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# QVAREIA - THE APPRENTICE

Module 2 - Patterns and Maps in Magic

*Lesson 4: The Full Hexagram Ritual*

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QVAREIA

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# WELCOME

*Welcome to this lesson of the Quareia curriculum.*

*The Quareia takes a magical apprentice from the beginning of magic to the level of adeptship and beyond. The course has no superfluous text; there is no dressing, no padding – everything is in its place and everything within the course has a good reason to be there.*

*For more information and all course modules please visit  
[www.quareia.com](http://www.quareia.com)*

*So remember - in order for this course to work, it is wise to work with the lessons in sequence. If you don't, it won't work.*

*Yours,*

*Josephine McCarthy*

# STUDY GUIDE FOR MODULE TWO

*A lot of the lessons in this module are about learning to execute certain ritual patterns (and you have two easy lessons with not much action). It is important that you learn each ritual in turn, learning the recitations by heart, and learning the coordinated movements.*

*Once you have learned a ritual and are able to do it properly, and have absorbed the lesson, you will have been instructed to repeat that ritual for a certain period of time. As you practice, you are also ready to continue on to the next lesson.*

*So your rhythm of study should be: read the lesson – practice the ritual movements and learn the recitations – do the ritual ‘proper’- set up a timetable to repeat it –start the next lesson.*

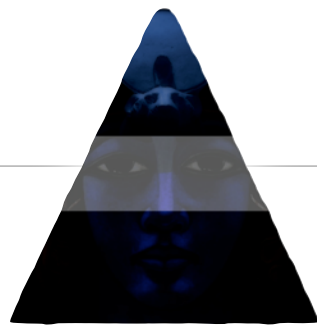


*So by now your magical training schedule should look something like the inverted pyramid on the previous page.*

*Each week you should be doing meditations, tarot reading practice, practicing rituals from previous lessons, learning new ritual/lessons, doing research or writing.*

*If you have a heavy work schedule and cannot commit to that type of a time frame, work at your own pace: the main thing is that there are things you do regularly, and that you are practicing the previous lesson while learning the new one, so that they overlap a little.*

*Above all, make sure that you stay in the sequence of lessons and do not hop forward a few lessons.*



# QVAREIA - THE APPRENTICE

## Module 2 - Patterns and Maps in Magic

### *Lesson 4: The Full Hexagram Ritual*

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When you worked with the Pentagram ritual, you learned about the power that flows through the life of a human. There are elements hidden within that ritual that will eventually dawn upon you as you progress in your studies in the adept section, which will show you how Divine Power not only flows into the human/pentagram, but also triggers externalisations of power that move you along your fate path.

In the Pentagram ritual, you placed a Hexagram over your head, which is the mark of the Divine Breath as it flows from un-being into being, from no substance to enlivening all substance (creation). Now we will learn about the Hexagram itself, and how that symbol/filter tells us about that first step of the breath of Universal Power as it breathes out of the void, out of un-being.

The Void itself is something that many magicians (and mystical religions) work with and it is something that you too will also work with. The

Void is the nothing which is full of potential: it is the cusp, the threshold for the action of creation to begin from. As the breath of Universal Power is uttered out of the Void ('In the beginning was the word...') it hits its first filter which enables it to pass into form, into creation. That first filter is something we understand via the magical symbol of the Hexagram.

The reason we approach this filter through a magical symbol is that our tiny minds are really incapable of truly understanding the sheer complexity of this creation process. Working with the symbol of the Hexagram, breaking it down into its power dynamics, and then reassembling it helps our brains to process what is actually happening.

This first filter, the Hexagram, is about Divine Power that has done its first division: just like a fertilised human egg starts life by making a first division, so also Divine or Universal Power first divides into two—positive and negative, male (releasing/giving) and female (accepting/containing). This creates an opposition of power, a tension which allows form to exist. Everything in creation is polarised; everything in creation has a tension which creates energy and movement.

