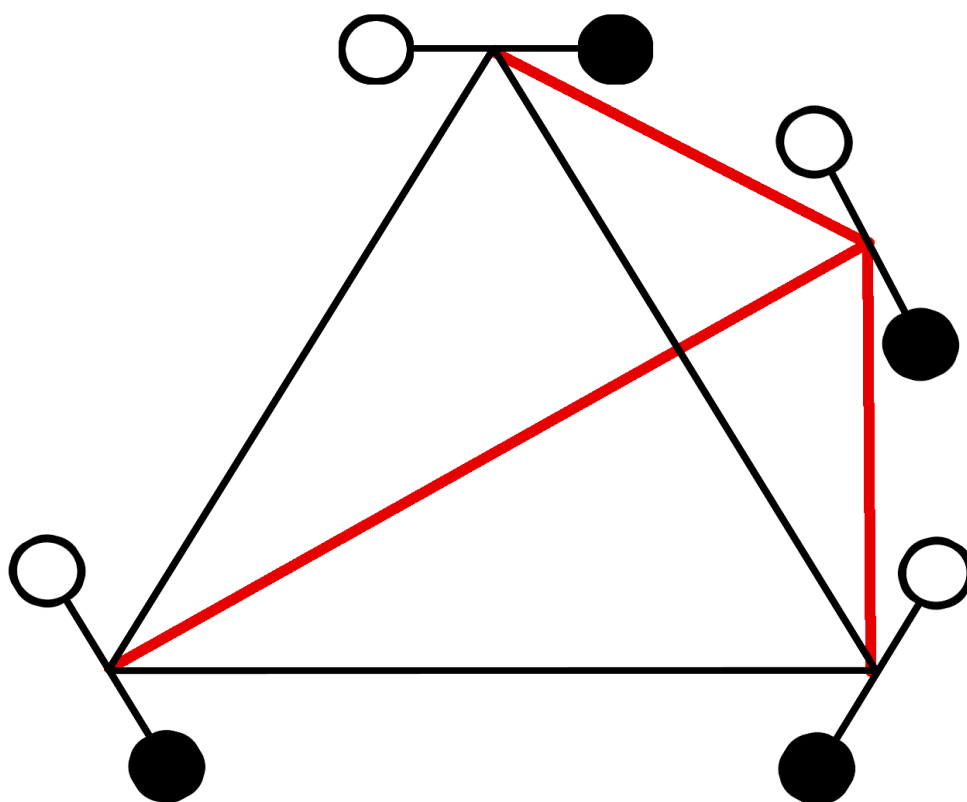


SPLITS OF THE ORIGINAL VOLITION



Edward Dawson

Splits of the Original Volition, Their Combinations, Organizations and Structures

Edward Dawson

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This book is dedicated to Max Sandor, Chris Melchior, and Geoffrey Filbert,
without whom this book would not have happened.
Thank you to Rowland Barkley and another person who wishes to remain nameless for the
proofreading and excellent suggestions.

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Foreword

"Light and Darkness, life and death, right and left, are brothers of one another. They are inseparable. Because of this neither are the good good, nor evil evil, nor is life life, nor death death. For this reason each one will dissolve into its earliest origin. But those who are exalted above the world are indissoluble, eternal."

– Gospel of Philip, trans by Wesley W. Isenberg, Nag Hammadi Library

Many spiritual systems evolved from pure observation. They are mostly empirical in original nature. Efforts were usually made to make sense out of the results, with varying success. In the 19th, 20th and 21st centuries multiple attempts were made, resulting in new or hybrid systems. So you get things such as New Thought, modern astrology, scientology and revived Hermetic magick. There are many many more I am not mentioning. What I am doing in this book is yet another attempt to unscrew the inscrutable. My approach is to regard reality as engineered, and to reverse engineer it.

This book is written for the serious practical student. This book is not for the fan of 'curiosities', those people 'interested' in weird stuff they find thrilling and mysterious. This book is not intended for people who like to get 'sky clad' (naked) and play-act at magic. This book is also not intended for those ivory tower types who like to 'think' about abstract philosophy. To hell with your thinking.

This book is intended to provide knowledge to use in practical application for both magick and spiritual advancement. Because magick is prone to being abused, strict ethics are necessary for its use. Additionally spiritual advancement will not occur in the absence of ethics. Please see my book "The Spiritual Basics of Ethics, Fraternity and Honor" on that subject. That book had to be written prior to this one. To write this without a clear view of ethics would be irresponsible, and heh heh, unethical.

I recommend that the serious meditator and processor use this book as a reference to locate items of mind to work on. Many of the triads have been used in processing and meditation. Some have not been properly addressed for that purpose because the triad items were unknown. Every item in a triad, and the union of all three, are processed alternately as positive and negative. There are multiple means to do this. As meditation, one usually focuses on the negative because the meditator naturally adheres to the positive; Patanjali recommended this in his Yoga Sutras, but it was misunderstood by most people. Since a normal person will cling to life, then sitting down with a corpse for a few days watching it rot will often suffice. Or the John McMaster method used in the Grade 5 materials and others, where the question is asked "What is . . ." and "What isn't . . .", alternating between positive and negative, also works well. Max Sandor's gunas process can be used if the processee is sufficiently aware to perceive in 3 dimensional space.

Always stay aware that the 'you' in this physical universe is constructed of space, time, energy and matter, imbued with volition and awareness. Even a bodiless spirit is made of all these except the solid matter. Since space, time, energy and matter exist with their Will and awareness zeroed, effectively dead, then any lost awarenesses and volitions of a person keep that person weak. The weakness is made persistent by splits of volition, of Will, being divided into positive and negative; duality is very fundamental. The elimination of this polarization into apparent opposites is the key to achieving the state pointed at in the quote above. Both Advaita Vedanta and much of Buddhism have taken the stance that polarizations are not real. This is both true and false. There are two types of truth. The highest type of truth is a vanishing of all duality; so in that sense they are correct. The other sort of truth can be described as 'the exact isness', or 'the truth of what is'. In that sense, both have gone too far in denying what is. Buddhists should understand that there is an apparent self, that is what is, the isness. It is not the highest truth because at a higher level the self both is and is not, and at the highest neither exist. To reach the state pointed at in the quote above, the apparent truths must be seen, reduced and evaporated into nothingness. Denial of their existence will block progress.

Face the apparencies which were formed by inaccurate perception of what was Willed, and view them clearly.

As for the quote at the beginning of this foreword, please note that this book focuses upon volition, on what Hermetic magicians call Will. But this volition, call it Will if you prefer, is the natural opposite of awareness. They are "brothers of one another", the poles of one ineffable thing. So awaring of Will, and the Willing of awareness reunites them. What is that union? It is indissoluble and eternal. It is the real you beyond the familiar you, and it is also everyone.

The Original Volition and Splitting

Life (capitalized) has a beyond ancient origin. That origin appears to predate any single origin; roughly speaking it is unmanifest and with unlimited potential. This apparently manifested itself as the most basic polar opposite, a manifested source often called God. Time is irrelevant here, so fast or slow changes are meaningless. The single source became many sources, roughly what some might characterize as multiple deities, or as angels, or as Individuals. Whatever. Your words are still meaningless. This is the highest level I see as of this writing. These multiple Life units are the basis of the later development of positive and negative aspects of Life units. The negative are group minds, aka morphic fields; in his book "Excalibur Revisited" Geoffrey Filbert discusses them as commonality and theta as all life. Since these Life units are splits of the One Deity, their negative is of terrible power. It is senior to all awareness and volition.

These many Life units developed the second split into awareness and volition, and thus became Beings. The mechanism of this will be explained further in this book. Call these perception and Will if you like. And this made them true Beings, as a Being is observably composed of those two parts, with a third part, space-time-energy-matter which is often ignored. This material is graphed in "The Metaphysics of Primes Senior to Binary and Tertiary Splits" later in this book.

The original source has now split twice: first into nothing and something, which permitted them to interact in the Zousel pattern (see Glossary and below) of nothing and something, then second into volition and awareness. Where do the multiple Life units appear? They appear as a result of the Zousel pattern of plus-plus, plus-minus, minus-plus and minus-minus. Since the earliest creation is by division instead of addition, it formed a single existence (1/1), an infinity (1/0), a limited disappearance (0/1), and an infinite nothingness or Void (0/0). These were/are applied to Life units. The first one, 1/1, is sometimes taken as the single deity. The second one, 1/0, indicates the existence of an infinite number of multiple deities. The third one, 0/1, shows that Life units can be undone. The fourth, 0/0, points toward the infinite non-being, or non-Life from which all life originates.

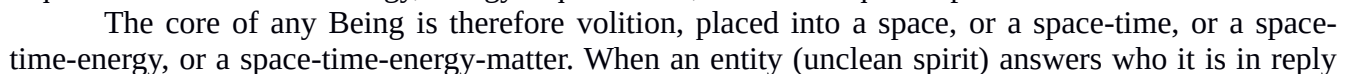
Of these two pairs, nothing and volition are senior over something and awareness, respectively. Never forget that. Something looks positive and 'better'; awareness looks positive and 'better' – but both are secondary, and therefore persistent. It is necessary to pursue persistences in order to have any sort of existence. The truths vanish when reached. For example, awareness is willed, is a product of volition. This raises the possibility that Siddharta (the Buddha) re-merged awareness and volition to achieve 'neither perception nor non-perception'.

'Subsequent' to all of the above exists pure volition. It is will (also the core of magickal Will). It is decision. It is the core of intention, of purpose, of the flow to a goal. What I have seen via very deep memory from before fixed time, is that the Beings formed by the single Being began playing and experimenting with volition, using it to specialize volition into narrow effects which produced new, unique existences. The techniques used appear to have been to split volitions apart, and cross combine them together. The split, tailored volitions are made of exclusions. You start with all possibilities and exclude some possible volitions. Each of the splits were defined to produce specific effects; each recombination multiplied these effects into tools for making very complex existences. I tend to call these specialized volitions by the Zivorad Slavinski name for them: Primes.

