



WICCA 201

CORRELLIAN WICCA LESSONS FOR THE SECOND DEGREE

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INTRODUCTION

Greetings and welcome to Correllian Wicca's Lessons for the Second Degree of Clergy. This is the workbook for the first of three classes required for Second Degree training in the Correllian Tradition. These are:

Wicca 201 –This class contains the main body of the twelve Second Degree Lessons and the regimen of exercises for the course.

Wicca 202 –This class contains twelve lessons in comparative religion, Pagan Ancestors, and spellcraft.

Wicca 203 –This class contains twelve lessons in ritual construction and practice, as well world history to help put the historical information in the course into perspective.

A separate Glossary will also be offered as an accompaniment to the course. Words in bolded capital letters are glossary terms which the student is encouraged to look up for further information.

These three classes were originally intended to be taken simultaneously as a single class, but it was decided that the information was too voluminous for this. Consequently the material was broken into three classes and thus three work books.

Successful completion of the three classes through a Correllian Temple, recognized Teacher or Mentor, or through Witcheschool.com, qualifies one to apply to the Tradition for Second Degree initiation. Acceptance is not automatic of course, but depends upon evaluation of the student by their Teacher or Mentor, upon the student's understanding and mastery of the material, and upon the student's general fitness for Second Degree standing. Acceptance or rejection of a Second Degree Postulancy is decided by the seated Head of the student's Temple (if studying in a Temple) or by the office of the Tradition's Associate Director for Ordinations.



Degrees of Clergy

The Correllian Tradition follows the Three Degree system of traditional Wicca. Today many Wiccan Traditions have moved to a Two Degree system, eliminating the Third Degree. We however, favor the traditional system, believing that each of the Three Degrees has an importance of its own.

The symbol of the First Degree is the downward-facing triangle which symbolizes the Goddess. This triangle portrays Spirit (Goddess) descending into Matter (God), through the medium of the journey of the Soul. This represents the First Degree as a phase in which the initiate is suffused with the Spirit of the Goddess, and immersed in spiritual study and practice.

A First Degree Priest/ess is expected to be familiar with the details of the Wiccan faith, having a thorough grounding in Wiccan philosophy and traditions. The First Degree Priest/ess should be able to answer most questions about Wicca on a practical (as opposed to theosophical) level. At First Degree a Priest/ess should be able to take any role in ritual with reasonable confidence, short of ritual leader.

The symbol of the Second Degree of Clergy is the Pentagram, the five pointed star facing upwards, which represents the union of the Spirit with the Four Elements. This also represents the Union of Goddess and God; the Goddess being Spirit, God being the Lord of the Material World which is defined by the Four Elements. In this context the Pentagram represents taking the spiritual knowledge learned in First Degree, and applying it on a practical level –thus uniting Spirit and Matter through action. This is the role of the Second Degree.

A Priest/ess of the Second Degree of Clergy should be able to take any role in ritual, and answer most questions about Wicca, whether practical or philosophical. The Second Degree Priest/ess should be able to manipulate energy in ritual and other settings, with reasonable competence. The Second Degree Priestess should be familiar with most Wiccan rituals and techniques, and be able to undertake them without direct guidance.

The symbol of the Third Degree of Clergy is the Pentagram surmounted by the upward facing triangle. This represents the Soul's return to Source (Goddess) after achieving a perfect union of Spirit and Matter. In this context it symbolizes the ability of a Third Degree High Priest/ess to momentarily unite with Deity through trance, to bring through Divine energy or guidance.

A High Priest/ess of the Third Degree should be able to achieve this union with Deity through the rite of **DRAWING DOWN THE MOON**, or its equivalent. This allows the High Priest/ess to bring through Divine messages, and it is this ability which gives the Third Degree the ability to facilitate initiation. This is a difficult and easily misunderstood technique, which is not used lightly –nor is it infallible.

When initiation is performed through self-initiation, or by a First or Second Degree Priest/ess under the imperium of a Third Degree, it still uses the channel established by the Third Degree to facilitate it.

As this brief description points out, the role of the Second Degree Clergy is one of practical application of the spiritual arts. The Correllian Lessons for Second Degree have been crafted with the intention of providing a broad knowledge of practical metaphysical skills, as well as the theories behind them. Many of the basic ideas will be familiar to you from the First Degree Lessons, but here you will find much more information about how to actually implement them in practice.

CONTENT

The Second Degree Lessons have been created with the intention of giving the Second Degree student as wide a range of knowledge as possible. This is necessary for the Second Degree Priest/ess to function effectively and credibly.

The First Degree constitutes the lowest degree of initiated Priesthood, but First Degree Clergy are understood to be still in the process of learning their role as Clergy. Second Degree Clergy, once initiated, are expected to know and be confident of their role, as it is the Second Degree which often handles much of the running of a Temple or Shrine. First Degree Clergy are expected to still have many questions –Second Degree Clergy are expected to be able to answer all but the most difficult of them. Consequently it behooves the Priesthood of the Second Degree to be as well informed as possible.

Also, many Second Degree Clergy will choose a particular area in which to specialize their vocation. This specialization is not required, but is strongly recommended. The Second Degree Cleric may choose one, or several specialties to focus on, and these may change with time. Thus one might specialize in ritual work, psychic work, healing, teaching, or any of many possibilities. These specialties may be pursued through private study, and in some cases Orders exist within the Correllian Tradition that one may join to further the study of one's specialty.

In keeping with this, the Second Degree Lessons are both longer and more in-depth than the First Degree Lessons. They are intended to give you a well-rounded magical education, building upon your foundation as a First Degree, as well as to familiarize you with many of the options for specialization which are open to you.

The subject matter of the twelve Second Degree Lessons found in Wicca 201 includes the following:

0 –Introduction (You are here).

I -Tarot

II –Physiognomy

III -Astrology

IV –Magical Alphabets

V -Numerology

VI -Death, Spirits, and Spirit Guides

VII -Sex Magic

VIII –Magical Calendars

IX –Advanced Chakra and Energy Working

X –Ley Lines

XI –The Ba Gua (Pu Kua)

XII –Group Dynamics

We hope that you enjoy the Second Degree Lessons, and that they may be of benefit to you in your journey. As with the First Degree Lessons, we remind you that we can only provide you with information –how much or how little benefit you derive from it depends wholly upon the extent to which you implement that information in your life. Knowledge is like a muscle, the more you use it, the more it grows.

Blessed be,

Rev. Donald Lewis-Highcorrell, HP
Chancellor and First Priest
Correllian Tradition

LESSON I

THE TAROT

THE TAROT

Few things are associated with Witchcraft as strongly as Tarot cards.

For hundreds of years the colorful and highly symbolic Tarot cards have been used for “fortune telling”, psychism and magic.

How many magical images are as familiar in mainstream culture as that of the **GYPSY** reader extending her palm that it may be **CROSSED WITH SILVER** prior to a card reading?

Over the centuries, the cards have collected many legends and superstitions. For the uninitiated the cards have often become a focus of fear and misunderstanding, like the other magical arts. They have sometimes been outlawed and their practitioners persecuted –indeed the Tarot’s first appearance in history is in an edict forbidding its use. Yet the cards have also remained fashionable at every level of society, no matter how strongly opposed by repressive laws.

Some believe that the Tarot contains within it all of the secrets of the Universe. That, correctly interpreted, the Tarot is a scripture –visual rather than written- which preserves ancient teachings of metaphysics handed down from the Platonic, Hermetic, and Pythagorean teachers of the Classical world. This is a view with which the Correllian Tradition is substantially in agreement.

HISTORY

The Tarot cards are often thought of as mysterious and elusive, and so they are –and in no way more than in their origins. No one really knows when Tarot cards were invented, or by whom, though people have advanced many theories over the centuries.

Certain aspects of the Tarot’s history however, are clear.

The Tarot seems to have made its first appearance in Europe in the 1300s AD (900s Pisces). No one is entirely certain how it got there, and there have been a number of theories advanced over the centuries. Some hold that the cards were brought to Europe from Egypt by returning crusaders, such as the **KNIGHTS TEMPLAR**. Others hold that the cards were invented in the aristocratic courts of Italy. Still others hold that the cards were carried to Europe by the wandering **ROMANY** tribes, with whom the Tarot has always been closely associated.

The earliest mention of the Tarot comes from an edict of the city of Bern, issued in 1367 AD (967 Pisces). The edict bans the use of the cards, but it is directed against gambling, not divination. The same is true of an edict banning Tarot issued in Florence in 1376 AD (976 Pisces).

At this time the cards were called by the name Nahipi (or Naippe, or Naibbe), and they may have consisted only of the playing cards we know today as the **MINOR ARCANA**. The earliest description of a Tarot deck, written by Frater Johannes von Rheinfelden in 1377 AD (977 Pisces), describes only the four suits of the Minor Arcana. Similarly the oldest surviving card deck, the so-called “Hunting Deck” (because it is illustrated with a hunting theme) of Stuttgart, dating from c. 1420 AD (1020 Pisces), consists only of Minor Arcana cards.

The **MAJOR ARCANA** cards make their first verifiable appearance in the early 1400s AD (1000s Pisces), with the Visconti-Sforza cards providing the oldest surviving examples (also c. 1420 AD – 1020 Pisces).

There is a belief that the Major Arcana and Minor Arcana originally constituted two separate decks. Anyone might own the Minor Arcana, which were disseminated as playing cards and used for gaming and gambling –hence the origin or modern playing cards. Only diviners owned the Major Arcana, which they kept as a distinct deck and added to their clients existing Minor Arcana deck when they did a reading. In this way the most an ordinary person who owned the Minor Arcana deck could be accused of was gambling, while the diviner alone risked the accusation of Witchcraft should their Major Arcana were found. When it became safer to own Tarot cards, full decks comprising both sets of Arcana were produced.

The early Major Arcana -which were called Trionfi or Triumphs (thence Trumps)- were very different from the modern. There does not appear to have been an agreed upon system of Major Arcana cards at first. Instead symbols were drawn from many sources; early decks include among their Major Arcana such images as the Planets, the Zodiacal signs, the Seven Virtues, the Muses, figures from Pagan mythology, etc... Some of the modern Major Arcana cards appeared from the beginning –such as the Fool- others did not make their initial appearance until much later. In particular the Devil card and the Tower were added to the Major Arcana during the era of the **REFORMATION / BURNING TIMES**.

The early Major Arcana also did not follow a set number of cards. Unlike the Minor Arcana which has held stable since the beginning at 52 – 56 cards, the Major Arcana varied considerably in number when it first appeared. Some **RENAISSANCE** Tarots may have had as many as 100 cards. Only over time did the Major Arcana assume the 22 card form prevalent today.

ORIGINS

As has been said, there are many theories regarding the origin of Tarot cards and how they came to Europe. Each competing theory has both pros and cons associated with it, and there is -as so often happens in metaphysical history- no conclusive evidence for any of them. I favor the theory that the cards were brought to Europe by the Romany, if only because this is what I was taught by the beloved **REGENT LA VEDA**.

Playing cards seem to have first been used in China. The first cards were often made from wood or ivory –only later were cards made from heavy paper.

From China the idea of cards spread to India, where they were a popular pastime. It was in India that the Romany would first have acquired the cards.

Like the Tarot, the origins of the Romany people have inspired many theories and legends over the centuries. European Christians, who had no clue of the Romany's origins, often treated them as sub-human –categorizing them with Christianity's scapegoats, Witches and Jews.

The Romany themselves often had no clue of their true origins –they did not identify themselves with a nation of origin, but knew only that they had always traveled from place to place.

Today, through the miracles of anthropology and linguistics we know that the Romany come originally from India, where their close cousins still live. They appear to be closely related to a number of Indian groups, including the Dom, and the Luri.

According to the **SHAH NAMEH**, the Persian Shah Behram Gour imported a large number of Luri from the Hindu ruler Shankar, intending to use them as entertainers. Displeased with the Luri's nomadic lifestyle and inability to adapt to settled habitation, Behram Gour expelled them from Persia.

They are recorded as having been present in the **BYZANTINE** empire as early as 855 AD (455 Pisces). From there they seem to have moved into and through the Muslim world (perhaps as a consequence of the long, slow Muslim conquest of Byzantium). At length they traveled up through Egypt, then crossed the Mediterranean to enter Europe in the 1300s AD (900s Pisces).

Because they came up through Egypt, Europeans thought the Romany originated there and called them 'Gypcians, which later shortened to "Gypsies."

The supposed Egyptian origin of the Romany is the real reason for the long standing belief that the Tarot came from Egypt –and indeed the Tarot's form may owe something to Egypt because of the Romany's travels there.

A VISUAL SCRIPTURE

The Tarot has long been said to contain the secrets of the Universe, a view with which, as you shall shortly see, we agree.

The **BOOK RELIGIONS** (Judaism, Christianity, Islam, and Satanism) regard the written word as the highest achievement of human thought and the only suitable medium for the transmission of religious (or any other) teaching. They personify the creative force as "The Word" (Logos) and regard written scriptures as infallible. It often seems that they feel the very act of writing a thing down makes it so, and that written material is incontrovertible by the very fact of its being written. The Book Religions are so reliant on the written word as the only acceptable transmitter of information that most of them have actually banned visual depictions of people or things.

The Pagan religions on the other hand have usually preferred visual to written forms as a means of transmitting religious ideas. All over the world Pagans have used artwork as the principle method of conveying their beliefs, relying on words primarily as an auxiliary –and even then the words are often used to convey "visual" images.

The Book Religions prefer the written word because it is (theoretically at least) straightforward and unambiguous, allowing of literal interpretation. The written word creates an unchanging standard, with a single meaning that does not easily vary. The Book Religions reject images because they are ambiguous, have multiple levels of meaning, and can be interpreted in different ways which are prone to change and adapt over time –the precise reasons that Pagans prefer visual images.

Moreover, though pictures may be understood by the mind, they primarily speak directly to the inner consciousness. When we read a written passage, we understand it only when we have finished all the words. When we see a painting or sculpture, we form our first understanding the second we see it –an understanding informed by our inborn emotional and psychological reaction, as well as by our cultivated understanding of symbols and images.

The idea of a visual "scripture" such as the Tarot, is quintessentially Pagan. You need only look at the walls of most historical Pagan Temples –covered in murals or sculpture- to see how images have been used to convey allegorical myths in emotionally and psychologically touching ways. The Lion head of Sekhmet is meant to convey the Goddess' qualities of strength and courage, not genetic anomaly. The many arms of Shiva, each holding a different implement or assuming a significant posture, are meant to convey the Deity's many attributes –the very surrealism of the image helps make clear that the reference is to spiritual qualities, not physical features.

According to Barbara Walker, in her book *"The Women's Encyclopedia of Myths and Secrets,"* the Romany considered the Tarot to be their people's "Veda" –that is, their sacred "scripture" (Literally Veda –"wisdom"). Readers of the Tarot were called Vedavica. The Tarot was considered relevant not only for divining the future of everyday situations, but also to convey timeless and cosmic teachings about Deity.

OTHER INFLUENCES

The cosmic wisdom of the Tarot was believed to reside in the Major Arcana. As we have said the Trionfi, or Major Arcana, did not conform to the modern order when they first appeared, but developed over time. Many different systems of thought claim credit for the form the Major Arcana finally took.

One of the principle influences on the development of the Major Arcana was Hermeticism. Based on the writings attributed to Hermes Trismagistus, Hermeticism was based on ancient Egyptian teachings as filtered through **HELLENISTIC** thought. Hermeticism put a strong emphasis on the relationship between Deity, the soul, and the consciousness, focusing strongly on the idea of oneness with Deity as the cure for all difficulties.

Another major influence on the cards was Alchemy. Alchemy also developed out of late classical thought, coming from very ancient antecedents. Most people very much misunderstand the nature of Alchemy, being familiar only with the overly-literal interpretation of it created in large part by its opponents. Though some Alchemists did shade into an early form of chemistry, at its best Alchemy was first and foremost a subtle and highly developed philosophical system closely related to modern Wicca.

Alchemy focused strongly upon the idea of the relation between, and resolution of, the Cosmic Polarities, which they personified as King and Queen. The death and resurrection of the King was a major theme of Alchemy –being a metaphor for the development of the soul. Alchemy was very concerned with the development and evolution of the soul –described in extremely allegorical terms. The famous image of the Alchemist laboring to turn lead into gold is in reality a reference to the idea of developing from physical consciousness (lead) to Divine consciousness (gold).

Both Hermeticism and Alchemy were extremely popular in the renaissance when the Major Arcana was taking shape, and contributed greatly to the cards. Indeed, the principle message of the Major Arcana is one that any Hermeticist or Alchemist would recognize as easily as any Wiccan; spiritual development brings one closer to Deity, being closer to Deity puts us in control of our lives, and leads us ultimately to conscious union with Deity and the full access of Divine power from within ourselves.

Another major influence on the Major Arcana is said to be the Hebrew **CABALA**. The idea that the Cabala might be the basis of the Tarot was put forward in the 19th century AD (14th century, Pisces) by the **CEREMONIAL** movement, and is encapsulated in the famous **WAITE-SMITH** Tarot deck.

Cabala is a system of understanding the Divine through numerology. Its most famous aspect is the well-known **TREE OF LIFE**, which arranges the numbers in a symbolic layout said to reveal the secrets of the universe. Cabalists have been known to claim that the great Pagan philosopher and numerologist Pythagoras was a student of pre-existing Hebrew Cabala, and adapted its teachings for Pagan use, how ever it is much more likely that Pythagorean numerology influenced Cabalistic numerology than vice versa.

The idea that the Tarot was based on Cabala became dominant when author **EDEN GRAY** chose the Waite-Smith deck as the basis for her ground breaking books on the Tarot. Gray was the first author to write on the subject of Tarot for a mass audience. Previous works on Tarot had been written in an intellectual, somewhat impenetrable style, and printed only in small runs. Gray's books were written in simple, easily understandable language which made Tarot easily accessible to all, and sparked the Tarot renaissance of the '60s.

However, while numerology has undoubtedly become important to Tarot, it is important to bear in mind that the earliest existing Cabalistic Tree of Life chart dates only to the 1100s AD (700s Pisces), and is not fully developed into its modern form. Therefore while many people may associate the Cabala with Tarot, it is clearly not part of the card's origin.

The most fundamental influence upon the Tarot however, must surely be the beliefs of the peoples most closely associated with it –Gypsies and Witches. The beliefs of the Romany have their origin in popular Hinduism, often overlaid with a thin veneer of Christian **HAGIOGRAPHY** (thus the Goddess Kali Ma becomes the "Christian" Black Madonna, or the black St. Sarah), while the Witches came from many sources including the tribal religions of old Europe, and the cosmopolitan philosophies of Greece and Rome, also often mixed up with Christian Hagiography (thus the Goddess Anu, a Celtic reflex of Kali Ma, became the "Christian" St. Anne). Both religions have a strong emphasis on development through reincarnation, and the **IMMANENCE** of Deity.

However in discussing the Cosmic meaning of the Tarot it is not so much with its origins that we are concerned, but with what it means to us today, in the light of contemporary thought.

It must always be remembered that as we are living, growing beings, so too our knowledge lives and grows –adapting to new understandings and changing circumstances. Therefore we must always ask ourselves not "*What did this mean to our ancestors?*" but rather "*What does this tell me now?*"

LA VEDA DE VITA

Let us speak then of the meaning of the Tarot in its present form, and for the contemporary Wiccan audience.

The major Arcana –the Trumps or Trionfi- are the part of the Tarot which is said to speak to Cosmic issues, and so we shall start there.

In most contemporary Tarot decks the Major Arcana consists of 22 cards. As we have said, this was not always so, nor is it always so today –but it is the most common form, and so it is the form we shall deal with.

The Major Arcana, or Trumps, are considered the fifth suit of the Tarot, but they are markedly different from the other four suits. It is said that this is because the Major Arcana deal with spiritual things, while the other four suits, or Minor Arcana, deal with everyday situations.

Supposedly in the days when Tarot reading was forbidden by the Catholic Church, card readers would carry a deck of cards consisting only of the Major Arcana. When asked to read, they would join this deck of Major Arcana cards to their clients deck of ordinary playing cards. This was to ensure the clients safety, since if the client were caught with playing cards the punishment was much lighter than if they were caught with "fortune telling" cards. Though its veracity is doubtful, this story is often given as the reason why the Major Arcana are not found in playing cards.

It is often said that all of the secrets of the Universe are to be found in the Major Arcana. While that may be stretching it a little, it is none-the-less true that the Major Arcana do contain a coherent spiritual statement. Whether that statement was in the cards originally, as legend would have it, or was superimposed upon them later is debatable, but it is certainly to be found in the Tarot deck of today.

There are many interpretations of the Major Arcana's spiritual meaning, differing mainly according to the religious persuasion of the interpreter. But the basic meaning remains the same, no matter who interprets it; that life is a spiritual journey of the soul, whose origin and destination are the same -God, or Spirit if you will.

It is an ancient belief that all matter is composed of five elements. The four physical elements are Air, Fire, Water, and Earth. These four are believed to be present in varying amounts in all things and creatures -though it must be understood that we are not referring to the physical substances named, but rather to their qualities. Roughly stated, those qualities are these: Air-awareness and thought, Fire-action and manifestation, Water-reaction and emotion, and Earth-integration and structure. The fifth element is spirit, which gives life to all things and without which nothing would exist.

This concept runs throughout the Tarot, and is key to understanding its structure. Consequently, in considering the meanings of the 22 Major Arcana cards, I have divided the cards up into five groups of four -one group for each element. The remaining two cards, The Fool and The Universe, as will be seen, lie naturally outside this system.

In each of these five Quartets, the first three cards refer to conditions, the fourth card to the natural result of those conditions. Thus, if you consider the Quartet of Spirit you will see that *The Star*, *The Moon*, and *The Sun*, -severally or together- lead naturally to *Judgment*.

These 22 cards are;

0) The Fool -Primordial Deity.

AIR

- 1) The Magus -Creation/the God
- 2) The High Priestess -Spirit/the Goddess
- 3) The Empress -The ensouled Universe
- 4) The Emperor -Time and structure of perception

FIRE

- 5) The **HIEROPHANT** -Communication between Spirit and human
- 6) The Lovers -Choice and lessons
- 7) The Chariot -Material advancement and success
- 8) Strength -Spiritual advancement and success

WATER

- 9) The Hermit -The seeker
- 10) The Wheel of Fortune -What Fate gives the seeker
- 11) Justice -What fate the seeker makes
- 12) The Hanged Man -the process of learning and growing

EARTH

- 13) Death and Rebirth -The eternal cycle which facilitates growth
- 14) Temperance -acquisition and integration of knowledge
- 15) The Devil -Material illusion, the Veil
- 16) The Tower -Piercing material illusion

SPIRIT

- 17) The Star -Piercing illusion through vision and inner work
- 18) The Moon -Piercing illusion through religion and ritual
- 19) The Sun -Piercing illusion through material experiences
- 20) Judgment -The enlightened person, who has overcome illusion

21) The Universe -Deity after enlightenment

Here it will be seen that the Major Arcana of the Tarot tell the story of existence, from before the first creation, through the journey of the soul, to the ultimate reunion of the soul with Deity. Thus it might be said to be true that the Tarot does indeed contain the fabled secrets of the Universe.

THE MINOR ARCANA

The Minor Arcana are divided into four suits corresponding to the Four Elements of the physical world; Air, Fire, Water, and Earth –thought, action, reaction, and integration. These four suits are retained in modern playing cards.

Different peoples have seen these Elemental suits in different ways over the centuries. Some of the variations include:

<u>ELEMENT</u>	<u>TAROT</u>	<u>ENGLISH</u>	<u>GERMAN</u>	<u>SWISS</u>
AIR	Swords	Spades	Leaves	Shields
FIRE	Wands	Clubs	Acorns	Acorns
WATER	Cups	Hearts	Hearts	Roses
EARTH	Pentacles	Diamonds	Bells	Shells

One difference you will often see however is that in most Tarot decks, the order of the Elements is given differently – Air, Water, Fire, and Earth- and the attributions vary. Most commonly for example, Tarologists will class Wands as the suit of Air, and Swords as the suit of Fire. This is because of the strong influence of European Ceremonialism, which uses this same attribution. I however have chosen here to use the common Wiccan system.

Each of the four suits of the Minor Arcana has ten pip cards, and four court cards. In playing cards, the fourth court card, the Page (or Princess in some versions) has been eliminated.

Each of these cards has a meaning, and these are usually believed to have a numerological origin.

As the Major Arcana is held to refer to Cosmic and Spiritual issues, so the Minor Arcana are generally held to refer to mundane and personal issues.

The Minor Arcana cards are as follows;

Ace –Ruled by the Sun, the Ace represents the cardinal qualities of the Element of the suit. The Ace of Swords represents the powers of Air/mind: thought, intelligence, judgment –usually it indicates a specific decision to be made. The Ace of Wands represents the power of Fire/action: energy, enthusiasm, passion for the situation. The Ace of Cups indicates the powers of Water/emotion, and is usually taken as happiness and good fortune. The Ace of Pentacles represents the powers of Earth/integration: prosperity and stability, often perceived directly as money or financial growth.

Two –Ruled by the Moon, the Two represents the Element of the suit in dealings with others in private ways. Thus the Two of Swords represents alliances toward mutual aims: The Two of Wands represents new opportunities for growth and expansion through personal connections: The Two of Cups represents an important relationship, usually romantic in nature: The Two of Pentacles represents learning from experiences with others, and being very busy.

Three –Ruled by Jupiter, the Three represents the Element of the suit in dealings with others in public ways. Thus the Three of Swords represents endings, separations, or major changes in important relationships: The Three of Wands represents help from a friend, mentor, or advisor: The Three of Cups represents shared happiness and celebration with others: The Three of Pentacles represents the employment of skills or abilities to the benefit of others.

Four –Ruled by Saturn, the Four represents the Element of the suit in a state of stability, with lack of movement. Thus the Four of Swords represents a rest or time-out period: The Four of Wands represents the achievement of a goal: The Four of Cups represents a good situation, but still the desire for more: The Four of Pentacles represents miserliness, holding back from others, reticence to be involved or take action.

Five –Ruled by Mercury, the Five represents the Element of the suit in a state of transformation and movement, but also a consequent fear of the unknown and unseen future into which one is moving. Thus the Five of Swords represents a feeling of being oppressed or held back by others: The Five of Wands represents inner or outer conflict: The Five of Cups represents disappointment or sorrow: The Five of Pentacles represents loss or fear of loss.

Six –Ruled by Venus, the Six represents the Element of the suit assisted by a gift of fate. Thus the Six of Swords represents travel, movement, starting over: The Six of Wands represents victory, success, popularity: The Six of Cups represents people or patterns from ones past: The Six of Pentacles represents receiving help from another, assistance or a gift.

Seven –Ruled by Uranos, the Seven represents the Element of the suit crossed by obstacles which, if overcome, bring great benefit. Thus the Seven of Swords represents an up-hill battle which may yet be won, but only through great effort: The Seven of Wands represents hard work which leads to victory: The Seven of Cups represents illusions and misunderstandings, which yet contain the seeds of self knowledge: The Seven of Pentacles represents many choices not yet decided upon, which can lead to great success once chosen and focused upon.

Eight –Ruled by Mars, the Eight represents the Element of the suit in extreme circumstances –good, bad, or indifferent. Thus the Eight of Swords represents feeling held back, unable to maneuver: The Eight of Wands represents speed, sudden

happenings, and unexpected developments: The Eight of Cups represents exaggerated fears, obsessions: The Eight of Pentacles represents mastering one's craft and honing personal skills.

Nine –Ruled by Neptune, the Nine represents the Element of the suit in its greatest skill. Thus the Nine of Swords represents confronting and overcoming one's fears: The Nine of Wands represents patience, perseverance, and long term plans: The Nine of Cups represents the ability to **MANIFEST** what one desires from one's Higher Self: The Nine of Pentacles represents personal power and the ability to make one's own decisions and live life as one wishes.

Ten –Ruled by Pluto, the Ten represents the Element of the suit in its ultimate fulfillment. Thus the Ten of Swords represents leaving the old behind to make way for the new: The Ten of Wands represents a situation on the verge of but not yet ready for change: The Ten of Cups represents personal happiness and fulfillment: The Ten of Pentacles represents having a strong and rewarding base in home, family or personal mission.

Princess –The Princess (sometimes rendered "Page") represents the powers of the Element of the suit in a state of stasis or immobility (Earth) –the potential for change and growth, not yet in motion. Thus the Princess of Swords represents diplomacy and circumspection: The Princess of Wands represents a person or situation on the verge of action: The Princess of Cups represents moodiness and overwhelming emotions: The Princess of Pentacles represents holding back from what one knows one should do.

Knight – The Knight represents the powers of the Element of the suit expressed through thought and intention (Air). Thus the Knight of Swords represents a need for healthy self-interest: The Knight of Wands represents uncontrolled expansion and a need for greater focus: The Knight of Cups represents speaking, writing, the arts, and all other means of communication: The Knight of Pentacles represents slow but steady growth.

Queen –The Queen represents the powers of the Element of the suit experienced as an internal reaction (Water) to ones experience. Thus the Queen of Swords represents inner reflection and the ability to learn from past experience: The Queen of Wands represents satisfaction and being in an emotionally positive situation: The Queen of Cups represents happiness and joy: The Queen of Pentacles represents security, stability, and prosperity –enough for oneself and more to share with others:

King –The King represents the powers of the Element of the suit as expressed in action (Fire). Thus the King of Swords represents good judgment and the ability to make sound decisions: The King of Wands represents mental focus and successful practical action: The King of Cups represents the ability to experience ones emotions without being overwhelmed by them: The King of Pentacles represents prosperity and financial success.

BELIEFS ABOUT TAROT CARDS

There are many beliefs about Tarot cards and how to use them, as is to be expected for anything that has been around so long.

Some of these beliefs are good and useful, at least if used sensibly. Others however can be very limiting –these are **SUPERSTITIONS**, and to be eschewed.

More than an Age ago, the great Pagan philosopher **PLUTARCH** defined "superstition" as being beliefs based upon fear of Spirit, as opposed to religion, which is based upon love of Spirit. The Wise know that there is never a need to fear Spirit, for Spirit in all of Her manifestations is good. Superstitions limit and confine, and spirituality should never confine you – save only to the sacred Rede –"Harm None."

Which of these beliefs about Tarot cards are helpful spiritual tools, and which are superstitions? This you must answer for yourself; what works well for one may be unnecessary or limiting to another, and what is unnecessary or limiting to one may be another's helpful psychic Key, assisting their shift of consciousness. The question is –What works for YOU? Any of these beliefs could be helpful, but none of them should ever be regarded as *necessary*.

What are these beliefs? Some of them include the following;

Some people believe that you should never buy a Tarot deck for yourself, but only receive one as a gift. I would venture to suggest that this belief arises from the idea of letting "the right deck for you" seek you out; like a found stone or object. Of course this belief is only practical if you know people who use Tarot cards.

Some people believe that this only refers to a person's first Tarot deck, while others hold that it is true for any Tarot deck.

Another belief that some hold, is that you should never use a Tarot deck that has previously belonged to another person. The idea here is that the deck will have bonded with its first owner, and will not work well for any other.

However, many people believe that one's first Tarot deck should be a deck that has been previously owned, preferably by one's teacher.

Personally I have used both new and previously owned Tarot decks, both purchased and given, with equal success.

As for the vibrations of previous owners, these are easily enough cleared; Anytime you acquire a new Tarot deck, however you acquire it, you should cleanse and bless it –as you might cleanse and bless any ritual object. This should normally clear any pre-existing vibrations.

Another belief about Tarot cards, is that you should **ATTUNE** to a new deck, so that it bonds to you and you to it. The most common way for this to be done is to sleep with the deck for three nights in succession. Usually these are the three nights of the Full Moon, when the ambient energy is strongest. The deck is placed either under the pillow, or under the bed itself. Some people prefer to place the deck upon their altar.

Some people, having attuned to their deck, don't want anyone else to touch it –sometimes even the people they are reading for. They feel that other people's energy will disturb their bond with the cards. And of course, if you choose to believe that, it will become true: "*energy is shaped by thought and emotion, usually unconsciously*" –remember?

Personally, I let everyone handle my cards, and have never had any trouble of this kind. On the contrary I pride myself on having friendly cards. Though cards are meant to respond to energy, I do not feel that they pick up energy that casually. Many readers I know, both professional and recreational, feel the same. But who you let handle your cards is a personal choice, and when it comes to your cards you should do what feels right to You.

For this same reason –the idea that cards will casually pick up unwanted energy and give skewed readings as a result- many people make it a habit to wrap their cards in silk, and keep them in a special box. Some people believe that silk has a special ability to shield from unwanted energy, and this idea was particularly popular at the turn of the last century. As to the boxes, these are often lovely works of art in their own right, especially the shameesh wood boxes imported from India for this purpose, which are often elaborately carved and inlaid.

Storing your cards in silk and fine wooden boxes is a nice thing to do –it makes for great "atmosphere" and thus can serve as a psychic Key, helping you to align with your Higher Self and come into the right state of mind for reading. It is not however, necessary. I have read with cards straight from the box, or carried in baggies, and done just as well.

Some people also like to place a special stone or stones –usually Quartz Crystal - with their cards when they are not in use. The Crystal is meant to amplify the cards energy, thus aiding the readers native psychic ability as well as the card's ability to attune to the questioner. Other stones which might be placed with the cards include Lapis Lazuli, Amethyst, and Moonstone –all intended to increase the readers ability to use the cards psychically. Of course any stone can be used in this way, if one desires to imbue the cards with its particular energy. Herbs can be used in the same way.

In the days –back a few years- when I was a well known reader on the psychic fair circuit, my Tarot cards were usually kept in a Shameeshwood box along with Quartz Crystal, a hunk of Amethyst with a pewter wizard figure mounted on it (a gift from one of our Correllian High Priestesses), and whole cloves (a favorite herb of mine). The inside of the box had been swabbed with essential oils chosen to promote psychic ability. The cards themselves were a deck of Morgan Greers, the gift of my altar-sister Bitterwind who was later **ACCLAIMED** Chief Elder of the Correllian Tradition –I still use the same cards for most readings, even after a quarter of a century, and although I have come to have a substantial collection.

One other common belief about Tarot cards must be mentioned here: That is the idea that each Tarot deck has its own Spirit and personality.

Now this is an idea with which we agree generally –for what which exists does not have a Spirit? And just as you can visualize the Spirit of a stone to attune to it, or receive advice or assistance from it, so too the Spirit of your Tarot cards.

Obviously, such a practice can be helpful –but often it is not. Unlike a stone, which has existed long before it came to you, and thus has a well-developed nature of its own, a Tarot deck will take on much of its character through use, and much of that character will be shaped by you. The obvious consequence of this is that you should shape the cards as you want them.

I have known a number of people who had Tarot decks which were extremely temperamental –finicky about whom they would read for, and when or even if they could be read at all. All this is very dramatic, but if you ask me, a pain in the neck. But these people loved it –they would supplicate their cards, cater to them, treat them as Prima Donnas. Of course, that's just how these people liked their cards to be –it was their "atmosphere", their "key". They have programmed their cards to be this way (perhaps unconsciously) and reinforced it through their own behavior. Nice if you like things like that I suppose – I prefer a simpler, friendlier world.

Personally, I do not accept that sort of complications in my life (at least not from a deck of cards) and consequently I am never presented with them. I expect my cards to be user-friendly and trouble free –and they are. I acknowledge that they have a Spirit, but I limit my interactions with it to blessing, cleansing, and asking questions of the cards. My advice: treat your cards as colleagues and expect them to act professionally, and they will oblige.

HOW TO READ THE TAROT

Ok, ok, enough with the history, enough with the beliefs –I have a Tarot deck, how do I use it?

Well, you can pretty much distill all of the above into one simple sentence;

"They have little pictures on them, and you read them by the way they come up in a reading."

Before you begin a Tarot reading, you might want to light a candle, to act as a battery providing extra energy for the reading. You might also imagine four pillars of white light, one in each corner of the room, for the same reason –to act as batteries. Extra energy is always good for a reading. (If you use the pillars or other energy constructs remember to take them down when you're finished, and ALWAYS clear and release when you're done.)

To do a reading, begin by shuffling the cards. It doesn't matter how you shuffle them –though people often develop a favorite method- as long as the cards get good and mixed up, and their order gets switched all around.

As you're shuffling, concentrate on cleansing the cards of all previous **IMPRESSIONS**. You might visualize the cards being flushed with cleansing yellow-white light. You might also want to think, or even say, something like; "*I cleanse you, I cleanse you, I cleanse you.*" This is an example of interacting with the card's Spirit, which we discussed above.

Once you've cleansed your cards, you are ready to ask your question. The question can be as simple as the all-purpose "*What do I need to know at this time?*" which will produce an answer relating to present or upcoming circumstances. Or the question can be much more specific.

You can ask pretty much anything of the cards, if you phrase it right. Cards can be used to give "Yes or No" answers, or to describe conditions in current or future circumstances, or the unfolding of situations. They cannot however be easily used to pick one of several options in a single question –when several options or subjects are being considered, these should be listed separately. An example of this is the question: "*How will my family be?*" –the answer to this question will be hopelessly confused unless you break down the question to deal with each separate family member, whose fortunes may be quite different.

Once you have your question, get it clear in your mind and concentrate upon it. Anything that helps you to focus on the question is good –you might want to repeat the question over and over in your mind, or imagine it in visual terms, or anything that will assist your focus –for it is through focus that you communicate the question to the cards, and thence to Spirit.

Now shuffle the cards again, while continuing to focus on your question. Keep shuffling until the cards are good and mixed up. When it feels "right", stop. Practice will make it easier to determine how long the cards need to be shuffled. If you are reading for another person, they should shuffle the cards this time –concentrating upon their question –then give you the cards back when they are done.

It is traditional to cut the deck at this point. I normally hold either my left hand or both hands over the deck, and open a channel to the Divine Energy to bless the cards –I visualize them being flooded with blue-white light. As I do this, I charge them (usually silently) to "*Show me not the hopes and fears of this person, but show me only truth.*"

Now –using your left hand, which represents the Goddess and spirituality- cut the cards into three stacks. Then reassemble them in a different order.

Now, to obtain your answer, you must draw some cards. There are some things to be aware of, however, before you do;

Many people believe that it is unlucky to read for yourself –this is nonsense. Reading for yourself can however be problematic. It is very difficult to have objectivity when dealing with questions that directly impact you, or your loved ones. This is particularly true when you are just learning. Though the cards may give a perfectly accurate answer, you may not be able to read it properly because of your own hopes and fears.

Also, though the cards are the tool through which your answer is divined, the answer comes from Spirit –Who may or may not want you to have the information you are asking for at the time you are asking. If this is the case, it will often be obvious –the answers obtained will be so obtuse as to be meaningless.

Consequently when reading for yourself, you should remember this, and take the results with a grain of salt –that is, use common sense in applying them. Indeed, this is good advice for all readings. Regard a reading as giving good advice which can be helpful, but do not take a reading as "**GOSPEL**" or you may be in for the Five of Cups.

How many cards should you draw?

The number of cards that you draw, and the pattern in which you lay them down, is called a **SPREAD**. There are many, many Spreads which are in common use. Some of these are very simple, and others are hopelessly complicated. There are whole books on Tarot whose main virtue is in presenting different Spreads which the reader may use. Some readers pride themselves upon always having the right Spread for the right question. Personally, I confine myself to the spreads which follow;

SPREADS

One Card Spread.

The simplest of all Spreads is the One Card Spread. There are several ways to do it; It need be no more complicated than cutting the deck –in any place that feels "right"- and reading the card that comes up. Or if you prefer, the one card may be drawn from the deck, and laid upon the table.

This one card will not give you much information, but sometimes it's all you need. It is not an especially good technique for a beginning student, but can be quite serviceable to a seasoned reader who has a good understanding of the cards.

The card can be read according to its normal meaning. This will give you basic information as to the situation you are asking about. Many people make it a point to draw a single Tarot card in this manner each morning, asking what will be the basic energy of the upcoming day. This is an excellent practice, and can be very helpful in getting acquainted with the cards.

A variation of this is to ask a "yes" or "no" question. The card is then read "yes" or "no" according to whether it is upright or upside down, respectively.

If the single card does not give you enough information, you might want to draw two more and see if that helps.

2. Three Card Spread.

I learned this Spread under the name “Las Vegas Quickie Reading” but have in fact found it to be very useful. As you might imagine from the name, the Spread requires three cards. These may be obtained by cutting the deck into three stacks, or by selecting three cards at random. The three cards are then interpreted together. Sometimes they represent a sequential situation, each one leading to the next. But more often they should be interpreted as blending their meanings to refer to a single situation.

For example the Knight of Wands, Eight of Pentacles, and the Six of Pentacles might be taken to indicate a need for greater focus, and application of knowledge which the **QUERENT** already possesses, which will attract needed help or assistance.

This is another Spread which some people like to do for themselves each morning, to divine the character of the upcoming day.

A variation on this Spread, which will provide more detailed information, is to repeat it three or four times for a single question, thus yielding 9 – 12 cards. Depending upon what they yield, these cards might be taken as all referring to a single situation, or as successive events in a chain resulting from the initial situation.

3. Celtic Cross Spread.

The Celtic Cross is certainly the most popular of Tarot Spreads currently in use. The term “Celtic Cross” refers to the equal armed cross which we enact in our Magic Circle every time we invoke the Four Quarters. This is the Solar Cross which represents the Four Directions and the Four Elements; or physical existence. The Solar Cross and the Pentagram are sometimes taken to represent God and Goddess, respectively.

To perform a Celtic Cross Spread, draw the needed cards one at a time at random. The first card goes in the center – this card represents the basic energy of the Querent’s situation as regards the question. The second card is laid across the first. This card represents any obstacles to the Querent’s objectives in the question.

Now, place one card above, to the North so to speak. This card the past –things which have led the Querent to their current situation regarding the issue at question.

Now, place a card to the right, as if to the East. This card represents the immediate future –what is about to happen regarding the situation.

Next, place a card below, as if to the South. This card represents the Querent’s desire regarding the question. This desire may or may not be fully conscious. Sometimes the desire will come up as Failure, in which case the Querent has seriously crossed mental wires regarding what they truly want here.

Now, lay a card to the left, as to the West. This represents the best that can be hoped for from the situation. This is by no means what will come, but is the best that can come –the highest potential.

Now, to the right side lay out four cards. These represent as follows;

1. Where the Querent is now, regarding the question. The Querent’s current conditions.
2. What will be around the Querent as this situation unfolds –what conditions will influence the Querent.
3. What emotions the Querent will primarily feel in reaction to this situation.
4. And finally, the most likely outcome of the question.

It sometimes follows that the most likely outcome may appear better than the best possible outcome. What this means is that the situation is likely to succeed, but may not be the best course for the Querent.

In addition, three more cards may be drawn, to add extra information of a general character.

It should be noted that there are a number of variations on the Celtic Cross Spread, in which the cards have slightly different meanings. You can discover this through your own research, and decide what works best for you.

4. Zodiac Spread.

The Zodiac Spread is meant to show the general conditions for the year ahead. It requires fourteen cards, one for each month from the time of the reading, and two for the general energy of the year. The first card is placed at the center, and it represents the prevailing energy the Querent will encounter in the year ahead. The second card “crosses” the first, and should be laid upon, across, or beside it. The second card represent the principle lesson or lessons which will be placed before the Querent by Spirit during this time. These lessons may appear to be blockages or obstacles to overcome, but are sent by Spirit to stimulate needed growth. Now, lay out the remaining twelve cards in a circle around the first two. Each card represents one month, and shows the principle circumstances or events of that month. If clarification is needed, additional cards may be selected at random and added alongside the card to add more information.

5. Yes / No Spread.

For a Yes/No Spread you need either three or five cards. You obtain them either by cutting the deck into the appropriate number of stacks, and taking the first card off the top, or by drawing them at random. The answer is obtained by analyzing the number of cards which are upright vs the number which are upside down –if more are upright, the answer is “yes”. If more are upside down, the answer is “No”. In addition, the specific cards can be read to give information about the conditions surrounding the situation.

These are the basic Spreads which I recommend. There are literally hundreds of others –far more than I choose to use, let alone relate here. There is a Tarot Spread for every Temperament, and every occasion. You may find that you want to learn more Spreads, and if so a little independent Tarot research will yield any number of books containing any number of Spreads. Personally, I find simplest is best.

Once you have completed your reading, you should clear the cards again, as you did to start with, and also clear and release excess energy from yourself. This is especially important if you are reading for someone else, but should be done even if you are reading for yourself.

A final comment on reading technique: readings can be remarkably accurate, but they are not always. The wise take the results of a psychic reading with a grain of salt, and use common sense in applying them. A psychic reading –whether by Tarot or any other means- constitutes a kind of advice, which like other advice should be considered on its merits. Any number of variables can interfere with a reading's accuracy, so you should judge the information a reading gives in light of common sense, and whether circumstances seem to support it as the situation goes forward. This is only practical.

TO CHARGE OR NOT TO CHARGE?

There is a great deal of controversy among Wiccans over whether or not one should charge for psychic and magical services. Many Wiccans feel that psychism/magic is a gift from God/dess, which must be shared freely as it was freely given. Members of some Wiccan Traditions get quite dogmatic about not charging for the employment of spiritual abilities, and are deeply offended when others do charge.

We in the Correllian Tradition take the position that psychism and magic are not gifts that one is born with so much as skills which one develops. Granted one may be born with these skills fully developed –but this is only because the skills have already been built in previous lifetimes. The flowering of psychic abilities is the reward of effort –often a great deal of effort- and we feel that one is entitled to the fair reward of that effort: that is to say, reasonable payment.

When I was in training –back in the '70s- I was taught that psychic work was an important part of the Priestly calling. I was taught that a Wiccan Priest/ess was not only expected to master psychic skills, but use them to help people, especially the members of their own Temple. This was only one part of the great responsibility which came the Priesthood.

But, my Teachers maintained, the compensation for this was that these same skills could be used to earn or augment one's living. Goddess does not place these skills into your hands so that you can hide them away from the world –but rather so that they can be used to do good. Those who do not accept compensation for psychic work usually do not do very much of it – they read for friends and people they know, when the occasion arises. But a paid psychic is likely to read for many more people, thus building a much higher degree of skill, as well as using their skills to benefit a much wider audience.

This does not mean that all Correllian Clergy are expected to be professional psychics –far from it. We know that different people will excel in different areas, and thus take different specialties as time passes. Though we do expect all Correllian Clergy to be familiar with psychic techniques, have a good understanding of them and be capable of employing them if they choose to, we know that only a few will make it their specialty. But those who do develop their psychic skills as their primary specialty, in our opinion, should be entitled to the just reward of their labors, and should be able to employ their skills as a recognized aspect of the Priesthood.

Of course, this endorsement of paid psychic work is hardly surprising: considering that the Correllian Tradition was founded by a woman who worked for years as a professional psychic reader and spiritual healer –Orpheis Caroline High-Correll. Not only did Orpheis Caroline charge for her psychic readings –especially during her years with the circus- but for her healings, herbal remedies, and charms: in this she was the very image of the traditional Witch.

We all know –because of centuries of written and pictorial records to the effect- that practitioners of the psychic and magical arts traditionally charged for their services. Usually they asked for a modest fee, enough to make it possible for them to continue practicing. After all, you can't be of help to anyone if you can't afford to live yourself.

It is our official position that the ban on charging for psychic work, which is observed by certain Wiccan Traditions, is a reaction to the anti-spiritualist laws of the last century's teens and '20s. These laws were written in response to the exposure of fraud on the part of a few **SPIRITUALIST** mediums. Though most Spiritualists were entirely honest, the exposure of the dishonest few was –and continues to be- taken advantage of by conservative Christian forces, whose goal was not the prevention of fraud but the elimination of competing beliefs. To avoid any appearance of dishonesty, not to mention possible arrest, many Spiritualists and Witches adopted the view that one should never charge for spiritual work.

The Correllian Tradition considers the employment of the psychic arts to be an integral and essential element of our faith. Use of psychic skills are not an adjunct to, or a by-product of, the Wiccan religion, but are a fully-integrated aspect of it. We regard that it is the absolute moral right of our Priesthood to employ the psychic and magical arts, and to be justly compensated for them, just as the Priesthood of other religions expect just compensation for the enactment of the spiritual rites of their faiths. None-the-less, this is a moral position and we do not mean by it to encourage you to violate your local laws if they prohibit charging for psychic work, only to state our formal opposition to such laws.

EXERCISES

The series of Exercises included with the Second Degree Lessons are separate from but similar to the Exercises which accompanied the First Degree Lessons. Parts of these Exercises will seem very familiar to you, while other parts will be very different.

As we said in the First Degree Lessons you can gain a great deal of knowledge by reading the Text of each Lesson, but the true value of the Lessons comes from putting that knowledge into practice; and the Exercises section of each Lesson lays out a course of practice to build your psychic muscles and thus increase your magical skills.

Just as with the First Degree Exercises, you should set aside a time each day to perform the exercises -and preferably the same time each day. Of course this is not always possible, but you should try to be as regular as possible.

When doing the Exercises you should be as comfortable and relaxed as possible. Do whatever you wish to put yourself in the right frame of mind -you may wish to burn incense, or anoint yourself with oil, or play a restful meditation tape. Make sure you are in a comfortable position. You should wear loose, easy-fitting clothes, or no clothes at all.

To help you with your exercises you should set up several batteries. Physically you can do this by lighting candles - the flame will help to raise energy for your exercises. You should always light at least one candle if possible, but you may light as large a number of candles as you wish. You can also use stones as batteries -simply select an appropriate stone and charge it for this purpose. If you recall from the First Degree Lessons, stones like Quartz Crystal, Amethyst, and Lapis Lazuli are among those that make excellent aids to psychic work.

You can also create energy constructs to serve as batteries to help you in your exercises. A good way to do this is to create four pillars of white light at the corners of the room you are working in, or simply in a vortex around you.

Once you are set up, you should begin like always by clearing and releasing all excess energy.

EXERCISE 2:1

This Exercise deals with the transformative power of sound.

Sound has long been used to effect the vibrational rate of energy. Vibration as you'll recall is the rate at which energy moves, thus effecting its position in the Seven Planes of Existence.

The Priestesses of ancient Egypt used the sacred **SISTRA** (s.Sistrum), a kind of rattle, to purify energy, creating sacred space and dispersing negative energy. Native Americans are famous for using drumming in the same way, to disperse negative energy, as well as to induce altered states of consciousness for Shamanic work. Chanting too, has a long history of use by disparate peoples for the purpose of effecting energy, the most famous contemporary example being the Buddhist monks of Tibet.

Historically, several peoples have attempted to quantify the qualities of sound; the exact energetic effect of a given note or pitch, the particular "sound" to be associated with a given Plane or Zodiacal sign or planet. We will not go into this here, except to say that the Hindus have such a system, according to which the sound "Ohm" is said to be the sound of creation.

Begin the Exercise by becoming aware of your Solar Chakra, in the area of your navel or just above.

Just behind your navel, in the center of your body, imagine a ball of clear, white light. Imagine it like a Sun shining out from the center of your being. Have this image visualized as clearly as possible, then;

Take a deep breath, and as you expel it, vocalize the sacred syllable "Ohm."

As you vocalize the syllable, imagine the ball of light expanding within you. See it grow to fill your abdomen, your torso, your whole body -see it expand and grow beyond you, as you continue to vocalize the sacred syllable "Ohm."

Continue to simultaneously vocalize and expand the ball of light until it is at least six feet in diameter -then stop the sound, visualize a flash of white light and let the ball collapse back into you.

Although I have said six feet, you should allow your ball of light to expand as far as you can easily expand it. As you gain facility with the exercise, you will be able to expand the ball further and further. Try to extend the exercise as far and as long as possible.

Similarly, you may need to take additional breaths during the exercise in order to be able to maintain your "Ohm" when you first begin it, but as you practice, you will find it easier and easier to maintain the sound. Try to keep the sound as even and steady as possible.

This exercise will help to raise your vibrational frequency, open your Throat Chakra, and also will be good for your lung capacity.

Once you have finished the exercise you should then go ahead and open your Chakras as you learned to do while training for First Degree; create a ball of colored light in each of the seven Major Chakras. When you have all seven balls of colored light, go back and change each ball to white light. When you have all seven balls of white light, then go back and turn each ball into purple light.

You should now again clear and release all excess energy -as you know to do after all psychic and magical workings.

Continue this exercise until it is easy for you; then you will be ready to try some variations on it.

Exercise 2:1, Variation A

If you are like most of us, you will have been making your sound from your throat. Once you have practiced the exercise enough to become comfortable with it, you should try moving the sound around. Instead of your throat, try making the sound from your diaphragm -the bottom of your rib cage.

If you have never done this before, you may find it rather difficult -but keep trying and soon you'll get it. As you vocalize, imagine the sound moving farther down your windpipe, toward the diaphragm -focus on the diaphragm, and "push" the sound down to it. It may take a few tries.

If necessary you can practice vocalizing the sound separately, to gain greater control over where its being generated.

Once you've got it, do the exercise as usual, except for generating the "Ohm" sound from the diaphragm. Keep trying to expand the ball of light farther before collapsing it. Repeat the exercise this way, vocalizing from the diaphragm, until it is easy for you to do.

Follow by opening the Chakras first as colored balls of light, then white, then purple balls of light.

Clear and release as always.

Exercise 2:1, Variation B

When you are able to make your "Ohm" sound from the diaphragm without difficulty, you are ready for more variations.

Try moving the sound upwards -back up to your throat, then up the back of your throat and into the nasal cavity. It may take a few tries to be able to generate the "Ohm" sound from the nasal cavity, but be persistent. You will find it a very distinctive feeling. Again you can practice the vocalization separately from the visualization, to gain facility with it, if need be.

Once you can generate the sound from the nasal cavity, perform the exercise as usual, expanding the ball of light as far as possible.

Follow by opening the Chakras first as colored balls of light, then white, then purple balls of light.

Clear and release as always.

LESSON TWO

PHYSIOGNOMY

A physiognomist named Zopyrus once visited the great Greek philosopher **SOCRATES**. The sage consented to be read, and Zopyrus commenced to study his features. At length Zopyrus pronounced Socrates' features to reveal him as slow-witted, sensual, and dull. Doesn't sound like much of an advertisement for physiognomy, huh?

But Socrates reply was to congratulate Zopyrus and tell him that he was absolutely correct -this had been exactly Socrates' character before he transformed it through the study of philosophy.

This is a famous anecdote, sometimes interpreted to demonstrate the salutatory effects of the study of philosophy, and sometimes interpreted to demonstrate Socrates' wit -but definitely demonstrating the importance and acceptance of physiognomy in the ancient world.

Physiognomy is the art of reading the human body, just as we might read Tarot cards or an Astrological chart. The purpose of Physiognomy is to divine personality characteristics of the individual, aspects of their potential future, as well as their present psychological/emotional state.

Physiognomy is older than most other forms of divination. This is because we had our bodies long before we had Tarot cards or crystal balls. It is a natural human trait to analyze and categorize whatever is at hand, and to use the data so gained as a gauge for what to expect from the future: divination has always been with us. It is only to be expected that one of the earliest forms of divination should have been the mystical interpretation of the features of our own bodies.

Physiognomy was much more important in the ancient world than it is today. Physiognomists, such as Zopyrus described above, were not unusual at that time. One reason for this is that people wore fewer clothes in the Greco-Roman era and before, than they did during the Christian dominated centuries that followed. It was much easier to observe the body, and thus divine from it. Only quite recently has the body come back out from under multiple layers of voluminous clothes to be readily observable again.

Physiognomy is the living proof of Trismegistus' maxim "As Above, So below" for through physiognomy we observe the **DIVINE PLAN** spelled out in the very features of our bodies. Every part of the body can be so divined, and many schools of physiognomy have developed which focus on only a single area of the body, such as the palms, the ears, the bumps of the head, and derive an equal amount of relevant information from each of these limited areas.

The most famous of these forms of physiognomy which study only a limited area of the body, is **PALMISTRY**, which we shall deal with later in this Lesson.

Other schools of physiognomy utilize the whole body –mole reading for example. A draw back to whole-body physiognomy is that it requires the subject to be nude or lightly clad. However this need be no impediment to the massage therapist, acupuncturist, or other healer whose patients fully or partly disrobe. Moreover people today often wear clothing which reveals enough of the body that it may be read without anything having to be removed at all.

WHAT POSSIBLE GOOD CAN THIS DO ME?

Physiognomy can tell you a lot about yourself or another person. It reveals basic character traits and potentials, and can therefore help you to deal with a person by telling you what to expect from them.

Physiognomy can also be of help to the healer: if you can factor in the physiognomical meaning of an injury or an energetic blockage, you can use this knowledge to help in healing it: for example a twisted ankle shows a person who is having difficulty remaining flexible in relation to their life path, and may feel that circumstances regarding their life path are currently overwhelming them. Addressing this issue may tend to speed healing.

Moreover you will be surprised how much you see the influence of physiognomy in modern culture once you know what to look for. Physiognomical assumptions, such as the meaning of a firm or a receding chin, the desirability of a large or a small nose, or what constitutes an “honest face,” are still prominent in people’s consciousness, even if they often have no idea where these assumptions come from. These assumptions influence not only the advertising and entertainment professions where you might expect them, but also exert an influence on such unexpected things as corporate hiring practices, jury decisions, and other places where appearance plays a prominent if often unconscious role.

There follow several forms of physiognomy. You will notice that they don’t absolutely agree in every detail. This is because they have been developed in different times and places, influenced by differing cultural assumptions. I have not for the most part tried to reconcile them when they differ, but rather left it for the student to consider the differences where they occur and decide for themselves which meaning makes most sense to them.

Each person who uses any form of divination brings to it their own individuality: in using physiognomy –as with any other form of divination- you may find that certain things may take on a significance to you which is different from anything you would find in a book or in another persons practice. This is normal and desirable, for divination is a language through which we allow Spirit to speak to us, and it is only right that we should give Spirit flexibility in Her communication. Always remember that all forms of divination were developed by people who allowed Spirit to speak freely to them, not handed down from heaven engraved on tablets of stone.

THE BODY

Hair –Independence, originality, self-direction. Hair that is very thick indicates a vital and original mind. Hair’s connection to freedom and self governance is one reason why some people are afraid of long, loose hair.

Forehead –Intelligence. The forehead is said to indicate the individual’s intelligence: width of the forehead indicates the individual’s breadth of thought and adaptability of ideas: Height of the forehead indicates the individual’s depth of thought, their ability to develop upon an idea and to get more out of it.

Ears –Understanding. Ears are said to indicate the ability to learn from outside sources, and to understand what one has learned. Large ears indicate a person who is strongly influenced by external sources. Small ears indicate a person who tends to keep their own counsel. Long earlobes indicate wisdom and understanding –though not necessarily about all things.

Eyes –The soul, inner self. Eyes are said to be the “mirror of the soul” and they indicate both the state of the inner self and also the extent to which the individual expresses it. Large, wide eyes indicate a person who is very open about themselves, and who puts up few emotional defenses. Deep set eyes indicate an individual who tends not to show their inner self so quickly, and who reveals their inner feelings only to those they trust. Similarly wide set eyes are said to indicate an emotionally open nature, while close set eyes indicate one who puts up many emotional protections to shield the inner self.

Nose –Ego, outer self. The nose is said to represent the ego, and the outer persona. The size of the nose indicates whether a person measures the world in terms of their own needs and ideas or the needs and ideas of others. The larger the nose, the firmer the ego. The smaller the nose, the more accommodating the individual is likely to be towards other people. That is not to say that a larger nose indicates in any way a lack of interest in or concern for others –rather the relative firmness or flexibility in their reactions to others.

Mouth –Sensuality, emotional openness. The mouth tends to indicate the pleasure one derives from sensation, and from interaction with others. The fuller the lips, the more one enjoys sensation and physical pleasure (as for example the taste of food, the various textures of things, the sight of beauty, etc...) The width of the mouth tends to indicate emotional openness: a wide mouth with thin lips might indicate a person who enjoys interacting with people and is open in expression, but whose nature is mental rather than sensual: a small mouth with thick lips would suggest a person who tends to keep their emotions to themselves, but who derives much enjoyment from the senses.

Jaw –Determination: ambition: resolve. A square jaw indicates a person who can be very focused and single-minded. If it’s too square, the person may not know when to quite, and will continue trying to force goals through long after they have ceased to be relevant. A more narrow jaw indicates a person who will vary their approach, and is more likely to work around than confront impediments. Too narrow and the jaw indicates irresolution and inability to persevere.

Chin –Will power, self-confidence. The chin indicates self-confidence and self-image. A prominent chin indicates self-assurance, and confidence in getting ones points across. A receding chin indicates one who tends to be reticent, and who may have issues of inferiority.

Neck –Self-control, self-image: how much one puts up a public façade. Most people are concerned with how other people perceive them, whether they admit or not. This concern often shows in the neck area. The relative thickness of the neck indicates the extent to which the person attempts to control their image, a thin neck indicating relatively open expression with little emotional façade. A thick neck, or one with many lines or markings, indicates that the person exercises conscious control in how they present themselves to others, and tends not to show their thoughts and feelings to everyone.

Shoulders –Issues of responsibility, duties and obligations. The relative width of the shoulders –not the muscle but the frame- indicates ones capacity to bear up under responsibility. Broad shoulders indicate the ability to take on and fulfill more responsibility. Narrow shoulders indicate a person who is more likely to be of help to others in positions of authority. Broad but sloping shoulders indicate one who will incline to intellectual responsibilities more than material ones.

Upper back –Emotional responsibilities. The upper back indicates ones relationship with emotional responsibilities toward others, and the struggle which can arise between duties one has assumed toward others vs ones duty to oneself. Trouble with the upper back tends to indicate that the individual has damaged themselves through their duties to others –either being overwhelmed by them or unable to fulfill them- or sometimes through anxiety regarding these duties. Most often such trouble in the upper back indicates that the person has either gone well beyond their real responsibilities, or has assumed responsibility for duties which should never have been theirs in the first place.

Lower back –Financial responsibilities. The lower back indicates ones relationship with financial and material obligations. If a person is having troubles with their lower back, they are likely to be either weighed down by bills and/or disturbed by financial losses or the fear of potential losses: or they may have been extending themselves too far in providing financial or material help to others, so that they have done damage to themselves through over-generosity.

Arms –Skills and abilities, talents, career. The upper part of the arm has to do with duties and responsibilities involved with career –what the career demands from the person. The forearm deals with personal expression and enjoyment through career –what the career offers the person. The upper arm will almost always be the larger, but their relative size and strength speak to the balance of responsibility and pleasure in regard to career. Whichever is firmer or more muscular represents where the person places their emphasis.

Underarms –How much of the inner self one expresses in daily life. The more deep-set or otherwise obscured the underarm, the more the person masks their private feelings. This is also shown by the relative hairiness of the underarm (shaving the underarm indicates a desire to wear one's feelings very openly, at least when it is done as a personal choice rather than in response to cultural dictates).

Elbows –Flexibility in dealing with others. If the elbow is stiff, the person does not like to cater to other people. If the elbow is calloused, the person may have been hurt through accommodating others.

Wrists –Ability to master multiple skills or talents: multi-tasking ability. A delicate wrist indicates greater focus in activity, while a thicker wrist indicates more varied skills. Difficulty connected with the wrist suggests that the person may be spreading themselves too thin for their own good. A stiff wrist suggests that the person may resent the need to take on divergent tasks.

Hands –Self-expression, creative ability. The over-all shape of the hand shows the manner in which the individual expresses their creativity in life: A Conical hand, wider at the wrist than at the base of the fingers, shows the creative energy expressed in mental and intellectual ways: A Spatulate hand, wider at the base of the fingers than at the wrist, shows an original, inventive creativity: A Pointed hand, with a wide and rounded at the wrist and narrower at the base of the fingers, is emotional and artistic in expression: A Square shaped hand shows practical expression of creativity. You will find more information on hand shape below under Palmistry.

Fingers –The degree to which the self is expressed through career or vocation. Each finger has a meaning relative to career, and which is longest and how they are formed shows how the career can express the self. The Index Finger indicates a career that carries authority and prestige: the Middle Finger indicates a career that deals with spirituality and introspection, or with duty: the Ring Finger indicates a career dealing with creativity: and the Little Finger indicates a career in business or communication. You will find more information on the fingers and how to read them under Palmistry.

Breast/pectoral –Ability to nurture and protect: people, things, or oneself. Problems with the breast area indicate a person who has issues with their dependants –especially with people using them, or taking too much of their energy on a protracted basis, or other situations which cause resentment or anger.

Nipple –Ability to derive pleasure from interactions with others. Large, dark, or unusually prominent nipples indicate a person who greatly enjoys contact with others, and needs this in their life. In some cases they may tend to measure themselves by how others see them. Small or inverted nipples indicate a very self-contained person, with less need for interpersonal interaction.