The Hexagram teaches us about this basic foundational dynamic. Without that understanding, we fall back upon giving Divinity a human face, emotions, and humanesque reactions. This is a great folly, and it has no place in real magic (or mystical religion). Deities have such qualities, but Divinity does not. Divinity has consciousness, but it is of a nature far beyond what we can understand. Through working with the Hexagram, the magician slowly learns how this polarised dynamic works, and learns how power can have consciousness without being humanesque.

Before we can work with deities as magicians, we must first learn about the powers of Divinity itself. This power flows through everything in creation, and therefore flows through all of magic. It flows through every magical action, every thought, every movement, and once you come to understand these flows of power, how this intricate balancing act works, you can then engage that understanding in advanced magic so that your work flows in harmony with creation and not against it. You work with creation; you do not try to control it.

Whenever as an adept you come to a point in your work where you feel lost, or that you do not understand what is happening, then you return to the Source. And you do that by working with the Hexagram in ritual and

meditative thought. It opens the gates in your consciousness so that you can directly engage with its flow of power, which in turn brings your mind back into focus so that you can reengage with your work in a balanced way.

Once the magician has worked with this ritual pattern for a while, they will slowly begin to understand how the Hexagram works, what powers flow through it, and how it is then applied in various magical streams. Its actions are often sadly misunderstood in modern magic, but if you reach back to much earlier forms of magic and magical religions, you will begin to see its use subtly hidden within certain religions and magical texts.

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## *Part One: The Ritual of Gates - The Building of the Hexagram*

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The first part of the ritual is about understanding power in and power out, about Divinity in its polarisation and its echo within ourselves. In this section we learn how these polarised powers work with and flow through the directions, and how those polarised forms can be put together and overlaid to create a filter of creation/destruction, power in/power out, a filter of power balance and harmony.

This in turn creates a simple but effective flow of power that the magician can then engage with in their work. It is a flow of power that is balanced, and that can be approached from a variety of angles depending on what work the magician is going to do.

So first let's go through the first part of the ritual which opens the gates to this power. Learn the ritual, do it a few times, and then we can discuss what is happening, how it works and what it works with. Then we will move on to the second part of the ritual.

### ***HEXAGRAM RITUAL PART ONE***

Open the directions by lighting the candles in each direction in the way you have been trained to, and visualise the gates in each direction. When you have been around all of the directions, return to the east altar and stand before the candle flame. Place your hands upon the altar on either side of

the candle flame and look beyond the flame. With your eyes open, use your mind's eye to see the east gates open. Using your voice, utter the following words:

*“I acknowledge the gates of the east, I acknowledge the angelic threshold of the east, and I acknowledge the wind of the east.”*

Step back from the altar, turn, and walk to the south. Repeat the same exercise, using the words:

*“I acknowledge the gates of the south, I acknowledge the angelic threshold of the south, and I acknowledge the fire of the south.”*

In the west, do the same and repeat the words:

*“I acknowledge the gates of the west, I acknowledge the angelic threshold of the west, and I acknowledge the water of the west.”*

And in the north:

*“I acknowledge the gates of the north, I acknowledge the angelic threshold of the north, and I acknowledge the stone of the north.”*

When you have finished in the north, take a step back, turn, and stand before the central altar. Remember the visual of the column of fire and utter the words,

*“I acknowledge the central fire that flows through all worlds, all times and all substance, I acknowledge the angelic threshold of the void, the breath of Divinity as it flows through all things, and I acknowledge the light within all living beings as it flows from the stars to the underworld.”*

Close your eyes and imagine the stars in the sky above you. Imagine the earth below you, the east wind to your left, the western water to your right. Be aware of the power of fire in the south before you, and of the power of the earth in the north behind you. Imagine a spark or flame deep within your centre, a light that stretches up to the stars and down to the earth, which meets in your centre in the form of a small flame within you.

Turn and go to the east altar. With your eyes open, in your mind's eye, see the gates of the east wide open. Turn and face the central flame. You are



going to trace a triangle in the air. With your right hand, pointing with your first two fingers, starting with your arm outstretched high above you, recite: “In the name of the Great Father,” now bring your point down to the right hand corner: “and in the name of the Great Mother,” now trace your point to the left hand corner: “and in the name of the great Spirits,” trace your point back to the top to complete the triangle: “I give.”

