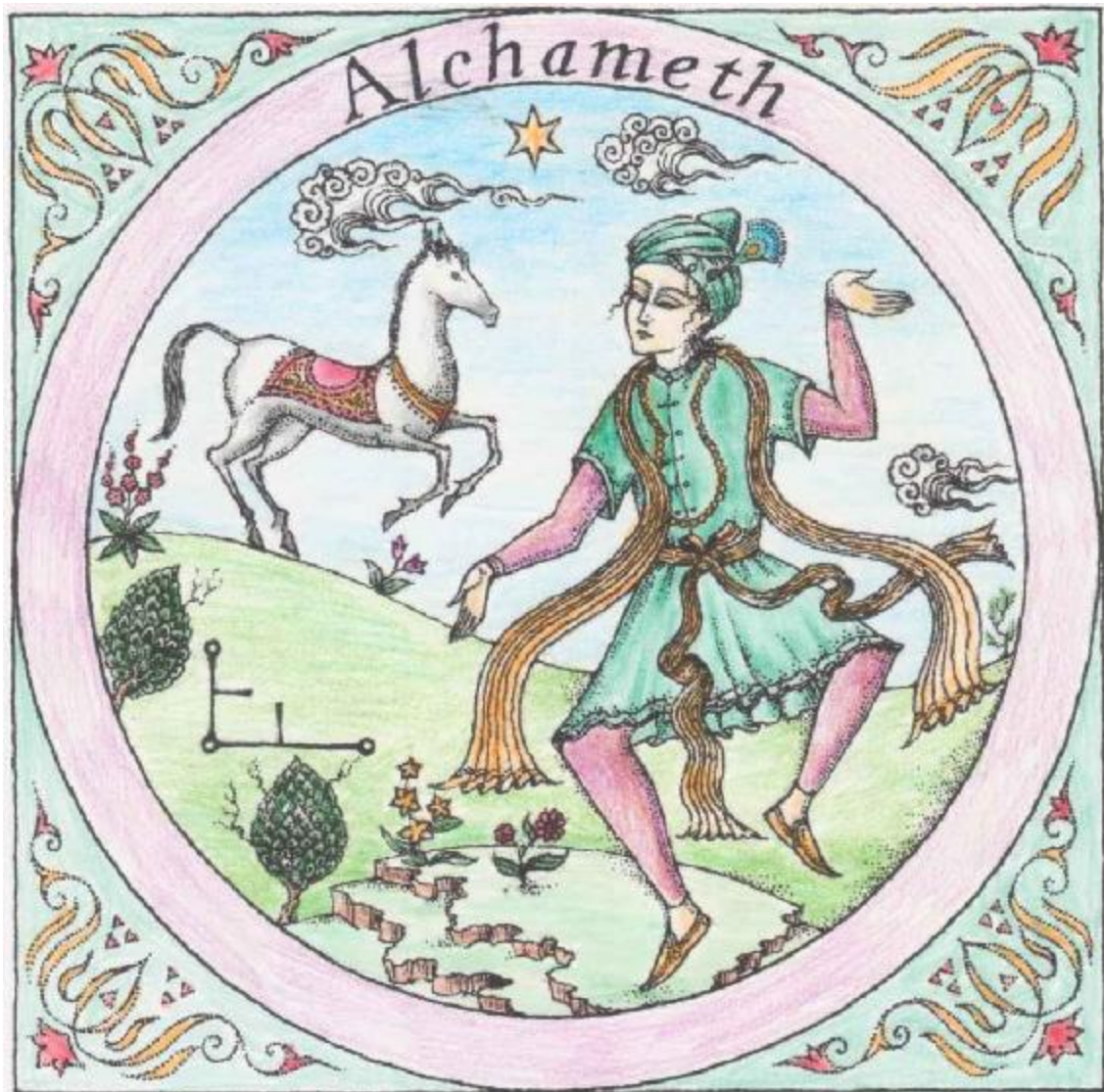
Confer upon us the riches we require,
Enable us to overcome conflict and contentions,

Take away the afflictions of scarcity and mischief.
Let the wondrous ray of the star Spica

Shine down upon these talismans,
Filling them with power and virtue
That we may attain to that which we desire,

O Emerald Bird of Spica, Descend, we pray, and ensoul this Talisman.

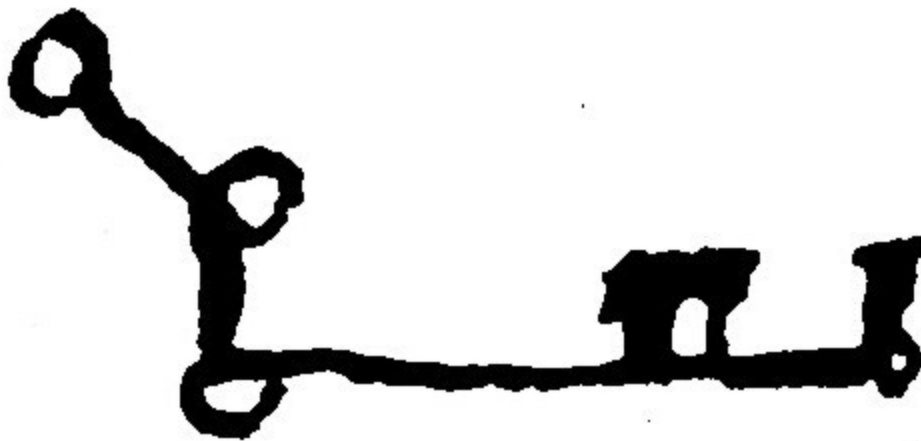
Arcturus



BMS sigil of Arcturus



Agrippa sigil of Arcturus



Sloane MS 3847 sigil of Arcturus

Characteristics of Arcturus

The Bodleian MS says that Arcturus's stone is jasper and plant is plantain. Agrippa lists jasper and plantain. The Bodleian MS says of Arcturus, "Plantain juice with seeds or rooted placed under jasper, especially green [jasper], carries away fevers and restrains the flow of blood." Agrippa says of the image and effects of an Arcturus talisman, "They made the image of an Horse or Wolf, or the Figure of a man dancing; it is good against Feavers, it astringeth and retaineth the blood."

The 2019 Zodiacal longitude of Arcturus is 24 Libra 29.

Arcturus, Alpha Bootes, is a golden red star, the 4th brightest in the sky, in the knee of the constellation of Bootes, the Huntsman. Arcturus is also known as Alcameth or Alcamech. Arcturus rules jasper, which can be red and green jasper in particular. Thus red or green are appropriate colors for candles. General incense is appropriate.

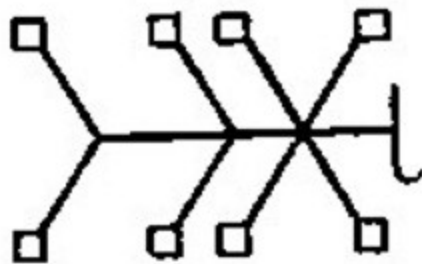
Invocation of Arcturus

Source: Christopher Warnock

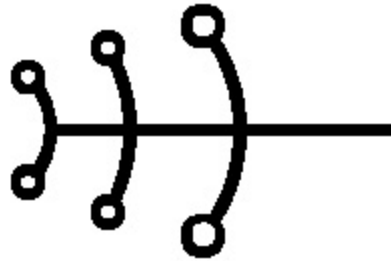
Repeat 3x:

O, Arcturus, Alpha Bootis, as-simak ar-ramih, “the uplifted one of the lancer,” haris al-sama’, “the keeper of heaven,” haris al-shamal’, “the keeper of north,” I call upon thee! Vivify this talisman with your power, your pneuma, your spirit, and allow its wearer to be healthy, to be free of fever! In the name of the Almighty, Sabaoth, Lord of the Highest Edifice!

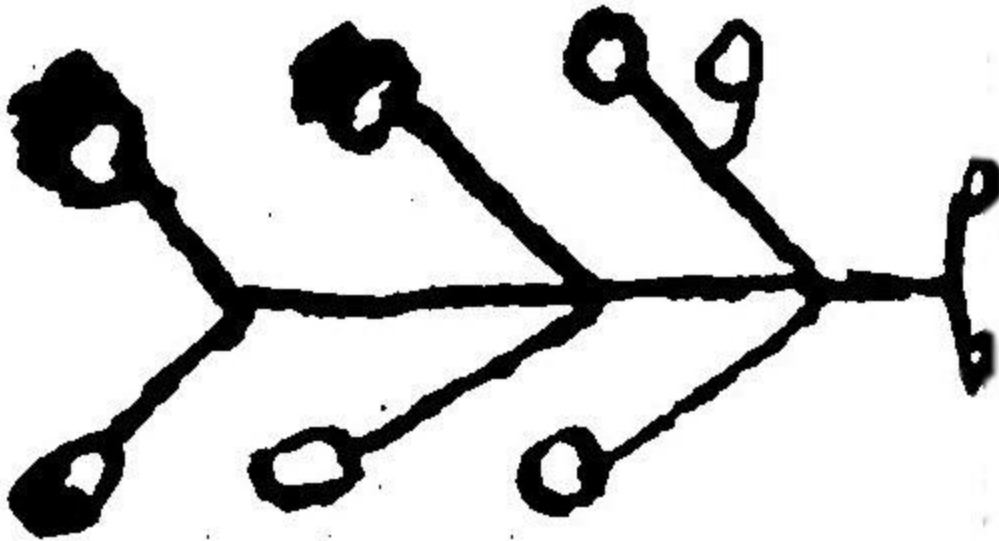
Alkaid



BMS sigil of Alkaid



Agrippa sigil of Alkaid



Sloane MS 3847 sigil of Alkaid

Characteristics of Alkaid

The Bodleian MS says that Alkaid's stone is the magnet and plant is chicory. Agrippa says of Alkaid, "which amongst stones, rules over the Loadstone, amongst Hearbs, Succory, whose leaves and Flowers turn towards the North, also Mugwort, and the flowers of Perwinckle; and amongst Animals, the tooth of a Wolf." The Bodleian MS says of Alkaid, "Chicory juice with wormwood and periwinkle flower placed etc. has

power against enchantments and against dryness and gives safety in travel, and if it be put together with wolf's teeth it makes hunters proficient." Agrippa says of the image and effects of an Alkaid talisman, "They made the image of a pensive Man, or of a Bull, or the Figure of a Calf; it availeth against incantations, and maketh him who carrieth it secure in his travels."

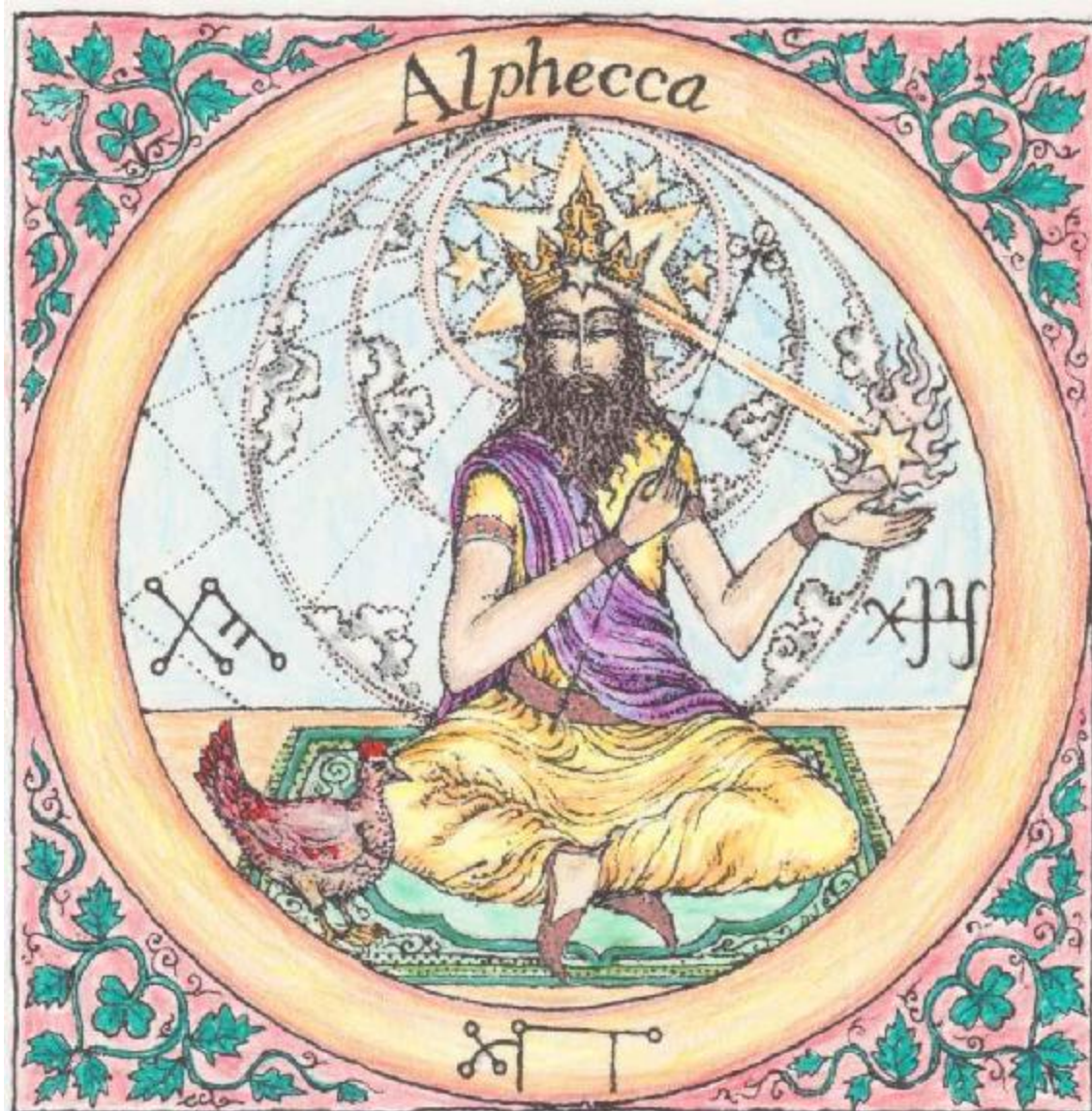
The 2019 Zodiacal longitude of Alkaid is 27 Virgo 11. Alkaid is a circumpolar star in the tail of Ursa Major, the Great Bear, sometimes confused with Polaris, the North Star, in the Tail of the Little Bear, Ursa Minor. We prescribe this talisman for protection from physical and spiritual attacks and also for spiritual guidance because it is a circumpolar star. White seems appropriate as a color for Alkaid. Mugwort and periwinkle are appropriate as incense.

Invocation of Alkaid

Source: Christopher Warnock - Repeat 3x:

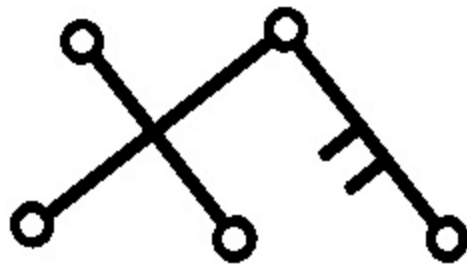
Oh, Alkaid, tail of the Great Bear, Caudae Ursae Majoris, circumpolar star, never setting, spirit of the spirits of the Pole, Qutb, guiding star, May the Star Daimon of Alkaid hear these words, and look with favor upon this rite: I ask that you [grant me personal protection] or [protect these people and this space] from incantations and all spiritual attack and against assassins, robbers and thieves. O, Alkaid, descend we pray, and ensoul this talisman.

Alphecca

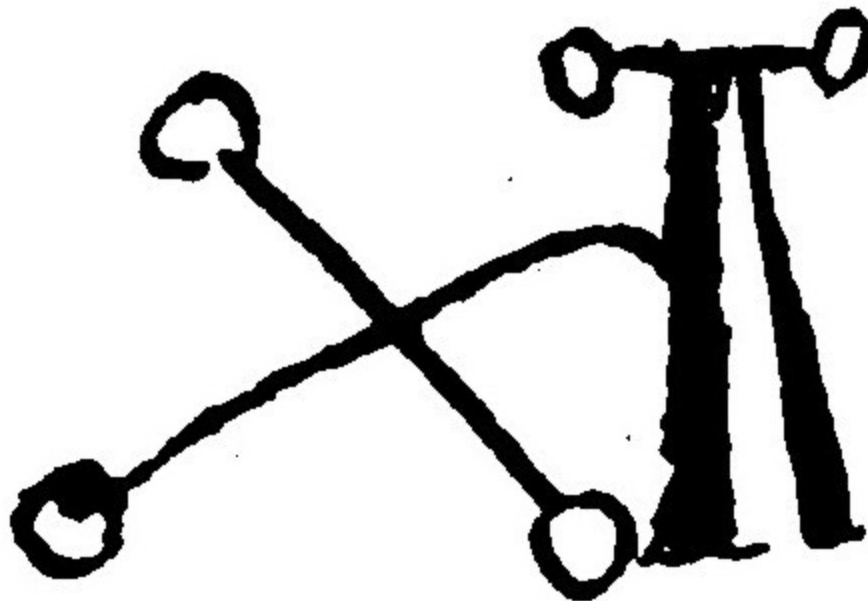




BMS sigil of Alphecca



Agrippa sigil of Alphecca



Sloane MS 3847 sigil of Alphecca

Characteristics of Alphecca

The Bodleian MS says that Alphecca's stone is topaz and plant is rosemary. Agrippa lists, "Topaze; amongst Plants, Rosemary, Trifoile, and Ivy." The Bodleian MS says of Alphecca, that it, "makes men chaste, and grants friendship and honor with God and man." Agrippa says of the image and effects of an Alphecca talisman, "they made the image of an Hen, or of a man crowned and advanced; it bestoweth the good will and love of men, and giveth chastity. "

The 2019 Zodiacal longitude of Alphecca is 12 Scorpio 33.

Alphecca is a bright white star in the constellation of the Northern Crown, Corona Borealis.

