

# The Magic Lexicon



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## INTRODUCTION

This document addresses the use of magic and the tools associated with the wielding of magic.

Magic is the practice of, and belief in, magical skills and abilities that are able to be exercised by an individual to conjure the energetic forces into creative thoughtform through the use of specific language and tools. The performance of magic always involves the spoken use of language or the symbols of language. Whether spoken out loud or unspoken, the words or symbology are used to access or guide magical power. This language is emotive and it converts words into symbols for emotions.

The study of magic is divided into two distinct disciplines: practical and esoteric. Practical magic uses the power of the mind to attain physical results such as better health, more money, a bigger house. Esoteric magic focuses on the quest for greater understanding and mental discipline. Its aims are the discovery of inner truths and the understanding of the workings of creation.

Magic is really the manipulation of naturally occurring energies in order to provide you with the abundance, success, prosperity, love, health and happiness you desire. Magic incantations are deliberate, specific attempts to connect to and control the energies following a specific formula or general direction.

## MAGIC

There is real magic out there and you're immersed in it. It the Universal Source or energies. It has been talked about and worked with for many, many billions of years. We are all connected by this energy and we all affect it. Tapping into that energy allows us to perform energetic magic. The ancients believed that magic was an art and that it drew its power from the human soul. According to this theory, anyone is capable of magic. As long as you can extract the potential and make it real, you can influence the world around you, using this power. This theory doesn't however explain HOW magic works, it simply gives a vague idea of souls, power and art.

Another popular theory is that magic is an extra-dimensional force that can be harnessed by some to influence the dynamics of the surrounding matter. In other words, magic would be a supernatural power, which also doesn't explain HOW it works, nor exactly what it is.

From a purely scientific point of view, magic is a form of energy. Even individuals with a limited scientific background are familiar with a few forms of energy; kinetic (movement), thermal (heat), electric, magnetic, nuclear, potential. Energy can be found all around us, and it is used to accomplish many impressive feats. Everything from boiling water to lighting cities to nuclear explosions, relies on energy. Some forms of energy are easily observed or measured, while other forms are more discrete and require specialized methods and equipment to detect. Magical energy falls in this latter category, with only a very small percentage of individuals being able to detect and utilize it; these being mages and witches.

Magic is a form of energy that can infiltrate and manipulate matter in order to alter its nature in infinite ways. As with many other forms of energy, magic can be described as being an electromagnetic wave, which means that each quantum (quantity of energy) has a specific frequency, and the energy of this quantum is directly proportional to the frequency of the wave. The shorter the wavelength, the more energy can be emitted. As with any form of electromagnetic energy, this magical energy can easily be transmitted from one source to another, because the intended target can either absorb or resonate the source energy. However, to obtain the desired effect, the transferred energy has to be very specific, so that only certain types of molecules (or targets in this case) are activated.

Magic is not divided into types or kinds with regard to good or evil, moral or immoral, black and white. Magic is impersonal, open-ended and it is exactly the same no matter where it is practiced throughout the world. What makes it good or evil, is not the kind of Magic that you use, but the use to which you put it.

It is also possible to invoke a demon, straight out of the abyss, and to get that demon to heal someone. That would, however, be an example of white magic, despite the fact that you are using a demon to assist you. This is obviously an extreme, but it shows us that the essence of magic is not white or black, good or evil but totally and utterly neutral, detached and impersonal. It is a force that

one can use for doing good or evil. The way that we use this force will determine whether it is black or white through our intention, not the actual magic itself.

Therefore, magic as it stands, is not divided. Its use, motives, applications, intent and objectives make Magic black, grey or white. This is because between the two extremes of black and white, are thousands of shades of grey. It is impossible to judge the shades of grey. If we look at a person from a primitive society, their practices would be perfectly legitimate for them as a tribal society, but appear to be black magic for a more cultured society.

Understand that the easiest way to incur bad karma for oneself is to use Black Magic. It is very easy to interfere with someone's free will. It is the easiest way with which to fall into the depths of the dark side.

Magical energy follows complex and intricate laws, and as such, its use requires careful study and knowledge of its properties and effects. When a mage casts an incantation, the mage is drawing upon both his/her own magical energy as well as the ambient magical energy of his/her surroundings, in order to manipulate this energy to produce the desired effect.

The use of an incantation helps a mage clarify the intent of the spectrum of energy being emitted. While the mage's brain is responsible for defining both the intent and the frequency of the energy spectrum to be emitted, a tiny lapse could have disastrous effects. As such, using an incantation can help the mage release exactly the right amount of energy to obtain the desired effect, by helping the brain focus on the required quantum of energy. Very powerful mages, having a greater control of their minds and magical resonance, can emit the right energy without requiring a spoken incantation.

Wands for their part, act as a conduit to amplify a mage's magic. Each wand is specific to the mage's own personal magical signature. This means that the wand resonates with the energy released from the mage's body, which in turn amplifies the signal. This would explain why a second-hand wand would not perform as well as one that chose the mage, seeing as the magical signatures are different and the amplification process would be incomplete. Furthermore, it also explains why certain wand cores are more effective for certain branches of magic. Dragon Heartstring for example is a very good

wand core for transfiguration, possibly because the wand core resonates better for that kind of incantation.

Certain incantations emit colors or sounds. Both light and sound are indications of a transfer of energy. They both travel as waves, and could thus be by-products of the incantation itself. The incantation would be the main object, while the main color might be a harmonic or subharmonic resonance of the incantations' frequency. Any other color emitted would then simply be an effect of the energy required to perform the incantation, without having a particular function of its own.

The Laws of Magic are sub laws of the Universal Laws. They are the practical observations and practices accumulated over billions of years. These laws describe the way magic behaves. The Laws of Magic are:

1. The Law of Synchronicity (Universal Laws of Attraction and Manifestation) connecting principle of cause and affect
2. The Law of Knowledge: With understanding comes control and power (Universal Law of Association)
3. The Law of Balance in all things (Universal Law of Balance and Cause and Affect and absorption)
4. The Law of Contagion: *Once together, always together* or *The part of the thing is the whole of the thing*: A part of something – for example someone's possessions or a part of their body - can be used to work magic on it over a distance as though it were physically present. The more intimate the connection the better the link works.
5. The Law of Sympathy: *The image is the thing*: Where a contagion isn't possible, an image of the target may be used instead. The better the image, the better the link - and even better if the target has personally endorsed the image.

6. The Law of Correspondence: *Things look like what they are or as above, so below*: This is the basis of astrological magic (that things correspond with their astrological profile) and can also be used to identify useful herbs and such.
  
7. The Law of Consent: *No injury is done*
  
8. Reciprocity (The Law of Triples): *Whatever you do by magic, for good or ill will be repaid to you threefold*: Based on the idea that the universe is somehow "karmic" and rewards or punishes the use of magic.
  
9. The Law of Reversal: *Whatever magic does, magic can undo*
  
10. The Law of Distortion: *Magic changes nothing ... permanently*: Even more controversial than the "Law" of Reversal, the idea that magic works by bending the universe out of shape but does not actually change it - sooner or later the world will snap back into its original shape.
  
11. The Law of Backlash: *If you don't know where it's pointed, it's pointed at you.*
  
12. The Law of Names: *having something's True Name grants the holder power over that thing*

There are seven kinds of magic:

1. Natural magic, the magic of nature.
2. Talismanic magic.
3. Ceremonial magic
4. Invocative magic
5. Sympathetic magic
6. Illusionary magic
7. Divinatory magic

**Natural Magic**: can be divided into two categories:

- (a) using the secrets of nature

(b) using the powers of nature.

(a) If you observe nature, you will see that it uses an enormous amount of magic. For example: Baboons are naturally immune to scorpion stings. They actually eat scorpions as part of their staple diet. If you were to cut off a baboon's finger and dry it, you could use it as a talisman. Then, if a scorpion were to sting you, one rub of the talisman across the sting and the sting would be healed. The vibrations of immunity are present in the finger. It will work like magic because it is magic. There are hundreds of examples, and if we knew all about the intricacies of nature, we would be able to use these characteristics to great effect.

(b) Magic needs a lot of power and energy, and mages can use the power of nature. There are mages who are known to have power over lightning. They can use that energy for magic. Just before the discharge of a large bolt, the mage arrests the power, and uses the energy. This energy can be used for healing, making and breaking incantations, illusions, or any other magical purpose. That would be using the power of nature.

The tides, the sun, the wind, volcanoes, tropical cyclones are all enormous sources of energy that can be utilized for magic. In ancient times the people sunk monoliths one third of their length into the ground, huge big rocks, in order to tap the Leyline energies in the earth. These would correspond to the acupuncture meridians in Man, and this type of energy was then used by the mages in Atlantis.

Many of our so-called technological devices actually work on the magical principles of nature. Magic is not confined only to that which is unknown. Magic works by the laws of nature, whether they are known or unknown. Laws that are esoteric, then became exoteric when they become known. So knowledge of the petrochemical industry, electronics, behavior of electricity, etc., were once considered Occult practices, but now they have become known. It has moved across into common knowledge, but it does not make it less magical.

If one studies nature in great detail and depth, and one understands the sympathy and antipathy between life forms, then one has knowledge. Let us take a bottle of strong, red, sweet wine, and bury it in an ant hill for an entire year. When you remove it the wine will have fortified to such an extent that it will have tremendous energy. It will have the element of earth in it, and that can be used to



save lives and to heal. This would be called an elixir. (Footnote: This must be done when the moon is at a particular phase, a particular time of the zodiac calendar, time of day etc.)

There are Tattvic Tides, which indicate when the elements of soil/earth, air, fire, or water rule, and the mage should be aware of these. People who suffer from breathing problems will always suffer most, early in the morning. But towards midday they begin to breathe more freely. This is because the tide has changed and the element of air now rules. Knowledge of the tides will give you an enormous advantage as a healer, and as a mage.

### **Talismanic magic:**

All forms of magic in practice overlap. One can take an object, charge and load it for magical purposes. The object could be a piece of leather, ivory, a tooth which are all animal substances, or it could be a piece of wood or bark, or a flower or resin, which would be a plant substance. It could also be a semi-precious stone or a metal, which is from the mineral kingdom. It could be an object that belongs to two kingdoms, and these are considered the most powerful of talismans. An example of dual kingdoms is Amber. It is originally derived from the plant kingdom, but after lying in the ground for millions of years, has now become a mineral.

Another example is fossilized ivory, which is animal and mineral. The information of natural magic will assist you in the choice of the mineral or material that you choose. The talisman will then have to be ritualistically cleaned, and that brings us to ceremonial magic. After it has been cleansed of foreign vibrations, it will have to be charged. You can charge it with your hands, wear it on your person until it has absorbed your own subtle forces, or you can place it in a pyramid, in order to charge it. The final procedure in this process is to empower it or to give it a set of instructions. This is done with the imagination, or with a wand, or by holding it, and imparting to it, its final instruction. You will then have a talisman, which will serve you in many ways.

Talismans are also divided into two categories. There are talismans and amulets. An amulet is one that works passively to protect, while a talisman reaches out in order to effect things remotely. It is more active. The word retaliate also contains the letters TAL, and we could say that a talisman retaliates.

An amulet is amiable, and a talisman retaliates. An amulet or talisman can be made for every possible

purpose. You can even make a talisman that will assist you in natural magic, and will protect you while you perform rituals. If you are doing illusions you can create a talisman to assist you in this task. There is a considerable amount of overlap in all types of magic.

Talismans can be minute, or they can be huge, even the size of a building. You can charge an entire motor vehicle or your room. Talismans, once charged, will work for hundreds of thousands of years. This is, in itself, a problem, for unless you cancel them before passing on, you leave behind a talisman, which works for you, and curses everyone else except you. You can cancel a talisman after you have passed on if you were a mage, for you can astrally travel, in order to do the ritual. Talismans are like dogs, for they are loyal to only one master. Therefore a talisman is a dangerous object, when its maker has passed on. Never wear a talisman made for someone else!!

### **Ceremonial Magic:**

Any form of ceremony, ritual or rite is included in this form of magic. Ceremonies vary from the informal to the very formal, such as in a magical temple, where people wear robes, use magical instruments, an altar, a magic mirror to communicate with various entities, and involves lanterns, incense, candles and lamps. No electricity is used, for it impedes magic, and therefore a temple will always be in darkness.

Magic is an energetic process. The gross part of magic is electricity. The common household supply interrupts the flow of electricity or magic. We have heard about bell, book and candle. These are the tools used in ceremonial magic. If you have a particular spirit entity that assists you in your work, then you can tune the bell in such a way, that when you ring the bell, that spirit entity is summoned. Candles are always used because they are symbolic of magic, and sometimes they even form part of the magic. There are hundreds of books available on candle burning, which are all ceremonies.

Magic works because man is energy. Therefore as long as it makes magical sense, it will work. Any kind of ceremony, ritual or rite can be placed under the heading of ceremonial magic. The only type of magic that cannot be placed in this category is Invocation and Evocation. Nothing in ceremonial magic is dangerous; it is safe. You do not have to protect yourself against those who could kill or harm you. Sometimes you protect yourself only against those who would pry. These are the spirits who come to watch and to learn.

### **Invocative Magic:**

The word Invocation is the generic word for both Invocation and Evocation. Invocation is when you deal with entities, spirits, beings and intelligences that are higher than you are and Evocation deals with all of the above who are lower than you such as demons. So you evoke those beneath you, and you invoke those above you. Those beneath you are forced by you. Those above in the higher realms are entreated by you. This means that you ask them nicely. There is no way that you can force them. You cannot entreat those below you either, for they will not come.

Invocative magic is a dangerous magic, for it entails controlling the beings with whom you are dealing, and you need to protect yourself, even against the higher ones. This is not because they are likely to do you any harm, but because their vibrations are often so high, that those vibrations will do you harm.

Therefore it always involves the drawing of a magic circle. The place should be scrupulously clean, and the circle should be drawn with absolute accuracy. In practice it is drawn on a carpet and rolled up. These are in various size circles, so that a suitable size is always available. With all the adequate protection and use of holy names, the ceremony is opened with a prayer, and closed with a benediction. There is danger involved because entities are being called, but it is actually ceremonial magic.

If the being is called once, then the practitioner must be clairvoyant on the mental plane and they are called into the mental plane where they manifest. If they are called twice, then the practitioner needs to be astrally clairvoyant. If they are called three times, then one does not need to be clairvoyant at all, and the entity will physically materialize. Besides the magic circle there should also be a triangle, the triangle of Invocation, in which the entity will appear.

For example: The earth is divided into sectors, and every sector has been allocated to a gnome. This gnome together with his/her helpers, who are not gnomes, will be available to you, and if you know his/her name and sigil, then you will be able to evoke him. However it takes a lot of energy, because the gnome has to be constantly supplied with earth vibrations and energy in order to sustain him. This is why the correct amount and type of incense must be burnt, e.g. seeds of the cabbage or parsnip,

which have a large amount of earth vibrations in them. The parsnip has a bad smell to us but the gnome likes it.

To know the name, you have to travel astrally into the realm of the gnomes, deep down within the earth. You have to follow certain structured protocols, and you are not allowed to speak. If you speak they will kill you. You will remain captured as a slave, until your natural death occurs. If you remain silent, then eventually their curiosity will get the better of them, and they will address you. The moment that they speak, then you are free to speak. When they approach you in order to speak, you insist on knowing their name and sigil, before you give away any information.

The simplest creature that you can evoke is a gnome, and there is a proper sequence that one should follow. If you wish to evoke a gnome then you have to ask him questions. Eventually after so many sessions, you stump the gnome, and then they are forced, by their own protocol, to fetch their king. Now you have access to their king. You ask him for his/her name, and you ask him so many questions, so that when you stump him, he has to fetch his/her emperor. Ultimately they will bring to you an angel, for the angels are their rulers, and created them. Therefore you can pursue it to the point of meeting the angel, and securing the names and sigils. This process can, of course take many years.

After you have mastered the gnomes, you turn to the undines, the mermaids. Then after that the sylphs and finally the salamanders. Besides those, which are called the Elemental Spirits, we can also evoke the group spirits of the animals, plants and minerals.

One can evoke the spirits of mountains, streams, currents, monsoons, storms, volcanoes etc. Everything in nature is governed by spirits. You can invoke the anthropomorphic gods, and speak to Pan or Venus, Thor etc. You can call upon any God or Goddess.

One can then also invoke the genii of the spheres. They are not beings, but intelligences. They are pure intelligences without bodies, and do not appear in any shape or form. They are usually light of a certain color, and are the memory banks of the Supreme Being. All the knowledge that has been discovered so far, they are the custodians of. Every possible branch of human endeavor, from confectionery to naval guns to horticulture, biscuit making and weaving, is included. Nothing that you can think of will be unknown to them. They will give you as much knowledge as you can handle. They

also have certain protocols, and if you ask them a question to which you could have found the answer in the encyclopedia, they will not come the next time for you will then be wasting their energies. Do not ask the same question a second time.

It is possible if you become a master of invocation, to invoke all the celestial beings, angels, archangels, seraphim, cherubim and the Elohim.

### **Sympathetic Magic:**

This occurs when one thing is used in lieu of another. If you make a wax doll, and you apply medication to it in order to heal someone, or stick pins in it in order to hurt someone, then this is sympathetic magic. It can also be used to transfer an illness to an animal, a fellow human being or to a tree.

One could use "mumia" which is that which comes from a human body, E.g. nails, hair, sperm, blood, saliva, skin. One can also use cigarette butts, tissues, paper on which their handwriting appears, even a photograph. Mumia can be used in lieu of the person themselves, in order to hurt or heal them. Sympathetic magic involves the use of sympathetic salts. There are certain chemical substances which when you dissolve them in water, and place just one drop of blood in the water, the wound from where the blood came from, immediately stops bleeding.

There are other chemicals which can be used for healing animals, female discharge, bladder infections etc. One uses sympathetic magic if you deal with any kind of substitute. You could take a person's name and use the name instead of the person. You must charge up the name, and whatever you do to the name, the person will be affected by it as well. It is very powerful and limited only by the imagination of the person. African religions are very closely linked with sympathetic magic. Once again I must warn you of the dangers of very bad karma if you play with this.

### **Illusionary Magic:**

This is the mage's standby. If you look at a candle flame and exercise your imagination on that candle flame, then in the third year, if you do it every day, and you are patient, then the flame color will change as you imagine it to be. You alone will see the change. Once you have become proficient at it, you will be able to take another person into the room, and ask them to look at the candle, they will also see the same color. This is because you have imagined it so strongly that even they can see the

changed color. In this way, you can develop your imagination to such a point that you can take an empty pot and tell the people that you are going to grow a mango in it, and they will be able to see it, but not feel it.

In Illusionary Magic you can create the illusion of anything. Normally mages who are capable of producing the actual result, will still use illusionary magic to begin with. For example: If a man comes to you and asks for a plate of haggis, it would be quite difficult to do. You would have to teleport to Scotland, find a plate of haggis, dematerialize it there, then rematerialize it here. What do you do in the meantime? You produce the illusion of a plate of haggis. He will be able to eat it and taste it. When he is busy, you perform what we call a lock, and you lock it in. When you have found real haggis, you replace the illusion with the real.

It is the mage's standby, and the instantaneous production of whatever is asked for. It usually starts off as an illusion, and if it is outside of his/her skill, then it will remain illusion.

#### **Divinatory magic:**

Divination means to find things out in an unusual or uncanny way, to look into the future, the Akashic Records, to know what you have in your pocket, to find out how things are going to proceed. It is sometimes very useful to have this information.

These are the seven forms of magic. Each one overlaps into the other, and collectively we can look at them as magic itself. Knowledge is power. Specialized knowledge and teachings in particular, are what one needs to become a mage. Imagination and will are both used in magic. Imagination is that which is used and occurs without force. It is subtle. When you vividly imagine something, you are not tired afterwards. It does not involve power, it is easy to do, it is not exhausting. But you do have to exercise your imagination until you can see things vividly.

On the other hand, Will takes power. It is more difficult to do, but you can force things to happen. To imagine something will happen, means that it will be, but to will something to be, will take a lifetime. The most powerful of mages will combine the imagination and the will.

Any method, system, practice, principle or technique will work as long as it makes magical or rather energetic sense. Psychic powers or gifts can be enhanced by magic, magic can be enhanced by psychic gifts. Magic is simply extending the powers that everyone has on the astral, on to the physical plane.

For example: Let us say I want to learn to shoot, and every time that I shoot, I want it to go straight to the middle of the target. Now if I want to use magical help in order to assist me to achieve this, as long as it makes magical sense, it does not have to obey any laws, for you make your own. If you walk through the veld, and step in blackjacks, it does not matter how careful you are, they still adhere to you. Use that principle. Therefore we collect a large number of plants, and squeeze the oil out of the blackjack seeds. We then paint it on the arrows or bullets, and charge them up. They will now go straight to the center of the target. You have used magic.

It is not logical, but it makes magical sense. You could use a porcupine quill as well. The more often you use it, the more powerful it will become, for spiritual things don't wear out but become stronger. The more ancient the ritual, the more powerfully it will work.

Magic increases the free will. All human beings have free will, but they only have free will, where it applies. They cannot wake up in the morning, and wish for a pink sky, because they find it more attractive. They did not make the sky, and therefore it is not their free choice to make. But if you practice regularly, and are sincere, then you can alter winds, clouds, rainfall patterns, etc., and your free will becomes extended.

#### TYPES OF MAGICAL FEATS:

1. Illusion - the mage's standby.
2. Materialization and dematerialization of existing things.
3. Element control.
4. Elemental control.
5. Hypnosis, telepathy, remote-control.
6. Animation of objects.
7. Animal control.
8. Group spirit control.
9. Control of humans.
10. Materialization of new things - creation.

11. Weather control.
12. Divination.
13. Dream control.
14. The two keys of Isis and Nephthys
15. Complete mastery over physical, astral and mental planes

#### EXERCISES AND DISCIPLINES:

1. Imagination and visualization
2. Will and power
3. Breathing exercises
4. Activating and use of the astral body
5. Reactivating the sub-conscious
6. Detailed study of nature and matter
7. Combining all into one system

#### **How to use the magic wand**

A wand is a channel and focal point of energy. Wands can consist of copper, crystals, magnets and wood. The wood or metal conducts the energy, and the stone point is to direct or radiate the energy. If a bottom stone is used, it is to absorb or ground energy in the hand before it is transmitted up into the wand itself. Although the wand is primarily used to transmit energy, words, or will from the mage towards the goal to be manifested, sometimes the wand can be used to receive or summon energy or deities, and in this case a grounding stone is especially functional, and top stones would then enhance this capacity. Magnets have an energy force that is very similar to their electro-magnetic field. The use of magnets with wands moves energy throughout the wand without the help from the user. The use of magnets greatly aids the beginning wand user, but is not necessary. The wand should be 12 to 24 inches in length and between 1/4 and 3/4 inches in diameter.

When the components of the wand are placed together properly, along with being empowered, an energy tool is created. This tool has the ability to send energy anywhere, to anything. It helps break through energy barriers, promotes healing and can be used to manifest or create nearly anything the mind can imagine. Wands are simply the flowing of energy.

Wand energy can be used for healing, concentrating amulets, empowering common items, balancing and grounding yourself, increasing a skill, defending yourself, or to create your future the way you desire.



The magic wand is the symbol of the will, the power and the strength by which the mage maintains his/her influence on the sphere for which he has made and charged it. A mage will not have just one wand for his/her practice, but he will make several wands depending on what he intends to do or attain.

The actual purpose of a magic wand is to help the mage project his/her focus and intent into any sphere, realm, or plane.

There may be a wand:

1. to influence any being, no matter if human or animal,
2. to cure people from diseases and to do away with bad, unfavorable influences,
3. to evoke high intelligences and to invoke demons and spirits.

To say that the magic wand symbolizes the absolute power of the mage is truly justified. The person having fully comprehended the mystery of the magic wand in its magnitude will never perform operations of ritual magic without this tool.

### **Wood Wands**

Wood for wands is harvested during the waxing phase of the moon on Wednesdays. It is important to only harvest on the first Wednesday of the new moon, to maximize that fresh, upward oriented energy. Fashioning the wands is done on either the first or second Wednesday. Wednesday is ruled by the planet and god Mercury (Hermes), the messenger god who is a god of the air element. Mercury rules the creation of magical tools in general, and the wand especially, since his symbol is the caduceus, the healing wand. Mercury favors creative disciplines of words and the intelligent and exalted execution of will power, obviously corresponding to the functions of the wand. Because of Mercury's benevolent influence, Wednesdays in the waxing moon is the appropriate day to harvest.

If you are harvesting a wood wand you must perform the ceremony of harvest. The ceremony of harvest is asking permission from the tree, bush, or vine to allow you to harvest for the purpose of making a wand. The steps of performing the ceremony of harvest are:

1. Cast a protective circle about the tree,
2. Explain to the tree what your intentions are through a proper Intent,
3. Knock three times on the branch selected
4. Cut as quickly and cleanly as possible, and
5. Give thanks and some offering. It is traditional to gift the tree with some of your saliva applied to the cut, so as to offer some of your own vital energy in exchange for the wood

All Wands in general:

**The energy transmitted from a wand can be of two natures: directional or radiating.**

The type of wood or metal influences the propensity to direct or radiate, but the top stone and the will of the practitioner is more important. Directional energy travels very far and is used primarily for directing will into the universe. Radiant energy is more localized in effect, resembling the glow around a candle flame, and is used primarily for healing (the caduceus) or altering the energetic natures of objects, as in blessing and empowering a crystal ball or talisman.

There are two techniques for using a wand.

**Casting (Focus and Intent)**

You must have clear focus and a created intent for what type of outcome you desire. This is also the basis for spells and incantations and is typically combined with strokes set aside for a specific purpose.

**Strokes (Bring from inner to outer)**

Strokes are simply the movements that you make with your wand. They are a way of bringing your inner intentions to the external world. It may be the tracing of runes or sacred geometry or a set of self-imposed movements. It is always smooth and fluid motions.

To understand the energy of your wand....first, rub your hands together vigorously for about five seconds or more to open up the energy pathways in your hands. Hold the wand in your left hand. Your left hand sends the energy and your right hand receives. Feel the wand for a comfortable grip. Point the wand at your right hand. Envision the energy flowing from your heart through your arm into the wand, out the point and into your right (receiving) hand.

Whenever sending energy to another person always gain their permission first. Never use a wand when you are angry. The wand absorbs that negativity, and you want to release or dilute it, not direct it anywhere specific. Wands, like all subtle energy devices, should be cleansed on a regular basis to keep the energy clean and pure. The wand should be held in the right hand (receiving) while calling or addressing spirits. When dismissing the spirits, the hands are switched to the left (sending). The left hand is also used as a defensive weapon. The right would be used to strike a bowl in some divination methods.

Cleansing is used to remove unwanted energy from your wand. Wands or other objects can be placed with Selenite or fluorite for a period of time to allow cleansing. A few hours for small cleansings and a few days for more needed cleansings, larger pieces of Selenite increase cleansing speed. Another way to cleanse is to use burning sage (smudging). Hold the smoking sage under the wand and envision the smoke absorbing all the negative energy from the wand as it passes.

It is best to keep your wand wrapped in cloth or in a special wand pouch, to keep the wand isolated from the outside world and the energy pure to you, with no contaminants. Often black, violet, blue or celestial patterns seem to work best, unless your intuition tells you otherwise.

Wands are sensitive to energy, picking up vibrations around them. If you allow anyone to handle your wand, be sure that you want their energy in it.

The magic wand is a condenser, no matter what material it is made of or in which way it is manufactured. Charged with the will of the mage, it expresses a certain power. It may be a simple one (the usual type of wand) or a complicated one.

All the wands carved out of wood are regarded as simple wands. But only a special kind of wood, suiting the purpose, may be used. Thus, hazelnut or willow are to be used for a wishing wand.

The wishing-wand is a modification of the magic wand. Though a wand made of ash-wood may be used as a magic wand for all magical operations the mage, when carrying out operations of ritual magic, will only charge it for the purpose of curing people.

The wand made of elder-wood, proves, on account of its analogy to Saturn, especially efficient when calling up or evoking elemental spirits and demons. In making magic wands willow twigs may also be used for any type, for the willow is a very good fluid condenser. The attentive reader will remember that willows are often struck by lightning because of their high content of water, and their capability of absorbing. He may also remember the old saying referring to thunderstorms: "From the willow flee, look for a beech-tree".

The wood of an oak or an acacia, too, is an excellent material for making a magic wand. It is, indeed, very easy to make a magic wand of any of the kinds of wood mentioned.

Cut a twig, approximately  $\frac{3}{8}$  to  $\frac{3}{4}$  ins. in diameter and about 12-20 ins. in length, remove its skin and smooth it.

Often the cutting of a magic wand has been restricted to special astrological periods, and the mage acquainted with astrology is free to make use of his/her knowledge when making a wand. But such a procedure is by no means necessary, since the mage knows very well that the stars may have a certain influence, but that they cannot force the wise to do anything, as he actually rules them. Thus anybody may, if he likes, make by himself a magic wand out of one of the materials mentioned above.

If the magic wand is to serve ritual purposes, you are recommended to use a new knife when cutting the twig. The knife may later be used for other ritual purposes or other magical operations. It should, in that case, never be employed for any common purpose.

If the mage does not expect to use the knife again after having cut and smoothed the twig for the magic wand, the mage should bury it in order to prevent it from ever coming into the hands of anyone else.

Another kind of magic wand is the steel magnet which has to be equipped with an insulated grip. Take a round steel rod (the best steel to use is electro-steel, (i. e. magnet steel) approximately 12-24 inches long with a diameter of  $\frac{3}{8}$  inches, polish it and have it nickel-plated to prevent it from rusting. After nickel plating the rod, the mage may magnetize it by means of an electric coil, similar to the magnetization of a horse-shoe or the magnet of an electrical motor. The greater the power of attraction of the magnet, the better it works. This is the way to get a very strong steel magnet which

will not only do its work as such, but which will also serve as an excellent magic wand for many magical and magnetic experiments.

First of all one must locate the north and the south pole on the magic electro magnetic rod and mark both poles: the south-pole with a minus and the north-pole with a plus. For the insulation of the rod the middle must be then wound with a silk ribbon as wide as the palm, about 3-4 inches. A rubber hose of the same length or a wooden handle that has been pierced for this purpose may also be used.

Such a wand will enable the mage to cause many magnetic and magical phenomena, of which only a few will be mentioned here. If the mage is working with the electromagnetic fluid of the universe, intending to intensify it strongly in the physical world, then the mage must take hold of the wand in such a manner that his/her right hand will touch the plus-pole and his/her left hand the minus pole, with the ends of the rod touching the middle of his/her palms. After this the electrical fluid from the universe has to be led via the right side of the rod into the mage's body by means of the imagination. The plus-radiation of the rod (rodpole-radiation) will thus be strongly intensified as it has the same oscillation and will make it easier for the mage to store the electrical fluid in his/her body.

The same procedure has to be applied to the magnetic fluid of the south-pole. Vice versa the mage now intensifies the electrical fluid again, which he has previously stored up in his/her body, this time concentrating it into the plus-end of the rod so strongly that can make his/her influence work directly on the physical world.

The same goes for the magnetic fluid which the mage will be able to store up in his/her left, that is the negative pole radiation. The middle of the rod, covered with the insulating material, will remain neutral. If the mage, by force of imagination, now concentrates his/her intention into the condensed electromagnetic fluid of the steel magnet the wand indeed becomes a magic wand. By means of the electromagnetic fluid, which radiates as a brilliant light from the rod, any realization on the physical world will be possible. Initiates usually apply this wand for influencing sick people and for all magnetic phenomena.

This magic electromagnetic wand is, by the Law of the Universe, an excellent condenser with the same kind of oscillation as the universe, but in a most subtle way. The person meditating on this will

be able to find other methods easily due to the universal laws. The mage will, for instance, be able to either pull the fluid out of the universe like an antenna and store it in his/her body, or to transfer it by force of imagination to other people, near him or far away. The wand will soon be an indispensable implement for the mage, for the positive and negative powers concentrated in it will help him to create the necessary oscillation in his/her electromagnetic fluid.

Besides this, there are magic wands charged either with solid liquid, or combined condensers. Much could be said about how to make such rods and which methods are to be used, but I will only mention the most appropriate to serve the mage in his/her work. Take the twig of an elderbush, 12-20 inches long and  $\frac{3}{8}$  to  $\frac{3}{4}$  inches in diameter, peel off its skin and smooth it with sandpaper. Then remove its pith so that you get an elder-pipe. Put a cork on the one end of the pipe and seal it with sealing-wax, insert a condenser (a liquid condenser, if you like) from the other side, then also seal this end of the pipe airtight. The rod is now ready for use.

You may, if you wish, use a different kind of wood, for instance, the twig of an ash, willow or oak tree, or of a hazelnut bush. The twig, which has no pith must, however, be pierced through carefully with a fine drill, making a pipe of it. Instead of the liquid condenser a solid condenser may be used. It is also possible to use a piece of blotting paper soaked with a liquid condenser instead of a solid condenser, which, after it has dried well, is charged, and then, after having been rolled together, is inserted into the hollow space of the rod.

The disadvantage of wood is that it will, as time goes by, mold or be affected by the fluid condenser, which will cause it to become perforated. It might therefore as well be replaced by a metal-pipe. Those kinds of metals which are good conductors of heat and electricity are best. The best of all, of course, is a copper pipe with a diameter of  $\frac{1}{4}$  to  $\frac{1}{2}$  inch.

In order to avoid any oxidization on the surface of the metal, the pipe can be nickel, chrome, or tinned before it is filled with the condenser. One opening must be soldered together at once, the other immediately after having filled up the pipe; thus you get a first class magic wand, applicable for all purposes.

Mages working with the magnetic and the electric fluid in turn will do well to procure for themselves a rod made out of a thin iron or steel pipe, as recommended above, for operations with the magnetic

fluid, and a copper-pipe for operations with the electric fluid. A universal wand is manufactured in the same manner, with the exception that a nickel-plated brass pipe must be used, instead of a pipe of copper or iron.

Instead of the fluid condenser, a condenser made of semi-precious stones. He/she will use for his/her electric fluid, a copper-rod the inside of which is filled with pulverized amber, an unsurpassed condenser for this kind of fluid.

For his/her operations with the magnetic fluid he/she will, in this case, have to fill up the steel-pipe with pulverized rock-crystal instead of using a solid condenser. Rock-crystal, again, is a very good fluid condenser for the magnetic fluid. But it is also possible to solder two separate small pipes, thus making a single rod out of them; one half of the tube is, in this case, filled up with pulverized amber, the other with pulverized rock-crystal. Having done this, a single rod, separated in the middle, will contain both kinds of fluid condensers. In a case like this, however, the two halves must be connected by a thin piece of copper - or iron - wire going through the center of both pipes. The outside of such a rod may be nickel- 45 plated. This ideal wand then has a unique fluid capacity and will serve any magical operation.

There is still another possibility: a wooden rod may be decorated with seven rings made of the planetary metals. The rings should be fixed to the rod in a specific order. That is, a golden ring (for the Sun) is placed in the middle of the rod and three metal rings on each side.

The following metals may be used for the rings in question: Lead corresponding to Saturn Tin corresponding to Jupiter Iron corresponding to Mars Gold corresponding to the Sun Copper corresponding to Venus Brass corresponding to Mercury Silver corresponding to the Moon.

Apart from this, the rings may have engravings portraying the intelligences of the abovementioned planets. The use of a wand like this will, in general, be restricted to the conjuration of intelligences of the seven planets. When used for other purposes, it will not prove superior to the other types of wands. This is all the mage needs to know: from the examples above he/she will, by himself/herself, be able to proceed to other variations.

The shape and the size of the wand plays a minor part. The most important thing about a magic wand is its charging for practical use, a description of which is given below.

The charge of a magic wand is done in much the same way as the charge of a magic mirror provided with a fluid condenser for special purposes. There are many ways of charge for a wand. They all depend on what the mage intends or wants to use it for.

Above all, the mage must always be aware of the fact that the magic wand is a symbol of his will, his strength and his power, and that it is representing a container like a fluid condenser of that power, quality etc. in which he is not only able to transfer, but also to store up that power, according to his wish, to an exceedingly high density.

It matters little if such a rod is nothing but a simple twig, cut and adapted accordingly, or if it is a complicated wand, saturated or filled up with a fluid condenser.