Walk a full circle around the central flame, and then go stand before the altar of the west. With your eyes open, in your mind’s eye, see the gates of the west wide open. Turn and face the central flame. Now you are going to trace an inverted triangle. With your arm outstretched, pointing to the left corner recite: “In the name of the Great Mother,” trace your point across to the high right corner: “and in the name of the Great Father,” trace your finger down to the low bottom of the triangle: “and in the name of the Great Spirits,” trace your point back to the high left corner to complete the triangle: “I receive.”

Walk a full circle clockwise around the flame, and then stand before the north altar. See in your mind’s eye the gates of the north wide open. Turn your back to the altar and face the central flame. You are going to repeat the inverted triangle. Starting with the high left corner, recite: “In the name of the Great Mother,” trace your point across to the high right corner: “and in the name of the Great Father”, trace your finger down to the low bottom of the triangle: “and in the name of the Great Spirits,” trace your point back to the high left corner to complete the triangle: “I Come From.”

Walk a full circle clockwise around the flame and stand before the south altar. See in your mind’s eye the gates of the south wide open. Turn your back to the altar and face the central flame. You are going to trace an upright triangle. With your right hand, pointing with your first two fingers, starting with your arm outstretched high above you, recite: “In the name of the Great Father,” bring your point down to the bottom right hand corner: “and in the name of the Great Mother,” trace your point to the left hand corner: “and in the name of the great Spirits,” trace your point back to complete the triangle: “I Am Going To.”

Walk a full circle around the flame and stand upon the first cross quarter, the space between the north and east altars. You are going to trace both triangles, one at a time. With your right hand, pointing with the first two fingers, starting with your arm outstretched high above you, recite: “In the

name of the Great Father”, bring your point down to the right hand corner: “and in the name of the Great Mother,” trace your point to the left hand corner: “and in the name of the great Spirits,” trace your point back to complete the triangle. Immediately use your point to draw a circle from the apex of the triangle and finish the circle at the upper left hand corner, in order to begin the second triangle, the inverted triangle. Recite: “In the name of the Great Mother,” trace your point across to the high right corner: “and in the name of the Great Father,” trace your finger down to the low centre of the triangle: “and in the name of the Great Spirits,” trace your point back to the high left corner to complete the triangle. Recite: “We are.”

Sit down in that cross quarter and close your eyes. Do a simple breathing exercise: imagine yourself breathing in white smoke, and see yourself breathing out black smoke. Do this simple exercise for five minutes. When you have finished, sit still and silent for thirty minutes. You can sit with your eyes open or with your eyes closed. But you must not let your mind wander.

Focus your attention on stillness for a brief period of time, and then imagine the triangle traced before the east altar and remember the Father, Mother and Spirits position and the declaration of “I give.” Once you have watched that triangle and studied it, silence your mind once more.

After a period of silence, imagine the inverted triangle traced before the west altar. Remember the Mother, Father and Spirits position and the declaration of “I receive.” Repeat the same stillness meditation and breathing, and then go on to remember the action/words for the inverted triangle in the north and the upright triangle in the south.

Sit for a while in silence and remember the double triangle traced in the cross quarter where you are seated. Imagine the triangle being traced in front of your seated body. Eventually and with practice, you will learn how to instantly visualise the hexagram and feel all of the directional flows of power that come together to make it.

At this point you can close down the directions, or you can continue on to the second part of the ritual. The meditation aspect of this ritual section is a once-only thing (unless you wish to do it more often). It is to allow a space within your mind for understanding to bubble up. It will not drop instantly

into your brain like a file; it is something that will slowly dawn out of the space you have given it.

The actual ritual actions of this first part of the ritual are ones that you would combine with the second part of the ritual to make a complete ritual.

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### *So what was happening?*

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In your previous lessons you have learned about the power flows, time, tools, dynamics and gates of the four directions. The four directions are the pattern of creation—it tells you how power flows into creation and expresses through the magical directions which in turn form the power into particular dynamics of power in, power out, past, future, substance, none substance, etc.

