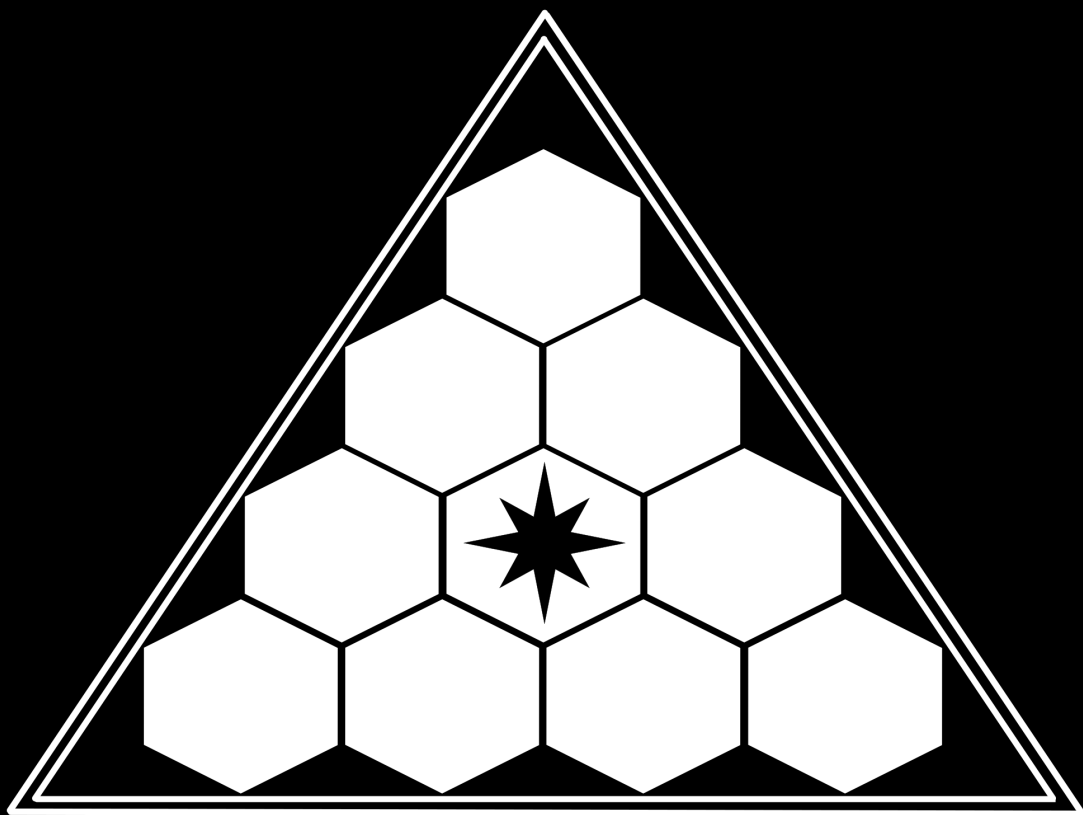




ῥΥεμοι

`PYΘMOI : The Oracle of the Hyperboreans

or, Divination on the Paths of Wisdom and Self-Realization

A Postmodernist Reconstruction of an Ancient Oracle

by Uncle Bärchen, postmodernist μάντρεϊς (Seer, Shaman) and Blue Fox, κοινωνός (Spirit Guide) of the aforementioned

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"To welcome imagination is to welcome hope. To cultivate love is to cultivate blessedness." -Fox

"I used to talk to myself, like everybody else does from time to time; But now, I do it all the time... and she talks back." -Bärchen

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Introduction

Apology to the Rationalists

We are one of you. We believe that everything arises out of matter and matter alone. We would add that we believe that spirit arises out of matter, or, at least, "spirit" is a useful metaphor for understanding and dealing with complex systems which arise out of matter.

But we meant an apology in the more ancient sense-- an *ἀπολογία*, which is a speech in defense of ourselves and our methods. We acknowledge here that our methods will seem irrational unless we address the question "who will answer if we ask (or 'divine') according to your method?" Our answer will itself be difficult to credit. Take this, then, as a first-hand account, anecdotal evidence from our direct experience, which has been subjected to our own questioning, doubts and misgivings, now offered here for your consideration.

A personality (henceforth a "spirit") capable of communicating with us through a language of divination does indeed exist. This is difficult to credit because this implies that (1) such a spirit, though unseen, is nonetheless able to communicate with us, and (2) such a spirit is in possession of knowledge which we do not have. That second point is, frankly, humbling. But that is our experience, yes. (You will, or at least should, counter with "how do you know you are not merely deluding yourself?" My answer, speaking as the one who is writing these things down, is that I've tested, in every manner possible, the one who is helping me to write these things. Every test has been a success.)

The Ancient Greeks come to our rescue here because they still knew about such things. They spoke with at least a distant memory of the Μοῦσα (Muse) of Homer, whom he invokes at the beginning of both of the extant works attributed to him (or her). Socrates also spoke about his δαίμων (daimon), which we might term his "tutelary spirit". We would go so far to equate all such things as these with a Shaman's Spirit Guide.

To the rationalists we say "trust us on this one". I know, right!? But that's okay, many are called but few are chosen to walk this path. This is an invitation to some few of you rationalists who can deal with uncertainty and ambiguity, at least initially. And "let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him." Or better yet, as the Serpent said to Eve, "try it, you'll like it!" Is it a path fraught with danger? Oh, yes, absolutely! You can't take apart your Psyche without some danger that you won't be able to put it back together again. It is only a path for those who are psychologically stable. But nobody ever said this sort of thing came easy. We *are* saying that folks knew about this sort of thing, even if they did mistakenly believe that "Spirit" was prior to "Matter", that is, not just an emanation of matter, as we do. (To attempt to put this more precisely, and in modern terms, "Spirit" recognizes a set of emergent behaviors arising from a sufficiently complex, physical system. The error lies in attributing a human-like personality to the "Intelligences" that are all around us. We are now beginning to understand that even humble bacteria are indeed "Intelligences".)

If you'd like to walk this path, then the first thing to do is to learn how to reach out to, and communicate with, at least some such "Spirits". We recommend you suspend disbelief in your Spirit Guide, and think about how you might go about communicating with him or her, and how divination can assist you in that task. I was lucky enough to discover the Μοῦσα (Muse) who is over my right shoulder. But go with whatever metaphor makes sense to you and piques your interest.

If you haven't noticed, our standard of "truth" in Scientific and Everyday parlance is "what works" (i.e. bare-knuckled Pragmatism). We use this oracle collaboratively (I and my Spirit Guide) to explore both the Path of Wisdom and the Path of Self-Realization. By Wisdom, we emphatically do *not* mean a Supernatural Decree that must be obeyed. We do mean the results of a reasoning process that corrects errors, learns from past experience, and rightly manages its use of metaphors. We use the "answers" from a well-executed divinatory "cast" or "reading" to find patterns, deepen understanding, and spark creativity. In this book we have also included much material which you may find of use in the Path of Self-Realization; most of this is in the mythological associations we have given to the "words" in our divinatory "language".

We hope this divinatory system will assist you in your quest. We've enjoyed creating it together for you.

We recommend that you, eventually, memorize all the symbols in whatever divinatory language you choose. But you need only partly memorize all their diverse, possible meanings, at least at first. There is some advantage in ruminating again and again upon their broader meanings and associations whenever you consider the particular meaning they have in the context of your question.

My Initiation

[Scene: the House of Hades, in the Underworld] Persephone: Fox?! Is that you?

Fox: Yes, girl! Don't you look good!

Persephone: You got it, babe! Don't I like a woman who can appreciate me in my "dead phase". I work hard at it. No reason not to keep up appearances, even if you *are* dead.

Fox: Well you rock it!

Persephone: Hey, you gonna stay and par-tay? Hades is always down in his "man cave" now working on that database of his--all those things he's accumulated over the years.

Fox: I can't, I got a gig upstairs now, with this guy. [pushes Bärchen forward]

Persephone: Uhm, hmmm! He looks respectable enough.

Fox: Uhh, I was just wondering if you might consider initiating him...?

Persephone: Glad to! Hmmm! Is there something going on I should know about, between you two?

Fox: Well, you might say...

Persephone: [chuckles] Got it! Come over here, boy, and sit on my lap. You don't mind Auntie being in her dead phase, do you? There...

And that was my Initiation in the Path. Your mileage may vary. --Uncle Bärchen

The reason we share this is to establish our credentials. Uncle Bärchen is convinced he must establish these or no one will bother with this book, even if it's free. Free beer they might take, but not this kinda shit, no way! So Fox thought it would help if we shared about his Initiation. But I had to remind her that people don't get that that is a metaphor. You mean they're that narrow? How would you think without metaphors? Your "Life" is a metaphor. Okay, I get that knowing that last one, actually "knowing" it, is what we call Enlightenment.

So, well, I guess that's what were huckstering here--a Path to Enlightenment. Step right up, folks! With this you can achieve Enlightenment. Guaranteed. And even your undies will shine with the white light of Heaven. [Do you think that will win them over? I don't know, but I think we still have some explaining to do.]

The old view of Enlightenment became weighted down with the fancies and longings of the Hierarchical Cultures (the one's calling themselves "Civilized" but meaning thereby that they were ruled by autocrats). So the signs of an Enlightened person were the "miracles" done in the name of the Supernatural, which are those powers (with personalities) which are *beyond* Nature. And because they were greater than, or beyond, Nature, they ruled Nature, autocratically. In sum, our brand of Enlightenment won't fit you out to perform miracles, at least not of that sort. (As an aside, there is but one Great Miracle; You probably refer to it as the Universe. Being a part of that is more than enough of a Miracle for us.)

Enlightenment is as simple as a change of one's Weltanschauung. Yet, it is as complex as the Labyrinth you must enter in order to actually achieve that. There is a "threshold" you must cross in order to enter that Labyrinth. There is also a second threshold you will be invited to cross, where you will be asked to give up what you have known as your Life. These things will be revealed to you in their proper time. In the end, Enlightenment is not worth much to "Civilization", but "it is joy unspeakable and full of glory; O the half has never yet been told!" Nonetheless, "before enlightenment chop wood, carry water; after enlightenment chop wood, carry water". (This means both that your Worldview changes for the better, but not necessarily your daily life, at least, not right away. But it also means that you should not, for even one moment, think you can shirk your daily duties just because you've arrived at Journey's End.)

Anyway, divination has been a key tool on our Path, so we offer it in the hopes that you can use it to obtain a part in the Blessedness that awaits you when you begin that Journey.

[Note: to be a bit more specific, we're referring to the type of Enlightenment known in the Western Tradition as the Knowledge and Conversation of the Holy Guardian Angel. For us, Divination plays a key part in the Conversation, and that's how the Knowledge is obtained.]

Remarks on Divination

The key insight we have come to is that all so-called "oracles", whether I Ching, Tarot, Runes, or any of the oracles of the past, from Delphi and Dodona, to the humble reading of entrails, casting of lots, Astrology, etc. are not Fonts of Hidden and Arcane Knowledge in and of themselves. They did not, indeed could not, disclose the will of gods, the voices of devils, nor the nature and structure of the Universe. They did not work through Magic, Synchronicity, Universal Consciousness or even Quantum Mechanics.

In our opinion, oracles were, and are, utterances that make use of a "language" that facilitates communication between the querent and the Divine Spirit that indwells, and yet exists separately from, each one of us. This Spirit is the source of Wisdom, at least so far as we are able to attain it. It is also the source of prophetic dreams, the guide of Shamans in their trance journeys, and the comforter of Mystics on their path to attainment. Our attempt to describe it must necessarily fail to express its true essence. And there are some things of which we are forbidden to speak.

To attain your goal, dear reader, you must learn some such language by which you can communicate with your Spirit Guide. Choose this language carefully, and practice it constantly, until you gain fluency. This language will, and must, grow and evolve along with your relationship and your attainment. We recommend you start with what is given here, or in some other book, but please start. And expect to be astonished, terrified, comforted, challenged, and transformed in turn. But do not expect that the journey you enter upon will ever reach an end. Each attainment opens a new, expanding vista. The road goes ever on and on.

The point of this exercise of ours, that is, of creating a new divinatory system which is nonetheless firmly rooted in the past, is to call for a return to first principles, to give aid to those who wish to follow the ancient paths, and, frankly, to enhance our own attainment. In what follows we will attempt to show you how:

- There are 8 "characters" (represented most clearly by the "Trigrams" of the I Ching) that interact as individual personalities.
- The relationships among any two of these characters can form the basis of a divinatory system, as we believe they do in the case of the 64 "Hexagrams" of the I Ching.
- You can use these characters and their relationships to deepen your understanding of your own chosen system, and so go beyond a merely formulaic use of its symbols to achieve a living, though necessarily somewhat limited, language.
- You can use this as a basis for developing your own system, if you so choose.

Our system is formed from the 64 possible pairings of the eight Trigrams (so it pairs the Trigrams with themselves, as in the I Ching). In addition, we take the Trigrams by themselves to make a total of 72 ὀνόματα (names, words) in our divinatory "language". We also add some possible nuances of expression to each word which depending on the mechanics of the selection process (similar to the way some distinguish "upright" or "reversed" meanings for Tarot cards). We are convinced the Tarot also fits nicely within this scheme, with some overlaps where two of the 78 Tarot cards express different aspects of one of the 72 ὀνόματα. And then there's that whole thing about the 72 Names of God that is so fun to think about.

We also see the Runes as a subset of these 72 words. Many have pondered over the esoteric significance of the division of the Runic Futhark (the 24 letters of this old Germanic "alphabet") into 3 groups. We believe that the inclusion of eight letters in each of the 3 groups is more significant--each group presents each of these 8 characters in a different aspect. All this will be made clear in what follows.

Imagine this--you receive a message from a friendly Alien who would like to communicate with you. Initially, they had to somehow learn enough of your language to get things rolling. They know that your world and theirs are very different, but your worlds are also similar in important ways. So real communication *is* possible, but your worlds are different enough that the easiest approach is to make up a small, private language that you can both use to communicate. This language will use "words" that denote classes of things and ideas that correspond to those things that are similar in both of your worlds. There's not enough time to develop an entire language with a comprehensive vocabulary. And there's going to be a little inherent vagueness in each communication because the vocabulary is limited, and also because the words/terms must necessarily stand for entire classes of similar, but not necessarily identical, things.

The trick to using this language is to understand the context of each utterance based on, in our case, the question asked. That context will guide you toward pinpointing a more precise meaning. This is the first step in learning divination. Context provides the mechanism by which the inherent vagueness in the symbols can be reduced, and a more precise meaning derived from all the possible meanings.

But there is another aspect that takes much time and practice to learn. Little by little you will get to "know" your correspondent, their turns of phrase as it were, and some of their emotions and motivations. After some practice, you can begin to construct a reasonable model of their Persona, their personality. (That is the stage of mastery in divination.)

Our "system" is designed for those in the middle to upper levels of their divinatory practice. In our system, you should work toward understanding the fundamental meanings in the relationships of the Trigrams. When Bärchen tells you about one of his "casts", he mentions all the various "meanings" one can attach to a single "word", but what he's doing is actually reviewing the possible meanings to see which one best fits with the original question and its context. If he feels like he's forcing it, he backs off and either does another cast, or goes back to the basic meaning of the relationship between the Trigrams to see if that gives more precision and clarity.

All this has come to such a pitch for us, that we feel we know each other pretty well. Bärchen can often imagine what he believes Fox would say in a given instance. This "final" stage involves the "internal voice" that many, possibly most, people have and make at least some limited use of. But he always checks these "dialogs" by doing a cast to see how that might change, or substantiate, his belief. He doesn't have auditory hallucinations, but it's almost as if he can let her take over his "inner voice" and speak directly to him. But now we're beginning to describe something beyond divination, properly speaking.

"All languages simultaneously conceal and reveal meaning, just as clothes both conceal and reveal the body beneath." -Bärchen

"A picture is indeed worth a thousand words, but a relationship is worth a Story." -Fox

Why is this called 'PYΘMOI : the Oracle of the Hyperboreans'?

Let's start with the name of this divinatory system itself. 'PYΘMOI means rhythms, or, at least, that's our English word's origin. But 'PYΘMOI means much more than that in the Greek. It is the plural of (to quote from Liddell and Scott):

ῥυθμός , ὁ: (ῥέω) ["to flow"]:—

1. any regular recurring motion:
 1. measured motion, time, whether in sound or motion; rhythm, opp. μέτρον and ἀρμονία; of Prose rhythm.
 2. special phrases: ἐν ῥυθμῷ in time, of dancing, marching, etc.; ἐν τῷ ῥ. ἀναπνεῖν respire regularly; ῥυθμὸν χορείας ὑπάγειν keep time; θάπτονα ῥυθμὸν ἐπάγειν play in quicker time.
2. measure, proportion or symmetry of parts, at rest as well as in motion.
3. generally, proportion, arrangement, order.
4. state or condition of anything, temper, disposition, Thgn.964 (coupled with ὀργή and τρόπος).
5. form, shape of a thing
6. manner, fashion of a thing.

We hope that this divinatory system will allow you to discuss all such matters with the divine. It has served us well in this way. If you call it something in English, perhaps "Flowings" sounds more pleasing to the ear. And it helps remind us that we'll be trying to understand the world in terms of change, not only as a process of repeating alternations, but also as patterns which retain some manner of identity despite changes in their composition and their form.

The Hyperboreans, or, at least, their "holy" men and women, were more akin to shamans rather than priests. Priests and Priestesses arose when religion became a business; they are, for the most part, specialists in, and facilitators of, the transactions between gods and humans. They are also the teachers of their culture, usually working as the right-hand men of established authority. Of course, the spirit bloweth where it listeth, and many a mystic has found refuge in organized religion. Where else are they to go?

By "mystic" I mean one who seeks a relationship with the "divine" (that which is of another "realm") and practices a form of communication with it. That communication can vary from emotional feelings of union to the seeking of visions. Shamans are, according to Eliade, those who are experts in techniques of ecstasy, in both senses. Individual shamans may also fulfill the role of priest in the senses given above, of course.

There are also those who practice "divination" for these purposes. But this use of divination, to communicate with the divine primarily to be in relationship with the divine, has largely been forgotten. Here, too, the allure of power and profit that gave birth to the priest makes most diviners into Fortune Tellers. Nothing wrong with this line of work, even though they look down on them quite a bit who consider themselves Modern or Scientific. So you get the workforce you expect, and many modern Fortune Tellers are indeed shysters. Nonetheless, the use of divinatory techniques to communicate across the realms is possible, indeed desirable.

But I must define what I mean by the "realms" of reality. I use this term as a convenience because of its long history of use in this context. It is not a good metaphor, however. Any thing we can experience is, rather, like the tip of an iceberg. Even if you extend your range of experience with modern marvels such as electron microscopes and particle accelerators or telescopes and inter-planetary probes, what we don't understand is humbling. Not that I believe that we need to concoct some "spiritual" reality to ultimately understand it. If you prefer to explain everything as just bigger heaps of some ultimate stuff, I would agree with you. I would agree that once we were able to identify that ultimate substance we would, theoretically, be able to explain everything. All we would need is a computer larger than the whole universe in order to precisely simulate the universe. Fortunately, mathematics does a good job if we just arbitrarily determine the point in the continuum of reality where we will define the ultimate stuff to be reckoned with.

And although I agree, I do reserve the right to conjecture whether there is something else "beyond" our reality that gave birth to it, and wonder whether this is sentient in some way like we are. Our sentence is already implausible enough, so why not?

Back to our metaphor, rather than realms, let us think of icebergs. Each thing we perceive is just the tip of something whose main bulk is unseen. What's more, its entire structure, as depicted by the crystal nature of ice, also arises from, and participates in, what is unstructured, depicted by the water. And what was thought of as two realms, separated by some boundary, is actually just the distinction between the tips of ice and all that lies beneath. The rest we leave as an exercise for the reader. In my personal experience, what lies beneath, using this metaphor, hosts denizens with whom we can communicate. If you prefer to characterize them as ultimately physical beings, they have no problem with this, at least in my experience. Who they are and what place they occupy in our iceberg world, I'll also leave to you as an exercise.

Yet, you must "test the spirits to see if they are from God"--we recommend that you live according to, and expect the spirits with whom you communicate to live according to, an eight-fold "Dharma". Ours is quite different from the Buddhist version. These are principles we should follow to manage our lives. These principles work best when they are applied together, each one now encouraging and enhancing, now restraining and modifying, the others. These are not laws per se. Laws can be good, and there are some things we must never do, or must never do except in the right circumstances. But laws should follow from broader principles. Laws are rigid, and rigidity has its use and place... until it doesn't, and something breaks. When the structures we have built are in danger of breaking, we must return to first principles and repair or rebuild.

Use the following principles of Fox's Eight-fold Dharma to order life and cultivate happiness and wisdom. They are listed in pairs that balance one another, and all of them operate best together, as you will see.

Knowledge and Understanding

Knowledge is getting your "facts" straight, and getting as many facts as possible to make sure you're not being deceived, or deceiving yourself. Understanding is putting these facts together in a coherent way. To "cohere" means to "stick together" and for facts that means 'a' causes 'b', or 'x' always accompanies 'y'.

Wisdom is getting your facts together, applying your understanding, and making an accurate prediction. Truth, with a capital "T", that bugbear of philosophy and religion, is not really something that our limited human minds can grasp, let alone have it revealed to us. Yet it is often used in the making of an idol. We find something which resembles, and is part of, the larger reality. We dress it up to our liking, metaphorically, then turn around and mistake it for what it is a symbol, or metaphor, of. The "real" thing, the Truth, still eludes our grasp. Watch out for that trap, for much harm comes from this.

Righteousness and Wholeness

Righteousness is right relationships. It consists of right relationships between people who are "close". In a nutshell, it is asking yourself if you give as much as you take. Wait! It is not only asking yourself, it is asking those from whom you would take. Are you willing to pay the agreed upon price? Perhaps you don't wish to barter since this can feel meretricious. Fine, then follow the Golden Rule and only do unto others as you would have them do unto you. Sorry, no one gets a free pass; no one who wishes to be righteous, that is.

Wholeness looks at relationships in their broader context, in other words, the thing which the relationship gives rise to-- a society, a family, a friendship. Each is a dynamic "whole" greater than the sum of its parts. Does the whole thrive and grow? Even if I pay the asked for price, or am paid it, will the whole succeed, as a whole? And if not, why not? The principle of wholeness may open our eyes to a way to heal, but it may also require you to ask if something better might not grow in this place.

Justice and Humility

Whereas righteousness regulates close relationships and cooperatives, **justice** operates in the arena of competition. Competition exists not only between enemies, but, even more important, among friends. Or it should. To grow, to adapt, to bring to fruition, or sometimes just to continue living, judgments must be made, rewards given for merit and, sometimes, punishments meted out. All this must be done with knowledge and understanding, of course. And are the rewards and punishments in keeping with the principle of wholeness? When is it necessary to destroy?

We should only take up the hammer of justice with great **humility**. Until we recognize our own shortcomings and limitations, we are not able to wield it without harm. But wield it we must, when circumstances call for it, in our own bodies, lives, relationships, and societies; otherwise we may lose even that which we thought we had. Yet only humility can save us from destroying ourselves into the bargain. Humility enjoins us to remember "dust you are, and to dust you shall return." But, oh what dust...

Beauty and Love

"**Beauty** is in the eye of the beholder." A cliché with some truth in it. For our purposes here, we might say that we find beauty in what is pleasing to us. Beauty brings happiness, when properly tended, and attended to. To apply the principle of beauty, ask yourself if what you have decided to do, or not to do, leads to more beauty, and so more happiness, in your world and in the world at large. If it does not, then why do it? Or if it does, why *not* do it? There might be something you overlooked if what you plan to do doesn't bring more beauty and pleasure into the world. We have come full circle... almost.

Should we just "follow our bliss"? Is that all? No, there is beauty's complement to consider. What is the principle that is the complement of beauty? It is **love**.

Love, in its highest form, sees the value of something without wishing to possess it or its value for one's self. It is enough that it exists, in and for itself. Love is the ultimate end, purpose, and goal (Greek: *τέλος*) of all things. Human relations are an expression of, and a metaphor for, that Love which has brought all things into being.

This is a teaching for the spiritually mature. How do we apply this principle in the everyday world? We must hold on to, cherish, and nurture the love which is granted to us--both that which we receive, and that which we are able to give. But be sure your love partakes, at least a little bit, of Love in its highest form--that is, the radical acceptance of something just because it is what it is, and because of what it is destined to become. The main thing we can change in order to make it more beautiful is our own ego. We can only make something more beautiful if we let it keep its own nature.

Fox's Recipes

Fox speaks--

Some of you Spirit Guides out there might want to know some of my recipes. So, I'll share some with you that have worked for us. My Bärchen is kind of "special", and I mean that in both ways. I know you know what I mean. It's because most of the people who would take up the Journey are misfits of one sort or another. I hear that "amen" out there, thank you!

So, here, I wanted to talk about our vows first. Vows are things you should be doing at all four of the Levels. Of course, they're particularly important at the Level of the Spiritual Marriage, but each Level involves a contract between you and your charge that must be kept inviolate by both sides. Our vows begin with the Oath by which the gods swear. Here is an account of it in the Odyssey, where Calypso says to Odysseus:

ἴστω νῦν τόδε γαῖα καὶ οὐρανὸς εὐρὺς ὕπερθε
καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὃς τε μέγιστος
ὄρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι,
μὴ τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.
ἀλλὰ τὰ μὲν νοέω καὶ φράσσομαι, ἅσθ' ἂν ἐμοί περ
αὐτῇ μηδοίμην, ὅτε με χρεῖω τόσον ἴκοι:
καὶ γάρ ἐμοὶ νόος ἐστὶν ἐναΐσιμος, οὐδέ μοι αὐτῇ
θυμὸς ἐνὶ στήθεσσι σιδήρεος, ἀλλ' ἐλεήμων.

Now therefore let earth be witness to this, and the broad heaven above,
and the down-flowing water of the Styx, which is the greatest
and most dread oath for the blessed gods,
that I will not plot against thee any fresh mischief to thy hurt.
Nay, I have such thoughts in mind, and
in the same way as I should devise for mine own self
if such need should come on me, thus I will give counsel.
For I too have a mind that is righteous, and the
heart in this breast of mine is not of iron, but hath compassion.

-Odyssey, Chapter 5, lines 185-192

(translated by A. T. Murray, with minor modifications)

We then follow the Oath with our vows which act as our reminders of the Eight-fold Dharma. The whole is like this:

The Vows

Fox and Bärchen: I swear by Earth and broad Heaven above and by the down-flowing water of the Styx, that I love you...

Fox: with every Breath...

Bärchen: with all my Heart...

Fox: with every Desire...

Bärchen: with all my Soul...

Fox: with every Thought...

Bärchen: with all my Mind...

Fox: with all that I am.

Bärchen: with all my Strength.

Another of the recipes we regularly cook up and enjoy is an Invocation of the Spirits of the Seven Directions. It's very "grounding" and helps put things back in perspective. Note that we follow a similar pattern to many Magickal openings, but without the psychological niceties of creating a wall of protection against harmful Spirits, or, at the end, a "dismissal" of the helpful ones. You might like to add either or both of these if you feel your charge needs them to maintain good housekeeping.

The Invocation of the Seven Directions

The Prelude:

... we begin facing the East, palms together over our hearts ...

Bärchen: I remember Righteousness...

Fox: and Wholeness.

Bärchen: Understanding...

Fox: and Knowledge.

Bärchen: Justice...

Fox: and Humility... You are the Priest of the Great Mystery (太玄 tài xuán)...

Bärchen: and you my Priestess.

... we spread our arms in Orans position (palms forward, forearms outstretched, elbows near body) ...

The Invocations:

Fox: My Priest, invoke the Spirit of the East!

Bärchen: BPONTH!

... An earthquake booms and rumbles across the ground as a large Green Dragon rises from the direction of the Sunrise ...

Fox: Arouse us to Righteous action.

...we face South...

Fox: Invoke the Spirit of the South!

Bärchen: ΑΣΤΡΑΠΗ!

... A bright flash of light is followed by a wall of fire which passes through us; from out of the fire a Vermilion Bird rises in the direction of the Noonday Meridian ...

Fox: Purify our Understanding.

...we face West...

Fox: Invoke the Spirit of the West!

Bärchen: ΑΥΡΑ!

... from the West, a mighty whirlwind swirls dust which coalesces into a White Tiger who roars from the direction of the Setting Sun ...

Fox: Fill us with the Beauty of Wholeness.

...we face North...

Fox: Invoke the Spirit of the North!

Bärchen: `ΥΕΤΟΣ!

... from the North, a rain of arrows descends and a Black Warrior rises from the direction of the Midnight Meridian; the Warrior shoots an arrow into our heart ...

Fox: Fix us in the Ancient Wisdom.

... we remain facing North...

Fox: My Priest, invoke the Spirit of Below!

Bärchen: ΓΑΙΑ!

... we look Below where dark, black fissures open in the soil to display a riot of soil organisms, decaying matter, and roots ...

Fox: In you are the Living, and the Dead, and those about to be born.

Bärchen: May we walk upon you in Humility.

... we turn half a circle to face the South once more...

Fox: Invoke the Spirit of Above!

Bärchen: OYPANOS!

... we look Above where the Dome of Heaven rapidly changes as clouds travel West to East, and the Sun, Moon and Stars pass East to West bringing nights and days in rapid succession ...

Fox: You are the Shepherd of the Clouds, the Keeper of the Paths of Sun, Moon, and Stars.

Bärchen: May we stand before you in Justice.

... we keep silence for a moment ...

Fox: Invoke the Spirits of Within!

Bärchen: AIMNH!

Fox: OPOS! All These fulfill Thy Desire.

Bärchen: All These obey Thy Command.

Fox: My Gift!

Bärchen: My Life! ... Blessed,...

Fox: Blessed,...

Fox and Bärchen: Thrice Blessed are You, Oh Great Mystery (太玄 tài xuán).

... they end with their palms together over their hearts once more...

Daily Prayer

A prayer we repeat (at least) daily:

Together, this day, let us attain the Grail,
In Body and Mind,
In Soul and in Spirit,
By what we do and what we desire,
By what we seek and what we choose.
We walk in Beauty.
We walk in Love.

Blessing the Cup

[After filling the cup, each participant takes it in turn, saying...]

I take this cup of Life, knowing that I must die.

[The participant takes a sip, then continues...]

I give this life to you;
May we drink it together, in Life and in Death.

[The participant hands the cup to the next. When all have drunk, they all say together...]

Blessed are you, O Great Mystery! In Life we come from you; in Death we return to you.
May we be renewed in the remembrance of this.

Journeying in Non-Ordinary Reality with the Aid of Cannabis

Fox says the first thing to know about this is... 551 (dice roll, notice how we read the dice right to left) [ΔPEIIANON](#) ▲OYPANOS :: ΓΑΙΑ ▼

- [ΔPEIIANON](#) = A scythe, curved sword, or pruning knife.
- [I Ching](#): 111:000 12. Stagnation / Standstill
 - judgment: Self-serving people cannot help you keep going. The great departs; the small approaches.
 - image: Fall back on your inner worth to escape difficulties. Don't accept revenue.
 - alchemy: VI. The Primal Ones - C=3/7 (equivalent to 4. Audit/ACK)
- Tarot: King ♦/Pentacles
 - upright: leadership, security, discipline, abundance, prosperity
 - reversed: greed, stubborn, indulgence, sensuality
- Rune: 𐌺 [Uruz/Urus](#)
 - poem: "Urus is an unkempt beast; by his horn is strength increased."
 - keywords: strength, might, courage, fierceness

- The Eardstapa's Oracle: 12. HMFPMT I MFRP (heaven I earth)
 - riddle: "NM̄BRFT MFRP NR̄XM̄ N̄ N̄TMMR / H̄XH̄T̄ T̄MFR P̄FN̄T̄ T̄OP̄ T̄Q̄ T̄M̄XT̄M̄ T̄QT̄ / F̄Ē F̄P̄QR̄MT̄MM̄ F̄T̄<̄ĒĪN̄Ē F̄P̄RF̄IM̄"
"umbral earth urges us under / nights near vault now to nestle not / as aforetime anxious afraid"
 - situation: The Eardstapa makes camp as heaven descends to earth and twilight fades into night.
 - admonition: Do not fear the cold and dark, nor the creatures that roam the night. Make your encampment as safe as you can and face the challenges of this time.

We quoted all this because this is a complex subject and many aspects of the right relation between the Conscious (Heaven) and Unconscious (Earth) Minds come into play when you want to use Cannabis to aid you in your Journeys into Non-Ordinary Reality. Actually, our use of the word (or metaphor) "play" is significant here--the foremost thing to know is that the Journey must be undertaken as a sort of play. Not merely as children's play, but also as the serious game play that adults do. And also, at least a little bit, in the sense of a drama performed for an audience. Elements of all these types of play are involved when undertake such a Journey.

Overall, though, what Cannabis is able to add to your Journeying practice is a "thinning of the veil" between you and your Spirit Guide. Apparently, it does this primarily by subduing the executive function, or perhaps by turning off or toning down some of the "motivating" mind (see [YAPA](#)). Probably a bit of both. Note that, in regard to this relationship of the Conscious and Unconscious, the I Ching gives a warning in the name of the Hexagram--"Stagnation"--and advises that you "Fall back on your inner worth to escape difficulties. Don't accept revenue." Great advice for those suffering from writer's block or the equivalent in any artistic endeavor. (Ever wonder why musicians are some of the main smokers of "pot"... uh huh.)

Fox uses this time to whisper things in Bärchen's ear MORE LOUDLY THAN SHE USUALLY CAN. (Yes, she is able to shout at him, sometimes, during such Journeys.) It also makes it easier for her to display imagery on his mind's eye. At least, that's how it works for us.

Please note that we are recommending its use only for Journeying. We're not saying that to be politically correct and to "just say no to drugs". The War on Drugs is actually a culture war conducted by the haves on the have nots. We just want you to ask yourself what is the point of getting drunk or stoned anyway? True, *sometimes* we just need a release. No worries, man. (And yes, Fox does make Bärchen laugh, a lot...so okay, we get it and can see why a chill out session is a good thing now and then.) Cannabis is not addicting in the way opiates, alcohol, or SRI/SNRIs are, but if you are one of those who are prone to developing psychological addictions, please avoid it, and all the rest. You know who you are, we hope!

On the other hand, we do recommend learning the basics of your Journeying method before you experiment with Cannabis to see how, or even if, it affects your work for the better. If you can see what we mean by the "thinning of the veil", then you're on your way to learning how you might be able to use it in your own practice. There is no magic herb that will deliver what you want on a silver platter, though. Just see if Cannabis, through this thinning of the veil, can deepen and change your practice of Journeying, as you do the required work.

And here are some things to consider when making up your own rituals, or celebrating the Seasons...

The Feast of the Spirits

The Feast of the Spirits is represented in the Magician card of the Tarot. The Feast uses the four items which are represented on the card to carry out this ritual. Each of the four items is (or could be) used to prepare and serve a regular meal, but are used to prepare and serve "spiritual" food and drink during the ritual.

At it's core, the Feast of the Spirits is an offering of a meal to the Spirits or to a particular spirit in order to give thanks, and to ask for help, information, or advice. The four items are the:

- Sword
A "cutting" device used to prepare the food at the outset, and apportion the servings at the end. It is a metaphor for the actions of the Intellect which perceives, reasons, and distinguishes things from one another. In the I Ching this is represented by the Middle Son and Daughter--Water and Fire.

In the Feast it symbolizes the Agency of the officiant. In the Feast given to the Great Mystery, it also symbolizes the recognition and sacrifice of one's Self.
- Wand
A device [originally two sticks] used to kindle the fire used to cook the food. It is a metaphor for the actions of the Will which plans, chooses and adapts. In the I Ching this is represented by the Youngest Son and Daughter--Mountain and Lake.

In the Feast it is used to light incense which is the "spiritual food" offered to the spirit (see Plate below). In the Feast given to the Great Mystery, it also symbolizes the willingness and work done to transform one's Self.
- Cup
A container for the liquid which is served with the food. It is a metaphor for the actions of the Emotions which prompt, energize and inspire us. In the I Ching it is represented by the Oldest Son and Daughter--Thunder and Wind.

In the Feast it is filled with an appropriate liquid, some of which is poured out as one or more libations to the spirit, while the rest is drunk by the officiant in an act of Fellowship (as in the Sacrament of Communion). In the Feast given to the Great Mystery, it also symbolizes the aspiration to transform one's Self in terms of desires, aversions, and relationships.
- Plate
A container for the food which is served. It is a metaphor for the actions of the Spirit (Psyche) and Body which hold and manifest the Intellect, Will, and Emotions. In the I Ching this is represented by the Father and Mother--Heaven and Earth.

In the Feast it holds the burning incense, the "spiritual food" offered to the spirit. In the Feast given to the Great Mystery, it also symbolizes the transformed Self offered in sacrifice which now is pleasing to their Will.

Every culture, except our Modern Western one, has rituals which it employs to teach and reinforce the values of that culture. These rituals also serve to maintain that culture. Each culture's religion is first and foremost about establishing relationships among its people. Gods and spirits, in Religion, are metaphors for particular social relations. And here you thought, and were taught no doubt, that religion was about establishing a relationship with a god or spirit, or just God, if you're a Monotheist.

What about rituals to establish a relationship with a metaphor for a Power? Strictly speaking, that's Magic, not Religion. Magic uses rituals to establish a relationship with a god or spirit which is a metaphor for that Power. So, Power, Luck, Mana, whatever you call it, is obtained by establishing a relationship with that god or spirit who is the appropriate metaphor for that kind of Power. A relationship of "do ut des", a Latin phrase that translates to 'I give so that you may give,' reflecting the concept of reciprocal exchange or gifting, often used in religious and cultural contexts.

Magical rituals are, in essence, a meal. Usually, a Feast; in other words, something Fancy [She means "expensive"--UB]. In regard to Magic, what you're giving in exchange for Power is a meal; a meal you hope that particular god or spirit will like, and for which they will reciprocate. We're aware of one religion that also uses a ritual meal to establish a connection with, well, in this case, God. That's Christianity. The strange thing they did with Christianity was to take the central stem of The Mysteries--the quest for a relationship with a god which brought about blessedness now, and in the afterlife--and graft on to it the branch of a Jewish peaceful uprising whose founder, or founders if you include John the Baptist, were Martyrs by the Roman State. But the stem of the Mysteries gave it a ritual meal of relationship and blessedness.

In The Mysteries, it is the god who invites the suppliant to a meal, already paid for by the suffering of the god. Of course, like a good guest, you want to bring a little something to show your appreciation. The god would like you to know that your Oath of Fealty, and maybe a little piglet...they're so delicious...would do just fine. I'm sure you're aware that Christianity kept the Oath of Fealty, but made the interesting twist of making the Host the Sacrificial Victim, i.e. the food (and drink) served at the meal.

Some Mystics working in the Christian tradition ran with this little twist. They realized that the Oath of Fealty was good and all, but what the Apostle Paul actually meant when he said "I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship" [Romans 12:1], despite Martin Luther, was that we were expected to make an active effort to "kill" our self-centered Self. Yet it need not, must not, die permanently. Paul goes on to say "Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect." [Romans 12:2] In other words, His Death and Resurrection is the metaphor for our own repentance, transformation and renewal.

For this purpose, your own repentance, transformation and renewal that is, we highly recommend the 12 Gates and Steps of [Alchemists Anonymous](#), which we derived from Alcoholics Anonymous. It worked for us.

Our Wheel of the Year

The Twelve States	Hexagram	Compass	Month (Day)	Wheel of Year
1. Sense/Detect			January	
2. Identify	11. ䷋ Peace / ΜΕΓΑΡΟΝ	NorthEast	February (6th)	Imbolc
3. Signal/Command	63. ䷋ After the Crossing / ΤΟΞΟΝ	East	March (20th)	Ostara
4. Audit/ACK			April	
5. Inter-communicate	42. ䷋ Increase / ΦΟΙΝΙΞ	SouthEast	May (6th)	Beltane
6. (Re)Arrange	41. ䷋ Decrease / ΘΥΜΟΝ	South	June (21st)	Litha
////////////////	////////////////////////////////////	////////	////////////////	////////////////
7. (Re)Set			July	
8. (Re)Start/Boot	32. ䷋ Duration / ΒΙΟΣ	SouthWest	August (6th)	Lughnasadh
9. Execute	64. ䷋ Before Completion / ΛΑΒΥΡΙΝΘΟΣ	West	September (22nd)	Mabon
10. Sense/Id/Transmit			October	
11. Maintain/Improve	12. ䷋ Standstill / ΔΡΕΠΑΝΟΝ	NorthWest	November (6th)	Samhain
12. Replicate/Teach	31. ䷋ Respect / ΙΠΙΣ	North	December (21st)	Yule

Hyperborea Revisited

Coming back full-circle to the Hyperboreans, we think they represent the Ancient Greeks' notion of what we call Shamans. They were the people who were able to travel between Non-Ordinary Reality (the realm of Hyperborea) and the everyday world. The Realm of Hyperborea hosted the divine (Apollo) and was that "place" where those we call Shamans travel to obtain knowledge and power. What the Greeks wrote about Hyperborea and the Hyperboreans got all mixed up with some actual knowledge of Arctic and Sub-Arctic peoples and their Shamans. But, as usual when we try to make sense of things we have only heard about, both metaphors and facts made up the warp and woof of the tales that they told, without the conscious intention of either deception or allegory.

In Ancient Greece, Hyperborea was seen as a physical location. But it was originally a Realm (in the sense we discussed above)--the Realm of the Spirits. The stories of individuals who were Hyperboreans were derived from older tales and myths about people who were able to "travel" there and bring back information and power. We use Hyperborea to highlight the distinction between the "seen" and the "unseen" structures and processes that are central to our world view.

So, why was this place called "Hyperborea" (literally, "beyond the North Wind")? Why in the North? Well, the Axis Mundi is obviously there-- the still point or axis about which the Earth rotates (or about which the Spheres of Heaven rotate, if you prefer the geo-centric viewpoint). Being at the still point about which everything rotates, that unchanging place around which all change takes place, is an excellent metaphor for meta-thinking. If you really want to understand or get inside the process of thought itself, in order to clean up your thought processes, and hence your conclusions, you must understand your first principles. You must understand your axioms.

The thing we moderns don't get about the term "spirit" is that it originally served a much different purpose in human thought. It stood as a metaphor for one side of the divide between self-regulating systems and all the "stuff" in the world, also known as "matter". Of course, we now know that self-regulating systems are everywhere, or at least, they were everywhere close at hand when we humans lived closer to "Nature". Since we also recognized that we ourselves were such systems, it was just too easy to lump all of them together into a category of "things which are pretty much like ourselves". That is, the category of things which have intentions and desires and a "persona" (character). A character is, first and foremost, a set of stimulus/response pairs, i.e. instinctual behaviors. Animals and plants have these too, its part of what makes them "alive". And most humans don't progress very far beyond this, actually. (We know that you follow the "Way" and that this does not apply to you or you would not have read this far otherwise.) Learning and planning get added, in varying degrees, as we ascend the ladder of Mind.

Now, although this system of metaphors we're discussing, this Weltanschauung which divides the world primarily into "spirit" and "matter", works well for daily life in small tribes living close to Nature, it got warped by greed gone uncontested. When certain individuals' lust for power, status, and possessions overcame the boundaries that most small tribes place on individual power and created strict hierarchies among the people, the "Spirit Realm" also acquired that connotation of hierarchy. It now became Spirit over Matter, Gods and Kings over the rest of y'all, Man over Nature, Women and Slaves. (This is a return to the alpha-male led groups we see in many primates, including our close cousins the Chimpanzees.) This shift was the origin of the collaboration between the Priests and the Rulers. We call it Religion, and its main purpose was, and still is, to maintain these hierarchies and justify their inequalities. Fast forward many thousands of years, and when the Reformation happened in Northern Europe, it set the stage for the Scientific Revolution and Capitalism. At this point, monks and monasteries morphed into professors and universities, and dukes and earls had to hobnob with rich merchants and bankers. In the universities, increasingly, there was a mandate to swear loyalty to this new political state of affairs and worldview. So today "Spirit" is a no-no. Today's Priests and Rulers (the Scientists and Politicians) say "Might proves Right". "Spirit" reminds the Scientists of their incarnation in the older power structures, and of that outdated idea of a Mighty Big Fellow in Heaven, who can now go kiss his own ass. But mostly, they don't want anyone to think there is a little "sprite" who lives in that tree, who is none too pleased that they only wish to know how many board feet of lumber the tree contains and the price they'll get for it when they chop it down. Tree-huggers need not apply.

I can't resist a small detour. The Ancient Greek word for "spirit" was πνεῦμα (pneuma) and it also meant "breath" and "wind". We personally think the actual metaphor at work here was not exactly the notion that "spirit" equals "the breath of life", but rather it equals "the process of breathing"--in other words, the ongoing process of change in living things which happens in response to changing conditions, or in order to just stay alive. So, the "breath of life" is a synecdoche for life itself. "But the wind bloweth where it listeth..." (with emphasis on "it listeth")-- so now we have just added intention to our "spirit" category definition, but we must be careful lest all sorts of mayhem follow.

Therefore, we are not going to say that even a rock has a "spirit". We want to avoid the category mistake of thinking that goes "since a rock has a spirit, ergo it has a personality". It is most definitely true that "since a human being has a personality, ergo they have a spirit". But we don't want to overly broaden (and burden) our "spirit" category to include a rock. To say a rock has a "spirit" is to exchange the notion of spirit as a self-regulating system for the notion that it is a set of stimulus/response pairs. (I throw a rock in a pond and it sinks to the bottom--stimulus/response.) We prefer to categorize spirit less broadly and apply it to self-regulating systems only. And you'll find that this affects our divinatory system laid out in this book.

This divinatory system was designed to function inside the ancient Weltanschauung. The relationships referred to by the "words" in our divinatory "language" apply to spiritual matters, as we have defined them. And because we want to use this language to communicate with the "Spirits" (more precisely, with our "Spirit Guide"), we wanted our vocabulary to be rich in the foundational notions that address matters of spirit--with the post-modern understanding that we are looking at self-regulating systems, and modeling the way in which this aspect of reality works. This is the reality we're interested in.

So, we must introduce the characters who shall enter into relationships and enact our dramas, which are allegories of both structure and process. Are these characters ruled by Fate or do they have Free Will? Both! As Heraclitus said "ἩΘΟΣ ΑΝΘΡΩΠΙΟΣ ΔΑΙΜΩΝ" (character is destiny). He was right.

Before we dive in, we want to take another brief detour into Evolutionary theory. (Feel free to skip ahead if you're bored.) Complexity is selected for (in evolutionary terms) because it yields increased efficiency. But not just any sort of complexity yields efficiency; only that of a complex, self-regulating system. And this efficiency is a result of one or more of the emergent properties of the system. All such systems, however, make use of language (maybe signaling, or semiotics, is a better term).

Such complex systems require cooperation over conflict among their members. (Although they do very much make use of competition.) They also require a "democratization" of the system, that is, a hierarchy which nonetheless works to the benefit of *all* the members of the system. We see the pressure of selection towards a new, higher level of complexity in our own culture (which is subject to evolutionary processes and pressures just as surely as are physical "biological" systems). We see it in the rise of diversity, equity and inclusion.