White is an appropriate color for Alphecca. Rosemary is an appropriate incense.

Invocation of Alphecca

Source: Christopher Warnock

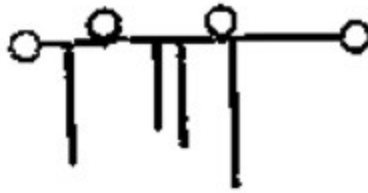
Repeat 3x:

O, Alphecca, Alpha Coronae Borealis, O Crown of the North, nayyir al-fakka, "the bright (star) of the broken (ring of stars)," Gemma, Gnosia Stella Coronae, I call upon thee!

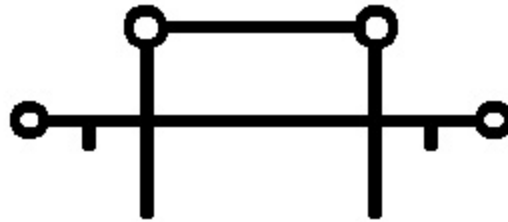
Vivify this talisman with your power, your pneuma, your spirit, and allow its wearer to be chaste and to have friendship and honor with God and man. In the name of the Almighty, Sabaoth, lord of the highest edifice!

Antares





BMS sigil of Antares



Agrippa sigil of Antares



Sloane MS 3847 sigil of Antares

Characteristics of Antares

The Bodleian MS says that Antares' stones are sardonyx and amethyst and plant is birthwort. Agrippa lists, "the Sardonyx, and Amethyst; amongst Plants, long Aristolochy, and Saffron." The Bodleian MS says of Antares, "Birthwort juice with a little yew placed etc. gives men healthy

color, grants good memory and intelligence, makes them appear wise, and banishes demons.” Agrippa says of the image and effects of an Antares talisman, “They made the image of a man armed, and with a coat of Male, or the Figure of a Scorpion; it giveth understanding and memory, it maketh a good colour, and aideth against evil spirits, and driveth them away, and bindeth them.”

The 2019 Zodiacal longitude of Antares is 10 Sagittarius 01.

Antares is a red binary star, the brightest in the constellation Scorpio, known as the Heart of the Scorpio, Cor Scorpionis. This is a talisman we prescribe for protection against spiritual attacks.

Antares is a red star and rules amethyst, so red and purple are appropriate colors. Copal or dragon’s blood is appropriate incense.

Invocation of Antares

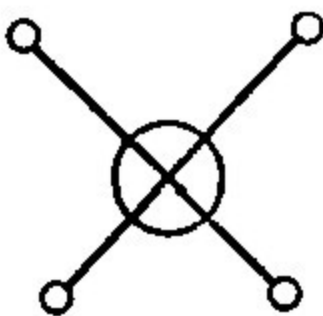
Source: Christopher Warnock

Repeat 3x:

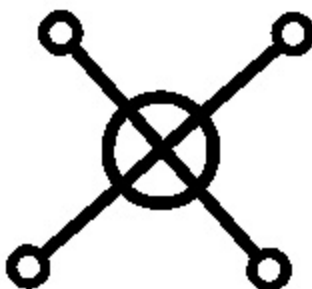
Oh, Antares, Cor Scorpionis, Heart of the Scorpion, Great Red Star, Qalb al Akrab, Kardia Skorpion. Oh, star of Uriel, archangel, Watcher of the West! Infuse this talisman with your power, with your spirit, with your pneuma and give its user health, memory, intelligence, wisdom. May it banish demons and aid against evil spirits, driving them away and binding them!

Vega

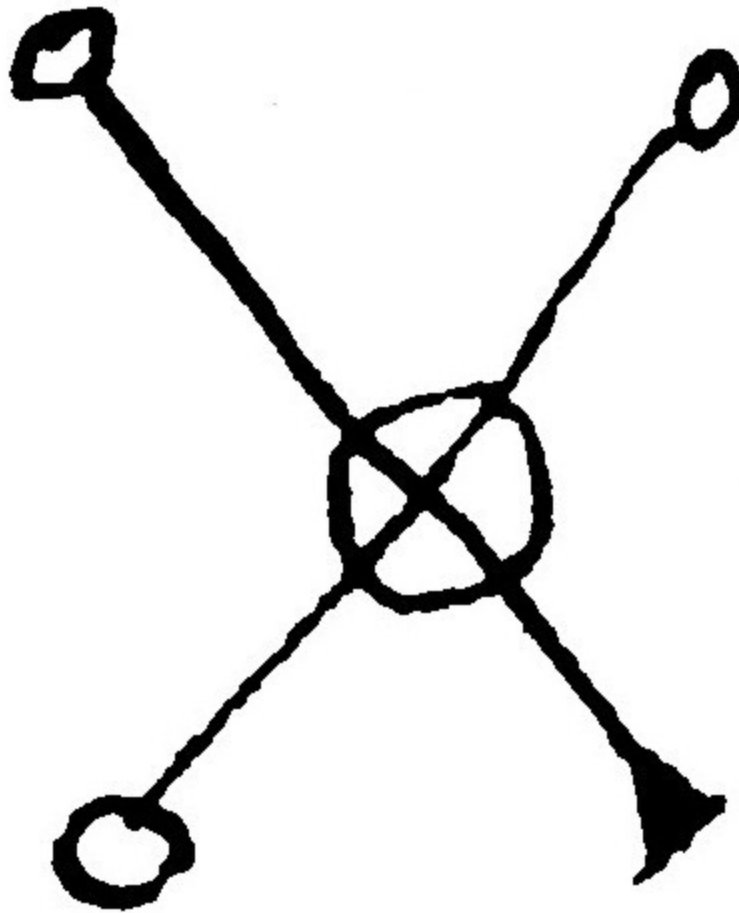




BMS sigil of Vega



Agrippa sigil of Vega



Sloane MS 3847 sigil of Vega

Characteristics of Vega

The Bodleian MS says that Vega's stone is the chrysolite and plant is savory. Agrippa says, "amongst stones is the Chrysolite; amongst Plants, Succory, and Fumitory." The Bodleian MS says of Vega, "Savory juice with an equal amount of the herb called fumitory and with a little of the stone called turonso, etc. grants favor with beasts, protects from scabies, that is, against demons, nocturnal phantoms, and fears." Agrippa says of the image and effects of a Vega talisman, "They made the image of a Vulture or Hen, or of a traveller; it maketh a man magnanimous and proud, it giveth power over devils and beasts."

The 2019 Zodiacal longitude of Vega is 15 Capricorn 34.

Vega, sometimes spelled Wega, is also known as the Falling Vulture and is a pale sapphire star in the constellation of the Lyre. This is a talisman we prescribe for protection against spiritual attacks.

Vega rules chrysolite or peridot, a yellow-green stone which is an appropriate color. General incense is fine.

Invocation of Vega

Source: Nigel Jackson Repeat 3x

In the Divine Name IAH IOD-HE-VAV-HE and by the Angel of the Secret of God, Great RAZIEL, I call upon you, who blaze aloft in the Firmament of Mazloth, in the Supernal Garden of flowering Stellar Fires.

O Wise, Exalted and Powerful Spirit of Vega, ray down your presence and vertue from the World of the Shining Wheels. Hear us and let your mighty influence descend from the Holy House of Wisdom that, by the Grace of the Ineffable One, this work of Magic be accomplished and realised.

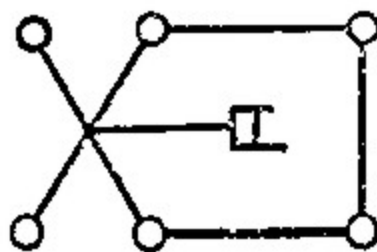
O Immortal Daimon of the Swooping Vulture, hearken to our words and aid us, hallowing us that this Talisman be empowered, blessed and enlivened with starry spiritus and become most efficacious to grant us the gifts we seek.

May this Talisman be made strong to confer upon us the favour of Gods, Spirits and Humans; may it give power against all witchcrafts, malisons and evil enchantments; may it preserve the health of body, soul and mind against all distempers.

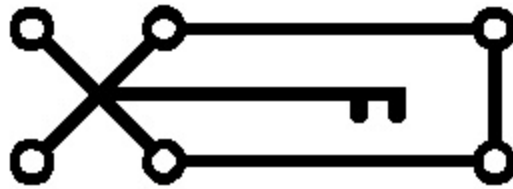
So Shall It Be.

Let Heaven and Earth be joined in Wedlock! Let this Vinculum of the Holy Art be bound, sealed and perfected in power under the ray of Vega!

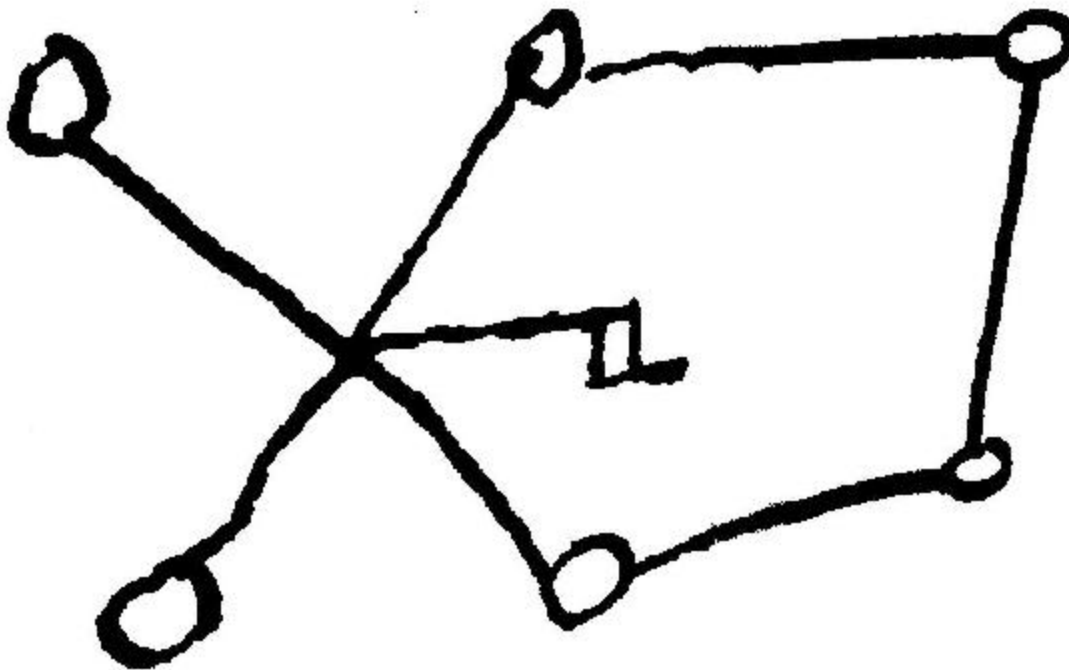
Deneb Algedi



BMS sigil of Deneb Algedi



Agrippa sigil of Deneb Algedi



Sloane MS 3847 sigil of Deneb Algedi (reconstructed)

Characteristics of Deneb Algedi

The Bodleian MS says that Deneb Algedi's stone is chalcedony and plant is marjoram. Agrippa lists "...amongst stones, is the Chalcedony: amongst Plants, Marjoram, Mugwort, and Catnip, and the root of Mandrake." The Bodleian MS says of Deneb Algedi, "Marjoram juice put under a chalcedony with its proper character, the Moon conjunct the tail of

Capricorn rising, gives favor in lawsuits, improves the home in which it is kept, keeps it [the home] secure, and increases all manner of riches.” Agrippa says of the image and effects of a Deneb Algedi talisman, “They made the image of an Hart, or Goate, or of an angryman; it bestoweth prosperity, and increaseth wrath.”

Deneb Algedi, Delta Capricornus, is a star in the tail of Capricorn, the Sea Goat. The 2019 Zodiacallongitude of Deneb Algedi is 23 Aquarius 47.

We prescribe this talisman for wealth, for success in lawsuits and for protection and success at home.

Deneb Algedi rules chalcedony, which is often brown to dark brown, so these would be appropriate colors. Deneb Algedi rules marjoram, mugwort and catnip, which would be appropriate incense.

Invocation of Deneb Algedi

Source: Nigel Jackson & Christopher Warnock

Oh, Deneb Algedi, Star of the Tail of Capricorn, Star of the Sea Goat, O Ea/Oannes, the Bringer of Good Tidings, Oannes, called The Antelope of the Subterranean Ocean O, He of the vast intellect, Lord of the Sacred Eye, God of Wisdom, I call upon you!

May the Star Daimon of Deneb Algedi hear these words,

And look with favor upon this rite:
Give us grace and bring peace to our home;
Preserve us always from harm and remove discords.
Let the wondrous ray of the star Deneb Algedi

Shine down upon these talismans,
Filling them with power and virtue
That we may attain to that which we desire.

O Deneb Algedi,
Descend, we pray, and ensoul this Talisman.

Chapter VI – Constellation Talismans

The approximately 1,000 visible fixed stars were traditionally grouped into 48 constellations, larger patterns of stars. While there were many different systems of constellations, including Babylonian, Egyptian, Persian, Indian and Pre-Islamic Arabic, in the Hellenistic geocentric astronomy used in medieval and Renaissance astrology, there were 48. The twelve constellations in the ecliptic, the path of the Sun, were associated with the Zodiacal signs, and there were 36 extra-Zodiacal constellations. The 48 constellations listed in Ptolemy's *Almagest* are:

21 Northern Constellations:

Andromeda, Aquila, Auriga, Boötes, Cassiopeia, Cepheus, Corona Borealis, Cygnus, Delphinus, Draco, Equuleus, Hercules, Lyra, Ophiuchus, Pegasus, Perseus, Sagitta, Serpens, Triangulum, Ursa Major, Ursa Minor.

12 Zodiacal Constellations:

Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces.

15 Southern Constellations:

Ara, Argo Navis, Canis Major, Canis Minor, Centaurus, Cetus, Corona Australis, Corvus, Crater, Eridanus, Hydra, Lepus, Lupus, Orion, Pisces Austrinus.

My view is that all of the constellations have associated angel/spirits and magical effects, but our traditional sources list the magical effects of only some of the constellations. As noted, I think much of the lore of astrological magic was received in dreams and visions, so I look forward to contemporary astrological magicians also receiving information about the constellations, which are not listed in our traditional sources. But for now, I

create talismans only of the constellations whose effects are known from traditional sources.

The constellations are a key part of traditional astrological magic. The 9th of the *100 Aphorisms traditionally attributed to Ptolemy* says, “In generation and corruption, earthly forms are subordinate to the celestials; wherefore they that frame images, do then make use of them, by observing when the planets do enter into those constellations or forms.”[\[16\]](#)

The ancient astrological magic grimoire *Picatrix* explains:

“While the wise of old desired to make images, it was not in their power to disclose the constellations which are the foundations of the science of images, and by which the effects of that science are made manifest. We, however, intend to speak of the foundations of these constellations, with which you may help yourself in every ceremony involving magical images; and these foundations are the means by which the heavens bring about the effects of the images. Those who seek to make images must first master the science of calculating the positions of the planets and the constellations, and also the motions of the heavens.”[\[17\]](#)

For constellation talismans, I have chosen reasonably central fixed stars in each constellation to use in electing the rising or culminating time of the constellation. We are not invoking these specific stars, just using them as markers that are approximately in the middle of the constellation.

Albertus Magnus on Constellation Talismans

Albertus Magnus was a 13th century Dominican friar and bishop, renowned as a philosopher and theologian, acknowledged as one of the 36 doctors of the Catholic Church. Albertus was particularly interested in natural philosophy and metaphysics and saw astrology as the essential link between the two. “No human science attains this ordering of the universe [as] perfectly as the science of the judgment of the stars.”[\[18\]](#) In his *De Mineralibus*, “On Stones,” Albertus gives us detailed instructions regarding

the magical properties of the talismans of 21 constellations (some combined), which are listed below.

You can see the complete chapter on constellations from *De Mineralibus* in Appendix Five, and a similar extract on constellation talismans from Agrippa's *Three Books of Occult Philosophy*, Book II, Ch. 37, in Appendix Six. Also provided are the current Zodiacal locations of prominent individual fixed stars that can be used to time the rising or culmination of these constellations in order to create talismans. I have attempted to chose fixed stars that are approximately in the middle, Zodiacally speaking, of the constellation. The constellation illustrations are from a hand colored version of Johann Bayer's 1603 *Uranometria*.

Pegasus



The image of Pegasus engraved upon a stone is said to be good for warriors and cavalymen and in battle, and to cure the diseases of horses. The image of Pegasus is half of a winged horse. Because it has these effects, in the astrological magic text, *The Art of Images*, Pegasus was called Bellerophon, that is, “fount of wars,” *Ions bellorum*.

The 2019 Zodiacal location of Markab, a fixed star in the constellation Pegasus, is 23 Pisces 44.

Invocation of Pegasus

Source: Christopher Warnock - Repeat 3x:

Oh, Pegasus, Winged One, Bellerophon, Ions bellorum, Son of Poseidon
and Medusa, As your power sprung forth in the Hippocrene,
So we call upon you to infuse this talisman with your power,
With your spirit, with your pneuma and give its user strength as a
warrior, power in battle, victory and aid for the health of horses.

Andromeda



The image of Andromeda is a seated girl turned sideways with hands straining. And this image, Engrave this image on a gem conciliating in nature and love to cause lasting love between husband and wife; it is said to reconcile even adulterers.

The 2019 Zodiacal location of Vertex, the Great Andromeda nebula in the constellation Andromeda, is 28 Aries 06.

Invocation of Andromeda

Source: Christopher Warnock - Repeat 7x:

Oh, Andromeda, ruler of men, daughter of Cepheus and Cassiopeia, Oh,
princess of Ethiopia!

Infuse this talisman with your power, with your spirit, with your pneuma,
and allow its user conciliation and love.

Cassiopeia



Cassiopeia is a maiden sitting in an armchair, with her arms uplifted and bent; and this sort of engraving upon [gems] that bring sleep and restore the members is said to give rest after toil and to strengthen weakened bodies.