The Pentagram ritual taught you about how the power that flows from the magical directions is engaged by the human magician, and also how it flows through all of humanity. The difference for the magician is that the power is consciously engaged and worked with, rather than passively accepted.

Now the Hexagram teaches you how Divine Consciousness flows through those magical directions, and how it is shaped into specific dynamics by those directional filters. Remember how in the Pentagram ritual the Hexagram was above you? Now, through the first part of the ritual, you learn how to work with the Hexagram power around and within you as opposed to above you: you consciously engage the breath of Divinity within you and work with that in your magic. That comes into full force in the Adept level of training, but for now, the simple ritual gestures and meditations will awaken your mind to the structure and filter.

You will notice that when you worked in the directions, you turned your back to the altars. Why? Because you were not talking to or interacting with the power of the direction, you were mediating it through you. This is the very first baby step towards mediating power through you and out into the world.

You face the direction to interact with the power, and you turn your back to it when you are pulling the power through you and directing it somewhere. This is the first step towards training the body to act as a bridge for power. It is a simple action, and you will likely not feel much in power terms at this stage, and that is how it should be. It is like weightlifting: start small, and work up slowly.

In the east, which you now know to be a direction of release/giving, you will notice that the Hexagram's action is 'male.' It starts with the father, with the upright triangle. This is the output of breath, the output of the sperm that eventually triggers life. This is the direction where you would stand as an adept (male or female, both sexes work this power in the same way), with your back to the east altar, with your mind focused on the male hexagram, and you would utter/breathe out power into existence.

Starting the Hexagram action with the upright/male expression defines the magical action as 'outputting' i.e. the start of a power action. The same is true of the south, which is also a male power (meaning it is a power that gives, not that it has balls...). The east male Hexagram pattern breathes something into existence (which is why religions of the 'book' tend to face east). The south male Hexagram pattern gives it a future.

In the west, which you now know to be a direction of receiving/containing, you will notice that the Hexagram pattern starts with the 'female' action: it starts with the Mother, the downward pointing triangle. This is the vessel that receives power just as the egg and womb receive the sperm, just as the earth receives the breath of Divinity in order to come to life (look up references to Amun in Egyptian texts in connection with the Breath that has no known form). The west receives the power and contains it. The north, also female, gives it a past.

But unlike the Pentagram symbol, which has a distinct 'up' and 'down', which defines the human stood upon the earth, the Hexagram has no 'up' or 'down', it is a composite of the two polarities combined—Divinity with and without substance which together make a whole. Essentially the Hexagram is the 'whole thing'—the symbol of Everything. One aspect is inextricably linked with the other.

When you do the full Pentagram ritual, the Hexagram is above you: it flows through every aspect of the ritual, focussing, filtering and defining power. The aspects of the Pentagram ritual define the magician's acknow-

ledgement of Divine Power. When you work with the Hexagram ritual, you as the human, in your Pentagram pattern, bring the Hexagram pattern down into your world: it defines your communication and relationship with Divine Power. The symbols and tools in the Pentagram tell you how the human works with and processes the Divine Power through magic. The Hexagram tells you what that Divine Power is, and begins the process of opening a line of communication. Later, as an adept, you will work with this pattern in a much deeper way, but to get there takes work, slow progress, and understanding. The seed is planted here. How you harvest that seed's fruit as a future adept will depend on your own work, development and maturity as you walk through life.

Hopefully now you will begin to understand how these various magical patterns are inextricably interwoven and interconnected. Do not try to bring them together magically or ritually at this stage—you need to learn the individual steps of the dance and learn to execute each one of them properly before you can put them all together in a dance of creation and destruction.

So why the execution of Hexagram at the cross quarter? The cross quarter of north-east is the position for all living beings of material substance on the cusp of expression: it is the magical position that defines the step into life. That step is magically perceived as being in the north-east: passing from the deep sleep of the north into the dawn of the east. This is depicted on the Tarot trump the Wheel: the human is draped over the wheel in a ritual position as he tumbles into conception. This is something you will learn more about in the Initiate section.