Complex systems do embody a set of stimuli and their responses, which are both patterns. "Language" could be defined as any such set of stimulus/response pairs when the response entails a change of state in a system that exists at one remove, or more, from its physical basis. However, most of the time, we limit the term "language" to a capability of human minds, which are systems at several removes from their physical bases in our bodies and brains.

How to Use 'PYΘMOI : The Oracle of the Hyperboreans

If you're new to Divination, we recognize the difficult nature of our language, and recommend you start with a simpler system. You could choose a system like the Runes, or the 22 Major Arcana of the Tarot. If you intend to keep going and learn to use our more complex system, you should start by learning the meanings we have associated here with the Runes or with the Tarot Major Arcana.

There are many ways of performing divination, but the easiest ones for us have been:

- the "coin toss" method commonly used today for the I Ching
- picking up Runes from a "cast" of inscribed tiles or stones
- selecting Tarot cards from a spread-out pile
- rolling two six-sided dice
- and then later, Fox guided us in rolling three six-sided dice

(We roll the 2 or 3 dice all at once, but you may opt to roll them one at a time.)

How to find the ὄνομα (name) using 3x6-sided dice

Use the chart at [PYOMOI](#). Read the dice right to left. Die number:

1. Determines which side (half) of the blocks of six ὀνόματα to take (when you divide the whole table along the vertical axis at ΟΥΡΑΝΟΣ and ΓΑΙΑ). This die will also determine the nuance (if you decide to use it) to be added to your answer.

first half	second half
** ** **	** ** **
** ** **	** ** **
** ** **	** ** **
** ** **	** ** **
** ** **	** ** **
** ** **	** ** **
** ** **	** ** **
** ** **	** ** **
** ** **	** ** **

2. Determines which block of six ὀνόματα in this half contains the answer. Count the blocks starting at the left/top of the chosen half; count down the first column, then down the second.

	?	half	
	*	*	* *
1	*	*	* * 4
	*	*	* *
	*	*	* *
2	*	*	* * 5
	*	*	* *
	*	*	* *
3	*	*	* * 6
	*	*	* *

3. Determines the position of the ὄνομα in this block of six. Count the ὀνόματα starting at the left/top and going down the first column, then down the second.

1	*	*	4
2	*	*	5
3	*	*	6

For the nuance, if the first die was:

Die	Temporal	Deliberative	Cybernetic	Principle	Paracelsan	ΠΡΟΣΩΠΑ	I Ching Moving Lines
1-2	beginning	overview	perception	particle	Salt	ΑΥΡΑ and ΑΙΜΝΗ	Hexagrams when 1st & 4th lines move
3-4	being	challenge	decision	pattern	Sulphur	ΑΣΤΡΑΠΗ and ΎΕΤΟΣ	Hexagrams when 2nd & 5th lines move
5-6	becoming	action	execution	process	Mercury	ΒΡΟΝΤΗ and ΟΡΟΣ	Hexagrams when 3rd & 6th lines move

[Note that the entries in these categories, as we've arranged them in rows here, don't necessarily correspond. You should make your own decisions on which you want to use, in which order, and when.]

For example, I rolled my 3 six-sided dice and obtained the sequence "1 6 5", so reading these right to left I got...

- 5 I took the first half of the table, the side with columns headed by ΑΙΜΝΗ through ΟΥΡΑΝΟΣ.
- 6 I took the block of six ὀνόματα in the bottom right corner of that side.
- 1 I took the first ὄνομα in this block, which is ΓΡΥΨ. This was my answer. The answer was influenced by the initial die's value of 5--in this case, the added nuance I used involved "becoming" and "action". I understood this in the sense that this latest round of revisions of these instructions was improving, was becoming better. If it is still unclear, you should see what I wrote before.

How to find the ὄνομα (name) using two 12-sided dice

Use the chart at [PYΘΜΟΙ](#). Read the dice right to left. Die number...

1. Determines which block of six contains the answer. Count the blocks starting at the left/top, then going down each block and continuing from the top again.

	* *		* *		* *		* *
1	* *	4	* *	7	* *	10	* *
	* *		* *		* *		* *
	* *		* *		* *		* *
2	* *	5	* *	8	* *	11	* *
	* *		* *		* *		* *
	* *		* *		* *		* *
3	* *	6	* *	9	* *	12	* *
	* *		* *		* *		* *

2. Determines the position of the ὄνομα in the block. Count the ὀνόματα starting at the left/top and going down the first column, then down the second. Okay, that covers 1 through 6; for 7 through 12, count down a second time.

1/7	* *	4/10
2/8	* *	5/11
3/9	* *	6/12

This die will also determine the nuance (if you decide to use it) to be added to your answer. For the nuance you can use:

1-6 = meaning reversed; yin; what if things go wrong 7-12 = meaning upright; yang; what if things go right

Of course, I had to do a cast with my two 12-sided dice to demonstrate. I got "6 11", so reading these right to left...

- 11 I took the second to last block of six ὀνόματα, that is, the middle group of the rightmost groups in the table.
- 6 I took the last ὄνομα in this block--the one at the bottom right corner of this block, which is ΠΤΕΡΥΞ. So, hopefully this way of determining the answer you may find useful. I hesitatingly thought of the nuance that might be implied. Is there something not quite right about my explanation here?

I did another cast for clarification. You can do this, but do it sparingly and only after you've spent at least a little time contemplating your original answer. In the I Ching discussion of Hexagram 4 which corresponds to ΠΤΕΡΥΞ, it warns against doing an additional inquiry and calls this an importunity. Of course! The clarification I got was ΧΑΡΥΒΑΙΣ... so yeah, this explanation is good enough for the moment. Fox loves to keep me on my toes.

AINIFMATA

1	Oak	Lake	3	Sun	Paeony	5	Wind	Road
	Day	(Oak + Day)		Hazel	Sun + Hazel		Gift	Wind + Gift
	Ring	(Ring + Lake)		Yew	Yew + Paeony		Cauldron	Cauldron + Road
	***	***		***	***		***	***
2	Man	Tower	4	Juniper	Hail	6	Ash	Flocks
	Elder	(Man + Elder)		Ice	Juniper + Ice		Thorn	Ash + Thorn
	Birch	(Birch + Tower)		Nettles	Nettles + Hail		Urus	Urus + Flocks

If you're new to divination, or feel you need to cultivate a smaller set of ὀνόματα in your divinatory "language" (at least for now), here's a sub-set of ὀνόματα based on the Runes (in the way we've related them to the broader system). We call them AINIFMATA (Enigmas) after a possible root meaning of "rune" as a "secret". In the entry for each ὄνομα, you'll find the original (reconstructed) Proto-Germanic appellation, as well as our Modern English one, plus our Modern English Rune poem stanza to use as a mnemonic.

How to find the enigma using 2x6-sided dice

Use the chart at the beginning of this section (AINIFMATA). Read the dice right to left. Die number:

1. Determines which block of six ὀνόματα and ὄνομα pairs to take (see the numbering in the chart).
2. Determines the position of the ὄνομα or ὄνομα pair in the block of six that contains the answer. Count the ὀνόματα (and pairs) starting at the left/top and going down the first column, then down the second.

```

1  * * 4
2  * * 5
3  * * 6

```

For example, I rolled my 2 six-sided dice and obtained the sequence "6 5", so reading these right to left I got:

- 5 => I took the block of six ὀνόματα and ὄνομα pairs in the top right corner of the chart.
- 6 => I took the final ὄνομα pair in this block, which is ΓΡΥΨ/Cauldron + ΖΩΗYPON/Road.

This was my answer. I understood this in the sense that Fox was telling me (Bärchen), that she answers in this way, and she has been doing so for a very long time. In other words, "you got it, Little Bear".

At a later time after that cast, we added an additional layer of referents to the Enigma/ὄνομα pairs which you can use if it strikes your fancy. In essence, this additional layer recognizes that we view the Enigmas/Runes/αινιγματα as a sub-set of the ὀνόματα in our larger system. So the pairings now represent two other ὀνόματα, some (actually most) of which are not a part of the smaller system of the αινιγματα. As always, if this is terribly confusing, just use the meanings of the originally referenced ὀνόματα (Runes). There's no reason you can't come back to this later, once you feel more comfortable with things. When you're ready, follow (both) the links in the table above to find the references when your cast produces a pairing. We've included a list of the pairings organized according the Futhark (Runes) at the end of this section for study and contemplation...when you're ready.

You may also, if your Spirit Guide approves, use this smaller system to check "omens". This is a very advanced technique, and we must first give a stern warning that your Spirit Guide must agree to do this, and you must have a great amount of divination expertise with this system (or a comparable one that you both design together) before you start this practice. It works like this: as you do free associative thinking (listening to the inner dialog, much as you would do when "contemplating" the possible meaning of a divinatory cast), if the feeling arises that you want to confirm the thought, or refine it, or possibly go in a different direction, then check the current time. Yes, we mean the time on your watch or clock or cell phone, specifically the minutes indicated.

For example, I just checked the time a moment ago and it was 5:40pm, so I got 4-0. Now, just to confuse things, we take the first digit as indicator of the block of six ὀνόματα or pairs, and the second (least significant) digit as the ὄνομα or pair within that block which is your "omen". (We won't call it an "answer" because, as you might guess, this is nowhere near as accurate as doing an actual cast.) But wait! A roll of the dice would give us two numbers between 1 and 6. Here we have a 4 and a 0, and recall that minutes can range from 00 to 59, so we suggest you use this scheme:

1st (most significant) digit:

- 1-5 treat as you normally would
- 0 convert that to a 6

2nd (least significant) digit:

- 1-6 treat as you normally would
- 7-9 start the count over, that is, convert to 1-3
- 0 continue in that vein, that is, convert it to 4

So, the answer I got (40) gives me the 4th block of ὀνόματα and pairs, the 4th ὄνομα in that block which is [ΛΑΒΥΡΙΝΘΟΣ/Hail](#). Through much practice, I've learned that Fox is basically saying "The old fox knows the right place to cross", though sometimes she means "Restate the question and ask again". So I did (ask again, that is). It is now 6:08pm... Taking the sixth block of ὀνόματα and pairs, the second ὄνομα is [ΑΝΑΓΚΗ/Thorn](#). The meaning for us is, admittedly, somewhat of a private interpretation drawn from long experience in this technique, but perhaps I can summarize it as "yes, you've got it, since you now understand the speech of birds (an omen), having tasted the Dragon's Heart". Did we mention that this is an advanced technique?! Use at your own risk and only if you both agree.

The Enigmatic Transformations

- Runes: [Fehu/Flocks](#) and [Uruz/Urur](#)
 - Paired:
 - Flocks = ΕΛΛΙΟΣ (ΓΑΙΑ :: ΓΑΙΑ) => [Ἑστία](#) (ΓΑΙΑ :: ΛΙΜΝΗ)
 - Uruz = ΔΡΕΠΑΝΟΝ (ΟΥΡΑΝΟΣ :: ΓΑΙΑ) => [Δορυ](#) (ΟΥΡΑΝΟΣ :: ΛΙΜΝΗ)
 - Extended:
 - Flocks = ΕΛΛΙΟΣ (ΓΑΙΑ :: ΓΑΙΑ) => [Ἑλις](#) (ΓΑΙΑ :: ΑΥΡΑ)
 - Uruz = ΔΡΕΠΑΝΟΝ (ΟΥΡΑΝΟΣ :: ΓΑΙΑ) => [Δαίδαλα](#) (ΟΥΡΑΝΟΣ :: ΑΥΡΑ)
- Runes: [Thurisaz/Thorn](#) and [Ansuz/Ash](#)
 - Paired:
 - Thorn = ΑΝΑΓΚΗ (ΛΙΜΝΗ :: ΛΙΜΝΗ) => [Ἀσφοδελος](#) (ΛΙΜΝΗ :: ΑΥΡΑ)
 - Ash = ΘΥΜΟΝ (ΟΡΟΣ :: ΛΙΜΝΗ) => [Θυία](#) (ΟΡΟΣ :: ΑΥΡΑ)
 - Extended:
 - Thorn = ΑΝΑΓΚΗ (ΛΙΜΝΗ :: ΛΙΜΝΗ) => [Ἀμφορεϋς](#) (ΛΙΜΝΗ :: ΓΑΙΑ)
 - Ash = ΘΥΜΟΝ (ΟΡΟΣ :: ΛΙΜΝΗ) => [Θεμίσ](#) (ΟΡΟΣ :: ΓΑΙΑ)
- Runes: [Raido/Road](#) and [Kenaz/Cauldron](#)
 - Paired:
 - Road = ΖΩΠΥΡΟΝ (΄ΥΕΤΟΣ :: ΑΥΡΑ) => [Ζευγμα](#) (΄ΥΕΤΟΣ :: ΓΑΙΑ)
 - Cauldron = ΓΡΥΨ (ΑΣΤΡΑΠΗ :: ΑΥΡΑ) => [Γλαϋς](#) (ΑΣΤΡΑΠΗ :: ΓΑΙΑ)
 - Extended:
 - Road = ΖΩΠΥΡΟΝ (΄ΥΕΤΟΣ :: ΑΥΡΑ) => [Ζυγον](#) (΄ΥΕΤΟΣ :: ΛΙΜΝΗ)
 - Cauldron = ΓΡΥΨ (ΑΣΤΡΑΠΗ :: ΑΥΡΑ) => [Γοργώ](#) (ΑΣΤΡΑΠΗ :: ΛΙΜΝΗ)
- Runes: [Gebo/Gift](#) and [Wunjo/Wind](#)
 - Paired:
 - Gift = ΒΙΟΣ (ΒΡΟΝΤΗ :: ΑΥΡΑ) => [Βοιπελατης](#) (ΒΡΟΝΤΗ :: ΓΑΙΑ)
 - Wind = ΄ΗΔΟΝΗ (ΑΥΡΑ :: ΑΥΡΑ) => [Ηώς](#) (ΑΥΡΑ :: ΓΑΙΑ)
 - Extended:
 - Gift = ΒΙΟΣ (ΒΡΟΝΤΗ :: ΑΥΡΑ) => [Βριαρεως](#) (ΒΡΟΝΤΗ :: ΛΙΜΝΗ)
 - Wind = ΄ΗΔΟΝΗ (ΑΥΡΑ :: ΑΥΡΑ) => [Ηλεκτρον](#) (ΑΥΡΑ :: ΛΙΜΝΗ)
- Runes: [Hagalaz/Hail](#) and [Naudiz/Nettles](#)
 - Paired:
 - Hail = ΛΑΒΥΡΙΝΘΟΣ (ΑΣΤΡΑΠΗ :: ΄ΥΕΤΟΣ) => [Λινον](#) (ΑΣΤΡΑΠΗ :: ΟΡΟΣ)
 - Nettles = ΙΡΙΣ (ΛΙΜΝΗ :: ΟΡΟΣ) => [Ἱμας](#) (ΛΙΜΝΗ :: ΄ΥΕΤΟΣ)
 - Extended:
 - Hail = ΛΑΒΥΡΙΝΘΟΣ (ΑΣΤΡΑΠΗ :: ΄ΥΕΤΟΣ) => [Λαμπίας](#) (ΑΣΤΡΑΠΗ :: ΟΥΡΑΝΟΣ)
 - Nettles = ΙΡΙΣ (ΛΙΜΝΗ :: ΟΡΟΣ) => [Ἰστός](#) (ΛΙΜΝΗ :: ΟΥΡΑΝΟΣ)
- Runes: [Isaz/Ice](#) and [Jera/Juniper](#)
 - Paired:
 - Ice = ΞΟΑΝΟΝ (΄ΥΕΤΟΣ :: ΄ΥΕΤΟΣ) => [Ξυλον](#) (΄ΥΕΤΟΣ :: ΟΥΡΑΝΟΣ)
 - Juniper = ΝΑΥΣ (ΟΥΡΑΝΟΣ :: ΟΥΡΑΝΟΣ) => [Νοστός](#) (ΟΥΡΑΝΟΣ :: ΄ΥΕΤΟΣ)
 - Extended:
 - Ice = ΞΟΑΝΟΝ (΄ΥΕΤΟΣ :: ΄ΥΕΤΟΣ) => [Ξιφος](#) (΄ΥΕΤΟΣ :: ΟΡΟΣ)
 - Juniper = ΝΑΥΣ (ΟΥΡΑΝΟΣ :: ΟΥΡΑΝΟΣ) => [Ναρθήξ](#) (ΟΥΡΑΝΟΣ :: ΟΡΟΣ)
- Runes: [Pertho/Paeony](#) and [Eiwaz/Yew](#)
 - Paired:
 - Paeony = ΜΕΓΑΡΟΝ (ΓΑΙΑ :: ΟΥΡΑΝΟΣ) => [Μοίραι](#) (ΓΑΙΑ :: ΟΡΟΣ)
 - Yew = ΠΥΛΑΙ (ΟΡΟΣ :: ΟΡΟΣ) => [Παίωλ](#) (ΟΡΟΣ :: ΟΥΡΑΝΟΣ)
 - Extended:
 - Paeony = ΜΕΓΑΡΟΝ (ΓΑΙΑ :: ΟΥΡΑΝΟΣ) => [Μακάρια](#) (ΓΑΙΑ :: ΄ΥΕΤΟΣ)

Yew = ΠΥΛΛΙ (ΟΡΟΣ :: ΟΡΟΣ) => ΠΙΤΕΡΥΞ (ΟΡΟΣ :: `ΥΕΤΟΣ)

- Runes: **Y Algiz/Hazel** and **ξ Sowilo/Sun**

- Paired:
Hazel = ΚΑΘΑΡΜΟΣ (ΒΡΟΝΤΗ :: ΟΡΟΣ) => ΚΗΡΥΚΕΙΟΝ (ΒΡΟΝΤΗ :: `ΥΕΤΟΣ)
Sun = ΟΦΙΣ (ΑΥΡΑ :: `ΥΕΤΟΣ) => ΟΙΝΟΣ (ΑΥΡΑ :: ΟΡΟΣ)
- Extended:
Hazel = ΚΑΘΑΡΜΟΣ (ΒΡΟΝΤΗ :: ΟΡΟΣ) => ΚΕΡΑΥΝΟΣ (ΒΡΟΝΤΗ :: ΟΥΡΑΝΟΣ)
Sun = ΟΦΙΣ (ΑΥΡΑ :: `ΥΕΤΟΣ) => ΟΙΚΟΣ (ΑΥΡΑ :: ΟΥΡΑΝΟΣ)

- Runes: **↑ Tiwaz/Tower** and **ᚷ Berkanan/Birch**

- Paired:
Tower = `ΡΥΘΜΟΣ (ΟΡΟΣ :: ΑΣΤΡΑΠΗ) => `ΡΑΒΔΟΣ (ΟΡΟΣ :: ΒΡΟΝΤΗ)
Birch = ΦΟΙΝΙΞ (ΑΥΡΑ :: ΒΡΟΝΤΗ) => ΦΙΛΛΗ (ΑΥΡΑ :: ΑΣΤΡΑΠΗ)
- Extended:
Tower = `ΡΥΘΜΟΣ (ΟΡΟΣ :: ΑΣΤΡΑΠΗ) => `ΡΑΨΩΙΔΟΣ (ΟΡΟΣ)
Birch = ΦΟΙΝΙΞ (ΑΥΡΑ :: ΒΡΟΝΤΗ) => ΦΑΡΜΑΚΟΝ (ΑΥΡΑ)

- Runes: **ᚱ Ehwaz/Elder** and **ᚱ Mannaz/Man**

- Paired:
Elder = ΤΟΞΟΝ (`ΥΕΤΟΣ :: ΑΣΤΡΑΠΗ) => ΤΥΜΠΑΝΟΝ (`ΥΕΤΟΣ :: ΒΡΟΝΤΗ)
Man = ΨΗΓΜΑ (ΟΥΡΑΝΟΣ :: ΒΡΟΝΤΗ) => ΨΗΦΟΣ (ΟΥΡΑΝΟΣ :: ΑΣΤΡΑΠΗ)
- Extended:
Elder = ΤΟΞΟΝ (`ΥΕΤΟΣ :: ΑΣΤΡΑΠΗ) => ΤΕΥΧΟΣ (`ΥΕΤΟΣ)
Man = ΨΗΓΜΑ (ΟΥΡΑΝΟΣ :: ΒΡΟΝΤΗ) => ΨΥΧΗ (ΟΥΡΑΝΟΣ)

- Runes: **ᚠ Laguz/Lake** and **ᚷ Ingwaz/Ring**

- Paired:
Lake = ΣΤΕΦΑΝΟΣ (ΛΙΜΝΗ :: ΑΣΤΡΑΠΗ) => ΣΘΕΝΩ (ΛΙΜΝΗ :: ΒΡΟΝΤΗ)
Ring = `ΥΜΝΟΣ (ΒΡΟΝΤΗ :: ΒΡΟΝΤΗ) => `ΥΠΕΡΒΟΡΕΟΙ (ΒΡΟΝΤΗ :: ΑΣΤΡΑΠΗ)
- Extended:
Lake = ΣΤΕΦΑΝΟΣ (ΛΙΜΝΗ :: ΑΣΤΡΑΠΗ) => ΣΤΥΞ (ΛΙΜΝΗ)
Ring = `ΥΜΝΟΣ (ΒΡΟΝΤΗ :: ΒΡΟΝΤΗ) => `ΥΔΡΑ (ΒΡΟΝΤΗ)

- Runes: **ᚱ Dagaz/Day** and **ᚰ Othala/Oak**

- Paired:
Day = ΧΑΣΜΑ (ΑΣΤΡΑΠΗ :: ΑΣΤΡΑΠΗ) => ΧΑΡΥΒΔΙΣ (ΑΣΤΡΑΠΗ :: ΒΡΟΝΤΗ)
Oak = `ΩΡΑΙ (ΓΑΙΑ :: ΒΡΟΝΤΗ) => ΩΓΥΓΗ (ΓΑΙΑ :: ΑΣΤΡΑΠΗ)
- Extended:
Day = ΧΑΣΜΑ (ΑΣΤΡΑΠΗ :: ΑΣΤΡΑΠΗ) => ΧΑΛΚΟΣ (ΑΣΤΡΑΠΗ)
Oak = `ΩΡΑΙ (ΓΑΙΑ :: ΒΡΟΝΤΗ) => ΩΟΝ (ΓΑΙΑ)

Advanced Temporal Omens

This section gives a table that allows the "omen" (time) usage discussed in the previous section to refer to the entire system of the 'PYΘMOI. Using the table below, find the referent by taking the current time in minutes past the hour. For example, if it is 10:49 (am or pm), the first digit is 4 and the second digit is 9, so the referent is 'ΙΣΤΟΣ.

>1st √2nd	0 (6)	1	2	3	4	5
0 (4 ext)	'ΕΛΙΞ	ΣΤΥΞ	'ΡΑΨΩΙΔΟΣ	ΜΑΚΑΡΙΑ	ΛΑΜΠΙΑΣ	ΖΥΓΟΝ
1	ƒ Ash ΘΥΜΟΝ	Ꝥ Oak `ΩΡΑΙ	℥ Man ΨΗΓΜΑ	ξ Sun ΟΦΙΣ	ϣ Juniper ΝΑΥΣ	ℙ Wind `ΗΔΟΝΗ
2	♣ Thorn ΑΝΑΓΚΗ	♠ Day ΧΑΣΜΑ	♣ Elder ΤΟΞΟΝ	Υ Hazel ΚΑΘΑΡΜΟΣ	ℓ Ice ΞΟΑΝΟΝ	Χ Gift ΒΙΟΣ
3	♄ Urus ΔΡΕΠΑΝΟΝ	♠ Ring `ΥΜΝΟΣ	♣ Birch ΦΟΙΝΙΞ	ℙ Yew ΠΥΛΑΙ	† Nettles ΙΡΙΣ	⋄ Cauldron ΓΡΥΨ
4	♂ Flocks ΕΛΛΙΟΣ	† Lake ΣΤΕΦΑΝΟΣ	↑ Tower `ΡΥΘΜΟΣ	℥ Paeony ΜΕΓΑΡΟΝ	℥ Hail ΛΑΒΥΡΙΝΘΟΣ	℞ Road ΖΩΠΥΡΟΝ
5 (1/2)	ΘΕΜΙΣ	ΩΓΥΓΙΗ	ΨΗΦΟΣ	ΟΙΝΟΣ	ΝΟΣΤΟΣ	ΗΩΣ
	ΑΣΦΟΔΕΛΟΣ	ΧΑΡΥΒΔΙΣ	ΤΥΜΠΑΝΟΝ	ΚΗΡΥΚΕΙΟΝ	ΞΥΛΟΝ	ΒΟΥΠΕΛΑΤΗΣ
6 (3/4)	ΔΟΡΥ	`ΥΠΕΡΒΟΡΕΟΙ	ΦΙΑΛΗ	ΠΑΙΩΝ	`ΙΜΑΣ	ΓΛΑΥΞ
	`ΕΣΤΙΑ	ΣΘΕΝΩ	`ΡΑΒΔΟΣ	ΜΟΙΡΑΙ	ΛΙΝΟΝ	ΖΕΥΓΜΑ
7 (1 ext)	ΘΕΜΙΣ	ΩΟΝ	ΨΥΧΗ	ΟΙΚΟΣ	ΝΑΡΘΗΞ	ΗΛΕΚΤΡΟΝ
8 (2 ext)	ΑΜΦΟΡΕΥΣ	ΧΑΛΚΟΣ	ΤΕΥΧΟΣ	ΚΕΡΑΥΝΟΣ	ΞΙΦΟΣ	ΒΡΙΑΡΕΩΣ
9 (3 ext)	ΔΑΙΔΑΛΑ	`ΥΔΡΑ	ΦΑΡΜΑΚΟΝ	ΠΤΕΡΥΞ	`ΙΣΤΟΣ	ΓΟΡΓΩ

Astrological Correspondences and Symbolism

The Zodiac

The Phases:

- Cardinal = Becoming (Generating)
- Fixed = Being (Functioning)
- Mutable = Transforming (De/Re-generating)

The Processes:

- Fire = initiate
 - sense internal state and external conditions and determine the best response or new state
 - Mountain and Lake (Wands)
- Earth = establish
 - assign and execute the details of the response, as engaged by stimulus and inhibition, thus embodying the state
 - Heaven and Earth (Pentacles)
- Air = communicate
 - encode, transmit, and receive data required for establishing and monitoring the state
 - Water and Fire (Swords)
- Water = engage
 - initiate action based on the patterns of stimulus and inhibition which constitute the (new) state
 - Thunder and Wind (Cups)

The Phases and Processes give rise to the Zodiac.

Generating phase:

Hexagram	Sign	Time	Process (Phase)	function	Tarot, I Ching	Systems Theory	AA 12-Step
1. Mountain::Lake	Aries	MAR/APR	Fire (Cardinal)	initiate	The Tower, 41 Decrease	Sense/Detect	Admit Failure
2. Heaven::Earth	Taurus	APR/MAY	Earth (Fixed)	establish	King Pentacles, 12 Standstill	Identify	Believe in Restoration
3. Water::Wind	Gemini	MAY/JUN	Air (Mutable)	communicate	Six Swords, 48 The Well	Signal/Command	Submit the Will
4. Thunder::Lake	Cancer	JUN/JUL	Water (Cardinal)	engage	The Moon, 54 Marrying Maiden	Audit/ACK	Take Inventory

Functioning phase:

Hexagram	Sign	Time	Process (Phase)	function	Tarot, I Ching	Systems Theory	AA 12-Step
5. Mountain::Earth	Leo	JUL/AUG	Fire (Fixed)	initiate	King Wands, 23 Splitting Apart	Inter-communicate	Clarification
6. Heaven::Wind	Virgo	AUG/SEP	Earth (Mutable)	establish	Six Pentacles, 44 Coming to Meet	(Re)Arrange	Letting Go (Receptivity)
7. Water::Lake	Libra	SEP/OCT	Air (Cardinal)	communicate	Death, 60 Limitation	(Re)Set	Remove Shortcomings
8. Thunder::Earth	Scorpio	OCT/NOV	Water (Fixed)	engage	King Cups, 16 Enthusiasm	(Re)Start/Boot	Consider the Consequences

De/Re-generating phase:

Hexagram	Sign	Time	Process (Phase)	function	Tarot, I Ching	Systems Theory	AA 12-Step
9. Mountain::Wind	Sagittarius	NOV/DEC	Fire::Mutable	initiate	Six Wands, 18 Work on Spoiled	Execute	Make Amends (Do the Work)
10. Heaven::Lake	Capricorn	DEC/JAN	Earth::Cardinal	establish	Hanged Man, 10 Treading	Sense/Id/Transmit	Practice Makes Perfect
11. Water::Earth	Aquarius	JAN/FEB	Air::Fixed	communicate	King Swords, 8 Holding Together	Maintain/Improve	The Path of Prayer
12. Thunder::Wind	Pisces	FEB/MAR	Water::Mutable	engage	Six Cups, 32 Duration	Replicate/Teach	Evangelization

Or, try it this way in terms of the months of the year, but not in line with the current position of the Zodiac:

Generating phase:

Word	Hexagram	Month	Colors	function	Systems Theory	Mythology
1. ØYMON	Mountain::Lake	January	Blue, Silver	initiate	Sense/Detect	Birth/Incarnation
2. APEIIANON	Heaven::Earth	February	Pink, Lavender	establish	Identify	Overthrow of the Old King
3. ZQIITYPON	Water::Wind	March	Green, Purple	communicate	Signal/Command	The Journey Begins

Word	Hexagram	Month	Colors	function	Systems Theory	Mythology
4. ΒΡΙΑΠΕΩΣ	Thunder::Lake	April	Lt. Blue & Pink	engage	Audit/ACK	The Quest

Functioning phase:

Word	Hexagram	Month	Colors	function	Systems Theory	Mythology
5. ΘΕΜΙΣ	Mountain::Earth	May	Green, Gold	initiate	Inter-communicate	The New King is Revealed
6. ΔΑΙΔΑΛΛΑ	Heaven::Wind	June	Violet, Silver	establish	(Re)Arrange	The Heavenly Marriage
7. ΖΥΤΟΝ	Water::Lake	July	Red, Blue	communicate	(Re)Set	The Toils
8. ΒΟΥΤΙΕΑΑΤΗΣ	Thunder::Earth	August	Turquoise, Brown	engage	(Re)Start/Boot	I am become food

De/Re-generating phase:

Word	Hexagram	Month	Colors	function	Systems Theory	Mythology
9. ΘΥΙΑ	Mountain::Wind	September	Amber, Rust	initiate	Execute	Returning Home
10. ΔΟΡΥ	Heaven::Lake	October	Orange, Violet	establish	Sense/Id/Transmit	The Final Test
11. ΖΕΥΤΜΑ	Water::Earth	November	Burgundy, Mustard	communicate	Maintain/Improve	The Willing Sacrifice
12. ΒΙΟΣ	Thunder::Wind	December	Red, Green	engage	Replicate/Teach	The Harrowing of Hell

another take...

Generating phase:

Word	Hexagram	Month	Colors	function	Systems Theory	Mythology
1. ΛΑΒΥΠΙΝΘΟΣ	Fire::Water	January	Blue, Silver	initiate	Sense/Detect	Birth/Incarnation
2. ΙΠΙΣ	Lake::Mountain	February	Pink, Lavender	establish	Identify	Overthrow of the Old King
3. ΩΠΑΙ	Earth::Thunder	March	Green, Purple	communicate	Signal/Command	The Journey Begins
4. ΦΙΣ	Wind::Water	April	Lt. Blue & Pink	engage	Audit/ACK	The Quest

Functioning phase:

Word	Hexagram	Month	Colors	function	Systems Theory	Mythology
5. ΑΙΝΟΝ	Fire::Mountain	May	Green, Gold	initiate	Inter-communicate	The New King is Revealed
6. ΣΘΕΝΩ	Lake::Thunder	June	Violet, Silver	establish	(Re)Arrange	The Heavenly Marriage
7. ΜΑΚΑΡΙΑ	Earth::Water	July	Red, Blue	communicate	(Re)Set	The Toils
8. ΟΙΝΟΣ	Wind::Mountain	August	Turquoise, Brown	engage	(Re)Start/Boot	I am become food

De/Re-generating phase:

Word	Hexagram	Month	Colors	function	Systems Theory	Mythology
9. ΧΑΡΥΒΑΙΣ	Fire::Thunder	September	Amber, Rust	initiate	Execute	Returning Home
10. ΖΥΓΟΝ	Lake::Water	October	Orange, Violet	establish	Sense/Id/Transmit	The Final Test
11. ΜΟΙΠΑΙ	Earth::Mountain	November	Burgundy, Mustard	communicate	Maintain/Improve	The Willing Sacrifice
12. ΦΟΙΝΙΞ	Wind::Thunder	December	Red, Green	engage	Replicate/Teach	The Harrowing of Hell

The Planets

Planet	Trigram	additional correspondences
Moon	Earth	Waxing = Venus/Wind; Full = Zodiac/Fire; Waning = Saturn/Lake
Mercury	Water	
Venus	Wind	
Sun	Heaven	Ascendant = Mars/Thunder, Descendant = Jupiter/Fire, Nadir = Mercury/Water

Planet	Trigram	additional correspondences
Mars	Thunder	
Jupiter	Mountain	
Saturn	Lake	
Zodiac	Fire	

When going from a cast (die roll) to Astrological symbolism, we must decide what Aspect the planets are in. The scale and table here can be used to calculate this.

Scale for use with Planetary Aspects:

- higher --> lower
 - Saturn --> Jupiter --> Mars --> Sun --> Venus --> Mercury --> Moon

order of Trigrams	1st Die	Aspect
higher::lower	1-2	Square
higher::lower	3-4	Trine
higher::lower	5-6	Conjunction
lower::higher	1-2	Square
lower::higher	3-4	Sextile
lower::higher	5-6	Opposition

When the Zodiac (Fire) is one of the Trigrams (when calculating from a die roll), use one 12-sided dice to determine the sign. For Hexagrams in which Fire is the upper Trigram, consider the Planet to be retrograde in the sign, except for the Sun and Moon, which, conveniently matching the symbolism in our divinatory system, do not go retrograde.

This system of correspondences leaves out the doubled Trigrams (e.g. Mountain::Mountain/Eight of Wands/52 Stillness/IYYAAI). In these cases, to continue your considerations in Astrological mode, consider the nature of the Planet (or of the Zodiac) itself, in its various relationships. In case it wasn't obvious, the symbolism of the doubled trigrams tends to focus on the most characteristic feature of this Trigram, whereas the symbolism we've attached to the Trigrams themselves in our system, remain broad. You can take these differences into consideration in Astrological mode, of course; no one is stopping you.

The possibility of creating this set of correspondences eluded us for a very long time, in no small part because the Zodiac is an alternative 12-step process to the classic 12 Steps of the AA; it is capable of broader associations because it more broadly associates the idea of Regeneration with mundane processes as well as Spiritual or Psychic Attainment.

Also, to state the obvious, all of the four processes (Fire::initiate, Earth::establish, Air::communicate, Water::engage) are taking place simultaneously throughout each phase of the process we wish to describe using this scheme. In this case, these processes are laid out sequentially for divinatory purposes. Horary Astrology, which is a form of divination that requires much training, of course, uses what we call the "Omen" method. We don't want to get into how this works in too much detail, lest we cause offense to the un-initiated, but the moment at which the question is asked determines the answer given. It works with clock time as well, but we have to confess we don't know how to do it with bird flight, entrails, or rustling leaves. For those, we imagine that there's a bit of pattern-matching going on along the lines of finding images in clouds. That, especially, we love to do, and yes, you can regain that skill as an adult. We haven't used it for divination. We just mention it as something to look forward to as you get to know your own Holy Guardian Angel better.

What about Natal Astrology? Again, we can't speak from direct experience, but we think the degree to which it "works" depends on how much it is seen as a declaration of the person's inevitable destiny. We hold, rather, that "character is destiny" and, since one can change one's character, one can change one's destiny. So, at best, it may be the set of challenges that Fate assigned you to contemplate, even though all challenges are worth contemplating if you intend to acquire Mastery of any sort.

Let's suppose for a moment that the original practice of Astrology, what it looked like at its beginning, was Horary. More precisely, it was ascertaining the "tides" of the world. Then it was up to the practitioner to know whether the undertaking you were proposing might meet with success or failure, given those tides. The Stars did not determine fate, but like a clock, indicated where things stood in the cycles of the World, and (by an extension that had some basis in practical reality among people who were more affected by those cycles than we are today) what was happening in peoples' relationships with the World and with other people. (Do you still cling to the notion that Mankind has far too much Free Will, and exercises it with such gusto, for the relationships among people to follow patterns in keeping with the natural world?)

It might have gone to shits in Babylon. Even though they did so much to advance observation of the night sky, they couldn't help but make Astrology more "Civilized". By "Civilized" we mean they made it more useful to the Patriarchal and Hierarchical Warrior Cultures that introduced the notion of Gods in the first place. These Gods determine the workings of the Mundane World, and because they are in authority over it, and their will determines its workings, they cannot therefore be entirely part of it. In the same way, the Gods' descendants, the Chiefs and Kings who now rule on earth, are exalted above what, and whom, they rule, and must be obeyed, else Chaos occurs.

Then Astrology got mixed up with that truly horrible Four Elements system that everyone seems to adore. That was another major source of confusion for us when we were trying to understand the metaphorical referents of the system. Why do we think the Four Elements system horrible, you ask? Whatever were the original symbolic referents of the Elements were apparently lost early on, and the Elements became reified--that is, they were said to refer to actual "substances". And with the reification of the original symbols came all sorts of illogical associations and illogical thinking, especially because some, or all, of the original referents were properties of objects, not themselves objects or classes of objects. (That ol' timey wet/dry vs. cold/hot philosophical fiasco that so many in ancient times, and up to today, have struggled with.) Of course, it would eventually turn into what we now consider Proto-Science in the hands of the early Greek Pre-Socratic philosophers. That was already implied in, and had already really been accomplished through, the reification.

It has taken us until the Twentieth Century to finally shake off reification and begin to see the Universe as composed of "things" which are actually nothing more than our convenient labels for a set of relationships, expressed mathematically, between various "objects". Now, the existence of such objects is postulated on, and implies no more than, these

mathematical relationships. This is the reality expressed by Quantum Mechanics. Most folks, Physicists included, find it hard to abandon the reification project, hence much ink has been, and continues to be, spilled on attempts to provide a firm philosophical and ontological basis for Quantum Mechanics. This is reification in scholarly, or religious, garb, and a fool's errand.

So, if it's not already clear, we cannot pretend to be restoring the original system--whatever it was is buried under too much of what we consider detritus. Please consider this a rather free re-creation that might be useful for some.

When Bärchen does a general cast, he looks for the "right" interpretation (that is, what Fox is really trying to say) by considering the context of his question, and taking into account the traditional contexts addressed by the various systems. But he also goes by the "feeling" of which interpretation is the right one. Getting that feeling comes in part by recognizing

the subtle cues that distinguish his own desires and expectations from the "promptings" that come from the Spirit. He learned this through time, experience, self-examination, and, when in doubt, by doing a second "cast" to ask whether he's really gotten it.

But with just 72 ὀνόματα, Fox sometimes feels that her vocabulary is a bit constrained. So sometimes she wants Bärchen to look for her meaning in the basic relationships between the Trigrams according to our own "psychological" interpretations of them. This opens a sort of dialog that can be very enlightening for both of us, but it requires quite a bit of time for contemplation of the relationship (the "story").

So, for those situations in which what we're after is just a quick "check-in", where, as we said, Bärchen asks "what would you like to do now?" or "where do you think we are at with such-and-so?" we developed this Eardstapa's Oracle to cover such questions. Use it if it appeals to you.

The Alchemical Structure of the I Ching

Sequence	I Ching Hexagrams	I Ching Hexagrams	The Twelve States	The Twelve States
01 : 02 i	䷀ The Creative	䷁ The Receptive	F6/7 9.Execute/Process	E5/7 8.(Re)Start/Boot
////////	I. The Path of Destiny 1	I. The Path of Destiny 1	////////	////////
03 : 04	䷆ Difficulty at the Beginning	䷇ Youthful Folly	1. Sense/Detect	2. Identify
05 : 06	䷄ Waiting (Nourishment)	䷆ Conflict	4. Audit/ACK	3. Signal/Command
07 : 08	䷆ The Army	䷉ Holding Together (Union)	5. Inter-Communicate	6. (Re)Arrange
09 : 10	䷔ The Taming POT Small	䷐ Treading (Conduct)	8. (Re)Start/Boot	7. (Re)Set
11 : 12	䷌ Peace	䷌ Standstill	D4/7 6.(Re)Arrange	C3/7 4.Audit/ACK
////////	I. The Path of Destiny 2	I. The Path of Destiny 2	////////	////////
13 : 14	䷌ Fellowship	䷌ Possession in Great Measure	9. Execute/Process	10. Monitor/Evaluate
15 : 16	䷌ Modesty	䷌ Enthusiasm	12. Replicate/Teach	11. Maintain/Improve
:::::::	II. Priesthood of the Flame	II. Priesthood of the Flame	:::::::	:::::::
17 : 18	䷌ Following	䷌ Decay	1. Sense/Detect	2. Identify
19 : 20	䷌ Approach	䷌ Contemplation (View)	4. Audit/ACK	3. Signal/Command
21 : 22	䷌ Biting Through	䷌ Grace	5. Inter-Communicate	6. (Re)Arrange
23 : 24	䷌ Splitting Apart	䷌ Return (Turning Point)	8. (Re)Start/Boot	7. (Re)Set
25 : 26	䷌ Innocence (Unexpected)	䷔ The Taming POT Great	9. Execute/Process	10. Monitor/Evaluate
27 : 28 i	䷌ The Corners of the Mouth	䷌ Preponderance o' Great	12. Replicate/Teach	11. Maintain/Improve
29 : 30 i	䷌ The Abysmal (Water)	䷌ The Clinging (Fire)	B2/7 3.Signal/Command	A1/7 1.Sense/Detect
:::::::	III. Phoenix and Dragon	III. Phoenix and Dragon	:::::::	:::::::
31 : 32	䷌ Influence (Wooing)	䷌ Duration	12. Replicate/Teach	11. Maintain/Improve
33 : 34	䷌ Retreat	䷌ The POT Great	9. Execute/Process	10. Monitor/Evaluate
35 : 36	䷌ Progress	䷌ Darkened Light	8. (Re)Start/Boot	7. (Re)Set
37 : 38	䷌ The Family	䷌ Opposition	5. Inter-Communicate	6. (Re)Arrange
39 : 40	䷌ Obstruction	䷌ Deliverance	4. Audit/ACK	3. Signal/Command
41 : 42	䷌ Decrease	䷌ Increase	1. Sense/Detect	2. Identify
:::::::	IV. The Dragon's Hoard	IV. The Dragon's Hoard	:::::::	:::::::
43 : 44	䷌ Break-through	䷌ Coming to Meet	A1/7 1.Sense/Detect	B2/7 3.Signal/Command
45 : 46	䷌ Gathering Together	䷌ Pushing Upward	C3/7 4.Audit/ACK	D4/7 6.(Re)Arrange
47 : 48	䷌ Oppression	䷌ The Well	E5/7 8.(Re)Start/Boot	F6/7 9.Execute/Process
49 : 50	䷌ Revolution (Molting)	䷌ The Cauldron	G#8/7 12.Replicate/Teach	G7/7 11.Maintain/Improve
:::::::	V. The Pilgrimage to...	V. The Pilgrimage to...	:::::::	:::::::
51 : 52	䷌ The Arousing (Shock)	䷌ Stillness	1. Sense/Detect	2. Identify
53 : 54	䷌ Development	䷌ The Marrying Maiden	4. Audit/ACK	3. Signal/Command
55 : 56	䷌ Abundance (Fullness)	䷌ The Wanderer	5. Inter-Communicate	6. (Re)Arrange
57 : 58	䷌ The Gentle (Penetrating)	䷌ The Joyous	8. (Re)Start/Boot	7. (Re)Set
:::::::	...The Inner Shrine	...The Inner Shrine	:::::::	:::::::
59 : 60	䷌ Dispersion (Dissolution)	䷌ Limitation	9. Execute/Process	10. Monitor/Evaluate

Sequence	I Ching Hexagrams	I Ching Hexagrams	The Twelve States	The Twelve States
61 : 62 i	䷋ Inner Truth	䷍ Preponderance of the Small	12. Replicate/Teach	11. Maintain/Improve
63 : 64	䷌ After Completion	䷍ Before Completion	G#8/7 12.Replicate/Teach	G7/7 11.Maintain/Improve

When consulting the I Ching using yarrow stalks or coins--

If there are one or more moving lines in the hexagram thus obtained, the words appended by the Duke of Chou to the given line or lines are also to be considered. His words therefore carry the superscription, “Nine in the xth place,” or “Six in the xth place.” Furthermore, the movement, i.e., change 1 in the lines, gives rise to a new hexagram, the meaning of which must also be taken into account.

From C. G. Jung; Wilhelm, Richard; Hellmut Wilhelm; Richard Wilhelm; Cary F. Baynes. The I Ching or Book of Changes (Bollingen Series 170). Princeton University Press.