Early on, these Primes were very random. Later they were organized into patterns and systems, and are what Edmund Meadows calls 'zodiacs'. In the following chapters I will be explaining the systems I know. There are many more than the ones I know.

In this universe, for the majority of people locally, these Primes are invisible to them. They mostly lie below people's consciousness as hidden Will, invisible. This is also called blind will. The Will of which you are conscious is free will. But the Will which is still unexamined, is not free.

1. There are some intermediate steps, call them preparatory steps, I am not showing because they have their origin in #3 below.
2. Filbert separated some opposing poles of dichotomies into different numbered tones. This is not wrong because volitional splits are senior to awareness.
3. The numbers are arbitrary in places and do not match the sequence of creation, but rather were assigned apparently after the fact. But since this was all done outside of what we would consider time, where time can be described by Filbert's term 'a while', then both numbers and sequence are rather nonsensical.



to the NOTs (Jesus) command, it will often first give its volitional purpose in reply to "What are you?", then answer "Who are you?" with an answer of 'me'. But what is a 'me'? At core it is volition in a space.

Mathematics is a language. It is a set of symbols representing the basics of reality in this physical universe, and other universes. Universes and Beings are constructed using powers, tailored volitions, represented by numbers. The numbers are not the powers, though they can be used as tools to invoke the powers.

Words are constructed representing these same powers. Neither the numbers nor the words are the powers, as Alfred Korzybski indicated. But deep in the core of each word, number or symbol is the living prime or combination of primes it represents. If you are spiritually awake, you can contact these. Terence McKenna wrote:

"The syntactical nature of reality, the real secret of magic, is that the world is made of words. And if you know the words that the world is made of, you can make of it whatever you wish."

The mathematics of the highest levels of reality is astonishingly simple. (Note that in the sequence below there is something prior to zero.) The most basic basics are pointed at by the first few numbers:

0 Zero = God Unmanifest, invisible source (still a source)

1 One = God Manifestation

2 Two = Duality, also various apparent forms of duality such as God and the Devil

3 Three = Triads, Triangles, Gunas, and Holy Trinity

4 Four = doubled duality, forming patterns thereof such as the Zousel pattern

5 Five = four plus one, deity descended into the world

∞ Infinity = 1/0 Reversed in the world zero: 0/1

(Creation is done by both splitting into two or more, and also by recombining in various ways. The latter will be shown in detail in later chapters.)

Notice how these are used by major religions?

The toughest question facing me at this moment is, what is the origin of volition?

Prior to this chain of universes and spaces seems to be a non-dual Source.

Next that non-dual source placed Life, but that Life had no beingness nor existence in any sense we would recognize.

Next I am seeing the placing of duality, which can be represented by zero and one, with zero assigned as the source of the one.

Next I see what might be the first reversal, with source assigned to one (a lie), and no source assigned to zero (a lie). Read that previous sentence and understand it before reading on. This latter action sets the basis for all MEST which follows, because MEST is assigned as no source, which is a lie. With source assigned to one, it becomes volitional. These are so basic that they fail to be persistent. The no source called MEST spontaneously evolves toward source and awareness; and the source called Being evolves toward no source and no awareness.

Subsequently, volitional one can combine with non-volitional zero, and that produces a Being. Any Being can create other Beings, and the current multiplicity of Beings results.

Later volition was flipped into the 0/0 zero (Void, uncaused creation), with Being reassigned to one (light), which is a lie because Being is two combined: volition and zeroed volition. (0/1 volition is the physical universe.)

This produces some perceptions:

1. Aware-volition is dual and is not at the highest level. A spirit has aware-volition. A human has aware-volition. So does a dog, a cat, an ant, and even a single cell such as a paramecium.
2. The highest level appears to be a nothingness which is infinitely nothing, and at the same time, infinity, both as a single non-thing. This is not the same thing as the mathematical items 0/0 and 1/0. Those are dual creations placed by the act of not-(item). All existences are placed by placing them as

their nots. This is why in Buddhism there is so much mention of things as their 'nots'. Meditate on the 'not', and the item vanishes from consciousness, producing a non-dual state.

3. Also note that Source is an act of volition. Inside duality, effective acts of volition are always hidden, secret, conjured in darkness, and often dirtied. Bring them into awareness, and the volition vanishes again, but in a clean state. This is spiritual processing.

There is a crucial difference between a divine spirit and an entity. A spirit IS an entity, plus something else which is not a thing, and has no existence in the material sense of the word. An entity is 'MEST' (actually EST, energy, space and time, no matter) with volitions embedded in the energy field. But an entity lacks that "something else which is not a thing".

What makes the difference between an entity and a divine spirit? Both have awareness and volition. Therefore the difference must be above volition ± 160 on the tone scale. The only things senior to volition are single deity and native state.

As you might have noticed, I take an engineering approach and try to back-engineer reality. It seems to work. In this example, we can go to the fundamentals behind mathematics. Single deity is the number 1. Native state is zero. Those are the only things senior to volition on the tone scale. When combined together, 0 and 1 give us the Zousel pattern, aka Zousel figure. The -/- and +/+ are Zousel pattern constructions which falsely mirror the real things. -/- falsely mirrors 0. +/+ falsely mirrors 1. The Zousel pattern is the basic of goal construction. Goals are volitions. Therefore -/- and +/+ are goals and are not the real thing.

These realities senior to volition, 0 and 1, are in my opinion what sets a spirit apart from an entity. An entity has no contact with 0 and 1. A spirit does have contact. Presence, that high frequency observed in a spirit, is the result of that 1; it is a manifestation of the single deity. Why is the frequency of a spirit so high? It is high because it is continuously present, all 'on', no 'off'.

So -/- and +/+ are false. Not just those two, but also +/- and -/+ are false. They are constructions. Both -/- and +/+ should be spotted as substitutes for the real thing: 0 and 1. It is necessary to process them off, by spotting these Zousel pattern items, in order to get past them.

A spirit's Higher Self is the channel through which that "something else which is not a thing" attaches to the spirit's energy fields (the spirit's entity elements). That higher self in turn is channeled through the 'next universe out'. Violate the 'next universe out' and the attachment of the "something else which is not a thing" to the energy fields/entity can weaken, become intermittent, and even sever.

I want to point out that the "something else which is not a thing" is too strong to interact directly. It would destroy or damage the EST portion of a spirit. The system set up is a series of steps like a multiple step transformer between the "something else which is not a thing" and the EST of a spirit. The EST is itself set up as a step down transformer, as there isn't just one energy field of a spirit, but instead there are many of different frequencies and sizes. My observation is that the higher the frequency, the larger in size. A low frequency field like the body's etheric double is barely larger than the material body. This whole system can be disrupted if one is not careful. Too many severe harmful acts will damage the 'next universe out' level, which will react upward to shut off contact with what Filbert called 'coexistence'. With this contact damaged, the person falls back into being only an individual. Individuality is a persistence, and should not be placed above everything (one of Hubbard's errors) merely because the inverted individuality at 'commonality' is an evil. Yes, commonality is an assigned negative pole, an enemy, opposite individuality, just as individuality forms a false negative, a creation, of the deity which is neither being nor not being. Individuality is a 'me' created by placing 'not-me'. I hope that made sense.

Once coexistence is lost, the individuality maintained by it decays into matter and energy. Acting against the flow of life within a spirit, acting to prevent its renewal, is harm against coexistence.

Notes on the Construction of Spaces, Pocket Universes, and Other Universes

Senior to this chain of Game Universes, one of which I am typing this inside of, are a series of design and engineering spaces or universes. In these places the rules of universes were/are worked out. One of the 'rules' is that discretely different spaces may be superimposed on each other, as copies. This physical universe is a compiled together multitude of many copies of many basic spaces. The basic spaces are volitions. Every specific, tailored type of volition exists each in its own space. These may be copied, and the copies placed elsewhere in other spaces or universes. These spaces of volitions have been called 'pools' by Ken Ogger.

This physical universe in which I am typing is a giant cannibal universe which 'eats' any space or universe which links to it. It's rather like the Completely Satisfied Man, a parody of the ultimate capitalist consumer by Arkady and Boris Strugatsky in their novel "Monday Begins on Saturday" – who upon being created attempts to consume the entire universe. I suspect that this behavior of this physical universe is an outgrowth of a game in the previous universe, the magic universe, or what scientologists call 'magic track'. In the magic universe a favorite game was to own everything, and players would take over the creations and spaces of others. Outside of this physical universe, spaces can be held apart without mixing.

An exit from a space is via a point of no dimensions. You take the space which is 'yours' and shrink it down to zero through the point; after you pass through your space expands again in a new space elsewhere. You can make the new space as large as you wish. But understand what happens: if you collapse your space through a point, you emerge into an expanding new space sort of like blowing up a bubble. It is only connected to the old space via a point of zero dimensions in the center of your new space.

I suppose I should name the levels I see somewhere in this book, and now is as good a time as any, seeing that I mentioned them above. This is the sequence I see:

1. Divine sequence, God and angelic beings, and simple dichotomies.
2. Engineering 'planes' (Chris calls them universes). Systems are worked out here.
3. Pre-games, control places: uncaused creation and infinite life universe.
4. Games universes, evolving through a series of gradually increasing complexity. This is several, including the two best known here: magic track and our MEST universe.

(To myself I call the 'MEST' universe the "Ticky Toc universe" because it is so mechanical.)

A Basic Construction Used Throughout This Universe

The usual Christian error on creation is the idea that the single deity, God, directly created all of reality, with no intermediaries. Notice that this leaves nothing for angels to do. What, they're supposed to just hang around and look angelic? Jokes aside, let's step away from the Judeo-Christian-Muslim set of ideas, and regard the process of creation as done by the larger beings, the children of God if you must remain in that frame of reference. In this instance, think of these as engineers. Think of our universe and other universes as engineering projects constructed using patterns of volitions in fixed templates. My friend Roland mentions that the creator is Elohim, a plural feminine, and this is correct. This is the source of Beings, all of us. In the Christian view, the trinity is the Father, Son and Holy Spirit. That last name is a lie. That 'Holy Spirit' is the Mother of Souls. It is Father, Mother and Son.