A magic wand may be charged with:

1. the mage's will-power
2. special qualities, faculties, etc.
3. magnetism, biomagnetism, etc.
4. the elements
5. Akasha
6. the Universal Source Light

**Summary of woods used for magical wands**

Acacia	The wood of an oak or an acacia is an excellent material for making a magic wand.
Almond	This wood is specified in the <i>Book of the Sacred Magic of Abramelin the Mage</i> . The wand of the magi may be made of any nut wood according to the <i>Key of Solomon</i> .
Apple	Sacred to Jupiter. The druidic wizard Mannanàn Mac Lir carried a wand of apple.
Ash	Sacred to Jupiter. A magic wand made of ash is especially to be used in healing
Bay	(See laurel.)
Beech	Sacred to Jupiter.
Box	Some quality referring unto the spirits. A sacred tree associated with the zodiacal sign of Libra.
Buckthorn	Sacred tree associated with the Zodiacal sign of Aquarius.
Cane (L. <i>arundo</i> )	The staff of the magi may be made of cane.



<i>donax</i> )	
Cedar	Cedar have "some quality referring especially unto the spirits" of Mars.
Chestnut	Sacred tree associated with the Zodiacal sign of Leo.
Cornel	Cornell have "some quality referring especially unto the spirits" of Mars.
Cypress	Used to make a magic circle for the experiment of the Black Hen found in several grimoires.
Dogwood	Sacred tree associated with the Zodiacal sign of Scorpio.
Ebony	Ebony is named as the wood of Hermes in one ancient Greek spell . This wood is specified by Trithemius in his/her treatise on invoking angels to appear in a crystal. The Egyptian king Nectanebus used a rod or wand of ebony along with magic formulae to animate models of his/her enemies and attack them. An Ebony wand is used in the Graeco-Egyptian spell.
Elder elderberry <i>sambucus</i> )	or (L. <i>Verum</i> specifies a wand of elder should be used in preparing the parchment, and is also used in preparing the pentacles and magic rings. According to the method of Abognazar a special staff of elder is used for operations of Venus only.
Elm	Sacred tree associated with the Zodiacal sign of Pisces .
Fig, White	Sacred to Jupiter
Hazel	A sacred tree associated with the zodiacal sign of Cancer. The <i>Grand Grimoire</i> includes a divining method using a hazel rod or wand.
Holly	Holly is the whitest of all woods and was considered sacred by the druids, and played a part in the magic of the Greeks and Romans. It was especially suitable for divination.
Juniper	Some quality referring especially unto the spirits" of Saturn.
Laurel	According to the <i>Sworn Book of Honorius</i> (Chap CXXXII), the magi's wand or staff is made of laurel or hazel. A sprig of laurel held in the right hand is said to be a protective charm. Also used in Graeco-Egyptian spells. A sacred tree associated with the zodiacal sign of Gemini.
Myrtle	A sacred tree associated with the zodiacal sign of Taurus.
Oak	Excellent material for making a magic wand.
Oleum	Sacred tree associated with Jupiter.

Olive	Sacred to the Moon. Sacred tree associated with the Zodiacal sign of Aries. Wands of olive are also found in the <i>Greek Magical Papyri</i> .
Palm	A twig of palm is held in the right hand during a ritual described in the <i>Sixth and Seventh Books of Moses</i> . Sacred tree associated with the Zodiacal sign of Sagittarius .
Pear	Sacred tree associated with the Zodiacal sign of Virgo .
Pine	Sacred tree associated with the zodiacal sign of Capricorn.
Plum	Sacred to the Sun .
Pomegranate	This wood is as acceptable for the <i>baresman</i> .
Poplar	Multi purpose wand
Quince	This wood is specified for the staff of the mage.
Rosewood	cane or reed wand for magi.
Walnut	The wand of the mage may be made of any nut wood according to the <i>Key of Solomon</i>
Willow	Some quality referring especially unto the spirits of the Moon.
Wormwood	Used in Graeco-Egyptian spells
Yew	Traditionally considered a sacred tree among the Irish, the yew deeply rooted in Irish folklore. It has long been known to have toxic properties.

There are some examples of adding materials to the wand to enhance certain characteristics. Here are some of the more commonly ascribed magical attributes of materials.

Aetites	Stone associated with Venus.
Amber	Associated with Venus.
Amethyst	Stone associated with Scorpio .
Beryl	Stone associated with Libra .
Birthwort	Sacred plant associated with the Zodiacal sign of Pisces .
Calamint	Sacred plant associated with the Zodiacal sign of Virgo .
Carbuncle	Stone associated with the Sun .
Carnelian	Stone sacred to Venus.
Chalcedony	Stone associated with the zodiacal sign Cancer .
Chrisoprase	Stone associated with Capricorn .

Cock	Bird associated with Gemini .
Comfrey	Sacred plant associated with the Zodiacal sign of Cancer .
Copper	Metal associated with Venus . The magical scepter must have affixed to the end a lamin of copper with certain symbols on it.
Coral	Associated with Venus (Agrippa, OP1.28).
Crow	Sacred bird associated with the zodiacal sign of Sagittarius .
Crystal	Stone associated with Mercury and with Aquarius.
Cyclamen	Sacred plant associated with the Zodiacal sign of Leo .
Date palm	used to bind the tamarisk wands of the magi.
Dock	Sacred plant associated with the Zodiacal sign of Capricorn .
Dove	Bird associated with Venus and with Taurus .
Dragonwort	Sacred plant associated with the Zodiacal sign of Aquarius .
Eagle	Bird associated with Jupiter and Leo .
Emerald	Stone associated with Venus and Virgo.
Garlic	Sacred plant associated with the Zodiacal sign of Libra .
Gold	Metal associated with the Sun .
Goose	Sacred bird associated with the zodiacal sign of Libra .
Granite	Stone associated with Saturn .
Heliotrope	Herb associated with the Sun .
Heron	Sacred bird associated with the zodiacal sign of Capricorn .
Ibis	Sacred bird associated with the zodiacal sign of Cancer .
Iron	Metal associated with Mars . Recommend a core of magnetized iron.
Jacinth	Stone associated with Sagittarius .
Jasper	Stone associated with Venus or Leo .
Jove's Beard	(Silver-leaved Woodblade plant) Herb associated with Jupiter .
Lapis Lazuli	Stone associated with Venus.
Lapwing	Bird associated with Saturn .
Lead	Metal associated with Saturn .
Maidenhair	Herb associated with Venus .
Metal	Grand Grimoire recommends metal caps.
Monkshood	Herb associated with Mars
Owl	Bird associated with the Moon and with Aries .
Peacock	Sacred bird associated with the zodiacal sign of Aquarius .
Pimpernel	Sacred plant associated with the Zodiacal sign of Sagittarius .
Ruby	Stone associated with Mars .

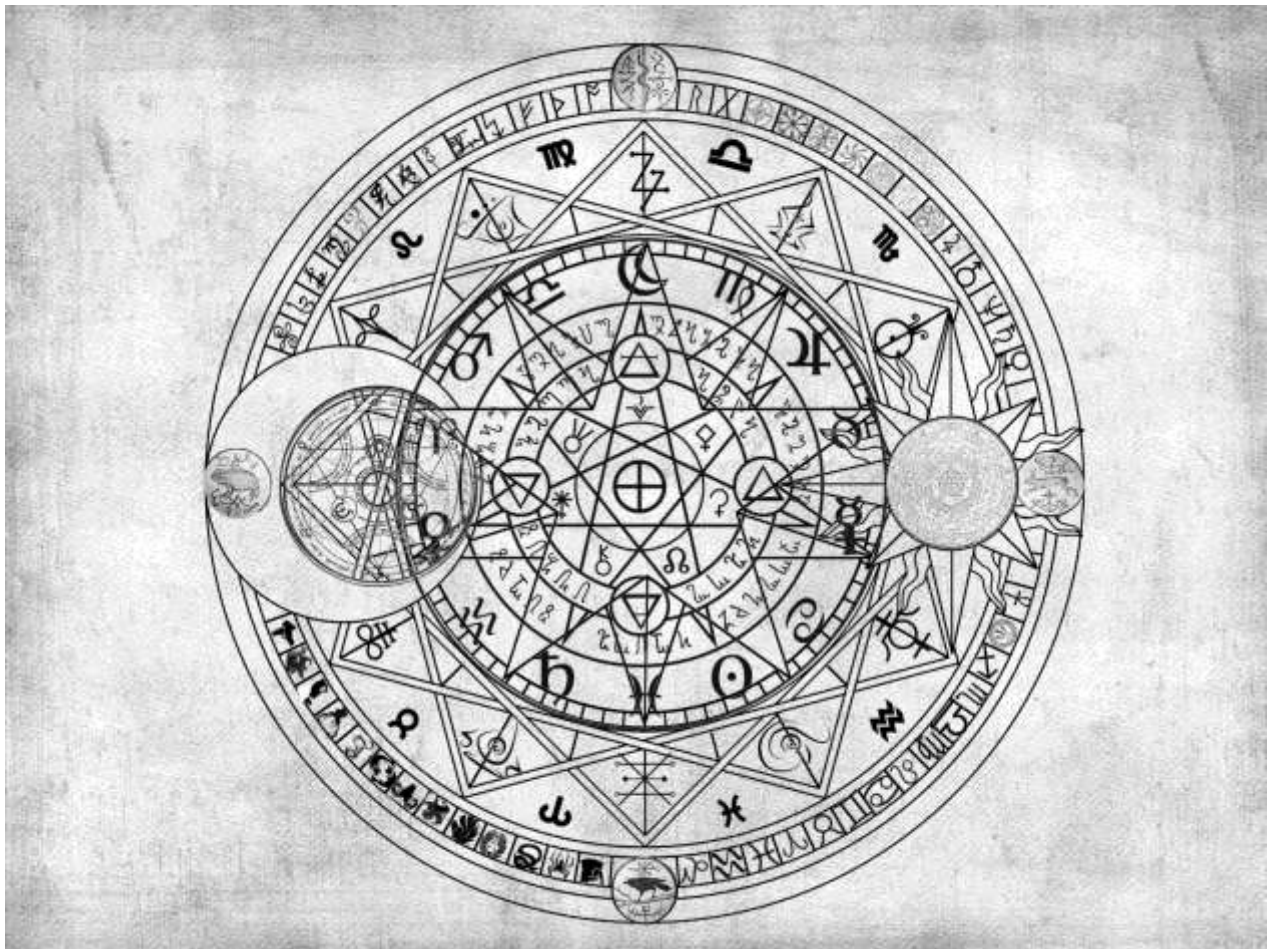
Sage	Sacred plant associated with the Zodiacal sign of Aries .
Sapphire	Stone associated with Venus, also with the Moon and with Pisces.
Sard	Stone associated with Taurus .
Sardonyx	Stone associated with Aries .
Selenotrope	Herb associated with the Moon .
Sempervivum	Herb associated with Saturn .
Silver	Metal associated with the Moon .
Sparrow	Sacred bird associated with the zodiacal sign of Virgo .
St. John's Wort	Bound to the top of the wand for use in necromantic operations.
Stork	Bird associated with Mercury .
Swan	Bird associated with the Sun and Pisces.
Tin	Metal associated with Jupiter .
Topaz	Stone associated with Jupiter and with Gemini.
Tuthia	Gem stone associated with Jupiter.
Vervain	Sacred plant associated with the Zodiacal sign of Gemini . Sacred plant associated with the Zodiacal sign of Taurus .
Vulture	Bird associated with Mars .
Woodpecker	Sacred bird associated with the zodiacal sign of Scorpio .
Wormwood	Sacred plant associated with the Zodiacal sign of Scorpio .

## THE MAGIC WHEEL OR HOUJIN CIRCLE

Magic wheels/circles (houjin) have been used in rituals and ceremonies, since the beginning of time. The shape symbolizes the source of consciousness which creates the magic reality. The construction of

the wheel/circle depicts a co-centric structure creating a passage from state to state, from the material to the etheric magic (or transcendence across the magic realms) - the center is eternity that allows us to spiral both inward and outward of consciousness and the realities and its periphery is the altered states.

The Magic Wheel/Circle can be defined as one of the most basic of devices in Magical Art. It can be created physically or psychically. The difference between a wheel and a circle is in the use of it. A circle is large enough, generally 8 feet in diameter, for the mage to stand in the center of it to wield the power of the circle. A wheel on the other hand is generally held by the mage and is usually smaller than 28 inches in diameter. Both work the same.



Magic wheels or circles work as a field of energy that activates when a mage is about to perform an incantation. The circle upon the ground separates the material from the spiritual realms. The wheel allows passage through the spiritual realms. The magic wheel/circle is a transmutation figure

composed by a great number of symbols related to the powers, techniques and precedence of the mage. Symbolically the circle can be said to represent the macrocosm and the microcosm. It also represents eternity, for a circle has no visible beginning, nor an end. The moment one stands in the center of the circle one symbolizes the divine in the universe.

### **The Thirteen States of a Wheel/ Circle**

Incantations, spells and rituals work through the creation of thought forms. A thought form is a mental and emotional construct on the astral planes. Whenever you repeatedly think about something, and strongly wish for it with the language of emotion, this creates a thought form. This is the secret to magic, by causing change on the astral planes it brings change on the earthly planes. As above, so below.

1. **Altered States of Consciousness:** This principle underlies all the others. Standing in the circle causes an immediate alteration of consciousness which is requisite for any working of magic. The mind is taken out of the mundane and into the magical. Likewise, wielding the wheel alters the consciousness, but that reality is now mobile.
2. **The Temple:** The wheel/circle acts as a temple wherein the mage stands in the immediate presence of Divine.
3. **Sacred Spaces:** Similar to the Temple aspect, the wheel/circle serves as a sanctified fortress, useful for consecrating items or people, or simply as a refuge from the mundane.
4. **Protection:** The wheel/circle is a shield or barrier against all external forces that would cause harm to the mage. This is especially important since entry into circle necessitates a dropping of everyday personal shields, leaving us otherwise psychically unprotected.
5. **Magical Filter:** The wheel/circle filters the forces around the mage, allowing in only those forces that are favorable and keeping out detrimental forces. This can apply to such things as elemental, astrological, solar or lunar forces, or Tattvic tides.
6. **Power Generator:** The wheel/circle keeps in energy generated by a mage, helping to shape the energy into a concentrated and focused Cone of Power, until such time as the mage releases the Cone.
7. **Defining Reality:** Casting a wheel/circle is a redefinition of reality. In essence, we create an island that we designate as the only true reality, then assign directions to this island : north, south, east, west, up, down, in, out.
8. **Space Between The Worlds:** The wheel/circle is neither entirely in the world of form, nor in the world of spirit. Instead, it is intermediate between the two, acting as a bridge connecting the planes of being. It acts as common ground where those of form may meet with those of spirit directly.

9. Omnipresent Now: Because the wheel/circle acts as a bridge between the worlds, it allows us to take advantage of the omnipresent now, or principle of nonlinear time, while allowing us to remain in the linear time to which we are accustomed. This allows us an advantage in scrying and divination, as we are more in contact with this principle of timelessness.

10. Akashic and Khyrogenetic Eggs: The wheel/circle represents the eternal cyclic nature of the universe with neither a beginning nor an end. The ever-becoming, all potential of the Creative Force given form is represented in the circle.

11. Personal Shield/Aura: The wheel/circle can be regarded as the projection or externalization of the personal aura as a ring around the individual in solitary workings, or as a combination of the auras of all participants in group workings. For this reason, it is important that all participants assist the HP/HPS when casting the circle.

12. Ordeal of Chance: By its very nature, the wheel/circle changes all those who enter into it on a regular basis as well as the environment surrounding the individual. This occurs even in the absence of the formal casting of change incantations and is directly related to the nature of the circle itself.

13. Alchemical Catalyst For Redefining the Self: The wheel/circle forces us to reexamine ourselves as well as our true Selves we come to the realization of our abilities and limitations, and through that realization can attempt to expand and overcome them. The alchemical transformation of the self into the image of the Self in essence changing lead into gold.

The wheel/circle is the energy of Ceremonial Order. It is an expression of the mages will which drives through into outer manifestation; it is that which embodies both the periphery and the point at the center. Wheel/Circle work begins and ends with the intention of listening to the voice of the center, the voice of spirit-or, if you prefer, to the voice of your deepest wisdom, of which the center is the universal symbol. Wheel/Circle work deepens your receptivity and strengthens your connection to the spiritual.

### **Invoking the Wheel/Circle**

The way in which the circle is divided defines and effects the environment as well as the energies created within the magic circle. The circle is normally quartered and each of The Quarters or Watchtowers correspond to cardinal points on the compass. Each point corresponds to one of the four Elements, North - Earth, East - Air, South - Fire and West to Water. The fifth element is spirit which signifies the center point of the circle. Each of the Elements has certain properties and energies. It is usual to invoke the four elements from the four quarters of the wheel/circle.

### **Keying The Circle.**

The energies within a magic circle are 'keyed in' whenever the magician 'Calls the Quarters or Watchtowers'. The dominant Element of the **magic circle**, is the one which begins and ends the circle. (Normally, but not exclusively, North or East.) A circle cast and sealed from the North will be an Earth circle, from the South a Fire circle, from the East a Air circle and from the West a Water Circle.

The circle can also be divided into half, one half is considered to have Positive/Increasing energies and is made up of the **elements** of Earth and Air, the other Negative/Decreasing energies and composed of the elements Fire and Water. Another means of dividing a circle into halves uses one half as Male/Projective energies made up of the elements of Air and Fire and Female/Receptive energies made up of the elements of Earth and Water.

Projective energies create a more powerful outward flow of energy while Receptive energies create a powerful inward flow of energy. Lastly, the magician may further define the energies within the circle by the magician's movement within; Clockwise (Sun wise or Deosil) creates Increasing energies while Widdershins (Counter clockwise or Anti-sun wise) creates Decreasing energies.

It is worth pointing out that there is a misconception of good and evil that is wrongly applied to positive/negative energies and Deosil and Widdershins. It is the intent of the magician, which ultimately defines the magical purpose of the ritual or spell.

### **Properties of the Magic Circle**



#### **Earth**

Direction: North

Governs; Night and Winter

Associated Color: Yellow or Green.

Associated Magical Tool: **the Pentacle** (Shield).

Consecrative Tool: Ritual Salt.

Associated Elemental or Magic Creatures: Gnomes, Dwarves, Moon Spirits. Associated Alignments: Female/Positive,

Receptive/Increasing.



Constructive Associated Sabbat: **Winter Solstice**

Arch Angel: Oriel

**Attributes of the Element of Earth are:** Solidity, Strength, Sustenance, Stability, Endurance, and Consistent Force or Change.

Earth Circles are well suited for Workings for Physical Healing, Physical Strength, Protection in the Physical Plane, and Physical or Financial Increase.

The environment within an Earth Circle tends to be Cool, Dry, and Comfortable



### **Air**

Direction: East

Governs: Dawn and Springtime

Associated Color: Blue.

Associated Magic Tool: The Wand or Censor.

Consecrative Tool: **Incense.**

Associated Elemental or Magic Creatures: Sylphs, Zephyrs, Air or Nature Spirits, the Fair Folk.

Associated Alignments: Male/Positive, Projective/Increasing.

Constructive.

Associated Sabbat: **Spring Equinox**

Arch Angel: Raphael

**Attributes of the Element of Air are:** Spirituality, Spiritual Growth or Expanse, Intelligence, Mental acuity, Gentle Force or Change.

Air Circles are well suited for Workings for Spiritual Healing, Spiritual Protection, Mental Health, and Spiritual or Mental Increase.

The environment within an Air Circle tends to be Warm, Moist, and Meditative.



## Fire

Direction: South

Governs: Noon and Summertime

Associated Color: Red.

Associated Magic Tool: The Dagger or Sword.

Consecrative Tool: the Candle.

Associated Elemental or Magic Creatures: Salamanders, Firedrakes, Sun Faeries.

Associated Alignments: Male/Negative, Projective/Decreasing, Destructive.

Associated Sabbat: **Summer Solstice**

Arch Angel: Michael

**Attributes of the Element of Fire are:** Transition, Passion, Sexuality, Courage, Leadership, Victory, and Violent or Rapid Change or Force.

Fire Circles are well for Workings for Sexual Healing or Attraction, Victory in Legal Matters or Combat, to Kindle Passion, and to bring Rapid change to a Situation.

The environment within a Fire Circle tends to be Hot and Dry, and may be Agitating or uncomfortable for some.



## Water

Direction: West

Governs: Dusk and Autumn

Associated Color: Silver or white.

Associated Magic Tool: **The Chalice.**

Consecrative Tool: Blessed Water.

Associated Elemental or Magic Creatures: Nymphs, Undines, Mer-Folk, and Water Spirits.

Associated Alignments: Female/Negative, Receptive/Decreasing, Destructive.

Associated Sabbat: Winter Solstice

Arch Angel: Gabriel

**Attributes of the Element of Water are:** Movement, Depth, Vision, Intuition, Emotional Control, Peacefulness, High Magic, and Relentless Force or Change.

Water Circles are well suited for Workings for Scrying, The Sight or Visions, Workings for Peace or Forgiveness, Workings for the Dead, and Workings to increase Magic Power or Abilities.

The environment within a Water Circle tends to be Cold and Moist but is Generally Calm.

The following suggestions are for the Southern Hemisphere, for those in the Northern Hemisphere reverse the directions for fire and water. It is important that that it be meaningful and rich in symbolism appropriate to the invoked element. Also visualize the element with as much imagination as possible, hear the hissing of the flames of fire, feel the coolness of water, etc.

Beginning with the North, invoke the element of fire –*I call upon the Guardians of the North, by my strength I call you forth. Craft this circle (wheel) out of fire; Craft it well by my desire; Weave it higher in magic's names; Weave it now of shining flames.* Move around the inside of the circle (wheel) to the East and invoke the element of Air - *I call upon the Guardians of the East, craft the fire with thy breeze, elements of air will I fair, nothing shall come to despair.* Move around the inside of the circle (wheel) to the South and invoke the element of water - *I call on the Guardians of the South, Let the words of life flow from my mouth and like the waters set us free, to speak your names that I might see.* Move around the inside of the circle (wheel) to the West and invoke the element of soil - *I call upon the Guardians of the West, Where the Ancients laid and wisdom rests, Let the soil nurture me, so that the magic I can see, throughout all realms I seek the Light side, let the magic within in me abide.*

# INVOCATION MAGIC

## Candle Blessing

## Mirror Blessing

Burn a white candle and set it so it reflects in the mirror. Place a drop of sacred oil on all four corners or four points of a round mirror and say "I bless this mirror with love and Light" with each drop.

State the following:

Through this mirror my reflection I see  
I ask that you recognize and hear my plea  
I cast this candlelight upon this mirror to reflect and magnify love, not fear  
All things that are not positive within it, will disappear into the night  
I make this request as my right.  
With every reflection in this mirror, create white light from there to here  
As each sun and moon arises, protect this mirror from all evil, negative, and dark crisis  
Be it night or day, all danger shall fade away  
And as the morning greets the day, let love and protection reflect the way  
So shall this be

*Blow out the candle and rub the mirror with a soft cloth*

## Protection Circle

Use sea salt

*I craft this invocation out of fire;*

*I craft it well by my desire;*

*Weave it higher by fire's name;*

*Weave it now of shining flames.*

*None shall come to hurt or maim;*

*None shall pass this fiery flame;*

I call now this great circle of power;

To conjure and protect in all existing hours;

Bring forth the protection, ancients of old;

Bring forth so this world will uphold;

The circle is called and now it is bound;

Protection is here, and now it is found.

So shall this be.

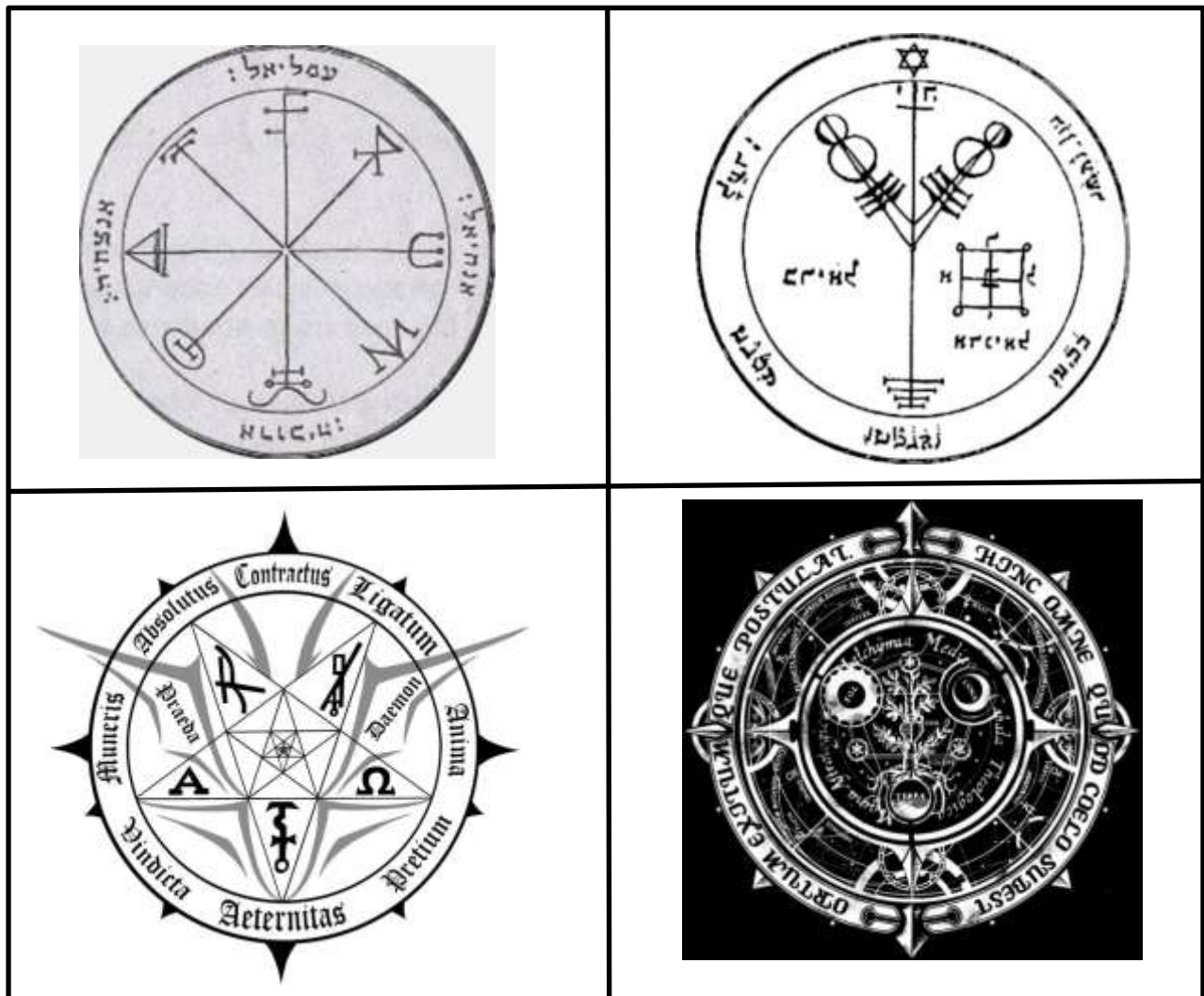
By my spiritual strength, I cast,

In this Circle, Safe from curse or blast,

Elements of birth and astral cast,

I call you now; attend to me!

### Protection Sigils



In the dark realms where evil hides,  
Waiting to draw me from Light's side  
Protect me with Universal Light  
Protect me throughout Day or Night  
By the power of three  
I conjure thee  
To make me strong  
And banish all that is wrong  
Thrice around the protection circle's bound  
Sink all evil to the ground  
Send them away, send them astray  
Never to pass my way  
So shall this be.

### House Protection Sigils



With every breath of life we breathe, create white light to help us perceive. Elements of strength and astral cast, protect all within from harm or blast. Create a great circle of power, to conjure and protect hour after hour. None shall pass to hurt or maim, or else be cast out from this domain. Be it night or day all danger shall fade away. As each sun and moon arises, protection shall abound from all negative, dark, and crisis. As the stars encompass, so shall love abide in and around. As the morning greets the day, let safety and protection abound. So shall this be.

### Child Protection





As the sun wanes, so shall danger fade away.

As the moon arises, so shall protection abound.

As the stars encompass, so shall love abide in and around.

As the morning sun greets the day, let safety and protection guide each child's way.

## RITUAL MAGIC

### Purification of House

#### Preparation

Light blessed temple incense, frankincense, or sage

Bow and say to each of the four corners of the Earth (North, East, South, and West)

#### Invocation

By my power, the light of the Universe shall flow in this house

Energy of air and sacred smoke,

Blow and drift away all negative energy with each stroke

I call upon the Earth energy, fertile and pure

Against negative energy this house secure  
In this place, in this hour,  
Protect all that enter this place under my power  
Bless each journey with love, light, and peace  
So shall this be

## **Purification of an Individual**

### **Preparation**

Light blessed temple incense, frankincense, or sage

Allow each individual to cup the smoke with their hands and wash it over their physical body as many times as they feel necessary

## **Rune Magic**

Runes were said to belong to Odin. Runes functioned as letters, but they were much more than just letters. The word rune means both “secret” or “mystery.” Each rune was an ideographic or pictographic symbol of some cosmological principle or power, and to write a rune was to invoke and direct the force for which it stood.

The runic alphabets are called “futharks” after the first six runes (Fehu, Uruz, Thurisaz, Ansuz, Raidho, Kaunan), in much the same way that the word “alphabet” comes from the names of the first two Semitic letters (Aleph, Beth). There are three principal futharks: the 24-character Elder Futhark, the first fully-formed runic alphabet, whose development had begun by the first century CE and had been completed before the year 400; the 16-character Younger Futhark, which began to diverge from the Elder Futhark around the beginning of the Viking Age (c. 750 CE) and eventually replaced that older alphabet in Scandinavia; and the 33-character Anglo-Saxon Futhorc, which gradually altered and added to the Elder Futhark in England. On some inscriptions, the twenty-four runes of the Elder Futhark were divided into three *ættir* (Original, “families”) of eight runes each belonging to Freya, Hagal, and Tyr.

Runes are compact magical devices, associated with sound, color, image, number, and forming a matrix of magical practice. They're used for magic, talismans, worship, astral projection, spiritual



advancement, and more. In this the runes are like an alphabet of emotional language. Not the whole of the thing, but an indispensable and beautiful part of it.

## **Rune Uses**

The runes can be used to help guide you through problems or issues and help show you what is likely to happen. They're not a form of fortune-telling and don't offer exact answers or give you advice - rather they offer different variables and suggest how you could behave if the event does occur. Runes are known for hinting towards answers, but leaving you to work out the details, which is where intuition is helpful. Runic readers acknowledge that the future isn't fixed and that individuals have the power to follow their own path and make their own decisions. So if you don't like the guidance that a rune reading provides, you've got the power to change your direction, or your path, and follow a different route. Runes can be used in many different situations.

## **The Aettir in Magic**

There are three aettir (aett is singular, aettir is plural). the aettir create a careful division of the runes. This system has several implications for the magical use of the runes. The aettir not only imply an initiatory structure, each aett being one degree in a three-degree system, but they seem to reflect the age-old division of Aryan tribal society: nurturer, warrior, and priest/king.

## Anglo-Saxon Futhorc



## Northumbrian Row



These divisions are reflected in the aettir of the runes in different ways. If you look carefully, you may notice some overlap in the duties of the runes. Each aett has its complement of functions and its own character.

### Freyja's Aett

The first aett is Freyja's, the aett of the nurturer: the mother, the farmer, and the merchant. It is also the aettir of the first degree and shows this in its structure. The runes set three pairs of opposites which are fairly typical of the kind of test/choice early students face in initiatory training.

Take the first two letters: feoh and ur. These are domesticated and wild oxen, respectively. The similarity is obvious, since both deal with cattle. The distinction is between the social, domesticated, and responsible on one hand and the wild, untamed nature on the other.

Do not assume that feoh is good and ur is bad. The task of the student is as much to get away from his or her own conventional ways of thinking as to learn the methods of magic. On the other hand, the student must often face parts of him or her-self he or she hoped never to face again: the student must learn to capture and tame the wild side of his or her own psyche.

The second pair, thorn and os, is even easier to see as a dichotomy, since it admits no ambiguity. It is all demons, especially the one called thorn, versus all gods, especially Odin. In other words, the student has to choose the gods with every fiber of his or her being.

To choose the gods only because it is expected is not good enough. The student has to see the reality of the choice, and make it using all the factors of him or herself unleashed (the lesson of feoh and ur).

The third pair, rad and ken, complete the simple opposites in his aettir. They are the otherworld and the journey to the land of the dead on one hand, the light of the torch on the other.

With this pair we seem to have an image of a two-part initiation. On the physical level we have a person in a cave (rad) who has been subject to sensory deprivation (darkness) being brought the light (ken) before being brought out of the cave as if reborn.

Psychologically, we have a typical shamanic ride into the otherworld on a cart or an animal (rad). There the shaman uses his or her harnessed magical powers (ken) as a guide, conducts the journey safely, and returns.

Note that initiations in caves were common in both Germanic and Celtic cultures. In the case of the Germanic tribes, torches were a symbol of magical power. Even today torch light parades, a tradition started by the pagans, take place.

The final two runes are gyfu and wunjo. Gyfu is the gift, the exchange; wynn, the glory. In the light of previous pairs it would seem the parallel here is that in return for the gift the student receives the glory, which in this case means wisdom.

The sacrifices the student has made (and a last such sacrifice may be indicated by the rune gyfu) yield the wisdom of wynn. The student has passed the degree of the nurturer (Freyja) and is ready to undergo the tests of the warrior, Heimdall.

## Heimdall's Aett

Heimdall is sometimes thought of as a god of silence, which might seem like priestly meditation to some. In conjunction with Loki, he forms a special description of the world. Loki is the bound giant whose fingers eat away at coastlines.

Loki is a shapeshifter, as dunes change shape. He steals, as erosion steals topsoil or land. Yet he brings the gods their greatest treasures (usually of gold), as erosion reveals alluvial gold or other items.

Heimdall is the watcher against this. He is associated with goats because they live on the cliffs identified with him. He is identified with sea cliffs because they are seen as Heimdall watching for Loki's arrival. His horn is the waves crashing against the surf, the sound heard throughout the nine worlds.

He is associated with the land, in that Heimdall refers to the land just as do the names Vanaheim and Svartalfheim. Similarly, Freyja is called Merdall, which is the sea equivalent of Heimdall. But Heimdall himself was born of the sea, as land is often thought (correctly, geologically speaking) to be born of the sea.

In essence, Heimdall is a warrior. Ever-watchful, he struggles against overwhelming odds, showing unending courage in his watchfulness.

His aett begins with hoel. It is winter, ice, and the season of cold. In this we again have the dichotomy of Loki and Heimdall.

Winter is a season in which people spend long months indoors. Pranks and mischief become common and can go too far. This was the sort of thing against which Heimdall, watchful and patient, was to stand.

The second rune is nyd, necessity. Long periods of enforced rest, even boredom, can lead one past the obvious. The usual mechanisms of personality break down and the individual reaches for something inside him or herself. He or she finds sources of power beyond his or her dreams.

When such things occur, and they do occur in several societies, they are described in terms of combat or in relation to a warrior. It is interesting to note here that Freyja's aett starts with safety and moves to danger, while Heimdall's aett starts with danger and moves to its resolution.

The next two runes of Heimdall seem to repeat the relationship of the first two: isa (spear or ice) and ger (the year, especially the harvest). Naturally isa (as ice) parallels hoel, and ger (harvest with the implication of winter stores) parallels nyd.

If so, this implies the application of the power of nyd, in turn made necessary by hoel. Defense of the food stores against the enemy, human or natural, is part of this. But there is another dichotomy represented here.

isa is the barren time of winter. Ger is the fruitfulness of the harvest. In this the warrior reaches into his or her lowermost depths to find the wellspring of personal strength, a strength which exists almost by natural law.

The runes go through boredom and find necessity. They go through barrenness and find fruitfulness. One would expect a third such division, yet the next two runes do not provide it.

Both eoh and poerdh deal with restriction. Eoh is natural restriction, and might be compared to the literal meaning of the Latin prohibit, which means "for life." Poerdh is the funeral mound and its entrance. It is death not in the mold of rad, a crossable state, but it is death as a warrior finds it--an impenetrable barrier; a final limit.

The last two runes are also similar in direction, but on different scales. That is, eolh is protection while sighel is the sun salvation and protection.