Diaphragm –Confidence in dealing with others. If the area of the diaphragm is wide and flat, it indicates a person who is very sure of their abilities in dealing with other people. If the diaphragm seems squeezed between the chest and upper belly, then confidence is lacking.

Upper Belly –Determination, perseverance, “guts.” If the upper region of the belly should happen to be prominent, it indicates a person who is very focused in pursuit of their goals. This person is very determined, and likely to be stubborn. Once they have set their path, few things can deter this person. Similarly, if the upper stomach has a sunken appearance, the person is likely to vacillate and defer their own goals because of the needs of others or because of circumstances. If this

region is unusually hairy (proportionate to gender) it indicates a person who can be very focused and determined, but who may appear vacillating or accommodating on the surface.

Lower Belly –Ability to break down and understand complex ideas and situations. This is the area around and just under the navel. If it is prominent it indicates one who can comprehend difficult concepts, and see below the surface of things to grasp their causes. This has nothing to do with whether or not the subject is heavysset. This area can protrude on even very slender people. Likewise, this region may not be prominent even with a very large belly.

Navel –Introspection and self-understanding. This can be judged by how deep-set the bellybutton is. Again this is not based upon slenderness vs stoutness –even very thin people can have comparatively deep-set bellybuttons, while the heavysset can sometimes have very prominent navels.

Hips –Desire for comfort, material things, need for support. The larger the hips, the more the person desires external support of various sorts. Slender hips indicate a person not too concerned with material things.

Buttocks –Inner emotions, inner needs. The smaller the buttocks, the more self-contained the individual. The larger the buttocks (not necessarily in terms of fat, nor including the size of the hips) the more the person needs other people to validate their inner selves. Hairiness, or pronounced cellulite, indicate a tendency to mask ones inner emotions.

Thighs –Ambition, willingness and ability to get ahead. The thighs indicate not only a person’s ambition, but also the nature of the person’s ambitions. The degree of fleshiness in the thigh tends to suggest whether and to what extent the person’s ambitions are directed toward internally or externally motivated goals. This can be either in terms of whether the goals are set by the person or set up for them by others, or in terms of whether the goals are directed toward internal or external results: spiritual vs career goals for example. The thicker the thigh the more likely the person’s goals are internal to themselves. This can be difficult to read however, since an internal goal is sometimes expressed in a very external manner, and vice versa. The relative firmness of the thigh indicates the degree of the persons resolve: both how strongly they focus on achieving their goals, but also how able they are to alter them if need be.

Knees –Ability to adapt to situations, changes, the unexpected. The knees indicate ones ability to “roll with the punches.” How a person reacts to sudden challenges, difficulties, or the need to make unexpected changes, are indicated by the knees. This is especially true in reference to dealing with authority figures or institutions. Stiff knees indicate a person who does not easily bend to circumstances or to the will of others. Weak knees indicate a person who bends too easily, thus losing their sense of self and giving away their own power.

Calves –Ability to enjoy the fruits of one’s life path. A thick calf –be it fleshy or muscular- suggests a person who takes much pleasure in achievement: whether of a personal or a career oriented nature. A thin calf indicates a person who takes a less emotional and more mental approach to their achievements.

Ankles –Flexibility in life path. Security: confidence: satisfaction. Strong, thick ankles suggest a person who can adapt to and withstand most of challenges that life throws them –not to say that they will be unaffected by them. Delicate ankles indicate a less adaptive nature, with clear beliefs and goals which are altered only with difficulty. Fat ankles indicate a person who takes change with difficulty and has created emotional protections within themselves to shield them from the pain they associate with change/loss. A person who twists their ankle unusually often, or who has more serious ankle problems is having difficulty adjusting to the changes required by their life path, or who is resisting a need to change the life path itself.

Feet –Life path: the direction or quality of life. Feet indicate the life path and the conditions surrounding it. While the heel indicates the core beliefs and desires upon which the life path is built, the foot as a whole indicates the current conditions of the life path; whether the individual is satisfied with their life, and what they are getting out of it. Callused and battered feet tend to suggest a person who is not enjoying the way they are living, or perhaps who is facing one challenge after another. Foot pain indicates a person for whom major issues of life path are giving difficulty –perhaps the life path is too narrow, or involves great challenges or difficulties, or very often because the life path has come to involve giving their power away to others.

Heel –Foundation of life path. The relative firmness and prominence of the heel, together with whether it is smooth or callused indicate how strong the base upon which the person has built their life is. While the foot itself speaks more to how the person is living at the moment, the heel speaks to their inner ideals and direction in life as they experience it at their core. Whether their direction in life is based upon strong convictions and focused desires, or shifts and vacillates; whether they are happy with their goals in life or not; whether their core beliefs have been challenged or battered by life’s experiences. For many people the inner foundations of their life path are suborned by crossed wires –contradictory beliefs they may not even know are there. This might be expected to show up in a weakness of the heel. However it should be born in mind that spiritual people are always in a process of addressing such issues, consciously or otherwise, as they come into greater and greater self-awareness; this too will show up on the heel, but should not be interpreted as an affliction but rather as a challenge.

Toes –Degree to which the inner self is expressed in the life path. Long, thin toes suggest a person who expresses their inner self a great deal through life path: that is, the outer direction of their life expresses strongly their inner being. Shorter toes often express a person whose inner self is distinctly separate from their worldly expression.

Soles –The sole of the foot indicates the inner resources with which the individual supports their life path: beliefs, emotions, and inner strengths with which to deal with the experiences encountered in life. A fleshy sole suggests a person who has many such inner resources. A bony sole suggests one who must look outside of themselves for strength in times of difficulty. A heavily callused sole suggests one who keeps their inner self very private, and who does not permit others to see them dealing with inner issues.

Physiognomy deals not only the appearance and condition of these body parts. It can also be used to interpret the spiritual sources of a pain or illness by its location. This does not mean that a given pain or illness should be treated on the basis of its spiritual source, but rather that the spiritual source of the pain should be treated along with the physical manifestation.

You will also notice that it is not only the body itself that these definitions are relevant to, but also clothing. For example a persons choice of hats often reveals their mental attitudes. Their choice in shoes speaks to the nature of their life path. Tight neck wear often reveals a persons concern with self control and will power.

MOLE READING

A quaint old form of physiognomy, not much met with any more, is mole reading.

Mole reading was especially popular in those eras when “patching” –the use of artificial moles to accentuate beauty–was fashionable.

This is only a brief over-view of mole reading. If one really wished to get into it, the exact placement of each mole, and its color and shape, have meanings. We will not go that far into it, because of the relative obscurity of this art today.

Though the presence of a mole is said to show a given character trait or potential, the absence of a mole does not necessarily mean that trait is absent –only that it is not accented in this particular way.

A mole on the right side of the forehead is said to indicate one who will achieve a high status in life, and who will receive much honor and respect.

A mole on the left side of the forehead is said to show a person who has a strong mind and a great depth of understanding.

In the center of the forehead a mole is said to indicate emotional detachment and lack of empathy –unless it is a raised mole, in which it indicates great good luck and psychic ability.

If on or just above the eyebrow a mole indicates a person who will be happy in love, and most likely have a strong and stable marriage.

A red mole above the left eye indicates strong psychic ability.

A mole on the nose indicates a person who will travel widely.

A mole on or about the lip indicates popularity, persuasiveness, and ability to get ones own way.

A mole on the chin shows a person who will achieve wealth and prosperity.

A mole on the lower jaw indicates a person who may tend to suffer from depression or frustration in their goals.

A mole on the front of the throat indicates a person with good luck.

On the back of the neck, a mole was traditionally said to show death by the gallows. A more modern interpretation might be rebelliousness and a tendency to buck authority.

A mole on the left breast indicates a person with many admirers who help and assist them.

A mole on the right breast indicates a person who helps and assists others, sometimes too much. Likewise a mole on the left knee.

Many moles between the elbow and the wrist indicates problems and frustrations in mid-life, which give way to a happy and prosperous old age.

A mole on either hand is said to indicate a person who will have many children or students.

A mole on the stomach shows strength and perseverance.

A mole on either thigh indicates that the person will have to work hard to get ahead in life.

A mole on the right foot shows good luck and success.

A mole on the left foot indicates that the person will have to work hard to achieve their goals.

Now that we have techniques which examine the body as a whole, let us look at some techniques which focus on some of its individual parts; we will start with the face.

FACE READING

The art of reading the facial features is very ancient and well developed. There are several schools of face reading, including European, Indian, and Chinese. There are also sub-branches within these.

The method of face reading which we will present here owes much to both European and Chinese models, but might best be described as “contemporary.”

SHAPE OF THE FACE

The first consideration in reading the face, is its shape. The shape of the face shows the overall nature of the personality; much as the **SUN SIGN** does in Astrology.

There are seven basic facial shapes countenanced by traditional Pysiognomy, and these correspond to the Seven Planets of Astrology, and thus to the Seven Chakras, and the Seven Archetypes of Deity. Theses facial types are;

The Saturnine Face; Ruled by Saturn, the Saturnine Face is pear shaped, the jaw being wider than the forehead. This facial type indicates a reserved, cautious, and introverted nature –given to deep thoughts and soul searching. The Saturnine Face is not particularly social, but has great self-control, concentration, and focus.

The Jovial Face; Ruled by Jupiter, the Jovial Face is rectangular, its length exceeding its height. The Jovial Face indicates good character: one who is honest, forthright, optimistic, with a great deal of energy and ability to focus. It is considered a very fortunate facial type indicating a propensity to success.

The Martial Face; Ruled by Mars, the Martial Face is square, being roughly as wide as it is long, with a squarish jaw and forehead. The Martial face indicates a dynamic, confident, and assertive individual, who may also tend to be impatient and temperamental.

The Venusian Face; Ruled by Venus, the Venusian Face is oval, rounded but being narrower at the bottom than at the top. It is the so-called “ideal” facial proportion often used by artists, especially in portrayals of women. The Venusian Face indicates a warm, affectionate nature, outgoing and compassionate, with a love for romance.

The Mercurial Face; Ruled by Mercury, the Mercurial Face resembles a downward facing triangle, being wide at the forehead and pointed at the chin. The Mercurial Face indicates a disposition which is mentally bright, quick but restless, tends to be talkative and likes new challenges.

The Lunar Face; Ruled by the Moon, the Lunar Face is round, and tends to a low wide forehead and short nose. The Lunar Face indicates deep emotions and strong imagination. It is compassionate but can be stubborn, and tends less to act than to react to situations.

The Solar Face; Ruled by the Sun, the Solar Face is the rarest facial type, resembling an upward pointing triangle – wide at the jaw but markedly narrower at the brow. The Solar Face indicates an ambitious and fiery individual with great drive and strong desires. The Solar Face tends to be deeply passionate, but impatient and temperamental.

It is within the context of the facial shape that all other features are studied, their meanings taken into account together with the basic shape to explain the personality.

DIVISIONS OF THE FACE

Regardless of the shape of the face, each face has three divisions. The First Division is from the hairline to the eyebrows. The Second Division is from the eyebrows to the tip of the nose. The Third Division is from the tip of the nose to the chin.

These divisions are interpreted in two ways; according to personality, and according to chronology. These two means of interpretation are not mutually exclusive, but may both be used as separate systems in the same reading.

To interpret the Three Divisions according to personality, think of them in this manner; the First Division indicates the mind and mentality; The Second Division indicates flexibility and adaptability; the Third Division indicates vitality and physical energy. If any of the Three Divisions is more pronounced or possesses stronger features than the others, then this area of the personality will be strongest.

To interpret the Three Divisions chronologically, consider them thus; The First Division represents youth and young adulthood; The Second Division represents the prime of life and middle age; The Third Division represents old age. The relative strength or weakness of the features in each area of the face indicates the quality of life in the years indicated.

Ideally each of the Three Divisions should be about equal in length, creating a balanced appearance. This indicates a well integrated individual.

INDIVIDUAL FEATURES

THE FOREHEAD

The forehead is generally considered to denote the intelligence of the individual.

Height; The height of the forehead indicates mental acuity and speed. A high forehead thinks fast and is quick to adopt new ideas. A low forehead thinks in a more cautious and deliberate fashion, though it may be just as intelligent. (baldness, by the way, does not constitute a high forehead).

Width; The width or narrowness of the forehead indicates breadth of knowledge and openness to new ideas and unfamiliar concepts. A broad forehead indicates a tolerant and adaptable mind, while a narrow forehead indicates fixed opinions and definite ideas.

Shape; The forehead may be divided horizontally into three parts; the first part, just above the eyebrows, indicates the powers of observation. The second part, at the center of the forehead, represents the powers of memory. The third part, just under the hairline, indicates the powers of imagination. The prominence of each zone, and presence of any bulges, lines, etc... indicate the prominence and character of the indicated quality in the subjects mental make up.

Angle; The angle at which the forehead slopes is also significant. If the forehead is more or less straight up and down, it indicates that the subject approaches matters in an intellectual fashion, thinking them through. If the forehead slopes back, it indicates that the subject takes a more emotional approach to situations, tending to feel them through rather than think them through. How much either is the case depends upon the angle.

Hairline; Different kinds of hairline are also to be considered in evaluating the forehead. A straight hairline indicates practicality and common sense. A rounded hairline indicates imagination, openness, and individuality. If the subject has a

widows peak –a downward point at the center of the hairline resembling the traditional mourning cap of European widows-ambition and drive are indicated. If the hairline is jagged, a rebellious nature and need for freedom are strong, as again is ambition. And if the hairline is “M-shaped” the individual is likely to be artistic, emotionally sensitive, and fond of attention.

FOREHEAD LINES

The art of reading forehead lines is called Metascopy. This art was most fully developed by **GEROLAMO CARDANO**, who wrote a number of books about it in the 1100s Pisce (1500s AD).

In Metascopy the lines of the forehead are categorized according to where they appear on the forehead, and the planetary ruler associated with that area. The forehead is divided into seven zones, each with its own planetary ruler. These are, starting at the brow and working up toward the hairline; the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn.

The strength and nature of each planetary influence is determined by; whether there is a line in the given planetary zone, and; the nature of the line –deep or shallow, straight or wavy, continuous or broken, marked by moles or not, etc...

It is generally considered best to have just a few lines, and those straight and clear. For a better idea of how to read these lines in respect to clarity, see the section below on palmistry and apply the same techniques used to read the lines in the hand.

THE EYEBROWS

Eyebrows are an extremely mobile part of the face, and are generally regarded as representing the subject's temperament.

They also have the distinction of being one of the most frequently altered parts of the face, especially for women, which has the effect of hiding the temperament as behind a mask.

Eyebrows which have been shaped or painted can be difficult to correctly read –but this in itself tells you something about the subject; that they are trying to keep their emotions hidden.

Natural eyebrows have a wide variety of shapes and thicknesses.

Eyebrows that are longer than the eye itself indicate intelligence and good judgment.

Eyebrows that are shorter than the eye tend to indicate emotional reserve and reticence.

Full, bushy eyebrows tend to indicate ambition and determination, but eyebrows that are too bushy can indicate a lack of conscience and a willingness to succeed at all costs.

Very thin brows on the other hand indicate low energy and lack of resolution.

High set brows show an impetuous, confident temperament.

Low brows indicate a cautious and hesitant nature, perhaps calculating.

Straight brows indicate practicality and perseverance, ability to concentrate and focus, but a tendency to dislike changes.

Arched brows indicate strong will, independence, and passion.

Eyebrows that slope upward toward the outside of the face indicate confidence and a strong ego –sometimes too strong.

Eyebrows that slope downward toward the edge of the face indicate a lack of confidence, and resulting reserve and reticence.

A monobrow –eyebrows that meet in the middle, tends to indicate dissociation of the mental and emotional processes, how much so depending upon how thick the brow.

THE EYES

The eyes are said to be the “mirror of the soul,” and certainly they are the most prominent feature on the face. Eyes tend to indicate how we interact with others.

Large eyes indicate a bold and adventurous person, confident and creative, who enjoys working with others.

Small eyes show a cautious and reserved person, who enjoys challenges but works best alone.

Eyes which slope upward at the outside edges indicate pride and ambition, and a tendency to put the self first.

Eyes which slope downward at the outside edges indicate a good-natured and generous person who tends to put others first.

Eyes which protrude, so that the eyewhite is visible both above and below tend to be nervous and excitable, restless and full of energy. The more the eye protrudes, the more this is the case.

Eyes with a high iris, with the eyewhite visible below the iris, indicate people in a state of spiritual unrest, and emotional disturbance.

Eyes with a low iris, so that the eyewhite is visible above the iris, indicate a person who can be cruel or destructive without apparent reason.

The presence of a blotch in the eyewhite is a sign of poor financial sense which portends possible financial loss.

The spacing of the eyes is important as well. Ideally eyes should be set about as far apart from one another as each eye is long. This indicates an individual with a well balanced outlook.

Eyes that are set too close indicate a narrowness of personal scope, and inability to see all ones options –this can manifest as selfishness or even dishonesty in some cases, if the narrowness of vision leaves the subject feeling that they have no other options.

Eyes that are set too wide indicate an honest but gullible mindset, easily taken advantage of. Eyes set extremely wide apart may indicate mental slowness.

THE NOSE

The nose is generally considered to represent the ego.

In observing the nose, both the length and the width should be considered together, as each affects the other.

A long nose represents pride, reserve and aloofness.

A short nose indicates a free and independent mind, and a sensuous nature.

A broad nose indicates stability, patience, and ability to concentrate and focus.

A narrow nose indicates lack of direction, and difficulty in following through on things.

An arched nose represents confidence, energy, and firmness.

A “hawk nose” indicates success in business and ability to make money.

A pointed nose indicates curiosity and an agile, restless mind.

A too-flat nose indicates a lack of ambition or confidence.

A snub nose, which is concave with an upturned end, indicates happiness and optimism, but also a lack of focus and a tendency to squander resources.

The so-called “Celestial” nose, which is concave but not upturned, indicates an optimistic but passive nature.

If a nose has a pronounced bump at the end, it indicates ambition and strong ego.

If a nose has a pronounced bump on the bridge, it indicates a concern for the less fortunate.

CHEEKS

The cheeks , or more precisely the cheekbones, indicate desire for power and control over others.

Low cheekbones show a person who is not especially interested in controlling anyone, or acquiring power.

High but flat cheekbones indicate that one will have influence over situations, but no actual power.

High, bony cheekbones indicate the tendency to acquire but misuse power.

High, well formed cheekbones indicate power gained and used fairly.

THE PHILTRUM

Do you know where your philtrum is?

It's the groove which runs from your nose to your upper lip.

The philtrum should be clear and well marked. This indicates fertility and good fortune in life.

If the philtrum is shallow, the subject is likely to dissipate their energies or their substance unless they are careful not to.

If the philtrum is wider at the base than at the top, it indicates that the subject will have a stable home and the opportunity to have several children.

If the philtrum is wider at the top than at the base, there may be difficulties in the home or the career.

If the philtrum is widest at the midpoint, the subject must work to avoid stagnation. If it bends to either side, the subject must work to avoid loosing direction.

THE MOUTH

The mouth represents the subject's emotional nature, especially in regard to expression of emotion.

A large mouth indicates a generous and outgoing individual, spontaneous and open, often very popular. Their energy is expansive and optimistic, but may tend to be over-expansive, self-indulgent, and lacking in focus.

A small mouth indicates a person who is cautious and reserved with others, but can be very focus and precise.

The ideal is a medium sized mouth, which gives a warm and caring personality, honest and open, but still able to focus.

The lips refer more specifically to romance.

The upper lip indicates the ability to love. The lower lip indicates the need for love. Ideally they are about the same size and well formed. But the size, shape, and other characteristics of each lip reflect the quality it represents. If one lip is notably larger than the other, then the qualities of giving and receiving love are out of balance.

Thin lips indicate emotional reserve and a lack of communication. If they are twisted or do not meet properly they may also indicate a tendency to cruelty.

Thick lips indicate a sensuous nature, and outgoing personality.

If the outer edge of the upper lip is convex, as it usually is, it indicates open communications in relationships.

If the outer edge of the upper lip is concave, it indicates extreme emotional reserve and difficulty in communicating on emotional subjects.

THE CHIN

The chin is considered to represent the will-power, and one's ability to focus and persevere.

A broad chin indicates good character and strong will.

A chin both broad and round indicates a warm and generous personality.

A chin which is broad but square indicates honesty, trust-worthiness, and willingness to work hard for one's goals.

A chin which juts forward gives a very strong will and an exceptional sex drive.

A narrow or pointed chin indicates a lack of energy or ambition.

A receding chin indicates lack of confidence and indecision.

A cleft chin indicates a strong desire to be loved.

THE JAW

The jaw must be considered in light of the shape of the chin, which is a major component of it. Generally a jaw is either broad or narrow.

A broad jaw indicates energy, vitality, and will power; ambition and ability to focus on goals; also a strong sex drive.

A narrow jaw indicates a lack of energy, and an inability to focus or concentrate.

THE EARS

Like the eyebrow, the ear is a frequent subject of intentional modification. Many cultures, especially in Asia and the Americas, have distended the earlobes –sometimes down to the shoulders. Large earspools would then be worn in the extended holes in the lobes. This was often an indication of high rank. Members of the “modern primitive” movement sometimes do this today.

Most people you will encounter however, leave their earlobes as they are except perhaps for one or more sedate piercings, which will not interfere with interpretation.

How close the ear lies to the head indicates how socially outgoing the subject is. Ideally the ear is neither flat to the head, nor protruding; this indicates a normal sociability and ability to communicate.

Ears that lie too close to the head indicate a person who is reserved, and introspective.

Ears which markedly protrude indicate one who is outgoing, but may be scattered or disruptive.

Ears that are set high on the head indicate intelligence.

Ears that are set low on the head indicate a lack of confidence in one's intelligence.

Ears that are too small tend to indicate a person too receptive to others, easily influenced and lacking the will to say “no.”

Ears that are too big tend to indicate over-confidence, lack of self-control, impulsiveness and perhaps immaturity.

Large earlobes indicate wisdom and spiritual understanding. Large lobes also indicate a potential for very long life.

PALMISTRY

Next, let us look at the hands.

The best known and most popular form of physiognomy is undoubtedly palmistry; the study of the shape and lines of the hand.

Everyone is familiar with the stereotyped image of the gypsy-like palm reader bending over her client's hand to decipher the future from its lines. The scene has been repeated in countless paintings, novels, movies, and TV shows. It is a cultural icon.

Perhaps the most famous prediction ever made by palmistry concerns the young Contessa de Montijo. The Contessa and her mother were walking near the sea one day in their native Spain, when they spied a gypsy fortune teller. Though noble, they were impoverished and uncertain about the future. So they hired a reading for the young Contessa, whose name was Eugenia. In a scene as stereotyped as any, the palmist looked at the young girl's hand, then looked up amazed; she predicted that little Eugenia would grow up to wear a crown and live for a hundred years! “Yeah, right,” Eugenia's mother must have thought.

As it was, little Eugenia grew up to make an improbable marriage to the future French Emperor Napoleon III and reign at his side as Empress Eugenie, the most glamorous woman in Europe. She lived to be 97. Pretty good palmist if you ask me.

WHATS IN A HAND?

OK, everyone knows that to do palmistry, you look at the hand –but what do you look for?

There are six major components; 1) The shape of the hand; 2) The horizontal lines; 3) The vertical lines; 4) Special markings; 5) The mounds; and 6) The fingers.

But first you have to pick which hand.

The left hand is said to show the person's potential; what *can* be. The right hand shows the person's present (and *most likely* future); what *is*. Though opinions vary, we feel that it does not make a difference to this polarity if the subject is right or left handed.

Ideally you should look at both hands, so that you can speak both to what is currently the case as well as to what potential is present for other possibilities.

Many skills or opportunities that you may see in the left hand are not present in the right, but can be manifested there if the person works on it. Many restrictions or difficulties present in the right hand are not present in the left, because they can be overcome through effort.

The lines in the palms are constantly changing –often minutely, sometimes dramatically. You are likely to see small changes in your palms every few months. Consequently you should go back and look periodically to see if new potentials have emerged which were not present before.

Shape

There are four basic shapes of hand; the Conical, the Spatulate, the Pointed, and the Square. These correspond to the Four Elements; the Conical being Air, the Spatulate; Fire, the Pointed; Water, and the Square; Earth. In addition there is also a Mixed hand which combines elements from the other types.

The Conical Hand –Ruled by Air, the Conical Hand is broader at the base of the palm than at the top of the palm, tends to be fleshy, and has longish fingers. The Conical Hand indicates someone who is intellectually creative, with a strong imagination and an analytical mind. The person with a Conical Hand is often more interested in understanding than in doing.

The Spatulate Hand –Ruled by Fire, the Spatulate Hand, so called because of its resemblance to a spatula, is narrower at the base of the palm than at the top of the palm. The fingers tend to be broad, with squared or spatulate tips and knobby knuckles. The Spatulate Hand indicates practical creativity, originality, and inventiveness. A person who has a Spatulate Hand tends to put creativity into practice.

The Pointed Hand –Ruled by Water, the Pointed hand has a wide but rounded base which tapers up to slender, pointed fingers. The Pointed hand indicates a person who is emotionally and often psychically receptive, who loves beauty and the arts, and desires to be surrounded by peace and harmony.

The Square Hand –Ruled by Earth, the square hand is as broad as it is long, with a squarish base and square tipped fingers. It indicates a practical mind, common sense, perseverance and hard work.

The Mixed Hand –The Mixed Hand displays a mixture of the elements of the other types of hands. Not merely a mixture of finger types –for all hands have a mixture of finger types- the Mixed Hand shows a mixture of elements in the construction of the lower part of the hand itself. This is said to indicate adaptability and flexibility.

Horizontal Lines

The lines in the palm are both the best known and probably the most important part of a palm reading. Almost everyone knows which is their Life Line, but the palms other lines are less well known. Still it is from the lines, their character and markings, that a palmist will derive most of their information.

There are three horizontal lines on the palm, which speak to the inner nature of the person. These are the Heart Line, Head Line, and the Life Line. Technically speaking the Life Line isn't exactly horizontal, but more diagonal, as it curves down around the thumb. This indicates that the Life Line also deals with external aspects of the person as well.

Heart Line –“Heart over Head” is a famous saying among palmists, both as a formula to help the novice remember which line is which, but also as serious advice; for if the heart isn't happy the head can never make up for it. The Heart Line is the highest of the palm's horizontal lines, rising from the inside edge of the hand near the Index Finger and crossing the palm. The Heart Line speaks to the individual's emotional nature and its expressions, especially but not exclusively in a romantic sense. The deeper and clearer the Heart Line is, the warmer and more loving the person. If the Heart Line is faint or broken, it indicates emotional reserve or unwillingness to deal with strong emotions. If the Heart Line begins at the inside edge of the hand, it shows a person who tends to idealize their mate, or the opposite sex in general, placing them on too high a pedestal. If the Heart Line starts under the Index Finger, it shows a warm and stable love nature. If the Heart Line starts between the Index and Middle Fingers, the person may tend to fall in love too quickly, or without considering the consequences; they wear their heart on their sleeve. If the Heart Line starts under the Middle Finger, the person may tend to put themselves first, and have a selfish attitude toward love situations. If the Heart line is doubled –that is, there appear to be two of them running close together- it shows that the person is sheltered and protected by a romantic partner. If the Heart Line is long and curved, it indicates emotional stability and enduring affections. If the Heart Line is short but deep, it also indicates emotional stability, but if it is short and faint it shows a lack of interest in romantic and emotional matters. If the Heart Line runs close to and parallel

with the Head Line, it shows a person with strong emotional control. Sometimes the Heart Line may appear to be missing from the palm; in this case it is considered that the Heart and Head Line are conjoined. This shows a person has extreme emotional self-control, to the point of denying their emotions.

Head Line –The Head Line is the second horizontal line on the palm, falling between the Heart Line above and the Life Line below. The Head Line shows mental strength and problem solving ability. If the Head Line and the Heart Line are joined at the start, then diverge, it shows a person who is cautious and dislikes taking unnecessary risks. If the Head Line and Heart Line are not conjoined at the start, it shows a person who is adventurous and welcomes challenges. If the Head Line is long and straight, it shows a logical mind and a direct manner. If the Head Line is faint or wavy, it shows a person who has difficulty in concentration and focus. If the Head Line is doubled –that is, there appear to be two of them running in close parallel- it shows great mental ability. A short Head Line shows a person who is a doer, not a thinker. If the Head Line curves upwards as it crosses to the outer side of the hand, it shows a person with a retentive memory, and often a tendency toward acquisition of things as well as knowledge. If the Head Line slopes downward as it crosses the palm, it shows an inventive and creative mind.

Life Line –By far the most famous of the palm's lines, and popularly considered the most ominous, the Life Line is the third of the hand's horizontal lines. The Life Line begins between the Thumb and the Index Finger, and slopes down around the Thumb, sometimes but not always all the way down to the wrist. The ominous reputation of the Life Line comes from the conception that its length indicates the length of the subject's life; this is not so, per se. Though the potential length of life can be divined from the Life Line, the Soul's choices can and do alter this. The length of the Life Line has as much to do with the person's vitality and range of experience as with their longevity. If the Life Line is long and strongly marked, it shows strength, vitality, and can indicate longevity. If it is long and faint, it indicates a life with many changes, and lowered vitality, perhaps poor health. A short but strongly marked Life Line shows great ambition and drive, especially in a Square Hand. If the Life Line curves around the base of the Thumb, it shows that the person will remain active till the end of their life. If the degree of the Life Lines swoop around the Thumb is wide, it indicates much strength and vitality, as well as a strong sex drive. If the angle of the Life Lines swoop around the Thumb is narrow it shows a cautious and emotionally reserved nature. If the Life Line swoops all the way across to the opposite side of the base of the palm, it shows a person with a broad and flexible nature who is likely to travel widely. Special markings on the Lifeline indicate events (special markings being discussed below) or phases in the life of the individual. For example, an island might indicate a period of illness or other confinement. Where these markings occur indicates the age at which the event can be expected to occur. To read ages from the Life Line, divide it into equal thirds; the first third being youth, the second third being adulthood, the final third indicating old age.

Vertical Lines

There are three vertical lines on the palm as well, which speak to the person's experiences in the outer world. These are the Fate Line, the Fame Line, and the Money Line.

Fate Line –The Fate Line runs from the wrist up toward the Middle Finger. How strongly this line is marked on the hand indicates how much a role fate plays in the person's life. If it is too strongly marked, the person's life may seem beyond their control, wholly mapped out by their Karma. If it is weak while other lines are strong, the person's life is entirely built on their own efforts. Special markings on this line indicate times in life when the person is greatly affected by their Karma, for good or ill according to the marking. If the Fate Line begins not in the middle base of the palm, but from the outside base, opposite the thumb, it indicates a person who will be before the public in some way. If the Fate Line arises from the Life Line at the beginning of the latter, it shows a self-made person, who builds their own success. If the Fate Line arises from well up the Lifeline, it indicates a person who will derive much help from their family or Ancestors. If the Fate Line begins independently, but then joins with the Life Line for a while, it indicates that the person will sacrifice their own interests for their family at the point indicated. If a secondary line arises from the outside base of the hand and rises to join with the Fate Line, it shows that a romantic interest will greatly affect the person's fate.

Fame Line –The Fame Line begins at the base of the palm and runs up to the Ring Finger. As its name suggests, it indicates fame and public recognition. Not everyone has one. If this line is clear and strong, it indicates both recognition and satisfaction. If the Fame Line goes directly to the Ring Finger it indicates success through creativity or self-expression, as in the arts. If the Fame Line arises not at the base of the palm, but from the Head Line, it indicates greater renown in the middle and latter years. If it arises from the Heart Line, recognition will come in old age.

Money Line –The Money Line arises from the area at the base of thumb and rises across the hand to the Little Finger. If this line is strong and straight it shows financial success. If it is light or wavy, it indicates financial or health problems. If the Money Line joins the Life Line, the point on the Life Line where it does so is often held to show a potential age of death (that is, a point when the soul will have a juncture at which it may choose to either live on or die), even if the Life Line itself is much longer.

Special Markings

There are a number of special markings which may appear either on the hand itself, or on one of the lines discussed above. Each has its own special meaning. How these meanings affect the person is evaluated by where the marking occurs on the hand. These special markings are as follows;

Stars –The presence of a star indicates good luck and success in the area it appears in (for example, appearing on the Heart Line it indicates success in love). This is true everywhere except the Life Line, where it indicates a crisis at the point in life indicated by the stars position on the line.

Triangles –A triangle also betokens good fortune, wherever it appears.

Crosses –A cross indicates challenges or oppositions which the person must overcome.

Crosshatchings –A crosshatching (many little lines crossing each other like a grid) indicates that the person will encounter difficulties or opposition in the part of life indicated by the place in the hand where it appears, and will need grit and perseverance to overcome it.

Squares –Squares indicate protection or assistance from others, in the area where they appear.

Islands –An island (which is a circle or oblong appearing on a line) indicates that the person will experience restriction or confinement due to circumstances or ill health.

Circles (rare) –A circle is like a free standing island, and also indicates restriction or confinement in the area of life indicated by its location.

Chaining –If a line is chained (that is, it has a “knitted” appearance rather than being a solid line) it indicates nervousness, worry, or unease in the area indicated by that line.

Forks or Freys –If the end of a line is forked or freyed, it indicates that the energies of that line may be dispersed or frittered away.

Breaks –A break in a line indicates that the person will experience a change in direction or a radical rearrangement of feelings or ideas, according to where the break occurs.

In addition to these general markings, which may appear anywhere on the hand, there are several special markings that appear in specific places. These are;

Mystic Cross –The Mystic Cross is a cross which shows in the area between the Heart and the Head Lines. The Mystic Cross indicates one who is skilled in magic or metaphysics.

Battle Cross –The Battle Cross is a cross which is found in the triangle formed by the Life, Head, and Money Lines. This indicates a person who sacrifices much for their cause, and is looked to by others as a champion or martyr. It often indicates suffering or death in the line of duty.

Magic M –The Magic M is a rare marking formed by the arrangement of the Heart, Head, Life, and Fate lines when they fall in such a way as to clearly mark the letter “M” in the palm of the hand. This is the mark of the Mother Goddess; it is a sign of good fortune, luck, and success. If the Fame Line happens to run close to the Fate Line, as if to reinforce its stroke in the “M,” the good fortune is doubled.

Pentagram –A very rare marking formed by the confluence of the Head Line, Life Line, Fate Line and Money Line, which clearly marks the sign of a Pentagram in the palm of the hand. This is a sign of great spiritual power and advancement, and indicates one who is highly adept. The Pythagoreans used to mark the Pentagram on their palm, as a sign to recognize one another by; thus the presence of the Pentagram marking may indicate a soul who was one of this ancient and highly advanced mystical school in lives gone by, and still bears the mark to this day.

Ring of Solon –The Ring of Solon (called by Judeo-Christians the Ring of Solomon) is a line which encircles the base of the Index Finger, rather like a drooping ring. The Ring of Solon indicates a person with great spiritual ability, which may or may not be conscious.

Ring of Saturn –The Ring of Saturn is a line which encircles the Middle Finger, again rather like a drooping ring. The Ring of Saturn is rare, and indicates restrictions (self-imposed or otherwise) or depression.

Girdle of Venus –The Girdle of Venus is a line which encircles both the Middle and the Ring Fingers. It indicates sex appeal and sexual drive. If broken, the Girdle of Venus indicates a sexual athlete.

The Mounds

The term “Mound” refers to the fleshy pads on the palm of the hand. Five of these are the base of the fingers and thumb. Two more are located in the center and outside base of the palm. Each has a planetary ruler, and is evaluated in light of its qualities.

The Mound of Jupiter; The Mound of Jupiter is the fleshy pad at the base of the Index Finger. It indicates one’s position in life, and the respect and regard one achieves. If well developed and firm, it indicates a good status, comfort, and an optimistic outlook. If this Mound is positioned more toward the Middle Finger, it indicates status based on steadiness and ability to concentrate and focus. If it is broad and soft, it may indicate self-indulgence and a tendency to squander one’s substance. If the Mound of Jupiter is marked with a triangle, it indicates good luck and protection. A star indicates happiness in home and marriage, and respect from others. Lots of little lines indicate ambition and drive. A crosshatch of lines indicates over-confidence and a tendency to over-reach. A cross suggests that one’s goals may be unattainable in their present form. And a square suggests that one will face opposition, but not succumb to it.

The Mound of Saturn; The Mound of Saturn is the fleshy pad at the base of the Middle Finger. Most people do not have a Mound of Saturn, nor is it well if one does. The region where the Mound of Saturn would be is usually flat or even concave like a valley between the Mound of Jupiter and the Mound of the Sun. If the Mound of Saturn is present as such, it indicates at best one is very self-contained and introspective, not caring much for the company of other humans. If the Mound

of Saturn is firm and well developed the subject may be a full-blown misanthropist who holds out little hope for the human race. If the Mound of Saturn is large but soft, the person is likely to be given to depression or obsession. If the Heart Line begins where the Mound of Saturn would be rather than from the Mound of Jupiter, it indicates a tendency to be selfish in love. If the region of the Mound of Saturn is marked with a star, the individual is strongly marked by Karma, for good or ill. If there is a cross in the region of the Mound of Saturn the person is in danger from accidents, even an accidental death—a fate they should be careful to avoid. A triangle here indicates magical skill. A circle indicates confinement, either self-imposed through isolationism, or perhaps in a prison or other restrictive environment. If the Mound of Jupiter drifts into the region of the Mound of Saturn, it indicates steadiness and practicality. If the Mound of the Sun drifts toward the Mound of Saturn, it indicates the practical application of creative abilities.

The Mound of the Sun; The Mound of Sun, also called the Mound of Apollo, is the fleshy pad at the base of the Ring Finger. It represents creativity, self-expression, and the arts. If well developed and firm, it indicates talent and creative ability. If the Mound of the Sun drifts into the region of the Mound of Saturn, it indicates the practical application of creative skills. If the Mound of the Sun drifts toward the Mound of Mercury, it indicates involvement in the business side of the creative arts. If the Mound of the Sun is underdeveloped, it suggests more ability to appreciate the arts than to create oneself. If there is no Solar Mound, it suggests a very practical person with little use for imagination and creativity. When the Mound of the Sun is marked with a star it indicates that the person will achieve recognition and perhaps fame through their creative work. A triangle indicates that the person will receive the admiration and respect of others for their creative work. A crosshatching of lines suggests that the individual must work hard for whatever recognition they achieve, while a cross suggests that they may be unable to achieve much recognition at all and should pursue creativity for its own sake if at all.

The Mound of Mercury; The Mound of Mercury is the fleshy pad at the base of the Little Finger. The Mound of Mercury has to do with the mind, and with one's ability to communicate, to promote, and to sell; thus it also has to do with business, and with money. If well developed and firm, the Mound of Mercury indicates a strong mind, and practical business ability. If underdeveloped it suggests that the individual is scattered and unfocused. If the Mound of Mercury drifts toward the Mound of the Sun, it indicates involvement in a creative business. If the Mound of Mercury is marked by a star, it indicates success in business or financial acumen. A square indicates one who has a keen decision making ability. A circle shows one who tends to vacillate or be indecisive. A cross here suggests a self-serving nature and perhaps dishonesty.

The Mound of Venus; The Mound of Venus is the fleshy region at the base of the Thumb. It is connected to love; both sexual love and sensuality, and spiritual love and compassion. If it is firm and well-developed, the Mound of Venus shows a capacity for both; sexual and spiritual love. If it is over-fleshed, it suggests a strongly sensual nature; and perhaps a sexual athlete. If under-fleshed it shows a person who suffers for or through love, though they may seek out situations which cause them suffering. If the Mound of Venus is marked with stars or triangles, it shows happiness and success in love. A square suggests protection in romantic situations. Crosses or crosshatchings suggest that the person will be unhappy or frustrated romantically.

The Mound of the Moon; The Mound of the Moon is the fleshy region at the outside base of the palm, opposite the Thumb. The Mound of the Moon has to do with imagination and creativity. If the Mound of the Moon is well developed and firm, it indicates a person with a good imagination, and original ideas. If the Head Line comes down onto the Mound of the Moon, it indicates an adventurous and inventive individual who may blaze new trails. However if the Head Line comes too far onto the Mound of the Moon it suggests that the imagination may be too strong, and that the person may have trouble distinguishing between reality and fantasy. A star on the Mound of the Moon represents one who makes new discoveries or creates new ways of doing things. Lots of little horizontal lines on the Mound of the Moon indicate an adventurous person who may make many journeys to far places during their lifetime. A cross on the Mound of the Moon suggests a person who may have trouble focusing in the real world.

The Mounds and Field of Mars; The Field of Mars is the flattish area in the center of the hand. If the Field of Mars is flat, it indicates an open and outgoing person. If the Field of Mars is hollow, that is to say it appears sunken in the hand, then the individual is likely to be very private, even secretive—and likely to be cautious or calculating. The Mounds of Mars are located to either side of the Field of Mars—at the outside middle of the hand, or opposite in the space between the thumb and forefinger. The Inner Mound of Mars represents ambition and drive. The Outer Mound of Mars represents self-discipline. If the Inner Mound of Mars is well developed it shows desire for success and ability to focus on one's goals. If it is over-developed, the individual may be too assertive in pursuit of those goals, and tend to steamroll others. If the Inner Mound of Mars is underdeveloped the person may lack confidence and tend to be steamrolled by others. If the Outer Mound of Mars is well developed, it indicates self-control and discipline. If it is too firm, the person may tend to be too hard on themselves. If it is soft and fleshy, the person may lack self-discipline. A star in any of the Martian areas indicates success through one's own efforts—a self-made person. Crosses or crosshatchings on the Martian areas suggest that the individual has many opponents or enemies, of whom they may or may not have knowledge. A square suggests the same thing, but says that these enemies will not be able to damage the person. A circle warns that the person must be careful not to leave themselves open to attack.

The Fingers

A number of things can be told from the fingers. Each finger has a planetary ruler, to which its specific qualities correspond. The planetary rulers are;

The Index Finger. The Index Finger is ruled by Jupiter. Its special qualities relate to position, prosperity, and authority.

The Middle Finger. The Middle Finger is ruled by Saturn. Its special qualities relate to duty, to one's life's work, and to karma. The Ring Finger is also related to psychic and spiritual matters, and to introspection.

The Ring Finger. The Ring Finger is ruled by the Sun. Its special qualities relate to creativity, self-fulfillment, and the arts –also fame.

The Little Finger. The Little Finger is ruled by Mercury. Its special qualities relate to the mind, business, communication, and money.

In addition, each finger is divided into three sections, separated by the knuckles, which show how the individual relates to the qualities of the particular finger in question.

The bottom section of each finger, nearest the palm, represents intuition and instinct; one's native talent for the things the given finger represents. The center section represents practicality and common sense, and how these are (or are not) applied to those things which the finger represents. The top section represents the intellect; how much one consciously knows, or consciously applies oneself, to the things represented by the finger; whether or not one is learned in these areas.

The extent to which each of these is the case, is determined by the characteristics of that section of the finger- is the section plump or skinny, is the flesh firm or soft, is it longer or shorter than the other sections.

The shape of the fingertips speak to how the qualities of the finger are expressed in the world. Often the fingertips will match the shape of the hand; thus a square hand will be likely to possess square fingertips as well. In that case the energy of the square shape is dominant throughout the personality. More often however, different fingers will have differently shaped tips, which speak only to the qualities of the finger itself.

Conical Fingertips; Indicate strong imagination.

Spatulate Fingertips; Indicate inventiveness and originality.

Pointed Fingertips; Indicate artistic sense and love of harmony.

Square Fingertips; Indicate practicality and common sense.

It is also important whether or not the fingers drift. What this means is that when the fingers are extended in a relaxed manner, they will all either stand equally apart, or some will drift towards others. When fingers drift in this way, it shows the relative strength of their qualities, as respects the other fingers.

Thus if the Index Finger drifts toward the Middle Finger, it shows that one's life's work will win respect and position.

If the Ring Finger drifts toward the Middle Finger, it shows that one's creativity will be of help to others, and that one's destiny is met through self-expression.

If the Little Finger drifts toward the Ring Finger, it shows that success will come through creativity and self-promotion.

If the Little Finger stands well apart from all the others, it shows that the mind is strong and independent, and issues of learning and teaching are likely to be important.

The Thumb. The Thumb is built differently from the other fingers, and thus it is interpreted differently as well. The Thumb is ruled by Venus, and it represents the will.

A very long thumb represents a strong mind and ability to concentrate. A very short thumb represents a person for whom physicality means more than mind.

The Thumb, too, is divided into parts. The top joint of the Thumb represents ego and will power. The lower joint of the thumb represents logic and reason. Ideally they should be about equal in length.

If the top part of the Thumb is much longer than the bottom, it represents stubbornness and egotism.

If the top part of the Thumb is much shorter than the bottom, it shows a weak will.

The Thumb is also evaluated according to its flexibility. How far back the top part of the Thumb can bend, indicates how flexible the person is in dealing with others. If the top part of the Thumb bends well back, the person is very adaptable and can easily adjust to circumstances. If it bends too far back however (near a 90 degree angle), they may tend to be a pushover for others. If the top of the Thumb does not bend back far, the person is set in their ways of doing things, and does not like disruptions.

How far the Thumb can be spread out from the hand indicates the person's generosity. If it spreads far out, it shows a person who is generous and giving. If it only spreads out a little way, they are more likely to be concerned with what they have for themselves.

EXERCISES

Exercise 2:2

It may come as no surprise to you that **Exercise 2:2** begins the same way as **Exercise 2:1**. Begin by doing the Ohm exercise, vocalizing the sacred syllable "Ohm" while simultaneously expanding a ball of white light around you: then open each Chakra, visualizing balls of colored light in each Chakra beginning with the Root Chakra and working your way up, as you learned to do in the First Degree Lessons: now go back through the Chakras and replace each colored ball of light with a ball of pure white light: finally, replace each ball of pure white light with a ball of violet light. This is where **Exercise 2:1** left off

Now, go back through each Chakra and change the color of the balls of light again: This time fill each ball of light with glittering silver energy –silver energy sparkling and swirling with thousands of tiny silver stars, kind of like glitter, or a more

vibrant version of the static you sometimes see on a television channel that is off the air. You will remember being introduced to this kind of energy in Exercise 1:20.

Go through each Chakra and open a ball of this silver stellar light, until you have done all seven.

Now focus on your crown Chakra and the ball of silver stellar light you have created there. Imagine that ball of light beginning to grow. Visualize the silver stellar light spreading from the Crown Chakra to fill your whole body. Let the silver stellar light move through every part of you, filling you completely. Now, visualize the silver stellar light moving out from your body to fill your aura as well. See the silver stellar light expand around you, forming a ball. See the ball grow larger and larger until it is approximately six feet (two meters) in diameter. You can let the ball grow farther than that if it is comfortable to do so, but for most people this will be a good size.

Stay within the ball of silver stellar light as long as you like –let it suffuse you and move through you. The energy is strengthening your aura and raising your energetic vibration. Don't over-do it however –as soon as you feel tired or strained, you are ready to close:

Let the image of the large ball of silver stellar light filling your aura fade away. Now go back and close each Chakra. Then ground and release as usual.

Exercise 2:3

When you have come to the point that you can do **Exercise 2:2** easily, you are ready for Exercise 2:3. It begins the same way: the Ohm exercise, opening the Chakras with balls of colored light, changing the balls of colored light to balls of white light, changing the balls of white light to balls of purple light, changing the balls of purple light to balls of silver stellar light, and then filling your aura with silver stellar light.

After letting the silver stellar light move through your aura for a bit, turn your attention back to your Chakras. Starting from the Root Chakra, go back through the Chakras and change each ball of silver stellar light into a ball of golden stellar light: a swirling, glittering light filled with tiny golden stars. Fill each Chakra with golden stellar light, until you have done all seven.

Now, let the ball of golden stellar light in your Crown Chakra expand to fill your body, just as you did with the silver stellar light in **Exercise 2:2**. Let the golden stellar light fill your body, then expand to fill your aura, so that you are within a great ball of golden stellar light. Remain this way as long as you are comfortable, then close down: let the image of the golden stellar light filling your aura fade, then close each Chakra down, and finally clear and release all excess energy.

Exercise 2:4

When you are able to do **Exercise 2:3** easily, you are ready to add Exercise 2:4 to your routine. When you finish **Exercise 2:3**, and are within a great ball of golden stellar light filling your aura, turn your attention again to the Chakras: Beginning with the Root Chakra, change each ball of golden stellar light to a ball of amber light.

What is meant by amber light is best described as resembling lava: it is a mottled darkly on the outside, with bits of vibrant reddish-gold energy showing through –not unlike the embers of a fire which has died down.

As in **Exercises 2:2** and **2:3**, fill each Chakra with amber light, then let the Crown Chakra expand to fill your whole aura with amber light. Again, stay within the amber energy as long as you feel comfortable, then let the image of the energy in the aura fade, close the Chakras, and clear and release as always.

LESSON III ASTROLOGY

The purpose of this lesson is not to be an exhaustive study of Astrology. An exhaustive study of Astrology would more than fill a book in itself, and require months or years to learn and understand. Astrology is a complicated art which has been developed and embellished over the course of millennia, and still developing in the present day.

Rather, our purpose here is to acquaint you with the basic principles of Astrology. This lesson will give you an understanding of Astrological terms and practices, so that you can read an Astrological chart and understand Astrological archetypes, which are sometimes important in magic as well as allegory. With this knowledge as a base, you can pursue a study of more advanced Astrological material on your own, should you choose to.

HISTORY

Astrology is known to have been developed in ancient Mesopotamia. Exactly when it began is unknown, but Astrological records date from the seventh century BC (600s Aries) showing it as a highly developed art at that time. The oldest existing **NATAL HOROSCOPE** (birth chart) was cast on April 30th, 409 BC for the son of Shuma-usur.

The flat plains and clear skies of Mesopotamia made it easy to observe the stars, and read portents from them.

The earliest form of Astrology to develop was **ASTROGANCY**, the study of the visual appearance of stars –their relative brightness and position on the horizon being the primary factors. From Astrogency the planets and zodiacal constellations were identified, and beliefs grew up around them –their respective qualities and character, their good and bad positions, etc.

In time the Mesopotamians developed Astrogency further, ultimately creating Astrology. Astrology was more complex than Astrogency, relying on the relationships between planets rather than their physical appearance.

The Mesopotamians –about whom you can read in this lesson’s collateral materials- identified the planets with their principle Deities; Shamash the Sun, Ishtar the Planet Venus, Marduk the Planet Mars. This practice would continue as the practice of Astrology spread from Mesopotamia to the Near East, Egypt, Greece and Rome, and thence through Europe to us. This is an important part of the origin of the idea of the Seven Divine Archetypes. Thus as you read below, you will see each of the Seven Traditional Planets identified with one of the Seven Divine Archetypes.

In the early years of its existence Astrology was used exclusively for divination about governments, royal houses, and civil situations such as the success or failure of harvests, building projects, or wars.

In the 3rd century BC the Babylonian Priest Berosus brought Astrology to Greece, establishing an Astrological school on the Greek island of Cos. Berosus and his students introduced the idea of personal Astrology, applying Astrological arts to ordinary people and their lives for the first time.

Astrology became extremely popular in Greco-Roman culture, despite periodic attempts to suppress it. The Roman Emperor Tiberius expelled all Astrologers from the city of Rome in 19 AD (1219 Aries), yet one of history’s best known Astrologers is Tiberius’ own personal Astrologer Thrasyllus.

In the millennia of existence, Astrology has been applied to every sphere of life, developing many side specialties along the way. In Medieval and Renaissance Europe both medical and judicial Astrology enjoyed great popularity and legal support.

Medical Astrology used the position of the planets to select auspicious times for medical procedures, and the **PLANETARY CORRESPONDENCES** to treat physical maladies through the use of sympathetic stones and herbs, chosen for their planetary attributions.

Judicial Astrology sought to forecast the future by studying the past; the historical events connected with past planetary alignments were believed to repeat when those alignments reappeared. It was on this idea that the celebrated prophet Michele de Nostre Dame, called **NOSTRADAMUS**, among many other things a judicial astrologer, based his famous predictions.

THEORY

The principle behind Astrology is that by studying the position of the planets, their relationships to each other –called **ASPECTS**- and their position in the **ZODIAC** –the band of constellations used to divide the sky into zones of study- one can interpret the inner nature of people and situations, and predict the future course of events.

This does not mean that the planets cause the character or shape the events, but rather that they reflect it in their position by virtue of Trismegistus’ maxim; “As Above, So Below.” All things which exist reflect the Divine Plan, which can be divined through them. Thus the system of astrology reflects by virtue of its minute detail, minute details of life on Earth.

We would augment this with the Correllian argument that Astrology is not really the study of the stars as such, but rather the cycles of time –those cycles being identified with the movement of the planets rather than caused by them. Thus the accuracy of Astrology is not based on cause and effect, but upon reflection of the inborn cycles which guide all things.

THE PLANETS

The most basic component of Astrology, and the first to develop historically, is the study of the Planets.

In astrology we use the Seven Planets visible with the naked eye, called the Ptolemaic Planets after the great Astrologer **PTOLEMY**. These planets are the basis of astrology, as it was from the observation and interpretation of their visible presence in the sky that astrology was invented.

Modern astrology also makes use of the three outer planets visible only by telescope - Uranus, Neptune, and Pluto- as well as a number of asteroids, such as Chiron. Though these additional heavenly bodies have come to be an integral part of contemporary astrology, it is generally agreed that opinion about them is still taking shape, and the seven Ptolemaic planets remain primary to astrologic interpretation.

The planets are the active element in astrology –their position is ever-changing, in some cases quite rapidly. When an astrological chart is cast, whether for a person, thing, or event, it is the position of the planets which is being read.

Every thing which exists is said to be influenced by all seven planets –that is they show information about it.

Each planet has its own character, corresponding to the Seven Divine Archetypes. This character never changes, but is influenced by the perceived position of the planet. The zodiacal sign (see below) a planet is in influences it’s meaning; Planet Mercury rules the mind and thought. Planet Mercury in the sign of Taurus represents a strong, conservative mental state, slow to learn but with strong powers of concentration and retention.

THE SUN –The Sun corresponds to the Divine archetype of “The Lover.”

In astrology the Sun represents the conscious self.

The Sun rules all the hoped-for virtues of the self: courage, integrity, honesty, loyalty, and generosity. The Sun governs the rules of ordinary conduct; honor, hospitality, adherence to contracts. The Sun has to do with one's position in the world, and as such is connected to institutions and governments. The Sun is connected to the physical body and issues of health –as such it is important in questions of medicine or surgery.

In negative terms the Sun is prideful, self-centered, and egotistic. The Negative Sun is concerned only for itself, and can pursue its interests to the exclusion of all else. The negative Sun can be rigid, hide-bound, and overly legalistic.

Symbology –The hieroglyph for the Sun is the Sphere of the Conscious Self. The “navel” usually added to the center represents the Divine Spark within, which is surrounded by the field of conscious perception.

Correspondences –The Sun rules the sign of Leo. His metal is gold.

THE MOON –The Moon corresponds to the Divine archetype of “The Mother.”

In astrology the Moon represents the Higher Self –psychism, intuition, dreams and the subconscious. The Moon represents the emotional, reactive, internal self.

The Moon is the Patron of religion and spirituality; she rules visions, clairvoyance, and relationship to Spirit. In the advanced person this is a beneficial, nurturing relationship that informs and spiritualizes the life. To the unadvanced, it is confusing, unclear, and *appears* to be a source of misery and frustration –hence the Moon's negative reputation among Christian astrologers.

In negative terms the Moon is too emotional, overly psychic, so strongly influenced by her surroundings and the feelings of others she cannot know her own mind. The Negative Moon is associated with fear, subconscious inhibitions, and lack of clarity. This is of course a matter of perception; these different qualities are all signs telling us that we need to look inside, to take counsel of the Higher Self which the Moon represents. When fear and disfocus lead us to spiritual introspection (and thus the rectification of situations), they are good friends to us.

Symbology –The symbol of the Moon is the Crescent of the Higher Self. We interact with our Higher Self through the subconscious when the Veil of our conscious mind is thick, and through meditation and psychism when the Veil is thin. The Higher Self nourishes, sustains, and guides us when we have a strong relationship with it. When that relationship is weak, our “subconscious” appears to trip us up, when it truly seeks to inform us.

Correspondences –The Moon rules the sign of Cancer. Her metal is silver.

MERCURY –Mercury corresponds to the Divine archetype of “The Sorcerer.”

In astrology Mercury represents intelligence, thought, and ingenuity. Mercury rules communication of all sorts, teaching and expression of ideas. Mercury is facile, versatile, and easily adaptable. Mercury rules education, invention, and innovation.

Mercury also rules money, and commerce. It is the Patron of merchants and business people, as well as journalism and the media. Mercury is strongly connected to movement, and is associated with speed and quickness.

Mercury is also connected with the idea of Will, and the ability to influence matter through concentrated thought. As such Mercury is a Patron of metaphysics. In this sense Mercury might be thought of as ruling the active powers of magic, while Saturn (see below) is might be associated with the more internal virtues of psychism.

In negative terms Mercury is shallow, fickle, and inconstant. It can be cunning but self-serving, even dishonest.

Symbology –The hieroglyph for Mercury is also a sign for the Horned God –it shows the Crescent of the Soul above the Sphere of the Conscious Self, above the Cross of Matter. That is to say it represents the correct alignment of the self; the soul expressed and expanded by the self (mind), and focused into physical action.

Correspondences –Mercury rules the signs of Gemini and Virgo. His metal is quick-silver (Mercury).

VENUS –Venus corresponds to the Divine archetype of “The Maiden.”

In astrology Venus represents both romantic and sensual love, creativity, artistry, and self expression. Venus rules beauty and pleasure, arts and crafts, all of the sweet things of life. She is particularly associated with sexuality, but like the Maiden her most essential quality is strength of self.

In negative terms Venus is associated with selfishness, greed, and indulgence. Negative Venus thinks of herself first, and others second if at all. Over-indulgence of all sorts, but especially sexual, is associated with Negative Venus, as well as a conspicuous lack of concern over consequences.

Symbology –The hieroglyph for Venus is the Sphere of the Conscious Self over the Cross of Matter; that is to say the conscious self expressing itself in the physical, with little reference to the Higher Self.

Correspondences –Venus rules the signs of Taurus and Libra. Her metal is copper.

MARS –Mars corresponds to the Divine archetype of “The Hero.”

In astrology Mars represents courage, action, and forward movement. It is associated with self-confidence, pursuit of goals, expansion of limits. Mars is decisive, forward looking, and sure of itself. Mars is a doer, not a thinker, and its movements are quick and sure.

In negative terms Mars rules aggression, discord, and anger. Mars is associated with quarrels, arrogance, and violence. Mars is the Planet of War and disruptions, it is associated with accidents and natural disasters. Negative Mars is associated with recklessness, carelessness, and hasty actions.

Symbology –The hieroglyph for Mars is the Cross of Matter (usually rendered as a point, but still the same symbol) over the Sphere of the Conscious Mind; that is to say action paramount over the self, with no reference to the Higher Self. Positive Mars uses that action to express the self. Negative Mars uses that action in spite of and perhaps against the better judgment of the self.

Correspondences –Mars rules the signs of Aries and Scorpio. His metal is iron.

JUPITER –Jupiter corresponds to the Divine archetype of “The King.”

In astrology Jupiter represents optimism, generosity, and expansion. Jupiter is associated with satisfaction, humor, and self-confidence; it is connected to good luck, progress, success. Jupiter is a happy planet, and very beneficent. Jupiter is also strongly connected to the idea of justice, as is the King archetype itself.

Jupiter rules the legal profession, the structure of governments and organizations, as well as accumulated wealth.

In its negative aspect Jupiter is connected to all sorts of over-doing; over-confidence, over-expansion, over-indulgence. Though Jupiter rules wealth, in its negative aspect it also causes it to be frittered away. Negative Jupiter is so confident as to miss or ignore problems, disregard threats, or take foolhardy actions. Negative Jupiter is also connected to procrastination.

Symbology –The Hieroglyph for Jupiter is the Crescent of the Soul above the Cross of Matter; that is to say the Higher Self informing the physical life, or physical action in harmony with inner guidance.

Correspondences –Jupiter rules the signs of Sagittarius and Pisces. His metal is tin.

SATURN –Saturn corresponds to the Divine archetype of “The Crone.”

In astrology Saturn represents introspection, learning and knowledge. Saturn governs practicality, common sense, and understanding. Saturn rules magic and metaphysics, and controls the gateway to the Higher Self. Saturn is associated with death, and the decay which perforce precedes regeneration.

In the negative aspect Saturn rules depression, negative thinking, and emotional disconnection. Negative Saturn is perceived as limiting, blocking, or preventing movement or progress.

Most astrologers consider the influence of Saturn to be negative and inhibiting, the cause of difficulties, problems, and grief. But this is a matter of perception; Like the Crone Goddess Saturn shows us the flaws in our systems, the cracks in our foundations –She warns us of potential problems. If we do not listen to Her warning and look within for solutions, disaster often overtakes us –and we falsely blame the Crone, and feel She has brought disaster on us. When we do listen, and take the necessary corrective action, the Crone has been our benefactor. Thus the presence of Saturn warns of, rather than causes, problems, and in the hands of the adept is a powerful key for self-improvement.

Symbology –The hieroglyph for Saturn shows the Cross of Matter above the Crescent of the soul; that is to say a focus on structure and form, based on inner guidance. In positive terms that structure comes from and carries forward the fruits of inner guidance. In negative terms that structure obscures or denies the inner guidance.

Correspondences –Saturn rules the signs of Capricorn and Aquarius. Her metal is lead.

THE OUTER PLANETS AND ASTEROIDS

The Outer Planets have only been discovered in recent times, and are still in some cases (notably Pluto) a subject of debate today. These Planets are outside of the sphere of traditional Astrology, but have become increasingly integral to the practice of modern Astrology.

Similarly many modern Astrologers include the position of a number of Asteroids in their charts, which are outside the sphere of traditional Astrology.

Some Astrologers choose to ignore the Outer Planets (especially Pluto) and/or the Asteroids, because they are still in the process of becoming fully understood and fully integrated into the Astrological system.

Whether to use the Outer Planets and Asteroids is of course a matter of personal taste, but changes in the Astrological system are nothing new –any system so long in use has undergone many changes and will no doubt experience many more.

The Outer Planets are usually considered to represent “higher Octaves” of the Inner Planets –that is to say they are a more intense, more spiritual aspect of the same energies. All of the Outer Planets have to do with issues of intuition, spirituality, and psychic and magical energies expressed in differing ways.

URANOS –Uranos is generally considered to represent a higher octave of Mercury –that is to say a more intense version of the Mercurial energy. As such it manifests all of the intellectual powers of Mercury, but in a much more frenetic form.

In Astrology Uranos represents inspiration, originality, and the unexpected. New ideas, new ways of doing things, deeper understandings are governed by Uranos. Sudden flashes of insight, breaking of old patterns, sudden developments and new beginnings are connected to Uranos. Uranos is also connected to ideas of spiritual enlightenment and “cosmic consciousness.”

Uranos is also sometimes considered the planet of Destiny, its position indicating the workings of fate –those things which we receive unexpectedly from Spirit do to the machinations of Karma and the Divine Plan.

In the negative aspect Uranos is considered flighty, erratic, and unpredictable. It’s energy can be rebellious, moody, and unstable. If extremely ill-aspected it is believed to be connected to accidents, natural disasters, and violence.

Uranos was discovered in 1381 Pisces (1781 AD) by British astronomer William Herschel.

Symbology –The hieroglyph for Uranos shows two Crescents of the Soul joined by the Cross of Matter, surmounting the Sphere of the Conscious Mind. The two Crescents form a Janus-face looking forward and backward, inward and outward, at once. This represents self-knowledge, and inner insights. That the two Crescents are joined by the Cross and surmounting the Sphere, indicates the integration of these qualities into the physical and their expression through the conscious mind and intellectual understanding. An alternate symbol for Uranos is a single Crescent pointing upwards, above the Cross, above the Sphere.

NEPTUNE –Neptune is generally considered to represent a higher octave of Venus. As such it represents all of the emotional qualities of Venus, but in a deeper and more encompassing way.

The emotionality of Neptune is such that it overwhelms the ego. This can be positive in the sense of selflessness and devotion to purposes outside of oneself. Or it can be negative in the sense of wallowing in emotion and an inability to find direction.

Neptune is connected to intuition, psychism, and mysticism. It is a planet of spirituality and magic. Neptune is compassionate, emotionally sensitive, and deeply feeling. It is a planet of strong imagination and creative ability. Neptune is likes to be of service to others and is capable of great self-sacrifice.

In a negative aspect however Neptune is overly emotional, lacks physical drive and direction, is prone to view itself as a victim or passive observer rather than a participant in its own circumstances. Neptune tends to drifting, addiction, and confusion. Neptune is also easily subject to deception (especially self-deception).

Though its discovery was predicted a generation before it happened, based upon the discovery of Uranos, Neptune was not in fact discovered until 1446 Pisces (1846 AD).