The 2019 Zodiacal location of Achird, a fixed star in the constellation Cassiopeia, is 10 Taurus 29.

Invocation of Cassiopeia

Source: Christopher Warnock

Repeat 7x

Oh Cassiopeia, Starry Ethiopian Queen, She of the Throne, I call upon you!

Infuse this talisman with your power, with your spirit, with your pneuma, and give its user sleep, rest and strength.

Serpentarius



The Serpentbearer (Serpentarius, Ophiuchus) is [a man with a serpent wound round his waist]; he holds its head in his right hand and its tail in his left. And this image engraved upon a stone that expels poison is said to be effective against poisons, and to cure the bites of venomous creatures, whether it is worn, or whether scrapings of it are taken in drink.

The 2016 Zodiacal location of Sabik, a fixed star in the constellation Ophiuchus, is 18 Sagittarius 13.

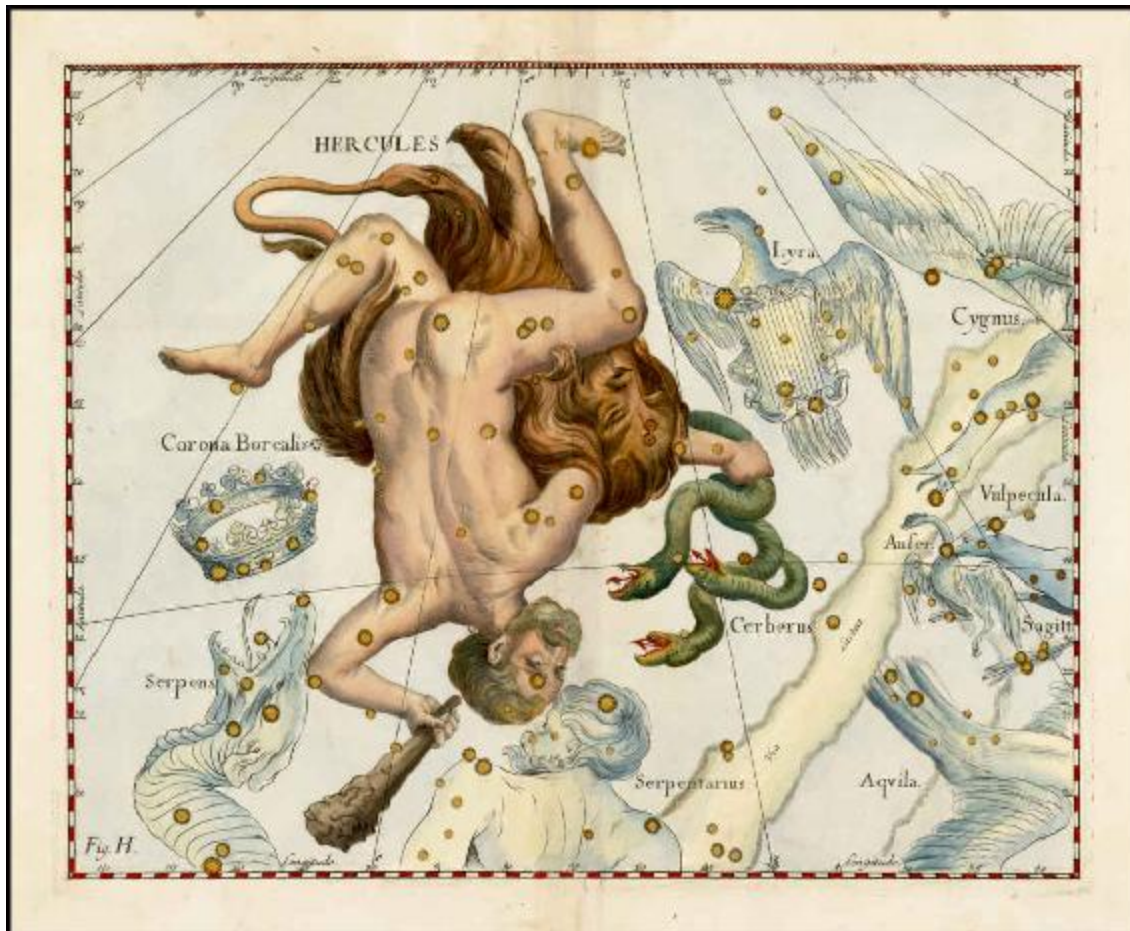
Invocation of Serpentarius

Source: Christopher Warnock

Repeat 3x:

Oh, Serpentarius, Ophiucus, Anguinenens, Bearer of the Serpent, Al-
awwa, “The Snake-charmer,” Asclepius! Infuse this talisman with your
power, with your spirit, with your pneuma, and give protection against
poisons and cure poisonous bites.

Hercules



The constellation of Hercules is a man kneeling, holding a club in his hand and killing a lion; and he holds [a lion's] skin in his other hand. Hence if the image of Hercules is engraved upon a stone that pertains to victory, and the wearer has it with him on the battlefield, it is said that he will be victorious.

The 2019 Zodiacal location of Sarin, a fixed star in the constellation Hercules, is 15 Sagittarius 01.

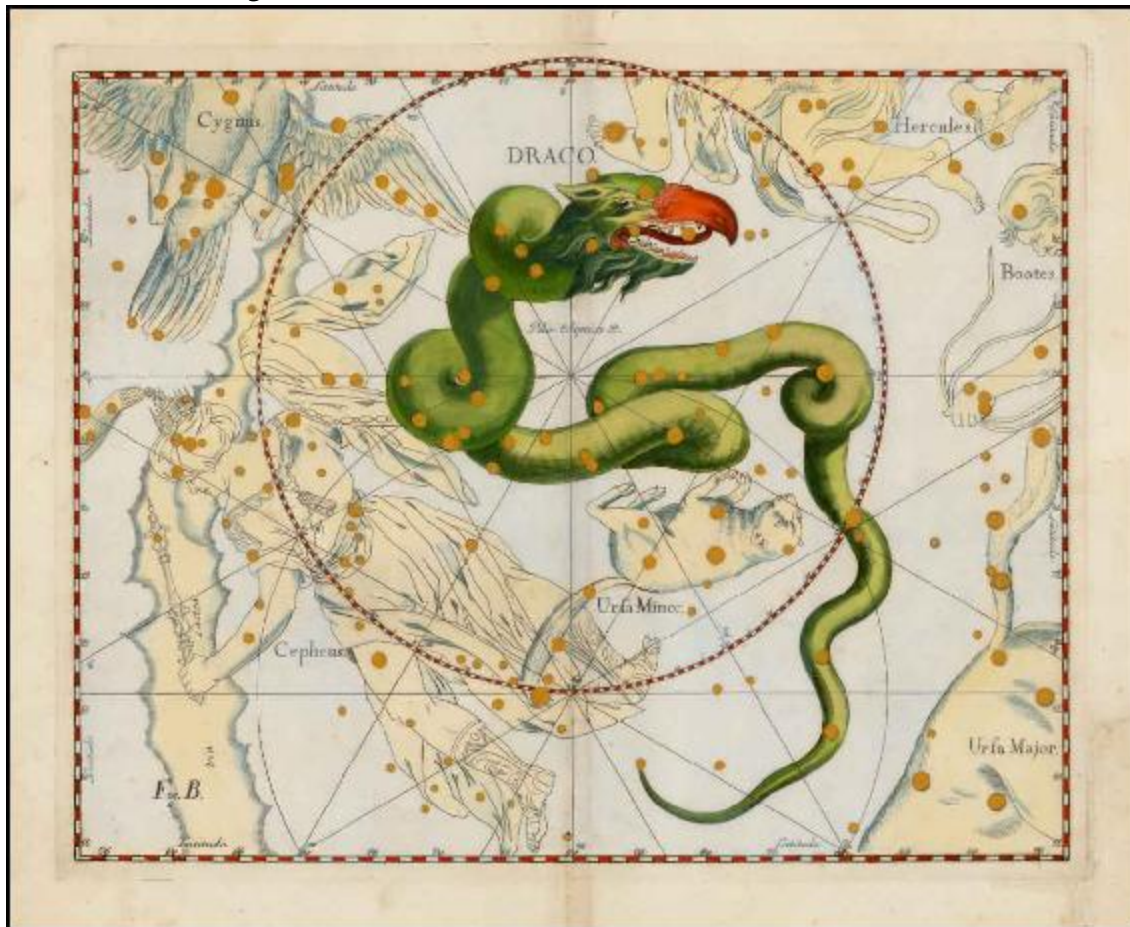
Invocation of Hercules

Source: Christopher Warnock - Repeat 12x:

Oh, Hercules, Geniculatus, Engonasi, "The Kneeling Man," Son of Zeus,
Strongest of All!

Infuse this talisman with your power, with your spirit, with your pneuma,
and give its user victory.

Ursa Major, Ursa Minor & Draco



Near the North Pole in heaven there are pictured two Bears (Ursa Major, Ursa Minor), and between them is placed a twisting Snake (Draco), and if this is engraved upon a stone that gives wisdom and skill, it will increase cunning and adroitness and bravery.

The 2019 Zodiacal location of Dziban, a fixed star in the constellation Draco, is 14 Cancer 00.

Invocation of Ursa Major, Ursa Minor & Draco

Source: Christopher Warnock - Repeat 3x:

Oh, Ursa Major, Ursa Minor and Draco, the Great Bear, Charles' Wain, the Big Dipper, the Plow, Little Bear, Little Dipper and Dragon, great circumpolar constellations, never setting, guides of all!

Infuse this talisman with your power, with your spirit, with your pneuma, and give its user wisdom and skill, cunning and adroitness and bravery.

Hydra



The Water Snake (Hydra) namely, a Snake having over it the Cup (Urna, Crater) near its head and [the Crow (Corvus) in front of its] tail, above its back – if engraved upon a stone conferring riches, is said to confer riches and wisdom and protection against harm.

The 2019 Zodiacal location of Labrum, a fixed star in the constellation Crater on the back of the constellation Hydra, is 26 Virgo 56.

Invocation of Hydra

Source: Christopher Warnock - Repeat 9x:

Oh, Hydra, Water Snake, largest of constellations, Oh, Crater the Cup and Corvus the Crow! Infuse this talisman with your power, with your spirit, with your pneuma, and give its user riches, wisdom and protection against harm.

Centarurus



Centaur (Centaurus, Phyllirides) is engraved as a man holding in his left hand a hare suspended with a knife, and in his right hand a staff on which is fastened a small animal and a kettle. It is said to confer constant good health. And thus the stories say that the Centaur was the tutor of Achilles, who wore such a stone on his hand.

The 2019 Zodiacal location of Menkent, a fixed star in the constellation Centarus, is 12 Scorpio 33.

Invocation of Centaurus

Source: Christopher Warnock

Repeat 3x:

Oh, Centaurus, Oh Phyllirides, Oh Chiron, tutor of heroes! Infuse this talisman with your power, with your spirit, with your pneuma, and give its user good health.

Ara



Likewise the Altar (Ara), engraved like a shrine enclosing holy relics, is said to confer a love of virginity and chastity. The 2019 Zodiacal location of Gamma Arae, a fixed star in the constellation Ara, is approximately 25 Sagittarius.

Invocation of Ara

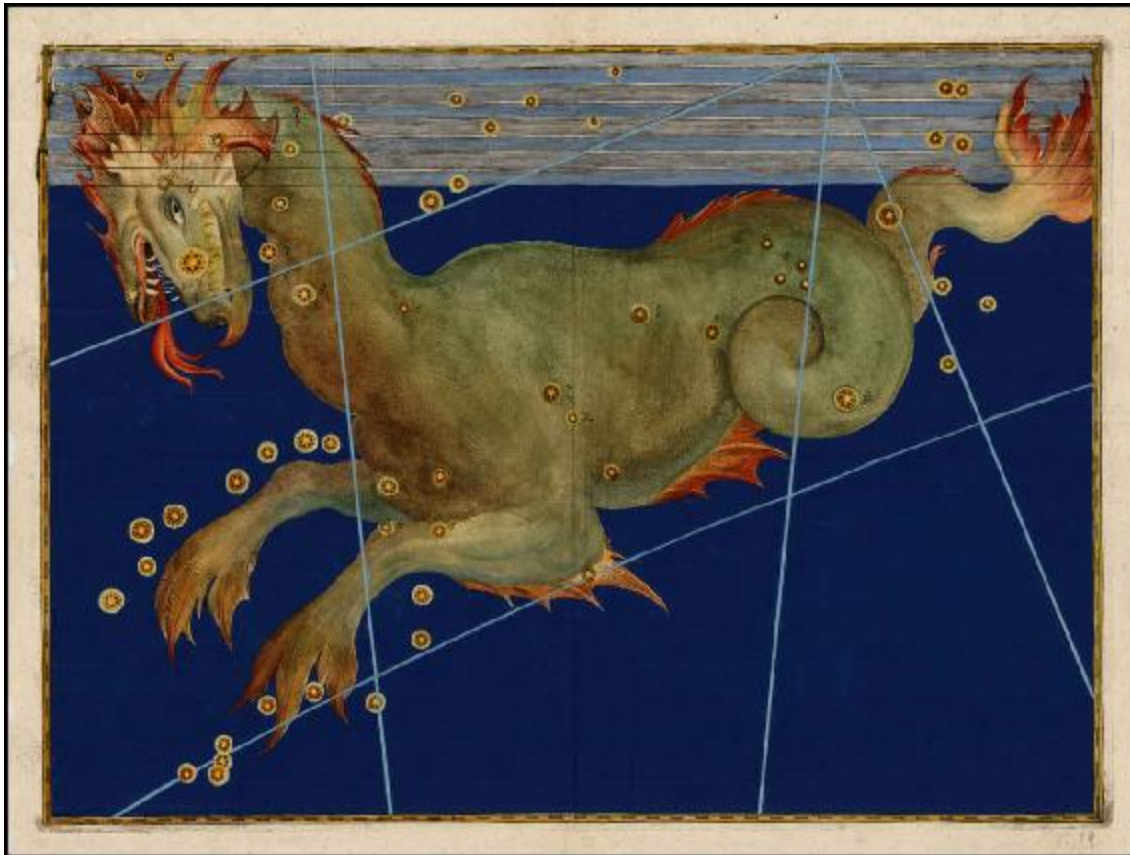
Source: Christopher Warnock

Repeat 3x:

Oh, Ara, Great Altar, Thuribulum, Ara Centauri, Ara Thymiamatis,
Focus, Lar, Ignitabulum, Thyme!e!

Infuse this talisman with your power, with your spirit, with your pneuma,
and give its user purity and chastity.

Cetus



And [the Sea Monster or Whale (Cetus)] is found engraved [as a crested serpent having a great hump on its back], and it is said to confer good luck by land and sea, and prudence and amiability, and to restore things that have been lost.

The 2019 Zodiacal location of Baten Kaitos, a fixed star in the constellation Cetus, is 22 Aries 10.

Invocation of Cetus

Source: Christopher Warnock

Repeat 7x:

Oh, Cetus, Great Whale, Sea Monster, Belus, Belua Ponti! Infuse this talisman with your power, with your spirit, with your pneuma, and give its user good luck, prudence, amiability and restore lost things.

Argo Navis



The Ship (Navis, Argo), engraved with all sails set, is said to give security in business and certain other affairs. The 2019 Zodiacal location of Azmidiske, a fixed star in the constellation Argo Navis, is 6 Leo 17.

Invocation of Argo Navis

Source: Christopher Warnock

Repeat 3x:

Oh Argo Navis, Ship of Jason, Ship of the Argonauts! Infuse this talisman with your power, with your spirit, with your pneuma, and give its user safety in business and security in all their affairs.

Lepus



The Hare (Lepus)] engraved [on a stone] is reported to be efficacious against deceit and insane talk. The 2016 Zodiacal location of Arneb, a fixed star in the constellation Lepus, is 21 Gemini 36.

Invocation of Lepus

Source: Christopher Warnock

Repeat 7x:

Oh, Lepus, the Hare, Sky-Rabbit! Infuse this talisman with your power, with your spirit, with your pneuma, and give its user protection against

deceit and insane talk.

Orion



Orion, holding in his hand a sickle or sword, is said to confer victory, if engraved on a stone having the same power. The 2019 Zodiacal location of Alnilam, a fixed star in the constellation Orion, is 23 Gemini 42.

Invocation of Orion

Source: Christopher Warnock

Repeat 3x:

Orion, Mighty Hunter, Great One, Oarion, Jugula, Al Jabbar, Heavenly Shepherd!

Infuse this talisman with your power, with your spirit, with your pneuma,
and give its user victory.

Aquila



The Eagle (Aquila) engraved with the Arrow (Sagitta) in front of its head is reported to preserve old honors and to obtain new ones. The 2019 Zodiacal location of Altair, a fixed star in the constellation Aquila, is 2 Aquarius 02.

Invocation of Aquila

Source: Christopher Warnock

Repeat 3x:

O Aquila! Mighty Eagle, Bringer of Thunderbolts, Servant of Zeus,
Soarer to the Heights, Great Bird of Jupiter!

Infuse this talisman with your power, with your spirit, with your pneuma
and give its user honor.

Cygnus



Likewise [the Swan (Cygnus), which is in front] of the Waterman (Aquarius), is said to cure quartan fever. The 2019 Zodiacal location of Sador, a fixed star in the constellation Cygnus, is 25 Aquarius 05.

Invocation of Cygnus

Source: Christopher Warnock

Repeat 3x:

Oh, Cygnus, Great Sky Swan, Infuse this talisman with your power, with your spirit, with your pneuma and cure fevers.

Perseus



Perseus, holding in his right hand a sword and in his left the Gorgon's head, is said to protect from thunderbolts and storms, and from attack by the envious. The 2019 Zodiacal location of Mirfak, a fixed star in the constellation, is 2 Gemini 19.