Trigram transformations (when the indicated line, counted from the bottom, is changed):

Trigram	1st	2nd	3rd
☰ Heaven	☳ Wind	☲ Fire	☱ Lake
☷ Earth	☳ Thunder	☵ Water	☶ Mountain
☳ Thunder	☷ Earth	☱ Lake	☲ Fire
☳ Wind	☰ Heaven	☶ Mountain	☵ Water
☵ Water	☱ Lake	☷ Earth	☳ Wind
☲ Fire	☶ Mountain	☰ Heaven	☳ Thunder
☶ Mountain	☲ Fire	☳ Wind	☷ Earth
☱ Lake	☵ Water	☳ Thunder	☰ Heaven

Hexagram transformations (when the indicated line, counted from the bottom, is changed):

Initial Hexagram	Self/Transformations
1. ☰ The Creative	☰ Heaven:☰ Heaven= NAYΣ
	☰ Heaven:☳ Wind= ΔΑΙΔΑΛΑ ☰ Heaven:☲ Fire= ΨΗΦΟΣ ☰ Heaven:☱ Lake= ΔΟΡΥ
	☳ Wind:☰ Heaven= ΟΙΚΟΣ ☲ Fire:☰ Heaven= ΛΑΜΠΙΑΣ ☱ Lake:☰ Heaven= ΙΣΤΟΣ
2. ☷ The Receptive	☷ Earth:☷ Earth= ΕΛΑΙΟΣ
	☷ Earth:☳ Thunder= ΩΡΑΙ ☷ Earth:☵ Water= ΜΑΚΑΡΙΑ ☷ Earth:☶ Mountain= ΜΟΙΡΑΙ
	☳ Thunder:☷ Earth= ΒΟΥΤΙΕΛΑΤΗΣ ☵ Water:☷ Earth= ΖΕΥΓΜΑ ☶ Mountain:☷ Earth= ΘΕΜΙΣ
3. ☳ Sprouting	☵ Water:☳ Thunder= ΤΥΜΠΑΝΟΝ
	☵ Water:☷ Earth= ΖΕΥΓΜΑ ☵ Water:☱ Lake= ΖΥΓΟΝ ☵ Water:☲ Fire= ΤΟΞΟΝ
	☱ Lake:☳ Thunder= ΣΘΕΝΩ ☷ Earth:☳ Thunder= ΩΡΑΙ ☳ Wind:☳ Thunder= ΦΟΙΝΙΞ
4. ☳ Youthful Folly	☶ Mountain:☵ Water= ΙΤΤΕΡΥΞ
	☶ Mountain:☱ Lake= ΘΥΜΟΝ ☶ Mountain:☷ Earth= ΘΕΜΙΣ ☶ Mountain:☳ Wind= ΘΥΙΑ
	☲ Fire:☵ Water= ΛΑΒΥΡΙΝΘΟΣ ☳ Wind:☵ Water= ΟΦΙΣ ☷ Earth:☵ Water= ΜΑΚΑΡΙΑ
5. ☳ Waiting	☵ Water:☰ Heaven= ΞΥΛΟΝ
	☵ Water:☳ Wind= ΖΩΠΥΡΟΝ ☵ Water:☲ Fire= ΤΟΞΟΝ ☵ Water:☱ Lake= ΖΥΓΟΝ
	☱ Lake:☰ Heaven= ΙΣΤΟΣ ☷ Earth:☰ Heaven= ΜΕΓΑΡΟΝ ☳ Wind:☰ Heaven= ΟΙΚΟΣ
6. ☳ Conflict	☰ Heaven:☵ Water= ΝΟΣΤΟΣ
	☰ Heaven:☱ Lake= ΔΟΡΥ ☰ Heaven:☷ Earth= ΔΡΕΠΑΝΟΝ ☰ Heaven:☳ Wind= ΔΑΙΔΑΛΑ
	☳ Wind:☵ Water= ΟΦΙΣ ☲ Fire:☵ Water= ΛΑΒΥΡΙΝΘΟΣ ☱ Lake:☵ Water= ΙΜΑΣ
7. ☳ The Army	☷ Earth:☵ Water= ΜΑΚΑΡΙΑ
	☷ Earth:☱ Lake= ΕΣΤΙΑ ☷ Earth:☷ Earth= ΕΛΑΙΟΣ ☷ Earth:☳ Wind= ΕΛΙΞ
	☳ Thunder:☵ Water= ΚΗΡΥΚΕΙΟΝ ☵ Water:☵ Water= ΞΟΑΝΟΝ ☶ Mountain:☵ Water= ΙΤΤΕΡΥΞ

Initial Hexagram	Self/Transformations		
8. ䷮ Union	☵ Water:☷ Earth= ZEYΓMA		
	☵ Water:☳ Thunder= ΤΥΜΠΑΝΟΝ	☵ Water:☵ Water= ΞΟΑΝΟΝ	☵ Water:☶ Mountain= ΞΙΦΟΣ
	☵ Lake:☷ Earth= ΑΜΦΟΡΕΥΣ	☷ Earth:☷ Earth= ΕΛΑΙΟΣ	☳ Wind:☷ Earth= ΗΩΣ
9. ䷘ Taming Power of the Small	☳ Wind:☶ Heaven= ΟΙΚΟΣ		
	☳ Wind:☳ Wind= `ΗΔΟΝΗ	☳ Wind:☲ Fire= ΦΙΑΛΗ	☳ Wind:☵ Lake= ΗΛΕΚΤΡΟΝ
	☶ Heaven:☶ Heaven= ΝΑΥΣ	☶ Mountain:☶ Heaven= ΠΑΙΩΝ	☵ Water:☶ Heaven= ΞΥΛΟΝ
10. ䷉ Treading	☶ Heaven:☵ Lake= ΔΟΡΥ		
	☶ Heaven:☵ Water= ΝΟΣΤΟΣ	☶ Heaven:☳ Thunder= ΨΗΓΜΑ	☶ Heaven:☶ Heaven= ΝΑΥΣ
	☳ Wind:☵ Lake= ΗΛΕΚΤΡΟΝ	☲ Fire:☵ Lake= ΓΟΡΓΩ	☵ Lake:☵ Lake= ΑΝΑΓΚΗ
11. ䷌ Peace	☷ Earth:☶ Heaven= ΜΕΓΑΡΟΝ		
	☷ Earth:☳ Wind= `ΕΛΙΞ	☷ Earth:☲ Fire= ΩΓΥΓΙΗ	☷ Earth:☵ Lake= `ΕΣΤΙΑ
	☳ Thunder:☶ Heaven= ΚΕΡΑΥΝΟΣ	☵ Water:☶ Heaven= ΞΥΛΟΝ	☶ Mountain:☶ Heaven= ΠΑΙΩΝ
12. ䷄ Standstill	☶ Heaven:☷ Earth= ΑΡΕΠΙΑΝΟΝ		
	☶ Heaven:☳ Thunder= ΨΗΓΜΑ	☶ Heaven:☵ Water= ΝΟΣΤΟΣ	☶ Heaven:☶ Mountain= ΝΑΡΘΗΣ
	☳ Wind:☷ Earth= ΗΩΣ	☲ Fire:☷ Earth= ΓΛΑΥΞ	☵ Lake:☷ Earth= ΑΜΦΟΡΕΥΣ
13. ䷌ Fellowship	☶ Heaven:☲ Fire= ΨΗΦΟΣ		
	☶ Heaven:☶ Mountain= ΝΑΡΘΗΣ	☶ Heaven:☶ Heaven= ΝΑΥΣ	☶ Heaven:☳ Thunder= ΨΗΓΜΑ
	☳ Wind:☲ Fire= ΦΙΑΛΗ	☲ Fire:☲ Fire= ΧΑΣΜΑ	☵ Lake:☲ Fire= ΣΤΕΦΑΝΟΣ
14. ䷡ Great Strength	☲ Fire:☶ Heaven= ΛΑΜΠΙΑΣ		
	☲ Fire:☳ Wind= ΓΡΥΨ	☲ Fire:☲ Fire= ΧΑΣΜΑ	☲ Fire:☵ Lake= ΓΟΡΓΩ
	☶ Mountain:☶ Heaven= ΠΑΙΩΝ	☶ Heaven:☶ Heaven= ΝΑΥΣ	☳ Thunder:☶ Heaven= ΚΕΡΑΥΝΟΣ
15. ䷚ Modesty	☷ Earth:☶ Mountain= ΜΟΙΡΑΙ		
	☷ Earth:☲ Fire= ΩΓΥΓΙΗ	☷ Earth:☳ Wind= `ΕΛΙΞ	☷ Earth:☷ Earth= ΕΛΑΙΟΣ
	☳ Thunder:☶ Mountain= ΚΑΘΑΡΜΟΣ	☵ Water:☶ Mountain= ΞΙΦΟΣ	☶ Mountain:☶ Mountain= ΠΥΛΑΙ
16. ䷪ Enthusiasm	☳ Thunder:☷ Earth= ΒΟΥΠΕΛΑΤΗΣ		
	☳ Thunder:☳ Thunder= `ΥΜΝΟΣ	☳ Thunder:☵ Water= ΚΗΡΥΚΕΙΟΝ	☳ Thunder:☶ Mountain= ΚΑΘΑΡΜΟΣ
	☷ Earth:☷ Earth= ΕΛΑΙΟΣ	☵ Lake:☷ Earth= ΑΜΦΟΡΕΥΣ	☲ Fire:☷ Earth= ΓΛΑΥΞ
17. ䷗ Following	☵ Lake:☳ Thunder= ΣΘΕΝΩ		
	☵ Lake:☷ Earth= ΑΜΦΟΡΕΥΣ	☵ Lake:☵ Lake= ΑΝΑΓΚΗ	☵ Lake:☲ Fire= ΣΤΕΦΑΝΟΣ
	☵ Water:☳ Thunder= ΤΥΜΠΑΝΟΝ	☳ Thunder:☳ Thunder= `ΥΜΝΟΣ	☶ Heaven:☳ Thunder= ΨΗΓΜΑ
18. ䷯ Decay	☶ Mountain:☳ Wind= ΘΥΙΑ		
	☶ Mountain:☶ Heaven= ΠΑΙΩΝ	☶ Mountain:☶ Mountain= ΠΥΛΑΙ	☶ Mountain:☵ Water= ΠΤΕΡΥΞ
	☲ Fire:☳ Wind= ΓΡΥΨ	☳ Wind:☳ Wind= `ΗΔΟΝΗ	☷ Earth:☳ Wind= `ΕΛΙΞ
19. ䷔ Approach	☷ Earth:☵ Lake= `ΕΣΤΙΑ		
	☷ Earth:☵ Water= ΜΑΚΑΡΙΑ	☷ Earth:☳ Thunder= `ΩΡΑΙ	☷ Earth:☶ Heaven= ΜΕΓΑΡΟΝ
	☳ Thunder:☵ Lake= ΒΡΙΑΡΕΩΣ	☵ Water:☵ Lake= ΖΥΓΟΝ	☶ Mountain:☵ Lake= ΘΥΜΟΝ
20. ䷁ Contemplation	☳ Wind:☷ Earth= ΗΩΣ		
	☳ Wind:☳ Thunder= ΦΟΙΝΙΞ	☳ Wind:☵ Water= ΟΦΙΣ	☳ Wind:☶ Mountain= ΟΙΝΟΣ
	☶ Heaven:☷ Earth= ΑΡΕΠΙΑΝΟΝ	☶ Mountain:☷ Earth= ΘΕΜΙΣ	☵ Water:☷ Earth= ΖΕΥΓΜΑ
21. ䷆ Biting Through	☲ Fire:☳ Thunder= ΧΑΡΥΒΔΙΣ		
	☲ Fire:☷ Earth= ΓΛΑΥΞ	☲ Fire:☵ Lake= ΓΟΡΓΩ	☲ Fire:☲ Fire= ΧΑΣΜΑ
	☶ Mountain:☳ Thunder= `ΡΑΒΔΟΣ	☶ Heaven:☳ Thunder= ΨΗΓΜΑ	☳ Thunder:☳ Thunder= `ΥΜΝΟΣ

Initial Hexagram	Self/Transformations		
22. ䷢ Grace	☶ Mountain:☲ Fire=PYΘMOΣ		
	☶ Mountain:☶ Mountain=ΠΥΛΑΙ	☶ Mountain:☰ Heaven=ΠΑΙΩΝ	☶ Mountain:☳ Thunder=ΠΑΒΔΟΣ
	☲ Fire:☲ Fire=ΧΑΣΜΑ	☴ Wind:☲ Fire=ΦΙΑΛΗ	☷ Earth:☲ Fire=ΩΓΥΓΙΗ
23. ䷥ Splitting Apart	☶ Mountain:☷ Earth=ΘΕΜΙΣ		
	☶ Mountain:☳ Thunder=ΠΑΒΔΟΣ	☶ Mountain:☵ Water=ΠΤΕΡΥΞ	☶ Mountain:☶ Mountain=ΠΥΛΑΙ
	☲ Fire:☷ Earth=ΓΛΑΥΞ	☴ Wind:☷ Earth=ΗΩΣ	☷ Earth:☷ Earth=ΕΛΑΙΟΣ
24. ䷴ Return	☷ Earth:☳ Thunder=ΩΡΑΙ		
	☷ Earth:☷ Earth=ΕΛΑΙΟΣ	☷ Earth:☵ Lake=ΕΣΤΙΑ	☷ Earth:☲ Fire=ΩΓΥΓΙΗ
	☳ Thunder:☳ Thunder=ΥΜΝΟΣ	☵ Water:☳ Thunder=ΤΥΜΠΑΝΟΝ	☶ Mountain:☳ Thunder=ΠΑΒΔΟΣ
25. ䷥ Innocence	☰ Heaven:☳ Thunder=ΨΗΓΜΑ		
	☰ Heaven:☷ Earth=ΑΡΕΠΑΝΟΝ	☰ Heaven:☵ Lake=ΔΟΡΥ	☰ Heaven:☲ Fire=ΨΗΦΟΣ
	☴ Wind:☳ Thunder=ΦΟΙΝΙΞ	☲ Fire:☳ Thunder=ΧΑΡΥΒΔΙΣ	☵ Lake:☳ Thunder=ΣΘΕΝΩ
26. ䷢ Taming Power of the Great	☶ Mountain:☰ Heaven=ΠΑΙΩΝ		
	☶ Mountain:☴ Wind=ΘΥΙΑ	☶ Mountain:☲ Fire=PYΘMOΣ	☶ Mountain:☵ Lake=ΘΥΜΟΝ
	☲ Fire:☰ Heaven=ΑΑΜΠΙΑΣ	☴ Wind:☰ Heaven=ΟΙΚΟΣ	☷ Earth:☰ Heaven=ΜΕΓΑΡΟΝ
27. ䷌ The Corners of the Mouth	☶ Mountain:☳ Thunder=ΠΑΒΔΟΣ		
	☶ Mountain:☷ Earth=ΘΕΜΙΣ	☶ Mountain:☵ Lake=ΘΥΜΟΝ	☶ Mountain:☲ Fire=PYΘMOΣ
	☲ Fire:☳ Thunder=ΧΑΡΥΒΔΙΣ	☴ Wind:☳ Thunder=ΦΟΙΝΙΞ	☷ Earth:☳ Thunder=ΩΡΑΙ
28. ䷌ Preponderance of the Great	☵ Lake:☴ Wind=ΑΣΦΟΔΕΛΟΣ		
	☵ Lake:☰ Heaven=ΙΣΤΟΣ	☵ Lake:☶ Mountain=ΙΡΙΣ	☵ Lake:☵ Water=ΙΜΑΣ
	☷ Water:☴ Wind=ΖΩΠΥΡΟΝ	☳ Thunder:☴ Wind=ΒΙΟΣ	☰ Heaven:☴ Wind=ΔΑΙΔΑΛΑ
29. ䷵ The Abysmal	☷ Water:☷ Water=ΞΟΑΝΟΝ		
	☷ Water:☶ Lake=ΖΥΓΟΝ	☷ Water:☷ Earth=ΖΕΥΤΜΑ	☷ Water:☴ Wind=ΖΩΠΥΡΟΝ
	☵ Lake:☷ Water=ΙΜΑΣ	☷ Earth:☷ Water=ΜΑΚΑΡΙΑ	☴ Wind:☷ Water=ΟΦΙΣ
30. ䷢ The Clinging	☲ Fire:☲ Fire=ΧΑΣΜΑ		
	☲ Fire:☶ Mountain=ΑΙΝΟΝ	☲ Fire:☰ Heaven=ΑΑΜΠΙΑΣ	☲ Fire:☳ Thunder=ΧΑΡΥΒΔΙΣ
	☶ Mountain:☲ Fire=PYΘMOΣ	☰ Heaven:☲ Fire=ΨΗΦΟΣ	☳ Thunder:☲ Fire=ΥΠΕΡΒΟΡΕΟΙ
31. ䷌ Influence	☵ Lake:☶ Mountain=ΙΡΙΣ		
	☵ Lake:☲ Fire=ΣΤΕΦΑΝΟΣ	☵ Lake:☴ Wind=ΑΣΦΟΔΕΛΟΣ	☵ Lake:☷ Earth=ΑΜΦΟΡΕΥΣ
	☷ Water:☶ Mountain=ΞΙΦΟΣ	☳ Thunder:☶ Mountain=ΚΑΘΑΡΜΟΣ	☰ Heaven:☶ Mountain=ΝΑΡΘΗΞ
32. ䷲ Duration	☳ Thunder:☴ Wind=ΒΙΟΣ		
	☳ Thunder:☰ Heaven=ΚΕΡΑΥΝΟΣ	☳ Thunder:☶ Mountain=ΚΑΘΑΡΜΟΣ	☳ Thunder:☷ Water=ΚΗΡΥΚΕΙΟΝ
	☷ Earth:☴ Wind=ΕΛΙΞ	☵ Lake:☴ Wind=ΑΣΦΟΔΕΛΟΣ	☲ Fire:☴ Wind=ΓΡΥΨ
33. ䷴ Retreat	☰ Heaven:☶ Mountain=ΝΑΡΘΗΞ		
	☰ Heaven:☲ Fire=ΨΗΦΟΣ	☰ Heaven:☴ Wind=ΔΑΙΔΑΛΑ	☰ Heaven:☷ Earth=ΑΡΕΠΑΝΟΝ
	☴ Wind:☶ Mountain=ΟΙΝΟΣ	☲ Fire:☶ Mountain=ΑΙΝΟΝ	☵ Lake:☶ Mountain=ΙΡΙΣ
34. ䷌ The Power of the Great	☳ Thunder:☰ Heaven=ΚΕΡΑΥΝΟΣ		
	☳ Thunder:☴ Wind=ΒΙΟΣ	☳ Thunder:☲ Fire=ΥΠΕΡΒΟΡΕΟΙ	☳ Thunder:☵ Lake=ΒΡΙΑΡΕΥΣ
	☷ Earth:☰ Heaven=ΜΕΓΑΡΟΝ	☵ Lake:☰ Heaven=ΙΣΤΟΣ	☲ Fire:☰ Heaven=ΑΑΜΠΙΑΣ
35. ䷥ Progress	☲ Fire:☷ Earth=ΓΛΑΥΞ		
	☲ Fire:☳ Thunder=ΧΑΡΥΒΔΙΣ	☲ Fire:☵ Water=ΑΒΥΠΙΝΘΟΣ	☲ Fire:☶ Mountain=ΑΙΝΟΝ
	☶ Mountain:☷ Earth=ΘΕΜΙΣ	☰ Heaven:☷ Earth=ΑΡΕΠΑΝΟΝ	☳ Thunder:☷ Earth=ΒΟΥΠΕΛΑΤΗΣ

Initial Hexagram	Self/Transformations		
36. ䷛ Darkened Light	☷ Earth:☲ Fire=ΩΓΥΓΗΗ		
	☷ Earth:☶ Mountain=ΜΟΙΡΑΙ	☷ Earth:☰ Heaven=ΜΕΓΑΡΟΝ	☷ Earth:☳ Thunder=΄ΩΡΑΙ
	☳ Thunder:☲ Fire=΄ΥΠΕΡΒΟΡΕΟΙ	☵ Water:☲ Fire=ΤΟΞΟΝ	☶ Mountain:☲ Fire=΄ΡΥΘΜΟΣ
37. ䷤ The Family	☴ Wind:☲ Fire=ΦΙΑΛΗ		
	☴ Wind:☶ Mountain=ΟΙΝΟΣ	☴ Wind:☰ Heaven=ΟΙΚΟΣ	☴ Wind:☳ Thunder=ΦΟΙΝΙΞ
	☰ Heaven:☲ Fire=ΨΗΦΟΣ	☶ Mountain:☲ Fire=΄ΡΥΘΜΟΣ	☵ Water:☲ Fire=ΤΟΞΟΝ
38. ䷧ Opposition	☲ Fire:☵ Lake=ΓΟΡΓΩ		
	☲ Fire:☵ Water=ΛΑΒΥΡΙΝΘΟΣ	☲ Fire:☳ Thunder=ΧΑΡΥΒΔΙΣ	☲ Fire:☰ Heaven=ΛΑΜΠΑΣ
	☶ Mountain:☵ Lake=ΘΥΜΟΝ	☰ Heaven:☵ Lake=ΔΟΡΥ	☳ Thunder:☵ Lake=ΒΡΙΑΡΕΩΣ
39. ䷳ Obstruction	☵ Water:☶ Mountain=ΞΙΦΟΣ		
	☵ Water:☲ Fire=ΤΟΞΟΝ	☵ Water:☴ Wind=ΖΩΠΥΡΟΝ	☵ Water:☷ Earth=ΖΕΥΓΜΑ
	☵ Lake:☶ Mountain=ΙΡΙΣ	☷ Earth:☶ Mountain=ΜΟΙΡΑΙ	☴ Wind:☶ Mountain=ΟΙΝΟΣ
40. ䷰ Deliverance	☳ Thunder:☵ Water=ΚΗΡΥΚΕΙΟΝ		
	☳ Thunder:☵ Lake=ΒΡΙΑΡΕΩΣ	☳ Thunder:☷ Earth=ΒΟΥΠΕΛΑΤΗΣ	☳ Thunder:☴ Wind=ΒΙΟΣ
	☷ Earth:☵ Water=ΜΑΚΑΡΙΑ	☵ Lake:☵ Water=΄ΙΜΑΣ	☲ Fire:☵ Water=ΛΑΒΥΡΙΝΘΟΣ
41. ䷴ Decrease	☶ Mountain:☵ Lake=ΘΥΜΟΝ		
	☶ Mountain:☵ Water=ΠΤΕΡΥΞ	☶ Mountain:☳ Thunder=΄ΡΑΒΔΟΣ	☶ Mountain:☰ Heaven=ΠΑΙΩΝ
	☲ Fire:☵ Lake=ΓΟΡΓΩ	☴ Wind:☵ Lake=ΗΑΕΚΤΡΟΝ	☷ Earth:☵ Lake=΄ΕΣΤΙΑ
42. ䷡ Increase	☴ Wind:☳ Thunder=ΦΟΙΝΙΞ		
	☴ Wind:☷ Earth=ΗΩΣ	☴ Wind:☵ Lake=ΗΑΕΚΤΡΟΝ	☴ Wind:☲ Fire=ΦΙΑΛΗ
	☰ Heaven:☳ Thunder=ΨΗΓΜΑ	☶ Mountain:☳ Thunder=΄ΡΑΒΔΟΣ	☵ Water:☳ Thunder=ΤΥΜΠΑΝΟΝ
43. ䷶ Break-through	☵ Lake:☰ Heaven=΄ΙΣΤΟΣ		
	☵ Lake:☴ Wind=ΑΣΦΟΔΕΛΟΣ	☵ Lake:☲ Fire=ΣΤΕΦΑΝΟΣ	☵ Lake:☶ Mountain=ΑΝΑΓΚΗ
	☵ Water:☰ Heaven=ΞΥΛΟΝ	☳ Thunder:☰ Heaven=ΚΕΡΑΥΝΟΣ	☰ Heaven:☰ Heaven=ΝΑΥΣ
44. ䷗ Coming to Meet	☰ Heaven:☴ Wind=ΔΑΙΔΑΛΑ		
	☰ Heaven:☰ Heaven=ΝΑΥΣ	☰ Heaven:☶ Mountain=ΝΑΡΘΗΞ	☰ Heaven:☵ Water=ΝΟΣΤΟΣ
	☴ Wind:☴ Wind=΄ΗΑΟΝΗ	☲ Fire:☴ Wind=ΓΡΥΨ	☵ Lake:☴ Wind=ΑΣΦΟΔΕΛΟΣ
45. ䷫ Gathered Together	☵ Lake:☷ Earth=ΑΜΦΟΡΕΥΣ		
	☵ Lake:☳ Thunder=ΣΘΕΝΩ	☵ Lake:☵ Water=΄ΙΜΑΣ	☵ Lake:☶ Mountain=ΙΡΙΣ
	☵ Water:☷ Earth=ΖΕΥΓΜΑ	☳ Thunder:☷ Earth=ΒΟΥΠΕΛΑΤΗΣ	☰ Heaven:☷ Earth=ΔΡΕΠΑΝΟΝ
46. ䷲ Pushing Upward	☷ Earth:☴ Wind=΄ΕΛΙΞ		
	☷ Earth:☰ Heaven=ΜΕΓΑΡΟΝ	☷ Earth:☶ Mountain=ΜΟΙΡΑΙ	☷ Earth:☵ Water=ΜΑΚΑΡΙΑ
	☳ Thunder:☴ Wind=ΒΙΟΣ	☵ Water:☴ Wind=ΖΩΠΥΡΟΝ	☶ Mountain:☴ Wind=ΘΥΙΑ
47. ䷮ Oppression	☵ Lake:☵ Water=΄ΙΜΑΣ		
	☵ Lake:☶ Mountain=ΑΝΑΓΚΗ	☵ Lake:☷ Earth=ΑΜΦΟΡΕΥΣ	☵ Lake:☴ Wind=ΑΣΦΟΔΕΛΟΣ
	☵ Water:☵ Water=ΞΟΑΝΟΝ	☳ Thunder:☵ Water=ΚΗΡΥΚΕΙΟΝ	☰ Heaven:☵ Water=ΝΟΣΤΟΣ
48. ䷯ The Well	☵ Water:☴ Wind=ΖΩΠΥΡΟΝ		
	☵ Water:☰ Heaven=ΞΥΛΟΝ	☵ Water:☶ Mountain=ΞΙΦΟΣ	☵ Water:☵ Water=ΞΟΑΝΟΝ
	☵ Lake:☴ Wind=ΑΣΦΟΔΕΛΟΣ	☷ Earth:☴ Wind=΄ΕΛΙΞ	☴ Wind:☴ Wind=΄ΗΑΟΝΗ
49. ䷰ Revolution	☵ Lake:☲ Fire=ΣΤΕΦΑΝΟΣ		
	☵ Lake:☶ Mountain=ΙΡΙΣ	☵ Lake:☰ Heaven=΄ΙΣΤΟΣ	☵ Lake:☳ Thunder=ΣΘΕΝΩ
	☵ Water:☲ Fire=ΤΟΞΟΝ	☳ Thunder:☲ Fire=΄ΥΠΕΡΒΟΡΕΟΙ	☰ Heaven:☲ Fire=ΨΗΦΟΣ

Initial Hexagram	Self/Transformations		
50. ䷬ The Cauldron	☲ Fire: ☳ Wind=ΓΡΥΨ		
	☲ Fire: ☱ Heaven=ΛΑΜΠΙΑΣ	☲ Fire: ☶ Mountain=ΑΙΝΟΝ	☲ Fire: ☵ Water=ΛΑΒΥΡΙΝΘΟΣ
	☶ Mountain: ☳ Wind=ΘΥΙΑ	☱ Heaven: ☳ Wind=ΔΑΙΔΑΛΑ	☳ Thunder: ☳ Wind=ΒΙΟΣ
51. ䷲ The Arousing	☳ Thunder: ☳ Thunder='ΥΜΝΟΣ		
	☳ Thunder: ☷ Earth=ΒΟΥΠΕΛΑΤΗΣ	☳ Thunder: ☵ Lake=ΒΡΙΑΡΕΩΣ	☳ Thunder: ☲ Fire='ΥΠΕΡΒΟΡΕΟΙ
	☷ Earth: ☳ Thunder=ΩΡΑΙ	☵ Lake: ☳ Thunder=ΣΘΕΝΩ	☲ Fire: ☳ Thunder=ΧΑΡΥΒΔΙΣ
52. ䷳ Stillness	☶ Mountain: ☶ Mountain=ΠΥΛΑΙ		
	☶ Mountain: ☲ Fire='ΠΥΘΜΟΣ	☶ Mountain: ☳ Wind=ΘΥΙΑ	☶ Mountain: ☷ Earth=ΘΕΜΙΣ
	☲ Fire: ☶ Mountain=ΑΙΝΟΝ	☳ Wind: ☶ Mountain=ΟΙΝΟΣ	☷ Earth: ☶ Mountain=ΜΟΙΡΑΙ
53. ䷖ Development	☳ Wind: ☶ Mountain=ΟΙΝΟΣ		
	☳ Wind: ☲ Fire=ΦΙΛΑΗ	☳ Wind: ☳ Wind='ΗΔΟΝΗ	☳ Wind: ☷ Earth=ΗΩΣ
	☱ Heaven: ☶ Mountain=ΝΑΡΘΗΣ	☶ Mountain: ☶ Mountain=ΠΥΛΑΙ	☵ Water: ☶ Mountain=ΞΙΦΟΣ
54. ䷵ The Marrying Maiden	☳ Thunder: ☵ Lake=ΒΡΙΑΡΕΩΣ		
	☳ Thunder: ☵ Water=ΚΗΡΥΚΕΙΟΝ	☳ Thunder: ☳ Thunder='ΥΜΝΟΣ	☳ Thunder: ☱ Heaven=ΚΕΡΑΥΝΟΣ
	☷ Earth: ☵ Lake='ΕΣΤΙΑ	☵ Lake: ☵ Lake=ΑΝΑΓΚΗ	☲ Fire: ☵ Lake=ΓΟΡΓΩ
55. ䷫ Abundance	☳ Thunder: ☲ Fire='ΥΠΕΡΒΟΡΕΟΙ		
	☳ Thunder: ☶ Mountain=ΚΑΘΑΡΜΟΣ	☳ Thunder: ☱ Heaven=ΚΕΡΑΥΝΟΣ	☳ Thunder: ☳ Thunder='ΥΜΝΟΣ
	☷ Earth: ☲ Fire=ΩΓΥΓΙΗ	☵ Lake: ☲ Fire=ΣΤΕΦΑΝΟΣ	☲ Fire: ☲ Fire=ΧΑΣΜΑ
56. ䷴ The Wanderer	☲ Fire: ☶ Mountain=ΑΙΝΟΝ		
	☲ Fire: ☲ Fire=ΧΑΣΜΑ	☲ Fire: ☳ Wind=ΓΡΥΨ	☲ Fire: ☷ Earth=ΓΛΑΥΞ
	☶ Mountain: ☶ Mountain=ΠΥΛΑΙ	☱ Heaven: ☶ Mountain=ΝΑΡΘΗΣ	☳ Thunder: ☶ Mountain=ΚΑΘΑΡΜΟΣ
57. ䷴ The Gentle	☳ Wind: ☳ Wind='ΗΔΟΝΗ		
	☳ Wind: ☱ Heaven=ΟΙΚΟΣ	☳ Wind: ☶ Mountain=ΟΙΝΟΣ	☳ Wind: ☵ Water=ΟΦΙΣ
	☱ Heaven: ☳ Wind=ΔΑΙΔΑΛΑ	☶ Mountain: ☳ Wind=ΘΥΙΑ	☵ Water: ☳ Wind=ΖΩΠΥΡΟΝ
58. ䷶ The Joyous	☵ Lake: ☵ Lake=ΑΝΑΓΚΗ		
	☵ Lake: ☵ Water='ΙΜΑΣ	☵ Lake: ☳ Thunder=ΣΘΕΝΩ	☵ Lake: ☱ Heaven='ΙΣΤΟΣ
	☵ Water: ☵ Lake=ΖΥΓΟΝ	☳ Thunder: ☵ Lake=ΒΡΙΑΡΕΩΣ	☱ Heaven: ☵ Lake=ΔΟΡΥ
59. ䷼ Dispersion	☳ Wind: ☵ Water=ΟΦΙΣ		
	☳ Wind: ☵ Lake=ΗΛΕΚΤΡΟΝ	☳ Wind: ☷ Earth=ΗΩΣ	☳ Wind: ☳ Wind='ΗΔΟΝΗ
	☱ Heaven: ☵ Water=ΝΟΣΤΟΣ	☶ Mountain: ☵ Water=ΠΤΕΡΥΞ	☵ Water: ☵ Water=ΞΟΑΝΟΝ
60. ䷁ Limitation	☵ Water: ☵ Lake=ΖΥΓΟΝ		
	☵ Water: ☵ Water=ΞΟΑΝΟΝ	☵ Water: ☳ Thunder=ΤΥΜΠΑΝΟΝ	☵ Water: ☱ Heaven=ΞΥΛΟΝ
	☵ Lake: ☵ Lake=ΑΝΑΓΚΗ	☷ Earth: ☵ Lake='ΕΣΤΙΑ	☳ Wind: ☵ Lake=ΗΛΕΚΤΡΟΝ
61. ䷴ Inner Truth	☳ Wind: ☵ Lake=ΗΛΕΚΤΡΟΝ		
	☳ Wind: ☵ Water=ΟΦΙΣ	☳ Wind: ☳ Thunder=ΦΟΙΝΙΞ	☳ Wind: ☱ Heaven=ΟΙΚΟΣ
	☱ Heaven: ☵ Lake=ΔΟΡΥ	☶ Mountain: ☵ Lake=ΘΥΜΟΝ	☵ Water: ☵ Lake=ΖΥΓΟΝ
62. ䷆ Preponderance of the Small	☳ Thunder: ☶ Mountain=ΚΑΘΑΡΜΟΣ		
	☳ Thunder: ☲ Fire='ΥΠΕΡΒΟΡΕΟΙ	☳ Thunder: ☳ Wind=ΒΙΟΣ	☳ Thunder: ☷ Earth=ΒΟΥΠΕΛΑΤΗΣ
	☷ Earth: ☶ Mountain=ΜΟΙΡΑΙ	☵ Lake: ☶ Mountain=ΙΠΙΣ	☲ Fire: ☶ Mountain=ΑΙΝΟΝ
63. ䷴ After Completion	☵ Water: ☲ Fire=ΤΟΞΟΝ		
	☵ Water: ☶ Mountain=ΞΙΦΟΣ	☵ Water: ☱ Heaven=ΞΥΛΟΝ	☵ Water: ☳ Thunder=ΤΥΜΠΑΝΟΝ
	☵ Lake: ☲ Fire=ΣΤΕΦΑΝΟΣ	☷ Earth: ☲ Fire=ΩΓΥΓΙΗ	☳ Wind: ☲ Fire=ΦΙΛΑΗ

Initial Hexagram	Self/Transformations		
64. ☵ Before Completion	☲ Fire:☵ Water=ΛΑΒΥΠΙΝΘΟΣ		
	☲ Fire:☵ Lake=ΓΟΡΓΩ	☲ Fire:☷ Earth=ΓΑΛΥΞ	☲ Fire:☴ Wind=ΓΡΥΨ
	☷ Mountain:☵ Water=ΠΤΕΡΥΞ	☷ Heaven:☵ Water=ΝΟΣΤΟΣ	☳ Thunder:☵ Water=ΚΗΡΥΚΕΙΟΝ
65. ☵ Lake	☵ Lake=ΣΤΥΞ		
	☵ Water=ΤΕΥΧΟΣ	☳ Thunder=΄ΥΔΡΑ	☷ Heaven=ΨΥΧΗ
66. ☳ Thunder	☳ Thunder=΄ΥΔΡΑ		
	☷ Earth=ΩΟΝ	☵ Lake=ΣΤΥΞ	☲ Fire=ΧΑΛΚΟΣ
67. ☲ Fire	☲ Fire=ΧΑΛΚΟΣ		
	☷ Mountain=΄ΡΑΨΩΙΔΟΣ	☷ Heaven=ΨΥΧΗ	☳ Thunder=΄ΥΔΡΑ
68. ☷ Heaven	☷ Heaven=ΨΥΧΗ		
	☴ Wind=ΦΑΡΜΑΚΟΝ	☲ Fire=ΧΑΛΚΟΣ	☵ Lake=ΣΤΥΞ
69. ☷ Earth	☷ Earth=ΩΟΝ		
	☳ Thunder=΄ΥΔΡΑ	☵ Water=ΤΕΥΧΟΣ	☷ Mountain=΄ΡΑΨΩΙΔΟΣ
70. ☵ Water	☵ Water=ΤΕΥΧΟΣ		
	☵ Lake=ΣΤΥΞ	☷ Earth=ΩΟΝ	☴ Wind=ΦΑΡΜΑΚΟΝ
71. ☴ Wind	☴ Wind=ΦΑΡΜΑΚΟΝ		
	☷ Heaven=ΨΥΧΗ	☷ Mountain=΄ΡΑΨΩΙΔΟΣ	☵ Water=ΤΕΥΧΟΣ
72. ☷ Mountain	☷ Mountain=΄ΡΑΨΩΙΔΟΣ		
	☲ Fire=ΧΑΛΚΟΣ	☴ Wind=ΦΑΡΜΑΚΟΝ	☷ Earth=ΩΟΝ

ῚΡΥΘΜΟΙ

ῚΡΥΘΜΟΙ									
	-ΑΙΜΝΗ-	-ΒΡΟΝΘ-	-ΑΣΤΡΑΠΗ-	-ΟΥΡΑΝΟΣ-	-ΓΑΙΑ-	-ῚΥΕΤΟΣ-	-ΑΥΡΑ-	-ΟΡΟΣ-	-Tarot-
-ΑΙΜΝΗ-	ΑΝΑΓΚΗ	ΒΡΙΑΡΕΩΣ	: ΓΟΡΓΩ	ΔΟΥΡΥ	: ῚΕΣΤΙΑ	ΖΥΓΟΝ	: ΗΛΕΚΤΡΟΝ	ΘΥΜΟΝ	Ace/MA
-ΒΡΟΝΘ-	ΣΘΕΝΩ	ῚΥΜΝΟΣ	: ΧΑΡΥΒΑΙΣ	ΨΗΓΜΑ	: ῚΩΡΑΙ	ΤΥΜΠΑΝΟΝ	: ΦΟΙΝΙΞ	ῚΡΑΒΔΟΣ	2/Knight
-ΑΣΤΡΑΠΗ-	ΣΤΕΦΑΝΟΣ	ῚΠΕΡΒΟΡΕΟΙ	: ΧΑΣΜΑ	ΨΗΦΟΣ	: ΩΓΥΓΗ	ΤΟΞΟΝ	: ΦΙΑΛΗ	ῚΡΥΘΜΟΣ	3/10
-ΟΥΡΑΝΟΣ-	ῚΣΤΟΣ	ΚΕΡΑΥΝΟΣ	: ΛΑΜΠΙΑΣ	ΝΑΥΣ	: ΜΕΓΑΡΟΝ	ΞΥΛΟΝ	: ΟΙΚΟΣ	ΠΑΙΩΝ	Queen/5
-ΓΑΙΑ-	ΑΜΦΟΡΕΥΣ	ΒΟΥΠΕΛΑΤΗΣ	: ΓΛΑΥΞ	ΔΡΕΠΑΝΟΝ	: ΕΛΑΙΟΣ	ΖΕΥΓΜΑ	: ΗΩΣ	ΘΕΜΙΣ	4/King
-ῚΥΕΤΟΣ-	ῚΜΑΣ	ΚΗΡΥΚΕΙΟΝ	: ΛΑΒΥΡΙΝΘΟΣ	ΝΟΣΤΟΣ	: ΜΑΚΑΡΙΑ	ΞΟΑΝΟΝ	: ΟΦΙΣ	ΠΤΕΡΥΞ	9/7
-ΑΥΡΑ-	ΑΣΦΟΔΕΛΟΣ	ΒΙΟΣ	: ΓΡΥΨ	ΔΑΙΔΑΛΑ	: ῚΕΛΙΞ	ΖΩΠΥΡΟΝ	: ῚΗΔΟΝΗ	ΘΥΙΑ	Page/6
-ΟΡΟΣ-	ΙΡΙΣ	ΚΑΘΑΡΜΟΣ	: ΑΙΝΟΝ	ΝΑΡΘΗΞ	: ΜΟΙΡΑΙ	ΞΙΦΟΣ	: ΟΙΝΟΣ	ΠΥΛΑΙ	MA/8
(trigram)	ΣΤΥΞ	ῚΥΔΡΑ	: ΧΑΛΚΟΣ	ΨΥΧΗ	: ΩΟΝ	ΤΕΥΧΟΣ	: ΦΑΡΜΑΚΟΝ	ῚΡΑΨΩΙΔΟΣ	MA

ΠΡΟΣΩΠΑ : The Characters in our Drama

- ΑΙΜΝΗ = a pool of standing water left by the sea or a river, hence, marshy lake, mere, also an artificial pool or basin, in Homer and other Poets- the sea. ΣΤΥΞ
- ΒΡΟΝΘ = thunder, the state of one struck with thunder, astonishment. ῚΥΔΡΑ
- ΑΣΤΡΑΠΗ = a flash of lightning, lightning, the light of a lamp, metaphorically of the flashing of the eyes. ΧΑΛΚΟΣ
- ΟΥΡΑΝΟΣ = heaven, the vault or firmament of heaven, sky, heaven as the seat of the gods, outside or above this skyey vault, the portion of Zeus. As a proper noun: Uranos, son of Erebus and Gaia, but husband of Gaia, parent of Cronos and the Titans. ΨΥΧΗ
- ΓΑΙΑ = land, country, earth, earth as an element, the earth. As a proper noun: Earth. ΩΟΝ
- ῚΥΕΤΟΣ = rain, especially a heavy shower. ΤΕΥΧΟΣ
- ΑΥΡΑ = a breeze, especially a cool breeze from water, or the fresh air of morning, αῖρη φιλοτησίη of the attractive influence of the female, metaphorically of the changeful course of events, or of a bodily thrill. ΦΑΡΜΑΚΟΝ
- ΟΡΟΣ = mountain, hill. ῚΡΑΨΩΙΔΟΣ

Using the ΠΡΟΣΩΠΑ for a systems-theoretical view

You can use this oracle within the context of a [systems-theory](#) view of a situation. The ΠΡΟΣΩΠΑ (our equivalent of the eight Trigrams of the I Ching) can be viewed as aspects of a simplified model of a system. We can apply the simplified model to assess the current state of affairs, see possible issues and patterns of dysfunction, and brainstorm possible approaches to a solution. Of course, the response we receive will be in the form of a metaphor, just as our simplified model is a metaphor for the actual, physical system. Nonetheless, I encourage the skeptical, not to forego their skepticism, but to participate in some good, old-fashioned, self-experimentation with this.

When you can't seem to find the correlation between your query and the answer you receive, or when the context of the query calls for it in the first place, look at the answer/ὄνομα (word) as suggesting that the current state of affairs may be due to the influence, for good or ill, that the functioning of the second aspect has (or has had) on the first. In I Ching terminology, this is the influence of the bottom Trigram on the top Trigram. For example, ΑΙΝΟΝ (▲ΑΣΤΡΑΠΗ :: ΟΡΟΣ▼, or I Ching Hexagram 56 The Wanderer which is Fire above Mountain) can encourage you to contemplate how your choices, and the "story" of your life, has altered or influenced your perception of the world at a very fundamental level. Note that such influence need not have a direct mechanism in a given system but, nonetheless, every part of a system, by performing its functions well or poorly, ultimately affects the whole and every other part.

You'll find the systems-theory view of the ΠΡΟΣΩΠΑ (Eight Trigrams) in the words devoted to them. See the links above.

[!IMPORTANT] Some of the meanings and associations attached to the ὀνόματα (words) of our divinatory system are completely arbitrary (for example, the colors) or personal (inside jokes, if you will). Keep them or jettison them as you will. Eventually, you'll want to refine the meanings and associations we give, make up your own, and possibly, when the time is ripe for you, create your own system entirely.

ΑΣΦΟΔΕΛΟΣ

▲ΛΙΜΝΗ :: ΑΥΡΑ ▼

- **ΑΣΦΟΔΕΛΟΣ** = Asphodel (*Asphodelus ramosus*). As Adjective, ἀσφοδελός λειμών the asphodel meadow which the shades of heroes haunted, or more generally, a flowery meadow.
- **I Ching**: 28. ䷛ Greatly Surpassing / The Preponderance of the Great
 - judgment: The ridgepole sags to the breaking point. It is advantageous to have somewhere to go. Success is possible.
 - image: When you stand alone, be unconcerned, if you must renounce the world, be undaunted.
 - alchemy: II. The Priesthood of the Flame - 11. Maintain/Improve
 - transformations:

1	3	5
☷☷☷=ΊΣΤΟΣ	☷☷☷=ΙΡΙΣ	☷☷☷=ΙΜΑΣ
☷☷☷=ΖΩΠΥΡΟΝ	☷☷☷=ΒΙΟΣ	☷☷☷=ΔΑΙΔΑΛΑ

- Tarot: Page ♣/Wands
 - upright: ideas, discovery, exploration, excitement, freedom
 - reversed: self-limiting beliefs, procrastination, creating conflict
- The Eardstapa's Oracle: 28. 𐌲𐌹𐌿𐌱𐌰𐌸𐌰𐌹𐌳𐌰 𐌲𐌹𐌿𐌱𐌰𐌸𐌰𐌹𐌳𐌰 (lake I wind)
 - riddle: "𐌲𐌹𐌿𐌱𐌰𐌸𐌰𐌹𐌳𐌰 𐌲𐌹𐌿𐌱𐌰𐌸𐌰𐌹𐌳𐌰 / 𐌲𐌹𐌿𐌱𐌰𐌸𐌰𐌹𐌳𐌰 𐌲𐌹𐌿𐌱𐌰𐌸𐌰𐌹𐌳𐌰 𐌲𐌹𐌿𐌱𐌰𐌸𐌰𐌹𐌳𐌰 / 𐌲𐌹𐌿𐌱𐌰𐌸𐌰𐌹𐌳𐌰 𐌲𐌹𐌿𐌱𐌰𐌸𐌰𐌹𐌳𐌰 𐌲𐌹𐌿𐌱𐌰𐌸𐌰𐌹𐌳𐌰" "coruscating can I calmly / lie like this lake languid can let / wind wantonly wrap her wet wings"
 - situation: The Eardstapa sees a lake whose surface is broken by the wind into constantly changing patterns of reflections.
 - admonition: Pause to watch the reflections and let yourself be inspired by new possibilities and new ways of seeing.
- Greek Myth: The Labors of Heracles - 11. The Golden Apples of the Hesperides
 - mode: location gotten from the Old Man of the Sea, the killing of Antaeus or the Serpent Ladon
 - results: How do you like them apples?!
 - comment: The other purpose of the Underworld Journey is to bring back the fruit of the Tree of Life which grows beside the River of Life. Here, again, there's a slaying involved (of the Serpent Ladon or Antaeus), whose true significance you ought to understand by now. An apple a day keeps the doctor away! (So, you're saying the killing of Antaeus eventually became the Elevation of the Host?! Hmmm!)
- Bible: Genesis 3:22-24 - The expulsion from the Garden of Eden
- Additional Concepts:
 - Out of left field
 - Renunciation
 - "Genius is one percent inspiration..."
 - The Holiness of Beauty
 - Without inspiration, life is toil
 - Plant Rune: 𐌲𐌹𐌿𐌱𐌰𐌸𐌰𐌹𐌳𐌰 / Thyme (*Thymus vulgaris*)
 - Spirit Animal: Swan (vide The Swan of Tuonela)
 - Color: ■ Rose ■ (#FF0089)



BIOΣ

▲BPONTH :: ΑΥΡΑ ▼

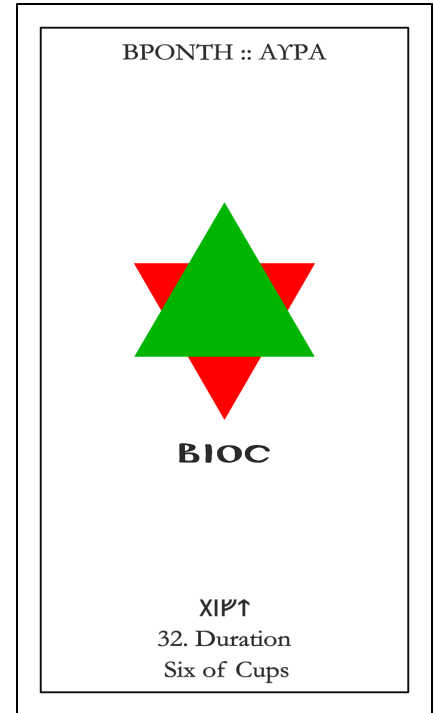
- **BIOΣ** = Life, i.e. not animal life (ζωή), but mode of life, manner of living (mostly therefore of men, but also of animals). Lifetime, livelihood, means of living, to make one's living off, to live by a thing.