You work the Hexagram while standing in the north-east because from a ritual standpoint you are placing yourself in the magical position you occupied at the moment just before your conception. You are reiterating your eternal spirit that exists out of time as it is about to fall into life, and you are reiterating your conscious acceptance of the polarised expressions of Divine Power at that threshold of personal creation. It is when those two polarised powers are brought together in ritual harmonics that life begins.

This is why it is important to then sit down and meditate in this position, after doing that action. It is very early days in your magical training, but by sitting and meditating after working the Hexagram, you allow space for deeper understandings that are already embedded within you to find a way to surface.

You can do that once or many times, it is up to you. And don't expect a file download in your brain—this is a deep primal understanding that is held in each of your cells. By consciously sitting down and being silent in the midst of such ritual, you slowly trigger a response from deep within you. It will surface through your dreams, or through sudden inspirations days or weeks later; or it may rise into your consciousness during the meditation.

It will not rise as 'facts' or 'information': rather it will rise as a 'knowing,' a feeling, or a focus of understanding. Every time something connected to this bubbles up into your mind, no matter how fragmented or strange, write it in your journal. It is amazing how many times something can appear in your mind and seem to make no sense, or is a mere glimpse, but when you look back in future years, you will see how you were bouncing around the edges of profundity.

### ***HEXAGRAM RITUAL PART TWO***

To conduct this second part of the Hexagram ritual, take out the central altar and candle. If you have closed down the directions, open them back up and go through the first part of the Hexagram ritual without the meditations. If you have already done the first part of the ritual and you are moving directly on to the second part of the ritual, simply put out the central candle, bow, and then clear the altar away out of the room.

Go back and stand at the north-east cross quarter. To start with, you are going to repeat the declaration of the two triangles, but with one difference at the end.

With your right hand, pointing with the first two fingers, starting with your arm outstretched high above you, recite: "In the name of the Great Father," bring your point down to the right hand corner: "and in the name of the Great Mother," trace your point to the left hand corner: "and in the name of the great Spirits," trace your point back to complete the triangle. Immediately use your point to draw a circle from the apex of the triangle and finish the circle at the upper left hand corner, in order to begin the second triangle, the inverted triangle. Recite: "In the name of the Great Mother," trace your point across to the high right corner: "and in the name of the Great Father," trace your finger down to the low centre of the triangle: "and in the name of the Great Spirits," trace your point back to the high left cor-

ner to complete the triangle. Recite: “We are, and from ‘We,’ I shall become.”

Walk around the directions, going from the NE cross quarter, past east, and all around until you come back to the east. Stand before the east altar, hold out your arms to the sides and recite:

*“I call upon the powers of the east to witness the giving of Divine Breath into life.”*

Step back and bow. Turn and go to the south altar. Stand before the south altar, hold your arms out before you and recite:

*“I call upon the powers of the south to give safe passage to the Divine Breath onto the path of life as it vanishes into the mists of the future.”*

Step back and bow. Turn and go to the west altar and hold your hands out before you in a cupped position and recite:

*“I call upon the powers of the west to witness the receiving of Divine Breath into substance.”*

Step back and bow. Turn and go to the north altar. Stand before the north altar, hold down your arms with hands pointing to the floor and recite:

*“I call upon the powers of the north to witness the release of the Divine Breath back to its source.”*

Step back and bow. Turn and walk around the directions and stand in the west with your back to the west altar and recite:

*“Powers of the directions, you are my witness. I have announced the passage of the Divine Breath from its first aspiration, to its containment in the vessel, and then its passage back to the Source. I declare that I understand. I am a vessel. I am life. I contain the Divine Breath within me and I honour that Divine Breath that gives me life.”*

Take a deep breath in. Focus your mind on the direction east that is opposite you, and that the air you breathe in flows from this magical direction, and then exhale. Take a step forward and take in another breath, breathing in the air from the magical direction of east, and then slowly exhale. Repeat this action until you are stood in the centre of the directions, where the central candle flame would be.