Symbology –The hieroglyph for Neptune shows the Crescent of the Soul with points upward, above and usually impaled upon the Cross of Matter. The Crescent in this position represents psychic abilities and the reception of spiritual messages and energies from outside the mundane self. These are then channeled into the physical life, represented by the Cross. The fact that the Crescent is impaled upon the Cross shows that the reception of these energies is often unconscious or beyond conscious control, and confusion may arise between spiritual and physical input.

PLUTO –Pluto is generally considered to represent a higher octave of Mars. As such it shares Mars' explosive, sometimes violent energy –manifested in an even stronger fashion.

Pluto is primarily associated with change and transformation. Cleansing and regeneration, clearing away of old structures to make way for the new. Looking below the surface to grasp the inner workings of situations and then fine-tune them accordingly.

Pluto is connected with the pursuit of self-knowledge, and inner development, and with trying to find ones place in the world and in the Universe. Pluto is connected with magic and psychism, development and use of spiritual energies. Pluto is also strongly connected to sexuality and sexual magic.

In a negative sense Pluto is connected to obsession and over-indulgence, being governed by ones passions, uncontrollable emotion. Extreme actions and reactions, sudden changes characterize Pluto in its negative aspect.

Pluto is the most recent of the planets discovered, though there has been some debate as to whether or not it should be properly considered a planet. Pluto was discovered in 1530 Pisces (1930 AD) by astronomer Percy Lovell.

Symbology –The scientific symbol for Pluto is a monogram of the letters “P” and “L,” initials of the planets discoverer. This monogram is not to be confused with the planets Astrological symbol however, which is quite different.

The Hieroglyph for Pluto is similar to that of Uranos, showing the Crescent of the Soul with points upward, above the Cross of Matter. However in Pluto the Crescent is not impaled by the Cross –showing a clear understanding of what is spiritual and what is physical- and the two are surmounted by the Sphere of the Conscious Mind. This represents the conscious reception and integration of psychic and spiritual energies, intentionally focused into the physical; the work of the Witch.

Along with the Outer Planets there are several Asteroids which many contemporary Astrologers also make use of. Opinion about the Asteroids, even whether or not to use them, varies widely –but a growing number of Astrologers have adopted their use, and so it behooves the student to be familiar with them. The Asteroids most commonly used are:

CHIRON –The Asteroid Chiron is named for the wise **CENTAUR** who schooled the mighty **ACHILLES**, as well as a number of other **HEROES** in Greek Mythology. In keeping with Greek custom Chiron taught his students not only academic subjects like reading and writing, but also philosophy and how to solve life's problems. The Asteroid Chiron is believed to act in the same way, showing us what needs to be fixed in our lives and teaching us how to fix it. The position of Chiron in a chart is said to show where we are tripping ourselves up, often unconsciously. Aspects to Chiron help give direction as to how to fix the situation.

Symbology –The Symbology used for the Asteroids is entirely unrelated to that used for the traditional Planets. These symbols, which are quite modern, are much cruder and more self-evident in meaning than the older signs. The symbol for Chiron is a stylized key.

CERES –**CERES** is named for the Mother Goddess in Her form as Goddess of grain. The Asteroid Ceres deals with issues of self-esteem and self-worth. Ceres shows how one deals with nurturing and sustaining oneself and others. It is said the Ceres

placement in the signs shows how one nurtures others, while her placement in the houses shows where one requires nurturing for oneself.

Symbology –The symbol for Ceres is a stylized Sickle resembling an inverted Saturn, looking rather like a question mark with a cross through the shaft.

PALLAS –Pallas, or **PALLAS ATHENA**, is named for the Virgin Warrior Goddess of Greek Mythology, Who ruled all arts and crafts as well. Thus Pallas deals with practical creativity, competition with others, and courage to resolve problems.

Symbology –The symbol for Pallas is similar to the symbol for Venus, except it is a square above a cross rather than a circle above a cross.

VESTA –**VESTA** is named for the Greco-Roman Goddess of Fire and inspiration. The Asteroid Vesta deals with issues of focus and commitment: whether to family, to work, to idealistic causes, etc... The position of Vesta in the chart shows one's capacity for loyalty, perseverance, and putting the interests of others above one's own.

Symbology –The symbol for Vesta is a stylized hearth or altar with a central flame burning.

JUNO –Juno is named for the Queen of the Gods in Greco-Roman Mythology. Though the Greek **HERA** was portrayed as having a rocky relationship with Her Consort **ZEUS**, each one plagued by jealousy and possessiveness, the Roman Juno and Her Consort Jupiter were perceived as living in perfect concord, a model couple. The Asteroid Juno deals with both of these extremes, representing how one deals with relationships and sharing in general. Issues of trust, compatibility, as well as insecurity and jealousy are revealed by the good or bad placement of Juno in the chart.

Symbology –The symbol for Juno resembles the symbol for Venus, except that instead of a sphere surmounting a cross it is a pentagram surmounting a cross.

POSITIONS AND ASPECTS

The significance of the Planets in Astrology comes not only from their innate qualities but also from their positions in the Astrological Chart. The position marks the Planet's perceived location in space relative to the Zodiacal constellations and the other planets. Of course this is not the Planet's literal position, but rather how it appears from Earth.

The position of the Planet in the Zodiac indicates the relative strength of the Planet's qualities and in what manner they can be expected to manifest in a given person or situation.

Planetary position also indicates the relationships of the Planets to each other –these relationships are described as “aspects.” An aspect between two Planets affects the meaning of each, describing a specific effect. There are a number of aspects which can occur between Planets, including the four major aspects which follow;

CONJUNCTION –Planets are said to be in Conjunction when they are so close to one another as to be considered “conjoined” or occupying the same space. This is usually considered to be between 0 and 10 degrees. The Conjunction blends the qualities of the two Planets involved, in a way which can be either positive or negative depending upon which Planets they are.

OPPOSITION –Planets are regarded as being in Opposition when they are placed at a 180 degree angle, or exactly opposite. The Opposition is considered to be a difficult aspect in which the qualities of the two Planets strain against each other, often bringing the worst qualities to the fore. The presence of an Opposition in a chart indicates a need to learn a more positive way to interact with the Planetary qualities in question.

TRINE –Planets are said to be in Trine when they are at a 120 degree angle to each other. The Trine is considered to be a positive aspect which brings out the best in both Planets.

SQUARE –Planets are said to Square one another when their positions are at a 90 degree angle. The Square is considered to be a difficult aspect which indicates tension between the qualities of the two Planets.

THE ZODIAC

The Zodiac is the series of twelve stellar constellations, which are represented as forming a band around the Earth, through which the planets move. Of course, this is a purely symbolic description, based on how space looks from Earth. In reality the stars which form any given constellation are millions of miles apart, and have no actual relationship to one another save how they look from here; they serve as a handy marker.

The word zodiac is Greek, and means “animal signs.” There are twelve zodiacal signs, which originally corresponded to the twelve months of the year. Each of the twelve signs is represented by an animal or human symbol. The same signs have been used since Babylonian times with only minor changes.

Each sign is associated with a planet which is said to be its “ruler.” Each sign also has an attribution to one of the Four Elements. In addition the signs are said to fall into one of three further categories, called Modes; cardinal, fixed, and mutable. These three Modes are said to define the state of the signs relationship to its Element.

THE ELEMENTS

The Elements used in Astrology are exactly the same Four Elements you have already learned about. The Elements are used in a different order in astrology, perhaps because of astrology's place of origin in Mesopotamia. As you may recall from the First Degree Lessons, the order of Elements as regards the Directions and the Quarters of the Magic Circle is believed to have originated in the topography of a given area.

Below is a description of the Elements and Modes in terms of their relevance to the zodiacal signs.

FIRE –Fire has to do with movement, action, and ambition. The three Fire Signs –Aries, Leo, and Sagittarius- are quick and passionate.

EARTH –Earth has to do with stability and integration. The three Earth signs –Taurus, Virgo, and Capricorn- are focused and practical in material matters.

AIR –Air has to do with thought and communication. The three Air signs –Gemini, Libra, and Aquarius- are all concerned with ideas and understanding.

WATER –Water has to do with emotion and feeling. The three Water signs –Cancer, Scorpio, and Pisces- are all deeply emotive and concerned with inter-personal relationships.

THE MODES

CARDINAL –The Cardinal signs are those which most directly express the qualities of their Element. They are associated with action, and with bringing their elemental qualities into practical form. The Cardinal signs exemplify both the positive and negative aspects of their respective Elements. Aries, Cancer, Libra, and Capricorn are said to be Cardinal signs.

FIXED –The Fixed signs express stability and structure. They exemplify determination and persistence. In the negative sense the Fixed signs can be stubborn or inflexible.

Taurus, Leo, Scorpio, and Aquarius are said to be Fixed signs.

MUTABLE –The Mutable signs express change and movement. They exemplify flexibility and adaptability. In the negative sense the Mutable signs can be unreliable and inconstant. Gemini, Virgo, Sagittarius, and Pisces are said to be Mutable signs.

THE SIGNS

ARIES -Aries is fiery and ambitious with a bright, quick mind. Energetic and fast-moving, Aries is full of enthusiasm. Aries is excellent at beginning and developing projects, but not always good with follow through.

When negative Aries can be over-ambitious but scattered, with a tendency to drop projects in the middle.

Symbology -The symbol of Aries is the Ram.

Aries is ruled by the planet Mars, and is assigned to the element of Fire. Aries is considered to be the Cardinal Fire sign, that is to say that it is very passionate and enthusiastic.

TAURUS –Taurus is conservative and stable, strong willed and determined. Taurus is capable of great concentration and perseverance. Taurus is very security oriented, and enjoys the comforts of life.

When negative, Taurus can be stubborn, self-centered, and rigid.

Symbology -The symbol of Taurus is the Bull, or sometimes the Cow.

Taurus is ruled by the planet Venus, and is assigned to the element of Earth. Taurus is considered to be the Fixed Earth sign, which is to say that it is very practical, materialistic, and stable.

GEMINI –Gemini is extremely clever and versatile, with great ability in communication. Gemini has a quick, subtle mind and great perceptivity. Gemini is capable of moving in several directions at once, and can usually juggle them all well.

When negative Gemini can be superficial and fickle, with a tendency to be spread too thin.

Symbology -The symbol of Gemini is the Twins. These are the Polar Opposites, which while appearing to be diametrically opposed are in fact different forms of the same essence.

Gemini is ruled by the planet Mercury, and assigned to the element of Air. Gemini is considered to be the Mutable Air sign, which is to say that it is very mental and very fluid and adaptive.

CANCER –Cancer is sensitive and deeply emotional. Cancer is strongly attached to home and family, and picks up easily on the moods of others. Cancer is nurturing and highly intuitive.

When negative Cancer can be thin-skinned, brooding, and lacks confidence.

Symbology -The symbol of Cancer is the Crab. Cancer is also sometimes represented by the Scarab Beetle.

Cancer is ruled by the Moon. Cancer is assigned to the element of Water, and is considered to be the Cardinal Water sign, which is to say that it is very emotional and reactive in nature.

LEO –Leo is proud, dramatic, and full of energy. Leo is honest and honorable, and tends to be very generous and nurturing. Leo has a very strong sense of self, and enjoys being the center of attention.

When negative Leo can be self-centered, arrogant and short sighted.

Symbology -The symbol of Leo is the Lion.

Leo is ruled by the Sun, and assigned to the element of Fire. Leo is considered to be the Fixed Fire sign, which is to say that it is passionate, dynamic, and stable.

VIRGO –Virgo is precise, orderly, and perfectionistic. Virgo cultivates skill and artistry in every pursuit, and is always looking to self-improvement.

When negative Virgo can be overly critical or self-defeating.

Symbology -The symbol of Virgo is a Woman. Who this woman is, and what she represents varies according to the religion and personal ideas of the speaker. She is usually considered to represent the Maiden Goddess, as is suggested by the name (Virgo – “Virgin”). However some suggest that she is actually meant to be the Mother Goddess, since the sign coincides with the harvest.

Virgo is ruled by the planet Mercury, and is assigned to the element of Earth. Virgo is considered to be the Mutable Earth sign, which is to say that it is practical but adaptive.

LIBRA –Libra is constantly seeking balance, peace and tranquility –though not always finding them. Libra is creative, expressive, and enjoys beauty. Libra is sensitive, and strongly emotive.

When negative Libra can be vacillating, indecisive, and prone to mood swings.

Symbology -The symbol of Libra is the Scales, sometimes shown as a person holding scales.

Libra is ruled by the planet Venus, and is assigned to the element of Air. Libra is considered to be the Cardinal Air sign, which is to say that it is essentially mental and analytical.

SCORPIO –Scorpio is deeply emotional, capable of great focus and concentration. Scorpio excels at long term projects, and is capable of tremendous and sustained effort. Scorpio is highly psychic and can be very spiritual.

When negative Scorpio can be brooding, petty, and vengeful.

Symbology -The symbol of Scorpio is the Scorpion. Occasionally a lobster will be used to symbolize the sign instead of a scorpion, especially in older works.

Scorpio is ruled by the planet Mars and/or Pluto. Scorpio is assigned to the element of Water, and is considered to be the Fixed Water sign, which is to say that it is emotional but that it holds on strongly to things.

SAGITTARIUS –Sagittarius is optimistic, expansive, and has a high capacity for adventure. Sagittarius is devoted to learning and having new experiences. Sagittarius is highly social and also makes an excellent teacher.

When negative Sagittarius can be unfocused, short sighted, and self-indulgent.

Symbology -The symbol of Sagittarius is the Archer. Commonly the Archer is shown as a centaur, half human and half horse.

Sagittarius is ruled by the planet Jupiter, and assigned to the element of Fire. Sagittarius is considered to be the Mutable Fire sign, which is to say that it is active and passionate but adaptive.

CAPRICORN –Capricorn is ambitious, practical, and pragmatic. Capricorn is highly goal-oriented, and is capable of sustained, focused effort. Capricorn has tremendous skill in organizing and structuring.

When negative Capricorn can be cold, calculating, and overly materialistic.

Symbology -The symbol of Capricorn is the Goat. Originally this was the Sea-Goat, a creature having the head and foreparts of a goat, and the tail of a fish; sometimes this symbol is still used.

Capricorn is ruled by the planet Saturn, and is assigned to the element of Earth. Capricorn is considered to be the Cardinal Earth sign, which is to say that it is very solid and material.

AQUARIUS –Aquarius is brilliant, inspired, and often sees things in new ways. Original and unconventional, Aquarius is capable of deep insights. Aquarius is deeply concerned with issues of justice and balance.

When negative Aquarius can be misanthropic, self-absorbed, and quirky.

Symbology -The symbol of Aquarius is the Water Bearer.

Aquarius is ruled by the planet Saturn and/or Uranos. Aquarius is assigned to the element of Air, and is considered to be the Fixed Air sign, which is to say that it is mental and inspirational but steady and holds on to things.

PISCES –Pisces is creative, emotive, and humanitarian. Pisces is generous and sympathetic. Pisces is often highly psychic, in an empathic way.

When negative Pisces can be unfocused, indecisive, and has an overly active imagination.

Symbology -The symbol of Pisces is the Fish.

Pisces is ruled by the planet Jupiter and/or Neptune. Pisces is assigned to the element of Water, and is considered to be the Mutable Water sign, which is to say that it is both emotional and changeable.

HOUSES

In addition to the twelve Zodiacal signs there are also twelve Houses –or divisions of the chart- whose position is determined by the Ascendant sign. The Ascendant is the sign which was exactly above the horizon at the moment the chart depicts (the moment of birth in a Natal Chart). Exactly opposite the Ascendant is the Descendant. Between them is the Midheaven, coinciding with the 10th House.

The Houses explain where in a person's life the various Planets and Signs will have their effect –what parts of life they will influence most strongly.

Every two hours during the day the Ascendant sign changes, thus changing all of the House information. It is through the Houses that you can see the differences between people born at different times on the same day. If you do not know the time of birth, you cannot calculate the position of the Ascendant, and thus you cannot place the Houses correctly.

The Ascendant is very important in a chart, as it speaks to the person's outlook on the world.

First House –(Ascendant) Personality, appearance, and outlook. How one views the world and is viewed.

Second House –Inner goals and values. Possessions, money, wealth. One's financial status.

Third House –Surroundings, friends and neighbors, ability to communicate and make oneself understood. Memory and cognitive ability, native skills and talents. Childhood and early education.

Fourth House –(Nadir) Home and inner self. Property. The less influential parent. The later years of life.

Fifth House –Self expression, creativity, romance. Amusements and pastimes. Books, artworks, and other expressive creations. Children. Also hidden Karma, misuse of power.

Sixth House –Profession, work, service to or from others. Creature comforts, employees, and dependants of all sorts.

Seventh House –(Descendant) Relationships, partnerships and romances. Ability to work and play well with others. Also adversaries.

Eighth House –Magic, psychism, sexuality. Addictions. Transformation and regeneration. Inheritances, one's mate's wealth, death and the end of life.

Ninth House –Higher education, religion and spirituality, travel, and international activities.

Tenth House –(Midheaven) Fame, reputation, professional standing. The dominant parent. Employers. How the world perceives one.

Eleventh House –Wishes, goals, and ambitions. Friends and social contacts.

Twelfth House –Subconscious issues. Inner transformation. The issues which hold one back, which must be addressed for transformation to occur. Principle life lessons. Charity to or from others.

HOW TO READ A CHART

An astrological chart –or **HOROSCOPE**- is a map which shows the exact position of the planets at any given moment. Traditionally a chart was created using laborious mathematical formulae, which were used to determine the placement of the planets, and the aspects between them. Happily, we now have computers to do all that for us –so today charts are fairly easy to cast, at least if you have the right software.

The chart is read using all of the various elements we have discussed above. The planets are the primary concern; the sign they are placed in affects the expression of their qualities; the house they are placed in tells what part of life their influence will be strongest in; the aspects formed between the planets show how their dynamic forces interact.

Thus the planet Mercury by itself represents the mind and communication. Placed in Taurus, Mercury represents a strong if conservative mind, a superior memory, and perhaps also a tendency to stubbornness. Placed in the 6th House,

Mercury in Taurus will manifest through career or vocation, which will be strengthened by or even dependent upon strength of mind and intellect, and steadfastness of purpose. Now an aspect; let us say our Mercury in Taurus in the 6th House is also conjunct Venus; The aesthetic and artistic qualities of Venus will unite with the mental qualities of Mercury, both being strengthened by Taurus and expressed in life through the vocation.

It is in this way that the chart is read.

The most common use of an astrological chart is the **NATAL CHART**. The natal chart shows the position of the planets at the moment of a person's birth. Astrologers use natal charts to divine details of the person's personality traits; talents, strengths and weaknesses.

Though the natal is the most common form of chart, there are other ways in which charts are used as well. An example is the **COMPARATIVE CHART**.

A comparative chart uses the natal charts of two (or more) people, to divine the nature of their potential interaction; will they help or hinder each other, get on well or badly, etc. To do this, the two natal charts are compared and examined for similarities and differences. The planetary positions are examined to see what aspects the planets in chart A form to those in chart B, to reveal the dynamic interactions between the two people.

Another common chart is the **TRANSIT CHART**. To do a transit chart you compare the person's natal chart with the chart for a given day or the charts for a period of time. This will show the transits of the planets; that is, the position of the planets now, as compared with where they were at the subjects birth. This will show what the subject can expect from the period of time in question. The aspects formed between the natal and transiting planets can be very revealing.

Another kind of chart, no longer much used, is the **HORORARY CHART**. Hororary Astrology, once widely used for judicial purposes, is the art of studying history from an astrological perspective, and applying the knowledge gained to contemporary or future events. In Hororary Astrology the planetary conditions around an event are compared to events which are known to have happened historically when the same planetary aspects were in play.

In judicial astrology, the astrological chart of the time when a crime occurred, or of the accused in a criminal case, was compared to its historical precedents to gain greater insight. For the purpose of divining the future through Hororary means, one takes the chart of a major event –say the **GREAT FIRE OF CHICAGO** for example- and looks for points in the future when the same astrological conditions recur on the premise that a similar event can be expected to happen then.

Now having read all of this, you should be able to read an astrological chart pretty well –though you have a lot of study ahead if you really want to learn astrology, for this has been only a brief overview. Astrology is an ancient art, and consequently it is highly developed. But a basic understanding of astrology and its principles is essential to a Wiccan Priest/ess, as so many things refer back to it through correspondence and allegorical interpretation. This lesson should give you that basic understanding.

EXERCISES

Exercise 2:5

Exercise 2:5 begins where Exercise 2:4 left off: Start with the Ohm exercise. Then open the Chakras with balls of colored light, changing the balls of colored light to balls of white light, changing the balls of white light to balls of purple light, changing the balls of purple light to balls of silver stellar light, and then filling your aura with silver stellar light. Next change the balls of silver stellar light to balls of golden stellar light, then fill your aura with golden stellar light. Finally, change the balls of golden stellar light to balls of amber light, and fill your aura with the amber light.

At this point, become aware of your Solar Chakra. From the Solar Chakra send out a beam of red or multi-colored light. Visualize this beam of light clearly –extend it from your Solar Chakra across the room to the far wall.

Use this beam of light just as you did the beams of light from your Third Eye and Palm Chakras in the Exercises accompanying the First Degree Lessons: That is, draw shapes with it on the wall, write words, practice your skill with controlling the beam.

Then after a few minutes practice, close down your Chakras as usual, clear and release.

If this exercise should cause you discomfort, then immediately after doing it –before you close your Chakras- flood the Solar Chakra with yellow light. Like any exercise, these psychic exercises may occasionally strain unused or little-used “psychic muscles.” Flushing the Chakra with yellow light will eliminate any such discomfort. Such “psychic muscle strain” only happens the first time or two an undeveloped muscle is put to work, and quickly ceases.

Exercise 2:6

When you feel proficient in manipulating the beam of light from the Solar Chakra, you are ready to move on:

Go through all the steps above, till you fill your aura with amber energy. Then, instead of going to your Solar Chakra, go to your Root Chakra low in your pelvis. From the Root Chakra extend a beam of red or multi-colored energy across the room to the opposite wall, and draw or write with it in just the same way you have been doing with your Solar Chakra.

After a few minutes, move on to the Second Chakra: do the same thing here.

Continue through all the Chakras. You may not be able to do this all at once the first few times: it is okay to work up to it: perhaps add a Chakra per day until you can do them all.

When you can do make and use light beams from all seven major Chakras you are proficient with this exercise.

These exercises will greatly strengthen your Chakras, in preparation for much more serious Chakra working, which we will begin to discuss in **Lesson 2:4**.

LESSON IV

Magical Alphabets

The term “Magical Alphabets” conjures up images of ancient dusty tomes written in rare arcane scripts decipherable only by adepts –and indeed, in this Lesson we will be commenting upon a number of rare arcane scripts of this sort, including our own Correllian alphabet. But in reality the idea of a magical alphabet need be neither so difficult nor so mysterious.

All alphabets have magical dimensions and applications –these have been with us since the beginning of alphabets, when even the idea of communicating by written word was considered magical. The modern Latin alphabet which we use in English and other languages of Western European descent, is full of magical significance and lends itself to many magical practices unknown to most people. Among these are Gematria and Iosephos, which are spoken of at length below. In our examination of magical alphabets we will deal with our own Latin alphabet first.

Before we speak of the metaphysical aspects of alphabets however, let us first examine the origins of the alphabet itself.

History of the Alphabet

An alphabet is a system of symbols each of which stands for a single sound. Alphabets are one of several methods of writing which humanity has employed over the course of many Ages. Similar to the alphabet is the syllabary: a system whereby symbols are used to stand for the syllables of which the words of a language are constructed. The most famous example of a syllabary is the Cherokee syllabary created by **GEORGE GUEST**, better known as “Sequoia.” The third form of writing is pictographic: a system in which symbols are used to represent objects, actions, or ideas. Mesopotamian Cuneiform, Egyptian Hieroglyphics, and traditional Chinese writing are all examples of pictographic writing.

The earliest forms of writing were pictographic. The Sumerians and the Egyptians developed their respective systems, Cuneiform and Hieroglyphics, at about the same time around 1300 Gemini (3100 BC). It is usually thought that Cuneiform was invented first, and Hieroglyphics inspired by it –however this is debatable and may be due to the Biblical bias of early archeologists. At any rate, whether it was Cuneiform or Hieroglyphics which came first, neither preceded the other by much. And while one may have inspired the other, they have no shared components beyond the basic idea.

Long after they had ceased to be the ordinary method of writing in their areas, Cuneiform and Hieroglyphics continued to be used for religious and magical purposes –which might be considered the first example of a magical “alphabet”.

The first example of an alphabet proper makes its appearance during the 1200s Taurus (1600s BC) in the trading city of Ugarit. The Ugaritic alphabet has 30 letters which were incised into clay like Cuneiform, but otherwise bear little resemblance to it. The Ugaritic alphabet even had a standardized form, an ABC if you would, whose order was basically the same as the later Phoenician alphabet. The Ugaritic alphabet was used for several hundred years, but seems to have ceased being used when the city was destroyed by the Sea Peoples around 1 Aries (1200 BC).

In subsequent years a new alphabet was developed –perhaps based upon the Ugaritic. This new alphabet was the Phoenician. The Phoenician alphabet had the same basic order of letters as the Ugaritic, but used very different signs to express them. The Phoenicians were a Semitic people who lived in the area now known as Syria, Palestine, and Jordan. They were noted for trading, and for sea faring.

The first evidence of the Phoenician alphabet comes from the city of Byblos –a Phoenician city which had a long connection with Egypt. The people of Byblos had developed a syllabary of eighty letters apparently based somewhat on Egyptian Hieroglyphs, but by at least 200 Aries (1000 BC) they had abandoned their syllabary in favor of the Phoenician alphabet. This Phoenician alphabet is the ancestor of most of the alphabets used today.

The Phoenician alphabet had 22 letters, all of which were consonants –vowels were not developed until later. The Phoenician alphabet was written from right to left, following the path of the Moon whose cycle (in the Western Hemisphere at least) progresses from right to left. Its descendents in the Middle East –Hebrew and Arabic writing- are still written this way.

Within a few hundred years the Phoenicians were being challenged for control of the Mediterranean waterways by the Greeks. Both the Phoenicians and the Greeks based much of their economy on trade: they competed for the same markets, and the same trade routes. By 450 Aries (750 BC) the Greeks had adopted the Phoenician alphabet, and began adapting it to the needs of their language.

Around 600 Aries (600 BC) the Greeks changed the direction in which the alphabet was written, writing from left to right instead of right to left. In so doing, they also changed the direction in which many of the individual letters faced. In addition, the Greeks created symbols for vowel sounds, as well for consonants which existed in their language but not in Phoenician. Thus the basic form of the alphabet we use today was established.

The Greek alphabet in its turn was adopted and altered by many other peoples. The Etruscans of Italy used it as a base for their alphabet, as did the Romans. Farther north the Germanic peoples adapted the Greek and Roman alphabets into

a Runic alphabet, which we will speak about later. In Egypt a Coptic alphabet was developed which displaced Hieroglyphics for everyday purposes. The Celtic peoples developed an alphabet, called Ogham or Bethluisnion, which though totally different from the Greek or Latin alphabets was probably inspired by them.

In time the Latin alphabet would replace all of the alphabets of Western Europe, while the Arabic alphabet replaced the alphabets of the Middle East. The Greek alphabet continued to be used in Greece and the Eastern Mediterranean, and was developed into the Cyrillic alphabet which spread through Eastern Europe. This then is the history of the Western alphabets, and how the Latin alphabet we use in English came to be.

THE PHOENICIAN ALPHABET

Developed in what is now Palestine and Syria, the Phoenician alphabet was written from right to left, as its descendants Hebrew and Arabic still are today.

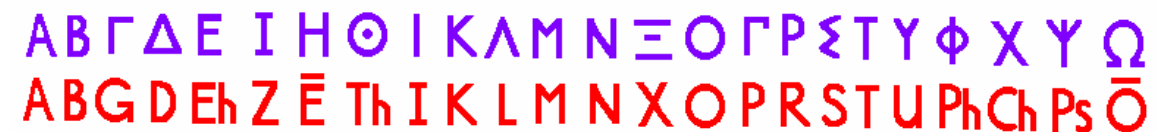


ARCHAIC GREEK

The Greeks adopted the Phoenician alphabet, and gradually adapted it to the needs of their own language. Over time they changed the direction of writing from right-to-left to left-to-right, and along with this changed the direction of many of the letters.



CLASSICAL GREEK



MODERN GREEK



Gematria

One of the principle metaphysical applications of alphabets are Gematria.

Gematria is the art of interpreting letters, words, and phrases in order to expand upon their meaning. Each letter has its own Gematrical qualities, which will be outlined below. The qualities of the individual letters, as well as their number in the particular word, are taken to expand upon the words significance and explain aspects of its inner nature.

For example the word "Letter" contains two two letter "E"s and two letter "T"s, as well as an "L" and an "R." The Letter "L" represents artistic and personal expression. Because it is the first letter of the word, it qualities are predominant. The letter "R" represents new beginnings, overcoming obstacles, and inner growth. Because there are two "E"s in the word, the "E" vibration in the word is especially strong. The letter "E" represents communication. Similarly, the two "T"s strengthen the "T" influences in the word. The letter "T" represents diplomacy and co-operation. Thus the word "Letter" may be said to **DENOTE** a symbol used to represent a sound (in this instance) but having the further **CONNOTATION** of aiding communication and

personal expression, fostering co-operation and the over-coming of obstacles, and nurturing passion. For a further discussion of the meaning of each letter, consult the chart below.

Other practices which may be said to come under the heading of Gematria are expanding upon the meaning of a word by finding other words within it, or by arranging its component letters to form other words (which is technically called Temurah).

Thus for example the word "Letter" will be seen to contain the word "let" (meaning to allow another to do or to use something), the word "tee" (having the connotation of a base or a beginning) the word "reel" (meaning to pull in) and the word "leer" (meaning a gaze intense to the point of salacious). This could be taken to say of letters that they enable others, engender beginnings, bring things (or rather their meanings) to one, and also that they facilitate intensity and focus – sometimes taken to extreme.

Of course people already familiar with Gematria will know that its primary use is numerological: the interpretation of words through the numerical values attributed to the letters in a word, and the sums thereof. We will discuss Numerology at length in **LESSON 2:5** where we will examine how words may be interpreted by number.

Gematria is closely related to Cabala, which will also be discussed in **LESSON 2:5**. Both Gematria and Cabala are metaphysical systems developed primarily by Jewish mystics, who elaborated upon the ideas of the great Greek teacher Pythagoras which strongly influenced Judaism during the Hellenistic and Roman periods. The principle Greek form of word interpretation is called Isopsephos.

Isopsephos is also highly numerological. In Isopsephos we consider the numerological value of words not only on the basis of the meaning of the number value, but also by comparing words whose numerological value is the same, to find correspondences between words, and thus expand upon their meaning. This will be discussed further in **LESSON 2:5**. However by extension the comparison of letter values between words might also be considered a kind of Isopsephos. Thus we might look for correspondences between words based upon their containing the same letters, or the same groups of letters, and thus having similar qualities.

In this way the word "Letter" and the word "Better" will be seen to have similar isopsephic properties based upon possession of similar letters and groups of letters –though not a full correspondence because the initial letters differ. Here the word "Letter" may be said to have connotations of creativity, personal expression, communication, strong co-operation, new beginnings and overcoming obstacles, the word "Better" may be said to have connotations of nurturing, passivity, communication, strong co-operation, new beginnings and overcoming obstacles, the letter "B" representing focus on the needs of others.

Here follow a list of the meanings of individual letters in the Latin alphabet, which you may use as a guide to interpreting words and names by letter value.

A The qualities of the letter "A" are ambition, leadership, initiative, self-knowledge, strength of character, integrity and self-control.

The negative qualities of A are a tendency to be egotistical and self-important.

B The qualities of the letter "B" include concern for others, nurturing, charity, receptivity, reticence, fixed ideas and preference for reaction over action.

The negative qualities of B are secrecy and deception.

C The qualities of the letter "C" focus on communication, self-expression, creativity, and also self-absorption.

The negative qualities of C include shallowness and the dissipation of their energies.

D The qualities of the letter "D" are conservative, self-limiting, concerned with safety and security, loyal, hard working, and dependable. Ds tend to create unnecessary limitations for themselves –especially if there are more than one D in a name or word. Ds usually benefit from stretching their boundaries.

The negative qualities of D include stubbornness, unwillingness to move or change, and a tendency toward depression.

E The qualities of the letter “E” focus on words and communication, personal expression, freedom and expansion. A double E in a word gives a quality of extreme expansionism and progressive ideas.

The negative qualities of E are extravagance, impracticality, ungroundedness, and a tendency to over-think things.

F The qualities of the letter “F” deal with duty, responsibility, and care-taking. F is orderly, supportive, and organized. F also deals with issues of structure and practicality.

The negative qualities of F are over-work and a tendency to self-righteousness.

G The qualities of the letter “G” include desire for understanding, examination and interpretation, precision and perfectionism, inner seeking and self-improvement. G is idealistic, meditative, and questioning.

The negative qualities of G include being overly critical and hard to please, intolerant of imperfection.

H The qualities of the letter “H” include inner and outer growth, desire for self-expansion and accomplishment, intellectual and spiritual curiosity, and personal self-control.

The negative qualities of H are being overly demanding, possessive, and having a tendency to be judgmental.

I The qualities of the letter “I” are focus, concentration, self-direction, ability to achieve and accomplish, and connection to the Higher Self. When I is at the beginning of a name or word, it indicates focus upon a goal in process. When I is found at the end of a word it indicates the achievement of a goal.

The negative qualities of I are a tendency to be self-centered, and expect too much from others.

J The qualities of the letter “J” focus on intelligence, practicality, knowledge, memory, and ability to use all of these traits in a constructive manner. J can envision and create what it desires, with little need for assistance.

The negative qualities of J include self-centeredness and dishonesty.

K The qualities of the letter “K” focus upon mastery of self, inner balance, issues of internal and external control.

The negative qualities of K are over-focus, nervous strain, and impatience with interference or delay.

L The qualities of the letter “L” are creativity, self expression, artistry, empathy and intuition, optimism and warmth, impartiality, and a tendency to do things with extreme passion and drive.

The negative qualities of L include indecisiveness, playing both sides against the middle, and impatience with distraction.

M The qualities of the letter “M” include the ability to guide and teach others, practicality, protectiveness and nurturing of people or projects, willingness to focus upon the needs of others. M is said to be the letter of the Mother Goddess, its shape

representing Her nurturing breasts. It is the 13th letter of all Indo-European alphabets, and the word for “Mother” in most languages begins with M.

The negative qualities of M include over-protectiveness, and inability to see differing points of view.

N The qualities of the letter “N” have to do with cleansing and purification, personal and spiritual growth, releasing the old to make way for the new, spiritual initiation and spiritual teaching, balance of inner and outer self.

The negative qualities of N include strong emotions and sensuality, which sometimes tend to be overwhelming.

O The qualities of the letter “O” focus upon responsibility and practicality, stability, family, security, material success and money. O is acquisitive and protective.

The negative qualities of O include jealousy, possessiveness, and resentment of others.

P The qualities of the letter P focus upon persuasiveness, ability to use communication to get ones way, concentration and mental strength, magical ability, curiosity and desire for growth and expansion.

The negative qualities of P include stubbornness, and a tendency to force ones will upon others.

Q The qualities of the letter Q include balance, centeredness, psychic ability, connection to Spirit, and integration of masculine and feminine elements.

The negative qualities of Q are difficulty in taking action, overcoming inertia –a tendency to need a push from others to get moving.

R The qualities of the letter “R” include rebirth and new beginnings, spiritual growth and overcoming obstacles, release of the old to make way for new growth.

The negative qualities of R include frustration and over-emotionality which result if one fights against necessary release.

S The qualities of the letter “S” focus on individuality, self-reliance, self-direction, self-expression and creativity, sensitivity, psychic receptivity and the ability to see below surfaces. The letter S also deals with sudden changes, and also sudden inspirations.

The negative qualities of S are over-confidence and disinterest in others.

T The qualities of the letter “T” focus on co-operation, concern for others, altruism, desire for and ability to make peace.

The negative qualities of T include over-sensitivity and inability to deal with distractions.

U The qualities of the letter “U” include emotional sensitivity, inspiration and creativity, and high ideals. U tends to hide the inner feelings behind a façade, which may vary with the audience.

The negative qualities of U include being double-faced, indecisive, overly hesitant, and easily annoyed.

V The qualities of the letter “V” center on the idea of making connections between things: people, ideas, resources. V is practical, co-operative, and good at getting things done.

The negative qualities of V are emotional insecurity, and a tendency to over-reach themselves.

W The qualities of the letter “W” include emotionality, sensuality, intensity, a strong need for freedom from all restriction. W in a name or a word also indicates flashes of inspiration and enlightenment.

The negative qualities of W incline to indulgence and dissipation.

X The qualities of the letter X are those of high idealism, charity, and desire to improve the world.

The negative qualities of X are egocentrism, and such an attachment to ones ideals as to have difficulty seeing other points of view.

Y The qualities of the letter “Y” focus on the idea of separation between the spiritual and the material –which is of course an illusion. Y indicates the need to integrate the spiritual and the material together, to bring spirituality into the daily life, and greater “earthiness” into the spirituality. Y shows a need for meditation, and for working with the Higher Self, but also the need not to rarify the spiritual experience.

The negative qualities of Y include the illusion of separation between spirit and matter, difficulty in balancing these, and a tendency to be overly inward-focusing.

Z The qualities of the letter “Z” include ability to understand motivations, to see below the surface of things, to gather and systematize knowledge, to uncover secrets and discover the inner nature of things.

The negative qualities of Z include a tendency to be too focused, too determined, so that other aspects of the life suffer.

Other Alphabets

There are of course many other alphabets in the world beside the Latin alphabet. Many of these are used as magical alphabets. These include ancient alphabets once in common use such as the Runes and ancient pictographic systems such as Egyptian Hieroglyphics which have been adapted to alphabetic use, as well as alphabets such as the Enochian and Theban alphabets which were created specifically to be magical alphabets and have never been used for any other purpose.

“But,” you say “Of what possible use are magical alphabets in the modern world?”

Well, it is certainly true that the primary use of magical alphabets in past times is both unnecessary and even a bit silly today: that is as a cipher to keep information secret. In the past Adepts used magical alphabets to hide their knowledge from the uninitiated –which in most instances would be considered counter-productive today. Magical alphabets were also used to hide information, and especially identities, from the forces of unfriendly powers such as the **INQUISITION** –a situation which no longer exists today.

Other uses of magical alphabets remain relevant however: such as in the writing of spells and sacred documents, and the decoration of robes and altar furnishings. Through uses like these magical alphabets can create a magical atmosphere, serving as a Key to help induce the shift of consciousness, which you learned about way back in **LESSON 1:1**. The use of magical alphabets as decoration on robes and magical tools not only helps to put one into a magical mind-set, but can also help one to connect to knowledge gained in past-lives were the alphabets in question were used. An example of this

would be as using items decorated with Hieroglyphics when trying to connect to knowledge from Egyptian lifetimes. If you are drawn to a particular magical alphabet for no apparent reason, you have probably used it in past lifetimes.

Another virtue which some find in the use of magical alphabets is in spellwork: when a written component of a spell is written in a magical alphabet rather than in the Latin alphabet, it forces the spellworker to concentrate more upon what s/he is writing, since it must be “translated” from the Latin alphabet used in everyday life to the less familiar magical alphabet. Some people find that this increases their mental concentration, and thus adds more energy to the spell.

HIEROGLYPHICS

Although Hieroglyphics are not actually an alphabet, but rather a pictographic system, they have since early on had alphabetic functions. That is to say, certain signs came to stand for certain sounds, and were used alphabetically.

The Hieroglyphic system included several categories of signs. There were signs with alphabetic meanings which were used to spell words phonetically just as we do with an alphabet: for example an Owl stood for the sound “M.” There were also signs with syllabic meanings, which stood for single syllables which might be words themselves as well as part of other words: for example a Goose stood the syllable “Sa” which was also the word “Son.” And of course there were symbols which stood for whole words, which is how the system originated: for example a lute-like instrument stood for the word “Nefer” meaning good, pleasant, or beautiful. All three types of sign were used together. In addition many words included a determinative sign at the end, which helped determine what a word meant, since many words were spelled alike or very similarly. Thus the word “Sat,” meaning “Daughter,” might be spelled out with a Goose (the syllable “Sa”) a Loaf (the letter “T”) and the image of a woman to indicate that a woman was being referred to, instead of any synonym of “Sat.”

The development of writing belongs, as you might expect, to the Age of Gemini (4400 – 2800 BC). The Mesopotamians were using clay symbols to represent objects for tallying and record keeping as early as 8000 BC. These symbols were small clay tokens with distinctive shapes which represented goods and were used to indicate the quantity of a given item. These were particularly used in commerce, where the tokens were sealed inside clay packages to indicate how much of an item was being bought or sold—a drawing was made on top of the package to indicate how many tokens it contained. These packages served as a kind of contract and as a record of the transaction. In time the package was dispensed with, and only the picture was used. In time people began to use pictures to represent many other things as well—this kind of pictographic or ideogrammatic writing was in use by 1100 Gemini (3300 BC) in both Mesopotamia and Egypt, and from that time on developed separately in both cultures.

Hieroglyphics make their first appearance around 1100 Gemini (3300 BC). Unlike Mesopotamia there was no history of symbols being used before this for records or anything else—that we know of at least. This is one reason why Hieroglyphics are generally thought to have been inspired by Mesopotamian Cuneiform. However Hieroglyphics were clearly not just copied from Cuneiform as the two systems do not share sign-meanings, nor do they much resemble each other even in their most basic form. For this reason most people think that the Egyptians became familiar with the Cuneiform system, presumably through trade, and then independently created their own system. A few people think that while Cuneiform was already developed as a record keeping system, it was the Egyptians who first used symbols for writing ideas, and that the Mesopotamians then adopted the idea from them.

Egyptian Hieroglyphics were certainly the first magical alphabet. By 1500 Gemini (2900 BC) the Egyptians developed the Hieratic system of writing. This might be best described as cursive Hieroglyphics. While the Hieroglyphic system was developed for carving, Hieratic was developed specifically for writing on papyrus—a kind of paper made from the fibers of the abundant papyrus plant. Soon Hieratic was used for ordinary writing and Hieroglyphics was reserved to formal subjects.

By the time Egypt came to be ruled by foreign dynasties, late in its history, its culture began to decline and become classicising and rigid. Hieroglyphics became the preserve of the Priesthood, and were no longer understood by ordinary people. At this point Hieroglyphics had become a purely magical alphabet. The last Hieroglyphic inscription was made in 1594 Aries (394 AD), in a time of increasing anti-Pagan persecution by the now Christian Roman Emperors. After this the meaning of the Hieroglyphic symbols was forgotten.

Hieroglyphics were not deciphered again for over a thousand years. In 1799 AD the famous Rosetta stone was discovered during Napoleon’s campaign in Egypt. The Rosetta stone includes copies of the same proclamation praising Pharaoh Ptolemy V in Greek, Demotic Egyptian, and Hieroglyphics. Scholars at once knew that the Rosetta stone was the key to deciphering Hieroglyphics, but it would take many years for this to happen. The French linguist Jean Francois Champollion worked from 1808 till 1822 to decipher the inscription, working only through copies without ever seeing the stone itself.










Below are the basic phonetic symbols used in Hieroglyphics, which can be used as you would use an alphabet. There are a few which we have not included, but these are the most common ones. There is neither time nor space for us to include either syllabic symbols—of which there are very many- or those symbols which stand for words—of which there are also very many. If you wish to learn these things you will need to do further research.





Divination with Hieroglyphics










Hieroglyphics were certainly never used for divination in ancient Egypt. However they are sometimes used for divination today. A number of Egyptian-based divination systems are available, which no ancient Egyptian would ever recognize. However as we aren’t ancient Egyptians, we need not be limited to what they knew or did.

The following system is a fairly easy form of Hieroglyphic divination. Each of the phonetic Hieroglyphs is assigned a meaning. These meanings can be used Gematrically to augment the interpretation of Hieroglyphic words, or purely for divination. The symbols can be drawn on cards, or incised on plaster or wood lots, then drawn at random or laid out in patterns like Tarot spreads. Or they could be arranged in a circle and read with the aid of a pendulum held over the center. There are many potential variations.

The names given for the symbols are based upon modern assumptions –we have no idea what if anything the ancient Egyptians called individual Hieroglyphs. The names have been rendered phonetically to aid in pronunciation. It should be noted incidentally that no one knows how the ancient Egyptian language was pronounced –all attempts to reconstruct it are educated guesses and they by no means all agree.

	<p>APED -The Eagle</p> <p>Aped the Eagle indicates the need to have emotional distance in a situation –to step back from it and not get caught up. Aped indicates that the emotions of the moment may be blinding one, and that it is necessary to look at ones situation as from a distance.</p>
	<p>AH –The Forearm (Pl. Awi)</p> <p>Ah the Forearm indicates receiving something positive: a gift of fate, the help of another, things falling into place unexpectedly and through no effort of your own.</p>
	<p>BEH –The Leg</p> <p>Beh the Leg indicates travel, movement, influences from other locations.</p>
	<p>KEHEN –The Cup</p> <p>Kehen the Cup indicates pleasure, enjoyment, good friends and positive situations. Happiness.</p>
	<p>DET –The Hand</p> <p>Det the Hand indicates personal skill and ability, being able to do whatever you want in the situation and to make the situation into whatever you want it to be.</p>
	<p>EYAHIT –The Plant</p> <p>Eyahit the Plant indicates growth, expansion, being very busy with many projects, many irons in the fire. Creativity, self expression.</p>
	<p>FENNU –The Slug</p> <p>Fennu the Slug indicates slow movement, need for patience. Let the situation develop at its own pace, which is likely to be slow. Things need to fall into place before they can move forward.</p>
	<p>GA –The Vessel</p> <p>Ga the Vessel indicates change, transformation, development from one thing to another: Ga will be seen to be a cooking vessel, with a stylized flame at its base. Just as cooking in a stew pot changes diverse ingredients into a coherent dish, so Ga represents the development of a situation from chaos to order.</p>
	<p>HEBSIT -Cloth</p> <p>Hebait the Cloth indicates cleansing, releasing, letting go of the old to make way for the new. The need not to hold on to what one has outgrown.</p>

	EYAHT -The Plants Eyaht the Plants indicate being over-extended, having too much to do, too many obligations, having taken on too much: the need to cut back, to simplify ones life.
	JAHT –The Serpent Jaht the Serpent indicates power and authority, whether of a person or an institution. Jaht indicates the need to take a humble role in the situation and work within a system controlled by others.
	RU –The Lion Ru the Lion indicates bravery, courage, self-confidence. The strength to face every situation and stand up to every challenge. (The Egyptian language had no “L,” and only adapted this symbol to serve for “L” in late times to translate foreign words)
	M'SHA –The Owl M'Sha the Owl indicates wisdom, insight, knowledge: Having an overview of a situation, seeing it clearly.

	NUI –The Waters Nui the Waters indicate that Deity is guiding one, and one should relax and go with it, even if the destination is not yet clear. Divine providence.
	OAHR –The Rope Oahr the rope indicates unseen problems, obstacles, or challenges. One must be careful, and should take a second look at the situation to try to see what was missed at first glance.
	PAT –The Seat (mat) Pat the Seat indicates the help and support of others: friends, family, associates. Good advice or aid from others will help the Querent.
	QAA –The Hill Qaa the Hill indicates challenges and difficulties: what is desired may be possible, but will take much effort to attain. An uphill battle.
	RE –The Mouth Re the Mouth indicates communication, meetings, working out details with others.
	SEBSEBA –The Fillet Sebseba the Fillet indicates success, positive attention, admiration of others: the reward of effort. Honor, recognition.
	TA –The Loaf Ta the Loaf indicates taking care of others, fulfilling duties or requirements in a situation, attending to necessary details, making sure that what needs to be done gets done. Doing your part to make the situation successful.
	THIT –The Tying Cord Thit the Tying Cord indicates wealth and prosperity: having the things you desire.
	UAHR –The Newborn Chick Uahr the Newborn indicates new beginnings, new directions, new doors opening. Opportunity and potential.



ZHAT –The Door-bolt

Zhat the Doorbolt indicates safety and protection. Nothing in the situation will harm the individual or damage them in any way, so they should have no fear.

RUNES

The term “Rune” can be used to describe any magical marking or form of writing, and you will encounter the word used thusly, especially in older works. However the term “Runes” is most often used today to refer to the ancient Germanic alphabet. This alphabet, which is also sometimes called Futhark after its initial letters, or the Futhark Runes, was developed in Northern Europe sometime around 1200 Aries (Year 1 AD), using the Latin and Greek alphabets as models. It is generally thought that the Runic alphabet was developed in Denmark, where the oldest known inscriptions are found. The Runic alphabet was used throughout Scandinavia and Germania, over a period of many hundreds of years. Viking adventurers carried the alphabet far and wide in their travels.

There are many variations on the Runic alphabet, as is to be expected in an alphabet so long in use. The form we are using here are the Germanic Runes. The Runes are very rectilinear in form, because they were developed to be carved, rather than written. And indeed many Runic inscriptions carved in stone have survived –3000 in Sweden alone. Other inscriptions carved in more perishable materials such as wood or ivory are more rare. Often, the Runes appear to have been painted with red paint after being carved, presumably to magically empower them –for one of the chief uses of Runes was for magic.

The original Runes were divided into three *Aettir*, or groups of eight whose meanings were considered to be related. The division of the three *Aettir* is indicated in the chart below by the placement of two small dots. The first of the *Aettir* belonged to Freya, the second to Hagal, and the third to Tyr.

In latter centuries the Runes underwent a number of reorganizations and transformations. Beginning about 200 Pisces (600 AD) two strikingly different traditions took shape –the Germanic tribes of England and Western Europe began to expand the Runic alphabet to better fit the needs of their language –which would eventually become English. Meanwhile the Germanic peoples of Scandinavia were doing the opposite –reducing both the number and the shape of their Runes. However the Scandinavians so simplified the Runes that they became inadequate for writing their language, and so had to then create new Runes to replace the Runes they had discarded. The most extreme of these unwieldy “simplifications” are the so-called “Staveless Runes” which removed the vertical elements (Staves) of many of the Runes, leaving them extremely difficult to read.

It is interesting to note that those who worked with Runes were known as Vitka or Witka –a term which may be related to the word Witch, and which forms all or part of the name of several Wiccan Traditions.



Divination with Runes

In recent years divination with Runes has become extremely popular. Though Runes were certainly used in magic by the ancient Germanic peoples, it is a subject of debate whether or not the Runes were used for divination. Most people feel that the use of Runes for divination is a modern practice – but that certainly does not make it any way illegitimate.

Most people who use Runes for divination have a set of Runestones: actual stones, or lots made from wood or plaster, upon which the individual symbols of the Runic alphabet have been painted or carved. The querent may be asked to randomly draw these stones from a bag or basket to get the answer to their question. The Rune Reader may simply ask for a stone or number of Runestones which are then read according to their meaning, or the Runestones may be laid out in patterns similar to Tarot spreads. Indeed, Runes are now available as cards, which are read much as one reads Tarot cards. This is by far the most common method of reading Runes today.

Another way that Runestones may be read is to have the querent ask their question and meditate over the Runestones for a few moments. The Reader then throws the Runestones onto a special diagram, using all the Runes at once, and interpreting by where and how they fall. In one version of this style the diagram resembles a bullseye, and how close to or far from the center the Runestones land indicates various aspects of the answer, notably timing. In addition whether the Runestones are face-up or face-down adds to the answer: some reading only face-up Runestones, others reading Face-up as positive applications of the Runestones meaning, and face-down as negative applications of the Runestone’s meaning.

A third method of reading Runes is by casting long, narrow sticks. The patterns formed by the sticks when they fall will be read according to which Runes they resemble.

As has been remarked, there are many versions of the Runic alphabet



“F” -Called Fehu, meaning “Cattle,” this Rune represents money, prosperity, and success.



“U” -Called Uruz, referring to the “Aurochs”, an ancient kind of wild cattle, this Rune means strength of will, determination, perseverance.



“Th” -Called Thurisaz, meaning “Giant,” this Rune indicates a time of waiting before progress can occur. A time to re-examine and re-assess ones situations, and to gather the tools one needs, for the time coming when things will move forward.



“A” -Called Ansuz, meaning “God” a title of Odin, this Rune represents wisdom, insight, self-mastery. Having within yourself the knowledge you need to get what you want from the situation.



“R” -Called Raidu, meaning “Chariot,” this Rune indicates communication, messages, getting to the truth of situations, constructive interaction with others.



“K” -Called Kenaz, meaning “inflammation,” this Rune means disappointment or dissatisfaction with a situation, a need to heal or fix something.



“G” -Called Gebo, meaning “Gift,” This Rune represents receiving or achieving something you have wanted, having your desire, a goal accomplished.



“W” -Called Wunjo, or “Joy,” this Rune represents happiness, pleasure, having many blessings.



“H” -Called Hagalaz, meaning “Hail,” this Rune represents situations beyond ones control, setbacks, delays, the need for clearer understanding before proceeding.



“N” -Called Nauthiz, meaning “Need,” this Rune indicates the need not to be overwhelmed by ones emotions and fears, but rather to step back and more coolly assess the situation –which may not be nearly as bad as it first seems.



“I” -Called Isaz, meaning “Ice,” this Rune represents lack of movement, situations at a standstill, inability to move forward at this time.



“J” -Called Jara, meaning “Year,” this Rune represents prosperity and good fortune.



“E” -Called Eiwaz, meaning “Yew Tree,” this Rune represents the end of a problem, a positive change in situation, overcoming adversity.



“P” -Called Pertha, meaning “Fruit Tree,” this Rune represents positive effects from fate, chance happenings, unexpected benefit or gain.



“Z” -Called Algiz, meaning the “European Elk” which is also the American “Moose,” this Rune shows success through effort, the overcoming of obstacles, the achievement of ones goals despite difficulty or opposition. It indicates that effort will be required, but success can be had.



“S” -Called Sowelu, meaning “Sun,” this Rune represents change, reversal of circumstances, change of plans –current conditions will pass away and be replaced by very different, perhaps unexpected ones.



“T” -Called Tiwaz, the God of War Who gives His name to Tuesday, this Rune means victory –success in ones situations, overcoming of opposition, achievement of ones desires.



“B” -Called Berkana, meaning “Birch Tree” a symbol of the Goddess, this Rune represents healing, regeneration, and new beginnings.



“E” -Called Ehwaz, meaning “Horse”, this Rune means travel and movement.



“M” -Called Manaz, meaning “Human”, this Rune indicates another person influencing the situation, giving advice or support, perhaps offering opportunities.



“L” -Called Laguz, meaning “Lake”, this Rune represents intuition, ability to see below the surface of things, psychic guidance and looking within. Some authorities, notably Dr. James Peterson, consider the original meaning of this Rune to have been not Laguz/lake but Lakz meaning Leek, giving the Rune a greater protective quality.



“Ng” -Called Inwaz, a title of the God Freyr, this Rune means peace, prosperity, support from those around one. Being in a good situation.



"D" -Called Dagaz, meaning "Day", this Rune indicates sudden realization or inspiration, new ideas or new opportunities.



"O" -Called Othala, meaning "Ancestral Home", this Rune means that you should rely upon your own skills, tools, and qualities in dealing with the situation at hand, rather than looking for help from outside.

In modern use Rune Readers often include as part of their Runes a Blank Rune. If drawn, the Blank Rune means that the situation is in the hands of Fate, and the querent should not try to rush a conclusion, or force their will upon it, but allow the situation to develop and unfold at its own pace.

OGHAM

Ogham (pronounced O-uhm or Oh-yam) is believed to have been invented by the Irish Celts around 1500 Aries (300 AD), though some place its development closer to 1200 Aries (1 AD). Markings similar to Ogham have been found on standing stones in northern Spain and Portugal dating to 700 Aries (500 BC), but their relationship to Ogham is unclear.

Ogham is a comparatively simple alphabet, composed of vertical and diagonal lines drawn above and below a central baseline. It is thought that the Celts adopted the concept of an alphabet from the Romans, but the form of the Ogham alphabet is entirely original.

It is generally thought that Ogham was developed from a system of hand signs, and that the letters indicate how many fingers should be pointing up or down, and on which or both hands, to represent a certain sound. In this sense Ogham is absolutely unique, and is superbly fitted for silent communication. It is possible that the Druids may have used Ogham as a sign language long before developing the written form.

Ogham was obviously meant to be carved –it is not especially well suited to being written. The baseline is necessary to understand the letters, and often in inscriptions the baseline is formed by the edge of the stone or wood being carved on, with the upper lines on one side of the edge, and the lower lines on the other.

In Celtic mythology Ogham was invented by the Hero God Ogmios, Who was also known as Maponos, Mabon, and Aengus Og. This is the Ithyphallic Young God that the Romans identified with Hercules. The name Ogham probably derives from Ogmios.

At first knowledge of Ogham was restricted to the Druids, the Priestly caste of the Celts, who used it for religious purposes. Over time however Ogham came to be used by ordinary people as well, for more mundane purposes. To keep their own writings secret, the Druids then created secret codes to use with Ogham.

Possibly because of Druidic secret codes, possibly because of ordinary regional variations, there are several variations on the Ogham alphabet. Some make use of dots as well as lines. Others include extra letters formed by crossed lines. We have included the simplest, and we think purest form.

Ogham is also sometimes called Bethluisnion, after the first, second, and fifth letters of the alphabet: Beth, Luis, and Nion. The term Bethluisnion was coined during the Pagan revival of the late 1400s Pisces (1800s AD).

Another name for Ogham is the "Tree Alphabet" because each of the letters is named for a tree or plant. Many people have come to know Ogham as the Tree Alphabet who have little or no knowledge of its historical origins.

Ogham was a late-comer to the history of the Celts, and its use was limited to the British isles. None the less it can be very useful as a magical alphabet, especially when silence is desired.




Divination with Ogham

Although it does not appear that Ogham was used for divinatory purposes in ancient times, it has certainly been adapted to divinatory use in modern times. This is usually done with cards, bearing the individual Ogham letters.

Each letter is named for a tree, upon whose qualities the divinatory qualities of the letter are based. The letters are:



BETH –"Birch." Beth represents the Mother Goddess, spirituality, purification.

-  **L** **LUIS** –“Rowan.” Luis represents protection, safety, stability.
-  **F** **FEARN** –“Alder.” Fearn represents movement, flexibility, going with the flow.
-  **S** **SAILLE** –“Willow.” Saille represents balance, harmony, natural cycles in situations.
-  **N** **NUIN** –“Ash.” Nuin represents rebirth, new beginnings, new directions.
-  **H** **HUATH** –“Hawthorn.” Huath represents the Maiden Goddess, sexuality, fertility, growth.
-  **D** **DUIRE** –“Oak.” Duire represents the Lover God Who dies and is reborn, initiation, growth, expansion.
-  **T** **TINNE** –“Holly.” Tinne represents courage, leadership, responsibility.
-  **C** **COLL** –“Hazel.” Coll represents the psychic arts, ability to see below the surface of things, insight and inspiration.
-  **Q** **QUERT** –“Apple.” Quert rebirth, reincarnation, new forms, new situations, changes.
-  **M** **MUIN** –“Bramble.” Muin represents learning, knowledge, understanding.
-  **G** **GORT** –“Ivy.” Gort represents difficulty, obstruction, lack of what is needed.
-  **Ng** **NGETAL** –“Reed.” Ngetal represents memory, knowledge, inheritance from the past.
-  **St** **STRAIF** –“Blackthorn.” Straif represents Karmic justice, challenges, obstructions.
-  **R** **RUIS** –“Elder.” Ruis represents the Crone Goddess, magic, the Spiritworld.
-  **A** **AILM** –“Elm.” Ailm represents overcoming obstacles, insight, healing of situations.
-  **O** **ON** –“Gorse.” On represents fertility, growth, expansion.
-  **U** **UR** –“Heather.” Ur represents luck, new opportunities, new beginnings.
-  **E** **EADHA** –“Aspen.” Eadha represents stubbornness, rigidity, difficulty in accepting change and the need to do so.
-  **I** **IOH** –“Yew.” Ioh represents situations about to change, potential, release of old forms. It is said that Ioh represents the final day of the old year, or the Intercalary days between years.

THE CORRELIAN ALPHABET

The Correllian alphabet was designed in the mid '70s, at the request of the Blv. Regent LaVeda. It was intended to serve both as a code, for the writing of secret records, and to be used for decorative purposes. Of course it can also be used for writing sacred and magical documents, serving to help focus the writers attention and energies.

The Correllian alphabet will be seen to be extremely rectilinear and heavily square. It will be remembered that Four is the number of physical manifestation, and thus the square is the shape of manifestation as well as practicality –and practicality is one of the cornerstones of Correllian ideology.

The Correllian alphabet is meant to be written in vertical rows, as shown below, rather than horizontal rows. The alphabet can be written horizontally as well –however over the 25 odd years of its use the methods for using it horizontally have varied. The current recommendation for using the alphabet horizontally is to turn the letters on their sides, so that in effect you have a vertical row that has just been turned sideways. The reason that vertical columns were chosen when the alphabet was designed was to facilitate its use in the Correllian state robes –which at that time featured a central **CLAVIS**, or vertical stripe. However the alphabet is only rarely used in the state robes today.

The alphabet features forty letters, which include a variety of vowels and diphthongs which are represented differently than in English. This is to be born in mind when translating to or from this alphabet: words are spelled more or less phonetically with the Correllian alphabet. However there have never been any hard-and-fast rules and certain inscriptions which you may see in older Correllian regalia or artwork sometimes simply use the common English spelling of words.

To make the alphabet more legible, word dividers are used between each word so that the letters do not run together. Usually the word divider resembles the English letter I, but again there has been variation over the years, and occasionally you may see older Correllian inscriptions where the words are divided by simple dots.



To help illustrate the use of the Correllian alphabet, let us here present a few familiar names, rendered in their Correllian form:



or more calligraphically to the right:

Divination with the Correllian Alphabet

Like the other magical alphabets discussed above, the Correllian alphabet can also be used for divination. Each letter has a meaning: the meanings can be used for Gematria, or for divinatory reading.

There are a number of ways to divine with the Correllian alphabet. The most obvious is to inscribe the forty letters on forty slips of paper, or on lots of wood, plaster or stone (a la Runes). You would then ask your question and draw at random for your answer, interpreting the answer according to the meaning of the letter drawn. You could of course also draw without a specific question, simply to see what the Universe has to tell you.

Another method is to draw three or more lots and read them all together, averaging their meanings into a single answer. For example if you drew

If by chance the letters should also spell a word, this would also be part of your answer –for example if the letters you drew spelled “d-o-g” you might interpret the answer as having to do with your understanding of the word “dog” –for example issues of loyalty or dependence.

A different method is to arrange the letters in a circle, and use a pendulum. Ask your question, and whatever letter the pendulum swings to is your answer.

Of course, as with Tarot or the Chinese **I CHING**, these methods of divination require practice with interpretation, since most of the basic meanings can assume a variety of interpretations, depending upon the question or circumstances.



(F)

Crossroad –Decisions, choices, changes, need to move forward.



(“V”)

A Person at the Crossroad –Ability to make ones own decisions.



(“B”)

Many People at the Crossroad –Chaos, confusion, uncertainty.



(“P”)

Fence –Claiming your due, getting what you want, justice, reward of effort.



(“K”)

Path –Swift movements, sudden developments.



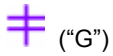
(“T”)

Single Bed –Independence, standing on your own two feet, having all you need to do whatever needs to be done.



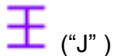
(“X”)

Double Bed –Love, support, fellowship.



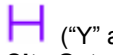
("G")

Telephone Pole –Messages, receiving communications, information.



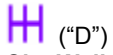
("J")

Spine, Skeleton –Transformation, release of old for new –may register as loss or disappointment, but brings new possibilities as well.



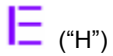
("Y" as in yellow)

City Gate –Conscious control of ones' environment, choosing ones' companions and/or surroundings, setting life to order.



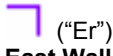
("D")

City Wall –Protection, security, stability. Can also indicate reticence, and a tendency to hold back.



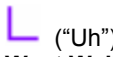
("H")

Side Streets –Knowing what to do, having a plan, having an overview of the situation, making needed connections.



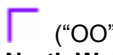
("Er")

East Wall –Think the situation through. Meditate. New ideas and inspiration.



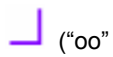
("Uh")

West Wall –Help others, give of yourself. Love, charity, kindness, a helping hand.



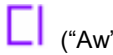
("OO" as in smooth)

North Wall –Keep what is yours. Consolidate, integrate.



("oo" as in took)

South Wall –Do what you know you should do, take action, do not hold back –you have the necessary knowledge, put it into practice.