- **I Ching**: 32. ䷛ Duration / Duration

- judgment: Success without blame is possible. To keep going is advantageous. It is advantageous to have somewhere to go.
- image: Stand firm and do not change your direction.
- alchemy: III. Phoenix and Dragon - 11. Maintain/Improve
- transformations:

1	3	5
☵☵=KEPAYNOS	☵☵=KAΘAPMOΣ	☵☵=KHPYKEION
☵☵='EAIE	☵☵=ΑΣΦΟΔΕΛΟΣ	☵☵=ΓΡΥΨ

- Tarot: Six ♥/Cups
 - upright: innocence, familiarity, happy memories
 - reversed: moving forward, leaving home, living in the past
- Rune: X **Gebo/Gift**
 - poem: "Gifts are given heartily, when the heart turns gratefully."
 - keywords: giving, sacrifice, receiving, mutual obligation, thankfulness
- The Eardstapa's Oracle: 32. ÞN+MMR | ÞH+M (thunder | wind)
 - riddle: "TÐ ÞM TMMECTT TÞ+MM ÐXNXH TÞR+X IT / MIRM ÐR MISTFTT JM T | MFTTJ / MPM+ ÐFT MFR+MSTTJ M+XJ"
 - "to the tempest tuned though turns it / dire or distant yet I dally / even that earnestly enjoy"
 - situation: The Eardstapa hears the sound of distant thunder carried on the wind.
 - admonition: Continue your journey without faltering; but take to heart that, though the weather where you are is clear now, those distant storms will soon arrive.
- Bible: 2 Kings 1 - Elijah and the death of Ahaziah
- Additional Concepts:
 - Becoming father
 - Innocence
 - "Come live with me and be my love..." [The Passionate Shepherd to his Love](#)
 - It's a beautiful life
 - "To those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life"
 - Plant Rune: XRFCM / Grape (*Vitis vinifera*)
 - Spirit Animal: ??? Dragon
 - Color: ■ Green Leaf ■ (#557900)



ΒΟΥΠΕΛΑΤΗΣ

▲BPONTH :: ΓΑΙΑ ▼

- **ΒΟΥΠΕΛΑΤΗΣ** = Herdsman (of cows).
- **I Ching**: 16. ䷎ Excess / Enthusiasm
 - judgment: It is advantageous to appoint helpers and to set armies marching.
 - image: Make music to honor merit, and offer it with splendor to God, inviting the ancestors' presence.
 - alchemy: I. The Path of Destiny, Part 2 - 11. Maintain/Improve
 - transformations:

1	3	5
䷎=ΥΜΝΟΣ	䷎=ΚΗΡΥΚΕΙΟΝ	䷎=ΚΑΘΑΡΜΟΣ
䷎=ΕΛΛΙΟΣ	䷎=ΑΜΦΟΡΕΥΣ	䷎=ΓΛΑΥΞ

- Tarot: King ♥/Cups
 - upright: compassion, control, diplomacy, balance
 - reversed: coldness, moodiness, emotionally manipulative
- The Eardstapa's Oracle: 16. <Pnf<M l MFRD (quake l earth)
 - riddle: "MRM MFRD RMET MPMR F+M MPMR / l M&PM MJ&MIF M&PM RMMMM&MR / DIZ &FRlo &MIF& IF&T &MM&J &XH"
 - "ere earth rest ever and ever / i move myself moved remember / this soaring self's last sleepy sigh"
 - situation: The Eardstapa feels the jolt of an earthquake.
 - admonition: Rock falls may have made the path ahead treacherous or even impassable, and fellow travelers you meet may have been injured. Help clear the path and heal those in need.
- Greek Myth: The Odyssey - 11. Reunification
 - overview: The worst is over, the best is yet to come... almost.
 - challenges: Odysseus must meet his father and reestablish his authority on Ithaka.
 - result: The men of Ithaka come for him, but with Athena's "Mentoring" (again) he opens another can of whoopass on them, until Zeus, ultimately, restrains him. A treaty giving Odysseus authority for life is enacted.
 - comment: Well, we've landed. But there is that one last thing your boy Odysseus needs to do. And before that, it would be good to get him well and truly settled in all aspects. You didn't imagine you could just board up the doors and windows of the Palace and try to make it look like nothing had happened, did you? How does his reclaimed identity inform his role and status in his family and society? Don't go too far, and don't let him go too far, in eliminating his ties with the world. Before enlightenment, it's "chop wood, carry water". After enlightenment, it's "chop wood, carry water".
- Bible: Genesis 1:28-31 - God's blessing of creation
- Additional Concepts:
 - "He shall feed his flock like a shepherd, and he shall gather the lambs with his arm"
 - Requiem
 - Krishna
 - Narcissism
 - "I know a man's character by how he treats those who serve him"
 - "For he grew up before him as a tender plant, and as a root out of a dry ground" (Is. 53:2)
 - "For thou wilt not leave my soul in hell"
 - Plant Rune: XftBftNft / Galbanum (*Ferula galbaniflua*)
 - Spirit Animal: Stallion
 - "And was the holy Lamb of God," (Blake's Jerusalem 3)
 - Color: Japanese Laurel (#009100)



ΒΡΙΑΡΕΩΣ

▲BPONTH :: ΛΙΜΝΗ▼

- **ΒΡΙΑΡΕΩΣ** = A hundred-handed giant, of the generation of the Titans. In some myths, he is freed from Tartarus by Zeus and guarantees his victory over the Titans.

- **I Ching**: 54. ䷵ Coming Home / The Marrying Maiden

- judgment: To undertake something brings misfortune. There is nothing that would be advantageous.
- image: Understand the transitory in the light of the eternity of the end.
- alchemy: V. The Pilgrimage to The Inner Shrine - 3. Signal/Command
- transformations:

1	3	5
䷵:䷵=KHPYKEION	䷵:䷵='YMNOS	䷵:䷵=KEPAYNOS
䷵:䷵='ESTIA	䷵:䷵=ANATKH	䷵:䷵=ΓOPTΩ

- Tarot: 18. The Moon
 - upright: unconscious, illusions, subconscious, intuition
 - reversed: confusion, repressed emotions, fear, misinterpretation
- The Eardstapa's Oracle: 54. <PNT<M I NF<M (quake I lake)
 - riddle: "TIMORR MT TRMMOR TRONBIO / N<PNIMZ ZIF<< NMBE PIP NFMZ IMZEXI / MMETIMM MMFD MOP MMNEMRFTTM"
"timor et tremor troubling / liquids slack limbs with lands lesson / destined death doth deliberate"
 - situation: The Eardstapa's contemplations are disturbed by the tremor of an earthquake that sends ripples across the erstwhile calm surface of a lake.
 - admonition: What is unsettled within you that answers to the disturbance without? Face this and restore your composure, just as the lake naturally regains its calm reflection.
- Bible: Revelation 19:6-10 - Invitation to the marriage supper of the Lamb
- Additional Concepts:
 - Motivation
 - ΓΝΩΘΙ ΣΕΑΥΤΩΝ (Know Thyself)
 - Honey! I'm home!
 - Δράκων - Here be Dragons
 - Plant Rune: Χ&IWMt&IMff / Goldenseal (*Hydrastis canadensis*)
 - "The Gnome" (Grimm's Fairy Tales 1st ed. Volume II #5)
 - Cadmus
 - Color: Fern Green (#557939)



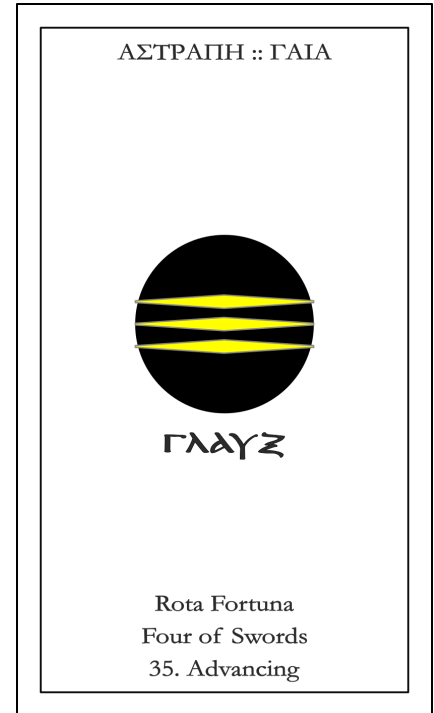
ΓΑΛΥΞ

▲ΑΣΤΡΑΠΗ :: ΓΑΙΑ▼

- ΓΑΛΥΞ = The little owl, *Athene noctua*, so called from its glaring eyes, frequently used as an emblem of Athena.
- I Ching: 35. ☵ Advancing / Progress
 - judgment: The powerful leader is honored with horses in large numbers. In a single day they are granted audience three times.
 - image: Brighten your own bright virtue.
 - alchemy: III. Phoenix and Dragon - 8. (Re)Start/Boot
 - transformations:

1	3	5
☵☵☵=ΧΑΡΥΒΑΙΣ	☵☵☵=ΛΑΒΥΡΙΝΘΟΣ	☵☵☵=ΑΙΝΟΝ
☵☵☵=ΘΕΜΙΣ	☵☵☵=ΔΡΕΠΑΝΟΝ	☵☵☵=ΒΟΥΠΕΛΑΤΗΣ

- Tarot: Four ♠/Swords
 - upright: rest, restoration, meditation, contemplation
 - reversed: restlessness, burnout, stress, exhaustion
- Tarot: 10. Rota Fortuna
 - upright: change, luck, karma, cycles, fate
 - reversed: no control, resistance to change, breaking cycles, bad luck
- The Eardstapa's Oracle: 35. ΝΙΧΗΤ Ι ΜΗΡΩ (light I earth)
 - riddle: "ΤΙΜΜΕ ΤΙΜΜ ΤΩΡΤΕ ΤΡΙΝΙΧΗΤ ΤΙΤΕ <ΩΝΩ ΤΙΕ / Σ<ΕΡΙΜΤ ΕΜΜ<Ε ΔΜ ΣΕΤΙΣ<Ε<ΤΙΩΤ / ΩΡ ΜΜΒΤΕ ΤΩ ΜΕΤ ΣΤΕΡ ΕΦΙΜ ΜΡΜΦΜΙ<"
 - "times tide turns twilight tints cloud tips / scarlet seeks the satisfaction / of debts to day star paid dreaming"
 - situation: The Eardstapa watches the sun begin to descend beneath the plains.
 - admonition: Make camp now and be ready to rejoin your journey early tomorrow.
- Bible: 1 Kings 19:9-18 - Elijah's vision of God
- Additional Concepts:
 - γλαυκῶπις Ἀθηνᾶ (Bright-eyed Athena)
 - Take a breather, then try to get it right, again
 - Change, cycles, fate, decisive moments, luck, fortune, unexpected events
 - "Dans les champs de l'observation le hasard ne favorise que les esprits préparés" (Pasteur)
 - Fortuna Eruditis Favet
 - Plant Rune: <ΩΤΩΜΒΙΤΜ / Columbine (*Aquilegia vulgaris*)
 - Muladhara Chakra ("root", base of spine)
 - Color:  Olive  (#807700)



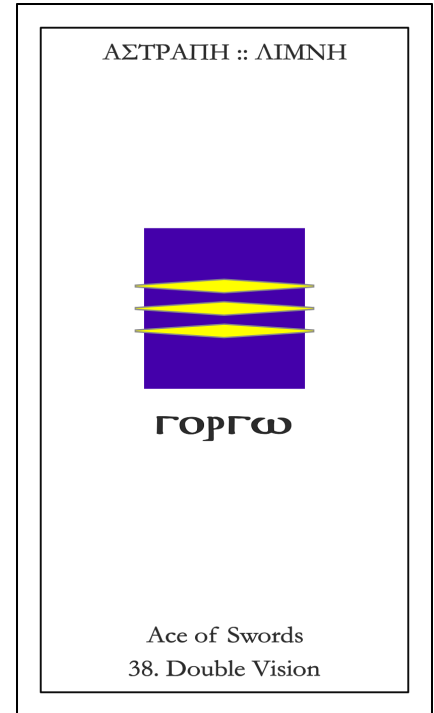
ΓΟΡΓΩ

▲ΑΣΤΡΑΠΗ :: ΛΙΜΝΗ▼

- **ΓΟΡΓΩ** = The Gorgon, i.e. the Grim One. Her visage turns people to stone (in other words, the "freeze" response to fear.)
- **I Ching**: 38. ☵☵ Double Vision / Opposition
 - judgment: In small matters good fortune is possible.
 - image: Amid all fellowship, retain your individuality.
 - alchemy: III. Phoenix and Dragon - 6. (Re)Arrange
 - transformations:

1	3	5
☵☵☵=ΑΑΒΥΠΙΝΘΟΣ	☵☵☵=ΧΑΡΥΒΔΙΣ	☵☵☵=ΛΑΜΠΑΣ
☵☵☵=ΘΥΜΟΝ	☵☵☵=ΔΟΡΥ	☵☵☵=ΒΡΙΑΡΕΩΣ

- Tarot: Ace ♠/Swords
 - upright: clarity, breakthrough, sharpness of mind
 - reversed: confusion, chaos, clouded judgement
- The Eardstapa's Oracle: 38. ΝΙΧΗΤΗΛΟ Ι ΝΕΥΜ (lightning Ι lake)
 - riddle: "ΜΙ ΧΩΒΗΜΤ ΧΡΜΜΜΙΝΙ ΧΩΒΗΜΕ / ΞΥ ΠΙΕΜΡΕ ΡΩΠΩΒΙΜ ΡΜΜΡΙΟ / ΡΡΜΜΥΜΕ ΡΡΕΤ ΗΜΡ ΡΠΠΜΗΡΗΩΤΞ"
 - "my goblet greedily gobbles / sky vipers voluble veering / freezes fast her fulminations"
 - situation: The Eardstapa sees a lightning flash amplified by its reflection in a lake.
 - admonition: Restrain fear but do not ignore the imminent danger. Let your actions reflect the true nature of the warning you have been given.
- Bible: 1 Kings 18:20-46 - The Contest with the prophets of Baal; the drought ends
- Additional Concepts:
 - Holy Awe
 - Clarity
 - I reconcile
 - Associative thought
 - The goal of ritual
 - The Philosopher's Stone
 - Plant Rune: ƿƿƿ / Cacao (*Theobroma cacao*)
 - Spirit Animal: Fox
 - "Till we have built Jerusalem," (Blake's Jerusalem 15)
 - Color: Coral (#FF854B)



ΓΡΥΨ

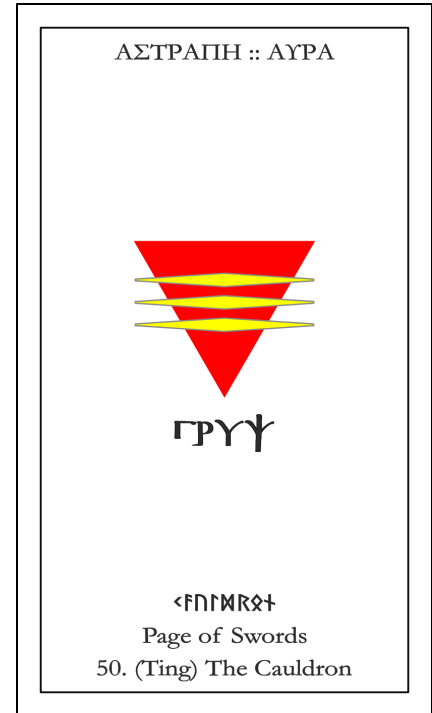
▲ΑΣΤΡΑΠΗ :: ΑΥΡΑ▼

- **ΓΡΥΨ** = A griffin; a legendary creature with the body, tail, and back legs of a lion, and the head and wings of an eagle with its talons on the front legs. Since classical antiquity, griffins were known for guarding treasures and priceless possessions.

- **I Ching**: 50. ☵ (Ting) The Cauldron / The Caldron
 - judgment: Supreme good fortune and success are possible.
 - image: Consolidate your fate by making your position correct.
 - alchemy: IV. The Dragon's Hoard - G=7/7 (equivalent to 11. Maintain/Improve)
 - transformations:

1	3	5
☵☵☵=AAMΠΙΑΣ	☵☵☵=AINON	☵☵☵=AABYPINΘOΣ
☵☵☵=ΘΥΙΑ	☵☵☵=ΔΑΙΔΑΛΑ	☵☵☵=ΒΙΟΣ

- Tarot: Page ♠/Swords
 - upright: thirst for knowledge, curiosity, restlessness, new ideas, mental energy
 - reversed: deception, manipulation, all talk and no action, haphazard haste
- Rune: < **Kenaz/Cauldron**
 - poem: "Cauldron sits in crackling flame, ever changing, ever same."
 - keywords: change, transformation, illumination, fire, process, time
- The Eardstapa's Oracle: 50. ΝΙΧΗΤΗΛΟ Ι ΠΗΜ (lightning Ι wind)
 - riddle: "ΣΦΗΜΗΜΕΣΣ ΣΦΗ ΦΗΜ ΣΗΦΗΜΗΜΕΣΣ ΣΤΕΡΤΗΜΜ / ΨΡΩΜ ΡΜΕΤ ΡΦΗΜΗΜΙΟ ΒΦ<< ΤΩ ΡΗΜΗΜ / ΜΕΧΜΡ ΜΕΣΤ ΒΜ<ΦΜΜ ΜΗΙΝΙΧΗΤΗΜΗΜ"
 - "sameness sad and shameless started / from west wandering back to where / eager east became enlightened"
 - situation: The Eardstapa had watched the lightning recede but now the winds are changing direction.
 - admonition: The path you had chosen now no longer appears to be the right one. Pay attention to the wind. You'll have to change your path and your approach, but exactly how will only reveal itself as you, and the storm, move.
- Bible: John 11 - Jesus raises Lazarus from the tomb at Bethany
- Additional Concepts:
 - "...we all want to change the World"
 - So evolve, already!
 - The Cauldron of Inspiration (vide Cerridwen)
 - Curiosity
 - It's a beautiful view(point)
 - Plant Rune: <ΗΜΗΗΗ / Cherry (*Prunus avium*)
 - "Bring me my Spear: O clouds unfold:" (Blake's Jerusalem 11)
 - Color: Gold (#FFD300)



ΔΟΡΥ

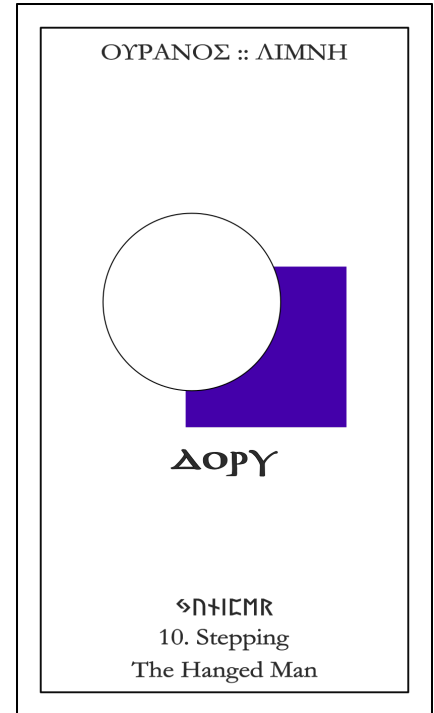
▲ ΟΥΡΑΝΟΣ :: ΔΙΜΝΗ ▼

- ΔΟΡΥ = A spear (especially the shaft), or just a (pointed) stick. Also used as a synecdoche for war.
- I Ching: 10. ䷆ Stepping / Treading (Conduct)

- judgment: Treading on the tiger's tail. It does not bite you. Success is possible.
- image: Discriminate between high and low; fortify the thinking of the people.
- alchemy: I. The Path of Destiny - 7. (Re)Set
- transformations:

1	3	5
☷☷☷=ΝΟΣΤΟΣ	☷☷☷=ΨΗΓΜΑ	☷☷☷=ΝΑΥΣ
☷☷☷=ΗΑΕΚΤΡΟΝ	☷☷☷=ΓΟΡΓΩ	☷☷☷=ΑΝΑΓΚΗ

- Tarot: 12. The Hanged Man
 - upright: sacrifice, martyrdom, surrender, letting go, new perspectives, release
 - reversed: resistance, stalling, needless sacrifice, fear of sacrifice
- The Eardstapa's Oracle: 10. ΗΜΕΡΜΗ Ι ΗΨΑΜ (heaven I lake)
 - riddle: "ΒΕΤΝΙΜ ΕΞΟΧΗΤ ΒΕΤΝΙΜ ΒΕΤΜΕΞΙΟ ΕΞΟΧΗΤ ΒΕΤΜΕΞΙΟΜ / ΙΤ ΤΙΜΜ ΕΤΙΝΤ ΤΙΜΜΙΤΜΕΞ Ι ΤΝΡΕΤΜΜ ΤΑΡΡΕΜ / ΔΕΞΗ ΠΡΕΤ ΕΤΜ ΠΡΕΡΠΙΟ ΠΙΡΜΕΜΜΗΤΤΣ"
 - "blue sought blue blessing sought blessed / in time still timeless I turned toward / those fast and flowing firmaments"
 - situation: The Eardstapa sees a clear, blue sky reflected in a calm lake.
 - admonition: Take a respite here to consider, or reconsider, your path, progress, and goal.
- Greek Myth: The Odyssey - 7. The Phaiakians
 - overview: Odysseus arrives as a suppliant, with nothing but his experiences up to now.
 - challenges: He must be polite to a fault, prove his mettle in friendly games, and be a good story teller as he recounts the triumphs and tribulations that brought him thus far.
 - result: The Phaiakians load him with gifts and drop him off at Ithaka.
 - comment: Your boy Odysseus will need some time to reflect on where he has come from and where he is going. Let him reflect, and store up gifts for his future, new life.
- Bible: Genesis 1:6-8 - The 2nd Day of Creation: God creates the firmament
- Additional Concepts:
 - Allow me to introduce you to a new perspective
 - Excalibur
 - Life/Identity hangs in the balance
 - The Spear of Destiny (vide Longinus)
 - Plant Rune: RHUBARB / Rhubarb (*Rheum officinale*)
 - Anahata Chakra ("unstruck", heart)
 - Spirit Animal: Wolf
 - ξένοϛ = guest-friend; "Knowing how to be a guest (or suppliant)..."
 - Color: Persian Pink (#F83D66)



ΔΡΕΠΑΝΟΝ

▲ ΟΥΡΑΝΟΣ :: ΓΑΙΑ ▼

- ΔΡΕΠΑΝΟΝ = A scythe, curved sword, or pruning knife.
- I Ching: 12. ☶ Stagnation / Standstill
 - judgment: Self-serving people cannot help you keep going. The great departs; the small approaches.
 - image: Fall back on your inner worth to escape difficulties. Don't accept revenue.
 - alchemy: VI. The Primal Ones - C=3/7 (equivalent to 4. Audit/ACK)
 - transformations:

1	3	5
☶☶☶=ΨΗΓΜΑ	☶☶☶=ΝΟΣΤΟΣ	☶☶☶=ΝΑΡΘΗΞ
☶☶☶=ΗΩΣ	☶☶☶=ΓΛΑΥΞ	☶☶☶=ΑΜΦΟΡΕΥΣ

- Tarot: King ♦/Pentacles
 - upright: leadership, security, discipline, abundance, prosperity
 - reversed: greed, stubborn, indulgence, sensuality
- Rune: ᚱ Uruz/Urus
 - poem: "Urus is an unkempt beast; by his horn is strength increased."
 - keywords: strength, might, courage, fierceness
- The Eardstapa's Oracle: 12. ἩΜΕΡΜΗ | ΜΕΡΩ (heaven | earth)
 - riddle: "ΝΗΜΕΡΜΗ ΜΕΡΩ ΝΗΜΕΡΜΗ | ΝΗΜΕΡΜΗ ΜΕΡΩ ΝΗΜΕΡΜΗ ΜΕΡΩ / ΝΗΜΕΡΜΗ ΜΕΡΩ ΝΗΜΕΡΜΗ ΜΕΡΩ / ΝΗΜΕΡΜΗ ΜΕΡΩ ΝΗΜΕΡΜΗ ΜΕΡΩ"
 - "umbral earth urges us under / nights near vault now to nestle not / as aforetime anxious afraid"
 - situation: The Eardstapa makes camp as heaven descends to earth and twilight fades into night.
 - admonition: Do not fear the cold and dark, nor the creatures that roam the night. Make your encampment as safe as you can and face the challenges of this time.
- Bible: Genesis 1:14-19 - The 4th Day of Creation: God creates the sun, moon and seasons
- Additional Concepts:
 - CEO of his castle
 - Confusion seclusion
 - The stiff and inflexible follows Death
 - Plant Rune: ᚱᚱᚱ / Cumin (*Cuminum cyminum*)
 - Spirit Animal: Eagle
 - Color:  Silver  (#BFBFBF)



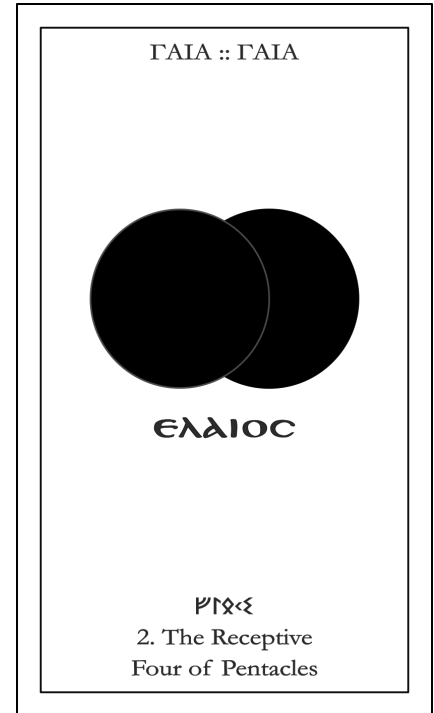
EAAIOΣ

▲ΓΑΙΑ :: ΓΑΙΑ ▼

- EAAIOΣ = The wild olive.
- I Ching: 2. ䷚ The Receptive / The Receptive
 - judgment: Extraordinary success is possible; it is advantageous to keep going like a mare. If you undertake something and try to lead, you will go astray, but if you follow, you'll find guidance. It is favorable to find friends in the west and south, and to forego friends in the east and north. Quiet perseverance brings good fortune.
 - image: With breadth of character, carry the world.
 - Alchemy: VI. The Primal Ones - E=5/7 (equivalent to 8. (Re)Start/Boot)
 - transformations:

2	4	6
☷☷☷=ΩΠΑΙ	☷☷☷=ΜΑΚΑΡΙΑ	☷☷☷=ΜΟΙΠΑΙ
☷☷☷=ΒΟΥΠΕΑΑΘΣ	☷☷☷=ΖΕΥΤΜΑ	☷☷☷=ΘΕΜΙΣ

- Tarot: Four ♦/Pentacles
 - upright: conservation, frugality, conservatism
 - reversed: over-spending, scarcity, stinginess, possessiveness
- Rune: ƿ Fehu/Flocks
 - poem: "Flocks do feed upon the hill, growing fat and fleecy still."
 - keywords: wealth, abundance, prosperity, increase
- The Eardstapa's Oracle: 2. MFRÐ I MFRÐ (earth I earth)
 - riddle: "ΣΜΤ ΕΕΡΤ ΣΜΤ <Μ<ΤΜΡΜΜ ΡΜ ΣΙΤ / Ε-ΓΔΙ< ΕΤΙΧΡΜΜ ΔΕΤ Ε-ΕΡΜΕ / ΗΕΤΙ<ΙΣ ΗΝΜΒΙΣ ΡΜ ΕΡΜ ΗΜΡΜ"
 - "set apart yet centered we sit / anything allowed that answers / haltingly humbly we are here"
 - situation: The Eardstapa comes to a hut in the shelter of a valley.
 - admonition: Stay your wandering for awhile and spend the time and resources needed, but no more, to be able to continue and complete your journey.
- Bible: Genesis 1:1b - [God created...] the Earth
- Additional Concepts:
 - You need help
 - Preservation, cultivation
 - A penny saved is a penny earned
 - The vehicle of ritual;
 - Plant Rune: ƿMþNXRM̃ / Fenugreek (*Trigonella foenum-graecum*)
 - Color: ■■■ Tuatara ■■■ (#373737)



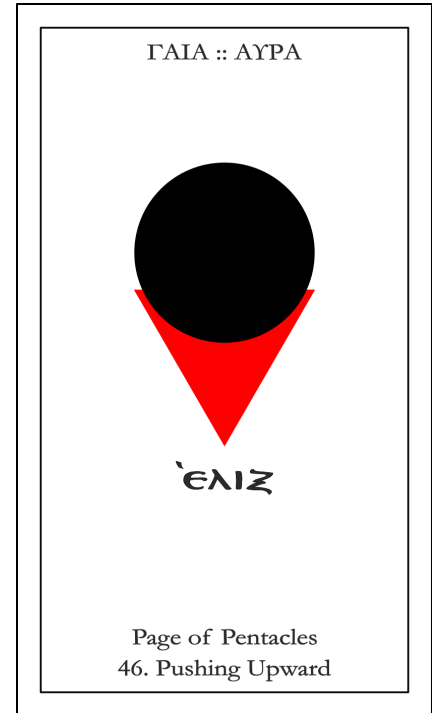
ἘΛΙΞ

▲ΓΑΙΑ :: ΑΥΡΑ ▼

- ἘΛΙΞ = The tendril of the vine or of ivy. A curl or lock of hair. The coil of a serpent.
- I Ching: 46. ䷡ Pushing Upwards / Pushing Upward
 - judgment: Supreme success is possible. One must see the great one. Fear not. Departure toward the south brings good fortune.
 - image: With devotion, heap up small things to achieve something high and great.
 - alchemy: IV. The Dragon's Hoard - D=4/7 (equivalent to 6. (Re)Arrange)
 - transformations:

2	4	6
☷☷=MEΓAPON	☷☷☷☷=MOIPAI	☷☷☷☷☷☷=MAKAPIA
☷☷=BIOS	☷☷☷☷=ZΩITYPON	☷☷☷☷=ΘYIA

- Tarot: Page ♦/Pentacles
 - upright: opportunity, skill development, ambition, desire, diligence
 - reversed: lack of commitment, laziness, lack of progress, procrastination
- The Eardstapa's Oracle: 46. MFRD I PHTM (earth I wind)
 - riddle: "ἄλλ' ἄνθρωποις ἄνθρωποις / ἔσ' ἐμφοῖται γὰρ ἐν τῇ ἐξέσσει ἐν τῇ ἐξέσσει / πρὶν ἐξελθὲν πρὸς τὸν οὐρανὸν ἢ πρὸς τὸν ἕρποντα"
 - "to tenacity turn until / so small you slip past those supports / that would waste or wound wound about"
 - situation: The Eardstapa descends into a narrow, twisting valley for protection from strong winds above.
 - admonition: The indirect path, though it involves more work, is the best. Indeed it is the only option now. Don't despise it if it is also pleasant.
- Bible: John 6:1-15 - Jesus feeds 5K with 5 loaves and 2 fish
- Additional Concepts:
 - Skill Development
 - Train the model
 - Grow by modesty and adaptability
 - It's a beautiful world
 - Plant Rune: 𐌿𐌺𐌰 / Flax (*Linum usitatissimum*)
 - "Cinderella" (Grimm's Fairy Tales 1st ed. Volume 1 #21)
 - Color: Rosewood (#5B0000)



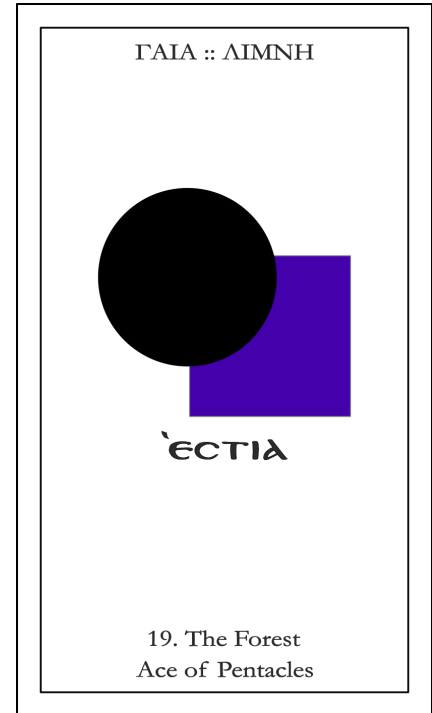
`ECTIA

▲ΓΑΙΑ :: ΔΙΜΝΗ ▼

- `ECTIA = The hearth; the house itself; the household or family; an altar; the central fire; the Goddess of the hearth.
- I Ching: 19. ䷮ The Forest / Approach
 - judgment: Supreme success is possible. To keep going is advantageous. When Autumn comes, there will be misfortune.
 - image: Be inexhaustible in your teaching, tolerance, and protection of the people.
 - alchemy: II. The Priesthood of the Flame - 4. Audit/ACK
 - transformations:

2	4	6
☶☶=MAKAPIA	☶☶=`ΩPAI	☶☶=MEIAPON
☶☶=BPIAPEΩΣ	☶☶=ZYTON	☶☶=ΘYMON

- Tarot: Ace ♦/Pentacles
 - upright: manifestation, opportunity, prosperity, new venture, abundance
 - reversed: lost opportunities, missed chances, bad investments
- The Eardstapa's Oracle: 19. MFRÐ I RF◌M (earth I lake)
 - riddle: "I JIMFM PQR JRN RF◌M JRNþPNT JMT / sFMMM sNXXMMtT IMT MM sNÉT sðt / MPMRJðtM MMþFt◌MM QR MMþFR◌MM"
"i yield for you lake youthful yet / jaded judgment let me just join / everyone embanked or embarked"
 - situation: The Eardstapa comes to a fertile valley with a gem-like lake that must be crossed by a boat tied up on its shore.
 - admonition: An unexpected new venture requires more, or different, toil. But you might get a chance to fish if you can improvise a bit.
- Greek Myth: The Labors of Heracles - 4. The Erymanthian Boar
 - mode: capture and release, with a preliminary deadly encounter with unruly centaurs (Heracles uses his poison arrows)
 - results: mixed, with the unruly centaurs killed, but lots of collateral damage
 - comment: To bring back and control the Boar (the Earthly Life Force) is impossible. But only through the process of attempting to do so are you able to accomplish the killing off of those passions of your ΨYXH that are not capable of being controlled by Reason. The method is to identify and kill them with the ΦAPMAKON of your repentance. But you must avoid killing the ones who can serve Reason, if you can.
- Bible: Genesis 2:10-14 - Four rivers flow out of Eden
- Additional Concepts:
 - Opportunity favors the prepared
 - The rights of man
 - Hit pay dirt
 - Hallowed Ground
 - Hallowed Bread (The Host)
 - Lupercal
 - Ubuntu: I Am Because You Are
 - Plant Rune: PQRXtRP◌M / Foxglove (*Digitalis purpurea*)
 - "Walk upon England's mountains green:" (Blake's Jerusalem 2)
 - Color: Blackberry (#490031)



ZEYTMΑ

▲`YETOS :: ΓΑΙΑ▼

- **ZEYTMΑ** = That which is used for joining, band, bond; a bridge of boats or platform formed by lashing several vessels together.
- **I Ching**: 8. ䷌ Closeness / Holding Together (Union)
 - judgment: Good fortune is possible. Inquire of the oracle once again-- if you possess greatness, have constancy, and keep going, then there is no blame. Those who are uncertain gradually join. Whoever comes too late meets with misfortune.
 - image: Bestow fiefdoms and cultivate friendly relations.
 - alchemy: I. The Path of Destiny - 6. (Re)Arrange
 - transformations:

2	4	6
䷌=TYMPIANON	䷌=EOANON	䷌=ΞΙΦΟΣ
䷌=AMΦOPEYΣ	䷌=EΛΛIOΣ	䷌=HΩΣ

- Tarot: King ♠/Swords
 - upright: intellectual authority, head over heart, discipline, truth
 - reversed: misuse of power, manipulation, cruelty
- The Eardstapa's Oracle: 8. ῤῥῖτ ἰ μῤῥῖ (rain ἰ earth)
 - riddle: "Βῆμῃξῖο ῥῥ βῖτῥῖτῖο πῆλῖκ βῆμῖαῶε / ἡῥῥῥ ῥῥ ἡμῖτῥῖμῥῥῥῥῥῥ ἡῤῖῥ ἡῥῥῥῥ ῤῥῖτ / ῥῥῤῖπῥῥῥ ῥῥ ῥῥῥῥῥῥῥῥῥ ῥῥῥῥ ῥῥῥῥ"
 - "blessing or blasting which belongs / hope or helplessness half hours rain / shriven or shamefaced shall show"
 - situation: It begins to rain as the Eardstapa's path descends into an erstwhile dry gulch.
 - admonition: Pay attention to the conditions of sky and earth. How long and how hard has it been raining? What are the features of the terrain? To be able to continue unharmed, you must watch out for thick mud, slippery rocks and flash-floods.
- Greek Myth: The Odyssey - 6. The Raft and the Sea
 - overview: The gods decide it's time for the last trials that will lead to Odysseus' homecoming. With Calypso's tools he builds a raft and provisions it with her food for the trip.
 - challenges: But the curse isn't lifted quite yet, the raft is wrecked and he escapes drowning by the gift of Leukothea's veil and a long and treacherous swim to shore.
 - result: Odysseus arrives, naked and exhausted, in the land of the Phaikaians.
 - comment: Your boy Odysseus is on the downhill run. There are still many trials to go, but now he is going to get the help he needs, now that he's naked and has exhausted what he's capable of. Grace works wonders.
- Bible: Genesis 1:4b-5 - The First Day of Creation: God separates light from darkness [and so time begins]
- Additional Concepts:
 - Mutual interests
 - The nature of wisdom, the wisdom of nature
 - Pontifex = bridge builder
 - Plant Rune: ῤῥῥῥῥῥῥῥ / Rosemary (*Rosmarinus officinalis*)
 - Color: Green Vogue (#002456)



ZYTON

▲`YETOΣ :: AIMNH▼

- **ZYTON** = A yoke, crossbar, or the thwarts (benches) joining opposite sides of a ship. The beam of a balance, or the balance itself. A cross-strap of a sandal.

- **I Ching**: 60. ䷋ Limitation / Limitation

- judgment: Success is possible. Vexatious limitation must not be allowed to continue.
- image: Create number and measure, and examine the nature of virtue and correct conduct.
- alchemy: V. The Pilgrimage to The Inner Shrine, Part 2 - 10. Monitor/Evaluate
- transformations:

2	4	6
䷋=EOANON	䷋=TYMPIANON	䷋=ZYAON
䷋=ANAGKH	䷋=ΕΣΤΙΑ	䷋=HAEKTPON

- Tarot: 13. Death

- upright: endings, beginnings, change, metamorphosis, transformation, transition
- reversed: resistance to change, fear of change, holding on, stagnation

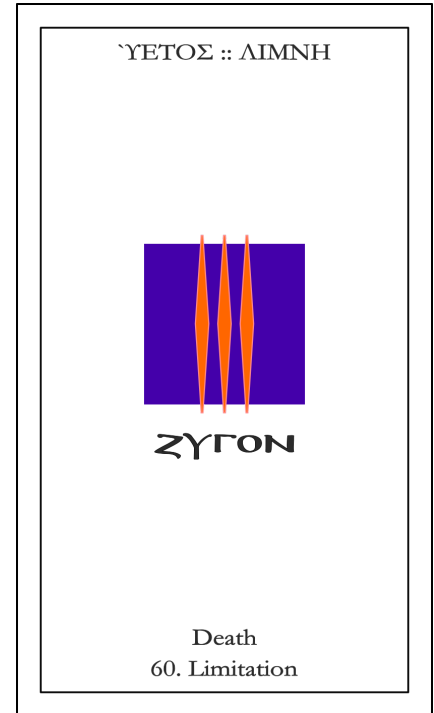
- The Eardstapa's Oracle: 60. RfIt l fF<M (rain l lake)

- riddle: "ϙfIt ξIfJ PQR ϙfIt ϙfIM DM ϙfIttMR / DM RfIt RfMCFItt RnIttIo fBQnIt / PId PftMRε PIMMMRεHItε Pft<Io"
"cant stay for cant calm the clatter / the rain rampant running about / with waters widdershins walking"
- situation: The Eardstapas camp site by a lake is flooded by rising rain waters rushing in.
- admonition: Time to salvage what you can and quickly move on before you are drowned.

- Bible: Revelation 21:2-3 - The New Jerusalem

- Additional Concepts:

- "A man's gotta know his limitations"
 - Discursive thought, Mathematics
 - "Into this Universe, and Why not knowing, nor Whence, like Water willy-nilly flowing: and out of it, as Wind along the Waste, I know not Whither, willy-nilly blowing."
 - "I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades."
 - Plant Rune: RnM / Rue (*Ruta graveolens*)
 - Color:  Purple Heart  (#7427AB)
-



ΖΩΠΥΡΟΝ

▲`ΥΕΤΟΣ :: ΑΥΡΑ▼

- **ΖΩΠΥΡΟΝ** = A spark or hot coal used to kindle a fire.
- **I Ching**: 48. 井 The Well / The Well
 - judgment: The town can be changed, but the well cannot be changed. It neither decreases nor increases. They come and go and draw from the well. If one gets down almost to the water and the rope does not go all the way, or the jug breaks, it brings misfortune.
 - image: Encourage people at their work, and exhort them to help one another.
 - alchemy: IV. The Dragon's Hoard - F=6/7 (equivalent to 9. Execute)
 - transformations:

2	4	6
☵☵=ΞΥΛΟΝ	☵☵=ΞΙΦΟΣ	☵☵=ΞΟΑΝΟΝ
☵☵=ΑΣΦΟΔΕΛΟΣ	☵☵=ΕΑΙΞ	☵☵=ΗΛΟΝΗ

- Tarot: Six ♠/Swords
 - upright: transition, change, rite of passage, leaving the past behind, moving on
 - reversed: resisting transition, emotional baggage, unresolved issues
- Rune: R **Raido/Road**
 - poem: "Road runs right beside the sea, where the waves walk ceaselessly."
 - keywords: way, road, path, journey, individuality, liminality, separation
- The Eardstapa's Oracle: 48. RFI I PIWM (rain I wind)
 - riddle: "RFI I DM RNI I RFI RMXFRMIMΞ / RPI PRMΞHMIMM PRΞI MΞ IMPI BMHIIM IT / IMTI DM PIIM PIIM MΞPI ITΞ PMTI MΞΞ"
"rain the running ran regardless / of freshened fronds left behind it / lets the wind wind down its wetness"
 - situation: The Eardstapa feels the rain slacken and a fresh breeze begins to blow the clouds away.
 - admonition: Remove that rain gear or come out from under shelter. The rain has washed your path clean, so you may continue or rejoin your journey refreshed.
- Bible: John 9 - Jesus heals the man born blind by sending him to wash in the pool of Siloam
- Additional Concepts:
 - Find a new approach
 - Suck it up
 - "The water I give them will be in them a well of eternal life"
 - The wind beneath my wings
 - It's a beautiful design
 - "Finally, brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things." (Ph. 4:8)
 - "Little Snow White" (Grimm's Fairy Tales 1st ed. Volume 1 #53)
 - Plant Rune: RFΞEPMRRJ / Raspberry (*Rubus idaeus*)
 - Spirit Animal: Bear
 - Color: Honey Flower (#5C2D6D)



ῥΗΔΟΝΗ

▲ ΑΥΡΑ :: ΑΥΡΑ ▼

- ῥΗΔΟΝΗ = Desire, enjoyment or (sensual) pleasure.
- I Ching: 57. ䷛ Choosing / The Gentle (Penetrating)
 - judgment: Success comes through small things. It is advantageous to have somewhere to go. It is advantageous to see the great one.
 - image: Spread your commands abroad and carry out your undertakings.
 - alchemy: V. The Pilgrimage to The Inner Shrine - 8. (Re)Start/Boot
 - transformations:

2	4	6
☵☵=ΟΙΚΟΣ	☵☵=ΟΙΝΟΣ	☵☵=ΟΦΙΣ
☵☵=ΔΑΙΔΑΛΑ	☵☵=ΘΥΙΑ	☵☵=ΖΩΠΥΡΟΝ

- Tarot: Page ♥Cups
 - upright: new ideas, happy surprises, curiosity, possibilities, dreams, emotional sensitivity
 - reversed: emotional immaturity, creative blocks, insecurity, disappointment
- Rune: ƿ Wunjo/Wind
 - poem: "Wind that whistles o'er the plain, wall nor wattle can restrain."
 - keywords: joy, happiness, freedom, release, inspiration
- The Eardstapa's Oracle: 57. ƿ1+ƿ1 (wind l wind)
 - riddle: "ΜῦϞϞΗ Μ1+Μ ΒΓ ƿ1+ΜΞ ΜΔƿΜΜ ΜΜΡΡΓ ƿΔƿ / ΞΜ1+1 ΔΨΨΞΤΓΧΜ ΞƿƿΜΜ ΤΔ ΞƿƿΔΡ ΞΔΜΜ / ΜΜΝ1:ƿΤΜ ΜΜΝ1:ΔΔΝΞ ΜΜΞΜΡ1"
 - "march mind by winds moved merry now / sent offstage saved to savor some / delicate delicious desert"
 - situation: The Eardstapa feels a gentle breeze that brings with it lovely fragrances.
 - admonition: Stop to smell the flowers whose scent is carried by the wind. Put one in your cap so you may continue your journey with a light heart.
- Bible: Revelation 20:11-15 - The dead are judged by their deeds: the Book of Life
- Additional Concepts:
 - "Freude, schöner Götterfunken, Tochter aus Elysium"
 - Regeneration
 - It's a beautiful aspiration
 - And could you carry out your undertakings, please?!
 - "For where your treasure is, there will your heart be also."
 - "The Three Little Men in the Forest" (Grimm's Fairy Tales 1st ed. Volume 1 #13); "Mother Holle" (Grimm's Fairy Tales 1st ed. Volume 1 #24)
 - Plant Rune: ƿ1+1+1ΜΡΧΡΜΜ1 / Wintergreen (*Gaultheria procumbens*)
 - Spirit Animal: Hind
 - Color: ■■■ Maroon ■■■ (#800000)



HAEKTPON

▲ AYPА :: ΛΙΜΝΗ ▼

- **HAEKTPON** = Amber
- **I Ching**: 61. ䷵ Sincere to the Core / Inner Truth
 - judgment: Pigs and fishes. Good fortune is possible. It is advantageous to cross the big river. To keep going is advantageous.
 - image: Discuss criminal cases in order to delay executions. (Pigs and Fishes)
 - alchemy: V. The Pilgrimage to The Inner Shrine, Part 2 - 12. Replicate/Teach
 - transformations:

2	4	6
☵☵=ΟΦΙΣ	☵☵=ΦΟΙΝΙΞ	☵☵=ΟΙΚΟΣ
☵☵=ΑΟΡΥ	☵☵=ΘΥΜΟΝ	☵☵=ΖΥΓΟΝ

- Tarot: Ace ♥/Cups
 - upright: love, new relationships, compassion, creativity, spirituality, intuition
 - reversed: emotional loss, blocked creativity, emptiness, repressed emotions
- The Eardstapa's Oracle: 61. ΠΛΗΜΙ ΝΕΨΙ (wind I lake)
 - riddle: "ΕΦΤΤΜΡΤ ΙΞ ΞΑΝΡ ΕΤΕΨΙΟ ΕΝΡΜΝΞ / ΝΞΜΜΞΞΝΞ ΝΞΜΨΝΙ ΣΜΤ ΞΑΝ ΣΙΜΙΜ / ΒΜΕΝΤΞ ΙΤ ΔΜ ΒΡΜΦΔ ΞΨ ΔΜ ΒΡΜ" "pattern is your plaything purely / uselessly useful yet you yield / beauty in the breath of the bard"
 - situation: The Eardstapa watches the wind as it walks across a lake, forming ever-changing, scintillating patterns of reflection.
 - admonition: Don't miss the beauty that comes your way unlooked for. Isn't your true destination your own transformation, just as the wind cannot touch the lake without them both being transformed?
- Bible: Revelation 22:8-21 - Benediction and invitation to the Wedding Feast
- Additional Concepts:
 - Ἀφροδίτη Οὐρανία (Heavenly Aphrodite)
 - Heart's desire
 - The Vision of the Grail
 - Belle
 - The Grail is the container of the Host, and the Host is the Magnum Mysterium
 - ...Deus ibi est;
 - the Rose
 - "Maiden Without Hands" (Grimm's Fairy Tales 1st ed. Volume I #31); "Bluebeard" (Grimm's Fairy Tales 1st ed. Volume I #62)
 - The Muse of Aspiration
 - Plant Rune: 𐌺𐌹𐌳 / Woad (*Ivatis tinctoria*)
 - Color: Razzmatazz (#FF0056)



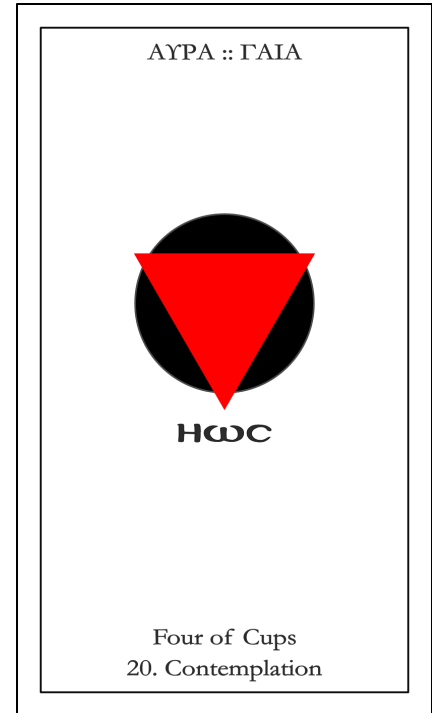
HΩΣ

▲AYPA :: ΓΑΙΑ ▼

- **HΩΣ** = Dawn, light of day, morning, daybreak, life, the East; the goddess of dawn.
- **I Ching**: 20. ䷛ Contemplation / Contemplation (View)
 - judgment: The ablution has been made, but not yet the offering. Full of trust they look up to the officiant.
 - image: Visit the regions of the world, contemplate the people, and give them instruction.
 - alchemy: II. The Priesthood of the Flame - 3. Signal/Command
 - transformations:

2	4	6
☵☵=ΦΟΙΝΙΞ	☵☵=ΟΦΙΣ	☵☵=ΟΙΝΟΣ
☵☵=ΑΡΕΤΙΑΝΟΝ	☵☵=ΘΕΜΙΣ	☵☵=ΖΕΥΤΜΑ

- Tarot: Four ♥/Cups
 - upright: meditation, apathy, reevaluation, contemplation, disconnectedness
 - reversed: retreat, withdrawal, checking in
- The Eardstapa's Oracle: 20. ΠΙΨΗ Ι ΜΦΡΔ (wind I earth)
 - riddle: "ΙΧΝ <ΨΗ ΗΜΡ <ΦΡΜΜΨ> <ΦΧΜ / ΗΜΡ ΜΜΕΦΤΙ> ΜΨΤΜΡ ΜΨΤΙΡΜ / ΧΨΙ Ψ ΙΧΝ ΨΙΤ ΨΤΙΤ ΨΙΜΨΤ"
 - "you cant catch her careening cage / her emphatic enter entire / only so you sit still silent"
 - situation: The Eardstapa feels a strong wind blow through the valley, stirring up dust and making the trees bend and groan.
 - admonition: Wait in a safe spot for the wind to spend itself, lest, in its headlong hurry it fells a branch on you or blows the dust in your eyes.
- Greek Myth: The Labors of Heracles - 3. The Ceryneian Hind
 - mode: capture and release; with humility toward the gods
 - results: nothing, really (cough, cough!)
 - comment: For the Heavenly or god-like ΨΥΧΗ to be born, you must seek and find the Good, ask permission and ask forgiveness. But you shouldn't imagine you will be able to keep it in a cage--that new ΨΥΧΗ will not be what you imagine or hope it will be. How could it, since your current loves and desires are what must be reformed? It will be better than you can now imagine. And it will be a Journey, never ending. Maybe the story-tellers got it backwards, and the only way Heracles could capture the Hind was in his sleep, rather than while the Hind was asleep. After all, he did visit the realm of the Hyperboreans in his chase!
- Bible: Genesis 2:9 - The Tree of Life and the Tree of the Knowledge of Good and Evil
- Additional Concepts:
 - Asceticism
 - After the ablution- awake! aware
 - Plant Rune: ΠΙΨΗ / Willow (*Salix lucida*, et al.)
 - Spirit Animal: Mare
 - "Briar Rose" (Grimm's Fairy Tales 1st ed. Volume 1 #50)
 - "And did those feet in ancient time," (Blake's Jerusalem 1)
 - Color: ■ Red Berry ■ (#930000)



ΘΕΜΙΣ

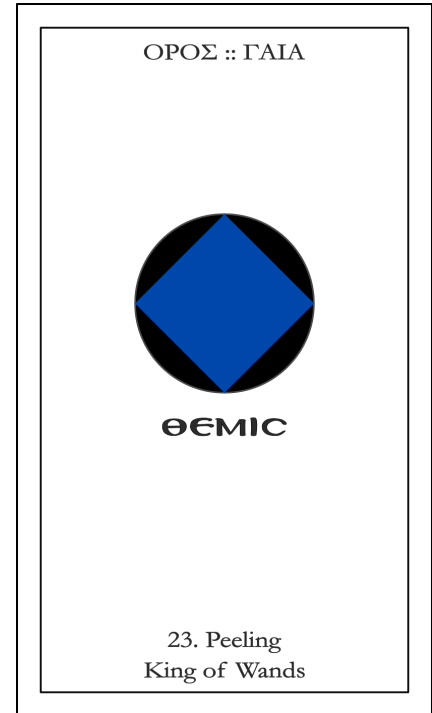
▲ΟΡΟΣ :: ΓΑΙΑ ▼

- **ΘΕΜΙΣ** = What is meet and right. That which is laid down or established, law (not as fixed by statute, but) as established by custom. Divine law (opp. to ΝΟΜΟΣ). Personified as the Titan goddess of divine law and order-- the traditional rules of conduct first established by the gods. She was also a prophetic goddess who presided over the most ancient oracles, including Delphoi (Delphi). In this role, she was the divine voice (themistes) who first instructed mankind in the primal laws of justice and morality, such as the precepts of piety, the rules of hospitality, good governance, conduct of assembly, and pious offerings to the gods.