Turn and face the south, feet apart. Raise your arms straight up above you, arms straight and locked. Bring your arms down, outstretched to the sides, keeping your arms straight, and follow your left hand with your eyes, so that your eyes and head face east while your body stays facing south. As your left hand reaches east, it lands palm facing up, while your right arm, without bending, lands west with the first two fingers of the right hand pointed. Ensure that your hands, eyes and head all move at the same time, in harmony, so that your left hand and your eyes land east at the same time.

Bring your right hand above you (centre, top of the triangle), then bring it down to the east, across to the west and back to above to make the 'up' triangle.

Recite as you do the action:

*“The Divine Breath that brings life to form flows from the east; the father gives.”*

Imagine the up triangle hanging in the air before you. Bring your hands to your chest (containment—you are the vessel). Now walk around to the other side of the triangle (passing on the east side of the triangle). Stand facing north.

Extend your arms up above you (Inhale as you do that action), with arms straight, bring your right arm down to the east, right hand landing east, palm up, with your head following your right hand so you are looking east. The left hand moves straight down in front of you to point at the floor with the first two fingers pointed. This is all done as one harmonic movement.

With the left hand, trace the down triangle starting 'down/point' to west, as the hand moves to the west, the head turns to the west, and you exhale and begin to recite. Ensure the head and hand arrive west at exactly the same time – head stays west. As you recite trace west to east, east to down. As the hand arrives at 'down' the head is set straight looking north.

As you do the action recite:

*“The Divine Vessel in the west that contains the Breath: the Mother receives. The wind that blows from the east finds the vessel of the west.”*



Drop your arms by your side (release). Close your eyes. See in your mind's eye the hexagram hanging before you. With your mind's eye, see a flow of power/energy come down from above and from the east at the same time, joining with and filling the east half of the hexagram (along with the east & up section of the space) with a golden light. As the power settles in the east half of the hexagram it flows out of the east side of the hexagram, flows towards and through you, and vanishes behind you. As it flows towards you it turns red, passes through you, and vanishes through the south gate.

In your mind's eye see the red flow back out of the south gate behind you, and pass into you on your west side. As it passes through you and leaves you, it turns into a bright white light that dazzles you. It flows into the west side of the hexagram, filling it with a very bright pure light. It also fills up the west direction and down section of the space. The bright light flows out into the north before you until the hexagram and the space around you is totally empty. The dark hexagram outline hangs before you, filled with emptiness.

Close your eyes (if they are not already closed for visualising) and take a step forward so that you are stood in the space of the empty hexagram. With your eyes closed, clear your mind. Feel the nothing all around you. Feel the blackness, the space without time, motion, light, sound: a total black stillness. Stay in that silence for as long as you feel you need to.

When you are ready, take in a deeper breath and hold it, eyes still closed. Take a step forward, open your eyes and breathe out, all at the same time. Then recite: "I am born of the void, the breath that breathes life out of the nothing, the breath that contains everything. I step into life with the Divine breath flowing through me."

Turn and face east. Step to the altar, blow out the candle, and bow. Repeat in the other directions going clockwise until the room is dark and silent. Stand for a moment in the darkness and silence. Be aware that this ritual is about the birth of life, of Divinity breathing life into substance. Be aware that the Divine Breath flows through you. Your breath and your words have the power of Divine Consciousness flowing through them. Use that breath wisely and with balance.

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## *Practical tasks*

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**1. Learn the sequence of the ritual** from an outer perspective, without the candles and altars etc. until you can do the movements and recitations fluidly and by heart. Particularly work on the second aspect of the ritual, which has very defined, coordinated actions between your hands, eye, breath, mind and body.

Only when you can execute the second part of the ritual with total fluency, by heart, it is time to actually ‘do’ the ritual using the altars, flames and intention.

At first, particularly for a beginner, this ritual act can seem fairly easy with not much going on. That is because you are not yet fully ‘plugged in.’ However for some natural magicians, or older ones with experience, this ritual can trigger deep, powerful connections with the Divinity within and all around you.