Subsequent to the engineering project which split apart volition into creating multiple targeted effects, the next step was to weld them back together. The simplest way to do this would be to rejoin opposing poles, but as this produces a vanishing it is how to undo the splitting. Since that undoes reality, the next attempt had to be to join together different splits of volition in various ways.

The basic form of this is the formation of a split between causative volition, and volition whose causation has been zeroed. Zeroed causation is the basic on having a space, and a playing field. The zeroed causation is the playground. Hubbard seemed to have considered that the first such creation is a particle. I disagree. It was a space. Particles came later, much later.

The next step was to combine a causative volition with a zeroed volition. This was and is stable. The resulting fusion of the two has the illusory quality of opposing both the causative volition, and the zeroed volition. Opposing the causative volition produces the illusion of awareness. Opposing the zeroed volition produces the illusion of being non-material in nature. Both of those are lies. The truth is that the awareness is volitional, and that awareness is only stable when imbedded inside something material such as a space, a space-time, a space-time-energy field, or a space-time-energy field-matter.

The three items of causative, zeroed and combined volitions produce a formation which the Yoruba magicians call an odu, and the scientologists call an 'actual-goal'. The abstraction is $A + B = C$. But the engineers were not done. They pretended that the three, A, B, and C, were not related, and added the triad together produces $A + B + C = D$. This formed the template for a triad, aka triangle, aka the three Gunas of the Hindu sage Kapila.

Templates

Specifically targeted volitions, also known as Primes (the word is from Zivorad Slavinski's PEAT process materials), are from what everything in this universe system is constructed. In the physical world they are underlying the laws of nature, chemistry and physics. In the mind they appear to be ideas and abstracts. Those individuals who are aware only or mostly inside their minds (the outside of the inside) will see them as concepts only. So if I write "infinite space", such a person will see the words and think it is purely conceptual. But go outside at night and look at the sky. Then go to an observatory and see even farther into space. At no point will an end to space be visible. The Yoruba speaking peoples of West Africa have a word for this Prime; they call it Iwori. In the English language Iwori as a noun is infinite space (Be), and an unrestricted expanse (Have), as an action verb, to expand (Do). Nouns are used by the mind to describe verbs after the fact. Make no mistake: all Primes are verbs. Descriptions of them as nouns are mere conveniences of language.

Two (2)

These Primes are formed by splitting the original undifferentiated or non-targeted volition into opposing pairs of opposite nature, the original quality as a positive and as a negative. The result is best known in the west as Yin and Yang. I have never seen these Chinese names accurately defined, so I use instead their Sanskrit language equivalents Prakriti (Yin) and Purushu (Yang). Prakriti is the basis of reality and the physical universe; and Purusha is living Beings and their life. (Note: Yin and Yang may be incorrectly assigned. This is discussed further in several subsequent sections.)

Duality is the most basic template around which reality is constructed. I call these 'binary splits'. But notice that the qualities are assigned as positive and negative, then the arbitrary assignment of such is ignored, and the Prime is split into a positive and a negative again. It takes four such splits to reach the level of 16 Primes used in Ifa and equivalent African practices. All of duality you see around you is the result of some template which makes one into two, and of course resolving two back into one as seen in the next template of three. I am convinced that this template and the other templates in this chapter can be described using mathematics. I expect the formulas to be extremely simple, so simple in fact that a mathematician would regard them as baby talk. I am not a mathematician and I invite such people to discover or point out the formulas.

Three (3)

The binary splits above were reversed to the reunion of splits. The Three Template splits a Prime, then recombines it to form a three part structure which I call a triad, scientology calls a triangle, and the Hindus predating everyone by probably 3000 years or more, calling these the three gunas, or just gunas. The template is volition splitting into negative volition, then recombining to form awareness and an aware Being. This 3 template is the basis of both the actual-goal (2 part goal producing a Beingness and a course of action), and the triads, where the fourth item, as a union of the first three, acts as an action, but also as a new volition for the next triad in the series; this latter will be explained in great detail further on in the book.

Four (4)

The Template of Four is also everywhere a person looks, just like Two and Three. It forms stable structures within the binary splits, making them less easy to resolve back into union. The Template of Four is two consecutive binary splits, or the interaction of two different binary splits. These are the Wheels of olodus I discuss below. This is also the Zousel pattern I talked about extensively in my previous book The Spiritual Basics of Ethics. This is also that odd set of tools which form a useful, stable basis for forming reality, mathematically 1/1, 1/0, 0/1, 0/0. For example, wheel #2 is the physical universe of space, time, energy and matter.

Five (5)

Once the above three templates have formed a stable universe, that universe can be entered and controlled by higher levels. Five is the number of the physical universe (wheel #2's four items) entered

by undifferentiated pure Life, pre-binary splitting. It is divinity descended into the world. This is discussed in a later chapter. Five is quite unstable, as Yeshua discovered right before his death at the hands of the Romans. Five is missing one or the other senior connections as discussed in Six below. And the part he lacked was what the Romans used to produce their domination of their conquered populations: the low self in the lower planes or 'underworld'.

Six (6)

Unfortunately for Five, this universe is constructed using a higher and a lower set of planes above and below. There are positive planes above, and negative planes below. There is a higher astral, and a lower astral. There is, as indicated correctly by Max Freedom Long, a high self and a low self. This is discussed in greater detail in the later section on the unicursal hexagram. Yeshua held good relations with his high self, but not with his low self. This has been seen repeatedly among scientologists; an example is John McMaster, another is Ken Ogger. In this error the high self is held, the low self ignored, and the agents of the low self eat the unbalanced person alive. Hubbard himself had trouble with the low self, and with connection to high self lost after a time. These connections are fragile, and are harmed by doing the negatives of dynamics 9-16: aesthetics, ethics, decency, truth, awareness, individuality, coexistence, and life that is not being. I am using Filbert's names for these dynamics of morphic fields. I'll comment on the last three. Individuality is the divine being split away into many insular individuals. Coexistence is the great mother, miscalled 'Spiritu Sancti' or Holy Spirit by Christians (though revived later and honored as the Black Madonna); I perceive her as the 'sea of being'. Life that is not being is what we call the one God. Violation by negatives of any of these results in the loss of connection, as divinity withdraws from the spirit in/around the body.

The Binary Splits of Volition

It's fairly easy for people to discern that reality is composed of things opposite each other. The easiest to see are division into positive and negative; what is more difficult is perceiving the division into two opposing things which are fundamental to positive and negative poles of those things. That latter is important because it produces views of the structure of the reality around us. If you take any such and trace it backwards, you eventually end up with a tree of binary splits originating in a single item.

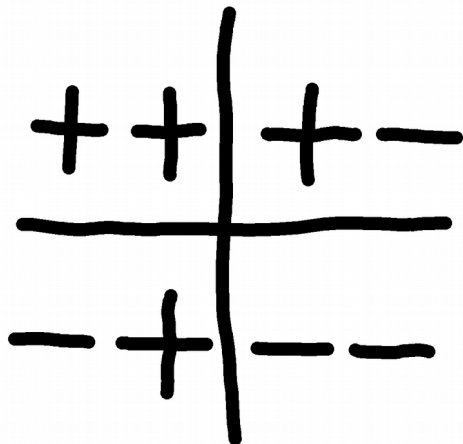
That single item is volition. The Chinese name it Tao, meaning path or way. This is not perfectly correct because action or motion is a metaphor here; and its two splits are also volitional. Call it the source of action, of movement on a path. This Tao splits into a level of two, with the senior half being the apparent negative, Yin (dark in Chinese), but which is actually a positive and negative together. The apparent positive, Yang (bright in Chinese), is junior, producing consciousness. Consciousness and Beings are always junior to the negative-appearing active volition because consciousness is willed. It is a volitional effect.

The Hindu names in Sanskrit are less generic and more precise, though one of them is still incomplete. The Sanskrit for Yin is Prakriti, the source of the physical world. The Sanskrit for Yang is Purushu, the source of living Beings. The word Purushu is adequate as it is, but Prakriti seems to miss the tools used to create the physical world. More on this later.

When we get to the level of four is where the Chinese system appears to break down. Whether the actual four were never known, known and lost, or hidden by a select few, I have no opinion. What I do know is that the Chinese system of Old Yin, Young Yin, Old Yang and Young Yang is incorrectly applied. Old indicates it is transforming, and Young indicates it is static, unmoving. This points at the Zousel pattern instead of the next level of binary splits. As a result, the Chinese level of eight, their eight trigrams, is not the splits producing reality. The trigrams are not useless, and any system modeling the universe with enough basic principles in it can be used for divination and magic. A well known example of this is the Tarot, based on the Hebrew system. The Tarot is a jumbled mess but contains enough truth to be utile for divination.

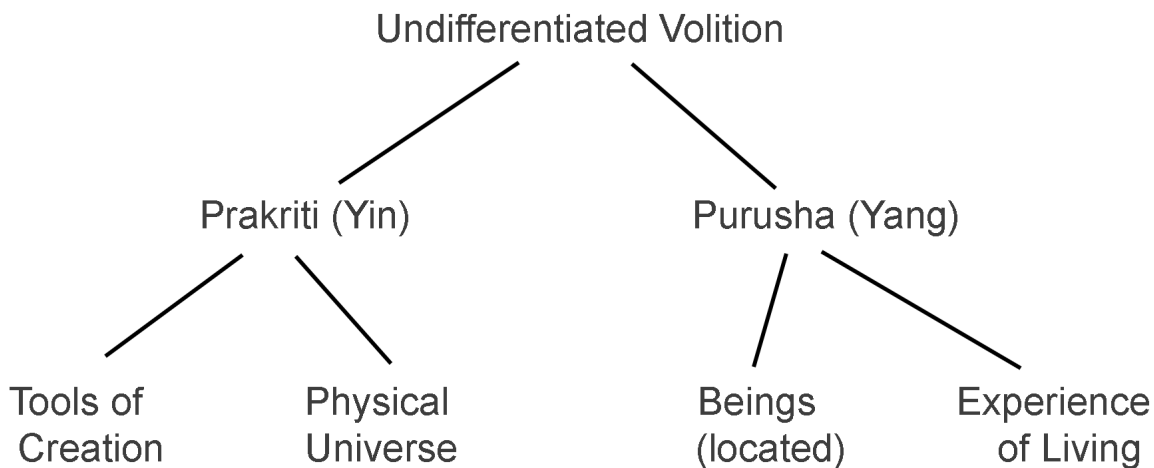
(Sidebar: The Zousel pattern, from my book *The Spiritual Basics of Ethics, Fraternity and Honor*:

"Many years ago I was talking with my friend Rita Zousel about natural polarities and how they worked. Suddenly she grabbed a piece of paper and drew two lines on it crossed, one vertical, the other horizontal. She filled in the four quadrants thus created with plus and minus signs. She said "This is how they interact."