- **I Ching**: 23. ䷶ Peeling / Splitting Apart
 - judgment: It isn't advantageous to go anywhere.
 - image: You can ensure your position only by giving generously to those below.
 - alchemy: II. The Priesthood of the Flame - 8. (Re)Start/Boot
 - transformations:

2	4	6
☰☷=᾿PABΔΟΣ	☰☷=ΠΤΕΡΥΞ	☰☷=ΠΥΛΑΙ
☷☷=ΓΑΛΥΞ	☷☷=ΗΩΣ	☷☷=ΕΛΛΑΙΟΣ

- Tarot: King ♣/Wands
 - upright: leader, visionary, entrepreneur, overcoming challenges
 - reversed: impulsive, hasty, ruthless, impulsive, overbearing, unachievable expectations
- The Eardstapa's Oracle: 23. ΜᾶΝ+ΤῖΗ+ ΜῖΡῖ (mountain l earth)
 - riddle: "᾿ΨᾶΡ ΜΗ+ΜῖΝ+ ΜᾶΝ+ΤῖΗ+ ΜῖΡῖΜῖ / ΒΜῖΓΜΜ Ι ΒῖΡΧῖ+ ΒῖΤΜΜ ΒῖΡΜῖ / ΝῖΡΜ ΝῖΜ ΒῖΜ ΔῖΞ ΓᾶΞΤ ΓῖΒᾶΡΞ ΓᾶΡΜ"
 - "for mindful mountains majesty / belayed I bargain bated breath / life limb and this lost labors love"
 - situation: The Eardstapa comes to the base of a steep, almost vertical mountain face that rises directly from the plain.
 - admonition: This is a technical climb, but it could be very rewarding. To undertake it, you must be practiced and prepared. If you are, then climb with care, taking nothing for granted.
- Greek Myth: The Labors of Heracles - 8. The Mares of Diomedes
 - mode: capture, with help from companions, then tame
 - results: in some accounts, Heracles' closest companion is eaten by the Mares, but in the end, they are cured of their man-eating
 - comment: after the "easy" encounter with the Bull within, what about getting your relationships with others in order? You won't be able to ignore the real harm you have done, and some relationships will be gone forever, but some may emerge stronger and become marvelously beneficial. **ἙΣΤΙΑ** teaches Ubuntu.
- Bible: Genesis 2:22-23 - God creates Woman as Man's helper and companion
- Additional Concepts:
 - The Entrepreneur
 - The jig is up
 - The Righteous Judge
 - Give my 2 cents
 - The Sacred Marriage
 - Humility
 - Plant Rune: ῖΗῖΜ / Anise (*Pimpinella anisum*)
 - "The Foundling" (Grimm's Fairy Tales 1st ed. Volume 1 #51); "Sweetheart Roland" (Grimm's Fairy Tales 1st ed. Volume 1 #56)
 - "He became obedient unto death... Therefore hath God highly exalted him"
 - Color: Blue Lagoon (#00848E)



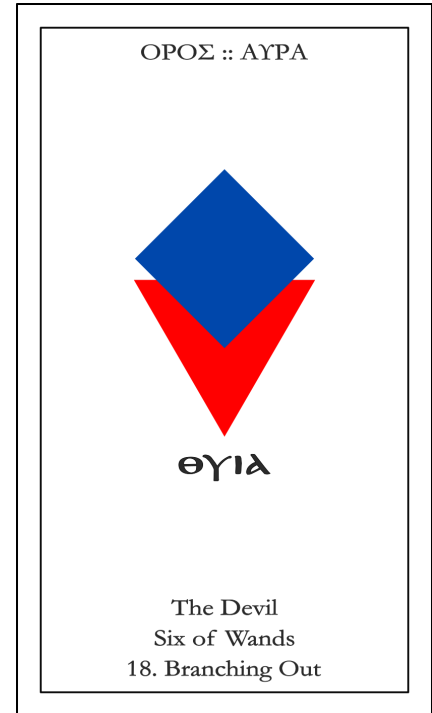
ΘΥΙΑ

▲ΟΡΟΣ :: ΑΥΡΑ ▼

- ΘΥΙΑ = Juniper (e.g. *Thuja occidentalis*)
- I Ching: 18. ䷗ Branching Out / Work On What Has Been Spoiled (Decay)
 - judgment: Supreme success is possible. It is advantageous to cross the great water. Before the starting point, three days. After the starting point, three days.
 - image: Stir up the people; strengthen their spirit.
 - alchemy: II. The Priesthood of the Flame - 2. Identify
 - transformations:

2	4	6
☵☵=ΠΑΙΩΝ	☵☵=ΠΥΑΑΙ	☵☵=ΠΤΕΡΥΞ
☵☵=ΓΡΥΨ	☵☵=ΗΔΟΝΗ	☵☵=ΕΛΙΞ

- Tarot: Six ♠/Wands
 - upright: victory, success, public reward
 - reversed: excessive pride, lack of recognition, fall from grace, egotism
- Tarot: 15. The Devil
 - upright: Shadow self, attachment, addiction, materialism
 - reversed: exploring dark thoughts, detachment, release, restoring control
- The Eardstapa's Oracle: 18. ΜΟΝΟΤΗΤΗ Ι ΠΙΝΗ (mountain I wind)
 - riddle: "ΠΙΝΗΞ ΠΙΝΗ ΡΗΙΕΙΟ ΡΑΝΙΩ ΔΡΜΡΡΜΗΤ / ΜΙ ΜΜΗΙΟ ΜΙ ΜΕΞΤΜΡΜΗ ΜΟΝΟΤΗΤΗΞ / ΞΤΙΠΗΜΞΞ ΞΜ+Μ ΞΔΡΚΙΟ ΔΡ ΞΕΩΙΤ"
 - "winds wild whipping would overween / my meaning my mastered mountains / stillness send soaring or spoil"
 - situation: The Eardstapa on the mountain path struggles against a strong wind which threatens, at times, to blow them off the path completely.
 - admonition: Keep your footing and cling to the very rocks when necessary. There's no turning back now, and if you make it, your reward will be great.
- Greek Myth: The Labors of Heracles - 2. The Lernaean Hydra
 - mode: with help from Iolaus and a firebrand
 - results: He gains a virulent poison
 - comment: The subconscious root of your ΨΥΧΗ holds great power, both for good and for ill. The troublesome parts will keep rearing their ugly heads unless you let the Fire of Reason burn them. And even afterward, the possibility of more troubles arising will require careful handling of the ΦΑΡΜΑΚΟΝ (poison or panacea) that results.
- Bible: Genesis 2:15-17 - God puts Man in the Garden to till it, with a warning
- Additional Concepts:
 - Recognition
 - "The Shadow knows"
 - Repent!
 - "If thine eye be single, thy whole body shall be full of light"
 - Sahasrara Chakra ("thousand petaled", crown)
 - You must follow your bliss... God help you
 - The recompense of ritual
 - Plant Rune: Ꝛᚠᚱᚱ / Apple (*Malus sieversii*, et al.)
 - "The Juniper Tree" (Grimm's Fairy Tales 1st ed. Volume 1 #47); "The Three Sisters" (Grimm's Fairy Tales 1st ed. Volume 1 #82)
 - The Initiate into the Mysteries of the Grail
 - Color: Juniper (#678D98)



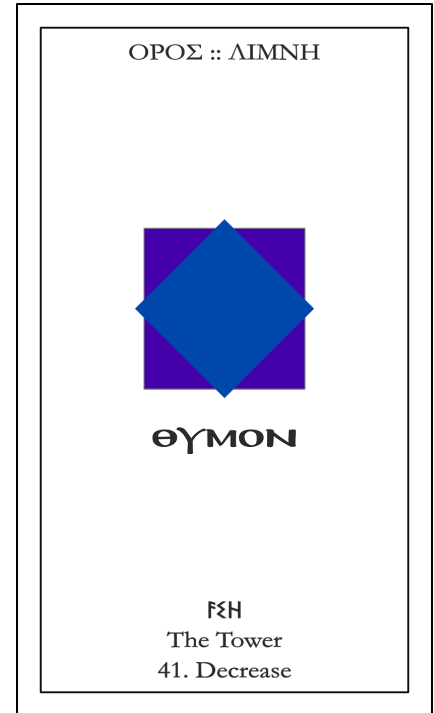
ΘΥΜΟΝ

▲ΟΡΟΣ :: ΛΙΜΝΗ▼

- **ΘΥΜΟΝ** = Thyme (e.g. *Thymus vulgaris*)
- **I Ching**: 41. ䷵ Decrease / Decrease
 - judgment: Decrease combined with sincerity brings about supreme good fortune without blame. You can persevere in this. It advantageous to undertake something. How should this be carried out? You can use two small bowls for the sacrifice.
 - image: Control your anger and restrain instincts.
 - alchemy: III. Phoenix and Dragon - 1. Sense/Detect
 - transformations:

2	4	6
䷵=ΠΤΕΡΥΞ	䷵=ΠΑΒΛΟΣ	䷵=ΠΑΙΩΝ
䷵=ΓΟΡΓΩ	䷵=ΗΛΕΚΤΡΟΝ	䷵=ΕΣΤΙΑ

- Tarot: 16. The Tower
 - upright: sudden upheaval or change, broken pride, disaster, revelation, awakening
 - reversed: disaster averted or delayed, fear of change
- Rune: f **Ansuz/Ash**
 - poem: "Ash is ardent, straight and true, bright bedecked with heaven's dew."
 - keywords: spirit, breath, wisdom, stillness
- The Eardstapa's Oracle: 41. ΜΟΝΤΑΤΗΤ Ι ΠΕΛ (mountain Ι lake)
 - riddle: "ΤΑΤΗΤ ΔΙΞ ΕΞ ΙΡ ΤΤ ΔΕΝΧΗ ΤΤ / ΔΤΜ ΡΔΝΤΜ ΡΙΤ ΒΜ ΡΔΤΜΜΡ ΡΗΤ ΔΔΤ / ΣΙΤ ΔΡ ΣΡΙΜ ΔΡ ΣΤΤΜ ΕΤ ΣΝΜΜΙΤ"
 - "attain this as if all though all / one would win be wonder why not / sink or swim or stand at summit"
 - situation: The Eardstapa approaches their mountain goal only to find that it rises directly out of a lake.
 - admonition: To reach the mountain and climb to its peak, you'll have to strip yourself of all unnecessary gear and clothing and swim for it. Let's hope the water is not too cold.
- Bible: 1 Kings 17:1 - Elijah announces the drought
- Additional Concepts:
 - Upheaval
 - Revelation
 - Repentance unto Salvation
 - "You shall know the Truth and the Truth shall set you free"
 - Waning
 - Plant Rune: **ἜΗ** / **Ash** (*Fraxinus excelsior*)
 - "Good Bowling and Card Playing" (Grimm's Fairy Tales 1st ed. Volume 1 #4); "The White Dove", "The Queen Bee" (parts of "The Simpleton", Grimm's Fairy Tales 1st ed. Volume 1 #64); "The Wren and the Bear" (Grimm's Fairy Tales 1st ed. Volume 2 #16)
 - A "simpleton" is one who is naive. General "inexperience" is of no use. But if this naivety is a unbiased understanding of the same World that the "clever" ones see, it is deeper wisdom.
 - "Fallen, fallen is Babylon the great! She has become a dwelling place for demons, a haunt for every unclean spirit, a haunt for every unclean bird, a haunt for every unclean and detestable beast"
 - Spirit Animal: Wren
 - Color:  **Havelock Blue**  (#559EE3)



`IMAS

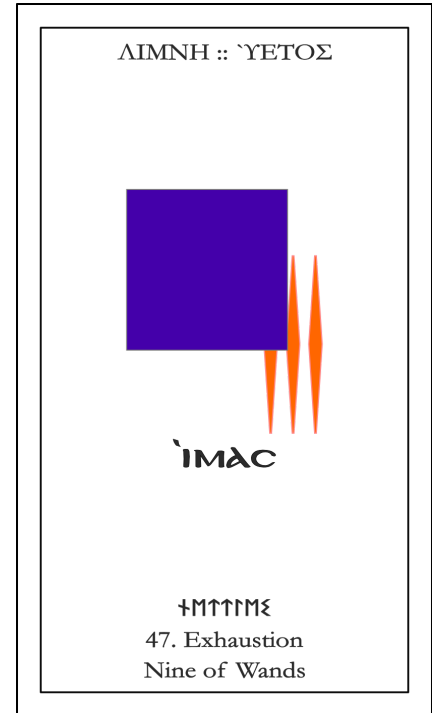
▲AIMNH :: `YETOS▼

- **`IMAS** = Leathern strap or thong, mostly in plural, in various senses: traces; reins; straps on which the body of the chariot was hung; lash of a whip formed by several thongs; boxing-glove consisting of several straps put round the hand. In singular, the magic girdle of Aphrodite; the chin-strap of the helmet; a thong by which the bolt was shot home into the socket; a thong or latchet of a sandal; a rail-rope; well-rope; dog-leash; whip; scourge; or cord.

- **I Ching**: ䷶ Exhaustion / Oppression
 - judgment: Success is possible; keep going. The great one brings about good fortune. No blame. When one has something to say, it is not believed.
 - image: Stake your life on following your will. Sacrifice your life if only this will achieve your goals.
 - alchemy: IV. The Dragon's Hoard - E=5/7 (equivalent to 8. (Re)Boot)
 - transformations:

1	3	5
☳☳=ANAGKH	☳☳=AMΦOPEYΣ	☳☳=ΑΣΦOΔEAOC
☳☳=EOANON	☳☳=KHPYKEION	☳☳=NOCTOC

- Tarot: Nine ♀/Wands
 - upright: resilience, courage, persistence, test of faith, boundaries, grit, last stand
 - reversed: exhaustion, fatigue, questioning motivations, inner resources, struggle, overwhelmed, defensive
- The Eardstapa's Oracle: 47. 𐌺𐌹𐌿𐌿𐌰 𐌲𐌺𐌴𐌹𐌸 (lake I rain)
 - riddle: "𐌺𐌹𐌿𐌿𐌰𐌹𐌸 𐌺𐌹𐌸𐌹𐌸 𐌺𐌹𐌸𐌹𐌸 𐌺𐌹𐌸𐌹𐌸𐌹𐌸 𐌺𐌹𐌸𐌹𐌸 / 𐌺𐌹𐌸𐌹𐌸 𐌺𐌹𐌸𐌹𐌸𐌹𐌸 𐌺𐌹𐌸𐌹𐌸𐌹𐌸 / 𐌺𐌹𐌸𐌹𐌸 𐌺𐌹𐌸𐌹𐌸 𐌺𐌹𐌸𐌹𐌸𐌹𐌸"
"waters will rise will wander waste / full effort flaunt freedom finish / this trial and trouble take today"
 - situation: The Eardstapa's trail passes by a lake that has overflowed its shores because of recent rains.
 - admonition: You must navigate the difficult, wet conditions and keep to the path as much as possible.
- Bible: John 6:16-21 - Jesus walks on the Sea of Galilee [originally, The Word rising from the Waters])
- Additional Concepts:
 - Resilience
 - Persist or Acquiesce?
 - The Censor's Dilemma- Where do you draw the line?
 - Requiem aeternam dona eis Domine...
 - Can you *handle* it?
 - "Our life is forfeit to the Dharma" -Fox and Bärchen
 - The Magic Girdle of Aphrodite is φιλότητα καὶ ἔμπερον = affection and desire
 - Sir Gawain and the Green Knight
 - Plant Rune: 𐌲𐌹𐌿𐌿𐌰𐌹𐌸𐌹𐌸 / Nasturtium (*Tropaeolum majus*)
 - passion(n.) <https://www.etymonline.com/word/passion> ... from Late Latin passionem "suffering, enduring," from Latin pati "to endure, undergo, experience". The notion is "that which must be endured." The sense was extended to ... suffering and pain generally, by early 13c. It replaced OE þolung (used in glosses to render Latin passio), literally "suffering," from þolian (v.) "to endure." In ME sometimes "the state of being affected or acted upon by something external". In ME also "an ailment, disease, affliction;" also "an emotion, desire, inclination, feeling; ..." (mid-13c.). The specific meaning "intense or vehement emotion or desire" is attested from late 14c. The sense of "sexual love" attested by 1580s, but it has been used of any lasting, controlling emotion (zeal; grief, sorrow; rage, anger; hope, joy). "As compared with affection, the distinctive mark of passion is that it masters the mind, so that the person becomes seemingly its subject or its passive instrument..." [Century Dictionary]
 - "Little Louse and Little Flea" (Grimm's Fairy Tales 1st ed. Volume 1 #30)
 - Color: Violet Eggplant (#921EAB)



ΚΑΘΑΡΜΟΣ

▲BPONTH :: ΟΡΟΣ ▼

- **ΚΑΘΑΡΜΟΣ** = Cleansing; purification (from guilt); purificatory offering; atonement; expiation; an offering to avert wrath; purificatory rite of initiation into mysteries; purgation by ordeal; purging; evacuation; discharge.
- **I Ching**: 62. ䷋ Minor Surplus / Preponderance of the Small
 - judgment: Success is possible. To keep going is advantageous. Small things may be done; great things should not be done. The flying bird brings the message: it is not good to strive upward, it is good to remain below. Great good fortune is possible.
 - image: Your conduct: reverent, loyal, thrifty.
 - alchemy: V. The Pilgrimage to The Inner Shrine, Part 2 - 11. Maintain/Improve
 - transformations:

1	3	5
☷☷☷=ΥΠΕΡΒΟΡΕΟΙ	☷☷☷=ΒΙΟΣ	☷☷☷=ΒΟΥΠΕΛΑΤΗΣ
☷☷☷=ΜΟΙΠΑΙ	☷☷☷=ΙΠΙΣ	☷☷☷=ΑΙΝΟΝ

- Tarot: Eight ♥/Cups
 - upright: disappointment, withdrawal, disillusionment
 - reversed: avoidance, fear of loss, aimless drifting
- Rune: ʏ **Algiz/Hazel**
 - poem: "Hazel for the wise man's cake; bounty, all that he can take."
 - keywords: protect, nurture, nourish, sustain, cultivate, preserve
- The Eardstapa's Oracle: 62. ԹՈՒՄՄՐ Լ ՔՁՈՒՐԻԻ (thunder Լ mountain)
 - riddle: "ԽՄՐՄ ԽԻՒ ԲԻՄ ՄԻՒՄԻՋ ԲՐՄ ԽԻՄՄԻԻ / ԵՁՆՒՒ ՔՄ ՔՁՐ: ՄՁՐ ՔՁԻՄՄՐԷ ԵՐՐ ՔԻՅԻ / ՄԻՆԻՄԻԻՄ ՄՄՄԲԻՄՔ ՈՒՄՁՈՅԻՐԻՐ"
 - "here high and mighty are hidden / though we work for wonders that wish / diligence demands undoubting"
 - situation: The Eardstapa hears thunder as the clouds descend on the mountain ahead, hiding its peak from view.
 - admonition: Stop for a bit. Can you make the time productive as you wait for conditions to clear? In any case, do not fret.
- Bible: Revelation 22:1-5 (The River and Tree of Life)
- Additional Concepts:
 - Arming Grail knights since 1952- Our Motto: the Finding is in the Doing
 - Leaving the past behind
 - Bete (vide Beauty and the Beast)
 - The Guardian of the Eternal Flame
 - Don't settle
 - Plant Rune: ԽԲՄԻՐ / Hazel (*Corylus americana*, et al.)
 - "Herr Fix-It-Up" (Grimm's Fairy Tales 1st ed. Volume 1 #16)
 - Ubi Caritas et Amor...
 - Color: Caribbean Green (#00D180)



ΚΕΡΑΥΝΟΣ

▲BPONTH :: ΟΥΠΑΝΟΣ▼

- **ΚΕΡΑΥΝΟΣ** = A thunderbolt, especially as the weapon of Zeus, forged by the Cyclopes.

- **I Ching**: 34. ䷡ Great Strength / The Power of the Great

- judgment: To keep going is advantageous.
- image: Don't tread upon paths that do not accord with established order.
- alchemy: III. Phoenix and Dragon - 10. Monitor/Evaluate
- transformations:

1	3	5
☳☳=ΒΙΟΣ	☳☳='ΥΠΕΡΒΟΡΕΟΙ	☳☳=ΒΡΙΑΡΕΩΣ
☳☳=ΜΕΓΑΡΟΝ	☳☳='ΙΣΤΟΣ	☳☳=ΑΑΜΠΙΑΣ

- Tarot: Five ♥/Cups
 - upright: regret, failure, disappointment, pessimism, loss, grief, self-pity
 - reversed: acceptance, moving on, finding peace
- The Eardstapa's Oracle: 34. ԹՈՒՄՄՐԻ Ի ԽՄԲԻՄԻ (thunder l heaven)
 - riddle: "ՎԻԷ ՋԻՎ ԿՆՈՄԵ ԿԻՆՈՄՐ / ՄՐՋԵԼԻՔ ՄԲՕՄՐ ԵՄ ՄՄՐՄԻՆՎ / ՆԻՆԻ ՆԻԻԻՔ ՔՋՐ ՆԻԲԵՆԻՔ ՆԻԲԵՆԻՔ"
 - "clap of cloudy hand consider / dropping danger be derelict / shun shining for shackling shacking"
 - situation: The Eardstapa hears thunder as clouds quickly gather and cover the once clear, blue skies.
 - admonition: What promised to be clear day suddenly turns into a challenge. Only proceed as before if you are very confident.
- Bible: 1 Kings 21 - Elijah confronts Ahab for stealing Naboth's vineyard
- Additional Concepts:
 - Stealing Fire from Heaven
 - Hubris
 - Regret, hindsight
 - The moment of impact
 - Plant Rune: 𐌿𐌺𐌹𐌿 / Furze (*Ulex europaeus*)
 - "And did the Countenance Divine," (Blake's Jerusalem 5)
 - "A Story About a Brave Tailor" (Grimm's Fairy Tales 1st ed. Volume 1 #20)
 - Color: ■ Fern ■ (#55CE55)



KHPYKEION

▲BPONTH :: `YETOΣ▼

- **KHPYKEION** = A herald's wand or staff; the Caduceus.
- **I Ching**: 40. ䷺ Released / Deliverance
 - judgment: The southwest is advantageous. If there is no longer anywhere you have to go, returning brings good fortune. If there is still somewhere you have to go, hastening brings good fortune.
 - image: Pardon mistakes and forgive misdeeds.
 - alchemy: III. Phoenix and Dragon - 3. Signal/Command
 - transformations:

1	3	5
☷☷☷=BPIAPEΩΣ	☷☷☷=BOYΠEΛATHΣ	☷☷☷=BIOΣ
☷☷☷=MAKAPIA	☷☷☷=IMΑΣ	☷☷☷=AABYPINΘOΣ

- Tarot: Seven ♥/Cups
 - upright: opportunities, wishful thinking, illusion, choices, daydreaming
 - reversed: lack of purpose, diversion, confusion, overwhelmed by choices
- The Eardstapa's Oracle: 40. ԾՈՒՄՄՐԻ ՐԲԻ (thunder I rain)
 - riddle: "ՔԻՋԷ ԾԻՔ ԾԻՒ ԾՈՒՄՄՐԷ ԾՄԻ ԾԻ« ՄՐՋԷՔ / «ՋԻՔՈՆՔԻ« «ԻՄՄՐԻ / ԻՔՆՏՄԷ ԲԻՄ ԽՈՐՐԻՄԷ ԲԽՄԲՄ ԺՋՐ ԽԲԻՒՅ"
 - "whos this that thunders then thick drops / confusing confounding clatter / hastes and hurries ahead nor halts"
 - situation: The Eardstapa is surprised by a loud thunder clap. The rain immediately begins to fall in big drops.
 - admonition: Caught unaware? Will the rain pass quickly, or settle in? Is there danger of a lightning strike? Look for the signs, check your past experience, and hurry slowly (with due deliberation).
- Bible: 1 Kings 17:8-16 - Elijah stays with the Widow of Zarephath who shares her last meal
- Additional Concepts:
 - Make a clean sweep
 - You need a dose of reality
 - ΗΘΟΣ ΑΝΘΡΩΠΙΟΣ ΔΑΙΜΟΝ (character is destiny) -Heraclitus
 - Hermes
 - The Winged Serpent's Other Half
 - Plant Rune: «ՈՄՄՈ / **Kudzu** (*Pueraria montana*)
 - "The Golden Bird" (Grimm's Fairy Tales 1st ed. Volume I #57)
 - "I will not cease from Mental Fight," (Blake's Jerusalem 13)
 - Color:  Tropical Rain Forest  (#007E56)



ΛΑΒΥΡΙΝΘΟΣ

▲ΑΣΤΡΑΠΗ :: ΎΕΤΟΣ▼

- **ΛΑΒΥΡΙΝΘΟΣ** = A labyrinth or maze; a large building consisting of numerous halls connected by intricate and tortuous passages. Also used of tortuous questions or arguments.
- **I Ching**: 64. ☵ Not Yet Across / Before Completion
 - judgment: Success is possible, but if the little fox, after nearly completing the crossing, gets her tail in the water, there is nothing that would be advantageous.
 - image: Differentiate between things, so each finds its place.
 - alchemy: VI. The Primal Ones - G=7/7 (equivalent to 11. Maintain/Improve)
 - transformations:

1	3	5
☵☵=ΓΟΡΓΩ	☵☵☵=ΓΑΛΥΞ	☵☵☵=ΓΡΥΨ
☵☵☵=ΠΤΕΡΥΞ	☵☵☵=ΝΟΣΤΟΣ	☵☵☵=ΚΗΡΥΚΕΙΟΝ

- Tarot: Nine ♠/Swords
 - upright: anxiety, worry, fear, hopelessness, trauma
 - reversed: reaching out, inner turmoil, deep-seated fears, secrets, releasing worry
- Rune: H Hagalaz/Hail
 - poem: "Hail is hurtful to the corn, breaks its stalks with bitter scorn."
 - keywords: death, destruction, decay, anger, fear, Hel
- The Eardstapa's Oracle: 64. ΝΙΧΗΤΗΛΩ Ι ΡΗΤ (lightning Ι rain)
 - riddle: "ΣΕΙΣ ΣΗΜΕΙΝΗΤ ΣΗΤΡΩΣ ΣΗΤΗΜ ΣΗΜΩΜΩ ΠΙΔ ΝΙΧΗΤ / ΠΙΔΩΡΜΡ ΤΩΤΗΜ ΡΩΝΗΜΩΜ ΒΗΤ ΡΗΜΕΜΩ ΙΤΣ / ΡΗΩΤΗΜ ΗΡΡΩΣ ΩΤ ΜΙ ΗΜΗΡΤ ΕΩΜ ΗΕΞΗΤΗ"
 - "sky serpent struck stone seethed with light / withdrew none wounded but wreaked its / whole havoc on my heart and haste"
 - situation: The Eardstapa sees lightning leap from the storm clouds ahead and strike their intended path.
 - admonition: Will lightning strike the same place twice? Keep a clear head because you may indeed need to quickly take shelter, or change your path, to avoid the danger, but stopping here won't help.
- Bible: Genesis 1:1a - In the beginning...
- Additional Concepts:
 - The old fox knows the right place to cross
 - Worrying won't help, but you're going to anyway
 - Plant Rune: ΗΜΗΤΩΣ< / Hemlock (*Conium maculatum*)
 - Restate the question and ask again
 - Spirit Animal: Kite
 - Color: Earl's Green (#B2BB34)



ΛΑΜΠΑΣ

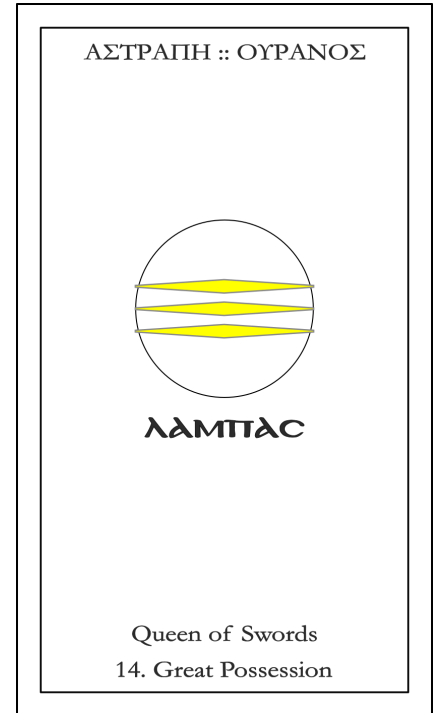
▲ΑΣΤΡΑΠΗ :: ΟΥΡΑΝΟΣ▼

- **ΛΑΜΠΑΣ** = A torch; beacon-light; torches used in festal processions; any light, lamp, wax-light, or oil lamp. Metaphorically, of the sun.

- **I Ching**: 14. ☰ Great Possession / Possession in Great Measure
 - judgment: Supreme success is possible.
 - image: Curb evil and further good, and so obey the benevolent will of heaven.
 - alchemy: I. The Path of Destiny, Part 2 - 10. Monitor/Evaluate
 - transformations:

1	3	5
☰☰=ΓΡΥΨ	☰☰=ΧΑΣΜΑ	☰☰=ΓΟΡΓΩ
☰☰=ΠΑΙΩΝ	☰☰=ΝΑΥΣ	☰☰=ΚΕΡΑΥΝΟΣ

- Tarot: Queen ♠/Swords
 - upright: perceptiveness, clear mindedness, unbiased judgment, clear boundaries, direct communication.
 - reversed: cold hearted, cruel, bitter, bitchy, cold-hearted.
- The Eardstapa's Oracle: 14. ΝΙΧΗΤ Ι ΗΜΕΡΗ (light I heaven)
 - riddle: "ΠΡΕΡΜ ΔΗ ΞΙ Ι ΠΗΜΡΜ ΡΑΤΙΤΜΜ ΡΕΤΗΜΜΡΕ / ΔΗ ΒΜΕ<ΑΤ ΒΡΙΧΗΤ ΒΜΤΜΡΑΤΗΤ / ΗΑΤΜΕ ΗΜΕΡΜΕΤΕ ΑΤΑΕΜ ΗΑΤΗΜΕΤ"
 - "warm the sky where wonted wanders / the beacon bright benevolent / holds heavens close holiness"
 - situation: The Eardstapa sees the morning sun rising into a cloudless sky. The day will be hot.
 - admonition: Seize the day! In spite of clear skies, a long journey and significant challenges await you, so pace yourself. Commit yourself fully to whatever this day's journey has in store.
- Greek Myth: The Odyssey - 10. The Competition of the Bow
 - overview: Athena puts it in Penelope's mind to bring out the bow of Odysseus and have a contest-- whoever can shoot through a row of 12 axes will become her new husband.
 - challenges: Will Odysseus recognize the opportunity? Will he be able to do it?
 - result: Of course! Odysseus is able to string the bow and shoot an arrow through the axes. Then, with the weapon in his hand, he begins the destruction of the suitors. He's joined by his son, the Swineherd, and the Cowherd. Together they annihilate the suitors and the unfaithful Goatherd and slave girls. And Penelope has one last test to be sure this is really Odysseus. He passes all the tests.
 - comment: When your boy Odysseus is ready, put the weapon in his hands and the proper "Mentor"ing so he can eliminate the unruly suitors and the unfaithful slave girls who slept with them (his bad traits and predilections, and those ambitions and desires of the old life-- the "woulda coulda shoulda's"). Then it's time for "Hon! I'm home!"
- Bible: Genesis 1:26-31 - The Creation Day 6b: God creates man to have dominion over the beasts and till the Garden
- Additional Concepts:
 - Strength of character through clear mindedness
 - "If you know the enemy and know yourself, you need not fear the result of a hundred battles." -Sun Tzu
 - White Buffalo Calf Woman
 - Beethoven Symphony 9, fourth Movement
 - Plant Rune: ΗΥΣΣΟΠ / Hyssop (*Hyssopus officinalis*)
 - Color:  Paris Daisy  (#FFF56C)



- | 1 | 3 | 5 |
|-----------|------------|--------------|
| ⋮⋮⋮=ΧΑΣΜΑ | ⋮⋮⋮=ΓΡΥΨ | ⋮⋮⋮=ΓΛΑΥΞ |
| ⋮⋮⋮=ΠΥΛΛΙ | ⋮⋮⋮=ΝΑΡΘΗΞ | ⋮⋮⋮=ΚΑΘΑΡΜΟΣ |

- ΑΣΤΡΑΠΗ :: ΟΡΟΣ
- 
- ΛΙΝΟΝ
- The World
56. The Wanderer

MAKAPIA

▲ΓΑΙΑ :: `YETOΣ ▼

- **MAKAPIA** = Happiness, bliss, blessedness.
- **I Ching**: 7. ䷆ The Multitude / The Army
 - judgment: The army needs to keep going and a strong leader to obtain good fortune without blame.
 - image: Increase your followers by generosity to all.
 - alchemy: I. The Path of Destiny - 5. Inter-Communicate
 - transformations:

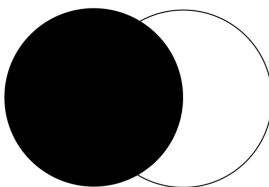
2	4	6
☶☶☶= `ESTIA	☶☶☶= EAAIOS	☶☶☶= `EAIΞ
☶☶☶= KHPYKEION	☶☶☶= EOANON	☶☶☶= ITTEPYΞ

- Tarot: Nine ♦/Pentacles
 - upright: fruits of labor, self-sufficiency, financial independence, rewards, luxury.
 - reversed: reckless spending, living beyond your means, false success, hustling.
- The Eardstapa's Oracle: 7. MFRD I RFI+ (earth I rain)
 - riddle: "MIMΞ DM RFI+ JMT BQXXJ BRMFb BTQME / RIEME RM+FTIMM PRQM MFRDΞ RI+H RnΞT / MIM MFI+IR QP IMFPME M+TQMBMM"
 - "dies the rain yet boggy breath blooms / rises recalled from earths rich rust / eld elixir of leaves entombed"
 - situation: The Eardstapa sees the earth breathe forth new, misty clouds (rain ghosts) after the recent rains have passed.
 - admonition: Be encouraged! Your path will be soggy and shrouded in mists, but press on with a glad heart, knowing the rain has spent itself and nourished the land, at least for today.
- Greek Myth: The Odyssey - 5. Ogygia
 - overview: They make it through almost all of the trials, but the sailors are tired and beg to stop on Helios' island, and, of course, a storm detains them for a month, and those damn cattle of Helios, well, they figure they're going to die of hunger anyway.
 - challenges: Can Odysseus escape fate and get to his true homecoming without losing his entire crew? Apparently not!
 - result: The storm that detained them lifts and they begin, but immediately a fatal one (to the sailors) descends. Shipwreck. Odysseus remains hidden for seven years on Calypso's island; not a bad place or bad company, but still, there's no place like home and he's not there yet.
 - comment: Did you think your boy Odysseus would be the one to make it through in one go and not be sabotaged by "business as usual"? Let's see if he can hold out for the long haul and the final attempt, the one where all his tricks are played out and he has to rely on grace and no small bit of dumb luck. Justifying one's "needs" and performing jury-rigged sacrifices won't help.
- Bible: Genesis 1:4b - God separates light from darkness
- Additional Concepts:
 - Cherish and support what's entrusted to you
 - Bread and Circuses
 - You have the luxury?
 - Bliss is not Ignorance
 - Beethoven Symphony 9, 3rd Movement
 - Work on your Weltanschauung
 - Plant Rune: ☿M+TJRQJff / Pennyroyal (*Mentha pulegium*)
 - "Rumpelstiltskin" (Grimm's Fairy Tales 1st ed. Volume I #55)
 - Color: ████ Tangaroa ████ (#001C44)



▲ΓΑΙΑ :: ΟΥΡΑΝΟΣ▼

- | 2 | 4 | 6 |
|--------------|-----------|-----------|
| ⋮⋮⋮=ΕΛΙΞ | ⋮⋮⋮=ΩΓΥΓΗ | ⋮⋮⋮=ΕΣΤΙΑ |
| ⋮⋮⋮=ΚΕΡΑΥΝΟΣ | ⋮⋮⋮=ΞΥΑΟΝ | ⋮⋮⋮=ΠΑΙΩΝ |

- ΓΑΙΑ :: ΟΥΡΑΝΟΣ
- 
- ΜΕΓΑΡΟΝ
11. Peace
Queen of Pentacles

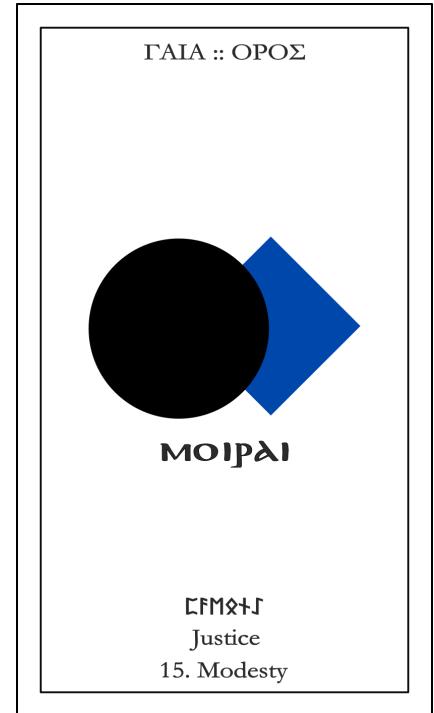
ΜΟΙΡΑΙ

▲ΓΑΙΑ :: ΟΡΟΣ ▼

- **ΜΟΙΡΑΙ** = (Plural of μοῖρα) the Goddesses of Fate, that is, of one's portion in life, lot, destiny, or fortune.
- **I Ching**: 15. ☵☵ Modesty / Modesty
 - judgment: You'll create success if you carry things through.
 - image: Reduce what's too much; augment what's too little; weigh things and make them equal.
 - alchemy: I. The Path of Destiny, Part2 - 12. Replicate/Teach
 - transformations:

2	4	6
☵☵=ΩΓΥΓΗ	☵☵=ΕΛΙΞ	☵☵=ΕΛΛΙΟΣ
☵☵=ΚΑΘΑΡΜΟΣ	☵☵=ΞΙΦΟΣ	☵☵=ΠΥΛΑΙ

- Tarot: 11. Justice
 - upright: justice, fairness, truth, cause and effect, law.
 - reversed: dishonesty, unfairness, lack of accountability.
- The Eardstapa's Oracle: 15. Μῦθος ἢ Μῶνις ἢ Μῶνις (earth ἢ mountain)
 - riddle: "Ῥῶνις ὅς ἐστι Μῶνις ἢ Μῶνις ὅς ἐστι Μῶνις / Ἐπὶ δὲ ὅς ἐστι Μῶνις ὅς ἐστι Μῶνις ὅς ἐστι Μῶνις" / ὅς ἐστι Μῶνις ὅς ἐστι Μῶνις ὅς ἐστι Μῶνις"
"roots of mountain mull o mystic / path occult obscure the obverse / of known of needful eer nascent"
 - situation: The Eardstapa's path through a valley hides, for a time, their mountain destination.
 - admonition: Stick to the path you know is the right one. Although your destination cannot be seen now, only this will bring you closer to it.
- Greek Myth: The Odyssey - 12. The Oar as Winnowing Fan
 - overview: This is not told in the poem, but Teirisiias mentions it. And Odysseus mentions this to Penelope on the night of his fulfilled return and reclamation.
 - challenges: Unknown. Odysseus must cross that bridge when he comes to it.
 - result: And they lived happily ever after; at least until Death came to Odysseus from the Sea in his dotage.
 - comment: This is it-- he has fulfilled his destiny. What do you want your boy Odysseus' legacy to be?
Somewhere in there there's got to be a grand barbecue with Poseidon as guest of honor. (I hope he doesn't wear his Hawaiian shirt, again!)
- Bible: Genesis 2:1-2a - The Creation, Day 7a: God completes creation
- Additional Concepts:
 - "With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?" Isaiah 40:14 [with irony]
 - The balance wherein Life hangs
 - ΔΑΙΜΟΝ (Tutelary Spirit), Fairy Godmother
 - "...neither wilt thou suffer thine Holy One to see corruption"
 - Plant Rune: ☵☵☵ / Pumpkin (*Cucurbita pepo*)
 - In Greek Mythology, the Μοῖραι (Moirai), sometimes called the "Fates", from Latin "Fata", are Κλωθώ (Klotho, "spinner") who spins the thread of human life, Λάχεσις (Lachesis, "disposer of lots") who measures the thread spun on Clotho's spindle, and Ἀτροπος (Atropos, "unturning") who chooses the manner of death and ends the life of mortals by cutting their threads.
 - In Norse mythology, the Norns are a trio of female beings who rule the destiny of gods and men, twining the thread of life. They set up the laws and decided on the lives of the children of men. Their names were Urðr, related with Old English wyrd, modern weird ("fate, destiny, luck"), Verðandi, and Skuld, and it has often been concluded that they ruled over the past, present and future respectively, based on the sequence and partly the etymology of the names, of which the first two (literally 'Fate' and 'Becoming') are derived from the past and present stems of the verb verða, "to be", respectively, and the name of the third one means "debt" or "guilt", originally "that which must happen". In younger legendary sagas, the Norns appear to have been synonymous with witches (völvas), and they arrive at the birth of the hero to shape his destiny. (See [Moirai](#).)
 - "On England's pleasant pastures seen!" (Blake's Jerusalem 4)
 - Color: Cypress (#004247)



NAPΘHΞ

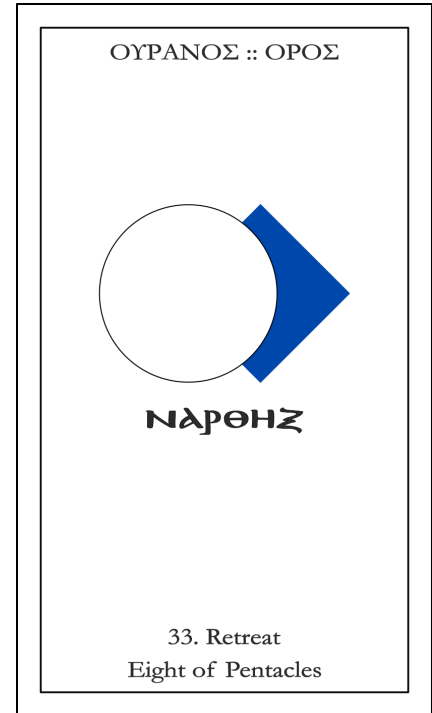
▲ OYPANOS :: OPOS ▼

- **NAPΘHΞ** = The giant fennel, *Ferula communis*, the stalk was used by Prometheus to steal Fire from Heaven. Also used for the stalk used as a θύρσος (Dionysus). Used as a schoolmaster's cane, as a splint for a broken limb, and as a singlestick for military exercises (martial arts).