("Aw")

One Leading Another –Eloquence, skillful communication, teaching.



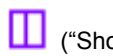
("Ah" as in father, but also used as the final "A" in names like "Anna" or "Livia")

One Leading Many – Persuasion, salesmanship, force of will.



("Ow")

Bedroom –Inner self, inner emotions, privacy, protection.



("Short A" as in apple)

House –Stability, home, family, security, comfort, happiness.



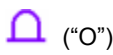
("Long A" as in ale)

Two Story House –Wealth, prosperity, good fortune.



("Eh" as in Element)

Palace –Power, authority, influence, dominance over situation.



("O")

The God –Action, achievement, remaking situation as you want it –take action. (On an existential level this represents the ongoing process of creation, God/dess' descent into matter)

< (“Ee” as in eagle)

River –Relax, trust, go with the flow. Spirit will provide. (On an existential level this represents the ever flowing energy of the Universe/Spirit, the Tao if you would)

<| (“Ih” as in Illinois)

One in the River –Looking within. Spiritual guidance, inner growth. Dependence on Spirit. (On an existential level this represents the souls journey from matter back to Spirit through incarnation)

○ (“I” as in eye)

Goddess –Love, compassion, understanding. Approach the situation from within. (On an existential level this represents Spirit, the origin and ultimate nature of the soul)

∧ (“R”)

Man Leading Woman –Worldly concerns, ambition, focus on the material. (On an existential level this represents matter dominating Spirit)

∧| (“Oi” as in oil)

Woman Leading Man –Spiritual and emotional concerns. Harmony, equality, peace. (On an existential level this represents Spirit dominating matter)

∪ (“M”)

The Valley –Easy tasks, little effort needed for success, good luck. Being in harmony with Spirit. (The Valley also carries the connotation of the sacred Yoni, and thus is another reference to Goddess/Spirit)

∩ (“N”)

The Mountain –Obstacles, blockages, challenges. Need to stop fighting the situation and go with the flow. (The Mountain also carries the connotation of the sacred Lingam, and thus is a reference to the God/Matter)

∩| (“Ng” as in King)

One Before the Mountain –Overcoming obstacles, meeting challenges, effort brings success.

⊞ (“S” as in sack)

The Seat –Education, knowledge, learning. (A seat is literally a chair or place to sit, but in this sense also connotes a rank or office –as a “Seated High Priest/ess” who is a member of the Witan Council, or the “Country Seat” of a landed Squire)

⊞ (“Z” as in zoo)

The Throne –Responsibility, duty, teaching.

⊞| (“Sh” as in shift)

One Before the Gate –Change, new beginnings, unexpected developments, facing the unknown.

⊞|| (“Soft Th” as in them)

Many Before the Gate –Changes around one.

⊞| | (“Hard Th” as in three)

One Inside the Gate –Fear of change. Stubbornness. Rigidity.

⊞| | | (“Ch” as in chess)

Many Inside the Gate –Social censure. Fear of other’s disapproval. Others’ opinions influence one too much.

△ (“L”)

The Cone of Power –Magic, manifestation, ability to work ones will in the situation.

□ (“W” as in was)

The Gate –Openings, opportunities, potential.

h (“LI, Ly” as in caballero)

The Kitchen Chair –Rest, respite, recovery, rejuvenation.

OTHER MAGICAL ALPHABETS

There are a variety of other mystical alphabets with which you should also be acquainted. Most of these do not have such highly developed uses as the alphabets given above, but are still frequently met with in metaphysical use. Several such alphabets follow.

THEBAN –Witches’ Runes

Theban runes are supposed to have been created, or at least favored by Pope **HONORIUS II**, who was famous in his day as a sorcerer. For this reason they are also called the Honorian Alphabet. The Theban Runes are one of the few magical alphabets in common use among Ceremonial Magicians which were not based upon the Hebrew alphabet. It is for this reason that they are the preferred alphabet of English Traditional and Gardnerian Witches, who call them the Witches’ Runes. Common knowledge will tell you that the term “Rune” is incorrectly applied here, but in fact the term “Rune” has been used historically to refer to almost any magical alphabet or symbol, rather as the term “Hieroglyphic” is sometimes used to refer to Mayan and other pictographic forms of writing.



ENOCHIAN

The term “Enochian” refers to a system of magic originating with **DR. JOHN DEE**. Like many ancient sorcerers Dee used a separate clairvoyant, in this case Edward Kelly, and together they channeled a great deal of information which they identified as Angelic. A Christian mystic, Dee became quite frightened when the Angels informed him that Jesus was not God, and that Christianity was not the One True Religion. Enochian Magic takes its name from Enoch, a character in the Judeo-Christian Bible who was said to be a great sorcerer, and an immortal who never died. Enochian Magic is not to be confused with the equally fascinating **BOOK OF ENOCH**.

It should be noted that the Enochian script can be used as an alphabet, but can also as a syllabary: that is, each letter can be taken to stand for a full syllable rather than a single sound. Thus if “D-O-N” is spelled out in Enochian letters, it may be read by alphabet as “Don” or by syllabary as “Deh-Oh-En.” Thus it will be seen that as a syllabary Enochian is unusually well suited to use as a cipher, and indeed it is suggested that Dr. Dee used it in just that way during espionage assignments he undertook for his employer, Queen Elizabeth I.



MALACHIM

Another magical alphabet popular with Ceremonials.

⌘	⊞	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘
A	B	C	D	G	H	I	J	K	L	M	N	O	P						
⊞	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘
Q	R	S	Sh	T	Th	Tz	U	V	W	Y	Z								

As was mentioned earlier most of the alphabets used by the Ceremonials were based upon the Hebrew alphabet. They therefore require a certain amount of adaptation to be used for English. This sometimes gives rise to considerable variation in the forms of the alphabet which may be encountered. Here for example is an alternate form of the Malachim alphabet adapted for English use, given by **RAYMOND BUCKLAND** in his famous Magnum Opus "Big Blue," or "*Buckland's Complete Book of Witchcraft.*"

⌘	⊞	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘
A	B	C	D	E	F	G	H	I	J	K	L	M	N						
⊞	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘
O	P	Q	R	S	T	U	V	W	X	Y	Z								

CELESTIAL

A magical alphabet popular with Ceremonial Magicians, also called "Angelic."

⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘						
A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z

PASSING THE RIVER

Again an alphabet primarily used by Ceremonials, here adapted for use with English.

⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘
A	B	C	D	E	F	G	H	I	J	K	L	M	N												
⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘	⌘
O	P	Q	R	S	Sh	T	Th	Tz	U	V	W	Y	Z												

NUG-SOTH

Another Ceremonial alphabet.



DAGGERS

This is an interesting and –in my opinion- pretty much unusable alphabet which comes I believe from Crowley's *Equinox*. Again, it is primarily used by Ceremonials.



This concludes our look at magical alphabets and how they are used. Whether and to what extent you use magical alphabets in your own practice is up to you. Many people are drawn to them for either past-life or aesthetic considerations. They can certainly add to mood, and can be beautifully used to enhance ritual objects in ways that are both decorative and meaningful. But the reasons which gave impetus to the development of numerous arcane alphabets, and made them so popular among Ceremonials, have little application to us today –secrecy and the desire for exclusiveness.

Where our grandparents (to a greater or lesser extent) had to hide their Pagan beliefs and metaphysical practices, we do not. We today live proudly in a New Age of tolerance and respect in which we are no longer content to be second class citizens but rather equals –as such, secrecy does not become us.

And while there are still some Temples which shroud themselves in mystery and work hard to exclude people from their meetings and membership, we (the Correllian Tradition and most other contemporary Traditions) believe that spiritual knowledge should be for the benefit of all people not just a chosen few. Not everyone will want to become a Priest/ess of course -nor should they as it is not a path for everyone- but everyone can benefit from the knowledge contained in our religion: the nature of Spirit/Goddess and our relationship to Her, the nature of the Soul and of the Higher Self, what magic is and is not, etc –thus exclusivity of the Ceremonial type also does not become us.

What does become us is that we use our knowledge to the good of all, and to the fulfillment of our Soul's higher purposes. Magical alphabets can aid us in this through the many ways outlined above, which basically come down to strengthening our personal connection to our Higher Self and to God/dess –and when this connection is strong we improve the world even when we're not trying, simply by expressing our highest and best self in life, not to mention all those things we consciously do as a Priesthood. This in the end, is what its all about.

EXERCISES

At this point your daily routine should go like this: Begin with the Ohm exercise, then open the Chakras with balls of colored light, changing the balls of colored light to balls of white light, changing the balls of white light to balls of purple light, changing the balls of purple light to balls of silver stellar light, and then filling your aura with silver stellar light. Next change the balls of silver stellar light to balls of golden stellar light, then fill your aura with golden stellar light. Finally, change the balls of golden stellar light to balls of amber light, and fill your aura with the amber light. Now from each Chakra project a beam of light across the room to the opposing wall, and exercise it by using it to “draw” pictures on the wall, or “write” on the wall, etc...

When you can do this comfortably, you are ready for **Exercise 2:7**.

Exercise 2:7

Go through the whole sequence above until you come to the part where you send out beams of light from the Chakras. Begin from the Solar Plexus and send out a beam of light as you have been doing, but instead of sending it all the way to the wall send it to the middle of the room and let the end of the beam of light form into a person: so that it is as if you are two people joined by a beam of light from Solar Plexus to Solar Plexus. This “person” is your Solar Plexus Chakra externalized.

Try not to control the image the Chakra-person takes, but let look any way it chooses: let it take the form it needs. For some of you this will be easy –perhaps even automatic: that means that you have done this before in other lifetimes, and are not so much learning as remembering it now. For others it will be harder –you may have to give your Chakra-person their form, imagining the person in a way that conveys the qualities of the Chakra. For example the Solar Chakra might resemble a Solar Deity, or be dressed in yellow, or be a being of golden light –however you can best work with it.

Once the image of the Chakra-person has taken form and you can see it clearly, you can let the beam of light fade.

Dealing with the personified Chakra is a lot like working with a Spirit Guide. They can be surprisingly autonomous. Talk to the Chakra-person, interact with it. It can answer you and can give you information on the state of the Chakra as well as information and advice on the various qualities and skills the Chakra deals with, and how best to employ or develop them. In essence you are now personifying a part of yourself in order to better work with it in the same way that you learned to personify the Higher Self of a stone or crystal –or anything else- in **Lesson 1:12**. Your Chakra can now give you feedback in verbal rather than merely energetic form.

You can work with your personified Chakra toward cleansing, healing, or further developing the Chakra. There are also more advanced techniques which we will discuss in future Lessons.

When you are done working with your Solar Chakra-person, allow it to come back inside you and then close down just as you ordinarily close your Chakra. A personified Chakra is still just your Chakra, do not leave them open, as it will be a great drain on your energy.

Continue doing the full routine and then evoking the Solar Chakra until it is easy for you. You are then ready to move on to **Exercise 2:8**.

Exercise 2:8

I doubt that you will be surprised that **Exercise 2:8** goes on to evoke the remaining Chakras. Do your whole routine, until you have evoked your Solar Chakra-person. Then, beginning with the Root Chakra, evoke the remaining Chakras in the same way: beginning by sending forth a beam of light, which fades when the image of the Chakra-person is clearly formed.

You may not be able to do all of them at once and should not expect to. You may want to add one new Chakra-person to the routine at a time, a few days apart –taking time to gain facility with each.

When you have successfully evoked all seven major Chakras, do your palm Chakras as well.

Remember to bring the personified Chakras back inside yourself and shut them back down when you are done.

The Chakra people may have any appearance, gender, race, etc... Some of them may not make sense to you now, but do not second guess them. For example the Chakra-person of my left palm usually appears as a little person dressed as a Columbine or female clown. I have learned that when Spirits appear as little people that they usually deal expressly with healing –at least that’s how they usually appear to me. And in fact my left hand is my primary healing hand, even though I tend to be mostly right handed. Clowns are associated with Spirit and magic. Her appearance makes sense to me now but when I first learned this exercise I didn’t know these things, and I could only wonder why she appeared in this guise –but I didn’t second guess or censor the image and you should not either.

When you can go through the whole routine, then personify all of the seven major Chakras plus the two palm Chakras, you will have mastered this exercise. At that point you will be ready for **Exercise 2:9**, which will follow in the next Lesson.

LESSON V

Numerology

Numerology is the use of numbers for divination and analysis of the inner meanings of words and numbers. All things which exist are held to have a numerical value, usually ascertained through the numerical value of their name when the letters are translated to their numerical equivalents and analyzed in various ways –from this analysis the inner nature of the word is said to be revealed, and to shed additional insight upon its generally understood meaning. The technique can be used for any word or group of words, but is particularly popular as a means of character analysis based upon a persons name and or birthdate which are used in a manner similar to an astrological chart to examine the person’s inner nature.

Numerology is an ancient art, and as such it is a highly detailed subject with many categories and variations –only the most common of which will be examined here. It is not our intention to try to make you an expert on all aspects of Numerology, but rather to familiarize you with its basic ideas and general practices.

There are two main forms of Numerology in use in the Western world today. The Hebrew system, based upon the Hebrew alphabet and favored by Judeo-Christian mystics, especially Cabalists: and the Pythagorean system based upon the Greek alphabet but wholly adapted to the English (Latin) alphabet.

The Hebrew system of Numerology is based upon the number 6. It was developed by Cabalists for use with the Hebrew alphabet, which they considered sacred. Judeo-Christian mystics traditionally have considered Hebrew to be **THE LANGUAGE OF GOD**. They believed that God spoke Hebrew, and accomplished creation by speaking words in Hebrew, and thus that the language was inherently magical –a point of view which Paganism of course rejects.

Although the Hebrew system of Numerology differs markedly from the Pythagorean, it is descended from Pythagorean Numerological ideas, which the ancient Jews encountered and adapted during the **HELLENISTIC ERA**, especially in **ALEXANDRIA**. Cabalistic scholars will sometimes argue that this is not the case, and say that the Greeks adopted Numerology from them, but this argument is insubstantiable.

Because the Hebrew system is not particularly suited to the English alphabet, and because it is rooted in a philosophical context so alien to our own, we will say no more about it.

The Pythagorean system is based upon the number 9 –the number 10 marking the beginning of a new cycle. It was created for the Greek alphabet, but has been adapted through Latin to be used with many other alphabets as well.

Pythagoras based his Numerological ideas in part upon the musical scale (which he modified and standardized), and the mathematical relationships between its notes. The Pythagoreans believed that each note or vibrational frequency (you should remember vibration and frequency from **Lesson 1:2**) corresponded to a number, and that all things which existed had a vibrational frequency: thus they believed that numbers, representing vibrational frequencies, were the key to understanding all things.

Consequently all things have a number, and may be understood through that number –or usually in fact several numbers describing different aspects of a thing, as we shall see below in examining the numbers which may be used to understand the nature of a word or person.

This ties directly into the idea of Correspondences: each thing corresponding to a sound (vibration), to a color, to a number, to a planet, etc. these correspondences illustrating the idea that “As Above So Below” all things reflect the Divine Plan, and may be understood through each other. As has been said before, Correspondence is one of the cornerstones of Wiccan thought.

The relationship between these correspondences in turn represents the natural sequence through which creation unfolds, which is inherent in all matter.

THE ENNEAD

The 9 numbers used in the Pythagorean system of numerology form an Ennead, or Company of Nine, which represent the 9 Monads which the Goddess separated off from Herself in order to enter into the world of matter and thence reunite with the God, and which form the spiritual essence of the universe, each being a microcosmic aspect of Goddess. Just as each person is one of many manifestations of a Soul, so too each Soul is one of many manifestations of a Monad, the Monads being the Nine basic manifestations of the Goddess.

The qualities of the 9 numbers of the Ennead represent the unfolding nature of Goddess as She moved through the process of creation. Plus Zero and 10, included to help in understanding, the meanings of the 9 numbers are:

(0) –Not used on its own in Numerology, the number Zero represents Primeval Deity: Goddess before creation. Zero is all potential and possibility, as yet unmanifest. Zero means nothing on its own, yet when united with a manifest number, such as 1 + 0 making the number 10, Zero is a gateway to higher cycles and represents Spirit behind and within matter, bringing inspiration and spiritual growth –for Primeval Deity remains within all things, at the very center of existence.)

1 ONE–The Monad.

Planetary Ruler: The Sun.

Cosmological Interpretation: One represents creation –the Goddess separating the God from Herself: the God exploding forth into manifestation. Its symbol is a Straight Line representing focused, creative energy.

Personal Interpretation: One is dynamic and focused, goal-oriented and full of energy. One is confident, assertive, and effective. One is original, a good planner, and capable of carrying out its plans. One is self-reliant and independent. One likes to be the center of attention, and is a natural leader.

Negative: On the negative side, One can be self-centered, egoistic, and opinionated. One does not always work well with others, can be jealous or self-righteous, and does not like to share except on its own terms.

2 TWO–The Dyad.

Planetary Ruler: The Moon.

Cosmological Interpretation: Two represents the duality of Goddess and God, Spirit and Matter, Yin and Yang, which forms the basis of the Universe as we know it. This was the result of creation, which separated the qualities of Primordial Deity into polar forces. Its symbol is a Right Angle, representing balance of opposites.

Personal Interpretation: Two is the number of co-operation, peace, and balance. Two dislikes conflict and tries hard to avoid it. Two is artistic, creative, and prefers to work with others rather than on their own. Two is sensitive, caring, and concerned about others. Two is also highly psychic and may tend to pick up other peoples emotions without knowing it.

Negative: Two is essentially a passive number, and can have difficulty taking action. Two tends to become depressed easily, and is strongly influenced by its surroundings –Two picks up the emotions of others very easily, and often without knowing it. By the same token Two can acquire qualities it lacks by associating with those who have those qualities and acquiring them as by osmosis.

3 THREE–The Triad.

Planetary Ruler: Jupiter.

Cosmological Interpretation: Three represents the Union of Goddess and God in the physical world through the medium of the soul: it is the soul, it is life itself. Its symbol is the Triangle, representing the ensouled Universe, Spirit within Matter, Goddess and God at One. This will also be recognized as the Wiccan symbol for the First Degree of Clergy.

Personal Interpretation: Three is considered the luckiest and most positive of numbers. Three is friendly, optimistic, and outgoing –things come easily to Threes and people react well to threes. It is a very social number, and can usually influence people by force of personality. Three is prosperous and attracts good fortune.

Negative: On the negative side Three can be shallow, with a tendency to skim over things that need deeper consideration. Three sometimes takes things for granted, and does not always appreciate its good fortune. Because things come easily to Threes, Threes don't always learn that some things take work to acquire and can be lazy or apathetic when effort is needed.

4 FOUR–The Tetrad.

Planetary Ruler: Saturn.

Cosmological Interpretation: Four represents the Four Elements, building blocks of the material world. All physical things contain these Four Elements –which are qualities rather than substances as we have discussed in the First Degree Lessons– and it is through these Four Elements the Spirit manifests into the physical. The world of the Four Elements appears very solid, and can seem immobile and imprisoning to the unenlightened –but it is in fact fluid and reactive, and can be readily influenced once its true nature is understood. Four is the number of manifestation, of physical creation, and of time. Its symbol is the Square which represents stability.

Personal Interpretation: Four represents organization, practicality, and common sense. Four is efficient, economical, and thorough. It is a builder and shaper of things, and it does its work carefully and well. Four is the number of stability, of structure. Four is careful and pragmatic.

Negative: On the negative side Four can be so good at creating structure and stability that it ends up feeling held back by its own creations, even trapped by them –tending to react to the structures around it rather than act n its own. We all have lessons to learn, but Four can sometimes make its lessons harder by focusing on the limitations the lesson imposes rather than the opportunity it offers. At its worst Four has a tendency to see all walls and no doors.

5 FIVE–The Pentad.

Planetary Ruler: Mercury.

Cosmological Interpretation: Five represents the journey of the Soul through the world of the Four Elements. It represents consciousness and the mind: the ability to learn, understand, and reason. The ability to understand constantly grows throughout the journey of the soul, ultimately leading to **ENLIGHTENMENT**, complete identity with Deity. Its symbol is the Pentagram which represents the integration of Spirit with the Four Elements. This symbol was one of the most sacred symbols of the Pythagoreans, as of the Egyptians before them, and was used as an identifying symbol for the Pythagorean movement.

It will also readily be recognized as the symbol of the Wiccan religion, and as the symbol of the Wiccan Second Degree of Clergy.

Personal Interpretation: Five is the number of communication, interaction, and commerce. Five is quick witted, expressive, and persuasive. Five is intelligent, inventive, learns quickly and is capable of doing many things at once. Five is able to see and develop the potential of a situation in order to derive maximum benefit from it.

Negative: On the negative side, Five can be shallow, self-centered, and scattered. Five tends to over-extend itself with too many projects, and can sometimes be a “Jack-of-all-trades, Master of none.” Five works fast, but it sometimes misses important details if it moves too quickly. Five can also sometimes be deceptive in the name of achieving its goals.

6 SIX–The Heptad.

Planetary Ruler: Venus.

Cosmological Interpretation: Six is the number of harmony, of balance, of the smooth running cycles of life, which move constantly forward in ever changing ways. It is the number of peace, of happiness, of prosperity. It is above all the number of physical joy and pleasure in the physical world. Its symbol is the Hexagon.

Personal Interpretation: Six is the number of harmony and happiness. Six is a lover of peace, quiet, and home. Six loves family, friends, and good times. Six is artistic, creative, and loves nice things and nice people. Six is kind, nurturing, and supportive. Six dislikes conflict or unpleasantness, and works hard to create a safe, secure environment.

Negative: On the negative side Six can be very insular, concerned only with their own little world and unable to see other points of view. They also have a tendency to build their lives too much around others. Six can also get caught up in material things, becoming overly concerned with luxuries or physical pleasures. As a rule Six does not like to work too hard.

7 SEVEN–The Septad.

Planetary Ruler: Uranos.

Cosmological Interpretation: Seven represents spiritual striving and learning, the desire for ascent, spiritual learning and growth. Seven is the Quest for more than physical happiness. Its symbol is often rendered as a Triangle over a Square representing the ascent of Spirit from Matter. This will also be seen to be the nucleus of the Wiccan symbol for Third Degree, usually rendered as a Triangle over a Pentagram.

Personal Interpretation: Seven is the number of spiritual seeking, and Sevens are seekers after Truth in all things. They are very honest and despise deception. Sevens are deeply curious and insightful, they love to plumb the inner depths of self-examination, and to study the “which-ness of the Why.” Everything presents questions to Seven, and finding answers is Seven’s passion. Seven is original in thought and manner, non-conformist and idealistic.

Negative: Sevens can be prickly, and easily ruffled. They follow their own drummer, and can bitterly resent efforts by others who do not understand to try and make them conform to other people’s rules. They are very independent, and need their freedom, and will fight hard to gain and retain that freedom –even sometimes when fighting is not necessary and may cause more harm than good. Sevens can also be opinionated and rigid when it comes their own ideas, and do not always find it easy to give others the freedom they crave themselves.

8 EIGHT–The Ogdoad.

Planetary Ruler: Mars.

Cosmological Interpretation: Eight represents the understanding of the nature of the Universe, especially the rule of Karma: that what we do comes back to us. This is the rule which governs existence and which must be learned before true spiritual enlightenment is possible. Those who understand karma use their spiritual growth to fully unite with Deity, those who do not understand Karma create only havoc and destruction. The symbol of Eight is the three-dimensional cube –illustrating the idea of seeing below the surface of things to understand their true structure.

Personal Interpretation: Eight is the number of extremes. Eight strives to be larger than life, to do everything on the grand scale and break every limit. Eight is ambitious, energetic, and determined. Eight is goal-oriented, capable of tremendous effort,

and will give its all to accomplish its purpose. Eight may be either a great success or a great failure, but is never a mediocre anything.

Negative: Eights biggest problem is rigidity –once Eight has set a path it is very hard to turn from it. This can lead to failures which could have been avoided by minor changes in plan or revision of concepts. Eight is sometimes overly confident, and needs to learn self-examination and perspective.

9 NINE–The Ennead.

Planetary Ruler: Neptune.

Cosmological Interpretation: Nine represents the furthest extent creation can reach before beginning a new cycle. It also represents Enlightenment or **UNION** with Deity, which represents the furthest extent an individual can reach before beginning a new cycle. Its symbol is three interlinking triangles, either one above the other or in a circle as the **ENNEAGRAM**.

Personal Interpretation: Nine is the humanitarian number. If Seven represents the study of spirituality, Nine represents the practice of spirituality. Where Seven takes its spirituality inward, Nine expresses its spirituality through action. Nine is loving, giving, and very concerned with others. Nine is concerned with its place in the Universe, and strives to be at one with Spirit. Nine always tries to see the good in everything, and when possible to be of help to everyone. Nine is open, trusting, and optimistic.

Negative: On the negative side, Nine is so busy being of help to others that it often puts itself last, giving so much that it does itself harm. Nine can also be unfocused, so accepting and trusting in the Universe that it makes no plans, so concerned with both sides of every situation that it can make no decisions. Nine tends to forget that its own needs count, and are as important as anyone else's.

(10 TEN–The Decad. Ten is not one of the 9 numbers used in basic Numerology: compound numbers like 10 are added together to reduce them to a single digit: 10 reduces back to 1 (1+0 = 1) and thus represents the beginning of a new cycle, a new level of creation.)

NUMBERS AND THE ALPHABET

The Chart below shows how the letters of the English alphabet correspond to the 9 numbers of the Ennead. Using this chart you can divine the Numerological meaning of a name, a word, or a date by translating the letters into their corresponding numbers, and adding them together.

1	2	3		4	5	6		7	8	9
<i>A</i>	<i>B</i>	<i>C</i>		<i>D</i>	<i>E</i>	<i>F</i>		<i>G</i>	<i>H</i>	<i>I</i>
<i>J</i>	<i>K</i>	<i>L</i>		<i>M</i>	<i>N</i>	<i>O</i>		<i>P</i>	<i>Q</i>	<i>R</i>
<i>S</i>	<i>T</i>	<i>U</i>		<i>V</i>	<i>W</i>	<i>X</i>		<i>Y</i>	<i>Z</i>	

The Numerological value of any word is arrived at by first converting its letters into their numerical equivalents, and then adding them together. If the sum thus arrived at has more than one digit, it is further reduced by adding the digits of the sum together until the outcome is a single digit –unless the sum should be a Master Number as described above. Let us illustrate this using the word “Wicca.”

When the word Wicca is translated into numbers, and these are added, the sum is seen to be 21, which in turn is reduced to 3 in this manner:

$$\begin{array}{ccccccccccc}
 \mathit{W} & \mathit{I} & \mathit{C} & \mathit{C} & \mathit{A} & & & & & & & \\
 \hline
 5 & 9 & 3 & 3 & 1 & = & 21 & = & 2 + 1 & = & 3
 \end{array}$$

This means that the Numerological value of the full word Wicca is “3”, indicating overall good fortune, optimism, social interaction, popularity and success.

COMBINATION NUMBERS AND MASTER NUMBERS

The 9 single digit numbers described above are the primary numbers used in Numerology. All other numbers are combinations of these basic 9 as well as Zero –which like the Fool in the Tarot deck stands outside the system.

These combination numbers, made up of multiple digits, are reduced by adding their component digits together to come up with a single digit: one of the basic 9.

This is not to say that combination numbers do not have unique meanings of their own, which can also be considered along with the single digit sum derived from them. The meanings attributed to combination numbers are derived from the specific digits included in them, and the order in which they occur. The first digit is regarded as the dominant influence, the remaining digits being of diminishing importance in order of their position.

For example in the word “Wicca” described above, the number “21” reduces to “3,” giving an overall meaning of optimism, success and harmonious social interaction. However when the combination number “21” is considered in itself, it lends additional meaning: the 2 is the dominant influence, being first in sequence, and indicates an emphasis on harmony co-operation and balance, as well as emotional and psychic receptivity: this is balanced by the 1 which emphasizes the importance of the individual and ability to make choices and achieve goals. Thus to its basic Numerological interpretation as 3 vibration may be added the meanings derived from 21 so that “Wicca” may be interpreted as being optimistic and socially focused (3), as well as emphasizing psychic and emotional development and co-operative interaction (2) balanced by individual freedom and responsibility (1).

All combination numbers may be analyzed in this way. However the meanings derived from a combination number are considered to balance and expand the meaning of their single digit sum, which is still the primary influence.

The exception to this are the so-called “Master Numbers.” Master Numbers are double numbers such as 11, 22, 33, etc... In the case of a Master Number the meaning of the double digit combination number is more important than the single digit sum it reduces to.

The Meanings of the Master Numbers are these:

11 –The Master Psychic. 11 is a number of strong psychic and magical talents, spirituality, inspiration and insight. It is also a number of high ideals and perfectionism. 11 is artistic and expressive. It is always connected with popular opinion and often with mass movements, and it indicates fame.

22 –The Master Builder. 22 is a number of manifestation and ability to work ones will in the physical world, through practical means and effort. 22 is the master of form, of structure and organization. It is a builder of structures and pathways, enabling both stability and change according to what is needed. 22 is extremely energetic and creative, constantly restructuring and improving on things.

33 –The Master Servant. 33 is the number extreme conviction and dedication. It is the number of putting oneself on the line for ones ideals, of self-sacrifice and putting the good of others before one’s own.

44 –The Master Teacher. 44 is the number of teaching by example, and benefiting others through practical expression of ones spirituality. It is the number of teachers, therapists, spiritual leaders.

55 –The Master Student. 55 is the number of infinite curiosity and deep research. 55 seeks the answers to all things, looking below the surface of accepted knowledge to find the answers which elude others. 55 questions all things, and constantly studies “the whichness of the why.”

66 –The Master Regenerator. 66 is the number of rebirth and regeneration. 55 is the number of transcendence and rising above the mundane world to embrace a deeper state of being.

77 –The Master of Spirit. 77 is the number of spiritual knowledge and inner wisdom, of the quest for spiritual growth and connection to Deity.

88 –The Master Achiever. 88 is the number of excellence and achievement, success and accomplishment –the ability to create ones desires by moving in harmony with ones higher purposes.

99 –The Master of Union. 99 is the number of complete fulfillment and satisfaction of purpose –of union between the Higher and Lower Self, and complete harmony between the self and the Universe.

WORD ANALYSIS

Every word has a Numerological value which tells you many things about the word and the concept it represents. These things are used to add further meanings to the interpretation of the word, and also to judge the suitability and potential success of words being chosen for names of businesses, titles of books, etc...

There are three aspects from which a word may be examined Numerologically. The first is to consider the entire word, adding all the letters together and then reducing them to a single digit :this shows the overall qualities and primary Numerological meaning of the word. Then one considers the meaning of the vowels separately, adding together only the vowel numbers: the vowels indicate the internal, emotional aspect of the word in question. Finally one considers the consonants separately, by adding together only the consonants in the word: the consonants show the outward, practical qualities of the word.

Again let us use the word "Wicca" as our example. You will remember that "Wicca" adds up to "3," thus:

$$\begin{array}{cccccc} \underline{W} & \underline{I} & \underline{C} & \underline{C} & \underline{A} & \\ 5 & 9 & 3 & 3 & 1 & = 21 = 2 + 1 = 3 \end{array}$$

This gives the Numerological value of the whole word, which describes its overall qualities. For "Wicca" this value is "3" indicating harmonious social interaction, popularity, good luck and success.

The inner nature of the word may then be divined by its Vowel Content. The Vowel Content of the word "Wicca" may be seen by converting only the vowels to their number equivalents and adding them thusly:

$$\begin{array}{cccccc} \underline{W} & \underline{I} & \underline{C} & \underline{C} & \underline{A} & \\ & 9 & & & 1 & = 10 = 1 + 0 = 1 \end{array}$$

Here we see that the Vowel Content of the word Wicca comes to "1", indicating an inner focus on individual development and personal goals.

The Consonant Content of the word may then be examined to show its outer focus and physical manifestation. The Consonant Content of the word "Wicca" is reckoned by converting only the consonants to their number equivalents and adding them, like so:

$$\begin{array}{cccccc} \underline{W} & \underline{I} & \underline{C} & \underline{C} & \underline{A} & \\ 5 & & 3 & 3 & & = 11 \end{array}$$

This shows the Consonant content of the word Wicca to be "11" –the Master Psychic number, indicating an outer manifestation of great psychic and spiritual skill, interaction with the public and with issues of public perception, and the quest for perfection.

In this way the concept of "Wicca", as a Pagan religious movement, is further illuminated by the Numerological interpretation of strong social interaction and optimism over all, focus on personal development within and co-operation and mutual respect without, as well as an external manifestation of magic and spirituality.

In this same way the inner meaning of any word may be ascertained.

PERSONAL ANALYSIS

Although any word or even phrase may be interpreted Numerologically, and Numerology affords many uses to those who specialize in it, by far the most common use of Numerology for most people is personality interpretation. In this sense Numerology is used rather in the same way as Astrology to determine the strengths and weaknesses of an individual, as well as their higher purposes.

All the same rules used in the analysis of words are used in analyzing a person through Numerology, except here the name and birthdate are used.

There are several different Numerological methods for analyzing the personality –we are including the technique we have found to be most useful and accurate.

Using the persons name and birthdate you will come up with three numbers. These are:

The Base Number –which gives an overall view of the person's strengths and weaknesses.

The Personality Number –which shows how the person expresses their self in the world.

The Life-Path Number –which shows the major direction of the person's life.

THE BASE NUMBER

The Base Number is arrived at by analyzing the person's full birth name. This is the name given at birth whose influence is always with one to a greater or lesser extent.

Let us use as an example Ms. Jane Q. Public. Let us say that at birth Ms. Public was given the name Jane Quintessa Public:

JANE QUINTESSA PUBLIC
1 1 5 5 8 3 9 5 2 5 1 1 1 7 3 2 3 9 3 = 74 = 7 + 4 = 11

This gives Jane Public a Base Number of 11, the Master Psychic Number. No matter how she may change her name and thus her vibration in later years, Ms. Public will always have at her core the highly spiritual 11 nature.

To fully analyze the name of course, and the names which follow, you would also examine the Vowel Content and the Consonant Content, and perhaps the meaning of the combination numbers before reduction as well –but as we have already demonstrated these, we will not go into them again here.

THE PERSONALITY NUMBER

The Personality Number is arrived at by analyzing the name that the person is popularly known by. This name may change during the course of life, and when it changes it changes the person's vibration, altering their "luck" for better or worse. For this reason metaphysical people often change their name, adopting a new name with a Numerological significance which they feel will help them to develop desired qualities or achieve success.

The vibration of the name is also changed if one becomes best known by a nickname, such as "Chuck" for "Charles" or "Shelby" for "Michelle," or if one alters one's surname upon marriage.

Changing the name in this way does not wipe out the vibration of the birth name, which is still present as the base of the persona, but it does change how the person expresses their potential in the world.

Let us say that Ms. Jane Quintessa Public is best known simply as Ms. Jane Public. This would give her a personality number of "3":

JANE PUBLIC
1 1 5 5 7 3 2 3 9 3 = 39 = 3 + 9 = 12 = 1 + 2 = 3

But suppose that Jane isn't happy with the rather easy-going world of the happy, social 3 and wants to bring more focus and ambition into her personality. She could change her name to Jayne making her Personality Number a 1.

JAYNE PUBLIC
1 1 7 5 5 7 3 2 3 9 3 = 46 = 4 + 6 = 10 = 1 + 0 = 1

Or perhaps Ms. Public marries John Doe, and decides to take his name at marriage. This will radically change her Personality Number, giving her a 9.

JANE DOE-PUBLIC
1 1 5 5 4 6 5 7 3 2 3 9 3 = 54 = 5 + 4 = 9

THE LIFE-PATH NUMBER

The Life-Path number is arrived at by analyzing the person's date of birth. In analyzing the date of birth the number value of the birth month should be used: for example July is "7," August "8." The year dating system in use at the time of birth is the one to use in analyzing the birth date: thus anyone born before the Year 0 Aquarius / 2000 AD would use the **GREGORIAN** date in figuring their Life-Path number, while those born after the Year 0 should use the Aquarian date.

Let us say that Jane Doe-Public was born on July 4th of 1999 AD (1599 Pisces). Her Life-Path Number would be reckoned thus:

7 - 4 - 1999 or 7 + 4 + 1 + 9 + 9 + 9 = 30 = 3 + 0 = 3

Giving Jane Doe-Public a Life-Path Number of 3. Thus her purposes in life will be expressed through communication and social interaction, and she will have much luck.

YOUR PERSONAL YEAR NUMBER

Your Personal Year Number describes the effect of the given year on your life. Years move in nine-year numerological cycles –they follow in sequence. A Four Year will always be followed by a Five Year, which will be followed by a Six Year. The Personal Year Number for a given year tells you where you can most effectively put your energies to use at that time.

You can determine your Personal Year Number by adding together your Life-Path Number and the Numerological value of the given year. Thus if we are in the Year 2 Aquarius, and Jane Doe-Public has a Life-Path Number of 3, for her Personal Year Number will be Five. A Five Year is a time to learn new things, for communication and expansion, growth and communication –and a very good year for business ventures.

ISOPSEPHOS

Isopsephos is an ancient Greek technique of interpreting the inner meaning of words through their numerological value. It differs from the more common techniques described above, in that with Isopsephos the letters of the word or phrase being examined are translated to their numerical equivalents and added together, but the sum thus arrived at is taken as is rather than being reduced to a single digit. Words which work out to have the same number value are considered to correspond to one another, and to shed light upon each others meanings. For example:

“**EARTH**” has a number value of 25 ($E/5 + A/1 + R/9 + T/2 + H/8 = 25$).

“**HEART**” also has a number value of 25 ($H/8 + E/5 + A/1 + R/9 + T/2 = 25$).

Consequently Isopsephos shows a hidden metaphysical correlation between the idea of “Earth” and the idea of “Heart” which may be studied to shed deeper meaning upon both. It might be said that each is an essential center-point to physical life as we know it, and a base upon which existence is built –though many other meanings will be revealed by careful consideration and meditation on the subject.

Another correlation:

“**STAR**” has a number value of 13 ($S/1 + T/2 + A/1 + R/9 = 13$), as does “**SOUL**” ($S/1 + O/6 + U/3 + L/2 = 13$).

This would lead us to say that there is a metaphysical correlation between the idea of the Soul, and the Stars. Both might be thought of as having a navigational aspect, as lighting the path, and as being at a higher level. Again many other aspects may be discerned through consideration and meditation.

A few other correlations:

“**UNIVERSE**” and “**PENTAGRAM**” each have a numerological value of 41.

“**DIANA**,” “**ISIS**,” and “**TAROT**” each have a numerical value of 20.

“**CIRCLE**,” “**CHALICE**,” and “**DRAGON**” all have a numerical value of 32.

And a final example:

“**WICCA**,” “**MOON**,” “**ATHAME**,” “**CRAFT**,” and “**LELAND**” all have the numerical value of 21.

Based upon these correspondences, what additional interpretations would you bring to these words? Consider the normal meaning of each word, and how it might apply to the others –as well as their shared numerical value and its meaning and how this reflects upon them.

Here you have the basic techniques of Numerology. As stated, this is an overview and true expertise will require further study. But this will give you a good basic grounding in the art.

For the fullest analysis of a word, use the Numerological techniques as described above together with what you learned in **LESSON 4** about the meanings of individual letters to interpret the word, and isopsephos to find its correspondent words and thus shed further meaning upon it. Through these techniques you can discover many hidden aspects of the word.

EXERCISES

As in the Lessons for First Degree, most of the Exercises accompanying the Second Degree Lessons are meant to be done sequentially, each building upon the ones before: however as in the First Degree Lessons there are also a few that

are separate from the sequence, important techniques to be practiced and later used as needed. The Exercises included with **Lesson 2:5** and **Lesson 2:6** are of this latter variety: they are valuable techniques which you should experiment and practice with, but are not meant to be part of a daily routine per se. Rather you should do them on a daily basis until you are good at them, and then use them when they are needed.

Your daily sequence of Exercises should now begin with the Ohm exercise, then open the Chakras with balls of colored light, changing the balls of colored light to balls of white light, changing the balls of white light to balls of purple light, changing the balls of purple light to balls of silver stellar light, and then filling your aura with silver stellar light. Next change the balls of silver stellar light to balls of golden stellar light, then fill your aura with golden stellar light. Finally, change the balls of golden stellar light to balls of amber light, and fill your aura with the amber light. Now from each Chakra call forth its personified form, and imagine it before you. When you have come to this point you are ready to practice the techniques below. First however, a few words about how these techniques work and why they are important:

In **LESSON 2:4** we discussed the personification of the Chakras.

Personification is a valuable technique which we have discussed now in several contexts –to visualize the Higher Self of a thing in human form can be a great aid in dealing with it, as this gives a familiar idiom through which communication can occur. Nor, despite the term, must personification always assign a human form but rather a familiar and understandable form: for it need not necessarily be human to be a form you can understand and interact with.

To see the Higher Self of any given thing –even your own Higher Self- in its full, true form would be overwhelming to most people’s mind: for the soul is complex in nature and beyond the forms of this physical world. Thus we personify, and use keys such as symbol and color, to give a more familiar image to the soul, so that we can “translate it into our language” so to speak, and so that we may more easily communicate and attune with it.

This technique of personification can be used to help communicate with the Higher Self of anything you may interact with: you can personify a fear to help resolve it, you can personify an illness to help heal it, you can personify the spirit of a profession to help succeed in it, you can personify the spirit of a house or a car to help your relationship with it, and so forth.

Here of course we are talking about personifying the Chakras. By now you should be able to externalize and personify your major Chakras, following the instructions given in **Exercise 2:8**.

The value of thus personifying your Chakras is two-fold: first you can communicate with the personified Chakra directly, giving or receiving information from it: secondly, it makes remote working easier to accomplish.

The value of communicating with your Chakras directly, is that they do a great deal of work of which your conscious mind knows nothing, and have a great deal of knowledge about their respective spheres of influence about which your mind is likewise uninformed. The ability to directly access this information can be very valuable: often the Chakra can tell you the source of an inner blockage that your mind might be helpless to locate. Another value of direct communication is the ability to more directly program your Chakras for specific tasks. Healing, strengthening skills, attunements –the Chakras can work on all these and many other things without the need for direct involvement of the conscious mind: they do so naturally anyway, this is only bringing a conscious focus to bear upon their ordinary functions. With the conscious mind programming them, the Chakras perform these tasks on their own, then bring the knowledge back to the mind without the conscious mind having to be involved in the direct process, just as it is not involved in the direct process of running the body. This can greatly simplify certain workings –especially where the conscious mind is itself a source of blockage.

The value of remote working is similar: the Chakras can establish communication or attunement with others, can effect remote healing, gather information, and perform many other functions without the direct involvement of the conscious mind, except for programming it: the knowledge will come to the conscious mind after the act is accomplished.

When we send our Chakra out of our body for a remote working, we are not really sending it out of our body at all –rather we are **BI-LOCATING** it. Time and space are illusory in nature –when we work at the Astral level we transcend them. As you will recall from **LESSON 1:1** magic is accomplished by a shift in consciousness from the ordinary conscious self to the Higher Self: the Higher Self being the parts of the Soul at Astral level and above, as discussed in **LESSON 1:2**. Magical and Psychic workings, being at the Astral level, transcend the physical limitations of space and time. This will be readily observed in meditation as well as in dreams, where the perceived length of the experience is sometimes markedly different from the physical time which elapses. It is not uncommon for an Astral experience which seems to last only a few minutes to be accompanied by the passage of an hour in physical time, and vice versa. This is because the Astral level transcends time. This is also why it is said that time is different for the Soul than it is for us, as the Soul exists above the Astral level and is not bound by time as we know it.

This same effect is true of space: it does not exist at the Astral level or above: at least not in the way that we understand it. The Soul can “travel” more or less instantly to any place it wishes –space is no barrier to it. This is attested both by people’s experiences of **ASTRAL TRAVEL** (which technique we shall discuss in a later Lesson), and in accounts from those who have died and returned, which shall be discussed in **LESSON 2:6**.

Consequently when we send forth our Chakra to another place, or travel there Astrally in our whole self, we are bi-locating: for part of us is in the place we travel to, and part remains in its physical location. Ordinarily this sort of Astral traveling is perceptible only to the traveler, who experiences it as a deep meditation –however the highly advanced practitioner may be so effective in this technique as to be perceptible to people in the location traveled to, either clairvoyantly or even visually. This level of skill is only attained through a great deal of practice.

The following Exercises will help you to begin direct and remote workings with your Chakras.

Exercise 2:9

Exercise 2:9 is about direct programming of your Chakras to work on their own.

When you are first learning to work directly with your Chakras it is often best to do so just before bed, and to program the Chakras to work on their task as you sleep. As you gain facility with the technique, this will no longer be necessary and the Chakras may be programmed to work on specific tasks at any time that seems appropriate. It is always best not to overdo it, however, and to work just one or a small number of goals at a time.

Select a Chakra which has to do with some goal you wish to accomplish. Let us say that you wish to develop a greater skill in dealing with social situations and group activities. For this purpose you might choose to work with your Solar Plexus Chakra.

Call forth the Chakra: personify it as you have learned to do in **Exercise 2:8**. Give the Chakra greeting, be friendly and respectful: treat your Chakra as you would wish to be treated –since it is a part of you after all.

Now speak to the Chakra, just as if it were a separate person: tell it what you wish to develop, and ask it to work on these skills independently. Sometimes it will be necessary for your conscious mind to see aspects of the situation before the task can be completed: for this reason you should always direct the Chakra to bring whatever aspects are necessary to your conscious mind, and be alert for these in days to come. You can also in subsequent meditations ask direct questions of the Chakra regarding the assigned task, as you might ask the Chakra about the state of any other aspect of its workings.

Take a moment to thank the Chakra for its work.

Now release the Chakra to do its assigned work.

And as always you should clear and release after working.

Exercise 2:10

Exercise 2:10 is about sending forth your Chakras for the sort of remote working described above.

It is a very simple technique to perform, though not so simple to master.

As with **Exercise 2:9**, this is a technique best done just before bed, so that the Chakra can work on it while you are sleeping. After you have achieved some skill with it, this will no longer be necessary.

Now select which Chakra you wish to deal with. All the Chakras may be sent out at once –for they do not cease their normal functions when they do this- but it is best to start with just one.

As in **Exercise 2:9** you should select a Chakra appropriate to the working. Let us say that you are planning a move to a new city, and know no one there and little about it. You might want to send out a Chakra to find out information about the city to help you in your transition: what the energy of the city feels like for example. You might want the Chakra to find activities or places in the city that you would enjoy, and ask the Chakra to establish energy pathways to lead you to these. You might even ask the Chakra to establish communication with the Higher Self of compatible people in the new area, and if their Higher Self is willing, to establish energy pathways to help you to meet them when you have moved.

For something like this, the Heart Chakra might be a good choice to work with, as these issues deal with emotion: or perhaps the Solar Plexus, as they involve social interaction: maybe even the Root Chakra as these issues impact quality of life. Or perhaps you would be drawn to a different Chakra for this goal –as always, go with what feels right to you.

Now as in **Exercise 2:9** call forth the Chakra and personify it. Speak to it as if it were a separate person, and give it your instructions. As with **Exercise 2:9** you should instruct the Chakra to bring whatever may be necessary for you to see to your conscious mind, and to handle the rest itself. Then thank the Chakra for its efforts.

Now imagine the Chakra going off to do the task.

Clear and release when you have finished.

In **Lesson 2:6** we will discuss two more, similar techniques.

LESSON VI

Death, Spirits, and Spirit Guides

A WITCH'S DEATH

"Don't worry for me, son. If Death comes to me, I will welcome Him as a friend."

My mother spoke these words to me just before she went into the hospital for a lung biopsy. She had little reason to speak of death –a tiny spot on an x-ray, otherwise she was in perfect health; the words were merely meant to allay my disquiet –in fact they told me she had chosen death.

My beloved mother met her friend, Death, three months later on Sept. 13, 1989 AD (1589 Pisces). He had not kept her waiting long, yet had given her all the time she needed to settle her affairs and speak what words her life had left unsaid. Soon after she died, a quiet rain began to fall –soft and gentle. *"Rain is a blessing for the dead."* my father said; it was an omen.

My mother met her death with quiet dignity, and something of conscious premeditation. There was no fear. No hesitation. Indeed, it was an eager embrace –for she knew what lay beyond.

It was a fitting death.

A Witch's death.

As far back as I can remember, Death was our friend. The rites and rituals of death were important in our family. Every Spring brought pilgrimages to the cemeteries with carloads full of fragrant flowers; roses, irises, carnations, and – always- peonies, which my mother grew especially for the dead. At Yule there were always presents for the Spirit of my dead sister, placed on her special altar with the snow white miniature Yule tree –a practice discontinued when the family decided she had been reborn to us. The Spirits were our friends, the beloved Ancestors our guides. We spoke of them always, spoke to the often –frequently they spoke back.

There was no need to fear death; no question of the soul's survival –surviving souls were all around us.

That does not mean that death occasioned no sadness –but fear was no component of that sadness.

WHAT HAPPENS TO YOU WHEN YOU DIE?

It is sometimes said, especially in the Book Religions, that we can only speculate or accept on faith what fate may follow death, for no one has ever returned to tell us what lies beyond.

This however, is not true. Many people have returned from the **OTHERSIDE**, over the course of centuries and in modern times –and they are both coherent in their accounts of their experiences, and in line with traditional Pagan teachings on the subject (hence the book religions' refusal to credit their experiences).

Those who have been on the Otherside and returned to tell about it fall basically into two categories; those whose experience of the Otherworld came to them accidentally, and those whose experience of the Otherworld came to them intentionally.

Those who came to experience the Otherworld accidentally include those who have gone through the so-called "Near Death Experience"; that is to say they have come near or experienced physical death, yet been preserved from **BRAINDEATH** and survived. Also, people who have been in comas, or who have been grievously injured sometimes report Near Death Experiences.

The second group, those who have their Otherworld experiences intentionally, are people who walk between the worlds using visions and trance –an art which has been a major component of some Traditions of Wicca, notably our own Correllian Tradition, in which it is considered a Third Degree skill.

These two groups differ somewhat as to the details of crossing and initial reception –as is to be imagined- otherwise they correlate quite nicely with each other, allowing for variations which are based in cultural perception.

THE FIRST GROUP

So what do those who have died and returned have to say about it? Just what does happen to us when we die?

Those who know describe a distinct series of events.

First, the spirit leaves the body. How this is perceived depends in part upon the manner of death. Many people describe the sensation of rushing through a dark tunnel, to emerge into the light. Non-believers have suggested that this is simply a natural reaction to oxygen deprivation to the brain, and perhaps this is so –for not everyone experiences this tunnel; some simply find themselves outside of their bodies, with no particular perception of how they got there.

Having thus left the body, the spirit may cross directly to the Otherside, or it may find itself lingering near its body. This depends partly on the frame of mind at the moment of death, as well as one's personal psychic experience or training; obviously it is easier for one who is psychically developed to make an easier transition to the Otherside, especially if one is proficient in Astral travel or World Walking.

Those spirits who do linger near their own body often find themselves disoriented or confused. Commonly they do not at first understand what has happened; they often don't realize that they are dead, and in many cases do not recognize their body when they see it. Sometimes the spirit will remain near the body until this recognition comes. This is why the ancients sometimes buried a mirror with the deceased, and is one of several reasons why they often used anthropoid coffins or effigies of the dead; to help the spirit recognize A) whom it had been in life, and B) that it had in fact died.

Failure to recognize death can in fact prevent the spirit from crossing over. The spirit may also be unable to cross to the Otherside if it is either afraid to do so (a particular problem for followers of the Book Religions) or if it is caught up in emotion over self-doubt (could have, would have, should have) or unfinished business. This is especially common in cases of unexpected or particularly traumatic deaths. Caught between the worlds, unable to participate in this world or cross fully into the Other, these spirits are described by **WORLD WALKERS** as being enveloped by a grayish veil of negative energy, unable to perceive other spirits around them yet visible themselves to astral travelers as well as fully-crossed spirits. These spirits are stuck in place until they can either work out their issues for themselves, or until they allow themselves to be helped by their Spirit Guides or by a helpful World Walker.

More commonly however, the spirit crosses easily on it's own. Either the spirit finds itself in the Otherside immediately, or it lingers briefly near its body before perceiving the gateway to the Otherside. This gateway is usually described a kind of doorway, emitting a very bright white or bluish white light. This gate of light is the origin both of the now hackneyed phrase "go into the light" and of the term "*Peret Em Heru*" ("Coming forth into Light") the proper name of the famous Egyptian "**BOOK OF THE DEAD**".

Sometimes also, the spirit will perceive this gateway as a river, characterized as Styx by the Grecco-Romans, and identified with the Jordan river by the Book Religions; but this is an older perception, not so commonly met with by modern people.

As the spirit passes through to the Otherside, it is usually greeted by other spirits; loved ones and Spirit Guides. Sometimes these spirits will appear to greet the new arrival even before it has crossed over, and will help it through.

After being greeted by their loved ones and Guides, the spirit is then brought before the Otherworld Deity. How this Deity is perceived by the spirit is very individual, for Deity always presents itself in the way that is most understandable to the individual. Thus some perceive a God, others a Goddess, others simply an Essence. Christians who have returned from the Otherside often describe the Otherworld Deity as Jesus, while Buddhists have spoken of **AMIDA**, and Wiccans the Goddess – imperial Roman writings speak of Isis as welcoming arrivals on the Otherside.

Visually, the Otherworld Deity is most often described as a Being of Light. This idea of Deity as a Being of Light is very ancient. It is spoken of in some Classical myths, where a given Deity (As Demeter in Eleusis or Zeus to Semele) is described as casting off its artificial human image to reveal its true nature as a Being of Light. It is also hinted at in the age old identification of Deity with the heavenly bodies (Sun, Moon, Stars).

The Deity greets the newcomer, and is described as then proffering a sort of mirror. In this mirror all of the events of the life just ending are replayed for the spirit. Those who have returned from the Otherside say that this is not just a passive viewing of the events of the life, but is accompanied by all of the emotion connected to the original living of those events. This allows the spirit to evaluate the life, and the extent to which the life's intended purposes were achieved. This is the origin of the belief in Divine judgment, which has been so lamentably perverted by the Book Religions.

It is of extreme importance to emphasize that when Deity thus replays the events of the life just ended for the newly crossed-over spirit, Deity Itself makes no judgment –according to those who have experienced it. Rather the spirit itself evaluates the life according to its own understanding. This can be traumatic, but often engenders considerable healing of old wounds.

The spirit then rejoins its loved ones and Guides, who help it to settle in.

How the spirit perceives the Otherside seems to vary considerably. Always it is described as very pleasant and beautiful. Some people have described peaceful forests and rivers. Others speak of “cities of light” with “great libraries” which contain the **AKASHIC** wisdom of the Universe. This is no doubt due in part to the varied ability of the conscious mind to understand what the spirit has seen, among those who have died and returned. But it may also be due to variations in the level of development among the different spirits –for the spirit gains skill through its many lifetimes.

According to **MABLE HIGH-CORRELL**, former head of the Correllian Tradition, there are many different places in the Otherworld, just as there are in this world. Though all go to the same Otherworld, where they gravitate to within it is dependant upon both level of development, and the amount of rest required to recover from the life just ended. Perhaps the old joke is actually a pretty good description;

“A Wiccan Priestess dies, and is greeted on the Otherside by her grandmother. After being settled in, the Priestess is given the grand tour by the grandmother, who shows her many places and introduces her to many fellow spirits. There see Druids cavorting in sacred groves, Norsefolk feasting and fighting in a banquet hall, Buddhists chanting in a pagoda, Native Americans dancing; everywhere the newcomer is made welcome, and makes new friends. Then the Priestess and her grandmother came to a large, dark, stone building, within which they hear the sound of singing. “Shhh” said the grandmother, with her finger to her lips, “Be very quiet.” So the two tip-toe past, and when they have gone on a little way the Priestess asks about this curious building. “Oh” says the grandmother “That’s just the Christians –they think they’re the only ones here.”

Traditional Pagan theology teaches that the Otherworld is a kind of “paradise” –a place of feasting and celebration in an idyllic setting, presided over by the Otherworld Deity, Who may be perceived as either Goddess or God. Those who have returned confirm rather than question this ancestral view. The world of the living is a place of challenges and transformation, typified by constant lessons and growth. But the Otherworld is a place of peace and joy, at least for those resting between lives.

Not all spirits rest of course. More advanced spirits are often as busy between lives as during them; many act as **SPIRIT GUIDES** to the living. Spirit Guides –what the Book Religions call **GUARDIAN ANGELS**- help the living in daily life, and especially in matters of spiritual development. These are usually pre-existing relationships built up over a number of lifetimes, probably originating in the Otherworld.

Often a spirit will be reborn many times into the same family or bloodline, for the purpose of achieving a multi-generational goal. This is also true for some organizations such as the **LAMAS** of Tibet or the Wiccan Clergy. The purpose of such multi-generational projects is sometimes so that a given spirit or group of spirits can learn a particular lesson that cannot be achieved through one lifetime, or achieve a level of spiritual growth in a given system which requires more than one lifetime to accomplish, or it can be because a group of advanced spirits wishes to make a change in the world, for which it needs many generations of effort. Between lives the spirits involved in these multi-generational projects will often act as Spirit Guides to the other members of the project, who may or may not have conscious knowledge of the multi-generational work they are involved in. This kind of Spirit Guide is called an Ancestor, whether the bond to the living is one of blood or of common membership as in a Clerical Order. In the Correllian Tradition they are spoken of as “beloved,” or sometimes with the more common phrase “of beloved memory.”

The Beloved Ancestors are often spoken of as having been “**DEIFIED**” –that is, they are regarded in a manner very similar to a Patron Deity. The Beloved Ancestors are consulted for advice and help, and honored with ceremonies and symbolic offerings of food or gifts; these offerings represent the respect in which the Beloved Ones are held, for it is understood that they do not require any sort of sustenance. The Beloved Ancestors are also sometimes spoken of as the “Old Ones.”

There are other jobs for Spirit Guides besides helping the living. Notably, Guides help other spirits to cross over, just as World Walkers do from this side. Spirit Guides also help facilitate spiritual healing for the residents of both this world and the Otherworld.

THE SECOND GROUP

The second group we shall consider are those whose experience of the Otherworld comes through crossing over voluntarily. In this case the crossing between the Earthly World and the Otherworld comes not through death, but through vision and trance.

This is not as rarified an experience as it may first sound –indeed I dare say that anyone who has made a serious study of Pagan religion must have encountered, if not necessarily taken part in, this practice.

Among the most famous practitioners of this art are the followers of Shamanic religions. The Shamanic religions include, but need not be considered limited to, Siberian, East Asian, Native American, and Inuit tribal religions. Voluntarily crossing between the worlds is a major component of Shamanic religion.

The Shamans induce trance in a number of ways, including meditation, music, and dance. Some use mind-altering substances as well, such as the famous Peyote mushroom or hashish, but this is by no means the dominant practice.

Using trance Shamans travel between Worlds to communicate with Deities, Spirit Guides, and higher aspects of their own or other's souls. Among the Spirit Guides that Shamans deal with are the Ancestors: the spirits of those who are in the Otherworld. Shamans cross into the Otherworld to speak with the Ancestors, to be taught by them, and to undergo initiatory experiences.

Shamanic descriptions of the Otherworld, vary according to the Shaman's cultural perceptions and their purposes for dealing with the Otherworld. Usually the Otherworld is perceived as looking much like this world, but having a dreamlike quality. The laws we perceive as physics do not apply there, nor does time as we understand it. For this reason the Shaman may experience a time distortion between the perceived time of the trance, and the time which elapses in the physical world. There is not always a clear relationship between cause and effect.

The Shamans experiences often include highly symbolic elements. This is because the mind can only understand things in terms of what it knows, and so when the Shaman returns from Beyond the Veil, the Shamanic experience can only be understood in terms of Earthly symbols and references. There are many things in the Otherworld our Earthly minds simply cannot wrap themselves around, except through symbols.

As to Spirits, Shamans usually find them to be much as they were in life, only expanded. Sometimes the more negative aspects of the personality have dropped away or lessened, and the Spirits often seem to be fully in command of their soul's higher powers.

Shamanic experience agrees with that of the Near Death Experience, in describing the Otherworld is a pleasant place, with much going on, not a place of reward or punishment as posited by more primitive religions.

Voluntary crossing between the Worlds was once a major component of European Witchcraft as well. Many once-important spiritual practices of ancestral Wicca have all but disappeared from modern practice. *Drawing Down the Moon* is one of the few widespread instances of the once vital technique of channeling Divine messages from God/dess and from the Ancestors –and many Temples today no longer even do or understand how to *Draw Down the Moon*.

For the Witches of Germany, the Hexen, crossing between the Worlds was an extremely important aspect of their beliefs. The Hexen believed in **THE WILD RIDE**. In the Wild Ride the Goddess or God of the Otherworld would lead the spirits of the dead in a great procession, often portrayed as a hunting party. This spirit procession would careen wildly through the countryside in the dead of night.

There were various beliefs about when this happened –some said the Wild Ride occurred on nights of the Full Moon, some said it happened at the Cross Quarter Days (Solstices and Equinoxes), still others ascribed the Wild Ride to a series of holidays called the Ember Days. Some believed that the Wild Ride could occur on any night. But they all agreed that for a living person to encounter the Wild Ride was a very bad thing –it meant they were destined to join the spirits soon, and would either die on the spot or within the year.

The exception to this was the Hexen themselves: The Hexen believed that they could go into trance, leave their bodies (a process often pictured as a the soul emerging from the body in the form of a white mouse –a theme touched upon in the *Vangelo Delle Streghe*) and go forth to join the Wild Ride as members. Here they would join the spirits of the Otherworld, and communicate with them.

When they joined the Wild Ride, the Hexen could carry messages from the living to their loved ones in Spirit and bring back messages in return. The Hexen might also ask the spirits about future events, be taught magic, or request favors from the spirits. Sometimes the Hexen would see the Astral form of another living person in the Ride, and then they would know that person was either another Hexe, or someone who would soon cross over.

The Wild Ride was described as a joyous and exhilarating event, led either by the Lord or Lady of the Otherworld. In the German Witch Trials the Ride was often described as being led by the Goddess Holda, Holle, or Hella. Despite the grim picture the Sagas paint of Her, the transcripts of the Witch Trials describe Hella as a beautiful Goddess Who rules over an Otherworld paradise of joy and delight –the same Otherworld scenario described by those who have had Near Death Experiences. In the trial transcripts Hella was likened not to the Roman Goddess Diana, but to Venus, Goddess of love and pleasure, and the Otherworld paradise was termed *Der Venusberg*.

As well as joining the Wild Ride, the Hexen also made it a regular feature of their practice to cross over into the Otherworld –the *Venusberg*- to commune with the Goddess and the Spirits of the Ancestors. The Hexen described the

Venusberg as the scene of joyous feasting and revelry. Often this trance-induced trip to the Otherworld is confused in the trial transcripts with the idea of a physical Sabbat. This same confusion arose in other countries too –this is the source of the legend of Witches’ flying to the Sabbat. Because they did not admit of an Astral Plane or Astral Body, Christians were unable to differentiate between a physical and an Astral journey.

Both the Shamans and the Hexen are examples of World Walkers. A World Walker is one who voluntarily crosses between the Worlds, usually for the purpose of communicating or interacting with the Beloved Ancestors. This is accomplished through either trance.

What does a World Walker do? In addition to bringing back messages from the Spirits, World Walkers serve several other important functions. World Walkers often help Spirits who are stuck Between the Worlds to finish crossing over. They do this by locating the Spirit, and literally guiding them into the Otherworld, encouraging them and soothing their fears if necessary. World Walkers also help Spirits to be reborn, a process vital to the full awakening of the soul. This is done in just the same way –the World Walker must locate the Spirit in the Otherworld, and literally Guide them to a favorable new incarnation. In this way the Spirit of an adept may be helped into an incarnation in which it will be recognized as such, and from which it may pick up its work where it left off. In both of these processes the World Walker joins efforts with Spirit Guides who are actually in the Otherworld.

World Walkers also sometimes act as Spirit Guides themselves, depending upon their level of expertise. In this capacity they may assist either those who are in the Otherworld, or others on this side of the Veil whom they contact psychically. Sometimes a Spirit may only receive certain kinds of healing from one who is in this World. It is said that this is because this World is the place of transformation, and that while those who are in Spirit can grow and expand, they can not necessarily transform without our help. For this reason we should inaugurate as much positive transformation as possible during our time in the Physical World.

The experiences of the World Walkers agree with those of the Shamans and the Near Death Experiences: the Otherworld is a beautiful place of great joy to its inhabitants. There is much activity, especially learning, teaching, and healing. And there is much communication between the Earthly World and the Otherworld.

WHAT IS IT LIKE TO BE A SPIRIT

Though they perceive it as being much like this World, due to the limitations of the human mind, those who have experienced the Otherworld say that it is made of light –that is to say energy. The Spirits who inhabit the Otherworld do not have a physical body, but rather an energy body, which is in essence quite different.