Restriction is matched with protection and death is matched with salvation. In this poerdh is not an absolute barrier; any breach of that barrier exists only through a higher power. Sighel, as the sun, transcends death. It is not the warrior who digs permanently deeper into him or herself to eventually overcome even death: for this he or she requires outside aid. With that in mind, we turn to the third aettir.

## Tyr's Aett

Tir, in his original form of Tyr, was the head of the Germanic pantheon. His name comes from the same source as Jupiter (originally Deus Pitar) and Zeus. He was a sky god whose worship went back at least to the Bronze Age; we have carvings which show a one-handed figure who is taken to be a god.

It is possible that his ancestry is much older than this. The rough outline of the Germanic mythic universe, a column or tree holding up a skull which is the sky, seems to go back to the days of the Neanderthal. In a Neanderthal cave, a stick on which rests a skull has been found. Surrounding the stick is a ring of stones. The stick relates to Yggdrasil, the world tree; the skull is the skull that is the sky. The stones can be compared to the Midgard serpent. The parallels are too close to ignore.

The first rune of the aettir is tir, a complex rune that is not only its god's initial but also a version of his name. It is a rune that represents victory and protection and is a symbol of cosmic justice.

We in the modern world forget that among ancient tribes war was seen as a test, and the gods gave victory to those who were most deserving. Those who deserved victory were those who displayed the martial virtues of courage and order. When the technology of weapons was usually equal, this was not an illogical stance to take.

The rune tir was the promise of such a victory. But it can also be seen as the priest/king's dispensing of justice. The priest/king must see clearly what is right and where something has gone wrong, which leads to the next rune.

Moral value in peace and war is perhaps ensured by the rune boerc. Boerc stands for atonement.

Where victory in war is considered a moral victory it becomes imperative that the members of the army not have pollution in their souls. This was as true of the Germanic pagans as Cromwell's New Model Army-and in both cases seems to have been a concern only until it was time to sack the town. The duty of the priests was to ensure that atonement.

In times of peace, the priests or rulers had a similar duty of atonement politically and personally. It was assumed that there was, on a social and personal level, a natural state of health and smooth

functioning. When something went wrong it was because of an imbalance or a pollution. In any of these cases an atonement was necessary to restore health.

The third rune of the aett is ehwis, which represents the twin gods, the Aclis. Only three runes specifically refer to a deity. os in the first aettir is any god, though it is sometimes taken as Odin specifically. In the third aett are tir and ehwis: cosmic justice and the gods who help people, respectively.

The Aclis seem to have been very close to the human race, even if they did not have a large formal cult. Their tendency to be the originators of various royal houses shows this. In an aett of the priest/king we would have to have some reference to the functions of the office and the gods as overseers of this. The notion of the divine king given special powers would last until the time of Charles I.

The atonement necessary was often a punishment. Sentencing was not to reform someone, but to provide atonement, which itself was thought to provide the basis for rehabilitation.

Ehwis is the rune of calling on divine aid, but also of strengthening the bonds of society. The atonement that was required made certain everyone reaffirmed the social norms.

The next rune is manu, which is the human being. It represents the race or the individual. So from cosmic justice or victory in war we devolve to atonement, the Aclis, and the race or the individual. Throughout we move from the most distant to the closest to us. The simple dichotomies of Freyja are not seen here. Here are functions of priesthood and rule, though more the former than the latter. The next four runes change this relationship.

Lagu as the sea, ing as the people, and odel as the property is almost a thumbnail sketch of Germanic society. Furthermore, if we start with manu we have the individual who is splashed with water at birth (lagu), becomes one of the people (ing), and inherits property (odel).

In these last runes, though the priestly function is still described, rulership comes to the fore. The result is the last rune, doerg. This is light, shining day, salvation; the culmination of right rulership, right life, and the final event of initiation.

It is possible that a random collection of symbols, if they are strong enough, will always seem to have various interconnections. But the structure of the three aettir belies such a notion.

For a start, each of the three ends with a rune of positive nature and successively greater scope: wynn (glory), sighel (sun), and doerg (day). It implies the end of a course of instruction in which the student has passed the tests and is ready to go on to the next step.

Each aett has certain runes which directly or indirectly cover similar concepts. Each, for example, has a rune for light. In Freyja this is ken, the torch. In Heimdall it is sighel, the sun; in tir it is doerg, the radiant day. Note that the light is successively greater in power or covers a wider area.

Each aett has a rune referring to wealth or personal achievement. Freyja has feoh, Heimdall nyd, and tir odel. All have a reference to the deities in os, sighel, and tir and ehwis.

Each aett has a specific emphasis. Freyja has four runes of danger, evil, or cost to the runecaster (ur, thorn, rad, and gyfu); Heimdall has three (hoel, isa, and poerdh); tir has, at most, one (lagu was sometimes the dangerous sea).

If we examine where similarities exist in two out of three aettir there is a much wider development. For example, only rad and poerdh deal with death; the aett of tir has no such rune, as if priest/kings or the members of the third degree had faced and conquered the problem.

In the same way, the aett of tir has no reference to ice or snow. Freyja has thorn and Heimdall has both hoel and isa. Yet it is Freyja's aett which lacks any reference to a weapon. Isa in Heimdall's aett and tir in Tir's aett both refer to a spear. We should note that of the deities only Freyja was associated with peace rather than war.

When we look at functions rather than images there is even more overlap. Each aettir has at least one rune of protection, each has at least one rune useful as a good luck charm, each has a rune useful in healing magic, and so on.

It seems clear that there was an intended structure in these aettir; the runes were probably taught in groups of three. But more than that, they were taught as a degreed system. Evidence for this is in the



declining number of "negative" or "testing" runes, and the change from simple dichotomies to a more complex and panoramic use of the runes in the aettir.

This last point, incidentally, parallels the Tarot, where the Major Arcana begins with dichotomies or choices and winds up with groupings of cards showing different aspects of one principle. So in the beginning the choice is between gutlessness and guile (Fool and Magician), the spiritual and chaste or the sensual and sensuous (High Priestess or Empress), and political or religious authority (Emperor or Hierophant). Later, there are groups of cards like Star, Moon, and Sun, or Justice, Hermit, and Wheel.

But more importantly for us, the aett of a rune has some effect on its magic. Ken is not the same as sighel or doerg, and there is more to the difference than mere scope or scale.

## Aett Magic

The runes you choose to use, whether individually or combined, are affected by the aett in which they belong. There is more to a choice between ken, sighel, and doerg than scale or personal preference. There is a greater difference between isa and tir, both involving a spear, than isa and hoel, both involving ice or winter.

This difference or similarity becomes extremely important in runic magic: a gift demands a gift; better not to pledge than to pledge overmuch. As I've said before, the runes are an ecological magic. It requires from you a necessary balance of intents, actions, and results. You need to make a statement or sacrifice before any significant magical work.

The nature of this balance differs depending on which aett is involved. This difference reflects the group of the society to which the rune belongs.

So feoh is wealth within Freyja's aett of the nurturer, while odel is wealth (or property) within the terms of the priest/king. These terms are as follows:

Freyja's aett of the nurturer is concerned with love, happiness, life, and enjoyment.

Heimdall's aett of the warrior deals with matters of achievement, money, victory, power, and success.

Tir's aett of the priest/king is used for matters of justice, spiritual achievement, understanding, establishing order, atonement, and all matters dealing with politics or rulership/authority.

When choosing a rune, then, one must look not only to its use or image, but to the aett in which it belongs. When combining runes, the same rules can apply.

For example, feoh is wealth in relation to personal happiness, livelihood, and enjoyment. It is not suitable when used in magic for becoming a millionaire because it doesn't take that much money to be happy on a personal scale.

On the other hand, odel is wealth which also indicates one's rank in society. Becoming a millionaire is quite germane to its function, if only because of the change in status involved.

Neither deals with money on its own terms: it is money to get happiness or money to establish a particular role in society. But it is Heimdall's own aett which involves money, even though it doesn't have a rune specifically for wealth.

This is because money, in the terms of Heimdall's aett, is a part of victory. It is built from associations of nyd, ger, and other runes. So nyd's general use of success includes monetary success, ger's comfort implies financial comfort, and so on.

But the aett of the rune has its own effect. Feoh could not be used to get enough money to dump a spouse; odel cannot be used to ensure success for the unjust. Moreover, to use feoh one could not sacrifice personal happiness to balance the money. What can you offer, then?

There are essentially two kinds of sacrifices suitable in runic magic: the gift to the gods and the personal sacrifice.

The gift refers to a physical object presented to the gods. This can be left in a sacred place (the common Greek and Roman custom), burned (akin to Chinese funeral practices), or buried. In all cases the object is meant as much as a votive offering as anything else: it is a declaration of your intent rather than a quid pro quo. As a general rule, the following are good examples of dedications for runic magic for significant goals.

Gifts related to Freyja's aett can include planting trees, choosing a bad patch of soil and rehabilitating it, cutting flowers and placing them on an altar, or making provisions for the poor (especially food for feoh or ur). Small gifts such as statuary can be stored in a sacred place, buried, or burned.

Gifts for Heimdall's aett can include weapons, coins, acts of courage, overcoming a fear or a bad habit, or acts of reconciliation.

Tir's aett can include almost any item of the previous two aettir. Significantly, it can also include other magical acts, such as undergoing a special initiatory journey through the astral realms, or using a ritual to enhance the justice of the world.

All three can include votive acts, such as lighting a candle and saying a mantra or a prayer for the length of the burning of the candle. They can include specific numbers or times of prayers to a particular deity associated with the rune or runes you wish to use.

In personal sacrifice, however, there is a different rule. Whereas with objects or actions you need items that match the character of the aett, personal sacrifice requires the opposite. Do not sacrifice love to please Freyja.

In other words, the sacrifice to be made must strengthen the precepts of the aett. In the case of physical objects this is done by similarity; in the case of personal lifestyle it is done by removing encumbrances.

So take the example of Freyja's aett: a personal sacrifice might be to spend more time with your children, bringing greater strength to that area of life. In return, the magic may eliminate financial or personal difficulties elsewhere in your life. It can mean a change of personality to become a more circumspect, caring person.

In cases of Heimdall's aett, personal sacrifice can include doing exercises to improve physical condition (both sports and exercise originated as preparations for war). Alternatives include shedding superfluities of life: cleaning out all your old junk is a simple example.

Runes of Tir's aett can be supported through acts of meditation or by becoming a calmer person. Matters of understanding and piety also form a foundation for personal sacrifice.

## Aett Relationships

It is common to combine runes to achieve a particular magical effect. Combining runes into a monogram was a common practice, one that continues today.

Suppose you want to combine the powers of nyd and ken, for example. These runes deal with harnessing and unleashing power; certainly an advantageous combination for, say, an athlete. But ken is in Freyja's aett and nyd is in Heimdall's. Does this cause problems?

Not really, but their combined strength may only be more precise and not actually twice as powerful than either rune separately. This is a case where two plus two, because of inefficiencies, may only make three, if even that much.

To maintain strength you must be aware of the aettir and the type of sacrifice involved in each. In this case Freyja is for the love of the sport, and nyd is for success and victory. The runes must be combined in such a way that ken makes you do your best, and nyd makes your best good enough to win.

It doesn't take two sacrifices for these runes. Better to have one overlapped sacrifice in the form of concentration on the combined pair. You must invest energy to achieve the desired results.

Only then, to seal the power, do you make a physical sacrifice. This can be as small as burning a candle or drinking an oath to the action.

We'll be examining this in more detail in the chapter on combining runes. But there are some rules we should remember when dealing with the aettir and choosing runes from them.

First, the functions of the runes in the aettir parallel each other, but those in successive aettir are more powerful and more general in purpose. So the success of nyd is more general than that of feoh. Where Freyja's aett has thorn the ice demon, Heimdall's has ice and winter, and tir's simply has atonement.

Second, when combining runes do not simply pile up the runes of a whole aett or combine runes of the same function from each of the aettir. Some of the runes in the same aett counter each other, and

parallel runes in different aettir do not always reinforce each other. So though os and ehwis can combine well, feoh and odel generally do not.

Third, do not combine dark runes or runes of danger. Thorn and hoel mix about as well as alcohol and gunpowder. There are some unavoidable exceptions in which the more difficult runes are mixed, but until you have experience, avoid them.

Fourth, when combining runes establish a key rune which will determine the "home" aett.

That being said, we will turn our attention back to the individual runes. We will need to learn them through meditation in order to draw from them the maximum magical value.

### **Havamal – Odin's Rune Magic**

The Hávamál is part of the "Elder" or Poetic Edda, which is one of the primary written sources for Norse mythology. This excerpt is Odin telling of how he obtained the runes and runic power. Odin continues with a description of the 18 charms he learned. What those charms looked like we can only guess.

*Wounded I hung on a wind-swept gallows*

*For nine long nights,*

*Pierced by a spear, pledged to Odin,*

*Offered, myself to myself*

*The wisest know not from whence spring*

*The roots of that ancient rood.*

*They gave me no bread,*

*They gave me no mead,*

*I looked down;*

*With a loud cry*

*I took up runes;*

*From that tree I fell.*

*Nine lays of power*

*I learned from the famous Bolthor, Bestla's father:*

*He poured me a draught of precious mead,  
Mixed with magic Odrerir.*

*Waxed and throve well;  
Word from word gave words to me,  
Deed from deed gave deeds to me.*

*Runes you will find, and readable staves,  
Very strong staves,  
Very stout staves,  
Staves that Bolthor stained,  
Made by mighty powers,  
Graven by the prophetic God.*

*For the Gods by Odin, for the Elves by Dain,  
By Dvalin, too, for the Dwarves,  
By Asvid for the hateful Giants,  
And some I carved myself:  
Thund, before man was made, scratched them,  
Who rose first, fell thereafter.*

*Know how to cut them,  
know how to read them,  
Know how to stain them,  
know how to prove them,  
Know how to evoke them,  
know how to score them,  
Know how to send them,  
know how to send them.*

*Better not to ask than to over-pledge  
As a gift that demands a gift.  
Better not to send  
Than to slay too many.*

*The first charm I know is unknown to rulers  
Or any of human kind;  
Help it is named,  
for help it can give  
In hours of sorrow and anguish.*

*I know a second that the sons of men  
Must learn who wish to be leeches.*

*I know a third: in the thick of battle,  
If my need be great enough,  
It will blunt the edges of enemy swords,  
Their weapons will make no wounds.*

*I know a fourth:  
it will free me quickly  
If foes should bind me fast  
With strong chains, a chant that makes  
Fetters spring from the feet,  
Bonds burst from the hands.*

*I know a fifth: no flying arrow,  
Aimed to bring harm to men,  
Flies too fast for my fingers to catch it  
And hold it in mid-air.*

*I know a sixth:  
It will save me if a man  
Cut runes on a sapling's roots  
With intent to harm; it turns the spell;  
The hater is harmed, not me.*

*If I see the hall  
Ablaze around my bench mates,*

*Though hot the flames,  
They shall feel nothing,  
If I choose to chant the spell. [seventh]*

*I know an eighth:  
That all are glad of,  
Most useful to men:  
If hate fester in the heart of a warrior,  
It will soon calm and cure him.*

*I know a ninth:  
When need I have  
To shelter my ship on the flood,  
The wind it calms, the waves it smoothes  
And puts the sea to sleep*

*I know a tenth:  
If troublesome ghosts  
Ride the rafters aloft,  
I can work it so they wander astray,  
Unable to find their forms,  
Unable to find their homes.*

*I know an eleventh:  
When I lead to battle old comrades in-arms,  
I have only to chant it behind my shield,  
And unwounded they go to war,  
Unwounded they come from war,  
Unscathed wherever they are*



*I know a twelfth:*

*If a tree bear*

*A man hanged in a halter,*

*I can carve and stain strong runes*

*That will cause the corpse to speak,*

*Reply to whatever I ask.*

*I know a thirteenth*

*If I throw a cup of water over a warrior,*

*He shall not fall in the fiercest battle,*

*Nor sink beneath the sword,*

*I know a fourteenth, that few know:*

*If I tell a troop of warriors*

*About the high ones, Elves and Gods,*

*I can name them one by one.*

*(Few can the nitwit name.)*

*I know a fifteenth,*

*That first Thjodrerir*

*Sang before Delling's doors,*

*Giving power to Gods, prowess to Elves,*

*Fore-sight to Hroptatyr Odhinn,*

*I know a sixteenth:*

*If I see a girl*

*With whom it would please me to play,*

*I can turn her thoughts, can touch the heart*

*Of any white armed woman.*

*I know a seventeenth:*

*If I sing it,*

*The young girl will be slow to forsake me.*

*I know an eighteenth that I never tell*

*To maiden or wife of man,*

*A secret I hide from all*

*Except the love who lies in my arms,*

*Or else my own sister.*

*To learn to sing them, Loddafnir,*

*Will take you a long time,*

*Though helpful they are if you understand them,*

*Useful if you use them,*

*Needful if you need them.*

*The Wise One has spoken words in the hall,*

*Needful for men to know,*

*Unneedful for trolls to know:*

*Hail to the speaker,*

*Hail to the knower,*

*Joy to him who has understood,*

*Delight to those who have listened.*

### **Merseburger Incantations**

The first poem describes the activities of valkyrie-like sorceresses called the "Idisi" who have the power to bind or to free battling warriors.

*Once the Idisi set forth, to this place and that;*

*Some fastened fetters; some hindered the horde,*

*Some loosed the bonds from the brave --*

*Leap forth from the fetters! Escape from the foes!*

The second poem tells how a number of these goddesses unsuccessfully attempt to cure the injured leg of Balder's horse. Wodan (Odin), with his unfailing magic, knows the right charm, and the horse is healed. The second poem, the one dealing with sprained ankles, is supposed to work by the magic of analogies: the story about Pfohl and Wodan, who cured Balder's horse, is assumed to repeat itself when the story is magically retold.

*Phol ende Uoden vuorun zi holza*

*duuart demo Balderes volon vuoz birenkit.*

*thû biguolen Sinthgunt Sunna era suister;*

*thû biguolen Frîia, Volla era suister;*

*thû biguolen Uodan, sô hê uuola conda;*

*sôse bânrenki, sôse bluotrenkî, sôse lidirenki:*

*bân zi bêna, bluot zi bluot.*

*lid zi geliden, sôse gelîmida sîn!*

*Phol and Wodan rode into the woods,*

*There Balder's foal sprained its foot.*

*It was charmed by Sinthgunt, her sister Sunna;*

*It was charmed by Frija, her sister Volla;*

*It was charmed by Wodan, as he well knew how:*

*Bone-sprain, like blood-sprain,*

*Like limb-sprain:*

*Bone to bone; blood to blood;*

*Limb to limb -- like they were glued.*

## Lay of the Nine Twigs

Odin is recorded as knowing nine more rune charms. In the Anglo-Saxon "Nine Herbs Charm" Odin performs magic with "glory twigs" [wuldor tanas]. The nine twigs bore runic initials of the nine plants they represented, which in turn were related to the powers inherent in the plants. Over time this poem has been "Christianized".

"Twig" also refers to "tein", a kenning for a rune symbol. In Norse numerology, three, nine, and multiples of three and nine are very potent magically. Nine wunjo staves are often used as the symbols on glory wands.

In the Anglo-Saxon tradition, plants ash, oak and thorn represent the powers of As (Ansuz), Ac and Thorn (Thurisaz). The glory twigs combine the protective power of Thorn with the divine force of As and the growth potential of Ac.

## The Preparation

Mugwort, waybread (plaintain) open from the east, lamb's cress, attorlathe, maythe, nettle, crabapple, chervil and fennel, old soap; work the herbs into dust, mix them with the soap and apple juice. Work then into a paste of water and ashes; take fennel, boil it in the paste and beat with the [herbal] mixture when he applies the salve both before and after

Sing the charm [galdor] on each of the herbs three times before he prepares them, and on the apple likewise. And let someone sing into the mouth of the man and into both his ears, and on the wound, that same charm [galdor] before he applies the salve.

## **The Galdor Incantation**

*These nine go against nine poisons.*

*A worm came crawling, he wounded nothing.*

*Then Wodan took nine glory-twigs.*

*Smote then the adder that it flew apart into nine [parts].*

*There apple and poison brought it about*

*that she never would dwell in the house.*

*Chervil and Fennel, very mighty two,*

*these herbs he created, the wise Lord*

*holy in heaven when He hung;*

*He established and sent them into the seven worlds,*

*to the poor and the rich, for all a remedy.*

*She stands against pain, she assaults poison,*

*who has power against three and against thirty,*

*against enemy's hand and against great terror*

*against the bewitching of little vile wights.*

*Now these nine herbs have power against nine evil spirits*

*[wuldorgeflogenum, "fugitives from glory"],*

*against nine poisons and against nine flying venoms:*

*Against the red poison, against the foul poison,*

*against the white poison, against the purple poison,*

*against the yellow poison, against the green poison,*

*against the dark poison, against the blue poison,*

*against the brown poison, against the crimson poison.*

*Against worm-blister, against water-blister,*

*against thorn-blister, against thistle-blister,*

*against ice-blister, against poison-blister.*

*If any poison flying from the east,*

*or any from the north . . . come*

*or any from the west over humanity.*

*Christ stood over the old ones, the malignant ones.*

*I alone know running streams*

*and the nine adders now they behold.*

*All weeds must now give way to herbs*

*the seas slip apart, all salt water,*

*when I this poison blow from you.*

## Make and Use the Charms

Here's how to use the rune charms. The easiest method is to print the page below and cut out the charm or charms you want to use. The charms will last as long as the piece of paper. (Do not laminate the piece of paper. You could, however, make several copies and consecrate all at the same time.)

If you can only print in black and white, trace each symbol in red ink or red marker while concentrating on the symbol's purpose. If you print in color, tracing the symbols with your finger will do. (Traditionally one would stain the charms with one's own blood.)

If you want to make more sturdy talismen, carve and paint the symbols onto pieces of wood, Fimo or ceramic clay, or other materials. Hobby shops sell thin wooden blanks in various shapes that are ideal for this use. Carving stone is next to impossible without a high-speed drill, so painting should suffice on that medium.

One traditional application of the Fertility charm is to carve it on a piece of cheese and then eat it. Other methods include drawing a charm on one's body with saliva or blood, (or vaginal fluid or semen in the sex related charms), or henna for a temporary tattoo which lasts about 4-6 weeks, or even a permanent tattoo.

Be extremely careful about permanent tattoos. Runes are very powerful and can be dangerous. The only rune charm suggested for a permanent tattoo would be the Aegishjalmur, the bind rune for protection and irresistibility in combat or the Vegvisir, a runic compass.

## Consecration

Perform a ritual to consecrate each individual charm to charge it with its purpose. If the charm symbol is not charged, it is merely an interesting design, not a talisman. Call upon the power of God/Goddess, the Universal Life Force, or invite your lineal ancestors, especially those who worked magic in their own lives, your power animal allies, local land spirits or any other spirits you may wish to have present.

If you are a Sekhmet Master, use Sekhmet to charge charms. Visualize and verbalize the purpose of the charm. Giving image, sound, and words to your desired outcome puts the magic forth into the

realm of reality and loosens the power of creation. Never use "no" or "not" in the verbalization. (Capriciously the gods and our subconscious minds do not hear the words "no" or "not" and will implement the opposite!) Verbalize the intent in positive words. Say it aloud! Sent it forth!

Put several drops of blood from pricking your finger with a sterilized needle or lancet and mix it with red ochre, acrylic paint, or red India ink. Draw over the symbol with the blood as you verbalize the charm's intent. (For the squeamish, leave out the blood and just symbolically "blood" the runes with henna, ochre, paint, ink or a marking pen.)

The consecration ritual may include burning a paper copy of the charm. However, keep another copy to carry with you.


You may use the Galdr sounds of runes contained within the runescript or bindrune. Look closely and you will recognize some shapes. When you have galdored the last rune, galdr the ALU (Ansuz-Laguz-Uruz) formula "Ahhhhlllluuu!" (meaning "It is sealed, so shall this be") over the rune set.

It is not necessary for you to intuit all the runes that are used in each of the charms. Hidden runes are part of the mystery.

These symbols also make excellent focus points for meditation. The meditation will then set you on your path toward your desired goal. Carry the charm with you in a pocket or in your wallet. Lay it under your pillow or on your night table when you sleep.

## Galdr Sound

Galdr or Galdor, from the Old Norse, originally meant 'incantation'. The verb "gala" is also used for "to crow". It later came to mean magic in general. These are the sounds used in runic oral spells.

Rune Pronounced	Magical Value	Galdr Chant
 Fehu "fay-who"	This rune provides success, advancement in career, a turnabout in luck for those in difficulty. The good luck it provides is not permanent, but a single event or a short period of good fortune. After that the charm must be renewed, not only magically but through an	<b>fehu fehu fehu</b> <b>f f f f f f f f</b> <b>fu fa fi fe fo</b> <b>of ef if af uf</b>

act of binding or connection in the social sense. This act can be a gift to charity, help to another, or some other action to like oneself to a social order. This rune is good for areas of money, friendliness, and gaining merit. Fehu is a sign of hope and plenty, success and happiness, but also the responsibilities of those at the top and a social binding at all levels. Cooper, Esoteric Rune Magic.

**ffffff**

(Remember "Fi Fi Fo Fum" from the Jack in the Beanstalk fairy tale?)

It is the power of generation at its most basic level. Its energies are totally wild and very useful for magic involving swift, radical changes. To hasten affairs to their next stage—use after the "subject" rune in your runecast. To increase monetary wealth. Protection of valuables. The "sending" rune—use it to send either your energy or the energy of the runes out into the formative spheres. Peschel, A Practical Guide to the Runes.

Strengthens psychic powers. Channel for power transference or projection; the sending rune. Drawing the projected power of the sun, moon, and stars into the personal sphere. Promotion of personal and social evolution. Increase in monetary wealth. Thorsson, Futhark

For attracting wealth and protecting property. Howard, Understanding Runes

  
Uruz  
"ooo-rooze"

Ur is useful for using primal power to release creativity and create sudden change. It can be used to release or tame power. In all cases there is a certain danger to the action, since it will be the runecaster's personal skill and power which will control that which is unleashed. In conjunction with other runes, ur is useful in the evocation of various natural powers. It helps in areas of risk and beginning an adventure, even that of starting a business or any other area in which you are putting something at risk. In the eighteen runes of which Odin speaks, the sixteenth is one that wins the heart of a woman. This sense of taming a woman was endemic in the attitudes of Aesir gods and their followers. Cooper, Esoteric Rune Magic.

**uruz uruz uruz**  
**u u u u u u u u**  
**u u u u u r r r r r**  
**u u u u u u u u**


This is the rune of changes. Uruz is the shaping power that brings about manifestation. Use it to give



sluggish circumstances a little prod. A rune of vitality and strength, it is useful in healing magic, especially when the patient is weak and needs some extra strength. To draw new situations into your life. To initiate new circumstances purely by a force of will. Healing and maintenance of good physical health. Peschel, A Practical Guide to the Runes.

Shaping and forming circumstances creatively through will and inspiration. Healing and maintenance of good mental and physical health. Bringer of fortunate circumstances. Induction of magnetic earth streams. Realization of causality. Knowledge and understanding of the self. Thorsson, Futhark.

To clear obstacles and change circumstances. Howard, Understanding Runes.

  
Thurisaz  
"thoor-ee-  
saws"

Thorn (Thurisaz) is useful for attack and sometimes for tests. It makes people careless at the wrong moment; it makes people sicken; it drives people insane. It is particularly suitable for increasing the fear of people already afraid. Of Odin's list of eighteen runes, the sixth turns an enemy's spells against them. In the poem the spell is stated to be the root of a sapling with runes cut into it. Cooper, Esoteric Rune Magic.

Directed cosmic power of defense. It symbolizes Mjollnir, the Hammer of Thor. It is pure will untempered by self-consciousness. It is a projectable form of applied power. The force of Thurisaz is able to direct their energies in an effective fashion. Use it when a "little something extra" is required to get things off the ground. New beginnings. Use when you need luck or when circumstances are beyond your control. Protection or defense. Neutralization of enemies or opposition. To push the issue in love magic. Peschel, A Practical Guide to the Runes.

Defensive (active). Destruction of enemies, curses. Awakening of the will to action. Preparedness for generation in all realms. Love magic. Knowledge of

**thurisaz thurisaz thurisaz  
th th th th th th th th th  
thur thar thur ther thor  
thu tha thu the tho  
th th th th th th th th th**

the division and unity of all things. Thorsson, Futhark.

For protection and defense. Howard, Understanding Runes.

**F**  
Ansuz  
"awn-sooze"

This is a rune of luck, good fortune, good fortune, immortality, divine impulse of human beings, and the invocation of divine power or help. Compare this to the rune thorn, which calls upon the chaotic or evil powers of the universe. Os is also good for writing poetry or prose or for success in public speaking. In Odin's list of eighteen runes, the fourteenth tells the names of the gods and elves one by one. Cooper, Esoteric Rune Magic.

**ansuz ansuz ansuz**  
**aw aw aw aw aw aw aw aw**  
**aw**  
**aw aw aw aw aw aw s s s s s s**  
**aw aw aw aw aw aw**  
**aw aw aw aw aw aw aw aw**  
**aw**

Ansuz is the rune of communications. It rules over song, poetry, examinations, interviews and Magic incantations. It is good to use wherever communication is the issue. Convincing and magnetic speech. To gain wisdom. Confidence and luck with exams. Increase of active Magic energies. Peschel, A Practical Guide to the Runes.

Increase of both active and passive magical powers and clairvoyant abilities, etc. Convincing and magnetic speech, and the power of suggestion and hypnosis. Acquisition of creative wisdom, inspiration, ecstasy, and divine communication. Thorsson, Futhark.

To increase communicative skills, pass exams and gain wisdom. Howard, Understanding Runes.

**R**  
Raidho  
"rye-though"

This rune symbolizes the journey to a place of power, the realms of the dead. Thus it can be used to gain knowledge from the dead through necromancy, seance, and divination. It is also useful for promoting change, unblocking stymied situations, and hallowing things. It can be used to bless, in both positive and negative sense. A negative blessing is simply an injunction against dark forces, much like the Orthodox "God save you from all demons." But it can also be used to invoke positive forces. In both cases there is a link to the dead who have positive or

**raidho raidho raidho**  
**r r r r r r r r r**  
**ru ra ri re ro**  
**rudh radh ridh redh rodh**  
**(rut rat rit ret rot)**  
**or er ir ar ur**  
**r r r r r r r r r**

negative wisdom for and intentions toward us. It is good for understanding great changes, anything to do with ancestors (apart from inheritance), traveling in safety, and immigration. Cooper, Esoteric Rune Magic.

Raidho is not only a rune of travel but also rules over the cosmic laws of Right and Order. It is useful for legal matters, especially when you have been unjustly accused and need to bring those forces of Right to bear on the issue. Safe and comfortable travel. Peschel, A Practical Guide to the Runes. Strengthens ritual abilities and experience. Access to "inner advice". Raises consciousness to right and natural rhythms. Obtaining justice according to right. Thorsson, Futhark.

To ensure a safe journey. Howard, Understanding Runes.

For sex magic, seidr.

  
Kenaz  
"cane-awze"

Ken is useful for spiritual understanding, initiation, the harnessing of power, and guardianship. It can be used to bring strength to an individual, or for the banishment of dark forces of any kind. It can help overcome obstacles through learning. It is also a good luck charm. It is not, however, any good for combat. It banishes the dark; it doesn't defeat it. Cooper, Esoteric Rune Magic.

**kenaz kenaz kenaz  
ku ka ki ke ko  
kun kan kin ken kon  
ok ek ik ak uk  
kaunnnnnnnnn**

Kenaz is another rune of Fire, but unlike Fehu, it is a gentle, more controlled form which gives the ability and the will to create. It is the rune of the artist and craftsman and is useful either when creativity is the issue or when artistic things are very important to the person for whom you are creating the runescript. It also governs the technical aspects of magic. It is the rune that governs passion, lust and sexual love as fire, positive attributes. Use to strengthen any runescript. Healing, physical well-being. Love, stability and passion in relationships. Fresh starts. Protection of valuables. Peschel, A Practical Guide to the Runes.

Strengthening of abilities in all realms. Creative inspiration. Higher polarization as a tool of operation.

Operations of regeration, healing. Love (especially sexual love). Thorsson, Futhark.

To restore self-confidence and strengthen will-power. Howard, Understanding Runes.

**X**  
Gebo  
"gay-boe"

Propitiation; removal of a curse (or karmic debt) through a sacrifice which brings with it right intention and action. A sign under which gifts can be made to the gods. Of Odin's eighteen runes, the last is secret. It could be the secret of sacrifice. Cooper, Esoteric Rune Magic.

**gebo gebo gebo  
gu ga gi ge go  
gub gab gib geb gob  
og eg ig au ur  
g a a f f f f f**

Gifu is the rune of partnerships in all realms. It contains the power to integrate the energies of two or more people in order to produce a force that is greater than the sum total of their individual parts. It is the primary rune of sex magic. Love and sex magic. Increase Magic powers. Anything to do with partnerships. Mental and pysical equilibrium. Peschel, A Practical Guide to the Runes.

Sex magic. Sex magic initiation. Mystical union. Increase in magical powers. Harmony between borthers and sisters and lovers. Aquisition of wisdom. Thorsson, Futhark.

To creaste harmony in personal relationships. Howard, Understanding Runes.

**P**  
Wunjo  
"woon-yo"

Gaining the favor or untapped power of superiors, whether mortal or immortal; obtaining promotion or passing tests. It is also useful for gaining wisdom, and is very useful for timing spell results. If you want a spell to work at a particular time, wunjo can be used to control the release of spell energy. So a talisman might use wynn to made to work for nine days, in nine days, or some similar feature. Our method of measuring time (e.g., four o'clock on Thursday) is not suitable, and the rune works at its best in a multiple of nine. Cooper, Esoteric Rune Magic.


**wunjo wunjo wunjo  
wu wa wi we wo  
wun wan win wen won  
wo we wi wa wu  
w w w u u n n n**

Wunjo is the rune of "happily ever after". It is

generally used in the final position as a signifier of success and happiness. Fulfillment in any area, especially love or career. Success in travel. Peschel, [A Practical Guide to the Runes](#).

.Strengthens links and bonds. Invocation of fellowship and harmony. Banishes alienation. Happiness and well-being. Realization of the links and multiplicity of relationships of all things. Binding runes toward specific purposes. Thorsson, [Futhark](#).

To bring happiness and spiritual transformation. Howard, [Understanding Runes](#).

  
Hagalaz  
"haw-gaw-laws"

This is a rune of meditation and the council of silence, and aids consideration, decision, and meditation. It is also useful for overcoming aspects of our lower nature, including prankishness or bad habits. It is therefore very useful in overcoming impediments or obstacles to success. This is the rune of self-undoing and overcoming the tendency to undo one's own efforts. Cooper, [Esoteric Rune Magic](#).

**hagalaz hagalah hagalah**  
**h h h h h h h h**  
**hu ha hi he ho**  
**hug hag hig heg hog**  
**(hul hal hil hel hol)**  
**oh eh ih ah uh**  
**h h h h h h h h**

The meaning of Hagall in magic is very different from its meanings in divination. In magic, it is a rune of evolution, but it is evolution of the slow but sure type within a fixed framework. Its fixed nature promotes security and keeps negative energies from entering your space. Protection. Use where luck is needed. To encourage a positive result within a fixed framework. Peschel, [A Practical Guide to the Runes](#).

Completeness and balance of power. Mystical and numinous experience and knowledge. Evolutionary, becoming operations. Protection. Thorsson, [Futhark](#).

To attract positive influences. Howard, [Understanding Runes](#).

  
Nauthiz  
"now-these"

For all forms of success and all types of achievement. However, remember that a gift, and take note of the associated god. Useful for harnessing internal power, intuition and creativity, the ability to achieve, as with

**naudhiz naudhiz naudhiz**  
**n n n n n n n n**  
**nu na nu ne no**  
**nudh nadh hudh nedh niodh**

a sudden rush of adrenaline or creation of momentum. The fourth of Odin's runes frees one from locks and fetters, which ties in well with the meaning of nyd. Cooper, Esoteric Rune Magic.

**(nut nat nit net not)  
un an in en on  
n n n n n n n n**

This rune has two aspects and you would do well to remember them when formulating your runescript. Nid represents need and distress but also the release from that distress. Through the utilization of this rune by the will, one can change Fate via knowledge and wisdom. This rune is a very powerful rune in Icelandic love magic and represents the primal needs and desires that drive you to seek out a lover. Overcoming distress. Achieving your goals. Protection. Love magic and to find a lover. Impetus to get a relationship off the ground. Peschel, A Practical Guide to the Runes.