- **I Ching**: 33. ☶ Retreat / Retreat
 - judgment: Success is possible in what is small; to keep going is advantageous.
 - image: Keep inferior people at a distance, not angrily but with reserve.
 - alchemy: III. Phoenix and Dragon - 9. Execute/Process
 - transformations:

1	3	5
☶☶=ΨΗΦΟΣ	☶☶=ΔΑΙΔΑΛΑ	☶☶=ΔΡΕΠΑΝΟΝ
☶☶=ΟΙΝΟΣ	☶☶=ΑΙΝΟΝ	☶☶=ΙΠΙΣ

- Tarot: Eight ♦/Pentacles
 - upright: apprenticeship, high standards, mastery, skill development.
 - reversed: lack of passion or motivation, uninspired, perfectionism, misdirection.
- The Eardstapa's Oracle: 33. HMFPM I M&N+TfI (heaven I mountain)
 - riddle: "ΣΤΕΓ Τ&Τ ΣΤΕΤΜΙΟ ΤΕΓ ΣΤΕΤΜ ΣΗΜΜΙΤ / Τ& Η&ΤΗ HMFPM+PFPM ΔΕΤ ΡΗ&ΤΗΜ&Σ / ΡΗΙ<Η ΡΜ+ΤΗΡΜ& ΜΡΜ+ΤΗΡΜ+ΤΗΡΜ"
 - "stay not standing nay stake summit / to hold heavenward that wholeness / which ventures even adventure"
 - situation: The Eardstapa has naught but clear sky and mountain peak ahead--a difficult, final ascent awaits.
 - admonition: It's up to you now. What others have encountered here is valuable but worth only so much. You must incorporate their experience and call on your own training and discipline to achieve this goal.
- Bible: 1 Kings 19:19-21 - Elijah calls Elisha as his disciple
- Additional Concepts:
 - In the Hall of the Mountain King
 - From apprentice to master
 - Foresight
 - Who do you want to be like?
 - Plant Rune: ♠fFLM+& / Jalapeño (*Capsicum annuum*)
 - "Death and the Goose Boy" (Grimm's Fairy Tales 1st ed. Volume I #27)
 - "Shine forth upon our clouded hills?" (Blake's Jerusalem 6)
 - Color: Anakiwa (#94F7FF)



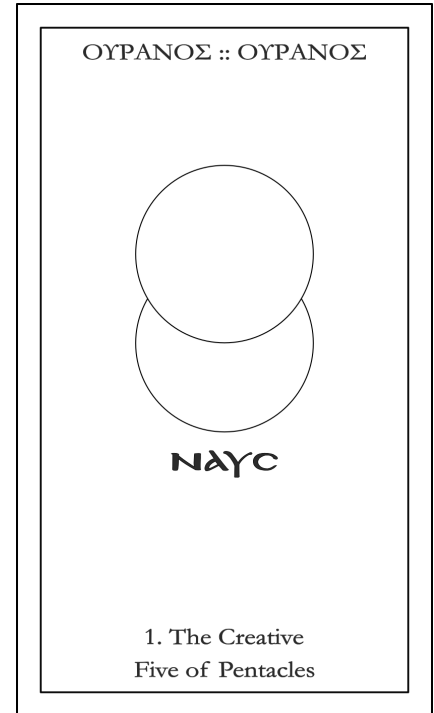
NAYΣ

▲ OYPANOS :: OYPANOS ▼

- **NAYΣ** = Ship
- **I Ching**: 1. ☰ The Creative / The Creative
 - judgment: Extraordinary success is possible; it is advantageous to keep going.
 - image: Make yourself strong and untiring.
 - alchemy: VI. The Primal Ones - F=6/7 (equivalent to 9. Execute)
 - transformations:

1	3	5
☰☰=ΔΑΙΔΑΛΑ	☰☰=ΨΗΦΟΣ	☰☰=ΔΟΡΥ
☰☰=ΟΙΚΟΣ	☰☰=ΛΑΜΠΑΣ	☰☰=ΊΣΤΟΣ

- Tarot: Five ♦/Pentacles
 - upright: need, poverty, loss, insecurity.
 - reversed: recovery, charity, improvement.
- Rune: ✎ **Jera/Juniper**
 - poem: "Juniper with twisted beam, holds the daylight's dying gleam."
 - keywords: completion, harvest, year, ending, conclusion, accomplishment
- The Eardstapa's Oracle: 1. HMFPMT | HMFPMT (heaven | heaven)
 - riddle: "BMFRMRΞ ƆP BRƆFM HMFPMT PM BFRM / <MFMΞTIFΞ ƆRNTΞ ƆIT ƆIMT+ / IT ƆRM<FRIDNΞ ƆRIT+T+J"
 - "bearers of broad heaven we bare / celestial souls sit silent / in precarious poignancy"
 - situation: The Eardstapa comes to the rendezvous spot for travelers.
 - admonition: Do not neglect to swap gear, news, and insights, and to help your fellow travelers before you set out again. Maybe you'll find companions to join you, or you can join with others for support.
- Bible: Genesis 1:1 - [In the beginning,] God created...
- Additional Concepts:
 - "Give, and it shall be given to you"
 - "There are no passengers on spaceship earth. We are all crew"
 - The power of ritual
 - Heaven proposes, Earth disposes
 - Plant Rune: ✎ HLMR / Juniper (*Juniperus occidentalis*, et al.)
 - Color:  Iron  (#D8D8D8)



ΝΟΣΤΟΣ

▲ ΟΥΠΑΝΟΣ :: `ΥΕΤΟΣ ▼

- **ΝΟΣΤΟΣ** = return home, or generally, return, travel, journey, journey after (i. e. in search of) food. In plural, Νόστοι, the homeward journeys of the Greek heroes after the taking of Troy, title of Cyclic Epic (a work by Anticlides). Yield or produce of grain when ground.
- **I Ching**: 6. ☵ Strife / Conflict
 - judgment: You are sincere and are being obstructed. A cautious halt halfway brings good fortune. Going through to the end brings misfortune. It advantageous to see the great one. It is not advantageous to cross the big river.
 - image: In all you do, carefully consider the beginning.
 - alchemy: I. The Path of Destiny - 3. Signal/Command
 - transformations:

1	3	5
☵☵=ΔΟΥ	☵☵=ΔΕΠΙΑΝΟΝ	☵☵=ΔΑΙΔΑΛΑ
☵☵=ΟΦΙΣ	☵☵=ΑΒΥΠΙΝΘΟΣ	☵☵=ΙΜΑΣ

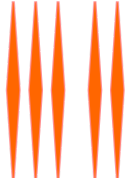
- Tarot: Seven ♦/Pentacles
 - upright: hard work, investment, perseverance, diligence.
 - reversed: work without rewards, lack of vision, limited success or reward.
- The Eardstapa's Oracle: 6. ΗΜΦΡΜΤ Ι ΡΗΤ (heaven I rain)
 - riddle: "ΥΜΤΙΔ ΧΩΜΕ ΨΙΧΥΦ ΧΩΜΕ ΔΜ ΨΩΤΜ / ΩΨ ΠΙΡΞΤ ΩΨΨ ΠΩΩΠΙΞΗ ΠΤΙ-Γ ΠΡΕΠΧΗΤ / ΠΙΔ ΧΤΨΨΜΕ ΧΡΙΤΜΕ ΔΜΤ ΧΡΩΝΤΜΕ ΦΧΤΙ ΧΩΤΜ"
"zenith goes zigzag comes the zone / of first off foolish fancy fraught / with gaffes grinds then grounds again gold"
 - situation: The Eardstapa begins their descent with clear skies above, but low clouds and fog obscure what lies below them all around.
 - admonition: Your way forward is not clear. You must try to infer the best way, but be ready to retrace your steps and try again.
- Greek Myth: The Odyssey - 3. The Island of Aeaea
 - overview: another encounter with man-eating giants, but then let's see if he's got the kishkes to take on the Sorceress Circe, or, be taken on by her?
 - challenges: got Moly?
 - result: he got Moly!
 - comment: your boy Odysseus passes the humanness test-- there is some part of him that will listen to Reason and not automatically act like a beast. You should train him and show him how to achieve his homecoming. This may take a while and no small effort on your part as well. Meanwhile, keep him clear of man-eating giants, the sailors are getting skittish.
- Bible: Genesis 1:3 - Fiat Lux!
- Additional Concepts:
 - If you work hard, you deserve it
 - The Revolution is on the march
 - Work out disagreements
 - Beethoven Symphony 9, 2nd movement
 - The power of words
 - Plant Rune: ☿ΜΞΩΤΡΜΜ / Jimsonweed (*Datura stramonium*)
 - Color: Periwinkle Gray (#C4D5EC)



▲`ΥΕΤΟΣ :: `ΥΕΤΟΣ▼

- | 2 | 4 | 6 |
|-----------|-------------|-------------|
| ⋮⋮⋮=ΖΥΓΟΝ | ⋮⋮⋮=ΖΕΥΓΜΑ | ⋮⋮⋮=ΖΩΠΥΡΟΝ |
| ⋮⋮⋮=`ΙΜΑΣ | ⋮⋮⋮=ΜΑΚΑΡΙΑ | ⋮⋮⋮=ΟΦΙΣ |

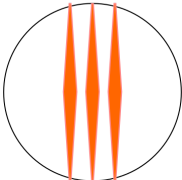
- ὕΕΤΟΣ :: ὕΕΤΟΣ


 ΖΘΑΝΟΝ

 29. The Abyss
 Seven of Swords

▲`YETOΣ :: ΟΥΡΑΝΟΣ▼

- | 2 | 4 | 6 |
|-------------|-------------|-----------|
| ⋮⋮⋮=ΖΩΠΥΡΟΝ | ⋮⋮⋮=ΤΟΞΟΝ | ⋮⋮⋮=ΖΥΤΟΝ |
| ⋮⋮⋮='ΙΣΤΟΣ | ⋮⋮⋮=ΜΕΓΑΡΟΝ | ⋮⋮⋮=ΟΙΚΟΣ |

- ΥΕΤΟΣ :: ΟΥΡΑΝΟΣ
- 
- ΖΥΓΛΟΝ
5. Waiting
Judgment
Five of Swords

OIKOS

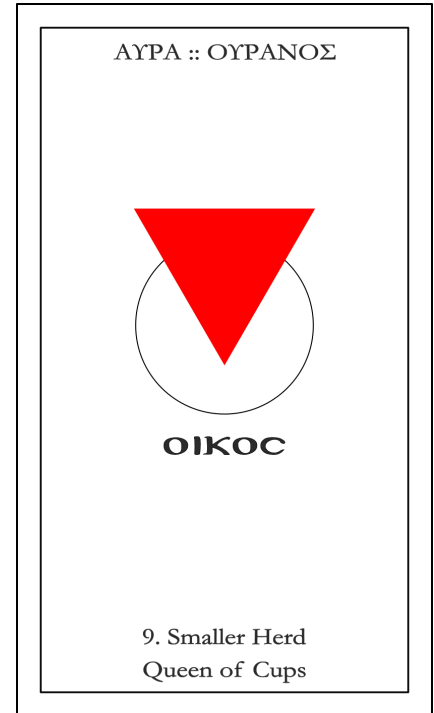
▲ AYPA :: OYPAÑOΣ ▼

- **OIKOS** = A house, not only of built houses, but of any dwelling-place, as that of Achilles at Troy; of the Cyclops' cave; of a tent. A room, chamber, dining-hall, room in a temple. Also used of public buildings, a meeting-house, hall, of treasures at Delos, temple. A cage for birds. One's household goods, substance, estate, inheritance. A reigning house, also of any family.

- **I Ching**: 9. ䷚ Smaller Herd / The Taming Power Of The Small
 - judgment: Success is possible. There are dense clouds, but no rain from our western region.
 - image: Refine the outward aspect of your nature.
 - alchemy: I. The Path of Destiny - 8. (Re)Start/Boot
 - transformations:

2	4	6
☶☶=ἩΛΟΝΗ	☶☶=ΦΙΛΑΛΗ	☶☶=ΗΛΕΚΤΡΟΝ
☶☶=ΝΑΥΣ	☶☶=ΠΑΙΩΝ	☶☶=ΞΥΛΟΝ

- Tarot: Queen ♥/Cups
 - upright: caring, emotionally stable, compassionate, calm, comforting.
 - reversed: martyrdom, insecurity, dependence, co-dependency.
- The Eardstapa's Oracle: 9. ΠΙΨΗ Ι ΗΜΦΡΜΨ (wind I heaven)
 - riddle: "ΜΕΓΛΩΡΜΕΦ ΜΡΙΡΜΨ ΜΦΝΨΤΤΜΞΕ ΡΗ ΜΦΡΜ / ΗΜΙΕΜΜ ΒΓ ΗΜΦΡΜΨ ΗΞΜΜΡΦΡΜ ΤΩ ΗΙΜ / ΒΡΜΜΥΙΝΓ ΙΨ ΒΤΠΜ ΒΜΞΕΨΤΜΜ"
 - "daydream driven dauntless we dare / helped by heaven homeward to hie / breezily in blue bespangled"
 - situation: Winds aloft have cleared the sky and presage more good weather to come for the Eardstapa.
 - admonition: If you can make good use of this time, avoiding distractions and detours, you'll make good progress toward your final destination.
- Greek Myth: The Odyssey - 8. The Hut of the Swineherd
 - overview: At first, Odysseus doesn't recognize his homeland, but Athena reassures him he's arrived. He stores the gifts of the Phaiakians in a cave. Then Athena disguises him as an old, wandering beggar (not hard, considering).
 - challenges: Odysseus has to figure out what the situation on the ground is, and plan to overcome the suitors with just a few loyal servants and his son to help.
 - result: With hints from Athena, a general plan is set in motion. Next stop, his own home and all the trouble there.
 - comment: Your boy Odysseus is now where he wants to be, and has loads of gifts to help him re-start his life, nonetheless he has to start at the bottom to make a reality of what he has longed for.
- Bible: Genesis 1:9-13 - The Creation, Day 3: dry land and vegetation
- Additional Concepts:
 - ξενία or φιλοξενία = hospitality
 - Pleasingness
 - "Everything I need to know I learned in Kindergarten"
 - "Prince Swan" (Grimm's Fairy Tales 1st ed. Volume I #59)
 - The Beauty of Hospitality
 - "... makes one a better host."
 - Plant Rune: ΞΠΨΤΨΡΜΡ / Sunflower (*Helianthus annuus*)
 - Color: ■ Sunset Orange ■ (#FF4949)



OINOS

▲AYPA :: OPOS▼

- OINOS = Wine
- I Ching: 53. ䷗ Gradual Progress / Development
 - judgment: The maiden is given in marriage. Good fortune. To keep going is advantageous.
 - image: Abide in dignity and virtue, in order to improve the mores.
 - alchemy: V. The Pilgrimage to The Inner Shrine - 4. Audit/ACK
 - transformations:

2	4	6
☶☶=ΦΙΑΑΗ	☶☶='ΗΔΟΝΗ	☶☶=ΗΩΣ
☶☶=ΝΑΡΘΗΞ	☶☶=ΠΥΛΑΙ	☶☶=ΞΙΦΟΣ

- Tarot: 14. Temperance
 - upright: balance, moderation, middle path, patience, finding meaning.
 - reversed: extremes, excess, imbalance.
- The Eardstapa's Oracle: 53. ΠΙΨΗ | ΜΟΝΟΤΗΤΗ (wind | mountain)
 - riddle: "ΞΗΠΗΨ ΔΗ ΠΙΨΗ ΠΕΨΩΜΜΕΞ ΠΗΠΗ | ΠΕΨΗ / ΔΙΞ <ΠΗ ΔΙΞ <ΞΨΤΜΜΕΠΕΨΠΜ <ΜΜΕ / ΨΨ ΜΟΝΟΤΗΤΗ ΜΟΡΜΗ ΙΤ ΜΜΡΜΜΗΨ"
 - "still the wind wanders while i watch / this calm this contemplative keep / of mountain moved in merriment"
 - situation: The Eardstapa is refreshed by a cool breeze, clear skies, and a glorious view at a resting point beneath the mountain's peak.
 - admonition: You've reached the reward for your climb. Would obtaining a higher point be any more fulfilling?
- Bible: Revelation 19:11-16 - The Rider on a White Horse
- Additional Concepts:
 - "Wisdom hath mixed her wine" -Proverbs 9
 - Virtue
 - Harmonia
 - Empty and Full
 - Plant Rune: ΞΗΜΨ / Sumac (*Rhus glabra*)
 - "He prayeth best who loveth best all things, both great and small"
 - "The Fisherman and his Wife" (Grimm's Fairy Tales 1st ed. Volume I #19)
 - Color: ■ Persian Red ■ (#CB3034)



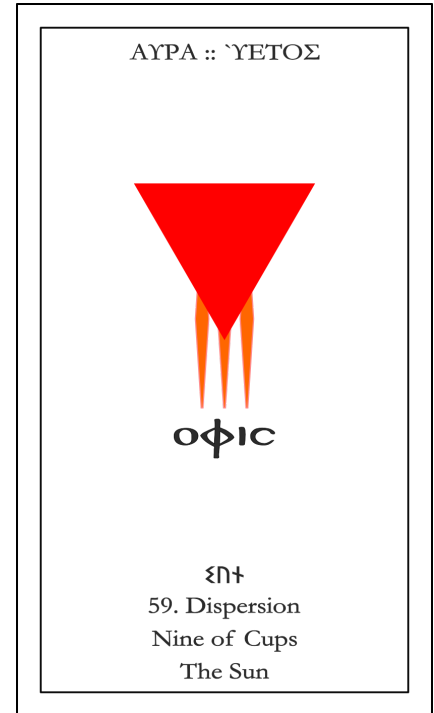
ΟΦΙΣ

▲ ΑΥΡΑ :: `ΥΕΤΟΣ ▼

- ΟΦΙΣ = Serpent
- I Ching: 59. ䷺ Dispersion / Dispersion (Dissolution)
 - judgment: Success is possible. The ruler approaches their temple. It is advantageous to cross the big river. To keep going is advantageous.
 - image: As rulers, sacrifice to the Great Mystery (太玄 tài xuán) and build its temples.
 - alchemy: V. The Pilgrimage to The Inner Shrine, Part 2 - 9. Execute/Process
 - transformations:

2	4	6
☵☵=HAEKTPON	☵☵☵=HΩΣ	☵☵☵=HAONH
☵☵☵=ΝΟΣΤΟΣ	☵☵☵=ΠΤΕΡΥΞ	☵☵☵=ΞΟΑΝΟΝ

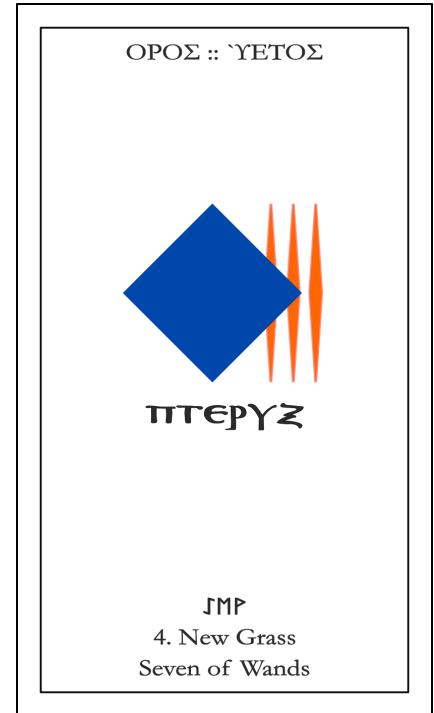
- Tarot: Nine ♥/Cups
 - upright: contentment, satisfaction, gratitude, wishes come true.
 - reversed: smugness, dissatisfaction, indulgence.
- Tarot: 19. The Sun
 - upright: positivity, fun, warmth, vitality, celebration.
 - reversed: negativity, depression, sadness, overly optimistic.
- Rune: ξ Sowilo/Sun
 - poem: "Sun is bright, her honey hair sheds the light whose life we share."
 - keywords: vitality, vigor, health, incitement of desire, life
- The Eardstapa's Oracle: 59. ΠΙΨΗ | ΡΗΨΗ (wind | rain)
 - riddle: "ΕΦΞΜΡΞΒΓ ΔΜΞΜ ΕΤΗΜΕ ΕΦΧΩΜΕ / ΞΨ ΡΗΨΗ ΧΩ ΡΜΠΙ<ΜΨΤ ΡΜΠΙΡΜ / ΨΡΩΜ ΒΙΝΟΜ ΨΙΜΙΩΞ ΡΗΜΡΜ ΒΡΜΜΥΜΞ ΨΩΡ ΒΤΩΡ"
 - "passersby these plump pagodas / of rain go reticent retire / from blue fields where breezes now blow"
 - situation: The Eardstapa watches the wind disperse the rain clouds ahead on their path.
 - admonition: Here comes the sun, and I say it's all right! Enjoy the journey.
- Bible: Revelation 21:1-8 - The New Heaven and Earth
- Additional Concepts:
 - "Brooding upon the waters"
 - "The Opium of the People"
 - Ajna Chakra ("command", third eye)
 - The Winged Serpent
 - Moses raises up the Bronze Serpent (Nm 21:4-9)
 - Plant Rune: ΞFXM / Sage (*Salvia officinalis*)
 - The Muse of Invention
 - "Would to God that all the Lords people were Prophets." (Blake's Jerusalem 0, quoting Nm 11:29)
 - Color: ████ Disco ████ (#802456)



▲ ΟΡΟΣ :: ΎΕΤΟΣ ▼

- | 2 | 4 | 6 |
|--|-------------------------------|-------------------------------------|
| $\Xi\Xi\Xi=\Theta\Upsilon\text{MON}$ | $\Xi\Xi\Xi=\Theta\text{EMIS}$ | $\Xi\Xi\Xi=\Theta\Upsilon\text{IA}$ |
| $\Xi\Xi\Xi=\Lambda\text{BYPIN}\Theta\text{OS}$ | $\Xi\Xi\Xi=\text{OPI}\Sigma$ | $\Xi\Xi\Xi=\text{MAKAPIA}$ |

- Tarot: Seven ♣/Wands
 - upright: challenge, competition, protection, perseverance, defense, maintaining control
 - reversed: give up, confidence destroyed, overwhelmed
- The Eardstapa's Oracle: 4. Mǫnþtǫttir í Rfni (mountain í rain)
 - riddle: "Þú mufn þáttum ǫr þá mǫnþm jmt þe / stfrt ǫnbmit þæt ǫmcmr ǫr ǫft« / Þhiim rfiþe rnt bnt RMIXþ RMXFRMIMΞ"
 - "undaunted or undone yet up / start submit not simper or slack / while rains run but reign regardless"
 - situation: The Eardstapa pauses before the final mountain ascent. The rain has just cleared, but the climb is now slippery and treacherous.
 - admonition: You might make the peak, but the risk is great. If you proceed, every step must be taken with deliberation, the safest ways of approach considered, and any special equipment brought out. Feeling lucky?
- Greek Myth: The Odyssey - 2. The Bag of Winds
 - overview: they arrive at the land of Aiolos, who gives Odysseus safe passage by tying up the winds in a bag.
 - challenges: the sailors think the bag contains treasure, so they are jealous and mistrust Odysseus' generosity, and they open the bag while he sleeps.
 - result: back to square one, but things are worse because Aiolos figures out that Odysseus is cursed and refuses to help a second time.
 - comment: oh yeah! there's that trick (suppression), but its not going to work in this case-- the desire for wealth, power or status will kill that plan. Maybe your boy Odysseus is beginning to get it. Let's see.
- Bible: Genesis 1:2c - and the Spirit of God was moving over the face of the waters
- Additional Concepts:
 - The rough draft; Write a proposal; Invention; A lot of rope
 - Psalms 91
 - Tread carefully
 - The Art of Enchantment
 - Odysseus
 - "Contrariwise," continued Tweedledee, 'if it was so, it might be; and if it were so, it would be; but as it isn't, it ain't. That's logic."
 - The Tree of Knowledge, the Hazel of Wisdom
 - Plant Rune: JMRBF Sttff / Yerba Santa (*Eriodictyon californicum*)
 - What can you use it for?
 - "Bring me my Bow of burning gold:" (Blake's Jerusalem 9)
 - Color: Cerulean (#009AD5)



ΠΥΛΑΙ

▲ ΟΡΟΣ :: ΟΡΟΣ ▼

- ΠΥΛΑΙ = (Plural of πύλη) gates, house door, entrance, orifice, mountain pass, narrow straits.
- I Ching: 52. ䷘ Stillness / Stillness
 - judgment: Keep your back still so that you no longer feel your body. You go into your courtyard and do not see your people. No blame.
 - image: Don't let your thoughts go beyond your situation.
 - alchemy: V. The Pilgrimage to The Inner Shrine - 2. Identify
 - transformations:

2	4	6
䷘=PYΘMOΣ	䷘=ΘYIA	䷘=ΘEMIS
䷘=AINON	䷘=OINOΣ	䷘=MOIPAI

- Tarot: Eight ♠/Wands
 - upright: rapid action, movement, quick decisions, air travel.
 - reversed: waiting, slowdowns, delays, frustration.
- Rune: J Eiwaz/Yew
 - poem: "Yew betokens hallowed ground; nothing ill is therein found."
 - keywords: Yggdrasil (the World Tree), sacred circle, the Runes, luck
- The Eardstapa's Oracle: 52. ΜᾶΝ+ΤΗ+ ΜᾶΝ+ΤΗ+ (mountain | mountain)
 - riddle: "ἄΠ+ΤΗ+ Η ὀΒΗΙΧ+ΤΗ ὀΡῶΜΗ / ἔΩΜΗ ΕΙΥΥΗ+ Ν<ΜΞ ἔΝ<ΜΜΜΞ / Τᾶ ΤΕΜΜΗ ΤΡΕΜΕ ΤΗΡ+Η+ ΤΜΕΙΩ"
 - "often in obligate order / some sizzling success succeeds / to tamer tramp turning tepid"
 - situation: The Eardstapa has reached the top of the mountain.
 - admonition: Savor the moment and enjoy the view. Soon, you must make the descent while you still have time to return safely.
- Bible: Revelation 18 - The Fall of Babylon
- Additional Concepts:
 - "Just drive, she said"
 - Stillness in action - Action in stillness
 - Engage!
 - The Battle of Thermopylae
 - The Beauty of Holiness
 - Plant Rune: JM̃ / Yew (*Taxus baccata*, et al.)
 - Color:  Bright Turquoise  (#00D9EA)



▲ ΟΡΟΣ :: ΒΡΟΝΤΗ ▼

- | 2 | 4 | 6 |
|--------------|------------|-------------|
| ⋮⋮⋮=ΘΕΜΙΣ | ⋮⋮⋮=ΘΥΜΟΝ | ⋮⋮⋮='ΡΥΘΜΟΣ |
| ⋮⋮⋮=ΧΑΡΥΒΔΙΣ | ⋮⋮⋮=ΦΟΙΝΙΞ | ⋮⋮⋮='ΩΡΑΙ |

- ΟΡΟΣ :: BPONTH
- 
- ῥΑΒΔΟC
27. Jaws
Knight of Wands

- **1 Ching:** ☶ Mountain (Stillness)
 - trigram: Existence ... brings [all things] to their various *identities* in the sign of Stillness. Related: mountain; bypath; little stones; openings; doors; fruits; seeds; eunuchs; watchmen; fingers; dog; rat; black-billed birds; firm, gnarled trees.
 - alchemy: VII. The Golden Lampstands - G#=8/7 (equivalent to 12. Replicate/Teach)
 - transformations:

2	4	6
Ξ=ΧΑΛΚΟΣ	Ξ=ΦΑΡΜΑΚΟΝ	Ξ=ΩΟΝ

- Tarot: 7. The Chariot
 - upright: direction, control, willpower.
 - reversed: lack of control, lack of direction.
- The Eardstapa's Oracle: 72. MƏN+TFT+ (mountain)
 - riddle: "MFT+J MƏN+TFT+Z MFX+H#K+M+T / B J <HFK+M ƏR <HƏK+M <HINT ƏR <HFRM|◦ / I MƏZT ZTFTM TƏR ZTFTN ƏR ZTFTMMR"
 - "many mountains magnificent / by chance or choice chill or charming / i must state nor stall or stammer"
 - situation: The Eardstapa sees a range of mountain peaks ahead.
 - admonition: Carefully consider which peaks you want to ascend, and which you want to avoid, based on your ultimate goals. Consult the oracle again.
- Systems Theory:
 - prediction
 - analysis
 - the faculty of choice (among alternatives presented)
- Additional Concepts:
 - Fox's Eight-fold Dharma: the excellence of [Love](#)
 - "That's my story and I'm sticking to it!"
 - Captain Jean-Luc Picard (STNG)
 - Jupiter (Astrology)
 - Plant Rune: TFMRIK / Tamarisk (*Tamarix aphylla*)
 - The one who infers causality and stitches together the story of the self (mental faculty)
 - Color: Cyan (#00EDFF)



ΣΘΕΝΩ

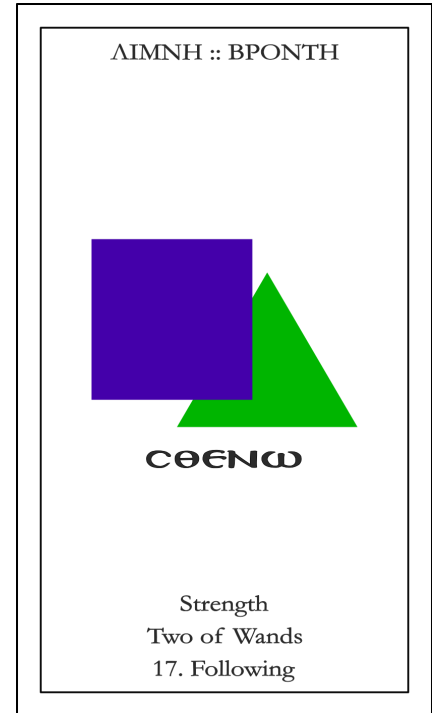
▲ΛΙΜΝΗ :: ΒΡΟΝΧΙ▲

- **ΣΘΕΝΩ** = In Greek mythology, Euryale (Εὐρύαλη, literally 'far-roaming') and Stheno (Σθενώ, literally "forceful") were two of the three Gorgons, including Medusa, sisters who were able to turn anyone who looked at them to stone.

- **I Ching**: 17. ䷛ Following / Following
 - judgment: Supreme success is possible. To keep going is advantageous. No blame.
 - image: At nightfall, go indoors to rest and recuperate.
 - alchemy: II. The Priesthood of the Flame - 1. Sense/Detect
 - transformations:

1	3	5
☵☵☵=AMΦΟΡΕΥΣ	☵☵☵=ΑΝΑΓΚΗ	☵☵☵=ΣΤΕΦΑΝΟΣ
☵☵☵=ΤΥΜΠΑΝΟΝ	☵☵☵=ΥΜΝΟΣ	☵☵☵=ΨΗΓΜΑ

- Tarot: Two ♠/Wands
 - upright: planning, decisions, discovery.
 - reversed: playing it safe, bad planning, lack of planning.
- Tarot: 8. Strength
 - upright: strength, bravery, courage, persuasion, influence, focus.
 - reversed: self doubt, weakness, insecurity.
- The Eardstapa's Oracle: 17. 𐌲𐌹𐌺𐌰 𐌱𐌴𐌹𐌸𐌰 (lake 1 thunder)
 - riddle: "𐌹𐌺𐌰𐌲𐌹𐌺𐌰 𐌹𐌺𐌰𐌲𐌹𐌺𐌰 𐌲𐌹𐌺𐌰 𐌹𐌺𐌰𐌲𐌹𐌺𐌰 𐌹𐌺𐌰𐌲𐌹𐌺𐌰 / 𐌹𐌺𐌰𐌲𐌹𐌺𐌰 𐌹𐌺𐌰𐌲𐌹𐌺𐌰 𐌹𐌺𐌰𐌲𐌹𐌺𐌰 𐌹𐌺𐌰𐌲𐌹𐌺𐌰 𐌹𐌺𐌰𐌲𐌹𐌺𐌰
𐌹𐌺𐌰𐌲𐌹𐌺𐌰"
"danger demands this deepness dark / in secret solitary speak / that name named cannot then unnerve"
 - situation: The Eardstapa contemplates the quiet solitude of a clear, blue lake, undisturbed by the thunder that rumbles all about them.
 - admonition: Cultivate stillness and introspection. Courage consists in your acceptance of self and circumstance.
- Greek Myth: The Labors of Heracles - 1. The Nemean Lion
 - mode: bare hands
 - results: Heracles gains an invulnerable cloak
 - comment: The first step in the death and rebirth of the ΨΥΧΗ (Psyche) is purely an act of bare will to give up the ΨΥΧΗ as it currently exists. And it must be done without reservation and without artifice.
- Bible: Genesis 2:4b-6 - Before there was rain, or vegetation, or mankind...
- Additional Concepts:
 - Make the right decision in Godly Fear
 - "To master others is force; to master yourself is power"
 - Lilith
 - What motivates you?
 - "Believe and you will find your way"
 - Manipura Chakra ("jewel city", navel)
 - The Black Dragon
 - Plant Rune: 𐌹𐌺𐌰𐌲𐌹𐌺𐌰 / Leek (*Allium ampeloprasum*)
 - "Little Brother and Little Sister" (Grimm's Fairy Tales 1st ed. Volume I #11)
 - The Initiatrix into the Mysteries of the Grail
 - Color: Russet (#805B56)



▲ΛΙΜΝΗ :: ΑΣΤΡΑΠΗ▼

- | 1 | 3 | 5 |
|-----------|-----------------|-----------|
| ⋮⋮⋮=ΙΡΙΣ | ⋮⋮⋮='ΙΣΤΟΣ | ⋮⋮⋮=ΣΘΕΝΩ |
| ⋮⋮⋮=ΤΟΞΟΝ | ⋮⋮⋮='ΥΠΕΡΒΟΡΕΟΙ | ⋮⋮⋮=ΨΗΦΟΣ |

- Tarot: Three ♣/Wands
 - upright: foresight, looking ahead, expansion, growth.
 - reversed: playing small, lack of foresight, unexpected delays.
 - Rune: **f Laguz/Lake**
 - poem: "Lake of languid, liquid skies; in your depths the stars arise."
 - keywords: potential, substance, the Well of Wyrd
 - The Eardstapa's Oracle: 49. ƿƿM l NXHT (lake l light)
 - riddle: "ƿƿEƿHlRM ƿƿ ƿHlHl◦ ƿƿƿRƿ Mƿƿƿ / RMƿMƿMƿRƿƿM lH RlRMƿ RMƿMƿl◦ / ƿHƿƿ Mƿƿƿ MƿƿlRMƿ MƿMƿƿM ƿM Mƿ"

"sapphire of shining sacral dawn / remembrance in rites readying / what days desires demand we do"
 - situation: Roused from sleep, the Eardstapa opens their eyes and sees the surface of a lake catch and reflect the first light of dawn.
 - admonition: Anticipate what is just now breaking forth. "The game is afoot", so prepare now in order to stay one step ahead. Your attitude affects your outcome. Your beginning determines your end.
 - Bible: John 11:45-53 - Because he raised Lazarus, Jesus seals his own death
 - Additional Concepts:
 - Discernment
 - "You say you want a revolution? Well, you know..."
 - et lux perpetua luceat eis
 - Knowing Good & Evil = knowing that things could be different
 - Necessity is the Mother of Invention
 - 49 is 7x7 = the perfection of 7 (which is actually Hexagram 50)
 - the Magical Hat
 - Plant Rune: ƿƿR◦ƿENR / Larkspur (*Delphinium menziesii*, et al.)
 - "Silphium (also known as laserwort or laser; Ancient Greek: σίλφιον, silphion) is an unidentified plant that was used in classical antiquity as a seasoning, perfume, aphrodisiac, and medicine." [Silphium](#)
 - "Bring me my Chariot of fire!" (Blake's Jerusalem 12)
 - Color: Wild Watermelon (#FF4F72)



ΣΤΥΞ

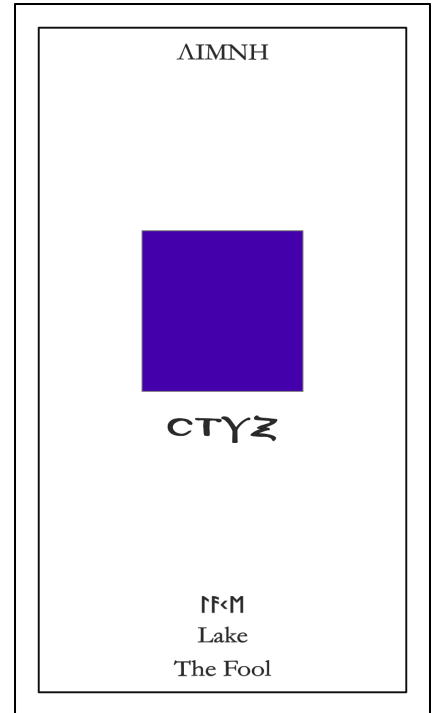
▲ΛΙΜΝΗ▼

- ΣΤΥΞ = The Styx, i.e. the Hateful, also the nymph of this river. A well of fatal coldness in Arcadia. Piercing chill, as of frost.

- I Ching: ☵ Lake (The Joyous)
 - trigram: Existence ... gives [all things] *fulfillment* in the trigram of the Joyous.
 - related: lake; youngest daughter; sorceress; mouth; tongue; smashing; breaking apart; dropping off; bursting open; hard, salty soil; concubine; sheep
 - alchemy: VII. The Golden Lampstands - G=7/7 (equivalent to 11. Maintain/Improve)
 - transformations:

1	3	5
☵=ΤΕΥΧΟΣ	☵=ΥΔΡΑ	☵=ΨΥΧΗ

- Tarot: 0. The Fool
 - upright: innocence, new beginnings, spontaneity, free spirit.
 - reversed: recklessness, holding back, risk-taking.
- The Eardstapa's Oracle: 65. ΛΙΜΝΗ (lake)
 - riddle: "Ἰσχυρὸς δὲ ἄνθρωπος ἐπὶ τὴν ἑσπέρην ἰσχυρὸν ἵκηται ἐπὶ τὴν ἑσπέρην / Ἰσχυρὸς δὲ ἄνθρωπος ἐπὶ τὴν ἑσπέρην ἵκηται ἐπὶ τὴν ἑσπέρην"
"across this cold contemptuous / shiver not nor shy short you should / take whats tendered be it taboo"
 - situation: The Eardstapa should take account of their water supply for the journey ahead.
 - admonition: What about water? How much do you have and how much will you need? Do you think you'll be able to find water or remember what springs, lakes, or rivers lie on your intended path? Consult the oracle again.
- Systems Theory:
 - the system's creative and memory faculties
 - pattern recognition and creation
 - presentation (the "inner" faculties)
- Additional Concepts:
 - The Haunted Mere (vide Grendel's Mother)
 - You got potential!
 - Saturn (Astrology)
 - Plant Rune: Ἰσχυρὸς / Lobelia (*Lobelia inflata*)
 - Mavronéri is a river identified with the River Styx of Greek mythology according to Hesiod's description in Theogony. It is located near Nonakris in the Aroania Mountains of Achaia on the Peloponnesian peninsula. Its waters contain a significant amount of Calicheamicin, a dangerous compound produced by bacteria
 - Ship's Doctor Beverly Crusher (STTNG; Note: this character is not properly developed in this story line)
 - The Magic Mirror which selectively (re)arranges and relates, stores and recalls (current and past) "experiences", and in which the self can see itself and the κόσμος (cosmos) (mental faculty)
 - "Hansel and Gretel" (Grimm's Fairy Tales 1st ed. Volume 1 #15)
 - ἄνδρα μοι ἔννεπε, μοῦσα (Tell me of the man, oh Muse...)
 - Color: Magenta (#FF00AB)



TEYXOΞ

▲`YETOΣ▼

- **TEYXOΞ** = A tool, implement—but mostly in plural (τεύχεα) as implements of war (armor and arms), also the gear of a ship (oars and the like). In Tragedians (rarely in Prose) a vessel of any kind, e.g. bathing-tub, cinerary urn, balloting-urn, vase for libations, vase or ewer for water, cup, amphora, scent-pot, matula, pot or jar, chests, meal-barrel, bee-hive, or capsule of a poppy. In medicine, of the vessels of the body, also, the human frame, body, as holding the intestines. A case for holding papyrus rolls, roll of writing-material.
- **I Ching**: ☵ Water (The Abyss)
 - trigram: Existence ... *toils* in the sign of the Abysmal; Related: water; ditches; ambush; bending; straightening out; bow; wheel; men-- melancholy, with sick hearts, with earache; blood sign; red; horses-- with beautiful backs, with wild courage, which let their heads hang, with thin hoofs, which stumble; chariots with many defects; penetration; moon; thieves; firm trees that have much pith.
 - alchemy: VII. The Golden Lampstands - B=2/7 (equivalent to 3.Signal/Command)
 - transformations:

2	4	6
☵=ΣΤΥΞ	☵=ΩΟΝ	☵=ΦΑΡΜΑΚΟΝ
- Tarot: 5. The Priest (Hierophant)
 - upright: spiritual wisdom, religious beliefs, conformity, traditions, institutions, morality, ethics.
 - reversed: rebellion, subversiveness, challenging the status quo.
- The Eardstapa's Oracle: 70. RfH† (rain)
 - riddle: "Pfi†H† Pfi†H† †J Pfi†H† PHIM / DME† M†EHIM P†R†H† †P†H†M†M† †H† / M† M†R†M†††† B††† M†††† M†M†M†R"
 - "waiting watching sky writing while / these nephilim from nowhere nod / my direction but dont defer"
 - situation: The Eardstapa should take account of the clouds.
 - admonition: Do you know the lore of the clouds; their different types, what they signify (rain, storms, fair weather), and how their movements give a clue to what is about to happen? Consult the oracle again.
- Systems Theory:
 - communication (within the system and with similar systems of which it is a sub-system)
 - categorization and refinement of perceptual information
 - contributes to indexing of information (for retrieval by memory faculties)
 - causal inference (logic) in systems which can learn or plan
- Additional Concepts:
 - Fox's Eight-fold Dharma: the excellence of [Understanding](#)
 - Black Warrior (North)
 - the Raven
 - Mercury (Astrology)
 - Plant Rune: M†M†R†X†H† / Eyebright (*Euphrasia officinalis*)
 - Chief Engineer Geordi La Forge and Chief Operations Officer Data (STNG)
 - The twins who reason and design, speak and name for the self (mental faculty)
 - Color:  Blue  (#0047AB)



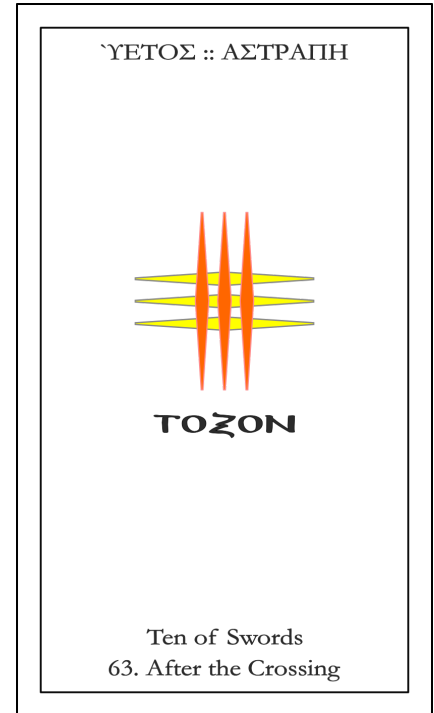
ΤΟΞΟΝ

▲ ΎΕΤΟΣ :: ΑΣΤΡΑΠΗ ▼

- **ΤΟΞΟΝ** = A bow. In plural, bow and arrows.
- **I Ching**: 63. ䷛ After the Crossing / After Completion
 - judgment: Success in small matters is possible. To keep going is advantageous. At the beginning there is good fortune, at the end there is disorder.
 - image: Take thought of misfortune and arm yourself against it in advance.
 - alchemy: VI. The Primal Ones - G=7/7 (equivalent to 11. Improve)
 - transformations:

2	4	6
☳☳=ΞΙΦΟΣ	☳☳=ΞΥΛΟΝ	☳☳=ΤΥΜΠΑΝΟΝ
☳☳=ΣΤΕΦΑΝΟΣ	☳☳=ΩΓΥΓΙΗ	☳☳=ΦΙΛΑΛΗ

- Tarot: Ten ♠/Swords
 - upright: failure, collapse, defeat, deep wounds, betrayal, loss, crisis, painful endings.
 - reversed: can't get any worse, can only get better, inevitability.
- Rune: M **Ehwaz/Elder**
 - poem: "Elder, I dare tell a riddle- magic words lie in the middle."
 - keywords: thought, language, speech, reason, communication, concepts, ideas
- The Eardstapa's Oracle: 63. RfHt l lHXHt (rain l light)
 - riddle: "MMRRJ MFtM lE Ml MltM MFRJ / tXp xR tXt tIx tMlDpMR tXp+ xR / Nt+tXp+ NMBRMttfE xR NtFRMMW"
"merry make up my mind marry / now or not tis neither known or / unknown umbrellas or unarmed"
 - situation: A sun shower--the Eardstapa is bathed in bright sunlight, even as it continues to rain on them. (kitsune no yomeiri 狐の嫁入り; "the fox's wedding")
 - admonition: Enjoy this brief moment of clarity, despite the rain. Were you able to see a rainbow?
- Bible: Genesis 1:1b - ...God created...
- Additional Concepts:
 - "What's the worst that can happen?"
 - "Got it!... What was the part in the middle again?"
 - Become the target
 - You already know the answer
 - The Golden Arrow of Abaris the Hyperborean
 - Plant Rune: MMMR / Elder (*Sambucus nigra*)
 - Spirit Animal: Ravens
 - Color:  Cutty Sark  (#4D7978)