Use this ritual as a monthly focus to reconnect with the Divine breath. Work out a time each month that is right for you, (the most powerful time for this ritual is dawn) and work with it before you then go on to do other magical work. It can also be used as a meditative action to reconnect you with the sense of Divinity around you. Note: If you are a patterns kind of person (you like puzzles, math etc.) do not get engrossed in the patterns—focus instead on the meditative aspect and visualisation aspect.

If you are a creative or visionary kind of person, focus more on the pattern aspect of the ritual. In other words, don’t play to your strengths; play to your weaknesses in order to strengthen and discipline them. This particular ritual, of all rituals be they advanced or beginner, is the one that can truly tap into the flow of Divine Power in a very simple way.

By working with this ritual in order to strengthen your weaknesses, it releases its power into you to guide you and assist you. The moment you engage in the action of development, all the powers and contacts come up behind you to help you and to cheer you along. If you simply play to your strengths, they will stand by and observe, without helping.

The hand/eye coordination, while speaking at the same time, is a very important aspect of the ritual, as it is training your two sides to work in har-

mony but independently of each other. Remember in the previous lesson the work that looked at the two balanced polarity powers working independently but in harmony with each other? When you start to express that dynamic in simple physical terms, it changes how your brain operates: it teaches the brain to operate the body in harmonic movements that work separately and yet together. For some people this will be very easy; for others it will not.

Deeper magical power dynamics cannot be fully understood by the consciousness and the spirit until the body itself understands and can act, process and execute those dynamics in basic simple physical form. It starts from the outside and works in.

**2. Get a pen and your journal.** Draw out a map of the movements of the ritual, first for part 1 and then for part 2. A straight line where you walked a straight line, a small circle where you turned, a dot for a particular action, and a bigger circle where you circled something. You will end up with a pattern before you. Work with that pattern, adjusting it, refining it until you end up with a sigil that is that ritual.

Now look at the sigil and remember the ritual's actions as you look at each aspect of the sigil. Choose one of the ritual's actions that is defined as a line, circle or dot. Now close your eyes and remember that particular action. What is the colour that immediately springs to mind? Don't think about it logically or psychologically; this is pure instinct. When you recover a sense of the action's colour, then colour that mark in the sigil. Do this for all the major aspects of the ritual that jump out at you.

This is the very first stage of learning how to work with magically empowered sigils. First you must develop a relationship with the concept. Eventually as an adept you will be able to 'capture' the essence of a ritual and infuse it into a sigil that is specific to a ritual in a way that is unique to you. You will then use that sigil to keep the power of the ritual flowing in the long term.

You will also learn in your adept training how to look at a sigil or sacred writing and 'see' whether it has power within it or not. To do that, first you must learn to fill a sigil with power, and to do that, you must learn how the whole process works. Baby steps. Makes for a safe magician!

Go back over your journal and notes, and sigilise each of the rituals you have done. You will realise that some rituals can be sigilised and some cannot: some power will just not be contained.

This is also why writing by hand in your journal is so very important. You need to learn how to use your hand and ink to infuse power. That process is started by using your hand and ink to express power by talking about it, drawing it, scribbling it. General notes, essays, readings etc. can all be done on computer, but there are certain things that must be done by hand in your journal as it is kindergarten training for the greatness that is to come.

**3. Research different religions, magic and cultures** that have a symbol that depicts a shape upon a shape that is equal and has positive/neg, or up/down (ying yang for example). Look at the shapes. Draw them out. See by drawing them over and over how that culture is expressing the same dynamic but in a very different way.

Then read the explanations that the culture gives for the shape. As you read different interpretations by different writers on the same symbol, you will begin to see which ones actually understood it and worked with it, and which ones did not. Sometimes the difference is glaringly obvious; sometimes it is not so obvious.

Choose one of the symbols/culture and write an essay on how that culture perceives the expression of that symbol. What does it mean to them? How do they work with it? What does it appear in relation to? (i.e. teachings, actions, lifestyles etc.) There are quite a few of these Divine symbols out there in different parts of the world, but it may take you some time to find them. Take the time, as it will surprise you as to how and where these symbols appear.