Overcoming distress or negative energy. Development of magical will. Development of "spiritual" powers. Protection. Use of the force of "resistance" under will toward magical goals. Sudden inspiration. Eliminates hate and strife. Creates a need for order. Recognition of personal need. Love magic--to obtain a lover. Divination. Thorsson, Futhark.

To achieve long-term goals or help lost causes. Howard, Understanding Runes.

**I**  
Isa  
"ee-saw"

Representative of masculinity, of authority, of initiation and circumcision. Also represents a circumcision of action through the weather. Anything to do with authority. It is also good for dealing with conflict, and for magically gathering allies [who must be your equals, or nearly so]. It can also uncover enemies. Cooper, Esoteric Rune Magic.

**isa isa isa  
iiiiiiii  
iiiiisssss  
(sssssiiii)  
iiiiiiii**

The Isa rune rules the forces of inertia and entropy. It is also a symbol of the ego. To "freeze" a situation as it is. Development of will. Halting of unwanted forces. Peschel, A Practical Guide to the Runes.

Development of concentration and will. Constriction, halting of unwanted dynamic forces. Basic ego integration within a balanced multiversal system.

Power of control and constraint over other beings.  
Thorsson, Futhark.

To make a situation static, ground wayward emotions  
and calm volatile actions. Howard, Understanding  
Runes.

  
Jera  
"yare-awe"


Comfort; harmony with others. A symbol of right  
thoughts and right action leading to right results, a  
culmination of efforts over a long period of time. It is  
also good for gardening, farming, having a happy  
home, and good times. Put jera over the door of your  
house on New Year's Eve. Use indelible ink because  
the luck is meant to last as long as jera remains there.  
Cooper, Esoteric Rune Magic.

**jera jera jera**  
**j j j e e e r r r a a a**  
**j j j j j j j j j**  
**ju ja ji je jo**  
**(jur jar jir jer jor)**  
**j j j e e e r r r a a a**

Jera is the rune of the harvest, of rewards arriving at  
their proper time. It also governs legalities of all sorts  
and is useful in all legal matters. Use when a tangible  
result is expected for an outlay of money, time or  
effort. Helps to bring events to pass. Helps in legal  
matters. Fertility. Peschel, A Practical Guide to the  
Runes.

Fertility, creativity. Peace, harmony. Enlightenment.  
Realization of the cyclical nature of the multiverse.  
Realization of the mystery of the omnipresent  
circumference. Bringing other concepts into material  
manifestation. Thorsson, Futhark.

To bring events to culmination. Howard,  
Understanding Runes.

  
Eihwaz  
"eye-wawz"

Protection of oneself and one's rights. When things  
are out of kilter this rune can help this rune can help  
set them back in line. However, if it is the runecaster  
who is out of whack, things suffer for it. This rune can  
thus be used in conjunction with other runes to keep  
the magic of the whole within reasonable bounds. It  
forms a kind of feedback mechanism within talismans  
and rune magic. Cooper, Esoteric Rune Magic.

**eihwaz eihwaz eihwaz**  
**(iwaz iwaz iwaz)**  
**e e e e e e e e**  
[a neutral, closed vowel sound]  
**iwu iwa iwi iwa iwu**  
**iwo iwe iwi iwa iwu**  
**e e e e e e e e**

Eihwaz symbolizes the yew tree and is a very

powerful rune of banishing and protection.  
Protection. Increase in power. Removal of obstacles

Initiation into the wisdom of the World-Tree (the axis of the multiverse). Realization of the death/life mystery and liberation from the fear of death. Development of spiritual endurance and hard will. Spiritual creativity and vision. Protection from detrimental forces. General increase in personal power. Communication between levels of reality. Memories of former existences in the ancestral stream.

To end situations and solve problems.



Perthro  
"pear-throw"

It opens or provides a barrier to the dark forces including the realms of the dead. It confronts us with our weaknesses, our failures, and our regrets. It makes us deal with the question of what we would do if we died now. It is therefore a useful rune of test and attack.

**perthro perthro perthro**  
**pu pa pi pe po**  
**purdh pardh pirdh perdh**  
**pordh**  
**po pe pi pa pu**  
**p p p e e e r r r th th th r r r o o**  
**o**

Perdhro is a rune of time and change. It rules over secrets and things hidden and is also allied with karmic energies. Evolving your Magic ideas. Use when dealing with investments or speculation. Use for finding lost things. To promote good mental health in healing.

Perception of irlog (fate/destiny/karma). Divination. Placing runic forces into the stream of cause and effect. To evolve ideas or events as a magical act.

To find lost property, obtain inner guidance and make financial speculations.



Algiz  
or Elhaz  
"all-geese"  
or "ale-hawz"

Every possible form of protection from every possible source of danger is Algiz's domain. Protection and defense, physical or spiritual, personal or collective.

Another powerful rune of protection, Eolh was often carved into weapons for victory and safety during battle. As its shape is the one we stand in when we

**elhaz elhaz elhaz**  
**z z z z z z z z**  
[a deep whirring, whistling sound]  
**uz az iz ez uz**  
**oz ez iz az uz**  
**z z z z z z z z**



invoke the gods or draw energy from the heavens, it is also seen as the connecting bridge between gods and men. Protection from enemies. Protection from evil. Promotes friendships. Strengthens luck and the life force.

(m m m m m m m m)

Protection, defense. Mystical and religious communication with nonhuman sentient beings. Communication with other worlds, especially Asgard and the cosmic wells of Urdhr, Mirmir, and Hvergelmir. Strengthening of magical power and luck and life force.

  
Sowilo  
"soe-wee-low"

Transcendent power, salvation, knowledge, strength in times of trouble. Also useful for matters of success and divination. Will counter all dark forces. The sun is a symbol of personal, transcendent salvation.


**sowilo sowilo sowilo**  
**s s s s s s s s**  
**s s s o o l l l**  
**su sa si se so**  
**(sul sal sil sel sol)**

Sigel is the rune of the will. It is that spiritual energy which guides all true seekers. A rune of success. Victory, success. Used for healing. Used when strength and self-confidence are needed.

**us as is es os**  
**si se su sa su**  
**s s s s s s s s**

Strengthening of the psychic centers. Increase in spiritual will. Guidance through the pathways, "enlightenment". Victory and success through individual will.

To increase good health, vitality and sexual powers.

  
Tiwaz  
"tea-wawz"

A symbol of divine protection, of justice and honor in war or duel. It can be used to defend against or attack known enemies. It ensures victory and the righting of injustice, and can be used to bind an oath. Painted on shields to give bearers more courage and to protect in battle.

**tiwaz tiwaz tiwaz**  
**t i i i i r r r r**  
**tu ta ti te ter tor**  
**tur tar tir ter tor**  
**ot et it at ut**  
**(Tyr Tyr)**  
**T i i i i r r r r**

This is the great rune of victory and symbolizes kings and leaders of men. Tir is the rune of "might for right" and as such is valuable in a runescript when you have been unfairly denied something or have been falsely accused. It is indicative of the fighting spirit, of trial by combat and fearlessness. It is the primary

masculine rune. Victory. Use whenever competition is a factor. Good for health and encourages quick recuperation. In love matters, Tir is used to symbolize the ardent male.

Obtaining just victory and success. Building spiritual will. Develops the power of positive self-sacrifice. Develops the "force of faith" in magic and religion.

To achieve victory over adversity and justice.

**B**

Berkano  
"bear-kawn-oh"

Healing, good health, calming troubled minds and atonement, childbirth and fertility.

Beorc is the rune of the Great Mother and as such is the primary rune of fertility. It also conceals and protects and rules over all protective enclosures, such as houses or temple areas. It is very good to use in a runescript for the peace, projection and harmony of a household. It represents a very feminine and nurturing female type. Fertility. Protection. Family matters. To bring ideas to fruition. To represent a certain type of female in a runescript.

Rebirth in the spirit. Strengthens the power of secrecy. Works of concealment and protection. To contain and hold other powers together. Realization of the oneness of the moment as the mother of all things. Bringing ideas to fruition in the creative process.

For fertility, family matters and love affairs.

**berkano berkano berkano**

**bu ba bi be bo**

**b e e e e r r r r r**

**(burk bark birk berk bork)**

**ob eb ib ab ub**

**b e e e e r r r r r**

**M**

Ehwaz  
or Ehwo  
"ay-wawz"  
or "ay-woh"

A call for divine aid in times of trouble, gathering of bonds of friendship, and the protection of friends. It can call aid from unlooked-for places. It is also a general good luck charm. In the poem of Odin, the seventh rune puts out fires of a friend's house.

This is a rune of abrupt changes and is good for initiating bold new ventures. Use Ehwaz after the

**ehwo ehwo ehwo**

**e e e h w o o o**

**ehwu ehwa ehwi ehwe ehwo**

**ehwo ehwe ehwi ehwa ehwu**

**e e e h w o o o**

"subject" runes in your runescript to facilitate change. Brings change swiftly. Ensures safe travel.

Facilitations of "soul travel". Realization of fundamental unity of the psychosomatic complex. Imparts trust and loyalty. A source of prophetic wisdom. Projection of magical power.

  
Mannaz  
"mawn-  
nawz"

Mann helps in knowing oneself. It can therefore be used in mediation, to increase dreaming, or to enhance the truth of dreams. It can be used in conjunction with other runes to personalize matters or magic for or on a particular individual. It is also useful for cleansing oneself, a ritual which makes the afterlife more pleasant. In Odin's poem of runes, the second is one that must be learned by anyone who hopes to be a healer. Without knowing the patient, no healing is possible.

**mannaz mannaz mannaz  
m m m a a a a a n n n  
mu ma mi me mo  
mun man min men mon  
um am im em om  
mon men min man mun  
m m m a a a a a n n n  
m m m m m m m m m**

Mannaz is the symbol of mankind as a whole and is often used when assistance from others is needed. It also symbolizes the powers of the rational mind. To gain the assistance of others. Increase in memory and mental powers.

Realization of the divine structure in mankind. Increase in intelligence, memory, and mental powers generally. Balancing the "poles of personality". Unlocking the mind's eye.

To attract goodwill and new social contacts.

  
Laguz  
"law-gooze"

Useful as a symbol of water, of transitions between states, e.g., birth, life, growth and death. It is a perfect means for building an oath.

Laguz is a rune of intuition and imagination. It is also a feminine rune, but unlike Beorc it represents a strong and assertive female type. Use to contact your intuitive faculties. Increase in vitality and the life force (especially in women). Helps to gather in

**laguz laguz laguz  
l l l l l l l l l  
lu la li ke lo  
(lug lag lig leg log)  
ul al il el ol  
lo le li la lu  
l l l a a a g g g u u u  
l l l l l l l l l**

energies for use by the will.

Guidance through difficult initiatory tests. Increase in vitality and life force. Gathering of amorphous magical power for formation and structuring by the will. Increase in "magnetism".

To manifest psychic powers.



Ingwaz  
"eeeng-  
wawz"

To gather people or to influence them. It can be used to establish dedication and loyalty, the "we" of a group. It can be used as a rune of fascination, which makes it suitable for strengthening hypnosis, trance, or meditation. It can also be used for gaining the respect of others, or gaining influential positions in a community.

**ingwaz ingwaz ingwaz  
i i i n n n g g g g  
ung ang ing eng ong  
ong eng ing ang ung  
i i i n n n g g g g**

Ing represents the male consort of the Earth Mother and as such is also a symbol of fertility. It is often used in the final position of the runescrpt to indicate a successful outcome. It is a very positive rune. Fertility. To release energy suddenly. To bring something to a satisfactory end. To "fix" the outcome of your runescrpt so that the benefits indicated therein do not drain away.

Storage and transformation of power for ritual use. Fertility rites. Passive meditation and centering energy and thought. Sudden release of energy. Sex magic.

To end a cycle of events or specific situation.



Dagaz  
"thaw-gauze"  
with a voiced  
"th"

It is a good luck charm, and can also be used to advance one's station in life. It is helpful for spiritual advancement and understanding. It is an expression of universal love. Symbol of day, daylight and the powers of life: powers which exceed human control, structuring things by their own right, yet human-oriented.

**dagaz dagaz dagaz  
dh dh dh dh dh dh dh dh dh  
d d d a a a g g g a a a z z z  
du da di de do  
dh dh dh dh dh dh dh dh dh  
odh edh idh adh udh  
od ed ud ad ud  
d d d a a a g g g a a a z z z**

Daeg is the rune of the New Day. It symbolizes the feelings embodied in the expression "Today is the first day of the rest of your life". It is particularly good for fresh starts in any endeavor. Good for financial increase. To change an attitude, either yours or

someone else's. New beginnings.

Attaining mystical moment through penetration of paradox. Reception of mystical inspiration.

To create new beginnings or opportunities.



Othala  
"oath-awe-  
law"

To call on ancestral powers, including calling up their spirits. This is a rune of merchants, but also the land-holding nobles and both classes in which inheritance, property and goods play a key role. It thus aids in partnerships, whetehr those of business, politics, or marriage. It can be used to guard family fortunes or build the strength of a dynasty. It can also develop strengths and talents in an individual. These abilities are considered latent, and brought out by reference to ancestral (or genetic) potential. In Odin's poem, the seventeenth rune is acharm that will make a girl loathe to leave him; that is, it draws her into a committment.

**othala othal othal**

**o o o o o o o o**

**o o o o o o**

**othul othal othil othel othol**

**othol othel othil othal othul**

**o o o o o o**

Othel signifies possessions or ancestral lands and characteristics. This rune encourages a down-to-earth attitude of life. When paired with Fehu, good for monetary gains. Use wherever the health of the elderly is the issue. Protection of possessions.

Maintaining order among fellows. Concentration on common interests in home and family. Shift from ego-centricity to clan loyalty. Collection of numinous power and knowledge from past generations. Acquisition of wealth and prosperity.

For property matters.

## Galdor Curse

I came across a very ancient galdor spell. Traces of its use can be found in many cultures. It is generally used against one who has wronged the wizard who pronouces the curse. Make sure you read the whole thing before you try it. Be aware that use by novices is not recommended. Here it is:

This spell requireth ye hand gesture to be made in ye following way. Extend thy power hand outward toward thy intended target with thy palm facing thy face. Fold thy thumb, first, third, and small fingers into thy palm. If this be done properly, then ye finger of death and damnation shall be extended towards the heavens.

Whilst making the sign of malediction indicated above, intone the following incantation in a great and wrathful voice:

**⚡ N YYYYYYUUUUU**

**M S EEEEESSSS**

**⚡ H OOOOOHHHHH**

**B M BBBBBEEEEE**

This being done, the wrongdoer's fate is sealed. Great care must be taken with this most potent curse. It has been known in some instances for angry howling demons to take control of the intended target, causing great bodily harm to the unfortunate wizard. Enjoy this one. I know I will.



To Prevent Anger  
and Avoid Wrath



Aegishjalmr "Helm of Awe"  
For Protection and Irresistibility



To Put Fear in an Enemy



For a Mother & Daughter  
Together Without Conflict



"Gibo Auja" for Good Luck



For Balanced Joy



For Good Health



"Fylfot" for Good Luck



For balanced joy



A gift of joy



Love Charm for a Woman  
Towards a Man



Love Charm for a Woman  
Towards a Another Woman



Love Charm for a Man  
Towards a Woman



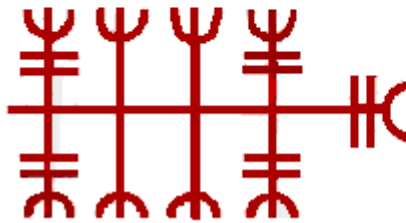
Love Charm for a Man  
Towards another Man



Job Hunting  
To Improve Prospect



For Protection, Guidance &  
Luck in a New Job



To Close a Business Deal



For Success



Love: To Maintain a  
Lasting Relationship



For Happy Marriage  
and Family





Stability:  
For Eternal Lastingness



For Movement  
and Change



To Obtain Justice



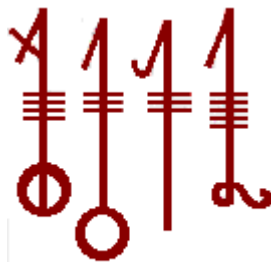
To Win a Lawsuit



Quit Smoking



Put Out Fire



For Restful Sleep  
Place Under Pillow



For help with  
tests or exams





For Mental Excellence  
"Hugrunes"











Courage








Protect Computer

 <p>Feoh</p>	<p>"F" {the Rune Feoh, pronounced 'fe-uh'} is the Primal Symbol for Fire, an absolute necessity of our Ancient Ancestors, and denotes wealth of possessions - especially cattle. We get words like fear, first, flame and find from this Rune's energy. It signifies energies of hard won acquisitions, like Fire itself, and how frightful the loss of it would be. It could also be an indicator of wealth, respect, love or even help for which one has had to work for and sacrifice something of the self to obtain. Also the emotions and psychic feelings which are magic.</p>	<p>Key Power: Hard won Acquisitions- wealth/power          Element: Fire, as energy          That which can burn yet not be destroyed.          Color: Purple(feminine red)          Aligned with: Freyja, Primal Mother Earth          Willing to be "burned" or "sacrificed" to bring forth new life, feminine Magic.          Special Use: Childbirth</p>
 <p>Ur</p>	<p>"U" {the Rune Ur, pronounced 'oo-rh'} is the Primal Symbol for Wild Ox Horns, the natural weapons of power, protection and innate strength. We get words like urgent, up, under, undone, undermine, or un-anything. It signifies energies of regal wisdom and sovereignty as a crown on the head, and most importantly the tests of strengths we might not know we have. There could be an indication of physical strength or weakness or illness.</p>	<p>Key Power: Sovereign Strength          Element: Water/Earth symbolized as a Waterfall          Color: Pink to Mauve          Aligned with: Thor god of thunder and might but also the Norn Urd, who manages our Fate.          Special Use: Self-Direction</p>





 <p>Thorn</p>	<p>Thorn"TH" {the Rune Thorn, pronounced 'torn'} is the Primal Symbol of the Thorn, the sharp point of entanglement that grabs your attention. We get words like this, that, the, thick, threat, thrall from the energy of this rune. It signifies that which instigates, projects into or interferes and is very phallic being the symbol of the male aggression and causal effect. There could be an indication of an attack or need to be on the defensive.</p>	<p>Key Power: Thorn in your Side  Element: Fire as Destroyer  Color: Burgundy  Aligned with: Thor god of thunder and might and his Battle Hammer  Special Use: Breaking bad Habits</p>
 <p>As</p>	<p>As "A" {the Rune As, pronounced 'ahsh'} is the symbol of the Great Ash Tree or Tree of Life. In Norse Mythology this great tree connects the worlds of the Heavens, Earth and Underworld; the lands of the gods, men, ice giants and the dead. The Rune signifies the energy of asking, seeking out the divine and other worlds for Answers, Truth and Wisdom. We get our words ask, as, ascend, assure. It tells us of the shamanic journey, ascending the Tree, and the ability to ask for help, direction, to be shown without feeling the self diminished, and the power of invoking.</p>	<p>Key Power: Ask, Seek Truth and Knowledge  Element: Air as space and Time  Color: Gold  Aligned with: Odin, king of the gods, the All Father, God of Life and Death. Obtained the Runes in his quest for Wisdom.  Special Use: When needing answers from another, Seeking in Divination.</p>
 <p>Radh</p>	<p>Radh  "R" {the Rune Rad, pronounced 'rahd') is the symbol of a Chariot, the journey, traveling or going around in circles. We get our words radius, radial, and radio from this Rune; the energy to radiate out from the center and make a circle. Also any of the words with "re" to begin them, repeat, reconcile, re-negotiate, and re-circulate. It tells us of the energy to travel, move and yet always have a home base or center. There may be an indication of several moves and "re-locations", but also the ability to reach out to others and bring them into the circle.</p>	<p>Key Power: Journey  Element: Earth, as in Volcanic stone.  Color: Black  Aligned with: Tyr, the God of courage and battle; especially life's daily battles.  Special Use: Good Luck in Travel</p>
 <p>Ken</p>	<p>Ken "C" {the Rune Ken, pronounced 'ken', the root of both our letter "C" and "K"} is the symbol of Light as knowledge breaking open the darkness. The Scottish 'ken', 'to know', comes from this Rune as do our words keen, clear and crack, as in crack open. It signifies enlightenment, openness to new thoughts, as well as a new beginning, like Spring or a new day dawning. There may be indications that</p>	<p>Key Power: Be Open to Change  Element: Air, as Wind  Color: Yellow  Aligned with: Freyja, Primal Mother Goddess  Special Use: new studies or changes, seeking enlightenment.</p>



	<p>the Winds of Change are blowing but also be careful not to change with every passing thought.</p>	
 <p>Gyfu</p>	<p>Gyfu. "G" {the Rune Gyfu (pronounced 'gif')} is the symbol of crossed hands, held in caring partnership, the handshake or embrace. We get our words gift, get, give, grant from this Rune. The energy is of a binding agreement and gifts or tokens of promise to be allies, companions, lovers or partners as in business but moreover marriage. There is much caring and charity attached to this symbol. There may also be indications of an imbalance of giving and receiving or stinginess.</p>	<p>Key Power: Gifts, partnerships  Element: Earth as in reciprocative balance  Color: Green  Aligned with: Odin, All Father &amp; Freyja, All Mother  Special Use: new relationships, marriage, births, business contracts.</p>
 <p>Wynn</p>	<p>Wynn "W" {the Rune Wynn, (pronounced whuena)} is the symbol of a flag or pennant. As the flag of the ruler waves over the castle where the ruler resides, it signifies that all is well with the World, Joy! We get our words "whew", when, wind, whistle and white from this Rune. There is contentment, peace, wholeness and wellness. There may also be an indication of after the accomplishment...the let down.</p>	<p>Key Power: Peace and Joy.  Element: Earth, as in flowers  Color: Green  Aligned with: Odin, God of Nature  Special Use: Happy end to the story</p>
 <p>Hagal</p>	<p>Hagal "H", {the Rune Hagal (pronounced hag-l)} is the symbol of the hoar-frost, Winter and the snow storm. The energy here is upset, and set back. This is the breaking down of the old to bring out the new. We get our words heave, heavy, help, hinder, hope from this Rune. There may also be an indication of forces beyond your control which are producing chaos, but that is the state of being just before creation, so hold on.</p>	<p>Key Power:Chaos  Element: Spirit  Color: White  Aligned with: Heimdall, guardian of the Ice Realms and the Underworld  Special Use: breaking old habits, a stalemate.</p>
 <p>Nyd</p>	<p>Nyd "N" {the Rune Nyd (pronounced 'need')} is the symbol of a wound or cut; needs and how they can be stumbling blocks to stop the progress but also to develop patience while figuring out the next move. We get our words need, knock, knee (bending to another's will), never and new from this Rune. It tells us of the energy of reaching into the darkness of the 'never' and acknowledging the need that seems to block the desired results. There may also be an indication of being too oblivious to other's needs.</p>	<p>Key Power: Necessity and desire  Element: Fire as the heat  Color: Peach  Aligned with: Frigga, Primal Mother Goddess and healer  Special Use: Need money in a hurry!</p>

 <p>Is</p>	<p>Is "I" {the Rune Is (pronounced 'ice')} is the primal symbol for ice, oneness and alone, We get our words I and isolation and independent from this Rune. It tells us the story of ice, cold and being alone but also how that can teach independent thinking and self-empowerment. The elementals may be frozen and things may come to a stand-still for a time, but the indications are that it is what is best for now. .</p>	<p>Key Power: Stillness  Independence, alone  Element: Water/Earth as Ice  Color: Blue  Aligned with: Skadi, Goddess of Ice and Snow  Special Use: Hiding, needing to be alone</p>
 <p>Jera</p>	<p>Jera "J" or "Y" {the Rune Jera (pronounced 'jhera' or 'yhera')} is the symbol of crossroads. There is an energy of choices here. We get our words choice, yes, choose, just, cherish, year from this Rune. The saying 'harvest what you have sown' is exactly what this symbol means. The choices we make bring us to the next crossroad, the next choice and they all are results of previous choices. We can participate in our own Journey, make wise, well thought-out, honorable choices that are fair for all concerned and your next crossroad won't be so confusing. There may also be an indication of loss, or over extending oneself.</p>	<p>Key Power: Results of choices.  Element: Earth/Air as in fruitfulness  Color: Lime  Aligned with: Freyja, Goddess of growth  Special Use: decision making.</p>
 <p>Eoh</p>	<p>Eoh "E " {the Rune Eoh (pronounced ee-uh)} is the symbol of the Magic Yew Tree; the strong unifying force in nature, and the force that forms a firm foundation then binds things together in Unity. We get our words you, yew, yours, and unite, unity and union but also each, every, energy and Earth. It tells us of the energy to build a solid plan of action and then hold the project together until the desired results are achieved. There may also be indications of stubbornness or an unwillingness to give up or compromise.</p>	<p>Key Power: Together  Element: Earth, as in trees  Color: Black Green  Aligned with: Odin as the God sacrificed to himself on the Tree  Special Use: Binding or Starting a new endeavor</p>
 <p>Peorth</p>	<p>Peorth "P" {the Rune Peorth (pronounced purt eh)} is the symbol of the womb. It carries the energy of things hidden, mysterious and occult but also that are given to us for helps. Those aspects that are unknown. We get our words purpose, patience, plan, prepare, promise from this Rune. There are things in this Universe that affect us of which we are not aware, not just things that we don't know yet but also the mystical, Magic aspects. That is why we use Divinations. There may also be an indication of keeping secrets and lying.</p>	<p>Key Power: Mystery  Element: Water/Spirit as in the veil between the worlds  Color: Pale Pink  Aligned with: Frigg, Female aspects Goddess  Special Use: When needing to know the Magic aspects of a situation. Spell work</p>

 <p>Elhaz</p>	<p>Elhaz "E" {the Rune Elks (pronounced 'elgz')} is the symbol of Elk horns. This is a great clan symbol, the power of family and coming together for protection and the Good Luck that provides. If our Ancestors could follow a herd of Elk they were better assured of survival and a sure food supply. Words like each and every come from this Rune. Everyone's Survival depends on each other. What Good Luck! There may also be indications of being overly defensive or sensitive.</p>	<p>Key Power: Together  Element: Earth, as in trees  Color: Black Green  Aligned with: Odin as the God sacrificed to himself on the Tree  Special Use: Gambling, Business ventures, Risks</p>
 <p>Sigil</p>	<p>Sigil "S", [the Rune Sigil (pronounced sig l)] is the symbol of the Sun, the strong rays of the Sunshine. This energy comes like a bolt out of the Blue and is sometimes figured as a bolt of lightening. We get our words Sun, signal, sight, shoot, send from this Rune. It tells us of Vital Truth. There may also be an indication of unpleasant surprise.</p>	<p>Key Power: Light of Truth  Element: Air, but more over the Light of Day  Color: Yellow  Aligned with: Balder, the Beautiful, Wise and Bright and Merciful  Special Use: Truth be Known</p>
 <p>Tyr</p>	<p>Tyr "T" {the Rune Tyr, (pronounced tear)} is the symbol of the Victor's spear. It signifies motives, creativity, ambition and winning success. We get our words take, tear, terror, top, tame and talent from this Rune. There is an energy of battle, strength, fighting and winning. There may also be an indication of legal matters and perhaps contention.</p>	<p>Key Power: Victory  Element: Fire, as in raging flame  Color: Red  Aligned with: Tyr, the God of War  Special Use: When needing to win!</p>
 <p>Beorc</p>	<p>Beorc "B", {the Rune Beorc (pronounced bir-ka)} is a symbol of the Breasts of Mother Earth. It signifies the energies of devotion, nurturing, healing through nursing and care. We get our words Birch, breast, be, baby from this Rune. The Ancients very readily honored the role of Nursing care and mothering as Life giving and prolonging. There is also an energy of regeneration; the Birch tree was the first thing to return to growth after the last ice-age. There may also be an indication of being childish, and needing to be look-after</p>	<p>Key Power: Re-generation, Recovery  Element: Earth, as new growth  Color: Aqua  Aligned with: Freyja, Primal Mother Goddess and also Hild, who restores the dead to life.  Special Use: Childcare and any recovery issues, health or projects.</p>
 <p>Ehwaz</p>	<p>Ehwaz "E", {the Rune Ehwaz (pronounced ehws)} is the symbol of two horses and movement. It signifies the pulling together as a team to accomplish the desired result; and very often an adventure into the unknown.</p>	<p>Key Power: Adventure, movement  Element: Earth, animals  Color: Black and White  Aligned with: Frey and Freyja</p>



	<p>We get our words energy, engine, encounter, event and endeavor from this Rune. There may be agreements indicated but also a duality of though or purpose of which to be aware.</p>	<p>Special Use: Contracts, new endeavors and moving location.</p>
 Mann	<p>Mann "M" (the Rune Mann (pronounced 'mahn')) is the symbol of female and male in union on Earth and represents humankind. We get our words ma, mother, man, make, moon, and month from this Rune. The 'male', then, comes from the female energy. It was 'Ma in the Moon', not Man ... and the Rune, being the Northern European Yin/Yang, signifies the union of the two opposite Primal Energies of the Universe, which when united make the All, the One the Whole. There may be indications of being very social, or involved in the service of others or warning of deception.</p>	<p>Key Power: Mankind, Relationships  Element: Air, as Life-breath  Color: Green  Aligned with: Odin &amp; Frigg; the Sky-Father &amp; Earth Mother  Special Use: Relationships and union of Families</p>
 Lagu	<p>Lagu "L" {the Rune Lagu (pronounced 'loch' as in the Scottish loch)} is the symbol of flowing water, it goes where it pleases and if the way is somehow blocked, it will flow around it and find another path without dismay. We get our words lake, long, liquid, linger and laugh. It tells us of the energy to obtain the desired result, even if it takes a long time, and the ability to keep a sense of humor while doing so.</p>	<p>Key Power: Flow and laughter  Element: Water  Color: Purple  Aligned with: Skadi and Njord.  Njord is God of the Oceans and Skadi, his wife leaves him to return to the mountains and then back to the sea.  Special Use: Decisions and a good sense of humor.</p>
 Ing	<p>Ing "ING" {the Rune Ing (pronounced 'ng')} is the symbol of the outer female genitals, very feminine; mighty in tenderness, very creative, busy and accomplished. We get all of our words ending in 'ing' from this Rune; signifying a state of being.... working, singing, hoping, crying, thinking, laughing, lifting, resting...being. There may also be an indication of these things ceasing...depression or death.</p>	<p>Key Power: Being, Doing  Element: Fire  Color: Red  Aligned with: Inga, the All Feminine (names like Ing and Yngvi were given to men to bestow the qualities upon them. A whole race of people took their name from this, the Angles and then the English  Special Use: Getting FIRED UP!</p>
 Odal	<p>Othal "O", {the Rune Odal or Othal, (pronounced odth-I like yodel)} is the symbol of the fence or home. It was a secure feeling to have a wall or fence around your home, family and possessions. Not only did this offer safety but</p>	<p>Key Power: Security and protection  Element: Spirit, as in nests and records and castles  Color: Brown  Aligned with: Odin, the Father</p>

	also set you claim. We get our words over, own, oath, order from this Rune. The energy of this Rune concerns property and prosperity, promise and possessions. All the things we own which provide us with security and the home we make for our family. There may be an indication of jealousy and greed.	provider Special Use: Wills, marriages, inheritance.
 Daeg	Daeg "D" {the Rune Daeg (pronounced day-g)} is the symbol of the Day. We get our words day, of course, but also dig, direct, do, dive and drive. It tells of the immediacy and directed focus of a situation. It is the consciousness and the motivation to accomplish. There may be also indications of disregard for the emotions attached to any issue and a preference to drive ahead	Key Power: Immediate Manifestation Element: Fire, as focused Sunlight (Lime-Light) Color: Lime Green Aligned with: Heimdahl, the Guardian of Asgard/Heaven Special Use: To end procrastination.
 Wyrd	Wyrd The Blank Rune....this does not mean 'nothing' it means 'anything and everything' is absolutely possible. It is the symbol of the Universe; the vast oneness and totality of the All. We get our word weird from this word.	Key Power: Stillness, Magic Spiritual Response Element: Spirit Color: Crystal Clear Aligned with: Wyrd, that is Fate Special use: Hope

## Using the Runes

Always bless the runes before beginning. If you are reading for someone else, they must touch the runes before beginning the layout and reading. Always cast runes onto a soft cloth.

### The Three Rune Layout

The three rune layout is a simple cast that's ideal for beginners. With this cast, you should randomly select three runes from your rune bag and place them on the table in front of you. Rune one should be on the right, rune two in the middle and rune three on the left hand side (so they should be in the order 3, 2, 1). Rune 1 represents the overview, or your situation or query. Rune 2, in the middle, represents a challenge. Rune 3 represents a possible course of action that could be taken.

### The Five Rune Layout

With the five rune cast, or five rune layout, the aim is to select five runes, one at a time, and lay them down on the cloth in specific places. The first rune should go in the middle, with the subsequent runes forming a cross shape around it. Rune two should go on the left of the center (west), rune three on the



top (north), rune four at the bottom (south) and rune five to the right (east). Lay them face down and turn them over as you read them. The idea of this layout is that three runes in a horizontal position (rune 2, 1 and 5) represent your past, present and future. The rune below the central rune (4) shows what elements of the problem or issue need to be accepted, whilst the rune to the right of the center (3) shows what help you could receive in relation to your problem or issue.

### **The Nine Rune Cast**

In Norse mythology, nine is a magical number, so it's appropriate to have a nine rune cast. This cast is best used if you're trying to determine where you are in your spiritual path and what the next stages or opportunities could be and it's a cast where you can really put your intuition to good use. This casting method is about your spiritual yearnings, so randomly pick nine runes out of your rune bag and hold them for a moment or two. Then scatter them onto your rune cloth. It's generally regarded that the runes nearer the center relate most to the current situation, whereas those lying on the edges are less important. If runes are close together or touching each other, then they may be complementing influences, whereas runes that are on opposite sides of the cloth represent opposing influences. Your attention should first go to the runes that have landed face up – it may help to note these down, so you can refer to them and study them in detail later. Then turn around the ones that landed upside down and read them, keeping them in their same position. These latter runes are believed to represent outside or future influences and could highlight potential new possibilities. When you're interpreting the runes and what they might mean, make good use of your intuition. This is one rune casting where there aren't hard and fast rules and it's very much down to your own interpretation.

### **Five Rune Crossroads Layout**

When reading runes, I recommend that you gently empty the entire set of Runes in front of you. Put a cloth down first to protect the Gemstone Runes from possible damage.

Take a deep breath, close your eyes and concentrate on your question. Or you can simply ask for some guidance for your life at this time.

Let your hand drift over the Runes and pick the one which seems to call to you; the one which just seems right.

Look up it's meaning on your Rune Chart.

For the **Five Rune Crossroads Layout**, pick Five Runes in this manner, while thinking of your question, and lay them in the pattern shown. Look up each meaning and note what it speaks to you

4  
2 1 3  
5

**1. Clarifies the real energy of the question.**

This rune tells you what is truly in your heart.

**2. Shows the Past.**

What has brought you to this time of questioning.

**3. Tells you all of the energies surrounding you now.**

People, situations, karma, material and spiritual influences

**4. Represents the Crossroad Decision.**

This shows the things you must accept or possibly change, if you are willing.