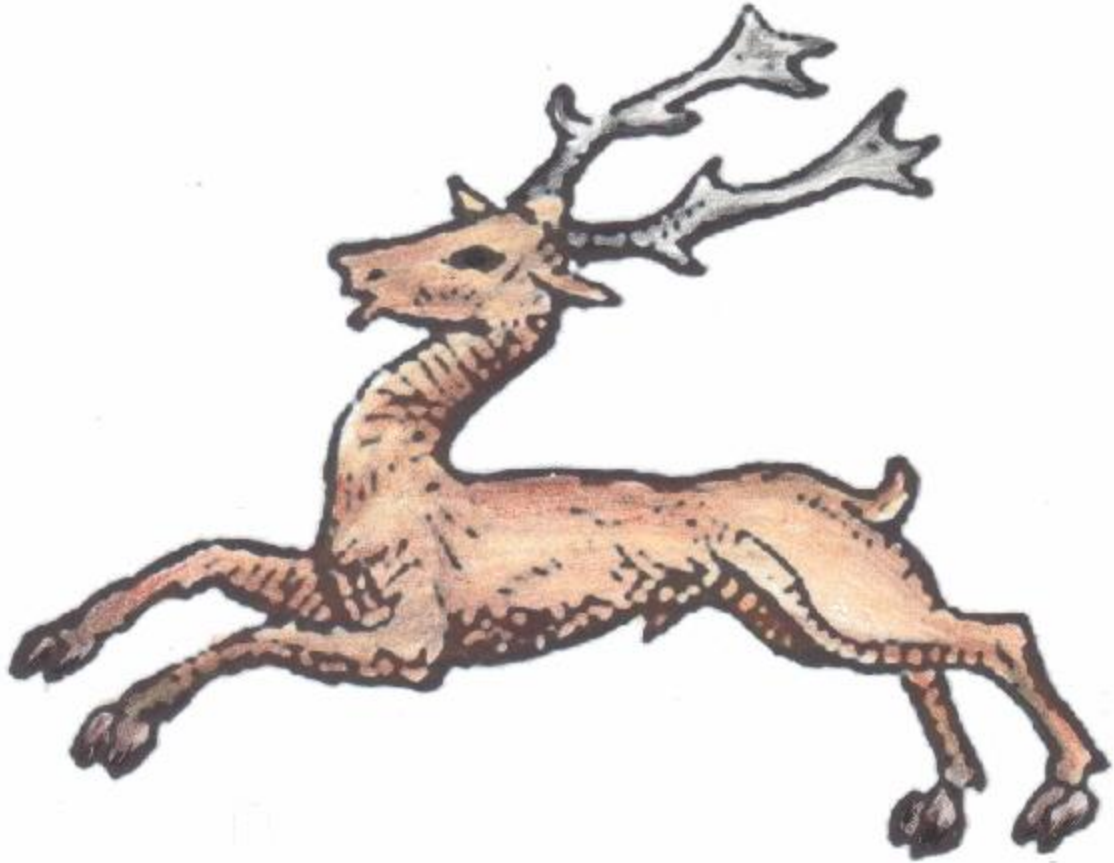
Invocation of Perseus

Source: Christopher Warnock

Repeat 3x:

Oh, Perseus, Champion, Rescuer, Great Hero, Slayer of the Gorgon Medusa, Son of Zeus and Danae! Infuse this talisman with your power, with your spirit, with your pneuma, and give its user protection from thunderbolts, storms and attacks.

Cervus



The Stag (Cervus), engraved with the Hunter (Venator - Orion) and Dogs (Canis Major - Sirius, Canis Minor - Procyon), is said to heal madmen and maniacs. The 2019 Zodiacal location of Wezen, a fixed star in the constellation Canis Major, is 23 Cancer 38.

Invocation of Cervus - Orion - Sirius - Procyon

Source: Christopher Warnock

Repeat 3x:

Oh Cervus, Great Sky Stag, I call upon you! Oh Hunter and your dogs,
great Venator and Canis Major, Canis Minor! Fill this talisman with your
power, pneuma and spirit, heal madmen and the insane.

Chapter VII – Sign Talisman Elections

In Chapter II, we looked at the differences between the various Zodiac systems, and why traditional astrologers use the Tropical Zodiac of 12 signs, of 30 degrees each, oriented to the seasons. There are instructions for many different types of sign talismans in our traditional sources. I will also suggest how readers might experiment with using their own Sun sign as a talisman. Once you've decided on a particular sign talisman and understand how to do an election, this chapter also explains how to do invocations of the signs.

Let's begin with recipes and elections for sign talismans from our traditional sources. Cornelius Agrippa, the renowned Renaissance mage, describes sign talismans in Book II, Chapter 36 of his *Three Books of Occult Philosophy*. (See Appendix Seven for the complete chapter.) Agrippa uses the basic classification of the signs as being fiery, airy, watery or earthy, and the primary use of these sign talismans is for health.

Fire signs – Aries, Leo or Sagittarius – are helpful with fevers, paralysis and tremors, edema (i.e., swelling due to accumulation of fluids), makes the user to be accepted, to be eloquent, ingenious and honorable.

Air signs – Gemini, Libra or Aquarius – heal disease and make the user healthier, create friendship, harmony and decrease depression.

Water signs – Cancer, Scorpio, Pisces – heal fevers, reduce anger.

Earth signs – Taurus, Virgo, Capricorn – cures illnesses caused by excessive heat, ephemeral fevers, makes the user grateful, acceptable, eloquent, devout and religious. The talisman of Capricorn provides safety both for the user and the place the talisman is kept.

You can use the standard image of the sign or the specific images provided by Agrippa. Agrippa's instructions for the election of some sign talismans requires that they be made with a specific decan or face of the

chosen sign rising or other specific astrological factors, which are complex enough to require full chart elections. For some talismans, Agrippa says that planetary hour is also important. You can learn about planetary hours on the Renaissance Astrology website at <https://www.renaissanceastrology.com/planetaryhoursarticle.html>, or in the Planetary Magic Mini-Course: <https://www.renaissanceastrology.com/minicourseplanetarymagicinfo.html>. But for those sign talismans for which Agrippa doesn't give specific electional instructions, we should make the talisman with the appropriate sign rising, though culminating is also a possible alternative.

Sun Leo Lion Example

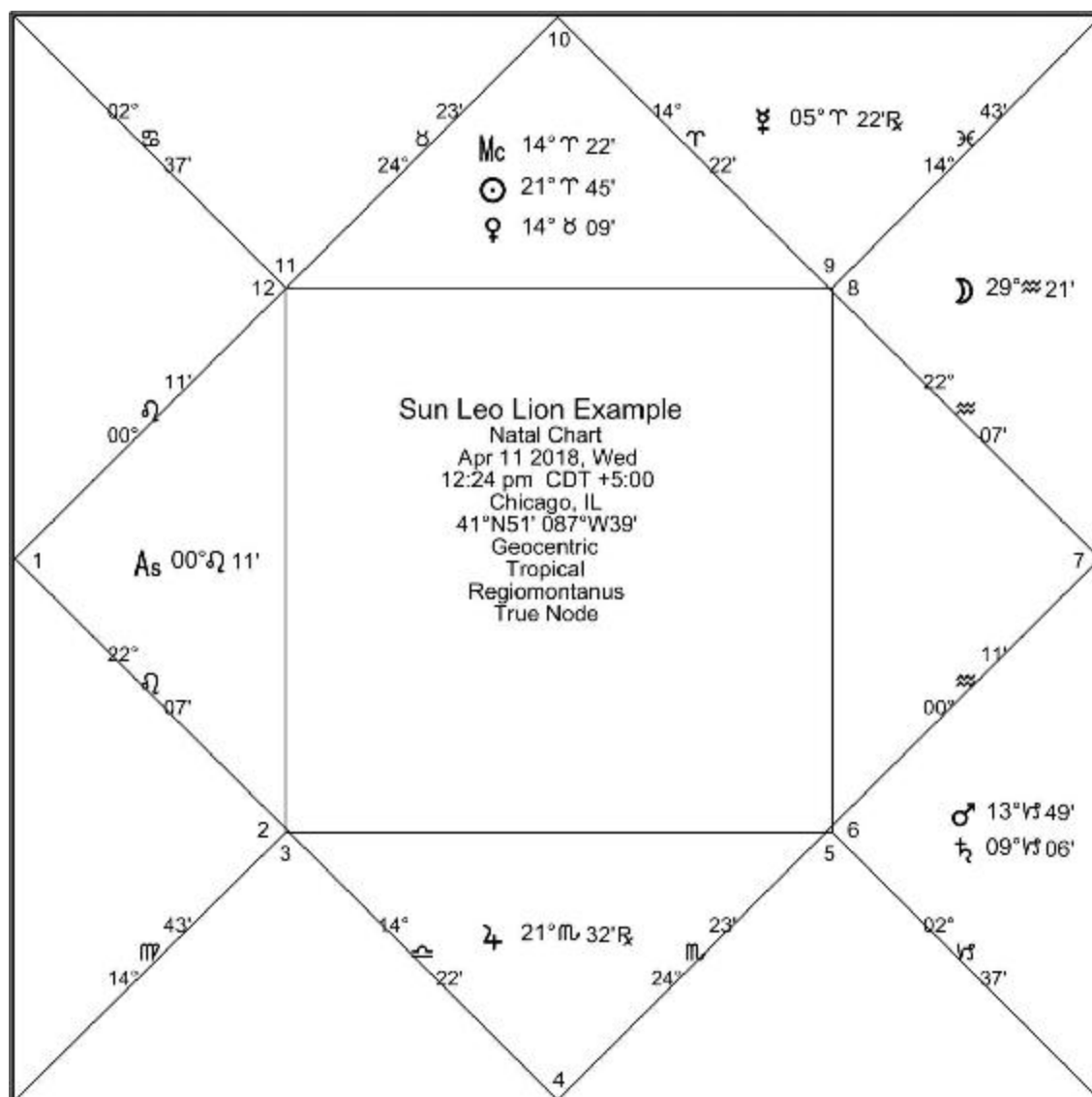
Let's take a look at some of Agrippa's more complex sign health talismans and how to elect them. Agrippa says, "They made also the image of a Lion against melancholy phantasies, the Dropsie, Plague, Fever, and to expel diseases, at the hour of the Sun, the first degree of the sign of Leo ascending, which is the face and Decanate of Jupiter."^[19]

So this talisman uses the image of a Lion and the election calls for:

- (1) Sun hour
- (2) First degree of Leo rising

The first degree of Leo is from zero degrees of Leo and one minute to zero degrees of Leo and 59 minutes. We would also like to have the ruler of the Ascendant, in this case, the Sun, dignified.

At 12:24 pm CDT on April 11, 2018 for Chicago, IL, 0 Leo 1, i.e., the first degree of Leo rises. It is the planetary hour of the Sun. Thus both requirements of Agrippa's Sun Lion health talisman are fulfilled. Moreover, the Ascendant ruler, the Sun, is highly dignified by exaltation and triplicity and is unafflicted. The window for this election (first degree rising) is from 12:24-12:28 pm CDT, which is a very narrow window. Alternatively, we could use the entire first Face of Leo, from 0 Leo 1 to 9 Leo 59, as Agrippa mentions this in the talisman description. This would give us a much wider window of 12:24-1:13 pm.



The next example of a sign talisman is from the most important grimoire of astrological magic, the *Picatrix*. Written in Arabic around 1000 AD in Andalusia and translated into Latin in 1256 at the court of Alphonso the Wise of Castile, *Picatrix* is a compilation of hundreds of earlier books of astrology, magic and occult philosophy. In Book Two, Chapter 12, *Picatrix* gives a listing of sign talismans, which is given in full in Appendix Nine.

The *Picatrix* sign talismans are also predominately for health, and are based on the assignment of signs to parts of the body, which is known as

melothesia, or the Zodiacal man.

Here is the standard assignment of signs to parts of the body:

Aries – Head
Taurus – Neck
Gemini – Shoulders and hands
Cancer – Chest
Leo – Back and sides
Virgo – Abdomen
Libra – Hips
Scorpio – Buttocks, genitals
Sagittarius – Thighs
Capricorn – Legs
Aquarius – Ankles
Pisces – Feet

Picatrix does not necessarily follow these standard assignments, but we can see that its talismans are derived from the Zodiacal man.

Taurus Liver Health Talisman

Let's look at an example from *Picatrix*,

“Taurus: Its image is placed above the liver and is for all its infirmities. Make it in the first face, between the first degree and the ninth. Let Saturn not be in Pisces nor the Moon in Scorpio and make Mars direct, since it ought to cause great change. Make it in the day and hour of the Sun, and do not have the Sun below the earth. Do not make it in the second face of Taurus, for they say elsewhere that the second face is for infirmities of the gall bladder, and the third face is for infirmities of the windpipe. Make the image in the form of a bull with a great head, small mouth, and great eyes.”[\[20\]](#)

So the factors we need in our election for the Taurus liver health talisman are:

(1) Between the 1st and 9th degree of Taurus, that is 2nd to 8th degrees rising, so from 1 Taurus 1 to 7 Taurus 59, rising;

(2) Saturn not in Pisces

(3) Moon not in Scorpio

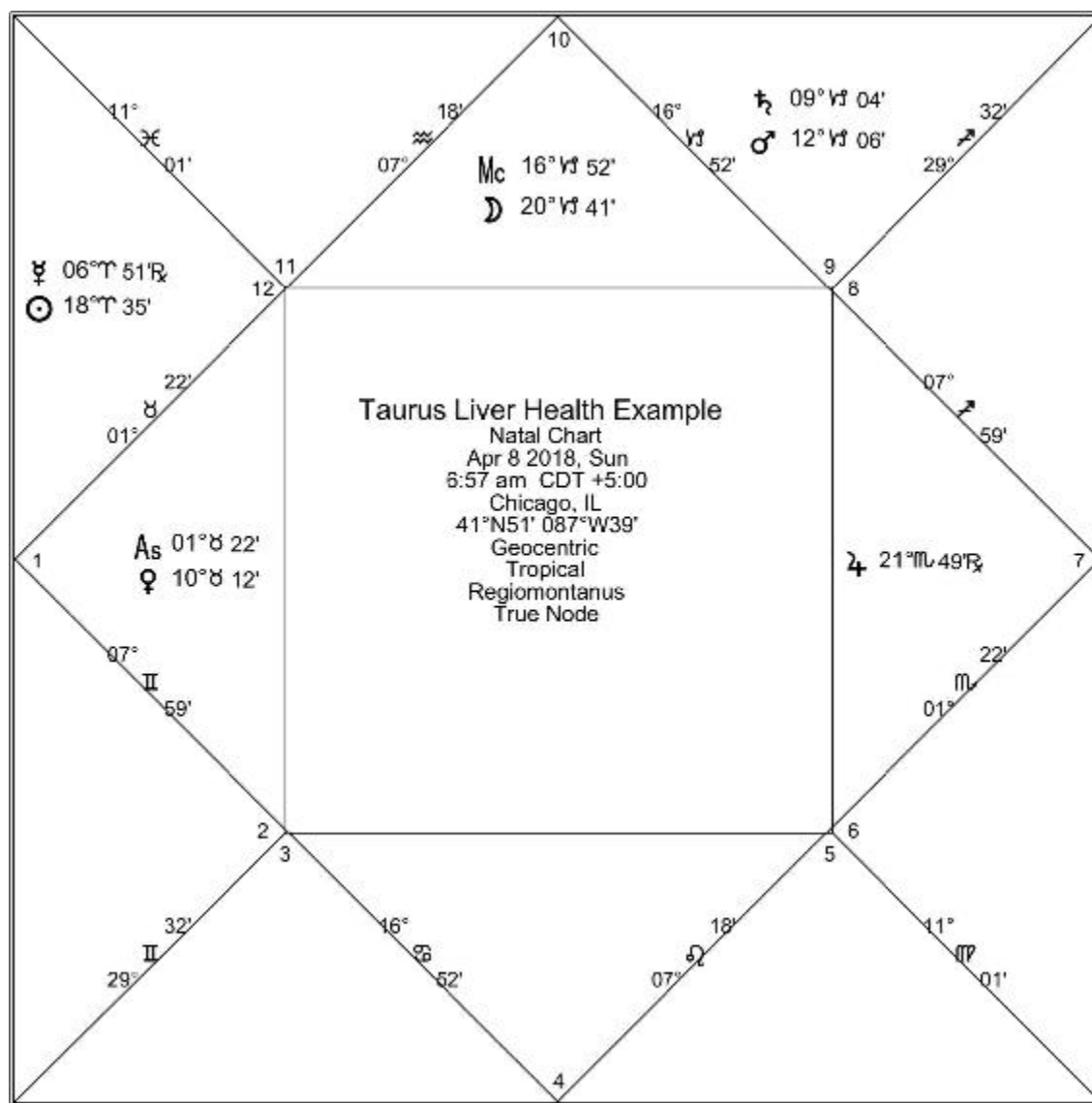
(4) Mars direct

(5) Sunday

(6) Sun planetary hour

(7) Sun above the Earth

Here is a sample election which starts at 6:57 am CDT on Sunday April 8, 2018 for Chicago, IL, 1 Taurus 22 rises. It is Sunday, Sun hour, the Sun is above the horizon, Saturn is not in Pisces, the Moon is not in Scorpio, Mars is direct. The election ends at 7:14 am when 7 Taurus 59 rises. This recipe also gives us an image for the talisman, a bull, which corresponds to the traditional image of Taurus.