The Spiritual body, composed of light/energy, does not speak as we do, but rather communicates instantly through telepathy. Its method of communication is psychic, through feeling and knowing, rather than through words. The Spiritual body also has no concept of space as we do. In the Otherworld Spirits move from one place to another by conceiving it, and transporting instantly.

Yet what we might think of as physical sensations are extremely strong in Spirit. Any person who has done serious work with magical energy will have some idea of what is meant by this –for energetic sensations are at least as strong as physical sensations, and often much stronger. Indeed, when two Spirits touch, even casually, the sensation is incomparable to anything in physical experience except perhaps orgasm. This is why when a person in this World dreams of a communication from a Spirit, it will sometimes be remembered as inappropriately sexual: it is one of the few things the mind has to compare the sensation to.

We know that this is so, because the most advanced among us have been able to perceive the Otherworld in this way when they have returned from it. For most of us however, when we travel to the Otherworld and return, the memory we bring back will have been filtered through our conscious mind, and rendered into more familiar terms. Thus the Otherworld is usually remembered as looking pretty much like this one, and the Spirits of our Beloved Ancestors appear to us like their physical selves rather than as luciform energy bodies. This is both because our minds have little frame of reference for pure energy, but also because of our emotional and mental attachments, which are benefited as well by the familiar frame of reference.

WHAT IF I HAVE TROUBLE CROSSING OVER?

It sometimes happens that the soul has trouble crossing into the Otherworld, and becomes stuck between. This happens when the soul is overwhelmed by doubt, emotion, or confusion. This can be caused by a traumatic death, or by an inability to release Earthly situations. It can also be caused by fear of what lies Beyond.

When we have become stuck in this way we usually perceive it in one of two ways: either as a dreamlike version of our earthly life that never seems to change or progress: or as a series of symbolic events or gateways which allegorize the process of releasing the blockage(s) holding us back.

This allegorical process of release is what the Egyptians are describing in their *Book of the Dead*, where the soul’s internal blockages are externalized as a series of gates or pylons through which the soul must pass. The method the Egyptians used to ease this passage is equally symbolic: they used magical formulae designed to act as keys to the Higher Self, intended to help the soul release its blockages from a super-conscious level. This method works perfectly well, to a point any way.

Thus, if in crossing over you find your way blocked by a gateway, or a “guardian” of some sort -the externalization of an inner blockage- a ritual formula attesting to your purity of spirit, delivered with true belief, will usually be enough to open the

way. This works in the same way as all magic spells: a seemingly “automatic” act which is in fact a key triggering a more complicated internal process, which we do not consciously perceive as it occurs.

In any event, whether you experience being stuck between the Worlds as a stagnant replica of earthly life, or an allegorical vision, there are specific things which you can do to break free of whatever is blocking you and move on: 1) Stay calm. Look inside and meditate. When souls are unable to cross over fully, it is usually because of anxiety or fear. Release these, and the crossing can usually be completed with ease. 2) Listen for your Spirit Guides: they are still with you, and will be trying to help you. Call for them, and be open to their aid. Sometimes when a soul is stuck between the Worlds, its Guides will seek out a World Walker to help reach the soul from this side of the Veil. Sometimes a World Walker can succeed where Spirit Guides fail, since those who are stuck between the worlds are often closer to this side of the Veil.

And of course, it is always good to pray. Ask the Goddess to come and help you across –as soon as you are able to receive Her, She will.

HOW CAN WE HELP THOSE WHO ARE CROSSING FROM THIS SIDE?

Because those who have difficulty crossing over are frequently closer to this side of the Veil than they are to the Otherworld itself, we can sometimes be of great help to them. We have spoken of how a World Walker can help to guide a Spirit to the Other Side, and as Pagans we do well to take advantage of this skill. In the Correllian Tradition we have always tried to assist the Spirits crossing in this way, whenever we felt there was a need for it.

Other things we can and should do for our loved ones in Spirit include sending them energy. We can do this in a variety of ways: through prayer and meditation, as well as focused acts of power. A very simple technique is to simply say a prayer and light a candle in honor of the Spirit –the energy generated by the candle then benefits the Spirit. Another technique is to visualize the Spirit, then form a ball of white light and send it to the Spirit. The process of crossing over can sometimes be draining to the Spirit and sending them extra energy in this way can be very helpful.

Another thing we can do to help the Spirit in its process of crossing over is to enact one or more ceremonies of Soul Retrieval, to help release blockages. This is done by ritually calling forth the Spirit, visualizing it strongly, and enacting the ceremony for the Spirit's benefit.

It can also be important to make sure that the appropriate funereal ceremonies are observed –that is to say those which were desired by the Spirit during life. This may help the Spirit to cross over, by providing it a sense of closure on the life just ending. Also, the appropriate ceremonies can help to focus the Spirit for its eventual return. For the High-Corrells it was always considered extremely important that the soul should return to the family, to continue the Family Business.

HOW DO I RETURN?

Return? How do I return? Isn't that taken care of on the Otherside?

Well, yes it is. But we can help. Those of us who are Adepts usually want to return to pick up our work where we left it off. Indeed, when an Adept is reborn it sometimes happens that there is scarcely a break for the new life to take shape before the work is picked up again. This is called **CONSCIOUS INCARNATION**. I have lived this, and know it to be true.

There are many things which those on this Side can do to help a Spirit return. But of course the most important part is up to the Spirit.

When an Adept is dying, they must try to stay focused on the concept of a swift return in a suitable incarnation. The World Walkers can help the Spirit by staying in contact with it once it has passed to the Otherside, and by making sure it has a swift passage.

Once on the Otherside, the Adept must remain focused on the idea of return, and must choose parents for the new incarnation who will be conducive to its purposes –i.e.: resumption of magical training and activity. Often these will be found within the family of the previous incarnation, or from among friends or associates from the previous incarnation. Sometimes however, the new parents will come from some entirely different origin, yet still within the same soul group.

In the case of a focused Adept the World Walkers assist rather than guide this process, but sometimes the World Walkers must actually guide –for it does not always go as smoothly as all that. The Spirit may lose its focus, and need to be reminded of its original intentions. Sometimes the Spirit will simply change its mind, and the process will end there. Usually however, the Spirit will allow itself to be guided back to the original plan, and a suitable rebirth.

Once born, the Conscious Incarnate can be identified in a number of ways. The World Walkers who have assisted the Spirit will sometimes be able to identify the new parents –usually it is not that simple though. Often psychic means can be employed to narrow down the field –clarivoyant messages, divination, and astrology can all be used to help locate a Conscious Incarnate. When the child as whom the Ancestor has returned is old enough, it can be tested –the child's dreams, past-life memories, and ability to identify people or objects connected with its last incarnation can greatly help to identify it as a Conscious Incarnate.

This is of course the same process that has been used by the Lamas of Tibet to identify a Tulku –the Tibetan term for a Conscious Incarnate.

By identifying the Conscious Incarnate (commonly termed an Incarnate for short), the child's education can be geared toward using the major strengths of its Spirit, and toward continuing the work started in the preceding incarnation. In this way the break between incarnations is bridged, and instead of experiencing many short lives, we begin to build one long one –with brief interruptions.

EXERCISES

In **LESSON 2:5** we dealt with Exercises which should be done occasionally, rather than as part of our daily routine. That will also be the case in this Lesson.

At this point your daily sequence of Exercises should now begin with the Ohm exercise, then open the Chakras with balls of colored light, changing the balls of colored light to balls of white light, changing the balls of white light to balls of purple light, changing the balls of purple light to balls of silver stellar light, and then filling your aura with silver stellar light. Next change the balls of silver stellar light to balls of golden stellar light, then fill your aura with golden stellar light. Finally, change the balls of golden stellar light to balls of amber light, and fill your aura with the amber light. Now from each Chakra call forth its personified form, and imagine it before you. You would then do **Exercise 2:11** or any other of the occasional exercises at this point. Remember to close the Chakras, clear and release when finished.

You have been using this routine for some time now, and there is a reason for that, as you will learn in **LESSON 2:8**. It is necessary for the Chakras to be strong and well exercised in order to make the next jump in the daily routine.

In this Lesson's Exercises we will continue working with our Personified Chakras.

One of the many reasons for working with the personified Chakras is to be able to better relate to and assess the condition of your Chakras. **Exercise 2:11** will show you one way to use the personification of your Chakra to strengthen or heal it.

Exercise 2:11

It is probably best to do this exercise right after the daily routine, at least while learning it. Later you will be able to do it at any time, without going through the whole routine.

You will work with the Personified Chakras one at a time in this Exercise. You may want to do them all at one time, or over several days. It is probably best to start with the Root Chakra and work your way up through the other Chakras in sequence.

Go all the way through the daily routine until you have opened each Personified Chakra. Now you will want to focus on just the one personified Chakra you are going to strengthen and heal.

Begin by assessing the general condition of the Chakra: How does it look? How does it feel to you? Does it seem healthy? Well balanced? Take note of anything which seems to indicate a problem: if the image murky, are the colors dull, is the form of the personified Chakra unhealthy looking?

Now ask the personified Chakra itself what kind of condition it is in –let it answer. The answer may come in words or symbols.

If the Chakra is in good condition then this exercise will serve to strengthen it. If there is any problem then this exercise will help heal it.

Once you have assessed the Chakras condition, make an incantation to declare your intent to strengthen and heal the Chakra –you may wish ask Deity to help you. You might make a declaration like this: *"Behold, there is One Power in the Universe and I am a perfect manifestation of that Power, and as such I call upon the Divine power within me to strengthen this Chakra and heal it of anything which ails it. Dive Mother Goddess, Divine Father God, lend me Your aid in this undertaking I pray You! By my will, So Mote It Be!"*

Now imagine a ball of white light above your personified Chakra –from that ball of light see a shower of light descend, filling the personified Chakra: clear, shining light going into every part of the personified Chakra: see the personified Chakra filling with light, glowing with light, as if a Sun were within it –light shining out in all directions: see the light force out any negative energy, see the light heal any imperfection –focus your intent on strength and healing.

As you do this you may expect to see a change in the image of the personified Chakra. Some of this you will cause consciously: you should address any aspect of the Chakra's appearance which you noted as unhealthy and deliberately it change at this point. A murky image should become sharp, muddy colors should become clear, the personified form should appear healthy and happy –continue flooding the image with light until any such issue is addressed.

You may also see changes beyond those you consciously cause: the Chakra may seem to grow larger, or its appearance may alter. Eventually the personified Chakra will display signs of pleasure or delight –as smiling, laughing, dancing, etc... Sometimes they seem to sprout wings and fly around. This is when you know you are done. Sometimes this will come quickly, sometimes it can take quite a while.

When your personified Chakra reaches the stage of showing pleasure it is as full of light as it can be –let the image of the shower of light cease. Thank the Chakra and talk with it for a while if you like. You can then either close the Chakra or continue working in some other capacity.

You should do this for each of your Chakras: again, you can try to do them all in one session, but it is probably best to do them one a day. Remember that this is a special exercise not meant to become a permanent part of the daily routine. It is a technique you can and should use periodically however to help keep your Chakras in good running order.

When you have thus strengthened and healed all of the personified Chakras you are ready to move on to **Exercise 2:12**.

LESSON VII

Sex Magic

"We all know that the human race has only two inborn drives: food and sex. We also all know which one is the most important." –Confucius

In writing about sex magic it is not our intention so much to instruct you in its performance as to familiarize you with the ideas and principles behind it, and to show how sex and sexuality are viewed in Pagan religion.

One of the cardinal differences between the Pagan and the Book Religions is how they view gender and sexuality.

In the Book Religions sexuality is viewed as shameful, and is connected to ideas of weakness and of dominance and submission. Sexuality is blamed for the supposed **FALL OF MAN** and is believed responsible for all manner of evil in the world. One sees in the Book Religions a rejection of sexuality and consequently also of creativity, spontaneity, and self-acceptance. Moreover this rejection of sexuality is also a rejection of the role of women, who are suppressed as a group and as individuals. This suppression of the female is known as **PATRIARCHY**, and though not unique to the Book Religions is strongly identified with them.

In Pagan religions sexuality is revered as both a normal and desirable part of life, and as an important manifestation of Divine energy. Sexuality is seen as a source of strength rather than weakness, an important aspect of self-acceptance and spiritual integration.

Note that the acceptance of sexuality is not the opposite of its rejection: the Book Religions always fear that acceptance of sexuality means a sexual indulgence as extreme as their own repression. This is not the case. Rather acceptance of sexuality aims for a healthy sexuality within a balanced life. Some individuals may choose extremity in their sexual expression, and that is theirs to choose, but it is not the definition of sexual acceptance. Similarly **MATRIARCHY** is not the opposite of Patriarchy, with females rigidly oppressing males, but rather is a balanced system which allows an important role for both genders.

Acceptance of sexuality exalts both genders, especially the female as the bearer of life. Indeed, the acceptance of sexuality is the acceptance of life as a good and holy state, while the Book Religions' rejection of sexuality is based upon a conception of Earthly life as **EVIL**.

In most Pagan religions the union of Goddess and God, Spirit and Matter, Yin and Yang, is a central element of the religion, and this is normally portrayed in terms of romantic/sexual union. This is described as the Divine Marriage, or **HIEROGAMOS**, and it figures in Pagan thought at a number of levels including the cosmic level where the union of Goddess and God creates and sustains the Universe, and the personal level where the union of Spirit and Matter, and the interaction between them, holds the key to personal spiritual growth. This is the nature of the **ALCHEMICAL MARRIAGE**, the Wiccan Great Rite, and a host of other traditions which depict the union of the Lower (physical) Self with the Higher (spiritual) Self in sexual terms, and which identify this internal process and the individual with the cosmic forces.

SEX MAGIC IN THE ANCIENT WORLD

In many ancient cultures this idea of Divine Marriage as a personal union with Spirit was enacted literally. The Kings and Queens of many ancient cultures included the Hierogamos as a central feature of their ceremonial duties. The King would gain or renew his spiritual mandate by symbolically wedding the Goddess, embodied by the Queen or a Priestess. By so doing the King identified himself with the God. The children which resulted from the ceremony were often considered to be simultaneously the children of the royal couple but also of the Divine Powers which they had embodied during the ceremony.

A famous series of murals from the Temple of the 18th Dynasty Pharaoh **HATSHEPUSITU** at Deir el Bahri shows the story of her Divine conception and birth as the daughter of the Egyptian God Amon, presumably through such a rite, in which her mother Queen Ahmose took the role of Goddess and her father Pharaoh Tehutmose I took the role of Amon.

This was one of the premises upon which many ancient Kings claimed to be Divine: their mystical identification with the God. But the practice of Hierogamos was not limited to royalty. In many ancient cultures Hierogamos was practiced by the Priestesses of the Mother Goddess who initiated ordinary men into the sexual mysteries. In some societies all women were expected to spend a brief period before marriage studying and practicing the sexual mysteries and the Hierogamos, some making a lifetime vocation of it. The Book Religions castigated these Priestesses as prostitutes, calling them **SACRED HARLOTS** –and indeed in later ages the sexual mysteries did sometimes degenerate into mere sex, but in its proper form it encompassed all of the aspects of sexual magic which will be discussed below.

The Hierogamos is the basis of the Wiccan Great Rite, in which Priestess and Priest are identified with and spiritually embody the Goddess and God, and celebrate the Divine Union. In ritual this is ordinarily this is performed symbolically by uniting the Athame with the Chalice. However the Great Rite is sometimes celebrated privately in a more literal form by a married or otherwise involved couple.

Often a child conceived as a result of Hierogamy is described as being of Divine birth or of Virgin birth. In both cases the premise is that the physical father is not present at conception but rather the God Whom he is embodying. This does not necessarily cancel out the physical father though, as often both the physical father and the God are looked upon as simultaneously being the parent. Thus Hatshepusitu was simultaneously the daughter of Tehutmose I and the God Amon, while Alexander the Great was simultaneously the son of Philip of Macedon and Zeus, and Augustus Caesar was simultaneously the son of Octavius and Apollo. Though the mother embodies the Goddess in the Rite, the Goddess is not

normally reckoned as the mother because the mother's role extends far beyond the conception, however there are exceptions to this: as **AENEAS** being considered the son of Venus, or **ACHILLES** the son of Thetis. Presumably both Aeneas and Achilles were sons of Priestesses who embodied the relevant Goddess during Hierogamy.

It should be noted that Hierogamy can occur in other forms besides symbolic and literal enactment. Hierogamy can be enacted on the Astral Plane, or through a dream or vision. This sort of Hierogamy is usually spontaneous and unexpected. It was in this way that the Lady Atia, mother of Augustus Caesar claimed Apollo as the father of her child, because He had come to her in a dream when she slept at his Temple.

SEX MAGIC IN INDIA

When people think of sex magic, they often think of India. The Indian sexual yoga, often termed "Tantra" is a highly developed practiced by both Hindus and Buddhists.

The term "Tantra" actually refers to a scriptural form in which spiritual concepts are expounded upon in the guise of a dialog between two Deities, usually a Goddess and a God. There are Tantra dialogs on almost every spiritual subject, not only sexual yoga, but in the West the term has become associated with all manner of sexual magical practice being applied to Taoist and Western practices as well as Hindu and Buddhist ones.

It should be noted that sexual Tantra is an esoteric practice in India as elsewhere in the world, and is not necessarily well regarded by Orthodox Hindus.

All Tantric practices are aimed at spiritual development and personal enlightenment –that is, union with Deity. The primary spiritual difference between Hindu and Buddhist Tantra is that the Hindus perceive the ego as a function of the soul, and thus an immortal self, while the Buddhists perceive the ego as a function of the mind which is discarded through spiritual growth. The principle physical difference between Hindu and Buddhist Tantra is that in Hindu Tantra the male practitioner ejaculates, while in Buddhist Tantra he does not. Both view sexual yoga as the most effective means of bringing about spiritual enlightenment, by reason of the tremendous capacity of sexual excitement to arouse psychic energy which can then be directed toward spiritual development.

There is considerable debate as to which of the two schools of Tantra is older, Hindu or Buddhist. Because Buddhist Tantric writings are older than Hindu Tantric writings, most scholars believe that Hindu Tantra developed out of Buddhist Tantra, which may have been based upon Taoist Tantra from China. However it is the nature of things that they must exist first before they can be written down, and sometimes they exist long before being written (as Wiccans of all people should know), the antiquity of written materials is not the only consideration. A minority of scholars hold that Hindu Tantra was already developed before Buddhism developed out of Hinduism, and in fact goes far back into Indian pre-history: to support their position they cite the existence of images from the Harrapa Era which seem to directly correspond to modern Hindu Deities and practice.

Like Wicca, Tantra (Hindu, Buddhist and Taoist alike) perceives the world as being created and sustained by Polar Forces, represented as Feminine and Masculine. Also like Wicca, Tantra teaches that worldly problems are created by not moving in synch with the flow of the Polarities. The goal of Tantra is to bring about the union of the Polarities within the Tantrika, or Tantric practitioner, and thus transcend worldly difficulties and achieve enlightenment or Oneness with Deity.

In Hindu Tantra the Polar Powers are primarily envisioned as Shiva and Shakti. Shakti is the Mother Goddess, Who has many forms, including the gentle Parvati and the fearsome Kali. In the body Shiva is identified with the Crown Chakra while Shakti is identified with the **KUNDALINI** serpent who lies curled up near the Root Chakra. The Two are said to be One when the Kundalini serpent arises and travels up the spine to unite with the Crown Chakra.

In Hindu Tantra the Feminine is thought of as the active power, and it is Shakti Who empowers Shiva with Her boundless energy. In Buddhist and Taoist Tantra it is the Masculine Power which is thought of as active, while the Feminine energy must be awakened by it. This reveals a difference in thought as to whether it is Matter which awakens Spirit, or Spirit which awakens Matter.

In Buddhist Tantra the Masculine Power is associated with the Head while the Feminine Power is associated with the Solar Plexus (The Root and second Chakras are often downplayed or ignored in Buddhist Tantra, and are absent altogether from Taoist Tantra, as shall be discussed below).

The central practice of all forms of Tantra is ritual sex. This can be practiced by an individual, couple, or even a group. In this ritual sex the woman is identified with Goddess, source of spiritual energy –the male seeks to unite with Her as a form of Hierogamy, and to be spiritually empowered by Her. In some branches of Tantra this union is symbolic, in others it is literal. Some Tantrikas, to curry favor with Christians, have claimed that the sexual element in all Tantra is always symbolic, but this is not true.

In India those branches of Tantra which practice symbolic sexual yoga are said to follow the "Right Hand Path," while those who practice literal sexual yoga are said to follow the "Left Hand Path." That the terms "Right Hand Path" and "Left Hand Path" have come to carry a connotation of "Good" and "Evil" in the West is do to the anti-sexual bias of certain Christian and Christian-influenced Mystics of the 15th Century Pisces (19th Century AD). In Tantra these terms merely refer to ritual form: In all Tantric ritual the woman begins seated to the right of the man, in Tantra that follows symbolic practice she remains there throughout the ceremony, in Tantra which follows literal practice, the woman moves to the left side of the man (her natural power side) when the sexual part of the rite begins: hence the terms Right Hand and Left Hand.

All Tantra is concerned with the Chakras –which have had different names in different cultures of course. This is especially true of Hindu Tantra whose Chakric workings are the most advanced. Hindu Tantra recognizes seven major Chakras –the ones you are familiar with- while most other systems recognize only three. A few systems work with more than

seven major Chakras. Our Correllian position on this, as stated in the First Degree Lessons is that Chakras develop with use, and that while everyone has an equal number of (thousands of) minor Chakras, these only become activated as major Chakras as the Soul develops them through many lifetimes of effort.

The Chakras rise up the center of the body, along the spine. In addition Hindu Tantra posits two additional energy pathways, known as the Ida and the Pingala. The Ida is Lunar and Feminine, and arises on the left side of the spine. The Pingala is Solar and Masculine, and arises on the right side of the spine. Beginning at the Root Chakra the Ida and Pingala wind upward, criss-crossing at each of the next five Chakras, to unite at the Crown Chakra. The pattern formed by the Ida and Pingala as they ascend the spine is said to be the origin of the **CADUCEUS**.

In Tantra sexual energy is regarded as embodying the life force –what we have called psychic energy. This energy reposes in the lower Chakras as the Kundalini, and can be made to rise upward by means of sexual excitement. By channeling the energy upward through the Chakra system, it is made to undergo a spiritual evolution. This process is experienced as physical ecstasy. As the energy enters the Solar Plexus, it is magnified by the Inner Sun, and negativity is burned away. The Solar Plexus is said to embody the 64 purifying flames of the Goddess Saraswati, which are expressed through the 64 Arts of classic Hindu culture (elaborated upon in the famed Kama Sutra). Purified, the energy then travels upward along the three pathways (spine, Ida and Pingala) to the Crown Chakra where enlightenment occurs. This is said to bring a spiritual ecstasy beyond words. This process is achieved through a long period of spiritual exercises –very similar to the exercises which have accompanied these Lessons.

Buddhists describe this process in somewhat different terms, closer to the Taoist version which will be discussed below –but in each case it is the same process with a slight variation in perception.

Tantrikas feel that the practice of sexual arousal accelerates their spiritual development. An individual yogi or yogini does this with masturbation: however in the Tantric view when a couple performs the exercises together, along with ritualized sexual congress, they in fact unite and consequently magnify their psychic energy well beyond what either could do individually. Whenever two or more psychically open people come together in fact, their psychic powers are magnified, for they empower each other. This is one reason why group ritual can be important.

When a couple engages in Tantric intercourse, their energetic systems unite as if in a single system, the same energies flowing through both partners. This creates a more powerful vortex for transformation and spiritual growth, enriching both partners.

SEX MAGIC AND “CHAKRAS” IN CHINESE TRADITION

Sex magic, which we shall continue to loosely term Tantra, is an important feature of Taoism as well as Hinduism and Buddhism. Some scholars feel that Tantra originated with the Taoists and was transmitted by them to the Buddhists and thence to the Hindus.

Taoism is said to have been created by the sage Lao Tzu around the Year 700 Aries (c. 500 BC). In reality however Taoism is much more ancient, arising out of the ancient Pagan practices of Chinas pre-history -though it was Lao Tzu and his followers who gave it its formal definition.

The Tao is the movement of the Universe –created and sustained by the interaction of Yin and Yang. The goal of Taoism is to move in synchronicity with the Tao. This is identical to Wiccan thought, Yin being Goddess, Yang being God.

In Taoist as in Buddhist Tantra the Feminine (Yin) is thought of as a passive but inexhaustible spiritual power which must be awakened by the Masculine (Yang). In Taoist thought all things contain both Yin and Yang energy, but as a rule women are associated with Yin and men with Yang. Moreover while women’s spiritual Yin energy is inexhaustible, men’s temporal Yang energy is more limited. Taoists (and Buddhist) Tantrics apply this idea literally, identifying sperm with vital Yang essence and viewing it as a limited quantity. As a result men who practice Taoist or Buddhist sexual Tantra do not as a rule ejaculate as part of their Tantric exercises, but rather practice various disciplines which allow for orgasm without ejaculation. This is the primary physical difference from Hindu practice.

Taoists use sexual Tantra to develop a stronger life force, increase their longevity, and some believe that it can even bring about temporal immortality.

Taoism posits three main energy centers in the body, which it terms cauldrons (Tan T’ien). These are located in the lower abdomen, roughly equivalent to the second Chakra: behind the Navel, equivalent to the lower Solar Chakra: and in the Head near the Pineal Gland, equivalent to the Third Eye.

Each of the three cauldrons is associated with a different kind or quality of energy. Ching, or sexual energy is associated with the lower cauldron. Chi, or life force energy, is associated with the middle cauldron. And Shen, the energy of the individual persona, is associated with the upper cauldron. In artwork these three are represented by the image of a triple spiral.

These three cauldrons are used to unite and transform these energies in a process different in form but identical in concept to the Hindu process described above. To the Taoists this process was conceived in alchemical terms. Sexual energy, spurred by masturbation or intercourse, assisted by techniques of deep breathing and visualization, is made to ascend upwards from the lowest cauldron to the middle cauldron where it is held to be transformed to “Lead” or Physical Force. It is thence made to ascend up the spine to the upper cauldron in the head, where it is transformed into “Mercury” or Spiritual Force. It is then circulated back through the energetic system through a rather complex discipline which eventually renders it “Gold” giving enlightenment. There are a total of twelve stages in the process, each of which is identified with one of the **CHING** Hexagrams. In this way Taoist sages believed that they created the Elixir of Immortality within their own bodies.

As in Hindu thought, Taoists hold that this process is greatly helped along when performed by a couple, who magnify each others energy creating a more powerful Vortex.

“CHAKRAS” IN CELTIC THOUGHT

We mentioned earlier that while Hindu thought works with seven major Chakras most other ancient systems used only three. This is true of the Taoists described above and also of the ancient Celts.

The Celtic ideas about the Chakras are related through ancient Celtic poetry. The famous Celtic Shamanist Caitlin Matthews has done a great deal of work researching this, and it is from the works of Caitlin and John Matthews which I derive my knowledge of the Celtic Chakra system, specifically *“The Encyclopedia of Celtic Wisdom”* published by Element Books, Ltd.

Like the Taoists the ancient Celts conceived of three energy centers in the body, which they also termed “cauldrons.” These were the *Coire Goiriath* or “Cauldron of Heat,” the *Coire Ermmae* or “Cauldron of Vocation,” and the *Coire Sois* or “Cauldron of Knowledge.” The Celts believed that whether these cauldrons were “upright,” “Sideways,” or “inverted” –that is fully open, partially open, or closed- determined the persons talents and capacities. The alignment of the cauldrons could be changed by emotionally or spiritually charged experiences.

The *Coire Goiriath* is located in the abdomen, and is equivalent to the Solar Chakra. Like the Solar Chakra the *Coire Goiriath* is considered the source of the body’s energy. The *Coire Goiriath* is upright in all people.

The *Coire Ermmae* is located in the chest and is equivalent to the Heart Chakra. The *Coire Ermmae* is associated with creativity and talent. In people with no particular skills the *Coire Ermmae* is said to be inverted. In people who are creative and skilled the cauldron is said to be sideways, pouring out its contents. In people who are extremely skilled, the cauldron is said to be upright.

The *Coire Sois* is located in the head, and is equivalent to the Third Eye. The *Coire Sois* is associated with spiritual enlightenment. The *Coire Sois* is inverted in most people. In the wise the *Coire Sois* is said to be sideways, and in the spiritually enlightened it is said to be upright.

SEX IN THE ASTRAL

It is to be noted that sexual relations can also be had in the Astral Plane as well as in ordinary consciousness, and that Hierogamy is also practiced in this way.

You will remember that the Astral Plane is the level of existence at which physical life is given shape by the soul and also by the consciousness. When we rise to our Higher Selves we are entering Astral consciousness. When the soul travels outside of the body it is said to be traveling in the Astral. When the soul is traveling in this way, it can unite with other souls in a way that we often perceive as being sexual. This is because sexual energy is the only thing in the physical world which is comparable to the intensity of feeling which is experienced through the touching of souls in this manner. One can experience this sort of soul touching with other incarnate persons while both are Astrally traveling, or with discarnate spirits. If you have ever had a dream in which you seemed to be having sex with an unlikely partner (such as a parent or grandparent for example) this was most likely the touching of your two souls, which your mind has translated in a sexual manner because nothing else is equally intense.

Some people deliberately seek out this sort of union with spirits, and deliberately perceive it in a sexual way. This can be considered a form of hierogamy. A union thus achieved is energetic in nature, rather than sexual per se –but is usually perceived in sexual terms by the incarnate partner. A famous example of this is the vision of the Christian mystic Theresa of Avila, which she described her encounter with an **ANGEL** in this way: *“In his hands I saw a great golden spear, and at its iron tip there appeared to be a point of fire –he plunged this into my heart...and left me utterly consumed by a great love of God.”* Though the images in Theresa’s vision are symbolically rather than literally sexual, is still obvious that her reaction is a sexual one.

It should be noted that the touching of souls which produces such ecstatic feeling is a deeper communication, and more prolonged than the casual touching of souls which produces the famous shiver effect so well dramatized in the movie **“GHOST.”**

The most extreme example of Astral sex magic are the practices of the famous Church of Carmel. A French Roman Catholic splinter sect founded by Eugene Vintras and later led by the defrocked Christian Priest Boullon, the Church of Carmel taught that people could achieve spiritual growth through sexual relations with more developed spirits. These more developed spirits included angels as well as ancestors such as Hellen of Troy and Cleopatra. Sexual union was achieved through meditation/visualization and masturbation, or by physical intercourse in which one or both partners embodied a more advanced spirit. An interesting footnote to the history of the Church of Carmel is the exotic death of its second leader Boullon who supposedly died as the result of a magical battle with a rival order called the Kabalistic Order of the Rose-Croix.

SEX MAGIC AND WICCA

One of the principle differences between the Book Religions and the Pagan religions is how each one views the body and sexuality. To the Book Religions the body (and all other physical manifestation) is evil, and sexuality is terribly negative and polluting. To the Book Religions anything touched by sexuality is obscene, and sexual expression is permissible only in very narrow circumstances or through very repressed forms.

The Pagan religions on the other hand view the body as being good and holy, a perfect creation of Deity and a beautiful home for the soul. The body is an emanation of the soul, not unlike a snail’s shell –it takes its form from the characteristics and experiences of the soul, which is one reason why physiognomy works as it does. Like the soul it emanates

from, the body is a reflection of Deity and of the Divine Plan –it is therefore itself a key to spiritual growth and cosmic understanding. As to sexuality, it is an expression of love and joy which is meant to uplift and enrich the soul. The expression of sexuality is neither damaging nor polluting, but rather is a holy thing –a normal and natural part of life as well as an expression of the Divine love of Goddess and God in microcosm.

Because of this fundamental difference in view sexuality holds an honored role in Wiccan culture. The exact nature of that role varies widely however, from one Tradition to another. Some Wiccan Traditions are highly sexual in their practices, others almost prudish. This is because the different Wiccan Traditions began at different times and in different places, and often have very different backgrounds. In the past they were united by being predominantly hereditary traditions with a Pagan theological base and a number of shared customs. Until Gardner many of what would today be considered Wiccan Traditions did not necessarily recognize each other as kin: and indeed, many refuse to do so even today, leading to all manner of argument and controversy over who is and is not Wiccan and what Wiccan is. These arguments greatly damage the Wiccan community both internally and externally, but they continue because too often the Wiccan leadership are concerned only about personal power or the power of their own Tradition:

They fear putting an end to this fighting because they enjoy a level of power in the fractured community which they might lose in a more mutually tolerant one. As long as we are fighting over who is and is not Wiccan and the different Traditions remain isolated behind their political positions, particularly “Modern” Vs “Hereditary”, their leaders remain big fish in small ponds.

One aspect of Wiccan respect for the body and sexuality is the practice of skyclad worship. We have discussed skyclad worship somewhat in **Lesson 1:8**. Skyclad worship is an ancient custom well attested in history which is still important in Wicca today: that is the practice of nude worship. Skyclad practice can be found at some level in most religions: Hindu and Jain mystics often practice skyclad or nearly so: there have been a variety of Christians who practice skyclad worship, including the Adamites of the Reformation period in Europe, and some of the Flagellants of the late Medieval period: and of course the Greco-Romans of the Classical period had a great reverence for nudity which included some practice of skyclad worship, such as the Lupercii Priests of Rome. European peasants including hereditary Witches also often had skyclad observances of various sorts, and in some Wiccan Traditions skyclad practice is extremely important even today. Skyclad practice recognizes the holiness of the body and its connection to the natural world as well as the Divine.

We have spoken earlier of the importance of the Great Rite, or Hierogamy, to Wicca. The Great Rite is a ritual re-enactment of the union of Goddess and God, which is also the union of spirit and matter, and the union of the soul with Deity. In some Traditions this is enacted in a physical manner, with Priestess and Priest uniting in intercourse while embodying the energies of Goddess and God. In most Traditions, including the Correllian, this sort of physical hierogamy is only enacted privately as part of a couple’s personal practice, and the Great Rite is performed in ritual by the conjoining of the Athame and Chalice.

The Great Rite might be thought of as the highest ritual act in Wicca. It is a physical enactment of the Yin-Yang principle: the conjunction of the Polarities Whose union creates and sustains physical life. In a manner of speaking the Great Rite is also enacted whenever a High Priest/ess embodies the energies of the Divine to bring through an oracle or a blessing: the central role of the Third Degree.

Some Traditions, especially the Gardnerian, are highly sexual in practice. Most Wiccan Traditions are not –especially the hereditary Traditions, for obvious reasons: physically enacting the Great Rite doesn’t work when your co-religionists are parents and siblings. The late Wiccan leader Sybil Leek had a theory about this pronounced difference between Traditions. Lady Sybil, whose Tradition is today called the Horsa Tradition, taught that when the ancient Pagan religions came under persecution and their Priesthoods went underground, the different groups of Priesthood chose different aspects of their religions to focus on: thus some groups concentrated on saving the herbal mysteries, others concentrated on saving spellcraft, and some focused on the sexual mysteries. Today we know that it was not as cut and dry as this: the different Traditions did not have a single origin nor did they have mass organization. But Lady Sybil’s teaching is still very relevant because in fact different Pagan groups both did and do often concentrate on specific aspects of the religion for which they have greater aptitude: thus one Temple may focus more on healing, another on divination, etc., according to the skills of their leadership and members.

CORRELLIAN VIEWS

Because the Correllian Tradition is Hereditary in origin our views reflect a Hereditary sensibility. We honor the idea of skyclad practice, and venerate the spiritual beauty of the body, but as a rule we do not practice skyclad ritual except in private. We consider the sexual mysteries to be holy and honorable, but also a matter for private practice. It is not that we disapprove of either of these things: on the contrary, both are very positive, liberating and uplifting aspects of our religion. Rather it is that we are a familial Tradition, and observe a difference between public and private sensibilities.

Socially, our views on sexuality are simple. Sexuality is a very subjective and personal thing. In practice we have always held that whatever consenting adults want to do is their own business, and not really anyone else’s to judge. Beyond adulthood and consensuality, there really are no other legitimate issues for society to poke its nose in the bedroom. An exception to this is the presence of marital or other vows affecting ones sexuality and ones right to “consent”, but that is a matter between the interested parties, and not society -this is also why we favor the use of a marital contract in which the marital parties can spell out their expectations so as to avoid misunderstandings.

Love (and also passion) is a function of the soul, while reproduction is a function of the body. The soul is neither male nor female, and has many lifetimes as both during its long existence. Consequently each individual has elements of both polarities within them: within the Yin there is always some Yang, within the Yang there is always some Yin. These are

balanced differently in different people, and so must be allowed differing expressions. If there is a sexual ideal it would be bisexuality, as this would be the full expression of the soul's range -however ideals are part of the world of ideas: in the world of reality each person must express their sexuality as they feel is appropriate to them.

Because of this outlook we have no problem as a Tradition with issues of sexual orientation or gender identification. We support same sex marriage. We are OK with polyamory and open marriage -these are all matters of individual choice. They are right for some people, not right for others: but they are not harming anyone so do as you will, so to speak.

TO SUM UP

Sexual magic is basically the use of sexual energy by an individual, couple, or group to intensify spiritual exercises and growth. Sexual energy is identified with the Kundalini, or Lunar energy circuit, and is made to arise through the Chakras uniting with the Crown Chakra in order to fully energize the person. This sexual energy can be raised by pure meditation, masturbation, or intercourse. When practiced by more than one person, each person's energy magnifies the whole. Because each person has both Yin and Yang energy within them, sex magic may be practiced with equal efficacy by anyone of any sexual orientation.

Sexual magic is very sacred, and requires considerable practice and patience to perfect. Sexual magic is practiced for spiritual rather than sexual reasons, though it can have sexual as well as spiritual benefits.

Sexuality itself is holy and positive, and is an expression of the spirit and thus ultimately an expression of Deity. How people express their sexuality is their own business, so long as they observe the Wiccan Rede, "*An It Harm None Do As You Will*".

EXERCISES

In this Lesson once again we will be dealing with an exercise which serves a special purpose, and thus should be done occasionally rather than as a part of the daily routine.

Your daily routine of Exercises should still consist of the Ohm exercise, then open the Chakras with balls of colored light, changing the balls of colored light to balls of white light, changing the balls of white light to balls of purple light, changing the balls of purple light to balls of silver stellar light, and then filling your aura with silver stellar light. Next change the balls of silver stellar light to balls of golden stellar light, then fill your aura with golden stellar light. Finally, change the balls of golden stellar light to balls of amber light, and fill your aura with the amber light. Now from each Chakra call forth its personified form, and imagine it before you. You would then do **Exercise 2:12** or any other of the occasional exercises at this point. Remember to close the Chakras, clear and release when finished.

Exercise 2:12

Exercise 2:12 is very similar to **Exercise 2:11** except that instead of your Chakras we will be working to heal fears or spiritual wounds. This actually is a kind of Chakra working, since these things lodge in the Chakras as blockages, but it can be easiest to address them by externalizing them.

You should probably do this exercise right after the daily routine when you first try it. Later it can be done independently.

Begin by imagining yourself in a hallway: the hallway is long and on each side are many doors. Make it a point to notice what this hallway looks like: is it dark or bright? Is it dirty or clean? How does it make you feel to look at it? Are the doors sturdy or flimsy?

The hallway represents your subconscious, and if its dark or dirty, or makes you uncomfortable, take a moment to change it -imagine it differently: see any mess disappear, create more light, redecorate it, make the doors stronger if you chose. Make the hallway a place you are comfortable with.

Now walk along the hallway and look at each door. Behind each door is a fear or a spiritual wound -though you will not see them yet at this point. You do not need to know what it is exactly to work on it in this way: sometimes it will be apparent and sometimes not.

One door, somewhere along the way, will be marked with an X or with some other sign that it is the one to enter. When you come to the marked door, go in.

Take note of the room -is it large or small, light or dark? In the room will be a fear or wound needing healing. These can appear in many different ways: often they appear to be "monsters" but sometimes they may be wounded people or other things -always the meaning is symbolic. It is not uncommon for the personified fear or wound to be quite hideous, since this represents the amount of pain associated with them -but they can also sometimes be abstract or comical. Be aware that you may experience fear at this point, but do not be put off by it, as you are here to heal this.

If you find more than one in a room, it means that they are associated with each other, and you should heal them one at a time.

Declare your intent to heal the personified fear or wound. Again you might ask God/dess to help you. We recommend a form like this: "*Behold, there is One Power in the Universe and I am a perfect manifestation of that Power, and as such I call upon the Divine power within me to bring healing to this part of myself. Dive Mother Goddess, Divine Father God, lend me Your aid in this undertaking I pray You! By my will, So Mote It Be!*"

Open a ball of white light above the personified fear or wound. Imagine a shower of light falling upon it, filling it with shining white light just as you did the personified Chakras in **Exercise 2:11**. As the personified fear or wound fills with light, the negativity will be transformed and you will see it change before your eyes: focus on this, imagine it changing, will it to change, becoming whole and healthy and beautiful as you watch: see the light transform it. The light will heal it, make it whole and healthy and happy. It may take a while, but as you focus more and more light into the personified fear or wound it will transform into something beautiful and radiant: like the personified Chakras it will show signs of pleasure and delight when you near completion. Put as much light into the personified fear or wound as possible.

Let the light fill the room as well, transforming it as well to make it bright and healthy too.

In doing this you have essentially used a technique of visualized externalization to heal an energetic blockage in your Chakric system.

Now thank the personified fear or wound, which has become healed and beautiful, for all that it has brought you (for in its origin it served a good purpose which has merely become outdated within you), and assure it that it need never bear such pain again.

Come back out through the door you entered, and walk back up the hallway. Has the hallway changed since you began? You may find that it has.

As you come back up the hallway, let the image fade and return to your body.

Use this technique any time you feel the need.

LESSON VIII

Magical Calendars

In writing this lesson it is not our purpose to familiarize you with every possible magical calendar, or every possible magical use of a calendar. Rather it is our hope to familiarize you with the idea of magical calendars, and a few specific examples.

Magical calendars are calendars which are used for purposes of divination. The divinatory qualities of a year, day, or hour, are used to shed light on the personality, strengths and weaknesses of people born on that date, as well as what actions the date is most favorable toward. This is commonly termed "Calendrical Astrology." By studying the divinatory qualities of years and months, we can align ourselves better to their energies and take best advantage of them –swimming with flow of the Universe rather than against it.

We will begin by discussing the development of the calendar in the West, and how it relates to natural time, IE: the movement of Sun and Moon. We will then examine several magical calendars, specifically the Chinese Hsia calendar, the Aztec calendar, and the Witches' Calendar of Years.

Development of the Western Calendar

The earliest calendrical notations which exist are carved into a portion of reindeer antler found in the Dordogne region in France and dated to 30,000 years of. They show a record of the Moon's cycle tracked over several months, as well as the position of the Moon each night upon the horizon. It must of course normally be assumed that a practice must have existed for some time before being committed to record, even more obviously at such an early time as this when making a record was a much harder task than it is now, so we can assume while this is the earliest "calendar" to survive, it is surely not the earliest one made and represents a well established practice of Lunar reckoning of time.

We have always known that the earliest calendars were Lunar, because this was still the practice at the dawn of written history and long after, and indeed is still commonly used in liturgical calendars by many people even today. But it was a revelation that people were keeping records of the Moon's Lunations, presumably for use as a calendar for future Lunations, at such an early date. Indeed, it was a bit of a revelation that people were keeping records of anything at all so early.

You no doubt already know that the Lunar and Solar calendars do not coincide. The Sun takes 365 and 1/4 days to complete an orbit of the Earth. During this same time there will be 12 and 1/3 Lunar months of 29 and 1/2 days each –with 12 Lunar months forming a Lunar year of 354 days or 13 Lunar months forming a Lunar year of 383 and 1/2 days, depending upon practice. Because of this the Lunar and Solar calendars are out of synch with each other, coinciding only rarely. Often the 13th Lunar month is an intercalary month added to keep the Solar and Lunar calendars more or less in alignment.

The ancient Egyptians began their history with the Lunar calendar, presided over by the Moon God Thoth (as well as lesser local Moon Gods like Khonsu). The Egyptians normally thought of the Moon as masculine until the Ptolemaic period introduced Hellenistic ideas. The Sky was thought of as feminine.

By 200 Aries (1000 BC) the Egyptians had developed and implemented a Solar calendar consisting of 12 months of 30 days each, and five epogaminal days. They continued to use the Lunar calendar as a liturgical calendar while the Solar calendar became the civic calendar used for every day activities.

The five epogaminal days were considered to form a period between the end of one year and the beginning of the next, and were said to be the birthdays of five of the most important Deities. No work was done during these days which were considered to be "a time outside of time."

The Egyptians had three seasons each of which had four months.

The first season was Akhet (The Flood) which lasted from roughly 21 June till 21 October. Akhet began with the entry of the star Sirius (representing Isis-Sothis) into the sign Canis Major at the Summer Solstice. This signaled the rise of the Nile flood, upon which the Egyptian agricultural year was totally dependant. It also commemorated a legend that a tear shed by Isis-Sothis, searching for the body of Her husband Osiris, which started the cycle of the Nile's yearly inundation. This is still a major festival in Muslim Egypt today, under the name of Aid or "The Tear."

Akhet included the months of Payni (June-July), Epiph (July-August), Mesore (August-September), and Thoth (September-October).

The second season was Proyet (Emergence) which lasted from roughly 21 October until 21 February.

Proyet included the months of Phaophi (October-November), Hathyr (November-December), Choiak (December-January), and Tybi (January-February).

And the final season was Shomu (Summer) which lasted from roughly 21 February till 21 June.

Shomu included the months of Mechir (February-March), Phamenoth (March-April), Pharmouthi (April-May), and Pachon (May-June).

The five epogaminal days fell between the end of Shomu and the beginning of Akhet.

AKHET – Flood Season	PROYET –Emergence	SHOMU -Summer
Payni (June-July)	Phaophi (October-November)	Mechir (February-March)
Epiph (July-August)	Hathyr (November-December)	Phamenoth (March-April)
Mesore (August-September)	Choiak (December-January)	Pharmouthi (April-May)
Thoth (September-August)	Tybi (January-February)	Pachon (May-June)

The Egyptians were great mathematicians and correctly calculated the Solar year to 365 days, but they missed the extra 1/4 day, so that in time their Solar calendar began to fall out of synch with the actual Solar year. After 1460 years the calendar had become so out of synch that it was practically useless –to rectify this the Egyptian mathematicians added a special intercalary year which pulled the calendar back into line with the natural year. This proved crucial to the history of the calendar in the western world because, just as they were conquering the Mediterranean world, the Romans were inspired by this Egyptian achievement to reform their own terribly out-of-synch calendar.

The earliest Roman calendar began the year at the Spring Equinox –a system still in place in Astrology, where the year begins with Aries, and in some branches of Wicca whose origins are Mediterranean rather than Northern European. At first this calendar had only ten months of 29 or 30 days each for a total of 304 days –the remaining 61 days of winter being unnamed and unnumbered. The great reformer King **NUMA POMPILLIUS** (c. 550 Aries / c. 650 BC) added two months to the calendar so that it included the winter period and had a total of 12 months, but only 355 days –which of course was totally out of synch with the actual Solar year.

The original months of the Roman calendar were Martius (Mars), Aprilis (Opening), Maius (Maia – Venus), Junius (Juno), Quintilis (5th), Sextilis (6th), September (7th), October (8th), November (9th), and December (10th) followed as stated by an uncounted period of winter. King Numa added February (Februus – Dis Pater), and January (Janus) which were later reversed. In the early empire the senate changed the month of Quintilis to July to honor Julius Caesar and Sextilis to August to honor his successor Augustus, thus creating the modern month system we use in the West today.

As their 355 day Solar calendar became more and more out of synch with the 365 and 1/4 day Solar year the Romans responded by adding an intercalary 13th month consisting of 22 or 23 days to every other year, and an additional intercalary month every 24 years. As might be expected, they could not keep up with this rather complex system, and it soon became a mess again.

Another great reformer, Julius Caesar, took on the issue of this unwieldy and almost useless calendar. Seeing how the Egyptians had fixed their calendar problem, Caesar called in an Egyptian mathematician, Sosigenes, to help Rome with its calendar.

Sosigenes correctly calculated the year to 365 and 1/4 days and thus created a 365 day year with a "leap year" every fourth year. This made for the most accurate Solar calendar so far, and became standard throughout the Roman empire and its descendants under the name "Julian Calendar."

However Sosigenes made one minor error, miscalculating his year by 11 minutes. Over time, the 11 minutes added up, and by the 1100s Pisces (1500s AD) the Julian calendar was about 10 days off from the actual Solar year. Pope Gregory XIII (R. 1172 - 1185 Pisces / R. 1572 – 1585 AD), then Paramount High Priest of the Catholic Tradition of the Christian religion, made the final alteration to the Julian calendar, arranging that centenary years (1600, 1700, 1800, etc) would not be counted as leap years unless divisible by four. Thus was created the Gregorian calendar used by most of the world today.

Meanwhile in Asia an entirely different form of calendar was developing, which we will discuss below under the heading "Asian Calendar" and in the Americas the Native peoples had developed their own complex calendar system, discussed below under "Central American Calendar."

Dating Systems

We have now discussed the development of the Solar calendar in the West at length. However how these peoples dated events varied considerably. The Egyptians and most other ancient peoples dated events according to the reign of monarchs: for example “The fifth year of King Djoser,” or “The 13 year of King Amenhotep III.” Consequently they spoke more easily in terms of the number of years past rather than of dates as we know them.

The Greeks commonly dated from the First Olympiad in 424 Aries (776 BC), while the Romans dated from the foundation of the city of Rome in 447 Aries (753 BC). However these were not fully institutionalized and often varied locally. Moreover under the Roman empire, the Greek east was not willing to assimilate its dating to the Roman custom, so that how dates were handled depended upon where in the empire you were, giving rise to some confusion. After the empire came to be dominated by Christians, they addressed this issue by imposing a dating system based upon the birth of their founder, Jesus (B. 1200 Aries), which superseded both the Greek and Roman dating systems, and became standard throughout the Christian-dominated Western world.

As Pagans of course, this system of dating based upon Jesus is not necessarily suitable to us. Also, the larger part of history pre-dates Jesus’ birth imposing an awkward “BC/AD” split which requires backward dating of events preceding Jesus’ birth, and gives an effect of disconnection from pre-Christian history. In recent years many Pagan scholars have attempted to create a new dating system relevant to Pagans, but most of these have been such extreme revisions as to be unworkable in the real world. It was to address this situation that the Correllian calendar was created, with its 1600 year Zodiacal Ages so timed as to coincide for practical use with the Christian dates, yet distinctly different. But we have discussed the Correllian calendar in depth in **Lesson 1:3** and so will only comment here on our opinion that it is a logical Pagan answer as the next step in calendrical dating.

OK –now that we have gone through the dry, boring stuff, let us get on to the fun stuff –magical calendars and how to use them!

Magical Calendars – Calendrical “Astrology”

In **Lesson 2:2** we discussed Astrology as it is most commonly thought of: the study of the divinatory meaning of the perceived positions of stars and planets relative to a particular place and time, especially but not exclusively a person’s birth. We also discussed the fact that while Astrology appears and is generally considered to be based upon the positions of stars and planets as they appear from the Earth, this is in fact not so. The Precession of the Equinoxes has long since changed the actual position of the stars used in Astrology, which positions were unique to specific places on the planet anyway: consequently even Astrology as we normally encounter it is based not upon any actual positioning of the stars and planets, but upon measurements of time which have been marked and are represented by those essentially symbolic positions. This is to say that Astrology is actually about time, mathematical notation, and numerology –not really much about stars at all. Stars are just the symbols the ancients used to represent the patterns in time they were observing, because at the time they appeared to coincide.

This does not matter too much in relation to Astrology when spoken of in the ordinary sense. But there are many other forms of Astrology beyond the one we would consider “ordinary” which have little or no relationship to the stars or planets. We are all familiar with the Chinese form of Astrology, which is often found in simplified form upon placemats of Chinese restaurants, but is in fact an ancient and complex system –one which is clearly based upon patterns in time rather than the perceived position of stars. Chinese Astrology reckons the divinatory nature of a given day and hour not by any positioning of stars, but by the movement of temporal cycles. The Aztec calendar, familiar to all from the famous “Sun Stone” or “Calendar Stone” which is often featured on placemats of Mexican restaurants, functions in the same way –interpreting dates according to their place in the temporal cycle.

This is also true for the Correllian calendar, which while it does not appear on anyone’s placemats (yet) is also based upon the study of patterns in time revealed through numerology, rather than having any relationship to the stars –though it does use Zodiacal terms to symbolize these patterns.

Understanding this idea –that with any form of Astrology we are really looking at an analysis of patterns of time- will help us to see why the term “Astrology” is applied to magical calendar systems such as the Asian or the Central American “zodiac” even though at first they appear quite different in structure from what we might consider “ordinary” Astrology.

The magical uses of calendars have been important all over the world and at all times. These purposes include both divination, especially as applied to birthdate, but also the selection of appropriate times for important rituals and personal events. In the paragraphs below we will examine several magical calendrical systems from around the world. We will begin with the best known, the Chinese Hsia calendar.

Chinese Hsia Calendar

The Chinese system of calendar-based Astrology is by far the best known. Though it has its origins in China, it is in fact used through most of Asia. Almost everyone is familiar with at least some aspects of it –though most know only the animal signs which make up the so-called earthly Branches.

The Chinese calendar is a Lunar calendar based upon 12 Lunar months of 29 or 30 days, plus an intercalary 13th month added every three years to keep the Lunar calendar relatively in line with the Solar year. Each year begins with the first New Moon in Aquarius.

The Hsia calendar was the official calendar of the empire of China until the revolution of 1512 Pisces (1912 AD).

According to Chinese legend the calendar was invented approximately 4700 years ago (103 Taurus - 2697 BC) by the astronomers Hsi and Ho at the order of the legendary Chinese Emperor Yao.

At first the calendar was used to regulate the agricultural and ritual year, but over time it came to be used for divinatory purposes as well. By the time of the Tang Dynasty (218 – 507 Pisces / 618 – 907 AD) the process of calendrical divination had become formalized and been written up in a definitive treatise available throughout China.

The present year (Year 2 Aquarius / 2002 AD) is the year 4700 in the Chinese calendar (running from 12 February Year 2 till 31 January Year 3). It is a year of the Horse, specifically the War Horse, ruled by the Element of Water.

The Chinese calendar is composed of two parts: the 10 “Heavenly Stems” and the 12 “Earthly Branches.” Each year is governed by both an Earthly Branch and a Heavenly Stem, which form a combination. This is not normally mentioned on the placemats we mentioned earlier, but is an extremely important detail. Both the Heavenly Stems and Earthly Branches run through their sequence and repeat, but because they have different lengths they do not form the same combination but rather a series of five variations over the course of a sixty year cycle. This sixty year cycle forms a “century” after a manner of speaking, and traditionally the Chinese reckoned their history in sixty-year cycles just as the West used centuries.

Both the Heavenly Stems and the Earthly Branches are important in many other aspects of Chinese thought as well, much like the Planets and Signs of western Astrology whose applications also go far beyond horoscopes.

The ten Heavenly Stems are Chia, Yi, Ping, Ting, Wu, Chi, Keng, Hsin, Jen, and Kuei. The Heavenly Stems are associated with the Five Elements of Chinese thought in groups of two, and may be regarded as Yin and Yang expressions of each Element. Chia and Yi are associated with Wood. Ping and Ting are associated with Fire. Wu and Chi are associated with Earth. Keng and Hsin are associated with Metal. Jen and Kuei are associated with Water.

The Earthly Branches are the twelve animal signs which make up the Asian zodiac. Each animal sign rules one year, and is influenced in that year by one of the Elements. These are Rat (Tzu), Ox (Ch’ou), Tiger (Yin), Rabbit (Mao), Dragon (Ch’en), Snake (Szu), Horse (Wu), Sheep (Wei), Monkey (Shen), Rooster (Yu), Dog Hsu), and Pig (Hai).

Sheep is also sometimes termed Ram, or Goat.

Each of the 12 animal signs appears 5 times during the 60 year cycle, in a slightly different form depending upon its Elemental influence for that year.

Below follows a discussion of the 12 Earthly Branches, as well as the 5 variations caused by their interaction with the 12 Heavenly Stems during the 60 year cycle. The corresponding years ruled by each sign are provided in parentheses, and have been given in Gregorian rather than Correllian dates for ease of calculation. The qualities described pertain to both the year itself, and also those born in it.

Remember that the Chinese year begins with the New Moon in Aquarius, and so the first month or so of the Western year is considered part of the previous year in the Chinese system. Thus we see that the Blv. First Elder Gloria was born in 1527 Pisces (1927 AD) which was the Year of the Fire Rabbit/Rabbit Watching the Moon –but as Blv. Lady Gloria was born on 1 January, she was actually a Fire Tiger/Tiger in the Forest because the Year of the Rabbit had not yet begun (it began 2 February that year).

RAT (TZU)

Ambitious, determined, persistent, marked by keen intelligence and strong emotional drives, Rat can also be quite charming and sociable.

Rat does well in creative pursuits.

Prince Charles is a Rat.

Chia Tzu –“Rat on the Roof”

(Years: 1864, 1924, 1984, 2044, 2104)

Highly intelligent but also impatient and easily distracted. Self-sufficient and great at starting new things, but poor on follow-through.

Ping Tzu –“Rat in the Field”

(Years: 1876, 1936, 1996, 2056, 2116)

Energetic, ambitious, and competitive. Careful and good with details, but demanding and sometimes impatient.

Mou Tzu –“Rat in the Storehouse”

(Years: 1888, 1948, 2008, 2068, 2128)

Pleasant, socially adept, and optimistic. Adaptable, but insecure with matters of affection. May be over protective of loved ones.

Keng Tzu –“Rat on the Beam”

(Years: 1900, 1960, 2020, 2080, 2140)

Strong organizational skills, good judgment, and common sense. Loyal and dependable, supportive of others. Strong willed, and able to see below the surface of situations.

Jen Tzu –“Rat in the Mountains”

(Years: 1912, 1972, 2032, 2092, 2152)

Energetic, responsible, and self-reliant. Too often keeps problems to self.

OX (CH'OU)

Sensible, cautious, and strong willed, Ox is extremely stable and reliable. Ox may be very intelligent and often shrewd, but as a rule is not especially creative.

Yi Ch'ou –“Ox in the Sea”

(Years: 1865, 1925, 1985, 2045, 2105)

Inquisitive and innovative, always learning new things. Charming, dependable and a good friend.

Ting Ch'ou –“Ox in the Lake”

(Years: 1877, 1937, 1997, 2057, 2117)

Sympathetic, humanitarian, and generous. Loves to help others and tends to put own interests last, but usually comes out OK.

Chi Ch'ou –“Ox Within the Gate”

(Years: 1889, 1949, 2009, 2069, 2129)

Hard worker, dependable, independent but works well with others. Honest to a fault and sometimes overly blunt.

Hsin Ch'ou –“Ox on the Way”

(Years: 1901, 1961, 2021, 2081, 2141)

Sensible, diplomatic, avoids conflict whenever possible. Pleasant, adaptable, handles others well.

Kuei Ch'ou –“Ox out of the Gate”

(Years: 1913, 1973, 2033, 2093, 2153)

Tends to be a late bloomer. Patient, perseverant, hard working –pursues goals doggedly until they are achieved.

TIGER (YIN)

Intelligent, courageous, and talented, Tiger is a natural leader. Ambitious and energetic, Tiger can also be restless or impatient. As a rule they are lucky, and though they are loving by nature, they are sometimes slow to trust and open to others.

Ping Yin –“Tiger in the Forest”

(Years: 1866, 1926, 1986, 2046, 2106)

Intelligent, quick-witted, easily bored. Confident and assertive, skilled in many areas. A loyal friend.

Mou Yin –“Tiger Crossing the Mountain”

(Years: 1878, 1938, 1998, 2058, 2118)

Strong willed, emotional, restless. Loves challenges but dislikes surprises. Prefers to be in control.

Keng Yin –“Tiger Descending the Mountain”

(Years: 1890, 1950, 2010, 2070, 2130)

Proud, moody, but gets over moods quickly. Energetic, generous, supportive of loved ones.

Jen Yin –“Tiger Passing Through the Forest”

(Years: 1902, 1962, 2022, 2082, 2142)

Responsible, deep-thinking, and sincere. Very outspoken, and “tells it like it is” -often to the chagrin of others. Takes duties very seriously.

Chia Yin –“Tiger Standing Still”

(Years: 1914, 1974, 2034, 2094, 2154)

Cautious and slow to take action, but once committed a serious and determined worker and a loyal friend.

RABBIT (MAO)

Rabbit is caring and nurturing toward others. Rabbit prefers constructive action and so tries to avoid unnecessary conflict, but can be brave when confrontation is necessary –Rabbit may seem timid, but has big rodent teeth to bite with.

Rabbit is often financially lucky, though not necessarily rich.

The Correllian tradition was founded in the Year of the Rabbit. The Present Correllian Chancellor Rev. Don, First Director Rev. Ed, and the Blv. Regent LaVeda are all Rabbits.

Ting Mao –“Rabbit watching the Moon”

(Years: 1867, 1927, 1987, 2047, 2107)

Great endurance and determination. Psychically receptive and tends to pick up feelings from others. Must be at pains to stay clear.

Chi Mao –“Rabbit Running Out from the Forest”

(Years: 1879, 1939, 1999, 2059, 2119)

Loves security, dislikes ambiguity or unfamiliar ground. Prefers clear-cut roles and clear expectations. Prefers to carry out decisions rather than make them.

Hsin Mao –“Rabbit in the Burrow”

(Years: 1891, 1951, 2011, 2071, 2131)

Prefers safe, familiar people and places –dislikes challenges or innovations. Very loyal, sincere and emotionally strong but guarded.

Kuei Mao –“Rabbit Running Into the Forest”

(Years: 1903, 1963, 2023, 2083, 2143)

Optimistic and lucky. Always looks on the bright side and takes advantage of situations, learning from them and turning them to the better.

Yi Mao –“Buddha’s Rabbit”

(Years: 1915, 1975, 2035, 2095, 2155)

Compassionate, honorable, devoted to justice. Well organized, determined, but modest and often puts others first.

DRAGON (CH’EN)

Attractive, confident, proud and willful, Dragon usually gets its way. Determined and persistent, Dragons often succeed where others fail. This strong personality wins dragon both friends and enemies.

Dragon is often associated with magic and psychism.

Abraham Lincoln was a Dragon.

Mou Ch’en –“Yielding Dragon”

(Years: 1868, 1928, 1988, 2048, 2108)

Enigmatic and attractive, accommodating and compassionate. Often dominates situations by force of character but prefers to avoid conflicts.

Ken Ch’en –“Angry Dragon”

(Years: 1880, 1940, 2000, 2060, 2120)

Proud, dramatic, confident. Strong sense of self-worth but difficulty in handling other people’s feelings.

Jen Ch’en –“Rain Dragon”

(Years: 1892, 1952, 2012, 2072, 2132)

Courage and strength of character. Determination. Often has problems to overcome early in life.

Chia Ch’en –“Happy Dragon”

(Years: 1904, 1964, 2024, 2084, 2144)

Just, honorable, good judge of character. Hard worker but devoted to family. Tends to keep work and family strictly separate.

Ping Ch’en –“Dragon Flying”

(Years: 1916, 1976, 2036, 2096, 2156)

Restless, energetic, loves variety and new experiences. Dislikes feeling caged in or held back in any way.

SNAKE (SZU)

Intelligent, deep-thinking, and insightful, Snake has a reputation for wisdom. Determined, methodical and fastidious, Snake is usually successful, and resents failure when it occurs.

Snake is jealous and possessive, and usually quite alluring.

John F. Kennedy was a Snake.

Chi Szu –“Fortunate Snake”

(Years: 1869, 1929, 1989, 2049, 2109)

Good judgment, insight, and understanding. Hard-working, careful, determined. Usually successful.

Hsin Szu –“Snake Hibernating Through Winter”

(Years: 1881, 1941, 2001, 2061, 2121)

Keen intelligence, curiosity, and originality –a love of new ideas and places. Dislikes boredom or sameness. Ambitious but scattered. Tends to have a hard start in life, followed by stability later.

Kuei Szu –“Snake in the Grass”

(Years: 1893, 1953, 2013, 2073, 2133)

Quick-witted, quick-acting, and adaptable. Keen judgment of people and situations. Tends to be bad with money due to over confidence in own abilities.

Yi Szu –“Snake Coming Out From It’s Hole”

(Years: 1905, 1965, 2025, 2085, 2145)

Well-liked but self-effacing. Dislikes the limelight and shies away from attention –but sometimes resents the lack of it. Must learn to accept credit for achievements.