In that graphic above of the Zousel pattern, applied to only Yin and Yang, then Young Yin is --, Young Yang is ++, Old Yin is +-, and Old Yang is -+. End sidebar.)

One (Single Volition) splits into what the Chinese call Yin and Yang. I've never seen either of those words properly defined. Do the Chinese know and aren't telling westerners? Or do they just not know and are as lost about them as are outsiders? Lucky for us, the Hindus appear to have retained the correct meaning. They describe Yin as Prakriti, the source of the physical world. They describe Yang as Purusha, the source of life, of beings. This points to Prakriti as zero on the tone scale, and at Purusha as mostly awarenesses and their volitions. But that does not hold. Prakriti is also the tools used to create reality. So perhaps even the Hindus have it incomplete. Yin/Prakriti appear to be structure; and Yang/Purusha appear to be the mind and experience of life and living beings. Just remember that at a higher level that Purusha, Yang, is not senior, Prakriti, Yin, is senior. The reason is that all of reality mirrors at lower levels the higher truths and that which is beyond truths. So deity unmanifest is senior to deity as single being; and this is copied to the levels below.



So the first split, into two, produces the causes of this universe's playing field and the beings in it. In another chapter these are two of the three items of the first tertiary split. The powerful center channel of Volition is at the top of the diagram above. That gives us a very basic triad above of Undifferentiated Volition - Prakriti - Purusha. It is formed by Volition zeroing itself via Prakriti to form both the material universe, and the tools used to do the zeroing. So Prakriti in the diagram above becomes the Operators (plus, minus, add, subtract, multiply, divide, exponents and roots) and universes with zero volition. This will be discussed in greater detail later in this book.

(SIDEBAR: The above indicates that triads are produced by binary splits. In particular I find it interesting that the Tools of Creation are mathematics itself, which is the means by which the physical universe is efficiently described. END SIDEBAR.)

The next split, into four, sees Prakriti splitting into the basic tools for operating the universe, and the physical universe itself. On the Zousel figure, the tools are plus-plus; and the physical universe is plus-minus. Purusha splits into living beings (the game pieces), and also into the experience of living. Living beings are minus-plus; and living itself is minus-minus. If you wonder why the experience of living can be such a bad experience, look no further. It's programmed into this universe. The fact that the tools used to operate the universe are at zero on the tone scale confirms that Beings of

the type I call Engineers do indeed run the whole of physical reality; and it explains my long term perception of Engineers falsely appearing to be 'broken pieces'.

Let's skip the eight and go straight to the sixteen. These are short definitions, plus their Yoruba language names in parentheses.

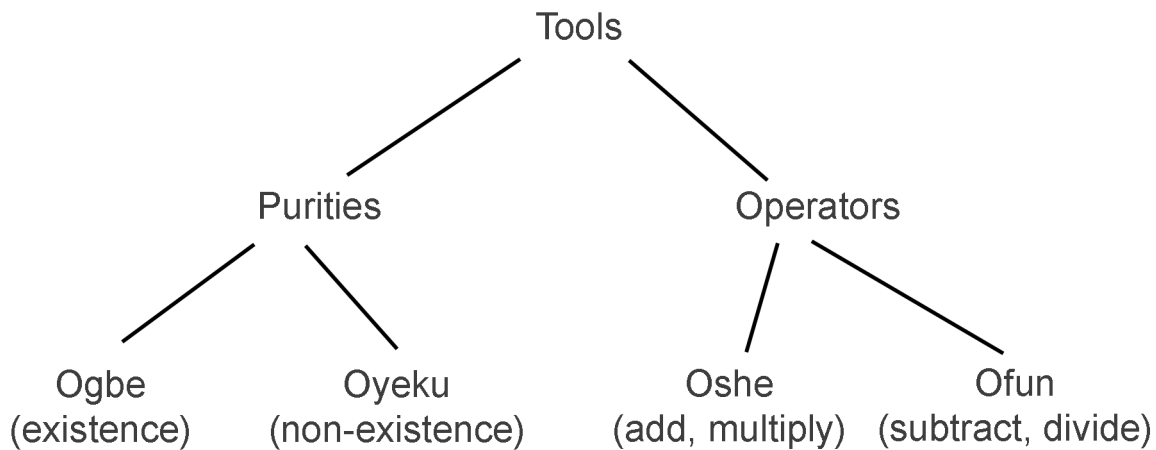
The tools are ++ (plus-plus):

Verbs: to manifest (ogbe), to create/compile (oshe), to discreate/disassemble (ofun), to void (oyeku).

Nouns: manifestation (ogbe), creation (oshe), discreation (ofun) and void (oyeku).

This makes: Ogbe ++ as a tool, and ++ as itself. Oyeku is ++ --. Ofun is ++ -+. Oshe is ++ +-. This pattern can be extended to the other three 'wheels' seen below. The olodu path from the plus-plus toward the minus-minus is always plus-minus. The olodu path from the minus-minus toward the plus-plus is always minus-plus.

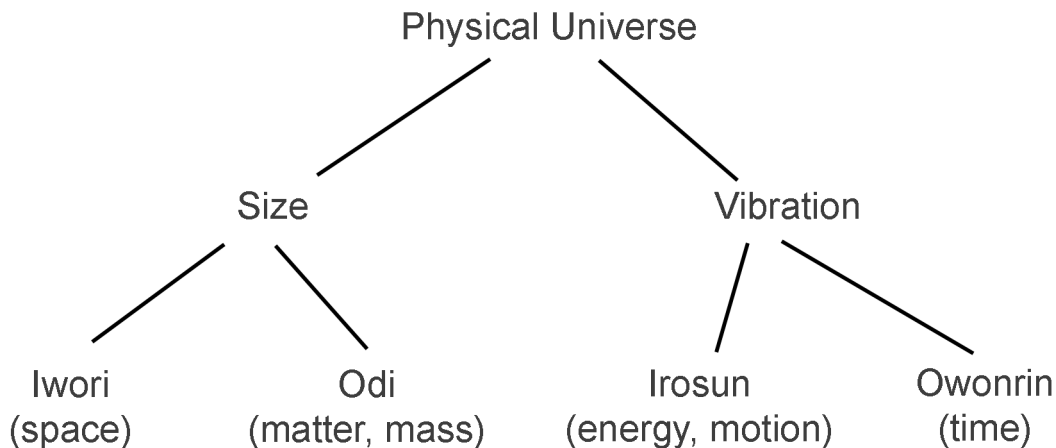
Ofun is erasure. Use it in session and it is experiencing the bad for a good outcome at ++.



The physical universe itself is so dangerous because it is +- (plus-minus), it wins/we lose because contact drags Beings down to its tone of zero:

Verbs: to expand (iwori ++), to flow (irosun --), to field/image (owonrin -+), to compress (odi +-).

Nouns: space (iwori ++), energy (irosun --), time (owonrin -+) and matter (odi +-).

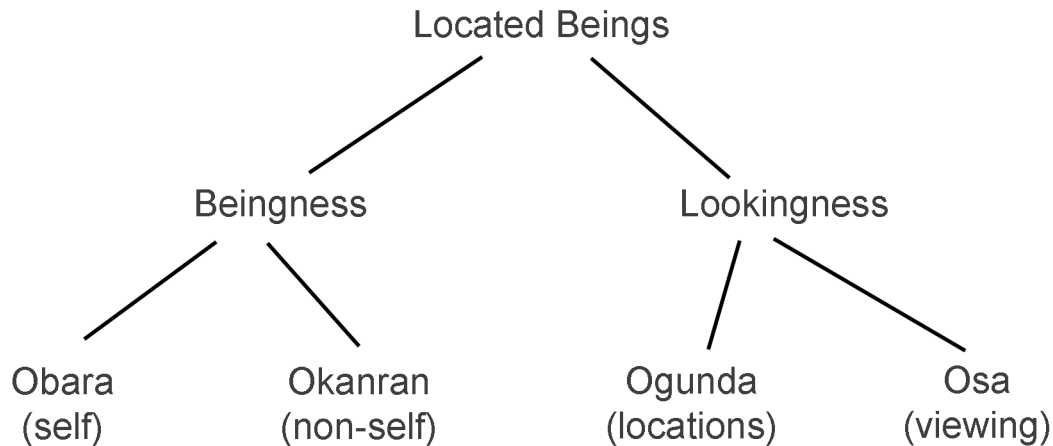


This produces a possible triad, that the basic Physical Universe as a volition is part of a triad with Size and Vibration. The triad: Physical Universe + Size + Vibration

Beings are -+ (minus-plus):

Verbs: to be a being (obara ++), to locate (ogunda +-), to view (osa -+), to sleep/unaware (okanran --).