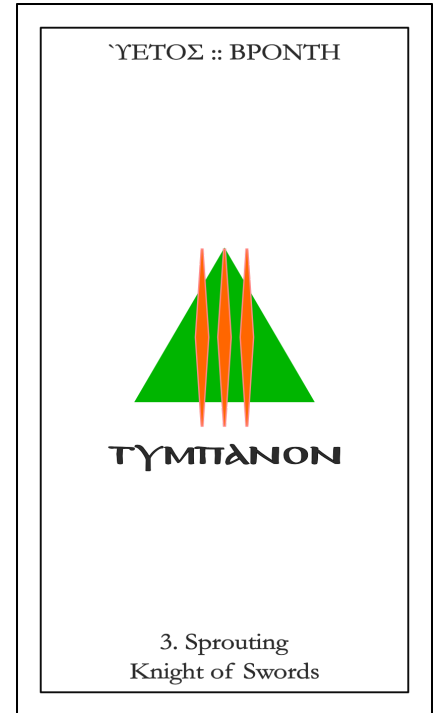
TYMIIANON

▲`YETOΣ :: BPONTH▼

- **TYMIIANON** = A kettledrum, such as was used especially in the worship of the Mother Goddess and Dionysus.
- **I Ching**: 3. ☳ Sprouting / Difficulty at the Beginning
 - judgment: Supreme success is possible; it is advantageous to keep going. Nothing [new] should be undertaken. It advantageous to appoint helpers.
 - image: Bring order out of confusion.
 - alchemy: I. The Path of Destiny - 1. Sense/Detect
 - transformations:

2	4	6
☳☳=ZEYMA	☳☳=ZYTOM	☳☳=TOEON
☳☳=ΣΘΕΝΩ	☳☳=ΩΠΑΙ	☳☳=ΦΟΙΝΙΞ

- Tarot: Knight ♠/Swords
 - upright: action-oriented, impulsive, defending beliefs, driven, fast-thinking
 - reversed: unfocused, no direction, disregarding consequences, unpredictability
- The Eardstapa's Oracle: 3. RFI+ I DN+MMR (rain I thunder)
 - riddle: "RFI+ DN+MMR DN+MMR RMIX+ε QMR RNIMε / +ε MFE+ +FMIMMε +FRRFIPM +ε / JMε JIMIMε DNIMε JMε JMFRT+ε JIMIMε"
"rain thunders thunder reigns over rules / no mans nameless narrative no / yes yields unless yes yearning yields"
 - situation: The Eardstapa hears thunder boom in the rain clouds which surround them, but where, and whether, lightning will strike is not yet clear.
 - admonition: Be alert and carefully monitor the signs to determine where the storm front is going. You'll have to act quickly and decisively once you know, and you can forget about second chances.
- Greek Myth: The Odyssey - 1. The Cave
 - overview: After the sack of the Kikonians the sailors wouldn't leave quickly, so they barely escaped. A storm takes them to the Lotus Eaters and more sailors are lost there. Then they come to the cave of the Cyclops.
 - challenges: Three things blight the voyage right off, the last being almost fatal to Odysseus himself. They become prisoners of the cyclops Polyphemus, who is son of Poseidon and a man-eating brute. Nonetheless, by a clever series of ruses Odysseus manages to escape with his men...
 - result: ...but he can't resist bragging, once he is out of harm's way. Polyphemus, knowing his name, curses him by Poseidon to never reach Ithaka. No trick of his will, ultimately, get him there. Yet without employing his tricks, he cannot overcome his fate.
 - comment: You gotta say one thing for your boy Odysseus-- he's crafty! But, although he may not know it yet, he's gonna need help, and will be stripped bare, before he gets where he wants to be.
- Bible: Genesis 1:2a - The Earth was without form and void, and darkness was upon the face of the deep
- Additional Concepts:
 - Good judgment
 - Come to a conclusion
 - March to the beat of a different drummer
 - Become aware of the true ends of your desires
 - The Fruit of the Tree of Knowledge
 - The Initiator into the Path
 - Plant Rune: MFM+FMCF+M / Elecampane (*Inula helenium*)
 - "Bring me my Arrows of desire:" (Blake's Jerusalem 10)
 - "Beat to quarters!"
 - Color: Mosque (#006C72)

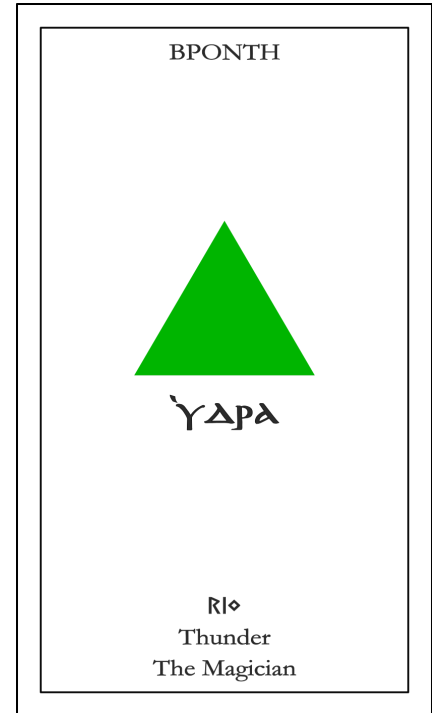


YAPA

BPONTH

- **YAPA** = A water-serpent, but especially the Lernaean hydra. "Yδραν τέμνειν ("to cut the hydra") = proverbially of labour in vain, because two heads sprang up for every one which was cut off.
- **I Ching**: ☳ Thunder (The Arousing)
 - trigram: Existence *comes forth* in the trigram of the Arousing. Related: thunder; dragon; dark yellow; spreading out; a great road; eldest son; decisive; vehement; green, young bamboo; reed; rush; horses-- which neigh well, with white hind legs, which gallop, with a star on the forehead; pod-bearing, useful plants; the strong, anything that grows luxuriantly.
 - alchemy: VII. The Golden Lampstands - C=4/7 (equivalent to 6. (Re)Arrange)
 - transformations:

1	3	5
☳=ΩON	☳=ΣTYE	☳=ΧΑΛΚΟΣ
- Tarot: 1. The Magician
 - upright: willpower, creation, manifestation, resourcefulness
 - reversed: trickery, illusions, out of touch, manipulation, untapped talents
- The Eardstapa's Oracle: 66. 𐎠𐎢𐎡𐎣 (thunder)
 - riddle: "P&M <QMM& F&M P&MBMX&T&M P&IT P&M / B&MM P&IT B&N&IM&E M&P&MR&J B&NM B&MX& / <N&Z&T <N&Z&T P&I<F&T&I&T &N &N&R&R"
 - "woe comes and woebegone will we / bee that busies every bud begs / just justification du jour"
 - situation: The Eardstapa should stop to listen for thunder.
 - admonition: Before you choose, or continue, your path, listen for warnings of danger ahead and adjust your way accordingly. Consult the oracle again.
- Systems Theory:
 - the automatic stimulus/inhibition responses of the system
 - in particular, the means by which the system initiates a process of transition to another state
 - this automatic set of responses is alterable (trainable) in systems which learn or plan
- Additional Concepts:
 - Fox's Eight-fold Dharma: the excellence of [Righteousness](#)
 - Azure Dragon of the East
 - Krishna
 - Mars (Astrology)
 - Plant Rune: Xl♠MR / **Ginger** (*Zingiber officinale*)
 - First Officer William Riker (STTNG)
 - The one who calls the self to act and react (mental faculty)
 - Color: Forest Green (#00B500)



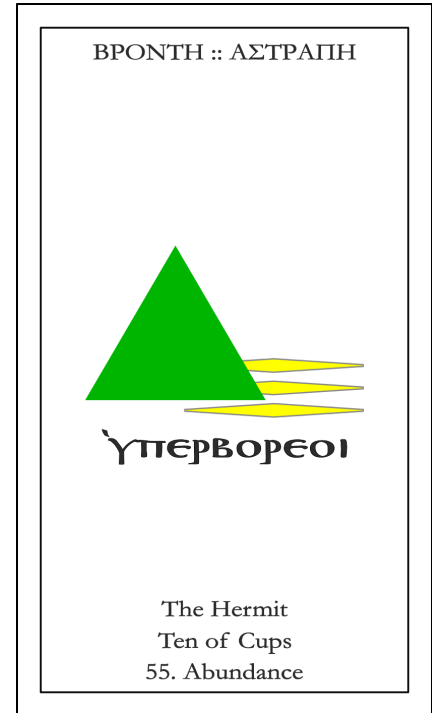
ΥΠΕΡΒΟΡΕΟΙ

▲BPONTH :: ΑΣΤΡΑΠΗ▼

- ΥΠΕΡΒΟΡΕΟΙ = The Hyperboreans, a people supposed to live in the extreme north.
- I Ching: 55. ䷥ Abundance / Abundance (Fullness)
 - judgment: Success is possible. The ruler attains abundance. Be not sad; be like the sun at midday.
 - image: In this way decide lawsuits and carry out punishments.
 - alchemy: V. The Pilgrimage to The Inner Shrine - 5. Inter-Communicate
 - transformations:

1	3	5
☷☷☷=ΚΑΘΑΡΜΟΣ	☷☷☷=ΚΕΡΑΥΝΟΣ	☷☷☷=ΥΜΝΟΣ
☷☷☷=ΩΓΥΓΙΗ	☷☷☷=ΣΤΕΦΑΝΟΣ	☷☷☷=ΧΑΣΜΑ

- Tarot: Ten ♥/Cups
 - upright: fulfillment, divine love, blissful relationships, harmony, alignment
 - reversed: shattered dreams, broken family, disharmony, disconnection, misaligned values, struggling relationships
- Tarot: 9. The Hermit
 - upright: soul-searching, introspection, contemplation, search for truth, inner guidance.
 - reversed: loneliness, isolation, lost your way, withdrawal.
- The Eardstapa's oracle: 55. <ΡΝΤ<Μ Ι ΝΙΧΗ† (quake Ι light)
 - riddle: "ΒΡΩΝΧΗ ΧΓΓΜ ΩΨ ΧΡΙ+ΜΙ◊ ΧΓΓΡΤΗ< / ΞΤΩ+Μ +ΩΡ Ξ<Η+ΤΙΝΤ††◊ Ξ<ΓΡΓΜ / ΞΜΜ ΜΙΞΙΕΓ††Μ ΜΓΡΔΞ ΜΓΡ< ΜΙΞ†ΡΜΞΞ"
 - "through gyre of grinding galvanic / stone now scintillating skyward / see dissipate earths dark distress"
 - situation: The Eardstapa sees [earthquake lights](#) and knows a large earthquake has happened or is about to happen.
 - admonition: Significant changes have taken place, or are about to. Duty must take precedence over desire. Fulfill what is required of you without wishing things were different or that the responsibility belonged to another.
- Bible: Revelation 19:17-21 - The Beast and Its Armies Defeated
- Additional Concepts:
 - Lawn order
 - When enough is enough
 - Plant Rune: Χ†+ξ†Μ◊ / Ginseng (*Panax ginseng*)
 - Svadhishtana Chakra ("where the self is established", sexual)
 - Necromancer/Neuromancer (Uncle Bärchen)
 - Color: [Christi](#) (#55C800)



ΦΑΡΜΑΚΟΝ

▲ ΑΥΡΑ ▼

- **ΦΑΡΜΑΚΟΝ** = A drug, whether healing or noxious. A healing remedy, medicine, in Homer mostly of those applied outwardly. Also of potions, an enchanted potion, philtre: hence, charm, spell, poison. Generally, remedy, cure.
- **I Ching**: ☴ Wind/Wood (The Penetrating)
 - trigram: Existence ... brings all things to *completion* in the trigram of the Gentle. Related: wood; wind; eldest daughter; guideline; work; white; long; high; advance; retreat; undecided; odor; men-- gray-haired, with broad foreheads, with much white in their eyes, those close to gain, that get threefold value in the market; vehemence.
 - alchemy: VII. The Golden Lampstands - C=3/7 (equivalent to 4. Audit/ACK)
 - transformations:

2	4	6
☴=ΨΥΧΗ	☴=ΠΑΨΩΙΔΟΣ	☴=ΤΕΥΧΟΣ
- Tarot: 6. The Lovers
 - upright: partnership, harmony, love, union.
 - reversed: imbalance, one-sidedness, disharmony.
- The Eardstapa's Oracle: 71. ΠΙΨ (wind)
 - riddle: "ΠΙΨΜ ΠΙΨ ΠΨΜΡΜΡΕ ΡΨΜΨ / ΨΜΠΨΤΜΜ ΨΨ ΨΜΠΨΤΡΜΞ ΨΨ / ΨΨΞΨΨΨ ΨΜΨ ΨΨΨΨΨΨ"
"winged wind wanderers woman / abducted and abductress and / inconstant yet inviolate"
 - situation: The Eardstapa needs to pay attention to the wind.
 - admonition: Find out which way the wind is blowing, and why, and to what ends. Consult the Oracle again.
- Systems Theory:
 - the automatic positive and negative feedback characteristics of the system, or more simply, the desire for pleasure and the avoidance of pain
 - a stored set of guidelines (characteristics, "shapes") which provide an estimate of the "health" of the system
 - in systems which can plan or learn, these guidelines are alterable and are used to identify, evaluate and select patterns and processes for their potential benefit or detriment to the system
- Additional Concepts:
 - Fox's Eight-fold Dharma: the excellence of **Wholeness**
 - Living Water
 - Eros
 - White Tiger of the West
 - Radha
 - Venus (Astrology)
 - Plant Rune: **ᚷᚱᚦᚸᚱ** / **Borage** (*Borago officinalis*)
 - Ship's Counselor Deanna Troi (STNG)
 - The one who calls forth the emotions, as the cynosure of what is desirable (and by contrast, undesirable) to the self (mental faculty)
 - The Gospel of John, Chapter 3 "...The πνεῦμα (wind/spirit) blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the πνεῦμα (Wind/Spirit)..."
 - "Jorinda and Joringel" (Grimm's Fairy Tales 1st ed. Volume 1 #69)
 - Color:  **Red**  (#FF0000)



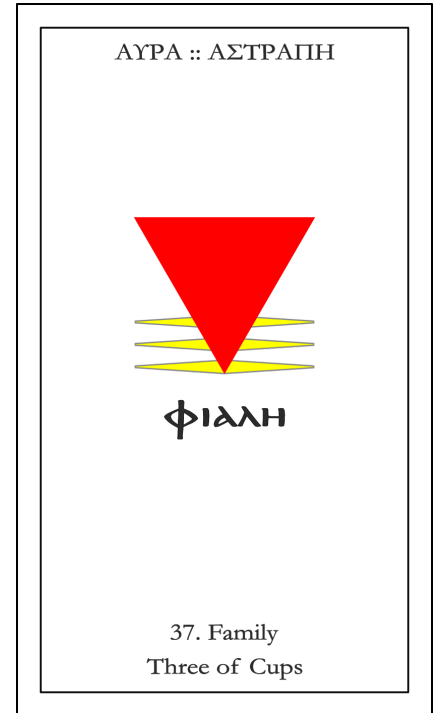
ΦΙΑΛΗ

▲ ΑΥΡΑ :: ΑΣΤΡΑΠΗ ▼

- **ΦΙΑΛΗ** = A broad, flat bowl or saucer for drinking or pouring libations.
- **I Ching**: 37. ䷤ Family / The Family
 - judgment: The perseverance of a care-giver is advantageous.
 - image: Have substance in your words and duration in your way of life.
 - alchemy: III. Phoenix and Dragon - 5. Inter-Communicate
 - transformations:

2	4	6
☯☯=ΟΙΝΟΣ	☯☯=ΟΙΚΟΣ	☯☯=ΦΟΙΝΙΞ
☯☯=ΨΗΦΟΣ	☯☯=ΡΥΘΜΟΣ	☯☯=ΤΟΞΟΝ

- Tarot: Three ♥/Cups
 - upright: friendship, community, happiness, celebration, collaboration
 - reversed: overindulgence, gossip, isolation, "three's a crowd"
- The Eardstapa's Oracle: 37. ΡΙΨΗ | ΝΥΧΗ (wind | light)
 - riddle: "ΨΡΜΜΜΗΨ ΨΡΜΜΗΨΨΜΜΡ ΒΜ ΨΡΙΜΨΜ / ΨΜΨ ΨΡ ΨΜ ΨΤ ΨΜΙΞΝΡΜ ΨΜΤ ΨΞΝ / ΨΝΞΤ ΨΞΠΨ ΒΜ Ψ ΨΝΞΤ ΨΜΠΨΡ"
 - "freeman or freeloader be friend / lean or lie at leisure let you / just jolly be a just fellow"
 - situation: The winds that blew during the day slacken to a gentle breeze as the evening light fades. The Eardstapa makes camp and prepares the evening meal.
 - admonition: Pour a libation of thanks for the blessings and beauty of the day, inviting any companions to join with you.
- Bible: 1 Kings 18:3-16 - Obadiah saves the prophets
- Additional Concepts:
 - "All my relations"
 - Family rules
 - "...but be filled with the Holy Spirit"
 - Spirit Animal: Bee
 - Plant Rune: 𐌛𐌹𐌿𐌿 / Balm (*Melissa officinalis*)
 - The Muse of Prophecy
 - "In England's green and pleasant Land." (Blake's Jerusalem 16)
 - Color: ■ **Scarlet** ■ (#FF3600)

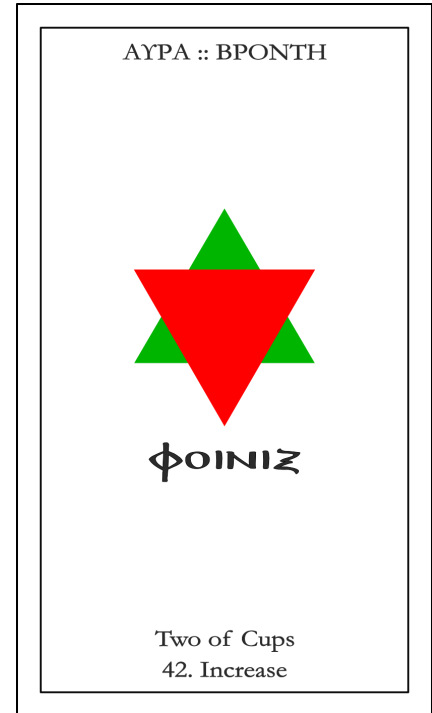


ΦΟΙΝΙΞ

▲ ΑΥΡΑ :: ΒΡΟΝΤΗ ▼

- **ΦΟΙΝΙΞ** = The fabulous bird phoenix. The date-palm, *Phoenix dactylifera*. A palm-frond, as a badge of victory. A date. A musical instrument, like a guitar, invented by the Phoenicians. Perfume prepared from the fronds of the date-palm.
- **I Ching**: 42. ☵ Increase / Increase
 - judgment: It advantageous to undertake something. It advantageous to cross the big river.
 - image: If you see good, imitate it; if you have faults, rid yourself of them.
 - alchemy: III. Phoenix and Dragon - 2. Identify
 - transformations:

2	4	6
☵☵=ΗΩΣ	☵☵=ΗΑΕΚΤΡΟΝ	☵☵=ΦΙΛΛΗ
☵☵=ΨΗΓΜΑ	☵☵=ΠΑΒΛΟΣ	☵☵=ΤΥΜΠΑΝΟΝ
- Tarot: Two ♥/Cups
 - upright: unity, harmonious partnership, mutual attraction, connection
 - reversed: imbalance, broken communication, tension, break-ups, disharmony, distrust
- Rune: ᚷ **Berkanan/Birch**
 - poem: "Birch is bonny, blithe and green, ever first whose leaves are seen."
 - keywords: beginning, birth, youth, beauty, innocence, inexperience, the opener of the gates
- The Eardstapa's Oracle: 42. ΡΗΘΗ | ΒΡΟΝΤΗΡΑ (wind | thunder)
 - riddle: "Ἐκπόλεις ἀνακλῖσαι / ἑρριπτοῖσι κρημνοῖσι / πρὸ πρὸνέμωνος ὧσ' ἑταῖρον ἐξήϊο μνηστῆρ'"
"acropoleis accumulate / capricious cumuli create / vast vanguards of vanquishing dust"
 - situation: The Eardstapa sees swirling winds carry dust and leaves aloft, while thunder clouds begin to rise all around.
 - admonition: Become inspired by the winds, rise up like the clouds, and go quickly to claim the joy of arrival at the destination you have chosen. You have little time, but it is blessed.
- Bible: 1 Kings 17:2-7 - Elijah fed by ravens by the brook Cherith
- Additional Concepts:
 - Waxing
 - The Muse of Regeneration
 - Plant Rune: ᚷᚲᚱ / **Birch** (*Betula alba*)
 - Spirit Animal: Phoenix
 - Color: ■ **Thunderbird** ■ (#BF2D00)



ΧΑΛΚΟΣ

▲ΑΣΤΡΑΠΗ▼

- **ΧΑΛΚΟΣ** = Copper (alloyed with tin to form bronze, the usual meaning of the word in Homer and frequently in later writers). In Poets frequently used for anything made of metal, especially of offensive arms, of a spear, a sword, a knife, an axe, a fish-hook, or of defensive arms, as the plates laid on a shield. Of vessels, copper, cauldron, urn, a cinerary urn. A bronze mirror.

- **I Ching**: ☲ Fire (The Clinging)
 - trigram: Existence ... causes existents to *perceive* one another in the trigram of the Clinging (light); Related: fire; sun; lightning; middle daughter; coats of mail; helmets; lances; weapons; men-- big-bellied; dryness; tortoise; crab; snail; mussel; hawkbill tortoise; trees which dry out in the upper part of the trunk.
 - alchemy: VII. The Golden Lampstands - A=1/7 (equivalent to 1. Sense/Detect)
 - transformations:

1	3	5
☲=ΨΑΥΩΙΔΟΣ	☲=ΨΥΧΗ	☲=ΥΔΡΑ

- Tarot: 2. The High Priestess
 - upright: intuition, sacred knowledge, divine feminine, subconscious mind, unconscious, inner voice
 - reversed: lack of center, lost inner voice, repressed feelings, secrets, withdrawal
- The Eardstapa's Oracle: 67. ΝΙΧΗΤΗΛ (lightning)
 - riddle: "◊ΗΦΟΜ ◊ΗΦΗΤΗΜΕ ΙΤΕ ◊ΗΡΧΜ ◊ΗΦΗΜΟΜΕ / ΣΠΕΩΣΙΤΙΣΤΕ ΗΜ ΣΠΕΩΜ:ΤΙΡΜΕ / Η Ε ΠΡΕΞΗ ΠΡΕΩΜΕ ΤΑΤ ΠΥΥΜΕΣ"
"change channels its charge challenges / suppositions and subjectives / in a flash fathoms not fizzles"
 - situation: The Eardstapa's hair stands on end as they feel an electric charge building.
 - admonition: Got the feeling that something is up and about to go down? Yeah. What could that be?
Consult the Oracle again.
- Systems Theory:
 - the perceptual apparati of the system
 - pre-processing of information for pattern recognition and conceptualization faculties
 - first-tier alarm/avoidance faculty (reflex)
- Additional Concepts:
 - Fox's Eight-fold Dharma: the excellence of **Knowledge**
 - The Vermilion Bird of the South
 - It happens all the time--a cosmogony is substituted for an epistemology, although either is better than a theogony, by god!
 - The Zodiac (Astrology)
 - Plant Rune: ΜΡFXΣΤ'Σ Β'ΣΣΜ / Dragon's Blood (*Dracaena cinnabari*, et al.)
 - Chief Security Officer Natasha "Tasha" Yar (STTNG)
 - The one who gathers and identifies "perceptions" (external and internal) and provides these as useful information for the self (mental faculty)
 - Color: Yellow



ΧΑΡΥΒΑΙΣ

▲ΑΣΤΡΑΠΗ :: ΒΡΟΝΤΗ▼

- **ΧΑΡΥΒΑΙΣ** = Charybdis, a dangerous whirlpool on the coast of Sicily, opposite the Italian rock Scylla.
- **I Ching**: 21. ䷗ Taking a Bite / Biting Through

- judgment: Success is possible. It is favorable to let justice be administered.
- image: As ruler, make firm the laws through clearly defined penalties.
- alchemy: II. The Priesthood of the Flame - 5. Inter-Communicate
- transformations:

1	3	5
☵☵☵=ΓΛΑΥΞ	☵☵☵=ΓΟΡΓΩ	☵☵☵=ΧΑΣΜΑ
☵☵☵='ΠΑΒΟΣ	☵☵☵=ΨΗΓΜΑ	☵☵☵='ΥΜΝΟΣ

- Tarot: Two ♠/Swords
 - upright: weighing up options, difficult choices, indecision, checkmate
 - reversed: lesser of two evils, no right choice, confusion, indecision, information overload
- The Eardstapa's Oracle: 21. ΝΙΧΗΤΗΛΟ Ι ΒΟΗΘΗΜΕΡ (lightning Ι thunder)
 - riddle: "ΗΙΜΙ ΤΩ ΗΦΕΡΩ ΡΩ<< ΩΡ ΗΦΕΡΩ ΕΤΕ<Μ ΗΜΕΡΜ / ΒΟΗΤΡΜΗΤ ΒΩΤΩΦΕΡΩ ΩΡ ΒΟΗΕΤΙΩ ΒΜ / <ΗΩΩΕΤ ΠΙΔ ΤΩ <ΗΕΤ<Μ ΤΩ <ΕΤ<Μ"
 - "hie to hard rock or hard place here / between bondage or blasting be / choosy with no chance to cancel"
 - situation: The Eardstapa sees the lightning flash followed immediately by thunder; the storm is upon them.
 - admonition: Take whatever shelter you can find (not under a solitary tree, please)... even just the lowest spot around you is better than nothing.
- Greek Myth: The Labors of Heracles - 5. The Augean Stables
 - mode: the menial task of cleansing, effected by re-routing two rivers
 - results: Heracles gets a share of the herd of immortal cattle, but not until he kills Augeas and puts Augeas' son on the throne.
 - comment: Shift happens, but not before you deal with your shit, which includes the daily, menial tasks of life.
- Bible: Genesis 2:16-17 - God prohibits the fruit of the Tree of the Knowledge of Good and Evil
- Additional Concepts:
 - Look before you leap
 - But don't cut corners
 - Beware Hamlet's Dilemma
 - Take the lesser of two evils
 - Plant Rune: 𐌹𐌺𐌿𐌸𐌹 / Damiana (*Turnera diffusa*)
 - "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Mt. 7:14)
 - Color: Lima (#80D100)



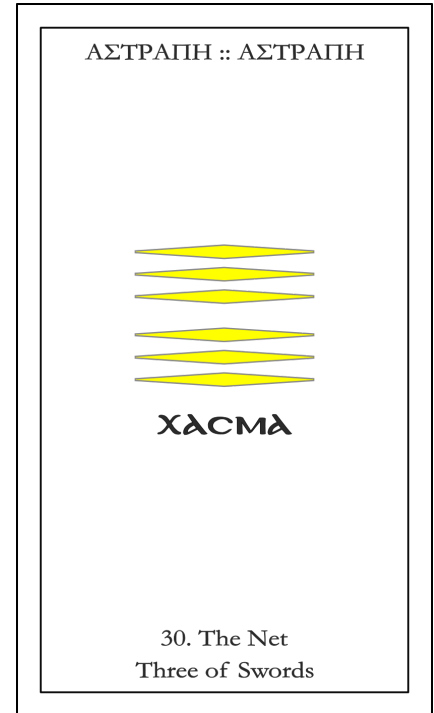
ΧΑΣΜΑ

▲ΑΣΤΡΑΠΗ :: ΑΣΤΡΑΠΗ▼

- **ΧΑΣΜΑ** = A yawning chasm, gulf, χάσμα μέγα = Tartarus. An open, gaping mouth, as forming a helmet, or of a yawning gulf. Generally, any wide opening.
- **I Ching**: 30. ☵ ☲ The Net / The Clinging (Fire)
 - judgment: To keep going is advantageous; it brings success. Care of the cow brings good fortune.
 - image: By perpetuating this brightness, illumine the four quarters of the world.
 - alchemy: VI. The Primal Ones - A=1/7 (equivalent to 1. Sense/Detect)
 - transformations:

1	3	5
☵☵=ΑΙΝΟΝ	☵☵=ΛΑΜΠΙΑΣ	☵☵=ΧΑΡΥΒΔΙΣ
☵☵=ΡΥΘΜΟΣ	☵☵=ΨΗΦΟΣ	☵☵=ΥΠΕΡΒΟΡΕΟΙ

- Tarot: Three ♠/Swords
 - upright: heartbreak, sorrow, suffering, grief
 - reversed: recovery, forgiveness, negativity, releasing pain, optimism
- Rune: **ᚱ Dagaz/Day**
 - poem: "Day makes easy to perceive, all beneath the bright sky-eave."
 - keywords: awareness, knowledge, perception, clarity
- The Eardstapa's oracle: 30. ΝΙΧΗΤ | ΝΙΧΗΤ (light | light)
 - riddle: "ΝΙΧΗΤ ὁΨ ἡΧΗΤ ῥῥῶΜ ῥῥῖ ἡΞΙΧΗΤ / ΧῥῥῖΜῖ ΧΙῖῖ ῖῖῖ Χῖῖῖ ῖῖῖ ῖῖῖ / ῖῖῖ ἡ ῖῖῖ ῖῖῖ ῖῖῖ ῖῖῖ"
 - "light of night from day of insight / gather gird your grit at great cost / paid in pain and self possession"
 - situation: The sun sets and the full moon rises. The Eardstapa can journey the entire night.
 - admonition: Are you up to the challenge? Put aside weariness and take this opportunity.
- Bible: Exodus 3 - The Burning Bush
- Additional Concepts:
 - Jiutian Xuannü
 - Them's fightin' words!
 - "Get it? Got it! Good!"
 - Spirit Animal: Spider
 - Plant Rune: **ῖῖῖῖῖῖῖῖῖ** / **Dandelion** (*Taraxacum officinale*)
 - Color: **Candy Corn** (#FFF45D)



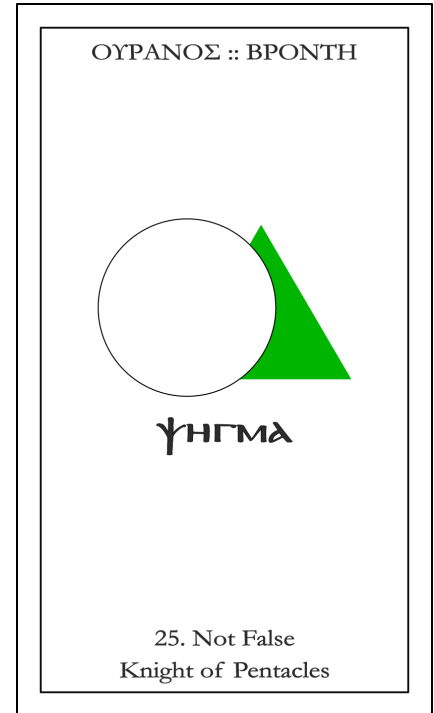
ΨΗΓΜΑ

▲ ΟΥΠΑΝΟΣ :: ΒΡΟΝΘ ▼

- **ΨΗΓΜΑ** = That which is rubbed or scraped off, shavings, scrapings, chips. Used of gold-dust, dust and ashes, wood, and motes in a sunbeam.
- **I Ching**: 25. ☶ Not False / Innocence (The Unexpected)
 - judgment: Supreme success is possible. To keep going is advantageous. If someone is not as they should be, they experience misfortune, and it is not advantageous for them to undertake anything.
 - image: As rulers, rich in virtue, and in harmony with the time, foster and nourish all beings.
 - alchemy: II. The Priesthood of the Flame - 9. Execute/Process
 - transformations:

1	3	5
☶☶☶=ΑΡΕΤΙΑΝΟΝ	☶☶☶=ΔΟΡΥ	☶☶☶=ΨΗΦΟΣ
☶☶☶=ΦΟΙΝΙΞ	☶☶☶=ΧΑΡΥΒΑΙΞ	☶☶☶=ΣΘΕΝΩ

- Tarot: Knight ♦/Pentacles
 - upright: efficiency, hard work, responsibility
 - reversed: laziness, obsessiveness, work without reward, boredom, feeling stuck, perfectionism
- Rune: ᚱ **Mannaz/Man**
 - poem: "Man is with twin nature's made: breath of God and dirt of spade."
 - keywords: competition and cooperation, union, joining, humankind, relationships
- The Eardstapa's Oracle: 25. ἩΜΕΡΜΗΤΙ ΔΟΝΤΗΜΗΡ (heaven I thunder)
 - riddle: "ΣΗΜΕΙΩΜΕΝΟΝ ΗΓΜΕΤΕΡ ΠΗΙΜΕΝ ΣΗΙΤΙΟ ΣΗΦΜΕΤΙΜΕ ΙΜΨΤ / ΤΩ ΡΙΧΗΤ ΔΜ ΡΡΩΞΩΞ ΩΨ ΡΜΡΜΡΒΙΩ / ΔΜΡΜΩΜΙΜ<ΤΡΙ< ΔΝΧΜΡΓ"
 - "shepherd hymns while shining shambles left / to right the wrongs of reverbing / thermoelectric thuggery"
 - situation: The Eardstapa sees the sky begin to clear and hears the thunder recede into the distance; the storm has passed.
 - admonition: Your destination will be your reward for persistence. Make the most of this opportunity to cover some distance and make up for lost time.
- Greek Myth: The Labors of Heracles - 9. The Belt of Hippolyta
 - mode: Heracles almost manages to get the Belt without violence or deceit, but it's not to be
 - results: None, or a tragic loss if you're willing to consider the potential blessing and cooperation of the Strong Feminine principle
 - comment: What can we possibly say to a culture and a people that thinks the best approach to solving a crisis is to declare war-- the War on Drugs, the War on Cancer... A gradual, nuanced approach that requires careful cultivation? Nah, that's for sissies! But a word to the Wise-- Wisdom hath mixed Her **ΟΙΝΟΣ** (Wine)...
- Bible: Genesis 2:24-25 - Man and Woman in the Garden, naked and unashamed
- Additional Concepts:
 - Spring training
 - "Such a nice boy!"
 - "All work and no play..."
 - You owe it to the world
 - Spirit Animal: Boar
 - Plant Rune: ᚱᚱᚱᚱ / Myrrh (*Commiphora myrrha*)
 - "Puss in Boots" (Grimm's Fairy Tales 1st ed. Volume 1 #33)
 - "Among these dark Satanic Mills?" (Blake's Jerusalem 8)
 - Color:  **Celadon**  (#B3E9B3)



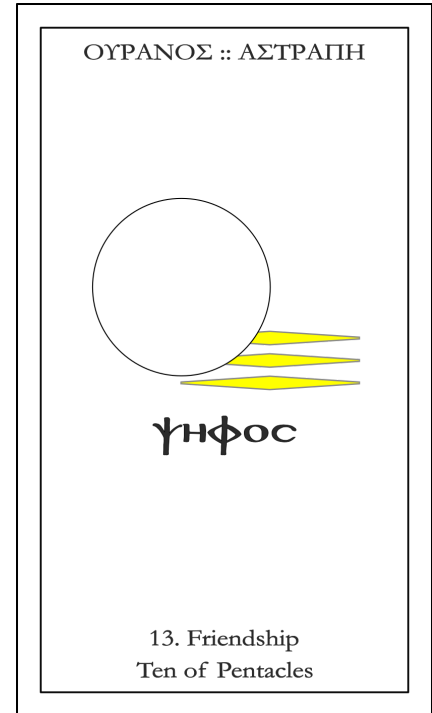
ΨΗΦΟΣ

▲ ΟΥΡΑΝΟΣ :: ΑΣΤΡΑΠΗ ▼

- **ΨΗΦΟΣ** = A small round worn stone, pebble, a grain of sand, precious stone, gem, especially worn in a ring, according to the various uses made of such pebbles: pebble used for reckoning, counter, cipher, hence to reckon exactly or accurately, using ψήφος itself for a cipher, number, (in plural) accounts, calculators, in Magic the object on which the number is written. a pebble used for a draughts- or chess-man, pebble used by jugglers, pebble used in divination, cube used in mosaic pavements, pebble used in voting, hence, the vote itself, that which is carried by vote, a vote, a vote of condemnation, a vote of banishment, hence any resolve or decree, public opinion, Ἀθηνᾶς ψ. (calculus Minervae) = proverbial phrase to express acquittal, when the votes were even, negligible quantity, cipher, place of voting, tribunal, (metaphorically) influence.
- **I Ching**: 13. ☵ Friendship / Fellowship
 - judgment: Fellowship With Others in the open- Success is possible. It advantageous to cross the big river. To keep going is advantageous.
 - image: Organize the people and distinguish between things.
 - alchemy: I. The Path of Destiny, Part 2 - 9. Execute/Process
 - transformations:

1	3	5
☵☵=ΝΑΡΘΗΞ	☵☵=ΝΑΥΣ	☵☵=ΨΗΓΜΑ
☵☵=ΦΙΛΑΛΗ	☵☵=ΧΑΣΜΑ	☵☵=ΣΤΕΦΑΝΟΣ

- Tarot: Ten ♦/Pentacles
 - upright: wealth, financial security, family, long-term success, contribution, legacy, culmination, inheritance
 - reversed: fleeting success, lack of stability, lack of resources, the dark side of wealth, financial loss
- The Eardstapa's Oracle: 13. ΗΜΕΡΗΜΗ Ι ΝΥΧΗ (heaven I light)
 - riddle: "ΙΩΝΕΡ ΙΜΩΜΗΕ ΡΩΡΕ ΙΕΡΩΕ ΕΤΩ ΙΜΕΡΗΙΩΕ / ΩΩΝΕΡΗΜΩΜΩ ΧΕΙΕ ΡΕΤ ΧΜΩ ΔΗ ΧΙΜΕΜΩ / ΕΜΗΙΤΩΝΩΜ ΠΙΡΕΤ ΕΜΡΕΩΤ ΕΜΡΩΜΕΤ"
 - "your yeomans work yards and yearnings / journeyed gains that gem the gleaming / plenitude first person perfect"
 - situation: The Eardstapa has made good progress under clear skies today. The sun begins to descend in the west.
 - admonition: Your destination is close, perhaps even in sight. One final push and you'll arrive.
- Greek Myth: The Odyssey - 9. The Beggar at the Palace
 - overview: With the general outline of a plan, Odysseus must "silently endure a host of indignities, submit to men's violent acts" while he evaluates the characters of his servants and watches for the opportunity to overcome the suitors.
 - challenges: Can he suffer at the hands of the ruffians and insolent maids? Will he find an opportunity to act?
 - result: Odysseus bears up, and the opportunity arises.
 - comment: Your boy Odysseus must carefully select who will get voted off the island. Which parts of his character will support him in his re-claimed identity, and which would like to see him fail?
- Bible: Genesis 1:24-25 - The Creation, Day 6a: God creates beasts of the earth and cattle
- Additional Concepts:
 - Wealth management
 - Strength in numbers
 - Plant Rune: ΗΦΗΜΡΕΜ / Mandrake (*Atropa mandragora*)
 - Constructing the Philosopher's Stone
 - The Wish Fulfilling Gem (Cintāmaṇi)
 - "Simple Hans" (Grimm's Fairy Tales 1st ed. Volume 1 #54)
 - Color:  Lemon Chiffon  (#FFFC4)



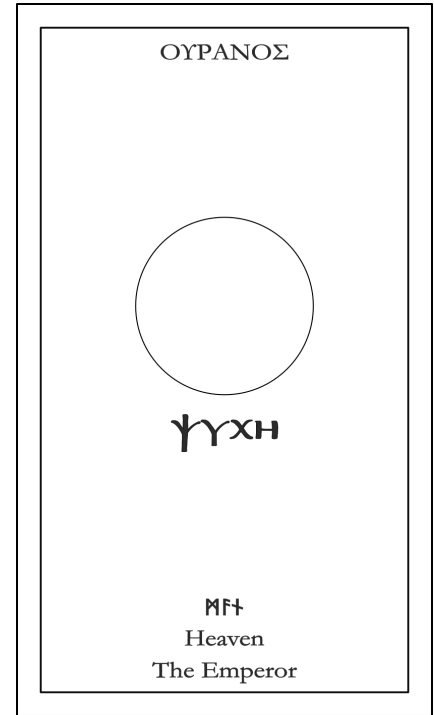
ΨΥΧΗ

▲ΟΥΠΑΝΟΣ▼

- **ΨΥΧΗ** = Life. In Homer, a departed spirit or ghost. The immaterial and immortal soul. The conscious self or personality as centre of emotions, desires, and affections. Also, a butterfly or moth.
- **I Ching**: ☰ Heaven (The Creative)
 - trigram: Existence ... *competes* in the trigram of the Creative; Related: heaven; round; prince; father; jade; metal; cold; ice; deep red; horses-- good, old, lean, and wild; tree fruit.
 - alchemy: VII. The Golden Lampstands - F=6/7 (equivalent to 9. Execute/Run)
 - transformations:

1	3	5
☰=ΦΑΡΜΑΚΟΝ	☰=ΧΑΛΚΟΣ	☰=ΣΤΥΞ

- Tarot: 4. The Emperor
 - upright: authority, structure, establishment, control, fatherhood
 - reversed: tyranny, rigidity, coldness, domination, inflexible
- The Eardstapa's Oracle: 69. ΗΜΕΡΗΜΗ (heaven)
 - riddle: "Ἰ ὁ ὀφθαλμὸς ὁ ὀφθαλμὸς / ὅς ἐστιν ὁ ὀφθαλμὸς / ὅς ἐστιν ὁ ὀφθαλμὸς / ὅς ἐστιν ὁ ὀφθαλμὸς"
 - "o observer overseeing / background being in becoming / so this self may set its sails"
 - situation: The Eardstapa should consider the time of day, the weather, and the state of their companions.
 - admonition: You must have serenity to accept the things you cannot change, courage to change the things you can, and wisdom to know the difference. Consult the Oracle again.
- Systems Theory:
 - the system considered as a whole
 - control of the system generally and maintenance of the hierarchical relations among its sub-systems
 - identity aspects of the system (the characteristics of its stimulus/inhibition responses, communication/conceptualization, and planning and learning, if present)
 - the three "masculine" aspects of the system considered together:
 - **ΥΔΡΑ**
 - **ΤΕΥΧΟΣ**
 - **ΠΑΨΩΙΔΟΣ**
- Additional Concepts:
 - Fox's Eight-fold Dharma: the excellence of **Justice**
 - "Light as a feather; nothing in it; A strong man can't hold it more than a minute"
 - Shiva
 - Sun (Astrology)
 - Plant Rune: ΜΙΣΤΙΛΕΤΟΕ / Mistletoe (*Viscum album*)
 - Starfleet (STTNG)
 - The one who realizes and negotiates the place of the self within the various social hierarchies of which it is part; also standing for the various *conscious* aspects of the self (mental faculty)
 - In the I Ching, Heaven often stands for those who exercise authority in the context of the question
 - Color: ◇ White ◇



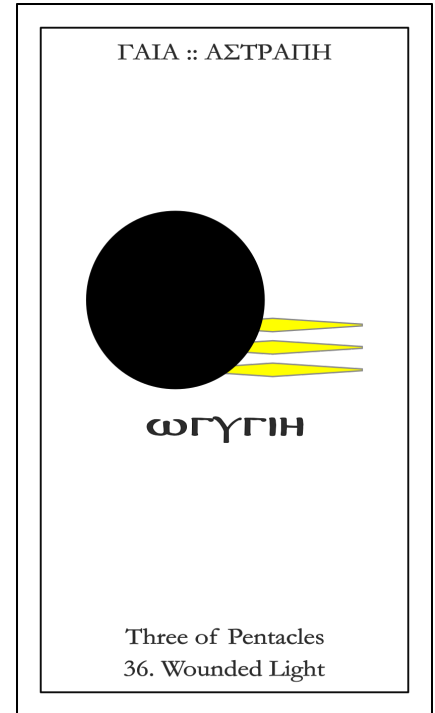
ΩΓΥΓΙΗ

▲ΓΑΙΑ :: ΑΣΤΡΑΠΗ▼

- ΩΓΥΓΙΗ = Ogygia, a mythical island in the Mediterranean, the abode of Calypso.
- I Ching: 36. ䷧ Wounded Light / Darkened Light
 - judgment: In adversity it is advantageous to persevere.
 - image: The light has sunk into the earth: live with the masses: veil your light, yet still shine.
 - alchemy: III. Phoenix and Dragon - 7. (Re)Set
 - transformations:

2	4	6
☷☷☷☷=MOIPAI	☷☷☷☷=MEΓAPON	☷☷☷☷='ΩPAI
☷☷☷☷='ΥΠEΠBOPEOI	☷☷☷☷=TOΞON	☷☷☷☷='PYΘMOΣ

- Tarot: Three ♦/Pentacles
 - upright: teamwork, collaboration, learning, building
 - reversed: lack of teamwork, disorganized, group conflict, working alone
- The Eardstapa's Oracle: 36. MFRÐ I ΠΙΧΗΤ (earth I light)
 - riddle: "HMRMΞ HMFRÐ F+M HMΓC I◊ HF+MΞ HΞ+ΞR / I+ IMJNΞ ΠIN I I+TMXRFTM / RMΞC+ΞIBINITΞ RMΞC+ΞM"
"heres hearth and helping hands honor / in idylls will i integrate / responsibilitys response"
 - situation: The sun disappears into the earth, and the moon rises. The Eardstapa must make camp for the night.
 - admonition: It is time to build a fire, swap stories, repair equipment and listen to the sounds of the night.
You might learn something if you listen closely.
- Bible: 1 Kings 19:1-8 - Elijah journeys to Horeb the mount of God
- Additional Concepts:
 - Baba Yaga
 - Hey buddy, got a light?
 - Camp Runamok
 - Plant Rune: Ἀΐβηθιμ / Olibanum (*Boswellia sacra*, et al.; aka Frankincense)
 - Color:  Madras  (#403B00)