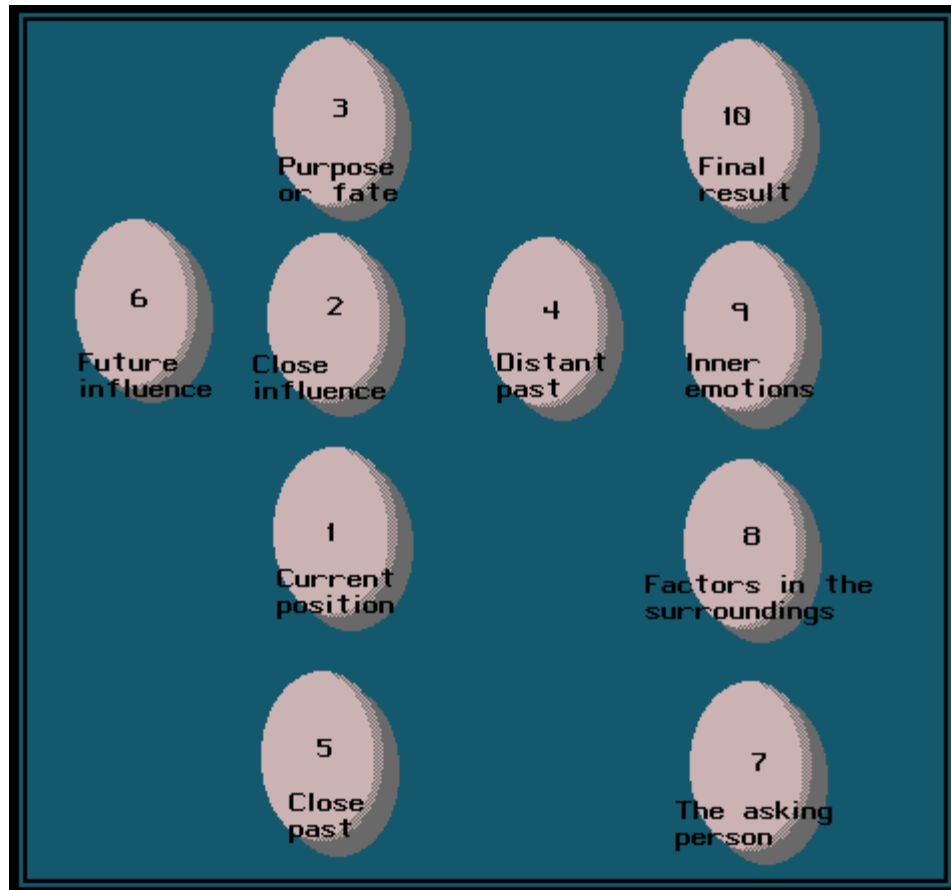
**5. The Final Out Come.**

Some things cannot be changed.

### Laying the Runes

**Inverted runes** - *Note\* An inverted rune means that the actual influence is weakened, or that a negative indication is strengthened.*

With the runes in a pouch close your eyes and choose a rune from the bag. This is the most common way to lay the runes. The numbers indicates the sequence the runes should be placed.



## Tarot Cards

Tarot cards are another tool available to read the energetic exchange of an individual. Tarot cards have been used for thousands of years to gain insight, see patterns, give counsel and even predict the future. Tarot cards always return relevant results but, they are still only as good as the reader interpreting their meaning.

There are a wide variety of Tarot decks, and no one kind is "better" than another. All Tarot decks, however, have 3 things in common:

- 1) All decks are illustrated with various archetypes common to most people.
- 2) All standard Tarot decks have 22 Major Arcana cards, and 56 Minor Arcana cards. Major Arcana are unique cards that predict major events in life as opposed to everyday ups and downs. If your reading contains a lot of Major Arcana cards, then events are more or less out of your control. The Minor Arcana or court cards are numbered and correspond loosely to the suits of standard playing cards. These cards can deal with more mundane occurrences.

3) All decks have 4 suits that make up the Minor Arcana. These are Wands, Cups, Swords, and Pentacles. Wands usually refer to events in their idea stage, Cups refer to the planning stage, Swords the action stage, and Pentacles the fruition stage.

Tarot cards are not "evil" or "psychic". The cards have no power in and of themselves. Each deck is empowered by the belief system and energy of its user, and consequently Tarot card meanings will vary slightly by that energetic exchange. The cards are used to reveal situations and events, but they cannot create them.

## Tarot Magic

The 78 cards of the Tarot deck contain many symbolic correspondences and yet the symbology captured by the Tarot is obscurely depicted in the images and allegories contained in each card, and is layered in such a way as to be somewhat ambiguous, allowing multiple interpretations and perspectives - a model of paradoxical truth. The Tarot has an astonishing density to it, and attempts by various pundits to dismiss its significance to the occult community should go largely unheeded. The ability to pack so much information in each card of the Tarot is no small feat, as anyone who has attempted to design and illustrate an entire deck by hand certainly knows. As a symbolic resource, the Tarot seems infinite. In fact, to the practicing magician, the Tarot represents all of the archetypes and symbolic allegories that a magician could use in a lifetime of practicing ritual magic. This is why some occultists refer to the 78 cards of the Tarot as the *Book of Thoth*, for the complete cycle of spiritual evolution and all its various themes and characters are succinctly represented therein. We could not imagine any lost grimoire nor any hidden arcane legacy greater than that of the Tarot.

We approach an analysis of the Tarot with the knowledge that it couldn't be anything but incomplete. Since the density of the Tarot symbology seems almost infinite, it is an impossible task to present all perspectives and interpretations. We instead seek to present some of the basic symbolic structures that underlie the Tarot, and so present a structure and a method of Tarot interpretation - for the cards do have meanings, yet they are very complex, and cannot be resolved in a word or a phrase. The Tarot mirrors the world as perceived through the *eye of spirit*, and so the meanings or interpretations of the cards cannot be resolved by the eye of flesh or mind. If C.G. Jung were to have succinctly defined his theorized *symbols of transformation*, then they probably would have looked like the Tarot. They would have been described as a collection of transformative inducing images, and that is an apt description of the Tarot. The Tarot is a tool that harnesses transcendental spirituality, used as both a mechanism to grasp the spiritual world, but also to realize the complex underpinnings of personal and collective destiny. As a system of divination, it characterizes the interactions of spiritual processes, and it can either open a window into the spiritual world for the mind to appreciate these interactions symbolically represented, or it becomes the very agent of active spiritual change and ultimate illumination.

The primary use of the Tarot has been to divine the patterns of fate, seen as either the motivating factors of both Deity and Humanity, or as the inner workings of destiny itself. The cards laid out in a reading reveal the hidden motivations and secret mysteries of people and situations in all times and locations. For the Tarot, consisting of a vast repository of psychological and spiritual archetypes that can be manipulated in either a random or deliberate manner, is not reserved for passive divination alone. The Tarot is also the blue-print used for the construction of magical workings, and so the magician aspires to master the 78 cards and all

their symbolism in order to master the art of transcendental magic itself.

The secret to mastering the Tarot is to learn its underlying structures, and then apply that knowledge to each individual card. Once individual cards are understood, then one must be sensitive to the context of groups of cards as they appear in readings or as members of a class. Thus, there can be a variance of meaning applied to each card within a reading due to its context; but a card's intrinsic meaning is anchored to the matrix from which all the cards gain their significance. This matrix is the structure of correspondences that act as the constituent elements of each card, building up a unique meaning for each one.

The first structure found in the Tarot is the division of the cards into three distinct groups: the Trumps (numbered with Roman numerals I through XXI, and 0); the Dignitaries or Court Cards (16 cards of personages with royal titles); and the Naibs or Pip cards (Ace through 10 in the 4 suits). The Dignitaries and the Naib cards join to form what is called the Minor Arcana or Lesser Mystery; the mystery, or *arcana*, of the four Elements as represented by the four suits of the Tarot. The 22 trumps stand apart from the cards governed by the four suits, and these cards form what is called the Major Arcana, or Greater Mystery. It is theorized that each of these three different groups represented a separate deck of cards with a separate origin, and were incorporated into a single deck at a later time. However, from the point of view of the magician, these three groups represent merely a functional holism.

The second structure found in the Tarot consists of the four suits; and these divide the Naibs and the Dignitaries into smaller classes of cards. This division is represented by symbols of the Wand, Sword, Cup and Pentacle. It is no surprise that the grouping of these four classes are concerned with the four Elements. For the symbols representing the four suits are actually depictions of the elemental tools of the magician, and as a clue, these can be seen lying on a table, ready for use, in the trump card of the Magician. The archetypal four-fold division is also analogous to the mystical four letter word for God, the Hebrew Tetragrammaton, (YHVH), and the four Qabbalistic Worlds. The four suits act as an elemental base for the further qualification of each card. In addition, the cards of the four suits are further divided into fourteen specific valued cards, one for each suit, and this is known as the third structure. The Ace is called the root of the Element, and the four dignitaries of King, Queen, Prince and Princess, would represent the Elemental forces; and the rest are numbered two through ten, and along with the Ace, represent the ten spheres of the Ten Emanations of the Qabbalah. Therefore, the ten emanations are filtered through the four suits, being then the 10 Sephiroth of the Qabbalah as defined by the four Qabbalistic Worlds.

The trumps seem to have no division within them, and so they appear to stand outside the four-fold division of the rest of the cards. However, each trump has a Roman numeral affixed to the top of the card, except for the card of *The Fool*, and could thus be arranged numerically from I to XXI. The Fool card, which originally had no number, was often considered to be positioned either before or after all of the other 21 trumps. But by popular consensus, (occultists of the 19th century), the initial position became favored, and thus the assumed value of 0 became the adopted number for the Fool card. This is why the older Tarot decks assign no number to the Fool, and new decks (since the middle 19th century),

assign the value of zero.

To the magician, the Tarot cards represent the Treasure House of symbols, which he or she can use to build magical workings. Each of the above structures represent the essential components of ritual magic. The only missing information that a magician would require are the ritual patterns themselves - the greatest secret of the Art of Ritual Magic. Yet the four Aces, the Court cards, the Naibs and the Trumps are defined collectively as the magician's lamen or *symbol of power*, and this unified talismanic image depicts the magic of the Tarot, with its powers, intelligences, inner world gateways, and symbols of transformation and initiation, which are thus arrayed and made ready for use.

### ***The Four Components of the Magician's Tarot***

The first and most important component for working magic are the four Watchtowers that make up the consecrated magic circle, and where all magical activity occurs. These four Watchtowers are represented by the four Aces of the Minor Arcana. The four Aces represent the base of all magical operations, and the classification or grouping of these four qualities are further mirrored in the grouping of the rest of the Minor Arcana. Each Ace represents the element of a specific Watchtower and all its associated correspondences; thus the Wands are Fire, the Cups are Water, the Swords are Air, and the Pentacles are Earth. The Watchtowers cause the magical domain of a magic circle to be properly aligned to the four cardinal directions, and thus create a symbolic and sacred analogue to the outer world.

The second component are the 16 Dignitaries or Court Cards, and these symbolize the Elemental powers available to the magician for use in practical magic. The Tarot suit establishes the Element base, and the royal title of the Court Card represents the qualifying Element. In this fashion, the Kings are Fire, the Queens are Water, the Princes or Knights are Air, and the Princesses or Pages are Earth. Thus the King of Cups would be *Fire of Water*, and the Princess of Swords would be *Earth of Air*. The combination of Element base to Element qualifier produce 16 different forces, and these forces all called Elementals. These 16 forces are inspirational and emotional in nature, and the magician who controls them, controls the source of his/her own emotional basis - thus allowing for internal manipulation and self-control. These Elemental powers assist the magician to experience the various ecstatic states of consciousness induced through a powerful emotionally based stimulation, which also aids the magician in gaining higher level transformations, too. Elementals are the powers that the magician wields, and are the building blocks to more complex ritual magical workings.

The third component are the 36 Naib cards (minus the four Aces) that represent the concourse of spirits or intelligences and their domains, both of which are available to the magician. Each card represents a separate reality of the spirit world or Inner Planes, and therein a transcendental mystery is presented. A hierarchy of spirits are associated with this domain and represent the order of spiritual beings that operate within it. The Naib card is

thus a gateway, which leads to a place where one of the 36 archetypal mysteries of the Spirit are paradoxically revealed. The manner of interpreting these cards is to use the Qabbalah, and so their numeric values in the four suits correspond to the nine Sephiroth (Chokmah through Malkuth) as expressed through the four Worlds (Atziluth, Briah, Yetzirah, and Assiah). The 36 decans of the Zodiac can also be used as correspondences to these 36 cards.

The fourth component are the 22 trumps or Atus (Italian *Attuti*), and these closely follow the twenty-two stages in the literary cycle of the hero. The symbolic nature of this heroic cycle is that it actually describes the Cycle of Initiation, that spiritual and psychological process that illustrates the recursive pattern of transformation undergone by the individual seeker, and even the Deity itself. Thus this cycle is broken into two distinct but related cycles, and these are the cycle of the Transformation of the Individual, and the cycle of the Transformation of the Cosmos, or the Cosmogonic cycle. The latter cycle is usually perceived by the individual as a cosmic spiritual vision (myths of origin and final destiny), the realization of which completes the alignment of the inner individual psyche (the beholder) to the outer non-dual spiritual source of all being.

These four distinct components of the Magician's Tarot are used selectively to flesh out the skeletal structure of a ritual pattern. The symbolic images of the 22 trumps allow for the use of the process of transformation when incorporated into a ritual; if all 22 are used together and are arranged in the sequence of the cycle of initiation, then the ritual is of an initiatory nature. The 16 dignitaries establish the quality of magical powers employed, and the 36 Naibs represent the gateways into the spiritual world (the decans), and their associated powers and intelligences - the questing place of all magicians. The four Aces, although constant, represent the watchtower correspondences of the magic circle, and also the magical tradition that one is working through.

As a system of divination, the Tarot cards are randomly chosen and laid down into a pattern or predetermined format (*Tree of Life, Celtic Cross, etc.*), and then analyzed. This represents the passive method of Tarot divination. There is also a method of divination known as a *forced* or *active* Tarot reading, where the cards are deliberately chosen instead of randomly selected. A reading thus deliberately chosen and laid out into a reading pattern where the cards are meditated upon, visualized, magically charged, and then projected outward into the material world, is a form of magical ritual. Sometimes the reading pattern chosen for the cards in a forced reading does not correspond to any of the reading patterns typically used for divination, and would not be interpreted as such. This is because the reading pattern of a forced or active reading may be exclusively magical, and not designed for a passive interpretation.

### **Conclusion**

The Tarot requires a structure or symbolic grid to determine the significance of each individual card. Each card does have a specific meaning, although it is very complex, and



it cannot be resolved in a word or a phrase. The Tarot mirrors the world as perceived through the *eye of spirit*, and so the meanings or interpretations of the cards cannot be resolved by the eye of flesh or mind. The Tarot consists of four components: the four Aces as the four Watchtowers in a magic circle, the 16 Dignitaries as the Elemental powers, the 36 Naib cards as the gateways (decans), inner plane domains and spiritual hierarchy, and the 22 trumps as the aspects of the cycle of initiation. Thus, the structure of the Tarot can be seen as a structure of magic itself, representing the components of magical rituals, but not the ritual patterns. A Tarot reading can be passive or active, becoming itself a powerful magical ritual when used actively.

### **1. Correspondences of the Tarot**

The basic attributes of the Tarot consist of the following four Occult systems: the Four Elements, the Ten Sephiroth, the Seven Planets of the Ancients, and the Twelve Signs of the Zodiac.

- The seven planets are the Seven Planetary Intelligences of the ancients, and are applied to the correspondences of the Naib cards, 2 through 10, of the four suits.
- The four elements represent the four suits and the four royal titles, and they are grounded in the four Worlds.
- The ten Sephiroth correspond to the numerical value of the Naib cards, Ace through 10 of the four suits.
- The twelve signs of the Zodiac are the standard zodiacal attributes, and are applied to the Naib cards, 2 through 10. The zodiacal sign's element matches the suit's associated element.
- The twenty-two trumps incorporate all of the above attributes of the Elements, Planets and Zodiacal signs, to cover the correspondences of all of the trumps. However, two attributes over-lap, and this occurs with the element of Earth and the planet Saturn, where both correspond to the 32nd path of the Tree of Life, (The World, Atu XXI). Otherwise the combination of 12 Signs, 7 Planets, and 4 Elements would make for 23 instead of 22 trumps. This will be covered in the attributes of the 22 paths of the Tree of Life.

The following sets of correspondences are used to define the qualities of the above sets of attributes. Examined separately, the student can then become familiar with their meaning and significance, and understand how they are aggregated to determine the matrix of the Tarot, and identify the nature of the cards to which they are associated. The descriptions used to qualify these attributes is by no means exhaustive, so the student should use them as

suggestive meanings, and develop a deeper understanding through the study of the Qabbalah and Astrology.

### ***The Seven Planetary Intelligences of the Ancient***

- *Sun* - Identity (ego), pride, dignity, self-expression, individuality.
- *Moon* - Emotions, feelings, sensitivities, moods, internal or psychic perceptions.
- *Mercury* - Communicative, intellectually active, verbal, curious, commercial activities (commerce).
- *Venus* - Desire, love, friendship, artistically creative, poetic, sensual.
- *Mars* - Aggressive pursuits, courage, disciplined action, self-motivation, impulsive.
- *Jupiter* - Compassion, idealism, sympathetic, grandeur, pomp, ostentatiousness.
- *Saturn* - Judgement, rules, restrictions, karma, responsibilities, determination.

### ***The Four Elements***

***Fire*** - The Element of Fire represents light, illumination, realization, understanding, insight, it is electric, expansive, volatile, and it is perceived in the image of a lightning bolt (a Yod). It is the primal creative power that is both swift and violent in its expression. The Yod also symbolizes the archetype of masculinity. It is unbounded and consists of pure intellect. The Yod as Fire is like the flash of knowing in the Universal Mind. The first stage of creation is the conception of form as an idea or thought, and therefore Yod symbolizes the primordial thought. This awakening of consciousness, although not yet individuated, represents the initial state of being as the dawn of consciousness. This state is symbolized by the archetype of the Universal Mind, and it preceded all beings of flesh and the manifestation of intelligence as found in the organic synthesis of the brain.

***Water*** - The Element of Water represents sensation, feelings, emotions, empathy, receptivity, magnetic, contractile and stable, it is the archetypal feminine quality that polarizes and gives meaning, significance and value to the archetypal masculine quality, which is Fire. The origin of consciousness consists of thoughts as ideals, but they only become activated when they interrelate and form patterns of meaning. The evaluation of an abstract concept gives it a meaning that it might not otherwise possess. Pure symbolism has no intrinsic meaningfulness. Symbols gain their meaning through contrast and context.

**Air** - The Element of Air represents mediation, ordering and structure, intellect and will (personal volition), synthesis, mutability and all forms of mental cognition. Air represents a form of capriciousness and chance, because at the level of manifestation, the determination of Spirit no longer applies. We are not governed by fiat or fate, but by the application of our own true will and personal desires. Air symbolizes the ego as self, that aspect of consciousness which acts as an ordering principle that gives the illusion of unity to the self, and thus emulates the true unity of Spirit. Air is the principal element that causes Fire and Water to become merged into a single whole, and so it has the qualities of both Elements as its activating nature - therefore, Air is ruled by both logic and feeling.

**Earth** - The Element of Earth represents the manifestation and magic of animated existence - the power of the life force as it acts upon all living and inanimate things. This is the merging of Spirit and Matter that gives living things their peculiar nature of being animate and also inanimate, sentient and physical. The Element Earth cloths and binds up the other three elements so that they have the ability to become manifest and realized in the world of matter. The Element of Earth also causes the other three elements to define themselves in a more concise and existential manner, so that the qualities of Fire become energy, Water becomes liquid, Air becomes gaseous, and Earth becomes the obdurate and hardened quality of matter. Yet with this domain of matter is also life, and this represents the four elements activated by the fifth element, the essence of Spirit and the domain of conscious sentience.

### ***Correspondences of the 40 Naibs***

The Four Aces: The Aces represent the pure expression of the Four Elements as symbolized by the four suits. This pure expression is the highest spiritual value (Kether), of the element, and so they represent all potential, not yet manifest in any tangible form. The Aces represent an intrusion of spirit in its purest and elementary quality when they occur in association with other cards in a reading.

The Four Twos: The Twos represent the Sephirah of Chockmah, where the element of the suit achieves its first manifestation. This manifestation is pure and uncontaminated by material concerns, and therefore, the elements appear in their original simplicity and harmonious nature. The essence of the meaning of the Twos is the experience of wisdom or insight about the matter associated with the suit.

The Four Threes: The Threes represent the Sephirah of Binah, where the first pure manifestation (wisdom) is joined with a qualifying formation (understanding), thus giving it stability. The essence of the meaning of the Threes is the resolution of insight, which causes the birth of true understanding of the matter associated with the element of the suit.

The Four Fours: The Fours represent the Sephirah of Chesed; and whereas the Threes represent stability and formation, the Fours cause solidification and formation through the expression of ideals. The essence of the meaning of the Fours is the organization of ideas which cause the emergence of ethics; and these bestow their grace through compassion upon the matter associated with the element of the suit.

The Four Fives: The Fives represent the Sephirah of Geburah which gives direction and volition to established ideals. The Fives bring about the activation of ideals for constructive or destructive purposes; the advent of motion to ideal causes stress and instability. The essence of the meaning of the Fives is that they are motivators for good or ill, upon the matter associated with the suit.

The Four Sixes: The Sixes represent the Sephirah of Tiphareth which gives balance and harmony, thus resolving the motivational energy of the Fives. The Sixes cause the establishment of the spiritualized individual, the harmonizing of ideals and their application to the self. The essence of the Sixes is that they resolve the outward seeking of ideals with the inner realization of the ideal which is self expressed. Each of the four suits represent a different aspect of idealized self expression.

The Four Sevens: The Sevens are attributed to the Sephirah of Netzach, which having departed from the harmony of the Sixes, are troubled by the intrusion of desire. The influence of Netzach causes the self-certainty of Tiphareth to be compromised by self doubt and the need for external reassurance. The essence of the meaning of the Sevens is the influence of insecurity driving the individual to seek outward fulfillment in the matter associated with the element of the suit.

The Four Eights: The Eights are attributed to the Sephirah of Hod, which represents the rational intellect attempting to re-establish order after the impact of the Sevens. The Eights are the mind's defensive techniques to rationalize internal emotional insecurity, and thus give the self a sense of understanding and ultimate control. The essence of the Eights is the re-establishment of internal order through the imposition of rational thought. And this temporarily resolves the matter associated with the element of the suit.

The Four Nines: The Nines are attributed to the Sephirah of Yesod, and thus the resolution of insecurity becomes balanced by the reformation of the self through dreams and fantasies. The individual has accepted the limitations of desire and allows them to be fulfilled through the power of the imagination. The essence of the Nines is the re-establishment of balance through the acceptance of physical limitations and the subsequent creative exploration of the inner mind through dreams and fantasy. The power of fantasies, in the inner mind is reflected through the matter associated with the element of the suit.

The Four Tens: The Tens are attributed to the Sephirah of Malkuth, and thus represents the solidification and final fruition of the process of each suit. The old adage, “as ye sew, so shall ye reap”, is herein potentially realized. The four Tens signal the end or the final resolution of a matter; and only the nature of the process will determine if the outcome will be positive or negative.

### ***Correspondences of the Signs of the Zodiac***

- *Aries* - Initiative, ambition, impulse, leadership.
- *Taurus* - Values, endurance, thorough, materialism.
- *Gemini* - Communication, adaptable, dual, curious.
- *Cancer* - Feelings, moods, receptivity, nurturing.
- *Leo* - Nobility, loyalty, generous, affirmative.
- *Virgo* - Logical, orderly, service orientated, analytical.
- *Libra* - Just, courteous, sociable, balanced, hopeful.
- *Scorpio* - Intense, passionate, desiring, secretive.
- *Sagittarius* - Pursuit of knowledge, optimism, liberty, adventure.
- *Capricorn* - Patient, cautious, perfectionist, seeking security.
- *Aquarius* - Inventive, friendly, modern, non-conformity.
- *Pisces* - Devotion, compassion, idealistic, benevolent, sympathetic.

## **2. *The Major Arcana***

The twenty-two cards that are known as the Major Arcana are distinguished by the appearance of Roman numerals at the top of each card. Each trump card also has an appellation at the bottom which qualifies it. These cards are quite unlike the others in that they cannot be assigned to any of the four suits, thus they are outside of the actions of the four elements, and by default, are assigned to spirit.

The trumps are also called the Atus, and this name comes from the French *Atout* or the Italian *Atutti*, which means *trump*, and they are also called in French, *Honour*; and so each of these twenty-two cards represents a specific allegorical virtue (honor). The allegorical concepts,

however, seem to stand as a collection of individual statements, and do not seem to form any kind of unified expression or concept, despite the fact that they are ordered in sequence by Roman numerals. The occultists of the 19th century continued to place the cards in this numerical order, they resolved the issue associated with the Fool card as being the number 0, and then associated the sequence of the cards to the paths found upon the Tree of Life, which were originally the twenty-two letters of the Hebrew alphabet. The Tarot Trumps added greatly to the correspondences of the twenty-two paths of the Tree of Life, and allowed these paths to gain a greater significance, and the twenty-two trumps also seemed to gain a greater significance by this association. But the mystery of the over-all meaning of the trump appellations were not resolved by this association. The ascent and descent of the Tree of Life by means of the twenty-two paths seemed to be the only explanation for the traditional ordering of the trumps. And for many years this association represented the furthest point in the evolution of the over-all structure and meaning of the twenty-two trumps. It was hardly better than no explanation at all. Further scholarship seemed to be incapable of elucidating any other order within the Tarot Trumps, and so the over-all significance of the trump appellations appeared to be an unresolvable mystery. However, the trumps, as associated with the paths of the Tree of Life seemed to indicate some kind of cycle, and most likely, a cycle of transformation or initiation, where the passage up the Tree represented the evolution or initiation of the individual, and the passage down the Tree represented the involution of Deity as it produced every more dense emanations of itself. This turned out to be a most fruitful association, and so I concluded that the trumps were the cycle of initiation.

The cycle of Initiation is the archetypal pattern of human spiritual evolution. This pattern consists of twenty-two stages within four sections that depict the passage of the initiate into and out of the domain of the collective unconscious. Once entry is gained, the initiate undergoes a supreme transformative ordeal, and then he/she returns to the world of the light, bearing a renewed vision of the self and its place in the world. The cyclic nature of this pattern is continually repeated in the magical progress of the magician, thus giving a spiral nature to the process of spiritual evolution.

The origin of this decisive pattern of twenty-two stages is found in the writings of Joseph Campbell, particularly in the book, *The Hero with a Thousand Faces*. The reasoning that led Campbell to choose exactly twenty-two stages is unknown, and therefore it was probably an arbitrary deduction on his part. However, when discovering that the twenty-two stages in the literary examples of the mythic hero's journey matched the twenty-two trumps of the Major Arcana of the Tarot, there was also found the key to understanding this pattern of initiation. It is a truism that a magician seldom believes in coincidences, especially when the results are so meaningful. Therefore, the original initiation cycle was deliberately hidden in myth, literature and in the trump cards of the Tarot. What was undefined and hidden were the actual detailed stages of this pattern, which Joseph Campbell abundantly supplied.

A detailed explanation of each of the twenty-two stages in the hero's journey and these stages are split into four sections, representing the major distinctive features of the process. The first was the Descent wherein the hero gains entry to the Underworld or faraway land and experiences a transformative change. The second was the Ordeal (the Supreme Ordeal), as the process whereby the hero was united with his shadow half, and through this integration received

in the form of a vision a renewed basis for life, the magical boon. The third section was the revelation of the vision, the Cosmic Cycle, which was the basis for the magical boon. The final section was the Return, where the hero and his vision (boon) were reintegrated into the world of humanity.

The twenty-two stages of the initiation cycle can now be compared to the Trumps of the Tarot; however, the sequence of this progression is not the same as that numeric sequence which is printed at the top of each card. The sequence of Roman numerals at the heading of the Trumps (except the Fool) appears to represent the arrangement of the cards as they compare to the Paths on the Tree of Life, with the Fool starting the sequence with the value zero. But the arrangement of the cards for the Cycle of Initiation is based upon the mythic journey of the hero. The resultant pattern is logical only in terms of the sequence of events of the hero's journey.

Therefore, because it has been revealed that the twenty two stages of the cycle of the hero match the twenty-two trumps, it remains to be shown that the two systems indeed directly correspond.

### ***The Twenty-two Stages of the Cycle of the Initiation***

#### Part I - The Separation or Departure

1. The Summoning or Call to Adventure; the Revelation of the Vocation of the Hero (Atu: XX - The Last Judgment)

As a proclamation that the process of self-transformation is about to commence, the initiate receives a warning from the mythical herald that announces the coming crisis. The call occurs not when our lives are comfortably sheltered, but only when we come to the precipice of our psychic existence. This occurrence of warning or the heralding of drastic changes can be seen in the unfolding of world history, and as an analogy, the call is not always perceived as such both by the individual facing a personal crisis and by the world. However, if the call is heeded then it begins a process of self-awakening that represents the first step in the transformation of the self. The crisis has occurred because the present institutions and societal solutions are no longer effective. In the individual, this represents that stage of life where the old methods of living and coping have become outmoded and the identity of the self is dangerously unsupported.

2. The Refusal of the Call; Folly or Internalization (Atu: 0 - The Fool)

The call has its opposite in the powers of inertia and resistance to change. Often this problem of inertia can only delay the inevitable changes, and it can make them more difficult, even negative. The powers of inertia preserve the fabric of the social structure and bolster the identity of the individual with contrived defense mechanisms. However, these forces also dull the initiative of

resourceful individuals and insulates the self from new ideas and information. But the resistance is ultimately futile and changes come whether or not the individual or the world is prepared.

The obstinate refusal of the call has its effects in the loss of personal direction and control, thus causing one to be at the mercy of capricious elements. The result of this loss of control may represent the disintegration of all order both in the self and in the world. However, the loss of control may instead indicate a willed introversion that represents the need of the individual to digest the purpose of the changes and then to submit to them under his/her own terms. The seeker who has received the call may need a pause in the action of life to integrate the new forces emerging in the wake of change and realize the overall significance of the event.

### 3. Supernatural Aid or Intervention; Meeting the Spirit Guide (Atu: II - The Priestess)

When change finally does occur it is experienced as a supernatural event that is all-encompassing and also predetermined. Herein the hero encounters the Guide of the Pathways, the teacher who will direct the seeker through the ordeals of self-transformation by offering hope as a protective force. The Guide offers to the hero a glimpse of what is to be gained if the ordeal can be mastered, that state of perfection that was known at the beginning of life, the singular, "I AM." The domain associated with the Guide is the sanctuary, the temple as refuge and place of spiritual teaching. The Guide often manifests in society as leaders of great tenacity and resourcefulness who appear in times of trouble to assist humanity through a crisis.

### 4. Crossing the First Threshold; Meeting the Fierce Guardian (Atu: IX - The Hermit)

After the Guide has been met, the seeker encounters the Guardian who stands before the threshold of the underworld that presages the dark night of the soul. The threshold represents the limit of what is permitted by society or is capable of definition by the self. The Guardian is the principal obstruction or issue that has caused the transformative powers to be unleashed, and the seeker must resolve this issue and receive its wisdom in order to freely pass. In the act of crossing the threshold this limit has been irreparably penetrated and the consequences are represented by the fact that there can be no turning back. Beyond the boundaries of the known are the limitless possibilities of the unknown. Therein the conscious identity faces the prospect of being absorbed into the world of the shadow (our negative self- image) and the magic of the collective unconscious.

### 5. The Belly of the Whale; the Underworld (Atu: XVI - The Blasted Tower)

Once the threshold is crossed and the Guardian overcome, the seeker enters the world of the collective unconscious, which is the domain of the inner mind, the soul of humanity. The underworld is like a subterranean temple or grotto wherein the mysteries of the soul are revealed. The structure of the old self is completely destroyed and the seeker is forced to reintegrate the self along new parameters. This begins the process of the transformation of the self, for the old outmoded ways have been invalidated and the new way has yet to be defined.



## Part II - The Trials and Victories of Initiation

### 1. The Road of Trials; the Dangers and Lesser Ordeals (Atu: X - The Wheel of Fortune)

After the seeker has crossed the threshold and undergone the death of the old self, the fragmented facets that remain are forced into awareness so that the seeker may succeed in overcoming the lesser ordeal of the trials of life and death. These trials cause the annealing of the seeker's purpose and the corresponding purgation of all the irrelevant ideals and beliefs that were part of the fragmented facets of the old self. This is a process of purification through attrition and negation, but it also defines what is newly relevant and significant.

### 2. Meeting the Goddess; Infancy Regained (Atu VI - The Lovers)

The ultimate ordeal is represented as the marriage of Light and Darkness, the reunification of the self. This can be perceived as a peaceful joining, the result of the successful completion of the trials. It can also be represented as the choice between alternate possibilities, or as the conflict of good and evil, Light and Darkness. The world has been reduced to a mythic polarity that requires either a peaceful integration, the domination of one force by the other or a complete annihilation, which is the reduction of the self to its core.

The dominant theme in this stage consists of the revelation of the powers of the Goddess, the feminine archetype. These powers are the dual forces of life, death and their associated metamorphosis in the World of the Spirit and the world of the flesh. The womb of the feminine archetype is also the tomb, making the regenerative process beyond all evaluations of good and evil despite the fact that it manifests as both Light and Darkness. The Goddess is also the Queen of the Mysteries because of her association with the cycles of the Moon and the rebirth of nature in the Spring. Therefore, she is also the agent of the transformative powers both in physical nature and the human psyche. Thus the powers of magic are both within and without the self.

### 3. Woman as Temptress; Agony of Separation (Atu XI - Strength)

This particular stage has two distinct definitions associated with it: The first represents the perspective that is part of the old age of Pisces; that is the joining of the Light and Darkness in the prior stage must not imbalance the seeker and cause him/her to seek the Darkness over the Light. It also represents the fact that self-indulgence must be avoided in order to purify the self, and therefore it is also the path of asceticism.

The second definition is nearly the opposite: Through the passions evoked by the stimulation of the senses and the resultant ecstasy that they cause, the seeker is delivered to the transcendent level of existence. This is done not by the denial of human nature, but by its affirmation and exaltation.

These two definitions are like the opposite sides of the same coin in that they both represent the same thing. The most basic and common spiritual issue is found in both the renunciation of the world for the spirit and the renunciation of limitation and denial. Both definitions represent a divergence from the blind acceptance of societal values. The world as it has been conceived is thus rejected.

#### 4. Atonement With the Father; Establishment of Inner Values (Atu: XV - The Devil)

Once the seeker has abandoned the normally accepted social values and renounced self-limitation and denial, then the seeker must abandon the old personal identity itself, with all its associated habits and superstitions. Therefore, the seeker experiences the lifting of the guilt of self-judgment and reestablishes a connection with the Deity that is more relevant to the true nature of the inner self than what he/she had previously held. The abandoning of the old self-image is very difficult, for we are bound to our petty ego by ingrained habits and self-sustaining defense mechanisms. To undergo this process of severing, we must seemingly die a second time since crossing the Underworld threshold. The subsequent rebirth of a spiritual identity represents an atonement for harboring the false identity that had erected a barrier between the self and the Absolute.

This stage also represents the traditional idea of an initiation. After the candidate has been stripped of all egocentric support and purged of all inferior motivations and pursuits, he/she is invested with the vocation and responsibility of being a proper mediator for the Absolute Spirit. Thus he/she becomes the agent for forces that are beyond the domain of the narrow perspective of individuals, and these concern the societal and cosmic levels of being. The initiate has received a role in the divine plan and a vocation as a reward for having passed the tests of initiation. Thus the initiate has taken a great step towards becoming the initiator and dispenser of a spiritual lineage and has assumed the earthly role of that of the All-Father, filled with the peace and serenity associated with the replacement of blind faith with knowledge and the certainty of experience.

#### 5. Apotheosis; Self as Exalted Being (Atu: I - The Magician)

The initiate has now reached the core of the underworld, having bravely passed all tests and assumed all transformations. Thus he/she has achieved oneness with the highest spiritual expression of the self and has passed beyond the veil of bondage and the vicissitudes of life. The initiate is now truly liberated, and the values of good and evil are no longer meaningful. Because the self is no longer encumbered by the cares of life and reunited with its eternal spiritual double (the Higher Self, or God/dess Within), the seeker is wrapped in the mantle of glory and exaltation of his/her own spiritual truth. The seeker is also prepared to share in the greater mystery of the Cosmic Cycle, for the barriers between the Absolute and the individual have been removed with the destruction of the petty ego and there is nothing that stands in the way of the pure vista of the Absolute Spirit and its evolving and emanating processes.

## 6. The Ultimate Boon; the secret knowledge of the soul is revealed. (Atu: VII - The Chariot)

The initiate receives from the Absolute Spirit a vision that consists of the secret knowledge of the seeker's soul, which is his/her place within the divine plan. This potent affirmation causes the part of life that it touches to become inviolable, and thus it takes upon itself the transcendent qualities of the Absolute. Armed with this reaffirmation of life, the seeker's purpose in life has become profoundly renewed and regenerated. The seeker has thus received the boon, the gift of grace that reinvigorates and inspires anew the seeker's direction and quest for truth.

The boon actually consists of a vision that imparts knowledge to the seeker. This vision is a revelation of the Cosmic Cycle as the Birth of the World and all that it contains. The progressions of creative emanations coming forth from the Absolute Spirit are symbolically realized in the physical and historical processes of the world. Also revealed is that this process has an end, a termination of all that exists, and the final spiritual affirmation of the design and plan of the Absolute that comes to fruition. The seeker is shown the place in this progression that he/she occupies, and thereby through this vision gains an understanding of his/her future destiny and purpose.