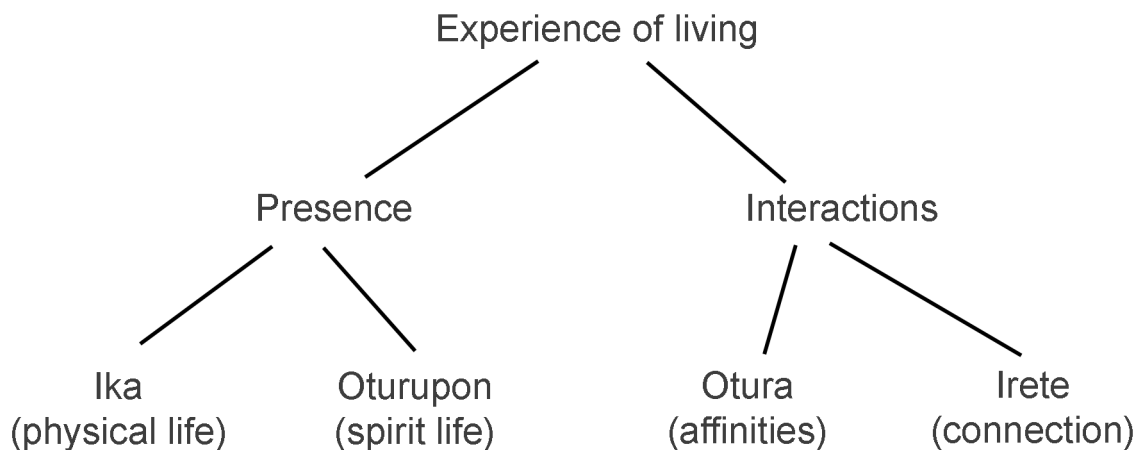
Nouns: self (obara ++), mental locations (ogunda +-), viewpoint (osa -+) and non-living mechanical, unaware mind (okanran --).



Living (the experience) is -- (minus-minus):

Verbs: to dominate matter (oturupon --), to love (otura ++), to live as matter (ika +-), to unattach, to free (irete -+).

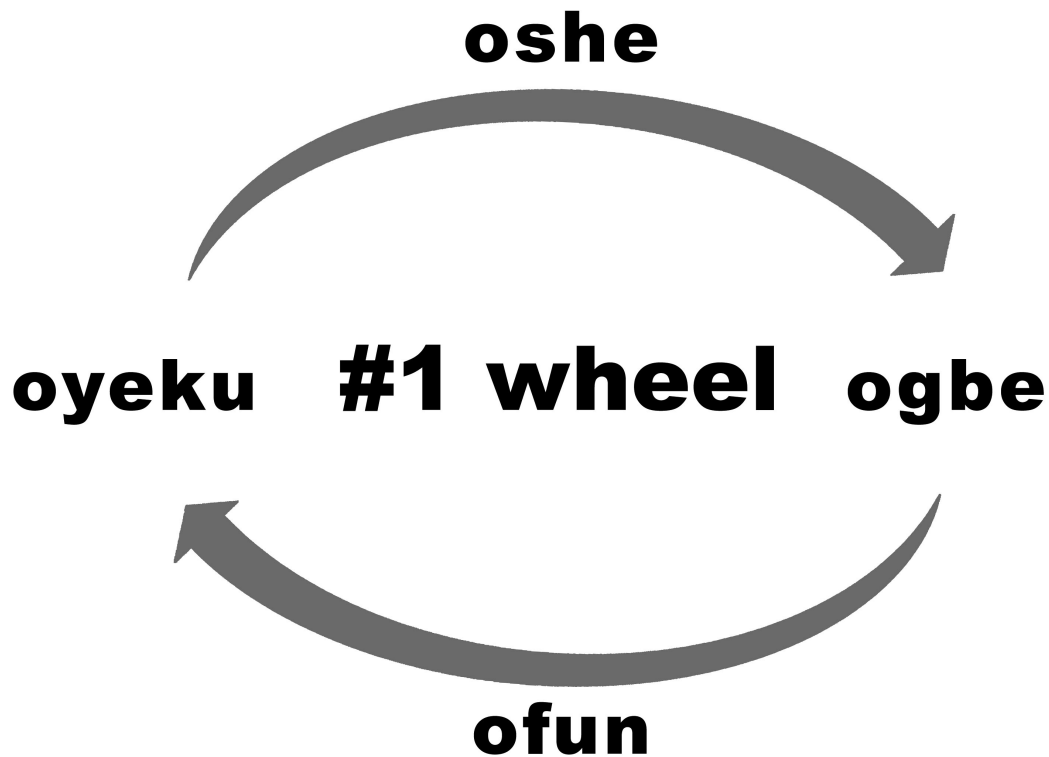
Nouns: dominant spirit living (oturupon --), affinities (otura ++), physical living (ika +-) and freedom, aka non-attachments (irete -+).



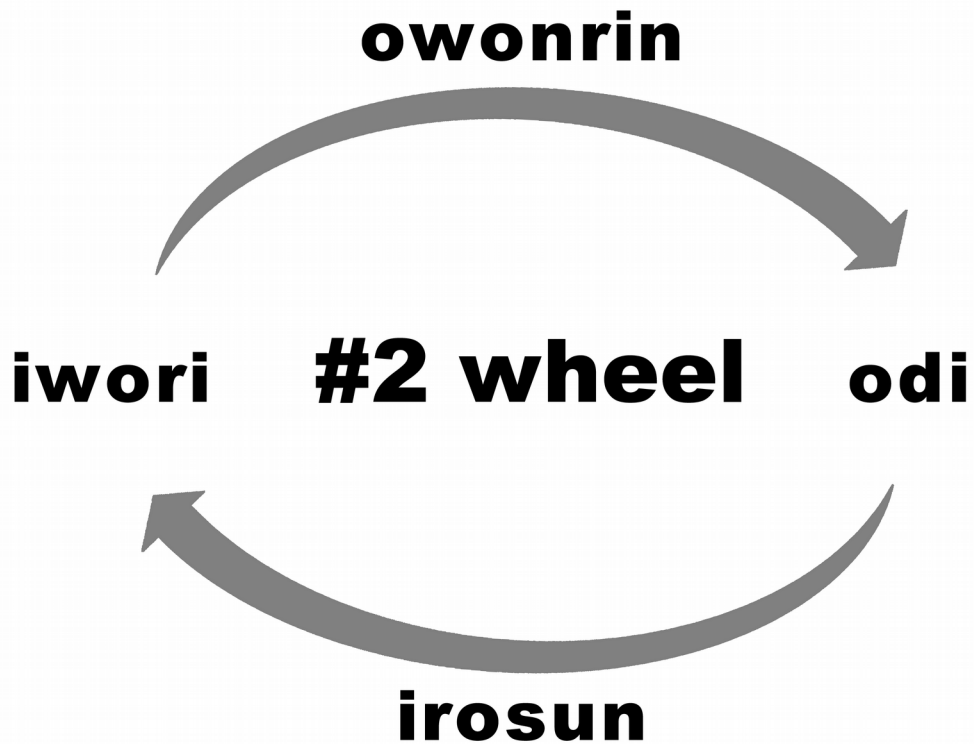
These are the sixteen olodus of Ifa divination, and also the origin of the 16 of Geomancy.

Each group of four above form a circle. I call them the 'wheels'. There is motion, change, which occurs as each olodu grades or transforms into the next. The direction of the arrows show positive changes. The flowing arrows also indicate that two olodus of each wheel are subject to transformation. The other two olodus are more stable because they produce a stable state, an effect which is the result, the effect, of the adjacent olodu transforming into it.

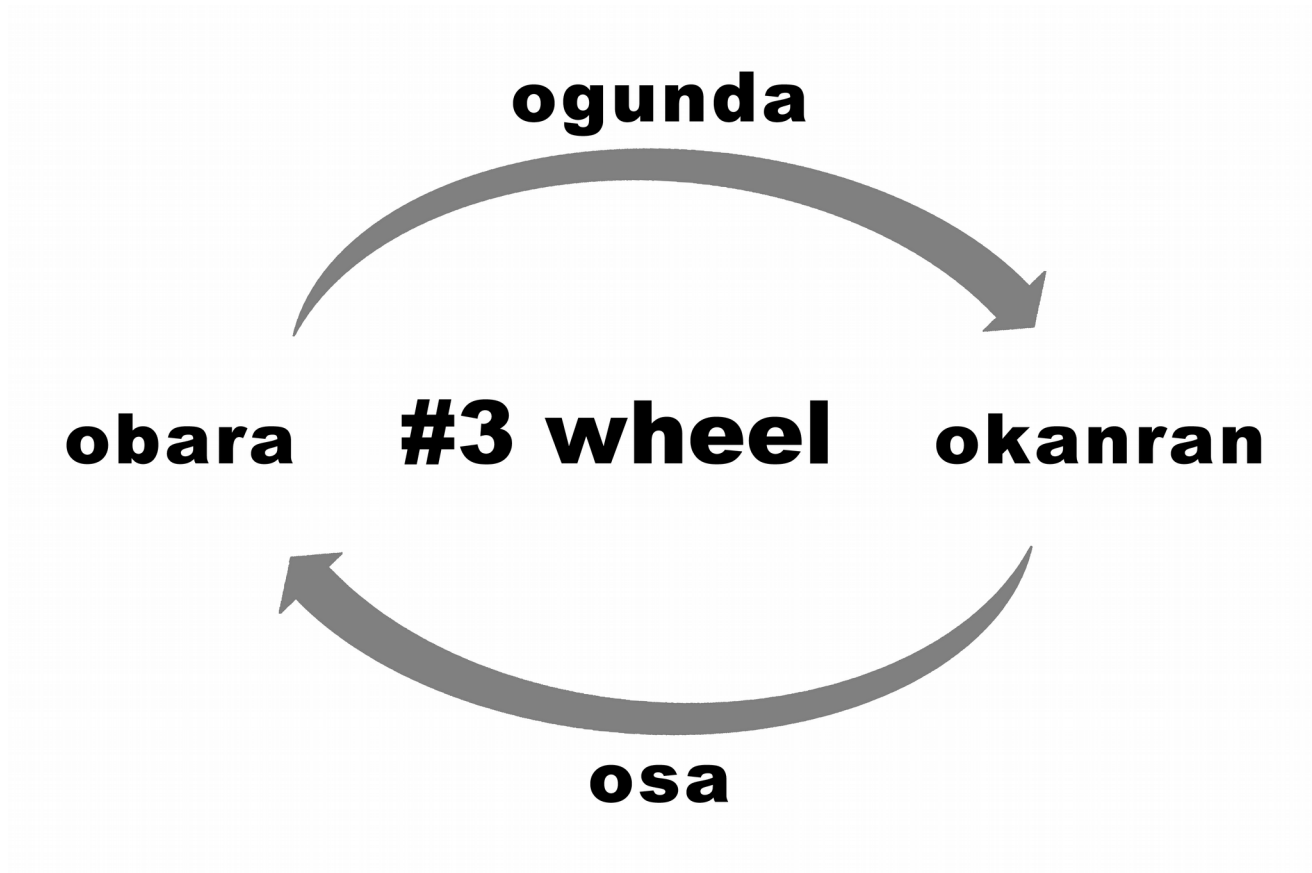
Let me now warn you the reader that if you become capable of contacting these olodus, spinning any wheel backwards creates very negative effects. These can be contacted via meditation, and should be so contacted prior to any invocation of these forces. Don't be arrogant and think you will be safe and that I am full of crap. The olodus, and also some of their pairs (odus) can be very dangerous. You could die, or kill others along with yourself. Follow the arrows:



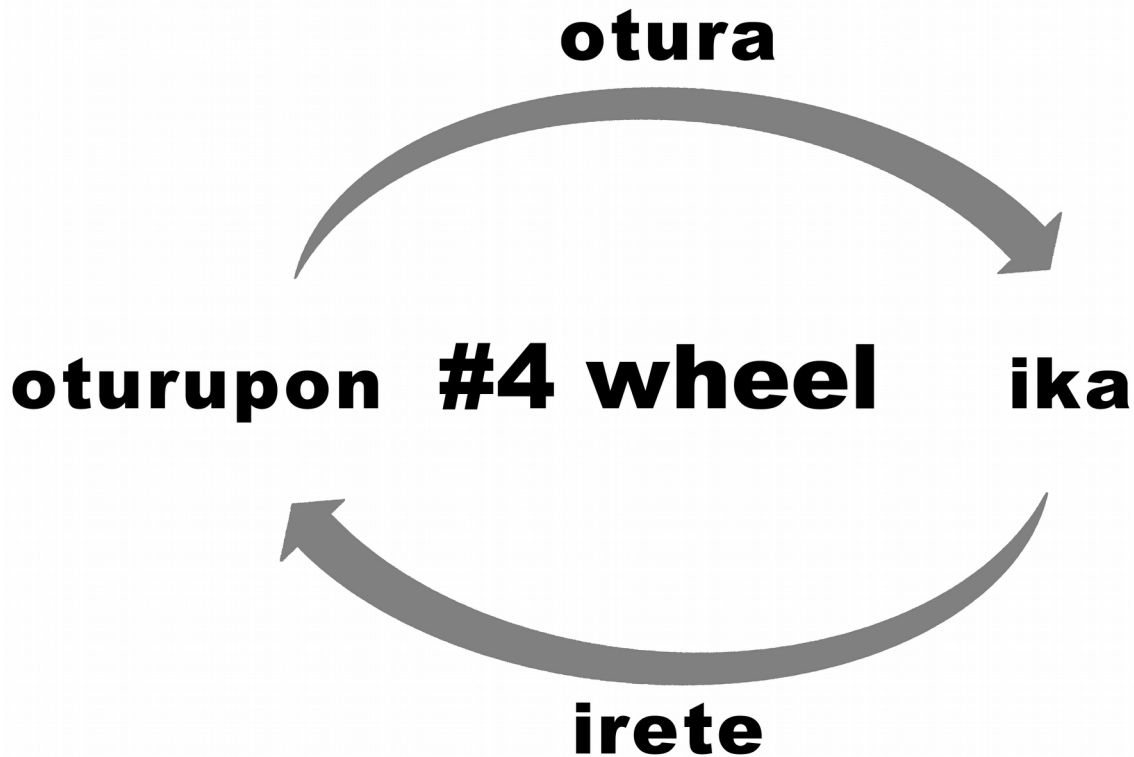
Roughly, oyeku is an infinite zero $0/0$. Oshe progresses from addition, to multiplication, to exponents. Exponents go infinite into a full manifestation as: ogbe an infinite existence $1/1$. Ofun progresses from subtraction, to division, to n th roots (on whole numbers), and eventually returns to oyeku.



Space (iwori), distance in 3 directions at 90 degrees to each other, starts to vibrate in and out of existence in a space as an energy field of Time (owonrin). As Time slows it solidifies into smaller and smaller space until it is Matter (odi), a 'solid'. A solid (odi) condenses until it is too hot, and comes apart as gamma radiation, energy (irosun). Gamma decays into photons of longer and longer wavelength until they become infinitely long, as Space.



A Self (obara) uses its mind to extend locations to view. Yes Hubbard had seen this correctly. Locations (ogunda), aka anchor points, form networks in the mind, leading to a new stable state of non-living structures of mind (okanran). Non-living structures of mind become points of view (osa), which when complex enough, form a stable Self (obara). A self is just a bunch of viewpoints. But understand, the word 'viewpoint' is a misnomer because views have no fixed location. Only things viewed have locations.



A stable, free spiritual Presence (oturupon) interacts with Life (ika) and because of the opposition decays into contact around the wheel via the interaction. This produces emotions (otura), which are the expressions of affinity. Otura decays into Death on the grand tone scale, which is the negative pole of Life (ika). Ika is stable but the spiritual Presence wants to be free again, and there is an increase in Freedom against its bondage. Freedom and bondage are irete. This at some point in life or upon death of the physical body, becomes spiritual freedom again and an invisible Presence (oturupon) which dominates life. The above discusses decay and death because the #4 wheel is the minus-minus wheel and its effects are very negative.

Capitalization

I suppose at some point I should explain the non-capitalization of the 16 olodus. A being's name is capitalized; a non-being's name is not. So a fellow named John is capitalized as John, not john. The chair you are sitting in is a chair, not Mr Chair.

An odu forms a being. So I capitalize Iwori-Iwori, but I do not capitalize iwori by itself (except at the beginning of a sentence of course). When an olodu is discussed as a pure volition, as a single urge, it has no beingness. It only becomes a being when in combination.

Level of Eight Conflicts

These are the true eight expressed as their poles. The unification formula is expressed to be used via meditation.

Oshe/Ofun

This is the most fundamental tool used inside this universe of matter and living mind. It is an echo of the splitting of the Tao into an infinity of self-dividing binary pairs which are not really divided. It is the tool of creation, and therefore also the weapon of destruction; the closed dreaming eyes of Brahma and the dreadful open single eye of Shiva. These is the highest and lowest functions of the mind: differentiation and identification. Within and between its division into the two poles of oshe and ofun, lies all you know and experience in this universe, including the other seven pairs following this pair.

It is my opinion that the Yoruba priests deliberately concealed the fact that this pair of olodu are the top of the universe and the bottom of it. Considering its raw power, I can understand their deception. It's not fully concealed. I have read mention that the odu Ofun Meji is the most powerful of all combinations.

To know the full Truth is to discreate it. From a viewpoint holding ofun, to create is to lie. Beauty leads to the death of a spirit (aesthetics is the lowest dynamic of the next universe out, lose it and you lose connection to deity through the high self). Separation into disagreement is the unmaking of the soul (violation of morphic fields rising from the low self). (See glossary for these and all other new terms.)

In a polarized condition, to create one must destroy; this is the "both poles simultaneously repelled and desired" condition. As a degraded goal this pair comes up as the twin Pillars goals "to create destruction" and "to destroy creation".

Unification formula: truth and creation are simple. Ultimate oshe-ofun is obtained by reuniting polarities. At root there is no difference between adding and subtracting; they are the same action in arbitrary different "directions" (plus = minus). True differentiation in the mind is achieved by accurate identification.

Ogbe/Oyeku

This is the struggle between existence and non-existence on all possible levels. These two poles are fractals of the original yang and yin. In our book co-written with Max Sandor "Polar Dynamics I" there is a chapter from Max called "Perception as Detection of Differentials". In it we describe the basic principle that only differences in perception allow anything to be perceived, and therefore to exist. That principle directly applies to the relation between ogbe and oyeku. They are precisely what allows manifestation to occur. Ogbe must be surrounded by oyeku in order to be there. To give a practical example of this, a bottle must be surrounded by "no bottle" for the existence of a bottle to be apparent. If the bottle was everywhere, then it would not be perceptible.

The same is true of oyeku. Take a brick wall and pull one brick out and its absence is noticeable. Take away the entire wall and there is no perception of anything being missing.

This truth leads to some fascinating conflicts between ogbe and oyeku. Each can be overdone, and the result is the other! If ogbe is overdone (positiving a positive) the result is a vanishing (fade to white). If oyeku is overdone (negating a negative) the result is a spooky visible darkness as an inverted existence. Resisted, the first is overwhelm, and the second is black awfulness which this writer can find no words to describe perfectly; but roughly it can be interpreted as formless black mass, black evil, and black death. For those who process using an electronic biofeedback machine, these produce low "tone arm" and high "tone arm" respectively.

Most living organisms will filter this through their goal of SURVIVE and mistake it for the battle between good and evil, or light and darkness, or life and death. The problem with these characterizations is that good/evil is a value judgement, and therefore relative; while light/darkness is merely fuzzy and indistinctly defined; and life/death is merely mistakenly interpreting the phenomenon as relating to organic life. All three views should be avoided. Instead one should simply notice that manifestation and unmanifestation are easily converted into one another.

Unification formula: zero = infinity

Iwori/Odi

This is the conflict of "havingness". A person often will enjoy either lots of empty space, or solid heavy objects, but usually not both. The polarized person who enjoys density can be uncomfortable with heights and airplane rides; or one enjoying a gaze into the depths of the Grand Canyon a mile below or miles of open prairie, dislikes too much clutter and possessions in the home and life.