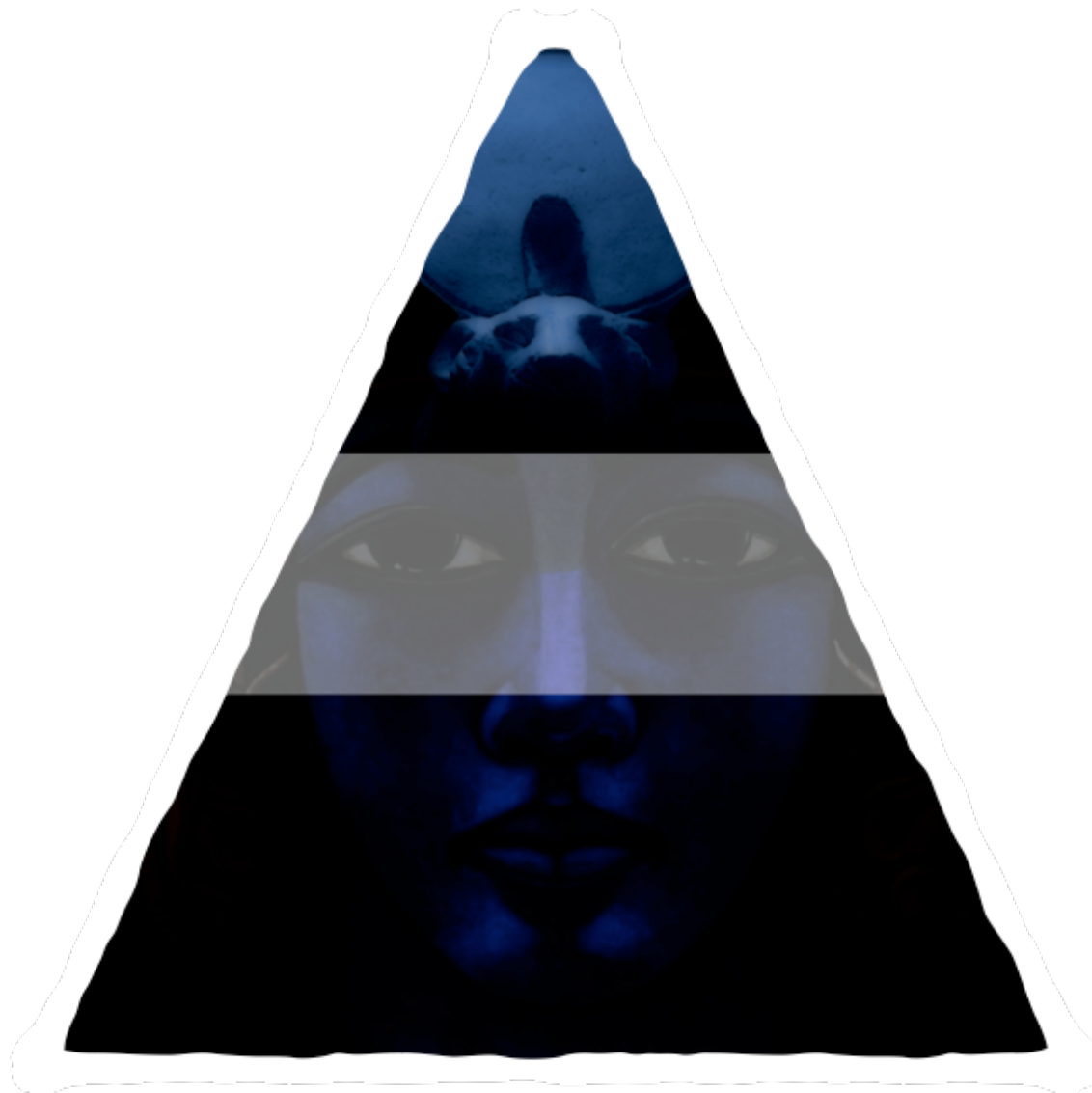
The shapes that they take will tell you a lot about the power that flows through the land and the people. It will tell you about the dominant elements, how and if they include time in the process, if it is related to human life or not.

You can do this as a computer document or you can do it as a scrap book with pictures and written text. It is totally up to you.

QVAREIA

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