### Part III - The Cosmogonic Cycle

The Cosmogonic Cycle unrolls the great vision of creation and destruction of the world that is granted as a revelation to the successful hero. The vision is revealed to be the boon that is the goal of the heroic quest.

## 0. World Navel; the Central Origin of All Things (Atu: XXI - The Universe)

The background of the Cycle of Initiation and the Cosmic Cycle is the ever preexistent source of all that was, is and will be. The Source of all things is the principal provider of all manifestation, the grace of the emanations of the Spirit and its role as that which sustains all manifestation. The Cycle of Initiation reaffirms the placement and importance of the Source and reestablishes its effectiveness from the diminishment that necessitated the advent of the threshold crossing. The individual as well as the world draws from this resource and when it is obstructed, all manifestation perishes.

The place wherein the Source dispenses its bounty is the very center of being itself, the invisible yet always present source of good and evil, life and death. It can be symbolized as the World Tree, the World Mountain, the Ladder of Lights, the Limitless Well of Souls and by other symbols. However, this Eternal Source and the relationship that all manifested nature has with it, represents the hidden, basic motif of the Cosmic Cycle, as well as the Cycle of Initiation of the individual.

## 1. Emanations; Emergence from the Void (Atu: XVII - The Star)

From the background of Eternal Night, which is the domain of the Eternal Source, emerges the first principle of Creation. As this creative effort moves from the highest levels of being to the lowest, the emergence of consciousness presages the evolution of physical life. The first principle is the Light or the Logos, the intelligible will to act and create. The first principle is not eternal, for it also has a beginning and an end. However, the eternal twilight of the world of the Source remains forever.

The first emanation is represented by the passage of individual consciousness out of the collective unconscious source. The origin of all beings is steeped in dreamlike mythic images that defy translation, buried as they are in the fabric of Creation itself. This process of emanation has its representation in the human psyche, as the passage from deep sleep to waking has its intermediary in the manifestation of dreams.

## 2. Virgin Birth; Creative Roles of Women and the Mythical Golden Age (Atu: III - The Empress)

The first principal emanation requires a transforming medium so that the potential residing in the Source can become the actualized product of Creation. That transforming medium in numerous guises was the great Mother Goddess, the primal mediatrix who was instrumental in the release of the creative emanations from the Source. The unmanifest is drawn out of its complacency by the magnetic powers of the feminine, thus the medium of transformation becomes the womb of the Virgin Birth, the creation of life directly from the unmanifest.

The first Creation becomes the pattern by which all else is modeled, and it represents the archetypal patterns that imprint all creation. The archetypal level is symbolized by the Golden Age of Greek myth or the Paradise of the Garden of Eden. In this place there is no decay, change or birth. All the potential that will ever be has already been formulated, for there is no change in Paradise, only the interplay of various archetypes.

## 3. Transformation; the Age of Death and Suffering (Atu: XIII - Death)

The archetypes of Creation manifest the world of physical forms and organic being, giving it structure and a sense of order. The merging of consciousness and physical life represents the activating powers of transformation that are inherent in physical manifestation. For herein there is birth, life, corruption, decay and ultimately, death. The physical world is continuously changing, and the spirit that is locked in matter must learn to master the process of transformation in order to complete its spiritual process of evolution. Here is the paradox, that as physical matter corrupts and decays it brings forth new life to replenish itself as a whole. The Egregore of life resides in the consciousness of its individual parts, and these may experience a psychic evolution within a single manifestation, sharing in the collective fate of the group. Thus there are two processes at work simultaneously, the action of entropy on physical matter and the action of synergy on the part of consciousness.

The Age of Death is also represented by the age of history, the time of human endeavors and accomplishments. History is the emanation process as it manifests through the space-time

continuum and it highlights the godlike accomplishments of the human spirit. As beings of flesh and spirit, we are forever shifting and seeking, searching for that which represents for us the eternal purpose of existence.

#### 4. Dissolutions; the End of the World (Atu: XII - The Hanged Man)

The fate of all physical manifestation is dissolution, termination in death and disorder. For many, it is the only moment where the individual becomes aware of the transcendental process, the imposition of the supernatural upon the mortal connection of flesh and spirit. Herein the power of transformation reaches its final goal, the end of change and the return to the archetypal level of existence. The descent of spirit into matter is analogous to the ascent of consciousness into union with its source. Thus both evolution and incarnation partake in the synthesis of spirit and matter.

The ending of life represents the return to a higher level, and this is the mystery of the dying God, the sacrifice of divinity for the sake of the spiritual immortality of humanity. The individual spirit of human consciousness unfettered by the limitations of physical existence makes its progression from conscious awareness to superconscious via the transcendental process. Therefore, the stage of dissolution is yet another form of transformation, a symbol for the end result of spiritual evolution, which is enlightenment.

### Part IV - The Return and Reintegration with Society

#### 1. The Refusal to Return; the World Denied, the Completion of the Path of the Mystic (Atu: VIII - Justice)

The attainment of the boon and the metamorphosis of the seeker still requires him/her to return to the mundane world. It is customary for the cycle of the inward and outward pathways to be completed by a corresponding return from the depths of the inner-world of the collective unconscious. However, for some paths to enlightenment (especially those that are mystical) the attainment of the blessing of the Deity is all that is required of the individual, and having renounced the physical world, the seeker lives in the world of the spirit and never returns. For the magician the cycle must be completed so that the wisdom of the inner-worlds is able to regenerate and restore the purpose and beliefs of the outer world. The seeker who completes the cycle must now confront the issues that prevent his/her return, and they are associated with the tasks of translating the knowledge of the boon into the language of the everyday world.

#### 2. The Magic Flight; Escape/Crossing the Return Threshold (Atu: XVIII - The Moon)

The return cycle has its own associated resistances and trials that the seeker must undergo. The pristine state of accomplishment is followed by the darkness and pain associated with the rebirth and reintegration of the newly formulated self back into the mundane world. There is another threshold to be crossed and it has a guardian at its gate similar to the guardian of the

threshold of the entrance. Thus there are obstructions and potential self- betrayal in the process of reintegrating with the physical self, and the seeker must hold fast to what is true rather than what is illusory.

### 3. Rescue from Without; the Healing of the Fisher-king (Atu: IV - The Emperor)

The seeker may require assistance from a mediator to complete the process of reintegration. The mediator consists of the affirmation that links the World of the Spirit with the world of humanity. That mediator is the communion of spirit within and without, the flesh. Throughout the inner journey of the spirit of the inner self, the outward self has been an automaton, acting without the inspiration or the intuition of the soul, being merely a cog in the machine of social intercourse. The process of reintegration consists of the realization of the sacredness of physical conscious existence and the return of the spirit to the flesh.

The seeker is awakened by a profound occurrence, which is the question that heralds the return of the spiritual dimension amidst the drudgery of mundane existence. The return is precipitated by the desire to know and the asking of the fateful question by either the seeker or some intermediary: "Who am I?" The answer is self-determining (I am a Man/Woman and more) and reestablishes the meaning of the inner journey, thus translating the vision into the beliefs and mythic motifs of the society of which he/she is still a part. The act of interpretation causes the message to lose something of its original purity. Thus it will eventually fail in its turn and have to be replaced in the trials of yet another inner journey.

### 4. The Reoccurrence of the Boon; the Expression of the World Redeeming Vision (Atu: XIV - Temperance)

The vision of the inner journey, which is the boon the seeker gained, integrates the inner and outer worlds. The vision presents the individual with his/her place in the process of the evolution of the world and a method of revealing to humanity their place in the divine plan. The message must be depersonalized and made to express the purer forms of the archetypal level. The medium may consist of art rather than religion, and the cycle of initiation becomes a process by which the soul of humanity expresses its inner self through the palettes and canvas of painters, the clay, wax or wood of sculptors, the sonnets of poets, or the visions and beliefs of great leaders. The expression of the vision represents the creation of new meaning for a culture or society.

### 5. Master of Two Worlds; the Key to the Inner and Outer Realities (Atu V - The Hierophant)

Once the seeker has learned the mysteries that surround the processes of the inner and outer journey, he/she becomes a mediator for their continuous cycle. The ability to readily translate the experiences of the World of the Spirit into newly formed ideals and the ability to control the process of transformation resulting in the mastery that restores the meaning of life are the ideal achievements of the Cycle of Initiation.

This mastery is symbolized by the Hierophant who holds the keys to heaven and earth, thus "Whatever is loosed in heaven is loosed on earth," and "As above, so below." The person who has attained this mystery must bypass all the ephemeral pleasures of egocentric existence for the vocation of spiritual service. Therefore, having been reborn in the light of truth, the relevancy of personal gain and glory is ended. Such a person has become the pure instrument of the divine plan, the channel of the Absolute Spirit, as it communes with the nature of individual humanity.

#### 6 Freedom to Live; the Function of the Ultimate Boon (Atu: XIX - The Sun)

The seeker who has resigned his/her personal will, and thereby gained the mediation of the Absolute Spirit, also receives the blessing of knowledge and the certainty of perfected faith. As an instrument of the divine, the seeker has been released from the bondage of all social and psychological restrictions and limitations and is completely liberated. There are no restrictions imposed on an individual who can easily travel between the inner and outer worlds, for what is not possible in one world is possible in the other.

The power of selfless actions and unworldly concerns are the domain of the enlightened seeker. He/She is powerful in insight and unencumbered in action, thus representing the pure spiritual archetype manifested in the human body. This is the nature of the spiritual master, as well as the incarnated avatar. The quality of eternal renewal has as its essential nature that which never truly dies. It only changes its outer appearance and remains inviolable in eternal manifestation.

***A Synopsis of the Cycle of Initiation*** - (Excerpt from Joseph Campbell's book, *The Hero with a Thousand Faces*, p. 245)

The Mythological Hero, setting forth from his common day hut or castle, is lured, carried away, or else voluntarily proceeds to the threshold of adventure. There he encounters a shadow presence that guards the passage. The Hero may defeat or conciliate this power and go alive into the Kingdom of the dark (brother-battle, dragon-battle; offering, charm), or be slain by the opponent and descend in death (dismemberment, crucifixion).

Beyond the threshold, then, the hero journeys through a world of unfamiliar yet strangely intimate forces, some of which severely threaten him (tests), some of which give magical aid (helpers). When he arrives at the nadir of the mythological round, he undergoes a supreme ordeal and gains his reward. The triumph may be represented as the hero's sexual union with the Goddess-Mother of the World (sacred marriage), his recognition by the Father-Creator (father-atonement), his own divinization (apotheosis), or again - if the powers have remained unfriendly to him - his theft of the boon he came to gain (bride-theft, fire-theft); intrinsically it is an expansion of consciousness and therewith of being (illumination, transfiguration, freedom). The final work is that of the return. If the powers have blessed the hero, he now sets forth under their protection (emissary): if not, he flees and is pursued (transformation flight, obstacle flight). At the return threshold the transcendental powers must remain behind; the hero re-emerges from the

kingdom of the dead (return, resurrection). The boon that he brings restores the world (elixir).



***The Cycle of Being: the Cosmic Cycle*** - (Excerpt from Joseph Campbell's book, *The Hero with a Thousand Faces*, p. 266)

The cosmogonic cycle is to be understood as the passage of the universal consciousness from the deep sleep zone of the unmanifest, through dreams, to the full day of waking; then back again through dream to the timeless dark. As in the actual experience of every living being, so in the grandiose figure of the living cosmos: in the abyss of sleep the energies are refreshed, in the work of the day they are exhausted; the life of the universe runs down and must be renewed.

The cosmogonic cycle pulses forth into manifestation and back into non-manifestation amidst a silence of the unknown. The Hindus represent the mystery in the holy symbol of AUM. Here the sound A represents the waking consciousness, U - dream consciousness, M - deep sleep. The silence surrounding the syllable is the unknown; it is called simply "the Fourth". The syllable itself is God as creator-preserver-destroyer, but the silence is God eternal, absolutely uninvolved in all the openings and closings of the world.

#### ***4. The lesser Arcana***

##### **The Four Aces**

The four Aces represent the base of the Tarot structure of the Minor Arcana. The four Aces are considered the potency of Spirit acting through the four elements, thus radicalizing them.

##### (Yod) - The Source of the Spirit of Fire - Ace of Wands:

A great luminous hand is issuing from the clouds and grasping a club which has three branches representing the branches of the Tree of Life. The right and left hand branches have three flames and the center, four flames; thus yielding ten, which is identical to the number of Sephiroth on the Tree of Life. Twenty two sparks of flame surround it, representing the 22 paths. These are arranged in the configuration of the 22 letters of the Hebrew Alphabet, known as the three Mothers (Aleph, Mim, and Shin), the seven Doubles, and the 12 Singles, (being the 3 Elements, the Seven Planets and the 12 Zodiacal Signs). The center of the card is a flaming torch that symbolizes illumination, insight, and the revelation of knowledge concerning certain matters. The emphasis of this knowledge is spiritual in nature, as is the method by which this knowledge is revealed.

##### (Heh) - The Source of the Spirit of Water - Ace of Cups:

A great luminous hand is issuing from the clouds and supporting on its palm a chalice, seemingly a great emblem of the Holy Grail. From it is flowing a fountain, cascading pure water on all sides to fall into the calm body of water below. Therein is perceived lotus

flowers and water lilies. The letter signifying the Supernal Mother is traced in the spray of the fountain. The chalice is symbolic of the love-cup, which contains the elixir of a love-potion, a drink spiked with the physical traces of the one who is seeking to seduce another. However, the emphasis here is purely spiritual, and so the love bond which is caused is the joining of humanity to Deity. And so this card symbolizes the source of spiritual love and compassion that emanates from the union of mind and spirit, and manifests as a symbolic sacrament for the blessing of all humanity.

(Vav) - The Source of the Spirit of Air - Ace of Swords:

A great luminous hand is issuing from the clouds and grasping the hilt of a sword whose point supports a golden crown from which hangs, on the right, the olive branch of peace; and on the left, the palm branch of suffering. Six sparks of flame descend from the sword, representing the concept that peace (six, as the Sephirah Tiphareth, equals harmony), only issues from the balance between constructive and destructive uses of the sword. Yet the sword represents the power of the individual will which can ennoble one when it is perceived as one's spiritual destiny. Thus the Ace of Swords becomes a symbol for the spiritual destiny or True-will of an individual. And when the spiritual side of the Sword is grasped, it can guide the wielder to a peaceful resolution of all relevant issues.

(Heh) - The Source of the Spirit of Earth - Ace of Pentacles:

A great luminous hand issues forth from the clouds and is holding a branch of a rose tree upon which is fixed a large pentacle, formed of five concentric circles. The five concentric circles culminate in a white inner circle (spirit), wherein is inscribed a red equal armed cross. Emanating from this center circle are twelve white rays, signifying the 12 signs of the Zodiac. A white winged globe is placed above the concentric circles, and placed in its midst is a red Maltese cross. The rose branches have four flowers in full bloom and two rose buds. This card symbolizes the active life force, which is the source of spiritual life and the seeming miracle of birth. Yet this source of life is not inexhaustible (signified by four roses), but it does contain the potential of spiritual rebirth (two rose buds). The winged globe represents the fact that the life- process is guided by a divine wisdom that can be revealed to anyone who ardently seeks it.

***The 16 Dignitaries***

The 16 Dignitary or Court cards of the Lesser Arcana represent the energies or powers active in a reading or a magic ritual. The hierarchy of the dignitaries consists of King (Fire), Queen (Water), Knight or Prince (Air), and Page or Princess (Earth). This four-fold hierarchy of dignitaries establishes a qualifying element to the base element of the suit. Thus, the combination of qualifier and base produces a hybridization of the four elements, known

as the 16 Elementals.

### ***Wands***

King of Wands: Fire of Fire. Lord of the Flame and the Lightening; King of the Spirits of Fire; King of the Salamanders. Card significance: Activity, generosity, fierceness, pride, swiftness, realization of an issue through a specific insight.

Queen of Wands: Water of Fire. Queen of the Thrones of Flame; Queen of the Salamanders. Card Significance: Adaptability, guiding authority, persistence, intuitive insight.

Knight of Wands: Air of Fire. Prince of the Chariot of Fire; Prince of the Salamanders. Card significance: Brilliance, strength, courage, violent aggression, active pursuit of knowledge.

Page of Wands: Earth of Fire. Princess of the Shining Flame and Empress of the Salamanders. Cardsignificance: Cleverness, guile, daring, romanticinclinations, implacable, emotionally volatile.

### ***Cups***

King of Cups: Fire of Water. Lord of the Waves and the Waters; King of the Hosts of the Sea; King of Undines and Nymphs. Card significance: Graceful, sensitive, purity, the pursuit of ideals, romantic love, self sacrifice.

Queen of Cups: Water of Water. Queen of the Thrones of the Waters; Queen of the Nymphs and Undines. Cardsignificance: Tranquility, illusions, dreams, psychicinsight, peacefulness.

Knight of Cups: Air of Water. Prince of the Chariot of the Waters; Prince of Nymphs and Undines. Card significance: Love of subtlety, esoteric beliefs, secrecy, psychological self- analysis.

Page of Cups: Earth of Water. Princess of the Waters; Princess and Empress of the Nymphs and Undines. Card significance: Kindness, tenderness, rapture, voluptuousness, acting out of fantasies.

### ***Swords***

King of Swords: Fire of Air. Lord of the Winds and Breezes; King of the Spirits of Air; King of the Sylphs. Card significance: Activity, skillful strategy, decisiveness, boldness, cleverness.

Queen of Swords: Water of Air. Queen of the Thrones of Air; Queen of Sylphs. Card significance: Observation, objectivity, analysis, understanding one's motivation or the motivations of others.

Knight of Swords: Air of Air. Prince of the Chariot of the Winds; Prince of the Sylphs. Card significance: Idealistic pursuits, impractical, theoretical (but unproven), impulsiveness, impetuousness, restlessness.

Page of Swords: Earth of Air. Princess of the Rushing Winds; Princess and Empress of the Sylphs. Card significance: Stern, vengeful, firm and aggressive, rebellious and destructive, anarchistic.

### ***Pentacles***

King of Pentacles: Fire of Earth. Lord of the Wild and Fertile Land; King of the Spirits of Earth; King of the Gnomes. Card Significance: Laborious, patient, earthy but dull and heavy, the ambition to become materially secure.

Queen of Pentacles: Water of Earth. Queen of the Thrones of Earth; Queen of the Gnomes. Card significance: Tradition, silence, practicality, kindness, organization, growth.

Knight of Pentacles: Air of Earth. Prince of the Chariot of Earth; Prince of the Gnomes. Card significance: Competence, generosity, trust, fidelity, purposeful action, methodical.

Page of Pentacles: Earth of Earth. Princess of the Echoing Hills; Princess and Empress of the Gnomes. Card significance: Womanhood in its ultimate expression, femininity, sensuality, natural integrity, enchantment, physically charming.

### ***The 36 Naibs or Pip Cards***

The rest of the Minor Arcana consists of the 36 Naibs or Pip cards. These cards traditionally represent the issues and intelligences of the Tarot. Each card is attributed to a specific Element (suit), Sephirah (its numerical value and sequence), and a Planet within a Zodiacal sign. The attributes join together to forge the meaning of the card, whereas the card is not represented by any of the attributes separately, but a hybridization of all of them.

### ***Wands***

2 of Wands: Lord of Dominion. Chokmah in Atziluth (Fire). Mars in Aries. Card significance: Uncontainable energy, enthusiasm, initiative, courage, ardent belief in idealistic values.

3 of Wands: Lord of Established Strength. Binah in Atziluth (Fire). Sun in Aries. Card significance: New beginnings, new activities, impatience, aggressive actions spurred by decisive thoughtfulness.

4 of Wands: Lord of Perfected Work. Chesed in Atziluth (Fire). Venus in Aries. Card significance: Passion, volatile emotions acting upon all-consuming ideals, self-centeredness, impulsive, lack of foresight, irresponsible.

5 of Wands: Lord of Strife. Geburah in Atziluth (Fire). Saturn in Leo. Card significance: Stubbornness, self-centered pursuits overcome common sense, authoritarian, the inflexible belief in one's infallibility.

6 of Wands: Lord of Victory. Tiphareth in Atziluth (Fire). Jupiter in Leo. Card significance: Self-confidence, generosity, good sense of diplomacy, love of drama.

7 of Wands: Lord of Valor. Netzach in Atziluth (Fire). Mars in Leo. Card significance: Overly forceful, strong, determination, opinionated, passionate about beliefs, unable to give quarter or to give up personal pursuits.

8 of Wands: Lord of Swiftmess. Hod in Atziluth (Fire). Mercury in Sagitarius. Card significance: Understanding social structures, law, convention; prophetic insight into the unfolding social destiny.

9 of Wands: Lord of Great Strength. Yesod in Atziluth (Fire). Moon in Sagitarius. Card significance: Idealistic, religious pursuits and philosophic conjectures which also are lacking in objectivity, religious conversion.

10 of Wands: Lord of Oppression. Malkuth in Atziluth (fire). Saturn in Sagitarius. Card significance: Serious minded-ness, sober, strict and unwavering in beliefs, moralistic, self-disciplined, but also austere and humorless.

## **Cups**

2 of Cups: Lady of Love. Chokmah in Briah (Water). Venus in Cancer. Card significance: Emotional harmony, love, romantic feelings, sensitivity, the need for emotional fulfillment.

3 of Cups: Lady of Abundance. Binah in Briah (Water). Mercury in Cancer. Card significance: Unconscious desires, emotions and needs ruling the heart, friendship, kindness.

4 of Cups: Lady of Blended Pleasure. Chesed in Briah (Water). Moon in Cancer. Card significance: Psychic sensitivity, emotions easily influenced, moodiness, deep emotions that offer a sense of security, feelings of desire.

5 of Cups: Lady of Loss in Pleasure. Geburah in Briah (Water). Mars in Scorpio. Card significance: Powerful feelings obscure all common sense, jealousy and possessiveness, relentless pursuit of desires, unwitting sacrifice or loss.

6 of Cups: Lady of Pleasure. Tiphareth in Briah (Water). Sun in Scorpio. Card significance: Self-transformation, enjoyment of sensual pleasures, uninhibited, openness in terms of needs and feelings.

7 of Cups: Lady of Illusory Success. Netzach in Briah (Water). Venus in Scorpio. Card significance: Strong sexual desires, lust, debauchery, secret liaisons, adultery, lasciviousness.

8 of Cups: Lady of Abandoned Success. Hod in Briah (Water). Saturn in Pisces. Card significance: Excessive worry, paranoia, neurosis, anachronistic fancies (dwelling upon the past), emotions tempered with humility and empathy.

9 of Cups: Lady of Material Happiness. Yesod in Briah (Water). Jupiter in Pisces. Card significance: Compassion, charity, solid intuition, inner sight, kindness, realization of the heart's desire, this card is known as the *wish card*.

10 of Cups: Lady of Perfected Success. Malkuth in Briah (Water). Mars in Pisces. Card significance: Emotional stress, repressed emotions, indecisiveness, secretive, the hidden desire to be received, the repressed need to share one's feelings.

## **Swords**

2 of Swords: Lord of Peace Restored. Chokmah in Yetzirah (Air). Moon in Libra. Card significance: Balance, appreciation of beauty and harmony, equilibrium.

3 of Swords: Lord of Sorrow. Binah in Yetzirah (Air). Saturn in Libra. Card Significance: Justice, equality, the effects of retribution or Karma, the need for responsibility, the results of commitments.

4 of Swords: Lord of Rest from Strife. Chesed in Yetzirah (Air). Jupiter in Libra. Card significance: Morality, mediation, refuge or sanctuary, religious ideals restoring order and equality.

5 of Swords: Lord of Defeat. Geburah in Yetzirah (Air). Venus in Aquarius. Card significance: Coldly impersonal, friendly but overly casual, superficial, eccentric, lacking any convictions, the ending of ideals, anarchistic.

6 of Swords: Lord of Earned Success. Tiphareth in Yetzirah (Air). Mercury in Aquarius. Card significance: Objectivity, openness, search for truth and equality, rational analysis and the discovery of order.

7 of Swords: Lord of Unstable Effort. Netzach in Yetzirah (Air). Moon in Aquarius. Card significance: Stubbornness, excessively biased by one's ideals, gullible, irrational impulses seeking expression, the desire for independence at all costs.

8 of Swords: Lord of Shortened Force. Hod in Yetzirah (Air). Jupiter in Gemini. Card significance: Philosophy, idealism, love of learning, highly communicative but also indiscrete, talkative.

9 of Swords: Lord of Despair and Cruelty. Yesod in Yetzirah (Air). Mars in Gemini. Card significance: Abuse, overly critical, restlessness, irritability, temperamental, uncontrollable anger, violence, and hostility.

10 of Swords: Lord of Ruin. Malkuth in Yetzirah (Air). Sun in Gemini. Card significance: Inability to cope with issues, need for consistency, constant changing opinions causes confusion, imagination may run wild.

## ***Pentacles***

2 of Pentacles: Lady of Peace Restored. Chokmah in Assiah (Earth). Jupiter in Capricorn. Card significance: Material expansion from a solid base, journeys and relocations, material fortunes increase and cause betterment.

3 of Pentacles: Lady of Material Works. Binah in Assiah (Earth). Mars in Capricorn. Card significance: Ambition, the quest for achievement, directed and disciplined activity, decisive action from established plans.

4 of Pentacles: Lady of Earthly Power. Chesed in Assiah (Earth). Sun in Capricorn. Card significance: Conservation, well knit organization or institution (the Fortress), dependence on the status-quo, law and order.

5 of Pentacles: Lady of Material Trouble. Geburah in Assiah (Earth). Mercury in Taurus. Card significance: Common sense, lack of imagination, shrewdness, fear of change, apathetic, blindness to critical issues caused by imagined fears.

6 of Pentacles: Lady of Material Success. Tiphareth in Assiah (Earth). Moon in Taurus. Card significance: Steadfastness, perseverance brings forth success, overly cautious and formulated methodologies, understanding other's needs.

7 of Pentacles: Lady of Success Unfulfilled. Netzach in Assiah (Earth). Saturn in Taurus. Card significance: Inability to make decisions or to take advantage of opportunities, fearful and distrusting, xenophobia.

8 of Pentacles: Lady of Prudence. Hod in Assiah (Earth). Sun in Virgo. Card significance: Selectivity, discrimination, methodical, practicality, fickleness, public service.

9 of Pentacles: Lady of Material Gain. Yesod in Assiah (Earth). Venus in Virgo. Card significance: Pragmatic idealism, application of ideologies, appreciation of beauty in nature, very fickle about personal tastes.

10 of Pentacles: Lady of Wealth. Malkuth in Assiah (Earth). Mercury in Virgo. Card significance: Practical reasoning, precision, accuracy, detail orientated, excellent scope of entire problem, focused insight and recognition of causes and effects.



## 5. Tarot Divination

*Invocation of the Angel of the Tarot:*

(Take the cards in your left hand, hold your right hand over them and say:) "I

invoke thee, IAO, that thou wilt send HRU, the  
Great Angel that is set over the operations of this Secret  
Wisdom, to lay his hand invisibly upon these consecrated  
cards of art, that thereby we may obtain true knowledge  
of hidden things, to the glory of thine ineffable Name,  
Amen."

The above invocation was taken from the Book of Thoth, written by Aleister Crowley. Although the student may not desire to memorize and thus use this invocation, a brief study of it reveals much about the attitude the initiate should take towards Tarot divination. The student may seek to use this invocation to produce one more in line with his or her spiritual path or tradition.

The word *divination* comes from the Latin *divinitas*, meaning *God-like*, and also, *the Power of Prophecy*, and thus this word signifies the understanding of individual fate as ordained by the Deity. The word *divination*, then, is the revelation of hidden or occult knowledge concerning the destiny of individuals or even nations. The adherents of classical philosophy believed in a world that was wholly deterministic, and so divination was the natural method for discovering the basis of that which was pre-ordained and fated to occur. However, in the current era, sages have come to accept an ideal that would have been unthinkable in antiquity; that personal destiny is determined by individual decisions and actions (and also a lack of decisiveness) rather than ordained by the laws of fate. It is also not enough to simply know or intuit the future, but one must act upon that knowledge in order to fulfill his or her potential. Thus, all systems of divination do not reveal what is fated to happen, but assist the diviner to understand the critical power of individual choice. This fact admits that there is a greater potential for seemingly chaotic occurrences than the average individual would be willing to admit, and also the future is not already determined, but is represented as a complex branching of possible paths. Each point of a critical decision in the life of an individual is called a *nexus-point*, because more than one pathway branches out from the decision made at that point in time. But over-all, this does not contradict the ideal that the process of world evolution is following a specific pattern. It is just that this pattern is so very complex and quite dynamic, and its ultimate resolution is unknowable.

The Tarot cards represent a very deep and complex set of symbolic structures; and as previously stated, perhaps the entire collection of correspondences of the Western Esoteric tradition are herein depicted. But the method of Tarot divination causes these 78 cards of highly interactive symbolism to be randomly shuffled and selected, thus allowing chance to

shape and effect the outcome of the reading. For the combination of structure (the significance of each card) and randomness, and through the interplay of unconscious symbology (our perception and interpretation of the cards) and chance work together to form the divinatory experience, which is called a Tarot reading. Yet because of the potent symbolic nature of these cards, the archetypal level of the collective unconsciousness of humanity is superimposed over the mundane complexity and seemingly randomness of individual human existence. Thus a Tarot card reading is actually a very spiritual process, and a very magical one, particularly if the individual becomes aware of the larger correspondences and implications of the archetypal level, i.e., the World of the Spirit.

In order to perform a reading, the diviner must maintain a quiet and inner tranquility. He/She must be receptive, open, and inwardly perceiving in order for the reading to be successful. This mind-state may be obtained from meditation or a period of quiet reflection upon the subject of the reading.

The Tarot cards should be thoroughly shuffled, erasing all past patterns, and by causing the cards to be randomized, thus establishing a new pattern in the sequence of the cards. When the subject of the reading is fully considered and pondered, then the diviner proceeds to cut the cards, dividing the deck into three groups and then recombining them in a different fashion. The cutting inaugurates the reading process, and primes the deck for the commencement of the reading.

### *Structures of Tarot Divination*

Although there are many structures or patterns that can be used as a guide for laying out the Tarot cards, only three will be considered here. No single structure is better than another; and a method invented or adapted is highly useful so long as one uses it consistently and skillfully.

#### *The Celtic Cross*

The most commonly used method is known as the Celtic Cross. The layout uses the cross structure by placing cards before, behind, above and below the center card which acts as the significator, (a card which represents the subject of the reading or its primary issue , i.e., a question). Also, an ascending line of four cards to the right of the cross (known as the wand or scepter) are used to identify and determine the outcome of the matter associated with the subject of the reading. The significator

card also has a card covering it, repeating the larger cross with a smaller one. This covering card, forming a small cross, represents an opposing influence to the significator, and must be overcome in order for the issue, represented by the significator, to be resolved.

The four cards which make up the scepter are represented in ascending order by the key

concepts of *identity, surrounding circumstances, hopes and fears, and the ultimate outcome*. By observing the illustration of the Celtic Cross layout (following this section), the student will quickly understand the significance of each position within it.

### ***The Tree of Life Reading***

The second card reading layout, and, I believe, the most versatile, is the Tree of Life. A knowledge of the 10 Sephiroth of the Qabalah is helpful, but not absolutely necessary. The ten stations divided into four sections are quite self explanatory, especially when compared to the facets of the human psyche, which they seem to model.

The three sections of this layout consist of the triangles of Spirit, Mind, and Emotions, with the physical self lying suspended below the triangle of the emotions. Each of the three sections consist of a left hand position (inner or unconscious self), and a right hand position (exterior or conscious self), and a mid position (ego or identity), which unites the other two. This mid position represents the core of the perceived-self, which acts as the mediator of the unconscious and conscious worlds.

In addition to the ten cards and their relative positions described above, there is the significator card, which is drawn from the bottom of the remaining cards and represents the primary issue as symbolized by the Tree of Life layout. A design of this layout can be seen in the back of this document.

These eleven cards represent the Tree of Life reading, but the remaining cards are called the *Daath* pack. The Daath pack is contains the wisdom that can be summoned by asking further questions regarding the subject of the reading, laying out a variable number of cards in a linear reading, and discovering their significance. The prior eleven cards are not rejoined to the Daath pack, but represent the nature of the matter. The rest of the cards can be used to answer specific questions, but these must be tied to the subject of the Tree of Life layout.

### ***The Linear Reading***

A linear reading, such as that which is drawn from the Daath pack, can be used

alone and by itself. This is known as a simple linear reading, and I have found it most useful for general Tarot divination. With the use of the linear reading, one can dispense with the Tree of Life layout if one seeks a simple answer to a question, or the presentation of a sequence of events not connected to a person. A linear reading is a layout of several cards in a straight line without any type of overlay interpreting the position of each card. Rather, the relationships between the cards gives the reading its significance and ultimate meaning. Thus a negative card surrounded by positive cards can denote the overcoming of that negative quality by the emphasis of the positive qualities surrounding it. Also, there can be perceived certain patterns of cards, which together can relate to a specific matter, while the other cards

would thus relate to other aspects of that central question or issue.

The ability to read patterns into a linear reading more potently exercises the effect that the cards have upon each other, and thus it is unlike any other Tarot layout. It takes a lot of experience to perceive these patterns, and a lot of practice is required in order to master this technique. However, the beauty of this layout is that it teaches so much more about the cards, revealing an intrinsic level to them that could not otherwise be perceived.

## Using the Tarot

Start by clearing a space where you can lay out the cards so they won't crowd each other. It is often a good idea to "clear the deck". This refers to clearing the previous energy from the cards so as not to affect the current question. This can be done by holding the cards to your heart and blessing the cards.

Remove all negative energy that with peace and protection these cards be blessed.

Bring forth the light of the universe

Cleanse all thoughts to be pure and honest

Cleanse all voices to speak truth and kindness

Cleanse all hearts to be open, giving and full of light

Bless these cards with protective and healing powers

Bless these cards with love, light, and peace

Bless all journeys that they follow the Divine path

You now shuffle the cards and begin a layout. It is customary if you are reading for someone other than yourself for that individual to cut the cards (touch the cards) to receive the energetic exchange. Once the cards have been shuffled, it is time to lay them out in a spread. There are many different types of spreads for many different purposes.

## Major Arcana Tarot Card Meanings

The 22 cards that make up the Major Arcana of the Tarot are ancient and unique. Unlike the Minor Arcana, they do not correspond to playing cards and their meanings are not to be taken lightly. These 22 cards are believed to be far older than the rest of the deck and are filled with symbolism. The timeless archetypes depicted on Tarot cards deal with nothing less than the origin of life, the nature of God and humanity, cycles of existence, and one's place and meaning in the universe. Any time a Major Arcana card appears in a reading, it trumps the meanings of other cards. If 3 or more appear in a reading, it usually means that events are out of one's control, and in the hand of destiny.

The Major Arcana cards are the most recognizable and impactful cards in a Tarot deck. These 22 cards represent situations we all face in the grand scheme of life, with each carrying specific messages of perspective and guidance to help you in times of need. While the Minor Arcana cards focus on the everyday actions and decisions you must face, these Major Arcana cards reveal messages about the bigger picture of your life and its long-term direction.

Though each of the Major Arcana cards stands alone with its own deep meanings and influences, linearly speaking, these 22 Tarot cards also tell a story. The first card, The Fool, is the main character of this story, and his experiences as he learns, grows, and makes his way through life are represented by the 21 cards that follow. This storyline is a great description of the accomplishments, setbacks, and lessons we all learn as we go through the trials and tribulations of our lifetime, growing into whole, complete beings by the end of our journey.

### **The Fool**



The Fool is the first card in a Tarot deck because he is the most vulnerable of all the Tarot's archetypes. He has not yet experienced the ups and downs of life, leaving him unaware of the magnitude of life's challenges, and the strength and potential he holds. When The Fool comes up in a Tarot reading, you are encouraged to take on his open, willing energy and embrace all that lies ahead of you without worry.

### **The Magician**

The Magician card is a reminder that you are a unique being, and have many gifts that others do not hold. These skills set you apart from the crowd, and can help you begin new projects or overcome adversity. When The Magician comes up in your Tarot reading, it's a reminder that you needn't wait -- you already hold everything you need to move forward and accomplish what you've set out to do.