I am now going to suggest some experimental uses of the signs, using traditional astrological talisman methods along with the modern use of signs. Most people are aware of their astrological “sign,” meaning the sign the Sun was in when at their time of birth. This is easy to determine without looking at an astrological chart because the Sun moves through one sign every month. As noted, using the Sun in a particular sign is in line with one method of traditional sign talismans. So you could simply make the talisman which corresponds to your sign. But you could also look to the nature the various signs, and choose to make one based on its particular attributes and effects. Here is a list of the signs’ attributes based upon their traditional nature and the effects of their rulers:

Aries – Energy, change and new beginnings, audacity
Taurus – Determination, love, sensuality, strength
Gemini – Intelligence, thought, sociability
Cancer – Emotion, sensitivity, empathy, protective love
Leo – Ambition, authority, fame, determination
Virgo – Precision, practicality, harvest
Libra – Diplomacy, justice, elegance
Scorpio – Determination, strength, secrecy
Sagittarius – Optimism, idealism, gain
Capricorn – Practicality, hard work, grounding
Aquarius – Avant garde, humanitarian, big picture patterning
Pisces – Mystic, poetic, intuitive, empathetic

The traditional astrologer William Ramesey in his *Astrology Restored* gives an explanation of how to choose signs for elections, which is a useful reference for sign talismans. Ramesey's signs in elections chapter is Appendix Ten.

Once we have chosen the appropriate sign, we need instructions for how to elect the time to make the sign talisman. The *Picatrix*, Book II, Chapter 12 sign talismans are made with the sign rising, but also pay heed to the Sun. In *Picatrix*, Book IV, Chapter 2, there are a series of invocations of the signs, which provide for elections when the Moon is in the appropriate sign. So we see that there is support in our traditional sources for sign talismans with the sign rising, or with the Sun or Moon in the sign. As I did my research, I found that my basic instincts with regard to what were appropriate astrological factors for sign talismans were reflected in our traditional sources. For example, *Picatrix* discusses sign talismans for health, and explains the astrological factors to elect for these talismans:

“Hermes Trismegistus explains in his book *On Images* how to calculate images for each and every part of the human body, and under which face of the signs to make them. Take pure gold and make a seal and write on it the image of a lion, with the Sun in Leo in the first or second face and in the Ascendant or Midheaven, and the Moon not in [Cancer] and the lord of the Ascendant not applying to an aspect with Saturn or Mars or separating from them.”[\[21\]](#)

This accords with my focus on the Sun (or Moon) in the appropriate sign, rising or culminating, with the ruler of the sign unafflicted. Here are some possible electoral recipes for the experimental sign talismans. The best way to do these is with a full chart election, but I will provide some alternative suggestions if you don't know how to do this. If there is a conflict between the full chart election and the suggestions, go with the full chart.

Preferred Full Chart Elections:

(A) Sun Sign Method:

- (1) Chosen sign rising or culminating
- (2) Sun in chosen sign (thus Sun rising or culminating)
- (3) Sun unafflicted
- (4) Ruler of sign unafflicted

Unafflicted means that the Sun or sign ruler is not in fall, detriment, retrograde or combust, or making an applying square or opposition to any planet or applying conjunction to any planet in detriment, fall or retrograde. This means that it is probably better to use the Moon Sign Method for Libra (Sun's fall) or Aquarius (Sun's detriment).

(B) Moon Sign Method:

- (1) Chosen sign rising or culminating
- (2) Moon in chosen sign (thus Moon rising or culminating)
- (3) Moon unafflicted
- (4) Ruler of sign unafflicted

Unafflicted means that the Moon or sign ruler is not in fall, detriment, retrograde or combust, or making an applying square or opposition to any planet or applying conjunction to any planet in detriment, fall or retrograde. This means that it is probably better to use the Sun Sign Method for Scorpio (Moon's fall) or Capricorn (Moon's detriment).

Alternate Non-Full Chart Methods:

(1) Sun rising, Sun in the chosen sign

This is an easy election. If you can't do a full chart election, just consult the birth chart dates to determine when the Sun is in a given sign:

Aries (March 21 – April 19)
Taurus (April 20 – May 20)
Gemini (May 21 – June 20)
Cancer (June 21 – July 22)
Leo (July 23 – August 22)
Virgo (August 23 – September 22)
Libra (September 23 – October 22)
Scorpio (October 23 – November 21)
Sagittarius (November 22 – December 21)
Capricorn (December 22 – January 19)
Aquarius (January 20 – February 18)
Pisces (February 19 – March 20)

Create and consecrate the talisman on any of those days for your chosen sign at Sunrise at your location.

(2) Moon rising, Moon in chosen sign

For this method, which is preferable for Libra and Aquarius, without doing a full chart election, you need to determine when the Moon is in a particular sign, and when the Moon is rising. I would recommend Google searching “current Moon sign” to find an online Moon sign calculator. Once you determine the date range when the Moon is in the chosen sign, pick a day in that range. Then Google search “current Moon rise time” for that date at your location to ascertain the time the Moon rises. Create and consecrate the talisman on that day and at that time.

Chapter VIII – Creating Sign Talismans

The easiest material to use for a talisman is paper, but you can use anything that can take on its final form during the elected time. At the elected time, make a talisman for the sign, using the traditional symbol or image, or both, of the sign. For example, with a paper talisman, this means that at the elected time, you could draw the sign's symbol and image upon the piece of paper and then color in the image. Or you could have the image and symbol already drawn or printed upon the piece of paper, and then color it in at the elected time. You can add your name or the name of the intended user of the talisman and the goals. You can use the colors of the signs for the talisman. We don't have a traditional list of colors associated with signs, but I have provided a provisional one in Appendix Eleven and in the individual sign listings. This is derived from the nature of the sign, its elemental quality (fire, air, water or earth), and the traditional planet that rules the sign.

Once you have created the talisman, suffumigate the talisman by moving it back and forth through the rising smoke of incense while reciting the invocation of the spirit of the sign. I have provided a provisional list of incense for each sign, again based on the sign's nature and the traditional planet ruling it in Appendix Twelve and in the individual sign listings.

If you can't obtain the specified incense, it's fine to use any basic incense. For awhile I used frankincense as my general incense. Now I use Japanese temple stick incense for everything. I am sensitive to incense smoke, so I use only a small amount. Essential oils in a diffuser can also be used, if incense is problematic for you. But do use one of these options; suffumigation of the talisman is important.

Talismans of the Twelve Signs

Here is a listing of the talismans of the 12 Zodiacal signs, including the image of each sign, the standard astrological symbol, and the characters of

the signs according to mages from Agrippa's Three Books of Occult Philosophy, Bk II, Chapter 61, and the geomantic characters of the signs from *Three Books of Occult Philosophy*, Book I, Chapter 74. The sign images are from a hand colored 15th century edition of Leopold of Austria's *Compilation of the Science of the Stars*.

Aries



The attributes of Aries are energy, change and new beginnings, audacity. Aries' colors are red, bright orange. Aries' incense is myrrh, copal, dragon's blood, spicy, fiery incense.



Character of Aries According to Mages



Geomantic Sign of Aries

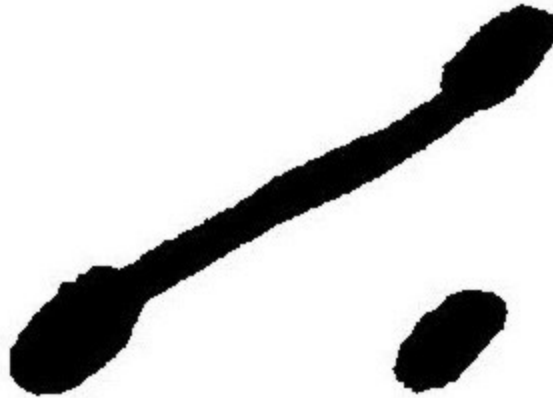
Invocation of Aries:

O Malchidael, angel of Aries, sign of the Ram, I call upon you! Fill this talisman with your power, spirit and pneuma, and allow it to bring its user energy, change and new beginnings, audacity.

Taurus



The attributes of Taurus are determination, love, sensuality, strength. Taurus's colors are earth tones, brown, green, yellow. Taurus's incense is benzoin, galbanum, sandalwood, sweet, earthy incense.



Character of Taurus According to Mages



Geomantic Sign of Taurus

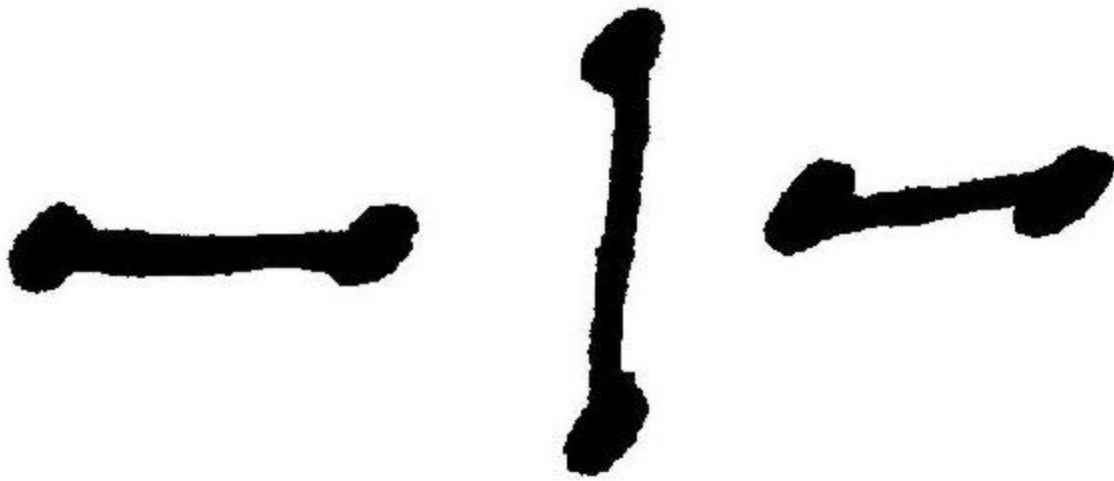
Invocation of Taurus:

O Asmodel, angel of Taurus, sign of the Bull, I call upon you! Fill this talisman with your power, spirit and pneuma, and allow it to bring its user determination, love, sensuality, strength.

Gemini



The attributes of Gemini are intelligence, thought, sociability. Gemini's colors are yellow, mixed colors. Gemini's incense is storax, gum mastic, light, airy incense.



Character of Gemini According to Mages

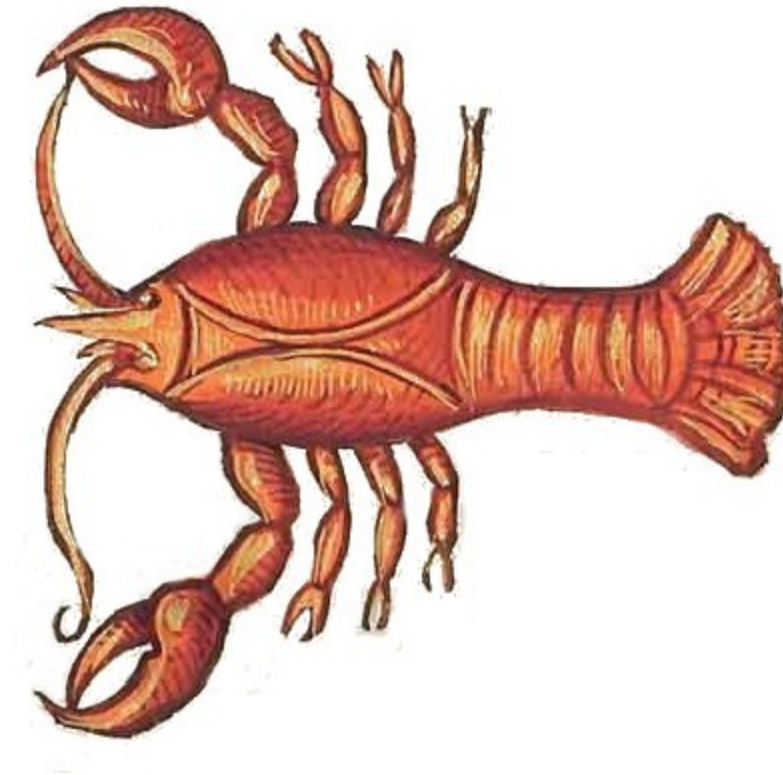


Geomantic Sign of Gemini

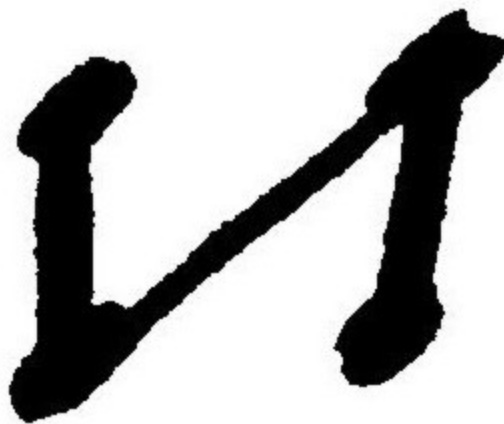
Invocation of Gemini:

O Ambriel, angel of Gemini, sign of the Twins, I call upon you! Fill this talisman with your power, spirit and pneuma, and allow it to bring its user intelligence, thought, sociability.

Cancer



The attributes of Cancer are emotion, sensitivity, empathy, protective love. Cancer's colors are white, silver, sea or water colors. Cancer's incense is storax, sandarac, clear, clean incense.



Character of Cancer According to Mages



Geomantic Sign of Cancer

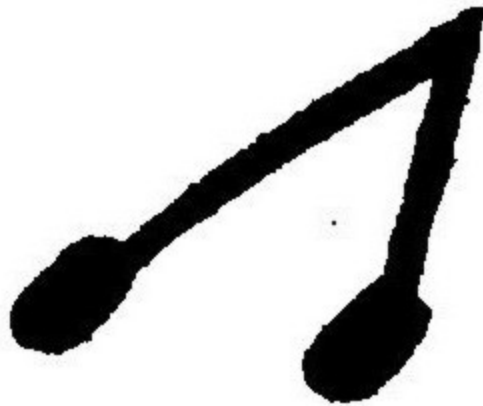
Invocation of Cancer:

O Muriel, angel of Cancer, sign of the Crab, I call upon you! Fill this talisman with your power, spirit and pneuma, and allow it to bring its user emotion, sensitivity, empathy, protective love.

Leo



The attributes of Leo are ambition, authority, fame, determination. Leo's colors are gold, yellow, orange, saffron. Leo's incense is frankincense, benzoin, olibanum, strong pleasant incense.



Character of Leo According to Mages



Geomantic Sign of Leo

Invocation of Leo:

O Verchiel, angel of Leo, sign of the Lion, I call upon you! Fill this talisman with your power, spirit and pneuma, and allow it to bring its user ambition, authority, fame, determination.

Virgo



The attributes of Virgo are precision, practicality, harvest. Virgo's colors are tan, green-brown, harvest and autumn colors. Virgo's incense is storax, galbanum, dammar, earthy sweet incense.



Character of Virgo According to Mages



Geomantic Sign of Virgo

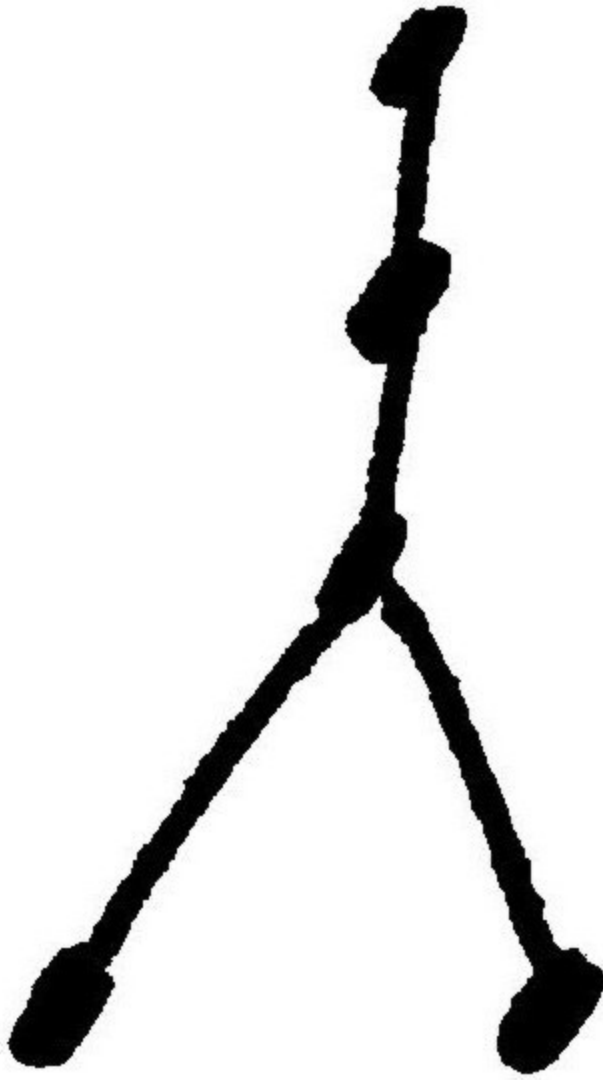
Invocation of Virgo:

O Hamaliel, angel of Virgo, sign of the Virgin, I call upon you! Fill this talisman with your power, spirit and pneuma, and allow it to bring its user precision, practicality, and the fruits of the harvest.

Libra



The attributes of Libra are diplomacy, justice, elegance. Libra 's colors are green, elegant colors, pastel colors. Libra's incense is galbanum, gum mastic, sandalwood, clear, crisp incense.