Ting Szu –“Snake in the Fishpond”

(Years: 1917, 1977, 2037, 2097, 2157)

Ambitious, courageous, determined. Decisive and single-minded, willing to do whatever is needed to achieve the goal.

HORSE (WU)

Horse is intelligent, hard working, and independent. Horse is perfectionistic and detail oriented, with good management skills, but hates to take advice or follow directions.

Horse often has many romantic misadventures.

Keng Wu –“Horse in the Palace”

(Years: 1870, 1930, 1990, 2050, 2110)

Honest to a fault, outspoken and sometimes tactless. Devoted to loved-ones, dedicated and selfless to the point of self-sacrifice.

Jen Wu –“War Horse”

(Years: 1882, 1942, 2002, 2062, 2122)

Energetic, independent and hard working. Stable, somewhat frugal, yet enjoys a good time. Keeps private life private and does not allow interference by others.

Chia Wu –“Horse in the Clouds”

(Years: 1894, 1954, 2014, 2074, 2134)

Loving, compassionate, thoughtful. Generous and charitable, with strong friendships. Optimistic and trusting in providence.

Ping Wu –“Horse on the Way”

(Years: 1906, 1966, 2026, 2086, 2146)

Enthusiastic and emotional, with many personal entanglements. Energetic and determined but often unfocused.

Mou Wu –“Horse inside the Gate”

(Years: 1918, 1978, 2038, 2098, 2158)

Intelligent, inquisitive, and wide-ranging. Warm-hearted, gentle, and helpful. Loved by many.

SHEEP (WEI)

Sheep is sensitive, gentle, and creative. Sheep is adaptive and optimistic, avoiding problems through luck and flexibility, but tends to lack will power.

Sheep is compassionate and caring, and known for consideration and good manners.

Hsin Wei –“Fortunate Sheep”

(Years: 1871, 1931, 1991, 2051, 2111)

Compassionate, trusting, and forgiving, sometimes to a fault –should sometimes be more cynical. Strong ideals but not always practical.

Kuei Wei –“Sheep of the Flock”

(Years: 1883, 1943, 2003, 2063, 2123)

Charitable and generous with both time and effort. Caring, and given to helping others. Yet also sometimes tactless or brutally honest.

Yi Wei –“Honored Sheep”

(Years: 1895, 1955, 2015, 2075, 2135)

Honest and hard working, successful and respected. Conscientious and well organized, a self-starter who resents confinement.

Ting Wei –“Lonely Sheep”

(Years: 1907, 1967, 2027, 2087, 2147)

Seeks to understand the reasons behind things. Can be moody, emotional, strongly effected by surrounding events. Less thought and more action will serve to steady the emotions.

Chi Wei –“Sheep in the Mountains”

(Years: 1919, 1979, 2039, 2099, 2159)

Honest and outspoken –but also charming and persuasive. Good at negotiation and debate, skilled in communication.

MONKEY (SHEN)

Intelligent, quick-witted, and charming, Monkey is strong on communication skills but sometimes given to gossip. Monkey is clever, inventive, and insightful. Monkey is known for humor.

Monkey is a skillful deal-maker, and influences people readily.

Blv. Caroline High Correll founder of the Correllian Tradition, and Gerald Gardner founder of the Gardnerian Tradition, were both Monkeys.

Jen Shen –“Pretty Monkey”

(Years: 1872, 1932, 1992, 2052, 2112)

Sociable and out-going but moody. Seeks security but can be impractical –will sometimes spend more for a “bargain” than is saved by it.

Chia Shen –“Monkey in the Tree”

(Years: 1884, 1944, 2004, 2064, 2124)

Charming, witty, persuasive. Emotionally private, determined and steadfast.

Ping Shen –“Monkey Climbing the Mountain”

(Years: 1896, 1956, 2016, 2076, 2136)

Excellent judgment of people and situations. Sees below surfaces and makes astute deductions. Strong sense of self and rarely ever deceived.

Mou Shen –“Lonely Monkey”

(Years: 1908, 1968, 2028, 2088, 2148)

Impatient, restless, inquisitive. Intelligent and thorough, but easily distracted. Quick-silver moods change suddenly and often.

Keng Shen –“Monkey in the Fruit Tree”

(Years: 1920, 1980, 2040, 2100, 2160)

Intelligent, forceful, shrewd. Very aware of appearances and usually attractive. Can be bluntly honest and sometimes reacts too quickly.

ROOSTER (YU)

Rooster is outgoing and sociable, honest to a fault and extremely confident. Rooster is deeply intelligent, but often impractical. Rooster is persuasive, trusting, and often quite lucky.

Rooster is optimistic and takes both success and failure in stride.

The present Correllian First Priestess Lady Krystel is a Rooster.

Kuei Yu –“Rooster in the Hen House”

(Years: 1873, 1933, 1993, 2053, 2113)

Energetic and enthusiastic. Outspoken and sometimes given to gossip. Resilient and self-sufficient, a good negotiator and able to talk their way out of most anything.

Yi Yu –“Singing Rooster”

(Years: 1885, 1945, 2005, 2065, 2125)

Buoyant and optimistic, always expecting the best. Trusts in providence. Sometimes acts too quickly.

Ting Yu –“Lonely Rooster”

(Years: 1897, 1957, 2017, 2077, 2137)

Sentimental and emotional. A good communicator, sociable and out-going -makes friends easily and everywhere. Tends to have a rocky start in life but better situations later. Lucky.

Chi Yu –“Rooster Heralding the Dawn”

(Years: 1909, 1969, 2029, 2089, 2149)

Extreme honesty and chaotic emotions make for difficulty in relationships, but luck and financial good sense provide financial stability and success.

Hsin Yu –“Rooster in a Cage”

(Years: 1921, 1981, 2041, 2101, 2161)

Ambitious, enthusiastic, energetic. Loves a challenge and loves new ideas. Always ready to take on something new and usually quite successfully.

DOG (HSU)

Loyal, honest, and reliable, Dog is a good and steady friend who can always be counted upon. Dog is determined, caring, and a champion of good causes.

Dog is sometimes pessimistic and may worry too much about others.

Zsa Zsa Gabor was a Dog.

Chia Hsu –“Guard Dog”

(Years: 1874, 1934, 1994, 2054, 2114)

Enjoys activity, competition, debate. Determined, does not give up or back down. But also serious and inward-looking on occasion.

Ping Hsu –“Sleeping Dog”

(Years: 1886, 1946, 2006, 2066, 2126)

Supportive, nurturing, skilled at helping others with their problems. Does not do well with rigid structure or with stress.

Mou Hsu –“Dog Going into the Mountains”

(Years: 1898, 1958, 2018, 2078, 2138)

Intuitive, empathic, far-sighted and generous toward others. Independent and self-reliant.

Keng Hsu –“Temple Dog”

(Years: 1910, 1970, 2030, 2090, 2150)

Contented, makes the best of any situation. Strong character and determination. Humanitarian, concerned for others and angered by injustice.

Jen Hsu –“Family Dog”

(Years: 1922, 1982, 2042, 2102, 2162)

Generous and loving, with many friends and supporters. Too generous to hold on to money, but always finds help when it is needed.

Pig (Hai)

Trustworthy, easy-going, and caring, Pig is a good friend. Slow to make a decision, Pig is steadfast and determined once the decision is made, and almost always succeeds at what they try to do.

Pig loves the good life, and is devoted to family.

Blv. Lady Mable, second Matriarchal Head of the Correllian Tradition was a Pig.

Yi Hai –“Pig Passing By”

(Years: 1875, 1935, 1995, 2055, 2115)

Honest to a fault, outspoken and opinionated. Unwilling to accept arbitrary rules or blockages. May have problems with elders or with authority. Becomes more settled with age.

Ting Hai –“Pig in the Mountains”

(Years: 1887, 1947, 2007, 2067, 2127)

Enthusiastic, likes challenges, sees potential in unusual situations. Works hard but puts family first.

Chi Hai –“Temple Pig”

(Years: 1899, 1959, 2019, 2079, 2139)

Optimistic, adaptive, able to make the most of all situations. Often faces unexpected circumstances, but is able to take them in stride. Lucky.

Hsin Hai –“Pig in the Garden”

(Years: 1911, 1971, 2031, 2091, 2151)

Independent, confident, self-contained. Does not interfere in other people’s business unless asked. Prefers to focus on home and family.

Kuei Hai –“Pig in the Forest”

(Years: 1923, 1983, 2043, 2103, 2163)

Determined, perseverant, obstinate. Very loyal and supportive to friends, and a great help in time of trouble.

It should be noted that to do a proper Chinese horoscope involves not only the year of birth, as westerners sometimes think, but also additional elements such as the month, day, and hour. Because the months in question are reckoned by a Lunar calendar and thus change each year, we will not comment on them as the calculations necessary to convert a birthdate from the Western Solar calendar to the Chinese Lunar calendar are too much to include here. This is also true for the days, because they are dependant upon the Lunar months they fall in. However we will comment upon the hours.

Each Chinese hour is the equivalent of two western hours, and is ruled by an animal sign –the same signs which rule the years. They are interpreted according to the same qualities described above. A chart below tells which sign rules which hours.

11 PM - 1 AM	Tzu - Rat
1 AM – 3 AM	Ch’ou - Ox
3 AM – 5 AM	Yin - Tiger
5 AM – 7 AM	Mao - Rabbit
7 AM – 9 AM	Ch’en - Dragon
9 AM - 11AM	Szu - Snake
11 AM –1 PM	Wu - Horse
1 PM – 3 PM	Wei - Sheep
3 PM – 5 PM	Shen - Monkey
5 PM - 7 PM	Yu - Rooster
7 PM – 9 PM	Hsu - Dog
9 PM – 11 PM	Hai - Pig

Aztec Calendar

Like the Chinese calendar the Aztec calendar will most familiar to many readers from placemats in Mexican restaurants. The magnificent **CUAUHXICALLI** or “Eagle Bowl,” more commonly termed the “Calendar Stone” or “Sun Stone” is a major symbol of Mexican culture and pride –but few people understand what all it represents.

Engraved upon the Cuauxhicalli in intricate detail is the complicated Aztec calendar, surrounding the face of **TONATIUH**, the Sun God of the Present Age. Like many other peoples the Aztecs thought of the world in terms of successive Ages which marked new beginnings for the world.

Like the Egyptians with their Lunar liturgical calendar and Solar civil calendar, the Aztecs used two simultaneous calendar systems. These were the Tonalpohualli (Reckoning of Days), a liturgical calendar of 260 days: and the Xiupohualli (Reckoning of Years), a civil calendar of 360 days plus five epogaminal days called Nemontemi (Empty Days).

The Tonalpohualli was very ancient and long pre-dated the Aztecs, having been used by many Meso-American peoples before and beside them, notably the Maya who knew it as the Tzolkin. It seems to have originated when people noted that the Sun passed a specific sacred spot near the Mayan city of Copan every 260 days. This 260 day year was then divided into 20 months of 13 days each (Trecena in Spanish), which were numbered.

The Tonalpohualli was recorded in a book called the Tonalamatl, which was consulted whenever a child was born, so that a horoscope could immediately be laid out. If it was considered that the child was born on an unlucky day, the horoscope

would not be read until the following day in the hope that by thus fixing a different “official” birth date the bad luck could be avoided.

In addition to Astrological divination, the Tonalpohualli was also used to set the dates for religious ceremonies and select auspicious dates for important events.

The Xiupohualli on the other hand was a civil calendar and was based upon the Solar year. The Xiupohualli had 360 days, which were divided into 18 months of 20 days each (called *vientenas* in Spanish). The months were further divided into four 5 day weeks.

The addition of five epogaminal days made a 365 day year. The Aztecs called their epogaminal days *Nemontemi* or “Empty Days” and regarded them as being between the year preceding and the year following, a “time out of time” similar in flavor to Samhain and reserved for religious activities alone.

While the Tonalpohualli was used for religious purposes and the Xiupohualli for civil ones, the two calendars came together for divinatory purposes. The 20 day names used in the Solar Xiupohualli calendar were combined in sequence with the 13 numerical day names of the Tonalpohualli calendar. Like the Heavenly Stems and Earthly Branches of the Chinese, the Tonalpohualli and Xiupohualli were of differing lengths –consequently the combination of day names and numbers did not repeat exactly but rather in a series of unique variations. This continued in a cycle of 18, 980 days, or 52 years, during which no two days had exactly the same name and number. This 52 year cycle was considered extremely important and magical by the Aztecs and like the Chinese 60 year cycle, was used as we use centuries, and in fact is often referred to as the “Meso-American Century.”

The end of each 52 year cycle was marked by a 12 day ceremony called *Xiuhmolpilli*, or “Binding up of Years” –this was the most important ceremony of the Aztec religion.

The Aztecs believed that the end of each 52 year cycle was potentially the end of the world, and that the world must be revived and renewed in order to continue. The *Xiuhmolpilli* festival began with the extinguishment of all fires to mark the end of the old cycle. Days of fasting and abstinence followed. On the 12th day the appearance of a specific star signaled that the world has been renewed and a new 52 year cycle begun –a new fire was ceremonially struck in the Temple and every home relit its own fires from it.

Aztec Day Names

Below is a list of the 20 Aztec day names used in the Xiupohualli. Each one maybe interpreted according to the qualities of its symbol.

Each name was combined with a number, 1 – 13, from the Tonalpohualli, which affected its interpretation. The 20 day names repeated in sequence during each of the 18 Solar months, but obviously took different numbers each time, changing their meaning in numerological ways.

Not only was a child named according to the date of its birth, but each *Trecena* (13 day period) and each Solar year was named according to the day they began upon.

A sample date is 31 January Year 3 *Aquarius*, which translates (using the Alfonso Caso method of correlation) to Year 4-*Acatl* (4-*Reed*), *Trecena 1-Calli* (1-*House*), Day 6-*Tochtli* (6-*Rabbit*).

- 1 **Coatl** –Snake
- 2 **Cuetzpallin** -Lizard
- 3 **Calli** -House
- 4 **Ehecatl** -Wind
- 5 **Cipactli** -Crocodile
- 6 **Flower** -Xocitl
- 7 **Quiahuitl** -Rain
- 8 **Tecpatl** -Flint
- 9 **Ollin** -Movement
- 10 **Cozcacuauhtli** -Vulture
- 11 **Cuauhtle** -Eagle
- 12 **Ocelotl** –Jaguar/Ocelot
- 13 **Acatl** -Reed
- 14 **Malinalli** –Grass/Herb
- 15 **Ozomatli** -Monkey
- 16 **Itzquintli** -Dog
- 17 **Atl** -Water
- 18 **Tochtli** -Rabbit
- 19 **Mazatl** -Deer
- 20 **Miquiztli** -Skull

Aztec Months

Below is a list of the 18 20-day months of the Xiupohualli, or Aztec civil calendar. The *Nemontemi* brought the Xiupohualli to a total of 365 days.

- 1 **Atlacacuallo** –“Rain’s End” (February/March)
- 2 **Tlacaxipehualiztli** –“Flaying Time” (March)
- 3 **Tozoztontli** –“Lesser Vigil” (April)
- 4 **Hueytozoztli** –“Greater Vigil” (April/May)
- 5 **Toxcatl** –“Dry Season” (May/June)
- 6 **Etzalcualiztli** –“Corn and Beans” (June)
- 7 **Tecuilhuitontli** –“Lesser Feast of the Nobles” (June/July)
- 8 **Hueytecuihutli** –“Greater Feast of the Nobles” (July)
- 9 **Tlaxochimaco** –“Birth of Flowers” (August)
- 10 **Xocotlhuetzin** –“Fruit Falls” (August/September)
- 11 **Ochpaniztli** –“Cleansing the Roads” (September)
- 12 **Teoleco** –“Return of the Gods” (October)
- 13 **Tepeihuitl** –“feast of the Hills” (October/November)
- 14 **Quecholli** –“Precious Feather” (November)
- 15 **Panquetzaliztli** –“Raising the Flag” (December)
- 16 **Atemoztli** –“Rain Falls” (December/January)
- 17 **Tititl** –“Stretching” (January)
- 18 **Izcalli** –“Rebirth” (February)
- Nemontemi** –“Empty Days” (Five Epogamenal Days -February)

Witches’ Calendar of Years

There is also a form of calendrical Astrology associated with certain branches of Wicca. This system is based upon the number 9, and relates to the natural world and its phenomena.

Like the Chinese calendar, each year is assigned a ruler: these are Sun, Moon, Earth, Air, Fire, Water, Animal, Plant (Vegetable), Stone (Mineral). Each year has specific qualities, and the cycle repeats in sequence. Again, years are provided below in Gregorian rather than Correllian notation for ease of reading.

The system reflects a Mediterranean base as it reckons each year as beginning at the Spring Equinox, which is Traditional for some branches of Wicca, though less frequently encountered today than it once was.

I was taught this system by my mother Blv. LaVeda, who represented it as being Traditional. I cannot say for certain where she learned it, but I believe I recall her saying she got it from The Witches’ Almanac sometime in the early ‘70s. Who wrote it and where it actually originates I have no further idea.

I have found the system to be relatively accurate, but as we have said God/dess will use any system that you believe to speak to you and so all divinatory forms are accurate in theory.

The qualities given pertain to both the year itself and the people born in it. Remember that the first quarter of the year actually belongs to the previous year, since the system uses the Spring Equinox as New Year.

I have always thought whichever sign rules the first and ninth year of a decade also colors the whole period, as for example Earth rules the ‘60s and Air the ‘70s.

Sun

(Years: 1922, 1931, 1940, 1949, 1958, 1967, 1976, 1985, 1994, 2003, 2012)

This year is marked by pride, ambition, and large-scale plans, but also generosity and loyalty. Egos are liable to be inflated, and people must be careful not to lose their sense of proportion.

Moon

(Years: 1923, 1932, 1941, 1950, 1959, 1968, 1977, 1986, 1995, 2004, 2013)

This year is marked by emotionality, compassion, and humanitarianism, but also over-sensitivity and moodiness – people may find themselves feeling vulnerable and sometimes seek refuge in rigidity as a result. Psychic and spiritual issues are strong.

Earth

(Years: 1924, 1933, 1942, 1951, 1960, 1969, 1978, 1987, 1996, 2005, 2014)

This year is marked by a desire to be in tune with natural cycles and with the Earth, a desire to set aside masks and get to the heart of things. Freedom, independence, and growth are accented, and impatience with restriction. Honesty and truth are regarded as of paramount importance, but are not always kept in perspective.

Air

(Years: 1925, 1934, 1943, 1952, 1961, 1970, 1979, 1988, 1997, 2006, 2015)

This year is marked by new ideas, new directions, insight and innovation –breaking with the past. Mind and intellect are strong, but not always practical in approach. There is much restlessness and it is hard to focus on just one thing.

Fire

(Years: 1926, 1935, 1944, 1953, 1962, 1971, 1980, 1989, 1998, 2007, 2016)

This year is marked by passion, ambition, and drive. It is a time of focus and determination, and clear-cut goals. It also tends to be self-centered, even selfish, with difficulty in considering the needs of others.

Water

(Years: 1927, 1936, 1945, 1954, 1963, 1972, 1981, 1990, 1999, 2008, 2017)

This year is marked by an easy-going, compassionate, and adaptable nature. Water is flexible and always seeks out the best way to get where it is going. Plans are fluid, changing where necessary –practicality is important, but not at the expense of humanity. Psychic issues are strong.

Animal

(Years: 1928, 1937, 1946, 1955, 1964, 1973, 1982, 1991, 2000, 2009, 2018)

This year is marked by passion, commitment, willingness to fight for ones ideals. Courage and determination are strong, but self-satisfaction and over-confidence can be problems.

Plant

(Years: 1929, 1938, 1947, 1956, 1965, 1974, 1983, 1992, 2001, 2010, 2019)

This year is marked by growth in all directions, prosperity and an emphasis on personal pleasure. Experimentation, new ideas and directions, novelty and innovation are important. Sensuality and self-centeredness can be an issue.

Stone

(Years: 1930, 1939, 1948, 1957, 1966, 1975, 1984, 1993, 2002, 2011, 2020)

This year is marked by examination of how things work and why they work (or don't) and attempts to make them work better. It is a conservative time, concerned with security, structure and organization. Thoroughness and hard work are emphasized.

EXERCISES

In **Lesson 2:5, 2:6** and **Lesson 2:7** we included Exercises which were to be done occasionally rather than as a continuation of the daily routine.

At this time your daily routine should begin with the Ohm exercise, then opening the Chakras with balls of colored light, changing the balls of colored light to balls of white light, changing the balls of white light to balls of purple light, changing the balls of purple light to balls of silver stellar light, and then filling your aura with silver stellar light. Next change the balls of silver stellar light to balls of golden stellar light, then fill your aura with golden stellar light. Finally, change the balls of golden stellar light to balls of amber light, and fill your aura with the amber light. Now from each Chakra call forth its personified form, and imagine it before you. You might then do any other of the various occasional exercises at this point. Remember to close the Chakras, clear and release when finished.

We have been doing this daily routine for quite some time. This is so that the Chakras will be strengthened for the next variation in the routine, which comes now with **Exercise 2:13**. **Exercise 2:13** changes the daily routine considerably: you may find it difficult at first, but because you have been strengthening your Chakras so long, you should master it fairly quickly.

Exercise 2:13

Begin as usual with the Ohm exercise. Then open your Chakras as usual with balls of colored light.

Now, instead of changing the color of the balls of light as we have been doing, we will add a new step: Begin with the Root Chakra. Open a second ball of colored light in the Root Chakra, so that one ball of light is in the middle of your body, the second in the front. Continue with each Chakra until you have two rows of balls of colored light all the way up your Chakras – one row at the front of your body, one in the center.

Now close the Chakras, clear and release as usual.

When you can do this exercise easily, you are ready for **Exercise 2:14**.

Exercise 2:14

You will probably not be surprised by **Lesson 2:14**.

Begin with the Ohm exercise. Then open one ball of colored light in each Chakra. Then open a second ball of light in each Chakra, as in **Exercise 2:13**. Now go through and open a third ball of colored light in each Chakra, this one at the back of your body. This will give you three balls of colored light at each Chakra: one at the front, one in the middle, and one at back of your body.

Now close the Chakras, clear and release as usual.

When you can do this easily for each Chakra, you are ready to progress to **Exercise 2:15**.

Exercise 2:15

Exercise 2:15 might be regarded as a variation of Exercise 2:14. This time however we are going to open all three balls of light in each Chakra at once.

Begin with the Ohm exercise. Now starting at the Root Chakra, open three balls of colored light: one at the front, one in the middle, and one at the back of the body. Do the same for each Chakra, until all seven Major Chakras each have three balls of colored light open.

Now close the Chakras, clear and release as usual.

When you can do this exercise easily, you are ready to move on to **Exercise 2:16**.

Exercise 2:16

Before you begin **Exercise 2:16** you should be able to open three balls of colored light in each Chakra easily. Now we are going to return to the sequence of colors we had been using prior to **Exercise 2:13**.

Begin with the Ohm exercise. Now open three balls of colored light in each Chakra, as we have been doing in **Exercise 2:15**.

Now go through each Chakra and change all three balls to white light. Then go through each Chakra and change all three balls of light to purple light.

Then go through each Chakra and change all three balls of light to silver stellar light, and having done so fill your aura with silver stellar light.

Now do the same with golden stellar light, changing all three balls at each Chakra to balls of golden stellar light and then filling your aura with the golden stellar light.

Finally, go through and change all three balls of light at each Chakra to amber light, and fill your aura with that.

If you wish you may now call forth the personified form of your Chakras, but that is not necessary on a daily basis as you have now learned how to work and interact with them. You may also do any other of the occasional techniques you have learned, or other sorts of psychic work.

When finished, close the Chakras, clear and release as always.

At this point you have begun preparation for interacting with the Chakras at the level you will learn in **Lesson 2:9**.

LESSON IX

Advanced Chakra and Energy Working

This Lesson is based upon the works of Peter Binder, who has devoted his life to the study of the Chakra system in minute detail. Binder describes his system for interacting with the Chakras as Astral Physics. Binder taught me this system many years ago and gave me permission to teach it as well. I have found it an invaluable source of knowledge in dealing with the inner workings of the Chakras.

We have discussed in the First Degree materials how the body is said to have Seven Major Chakras, but that there are also many thousands of Minor Chakras. Many of the Minor Chakras may be studied through systems such as acupuncture which have mapped out meridians between them for purposes of medical treatment. However in addition to the Minor Chakras found in every part of the body, there are also many levels and aspects to each of the Major Chakras as well.

As you have learned there are three major energetic systems in the body: Mable High-Correll, Second Matriarchal Head of the Correllian Tradition, described these as the Solar Energy Circuit, Lunar Energy Circuit, and Stellar energy Circuit. Binder calls these same three energetic circuits the Temporal System, Existential System, and Foundational system: for each of the three systems he describes differing aspects of the Major Chakras.

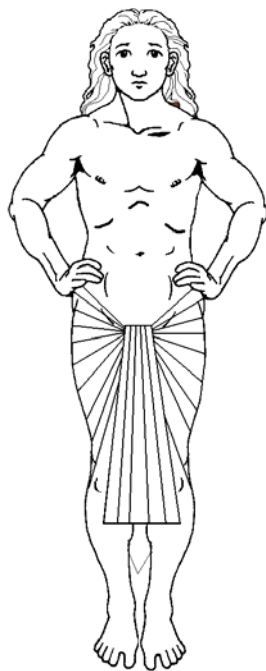
Not all of the Chakras have the same configuration, especially the Crown Chakra which is unlike all the others, especially in that it does not have separate aspects for the three Systems. Most of the Chakras however have the same basic structure: each of the Major Chakras has seven levels within it: at each level there are three points, the primary Chakra point and a Right and Left Companion: in addition some of the Chakras –namely the Temporal Solaris and Heart Chakras- have a pronounced difference between the Right and Left sides of the Central Chakra point.

In addition to the Major Chakras in the three systems, I am including Binders assessment of Present, Past, and Future Chakras, which regulate our interactions with the perception of time. Though time seems to be a very concrete thing to most people, it is in fact an illusion which we generate allowing us to give order to our experiences so that we can more easily understand and learn from them.

In **Lesson 2:7** we discussed the different way in which Hindus and Buddhists traditionally look at Chakras: I.E. Buddhists usually omit the First and Second Chakras. You will notice in reading over this Lesson that Binder has been influenced by primarily Buddhist studies. Hence the Root Chakra and Second Chakra are not examined in this system. Based upon study of the rest of the system I would say that these first two Chakras would probably deal with what we would regard as automatic systems which serve to create and maintain the body –such as breathing, blood flow, generation of tissues, etc...

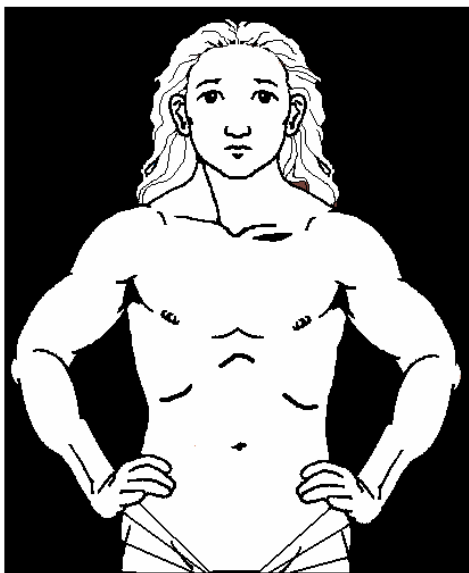
You will also notice that a lesser amount of information is included with each system, the Temporal Chakras receiving the most attention. This is because the Existential and Foundational Chakras are associated with a higher level or working

which requires more care and discipline than the Temporal Chakras. Indeed, of the Foundational Chakras we provide only a brief overview in this Lesson. There is no need, nor is it necessarily wise, for deeper study of the Existential and Foundational Systems before mastering the Temporal System –the information provided gives you the knowledge you need for the level of interaction which should be attempted at a Second Degree level of study.



TEMPORAL CHAKRAS

The Temporal/Solar Chakras deal with issues of existence in the physical world, and with the creation of our conscious being as an emanation of the Soul. They are called Temporal Chakras because they deal with the world of time and space in a way that the Existential and Foundational Chakras do not.



SOLARIS

The Solar Chakra is by nature reactive. The most general interpretation is that it reflects how we interact with others and with the world: here we will examine it more specifically. We will see how the Solar Chakra deals with instinctive response and with unconscious or semi-conscious impulse.

Level One –The First Level of the Solaris is primarily concerned with instinctive and unconscious reactions to situations and people.

Right Side: This aspect of the Chakra generates imagined reactions to situations, and extrapolates potential consequences of action. This gives the ability to learn from situations and to associate specific consequences with specific causes. It is not to be confused with conscious and intentional planning of situations, which has its primary seat elsewhere in the system.

Left Side: This aspect of the Chakra stimulates unconscious physical reaction to situations based upon instinct and self-preservation. For example if a car is speeding toward you the Right aspect of the Level One Solar Chakra assesses the potential danger and the Left aspect of the Level One Solar Chakra motivates you to move out of the way –hopefully anyway.

Right Companion: The Solar Level One Right Companion generates a basic need for sex as a form of self-expression, and derives satisfaction and grounding from sexual activity. If blocked it can lead to sexual repression or frigidity, and consequent feelings of anger and disconnectedness. If over-developed or unbalanced by a blockage of the Left Companion it can lead to sexual obsession.

Left Companion: The Solar Level One Left Companion generates a need for meaningful connection to other people through romantic or other forms of love, and derives satisfaction and grounding from this emotional connection. If blocked it can restrict the ability to feel or express love and affection toward others.

Level Two –The Level Two Solaris is primarily concerned with the sense of humor and the pleasure taken from activity. The this Level of the Solaris will be seen to govern the first level of learning –that is, play- causing us to first find delight in our environment, then to investigate and finally study it.

Right Side: This aspect of the Chakra generates an ability to find humor in our surroundings and experience a sense of joy and fun. This aspect of the Chakra is reactive, and finds its humor in external events.

Left Side: This aspect of the Chakra gives us an ability to find humor within, independent of external events, and to generate a sense of wellbeing and joy without external stimuli.

Right Companion: This Chakra gives a sense of playful mischievousness and a desire to amuse others –it causes us to react positively to other's pleasure.

Left Companion: The Solar Level Two Left Companion gives a serious interest in and desire to study things which give on pleasure. This Companion is involved in phenomena such as science fiction fandom, the famous Book of World Records, stamp collecting, and other detailed studies of essentially lighthearted things: it is also involved in the serious study of art and music, also essentially lighthearted things. This Companion finds and develops real worth from activities whose primary quality is joy.

Level Three –The Level Two Solaris has to do with sexual identity and relations with others. Ideas and ideals about love and sex, and about connections forged to others through these, are governed here.

Right Side: The Right aspect of this Chakra generates our sexual ego: our need to have sexual fulfillment and how we feel about our own sexuality and sexuality in general. It gives us a drive and a sense of duty to our sexual self.

Left Side: This aspect of the Chakra governs our sexual self-image, whether we consider ourselves attractive, whether we regard sexuality as empowering or damaging, etc...

Right Companion: The Solar Level Three Right Companion deals with familial love and is concerned with our attitude toward family, our connection to both ancestors and descendants and how we relate to them. Blocked it gives a sense

of estrangement from family and difficulty in forming close relationships. More serious blockage can create incestuous situations.

Left Companion: The Solar Level Three Left Companion has to do with our sexual ideals ideas about love, and how we express these outside of specifically sexual situations: the locker room braggart, the constant coquette, and the outspoken prude are all examples of blockage in this Chakra.

Level Four -The Fourth Level of the Solaris has to do with issues of self-preservation and how we react to new or dangerous situations: and whether or not we can tell the difference.

Right Side: This aspect of the Solar Level Four deals with self-preservation, survival instincts, and motivates reaction to dangerous or destructive situations.

Left Side: The Left aspect of the Solar Level Four deals with curiosity, the desire and need to learn new things, the spur to experience the unexplored, to take chances and leave safe situations on the prospect of growth or gain. This aspect of the Chakra gives a desire for adventure and also a sense of acquisitiveness: a need to expand and embrace the new and different. This is also the seat of the so-called "Hunting Instinct."

Right Companion: The Solar Level Four Right Companion deals with issues of self-defense, evasive action in the face of dangerous situation or threats, the ability to move out of harms way. This Chakra also deals with the desire not to repeat dangerous situations, which may take the form of either a desire to avoid or to destroy what has caused danger or pain to us in the past. A blockage here can give a desire for retribution and revenge against those who are perceived as having harmed us, and/or a tendency to make pre-emptive strikes as a means of avoiding danger.

Left Companion: The Solar Level Four Left Companion gives the ability to react to danger with action, to counter threats and stand up against enemies. This Companion manifests courage and ambition, giving us strength in the face of opposition. It is also the seat of the impulse to attack and destroy: if the Solar Level Four Left Side is the seat of the Hunting Instinct it is the Solar Level Four Left Companion which makes the kill. Obviously a blockage here can create either a very aggressive person or a very timid one.

Level Five –The Fifth Level of the Solaris deals with our relations with other people, especially how we communicate and express ourselves.

Right Side: This aspect of the Chakra gives us a need to make ourselves heard, to express our ideas and feelings, to affect others and make a mark in the world. It causes us to connect to others in an active way, through verbal or non-verbal communication.

Left Side: This aspect allows us to connect to others in a passive way: causing us to react to the behavior and actions of others even when it does not affect us directly. It gives an emotional reaction to others and causes us to form a "gut-feeling" response to them and to their actions. A blockage here can make one overly sensitive to others, having no feeling of distance from them –or conversely it can leave one with no emotional connection to other people seeing them merely as objects to be manipulated.

Right Companion: The Solar Level Five Right Companion has to do with our relationship with Deity and our Higher Self, and consequently our self-esteem and confidence as relative to others: specifically it has to do with the extent to which we are secure in ourselves or feel controlled from outside. When well developed this Companion allows us to understand that the acts of others do not inherently affect or control us and that our self-worth is an internal value, not affected by anything that happens outside of ourselves. When blocked this Companion becomes inordinately concerned with what other people are doing, and the idea of "Divine Justice" to punish them for real or imagined wrong-doing –blockage here can cause great self-righteousness and a pretense of superiority that covers a feeling of inferiority.

Left Companion: This companion deals with the external expression of our relationship to Deity and our Higher Self. This can take a number of forms, the most basic of which is self-esteem and tolerance of others –which is only possible when we have a strong spiritual connection and the self-confidence and inner balance which comes from it. Tolerance, charity, compassion, willingness to help others –all of these are manifestations of a strong connection to Spirit. More ritualistic expressions of spirituality also have a seat here. When this Companion is blocked the person may confuse external expressions of piety for internal spiritual connection. Blockage here can also cause miserliness, intolerance, and contempt for things outside the self.

Level Six –The Sixth Level of the Solaris has to do with how well we relate to our own Higher Self and to others, how we become energized in relation to ideas and activities and our ability to judge the consequences of our actions.

Right Side: This aspect of the Level Six Solaris has to do with our reaction to our Soul's needs and purposes: this often manifests as issues of personal fulfillment, creativity, and expression –all of which are related to heeding the voice of the Soul within ourselves. A blockage here can make us second guess or ignore the "inner voice" which is the voice of our Higher Self telling us what we need. Listening to the inner voice leads us to fulfill our Soul's needs and to become energized from within.

Left Side: This aspect of the Solaris is responsible for our becoming energized through external excitement: through this aspect we gain energy from emersion in pleasurable activities, and get excited when exciting things are going on around us. Obviously a blockage here can make one dependant upon external stimulation for energy.

Right Companion: The Solar Level Six Right Companion allows us to predict the emotional reactions of others. This allows us to anticipate how others will react to possible actions or to situations. A blockage here can cause us to have seriously mistaken ideas of other's feelings and motivations, and serious misjudgments as to what actions are desirable or undesirable.

Left Companion: The Solar Level Six Left Companion allows us to anticipate the emotional consequences of our actions to ourselves or others. The Right Companion allows us to assess how others will react emotionally to a situation, but the Left Companion tells us the emotional effects of the situation.

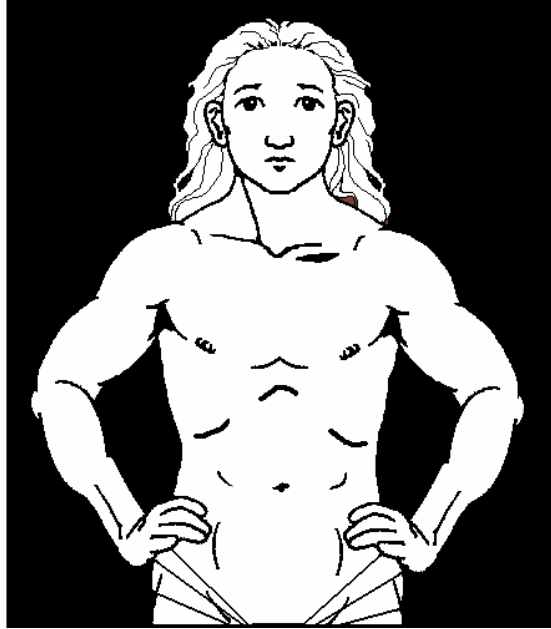
Level Seven –The Seventh Level of the Solar Chakra deals with our long term relationships with others and how we build them.

Right Side: The Right aspect of this Level gives a desire to improve our lives and the world around us: it gives devotion to ideals and a desire to help others and enhance the over-all quality of life. This aspect makes us want to build, to improve, to perfect the things which are important to us.

Left Side: This aspect of the Chakra allows us to imagine the long term effects of our actions and to formulate plans for long-term projects. If the Right side of the Solar Level Six Chakra causes us to see what we want to do, the Left Side causes us to see how to do it. A blockage here can make for a lack of concern with outcomes or for seriously bad misjudgments of outcome.

Right Companion: The Solar Level Seven Right Companion deals with our goals, ideals, and sense of duty to ourselves and others. This Companion gives a sense of situations worth working for, a higher purpose greater than the gratifications of the moment.

Left Companion: The Solar Level Seven Left Companion focuses upon long term survival issues –self-preservation in the long haul. This gives us concern with future situations and makes us feel the need to plan for the future. At one time it was Companion which told us to move on when the grazing lands were depleted –today it is this Companion which makes us worry about things like cholesterol or retirement funds.



HEART

The Heart Chakra serves primarily to motivate action based upon emotional response to situations. Unlike the Solaris which deals with situations at a basic level the Heart Chakra views situations through a lens of conscience and moral ideals: where the Solaris assesses events mainly through a sense of success or failure the Heart sees things through a sense of right and wrong.

Level One –The First Level of the Heart Chakra is where we make moral assessments of external and internal situations, including our morals themselves.

Right Side: The Right aspect of the First Level of the Heart Chakra is where we assess how well we are fulfilling our moral duty to ourselves and our ideals. Are we answering the call of our Soul? Are we doing the things we need to fulfill our physical, emotional, and spiritual nature? Or are we neglecting duty to ourselves? When ignored or blocked this aspect of the Heart Chakra gives us the feeling that we are somehow behind where we should be, that we are constantly racing to catch up, never being good enough or moving fast enough.

Left Side: This aspect of the Chakra allows us to assess people and situations and render a judgment on the desirability of potential interaction with them –a “gut feeling.” This is where we assess the character of others relative to our perceptions of what is right and wrong. If blocked it makes one judgmental and prejudiced, having knee-jerk reactions: or conversely a blockage here can leave one overly trusting and naïve, a poor judge of character.

Right Companion: The Heart Level One Right Companion is where we assess the accuracy of our moral perceptions and conceptions of right and wrong. This Companion causes us to reflect upon and refine our understandings of our moral relationship to ourselves, Deity, and the world about us. It is this Companion which allows us to move from the simplistic view that what gives us pleasure or success must ergo be “right” to the more complex idea of abstract values of right and wrong.

Left Companion: The Heart Level One Left Companion assesses whether actions or situations in accordance with our perceptions of what is right and wrong. It examines our own and others’ actions and renders a moral judgment. It should be noted that while this companion assesses the perceived rightness of situations it does not in any way assess the correctness of the standards it is judging by.

Level Two –The Second Level of the Heart Chakra regulates our emotional attachments: our loves and hates, likes and dislikes, attractions and repulsions.

Right Side: The Right aspect of the Second Level of the Heart Chakra generates our desire for situations that cause us emotional pleasure and our desire to avoid situations which cause us pain. This is where we get our motivation to seek out or manifest beneficial situations as well as our desire not to deal with things which cause us hurt.

Left Side: The Left aspect of the Second Level of the Heart Chakra generates our emotional reaction to the circumstances we encounter: it reacts with pleasure or pain, love or hate. This aspect of the Chakra does not assess the 'correctness' of its response in any way, only registers the feeling.

Right Companion: The Heart Level Two Right Companion logically assesses our attachments (loves and hates, likes and dislikes, etc...) to see whether they are of benefit to us or not. While the main body of the Level Two Heart Chakra relates to situations based upon emotional attraction to or repulsion from them, without assessing the reasons for these, the Right Companion examines these feelings for their accuracy and currency. This is what allows us to let go of our emotional attachments when they are no longer relevant to us: it allows emotional growth through constant emotional assessment. A blockage here can make it impossible to let go of past emotions and move on, leaving us frozen in the past.

Left Companion: This Companion generates an attraction to or repulsion from people, places, or situations based upon their energetic qualities. Have you ever met someone and said "Ewww, they have icky energy!" If so, it was the Heart Level Two Left Companion which caused you to recognize it. It should be noted however that it is not necessarily that the other person or place has "icky" energy per se, so much as that it reacts badly with your own. This is also true when you are aware of someone's "really great" energy. This Companion pulls you to people/places/situations because of your compatibility with their similar or different energy (remember, opposites also attract), and repels you from those with whom your energy reacts badly. This Companion also attracts or repels you from people/places/situations with which you have Karmic ties.

Level Three –The Third Level of the Heart Chakra gives us a sense of emotional relationship to time, and an ability to learn from our past experiences and apply that knowledge in present or future circumstances..

Right Side: The Right aspect of the Third Level of the Heart Chakra gives us an innate reaction to time: a sense of entropy or decay which causes us to take action and to assess the results of action in relation to the results of time. It causes us to feel the limitation of time, and to struggle against these. Of course time is an illusion created by physical manifestation, and by the intensity of focus and effort brought to the continual manifestation of the physical world, but this knowledge does not register at this level of the energetic system where the illusion of time is perceived as a very concrete thing.

Left Side: The Left Side of the Level Three Heart Chakra gives us the ability to use time to our benefit, to plan and carry out long term projects. This aspect of the Chakra assesses the lessons of past experiences and projects the results into the future, overruling short term needs in favor of long term potentials: it gives us determination and perseverance, the ability to work long hours or endure sacrifices to fulfill our long term goals –in short the ability to focus on the far future even at the cost of discomfort in the near future. A blockage here gives an obsession with instant gratification and an inability to look ahead.

Right Companion: The Heart Level Three Right Companion assesses past experiences and actions for their effectiveness, studies and analyzes their results. This Companion allows us to learn the lessons of our experiences. A blockage here can result in repeating the same mistakes over and over again.

Left Companion: The Heart Level Three Left Companion generates a sense of pride in past achievements whose purpose is to help us recall lessons learned in the past. It gives a sense of attachment to the past, and if blocked can cause us to either ignore the past or become trapped in it.

Level Four –The Fourth Level of the Heart Chakra is the seat of our impulse to revenge and also of our impulse to forgiveness. It deals with our emotional reactions to people and situations, and the long term consequences of them.

Right Side: The Right aspect of this Chakra assesses past experiences in order to determine potential dangers or threats in present or future situations. Ideally it takes the lesson of past situations but lets go of the emotion: thus it is the center of forgiveness. If blocked it clings to the emotion and becomes vengeful and bitter, never able to forgive or forget –or conversely becomes completely self-abnegating, losing its sense of self-preservation.

Left Side: The Left aspect of this Chakra assesses past situations in order to determine the best ways to interact with people or situations in the present or future in order to achieve desired results. If blocked, this Chakra can become manipulative or callous, making the desire for results its sole motivation and reducing people to mere tools.

Right Companion: The Heart Level Four Right Companion makes long term plans regarding specific people or situations based upon what has been learned through past interactions with them.

Left Companion: The Heart Level Four Left Companion generates a desire to move on from the past –to forgive and forget, to leave the past behind and move into the future unencumbered by past attachments. This Companion motivates us to forgive, to be in a state of balance and of love with all things.

Level Five –The Fifth Level of the Heart Chakra deals with our relationship to Deity and how we consciously or more often unconsciously evaluate all things in relationship to it.

Right Side: The Right aspect of this Level of the Heart Chakra causes us to project our feelings about our relationship with Deity onto our relationship with the world –in keeping with the concept of “As Above, So Below.” Thus if we have a good relationship with Deity and feel that Deity loves us, we are likely to treat others with love: if we feel punished or persecuted by Deity, we are likely to punish and persecute others. Blockages here cause us to feel estranged from Deity, and that there is something wrong with us or with the world, and to view the world darkly as a result.

Left Side: The Left side of the Fifth Level of the Heart Chakra engenders a desire for a good relationship with Deity and with the world. This aspect of the Chakra gives a desire to be in or return to a state of balance and peace, to forgive and move on, to make things better. Here the concept of “As Above So Below” is translated into a knowledge that our actions draw a natural consequence: violence begets violence while love begets love. If the Right Side of this Level sees other people and situations in light of the relationship to Deity, the Left side sees action in terms of relationship to Deity.

Right Companion: The Right Companion assesses ones life as an extension of ones relationship to God/dess. The Right Companion causes us to view our past and our future in light of our relationship to Deity: as a wonderful journey or a vale of tears. Blockage here makes one pessimistic about life and the future.

Left Companion: The Left Companion projects our attitude toward our relationship to Deity into our behaviors toward others. When unblocked this manifests as compassion and love for others, and gives a desire to do good for the sake of it: blocked it will make one “holier than thou” and often makes people confuse “Divine Justice” with their own personal desire for retribution or vengeance.

Level Six –The Sixth Level of the Heart Chakra deals with our sense of destiny and our desire to play a role in the Divine Plan. It helps us to find our place in the Universe, and to align more fully with the needs and purposes of our Higher Self.

Right Side: The Right aspect of this Level helps us to have a sense of the greatness of the Universe/Deity –an appreciation and awe of the endless diversity of creation and existence. This aspect of the Chakra gives us a sense of our spiritual potential, how much there is to learn, and do, to be and to become.

Left Side: The Left aspect of this Level facilitates interaction with higher spiritual beings, usually unconscious but sometimes conscious. Here we feel the protection of our Guides for example, or sense the presence of a Spirit or Ghost. This is not a seat of communication per se, as this is found higher in the system, but rather of a more emotional level of interaction.

Right Companion: The Heart Level Six Right Companion reminds us that we have a higher purpose in life, pulls us toward destiny and the fulfillment of the Soul’s needs and purposes. When functioning properly this Companion gives us a sense that there is a special role for us in life –as there is for all people. When blocked it leaves us feeling that our life has no higher meaning.

Left Companion: The Left Companion assesses our future in terms of the Soul’s purposes and our own relationship to God/dess. If the Right Companion gives us a desire to play a role in destiny, the Left Companion actively pursues it. Here we seek to take part in things greater than ourselves, and to make a mark in the Universe.

Level Seven –The seventh Level of the Heart Chakra has to do with our feeling of oneness with Spirit, and our ability to shape things through magic.

Right Side: The Right side of this Chakra has to do with issues of external manifestation: creating magically in the outside world through our connection to Deity and our Higher Self. This aspect of the Heart Chakra gives us a sense of well being and confidence in the Universe that is an aspect of a strong connection to Deity and which allows us to create magically with or without conscious knowledge. Magic is a constant and ongoing process in our lives, usually unconsciously –though this Chakra governs the process it does not critically assess what is being manifested: this is how we sometimes trip ourselves up

by manifesting what we focus on rather than what we consciously want. A blockage here can also leave us feeling fearful and powerless toward the universe in general. This Chakra also has to do with how we feel about magic and the ability to manifest: when this aspect of the Chakra is blocked we may be suspicious or distrustful of magic, which is really a distrust of our inner of Higher Self:

Left Side: The Left side of this Chakra has to do with issues of internal manifestation: how we create our body and its health. Our body itself is an act of magic, a constant and usually unconscious magic –this is true of our health as well. Our body is a manifestation of our Soul, and thus ultimately a manifestation of Deity: Because it is a manifestation of our Soul our body reflects the state of our Soul –emotional and spiritual blockages in our inner self register in our outer self as well (As Above, So Below). Often this takes the form of sickness and poor health. More conscious control of our health can be taken through this Chakra. This Chakra also has to do with how we feel about our body and our relationship to it: when this aspect of the Chakra is blocked we may have a poor physical self-image, or we may reject the body as an unworthy vehicle for Spirit: but this is really a rejection of Spirit since the body only reflects it.

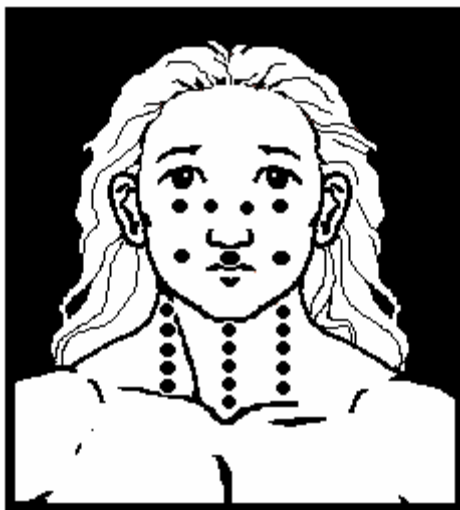
Right Companion: The Heart Level Seven Right Companion generates a sense of oneness with eternity, a sense of timelessness which when tapped into allows us to transcend all worldly concerns and gain peace within ourselves.

Left Companion: The Heart Level Seven Left Companion generates a sense of oneness with God/dess which manifests as spiritual elation or ecstasy. This is the feeling, akin to orgasm, which we feel in certain kinds of trance and when we touch Souls. It is the Divine ecstasy which people mean when they refer to feeling joy in “the Presence of God.”

THROAT

The Throat Chakra Levels deal with primarily mental/conceptual energies, with ideas, ideals and issues of conscience.

Unlike the Solaris and the Heart Chakras the Throat Chakra Levels do not have a distinct difference between the right and left sides of the central Chakra. There are still distinct Right and Left Companions however.



Level One –The First Level of the Throat Chakra deals with shared ideals and group icons. This aspect of the Chakra gives us a desire to be part of the group, to be with others of like mind, and to find strength in numbers. This Level of the Chakra causes us to find things appealing or desirable because our peers do, and to reject things which our peers reject. At its best it helps us to have a healthy attachment to others and enables us to share ideas and values with society. A blockage here can lead to cliquishness, conformism, and prejudice –or conversely to misanthropy and rejection of others.

Right Companion: The Throat Level One Right Companion assesses others in relation to the extent to which they conform to our preconceived ideals and ideas about right and wrong. At its best it helps us to associate with persons of like mind and to spot and avoid people whose actions are harmful or destructive. Blockage here makes us judgmental of others beliefs and self-righteous about our own.

Left Companion: The Throat Level One Left Companion analyses the results of following the crowd, and in particular whether or not the actions of the group are in accordance with our own conscience. This Companion assesses our self-worth Vs the value we place on the group, and weighs individuality Vs conformity. Blockage here can lead to self-abnegation at one end and extreme egotism at the other.

Level Two

The Second Level of the Throat Chakra deals with issues of personal integrity. This aspect of the Chakra gives us a desire to always act in accordance with our ideals and conscience, and generates a loyalty to abstract ideas of right and wrong, success and failure: it does not however in any way assess the correctness of our perceptions regarding these concepts, only our attachment to them.

Right Companion: In the Right Companion of the Second Level of the Throat Chakra we examine our behaviors and motivations in light of our ideals and beliefs. This is very much an aspect of self-analysis and of the need for consistency in thought and action. It is also an aspect of conscience: it is here that we determine if we have departed from our perceptions of right and wrong. A blockage here can lead one to self-delusion and an inability to connect cause and effect in our behaviors.

Left Companion: The Left Companion deals with our ability to assess compatibility: to seek like minds, to learn from others, to seek out compatible people and situations. If blocked, it can be gullible at one extreme, snobbish at the other.

Level Three

The Third Level of the Throat Chakra deals with issues of projecting our ideas and conceptions onto others. Here we assess people and situations according to the efficacy of our own past behaviors, judging their intellectual worth and potential success or failure on the assumption that what has worked well for us must work equally well for others. At its best this allows us to assess others' ability to follow through successfully upon their intentions and representations and to make a realistic judgment of the extent to which we can trust them and anticipate their acts. A blockage here can make us prejudiced and dismissive of others when they depart from our perception of the best way of doing things.

Right Companion: The Throat Level Three Right Companion helps us to have emotional distance from people and situations in order to assess them in an impartial manner: allows us rise above our own emotions and desires to see the "big picture" beyond our personal needs.

Left Companion: The Throat Level Three Left Companion allows us to set aside preconceptions and view things with an innocent eye, taking them only for what they are without reading in additional meaning: The Left Companion allows us to appreciate things in the moment, seeing them for what they are without relating them to ourselves and our experience. This allows us to view them analytically, rather than anecdotally.

Level Four

The Fourth Level of the Throat Chakra also deals with issues of projecting our ideas onto others: where the Throat Level Three deals with intellectual judgments about people and situations based upon the idea that what has been successful for us in the past must be successful in general, the Throat Level Four deals with emotional and moral judgments about people and situations based upon our perceptions of right and wrong. At its best this is a function of self-defense, allowing us to avoid people and situations which are hurtful or destructive. A blockage here however can make us self-righteous, bossy, and overly concerned with the actions of others.

Right Companion: The Right Companion allows us to transcend emotional concerns to view situations logically in terms of their direct effects on us. This Companion allows us to assess situations in a detached and intellectual manner which is not swayed by emotional attachments like love or hate, or by established behavior patterns. A blockage here can cause us to lose emotional perspective and intellectual distance: to think the actions of others affect us far more than they really do, becoming overly sensitive or aggressively defensive, or conversely it can make us oblivious to concerns that really do affect us.

Left Companion: This Companion generates a view of the self wholly separate from external concerns and based upon our inner life: perceptions of our connection to Deity and to eternity, and the integrity of our belief systems.

Level Five

The Fifth Level of the Throat Chakra helps us to have an awareness and appreciation of our life's purposes, and of the lessons we learn through living. When well developed this Chakra helps us to understand what we have learned from the experiences of our lives, and to assess all events in light of the Soul's purposes. A blockage here tends to make us fatalistic, to give a feeling that life is meaningless, even cruel.

Right Companion: The Right Companion gives us a sense of destiny and of our Soul's purposes: a desire for constant growth and development: a sense of being more than we consciously perceive and desire to grow into our potentialities.

Left Companion: The Left Companion gives us a perception of the Divine Plan and the fact that we each have a place in it. This Companion gives us a sense of Karma, of our connections to all things, and the hand of Deity in our lives. This Companion helps us to see others as aspects of the Divine, and to understand that each has a role to play. When well developed this Companion helps us to see and accept that all things happen for a reason, that problems can really be lessons, and to adopt a "live and let live" attitude. When blocked it gives a sense of insularity and an obliviousness to the spiritual causes of situations.

Level Six

The Sixth Level of the Throat Chakra generates internal visual images and assigns meaning to them. It is here that many of us translate spiritual energy into color, and perceive psychic energy as "light." This Chakra also gives us the ability to visualize and "see" psychic images. This Chakra gives us the power to generate such images, while the Inner Eye Level Two Left Companion actually makes use of them.

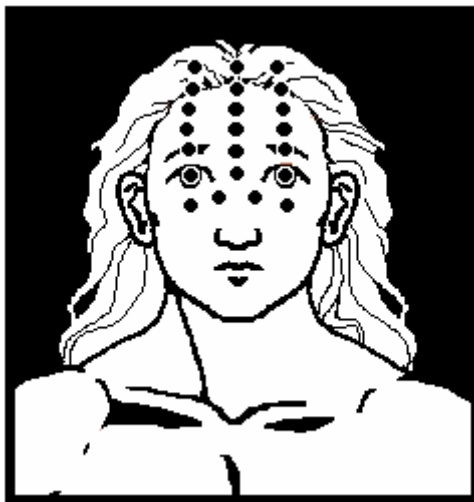
According to Binder the Throat Level Six Chakra is related to the "Dreaming Attention Center" of **CASTENADA**. A fuller discussion of the Dreaming Attention Center follows the section on the Crown Chakra.

Right Companion: The Right Companion allows us to extract meaning from visual images, whether physical images which we see or Astral images which we "see."

Left Companion: The Left Companion assesses the usefulness of our visual symbols and our ability to interpret them, and motivates us to update and expand our understanding of these.

Level Seven

The Seventh Level of the Throat Chakra is also the First Level of the Inner Eye Chakra –here the Throat and Inner Eye Chakras run together into one.



INNER EYE

The Inner Eye Chakra, commonly referred to as the Third Eye or Spiritual Eye, deals with how we interact with the Astral Plane –the Plane on which we create the circumstances of the physical world. As you learned in **Lesson 1:1** we create the world unconsciously in every moment of existence.

It is not uncommon to find these Chakras underdeveloped in many people.

Level One

Level Seven of the Throat is also the First Level of the Inner Eye. It brings us an awareness of the Astral Plane -the Plane on which we create the circumstances of the physical world. As you learned in **Lesson 1:1** magic is the result of shaping energy through thought and emotion -this process happens in the Astral Plane and then takes form in the physical world: It is the Throat Level Seven/Inner Eye Level One Chakra which begins this process, and here that we can become aware of it and begin to take conscious control of it.

Right Companion: The Right Companion of the Throat Level Seven/Inner Eye Level One Chakra serves to create imaginings of the Soul's needs and potentials –that is to say those things which enhance our being and facilitate its creativity, learning and growth. In imagining these things the Companion begins the process of creating them through the Astral –though it requires sustained focus to bring them into being.

Left Companion: The Left Companion is concerned with finding solutions to problems and ways to facilitate growth. It seeks ways to overcome obstacles, to surpass limitations, to eliminate difficulties. By thus envisioning these things the Left Companion begins the process of creating them in the Astral.

Level Two

The Second Level of the Inner Eye Chakra deals with issues of imagination and fantasy: creating fantasy scenarios about extant or potential situations in our life and envisioning possible ways in which they might develop. In this way it explores the directions in which these situations might be developed and begins the process of creating their future.

Right Companion: The Right Companion of the Second Eye regulates our emotional connection to our fantasies and imaginings throughout the whole system. Ideally it gives us enough of an emotional connection to spur the process of spiritual creation without blurring the line between extant reality and potential. A blockage here can cause our fantasies to have too little emotion, thus stunting them and making us overly passive in our relation to life and creation, or can deliver too much emotion causing us to place fantasy above extant reality and perhaps losing touch with reality.

Left Companion: The Right Companion of the Second Eye regulates the content of our fantasies and also of our psychic visions. The Right Companion assembles a lexicon of ideas, words and images with which we fill our imaginings, and which also are the language through which we translate psychic messages. We can never understand a psychic message which we do not have terms to understand, and translate the pure energy of psychic messages into images which have meaning to us: a process centered here. A blockage here can make it difficult either to fantasize or to translate psychic messages, due to a lack of material from which to facilitate either process. Inability to visualize might also be due to a blockage of this Chakra.

Level Three

The Third Level of the Inner Eye, or Third Eye, is concerned with clairvoyance and the reception of psychic information regarding present and near future events. The ability to translate clairvoyant energies into a form understood by the conscious mind is controlled by the Inner Eye Level Two Left Companion, and can be expanded by enlarging the body of symbols and ideas available for it to work with. This aspect of the Chakra has to do with clairvoyant assessment of what we or others are creating in the Astral, and messages received here can be addressed at that level.

Right Companion: The Third Eye Right Companion assesses the efficacy of our past actions in terms of our Soul's purposes and our need for spiritual advancement: this gives us a need to discard behaviors which hold us back spiritually and cultivate behaviors which will help us to move forward spiritually. This is the place where we address bad habits and self-defeating behaviors. The Third Eye Right Companion is also the Second Level of the Past Chakra, to be discussed below.

Left Companion: If the Right Companion assesses the value of our habits and established patterns, seeing the need to adopt or discard a specific behavior, it is the Left Companion which actually implements this: the Left Companion builds behavior patterns and also breaks them. When it is well-developed it builds patterns based upon perceived benefit –of course the benefit level changes as we grow and our needs vary, requiring the patterns to be changed or discarded over time. When this Companion is blocked we become stuck in old patterns because we are mentally or emotionally so attached to them that we cannot move forward.

Level Four

The Fourth Level of the Inner Eye, or Fourth Eye, allows us to receive clairvoyant information regarding the farther future. Where the Third Eye sees what is being created in the immediate future through the Astral the Fourth Eye draws its information more from the Soul Level and reflects the Soul's purposes. The most immediate difference here, beyond the distance each Eye is capable of seeing, is that which the visions of the Third Eye may be readily addressed at the Astral Level and are subject to great possibility of change, the visions of the Fourth Eye, dealing with the needs of the Soul and the life's purposes, are much less likely to change, and require very deep inner work to alter. The famous seer Jean Dixon described

this idea as the difference between “prediction” and “prophecy” –the former being more fluid and subject to potential change from the conscious level, the later being more certain and difficult or impossible to change.

Right Companion: The Fourth Eye Level Four Companion gives a sense of the need to care for ourselves: to maintain ourselves and our resources, to provide for our needs. This is in fact a function the Companion’s connection of our Soul level purposes: the Companion seeks to ensure the body’s continued ability to fulfill the Soul’s needs. If blocked, this companion can lead to either extreme self-indulgence or self-mortification.

Left Companion: The Fourth Eye Level Four Left Companion assesses our level of well-being at all levels, and generates a feeling of discomfort when any aspect of the being is blocked or out of proper alignment. This is a function of the Companion’s connection to the Soul level purposes just as was the case with the Right Companion: the Companion seeks to maintain our well-being so that the Soul may express itself and pursue the purposes of the life through the body.

Level Five

The Fifth Level of the Inner Eye, or Fifth Eye, integrates the higher consciousness of the Soul into the physical body. It facilitates the process by which the body is created as an emanation of the Soul (a process similar to that by which a mollusk creates its shell or an insect its exoskeleton) and allows for the expression of the Soul’s consciousness through the body. Like all other aspects of the physical, the body is created at the Astral level, and it is at the Fifth Eye level that we may affect the body through Astral workings. Here too the extent of connection between Higher and Lower consciousness is controlled: it is the seat of the magical Shift Of Consciousness and when expanded through exercise allows for ever-greater oneness with the Higher Self. Through the Fifth Eye the ego or Lower Self transcends itself to become one with the Soul. This is the primary Chakra in our ability to create magically.

Right Companion: The Right Companion allows us to see the potential of creation: to know that all things are possible and that nothing need hold us back. This Companion gives us the sense of our ability to shape things through magic –that is the conscious application of thought and emotion to shape energy at the Astral level. The relative strength of this Chakra is very important to the extent of what we can create at the Astral level. A blockage here can make us feel that we are powerless and unable to affect anything at one extreme and at the other make us feel that we can jump straight to magical proficiency without the need to work to develop it.

Left Companion: This Companion gives us focus and direction in our ability to create at the Astral Level –it is here that we fine tune our creations, and here that we bring the Soul’s purposes into the physical through the Astral. This Companion is detail oriented and works with the finer points of Astral creation to bring the Astral stirrings created throughout the Chakra system into concrete creation.

Level Six

The Sixth Level Inner Eye or Sixth Eye integrates Monadic consciousness into the physical being. The Monad you will recall is the microcosm of God/dess through which Souls are formed. God/dess has nine Monads each of which is a separated microcosmic aspect of Herself, each Monad has many Souls, and each Soul has many Lives. As we are part of our Soul, our Soul is part of our Monad: connection to the Monad gives us a sense of eternity and universality, and an ability to recognize spiritual connections and patterns at a high level. The more highly developed the Sixth Eye, the more we are able to access the Monadic consciousness.

Right Companion: The Right Companion integrates the Soul’s purposes into the being. Each Soul has certain purposes for each life: lessons to learn, skills to acquire, experiences to have. So too each Monad has basic patterns and purposes which are unique to it and to all of the Souls and Lives which are part of it. Here we connect to the Soular and Monadic purposes and work to fulfill them.

Left Companion: The Left Companion is facilitates the creativity through which the Soul’s energy is integrated into the being, and through which the being is created and itself creates.

Level Seven

The Seventh Level Inner Eye gives us an understanding of God/dess as All That Is. Here we can connect to a feeling of Oneness with all things, and appreciate the ties that connect all of creation. Here we no longer feel the Soul’s purposes, but Divine purposes in which the Soul is but one part.