### **The High Priestess**



The most intuitive, connected card in the whole Tarot deck, The High Priestess is a card of awareness and subconsciousness. This card urges you to listen to your inner voice and to follow your instincts. Your mind knows far, far

more than you think it does, and The High Priestess embodies this concept. When she arises in your Tarot reading, stop looking for answers in the outside world and instead, turn within for the guidance you seek.



### **The Empress**

The Empress is the most feminine card in the Tarot, and greatly encourages compassion, beauty, and love. She is deeply connected to Mother Nature, and her influence is powerful when you absorb the energy of the natural world around you.

### **The Emperor**

The Emperor is a card of leadership and power. He is an authoritative force who has been through many experiences to achieve this status. He represents structure and solidity, and reminds you that you, too, hold immense amounts of power over your own life, and what happens to it.



### **The Hierophant**

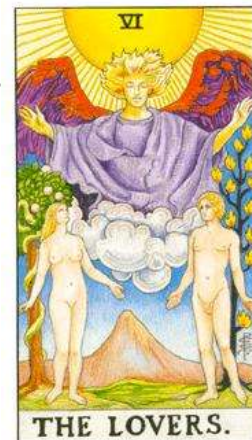
The Hierophant is like a messenger from the heavens. He is experienced in spirituality and guidance, and his job is to bring these lessons down to us here in the real world. When

The Hierophant comes up in your Tarot reading, you're encouraged to follow the rules, and to find a spiritual perspective on your current situation.



### **The Lovers**

It's no surprise The Lovers card represents the close relationships in your life. If it comes up in your Tarot reading, your love life is in need of extra focus and attention. However, this is just as much a card about your values and decisions. You may find The Lovers come up when you are at a crossroads, and must consider all the possible consequences of your choices.



### **The Chariot**

The Chariot card is connected to your natural drive and determination, and can indicate an upcoming victory. This card reminds you that your greatest successes won't come through limited thinking -- when you combine the knowledge of your mind with that of your heart and spirit, you are an unstoppable force.





## Strength



One of the most obviously named cards in a Tarot deck, Strength is most definitely a card about strength -- but not physical strength. The Strength card represents the fortitude of your heart, your level of courage, and your ability to withstand anything life hands you. If this card arises in your Tarot reading, you are reminded that you are strong enough to handle whatever you are facing -- and will come out of it with even more power than you had before.

The Hermit yearns to be alone. He knows that the only way to process what is happening in life is to withdraw from the noise of the world and create a quiet space of solitude. When The Hermit comes up in your reading, the answers you need will come from within. Be very still, and listen...

## Wheel of Fortune



The Wheel of Fortune is constantly revolving -- sometimes you will be at the top, and sometimes you will be at the bottom. This Tarot card reminds you that nothing is permanent, and, good or bad, you must cherish the lessons that this moment is bringing you.

Justice is your firm-but-fair reminder that karma is real, and there is a consequence for every action. Whatever life is handing you at this moment comes from decisions you've made in the past, and whether it's a punishment or a reward, it is exactly what you deserve. When this card comes up in your Tarot reading, make sure you are acting fairly in all your interactions with others.



## The Hanged Man

The Hanged Man is a card that comes up when you are in limbo. He tells you that sometimes small sacrifices must be made in order to benefit the bigger picture. When The Hanged Man arises in your reading, you likely want to make a move, but don't even know where to begin. Begin by letting go. Lightening

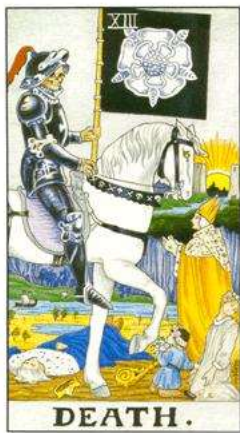
## The Hermit



## Justice



your grip on something that's no longer working for you or detaching from the outcome of your situation can help you release yourself.



### Death

One of the most misunderstood cards in a Tarot deck, Death is not a card about physical death. The Death card speaks of cycles -- endings, yes, but beginnings too -- and is a reminder that all things must pass. Hanging on to relationships, feelings, fears, or situations from the past will hinder you from allowing new, better things to enter your life. Take comfort in knowing that in every ending lies a chance for a new beginning.

### Temperance

The Temperance card is a master of moderation. She encourages peace and patience, and reminds you to go with the flow of your life instead of trying to force its pace or direction. When Temperance turns up in your Tarot reading, it is a message to take things as they come, and remain flexible enough to change with the changes.



### The Devil



The Devil card carries heavy feelings of restraint and powerlessness. When he comes up in your Tarot reading, you are likely feeling like you have no control and are stuck in a situation you don't want to be in. The Devil has convinced you that you have no options, but this couldn't be further from the truth. You are not being trapped by external forces, but by your own limitations or unwillingness to move forward. You hold the keys to your own freedom, but it's up to you to open the lock.

### The Tower

Perhaps the most dreaded card in a Tarot deck, The Tower is a representation of destruction. The Tower often comes up when everything in your life feels like its crumbling, and you have no way of stopping it. The message of this card is to just let it fall. The weakest parts of your life must be torn down in order to build something strong and sturdy in their place -- something that can last a lifetime.





### The Star

The Star is the embodiment of hope and healing. She is a calming influence that brings messages of renewal, optimism, and inspiration. When The Star comes up in your Tarot reading, she reminds you that the universe is working in your favor, and encourages you to have faith in where you are being taken.

### The Moon

The Moon card is greatly connected to your subconscious. It represents the thoughts, feelings, doubts and fears that you carry internally. When The Moon arises in your Tarot reading, you may be feeling anxious, allowing these fears to override the memories of your past and your faith in the future. Do not be deceived -- you can't believe everything that you see, hear ... or think. If you can draw these feelings to the surface and address them, you can rid yourself of worry.



### The Sun



The Sun is a powerfully uplifting card, representing happiness, joy, vitality, and optimism. When The Sun comes up in your Tarot reading, it is a positive sign that things are working well for you and that you're moving in the right direction. Lift your head and realize all the good situations and people that are surrounding you now and always.

### Judgment

Judgment is a card where your past and your future come together. You are being called on to review your decisions and your actions until now, to ensure they are in-line with where you ultimately want to go. The Judgment card reminds you that your future is not set in stone, and that it's never too late to make a change for the better.



### The World

The World is the last card of the Major Arcana, and represents completion, success, and fulfillment. When she arises in your Tarot Reading, The World shows you that you are exactly where you are meant to be on your path. You



have a greater understanding of who you are after all you've been through, and you're ready for the next phase of your journey.

## The Minor Arcana

While the other cards -- the Major Arcana cards -- represent long-term situations you may experience, the Minor Arcana cards address what's happening in your daily life -- the small wins, struggles, interactions, and thoughts that you face regularly. They can provide insight into past situations, and help advise the influences of your future. Taking advice from the Minor Arcana can have a major impact on your daily life!

### The four suits

There are four different card suits that make up the Minor Arcana: Wands, Cups, Swords, and Pentacles. Every one of these suits contains 14 cards: 10 numbered cards, and four cards called "court cards" that include the Page, Knight, Queen, and King. Each of these four suits represents a different area of your life, so you know where to direct this guidance when one of these cards shows up in your Tarot reading.

Here's what each of the suits mean:



#### The Wands

The Wands cards are about action, initiative, invention, and energy. They help to guide how you move through your life, and advise when to take action and when to hold back.

The Cups Tarot cards represent your emotions, intuition, and relationships. These cards can guide you in love, and help you grow through understanding and processing your highest and lowest feelings.

#### The Cups



#### The Swords

The Swords cards are all about challenges. They can tell you when conflict and heartache are looming, and help you harness the strength of your own mind.

#### The Pentacles

The Pentacles Tarot cards are associated with your work and finances.



These cards can answer questions about your long-term goals and your money, family, and health.

### **By the numbers**

While the suits of the Minor Arcana help show you which area of your life needs attention, exactly what energy is coming your way is determined by the number on the card. The numbers one through ten, plus the court cards, each carry a general energy that can help you better understand the messages of the Minor Arcana:

#### **Aces (1):**

Aces represent beginnings. They indicate initiative, drive, potential, and the earliest stages of an endeavor.

#### **Twos (2, II):**

Twos carry messages of balance and dichotomy. When a Two arises in your Tarot reading, you cannot move forward until equilibrium is reached.

#### **Threes (3, III):**

Threes are about communication and interactions. They indicate the influence that others have over your life, work, and emotions.

#### **Fours (4, IV):**

The four cards represent a break or rest period. In order to move forward, you need to stop now and contemplate where you've been, and where you're going.

#### **Fives (5, V):**

The fives are cards of adversity. These cards indicate conflict, loss, and other negative experiences in your life that must be overcome.

#### **Sixes (6, VI):**

Sixes represent growth -- overcoming challenges, leaving bad situations behind, and gaining a greater understanding of who you are right now.

#### **Sevens (7, VII):**

The seven cards teach that you must have faith in yourself and the universe. There are many things happening to you, but confidence, determination, and truth will see you through.

#### **Eights (8, VIII):**

Eights are cards of work and change. These cards tell you that the only way to get where you want to be is to change what you're doing right now.

#### **Nines (9, IX):**

The nines represent fruition. Things are coming together, and you may or may not like what you see now.

**Tens (10, X):**

The tens are about final outcomes and the end of a current cycle. They carry messages about the rewards or consequences you'll experience for the amount of work you've put in.

**Pages:**

The Page cards represent messages and beginnings. The Pages indicate a new phase where you know what you want to do, but not how to do it. These cards tell you to gather all the information you can before you take your next steps.

**Knights:**

The Knights are all about movement. You know where you're going, and the Knights tell you it's time to set your wheels in motion.

**Queens:**

The Queen cards are feminine messages of power, potential, and advice. These cards often advise you to seek the help of a wiser, more experienced person.

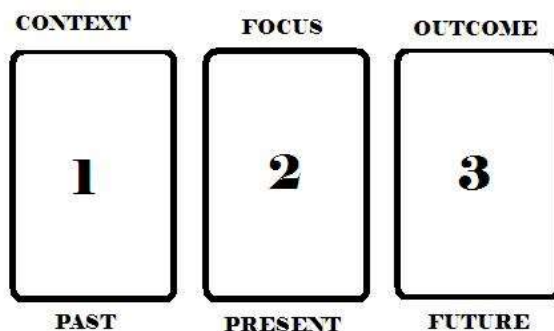
**Kings:**

The Kings flex their muscles with authority and power. These cards tell you that you have what it takes to succeed, but you must believe in everything that you are.

## Layouts and Readings

### Basic Three Card Layout

This spread represents the past, the present and the future.



**Card 1: The Past**

The concept of the past sounds like an obvious one, but often there are subtleties involved. While this can include the individual's past, it can also include events or the feelings of others that have had an impact or influence on the current situation. Does it necessarily mean things that took place long ago? Maybe - or it could be a conversation that took place last week.

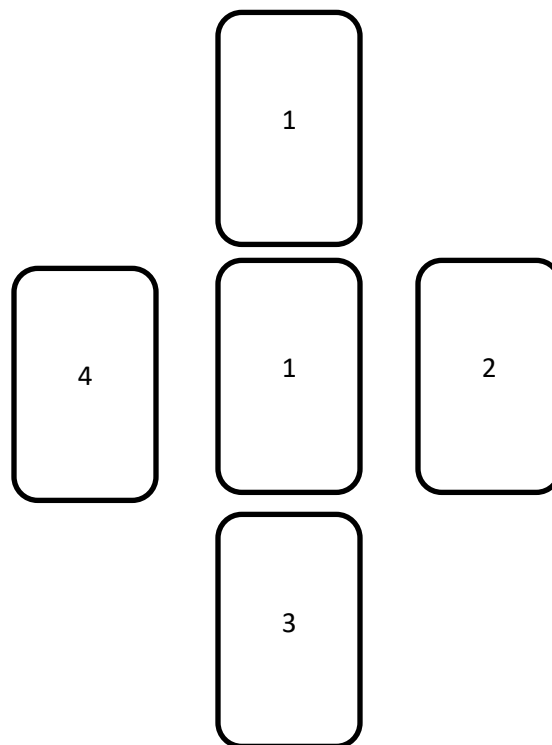
### **Card 2: The Present**

The center card symbolizes the present. Because this spread contains only three cards, many things can be read into this card that might normally be seen in several cards in other spreads - for instance, how others view the situation, external influences, hidden obstacles, and that sort of thing.

### **Card 3: The Future**

Our last card represents the final outcome. It could be a long-term goal or an immediate resolution, depending on the question and the situation that the individual is facing.

## **Path Spread**

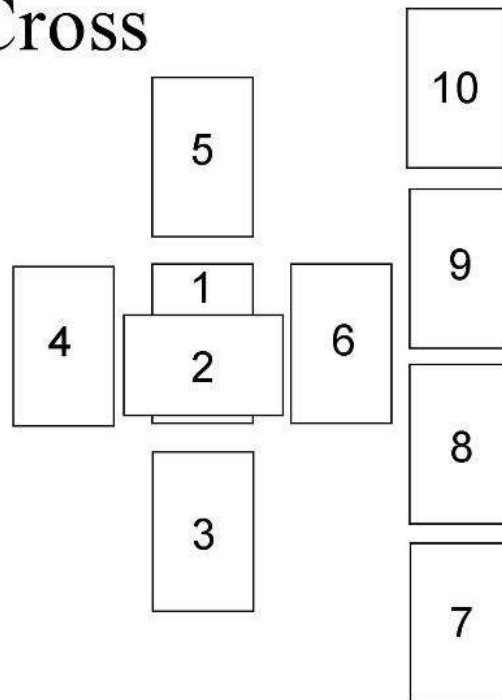


## **The Celtic Cross**

Lay out the cards in the following order

# Traditional Celtic Cross

Card 1 represents the situation.  
Card 2 represents the current challenge affecting the issue.  
Card 3 represents the basis of the situation.  
Card 4 represents the past relevant to the situation.  
Card 5 represents the present.  
Card 6 represents the near future.  
Card 7 represents your power in the situation.  
Card 8 represents the effects of people around you.  
Card 9 represents your hopes or fears.  
Card 10 represents the outcome.



**Card 1: The present.** This card represents what is happening to the individual at the present time. It also reflects the state of mind and how they may be perceiving the situation.

**Card 2: The challenge.** This card represents the immediate challenge or problem facing the individual. This is the one thing that, if resolved, would make life a lot easier. Even if you draw a 'positive' card in this position, consider it carefully as it will still represent a challenge.

**Card 3: The past.** This card represents the events that have lead up to the present situation and may provide some indication of how the challenge came about.

**Card 4: The future.** This card represents what is likely to occur within the next few weeks or even months. This is not the final outcome, simply the next step on the journey.

**Card 5: Above.** This card reflects the individual's goal, aspiration or best outcome with regards to the situation. It is what the individual is working towards consciously as they attempt to resolve the issue.

**Card 6: Below.** This card reflects that which is within the subconscious realm of the individual and delves much deeper into the core foundation of the situation. It symbolizes the underlying feelings and trends associated with the situation and can indicate what is truly driving the individual. This card may bring a



surprise message to the individual, particularly if they are not deeply connected to their inner being (watch out for reversed cards here which are likely to indicate that this is an 'unknown' to the individual).

**Card 7: Advice.** The advice card takes into account all that is happening within the individual's life and presents a recommendation for what approach can be taken to address the current challenges.

**Card 8: External influences.** This card highlights the people, energies or events which will affect the outcome of the question and are beyond the individual's control.

**Card 9: Hopes and/or fears.** This is perhaps one of the most difficult positions to interpret. Keep in mind that hopes and fears are closely intertwined, therefore that which we hope for may also be that which we fear, and so may fail to happen. Sometimes it is useful to draw a second card for clarification after the reading has been laid and to read the two together.

**Card 10: Outcome.** This card is representative of where the situation is headed and if/how the issue will be resolved. It assumes the outcome based on the individual continuing their current course of action. Of course, if the outcome card is not a desirable outcome, it is within the free will of the individual to make the necessary changes to their situation.

## Numerology

### Chaldai Numerology

Numerology is based on the idea that everything in the universe is both made up of and affected by numbers. Numerology uses both the letters in your name (which are first translated into numbers) and the numbers in your birth date to give indications of your true nature, your desires and your destiny.

In numerology, the numbers in both your name and in your birth date are added together to arrive at a single digit that is then analyzed to reveal a meaning. By using your full name, the separate parts of your name and your birth date in various combinations much can be revealed about who you are and who you are meant to be.

Chaldai Numerology is an ancient system that unlocks the truth around the vibrational energy of your numbers and names. This is where your vibrational Blueprint resides and can provide the road map to your heart and soul life purpose.

It uses “sound-syllables” (sound frequencies/resonance) which creates the vibrational patterns and energies of our “names.” The power of the ancient alphabets did not come from the meaning or pronunciation of the words, it is from the energy generated from the sound syllables. These vibrational patterns are then translated into written form through the interpretation of the language of numbers.

Originally this was done intuitively, by the High Priest/Priestess through learning, understanding and knowing. Everything in the Universe is named, numbered and influenced by sacred geometry which equates to mathematical equations. It must hold true the same theories need to be applied to understanding your own numbers.

The following chart shows the numbers assigned to each letter in Chaldai numerology and is the basis for many numerology readings. To read the chart, find the letter you are looking for and look at the corresponding number at the top of the column containing the letter. For example, the letter A would be 1, the letter B would be 2, the letter C would be 3, etc.

Table 1: Chaldai Numerology Formula

1	2	3	4	5	6	7	8
A	B	C	D	E	U	O	F
I	K	G	M	H	V	Z	P
J	R	L	T	N	W		
Q		S		X			
Y							

Chaldai Numerology only assigns ‘eight’ root numbers to the sound syllables (letters) of the alphabet. The number nine was considered ‘sacred’ in and of itself. It was the symbol of the highest level of spiritual attainment, and its level of creative energy was higher than all other numbers. Therefore, it

could never be assigned to a single letter of the alphabet (though it can be allocated to a name containing many letters). It contains the vibrational aspect of all other numbers.

The letter Y is always treated as a vowel under Chaldaic numerology, and a W is always a consonant. As we are dealing with sound syllables and vibrational resonance, they cannot change their interpretation.

In this system it isn't enough to know what the single number means. One must also know the meaning of the "compound", or "double" numbers. The single number simply represents the physical, outward appearance of a person's name, whereas the compound number represents the deeper, metaphysical hidden influences of forces behind the name.

All the numbers from 10 upwards, become compound numbers and have a meaning of their own distinct from the root number. We do not know how and in what age these compound numbers were discovered. We can only say that they appear to have always existed. The meanings ascribed to the numbers 1 to 9 belong to the physical or material side of things and compound numbers from 10 onwards belong to the more occult or spiritual side of life. Distinct symbolism has been given to the compound numbers up to that mysterious number of 52.

The universally accepted symbolism of the compound numbers in ancient times was given in pictures and may still be found in the Tarot Cards which have been handed down to us from ancient times and whose origin is lost in antiquity.

10. Symbolized as the "Wheel of Fortune". It is a number of honor, of faith and self-confidence, of rise and fall; one's name will be known for good or evil, according to one's desires; it is a fortunate number in the sense that one's plans are likely to be carried out.

11. This is an ominous number to occultists. It gives warning of hidden dangers, trial, and treachery from others. It has a symbol of a "Clenched Hand", and "a Lion Muzzled", and of a person who will have great difficulties to contend against.

12. The symbolism of this number is suffering and anxiety of mind. It is also indicated as "the Sacrifice" or "the Victim" and generally foreshadows one being sacrificed for the plans or intrigues of others.

13. This is a number indicating change of plans, place and such-like and is not unfortunate, as is generally supposed. In some of the ancient writings it is said, "He who understands the number 13 will be given power and dominion". It is symbolized by the picture of a "Skeleton" of "Death," with a scythe reaping down men, in a field of new-grown grass where young faces and heads appear cropping up on

every side. It is a number of upheaval and destruction. It is a symbol of "Power" which if wrongly used will wreak destruction upon oneself. It is a number of warning of the unknown or unexpected, if it becomes a "compound" number in one's calculations.

14. This is a number of movement, combination of people and things, and danger from natural forces such as tempests, water, air or fire. This number is fortunate for dealings with money, speculation and changes in business, but there is always a strong element of risk and danger attached to it, but generally owing to the actions and foolhardiness of others. If this number comes out in calculations of future events the person should be warned to act with caution and prudence.

15. This is a number of occult significance, of magic and mystery; but as a rule it does not represent the higher side of occultism, its meaning being that the persons represented by it will use every art of magic they can to carry out their purpose. If associated with a good or fortunate single number, it can be very lucky and powerful, but if associated with one of the peculiar numbers, such as a 4 or an 8, the person it represents will not hesitate to use any sort of art, or even "black-magic," to gain what he or she desires. It is peculiarly associated with "good talkers," often with eloquence, gifts of music and art and a dramatic personality, combined with a certain voluptuous temperament and strong personal magnetism. For obtaining money, gifts, and favors from others it is a fortunate number.

16. This number has a most peculiar occult symbolism. It is pictured by "a Tower Struck by Lightning from which a man is falling with a Crown on his head." It is also called "the Shattered Citadel". It gives warning of some strange fatality awaiting one, also danger of accidents and defeat of one's plans. If it appears as a "compound" number relating to the future, it is a warning sign that should be carefully noted and plans made in advance in the endeavor to avert its fatalistic tendency.

17. This is a highly spiritual number, and is expressed in symbolism by the 8-pointed Star of Venus; a symbol of "Peace and love". It is also called "the Star of the Magi" and expresses that the person it represents has risen superior in spirit to the trials and difficulties of his life or his career. It is considered a "Number of immortality" and that the person's name "lives after him". It is a fortunate number if it works out in relation to future events, provided it is not associated with the single number of fours and eights.

18. This number has a difficult symbolism to translate. It is pictured as "a rayed moon from which drops of blood are falling; a wolf and a hungry dog are seen below catching the falling drops of blood in their opened mouths, while still lower a crab is seen hastening to join them." It is symbolic of materialism striving to destroy the spiritual side of the nature. It generally associates a person with bitter quarrels, even family ones, also with war, social upheavals, revolutions; and in some cases it indicates making money and position through wars or by wars. It is however a warning of treachery, deception by others, also danger from the elements such as storms, danger from water, fires and explosions. When this "compound" number appears in working out dates in advance, such a date should be taken with a great amount of care, caution and circumspection.

19. This number is regarded as fortunate and extremely favorable. It is symbolized as "the Sun" and is called "the Prince of Heaven." It is a number promising happiness, success, esteem and honor and promises success in one's plan for the future.

20. This number is called "the Awakening"; also "the Judgement". It is symbolized by the figure of a

winged angel sounding a trumpet, while from below a man, a woman, and a child are seen rising from a tomb with their hands clasped in prayer. This number has a peculiar interpretation; the call to action, but for some great purpose, cause or duty. It is not a material number and consequently is a doubtful one as far as worldly success is concerned. If used in relation to a future event, it denotes delays, hindrances to one's plans, which can only be conquered through the development of the spiritual side of nature.

21. This number is symbolized by the picture of "the Universe", and it is also called "the Crown of the Magi". It is a number of advancement, honors, elevation in life and general success. It means victory after long initiation and tests of determination. It is a fortunate number of promise if it appears in any connection with future events.

22. This number is symbolized by a "a Good Man blinded by the folly of others, with a knapsack on his back full of Arrows". In this picture he appears to offer no defense against a ferocious tiger which is attacking him. It is a warning number of illusion and delusion, a good person who lives in a fool's paradise; a dreamer of dreams who awakens only when surrounded by danger. It is also a number of false judgment owing to the influence of others. As a number in connection with future events, it is a warning and its meaning should be carefully noted.

23. This number is called "the Royal Star of the Lion." It is a promise of success, help from superiors and protection from those in high places. In dealing with future events it is a most fortunate number and a promise of success of one's plans.

24. This number is also fortunate; it promises the assistance and association of those of rank and position with one's plans; it also denotes gain through love and the opposite sex; it is a favorable number when it comes out in relation to future events.

25. This is a number denoting strength gained through experience, and benefits obtained through observation of people and things. It is not deemed exactly "lucky", as its success is given through strife and trials in an earlier life. It is favorable when it appears in regard to the future.

26. This number is full of the gravest warnings for the future. It foreshadows disasters brought about by association with others; ruin by bad speculations, by partnerships, unions and bad advice. If it comes out in connection with future events one should carefully consider the path one is treading.

27. This is a good number and is symbolized as "the Sceptre." It is a promise of authority, power and command. It indicates that reward will come from the productive intellect; that the creative faculties have sown good seeds that will reap a harvest. Persons with this "command" number at their back should carry out their own ideas and plans. It is a fortunate number if it appears in any connection with future events.

28. This number is full of contradictions. It indicates a person of great promise and possibilities who is likely to see all taken away from him unless he carefully provides for the future. It indicates loss through trust in others, opposition and competition in trade, danger of loss through law, and the likelihood of having to begin life's road over and over again.

29. It is not a fortunate number for the indication of future events. This number indicates uncertainties,

treachery, and deception of others; it foreshadows trials, tribulation, and unexpected dangers, unreliable friends, and grief and deception caused by members of the opposite sex. It gives grave warning if it comes out in anything concerning future events.

30. This is a number of thoughtful deduction, retrospection, and mental superiority over one's fellows, but as it seems to belong completely to the mental plane, the persons it represents, are likely to put all material things on one side — not because they have to, but because they wish to do so. For this reason it is neither fortunate nor unfortunate, for either depends on the mental outlook of the person it represents. It can be all powerful, but it is just as often indifferent according to the will or desire of the person.

31. This number is very similar to the preceding one, except that the person it represents is even more self-contacted, lonely, and isolated from his fellows. It is not a fortunate number from a worldly or material standpoint.

32. This number has a magical power like the single 5, or the "command" numbers 14 and 23. It is usually associated with combinations of people or nations. It is a fortunate number if the person it represents holds to his own judgment and opinions; if not, his plans are likely to be wrecked by the stubbornness and stupidity of others. It is a favorable number if it appears in connection with future events.

33. This number has no potency of its own and consequently has the same meaning as 24 — which is also a 6 — and the next to it in its own series of "compound" numbers.

34. Has the same meaning as the number 25, which is the one next to it in its own series of "compound" numbers.

35. Has the same meaning as the number 26, which is the one next to it in its own series of "compound" numbers.

36. Has the same meaning as the number 27, which is the one next to it in its own series of "compound" numbers.

37. This number has a distinct potency of its own. It is a number of good and fortunate friendships in love, and in combinations connected with the opposite sex. It is also good for partnerships of all kinds. It is a fortunate indication if it appears in connection with future events.

38. Has the same meaning as the number 29, which is the one next to it in its own series of "compound" numbers.

39. Has the same meaning as the number 30, which is the one next to it in its own series of "compound" numbers.

40. Has the same meaning as the number 31, which is the one next to it in its own series of "compound" numbers.

41. Has the same meaning as the number 32, which is one next to it in its own series of "compound"

numbers.

42. Has the same meaning as the number 24.

43. This is an unfortunate number. It is symbolized by the signs of revolution, upheaval, strife, failure, and prevention and is not a fortunate number if it comes out in calculation relating to future events.

44. Has the same meaning as 26.

45. Has the same meaning as 27.

46. Has the same meaning as 37.

47. Has the same meaning as 29.

48. Has the same meaning as 30.

49. Has the same meaning as 31.

50. Has the same meaning as 32.

51. This number has a very powerful potency of its own. It represents the nature of the warrior; it promises sudden advancement in whatever one undertakes; it is especially favorable for those in military or naval life and for leaders in any cause. At the same time it threatens enemies, dangers and the likelihood of assassination.

52. Has the same meaning as 43.

We have now completed the 52 numbers which represent the 52 weeks of our year, and for all practical purposes there is no necessity to proceed further.

With proper interpretation, you can reveal the easiest paths for you to follow in life, bringing you closer to evolution of your higher self. Chaldei Numerology reveals the way you operate, at a heart, mind and spirit level. Through understanding, you can better choices to create success, as well as gain insights into personal and business arenas.

It's time for you to start being guided by the true vibration of your name and date of birth. Uncover the map that vibrationally resonates with the truth of Who You Are.

The first number is your Destiny, or **Life Path. This is truly your origination.** This is calculated on your date of birth, and remains constant for your life – a fixed characteristic. It reveals the nature of your thinking process and the fields of knowledge and endeavors that your thinking will lead you to. It is

related to your *intellect*, and drives the actions you will take, and what you chose to experience in this lifetime.

You may find, like most people that your birth date – which shows your Destiny – resonates for you more than your name analysis, as this never changes in your lifetime. It is very strongly linked to how you think about your life. When you follow your Life Path, it shows what you are able to achieve through the power of your mind.

In order to calculate it, add up the numbers of each component of your birthday. Then reduce to a single figure (unless your Birth Day number is a Master number of 11 or 22). Add up the three root numbers, to derive a final figure. This again is brought down to a single digit, unless it is a compound number

*e.g. 21 July 1990 = 2+1, 7, 1+9+9+0 = 3 +7+1 (1+9=1) = 11/2*

*Thallia = 4, 5,1,3,3,1,1 = (18) = (1+8) = master number 9*

In this example, the final number is left as the master number. Someone with this birth date has very strong leadership aspects of a 1 as well as the more harmonious aspect of a 2.

The following are your **core characteristics** based on your name. They will change with a legal change name over a period of 9 years until the new energies of your revised name are established. All of these are included in your Soul Blueprint.

Your **Purpose (Destiny)** or Expression number – is based on your full birth name. It reveals “your calling”, the way you are to express yourself in the world. It reflects the orientation of your goals in this life time. This is based on your *intuitive* perspective, and is what your Higher Self wants you to be.

For those who chose to change their birth name, it indicates an unconscious desire to rebel against your birth Soul Purpose Blueprint and against the vibrational patterns that will unfold. You may feel a degree of dissatisfaction through your life, a sense of restlessness and unfulfillment. By being aware of what meaning lies behind your birth name, you are able to step into those vibrational patterns that serve you best. You can also bring in the new patterns of your new name (just as someone who takes a new married name would).



## **Purpose (Destiny) Meaning**

### **Destiny Number 1**

A destiny number of 1 in numerology indicates that you are destined to hold a position of leadership. You can live up to this destiny by using your ability to think and act for yourself. By relying on your determination, independence and strength you will be able to make your own path in the world. You shouldn't be afraid to stray from the safe path and try new things or new methods of approaching problems. If you rely on your creativity and strength of character you can have success in new endeavors while leading others to follow you there.

### **Destiny Number 2**

People with a numerology Destiny number of 2 are meant for positions of diplomacy and peacemaking. To move toward your destiny you can use your tact, power of persuasion and diplomatic skills to help others resolve differences. You may find great satisfaction and fulfillment in helping to resolve problems, even though it may not always be something that you are eager to do.

### **Destiny Number 3**

A Destiny number of 3 shows that you are meant to utilize creativity and optimism in life. Part of your job in life is to help other people realize the power of joy, laughter, and imagination. By helping others who may have lost the joy of living learn to appreciate life and live it to its fullest (and most joyful) you will find your own joy and fulfillment. Expressing yourself creatively is key to making this happen.

### **Destiny Number 4**

With a Destiny number of 4, the key to finding happiness is found in organization, good management, and practicality. Finding order in your life and personal affairs and building things to last will help you to find fulfillment in life. By taking responsibility and allowing others to depend on you to be practical and get things done you will be working toward your destiny.

### **Destiny Number 5**

With a Destiny Number of 5 you must represent freedom to find fulfillment. To live up to your destiny you must work to embrace change and not fear it or cling to the familiar in your life. It doesn't mean rushing blindly into something new, however keeping yourself open to change and taking on new opportunities, challenges and adventures when they present themselves will lead to your ultimate happiness.

### **Destiny Number 6**

The key to a Destiny number of 6 is to live your life as a humanitarian. Helping those who are weak, down on their luck or unhappy will help you to find happiness in your own life. You also should strive to beautify the world around you with artistic endeavors. While you should not completely sacrifice yourself to the service of others, helping those in need will open the door to beauty, love, and harmony in your own life.

### **Destiny Number 7**

A Destiny number of 7 means you will find fulfillment through teaching others. By pursuing an ongoing quest for knowledge and then sharing your findings with your fellow man – be it through teaching, writing or some other means – you will bring joy in not your own life. By following your destiny your life should be an interesting one full of the exploration of science, mysteries, the occult or other fascinating fields.

### **Destiny Number 8**

A Destiny number of 8 opens the door for you to strive for accomplishment and success in your work and life. Setting goals and working diligently toward them will reward you with many gains including authority, personal recognition, and financial success. It is important that you do not set financial gain as your only goal in your endeavors in life, although you will likely find that with hard work that will be one of your rewards. Work instead for the sense of accomplishment of a job well done and for the simple love of doing what you do and happiness and success will likely follow.

### **Destiny Number 9**

With a Destiny number of 9 you are meant to bring charity, beauty, art, romance and perfection into the world. By living a life filled with generosity, a kindness of spirit, compassion, forgiveness and understanding you will be rewarded with ultimate happiness and a wealth of gifts from life. You should live your life with the goal of making even the most ordinary things in life lovely and full of beauty.

### **Internal drivers**

Your Heart's Desire (Soul Urge) number reveals your desires at the very deepest level, and ultimately explains the reason for many of your actions. Your Soul or **Heart's Desire** – is based on the vowels in your name. A Y is regarded as a vowel for our calculations. It reflects your inner nature and desires, and reflects the way you feel in your environment. Understanding your heart's desire shows you which environments you will best flourish in, and those you will shy away from. To find your Heart's Desire number, add the numerical value of the vowels of each of your names; reduce them to single digits; add the single digits; and reduce them again to a single-digit number.

If your heart's desire is say, a 7, the number of knowledge seeker and a bit of a hermit, then being in a busy demanding household where it is hard to find solace will be challenging for you.

By knowing your numbers, you can realize how necessary it is to find time and a space for you to call your own. Allow your heart and soul to hear its own voice in the quietness that it needs.

## Heart's Desire or Soul Urge Meaning

### Soul Urge 1

***You have a deep need to become #1 at everything you do in your life.***

When you look deep into your core, you have an underlying and pressing need to be independent, exert your individuality, and take the lead and achieve in whatever you set your mind to. Your task is to develop your true, authentic self and to become in leader in whatever field you find you're the most passionate and skilled.

You want to be the best at everything you do. You expect very high standards of performance from yourself and, in turn, also expect the same from others, which can also set you up for frustration and disappointment.

Your purpose is to take the lead and take initiative—the 1 Soul number is not lack-luster or low-key! You're meant to have courage, act independently on your unique and original ideas, be innovative, and take charge. All this while communicating and acting with clarity and compassion.

You have great intelligence, amazing insights, are highly creative and innovative. Underneath it all, you want to be the trail-blazer, the pioneer, the original thinker, the one who pushed the envelope.

A 1 Soul Urge number sets you up for the development of your sense of self (banish that sense of self-doubt), your willpower, and setting out with courage and determination without allowing the naysayers or glitches along the road weigh you down or demolish your vision. You work hard and play hard.

Some of your internal struggles might include a battle with low self esteem or lack of self confidence. You need to demonstrate your originality and leadership and also teach it to others. The One Soul Urge number demands that you develop yourself from feeling dependent to independence – into individuation, and (ultimately) achievement and leadership.

Beware of defaulting into defeat and staying there. That's when you resort to self-absorption, cynicism, bullying, and battles with addiction. You're meant to march to the beat of your own weird and innovative drummer!

### Soul Urge 2

***You have a deep need to love, be loved, and bring harmony to discordant situations.***

When you look deep into your core, you have an underlying and pressing need to create harmony, balance, cooperation, and love wherever you go and in whatever you do. Love is the cornerstone to your heart's desire and finding that perfect mate is important to you. You're here to learn how to develop your sense of relationship; how to successfully understand and relate to others and to yourself.

Your path includes developing diplomacy. Your 2 Soul Urge encourages you to seek to be of service to the “larger cause;” whether that’s your family, your company, or any other cause or group you feel strongly about. Down deep, you have a strong impulse to develop adaptability, patience, and focus on the higher good. Understand that you need to get out and socialize, because when you isolate yourself, you suffer from pessimism, depression, and inaction.

You thrive when you’re involved with other people and contributing to the group dynamics, whether it’s with friends, work, family, or a community group. You’ll be tested with being overly sensitive and can resort to becoming confrontational rather than the harmonizer.