Character of Libra According to Mages

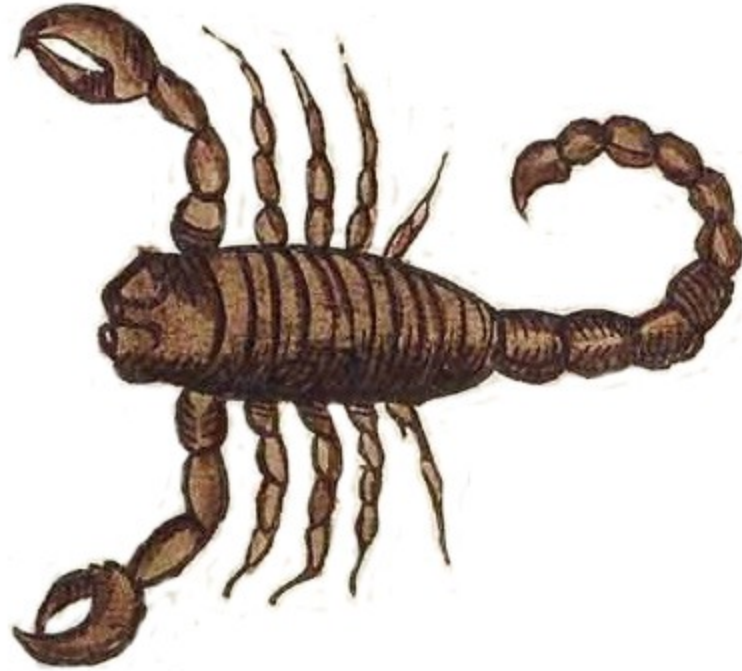


Geomantic Sign of Libra

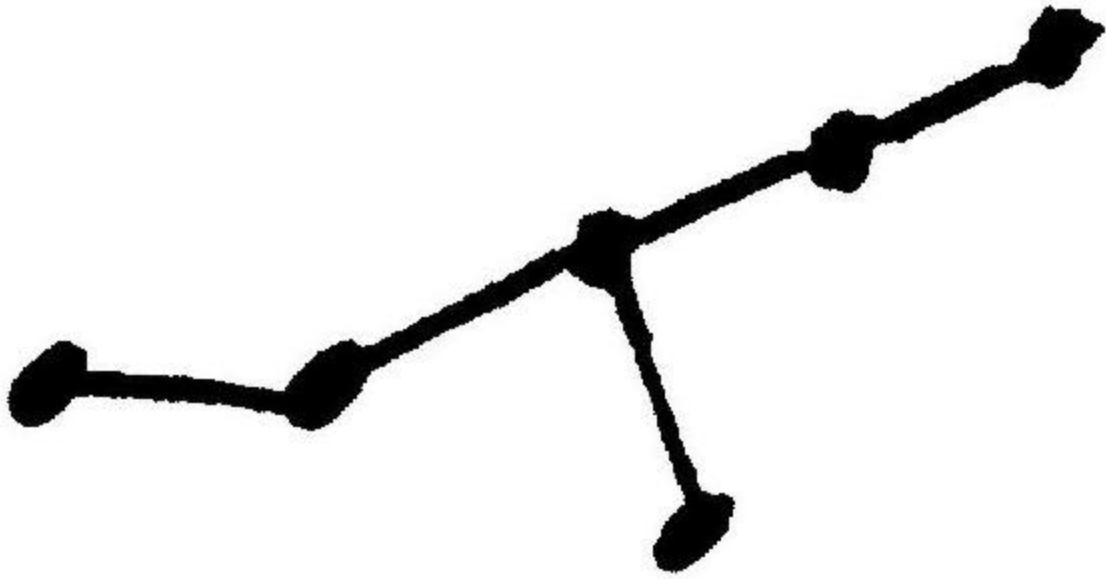
Invocation of Libra:

O Zuriel, angel of Libra, sign of the Scales, I call upon you! Fill this talisman with your power, spirit and pneuma, and allow it to bring its user diplomacy, justice, elegance.

Scorpio



The attributes of Scorpio are determination, strength, secrecy. Scorpio's colors are blood red, crimson, maroon, burgundy, purple, intense colors. Scorpio's incense is myrrh, benzoin, dragon's blood, copal, heavy, spicy incense.



Character of Scorpio According to Mages



Geomantic Sign of Scorpio

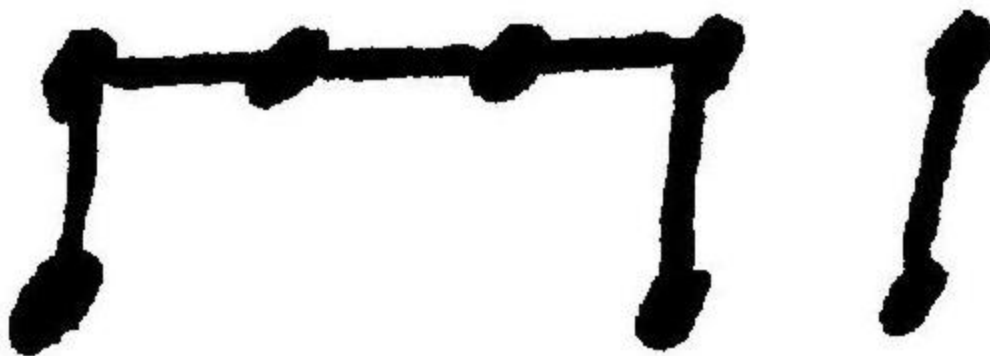
Invocation of Scorpio:

O Barbiel, angel of Scorpio, sign of the Scorpion, I call upon you! Fill this talisman with your power, spirit and pneuma, and allow it to bring its user determination, strength, secrecy.

Sagittarius



The attributes of Sagittarius are optimism, idealism, gain. Sagittarius's colors are orange, yellow, green, purple, dark blue. Sagittarius's incense is sandalwood, frankincense, copal, bright, fragrant incense.



Character of Sagittarius According to Mages



Geomantic Sign of Sagittarius

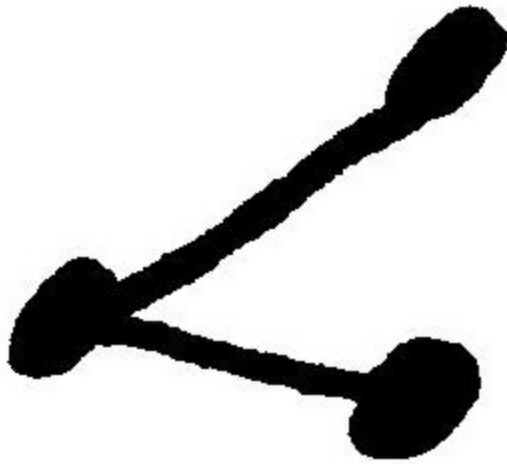
Invocation of Sagittarius:

O Advachiel, angel of Sagittarius, sign of the Centaur, I call upon you!
Fill this talisman with your power, spirit and pneuma, and allow it to bring
its user optimism, idealism, gain.

Capricorn



The attributes of Capricorn are practicality, hard work, grounding. Capricorn's colors are gray, brown, black. Capricorn's incense is asafoetida, benzoin, storax, earthy, musky incense



Character of Capricorn According to Mages



Geomantic Sign of Capricorn

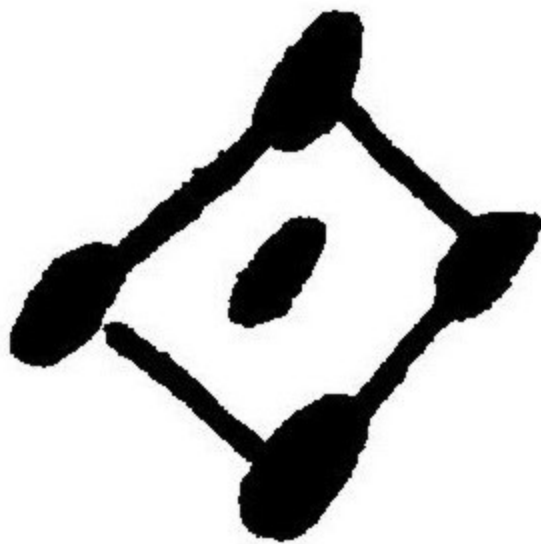
Invocation of Capricorn:

O Hanael, angel of Capricorn, sign of the Goat Fish, I call upon you! Fill this talisman with your power, spirit and pneuma, and allow it to bring its user practicality, hard work, grounding.

Aquarius



The attributes of Aquarius are avant garde, humanitarian, big picture patterning. Aquarius's colors are turquoise, aquamarine, silver and black. Aquarius's incense is gum mastic, opoponax, sharp, clear incense.



Character of Aquarius According to Mages

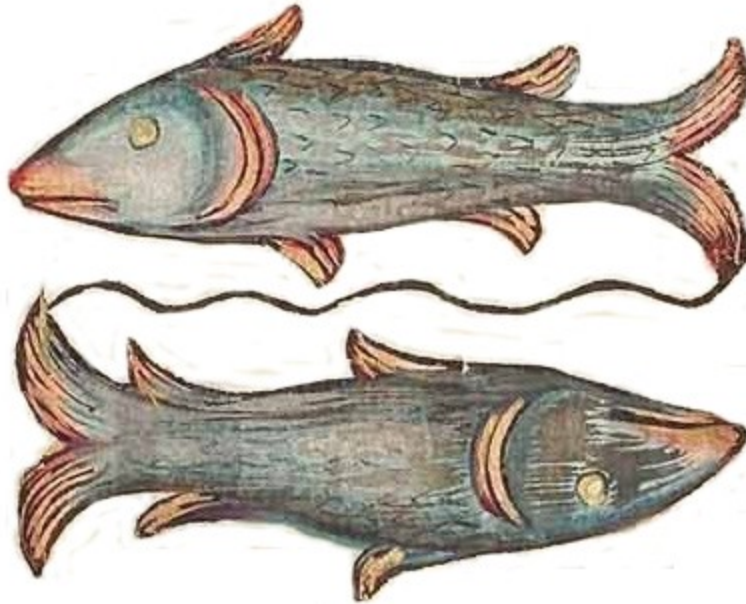


Geomantic Sign of Aquarius

Invocation of Aquarius:

O Cambiel, angel of Aquarius, sign of the Water Bearer, I call upon you!
Fill this talisman with your power, spirit and pneuma, and allow it to bring
its user the cutting edge, philanthropy, big picture patterning.

Pisces



T

The attributes of Pisces are mystic, poetic, intuitive, empathetic. Pisces' colors are indigo, green, blue, sea colors. Pisces' incense is olibanum, storax, pleasant, heady incense.



Character of Pisces According to Mages



Geomantic Sign of Pisces

Invocation of Pisces:

O Barchiel, angel of Pisces, sign of the Fishes, I call upon you! Fill this talisman with your power, spirit and pneuma, and allow it to bring its user mysticism, poetic skill, intuition, empathy.

Finis

Appendix One: Hermes on the 15 Fixed Stars

Here Begins the Book of Hermes on the 15 fixed and 15 herbs and 15 stones and 15 figures.

Translated and annotated by John Michael Greer from Bodleian MS. 52, ff. 44-47.

Oculi Tauri, The Eye of the Bull, Aldebaran

Rules Carbuncle or ruby & Milky thistle

Milky thistle seed put under a carbuncle with the character shown [engraved on it], with the Moon conjunct [Aldebaran and] the Ascendant or Midheaven, increases riches and brings great honors.

The Pleiades

Rules Rock Crystal & Fennel

Fennel seed with frankincense and quicksilver placed under a crystal with the appropriate character [engraved on it], with the Moon conjunct the Pleiades rising or at midheaven, preserves the eyesight, summons demons and the spirits of the dead, calls the winds, and reveals secrets and things that are lost.

Caput Algol, Algol

Rules Diamond & Black Hellebore

Hellebore juice with an equal amount of wormwood placed under a diamond, etc., brings hatred and courage, preserves the members of the body, and grants vengeance over anyone you wish.

Alhayhoch, Capella

Rules Sapphire & Horehound

Horehound seed mixed with equal parts of mint, wormwood and mandrake, placed etc., exalts men to honors, and brings them the favor of kings and nobles, and heals toothache, and is very medicinal.

Canis Major, The Greater Dog Star, Sirius

Rules Beryl & Savine Juniper

One part savine juniper juice with wormwood and bistort and a little serpent's tongue put under a golden beryl, etc., grants the favor of the spirits of the air and the peoples of the earth, and brings peace and concord between kings and other potentates, and between husbands and wives.

Canis Minor, The Lesser Dog Star, Procyon

Rules Agate & Heliotrope

Heliotrope flowers with pennyroyal flowers placed etc. grants the favor of God and man, gives men the favor of the spirits of the air, gives great power over magic, and keeps men healthy.

Cor Leonis, The Heart of Leo, Regulus

Rules Granite & Celandine

Celandine juice with wormwood and mastic placed etc. takes away anger and melancholy, makes men temperate, and grants favor.

Ala Corvis, The Wing of the Crow, Gienah/Algorab

Rules Onyx & Burdock

Burdock seed, leaves, and roots, with the tongue of a frog, placed etc. makes men angry, hateful, daring, and evil-speaking, causes wicked dreams, drives demons away, and protects men against demons and evil winds.

Spica

Rules Emerald & Sage

Sage juice with trefoil, periwinkle, wormwood and mandrake placed etc. will increase gold, accumulate riches, bring victory in lawsuits, and free

men from evil and anguish.

Arcturus

Rules Jasper & Plantain

Plantain juice with seeds or rooted placed under jasper, especially green [jasper], carries away fevers and restrains the flow of blood.

Tail of the Great Bear, Alkaid

(Sometimes incorrectly given as Tail of the Little Bear or Polaris)

Rules Magnet & Chicory

Chicory juice with wormwood and periwinkle flower placed etc. has power against enchantments and against dryness and gives safety in travel, and if it be put together with wolf's teeth it makes hunters proficient.

Corona Borealis, Northern Crown, Alphecca

Rules Topaz & Rosemary

Juice of the herb called rosemary with equal parts trefoil and ivy put etc., makes men chaste, and grants friendship and honor with God and man.

Cor Scorpionis, The Heart of Scorpio, Antares

Rules Sardonyx, Amethyst & Birthwort

Birthwort juice with a little yew placed etc. gives men healthy color, grants good memory and intelligence, makes them appear wise, and banishes demons.

The Falling Vulture, Wega or Vega

Rules Chrysolite & Savory

Savory juice with an equal amount of the herb called fumitory and with a little of the stone called turonso, etc. grants favor with beasts, protects from scabies, that is, against demons, nocturnal phantoms, and fears.

Cauda Capricornis, Tail of Capricorn, Deneb Algedi

Rules Chalcedony & Marjoram

Marjoram juice put under a chalcedony with its proper character, the Moon conjunct the tail of Capricorn rising, gives favor in lawsuits, improves the home in which it is kept, keeps it [the home] secure, and increases all manner of riches.

Appendix Two: Gower's 15 Fixed Stars

John Gower was a 14th century English poet and contemporary of Geoffrey Chaucer. He wrote *Confessio Amantis*, "The Lover's Confession," which is a poetic rendition of over 100 separate stories written in Middle English. In Book Seven he discusses astrology and gives a very interesting list of the rulerships of 15 fixed stars.

John Gower, *Confessio Amantis*, Book VII

This book is of the teachings of Nectanbus, who instructed Alexander as a youth, in particular concerning the 15 fixed stars and their stones and herbs, which assist in the art of natural Magic.

Upon the variety of creation, there are a variety of operations, some do this and some do that.

It is the nature of fire to be hot and burn what he can.

Water restrains the fire and makes other things cold and moist.

And we have spoken of how [the elements] work upon the Earth and upon us here.

And in the Heavens men may find that the stars there are of various kinds and work many different operations on the things that lie below them.

In particular Nectanbus was an astronomer and a great magician and undertook to learn from Alexander of natural magic and to learn something of what certain stars meant.

And told of the fifteen [stars] and which herbs and stones belonged to each one whereby men worked many a wonder.

The first star was called Aldebaran whose [stone] is the carbuncle and herb Anabulla. To tell it right as he began The first star is Aldebaran. The clearest and the greatest of all Men call it by the right name. It is of the nature of Mars and the complexion of Venus. Carbuncle is his proper stone. His herb is named Ananbulla, which is proclaimed to be of great virtue.

The second star is called Clota or Pleiades, whose stone is Crystal and herb Fennel. The second is not virtueless. Clota or else Pleiades is hot and of the Moon's [nature]. He is, and this I find He is of the complexion of

Mars and is like that condition. The stone appropriate to him is Crystal and also his herb is special virtuous Fennel.

The third which comes after this, the third star is called Algol, whose stone is Diamond and herb black Hellebore. Is hot, Algol the clear red, which is of Saturn, and he is also of the nature of Jupiter to those below. His proper stone is Diamond, which accords the most to him. The herb that belongs to him is hot Hellebore the black.

The fourth star is called Alhaiot, whose stone is Sapphire and herb Horehound. So as it falls out the fourth star is Albaiotte. which is of the nature of Saturn and Jupiter. Thereupon Sapphire is his proper stone; Mabium is his herb.

The fifth star is called the greater Dog Star, whose stone is Beryl and herb Savin. The fifth star is of magic of the nature of Venus, as this Astronomer says his proper stone is beryl. But to work and fulfill the things which are under this science, there is an herb called Savin and whoever gets it will speed him in achieving his goal.

The sixth star is called the lesser Dog Star, whose stone is Agate and herb Cowslip. The sixth star is named Canis Minor, whose nature is Martial, as it is written. His complexion is of Mars. His stone and herb are said to be Agate and Primrose.

The seventh star is called Arial, whose stone is Gorgonza and herb Celandine.

The seventh star is Arial, whose diverse nature is understood. The stone which is proper to him is Gorgonza, and his herb is Celadine, fresh and green.

The eighth star is called Crow's Wing, whose Stone is onyx and herb Sorrel. The star, the Crow's Wing, on high takes his place as number eight. Which of his nature he must perform according to the will of Mars and Saturn. Whose herb Sorrel, it is good to get. His stone is onyx. Through which is caused great extravagance.

The ninth star is called Alaezel, whose stone is Emerald and herb Sage. The ninth star fair and good, whose name is Alaezele. Whose nature is appropriate to both Mercury and Venus. His stone is green emerald, which is highly praised. Sage is his herb, above all that remain.

The tenth star is called Almareth, whose stone is Jasper and herb Plantain. The tenth star is Almareth which throughout life and death is of

the nature of Jupiter and Mars and does what is appropriate to him His stone is jasper and he rules over Plantain as his herb

The eleventh star is called Venenas, whose stone is Adamant and herb Chicory. The eleventh star is Venenas whose nature is of Venus and the Moon Adamant is the jewel in which he works his mastery That herb that falls to him is called Chicory in books

The twelfth star is called Alpheta, whose stone is Topaz and herb Rosemary. Alpheta is the twelfth star yet By Scorpio it is governed And is of his nature I have learned And has his virtue in the stone named Topaz. His herb is Rosemary.