Unification formula: size is density.

Irosun/Owonrin

In a polarized condition there is either motion, or there is shape in a field (including entire universes). There is either flow, or there is image. There is either energy, or there is a static field (time is a series of fixed fields). There is either motion through time, or motionless frozen moments. Energy can be measured but not pinned down in any location because it is in motion; a shape has a location but its energy cannot be known (students of physics will recognize the Heisenberg Uncertainty Principle, which applies to the mind as well as the physical universe). There cannot be both at the same time when one is polarized. In a human it is often the case that either the memory is excellent, but the person is inert, or the memory is poor, and the person accomplishes much in the world (the so-called "wide open" and "occluded" cases respectively). Those who do both well do not exhibit much polarization between irosun and owonrin.

Unification formula: flows and fields are both vibration, the changes of space.

Obara/Okanran:

This is the struggle of consciousness itself split between unaware and awarer (from an okanran view), or between Being Self and Not-Self (from an obara view). Note that "Knowing" and "Being Self" are actions. These actions are the pure odu level forces as closest to perfectly expressed within space and time. Expressed as a (dead) goal, Knowing becomes "to Know", and "Being Self" becomes "to Be (a self)". I strongly advise against processing any goal in that manner as a havingness noun preceded by the word "to". These are not live actions, they are dead actions. From the okanran perspective, obara is the goal "to be known" (see the TROM materials by Dennis Stephens). From the obara perspective, okanran is the goal "to be known" without knowing. From a viewpoint senior to both, obara is selfness, and okanran is non-living, mechanical and automatic. Here in okanran lies the access to morphic fields, group minds, and other fields of agreements/disagreements. This means agreements are dead things, lifeless and without being. Okanran is also the access to dead minds. Consider laws. Consider the United States constitution. Consider human customs going back millennia or even millions of years. These are dead mind, stiff, inflexible and fixed in place.

Unification formula: know oneself = be the known

Osa/Ogunda

Pure spirit can assume any point of view at will. Pure spirit is not located in space. But the moment it assumes a point of view, that location can become fixed in place, a fulcrum from which the spirit can lever the universe. Unfortunately once this is done, the spirit is no longer pure, and has taken on some of the characteristics of non-living matter. Let there be no mistake: osa is entities, viewpoints in space which may or may not have a self attached.

It is the terrible truth about most people that their viewpoint has become an anchor point. Instead of being free to assume any location or multiple locations simultaneously in an instant, most find themselves frozen to a single location inside the head of their body, clinging to that location the way a drowning man clings to a sliver of wood in a heaving shoreless ocean. This reversal at one end of the polarity is mirrored by a corresponding reversal at the other end: by clinging so tightly to a viewpoint as an anchor, the person loses the ability to anchor to outside locations in either physical or mental space. Such a person experiences reality as a slippery unpredictable chaos where nothing makes any sense and there is no stability for them beyond their single terrified viewpoint in space.

In a non-polarized condition, space is filled with precise locations which the person can grasp and release easily while operating from a comfortably fluid, shifting point of view. Lao Tzu is reported to have spoken on this subject in the following excerpt from the Hua Hu Ching (translated by Master Ni, Hua-Ching), where he speaks of people who have attained the unity of the Tao:

"Those people will have dissolved their rigid mental concepts of self and others, male and female, longevity and short life, life and death. Also they will not have any mental obstructions formed by different cultural backgrounds, customs, or religious beliefs which would prevent their perception of the Truth. If they should hold their minds within any rigid framework, once again they will immediately be caught in the bondage of duality. If they do not discriminate between what are labeled as religious and mundane, then they instantly liberate themselves from the bondage of concepts of self and others, male and female, longevity and short life, life and death. Therefore, one ought not to embrace any religious concept or any mental structure of any kind formed while living in the physical world. A religion may serve as a ferry boat; however, it is not the final destination. All mental structures must finally be given up if one is to reach the ultimate Truth."

In the above words attributed to Lao Tzu, he describes the basic osa/ogunda conflict on the mental planes, and provides its solution leading to ascension.

Unification formula: any location is as good as no location (anywhere is nowhere).

Otura/Irete

This is usually experienced as the struggle between a desire for love and a desire for freedom. This obaodu manifests as "distances", with the goal of otura being "near", and the goal of Irete being "far". Because freedom attempts to disengage, love feels "sticky" and clinging. Because love attempts to be close, freedom seems heartless, cold and unsympathetic. The explosive dramatizations of this obaodu are violent rage and the slammed door accompanied by a back disappearing into the distance. Men more often desire freedom and distance, while women more commonly desire love and closeness. The favorite buzzword "commitment" translated into the clear means attachment.

Unification formula: near = far

Oturupon/Ika:

This is the struggle between spirit and animal soul. Spirit is the bright individual who has apparently descended from the top from "God". Soul is the dark Being condensing out of the zeroed volition in space, time, energy and matter (most noticeable in matter) which is dispersed throughout the universe. (This "condensation" is no mere abstract or metaphor. I have witnessed it occurring during

Skywork sessions, with a temporary independent awareness flowing inward to a location out of the surrounding empty space.) Filbert refers to this spirit/soul dichotomy as the conflict between 'thetan' and 'theta' (scientology terms for a spirit and the pool of all souls, respectively). He expresses this in a polarized manner, that an individual who is "being" all life as theta is in treason. It would certainly look that way to someone who has resistance between oturupon and ika.

And technically he has a point because an aware individual is persistent as a bright spirit, not dark. Unfortunately this approach maintains the separation between these odus, and results in the further decay of the bright spirit. It should be kept in mind that a spirit (a thetan) is preset so that it decays toward unconsciousness, matter and solidity; and conversely, soul (theta) is preset so that it comes alive and wakes up. A solution to this problem is to be both spirit and soul simultaneously, dissolving the resistance between them. This requires use of polarity processes, especially the Other Pole technique. At the same time that their mutual resistance is being dissolved, I advise also processing toward an infinite purity of BEING each.

Physical survival always is selfish because lifeforms eat each other to survive physically. (who did you have for lunch? Mrs. Rice? Mr. Chicken?) Deal with it.

Spiritual survival is always selfless because life units need one another for spiritual survival in terms of helping one another unburden the emotional and mental "charge" which accumulates over time. Trouble comes from confusing the two. In a decayed state, oturupon is very selfish, dangerous, deadly, and is used by magicians doing low level magick.

Oturupon is also heavily present during all sexual activity. When not clean, it produces sexual slavery, rape, and the bondage, discipline and fake slavery of domination games. That latter can be used to 'run out' (remove) the difficulties related to oturupon, cleansing it only when done with positive intent.

Ika is Life in its positive expression, but that means it is also the negative of oturupon. So "all life as one" is the loss of individuality, the fragmentation of a spirit into the darkness (disintegration into entities). These entities themselves are on the verge of dissolution into the total darkness (negation) of the main morphogenetic field of the physical universe itself. That's how far this decay can go: total unbeing as an individual. This decay process is characterized by nightmarish hallucination: a descent into an imprisonment within literal hells of one's own making. These subplanes or "lower" universes are the source of all the stories about hells told in Christianity, Buddhism, etc. They are shadows beneath physical matter, lower than a solid physical object such as a granite boulder. Their relation to dreaming seems creepy . . . but that is because ika/oturupon is the bottom layer of reality, while the living dreaming of reality is done from the top layer at oshe.

Notice that a physical body (ika) and a spirit (oturupon) are both composed of volition combined with the physical universe. The former is made of space, time, energy and matter, while the latter lacks matter, but is made of space, time and energy.

Unification formula: be matter = be spirit

The 16 Olodus as Singles

In Ifa practice the 16 basic volitions are described as pairs of the same volition. So they show Ogbe-Ogbe (aka Eji Ogbe), not simply ogbe. There's a sensible, practical reason for doing this. Initiates, Babalawos and Iyanifas, are trained and practiced at manifesting these volitions into real presence. And the singles are far too strong to be played with. So be warned not to try manifesting olodu singles and odus unless you are under the direction of a master or mistress, a Babalawo or Iyanifa of great knowledge and perception, or are yourself an initiate. Nevertheless, these do need to be described. Just be aware this is serious material which can be quite dangerous. A few odus are deadly.

Because these 16 are apparently positive volitions in this physical universe, hidden underneath their positive apparency there is a senior 'not' of their basic urge. The 'not' of any volition is always the core of volition, producing action and aliveness, but which can go negative.

This also seems to be how a physical eshu (concrete head, or shugudu) works, by placing a 'not' of what is asked for.

So what is going on here? For almost 16 years I have observed the 'not' being senior to the positive item when it is placed inside the physical universe. I could observe it, but I couldn't observe the mechanics. Just this year, 2020, I found that a triad is constructed using the same pattern as an actual-goal. I suspect the 'not' I have been seeing is itself simply the volition itself zeroed when it is placed inside MEST. It does this because MEST is at zero on the tone scale, and all MEST or any combination of space, time, energy, and/or matter, is simply zeroed volition. One thing I can count on, because it is extremely reliable, is that reality is formed of repeating patterns used again and again.

Below I use the Yoruba names for the olodus, followed by two Zousel sets. The first set shows which of the split into four the olodu belongs to, the second shows which type of the second split into four inside that set. So the first pair indicates whether it is of the Tools of Creation ++, the Physical Universe +-, Located Beings -+, or Experience of living --.

Group 1, Tools of Creation: the tools of creation which wrap around the physical universe. Note that Ifa places the first two as first in their series, and the second two at the end of it. This is correct for practical utility.

Ogbe ++ ++

This is the urge 'to Infinitize', which manifests in this universe as exponential effects. It is 'all', it is overwhelming power, and it is a great white light. It also manifests as 'to exist', the result of oshe's action as a tool to simply add something; it is the 'have' to oshe's 'do'. My conclusion is that in practical terms it is both 'what is' as a noun, and exponentiation as a verb. Outside on a person's head, it is a strong presence, and a solid aura. Inside, it is complete certainty in the mind.