Some of your internal struggles might include an incessant need for acknowledgment from everyone around you – know that you’re not likely to get it! Understand that you’re learning how to be in the middle of conflicting situations (something you actually despise) and find common ground and winning situations. It’s not easy. You’re also learning how to actually engage in groups and bring in your harmonizing presence without taking on everyone’s psychic garbage and emotional baggage.

You might walk a fine line with being passive or aggressive—indecisive or lacking focus—yet your calling is to become a peacemaker and harmonizing influence on whatever you touch.

### Soul Urge 3

***You have a deep need to communicate in order to inspire, motivate, heal, and uplift people.***

When you look deep into your core, you have an underlying and pressing need to communicate in order to inspire, heal, uplift, and energize others. You’re all about performance, however that manifests for you in your life. Your ultimate purpose comes through when you’re operating with a core sense of optimism, enthusiasm, compassion, and joy.

At your core, you’re here to express yourself. You have a driving need to use your creativity through self-expression and to dig deep and get to know your own emotional life so that you can heal yourself and others.

Some of the qualities you bring to the table are beauty, possible eccentricity, excitement, and potential fame. When you’ve tapped into your authentic sense of expression and then inspire others to use and express theirs, you’re fulfilling your Soul’s Urge.

If you give up on your dreams and don’t use your talents creatively, you’ll battle with depression and find yourself traveling down other unsatisfying or destructive pathways. You must pursue your true calling, so make efforts to focus on what that is for you, believe in it and don’t be deterred from embracing it.

You might feel life so intensely that it’s emotionally overwhelming. Often the 3 brings so many talents and ideas with it, it’s difficult to focus on just one, making procrastination or scattered focus a hurdle. You’ll be challenged with learning to identify and embrace your own emotional life and often

will be most effective in helping yourself help others through your gift of words (both verbal and written), through your amazing sense of wit and humor, and by being lighthearted and a good communicator and listener.

Some of your internal struggles might include emotional ups and downs, depression, or being judgmental and critical. Superficiality and gossip are defaults for you when you aren't in alignment with your higher purpose. You'll also have a tendency to over-think just about everything, so schedule in brain-relaxation or you'll go nuts.

If you find that being "onstage" or out there in front of people doesn't feel natural to you, chances are this is the result of residual wounds from your childhood. Don't resist your feelings; they offer you profound wisdom. Your 3 Soul Urge number calls you to express yourself and help others do the same in the most positive, funny, joyful way possible.

#### Soul Urge 4

***You have a deep need to create something of value that people can find beneficial in their day-to-day lives.***

When you look deep into your core, you have an underlying and pressing need to build something of lasting value; whether that's a family of your own, a business, or other enterprise. You're all about stability and security. You're hardworking, can be a pillar of your community, and are immanently trustworthy. In fact, honesty is a big issue for you.

Know that you have the potential to be a stellar marriage or business partner. Your heart's desire revolves around being practical and hardworking. You're the systems-builder. You're the keeper of order and thrive on stability and security. You might lean toward rigidity or stubbornness.

Alternately, you could avoid putting down roots, shy away from hard work, and avoid having a family of your own. Sometimes you can become so self-sacrificing that you become the martyr or a tyrant. This stems from your need to control and also from your high level of expectation about your own performance—and the performance of others. Your intentions are most often for the greater good, yet that's not always clear to anyone but you.

Some of your internal struggles might include a fear of appearing dumb (or let's say "under informed") and a fear of taking risks. A person with a 4 Soul Urge number can wake up one day when they're older and realize that none of their dreams have been realized because of their inability to step outside their own self-imposed box.

The number 4 is all about coming to terms with limitations. Working with them, understanding when you've created your own limitations, and working through and around whatever the perceived limitations might be in order to meet your goals.

Down at your core, you desire outlets for managing, organizing, and creating a foundation from which to build your life or enterprise. Don't let fear of criticism stop you from creating the foundation from which you build your contribution to the world. Think a little bigger. Don't succumb to seeing work as a necessary evil – since work is a huge part of the vibration of the 4 (it's the number of hard work!) – you might find that it takes you a while to settle in on a career that suits you. Don't settle for less than you feel passionate about.

#### Soul Urge 5

***You have a deep need to effect change, embrace freedom, and show people how to live life to the maximum.***

When you look deep into your core, you have an underlying and pressing need for freedom, fun, and adventure. Down deep, you are learning all about adaptability, progressive thought and action, freedom, and embracing the adventure of life.

Freedom is the guiding force in your life. You thrive on hands-on experience. Your task is to develop your constructive use of freedom.

You feel a yearning to embrace your sense of fearlessness and follow your curiosity to explore the world and offer your magnetic presence and gifts to those around you. Most often the 5 Soul Urge brings the characteristics of intelligence, resilience, and spirituality to the table.

You're a natural salesperson when you're dealing with something you believe in. This Soul Urge number leads you on a roller coaster, where life can feel as though it's coming at you without a filter. Your soul's urge is one of liberation and freedom, no matter how you slice it.

Some of your internal struggles might include paralyzing fear. If you find yourself on the opposite end of the spectrum, you'll do battle with self-absorption, paranoia, myopia, fearfulness, and emotional paralysis. Remember there's truly nothing to fear but fear itself (thank you Franklin D. Roosevelt).

You can move through intimate relationships like you're changing your socks. Your effect on other people can be baffling to you, as others might feel tricked or "played" by you, even when you're simply moving to the beat of your own music.

Your heightened self-centered emotionalism might also try your friendships and intimate relationships. You can swerve over into the "high maintenance" category with great ease, making your love relationships, family interaction, and friendships potentially exasperating to those on the other end of your relationship-pole.

Move forward, recalibrate yourself, and embrace positive change. Ultimately, your gift is showing others how to live fearlessly through your example. The key to your 5 Soul Urge is to work with boundaries and certain parameters or life could be chaotic and out of control. The energy of the 5 is all about excess and escape, so you might wrestle with some addictive tendencies.

Your enthusiasm is contagious. You're an agent of change, never boring, and often want to save the world. You love a mystery and can yourself be mysterious. You're rarely the "white picket fence" kind of person – or at least not for long. The world is your oyster. Experience awaits you.

#### Soul Urge 6

***You have a deep need to provide loving service and a nurturing environment for yourself and your loved ones.***

When you look deep into your core, you have an underlying and pressing need to nurture and serve, plain and simple. Whether it's your family and loved ones or your business or community, you are a master at creating beauty, harmony, and balance.

You have a polished presentation about you and denote an air of authority in whatever you do. One of your specialties is damage control, so when things are moving along without trauma or drama, you have a tendency to either sweat it (while you wait for the other shoe to drop, so to speak) or you stir things up in order to have a problem to focus your energies on. Give yourself permission to accept things when life is good and smooth! They'll always be another problem to solve down the line. No need to push it.

Down deep, you are a walking Satellite Dish of emotional receptivity and while that's a blessing, it can also be a curse. You're a natural counselor who can see the "bigger picture" of often get miffed when others can't. You're an idealist – and a perfectionist.

You may find yourself in positions of responsibility early on in your life and that sense of responsibility will continue as you mature. You're a people pleaser, sometimes to your detriment. You need to feel indispensable to others and yet resent the fact that others rely on you too much.

Beware of partnering with someone who is more of a "patient" than a partner because you'll find yourself becoming an enabler rather than a nurturer. Remember that your mission is to balance and modulate your sense of responsibility – not overly responsible (meddling, self-righteous, perfectionist) and not overly irresponsible (self-centered, judgmental, controlling).

Some of your internal struggles might include self-righteousness, codependency, or meddling martyr, your true calling is in healthy nurturing, compassionate detachment, acceptance of others (get past that perfectionism!), and adding beauty and your beautiful vision to the world. When you extract yourself from your self-imposed world of "shoulds," you're on the right track.

You'll have a tendency to lose yourself and your identity because you're so busy taking care of others and taking over the responsibilities of others. Or alternately, you can default into the irresponsible side of the energy of the 6 and care only about yourself and what you want to do (and do it whenever you want to, despite the fact that you're shirking your duties and responsibilities to those around you).

You're in your element when you're expressing gratitude, generosity, acceptance of others, and giving comfort to others in times of need. You express your soul's calling through love and service.

### Soul Urge 7

***You have a deep need to develop trust and faith and find your own answer to the meaning of life.***

When you look deep into your core, you have an underlying and pressing need to seek out information and analyze it. Underneath it all, you have a burning need to seek out knowledge and spiritual understanding. You want to dig deep and contemplate heavily. You're the perfect researcher and everything always comes back to informing your own sense of inner wisdom. Your life-long task is to get to know the *true you*, inside and out.

Your heart's desire leads you on a very "internal" journey. You need a good deal of private "alone" time. Your life is instructed by a powerful collision between practical, tangible data and the analysis of it. Then on the other hand, you're highly intuitive and your gift—and your task—is to integrate the two (your intellect and your intuition) into a harmonious dance team. This is a deeply felt need.

If you find yourself isolated to the point of withdrawing from the "outside world," you're straying from the constructive nature of your 7 Soul Urge. The highest and best use of your extraordinary talents are cultivating knowledge, processing it into new ideas or practical usage, and applying your advanced wisdom to the data.

You're a person people never really truly know because you're most often attempting to figure that out yourself! Some of your internal struggles might include your propensity for living in your head and intellectualizing everything. Be careful with using sharp words, as you can hurt people without realizing it. You have exquisite observation skills and when you have a strong sense of spirituality (however that manifests for you), you're at your best. Otherwise, you can fall into superficiality, skepticism, cynicism or depression. You're a gentle soul and your heart's desire is to truly know yourself and the mysteries of the planet – and to share your hard-won wisdom with the world.

### Soul Urge 8

***You have a deep need to manifest financial security that allows you freedom to make a difference in the world.***

When you look deep into your core, you have an underlying and pressing need to gain self-mastery in a profound way. Your heart's desire is to achieve and succeed with business and organization—not to mention personal power, control, authority, and above all, ethics.

The 8 is a relentless taskmaster and demands that you understand and employ all your abilities to achieve financial abundance and also to give to others generously. When you realize that you're here to achieve power and abundance and then act on that knowledge, your heart's desire will be fulfilled. Right out of the gate, you have authority issues. This pressing and intense desire to master the elements of the material world is underneath all that you do.

Do you walk into a room as if you own the place (even when you don't)? Watch out for becoming an opinionated control-freak. Steer clear of greed, ruthlessness, or being overly opinionated and over-



bearing. Instead, focus on wealth and abundance. Remember that as you give, you receive. It's your task to learn to be a confident and charismatic person without becoming corrupted or hardened by power and money.

Remember that you have amazing potential for improving the lives of a lot of people. You're a masterful leader; a powerhouse made for material success. You're meant for positions of power and therefore often experience authority issues throughout your life.

You can be easily misinterpreted because of a gruff, direct, and opinionated manner. Or if you're working with the destructive tendencies of the number Eight, you can be the ultimate doormat.

When you're thriving financially and giving generously from your heart, you're doing what you were born to do. Your word of caution: don't allow the pursuit of money to overshadow your ability to build healthy relationships and don't be so stubborn! Listen to other peoples' advice; they can help you build your empire.

Some of your internal struggles might include a perpetual issues with money and empowerment. The first item of business that will open the gate for you to achieve your 8 Soul Urge is to dig deep and tap into your sense of personal empowerment. And believe me, you'll be handed a treasure-trove of opportunities to *step up* or be *stepped on*.

Money and power are a consistent theme in your life one way or the other. I know people who scoff when they hear that their Soul Urge number (or other Core number) is an 8 (or their significant others' is an 8) and comment with great exasperation: "I can't even hold down a job!" or "If only it were true that I'm supposed to make a lot of money – I'm on disability" or "I've just never had the lucky break I need – I never get a break."

If you struggle with money, start with healing and establishing your sense of yourself by establishing and acting on your personal boundaries. The energy of the 8 isn't an easy walk in the park. It demands that you dig into your power and move through obstacles – and there will be many obstacles. An 8 Soul Urge number means you have to step it up and make up your mind that you're in the world to make your mark.

### Soul Urge 9

***You have a deep need to achieve a higher state of consciousness, teach others how to achieve theirs, and learn to give and receive.***

When you look deep into your core, you have an underlying and pressing need to engage in some sort of humanitarian service. Yours is a spiritual path and you're here to love unconditionally, however that may manifest in your life. You're often a hopeless romantic at heart and can set yourself up for disappointment when people don't measure up to your ideals.

The number 9 is the number of completion in Numerology. It's the number of the old soul, of letting go, of releasing attachments, and of loss.

You're at your optimal when you're tapping into your creativity, sensitivity, and selflessness. Beware that others may find that you're ideas are a little on the cuckoo-side! This Soul Urge number is a powerful one demanding that you learn to transform and heal (both yourself and others) while letting go of the past freely and without bitterness.

You may find yourself tripping over into the arena of resentment, of intolerance, or gullibility. You may have to deal with enmeshment with your family of origin throughout your life. Your task is to let go of family issues fully and completely. You often feel either resentment toward the family or feel overly responsible for them.

You need to be aware that people respond much more favorably to you when you connect with them through being a compassionate active listener rather than a preacher, lecturer, or proselytizer. Understand that you can have an intimidating quality to you, despite your big heart. So be careful about how you frame your discussion so that people don't feel as though you're patronizing them.

Some of your internal struggles might include being perceived as arrogant or unapproachable. Realize that everyone thinks you have it all (or have it all together) and so you find it difficult to ask for help or support. It's not only okay to ask for help, it's very healing for you.

You're truly connecting with your abilities to both give *and* receive (and usually the receiving part is much harder for you!). Know that your 9 Soul Urge is a profound journey that offers you multifaceted opportunities to touch the lives of others and heal some of your own deepest wounds.

#### Master Soul Urge 11/2

***You have a deep need to heal and transform others through selfless service and artistic creativity.***

When you look deep into your core, you have an underlying and pressing need to recognize and use your creativity, intuition, and healing abilities for the benefit of humanity as a whole. You can achieve this in a multitude of ways—eliciting an emotional response through dance, music, or art. Working one-on-one or in groups with various healing modalities. Or you can write, entertain, teach.

Remember, you are a double 1 (leadership, confidence) and yet also a 2 (harmony, love). So you come with some special challenges to fulfill your mission. A 2 will go out of their way to avoid being in the spotlight.

A 2 is most at peace and satisfied when they're taking the reins behind the scenes. The 11 pushes you into the spotlight and this will have some disconcerting effects on you.

Some of your internal struggles might include feeling as though nothing you do is ever quite enough. You'll have a nervous energy that you just can't control. You'll lean toward impatience and criticism (toward yourself and others) and arm-wrestle with self-doubt.

If you're to embrace this Soul Urge number, you'll do battle with a fairly hefty ego, which is ironic because you volley from feeling totally inferior to loftily superior; back and forth. This number sets you up for inspired leadership and achievement. Yet you'll most likely feel as though you're jumping through rings of fire to get there.

You might even think of yourself as "The Wounded Healer," because your life provides you with plenty of obstacles to get your footing, embrace your high level of spirituality and intuition, and then act upon your gifts in a solid and practical way that will bring your message to the masses.

This Soul Urge number requires that you build and use your emotional psychic shield daily or you'll become so emotionally wounded you won't have the strength or fortitude to fulfill your mission. Understand that at the core of your being, you're super-emotionally sensitive, psychically gifted, and artistically creative.

I don't know anyone who has an 11 in their chart who doesn't go through some pretty traumatic experiences in their lives – whether it's health issues, big losses, traumas, abuse – anything that can shake you to the core, that's what the 11 brings with it.

The reason? To become the inspired healer and teacher, you must walk the walk and talk the talk. Whenever you survive and thrive – and then use the experience as a way to teach and heal – you're stepping into your Soul's greatest desire.

Master Soul Urge Number 22/4

***You have a deep need to bring forth masterful teaching and inspired practical ideas.***

When you look deep into your core, you have an underlying and pressing need to execute and build projects that will benefit a wide arena of humankind. This is a spiritual path (like all the Master numbers) that prods you to step out of the slow, steady security of the number Four and kick it up substantially.

This will be uncomfortable for you until you get the hang of it, because it's contrary to the pull you have with the rule-following energy of the 4.

You'll use all the hardworking, step-by-step qualities of the 4 while tapping into a higher level of purpose and action. You'll learn to take risks and look toward setting higher stakes with your enterprises.

You're the Master Builder extraordinaire, so look toward building solid foundations to your enterprise with the big picture in front of you at all times.

Some of your internal struggles might include not feeling up to the task or even entitled to do something that might take you into fame and fortune. You might even cringe at the idea of making a lot of money given the energy of the Four is more about feeling a sense of security, not necessarily manifesting abundance. It sounds like a small detail, yet mentally this can drag you down.

Deep down at your core, you're being pushed toward bringing spiritual practices down to the material, day-to-day world. Avoid your stubborn streak and a tendency to be a know-it-all. Gather your supporters around you, set up the systems to make it work, and hand over some of the responsibilities to others. If you find yourself doing it all *yourself*, you aren't living up to your 22/4 Soul Urge.

Master Soul Urge 33/6

***You have a deep need to become a masterful healer and inspired visionary.***

When you look deep into your core, you have an underlying and pressing need to become "The Cosmic Parent" (to quote Numerologist Michelle Buchanan).

If you find yourself with a 33/6 Soul Urge number, your mission is to be a Master Healer and to bring forth a higher form of love to the world. Since you have the double 3's, you also have to do this with joy, fun, and heart-felt communication and expression.

Some of your internal struggles might include feeling intensely over-burdened. Your tendency will be to be emotionally raw, taking in the wounds of the world. Even so, you're still on the path of helping and healing in whatever form you choose.

Control and perfectionism will need to be overcome in order to fulfill your heart's desire. Since the energy of the 33 is quite intense, chances of succumbing to its destructive tendencies are fairly high. What are those tendencies? Avoidance through addiction. Self-absorption to the point of abject Narcissism. Mental and emotional melt-downs. When you attempt to carry the entire world on your shoulders, something's gotta give!

It's your calling to teach and show by example the power of unconditional love. You're meant to serve as a conduit to healing on whatever level you feel most compelled to engage. The Master number presupposes that you'll take on leadership positions in the areas of loving service and the 33/6 encompasses visionary goals, truth and beauty, and a nurturing and giving heart.

External Drivers

Your Personality number often serves as a censoring device, both in terms of what you send out, as well as what you allow to approach. It lists the characteristics you project and indicates how others are most likely to perceive you before getting to know you well, and so by learning about your Personality

Number you can get insight of how others view you. It discriminates in the kinds of people and information you let enter your heart and mind, and it is those aspects that you feel comfortable sharing with people at the outset of a relationship. Your **Personality** – is based on the consonants in your full birth name. It is your outward expression, or how others perceive you. By understanding your personality number, you can see you as others see you.

It is this number that helps indicate what style of clothes best suit you, what house or environment would satisfy you. It allows others to see the essence of You, and not merely judge on external appearances. Are you giving off the right first impression that best describes you?

To calculate your Personality number, assign each consonant of your name a number from the above chart. Do this separately for your First Name, Middle Name (if you have one), and Last Name (Surname). For each of your names add the numbers up separately, reducing them down to a single digit value. When you have the numbers for each of your names, add these up and again reduce to a single digit to come up with your Personality Number. If at any time in your calculations you encounter a master number (11,22, or 33) do not reduce it any further.

**Personality 1** On a more negative side the number 1 can represent a bit of a bullish and overbearing character trait, and headstrong and stubborn personality. Opinionated, self-centered, domineering, overly critical, aggressive and intimidating are other, less positive traits associated with this number.

On a more positive side, the number 1 brings in a more competitive, driven, and highly motivated energy. This energy is more directed and controlled ... it is the ambitious and pioneering force. The 1 also represents responsibility and loyalty, intelligence and wit, insightfulness, courage, innovation, confidence, independence, and unconventional individualism. Those with 1s in their chart are more likely to try new avenues, take risks, and venture out into unknown territories.

**Personality 2** On a more negative side the number 2 can be indecisive, and overly sensitive, making those with many 2s in their numerological chart more vulnerable to verbal abuse and negative criticism.

On a more positive side, the number 2 brings in a more sensitive, and intuitive energy. The 2 is a vibration of a peacemaker ... tactful, insightful and supportive, more understanding, flexible and willing to compromise. The 2 represents idealism, open mindedness, modesty, and gentleness. It is a warm, friendly, and unpretentious vibration, that often exudes sex appeal. Those with 2s in their charts have a greater respect for the world of emotions, feelings, and intuitions, and likely have an uncanny ability to recognize the more subtle things in life, and the often hidden motives of others.

**Personality 3** On a more negative side, the energy of the number 3 tends to be somewhat scattered, unfocused, and impulsive. The 3 can be undisciplined, escapist, irresponsible, cynical, and sarcastic, and those with 3s in their chart tend to be less grounded, more restless, and get bored more easily.

On a more positive side, the number 3 brings in an upbeat, expressive, creative, playful, inspiring, and uplifting energy. The 3 is a vibration of an optimist ... fun loving, and perhaps even childlike in nature. Those with 3s in their chart tend to be less conventional, more easy going, with a great sense of humor, an upbeat nature, and a go with the flow attitude.

**Personality 4** The number 4 stands for everything that is sturdy, reliable, honest, patient, responsible, conventional, detail-oriented, logical and organized. It is a grounded vibration, one that induces practicality, discipline and focus. Those with 4s in their charts tend to prefer routine and predictability, and are likely more dependable and practical in nature.

On a more negative side, the number 4 can be rigid and stubborn, frugal and dull, lacking tolerance and open-minded acceptance, too serious, and in more extreme cases overly controlling.

**Personality 5** The energy of the 5 is more dynamic and volatile, impulsive, responsive to the moment, and less controlled; however, it is not aggressive. It is a vibration of action and change. Some of the more positive traits that are representative of those with 5s in their numerological chart are; stimulating, witty, charismatic, optimistic, inspiring, daring, adventurous, energetic, sensual, tolerant, flexible, adaptable, curious, enthusiastic, easy going, and a free spirit.

On the negative side the 5 is irresponsible, gets bored easily, can be overly excitable and emotionally superficial. Those with 5s in their chart have a tendency for indulgence, often expressed in sexual promiscuity, overeating, or drug and alcohol abuse.

**Personality 6** The 6 is, by nature, perhaps the most harmonious of all numbers, and its vibration is one of compassion, understanding, warmth, harmony, romance, sacrifice, and love. Those with a 6 in their numerological chart, are likely to lean towards lifestyles that include teaching, healing, counseling, or any other field that deals with service to others.

Some of the more negative attributes of the number 6 relate directly to the positives. The urge to care for and protect close friends and family members, can be seen as overprotective if taken to the extreme, and terms such as interfering, smothering, and meddling can be used to describe an unbalanced 6.

**Personality 7** The number 7 has a somewhat secretive, withdrawn, and distant energy. The vibration of this number represents all that is different, mysterious, serious, independent, intelligent, wise, and spiritual. Those with a 7 in their charts, tend to be more curious, challenging everything others take for granted in their search for knowledge and spiritual understanding. Some of the more positive traits that are representative of those with 7s in their numerological charts are; Analytical, philosophical, logical, private, perfectionist, contemplative, and a bit of a dreamer.

On the negative side, the 7 can be seen as skeptical, cynical, arrogant, small minded, and even neurotic.

**Personality 8** On the more positive side, the number 8 vibration represents ambition, focus, and drive. The number 8 is a powerful and focused energy, and those with this number in their numerological chart tend to be in the leader role, efficient, confident, goal oriented, practical, and generally have a good business sense, which goes hand in hand with a strong drive for financial success and security.

On the negative side, the number 8 represents a somewhat authoritarian and demanding nature, which although strong and enthusiastic, can come off as overly confident, egocentric, ruthless, selfish, greedy, and even cruel.

**Personality 9** The number 9 represents idealism, generosity, and self-sacrifice. It is a vibration of the philanthropist, a humanitarian, a visionary, and one who is more socially conscious. Those with the number 9 in their numerological chart tend to be charismatic, compassionate, and deeply concerned about the state of the world, often sacrificing money, time, and energy for a better world.

On the negative side of the number 9, self-righteousness, narrow-minded moral values, and religious fanaticism are not uncommon, nor are arrogance, pride, and a superficial confidence.

**Personality 11** The number 11 is at its basic level simply a higher vibration of the number 2. What this means is that all the traits and attributes represented by the number 2 also apply to the master number 11, however, these traits, both positive and negative, are now amplified. Please review the content for the number 2. On a higher level, the number 11 is a vibration of insight and illumination. Those with 11 in their charts tend to attract powerful ideas, intuitions, and psychic information, and are extremely sensitive and aware. The downside of this, much like it is the downside of the number 2, is that those with 11s in their numerological chart tend to be much more vulnerable to all conflicts and painful situations.

**Personality 22** The number 22 is at its basic level simply a higher vibration of the number 4. What this means that all the traits and attributes represented by the number 4 also apply to the master number 22, however, these traits, both positive and negative, are now amplified. Please review the content for the number 4 for more information. On a higher level, the number 22 is a vibration of a Master Builder, and those with this number in their chart tend to be very inspiring, creative and great visionaries. In addition, the number 22 carries the potential of the master number 11, as 22 is 11 doubled. On the negative side, an unbalanced 22 tends to be arrogant and egocentric, and remaining humble may become a challenge.

**Personality 33** The number 33 is at its basic level simply a higher vibration of the number 6. What this means is that all the traits and attributes represented by the number 6 also apply to the master number 33, however, these traits, both positive and negative, are now amplified. Please review the content for the number 6 for more information. On a higher level, the number 33 is a vibration of a Master Teacher, and those with this number in their chart tend to have a strong, spiritually empowering influence on others.

**Your Life Path** – is a combination of your purpose and life path by combining the figures for both. It is the integration of your intellect and intuition. This is the goal that people step into around mid-life. It unfolds as your Final Opportunity in the second half of your life.

This is hugely important for those over 30's who are questioning their direction in life. This may often come at a time for women after they have stepped out of their career to have children. You may be wondering if that calling is still right for you.

Your **Life Path** reflects how far you have come in the first half of your life. It takes into account the lessons learnt, and what you chose to experience in your more mature years. By getting in tune with the new vibrations, you allow the unfolding of an exciting and fulfilled life, and create patterns of success. It's a time to release the baggage of the past, and focus on bringing in the more refined experiences you wish to have.

As you become more conscious of your life journey, and in search for your own true meaning, looking for your true purpose is only one element of your character. This blueprint provides enlightenment to the other aspects of your personal programming and purpose that also need to be considered for the full picture.

## **Life Path Meanings**

### **Life Path 1**

People with a Life Path of 1 are natural born leaders. If you are a Life Path 1, you can be extremely determined and self motivated and won't let anything stand in your way of accomplishing a goal. Your drive allows you to overcome any obstacle or challenge you may encounter, and you have the desire to accomplish great things with your life.

You are very independent and feel the need to make up your own mind about things and follow your own personal convictions. All this drive and determination means that you can easily become irritated when things don't go your way. Because of these qualities, you are well suited to self-employment and can be happiest being your own boss. A Life Path of 1 also means that you may possess the qualities to be a political or military leader.

Innovation and creativity also are characteristics associated with a Life Path of 1. You are very good at starting new projects, and often take a unique or inventive approach to solving problems.

On the negative side, if you are a Life path 1 you can have a tendency to be self-centered, egotistical and demanding. Because you feel a strong desire to be number one and to appear successful, you can easily become arrogant or boastful. Though you excel as a leader, you may have a difficult time being a follower, which can cause you to be quite unhappy if you are in a situation where you are not in charge. While you are great at starting projects, you quickly tire of detailed tasks.

### **Career Choices:**



Because you are determined and creative, many vocations are within your reach. You are well suited to self-employment since you like to be in charge and follow your own ideas and convictions. Your creative ability and sense of humor also make you a good candidate to work in a leadership roll in the entertainment or creative fields. Your strong leadership skills also make you a prime candidate to be in an administration or supervisory position. Consider becoming a lawyer, author, politician, military leader, entrepreneur, administrator, doctor, scientist or producer.

## **Life Path 2**

People with a Life Path 2 are natural peacemakers. If you have a Life Path of 2, you are extremely sensitive to others and have the ability to truly listen. You are sincere, honest and open and see the best in people. Because of your sensitivity, gentleness and loving spirit, you make an excellent friend or lover.

Because you see all viewpoints in any situation, people may often look to you to be a mediator in any argument. You handle difficult situations with grace and tend to be persuasive rather than forceful when trying to get your point across.

Your sensitivity can also in some ways be your downfall. Many people with a Life Path of 2 are oversensitive, shy, and afraid to speak their minds. Because you are afraid of being hurt you may avoid confrontation and hold back your opinions. This can cause you to have trouble contributing to a group, and may make you feel resentful because you are withholding your ideas and contributions. Your compassion and caring for other people also may cause you to deny your own needs in favor of the needs of others, which can also lead to feelings of resentment or anger.

### **Career Choices:**

Good career choices for a Life Path 2 would be counseling, teaching, mediating, customer relations, poetry, music, acting, or art, science, botany or administration.

## **Life Path 3**

People with a Life Path 3 are creative, optimistic souls. If your Life Path is a 3 you have a very high level of creativity and self-expression. This abundance of creative energy could lead you to become a poet, actor, writer, artist or musician. You are extremely optimistic and find the positive in everything around you....sometimes even to the point of being overly optimistic. You tend to live life for today and not worry about tomorrow, partly because you have a hard time taking your responsibilities seriously and partly because you feel so positive about life you figure everything will work itself out fine.

People like to be around you not only because you have a charismatic personality, but also because you are a great listener and are very conscious of other people's feelings and emotions. You can easily put the people around you at ease and make them feel comfortable. You are extremely generous and giving.

Because you enjoy living life to the fullest, sometimes you may tend to live superficially or have a lack of direction in your life. You also often procrastinate. Financially, you probably aren't good with money – partly because you are disorganized and partly because you don't take responsibility too seriously. When you are hurt emotionally you tend to withdraw and become moody, and can sometimes make biting comments to lash out at people around you.

### **Career Choices:**

Your creative talents make you a prime candidate for a career in the arts. Consider becoming a poet, actor, artist, jeweler, musician, author, gardener, cook, dancer, entertainer or lawyer.

### **Life Path 4**

People with a Life Path 4 are the worker bees of society. If your Life Path is a 4 you are determined, practical and hard working. Down-to-earth is a term that is probably often used to describe you. You find hard work rewarding and don't look for the easy way to the top or to finding success. Not only do you work hard yourself, but you expect the same from those around you.

Organization is one of your strong points, and you feel better able to tackle challenges if you have a solid plan in place beforehand. You tend to be set in your ways and are drawn to leading an orderly life ie. "a place for everything and everything in its place."

You have a strong sense of right and wrong, are very honest, and value honesty in others. Your dreams are based in reality and you never question that you will have to work hard to make them come true. Loyal and very dependable, you make an excellent friend or partner, though you may have just a small circle of friends.

On the negative side, you can be so set in your ways that you can often come across as stubborn, rigid or too serious. You also have a tendency to overlook tact and let your true feelings be known to all those around you, which can sometimes turn other people away from you. You are extremely cautious and don't deviate much from your master plan, and because of this sometimes may miss opportunities that arise because you don't act on them quickly enough.

### **Career Choices:**

If you have a Life Path 4, consider becoming an engineer, architect, mathematician, mechanic, sculptor, mason or computer wiz. Any job that requires hard work and attention to detail is a good choice for you.

### **Life Path 5**

People with a Life Path 5 value freedom above all else. If your Life Path is a 5 you are a curious adventurer constantly seeking change and variety in life. You love meeting new people, trying new things, living life for today. Your curiosity leads you to constantly try to find the answers to life's questions. Conservative is a word that is probably never used to describe you as you love taking risks and hate routine or repetition.

5's are very persuasive and excel at motivating people which makes them ideal candidates to become salesmen. Any career requiring travel is also a great fit for you if you are a Life Path 5 since it keeps you away from the routine of many other jobs. You are also very versatile, which makes many other career choices suitable for you.

Your love of freedom extends beyond concern only for your own freedom, and you have a genuine concern for the freedom and welfare of others. You are extremely compassionate.

Because you are always seeking the next adventure, your life can lack direction. You may feel a sense of restlessness if you are stuck in a mundane or repetitive way of life. This can cause you to be discontent and impatient unless you are constantly on the go. Your focus on adventure and your curiosity can also distract you and keep you from being aware of the feelings of those around you.

#### **Career Choices:**

If you have a Life Path 5, consider becoming a salesman, reporter, teacher, scientist, investor, or working in public relations. Because people with a Life Path of 5 tend to hate routine and repetition a job that is a little different every day is the best choice for you.

#### **Life Path 6**

People with a Life Path 6 are incredible nurturers. If your Life Path is a 6 you are an excellent caretaker and provider. Your life revolves around home and family, and your parenting instincts are very strong. You enjoy being of service to others, and this is especially true with your family and friends. The word “domestic” most likely describes you well.

You are very understanding, compassionate, responsible and reliable. Your tendency is to be a humanitarian and you feel a genuine devotion to the welfare of your fellow human beings. You are community oriented and willing to give of your time and talents to promote the greater good.

As a 6 you should keep an eye on yourself as you may become self-righteous and critical of others. Because you are so giving you might have a tendency to become a slave to others and neglect your own needs in the process. Because you thrive on supporting others you may sometimes find it difficult to find a balance between helping and meddling. You may also become an enabler for someone who needs taking care of in a relationship (or with a child) and not allow them to experience life or learn its lessons.

#### **Career Choices:**

If you have a Life Path 6, your compassion and understanding make you a great candidate for a career in teaching or care giving, and you are (or could be) an excellent parent. Consider becoming a nurse, doctor, teacher, adviser, tutor, social worker or counselor.

#### **Life Path 7**

A person who is a Life Path 7 is a thinker. If your Life Path is a 7 you are wise and studious. You seek truth and wisdom in all that you do and search for the underlying answers in everything. Your tendency is to be a perfectionist, and you expect the same from those around you. Others may see you as eccentric.

You are most comfortable with yourself – a loner or introvert. You happily give up the stress and turmoil of a busy life in favor of a quiet, peaceful life of solitude. 7 is a spiritual number, and most 7's are drawn

to spiritual pursuits. Once you have committed to a certain spirituality you devote yourself to it completely.

Your love of solitude can make it difficult for you to form close relationships. While you value your independence you may often feel lonely or isolated because you lack closeness with others. Because you spend so much time alone, you may lose your consideration for others and become inflexible. One of the challenges for you is to find a balance between maintaining your solitude while not becoming completely isolated.

### **Career Choices:**

Because of your intelligence and wisdom, you have the potential to do great things with your life if you stay focused. Good career choice for a 7 would be to become a scientist, researcher or inventor.

### **Life Path 8**

People with a Life Path 8 are born with natural leadership skills. If your Life Path is an 8 you are very ambitious and goal oriented. You have strong organizational skills and broad vision which make you successful in business.

You thrive on hard work, and more than any other Life Path number are prone to becoming a workaholic. You are very good with money and your work ethic makes it possible for you to acquire wealth. This pursuit of materialistic gains can hold some pitfalls for you including a tendency to become unscrupulous in your efforts to make money or to neglect your family and loved ones while working to earn money.

You are a good judge of character and attract the right kinds of people to work with you toward your vision. This makes you a natural executive and excellent in the business or political arena. You have a need for success, and a strong desire to be recognized for your achievements.

Because you consider status very important you may be tempted to live above your means. You should also pay special attention to telling and showing your loved ones that you care – being a good provider isn't the only way of doing this.

### **Career Choices:**

Good career choices for a Life Path 8 are politics, business, real estate, finance, law, archeology, judge, or author. Any career requiring good organizational skills or that puts you in a position of authority is a good choice.

### **Life Path 9**

People with a Life Path 9 are humanitarians. If your Life Path is a 9 you have an extremely strong sense of compassion and generosity. You are selfless and helping others is very important to you. You not only want to help others, but you feel very deeply for those less fortunate than yourself.

You are friendly and people like you. Your generosity knows no bounds, and you give freely of your money, time and energy. Your ultimate goal is working toward a better world.

Because you are so giving you may find that your finances are not in the greatest shape. You may also have a tendency to be scattered – your talents lie in so many different directions that you may find it difficult to focus on just one. If you are not following your Life Path and are instead pursuing materialistic gains, you could feel a deep level of dissatisfaction with yourself.

**Career Choices:**

Artistic flair is something most 9's possess, and you may be well suited for a career in the arts. You are multi-talented, so other good career choices would include becoming a healer, teacher, firefighter or minister.