The thirteenth star is called the Scorpion's Heart, whose stone is Sardis and herb Birthwort. Of these stars, which I mean Cor Scorpionis is thirteen. Whose nature is of Mars and Jupiter. His herb is Astrology which follows Astronomy [pun on Latin for Birthwort which is trilogie]. The stone of this star is Sardis [cornelian].

The fourteenth star is called Botercadent [the vultur cadent or falling vulture], whose stone is Chrysolite and herb Savory. The star which stands next to last is the Falling Vulture, whose nature is of Mercury and Venus. His stone is called Chrystolite and his herb Savory, so these old books say.

The fifteenth star is called the Scorpion's Tail, whose stone is Chalcedony and herb Marjoram. But now the last of all The Tail of Scorpio men call Which is of the nature of Mercury and Saturn. After the preparation of the appropriate constellation, Chalcedony falls under his power. Marjoram is his herb. Thus have I told of every star in particular what his herb and stone is. As Hermes saw of old witness here what I have told.

Appendix Three: Fixed Star Talismans from Cornelius Agrippa, *Three Books of Occult Philosophy*, Bk II, Ch 47.

Chapter xlvii: Of the Images of the Fixed Behenian Stars

But now for the operations of the fixed stars, according to Hermes' opinion, under the head of Algol, they made an image whose Figure was the head of a man with a bloody neck; they report that it bestoweth good success to Petitions, and maketh him who carrieth it bold and magnanimous, and preserveth the members of the body sound; also it helpeth against Witchcraft, and reflecteth evil endeavors and wicked incantations upon our adversaries.

Under the constellation of Pleiades, they made the image of a little Virgin, or the Figure of a Lamp; its reported to increase the light of the eyes, to assemble Spirits, to raise Winds, to reveal secret and hidden things.

Under Adlebora, they made an image after the likeness of God, or of a flying man; it giveth riches and honor.

Under the Goat they made an image, the Figure of which was, as it were, a man willing to make himself merry with musical instruments; it maketh him who carrieth it acceptable, honored and exalted before Kings and Princes; and helpeth the pain of the teeth.

Under the greater Dog-star, they made the image of an Hound and a little Virgin; it bestoweth honor and good will, and the favor of men, and Aerial spirits, and giveth power to pacifie and reconcile Kings, Princes, and other men.

Under the lesser Dog-star, they made the image of a Cock, or of three little maides; it conferreth the favor of the gods, of spirits, and men; it giveth power against Witchcrafts, and preserveth health.

Under the Heart of Leo, they made the image of a Lion or Cat, or the Figure of an honorable Person sitting in a Chair; it rendreth a man temperate, appeaseth wrath, and giveth favour.

Under the tail of Ursa Major, they made the image of a pensive Man, or of a Bull, or the Figure of a Calf; it availeth against incantations, and

maketh him who carrieth it secure in his travels.

Under the wing of Corvus, they made the image of a Raven, or Snake, or of a black Man cloathed in black; this maketh a man cholerick, bold, courageous, full of thoughts, a backbiter, and causeth naughty dreams; also it giveth the power of driving away evil spirits, and of gathering them together; it is profitable against the malice of Men, Devils and Winds.

Under the Spike, they made the image of a Bird, or of a man laden with Merchandize; it conferreth riches, and maketh one overcome contentions, it taketh away scarcity and mischief.

Under Alchameth, they made the image of an Horse or Wolf, or the Figure of a man dancing; it is good against Feavers, it astringeth and retaineth the blood.

Under Elphrya, they made the image of an Hen, or of a man crowned and advanced; it bestoweth the good will and love of men, and giveth chastity.

Under the Heart of Scorpio, they made the image of a man armed, and with a coat of Male, or the Figure of a Scorpion; it giveth understanding and memory, it maketh a good colour, and aideth against evil spirits, and driveth them away, and bindeth them.

Under the Vulture, they made the image of a Vulture or Hen, or of a traveller; it maketh a man magnanimous and proud, it giveth power over devils and beasts.

Under the tail of Capricorn they made the image of an Hart, or Goate, or of an angry man; it bestoweth prosperity, and increaseth wrath. These are the images of some of the fixed stars which they command to be ingraven on their stones under them.

Appendix Four: Fixed Star Rulerships from Cornelius Agrippa, *Three Books of Occult Philosophy*, Book I, Ch. 32.

Chapter xxxii: What things are under the Signes, the fixed Stars, and their Images.

The like consideration is to be had in all things concerning the figures of the fixed Stars: so they will have the Terrestiall Ram to be under the rule of the Celestiall Aries: and the Terrestiall Bull, and Ox to be under the Celestiall Taurus. So also that Cancer should rule over Crabs, and Leo over Lyons: Virgo over Virgins, and Scorpio over Scorpions. Capricorn over Goats. Sagittarius over Horses, and Pisces over Fishes. Also the Celestiall Ursa over Bears, Hydra over Serpents, and the Dog-star over Dogs, and so of the rest.

Now Apuleius distributes certain and peculiar Hearbs to the Signes, and Planets, viz. To Aries the Hearb Sange, to Taurus Vervine that growes straight, to Gemini Vervine that growes bending, to Cancer Comfrey, to Leo Sowbread, to Virgo Calamint, to Libra Mug-wort, to Scorpio Scorpion-grass, to Sagittarius Pimpernell, to Capricorn the Dock, to Aquarius Dragon-wort, to Pisces Hart-wort.

And to the Planets these, viz. to Saturne Sen-green, to Jupiter Agrimony, to Mars Sulphur-wort, to the Sun Marygold, to Venus Wound-wort, to Mercury Mulleine, to the Moon, Peony.

But Hermes, whom Albertus follows, distributes to the Planets these, viz. to Saturne the Daffodill, to Jupiter Henbane, to Mars Rib-wort, to the Sun Knotgrass, to Venus Vervine, to Mercury Cinquefoile, to the Moon, Goos-foot. We also know by experience that Asparagus is under Aries, and Garden-basill under Scorpio; For of the shavings of Rams-horn sowed, comes forth Asparagus, and Garden Basill rubbed betwixt two stones, produceth Scorpions.

Moreover I will according to the doctrine of Hermes, and Thebit reckon up some of the more eminent Stars, whereof the first is called the head of Algol, and amongst stones, rules over the Diamond, amongst Plants, black Hellebor, and Mugwort.

The second are the Pleiades, or seven Stars, which amongst stones, rule over Crystall, and the stone Diodocus; amongst Plants, the Hearb Diacedon, and Frankincense, and Fennill: and amongst Metals, Quick-silver.

The third is the Star Aldeboran, which hath under it, amongst stones, the Carbuncle, and Ruby: amongst Plants, the Milky Thistle, and Matry-silva.

The fourth is called the Goat-Star, which rules, amongst stones, the Saphir, amongst Plants, Horehound, Mint, Mugwort, and Mandrake.

The fifth is called the great Dog-star, which amongst stones, rules over the Berill: amongst Plants, Savin, Mugwort and Dragonwort: and amongst Animals the tongue of a Snake.

The sixth is called the lesser Dog-star, and, amongst stones, rules over Achates: amongst Plants the Flowers of Marigold, and Penyroial.

The seventh is called the Heart of the Lyon, which amongst stones, rules over the Granate; amongst Plants, Sallendine, Mugwort, and Mastick.

The eighth is the Taile of the lesser Bear, which amongst stones, rules over the Loadstone, amongst Hearbs, Succory, whose leaves, and Flowers turn towards the North, also Mugwort, and the flowers of Perwinckle; and amongst Animals the tooth of a Wolf.

The ninth is called the Wing of the Crow, under which, amongst stones, are such stones as are of the Colour of the black Onyx stone: amongst Plants the Bur, Quadragnus, Henbane, and Comfrey; and amongst Animals the tongue of a Frog.

The tenth is called Spica, which hath under it, amongst stones, the Emrald: amongst Plants, Sage, Trifoile, Perwinkle, Mugwort, and Mandrake.

The eleventh is called Alchamech, which amongst stones, rules over the Jasper: amongst Plants the Plantain.

The twelfth is called Elpheia, under this, amongst stones, is the Topaze; amongst Plants, Rosemary, Trifoile, and Ivy.

The thirteenth is called the Heart of the Scorpion, under which, amongst stones, is the Sardonius, and Amethyst; amongst Plants long Aristolochy, and Saffron.

The fourteenth is the Falling Vultur, under which, amongst stones, is the Chrysolite: amongst Plants Succory, and Fumitary.

The fifteenth is the Taile of Capricorn under which, amongst stones, is the Chalcedone: amongst Plants, Majoram, Mugwort, and Cat's Nip, and the root of Mandrake.

Moreover this we must know, that every stone, or Plant, or Animall, or any other thing, is not governed by one Star alone, but many of them receive influence, not separated, but conjoyned, from many Stars. So amongst stones, the Chalcedony is under Saturne, and Mercury, together with the Taile of Scorpion, and Capricorn. The Saphir under Jupiter, Saturne, and the Star Alhajothe; Tutia is under Jupiter, and the Sun and Moon, the Emrald [emerald] under Jupiter, Venus, and Mercury, and the Star Spica. The Amethyst, as saith Hermes, is under Mars, Jupiter, and the Heart of the Scorpion. The Jasper, which is of divers kinds, is under Mars, Jupiter, and the Star Alchamech, the Chrysolite is under the Sun, Venus, and Mercury, as also under the Star which is called the falling Vultur; the Topaze under the Sun, and the Star Elpheia: the Diamond under Mars, and the Head of Algol.

In like manner amongst Vegetables, the Hearb Dragon is under Saturne, and the Celestiall Dragon, Mastick, and Mints, are under Jupiter, and the Sun; but Mastick is also under the Heart of the Lyon, and Mint under the Goat star: Hellebor is dedicated to Mars, and the Head of Algol, Mosse, and Sanders, to the Sun, and Venus: Coriander to Venus, and Saturne. Amongst Animals, the Sea Calf is under the Sun, and Jupiter; The Fox, and Ape under Saturne, and Mercury: and Domesticall Dogs under Mercury, and the Moon. And thus we have shewed more things in these inferiours by their superiours.

Appendix Five – Constellation Talismans from Albertus Magnus, *De Mineralibus*, Chapter 5.

Pegasus [duly] engraved upon a stone is said to be good for soldiers and those who fight on horseback and on the battlefield, and to be efficacious against diseases of horses. The image of Pegasus is half of a winged horse. Because it has these effects, Pegasus, in *The Art of Images*, was [called] Bellerophon, that is, ‘fount of wars’ (Ions bellorum).

Andromeda is the image of a girl turned sideways, seated upon [a rock], with straining hands. And this image, engraved upon gems that are by nature conciliating in love – these have been described above – brings about lasting love between man and wife; indeed it is said to reconcile even those who have been adulterous.

Cassiopeia is a maiden sitting in an armchair, with her arms uplifted and bent; and this sort of engraving upon [gems] that bring sleep and restore the members is said to give rest after toil and to strengthen weakened bodies.

The Serpentbearer (Serpentarius, Ophiuchus) is [a man with a serpent wound round his waist]; he holds its head in his right hand and its tail in his left. And this image engraved upon a stone that expels poison is said to be effective against poisons, and to cure the bites of venomous creatures, whether it is worn, or whether scrapings of it are taken in drink.

The constellation of Hercules is a man kneeling, holding a club in his hand and killing a lion; and he holds [a lion’s] skin in his other hand. Hence if the image of Hercules is engraved upon a stone that pertains to victory, and the wearer has it with him on the battlefield, it is said that he will be victorious.

Near the North Pole in heaven there are pictured two Bears (Ursa Major, Ursa Minor), and between them is placed a twisting Snake (Draco), and if this is engraved upon a stone that gives wisdom and skill, it will increase cunning and adroitness and bravery.

The Water Snake (Hydra) namely, a Snake having over it the Cup (Urna, Crater) near its head and [the Crow (Corvus) in front of its] tail, above its back – if engraved upon a stone conferring riches, is said to confer riches and wisdom and protection against harm.

Centaur (Centaurus) is engraved as a man holding in his left hand a hare suspended with a knife, and in his right hand a staff on which is fastened a small animal, and a kettle, it is said to confer constant good health. And thus the stories say that the Centaur was the tutor of Achilles, who wore such a stone on his hand.

Likewise the Altar (Ara), engraved like a shrine enclosing holy relics, is said to confer a love of virginity and chastity.

And [the Sea Monster or Whale (Cetus)] is found engraved [as a crested serpent having a great hump on its back], and it is said to confer good luck by land and sea, and prudence and amiability; and to restore things that have been lost.

The Ship (Navis, Argo), engraved with all sail set is said to give security in business and certain other affairs.

The Hare (Lepus)] engraved [on a stone] is reported to be efficacious against deceit and insane talk.

Orion, holding in his hand a sickle or sword, is said to confer victory, if engraved on a stone having the same power. The Eagle (Aquila) engraved with the Arrow (Sagitta) in front of its head is reported to preserve old honours and to obtain new ones.

Likewise [the Swan (Cygnus), which is in front] of the Waterman (Aquarius), is said to cure quartan fever.

Perseus, holding in his right hand a sword and in his left the Gorgon's head, is said to protect from thunderbolts and storms, and from attack by the envious.

The Stag (Cervus), engraved with the Hunter (Venator) and Dogs (Canis Major, Canis Minor), is said to heal madmen and maniacs.

Appendix Six – Constellation Talismans from Cornelius Agrippa, *Three Books of Occult Philosophy*, Book II, Ch. 37.

Of the Images of the Faces, and of those Images which are without the Zodiack.

Besides these, there are as yet three hundred and sixty Images in the Zodiack, according to the number of the degrees, whose forms Petrus de Abano hath described: without the Zodiack there are also general Figures, which Hyginus and Aratus describe for us, and very many particular ones, according to the number of faces and degrees, existing therein, of all which to speak it would be too long; but of these the more principal are accounted.

Pegasus, which prevaileth against the diseases of horses, and preserveth horsemen in battle;

Then is Andromache, which begetteth love betwixt husband and wife, so that it is said even to reconcile adulterers:

Cassiopeia restoreth weak bodies and strengtheneth the members;

Serpentarius chaseth away poysons, and cureth the bitings of venemous beasts:

Hercules giveth victory in war;

the Dragon with both the Bears maketh a man crafty, ingenious, valiant, acceptable to the gods and men:

Hydra conferreth wisdom and riches, and resisteth poysons.

Centaurus bestoweth health and long old age:

Ara conserveth charity, and maketh one acceptable to the gods;

Cetus maketh one amiable, prudent, happy both by sea and land, and helps him to recover his lost goods:

the Ship affordeth security in the waters;

the Hare prevaileth against deceits and madness;

the Dog cureth the Dropsie, resisteth the plague, and also preserveth from beasts, and fierce creatures.

Orion granteth victory:

The Eagle giveth new honors, and preserveth the old.

The Swan freeth from the Palsie and the Quartain:

Perseus freeth from Envy and Witchcrafts, and preserveth from
Lightnings and Tempests:

The Hart preserveth Phrenetical and mad people. And thus much may
suffice to have been spoken.

Appendix Seven – Zodiac Talismans from Cornelius Agrippa, *Three Books of Occult Philosophy*, Book II, Ch. 36.

Chapter xxxvi: Of the Images of the Zodiack, what vertues they being ingraven, receive from the stars.

But the Celestial Images, according to whose likeness Images of this kinde are framed, are very many in the heavens: Some visible and conspicuous, others onely imaginable, conceived and set down by Egyptians, Indians and Chaldeans; and their parts are so ordered, that even the figures of some of them are distinguished from others: for this reason they place in the Zodiack circle twelve general images, according to the number of the signs.

Of these they constituting Aries, Leo, and Sagittary for the fiery and oriental triplicity, do report that its profitable against Feavors, Palsie, Drosie, Gout, and all cold and phlegmatick infirmities, and that it makes him who carrieth it to be acceptable, eloquent, ingenious and honorable, because they are the Houses of Mars, Sol, and Jupiter.

They made also the image of a Lion against melancholy phantasies, the Dropsie, Plague, Feavors, and to expel diseases, at the hour of the Sun, the first degree of the sign of Leo ascending, which is the face and Decanate of Jupiter; but against the Stone, and diseases of the Reins, and against the hurts of beasts, they made the same image when Sol in the heart of the Lion obtained the midst of heaven.

And again, because Gemini, Libra, and Aquarius do constitute the Aerial and Occidental Triplicity, and are the houses of Mercury, Venus, and Saturn, they are said to put to flight diseases, to conduce to friendship and concord, to prevail against melancholy, and to cause health; & they report that Aquarius especially freeth from the Quartane.

Also, that Cancer, Scorpio, and Pisces, because they constitute the watry & Northern Triplicity, do prevail against hot and dry Fevors; also against the Hectick, and all cholerick passions;

But Scorpio, because amongst the members it respecteth the privy parts, doth provoke to lust: but these did frame it for this purpose, his third face ascending, which belongeth to Venus; and they made the same against Serpents and Scorpions, poysons, and evil spirits; his second face ascending, which is the face of the Sun, and Decanate of Jupiter; and they report that it maketh him who carrieth it, wise, of a good colour;

And they report that the image of Cancer is most efficacious against Serpents, and poysons, when Sol and Luna are in conjunction in it, and ascend in the first and third face; for this is the face of Venus, and the Decanate of Luna; but the second face of Luna, the Decanate of Jupiter: They report also that Serpents are tormented when the Sun is in Cancer.

Also that Taurus, Virgo, and Capricorn, because they constitute the earthly and Southern triplicity, do cure hot infirmities, and prevail against the Synocall Feaver; it maketh those that carry it grateful, acceptable, eloquent, devout and religious, because they are the Houses of Venus, Mars, and Saturn: Capricorn also is reported to keep men in safety, and also places in security, because it is the exaltation of Mars.