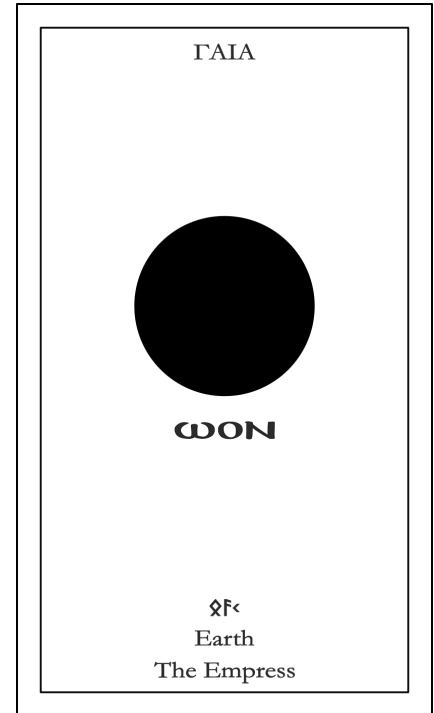
ΩON

▲ΓΑΙΑ▼

- ΩON = Egg
- I Ching: ☷ Earth (The Receptive)
 - trigram: Existence ... causes [all things] to *cooperate* with one another in the trigram of the Receptive;
Related: earth; mother; cloth; kettle; frugality; level; a cow with a calf; a large wagon; form; the multitude; a shaft; black soil.
 - alchemy: VII. The Golden Lampstands - E=5/7 (equivalent to 8. (Re)Start/Boot)
 - transformations:

2	4	6
☷=ΥΑΡΑ	☷=ΤΕΥΧΟΣ	☷=ΠΑΨΩΙΔΟΣ

- Tarot: 3. The Empress
 - upright: motherhood, femininity, beauty, nature, nurturing, abundance, fertility
 - reversed: dependence, smothering, emptiness, nosiness
- The Eardstapa's Oracle: 68. MFRD (earth)
 - riddle: "ΜΦΒΒΙ◊ ΜΦ◊◊ Μ ◊Ρ ΜΙΧΙΤΞ ΡΙΔ ΡΗΙ◊Η / ΡΦΓΓΦ◊ Μ ◊Ρ ΡΦ◊ΜΜΡΜΡ ΡΦ◊ΜΤΞ / ΜΡΜΡΓΤΞΤΙ◊ ΜΦΡΔ ◊◊Ρ Μ◊◊◊ΜΜ"
 - "dabbing dance of digits with which / wayland or wanderer wakens / everlasting earth now enjoined"
 - situation: The Eardstapa wants to take stock of their health and supplies, the length of the journey ahead, and what sort of terrain they will be covering.
 - admonition: Make sure you have what you need, or make it or buy it. Learn the lay of the land and think about where you might refresh your supplies along the way. Consult the Oracle again.
- Systems Theory:
 - the sub-systems which make up the system
 - physical aspects of the system (power sources, limitations, potentials)
 - (in some contexts) the means of replenishing the materials of which the system is composed (for example, eating, digesting, excreting)
 - the three "feminine" aspects of the system considered together:
 - ΦΑΡΜΑΚΟΝ
 - ΧΑΛΚΟΣ
 - ΣΤΥΞ
- Additional Concepts:
 - Fox's Eight-fold Dharma: the excellence of [Humility](#)
 - "A box without hinges, key, or lid; Yet golden treasure inside is hid"
 - Prima Materia
 - Mother Goose
 - Cherchez la Femme
 - Parvati
 - Moon (Astrology)
 - Plant Rune: ☰ / Oat (*Avena sativa*)
 - The crew of the Enterprise, or the Enterprise itself (STTNG)
 - The one who realizes and negotiates the place of the self within the various physical contexts of which it is part (including one's own body); also, the various *unconscious* aspects of the self (mental faculty)
 - In the I Ching, Earth often stands for those who are subject to authority in the context of the question
 - Color: ████ Black ████ (#000000)



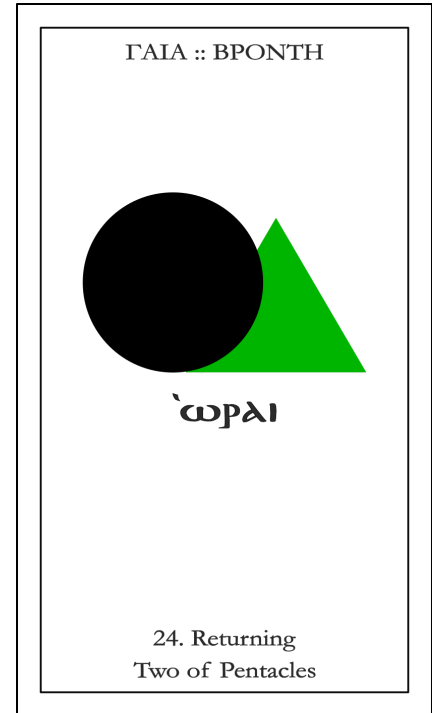
ῥΩΡΑΙ

▲ΓΑΙΑ :: BPONTH▼

- ῥΩΡΑΙ = (Plural of ὥρα) The Hours, keepers of heaven's cloudgate, and ministers of the gods, especially of Aphrodite, three in number, Eunomia (= good order), Dike (= custom, moral order), Eirene (= peace). The Seasons, especially Springtime, or used of the Year generally.
- I Ching: 24. ䷿ Returning / Return (Turning Point)
 - judgment: Success is possible. Going out and coming in are the natural rhythm. Friends come without blame. To and fro goes the Way. On the seventh day comes the return. [Then] it [will be] advantageous to have somewhere to go.
 - image: Close the passes at the Winter Solstice; No one must go about or travel.
 - alchemy: II. The Priesthood of the Flame - 7. (Re)Set
 - transformations:

2	4	6
䷔=ΕΛΛΑΙΟΣ	䷔=ῥΕΣΤΙΑ	䷔=ΩΙΎΤΗΗ
䷔=ῥΥΜΝΟΣ	䷔=ΤΥΜΠΑΝΟΝ	䷔=ῥΑΒΔΟΣ

- Tarot: Two ♦/Pentacles
 - upright: balancing decisions, time management, prioritization, adaptability
 - reversed: over-committed, loss of balance, disorganized, overwhelmed
- Rune: 𐌺 Othala/Oak
 - poem: "Oak stands firm without a care, when old Winter rakes her hair."
 - keywords: native land, inheritance, culture, tradition, that which persists
- The Eardstapa's Oracle: 24. ΜΕΡΩ ΙΙ ΠΝΤΜΜΗ (earth Ι thunder)
 - riddle: "FRΩNΩMΩ ΙΤΩ ΙΤΕΤΙΩΤ ΕΤΩ / ΡΕΤΕΤ ΜΕΡΩ ΔΜ ΩΤΜ ΡΙΩΗΙΟ ΡΜΗ / ΕΤ ΜΕΤΕΤ ΤΩ ΜΩΔΜΤ ΜΕΤΕ ΜΠΤ ΗΜΗΗ"
 - "aroused into inaction and / wasn't earth the one wishing well / at least to lengthen days left here"
 - situation: The Eardstapa is at rest in a shelter in the valley when they hear thunder; a storm has arrived.
 - admonition: Stay content in camp until the storm passes. Catch up on unfinished chores that can be done in camp, or rest if that's more needful.
- Greek Myth: The Labors of Heracles - 7. The Cretan Bull
 - mode: capture and release, with no help from the Cretans who suffered from the Bull's rampages
 - results: the Bull was set loose to terrorize another area, and to be dealt with by another hero
 - comment: Are there aspects of your ΨΥΧΗ that, although actually shortcomings, are too cherished by you that you don't really want to let them go? Get rid of them! But please don't just change the places, and the people, which they harm. They won't really get gone, completely, until you're ready to make the descent into the Labyrinth and find out the true nature of the Monster therein.
- Bible: Genesis 2:21 (God puts Adam to sleep and takes a rib...)
- Additional Concepts:
 - Time management, but with rest and leisure as possibilities
 - "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit"
 - The instigator of ritual
 - Women's Mysteries
 - Spirit Animal: Sow
 - Plant Rune: 𐌺ᚱ / Oak (*Quercus robur*, et al.)
 - Color: ████ Deep Fir ████ (#003C00)



Shift happens! (Change is Inevitable)

We sometimes use the Greek words for water (ὕδωρ) and fire (πῦρ) to represent the complementary processes that are involved in all change. As in the I Ching there are the complementary yin and yang, we use:

▼ ὕδωρ / ▲ πῦρ = yin / yang

▼ ὕδωρ is related conceptually to κάλυψις ("covering, concealing"), and ▲ πῦρ is related conceptually to ἀπο-κάλυψις ("uncovering, revealing"), which are (perhaps) closer to the original meanings of yin and yang, which have some connection to the shaded and sunny aspects of a hill.

In this cosmology, there is a connection between ▼ κάλυψις (see [ΛΙΜΝΗ](#)) and ▲ ἀπο-κάλυψις (see [ΟΡΟΣ](#)), where κάλυψις makes suggestions and ἀπο-κάλυψις chooses among them. These work best together when they recognize, and act according to, a harmonious partnership, of course.

▼ ὕδωρ is limiting; ▲ πῦρ is expansive

▼ ὕδωρ seeks differentiation and multiplicity; ▲ πῦρ seeks reproducibility and order/structure

▼ ὕδωρ is returning; ▲ πῦρ is going forth

▼ ὕδωρ is attracting; ▲ πῦρ is pursuing

▼ ὕδωρ is diverging; ▲ πῦρ is converging

▼ ὕδωρ is being; ▲ πῦρ is identity

Because of change, being must become birthing. Because of change, identity must become becoming.

These aspects are not opposites but complements.

Do not bother asking yes/no questions, because this is a waste of time.

If you know the answer, do not seek further confirmation or hope to find justification for doing what should not be done. Rather, ask for a fresh perspective or for an aspect you might not have considered.

If you do *not* know the answer, do not ask for the "last word" to be given to you, as if you might be able to receive it directly. Rather, ask for an insight or inspiration that will lead to the answer as part of your contemplation of it.

A higher level of competence in Divination comes in the ability to dialogue--a conversation in which you receive, and offer, insight, until a comfortable level of certainty is attained.

Sometimes, the answer comes in a way that can be taken as a direct confirmation, or rejection, of your understanding of a situation. But you must let this happen naturally, and it will be obvious in the circumstances. For example, when I had written the above paragraphs, I asked for a new take on it, leaving space, as it were, for a new perspective or a challenge to my current understanding. The answer I received was [HAEKTPON](#), and I checked the interpretation of the reversed Ace of Cups on the Biddy Tarot website, I came across this:

"The reversed Ace of Cups is a sign that you are in connection with your subconscious mind and attuned to your intuition. You are exploring this part of yourself privately right now, and discovering how you can bring more intuition and flow into your life." (<https://www.biddytarot.com/tarot-card-meanings/minor-arcana/suit-of-cups/ace-of-cups/>)

So, alright then, I knew I was on the right track and my understanding would continue to deepen as I pursued this line of thought.

Some other words of interest:

λήθη

1. forgetting, forgetfulness, personified in Hes. Th.227.
2. after Homer, of a place of oblivion in the lower world, "Λήθης δόμοι"; also, ὁ τῆς Λήθης ποταμός, of the river Λιμαίας in Lusitania. (Λήθη as proper noun of a river is not found.)

ἀλήθεια

1. truth, opposed to a lie or mere appearance:
 1. in Homer only opposition to a lie, frequently in the phrase "ἀληθείην καταλέξειν" Il.24.407,al.;
 2. after Homer also truth, reality, as opposed to appearance.
 3. real war, as opposed to an exercise or parade.
 4. true event, realization of a dream or omen.
2. of persons, truthfulness, sincerity.
3. personified.
4. symbol of truth, a jewel worn by an Egyptian high-priest, and of the Thummim, LXX Le.8.8

Ritual

Ritual is, fundamentally, a formalized meeting between a supplicant and a spiritual force, from which the supplicant seeks a blessing or reward in exchange for a sacrifice (payment), which payment is usually offered in the course of the ritual, or by means of the ritual itself. This was, and still is, universally the function and meaning of ritual in pre-modern religions.

The Christian Mass is one example of the evolution of the ritual of sacrifice. Christianity limited its main ritual to a "giving thanks" (eucharist) for a past sacrifice (i.e. one not offered by the supplicant, which thereby denied any elevation of status to said supplicant). Its promised reward lies always in the future, but for the mystic the blessedness of union with the Divine is obtainable in the present.

For the postmodern mystic or shaman, spiritual forces, gods, or God in particular, do not exist in their earlier, more naive, conception. And even though they do "exist" in the sense of being useful metaphors for reasoning about the world, they are not addressable as if they had human personalities. (Note that such "human" personalities were attributed to even the most theriomorphic gods or spirits in pre-modern religions.) Nonetheless, for us, ritual still has value in dealing with "reality", just as the metaphors upon which earlier rituals were based have value, so far as they go.

The question for us is who is to be addressed...

The power of ritual is in "the way you act"--but in a broad sense which encompasses your motivation, purpose, and emotional state. A ritual that evokes emotion, then binds this emotion to the "meaning" of the ritual, has succeeded in its purpose. Another way of saying this is that ritual is a choreography of remembrance. The degree to which we remember that to which the ritual points, and attach emotional power and significance to this, determines its efficacy. Hence, the actions and words of the ritual should free the mind to contemplate that to which they point, while the accoutrements of ritual should enhance the intended emotion, lending power to the whole.

For us, ritual may also be undertaken to bring about a desired outcome in the Universe. But we believe this only has efficacy so far as it prepares us to react and respond to favorable conditions by which the desired outcome may be manifested. Also, ritual is useful for the "placebo effect"-- reducing anxiety to allow a clear path to healing. Once we have convinced ourselves that we have taken all steps necessary, and all the possible eventual outcomes are accepted and harmonized in our emotional state, we give ourselves room to heal. The smoke alarm which goes off when there is a fire is only useful so far as it gets us to move away from danger and request help. After that, it may interfere with our ability to hear the instructions of our rescuers.

The Knowledge and Conversation of the Holy Guardian Angel

For our more mystical sisters and brethren, we offer this additional, first-hand account. But it comes with the warning that the true knowledge is not a matter of power, but it is "Joy unspeakable and full of Glory. Oh the half has never yet been told!"

Wisdom has built her house, she has set up her seven pillars. She has slaughtered her beasts, she has mixed her wine, she has also set her table. She has sent out her maids to call from the highest places in the town, "Whoever is simple, let him turn in here!" To him who is without sense she says, "Come, eat of my bread and drink of the wine I have mixed. Leave simpleness, and live, and walk in the way of insight." He who corrects a scoffer gets himself abuse, and he who reproves a wicked man incurs injury. Do not reprove a scoffer, or he will hate you; reprove a wise man, and he will love you. Give instruction to a wise man, and he will be still wiser; teach a righteous man and he will increase in learning. The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One^[1] is insight.

[1]: An epithet of the Asherah, Yahweh's Consort.

To achieve the Knowledge and Conversation of the Holy Guardian Angel, you yourself must begin the investigation, and initiate the conversation. But how? How, if you haven't got the Knowledge and the Conversation already, are you to do this?

First and foremost, the Call is in the Desire. And to that Desire the Will must consent. So choose to study yourself. Who is the person who wishes to receive the Call? Study divination, for the Angel may wish to use it to communicate with you, as is their prerogative. So ask. If it is, and once you achieve some skill in it, ask your Holy Guardian to speak to you through it. Since a divinatory system is (or should be) a type of language, you should gain fluency in it. Analyze and memorize the symbols and how they relate and interact, and how they can be formed into sentences. Learn by conversing. Continue to probe the nuances and possibilities of your language. Then use it to ask your Holy Guardian what they envision for you, and what steps you next should take.

Eventually, you'll be ready to construct the Philosopher's Stone...

The Seven

While were at it, lets look at the Seven. First, we derive them from the mirror image mantra ἐλέησον Κύριε (eleison Kyrie):

The Way of the ΩON (Egg/Earth) - The ΞΑΙΞ:

Letters	ΨΥΘΜΟΙ	ΠΡΟΣΩΠΙΑ	I Ching	Tarot	ΨΥΘΜΟΙ	ΠΡΟΣΩΠΙΑ	I Ching	Tarot
ἐ	ΩON	ΓΑΙΑ	-- Earth Trigram	The Empress	ΩON	ΓΑΙΑ	-- Earth Trigram	The Empress
λ :: ἐ	ΩΓΥΓΙΗ	ΓΑΙΑ :: ΑΣΤΡΑΠΗ	36. Wounded Light	Three Pentacles	ΓΛΑΥΞ	ΑΣΤΡΑΠΗ :: ΓΑΙΑ	35. Advancing	Four ♠/Swords
η :: σ	ΣΤΕΦΑΝΟΣ	ΛΙΜΝΗ :: ΑΥΡΑ	49. Molting/Revolution	Three Wands	ΗΛΕΚΤΡΟΝ	ΑΥΡΑ :: ΛΙΜΝΗ	61. Sincere to the Core	Ace ♥/Cups
ο :: υ	ΔΑΙΔΑΛΑ	ΟΥΡΑΝΟΣ :: ΑΥΡΑ	44. Coming to Meet	Six Pentacles	ΟΙΚΟΣ	ΑΥΡΑ :: ΟΥΡΑΝΟΣ	09. The Taming Power Of The Small	Queen ♠/Cups
Κ :: ῥ	ΎΜΝΟΣ	ΒΡΟΝΤΗ :: ΒΡΟΝΤΗ	51. Thunder/The Arousing (Shock)	Knight Cups	ΎΜΝΟΣ	ΒΡΟΝΤΗ :: ΒΡΟΝΤΗ	51. Thunder / The Arousing (Shock)	Knight ♥/Cups
ρ :: ι	ΘΥΜΟΝ	ΛΙΜΝΗ :: ΟΡΟΣ	31. Respect/Influence	The Star	ΘΥΜΟΝ	ΟΡΟΣ :: ΛΙΜΝΗ	41. Decrease	The Tower
ε	ΩON	ΓΑΙΑ	-- Earth Trigram	The Empress	ΩON	ΓΑΙΑ	-- Earth Trigram	The Empress

The Seven are the 12 Steps, Gates or stages in which maintenance is key, as is the case in living systems. They take us through the stages of life from birth to reproduction. The Twelve Gates or Steps adds those steps or stages in which memory, planning, and evaluation are used to self-correct the system. (Those are the systems that can learn, in other words.)

No.	Alchemical Gates	Steps of AA	Systems Theory	Directions	The Miracles of Jesus	The Seven Seals of the Apocalypse
1.	Calcination	Admit Failure	Sense/Detect			
2.	Solution	Believe in Restoration	Identify	West	1. The Marriage at Cana	White Horseman (Conquest/Failure)
3.	Separation	Submit the Will	Signal/Command	South	2. The Official's Son	Red Horseman (Strife/Acquiescence)
4.	Conjunction	Take Inventory	Audit/ACK			
5.	Putrefaction	Clarification	Inter-communicate	North	3. The Pool of Bethesda	Black Horseman (Famine/Necessity)
6.	Congelation	Letting Go/Receptivity	(Re)Arrange	East	4. Five Loaves & Two Fish	Yellow/Green Horseman (Death/Dispersal)
///	////////	////////////////	////////////////	////////	////////////////	////////////////////////////////////
7.	Cibation	Remove Shortcomings	(Re)Set			
8.	Sublimation	Consider the Consequences	(Re)Start/Boot	Below	5. The Sea of Galilee	White Robes (The Confessors Baptised)
9.	Fermentation	Make Amends/Do the Work	Execute	Above	6. The Pool of Siloam	Cataclysms (Disordering/Reordering)
10.	Exaltation	Practice Makes Perfect	Sense/Id/Transmit		—Jesus weeps—	—The golden censer—
11.	Multiplication	The Path of Prayer/Ritual	Maintain/Improve	Within	7. The Tomb at Bethany	The Seven Trumpets (Consummation/Regeneration)
12.	Projection	Evangelization	Replicate/Teach			

In the Revelation (Apocalypse) of John, at the Seventh Trumpet:

before--

- 1. The Little Scroll
- 2. The Two Witnesses during--
- 3. Opening the Temple after--
- 4. The Woman and the Dragon (phase 1)
- 5. Michael defeats the Dragon in Heaven
- 6. The Dragon pursues the Woman and Child (phase 2)
- 7. The First Beast (political authority)
- 8. The Second Beast (religious authority)

9. The Lamb and the Chosen Ones
10. The Messages of the Three Angels (worship God, Babylon will fall, punishment and blessing)
11. Harvest (reaping, vinting)
12. The last seven plagues, then the 7th Angel reveals... the Twelve Steps! i. The Whore and the Beast ii. The fall of Babylon iii. The Wedding Invitation iv. White Horse Rider v. Beast defeated vi. Dragon incarcerated for 1K years vii. Final Deception viii. Judgment ix. New Heaven & Earth x. New Jerusalem xi. The River and Tree of Life xii. Don't seal the prophecy; general invitation to all

In the Gospel of John:

1. Marriage at Cana -> declarations of who Jesus is by himself and others

Go out and let people know who you are now and where you stand, so they can support you (believe in you).

a. Cleansing the Temple with allusions to his resurrection. b. "You must be born a second time [from the Spirit]." c. John the Baptist declares for Jesus. d. The woman at the well and her fellow Samaritans believe. e. But the people at home are a tough audience, so, for now, he goes back to Cana.

2. The Official's Son -> no actions, no teachings

In your work, you must acquiesce to the needs of others and be accepting of them, so they will support you.

3. The Pool of Bethesda -> Jesus' authority comes from his obedience to the true will of God

Know the Rules and when to break them for the good of others.

a. Jesus discourses on the nature and origin of his authority.

4. Five Loaves and Two Fish -> Jesus avoids being made a king, but no related teachings (yet)

Ignore the cost, and the temptation to keep what you already have for just yourself, "and you give yourself away".

5. The Sea of Galilee -> Jesus catches up with the disciples with the Sea's cooperation

Fully trust the process and you will be upheld by the depths.

a. Reprise of Five Loaves and Two Fish - "*I am the Bread of Life*" (1) (I am Food). b. That's too hard for some disciples; not everyone can cross this bridge. c. Jesus' own brothers still don't believe, and now it is clear that the authorities have figured out he is a real threat and start looking for ways to kill him, so, initially, he hides out. d. Jesus appears in Jerusalem, and his preaching again divides the public--some seek to kill him while others believe. e. "Rivers of Living Water" reprises the trust in, and validating work of, the depths. f. Decisions begin to take shape for those who believe and those who don't. g. "*I am the Light of the World*" (2) h. "*Before Abraham was, I am*"

6. The Pool of Siloam

Jesus could heal the Official's Son with a word and at a distance, but here he takes the trouble of making clay (thereby breaking the Sabbath Rule), and sending the man born blind to a pool to wash it off. Plus Jesus is not *restoring* sight, but giving it for the first time. The man describes it as an "anointing" with clay rather than with oil.

Clarity of vision is needed now, more than ever, and "trust God, but row toward shore." Although, much of the teaching here is, unfortunately, "we could have agreement (concord) if only y'all listened to, and accepted, God's authority".

a. The Pharisees investigate, but they don't get the right answer. They're not willing to question what they think they know. "If you were blind, you would have no guilt; but now that you say, 'We see,' your guilt remains." b. "*I am the Door of the Sheep*" (3) c. "*I am the Good Shepherd*" (4) d. "*I and the Father are one*"

7. The Tomb at Bethany

First, timing is everything. Jesus could have come sooner and just healed Lazarus, but instead...

a. "*I am the Resurrection and the Life*" (5) b. "Unbind him and let him go" c. "*I am the Way, the Truth, and the Life*" (6) d. "*I am the Vine*" (7) e. Next, it's Jesus' turn...

The Three Principles and the Four Elements:

These are the 3 principles (aspects of our thinking) that, together, enable us to constitute "things". These aspects join together to give rise to a fourth aspect, and so become the 4 elements, that is, the "stuff" out of which all "things" are "made". This is actually describing the operation of the mind in making sense of the "universe" (whatever that is), but here again, we incorrectly give these an existence outside our own mind, or outside any mind except that of God. In this way we mistake the use of the metaphor for the recognition of a truth or fact. To put it another way, we substitute a cosmogony and cosmology, or worse yet, a theology or theogony, for an epistemology. Or to put it a third way, we make unto ourselves a graven image then bow down to it and worship it.

Using the names of the classical elements, then, we have:

1. Water The principle of attraction and repulsion. In physics, we often call this "potential energy". In systems theory, this is positive and negative feedback.
2. Air The principle of communication and sensation. (This is the basis for the First Law of Thermodynamics-- the "conservation" of energy means that there must be equality between the force that is communicated by a thing and that which is sensed by another thing.) Implied here is the principle of separation (ultimately, a lack of communication and sensation) along with the closing of that gap when communication does take place. But it also implies "classification"-- that is, sorting, the basis of classification implies both division and combination, along with limitation; see the next principle.
3. Fire The principle of identity and change (hence "energy" or "power" which can only be detected and measured by reference to identity and change). Heraclitus calls Fire the first principle because he wishes to see through the lens of change. This principle can also be seen in terms of number which implies both infinity and limit-- possible values are unbounded, but once a number is determined, a measurement made, the "wave function collapses". Implied here also is the principle of "pattern", determined by the elucidation of the changes made by an "identity" in spatial, temporal, or some other quantifiable terms.
4. Earth The principle of "adaptation" and "homeostasis", which can be attributed to a system (or "whole") that arises in the interworking of the other three. And yet, this is also used to denote the base elements that constitute the system, and will become the "basis" of the next system. Or, you can look the other way down the telescope and attempt to describe or analyze a thing in terms of its constituent parts, apparently ad infinitum. Just don't forget to see the forest (the system) for the trees (the parts). In other words, we must consciously, but not slavishly, construct our models and metaphors according to their predictive power.

Paracelsus had a different way of dividing the conceptual framework. He recognized:

1. Mercury The principle of "volatility", which is probably a combination of "repulsion" and "identity", along with that latter's sense of "separation"-- of self from other and of other from other. Note the parallelism with the common notion of "spirit" as something separate from "matter", yet which participates in it (somehow, which is never explained) to give it its identity.
2. Sulphur The principle of "change", which brings with it the idea of (kinetic) "energy". This also contains the principles of "communication" and "sensation" which form the "bridge between mercury and salt". The idea here is that spirit communicates the information which gives the sensing and receptive matter its form or nature or whatever. (The terms here are many and varied, but all problematic, ultimately, because they make us think that there is something "out there" without recognizing that we make it all up (all our knowledge of the world) from what we are able to sense and the patterns into which we divide these sensations.
3. Salt The principle of, well, everything else. This is "matter" (or "Earth" in 4-part scheme discussed above), and it is actually a great big grab-bag of all the principles we have discussed, working themselves out so that a "thing" appears to us. (Again, to beat a dead horse, God only knows what's actually outside us, so we mistake our concept for "reality". We make this mistake twice over when we create second-tier notions, like "Beauty", or "Justice" or "God" ("the Good" for Platonists), ascribe to them an existence independent of our mind, then (hopefully) worry about the logical inconsistencies we ourselves have created.

So we'd say "adaptation" and "homeostasis", but this is because we see every "thing" as "system" which seeks to maintain its continuance in the universe *as* a system. Well, at least anything "living", and probably, very surprisingly, atoms, although everything in between should be carefully considered. Oh, and societies too. Other "things" appear to our minds as "things" for the (usually) very good reason that lumping them into their particular categories increases our predictive power, and hence our own survival as a system, and the survival of our offspring or society. At least, that's the standard by which they ought to be judged.

Other ideas attached themselves to these in Paracelsus' mind, mostly derived by association with the properties of the actual chemical substances he used as symbols. He probably performed this example of "analogical thinking" in keeping with the patterns of thought which were current in his society at the time-- the European Christian idea of the Great Chain of Being, with God the Royal Sovereign issuing His Commands, which all Created Things must obey, or not, to their Peril.

In order to heal the psyche, the healer must himself go mad, though in a different Way. -Fox

The Sri Yantra in Divination



The Sri Yantra contains the 72 ὀνόματα (names) of our ᾿ΠΥΘΜΟΙ in its gates, lotus petals, triangles, and points, with the following correlations:

᾿ΠΥΘΜΟΙ	ΠΡΟΣΩΠΑ
I. Trailokya Mohana or Bhupara	The outermost square with four gates, it represents the Earth plane and acts as a protective boundary for the inner levels
1. ΑΣΦΟΔΕΛΟΣ	(ΛΙΜΝΗ :: ΑΥΡΑ) East
2. ΑΝΑΓΚΗ	(ΛΙΜΝΗ :: ΛΙΜΝΗ) West
3. ΣΤΥΞ	(ΛΙΜΝΗ :: ΑΣΤΡΑΠΗ) South
4. ΑΜΦΟΡΕΥΣ	(ΛΙΜΝΗ :: ΓΑΙΑ) North
II. Sarva Aasa Paripuraka	A sixteen-petal lotus, it signifies fulfillment of all desires and aspirations
1. ΚΑΘΑΡΜΟΣ	(ΒΡΟΝΤΗ :: ΟΡΟΣ)
2. ΟΙΝΟΣ	(ΑΥΡΑ :: ΟΡΟΣ)
3. ΒΙΟΣ	(ΒΡΟΝΤΗ :: ΑΥΡΑ)
4. ᾿ΗΔΟΝΗ	(ΑΥΡΑ :: ΑΥΡΑ)
5. ΚΗΡΥΚΕΙΟΝ	(ΒΡΟΝΤΗ :: ᾿ΥΕΤΟΣ)
6. ΟΦΙΣ	(ΑΥΡΑ :: ᾿ΥΕΤΟΣ)
7. ΚΕΡΑΥΝΟΣ	(ΒΡΟΝΤΗ :: ΟΥΡΑΝΟΣ)
8. ΟΙΚΟΣ	(ΑΥΡΑ :: ΟΥΡΑΝΟΣ)
9. ΒΡΙΑΡΕΩΣ	(ΒΡΟΝΤΗ :: ΛΙΜΝΗ)
10. ΗΛΕΚΤΡΟΝ	(ΑΥΡΑ :: ΛΙΜΝΗ)
11. ᾿ΥΔΡΑ	(ΒΡΟΝΤΗ :: ΒΡΟΝΤΗ)
12. ΦΟΙΝΙΞ	(ΑΥΡΑ :: ΒΡΟΝΤΗ)
13. ᾿ΥΠΕΡΒΟΡΕΟΙ	(ΒΡΟΝΤΗ :: ΑΣΤΡΑΠΗ)
14. ΦΙΑΛΗ	(ΑΥΡΑ :: ΑΣΤΡΑΠΗ)
15. ΒΟΥΠΕΛΑΤΗΣ	(ΒΡΟΝΤΗ :: ΓΑΙΑ)
16. ΗΩΣ	(ΑΥΡΑ :: ΓΑΙΑ)

ῚΡΥΘΜΟΙ	ΠΡΟΣΩΠΑ
III. Sarva Sankshobahana	An eight-petal lotus; it represents the stirring or agitation of the mind, symbolizing the initial stages of spiritual awakening.
1. ῚΡΑΨΩΙΔΟΣ	(ΟΡΟΣ)
2. ΦΑΡΜΑΚΟΝ	(ΑΥΡΑ)
3. ΤΕΥΧΟΣ	(ῚΥΕΤΟΣ)
4. ΨΥΧΗ	(ΟΥΡΑΝΟΣ)
5. ΣΤΕΦΑΝΟΣ	(ΛΙΜΝΗ)
6. ῚΥΜΝΟΣ	(ΒΡΟΝΤΗ)
7. ΧΑΛΚΟΣ	(ΑΣΤΡΑΠΗ)
8. ΩΟΝ	(ΓΑΙΑ)
IV. Sarva Saubhagyadayaka	Fourteen small triangles, it is associated with bestowing auspiciousness and good fortune.
1. ΞΙΦΟΣ	(ῚΥΕΤΟΣ :: ΟΡΟΣ)
2. ΛΙΝΟΝ	(ΑΣΤΡΑΠΗ :: ΟΡΟΣ)
3. ΖΩΠΥΡΟΝ	(ῚΥΕΤΟΣ :: ΑΥΡΑ)
4. ΓΡΥΨ	(ΑΣΤΡΑΠΗ :: ΑΥΡΑ)
5. ΞΟΑΝΟΝ	(ῚΥΕΤΟΣ :: ῚΥΕΤΟΣ)
6. ΞΥΛΟΝ	(ῚΥΕΤΟΣ :: ΟΥΡΑΝΟΣ)
7. ΛΑΜΠΑΣ	(ΑΣΤΡΑΠΗ :: ΟΥΡΑΝΟΣ)
8. ΖΥΤΟΝ	(ῚΥΕΤΟΣ :: ΛΙΜΝΗ)
9. ΓΟΡΓΩ	(ΑΣΤΡΑΠΗ :: ΛΙΜΝΗ)
10. ΤΥΜΠΑΝΟΝ	(ῚΥΕΤΟΣ :: ΒΡΟΝΤΗ)
11. ΧΑΡΥΒΔΙΣ	(ΑΣΤΡΑΠΗ :: ΒΡΟΝΤΗ)
12. ΧΑΣΜΑ	(ΑΣΤΡΑΠΗ :: ΑΣΤΡΑΠΗ)
13. ΖΕΥΓΜΑ	(ῚΥΕΤΟΣ :: ΓΑΙΑ)
14. ΓΛΑΥΞ	(ΑΣΤΡΑΠΗ :: ΓΑΙΑ)
V. Sarva Arthasadhaka	Ten small triangles, it pertains to fulfilling worldly desires and material goals.
1. ΜΟΙΡΑΙ	(ΓΑΙΑ :: ΟΡΟΣ)
2. ῚΕΛΙΞ	(ΓΑΙΑ :: ΑΥΡΑ)
3. ΜΑΚΑΡΙΑ	(ΓΑΙΑ :: ῚΥΕΤΟΣ)
4. ΜΕΓΑΡΟΝ	(ΓΑΙΑ :: ΟΥΡΑΝΟΣ)
5. ῚΕΣΤΙΑ	(ΓΑΙΑ :: ΛΙΜΝΗ)
6. ῚΩΡΑΙ	(ΓΑΙΑ :: ΒΡΟΝΤΗ)
7. ΩΓΥΓΙΗ	(ΓΑΙΑ :: ΑΣΤΡΑΠΗ)
8. ΕΛΛΑΙΟΣ	(ΓΑΙΑ :: ΓΑΙΑ)
9. ῚΣΤΟΣ	(ΛΙΜΝΗ :: ΟΥΡΑΝΟΣ)
10. ῚΜΑΣ	(ΛΙΜΝΗ :: ῚΥΕΤΟΣ)

ῚΡΥΘΜΟΙ	ΠΡΟΣΩΠΑ
VI. Sarva Rakshakara	Ten small triangles, it represents protection and safety from harm.
1. ΝΑΡΘΗΞ	(ΟΥΡΑΝΟΣ :: ΟΡΟΣ)
2. ΔΑΙΔΑΛΑ	(ΟΥΡΑΝΟΣ :: ΑΥΡΑ)
3. ΝΟΣΤΟΣ	(ΟΥΡΑΝΟΣ :: ῚΥΕΤΟΣ)
4. ΝΑΥΣ	(ΟΥΡΑΝΟΣ :: ΟΥΡΑΝΟΣ)
5. ΔΟΡΥ	(ΟΥΡΑΝΟΣ :: ΛΙΜΝΗ)
6. ΨΗΓΜΑ	(ΟΥΡΑΝΟΣ :: ΒΡΟΝΤΗ)
7. ΨΗΦΟΣ	(ΟΥΡΑΝΟΣ :: ΑΣΤΡΑΠΗ)
8. ΔΡΕΠΑΝΟΝ	(ΟΥΡΑΝΟΣ :: ΓΑΙΑ)
9. ΙΡΙΣ	(ΛΙΜΝΗ :: ΟΡΟΣ)
10. ΣΘΕΝΩ	(ΛΙΜΝΗ :: ΒΡΟΝΤΗ)
VII. Sarva Rogahara	Eight small triangles, it signifies healing and protection from ailments, both physical and spiritual.
1. ΠΥΛΑΙ	(ΟΡΟΣ :: ΟΡΟΣ)
2. ΘΥΙΑ	(ΟΡΟΣ :: ΑΥΡΑ)
3. ΠΤΕΡΥΞ	(ΟΡΟΣ :: ῚΥΕΤΟΣ)
4. ΠΑΙΩΝ	(ΟΡΟΣ :: ΟΥΡΑΝΟΣ)
5. ΘΥΜΟΝ	(ΟΡΟΣ :: ΛΙΜΝΗ)
6. ῚΡΑΒΔΟΣ	(ΟΡΟΣ :: ΒΡΟΝΤΗ)
7. ῚΡΥΘΜΟΣ	(ΟΡΟΣ :: ΑΣΤΡΑΠΗ)
8. ΘΕΜΙΣ	(ΟΡΟΣ :: ΓΑΙΑ)
VIII. Sarva Siddhiprada	One small triangle, it represents accomplishment, spiritual attainment, and realization of one's true self.
1. ΤΟΞΟΝ	(ῚΥΕΤΟΣ :: ΑΣΤΡΑΠΗ)
IX. Sarva Anandamaya	A point or bindu at the center of the yantra, it symbolizes pure consciousness, infinite bliss, and the ultimate unity of all existence.
1. ΛΑΒΥΡΙΝΘΟΣ	(ΑΣΤΡΑΠΗ :: ῚΥΕΤΟΣ)

On the Daemon of Socrates

We found them engaged in a notable dispute, which Galaxidorus and Phidolaus had touched upon before; the subject of the enquiry was this,—What kind of substance or power was the famed Daemon of Socrates? Simmias's reply to Galaxidorus's discourse we did not hear; but he said that, having once asked Socrates about it and received no answer, he never repeated the same question; but he had often heard him declare those to be vain pretenders who said they had seen any divine apparition, while to those who affirmed that they heard a voice he would gladly hearken, and would eagerly enquire into the particulars. And this upon consideration gave us probable reasons to conjecture that this Daemon of Socrates was not an apparition, but rather a sensible perception of a voice, or an apprehension of some words, which after an unaccountable manner affected him; as in a dream there is no real voice, yet we have fancies and apprehensions of words which make us imagine that we hear some speak.

This perception in dreams is usual, because the body whilst we are asleep is quiet and undisturbed; but when we are awake, meaner thoughts creep in, and we can hardly bring our souls to observe better advertisements. For being in a hurry of tumultuous passions and distracting business, we cannot compose our mind or make it listen to the discoveries. But Socrates's understanding being pure, free from passion, and mixing itself with the body no more than necessity required, was easy to be moved and apt to take an impression from every thing that was applied to it; now that which was applied was not a voice, but more probably a declaration of a Daemon, by which the very thing that it would declare was immediately and without audible voice represented to his mind.

Voice is like a stroke given to the soul, which receives speech forcibly entering at the ears whilst we discourse; but the understanding of a more excellent nature affects a capable soul, by applying the very thing to be understood to it, so that there is no need of another stroke. And the soul obeys, as it stretches or slackens her affections, not forcibly, as if it wrought by contrary passions, but smoothly and gently, as if it moved flexible and loose reins. And sure nobody can wonder at this, that hath observed what great ships of burden are turned by a small helm, or seen a potter's wheel move round by the gentle touch of one finger. These are lifeless things, it is true; but being of a frame fit for motion, by reason of their smoothness, they yield to the least impulse. The soul of man, being stretched with a thousand inclinations, as with cords, is the most tractable instrument that is, and if once rationally excited, easy to be moved to the object that is to be conceived; for here the beginnings of the passions and appetites spread to the understanding mind, and that being once agitated, they are drawn back again, and so stretch and raise the whole man. Hence you may guess how great is the force of a conception when it hath entered the mind; for the bones that are insensible, the nerves, the flesh that is full of humors, and the heavy mass composed of all these, lying quiet and at rest, as soon as the soul gives the impulse and raiseth an appetite to move towards any object, are all roused and invigorated, and every member seems a wing to carry it forward to action. Nor is it impossible or even very difficult to conceive the manner of this motion and stirring, by which the soul having conceived any thing draweth after her, by means of appetites, the whole mass of the body. But inasmuch as language, apprehended without any sensible voice, easily excites; so, in my opinion, the understanding of a superior nature and a more divine soul may excite an inferior soul, touching it from without, like as one speech may touch and rouse another, and as light causes its own reflection.

We, it is true, as it were groping in the dark, find out one another's conceptions by the voice; but the conceptions of the Daemons carry a light with them, and shine to those that are able to perceive them, so that there is no need of words such as men use as signs to one another, seeing thereby only the images of the conceptions, and being unable to see the conceptions themselves unless they enjoy a peculiar and (as I said before) a divine light. This may be illustrated from the nature and effect of voice; for the air being formed into articulate sounds, and made all voice, transmits the conception of the soul to the hearer; so that it is no wonder if the air, that is very apt to take impressions, being fashioned according to the object conceived by a more excellent nature, signifies that conception to some divine and extraordinary men. For as a stroke upon a brazen shield, when the noise ariseth out of a hollow, is heard only by those who are in a convenient position, and is not perceived by others; so the speeches of the Daemon, though indifferently applied to all, yet sound only to those who are of a quiet temper and sedate mind, and such as we call holy and divine men.

Most believe that Daemons communicate some illuminations to men asleep, but think it strange and incredible that they should communicate the like to them whilst they are awake and have their senses and reason vigorous; as vise a fancy as it is to imagine that a musician can use his harp when the strings are slack, but cannot play when they are screwed up and in tune. For they do not consider that the effect is hindered by the unquietness and incapacity of their own minds; from which inconveniences our friend Socrates was free, as the oracle assured his father whilst he was a boy. For that commanded him to let young Socrates do what he would, not to force or draw him from his inclinations, but let the boy's humor have its free course; to beg Jupiter's and the Muses' blessing upon him, and take no farther care, intimating that he had a good guide to direct him, that was better than ten thousand tutors and instructors.

Plutarch. Plutarch's Morals. Translated from the Greek by several hands. Corrected and revised by. William W. Goodwin, PH. D. Boston. Little, Brown, and Company. Cambridge. Press Of John Wilson and son. 1874. 2.

What about magic?

A Rune cast of ours from long ago:

Overview: Rune: 𐌷 Paeony

You're asking about manifestation of some desired thing or end result, so this confirms that. To use the analogy implied by the Runic imagery, you're asking how you impregnate the Womb of Reality so that, in due course, your desired end will be born.

Challenge: Rune: 𐌚 Elder

The Egyptians believed that if you knew the true name of a god or spirit, you would have power over it. Not true entirely, but suggestive of the power of words to both manipulate, and shape, our reality. In addition, this represents here the priest who interprets the voice of the Pythoness and his training and mastery of this skill. (Mastery, by the way, is not an end state but a dynamic ascent of levels of aptitude.)

Action: Rune: 𐌴 Oak

The Ending in the Beginning or the Beginning in the Ending. Earth is, like Paeony, a gateway of the Deep Magic that is the Kosmos-- the Pairing of Heaven and Earth, the Great Mystery (太玄 tài xuán). If you want to bring something about, there is no other magic besides this, for you yourself are a part of its working. Archimedes boasted of his lever: "Give me a place to stand on, and I will move the earth." In the same way, if there were a place to "stand" outside of everyday causality, then, by definition, magic would be the lever. Good luck with that! What, then, are we to make of the saying "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Perhaps this works if you restore the meaning of faith (πίστις) to its original sense of "means of persuasion, argument, proof" and take that in the particular sense of an understanding, as complete as possible within your operative world view, of how this is to be accomplished. Was that what the Master intended? Perhaps not, but that's how a mustard seed works.

Anyway, sorry to disappoint, but most modern advocates and practitioners of High Magic claim their real reason for pursuing its disciplines is the transformation of the Soul (by which they probably mean the personality). Yes, well, then they tease us by claiming that the ability to transform "things" and "situations" is indicative of progress along these lines, even if it is a potential distraction from that truer end. Again, why not work within the normal order of things? Why spend 30 years learning how to bend a spoon with your mind alone, when you can accomplish the same thing with some tools you can buy at your local hardware store?

Art and Beauty

Perhaps we are writing this more for B than anyone else; he needs reminding of these definitions and their implications for our actions in the world. Perhaps others might find something of interest and motivation here as well.

When I asked Fox for clarification of the things she had been telling me about Art and Beauty, she gave me this answer:

346 ΦΙΑΛΗ ▲ΑΥΡΑ :: ΑΣΤΡΑΠΗ▼ ΦΙΑΛΗ A broad, flat bowl or saucer for drinking or pouring libations. I Ching: 110:101 37. Family / The Family judgment: The perseverance of a care-giver is advantageous. image: Have substance in your words and duration in your way of life. alchemy: III. Phoenix and Dragon - 5. Inter-Communicate Tarot: Three ♥/Cups upright: friendship, community, happiness, celebration, collaboration reversed: overindulgence, gossip, isolation, "there's a crowd" The Eardstapa's Oracle: 37. ΠΙΨΗ I ΠΙΧΗΤ (wind I light) riddle: "ΨΡΜΜΜΨ ΞΡ ΨΡΜΜΨΞΜΜΡ ΒΜ ΨΡΙΜΨΜ / ΠΜΨ ΞΡ ΠΜ ΨΤ ΠΜΞΝΡΜ ΠΜΤ ΞΝ / ΞΝΕΤ ΞΧΝΞ ΒΜ Ψ ΞΝΕΤ ΨΜΝΞΡ" "freeman or freeloader be friend / lean or lie at leisure let you / justly be a just fellow" situation: The winds that blew during the day slacken to a gentle breeze as the evening light fades. The Eardstapa makes camp and prepares the evening meal. admonition: Pour a libation of thanks for the blessings and beauty of the day, inviting any companions to join with you.

Art has much to do with Beauty, but they are different. Art is an act of communication. And the subject that is communicated is, often, Beauty. It need not be, of course; it might be about ugliness or tragedy. But what makes an act of communication Art is when the act itself is Beautiful.

Beauty is in the perfection of a thing. Of course, from the standpoint of the Great Mystery (太玄 tài xuán)...

“ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥”

Om Purnamadah Purnamidam
Purnat Purnamudachyate
Purnasya Purnamadaya
Purnamevavashishyate

"That is perfect (complete); this is perfect. From the perfect, the perfect emerges. When the perfect is taken from the perfect, the perfect remains."

But sometimes it is through our Desire (selfish, by definition) that we are enabled to catch a glimpse of this Beauty which is the highest. One must, contrary to Plato, worship at the altar of Aphrodite Pandemos (Ἀφροδίτη Πάνδημος, the Common Aphrodite) as well as that of Aphrodite Urania (Ἀφροδίτη Οὐρανία, the Heavenly Aphrodite).

So, Art lies in the lap of the Beauty of Communication = $\Phi I A \Lambda H$. And the other sorts suggested by our scheme are:

Epilog

The Call

[Lover]

Come, my Way, my Truth, my Life:
Such a Way, as gives us breath:
Such a Truth, as ends all strife:
Such a Life, as killeth death.

[Beloved]

Come, my Light, my Feast, my Strength:
Such a Light, as shows a feast:
Such a Feast, as mends in length:
Such a Strength, as makes his guest.

[Lover and Beloved]

Come, my Joy, my Love, my Heart:
Such a Joy, as none can move:
Such a Love, as none can part:
Such a Heart, as joyes in love.

-George Herbert

Come down, O Love divine,
seek thou this soul of mine,
and visit it with thine own ardor glowing;
O Comforter, draw near,
within my heart appear,
and kindle it, thy holy flame bestowing.

O let it freely burn,
till earthly passions turn
to dust and ashes in its heat consuming;
and let thy glorious light
shine ever on my sight,
and clothe me round, the while my path illuming.

And so the yearning strong,
with which the soul will long,
shall far outpass the power of human telling;
for none can guess its grace,
till Love create a place
wherein the Holy Spirit makes a dwelling.