Right Companion: The Seventh Eye Right Companion connects us to the Divine Plan –Destiny, Karma, the web of Being. All things connect and interlink at this level, and through the Seventh Eye Right Companion we can feel this, and navigate our place in the Web.

Left Companion: The Seventh Eye Left Companion serves to anchor the Divine energy which is the ultimate source of life into the physical being. The Left Companion directs the Divine energy throughout the system to all the places it's needed, subtly transmuting it in the process.



CROWN

Binder calls the Crown Chakra the “Inner Ear” because it receives and reacts to energy and vibrational frequency. The Crown Chakra is the most complex of the Chakras, and we will only briefly discuss its aspects here. The Chakra is in effect a psychic antenna which draws energy into the body: in particular the Crown Chakra draws in Divine energy, from which all else is created. The Chakra also picks up on many other kinds of energy including the psychic energies sent from Spirit Guides as well as other beings (such as fellow people): this is how we receive channeled messages and energies. The Chakra also picks up on ambient energies found in our environs. The Crown Chakra is particularly susceptible to sound, which is to say vibration, and the magical uses of sound interact directly with the Crown Chakra, just as the magical uses of visual images interact with the Inner Eye.

Although we include it with the Temporal Chakras, the Crown Chakra is in fact the same for all three systems: that is while the Solaris for example has Temporal, Existential, and Foundational aspects associated with the front, middle, and rear of the body respectively, the Crown Chakra is beyond these aspects and interacts with all three systems at once.

Level One

The First Level of the Crown Chakra connects us to the Divine Plane and receives and interprets information and messages regarding our place in it. This Chakra is located at the top right of the forehead, in the same place as the Temporal Inner Eye Seventh Level Right Companion.

Level Two

The Second Level of the Crown Chakra helps us to assess the best possible courses of action in order to advance the Soul's purposes in the physical life. It uses the Divine energy to create new and different ideas and patterns of action. This Chakra is located at the top right side of the back of the head, in the same place as the Existential Inner Eye Seventh Level Right Companion.

Level Three

The Third Level of the Crown Chakra serves to direct and integrate Divine energy throughout the being. This Level is responsible for routing the Divine energy and making sure it is available. This Divine energy is the energy of God/dess which is the “spark of life” within all things. This Chakra is located at the top left forehead, in the same place as the Temporal Inner Eye Seventh Level Left Companion.

Level Four

The Fourth Level of the Crown Chakra uses the Divine energy to create and implement solutions to problems. It is original and innovative in nature and outlook, creating new patterns of action. This Chakra is located at the top left side of the back of the head, in the same place as the Existential Inner Eye Seventh Level Left Companion.

Level Five

The Fifth Level of the Crown Chakra generates the “inner voice” that guides us from within, and whose advice we can always trust. This “inner voice” is actually the “voice” of the Soul, which knows our higher purposes because it sets them –it is a conduit of Soul consciousness into physical consciousness. This Chakra is located in the same place as the Existential Inner Eye Seventh Level Primary Chakra.

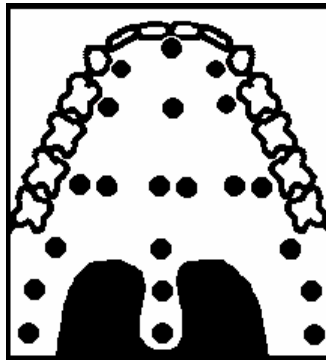
Level Six

The Sixth Level of the Crown Chakra helps us to understand and be one with Deity –to appreciate the connectedness of all life as manifestations of God/dess. Here we have a sense of Oneness with Deity. This Chakra is located at the top center of the forehead, in the same place as the Temporal Inner Eye Seventh Level Primary Chakra.

Level Seven

The Seventh Level of the Crown Chakra is the primary entry port for Divine energy as well as Stellar energy into the body. Here messages are received from Deity as well as from Spirits and Spirit Guides. These messages are interpreted primarily through the Inner Eye system. Here too massive amounts of energy enter the body on a regular basis but especially during advanced spiritual workings. This Chakra is located approximately two inches above the very top center of the head.

In addition to this brief discussion of the structure of the Crown Chakra, a number of lesser aspects may be added. Each Level of the Crown Chakra has two lesser points which connect into the Past Chakra system, as well as two lesser points connecting to the Future Chakra system –four points for each Level making a total of fifty six connections into the Past and Future Chakras.



THE DREAMING ATTENTION CENTER

The Dreaming Attention Center is a Chakra located in the upper mouth and related to the Throat Level Six Chakra. The Dreaming Attention Center generates dreams and visions, creating images through which spiritual knowledge from above the level of conscious understanding may be translated to the conscious mind. People who have difficulties with visualization can address those issues by working with this Chakra. Apparently the Dreaming Attention Center is extensively discussed in the works of Castenada –however I am pretty sure that this represents a different take on it.

Level One

The Second Level of the Dreaming Attention Center produces a sense of our own energetic movements. It helps us to direct and focus energy through visualization. This Chakra also translates our ability to use energy into symbolic images, such as walking or running, or conversely the image of hitting a wall when a blockage is encountered.

Level Two

The Second Level of the Dreaming Attention Center allows us to sense vibrational frequency and to translate it into visual or aural images. Here we may perceive the “sound” or energy or the music of the spheres.

Level Three

The Dreaming Attention Center Level Three Chakra allows us to perceive our own energetic nature and as such is instrumental in all forms of inner working.

Level Four

The Fourth Level of the Dreaming Attention Center allows us to assess the qualities of energy according to its “texture” by likening it to physical textures. For this reason an energetic blockage might be perceived as rocks or as mucous – symbols which help us to interpret the energy in question.

Level Five

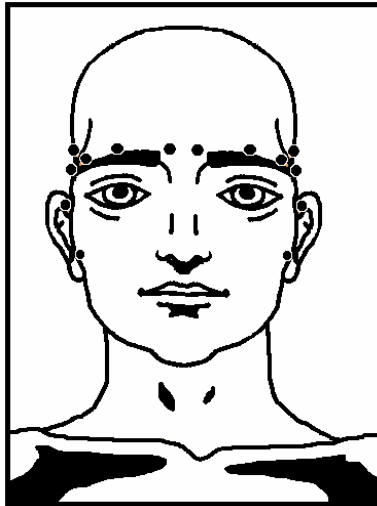
The Dreaming Attention Center Level Five Chakra allows us to perceive minute details of images and dreams, and provides the finer points of psychic images. This Chakra gives a sense of stability and realism to our images. This Chakra translates psychic energy into complex “human made” images such as buildings, books, and even words as such.

Level Six

The Dreaming Attention Center Level Six Chakra allows us to perceive the qualities and motion of energy. When we assess the nature of psychic energy –healing energy, cleansing energy, nurturing energy, etc... -we are engaging this Chakra. Here too is the mechanism which allows the actual translation of dream images into meanings.

Level Seven

The Seventh Level of the Dreaming Attention Center generates symbols for fantasies, dreams, and visions in the form of animals, landscapes, and other natural phenomena. This Chakra allows us to perceive complex subjects in simplified visual form. Though the images are generated here it should be noted that their meaning and use is directed elsewhere in the system, namely the Throat and Inner Eye Chakras. This is also where we assign a visual dimension to Spirits and to psychic energy, whose true nature is without physical form in the sense we are familiar with.

**PAST CHAKRAS****Level One**

The First Level of the Past Chakra generates a sense of the passage of time without reading much into it. This Level gives a sense of the passing of time without assessing its effects or the changes that have come through time. This Level regulates our ability to perceive time and a blockage here can cause us not to perceive time and become lost or trapped at a specific period, unable to move forward.

Level Two

Here we perceive the differences between the past and the present. This allows us to understand that changes happen with the passage of time, though this Chakra does not assess the value of those changes. A blockage here can leave us feeling that change is our enemy and something to be feared and avoided.

Level Three

This Level of the Past Chakra allows us to assess the nature of the changes which have come through time: this allows us to differentiate experiences in terms of their benefits and to learn from them accordingly, and is also crucial to our ability to extrapolate the effects of our actions in the future.

Level Four

This Level allows us to perceive and understand the far past, before our present life, and to assess our place in a longer process of existence. Here we see how we have been affected by past generations and assess how our actions affect future generations.

Level Five

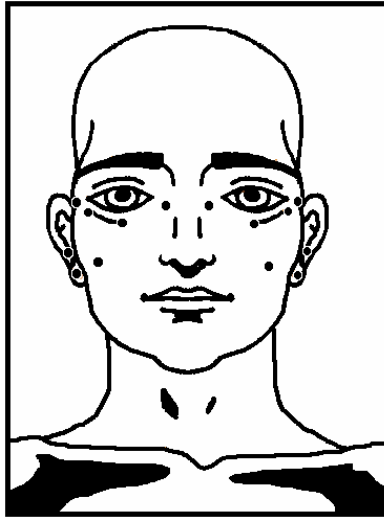
Here we gain a sense of time beyond the world we know: eternity. Here we perceive the patterns and cycles of time, and gain a sense of time far beyond ourselves. Here we see that we represent a point of consciousness in a much larger continuum of being, and gain a sense of just how much else has already gone before.

Level Six

This Level helps us to perceive existence outside of time: to transcend time and view existence from the Soul Level rather than from our conscious level. Here we see that time does not truly bind existence as we have thought –though it is elsewhere in the Chakric system that we learn to operate outside of time.

Level Seven

Level Seven of the Past Chakra helps us to assess the nature of existence beyond physical form: this helps us to have a sense of the non-physical world and of the higher aspects of our being. Also this Chakra helps us to perceive our existence before this physical life and have a sense of what will follow.



FUTURE CHAKRAS

Level One

The First Level of the Future Chakra gives us an awareness of and helps us to assess the effect of the past upon the self –this Chakra allows us to understand the process of growth and development through time. It also helps us to assess our place in time relative to our Soul’s development.

Level Two

The Second Level of the Future Chakra generates desires and plans for the short term future. This Chakra allows us to focus on details at hand without concern for the future –which allows for deep learning and deep involvement in situations.

Level Three

The Third Level of the Future Chakra generates precautionary imaginings about the future for the purpose of generating practical plans –here we assess potential problems or challenges we might encounter in the future and plan accordingly.

Level Four

Here we assess the role of cause and effect upon the future: both in practical and more especially in Karmic terms. This is fundamentally a Chakra of personal responsibility for it shows us the effect of our own actions and prevents us from blaming others. A blockage here often makes us feel that life is unjust and Deity cruel, since the blockage inhibits the understanding of the causes of unpleasant events.

Level Five

This Level of the Future Chakra generates imaginings of future interactions with other people and their affect upon the self. Often this Chakra focuses specifically on romantic situations, but not always. A blockage here can cause obsessions with romantic situations or with the actions of others.

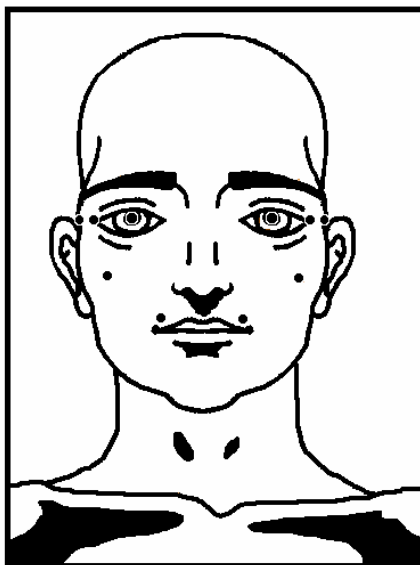
Level Six

This Level helps us to assess the far future in terms of growth and transformation. This allows us to see that growth is “a journey made up of many steps.” When well developed this Chakra assesses growth and transformation in terms of the journey: when blocked it focuses only upon the destination, seeing value only in outcomes and conclusions rather than the

process of growth. A blockage here can create an obsession with milestone events, such as ones wedding, retirement, or death. The main aspect of this Chakra is located roughly on that part of the earlobe which people commonly pierce, and which in many cultures is associated with wisdom –which certainly comes from an understanding of the nature of growth.

Level Seven

The Seventh Level of the Future Chakra deals with the illusory nature of time, which exists to organize experiences to make them easier for us to learn from. Few people have this Chakra well developed, as it allows us to move beyond the constraints of time –though it will be found open and well developed in adepts of time magic. For most people this Chakra functions at a rudimentary level and allows us only to glimpse glitches in time: as when a specific period of time is being repeated (for example have you ever been certain it should be Friday but found it is only Thursday? And then found that you are not the only person with a sense that it should actually be the following day? In this case you have used the Seventh Level Future Chakra to detect that the day is being repeated.)



PRESENT CHAKRAS

The Present Chakras, not surprisingly, help us to operate in present time. Their primary purpose is to establish our understanding of the present moment in relation to time, and generate a response to it. The Present Chakras always ask us “Who am I and what do I do NOW?”

The Present Chakras are closely interrelated with the Sense Object Chakras, a description of which follows the Present Chakras.

Level One

The First Level of the Present Chakra assesses our actions and experiences in relation to a period of centuries, a century being roughly the upper limit allowed for a human lifespan. This Level of the Chakra assess our position relative to a century previous, or a century following: “How am I better off than my ancestors a hundred years ago? How will my actions affect my descendants a hundred years from now?”

Level Two

The Second Level of the Present Chakra assesses our current position relative to a period of thousands of years – that is beyond our immediate ancestry and posterity and into the realm of history. This gives us a sense of perspective upon our own actions within a much larger context.

Level Three

The Third Level of the Present Chakras deals with the idea of millions of years –Here we can appreciate the cycles of time and the fact that whole worlds have and will exist beyond our experience, and that future and past are without limitation. Here we assess just how personal and subjective our actions are relative to the universe.

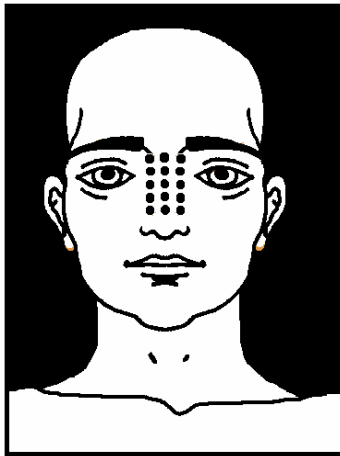
Level Four

The Fourth Level of the Present Chakras assesses our present moment and our actions in the face of eternity. Here we appreciate the eternal re-creation of the universe, and the long term existence of the Soul. Here we see the eternal dance of God/dess and the wheel of Karma in an existential sense, always moving forward. A blockage here causes fear of the end of the Universe.

Level Five

He Fifth Level of the Present Chakras assesses our current position relative to God/dess. Here we perceive the Oneness of all things and how each affects the others because they are all part of a Whole. Here we perceive the meaning of the present moment and whatever may flow forth from it in a purely existential sense, beyond the illusion of time and space.

SENSE OBJECT CHAKRAS



NOSE

Level One

The Nose Level One Chakra assesses energies left behind by previous activities in physical space. This Chakra generates positive or negative reactions to people and occurrences in a given location based upon their energetic affects. This Chakra also helps to pick up déjà vu, ghosts, and past life memories.

Level Two

The Nose Level Two Chakra gives us an emotional sense of the far past. This helps us to pick up on past lives and karmic patterns from the far past, but also tends to romanticize the past and to project present or future issues onto it.

Level Three

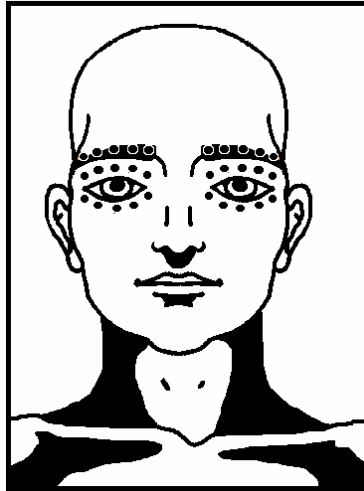
The Nose Level Three Chakra gives us a sense of eternity, periods of millions and billions of years. This Chakra generates a sense of awe in the face of time, and also a sense of emotional connection to the possibility of existences before or after our own. Here fantasies of the far past and far future are created, of worlds other than our own, which also have their Astral effects.

Level Four

The Nose Level Four Chakra helps us to make an emotional connection to the cycles of time: cosmic beginnings and endings. If well-developed it gives us a sense of the universe's constant regeneration –if blocked it gives a fear of the “end of the world.”

Level Five

The Nose Level Five Chakra gives us a sense of transcending time, of nirvana, of being beyond all limits of any sort.



EYES

The Eye Chakras are connected with our ability to unite with and draw upon higher energies. In magically advanced cultures the eyes are often ornamented with cosmetics which serve to enhance the area of the Eye Chakras: this is especially true of the Egyptians and peoples influenced by them.

Level One

The Eye Level One Chakra helps us to perceive the Spiritworld and the existence of things beyond our physical perception. This Chakra helps us to unite with the spirit realm.

Level Two

The Eye Level Two Chakra helps us to perceive other universes, other time probabilities, and parallel lives: to sense the infinite potentialities of life. This Chakra helps us to unite with all aspects of the universe.

Level Three

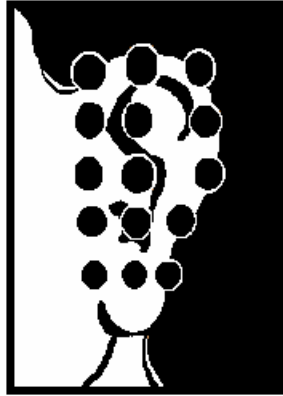
The Eye Level Three Chakra helps us to understand how much there is in creation, how many universes, parallels, probabilities, variations, etc... and to assess our relationship to the created world. This Chakra helps us to unite with all of creation.

Level Four

The Eye Level Four Chakra helps us to perceive Guides and Ascended Masters. This Chakra creates a desire for communication with Guides and Ascended Masters and facilitates that communication: it helps us to unite with all Ascended Masters.

Level Five

The Eye Level Five Chakra governs our understanding that we are manifestations of Deity and our ability to assess what that means. This Chakra creates a desire to connect with God/dess and helps to facilitate the connection. This Chakra helps us to unite with God/dess.



EARS

Level One

The Ear Level One Chakra provides the most basic experience of timelessness: the ability to lose oneself in pleasurable activities, such as art, music, or sex. This is the sense of timelessness which comes from complete focus on something outside of oneself.

Level Two

The Ear Level Two Chakra gives a sense of the limitation of time. This is needed in order to budget time in order to accomplish our goals. If in balance this Chakra gives a sense of “everything in its right time.” If blocked it tends to develop either a desire to procrastinate or a tendency to feel constantly behind and working to catch up.

Level Three

The Ear Level Three Chakra regulates time concerns according to external forces. Originally this served to attune us to the rhythms of nature: today these stimuli include the work day, set times for tasks, etc... This Chakra gives us a desire to order our time and our lives.

Level Four

The Ear Level Four Chakra governs our ability to focus on tasks to the exclusion of time or bodily needs: Can help us to transcend time, as through meditation, as well as to set aside discomfort to accomplish a goal. If blocked can lead to self-abnegation and such habits as regularly working (or playing) to exhaustion.

Level Five

The Ear Level Five Chakra causes us to comprehend the cause and effect nature of time management. This gives us an understanding of the need to work to produce or create, as well as the need for delayed gratification in the face of long-term goals.



MOUTH

Level One

The Mouth Level One Chakra senses the cycles of life -birth, youth, age, death- and assesses our own as well as others position in the cycle. This is also true for places and situations. All things have their beginning, development, decay and

end and it is through the Mouth Level One Chakra that we get a sense for it. When this Chakra is highly developed a person may be able to sense an unknown pregnancy or an immanent death.

Level Two

The Mouth Level Two Chakra senses whether or not a given thing is alive or dead, and whether an inanimate object has ever been alive in the ordinary sense. This Chakra senses the inner nature of physical structure and helps us to tell the difference between what is animate and inanimate, what is animal or vegetable or mineral. When well-developed this Chakra allows us to attune to all these differing kinds of structure.

Level Three

The Mouth Level Three Chakra provides the ability to assess a thing's edibility. It also has an innate sense of the food chain and our Karmic place in it. This Chakra detects what is safe Vs what is poisonous, both physically and energetically, and generates an appropriate reaction.

Level Four

The Mouth Level Four Chakra deals with issues of immunity, and the ability to resist biological threats. These biological threats may be viewed as a physicalization of spiritual imbalances. This Chakra has to do with the integrity of the Soul/body system as a whole and its ability to withstand pressure.

Level Five

The Mouth Level Five Chakra provides joy in self-expression and communication. This Chakra also finds joy in attunement to music and sound vibration. This Chakra allows for an energetic reaction to hearing or creating sound.

EXISTENTIAL CHAKRAS

If the Temporal/Solar Chakras deal with issues of time and of past/present/future, the Existential/Lunar Chakras are beyond issues of time altogether and deal rather with issues of existence. This is the Kundalini system which we use for the highest reaches of manifestation magic.

Binder terms this system the Grainne Mhael (Grah-nyah Whale) system.

As with the Temporal Chakras each of the Existential Chakras has seven Levels each of which has distinct properties. As with the Temporal Chakras each of the Existential Chakras also has a Right and Left Companion, however we will not discuss these here as working with them is somewhat beyond what we would consider a Second Degree level.

SOLARIS

The Existential Solaris is focused on creating successful outcomes to the situations we face, and eliminating obstacles or difficulties.

Level One

The First Level of the Existential Solar Plexus generates and directs physical energy in the body. When we describe the Solar Plexus as being the Inner Sun and the source of the body's energy it is the First Level of the Existential Solaris that we are referring to.

Level Two

The Second Level of the Existential Solaris generates a psychic connection to other people, places, things, and even situations. The Second Level Existential Solaris reaches out –not unlike a psychic hand- and attaches to things which have provoked a strong response in it. This Level of the Existential Solaris forms "cords" which connect it to things it has experiences, and which form patterns of interaction with those things: these cords should be periodically "cut" so that old patterns may be left behind. Symbolically this is related to the umbilical cord, which is a physicalization of it unique to the birth process.

Level Three

The Third Level of the Existential Solar Chakra assesses the survivability of situations and generates an emotional response to this. This is the seat of the fear response which exists to protect us from dangerous situations. Here too is the seat of the sense of excitement which comes from taking and surviving risks.

Level Four

The Fourth Level of the Existential Solaris generates a self concept based upon the relationship between Soul and consciousness. The reason for this is to keep us in line with our Soul purposes. This has three parts: how we feel about ourselves, how we see ourselves, and how we idealize ourselves. This is the seat of our self-esteem and our Soul's emotional reaction to who we are in this incarnation.

Level Five

The Fifth Level of the Existential Solaris generates a physical reaction to emotional, mental, and psychic stimuli. This is what allows us to have a “gut feeling” in the literal sense, or to have our “hair stand up” in the presence of spiritual energies, etc...

Level Six

The Sixth Level Existential Solaris generates an emotional reaction to success or failure. Pride and shame both have their origins here, and are based in the extent to which our actions fulfill our image of ourselves.

Level Seven

Level Seven of the Existential Solaris generates a sense of selflessness, an ability to rise above personal concerns for the sake of others.

HEART

The Existential Heart Chakra has to do with our relationship to our Soul purposes. It has to do with how well we fulfill our life lessons and our relationship to these: whether or not we are “on track.”

Level One

The First Level of the Existential Heart Chakra assesses and generate a physical reaction to how well we use our time and actions to fulfill our Soul’s needs and purposes, and whether or not we are following our true purpose in life. Here we are compelled to do the things which nourish our Soul or become unhealthy because of not doing them. Here we are compelled to learn our life lessons or develop phobias and neuroses or even physical illness because of blocking their energy in our lives.

Level Two

The Second Level of the Existential Heart Chakra generates an emotional reaction to our surroundings: we have an innate need for our external circumstances to be in synch with our Soul purposes, and when these diverge the Second Level existential Heart Chakra calls our attention to the fact with a sense of emotional disquiet. This Level requires a sympathetic relationship with the environment in which one lives in order to feel at peace and feel good about life.

Level Three

The Third Level of the Existential Heart Chakra generates a conscience reaction to the people around us: do these people serve our Soul purposes? Are we in synch with them? Just as the Second Level assesses our synchronicity with our environment the Third Level of the Existential Heart Chakra assesses the level of synchronicity we have with the people we deal with. The Third Level Existential Heart generates emotional fantasies to display to our consciousness the extent to which the people in our lives fulfill our Soul purposes and impel changes when needed.

Level Four

The Existential Heart Chakra’s Fourth Level generates an emotional reaction to the extent to which we are integrating our Soul’s purposes and energies into our physical life. When well-developed it generates a sense of well-being and personal responsibility. A blockage here can cause us to blame others for imperfections in our life.

Level Five

The Fifth Level of the Existential Heart Chakra generates a feeling of love for those things which help us to fulfill our Soul’s purposes in life, and which bring us closer to Deity. This is also the seat of that sort of love that is not so much about emotion as about “rightness” –the Divine Love whose opposite is fear.

Level Six

Level Six of the Existential Heart Chakra generates a sense of gratitude and thankfulness for the good things which we receive, both at a physical and a spiritual level. Here we get a sense for Divine Providence and of the importance of our connection to God/dess and to our Soul’s purposes in order to have happiness and balance in life.

Level Seven

The Seventh Level of the Existential Heart Chakra generates a sense of respect and awe for things we perceive as being greater than ourselves, as well as a desire to emulate and assimilate the qualities and or behaviors which cause us to perceive them as greater. This Chakra is the seat of the impulse to worship.

THROAT

The Existential throat Chakra is focused on creating successful outcomes to the situations we face, and eliminating

obstacles or difficulties: it does this by assessing our circumstances and taking the appropriate actions to avoid problems and take advantage of benefits.

Level One

The Level One Existential Throat Chakra generates spiritual sounds which reflect the qualities and state of our Soul: our own spiritual sound as opposed to the external music of the spheres. Sound of course is vibration, and so it is also an assessment of our vibrational rate. Most people hear this as an occasional low hum, though it is different for everyone of course.

Level Two

The Second Level of the Existential Throat Chakra generates a sense of intuition about the value of new circumstances: it creates a feeling that we have done the right thing, or conversely that we have made a mistake: in either case it prompts the appropriate reaction. A blockage here may cause us to be constantly second guessing our judgment.

Level Three

The Existential Throat Chakra's Third Level provides a need to explore all possibilities of a new circumstance from a view to their usefulness and practicality -to assess all potential benefits of any given circumstance.

Level Four

The Level Four Existential Throat Chakra provides a need to assess new circumstances from a view of any potential danger, whether physical or emotional, and generates a reaction to these. In all cases the reaction is based upon avoiding damage from the threat perceived, and elimination of the threat –sometimes this takes the form of an angry emotional reaction, other times of a cagey mental reaction, depending in part upon how well developed the Chakra is. When poorly developed this Chakra reacts with temper tantrums or with rage: when well-developed it reacts with well thought-out strategies based upon a realistic assessment of potential problems.

Level Five

The Fifth Level of the Existential Throat Chakra forms an emotional response to others based upon how well they can be interacted with toward fulfilling the Soul's needs and purposes.

Level Six

The Level Six Existential Throat Chakra deals with visions or fantasies whose nature we may be uncomfortable with because it seems to be at odds with our perceptions of right and wrong or with our own Soul purposes. Here is where we make sense of seemingly senseless situations, such as natural disasters, early deaths, etc...

Level Seven

The Level Seven Existential Throat Chakra deals with visions and fantasies which relate seemingly unconnected circumstances to our Soul's purposes: this is where we see that "As Above So Below" applies to all things, and that our Soul's purposes are part of the Divine Plan in which all other things also have a place.

INNER EYE

The Existential Inner Eyes are arranged differently from the Temporal Inner Eyes in that they fall into three sub-groups. Levels One and Two form one group: Levels Three, Four, and Five form a second group: and Level Six and Seven form the final group.

Level One and Two

Levels One and Two of the Existential Inner Eyes help us to have a sense of what is around us even if we cannot see it visually. This is where we sense presence or movement of physical entities beyond our range of vision. For most people these Chakras are not well developed and give only occasional information –but in earlier ages when their function was more important to our survival these Chakras were usually more highly developed than they are now.

Level Three, Four, and Five

Levels Three, Four, and Five of the Existential Inner Eyes all work together to generate all manner of internal and external expression via words. As a rule however it cannot do both at once so actual physical speaking and imagined internal dialogs can not normally be engaged in at once: though persons with these Chakras highly developed can carry on mental and physical conversations at the same time.

Level Six and Seven

Level Six and Seven of the Existential Inner work together to generate potential solutions to problems, though they depends upon other aspects of the Chakric system for the actual implementation of the solutions they come up with. When unblocked these Chakras form an aspect of the “Inner Voice” and are always right, though blockage can warp the Chakras’ abilities and cause false answers.

CROWN

As has been previously observed the Crown Chakra is a single construct shared by all three energetic systems. Consequently there is no separate Existential aspect to the Crown Chakra.

FOUNDATIONAL CHAKRAS

The Foundational/Stellar Chakras allow for development of long-range plans and projects without concern for personal circumstances of gain, loss or even personal survival. This system is solely focused on the “greater cause”, whether that is Deity, family, country, business, or whatever else the individual may be attached to. These Chakras deal with survival issues not relative to the self but relative to things the self cares about: when the Existential system is well-developed these causes are in fact the goals and work of the Soul, of which the conscious mind may or may not be aware. The primary purpose of this -but little understood by most people- is to allow for multi-generational projects which require many lifetimes for the Soul to complete: the Foundational Chakras connect the work of past lives with the present life and jointly focus on the Soul’s work.

One aspect of this is that the Foundational Chakras work with the Soul/Higher Self, with the Spirit Guides, and with Deity, in order to make sure that the Soul’s work is addressed during the life. For this reason the Foundational Chakras are connected with the reception of spiritual messages and channeled information.

For most people these Chakras are among the least developed.

SOLARIS

The Foundational aspect of the Solaris looks below surfaces and senses the foundations of things. It senses our connections to the physical Universe and to the Earth in much the way that other parts of the system sense connections to people, and it interacts with place in a highly personal fashion which the conscious mind has little or no awareness of. Here also is the seat of the ability to dowse for substances below the surface of the Earth, and to sense the currents of energy in the Ley Lines and vortices of Earth and sky, as well as (eventually) outer space.

HEART

The Foundational aspect of the Heart Chakra senses currents in time and motivates responses to them: This is how we sometimes find ourselves “in the right place at the right time.” Here we sense social movements, immanent disasters (like earthquakes or tornados) and other large-scale agitations in the fabric of space and time. From this we are able to derive a sense of “timing” which allows us to move at the best time to accomplish our Soul’s purposes.

THROAT

The Foundational aspect of the Throat Chakra deals with our mental understanding of our Soul and its purposes, giving us a sense of Fate and or Karma, and helping us to regulate our actions in according to them. Here we also sense the long-term consequences of our actions relative to the Soul’s purposes.

INNER EYE

The Foundational Inner Eye deals with the foundational aspects of our connection to Spirit: that is to say, our Soul’s purposes and place in the Divine Plan. The Foundational Inner Eye brings through Spiritual energies and messages to keep the Soul’s business being worked on. Here we sense currents in Fate/Karma and adapt ourselves to them, not transcending but rather taking a more active role in our own destiny. Here we work with our Spirit Guides on issues pertaining directly to our Soul’s purposes and life plans, and integrate these into our physical life.

CROWN

And as with the Existential Chakras, there is no specific Foundational aspect to the Crown Chakra, which interacts with all three systems from its single aspect.

EXERCISES

Your daily sequence of Exercises should now begin with the Ohm exercise, then open three balls of colored light in each Chakra, changing the balls of colored light to balls of white light, changing the balls of white light to balls of purple light, changing the balls of purple light to balls of silver stellar light, and then filling your aura with silver stellar light. Next change the balls of silver stellar light to balls of golden stellar light, then fill your aura with golden stellar light. Finally, change the balls of golden stellar light to balls of amber light, and fill your aura with the amber light.

Exercise 2:18

Go through the daily routine as usual.

When you have filled your aura with amber light, turn your attention to your Crown Chakra.

Consider what you have learned about the structure of the Crown Chakra in **Lesson 2:9**: that it is a central point surrounded by a circle of six lesser points.

Imagine seven small (1 -3 inches) balls of red light –one at each of the seven levels of the Crown Chakra. There will be a central ball of light at the very top center of your head, and six balls forming a circle around it. Imagine the balls strongly, and have the image clear in your head. Hold the image for a time. You can then go on to do other work, or close your Chakras, clear and release.

When you can do this easily, you are ready for **Exercise 2:19**.

Exercise 2:19

Exercise 2:19 begins just the same way as **Exercise 2:18**. Do the daily routine as usual: after filling your aura with amber light, open seven small balls of red light in the Crown Chakra, a central ball of light surrounded by a circle of six more.

Now change the seven balls of red light to balls of white light. Hold the image for a few moments, then change the balls of white light to balls of purple light.

Now change the balls of purple light to balls of silver stellar light. Hold the image for a few moments, and then change the balls of silver stellar light to balls of golden stellar light.

Finally, change the seven small balls of golden stellar light to balls of amber light.

When you can go through this sequence easily, you are ready for **Exercise 2:20**.

LESSON X LEY LINES

History

Called Lung Mei or “Dragon Lines” in China, Ley Lines have been known and used by practitioners of **FENG SHUI** for millennia in Asia. Their history in the modern West is much shorter.

The first person in the modern West to identify the existence of Ley Lines was Alfred Watkins, a British amateur antiquarian. In 1521 Pisces (1921 AD) Watkins discovered that many ancient archeological sites appeared to be arranged along a network of straight lines.

The monuments which Watkins studied included the very ancient monuments of the Megalithic peoples who built Stonehenge and New Grange and other great stone monuments as much as 5000 years ago (though they were thought to be considerably younger at the time) as well as other sites dating from as late as the Medieval period (primarily churches). Watkins and many other scholars believed and still hold that many Medieval Churches were built upon sites which had been sacred long before the later structures were built, and so Watkins felt that even these later structures actually marked more ancient Megalithic sites.

Watkins was certain that this geometric relationship between monuments widely separated by both distance and time could not be mere chance, but he did not perceive the Ley Lines (which term he coined) to be energetic in nature: rather he thought he had discovered the existence of a series of extensive ancient trading routes.

The Ley Lines which Watkins mapped out ignored the topography of the land, running in perfectly straight lines – hence the term “Old Straight Track” which Watkins also coined to describe them – often they ran over difficult terrain or hills which might argue against their having been roads, but Watkins theorized that the positioning of many of the connected monuments on hilltops was so that they could be used as landmarks, visible from far away.

In 1522 Pisces (1922 AD) Watkins published “Early British Trackways,” followed in 1525 Pisces (1925 AD) by “The Old Straight Track,” and the “Ley Hunter’s Manual” in 1527 Pisces (1927 AD). During these same years the Old Straight Track club was formed, which further helped to popularize Watkins theories.

The perception of Ley Lines as ancient roadways was seriously altered in the following decade by the great occultist **DIONE FORTUNE**, whose 1536 Pisces (1936 AD) novel “The Goat-Foot God” described Ley Lines as “Lines of Power,” known only to Witches (who were not portrayed particularly sympathetically) who had handed the knowledge of them down from Megalithic times. After this Ley Lines were increasingly thought of as being energetic and magical in nature.

Interest in Ley Lines remained high until the advent of the Second World War, which caused something of an eclipse of the spiritual-magical revival which had been a major social force for decades preceding it. During and after the war interest in magical and spiritual matters dropped, before reviving again in the ‘60s and ‘70s.

By the '60s Ley Lines were equated with the Dragon Lines of Chinese Feng Shui, and perceived as energetic Meridians linking Vortices of Earth energy. John Mitchell's "The View Over Atlantis" published in 1969 became a definitive statement on the subject.

Thus the modern understanding of Ley Lines took shape.

What are Ley Lines?

Ley Lines are thought of as being currents of the Earth's energy: you will often find them described as **MAGNETIC** – this is because in the older sense of the word "Magnetism" was one more term for psychic energy. The Earth's "magnetism" is thought to react with the **ANIMAL MAGNETISM** of living things in a way which is unconscious and instinctual.

Birds, animals, insects, and bacteria, are believed to use Ley Lines as a guide in their migrations across great distances, as presumably did early humans. It was by their instinctive psycho-physical reaction to the presence of Ley Lines that ancient peoples were able to identify their location, long before having an intellectual understanding of them. This is also how we identify Ley Lines today, through an instinctive reaction manifested through clairvoyance or through **DOWSING**.

The point where two or more Ley Lines meet is usually the site of an energy Vortex. There are thousands of such Vortices, just as the body has thousands of minor Chakras. And just as the body has a few highly developed Major Chakras some of the Earth's Vortices are much more developed than others. Ley Lines have the same connection to the Earth's Vortices that Meridians have to the body's Chakras.

The Dragon and the Tiger

The Chinese call Ley Lines "Lung Mei" or "Dragon Lines." Lung Mei are perceived as being of two types: Yang lines represented by the Blue Dragon, and Yin lines represented by the White Tiger. The intersection of the two, balancing Yin and Yang, is perceived as a power center: that is, a Vortex.

This same duality is increasingly perceived in the west as well.

Yang Ley Lines are normally perceived as being at the surface and just below the surface of the Earth. They are straight lines which form geometric shapes, especially triangles, when they cross each other, which they often do. Yang Ley Lines give a feeling of high energy sometimes described as invigorating or electric –they tend to increase physical energy and when very strong can produce an ungrounded effect. This is why when too many Ley Lines intersect in one spot it is often impossible for life to thrive there.

Yin Ley Lines are perceived as being deeper in the Earth, and are normally associated with underground water – subterranean rivers and springs. Unlike the straight Yang Leys, Yin Ley Lines are circuitous and curvilinear. Yin Ley Lines give a feeling of heavy, slow energy sometimes described as calm and peaceful –they tend to dampen physical energy but heighten psychic energy and meditative states. It is difficult to live over a Yin Ley Line because it creates a passive atmosphere in which it can be very difficult to function on an everyday level.

When these two kinds of Ley Line intersect a powerful energy is formed which partakes of the qualities of both, though not always in equal measure: indeed, the qualities of each vortex are unique to it.

The idea that there are both Yang and Yin Ley Lines, and that both are connected with the ancient Megalithic monuments, is supported by the work of dowsers M. Louis Merle and Reginald Allender Smith. Just as Watkins demonstrated a relationship between ancient monuments and straight Ley Lines during the '20s, during the '30s Merle and Smith demonstrated a similar relationship between the ancient monuments and the presence of underground water sources and frequently of freshwater springs: that is to say, Yin Ley Lines.

Origins

We usually think of Vortices and Ley Lines in the same way as we think of our Chakras and Meridians: as being natural formations which we have played no role in shaping. This is not necessarily so however.

Energy develops according to its use: our Chakras and Meridians are more or less highly developed depending on how much we work or have worked with them in this and previous lifetimes. If we work with certain Chakras more than others, or with aspects of a given Chakra more than others, then these will be more developed. We learned in **Lesson 2:9** just how complex Chakras can be. In examining Chakras you may find that one person has stronger development in their Fourth Level Solaris Chakra while another has the Solaris most highly developed in the sixth level, and both the perceived location of the Chakra and its qualities will vary accordingly.

Moreover advanced energy workers often create energetic constructs to improve or strengthen the functioning of certain Chakras. These often appear as geometric forms within or adjacent to the Chakra. Sometimes these energy constructs amount to synthetic Chakras in themselves.

This is also the case with the Vortices and Ley Lines of the Earth. Not only natural Vortices and Ley Lines exist, but also synthetic Vortices and Ley Lines created through the habitual movement and or magical workings of people and animals. This is why Temples often become the center of a Vortex even though there was no Vortex present when the Temple began. Similarly the presence of a large number of people continually moving along a specific road can create a Ley Line even though the road was not originally constructed upon a Ley Line. This can also be true for shorter but extremely traumatic experiences such the Cherokee Trail of Tears, whose route has the properties of a Yin Ley Line.

How can you tell the difference between a natural and a synthetic Vortex or Ley Line? You can't necessarily tell the difference, nor does it inherently matter. You would deal with both natural and synthetic forms in the same ways. Over time synthetic Vortices and Ley Lines become integrated into the natural system and eventually are simply part of it.

The Correllian Tradition has worked a lot with Ley Lines over the years. Both in cleansing and strengthening existing Ley Lines, and in adjusting or constructing synthetic Ley Lines. These synthetic Ley Lines, which will be addressed in greater depth below, serve a number of purposes, including creating an energetic environment to help carry forward the Work of the Tradition, a major part of which is assisting the transition of the Age.

Other Types of Ley Lines

So far we have discussed Ley Lines of the Earth: Yang Lines on or near the surface, and Yin Lines farther beneath the surface. But Ley Lines and Vortices are found in all parts of space and time. Not only the Earth, but the air and the waters have Ley Lines –these tend to be very curvilinear in form, and are rarely worked with except by weather Witches. Outer Space too has Ley Lines, and the Earth has Ley Lines which serve to connect and integrate it with Space. These Ley Lines are both straight (Yang) and curvilinear (Yin) like those of the Earth. Because the Correllian Tradition believes strongly in the need to interact with Space, we have sometimes worked with these Ley Lines to help strengthen the energetic bonds between earth and Space, and to develop potential future routes into Space.

The Correllian Tradition holds the view that humanity has not developed the ability to leave the planet by accident: rather as we are part of the integrated lifeform which is the planet, this ability to leave the planet must accomplish a purpose of the planet Herself. We have long held the view, developed by Rev. Ed Hubbard, that the ability to leave the planet is in essence a method of reproduction developed to ensure the continuation and expansion of Earth-based lifeforms, as natural in its way as a plant dropping a seed or a bacteria sending out a spore.

Lady Bitterwind has further developed a view that our ability to leave the planet is a form of self defense on the part of the planet: that after being hit with meteors to the considerable detriment of its ecosystems, the planet consciously created a lifeform capable of leaving the planets surface in order to prevent any similar catastrophe ever happening again.

For both these reasons we are strongly in favor of Space travel, and thus have an interest in and have worked with the Ley Lines of Space.

Temporal Ley Lines

The final type of Ley Line which we will discuss is the Temporal Ley Line: that is, Ley Lines in time. Time, like Space, has Ley Lines of its own. Working with these can help facilitate long-term projects by creating an energetic path for the projects to follow, which helps to focus and energize the project in the present and project it into the future.

INCARNATE souls can use Temporal Ley Lines to find their way back to a project generation after generation. There are many such multi-generational projects undertaken at a Soul level: as a rule the conscious mind has no knowledge of them, though that is changing as humanity develops further spiritually. The Correllian Tradition is such a project, its aims tied to the turning of the Age and the shaping of the New Age, especially the continuing spiritual development of humanity. As humanity moves from being primarily centered in the Third Plane (Mental) to being increasingly centered in the Fourth Plane (Astral-Magical) our psychic and magical abilities will increase in depth and scope and become much more common and widespread.

We will not go further into the nature and use of Temporal Ley Lines in this Lesson, as it is not really Second Degree work –though it is important for you to know they exist. We will discuss Time and Time magic much more in our Third Degree studies.

How To Locate Ley Lines

In order to do anything with a Ley Line, you first have to find one. Although we have spoken of Ley Lines in the air and water, in Space and also in Time, we will only address the issue of working with the Ley Lines of the Earth, as this is what is most commonly done –though in many cases the techniques described are equally applicable to the other sorts of Ley Line as well.

There are several ways to locate Ley Lines –all would be considered methods of dowsing.

Dowsing may be accomplished either through pure clairvoyance, or the use of any of several tools. The most traditional tool for dowsing is the forked stick. One can also use copper dowsing rods or a pendulum.

Copper dowsing rods are short, straight rods mounted on handles in such a way that the handle is stable but the rod may swing freely: they are held one in each hand, pointing forward to start.

A **PENDULUM** is a token suspended from a string or chain: it is held by the chain and allowed to swing freely, its movements being interpreted. The most famous traditional example of a pendulum is a wedding ring suspended from a single hair, often used to predict the sex of unborn babies: but anything that can be suspended from a string can be used as a pendulum and today pendulums are often specially made, frequently using one or more stones to beautify and add energy to the pendulum. Pendulums are most commonly used to ask “yes” or “no” questions, the answer being determined by the direction of its swing (there is no specific rule on which direction means what –you determine this by asking the pendulum first questions to which you know the answers, and see how it answers, or by setting the rule yourself). Pendulums can also be used with a sheet of letters written around a circle to spell out messages, the letter being shown when the pendulum swings in its direction. But it is the pendulum’s use in dowsing that we will examine now.

All of these dowsing methods work in basically the same way: the dowser relaxes their mind and shifts to a magical state of consciousness. Then the dowser walks over the land in question, having set their intent to find the Ley Line (or other substances such as subterranean water or metals) and when they are over it the tool gives a signal: the forked stick will jerk downward or sometimes upward, the copper rods will cross, the pendulum will begin to swing forcefully –in the case of

clairvoyance a “knowing” will come, or a special feeling or signal (depending on the clairvoyant) will make clear that the spot has been found.

In all cases the most important thing is to relax the mind, to not think in the ordinary sense but shift consciousness and open to psychic stimuli. The pendulum, forked stick, and dowsing rods all work in the same way: the move in reaction to the unconscious muscle movements of the dowser which are triggered by psychic stimuli.

In addition to the kind of dowsing described –which is to say, on site dowsing- one can also dowse from a remote location by means of a map. This is usually done with a pendulum but can also be done with dowsing rods. If using a pendulum one can either ask “yes” or “no” about specific areas as the pendulum is held over them, or one can move the pendulum slowly over the map: it will begin to swing vigorously over the location of the Ley Line (or whatever else one may be dowsing for). If using the dowsing rods, they are held over the map and allowed to swing –the point where they cross each other will indicate the location of what you are dowsing for.

Finally, a clairvoyant can locate a Ley Line not only by the method earlier described –walking over the ground and “feeling” it- but also by clairvoyant messages which can reveal the location of Ley Lines of all sorts.

Working with Ley Lines

Why do you want to be able to find a Ley Line anyway?

Well, for one thing it helps to locate energy Vortices which may be useful for psychic development or for ritual centers.

It can also explain energetic problems which may be afflicting a specific area: as said, living or working on top of a Yang Ley Line can sometimes cause ungroundedness, and living at the intersection of several can be very detrimental to health and well-being because of the effect of continual high energy on the system: Living or working on a Yin Ley Line can cause sluggishness and inertia or contribute to disturbing psychic phenomena, such as retention of emotional energies, especially traumas, or hauntings. The extent of these phenomena in either case depends among other things upon the strength and character of the individual Ley Line in question. By locating the Ley Line one can determine in advance if a location may be unfavorable for habitation, or one can adjust the energies to make a location more favorable.

How do you “adjust” the energies of a Ley Line? Psychic cleansings may be employed to decrease the amount of energy and make a location more habitable. The creation of energetic Constructs may also be helpful, or the infusion of counter balancing energy. As a rule we use geometric forms for this sort of working.

Geometric Magic

In the Correllian Tradition we make much use of geometric forms in the creation of energy constructs. This is especially true in terms of working with Ley Lines, where the base of our practices is geometric. Energy is focused through geometric constructs: the constructs impart their own qualities to the energy, and are also sometimes used to act as generators continuing to create and project the desired energy long after the working has finished.

The **Lesson 2:10 Spell Of The Month** describes the process of this in greater detail through the example of a simple ceremony for working with Ley Lines. More complex examples of this sort of work will be discussed elsewhere, but to help you get a feel for it we will discuss the various geometric shapes and how they are used in this context.

When we use geometric forms in magic we use a three-dimensional image of them, created through visualization and intent to focus and shape energy. Thus we use a sphere rather than a circle: a pyramid rather than a triangle. It is very important for you to understand this, even though it may take you some practice to be able to fully imagine the three-dimensional form.

Sphere –the sphere is considered the “perfect” form, because it is the same from all angles. The sphere is perhaps the most common energetic construct, and one with which you will have a great deal of experience if you have been doing the **Exercises** regularly. The sphere generates a smooth, steady energy flow which tends to be fairly self-contained. It is especially useful for generation of energy, but usually not so useful for direction of energy.

Line or Beam –More commonly termed a beam, a line is a very focused construct intended to deliver energy to a tightly defined destination. The beam, because of its restricted, narrow form intensifies the energy, creating an effect not unlike a laser. Beams are used in many ways, and you have used them in the **Exercises** quite a bit already: they have especial application to advanced techniques of psychic healing.

Tetrahedron –The tetrahedron is a three-dimensional triangle, having three triangular sides and a triangular base. Use the tetrahedron for transformative energy, energy whose purpose is to induce change. The tetrahedron induces movement, development, and growth.

The Tetrahedron is one of the five **PLATONIC SOLIDS**, which are the five perfect polyhedrons which the Greeks used to represent the Air, Fire, Water, Earth, and Spirit. The Tetrahedron represented Fire and the qualities associated with fire such as action and movement.

Pyramid –The pyramid is similar to a tetrahedron except in that the pyramid has four triangular sides and a square base. This gives energy focused through a pyramidal construct a greater stability but reduces its transformative power.

Cube –The cube is a three-dimensional square having four square sides as well as square top and a square bottom. The cube is a form which promotes stability and focus. Use a cube when you want to make an energy flow more steady, or you need to anchor energy very securely. The cube is resistant to change, and also tends to slow energy.

The Cube is also called a Hexahedron, and is one of the Platonic Solids used by the Greeks to represent Earth and the qualities Earth corresponds to, such as solidity.

Octohedron –The Octohedron has eight triangle-shaped sides. Visually the Octohedron resembles a double sided Pyramid or a “diamond” design. The Octohedron partakes of the transformational nature of the triangle, the stability of the number four, and also the intensity of the number eight –thus it gives an intensified but still stable transformative energy very much like the pyramid doubled. The Octohedron is most useful as a long-term construct meant to disperse energy over an extended period.

The Octohedron is one of the Platonic Solids and was used by the Greeks to represent Air and the qualities associated with air, such as thought and inspiration.

Decahedron –The Decahedron has ten triangle-shaped sides, and gives the effect of a three-dimensional Pentagram/Pentagon. The Decahedron is similar to the Tetrahedron in that its energy is transformational, and promotes growth and change, but the influence of the number ten gives it a regenerational power as well which serves to constantly revitalize its energy. The energy of the Decahedron is adaptive as well as transformational, and tends to recreate itself as needed. Because it renews itself, the Decahedron is more durable than the Tetrahedron and like the Octohedron is used for constructs that are meant to last for a long period of time.

Dodecahedron –The Dodecahedron has twelve Pentagon-shaped sides. As such it partakes of the transformational qualities of the five-sided Pentagon as well as the idea of completion often associated with the number twelve. Use the Dodecahedron for a construct which is meant to lead to completion of a specific goal, as opposed to simply imparting a certain kind of energy or a certain effect. The Dodecahedron has a very focused quality which will help to hold the construct on course for its duration.

The Dodecahedron is one of the Platonic Solids and was used by the Greeks to represent Spirit and the qualities associated with Spirit such as unity and providence.

Icosahedron –The Icosahedron has twenty triangle shaped sides and is most familiar to the modern reader as being the shape of the twenty-sided dice used in role playing games. The Icosahedron is associated with change and adaptability, it is best used for long term projects where the construct may be subject to changing conditions, as the Icosahedron is more flexible and adaptable than most of the other geometric constructs. The Icosahedron can also be used to create a stable emotional atmosphere in a location where this might be needed, or to help stabilize a person or situation which is prone to emotional instability.

The Icosahedron is one of the Platonic Solids and was used by the Greeks to represent Water and the qualities associated with water such as fluidity and mutability.

It is to be noted that although the geometric forms are often used individually, they are also often used in combination –though combining them should only be attempted after first becoming familiar with the basic forms.

The same geometric forms which are used in this context to influence Ley Lines and Vortices can also be used in psychic healing to influence the body’s Chakras and Meridians, where they can be used to modulate the flow of energy or effect it in various ways. As we have commented, advanced energy workers sometimes create energy constructs in this way which are placed in the Chakras or even become synthetic Chakras. But this is a more advanced level of working than using them to interact with Ley Lines, and should not be attempted without a high degree of psychic openness.

The Crystal Web

The Correllian Tradition has worked with both natural and synthetic Ley Lines in a number of ways. Our most notable project has been the ongoing construction of the Crystal Web. The Crystal Web is a synthetic vortex and Ley network whose principle purpose is to heighten psychic communication, as well create a system along which magical energy can travel. The Crystal Web is specifically attuned to the Correllian Tradition and is worked with primarily through the geometric magic described above.

The Crystal web is called that because it is facilitated through Quartz Crystals which as you recall from your First Degree studies have the natural property of transmitting energy. Other stones are also used in the Web, to impart specific qualities to the Web. The Web began in the Chicago and Vermillion County regions of Illinois, and has been slowly spreading out as the Tradition has grown.

The Crystal Web is centered at Chicago’s Cricket Hill. A secondary center exists at the original location of the Under-The-Hill estate in Vermillion County, though this site has not been accessible for some time.

One of the central tools used in dealing with the Crystal Web is the **ULUNSUTI**, or Eye of **UKTENA** –a unique crystal which is said to be the eye of the great dragon Uktena. The Ulunsuti is used in the ceremonies of the Correll Mother Temple to focus energy into the Web, among other purposes. This is especially true in the Lustration ceremonies where the Ulunsuti is used to bless the water used for the blessing, attuning it to the crystalline frequency so that as the blessing travels outward towards the Four Quarters it can be anchored into the lines of the Web and thus made more stable.

As the Tradition continues to grow the use of the Web in Tradition-wide ceremonies and attunements will probably become more prominent, as this is what the Web is designed for. So far as we know, it is a fairly unique metaphysical construct.

Vortices

As a final comment on the subject of Ley Lines and Vortices, we offer a partial list of what are considered major Vortices of the Earth. The list is by no means complete or definitive, and reflects our own perspective and experiences. There are of course Vortices all over the Earth, and it should be remembered that individuals do not always react to the same Vortex in the same way.

Athens, Greece
Avebury, UK
Ayers Rock, Australia
Bimini, near Florida
Easter Island, Pacific
Calgary, Canada
Cairo, Egypt
Chicago, US
Lake Titicaca, Peru
Kathmandu, Nepal
Machu Pichu, Peru
Magaliesburg Mountains, South Africa
Mount Shasta, US
Osaka, Japan
Rome, Italy
Sedona, US
Santo Domingo, Dominican Republic
Smokey Mountains, US
Lhasa, Tibet

EXERCISES

Exercise 2:20

Begin your daily routine with the Ohm exercise, then open three balls of colored light in each Chakra, changing the balls of colored light to balls of white light, changing the balls of white light to balls of purple light, changing the balls of purple light to balls of silver stellar light, and then filling your aura with silver stellar light. Next change the balls of silver stellar light to balls of golden stellar light, then fill your aura with golden stellar light. Finally, change the balls of golden stellar light to balls of amber light, and fill your aura with the amber light.

Now open seven small balls of red light at the Crown Chakra, one at each of the seven levels of the Crown Chakra: That is, a central ball surrounded by six others. When you see the seven balls of red light clearly, change them to seven balls of white light. Then, when you see the seven balls of white light clearly, change them to balls of purple light. Now go on to change them to seven balls of silver stellar energy, and then when go one to change them to seven balls of golden stellar energy. Finally, change them to seven balls of amber light.

When you see the seven balls of amber light clearly, send up a slender beam of red light from the central ball. Play with this beam as you have done with similar beams of light in earlier exercises: move it around, write with it, draw pictures – practice using it. When you can do this easily, you are ready for **Exercise 2:21**.

Exercise 2:21

Exercise 2:21 begins just the same way as **Exercise 2:20**. Go through the whole routine, just as you did for **Exercise 2:20** until you have raised a beam of red light from the center of your Crown Chakra.

Now, one at a time, send up a slender beam of red light from each of the other six Crown Chakra points, so that the first beam of light is encircled by a ring of six others. If you cannot manage all six the first time, that is fine: try again the next day. Take as long as you need.

Once you have raised all seven beams of light, begin to move and play with them as you have already been doing with the central beam. Become accustomed to the idea of directing and moving the beams. Have fun with it.

When you can do this easily, you are ready for **Exercise 2:22**.

Exercise 2:22

Exercise 2:22 begins where **Exercise 2:21** leaves off. Go through the full daily routine as usual, until you have opened seven beams of red light from the Crown Chakra. Now, instead of just playing with the beams of light as you have

been doing, use them in more focused ways. One at a time, direct each beam of light in a specific direction: straight up, on a diagonal or out to the side, shooting it out in any direction. Play with the length of the beam of light: make it shorter, then longer, then shorter again. Practice curving the beam, so that instead of being straight it bends at a 90 degree angle. Direct the beam to the ceiling or wall and write with it. Do this, one at a time for each of the beams of light.

When you can do this comfortably, you are ready for **Exercise 2:23**.

LESSON XI

Ba Gua (Pu Kua)

Transliteration

It was in the years that I was editing The Round Table Magazine that I learned to spell correctly. Not that my spelling could not be understood before that, but it was fraught with misspellings –the result of a most well intentioned circumstance. I learned to write in school of course, but I learned to read in my parent’s library. The library contained all manner of fascinating books: most in English, some in other languages. As a child I had no idea –and I am not altogether certain to what extent my parents understood- that the English language has two forms of spelling: British English and American English. The library – and other libraries that I later learned to love- contained many books from both categories. Consequently I was exposed to both British and American spellings without knowing there was a difference: and my writing was a jumble of both. Add a heavy emphasis on Shakespeare and his contemporaries and you have some idea of the spelling complexities of my youth.

I tell this little tale because the same problem arises in this Lesson, as in any other writing I undertake on Chinese subjects. There are two primary systems for transliterating Chinese words into English writing. The elder system is called Wade-Giles and was developed by English speaking **MISSIONARIES** in China who based it upon Cantonese pronunciations. Until the 1980s (1980s AD) the Wade-Giles system was standard for rendering Chinese words into English. At that time a newer system developed in the People’s Republic of China began to become known and used in the west: this system is called Pinyin and is the dominant system today. As a rule I do not know enough Chinese to know the difference between the two, and so they are all too apt to be jumbled awkwardly together in the Lesson which follows. Where I do know both forms I try to give them.

One reason for this is that I was taught most of what I know about Chinese philosophy and religion before Pinyin became popular, and so know mainly Wade-Giles terms. Another reason which I think you will readily agree with upon independent study, is that most books on Chinese esoterica will be found even today in the Wade-Giles system.

Being thus warned of the imminent pitfalls of my transliteratory skills, let us proceed to our discussion of the Ba Gua (Pu Kua in Wade-Giles).

The Ba Gua

The Ba Gua are the eight sacred **TRIGRAMS** which form the basis of much of Chinese religious and philosophical thought. So integral are the Ba Gua to Chinese thought that they are almost as emblematic of Chinese Taoism as the more famous Yin-Yang, and often appear in combination with the Yin-Yang.

To understand why this is so, it may be helpful to think of the Ba Gua as the Chinese equivalent of our Wiccan Quarter system. Like the Quarters the Ba Gua have many levels of interpretation and correspondence, from directions to archetypes. Like the Quarters the Ba Gua may be taken to represent the unfolding process of creation –though not in quite the same way.

According to Chinese mythology the Ba Gua were created at the dawn of time by the legendary culture hero **FU HSI**. Fu Hsi and His wife **NU KUA** were credited with the invention of many of the arts of civilization, rather like Isis and Osiris in Egypt or Quetzalcoatl-Kukulcan Meso-America.

In origin Fu Hsi and Nu Kua were probably very ancient creator Deities, and one of the most famous depictions of Them shows Them as winged Deities with the upper half of humans and the lower half of serpents, entwined together rather like serpents on the caduceus or the Hindu Ida and Pingala. Most depictions however show Them in purely human form.

As a culture hero Fu Hsi is said to have lived around the beginning of the Age of Taurus (2800 BC). Among the many inventions attributed to Fu Hsi is the use of writing, which is believed to have replaced an earlier system of recording by use of knotted cords resembling the Inca **QUIPUS**.

Chinese writing is ideogrammatic in nature: that is, each symbol represents an idea, not a sound. The concept rather than the word is conveyed: thus it is entirely possible for two people to communicate through Chinese ideograms without ever being able to speak each others languages. The Ba Gua are said to be the earliest of these ideograms.

The Ba Gua are a series of eight Trigrams: symbols composed of three lines each. The lines may be either straight or broken, as illustrated below. Fu Hsi is said to have gotten the idea for the trigrams from the markings on a turtle’s shell, and you can get a feeling for this when you see the Ba Gua as they are normally arranged, in a circle.

In Chinese thought the Polarities are called Yin and Yang, and may be thought of as rest and action. Yin and Yang move in an eternal pattern: their interaction forms and sustains the universe. Each contains the seed of the other, so that they are not separate so much two aspects of the whole: Yin goes as far into itself as it can before doubling back and becoming

Yang: Yang goes as far out as it can before doubling back and becoming Yin. All things which exist contain elements of both Yin and Yang. This is the same idea as the Greek **PROODOS AND EPISTROPHE** or the Wiccan Polarities of Goddess and God.

Of the eight Ba Gua one is purely Yin and one is purely Yang, the rest are mixed in all the combinations afforded by use of three lines. This is believed to reflect the inherent order of the universe: two Polar Forces united in every variety of combination.

Each Ba Gua has a distinct character unique to it. This is represented by a natural phenomenon: for example Chen is "Thunder." They are further characterized as a family, each being assigned a role which reflects its unique character: Earth for example is Mother, while Heaven is Father.

The eight Ba Gua are as follow:



Chi'en. Heaven: The Father.
Creativity, movement, action: Doing.



K'un. Earth: The Mother.
Receptivity, nurturing, sustenance: Understanding.



Chen. Thunder: The Eldest Son.
Courage, excitement, growth, expansion: initiative.



Sun. Wind: The Eldest Daughter.
Gentleness, adaptability, fluidity: serenity.



K'an. Water: The Middle Son.
The mysterious, the hidden, the subconscious: fears.



Li. Fire: The Middle daughter.
Intelligence, illumination, clarity: thought.



Ken. Mountain: The Youngest Son.
Stillness, tranquility, meditation: introspection.



Tui. Lake: The Youngest Daughter.
Joy, delight, satisfaction: balance.

The Yi Jing

The most significant use of the Ba Gua is as the basis for the Yi Jing (I Ching in Wade-Giles).

The Yi Jing is very ancient. Not only is the Yi Jing is one of the oldest forms of divination still in common use, but it is by far the most ancient written book of divination to remain in continuous use, being approximately three thousand years old.

In the Yi Jing the eight Ba Gua are arranged in combinations of two, forming hexagrams –that is, symbols formed by six lines. There are sixty four hexagrams in the Yi Jing.

According to legend it was King Wen, founder of the Chou dynasty, who created the Yi Jing while imprisoned by a rival. In his cell the King had a vision of the Ba Gua and was led to arrange them in combinations and interpret meaning from this. After King Wen was freed and restored to his throne, his son the Duke of Chou set about elaborating upon the meanings his father had ascribed, creating the first commentary on the Yi Jing. This was in approximately 200 Taurus (1000 BC).

In later centuries many others wrote commentaries on the Yi Jing, the most notable of these being **KUNG FU TZU** (Confucius, B. 449 Taurus / 551 BC). Founder of Confucianism, Kung Fu Tzu is considered one of China's greatest philosophers (along with his contemporary Lao Tzu who founded Taoism as a formal movement). Although later Confucians sometimes attacked it as superstitious, Confucius himself said of the Yi Jing: "If I had fifty more years to live I would devote them to the study of the Yi Jing and become perfect and without fault."

The Yi Jing is and has always been popular for divination, but is also considered a philosophical text. Many devotees of the Yi Jing in fact study it only as philosophy, and do not make use of its magical properties. The ancient commentaries on

the Yi Jing contain much elevated thought related in enigmatic and sometimes obscure language, which rewards deep reflection upon their inner meanings: that will not be especially apparent in this Lesson however, as we have chosen to focus on the Yi Jing as a divinatory tool, rendering its meanings into very modern form. We feel that this will better serve the Wiccan practitioner by offering an easily understandable introduction to the concepts, which can be very hard to understand in more ancient and less familiar language.

As has been the case through most of our Second Degree Lessons we seek here to provide you with a basic understanding and a working acquaintance with our subjects: more in depth knowledge can be gained by independent study.

How to Read the Yi Jing

Traditionally the Yi Jing is taken very seriously as a divinatory device: that is to say, it is not a plaything but a sacred undertaking which should only be approached with respect. Don't do it just for fun. Don't ask silly questions you don't really care about. Do not ask a question again after you have already gotten one answer. It is traditionally believed that in any of these cases the oracle will be offended and the answers given will be unreliable.

Is this true? Well if you believe it, it will be true. Remember that divination is a way of communicating with Deity through an agreed upon language of symbols. Be clear in your mind of what you believe and that is what you will get. Divinatory tools need not be temperamental –but if you expect them to be so they will.