Appendix Eight – Zodiac Talismans from Albertus Magnus, *De Mineralibus*, Ch. 5.

The Ram (Aries) or the Lion (Leo) or the Archer (Sagittarius) carved [on stones] by reason of Fire and the Eastern triplicity, indicate that stones have a property against fevers and such infirmities as dropsy, paralysis, and the like. And since heat has a beneficial effect, these are said make their wearers skilful and clever, and to raise them to positions honour in the world; the Lion especially [has this effect].

The Twins (Gemini), the Scales (Libra) and the Waterman (Aquarius) if carved on stones, by reason of the triplicity of Air and the West, are said to predispose their wearers towards friendship and righteousness and good manners, diligent observation of laws, and concord.

The Crab (Cancer), the Scorpion (Scorpio) and the Fishes (Pisces), carved on stones, by reason of the triplicity of Water and the North, temper dry fevers, like [those called] ethica and causon, and the like. But according to The Art of Images, they produce an inclination towards lying and unrighteousness and inconstancy and licentiousness. Evidence of this is that the Scorpion is the image of Mahomet, who never taught anything except lies and unrighteousness.

And if the Bull (Taurus), the Maiden (Virgo) or the Horned Goat (Capricornus) are engraved [upon stones], by reason of the triplicity of Earth and South, they are cold and dry, so far as their effects [are concerned]; hence they are said to cure their wearers of fainting fits and hot infirmities. And they incline their wearers towards religious devotion, and wards country occupations, such as agriculture and the planting of vineyards and gardens.

Appendix Nine – Sun & Decan Sign Talismans from *Picatrix*, Book Two, Ch. 12.

Hermes Trismegistus explains in his book *On Images* how to calculate images for each and every part of the human body and under which face of the signs to make them. Take pure gold and make a seal and write on it the image of a lion, with the Sun in Leo in the first or second face and in the Ascendant or midheaven, and the Moon not in her house, and the lord of the Ascendant not applying to an aspect with Saturn or Mars or separating from them. Bind the seal around the loins or kidneys. I have tested this, and found that one who does this will not suffer thereafter. I have also seen also a doctor use this seal to seal olibanum like wax; and patients that were given the seal in a drink were immediately freed from their illness. I myself have made and sealed pills of goat's blood according to this method and it worked miraculously. This happens likewise for the sufferings of the other members of the body, according to their manner and form, and the appropriate symbolism of the planets.

I have found another way to do this. Take pure gold, and make a sigil or a lamen in which you engrave the form of a lion while the Sun is in Leo, the Moon aspecting him but not in her rulership, and the lord of the ascendant neither aspecting Saturn nor receding from him. Bind this sigil as above.

Aries. This figure is a ram with no tongue. Its properties are for all the infirmities of the head. While it may be made when the Sun is in the first or third or fifth degree of Aries, this figure will be of no benefit unless it is made when the Moon is waxing or full. These are the conditions of the figure. Saturn and Mars must be direct, Jupiter is not in Aquarius and Venus is not in Virgo, which is the sign of her fall, and Mercury is not in Taurus; make the figure between the first degree of Aries and the fifth degree of the first face, and do not make it in the second face (they have said elsewhere that the second face pertains to the eyes and the third to the ears, whence you must pay attention to the degrees), and when the Sun and Jupiter are completely above the earth; and make it in the hour of the Sun. Others say that it is good in the day and hour of Jupiter. And make it from gold and silver to the weight of 7 grains of common wheat. This is proven.

Taurus. Its image is placed above the liver and is for all its infirmities. Make it in the first face, between the first degree and the ninth. Let Saturn not be in Pisces nor the Moon in Scorpio and make Mars direct, since it ought to cause great change. Make it in the day and hour of the Sun, and do not have the Sun below the earth. Do not make it in the second face of Taurus, for they say elsewhere that the second face is for infirmities of the gall bladder, and the third face is for infirmities of the windpipe. Make the image in the form of a bull with a great head, small mouth, and great eyes. Make it of red bronze.

Gemini. Its image is placed upon the spleen and is for all its infirmities. Make it from the first degree to the tenth. Let the Sun be above the earth; and with Jupiter in Gemini it is much more powerful because Jupiter diminishes the spleen. Gemini has two bodies twisted together, in the form of two men up to the navel, and from the navel is one body; and in one hand it holds a staff. Make it from silver in the day and hour of the Sun and the first face of Gemini; in the second and third faces, you will find that it damages other members of the body.

Cancer. Its image is placed on the stomach for all its infirmities. Make it in the first face and from the first degree to the fifth; the second face is not assigned to these infirmities, for it is assigned to the infirmities of the lower intestine. Be careful that Saturn and Jupiter are not retrograde, and that Mars is in Taurus and the Moon waxing and the Sun is descending (that is after noon) and Leo is above the earth. And do not make it except on Sunday and do not make it except from the first hour until the eighth hour or in the first and the eighth. Make it in gold or silver. Its image is the image of a crab. Be careful that Capricorn is not in the middle house (according to the opinion of the masters of doctrine the middle house is the sixth or eighth house). Taurus should not be in the fourth house; and be careful with these conditions, because all of them are necessary. This image is for the sufferings of colic. If you are able to make it in the night of the Sun and in his hour, it is very good.

Leo. His image is placed over the right kidney and is for all of the infirmities of the kidneys. Make the image in the form of a lion without a tongue, straight and not twisted. Make it in the day and hour of the Sun, from the first degree until the tenth degree of the first face. Let Mars be direct; and if Saturn and Jupiter should be in the same sign, the seal will be useless. If the Moon is in Leo, let it be waxing, and if she is in other signs,

have no fear, so long as she is not in the fourth, fifth or sixth houses. Saturn must not be in the eighth house. Make the seal in gold or silver, and engrave it or stamp it in one blow. Let the weather not be cloudy, and do not make it in the middle of the fifth degree or higher, and let the Sun be above the earth. The second face is assigned to the ribs that are in front of the kidneys, and this is proved. Others say to imprint the image in mastic, when the Sun is in Leo, and when the time comes that it is necessary, soften it for ten days in wine and drink all of it, and it cures all illnesses of the kidneys for a whole year.

The Conciliator said to make these images when the Sun is in the 21st degree of Leo, and let it represent a lion with stones before him. Let them tie this sigil on the lower back above the kidneys. I have also seen physicians stamp olibanum with it like wax; and give the seal in a drink to patients who have kidney troubles, and at once they were cured. I myself have sealed lozenges of goat's blood, and they worked miraculously.

Virgo. Its image is a woman wrapped in cloth riding on a lion, and in her hand she has a staff or iron. It is placed over all infirmities of the left kidney, and for people over five years old. And there are many other conditions laid out in the Book of Images, yet I will explain the ones that are most necessary. Saturn, Jupiter and Mars should be retrograde, the Moon should not be in the fifth house nor the Sun in the eighth house, nor is Jupiter in Aquarius nor Saturn in Leo nor Aldebaran under the earth nor Algamidirus with the Moon nor in aspect with her, nor should Saturn nor Mars be contrary (that is opposite) nor Jupiter in the midheaven. Make it with the Sun in the first to fifth degree of the first face of Virgo. Make the image of a man riding on a lion. This has great properties, and with this the sages of India agree because they have proven it. Make it in silver or gold in the day and hour of the Sun, and do not change anything here and be careful of the number of the degrees.

Libra. Its image is placed over all infirmities of the stomach. Make it in the first face from the first degree until the tenth. Venus should not be retrograde nor Jupiter in Libra, and the Sun should be above the earth, and make it in the day of Jupiter from the first hour until the fifth. Make it from gold or silver to the weight of seven medium grains of wheat. The sages of India do not change their custom; rather, they make it in the day and hour of the Sun, and it is proven that it should not be made on a cloudy day. Also,

if the Sun is able to shine upon the image, it will not be as good, as Enoch wrote; and this is proven.

It is said that the image of Libra ought to be one man climbing or walking upright, and in his hand he holds a scale so that it balances, and on his head a bird who is half white and half black. This is drawn at noon when the Moon is not waning. If she is in Libra, it is best to be cautious about the number and form, and this is proven. It is likewise proven that it is found best in the first degree; and according to their opinion it ought to be made when Jupiter is above the earth and in his day, and it is good for it to be made by engraving rather than stamping.

Scorpio. Some specify that its image is that of a crow and others its image is that of a man with a crow in his hand; and both of these are by experiment. It is placed over the infirmities of the remaining intestines. Make it when the Moon is waxing and in the day and hour of the Sun; and the Sun is above the earth; and make it in the first face; at a time that is not cloudy. The Hindus also specify that Saturn should be above the earth. Make it in the first face from the first degree to the eleventh.

Sagittarius. Its image is a man shooting arrows with a bow. Enoch says that it rises obliquely and its head is curved; and holds a bird in its left hand. And it is placed over all infirmities of the right hand; and it is greatly recommended against forgetfulness because it is good at expelling all of the infirmities of Saturn, Mars and Venus. Let Saturn not be retrograde, nor Mars in the twelfth house, nor Jupiter in the fourth house; and the Sun should be above the earth, and the weather should not be cloudy. Make it of gold or silver in the first face, from the first degree until the fifth, in the day and hour of the Sun.

Capricorn. Its image is one white lamb, and the middle of its stomach is black. It is placed over all of the infirmities of the left hand, and expels the infirmities of Mercury and the Moon. Let Mercury not be retrograde and let it be above the earth; and let Saturn be under the earth and Venus above the earth in the east, as Enoch says. But the Hindus say that it must be made in the day and hour of the Sun or in the day of Mercury and the hour of the Sun; but this latter is not as good as the former. Make it in the first face, between the first degree and the tenth. Some specify its quality as laughter and weeping (that is, it counters laughter and weeping), while others say it counters angry men and restores them to being agreeable.

Aquarius. Its image is a man holding two pitchers. And it is placed over all infirmities of the right foot. Let Saturn, Jupiter and Mars be not retrograde, and the Moon be above the earth, and Venus under the earth. Others place this image over all infirmities of the feet. Make it in the first face from the first degree until the fourth. It will carry away all wicked contemplations of the heart. Others specify it for causing delight. Make it in the day and hour of the Sun, when Jupiter is not combust of the Sun, and the Sun is not elevated above Jupiter, and Saturn is in the degree of the ascendant.

Pisces. Its image is placed over all infirmities of the left foot. You may make it when the Moon is in the midheaven; and Mars is not in the midheaven, Jupiter is not retrograde and the Sun is above the earth, and it is not cloudy. Make it entirely in the first face, as the second face is located over the shins and the third over the hips. Others specify that the third is against the cruelty of men, and the Hindus have proven this. Make it from gold and not from any other metal. Other say that that tin is good or mastic. And make it during the day. These forms that we have said above are what Hermes specifies in his book of calculation.

Appendix Ten – Sign Elections from William Ramesey, *Astrology Restored* (London, 1653)

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CHAPTER II

Of the signs, and their significations in Elections, and of the hinderances of the Moon, being a farther instruction to the judging of Elections. Like as I have promised, I shall for the better instruction of the Students herein, be in this Chapter somewhat more large in delivering the significations of the signs, and how they are to be chosen in electing any manner of work.

Know then, that movable signs, as are Aries, Cancer, Libra, and Capricorn, signifie and denote mutation and alteration of things, and that they shall be of short continuance; wherefore in Planting, Sowing, Grassing, and in buying and selling, they are to be chosen; and if anyone fall sick in these signs, viz. when they are in the ascendent, or bearing rule otherways, the sick party shall either soon die or soon recover; and whoso flieth or taketh a journey at such a time, shall be soon taken or return; and the promise made or any other thing then began, shall soon come to an end, and be speedily performed; news or reports are at this time uncertain, and most commonly false.

Then look that you begin not any work you would have continue at such a time, but in such affairs elect the fixed signs which are Taurus, Leo, Scorpio, and Aquaries; for in all things these make a continuance and prolong time; wherefore in building it is good to elect these signs, also marriages, or any such thing as you would have continue; if voyages or journies be taken in them, they cannot be good, except there be many testimonies of the Fortunes; and if anyone be at such time taken prisoner, his enlargement shall be protracted; and this I can testifie upon my own knowledge; and who so shall incur the anger and displeasure of anyone, shall never be more in that parties favour.

The common signs such as are Gemini, Virgo, Sagittary, and Pisces, are to be preferred in such businesses as you would have of no long

continuance, nor yet soon at an end; for they are neither movable nor fixed, but common between both; wherefore that house founded, or what ever it be that is then began, shall not long continue; wherefore in such it is good to purifie gold and silver, or to put children to School or any other learning, and it advantageth in all such businesses as do admit of a medium or indifferency, &c.

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But to elect any business beforementioned, or any other in the like nature, put the Moon in the ascendent in a convenient sign, viz. both agreeing to your business in nature and continuance, and make her apply to a fortune with reception in a sign also of the same nature if possible; if it be in the day, see that your signs be diurnal or the day-houses of the Planets; and so on the contrary, if it be in the night time; for so much the better will your business succeed.

Appendix Eleven – Suggested Sign Colors

Aries – Red, bright orange

Taurus – Earth tones, brown, green, yellow

Gemini – Yellow, mixed colors

Cancer – White, silver, sea or water colors

Leo – Gold, yellow, orange, saffron

Virgo – Tan, green-brown, harvest & autumn colors

Libra – Green, elegant colors, pastel colors

Scorpio – Blood red, crimson, maroon, burgundy, purple, intense colors

Sagittarius – Orange, yellow, green, purple, dark blue

Capricorn – Gray, brown, black

Aquarius – Turquoise, aquamarine, silver & black

Pisces – Indigo, green, blue, sea colors

Appendix Twelve – Suggested Sign Incense

Here is a provisional list of incense for each sign, based on the sign itself, its nature and the traditional planet ruling the sign:

Aries – Frankincense, myrrh, copal, dragon's blood, spicy, fiery incense

Taurus – Benzoin, galbanum, sandalwood, sweet, earthy incense

Gemini – Storax, gum mastic, light, airy incense

Cancer – Storax, sandarac, clear, clean incense

Leo – Frankincense, benzoin, olibanum, strong pleasant incense

Virgo – Storax, galbanum, dammar, earthy sweet incense

Libra – Galbanum, gum mastic, sandalwood, clear, crisp incense

Scorpio – Myrrh, benzoin, dragon's blood, copal, heavy, spicy incense

Sagittarius – Sandalwood, frankincense, copal, bright, fragrant incense

Capricorn – Safoetida, benzoin, storax, earthy, musky incense

Aquarius – Gum mastic, opoponax, sharp, clear incense

Pisces – Olibanum, storax, pleasant, heady incense

Appendix Thirteen – Names of the angels of the
12 signs from Cornelius Agrippa, *Three Books of
Occult Philosophy*, Book III, Ch 14.

Aries – Malchidael
Taurus – Asmodel
Gemini – Ambriel
Cancer – Muriel
Leo – Verchiel
Virgo – Hamaliel
Libra – Zuriel
Scorpio – Barbiel
Sagittarius – Advachiel
Capricorn – Hanael
Aquarius – Cambiel
Pisces – Barchiel

Appendix Fourteen – Geomantic characters of the
signs from Cornelius Agrippa, *Three Books of Occult
Philosophy*, Book I, Ch. 74.

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Notes

[1] Ptolemy *Tetrabiblos* Bk. I, Chapter 9 (Loeb, 1940) page 47.

[2] Marsilio Ficino, *Three Books on Life*, Kaske & Clarke trans. (MRTS, 1989) Bk. III, Chap. 14, p. 311.

[3] Guido Bonatti, *Book of Astronomy*, Dykes trans (Cazimi Press 2007) Tr II, part 1, ch. 1, pages 27-8.

[4] William Lilly, *Christian Astrology*, (London, 1647) page 88.

[5] William Ramesey *Astrologia Restaurata*, (London, 1653) page 69.

[6] Vivian Robson's *Fixed Stars and Constellations in Astrology* (1923) despite being modern, is quite a useful source for the predictive nature of fixed stars.

[7] Cornelius Agrippa, *Three Books of Occult Philosophy* Bk.I, Chapter 47.

[8] Marsilio Ficino, *Three Books on Life*, trans Kaske & Clarke, (MRTS 1989) Bk III, ch 15.

[9] Teaching this is beyond the scope of this book, so if you are interested in learning how to do full fixed star, sign or constellation talisman elections and the full range of traditional astrological magic, I recommend my full Astrological Magic Course. I also provide a Fixed Stars Mini-Course which focuses on the magic of the fixed stars, signs and constellations, which uses this book as the main textbook. You can learn about and register for these and all the other Renaissance Astrology courses at the Renaissance Astrology website <https://www.renaissanceastrology.com/>

[10] *Picatrix*, , (2011) Greer & Warnock, trans., Bk IV, ch 3.

[11] Lynn Thorndike, *History of Magic & Experimental Science*, (1923) Chapter 13, page 340.

[12] Richard Allen Hinckley, *Star Names: Their Lore and Meaning* (1899) page 332.

[13] Ptolemy, *Tetrabiblos* Bk. I, Chapter 9 (Loeb, 1940) page 47.

[14] Vivian Robson, *Fixed Stars & Constellations in Astrology* (1923) page 119.

[\[15\]](#) William Lilly, *Christian Astrology* (London, 1647) pages, 181, 537

[\[16\]](#) Aphorism 9, *Centiloquium Ptolemy*

[\[17\]](#) *Picatrix*, (2011) Greer & Warnock, trans., Bk I chapter 4.

[\[18\]](#) Albertus Magnus, *Speculum Astronomiae*, trans. Burnett (Kluwer, 1992), page 221.

[\[19\]](#) Cornelius Agrippa, *Three Books of Occult Philosophy*, Book II, chapter 36.

[\[20\]](#) *Picatrix*, Warnock & Greer trans. (2011), Bk II, Ch 12.

[\[21\]](#) *Picatrix*, Greer & Warnock trans. (2011) Bk II, ch 12.