There are several ways in which the Yi Jing can be consulted. The simplest way is to simply close your eyes and randomly select a Hexagram –this simple form of **BIBLIOMANCY** has been used around the world with many different sacred books from the **AENEID** of **VERGIL** to the Judeo-Christian Bible.














More commonly however the Hexagrams are not chosen but built line by line. In a traditional setting incense will be offered, prayers said, and the question will be stated directly to the Yi Jing before using one of two methods to build a Hexagram line by line, then look the Hexagram up in the book.



The older and more traditional way to build a Hexagram is by the use of twenty-four slender sticks of yarrow wood. The twenty-four sticks are divided into four groups of six sticks each. Each group of six sticks is marked to represent one of the four kinds of line which may be used to construct a Hexagram: Changing Yang, Fixed Yin, Changing Yin, Fixed Yang (Changing lines are explained below). The sticks are thrown on a flat surface repeatedly, the uppermost stick on the resulting pile being taken by its marking to indicate one line for the Hexagram: if no one stick is uppermost, then they are thrown again. At length six lines will be determined.

The more common modern way to build the Hexagram uses coins instead of sticks: three coins are used, the obverse side being reckoned as having a value of 3 and the reverse being reckoned to have a value of 2. People often prefer to use special Chinese coins for the purpose, but in fact any coin may be used. The coins are shaken and tossed onto a flat surface. The number value of the sides facing upward are added together and interpreted: if the upward side of the three coins adds up to 6 it represents the Changing Yang: if it adds up to 7 it represents Fixed Yin: if it adds up to 8 it is the Changing Yin: and if it adds up to 9 it is Fixed Yang. The coins are tossed three times, to determine six lines of the Hexagram.

In both cases the Hexagram is built from the bottom upwards. Each three lines is a Ba Gua and the two Ba Gua form the Hexagram. The number of the Hexagram formed may be determined from this chart by lining up the top and bottom Ba Gua of the Hexagram with the number marking their intersection. Thus Earth/Mother over Heaven/Father will be seen to be number 11, while Heaven/Father over Earth/Mother will be seen to be number 12.

Having found the number, you then look up the meaning of your Hexagram.

LOWER	UPPER							
	1	34	5	26	11	9	14	43
	25	51	3	27	24	42	21	17
	6	40	29	4	7	59	64	47
	33	62	39	52	15	53	56	31
	12	16	8	23	2	20	35	45
	44	32	48	18	46	57	50	28

	13	55	63	22	36	37	30	49
	10	54	60	41	19	61	38	58

If your Hexagram includes Changing as well as Fixed lines, then you will end up with two Hexagrams. Changing lines are counted according to their name in the first Hexagram: Changing Yin lines are Yin, Changing Yang lines are Yang. But in addition to the Hexagram thus arrived at a second Hexagram is formed by changing the Changing lines to their opposite polarity: Changing Yin changing to Yang, Changing Yang changing to Yin. The second Hexagram is taken as a commentary on the first.

Below follow the Sixty-Four Hexagrams of the Yi Jing. In writing this commentary we have not attempted to quote the Chinese commentaries traditional to the Yi Jing, but rather to explain their meanings. The traditional commentaries are very poetic and can be hard to interpret without knowledge of traditional Chinese society and ideas. There are many fine books detailing the traditional verses and we recommend you to seek them out –though we think that you will quickly see in doing so why we have chosen to interpret rather than to quote.

The Sixty-Four Hexagrams of the Yi Jing



1. **The Creative.** The Father doubled: Heaven of Heavens. Yang, the Masculine Polarity: God.

Action will bring success. Do not delay but rather, “strike when the iron is hot.” Be bold and confident, reaching out to grasp your desired goal.



2. **The Receptive.** The Mother doubled: Earth of Earths. Yin, the Feminine Polarity: Goddess.

Do not force the issue: listen and follow inner guidance. Patience and perseverance bring success. Allow the situation time to develop and think in the long term.



3. **Difficult Beginnings.** Middle Son over First Son: Water over Mountain.

The situation is still in its formative stages: don’t rush it. Like a seed that has been planted, the situation needs time to grow and flower. This may indicate new relationships, new projects or ventures, new directions –in any case it is the opening stage of development.



4. **Inexperience.** Third Son over Middle Son: Mountain over water.

Be bold and decisive: strong, focused action is called for. Make your decision and once made stick to it: do not dither. In this way you will go forward to success.



5. **Patience.** Middle Son over Father: Water over Heaven.

Sincere and persistent effort will bring success: stick to your principles. Remain true to your vision regardless of external circumstances and pursue it with determination and patience: it may take a while.



6. **Conflict.** Father dominates Middle Son: Heaven over Water.

Be careful. Avoid sudden decisions or risky situations: play it safe. Think things through thoroughly and proceed only with caution.



7. **Marshalling.** Mother over Middle Son: Earth over Water.

You must be organized in your approach and disciplined. Without focus in thought and effort your goals will elude you: avoid dissipating your forces.



8. **Unity.** Mother supports Middle Son: Water over Earth.

Here you must give in order to later receive. You must be generous toward others in order to spur development and bring your goals to fruition. By offering your help to others you will set energy in motion and loosen apparent blockages. You must grease the wheels, for the greased wheel turns when the un-greased wheel locks up.



9. **Details.** Eldest Daughter over Father: Wind over Heaven.

Attend to details: make sure of the “fine print.” Take nothing for granted, but be cautious and examine all closely. Move carefully and with certainty. Take “little steps.”



10. **Advancing.** Father over Youngest Daughter: Heaven over Lake.

You have the resources to overcome whatever obstacles you may encounter: expect difficulties but expect also to overcome them. The road ahead holds challenges, but also success.



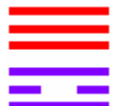
11. **Peace.** Mother over Father: Earth over Heaven.

“Union of Heaven and Earth.” Good luck and blessing. Success, joy, harmony. Much happiness. An excellent situation and many benefits coming from it.



12. **Stillness.** Father over Mother: Heaven over Earth.

Confusion, misunderstandings, possibly deceit: things are not as they appear. Take nothing at face value: try to look beyond appearances for there are things here you do not know which can cause you problems. Your understanding of this situation is incorrect. Be cautious and avoid risk. Be wary of the advice of others at this time as they will be either innocently wrong or deliberately guileful.



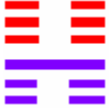
13. **Fellowship.** Father over Middle Daughter: Heaven over Fire.

Think first of others, rather than yourself. In this situation you must look to the larger picture rather than your own needs –self-centered action will bring difficulties. Attention to duty, compassion, openness of spirit are called for.



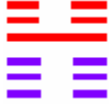
14. **Control.** Middle Daughter over Father: Fire over Heaven.

In this situation it would be wise to seek the advice of others with greater experience than yourself: their advice will be of benefit. You must make your own decisions, but the advice others will give you greater perspective in doing so.



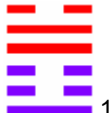
15. **Self-Restraint.** Mother over Youngest Son: Earth over Mountain.

Chill out. Do not act from impulse or emotion. Be calm. Look within and act from your Higher Self. Swim in the deep water rather than shallow: be guided from what is within you rather than reacting to what is around you.



16. **Enthusiasm.** Eldest Son over Mother: Thunder over Earth.

The current situation is too much for you to handle successfully: but if you seek help from others and approach it together all will go well. Alone you cannot do it, but together it will even be easy. The needed help is there if you look – otherwise you would not be advised to seek it. Be sure that you are clear on what is needed however, and avoid miscommunications.



17. **Adaptation.** Youngest Daughter over Eldest Son: Lake over Thunder.

Do not push to the front, but be comfortable in the shadows. Let others lead, and follow along for now. It would be premature to try to take a leading role at this point: it would be too much difficulty and would bring sadness. Bide for now.



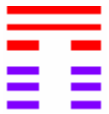
18. **Restoration.** Youngest Son over Eldest Daughter: Mountain over Wind.

So you have a mess on your hands. How did you come to this point? Well, it doesn't really matter: turn your attention to extracting yourself from difficulty. Be practical, avoid making decisions out of emotion or out of fear, and address your situation step by step. By dealing with it rather than trying to avoid it, and being prepared for patient but focused effort, you can return to a good position. Do not be afraid: do not be angry: do not wallow in the situation: do not run from the situation: overcome the situation by applying good sense and consistency.



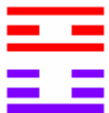
19. **Approach.** Mother over Youngest Daughter: Earth over Lake.

Things may seem still, but new situations are developing below the surface. Consider what you want to see take shape and focus on it: focus on the positive, eliminate the negative. Soon enough the changes which are stirring will flower into being: shape them consciously.



20. **Study.** Eldest daughter over Mother: Wind over Earth.

When you run in the dark you are liable to injure yourself: you do not see clearly in this situation: you do not know all you need to know. Meditate –look within for guidance. Allow Spirit to show you the way.



21. **Regeneration.** Middle Daughter over Eldest Son: Fire over Thunder.

You may feel blocked or held back –unable to move or advance as you would like. But this apparent dead-end is an illusion: there is a way to proceed if you look for it and take action. You must break the barriers that seem to limit you –do not permit yourself to be held back. Seek a new path and use it.



22. **Grace.** Youngest Son over Middle Daughter: Mountain over Fire.

Be gracious and accommodating toward others. Do not cause friction: “play the game” as they say. This is a time for diplomacy and caution. Follow rules, be very honest in your dealings, avoid upsetting others: in this way you will avoid unnecessary problems.



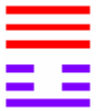
23. **Erosion.** Youngest Son over Mother: Mountain over Earth.

Wait for the right moment: it isn't now. Be patient. Be calm. Do not rush. With the present situation you will find that timing is everything. Wait for the correct moment –you will know it- and do not act until the time is right.



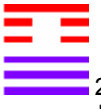
24. **Return.** Mother over Eldest Son: Earth over Thunder.

It is important at this time to get rid of the “dead-wood” that is holding you back. You are giving too much energy to people or situations in your life which are not helping you –things which take your time, effort, or money but are not really your responsibility and from which you derive nothing but difficulty. Examine everything in your life and ask yourself about each “is this helping me?” If it is not helping you it is hurting you by taking time and energy away from what you really need to deal with and should be eliminated.



25. **New Experience.** Father over Eldest Son: Heaven over Thunder.

At this time you must have a healthy sense of selfishness: you must identify and insist upon getting what you need from your situation. If you do not insist upon getting what you need from the situation no one else will get it for you. Do not be patient. Do not assume that you will be taken care of. In this circumstance it is your responsibility alone to pursue your needs and you must do so –otherwise your efforts will be unrewarded.



26. **Making Useful.** Youngest Son over Father: Mountain over Heaven.

Make connections –schmooz. Get out among people and take an active part in society –avoid the temptation to stay at home and withdraw from the community. You must be active, you must stay busy –if you do, then soon things will move your way.



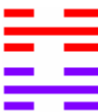
27. **Nourishing.** Youngest Son over Eldest Son: Mountain over Thunder.

“Don't sweat the small stuff.” Prioritize your concerns and focus on the big ones. Pay attention to what matters most and avoid trivialities and minor detours. A red herring never yet make anyone a good meal.



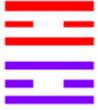
28. **Excess.** Youngest Daughter over Eldest Daughter: Lake over Wind.

There is much happening around you, and many changes will ensue. It is easy to be overwhelmed or distracted and forget what matters to you –do not allow this. Be at pains to keep your focus no matter what the distractions –maintaining a steady, sustained effort will pay off in the end.



29. **The Abyss.** Middle Son doubled: Water of Waters.

Be stubborn. Stick to your principles –do not allow others to sway you from what you feel is right. This is not the time to compromise. Though there are difficulties and it is tempting to give in, you must hold to your position against all attempts to move you –later you will be glad you did.



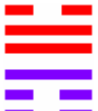
30. **Consuming.** Middle Daughter doubled: Fire of Fires.

Do not be overly ambitious: accept your limits and work with what you have. It is easy to get carried away with enthusiasm and try to do too much at once –the potential of your situation is great but it must be handled in a practical manner and cannot all be done at once. Focus on the small steps first and you can take the big steps later. Try to take the big steps now and you will simply fall.



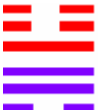
31. **Attraction.** Youngest Daughter over Youngest Son: Lake over Mountain.

It is a good time. Good fortune and happiness attend you. Pleasures abound. But do not allow your abundance to overwhelm your good sense: be like the ant rather than the grasshopper and make good use of this time, for it is transitory. Do not be caught unprepared when this pleasant time passes.



32. **Endurance.** Eldest Son over Eldest Daughter: Thunder over Wind.

Success will come through sustained effort. Be persistent: persevere. Although you face difficulties do not loose faith in your plans and goals, but pursue them despite opposition. Expect it to take a while, but be patience and determination will see you to your success.



33. **Retreat.** Father over Youngest Son: Heaven over Mountain.

“Run away! Run away!” It is sometimes the case that the better part of valor is knowing when to get out of the fight. You’re not going to win this battle –but you don’t have to loose it either, and a prudent retreat now may allow you to win another day. Withdraw from confrontation –back away and bide your time.



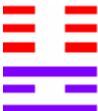
34. **Greatness.** Eldest Son over Father: Thunder over Heaven.

You are in a good situation –you know what you need to do and have all that you need to do it. Now you need only carry it out. Do not second guess yourself, give in to fear, or complicate the matter with games of “what if” –just do what you know is needed and you will have success. If you think you don’t know you are wrong –do not miss the obvious.



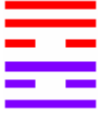
35. **Progress.** Middle Daughter over Mother: Fire over Earth.

Spread the joy. Your situations are doing well and will only improve –take advantage of this to improve situations around you. Be generous. Use your good fortune to build others up. Repair what is damaged, nurture what is growing. Later you will be glad of this as you will be able to rely upon these whom you have helped.



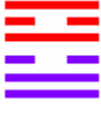
36. **Repression.** Mother over Middle Daughter: Earth over Fire.

Lock your door, go back to bed and pull the covers up over your head. Don’t do anything. Don’t talk to anyone. Take no action. Whatever you are asking about –this would be a very, very bad time to do it. Be very quiet, do not call attention to yourself, and wait for a better time.



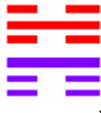
37. **Family.** Eldest Daughter over Middle Daughter: Wind over Fire.

It is imperative that you fulfill your obligations in this situation. Loyalty, duty, responsibility –pay strict attention to these at this time. It is tempting to ignore what is required of you, but if you do it will tell against you later.



38. **Opposition.** Middle Daughter over Youngest Daughter: Fire over Lake.

Seek compromise. Though you are opposed your opponents have no malice against you but rather honestly disagree with you –they are reasonable people and should be approached accordingly. Diplomacy, willingness to negotiate, the hand of friendship –these will serve you better than fighting against your opponents.



39. **Blockage.** Middle Son over Third Son: Water over Mountain.

You cannot go forward in the way you wish. You should back off and regroup. Rethink your plans –consider other ways of handling the situation. Seek help from others.



40. **Liberation.** Eldest Son over Middle Son: Thunder over water.

The path seems blocked, but the obstacles can be overcome by bold, swift action. Do not delay and do not over-think –rather take simple, quick steps to cut through whatever is holding you back. Remember Alexander and the **GORDIAN KNOT**. Do not worry about the staid opinions of others here –audacity and courage will serve you best.



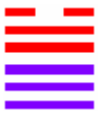
41. **Decrease.** Youngest Son over Youngest Daughter: Mountain over Lake.

It is easy to get carried away by enthusiasm and dissipate your energies at this time. This would not be good. Instead make it a point to exercise self-discipline and restraint. Keep your mind on your goal, stay focused and act prudently.



42. **Increase.** Eldest daughter over Eldest Son: Wind over Thunder.

It is said that success comes from seeing a need and filling it best. In the same spirit it is said that to rule is to serve. In this situation you will prosper by finding out what others want or need, and being the one to help them get it. Be indispensable and you will never be dispensed with.



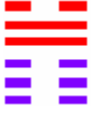
43. **Determination.** Youngest Daughter over Father: Lake over Heaven.

Be resolute and determined –do not be turned aside from what you know you must do. An issue of principle is at stake. Pay no attention to others actions but focus upon your own task at hand, and see it through to completion no matter the opposition. What needs doing must be done.



44. **Encountering.** Father over Eldest Daughter: Heaven over Wind.

Trust your own judgment. Others may want to help, but their advice is skewed or even deceptive. Make your own decision and stick to it, even if others criticize –they are in error, not you.



45. **Gathering.** Youngest Daughter supported by Mother: Lake over Earth.

This is a time to ask for assistance. Do not try to do it all yourself, for this will not prove practical: rather seek help from others with more experience or greater strength.



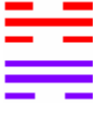
46. **Arising.** Mother over Eldest Daughter: Earth over Wind.

Circumstances are changing quickly: all is in a state of flux. Be flexible. Adapt to changing situations. Be prepared to move quickly when opportunity arises, for the window of opportunity may be small. Do not hesitate to seek advice or aid if needed.



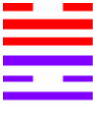
47. **Difficulties.** Youngest Daughter over Middle Son: Lake over water.

Things are not going your way. You may feel held down and blocked. It is a difficult time and you must draw upon inner strength to persevere. Be patient. Hold back. Make the best of things and wait for better times.



48. **The Wellspring.** Middle Son over Eldest daughter: Water over Wind.

Look to the past for guidance in present situations. The knowledge you need you already have –for you have faced similar things before. Reflect upon past events and how you handled them: adapt what worked then to the present situation: avoid repeating mistakes. Consider historical examples as well. The past is not always a guide to the future, but it is here.



49. **Change.** Youngest Daughter over Middle Daughter: Lake over Fire.

Be open to new ideas. Seek new and innovative approaches. Situations are changing and what worked in the past will not be enough for the future: adapt to the times, do not fight against them.



50. **The Cauldron.** Middle Daughter over Elder Daughter: Fire over Wind.

Slow and steady development is called for here. Be cautious, circumspect. Avoid sudden changes. Stick to the tried and true, play it safe, and keep a low profile. Do not choose this time to take risks.



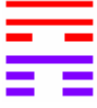
51. **Arousing.** Eldest Son doubled: Thunder of Thunders.

Sudden or unexpected developments may threaten to knock you off course: do not allow yourself to be overwhelmed by them. Seek inner balance, remain stable in yourself and you will be able to ride out the situation.



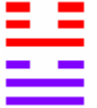
52. **Introspection.** The Youngest Son Doubled: Mountain of Mountains.

All seems calm and still. You have achieved your past goals and are in a good position. But do not be deceived: this is not the end of the road but merely a resting place between journeys. Take this time to reflect and consider where you wish to go from here. Make plans. Use this peaceful time wisely.



53. **Gradual Progress.** Eldest daughter over Youngest Son: Wind over Mountain.

Move with slow but steady steps. Take things one at a time. Allow things time to develop. Avoid haste. Do not rush into things or make rash decisions –take your time. Be careful about giving guidance or advice at this time, and be sure you have considered matters thoroughly.



54. **Subornment.** Eldest Son over Youngest Daughter: Thunder over Lake.

Be careful in your dealings with persons who have authority over you, or who wield greater influence than yourself. Be diplomatic with superiors, avoid arguments or confrontations. Fulfill any obligations and avoid giving cause of criticism. This is a moment for placation of the powerful, for your own position is a vulnerable one.



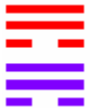
55. **Prosperity.** Eldest Son over Middle Daughter: Thunder over Fire.

Rejoice. You are in a position of abundance and prosperity. Good luck and success attend you. All bodes well for you, go forward therefore in confidence.



56. **Gypsy.** Middle Daughter over Youngest Son: Fire over Mountain.

Change brings you into new and unknown circumstances. Be circumspect: get the lay of the land. Be patient and familiarize yourself with the new conditions you face before trying to act. Keep your eyes and ears large, your mouth small, and proceed with caution until you know all you need to know. Advance with care.



57. **Penetration.** Eldest Daughter doubled: Wind of Winds.

Move slowly but thoroughly. Be ubiquitous: surround rather than confront the situation. Expand by small steps but in all directions. Make yourself a factotum and you cannot fail to have influence.



58. **Joy.** Youngest Daughter Doubled: Lake of Lakes.

Listen to your heart. Success will follow happiness. If you do what you are drawn to do, all will go well. Forsake your own happiness for outside concerns and all will go badly.



59. **Dispersion.** Eldest Daughter over Middle Son: Wind over Water.

You must work with others to move forward: you will not succeed alone. Be co-operative, genial, unselfish. Generosity and flexibility will serve you well. Rigidity, self-centeredness, hard-heartedness will bring disaster.



60. **Limitation.** Middle Son over Youngest Daughter: Water over Lake.

You can only do what you can do. You face many limitations and frustrations. You would like to clear them all and move forward –but that is not within your power. Work with what you've got. Change what you can change, accept what cannot be changed. Make the best of what you have.



61. **Truthfulness.** Eldest Daughter over Youngest Daughter: Wind over Lake.

Be true to yourself. Trust your inner guidance and walk your path. Do not allow external situations or other people to make you doubt yourself or reshape yourself to their wishes: you are not here to please them but to fulfill the purposes of your Higher Self and of God/dess. Trust in yourself and walk on.



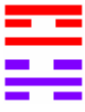
62. **Precision.** Eldest Son over Youngest Son: Thunder over Mountain.

Focus on details. Attend to the small things. Careful, precise effort brings success. This is not the time for major changes, but for small yet specific adjustments. A small leak may sink a ship: the lack or imperfection of a needed part may wreck the whole.



63. **After Completion.** Middle Son over Middle Daughter: Water over Fire.

Success crowns your efforts, and this is wonderful. But the successful completion of a goal is not the end of life. A new goal always follows. Just because you have done well does not mean that you should stop trying: instead continue forward building upon the success you have. This is not the time to rest upon your laurels as it were: not an ending but in fact a new beginning.



64. **Before Completion.** Middle Daughter over Middle Son: Fire over Water.

Your situation is almost at a successful conclusion –do not relax your efforts now. There is only a little way more to go –but though well in sight it still remains to be done. The racer must not stop to nap before the finish line, even if tired. Soon enough you may rest, but not yet. Remain focused until the situation is complete, or you may grab failure from the jaws of victory.

Feng Shui

The Yi Jing has been known and used in the west for a long time. But it is only one use of the Ba Gua. Another equally important art based upon the Ba Gua has only recently become popular in the west: this is Feng Shui, or Chinese Geomancy.

Today Feng Shui is very commonly seen among non-Chinese, if not so commonly understood. Not long ago there were few practitioners outside of Chinese communities. We have already learned about Wiccan Geomancy in our First Degree Lessons: Feng Shui is very similar in that it seeks to align to the natural qualities of energy, or Chi, as interpreted through direction.

Feng Shui is not nearly as old as the Yi Jing. By comparison it could almost be called a modern science, since hundreds of years separate the codification of the Yi Jing by King Wen and Chou Kung and the codification of Feng Shui. The ideas upon which Feng Shui is based however are very ancient.

The first mention of Feng Shui principles is from the time of Confucius. In the **LI CHI** (or Record of Rites, one of the Chinese Five Classics) which remarks that the dead were always buried pointing to the North because the North was associated with Yin energy, death and the Spiritworld, and the South was associated with Yang energy, life and the world of the living.

Books on Feng Shui first appear during the Han Dynasty (993 – 1420 Aries / 207 BC – 220 AD), including the Chia Ching or Book of Dwellings. Although Feng Shui was attacked by the philosopher **WANG CH'UNG** as early as 1320 Aries (80 AD), Feng Shui became increasingly popular.

Feng Shui became codified and standardized over a long period stretching from the Three Kingdoms period (beginning 221 AD) through the end of the Sung Dynasty (879 Pisces / 1279 AD). During this period the definitive texts of Feng Shui were written including the Kuan Shih Ti Chih Meng (Master Kuan's Geomantic Indicator) and the Tsang Shu (Song of Geomancy) credited to the famous philosopher-poet Kuo P'u (who actually lived several centuries earlier).

As with most of our Second Degree subjects Feng Shui is a huge and complicated art, having developed over many centuries. A full discourse upon its principles is more than we can hope to do in this space. However we will attempt to briefly familiarize you with its basic ideas.

Chi

If you remember **Lesson 1:1** you will recall that one of the world's many names for psychic energy is Chi. The principle concern of Feng Shui is the flow of Chi. When Chi flows freely it creates a bright, uplifting, positively charged environment. When Chi is blocked it moves slowly and becomes negative energy which can have an enervating effect on those who live in its vicinity.

One of the principle concerns of Feng Shui is the movement of Chi in the open landscape, and the auspicious placement of buildings relative to the landscape and to each other. We touched upon this in **Lesson 2:10** when we discussed Ley Lines and will say no more about it here except that Feng Shui has complicated rules to determine auspicious locations.

Another principle concern of Feng Shui is the movement of Chi within a building –this is the more common use for Feng Shui in the west, and it is this that we will focus on here.

As a general rule Chi is perceived as moving in gentle spirals rather like wisps of smoke. Chi normally enters a house through the front door and flows through the house with a spiraling movement. Chi can also enter and exit through windows and secondary doors. The Chi can be slowed down and blocked by a number of factors including poorly placed walls and other architectural features as well as clutter or inauspiciously placed furniture which block its flow, creating negative energy. A variety of tools are used to adjust the flow of Chi, including mirrors, wind chimes, crystals, and miniature fountains.

The Ba Gua in Feng Shui

The Ba Gua are used in Feng Shui rather as the Quarters are used in Wicca: to determine what energies are in sympathy with which directions. In Feng Shui it is believed that the rooms of a house should reflect the organization of the Ba Gua, as should the features of each individual room. Both buildings and rooms are preferably square to emphasize stability and also to allow each Ba Gua equal space.

The North is ruled by K'an, the Middle Son. K'an is water: the depths of the sea and the Moon. North is the place for career and business issues.

Northeast is ruled by Ken, the Younger Son. Ken is the lofty Mountain: stillness and reflection. Northeast is the place for education and learning.

The East is ruled by Chen, the Elder Son. Chen is Thunder: ferment and fertilization. East is the place of family and health.

The Southeast is ruled by Sun, the Elder Daughter. Sun is Wind: gentle, expansive, penetrating. Southeast is the place for things which pertain to wealth and prosperity.









The South is ruled by Li, the Middle Daughter. Li is Fire and the Sun: ardent, enthusiastic, forceful. South is the place for issues of fame and recognition.

The Southwest is ruled by K'un, the Mother. K'un is the Earth: stable and enduring, nurturing and sustaining. Southwest is the realm of love and marriage.

The West is ruled by Tui, the Youngest Daughter. Tui is the calm Lake: happy, joyful, well-balanced. West is the place for creativity and also for children.

The Northwest is ruled by Ch'ien, the Father. Ch'ien is the expansive Heavens: creative, dynamic, and vital. Northwest is the area for issues dealing with teachers, friends and benefactors.

By aligning to these energies it is believed that one attunes to the natural focus of the universe and is thus assisted and carried forward by the universe's own natural flow. A chart of the Ba Gua as used in Feng Shui follows:

 CH'IEN Heaven -Father Northwest –Teachers/benefactors	 K'AN Water (and Moon) -Middle Son North -Career	 KEN Mountain -Younger Son Northeast -Education and learning
 TUI Lake –Younger Daughter West -Creativity		 CHEN Thunder -Elder Son East -Family and health
 K'UN Earth -Mother Southwest -Love and marriage	 LI Fire (and Sun) -Middle Daughter South -Fame and recognition	 SUN Wind -Elder Daughter Southeast -Wealth and prosperity

EXERCISES

Exercise 2:23 is an exercise which you should do as part of your daily routine until you become proficient at it, while its variant **Exercise 2:24** is a technique which you should use any time you feel the need. For me, this somewhat odd and incongruous technique was one of the most effective I have ever learned. Of course, like everything else its effectiveness grows with practice.

When I was first taught this technique, I thought it was very weird –and I imagine you will agree- but you cant argue with success.

Exercise 2:23

By now you should be fairly proficient at raising and directing beams of light from your Crown Chakra. Begin by going through your daily routine as you have been doing for **Exercise 2:22**, until you come to the point where you raise the beams of light: before you raise the beams of light, first take a moment and think of something you wish to manifest. Start small –maybe you would like a favorite movie you haven't seen in a long time to play on TV sometime in the next few days: maybe there is something you have lost and wish to find: make sure it is something small that you believe can happen.

Make a brief incantation. I usually say (my favorite and trusty all-purpose stand-by):

*“There is one Power in the Universe
“And I am a perfect manifestation of that Power
“And as such I will (whatever you are manifesting)
“Behold, I will it,
“I draw it to me,
“I MANIFEST it...”*

Now, open your seven beams of light all at once –shoot them upwards like arrows or like shooting stars. See the seven beams of red light soar upwards -imagine your wish as some simple abstract form off in the Astral and aim the beams for it. Use the seven beams to grab the abstract image of your wish and pull it back to you, into your crown Chakra.

Finish the incantation:

*“Behold I accept it,
“I receive it,
“And I give thanks for it.
With harm towards none
So Mote It Be.”*

Now close your Chakras, ground and release as always.

Think no more about what you have manifested. Wait for it to happen, but do not worry about it. Usually it will show up fairly soon, but when not expected. If for some reason what you have asked for does not manifest do not get discouraged - it most likely means that you need more practice. Practice makes perfect, as they say. Or it may be that some aspect of yourself has not accepted what you manifested, and that you should examine your feelings on the matter.

Do **Exercise 2:23** as part of your daily routine only until you can do it easily: after that use it only as needed.

Exercise 2:24

Exercise 2:24 is the same as Exercise **2:23**, except that it is a technique meant to be done wholly independently of your daily exercises.

Consequently you will not begin with your normal routine of exercises. Instead, you will use the technique whenever you wish to do a quick manifestation.

Begin by focusing on what you wish to manifest.

Make an affirmation:

*“There is one Power in the Universe
“And I am a perfect manifestation of that Power
“And as such I will (whatever you are manifesting)
“Behold, I will it,
“I draw it to me,
“I MANIFEST it...”*

Now, open your seven beams of light and let them shoot upwards. Imagine the seven beams of red light speeding toward the abstract image of your wish. Grab the abstract image of your wish with the seven beams of light and pull it back to you, into your crown Chakra.

Finish the incantation:

*“Behold I accept it,
“I receive it,
“And I give thanks for it.
With harm towards none
So Mote It Be.”*

Then clear and release as always.

LESSON XII

Group Dynamics

We began our Second Degree studies with a commentary on the meaning and duties of the different Degrees of Clergy. It is only fitting that as we come to the end of Wicca 201 we return to this subject with a deeper discussion of the nature and duties of Second Degree Clergy, and the challenges which you may face as a Second Degree Cleric.

As we said at the beginning of these studies, the Second Degree Priest/ess normally pursues a more focused role than First Degree Priesthood. This is true for the solitary and especially true in the Temple: While the First Degree Cleric may assist in ritual and sometimes in teaching, perhaps acting as a **MENTOR** under Third Degree guidance, the Second Degree Priest/ess is more often called upon to lead or take an important role in ritual, to take a specific job in the Temple or Shrine, and generally to take a more active and responsible role.

Where the First Degree tends to be quite general, the Second Degree Priest/ess often specializes their practice, concentrating on one or more skills in which they excel. Thus a Second Degree may choose to become expert in herbalism, or **HERALDRY**, or psychic arts, or community building or any of many other subjects. Throughout the Second Degree Lessons we have been discussing various potential specialties at an introductory level. This is not to say that the Second Degree Cleric always specializes, or that if a specialty is chosen that it should be pursued to the exclusion of other arts: a Witch should always make an effort to be well-rounded in their skills and interests. Nor is it expected that a second Degree Cleric should attempt to specialize at once: it may take quite a while to find a specialty, and once a specialty is chosen it may well be one of many.

In reading these Lessons you might assume that my own specialty is teaching, and that is true enough –but this only came after several years. My first specialty was theology, and then came ritual, and then I specialized in the psychic arts as well –all long before specializing in teaching. So specialization should not by any means be thought of as limiting oneself. Rather it is the deeper study of specific skills.

For the Second Degree Cleric following a solitary practice –that is, not part of a specific Temple or Shrine–specialization is the biggest potential difference from First Degree. It would be completely appropriate for a solitary Second Degree to become an expert in one or several areas, and to enrich the Tradition through their work in these areas either individually or as part of an Order. We have a great need as a Tradition for specialized work in many areas not least of which being Pagan-oriented publication: event organizing: home and parochial schooling: community outreach: heraldry: liturgical artwork and skills such as metallurgy, glass-working, and lapidary: general and liturgical music, dance, and drama: and many others. Of course in no case should a Cleric become so specialized on one subject as to limit or exclude the full exercise of their skills: ultimately you should pursue deeper knowledge in all areas, not just one or two. But as we have said, issues of specialization have been dealt with throughout these Lessons.

For Temple and Shrine Clergy however, Second Degree is a bit of different matter. For Temple Clergy the first order of business is always the smooth running of the Temple itself. Second Degree status in a Temple confers a certain amount of responsibility within the group and often brings the Cleric into increased contact with the wider Pagan community in a political context: These issues we have not really dealt with so far, and so it is upon these issues which we will focus now.

Temple Vs Shrine

In this Lesson we will focus upon Temple structure, management, and procedure: and also upon interaction, both as an individual Cleric and as part of a Temple or Shrine, with the wider world, Pagan and non-Pagan.

For the purposes of this Lesson we will for the most part make no distinction between a full Temple and a Witan Shrine, or Proto-Temple. However let us first review exactly what a Witan Shrine is.

A Witan Shrine is a Proto-Temple: a Temple in training if you would. A Witan Shrine is Headed by a Witan Shrine Keeper, either a Third Degree or a Cleric under the imperium of a Third Degree sponsor. Witan Shrines are considered probationary and have no representation on the Witan Council. If the Witan Shrine successfully completes its year's probationary period then it is translated to full Temple Status and the Witan Shrine Keeper becomes a Temple Head (if a Third Degree) or an Acting Temple Head (if under imperium). Only a fully seated Temple Head may represent a Temple in the Witan.

The practice of asking all new Temples to spend a probationary year as a Witan Shrine before being accorded full Temple status began as a response to the fact that running a Temple is not as easy as it seems, and many people who wish to try it are not really suited for it. We believe in giving people every opportunity to serve the Goddess as She calls them, and

wanted a system flexible enough to allow prospective Temples to form even knowing that not all would succeed. The Witan Shrine system allows time for the prospective Temple to see if its members are comfortable in that role, and for both the prospective Temple and the Tradition to make sure that all will run smoothly.

We were inspired to create the Witan Shrine after the collapse of two of our Temples –both in their first year, though a few years apart- whose leadership proved unable to handle the pressures of running a full Temple. Interestingly enough, and contrary to what many people might think, the Temples which collapsed were not those run by people with less experience but were in fact headed by experienced Third Degree Clergy who for the most part couldn't deal with the difficulties inherent in dealing with public and semi-public groups.

The Witan Shrine allows such potential problems to come to light and hopefully be dealt with before full Temple status is conferred. It is considered a bit of an embarrassment for a Temple to collapse this way, but there is no embarrassment if a Witan Shrine –after fulfilling its year's probation- does not go on to become a Temple. This may happen either because the Witan Shrine Keeper realizes that the Shrine is not ready to become a Temple, or because the Tradition feels the Shrine is not ready to become a Temple. In either case the Witan Shrine which does not become a Temple may either disband, request a second probationary period to address its problems and try again for Temple status, or choose instead to become a Formal or Personal Shrine.

In terms of structure and management a Witan Shrine is to all intents and purposes the same as a Temple except that the head of the Shrine bears the title Witan Shrine Keeper instead of Temple Head or Acting Temple Head.

In the case of a Formal Shrine or a Personal Shrine the structure is usually much simpler. A personal Shrine, being in essence an expression of personal piety, usually has the Shrine Keeper as its only officer –though this need not necessarily be so. A Formal Shrine falls between the simplicity of the Personal Shrine and the complexity of the Temple in its structure, depending upon the purpose it was created for.

Temple Structure

As a general rule the newer the Temple the simpler the structure. A small Temple does not require many officers, and it is a mistake to appoint officers you don't need. A large and very active Temple on the other hand may require a number of officers to facilitate its smooth running.

A new Temple usually starts with just one officer, the Temple Head.

Temple Head

The most important officer in any Temple is the Temple Head, who is the sole person responsible for the Temple in the eyes of the Tradition and who is Chartered by the Tradition specifically as Temple Head. Because the Temple Head is established by Charter of the Tradition, the Temple Head may not be changed except by Charter of the Tradition (this is discussed in greater detail below).

In most cases the Temple Head will be either the Chief Priestess or Chief Priest, but in theory the Temple Head could be the Chief Director if circumstances warrant.

In addition to running the Temple the Temple Head represents the Temple in the Witan Council, which is the convocation of the Tradition's Temple Heads, Elders, Officers, and other Notables. The Witan is primarily an advisory body, without binding power, but issues are sometimes presented to it for a vote. In such a vote only the fully seated Head of a Temple or their chosen proxy may wield the Temple's vote.

As has been stated one must be a Third Degree to be a fully seated in the Witan (though in some cases an honorary Third Degree may be given to facilitate this). However the Tradition has a well established practice of allowing First and Second Degree Clerics to start Temples under the imperium of a Third Degree sponsor, with the understanding that they must eventually achieve Third Degree status in their own right in order to become fully seated: people running Temples under imperium in this way are called Acting Temple Heads. An acting Temple Head may attend the Witan, but does not become a voting member until being fully seated.

Co-Head of Temple

The Temple Head may have a Co-Head if they care to appoint one. Usually this would be the Chief Cleric of the opposite sex, but not necessarily. Appointing a Co-Head is entirely in the hands of the Temple Head or in some cases (if the Temple constitution specifies) the Temple Board of Directors: they may appoint or dismiss a Co-Head of Temple at will. This is because Co-Head of Temple is an office considered internal to the Temple and does not carry Witan seating. A Co-Head of Temple may attend the Witan and may even address it, but only the Head of the Temple may be seated in the Witan and represent the Temple with a vote.

The Co-Head of a Temple is considered to have equal standing with the Acting Head of a Temple.

I do not think any of our Temple's have Co-Heads at the time this is written, but it is a well established practice within the Tradition.

Joint Head of Temple

Very rarely a Temple may have a Joint Head who has equal standing with the Temple Head. This is true for the Mother Temple and for Holy City Temple. A Joint Head is a Co-Adjutor, usually appointed because health issues or other duties make it difficult for the Temple Head to fulfill their role fully.

As a rule Joint Heads are discouraged, and they are only appointed in rare cases. Like the Temple Head a Joint Temple Head is established by a Charter from the Tradition and assumes a role of responsibility to the Tradition for the smooth running of the Temple.

A Joint Head of Temple has full status in the Witan, equal to a Temple Head.

Chief Director

Other offices include Chief Director for the Temple. All members of the Board of Directors may be described as Directors, but one is given the office of Chief Director and the job of dealing with things like paperwork and legalities as needed. In most of our Temples at present the Temple Head and Chief Director are the same person. However it can be advantageous to separate the two jobs since the skills which make for a good Temple Head and the skills which make for a good Chief Director are not necessarily likely to be held by the same person.

The Chief Director is appointed by the Temple Head or sometimes by the Board of Directors depending upon the Temple constitution.

Directors

As soon as practicable a Temple should establish a Board of Directors. As a rule the first Directors will be appointed by the Temple Head. In some Temples this remains the case thereafter as well, while in other Temples Directors may be elected –this depends upon the Temple constitution, which varies from one Temple to another.

The Board of Directors is composed of three or more people, who usually hold other offices in the Temple as well. The term “Director” is usually only used to describe a member of the Board of Directors who holds no other office in the Temple.

A common arrangement is for the Board of Directors to be composed of the Temple Head, Co-Head (or Pursuivant) and Chief Director. Where the Acting Head of a Temple is under the imperium of a Third Degree sponsor, the sponsor would be considered a Director of the Temple as well.

How much power the Directors hold depends upon the Temple constitution. In some Temples the Board of Directors holds little or no real authority, existing basically to carry out the will of the Temple Head. In other Temples the Board of Directors may have considerable power and exercise it through voting.

As a rule we discourage giving too much authority to the Directors until the Temple is well established, and keeping the Board of Directors small. This avoids a number of potential problems. Too many Directors too soon are prone to destabilize a small or new Temple, and may lead to personality-based in-fighting which we abhor above all else. Nor should Director status be given automatically with an office: if it is to be given with an office then it should only be given after a probationary period has demonstrated that the officer is satisfactory in that role.

Chief Cleric

The Chief Cleric is the highest ranking Priest or Priestess in a Temple.

Some Temples have only one Chief Cleric, usually synonymous with the Temple Head. Other Temples have both a Chief Priestess and a Chief Priest. In the latter case one will most likely be the Temple Head, the other being simply Chief Priestess or Chief Priest -unless they should be appointed Co-Head of Temple which is by no means always the case.

It is perfectly respectable to simply be Chief Priest/ess.

When a Temple has only one Chief Cleric it is often because there are not enough experienced Clergy of the opposite sex to have both a Chief Priestess and a Chief Priest, or at the other extreme it may be because there are too many experienced Clergy of the opposite sex to fairly pick just one for the office –it is not uncommon for a Temple to have considerably more members of one sex than the other. Also if all the members of the Temple are of the same sex (by choice or circumstance) then there will be only one Chief Priest/ess, the next highest ranking being usually the Pursuivant.

When there is only one Chief Cleric for whatever reason they will often appoint a Pursuivant (Maiden Priestess / Cadet Priest) who will then be the second ranking Cleric for the Temple.

We use the title Chief Priest/ess for this office in preference to High Priest/ess because we consider all Third Degree Priesthood to be High Priesthood. An established Temple may have sometimes a number of Third Degree High Priest/esses in it –only one can be Chief Priestess and one Chief Priest.

Pursuivant Priesthood

Another common office in a Temple is that of Pursuivant: normally called a Maiden Priestess or Cadet Priest (so far as we know the term Pursuivant as a general term for Maiden Priestesses and Cadet Priests is one of those things that is pretty much uniquely Correllian).

A Pursuivant can be appointed by the Temple Head at any time they so choose. The Pursuivant is often a person who is studying for the High Priesthood (or has attained it), and who is expected to function as the second tier of Temple Clergy, after the Chief Priesthood.

There is no reason a large Temple could not have several Maiden Priestesses/Cadet Priests, and it is also possible for a person to be appointed to this office Pro Tem (that is just for a specific event) which is what is commonly done by the Mother Temple at the Lustration ceremonies.

Other Offices

Other offices a Temple might have include Secretary, Treasurer, Guardian (usually Ritual Guardian, but may also deal with security issues when relevant), Herald (Heralds are involved in making of regalia and ceremonial paraphernalia, and may also act as announcers and ushers at events). Secretary and Treasurer are jobs usually filled by the Temple Head or Chief Director, but need not be. In addition other jobs may present themselves according to need.

As a rule however a small Temple will not need all of these offices. Begin simple. I would advise against putting someone on the Temple's Board of Directors simply because they have been given a Temple office. After they have held the office for a while and done a good job, then maybe elevate them to Director status.

Changing Officers

As far as the Tradition is concerned the Temple's Officers are the Temple's business and they may be filled and changed as the Temple sees fit (usually specified in the Temple's constitution).

The exception to this is the Temple Head.

As stated above Temple Heads are established by Charter of the Tradition and are viewed as the responsible party in a Temple by the Tradition. So far as the Tradition is concerned Temple Heads take precedence over Boards of Directors and Temple Officers: Temple Heads cannot be voted out or otherwise removed by the Board of Directors - they can only be changed by Charter.

One reason we take such a strong line on this is to avoid dissention in the Temple. Sadly it is sometimes the case that personal politics invade the sanctity of the Temple and personal ambition may sometimes lead to factionalism. If the office of Temple Head could be easily changed, then ambitious Temple members might try to seize it through political means –which not only causes tremendous bad feeling but often splits or destroys the Temple. We see this sort of behavior in many other Wiccan Traditions –we will never permit it in the Correllian Tradition.

In the event that members of a Temple cannot get along with each other or with the Temple Head, it is easy enough to either go to another Correllian Temple, or found a new Correllian Temple themselves –this is always preferable to damaging the existing Temple.

If it should come to pass that a Temple Head is accused of actual wrong doing by the Temple members or the Board of Directors, as opposed to personal disputes, then the Temple members should seek assistance from the office of the Chancellor.

Succession

In regards to succession it is up to the Temple Head to choose their own Heir and keep the Tradition informed of their selection: however this is usually not an issue until the Temple is very well established. We also advise that Temple's follow the Tradition's policy with regard to Heirs and keep the succession secret even from the proposed successor -that way if the successor needs to be changed later it can be done without hurt feelings. A Temple Head should never assume that their selected Heir will not change over time -any number of influences may bring this about, especially age. It is fine for a young Temple Head to have a young Heir, but as time passes and age advances an Heir of the same age would be a potential problem.

If a Temple Head should die or leave office without an heir the Board of Directors would probably be asked to select one.

Remember too that a Temple Head may leave office for reasons other than death: they may move to a new area: they may move on to a higher office in the Tradition which may make actively Heading a Temple difficult: they may choose to retire in old age. All good reasons to have an Heir chosen.

What Temples Do

Of course you have a basic idea of what a Temple does, even if you have never been to one. You know that Temples are places of worship, and hold rituals for Sabbats and Esbats, and sometimes for on other occasions as well. Temples are often the setting for rites of passage –Wiccannings, handfastings, funerals. Also many Temples offer a variety of classes and study groups.

But there are also many other activities which Temples can engage in, and it is not uncommon for the Second Degree Clergy to be involved in organizing or running such events.

Especially if you are in a Temple or Formal Shrine, but also if you have a Personal Shrine, you may wish to consider some of these ideas:

Social Nights

Many Temples sponsor social nights. Social Nights allow people to come together and get to know each other in a non-ritual setting, which allows for a more casual interaction. Social Nights are an excellent way to network with your local Pagan community and become acquainted with other nearby Pagans. Also many Temples use Social Nights as a forum for meeting and getting to know potential new members.

Social nights are commonly held in restaurants, coffee houses, or bars –depending upon the temperament of the organizers. To find a place to hold a Social Night, go to a variety of establishments and pick some that seem likely –then ask if they would allow you to hold your Social Night there. Be upfront about it being Pagan –you want to know from the outset if the establishment is Pagan-friendly or not. In most urban areas this will not be an issue –although smaller towns may be hit or

miss. Point out to the proprietor that Social Nights often attract a good number of people who can be expected to buy food or drink during the event, and may become patrons of the establishment at other times as well.

Once you have a location pick a date and let people know about it. Advertise the Social Night in the Pagan Press, in local free papers, and on the internet. The first couple may be small –give it time to build.

As a rule Social Nights are unstructured social time. You provide a place and people mingle and get to know each other. It can be helpful however to prepare and casually introduce interesting topics of conversation if the evening gets off to a slow start.

Because Social Nights are very public events they attract all sorts of people, not all of whom you will necessarily like, not all of whom will always like each other, and some of whom will be **GOMERS** (see below). Consequently if you decide to be involved in running a Social Night you should be prepared to be very tolerant of differing personalities, and be willing to play peace keeper if need be.

Book Clubs

Many Temples also sponsor Book Clubs. Book Clubs meet on a regular basis, usually monthly but sometimes weekly. At each meeting the Club agrees that each member will read a specific book, and at the following meeting the group discusses the book. This is an excellent way for Temple members to get to know each other better as well as to investigate subjects in which they may have an interest but which the Temple does not wish to teach per se.

A Book Club might meet at the Temple, or it might be set up in a public place. You would go about this in the same manner as setting up a Social Night. Large bookstores with lounge areas are especially good places for holding Book Clubs and will often help advertise it on the premise that people who attend Book Clubs are people who will buy books.

Nature Walks

Another nice thing that a Temple can sponsor in good weather is a Nature Walk. This can be held at a public park or on private land. People assemble, and walk together along a usually predetermined scenic route. If the Temple has an herbalist a discussion of wild plants encountered during the walk is especially entertaining.

A Nature Walk is also an excellent occasion for discussing respect for the Earth and ways in which we can help our environment.

A Nature walk would be advertised in the same way as a Social Night or a Book Club.

Nature Clean-ups

A Nature Clean-up is very similar to a Nature Walk, except that you choose a natural area which needs to be cleaned up. Beaches, forests, parks, even stretches of highway are perfect for Nature Clean-ups. Indeed, in many communities it is possible to “adopt” a street or a stretch of road which the Temple would periodically clean –a sign is usually posted at the area crediting the group which has adopted it, which can be excellent and very positive publicity for your Temple.

A Nature Clean-up might be just the members of the Temple, or you might advertise it in the same manner as the other events we have discussed.

Fund Raisers

There are a variety of fund raising activities which a Temple can take part in. A very common one is the making of craft items for sale at craft shows or rummage sales. This can not only bring in funds, but it can be a very enjoyable activity if the Temple members are craft oriented. Indeed, even Temple members who do not think of themselves as craft oriented may sometimes find that they really enjoy making craft items.

There are all sorts of craft items that Temple members could make, of course. Beadwork, embroidery, ceramics, wood working –whatever the Temple members have a talent and a taste for.

A Temple can also sometimes raise funds through ticket sales to an event. Psychic fairs, Witches’ Balls, Expo’s, and plain old parties are examples of potential events. But make sure you know your local legalities first, as some communities have unexpected rules about such things.

Witches’ Balls

One of the best fund raisers is a Witches’ Ball. Witches’ Balls are normally held at Samhain, and are usually costume parties. They may be held at a Temple, but are more often held in rented rooms. Restaurants and bars as well as community centers and sometimes parks are good places to consider renting space for a Witches’ Ball. Hotels are also a good possibility, but tend to be rather on the pricey side.

Temple members, local metaphysical bookstores and sometimes general bookstores can sell tickets for the event in return for a percentage (for the businesses). Tickets sold in advance should be slightly cheaper than tickets bought at the door –and as a rule tickets should not be expensive in any event. Advertising in local papers, the Pagan Press and online can get the word out.

At the Ball itself one or more Temple members can act as MC. Contests can make the evening more fun –costume contests of course but also novelty contests like Broom Riding (a perennial favorite at the Chicago itches’ Ball) –give someone a broom and see what they can come up with for Broom Riding! Perhaps local metaphysical or other shops may be willing to donate door prizes.

Food should be simple –finger foods are best. As a rule we advise against pot-lucking it. Its better to either provide food yourselves or hold the Ball in a venue that sells food.

Witches' Balls usually feature a Samhain ritual during the evening. We advise making it one of the first events, and not offering alcoholic beverages until afterward. Of course you may or may not want to feature alcohol at all, but that is up to you.

If your Temple does decide to do a Witches' Ball it should start small –there's a lot to learn before you try to do a big one.

Witches' balls are a lot of work but they are great publicity and a lot of fun –not to mention an excellent fund raiser.

Some Important Things To Remember In A Temple

Avoid Defeatism

If there is any thing a Wiccan should never be its defeatist. Wicca and magic are all about the infinite possibilities of what CAN be done: yet sadly many people who call themselves Wiccan limit themselves with worry and pessimism.

You are a perfect manifestation of the Goddess –the Goddess is within you. Therefore all things are possible for you. Granted, we sometimes have to find the way to make the possible happen, but that is why we study magic.

Of course we are all human, and as such we sometimes loose sight of this. Worry, depression, fear –these come into our lives sometimes, it is only natural. But as Wiccans we should know better than to give in to them.

Nothing makes a thing impossible faster than believing that you can't do it. Maybe it can't be done in the way that you first think, but nothing is impossible for the Witch.

We do I need to tell you this?

Sadly many people in the Pagan community forget this. The Pagan community is notorious for its "poverty consciousness", and for feeling persecuted and powerless. Those Pagans who feel poor and powerless are often very annoyed with we Pagans who don't. When faced with optimism and confidence, they usually try to attack it. This is because they have often wrapped a lot of their ego around the idea of being powerless and feel threatened by the idea that the world just might be a good place after all.

Yet how can we be manifestations of the Goddess, skilled in magic, and be powerless? The Correllian answer is that a Witch is never powerless. Correllians have no fear because we know the Goddess is with us, within us –this can be very annoying to others who do not have faith in themselves and an equal faith in God/dess.

Yes, a Witch may be poor, or have problems, or even be persecuted –but these are not limitations so much as challenges which we must rise to: this is why we study magic, why we meditate and pray –so that we may overcome such things.

So if someone tells you "It can't be done" or "That could never work" or "The world is out to get you" DO NOT LISTEN TO THEM! Listen to the Goddess instead –She loves you.

Avoid Spoilers And Gomers

This is closely related to the previous topic. In working with a Temple you will often find people who have problems. Sometimes you can help these people –but sadly this is not as often the case as one might wish.

All people of course have problems and idiosyncrasies. We wouldn't be people without them. And an enlightened person can deal with most idiosyncrasies as long as they don't hurt anyone.

But there are two types of people who one may encounter in a Temple, and definitely in the wider Pagan community, who do tremendous harm. These are Spoilers and Gomers.

Spoilers are people who just cannot stand to see other people succeed. They may pose as friends –may even believe it themselves- but they will tear down everything you try to do. They will shoot down every idea, make problems where there are none, and generally be obstructionists –often while appearing to be backing the Temple.

In the Pagan community Spoilers usually come in one of three types: The Pessimist, the Pedant, and the Poohbah. The Pessimist is completely defeatist and sees the world as a very unfriendly place and will try to make everyone around them feel that way too. Often the Pessimist is a conspiracy lover (though not all conspiracy lovers are Pessimist) and may use "The Government", "The Great Secret Council", or "The Evil Space Aliens" as excuses to never attempt anything. The Pessimist cannot stand to see anything productive done because if a project were to succeed it would challenge their self-image and view of the world.

The Pedant on the other hand will try to stop others from doing potentially positive things by bringing up every possible objection they can about imperfect details. They will tell you that nothing should ever be done unless it is absolutely perfect, and will look for any flaw to attack in the hope of preventing any sort of action or progress. This is not caution or trouble shooting –both of which can be very wise- but is a political tactic usually aimed at maintaining a status quo in which the pedant has an interest.

But the worst kind of Spoiler is the Poohbah. The Poohbah is the one who thinks they are the only one who should ever do anything. Some people just are this way –they think only they are smart or talented or just plain privileged enough to initiate any action. They will attack anyone who tries to do something independent of them. The favorite weapon of the Poohbah in the Pagan community is gossip. They attack those who displease them with lies and innuendo, always behind the subjects back. You should never deal with these people and above all never listen to them.

You should be extremely careful of anyone who exhibits any of these characteristics, and as a rule the farther you stay from them, the happier you will be. Granted, you may have to deal with them in the community, and you should always try to be civil in such cases, but the less you have to do with them the better.

And then we have our friend the Gomer. For me the Gomer is the hardest. A Gomer is a person who appears to need and want help –and as spiritual people it is our natural inclination to give that help. But what makes a Gomer a Gomer is that while they ask for help (and often ask, and ask, and ask for help) they won't really take it. Oh they will take all the physical aid you can give them –a Gomer can drain a Temple's resources very quickly- but it never seems to help them, because they refuse to actually address the causes of their problems.

When you are dealing with a Gomer you will often find that you are working much harder to solve their problems than they are.

My advice on Gomers is this: give them a chance. Help them once. Help them twice. Even three times. But don't do more than that unless you see them actually improving their circumstance. Though sad and sometimes heartrending, a Gomer can eat a nice person alive with their unending and unnecessary need.

Avoid In-fighting

Finally, the most important thing to remember about the Tradition and its Temples is that we are a family. Because of this we must make every effort to support each other. This does not mean that we must always like each other, or always get along with each other: members of a family don't always get along. But it does mean that that while we may disagree, even argue, our bond of loyalty to each other must remain paramount.

Do you have to like everything a fellow Correllian does? Of course not. But we must respect each others right to differing opinions and working styles.

One of the things most frowned upon in the Tradition is in-fighting. We may sometimes find ourselves engaged in fights outside of the Tradition, but within the Tradition we must do everything possible to stick together.

Members of the Tradition or any of its Temples may from time to time disagree –even vehemently. Disagreement is natural: and it is useful because it exposes and allows the resolution of problems which can sometimes be addressed in no other way. But we must never allow such disagreements to be more important than our common bond. Disagreements, even arguments, are common in families –yet in healthy families even serious arguments do not disrupt the bond of love which holds the family together. It is even so in the Tradition.

Whenever possible we seek to resolve our disputes in a manner which preserves above all our common bond of love and loyalty to each other.

In this we differ from many other Wiccan Traditions, which as a rule have no way to handle disagreement: consequently when disagreement arises, as it naturally does any time two or more humans work together for any length of time, it often leads to dire circumstances such as gossip and **RUMOR MILLS**, and ultimately the scourge of **WITCH WARS**. These circumstances we Correllians try to avoid at all costs.

If should come to pass that a disagreement cannot be resolved between the disputing parties, then they must either agree to disagree and work separately thereafter or they should seek **ARBITRATION** from a learned High Priest/ess. It is perfectly permissible for two Correllian Clerics to have a serious disagreement which prohibits them from working together, providing it does not disrupt their work otherwise –but it is not permissible for them to permit their disagreement to disrupt the **SERENITY OF THE TRADITION**.

If it should come to pass that actual wrong doing is involved, as opposed to a personal disagreement, then it should be brought to the attention of the Tradition leadership who will appoint a **DEEMSTER** or a Deemster's commission to look into it.

Some Things To Remember When Dealing With Other Pagans

Ok, we have talked about some of the bad things that you be careful to avoid. Now lets talk about some of the good things that you can do to get the most out of the Pagan Community.

Despite the problems we have talked about, most people in the Pagan community are good, positive, highly spiritual people –a joy to know and a pleasure to work with. Here are some things that will help you to interact with them in the most effective ways:

Modesty

Whenever you meet new people –especially in the Pagan community but also outside of it- it pays to be polite and modest. Don't walk in the door and start listing your accomplishments –get to know people first, then let them find out about you in a natural manner. This is infinitely more successful in making friends.

As a rule I have usually made it a practice when meeting new people to try to find out as much as I can about them and their interests. This is always good, but especially so when there is a political aspect to the situation –as there often is when leadership from two Temples deal with each other. I try to get the lay of the land, so to speak, before jumping in –that way I am less likely to be surprised. I tell them about myself when they ask, or if it is appropriate to the conversation. As a rule I understate rather than overstate things I have done.

One of the best things about modesty is that it allows you to get a clearer picture of the other person. If they are arrogant or rude, you will find out.

Respect for Others' Achievements

You should always assume –and will usually be right- that whatever some has they have worked for. Whether it seems like much or little to you, it is important to them. Be respectful.

If you know that they are a Third Degree, or have reason to think that they are (such as their heading a Temple) be respectful –don't go overboard, but treat them as you would any person you respect. Third Degrees are often called Lady or Lord, and if you see that this is the custom in a given Temple, you should follow it.

If you go to an event someone is hosting, always be complimentary and pleasant. Even if it is not a very good event, they have probably worked very hard on it.

And above all if you are in someone else's Temple, especially if it is a Temple from another Tradition, remember that you are in effect an ambassador of the Correllian Tradition and behave as graciously as possible.

Even if they are not gracious you should still be as gracious as possible –this is a sign of self-confidence and integrity.

This is not so important for a First Degree, but remember that a Second Degree is a higher estate and a position of some responsibility, so people will look at you differently and have higher expectations.

Remember, You Aren't Going To Like Everyone You Meet

Not only will you not like everyone you meet, but you shouldn't expect to. People are people and they come in all kinds. Just because someone may not make a good impression doesn't mean that they are necessarily a bad person. Do not mistake a personality clash for wrong doing. And do not let this discourage you –there will be personality differences in every community, if you let that stop you from doing things you will not be doing many things.

Avoid Gossip

Gossip is the bane of the Pagan community. We have spoken about Spoilers above –gossip is their favorite tactic. Because Pagans often have limited contact with each other, gossip is easily spread but hard to ascertain the truth of. This creates and sustains hard feelings and makes it needlessly difficult for people in the Pagan community to pull together when the need arises.

One reason gossip is so rife in the Pagan community is that people who prey on our community use it as cover. Sadly we do have people in our community who prey on the weak and take terrible advantage of the foolish. By keeping all manner of outlandish rumor flying around all the time, it is easy for them to dismiss accusations of their own wrong doing as being just rumors –personal dislike rather than serious issues.

We advise avoiding all gossip. It is best not to listen to it, but definitely don't spread it. Nothing hurts our community more than this.

Be Aware Of Politics

If you are a solitary Second Degree Cleric this is not so much the case, but if you are a Second Degree Priest/ess in a Temple and especially if you are part of your Temple leadership it is important to realize that yours is a political position. At events and in networking you must be mindful of the fact that people are not always what they seem. There are deep divisions between certain Wiccan Traditions and this is not something to be naïve about. You should take people as you find them, but be aware that there may be deeper dimensions involved than appear on the surface. This is especially true in dealing with people who are in a position of leadership.

Try to get a feel for the politics of your local community. Then steer clear of them. Getting bogged down in this nonsense can only hurt you and your Temple.

Within the Correllian Tradition we frown on this kind of politics, and because of this Correllians sometimes assume that all Traditions do. Sadly, it is not always the case. Most Pagans, including most Pagan leadership are great people –but not all. So keep an eye open for the bad apples, and do not get caught in their games.

Some Things To Remember When Dealing With The Wider World

We have talked a bit about things to remember in dealing with the pagan community –but how about the wider community? Some simple tips may help you to interact more successfully with non-Pagan organizations.

Be Credible

When you are dealing with the wider community, especially government or inter-faith organizations, dress and act well. Be respectful, polite, timely. Do not overwhelm them with eccentricity –they know you are Pagan, they want to see that you are also decent people. Or as my friend Novalla once put it "Wicca is sensational, therefore I don't have to be a sensationalist."

Do Your Research

If you are looking to be involved in an organization, find out as much about that organization as possible before you contact them. That way you will show yourself to be a competent and knowledgeable person.

If you are accepted into such an organization be helpful but not pushy –assist them where they need assistance. If what they need is not what you want to do then perhaps it is not the right place for you.

Making Complaints

If you encounter something which upsets you (in the media for example) and wish to make a complaint –make sure you know the whole story first. Do not run off half-cocked. If after researching the matter you are still upset and feel the need to do something (write a letter, make a phone call, picket) do not do so in an emotional manner –wait till you cool down and make your argument in a thorough and credible manner. You will be much more likely to succeed this way than by venting your anger.

Avoid Christian Bashing

Some Pagans love to bash Christians. This is never a good idea –especially in front of Christians. For one thing, mainstream Christians are not our problem –radical rightwing Christians are. Most mainstream Christians are curious and friendly toward us once they have some idea of who and what we are. But lumping all Christians together and bashing them makes a really bad impression on the friendly Christians.

Beware Of Labels

Labeling can be highly damaging to a person. Society marginalizes Pagans with labels which imply an illegitimacy to our faith. Often we do not realize which labels are damaging.

For example –are we an alternative religion? If we are an alternative religion it implies that another religion is more normal, more acceptable than ours. That view is fine for those who follow that religion, but we must not ourselves endorse it. We are NOT an alternative religion to ourselves, and must not use this term. We follow our religion because it is right for us, not because we reject another religion and need an alternative to it.

Another very damaging term: Neo-Pagan. Whoever hung the term Neo-Pagan around our necks did us tremendous damage. Not only does Neo-Pagan make a division between traditional Pagans and modern Pagans, cutting us off from our past and our natural allies, but if there were any way to add to the bad feeling that many Judeo-Christians have for the word Pagan putting “Neo” in front of it is surely the way. Scholars may think of Neo in terms of Neo-Platonism and Neo-Confucianism, but ordinary people (who are by far the majority) do not. For most people the term Neo is exclusively associated with negative groups: Neo-Nazis, Neo-Fascists, etc... Popular culture does not have a single positive connotation for “Neo” that I can think of.

So, not only because we don’t approve of making unnecessary divisions between Pagan religions, and because we are of a Familial origin, but because the term just plain doesn’t help us, the Correllian Tradition very strongly frowns on the term Neo-Pagan. We are not Neo-Pagans, we are Pagans, and we seek to overcome the barriers between Pagans, not make new ones.

Remember Always You Are An Ambassador Of The Tradition

I know we said this already, but we can’t say it enough. People will judge your Temple and your Tradition by your behavior –so set a good example.

In saying these things we do not mean to overwhelm you, or to imply that we expect a superhuman effort. We are all people –we all act foolishly or even badly sometimes, we all make mistakes. But by keeping these things in mind you will find that you can sometimes avoid pitfalls that others before you have made.

We hope that you have enjoyed Wicca 201 and will continue in your Second Degree studies. May the Blessing Be upon you!