Oyeku ++ --

This is the urge 'toward zero' or 'to fully lessen'. As ogbe's opposite, it therefore manifests beyond nth roots. It manifests as darkness and/or invisibility. Darkness is the negative. Invisibility is the positive. It is a vanishing. It is nothingness. In the sense used in philosophy and Buddhism it is Void. In Buddhism this is sunyata as a characteristic of reality, and also the meditative meaning because the meditator is 'holding' Void in his/her space.

Oshe ++ +-

This is the urge 'to addition, multiplication'. It is putting things together into a new whole creation. It therefore can also be called the urge to create. But creations are not truths; they are lies. Positive, this produces creativity. Negative, it can be deception, both of self and others.

Ofun ++ -+

This is the urge 'to subtraction, division'. It takes things apart into their components. Mentally it is analysis. It is discretion. On a person it can produce exactitude of mental activity, but also great criticism of others.

The wheel:

ogbe

oshe ofun

oyeku

Here's how the wheel is formed. If one takes for example oshe, and does simple addition, one gets oshe very close to oyeku. If one takes oshe and does multiplication, one gets basic oshe. If one takes oshe doing exponentials, then one is shading oshe toward almost ogbe. If one infinitizes oshe, the result is ogbe. The same thing happens with ofun using subtraction, division, and nth roots. And infinitizing ofun results in oyeku. This latter is the mechanism of erasure in many therapies: if you take something apart infinitely it ceases to exist for you.

Group 2, the Physical Universe: These are the volitions used in the composition of the physical universe. They also exist inside people.

Iwori +- ++

This volition produces space. It is distance. It is expanse. In people it causes them to move long distances, for work, or home location. On a person of the Ogun complex, since it is the opposite of odi, it will usually produce an Oshosi.

Odi +- +-

This volition produces mass. This is a contraction into a small space. This is matter. In a person this produces an affinity for mass, especially metal. This is the core of Ogun.

Irosun +- --

On the 'outside' this is flowing energy in the physical universe. On the 'inside' of a person this is desire, and the urge to power, or the urge to achieve. This is the core of Aganju.

Owonrin +- -+

This is fields of all types, energy vibrating in place in a space. This is time in the physical universe. Because time is a series of contents of spaces replacing each other rapidly, this is time. In people it produces a love of the past . . . and/or of the future.

Since this is the physical universe, let's reconsider the four basic forces of the universe as defined by science:

1. Gravity
2. Electromagnetics
3. Strong Nuclear Forces
4. Weak Nuclear Forces

Gravity is obviously a weak tractor. It is a weak force pulling back toward its source. It is long distance in effect. Electromagnetics is easily obviously a strong pressor in most cases, though it does have a strong tractor effect in half of magnetism. Also long distance. Strong Nuclear Forces operate across short distances as a tractor, holding the nuclei of atoms together. Weak Nuclear Forces seem to operate across short distances as a pressor, after which it seemed to release to zero. So we have:

Gravity = weak, tractor

Electromagnetics = strong, pressor

Strong Nuclear Forces = strong, tractor

Weak Nuclear Forces = weak, pressor

Of the two tractors, Gravity is less extreme than Strong Nuclear Forces. Of the two pressors, Weak Nuclear Forces are less extreme than Electromagnetics. See where this is leading? Odi and iworì are extreme manifestations, achieved when owonrin and irosun respectively are overloaded toward infinity. These are on a wheel, with two very stable, and the other two allowing more change and motion.

iworì

irosun owonrin

odi

Clockwise spin above, stable forces at the top and bottom. This gives us this odd appearance:

Gravity = weak, tractor = owonrin = Time

Electromagnetics = strong, pressor = irosun = Energy

Strong Nuclear Forces = strong, tractor = odi = Mass (Matter)

Weak Nuclear Forces = weak, pressor = iworì = Space

Perhaps these should not be 'equals' (=), but instead a specific set of manifestations of the olodus involved, the forces which transition one to the next around the #2 wheel. And yes, a stress by Gravity alters Time, doesn't it? And the whole thing vibrates. As it says in the Kybalion "All is vibration". The Physical universe vibrates because it is caught in the forces of the wheel above it: ogbe ofun oyeku oshe, and it vibrates because it is in that higher wheel's flux between ogbe (existence) and oyeku (non-existence). Vibration . . . The current most supported scientific theory to unify the four basic forces is the superstring theory, and guess what superstrings are said to do? Vibrate.

Matter (odi) = contracting, condensing

Energy (irosun) = flowing, moving

Space (iworì) = expanding, opening, lightening

Time (owonrin) = "now-ing", "coming-ing" (positive pole), "then-ing" (negative pole).

Time is the core degrading item in the MEST universe. For an awareness locked into the fixed vibration of time, unable to escape it, the past and future are nightmares.

Group 3, Located Beings: this is beings, selves and their minds inside the physical universe.

Obara -+ +-

This is the urge to selfness, all selves. A negative manifestation is a self-perceived unique self as the only self in existence. Me me me, the negative core of Narcissistic Personality Disorder (NPD). As neither positive nor negative, obara forms the self others perceive as unique. It forms a Terminal for interaction with other selves. Without obara all life would look the same, undifferentiated.

Okanran -+ --

This is the urge to non-living mind and non-self, unaware beingness. This produces also what Hermetic magicians call 'shells' or 'husks' (Qliphoth, from Hebrew); anyone who has dealt with courts and the law knows how evil this olodu can be. On the 'outside' this produces rules and principles held (evolved from ogunda around the wheel) in the mind. Outside of the individual it is corporations, laws and customs. Because of this latter, it appears to be access to human morphic fields. Inside the person it is unawareness, sleep and dreams. It is also those functions of a person which operate on automatic. Corporate personhood is a negative form of okanran. It is okanran, a non-being, attempting to present itself as a being, as obara. This is a reversal, okanran reversed into an evil obara.

Ogunda -+ ++

This is the tool used by minds 'to locate' and 'to anchor'. It is mapping, and when negative, excessive clinging to fixed ideas or opinions. Without this olodu fully functional, a being gets lost and unlocated, producing an ethics condition of Confusion, also known as partial incarnation.

Osa -+ -+

This is the urge 'to look', 'to view'. It is a viewpoint in space, or more precisely, it is a viewpoint held inside an energy field. The field supplies the materials to form thoughts and images, and the viewpoint places these therein. Precisely, when clean it is a very mobile viewpoint or viewpoints capable of seeing from many perspectives. Reversed it is fearful and evasive. Double reversed it is fixed ideas, negative ones – a sort of bad Ogunda, which is its opposite.

The stable pair are obara and okanran. Obara is self, and okanran is non-self. I originally considered okanran to be awareness, but I must amend that to those things a self is aware of. But note I used the word 'things'. These are non-beings, and non-living things.

An attempted infinitized (in this universe actually exponential) ogunda, a collection of multiple anchors, comes close to, and transforms into, okanran. Anchoring into things are treating them as things, not being. So okanran is that which can be 'known' without itself knowing; it is not the 'know'. As such these arenon-living 'terminals' in a mechanical sense.

An attempted infinity of viewpoints (osa) produces a Beingness (obara). And what you may not have ever noticed about yourself is that you hold a vast number of views. Many more than you would normally suspect, both in your mind, and in a zone, within and surrounding, you and your body.

obara

osa ogunda

okanran

Group 4, the Experience of Living: Notice that this group four is a minus-minus set. It is both very powerful to affect a Being, and very much at effect instead of cause as an apparency, but that conceals the fact that it is also the realm of volition. It is where the goals, intentions and purposes are applied. Scientologists talk about engrams (extreme trauma) and also 'secondaries' (losses), magicians and magical literature is filled with people being taken over, obsessed by demons, and Buddhists talk about attachments and clinging. Engrams are failed ika. Losses are failed otura. Attachment is negative irete. Obsession and possession are negative oturupon. This negativity culminates in oturupon (-- --), which is extremely difficult to experience, and also potentially of immense magickal power, as volition and magickal Will pass through the negatives, not the positives. It is also the tool you use to take a new body at or shortly after its birth.

Ika -- +-

This is Hubbard's favorite volition, the urge 'to survive'. He claimed it was the primary urge, but it is only one out of 16 such. Poles are life/death. It produces physical life, well being, health, etc. Reversed it produces a condition of obsession with death. Double reversed it becomes physical practices to produce a negative Oturupon, usually seen as achieving spiritual states via drug use.

Oturupon -- --

This is the urge to dominate and own matter. Poles are dominate/submit in material beings, in more advanced beings it is spiritual Presence/spiritual degradation. Because it is opposite to ika, it usually manifests as spirit (living energy fields) dominating physical life. Single reversal is the spirit dominated by the body entities. Double reversal usually produces dictatorship (petty or otherwise) and black magic.

Otura -- ++

This is the urge of affinity, 'to love'. It flows freely. Poles are love/hate. A double reversal produces a condition of emotional attachment or slavery.

Irete -- -+

This is the urge for freedom. It doesn't flow; instead it is either attachment or released non-attachment. Poles are free/attached. A double reversal produces a condition of hate.

ika

otura irete

oturupon

The stable/infinite pair are ika and oturupon. The changeable pair are otura and irete. Since otura is "affinity" as a gradation (usually using flows), and irete is an absolute 'degree of attachment' using more of an on/off (attached/unattached) quality of distance (usually using what can be sensed as either/or), then: otura is the span of gradations of felt distance (thus the 'tone scale' of human emotions), and irete is the felt attachments of distance (sudden infatuation in one direction, or the break in affinity which happens in strong upsets, in the other direction). When irete goes from 'attached' to 'free' (from near toward far) there is a perceptible <snap!> which can be felt as the felt attachment breaks loose. (An accumulation of many broken attachments results in the negative-negative of the negative-negative: oturupon. Therein is great power and also potential degradation.) Perceiving irete going the other direction (from far toward near), 'attached' has a perceptible stickiness to it. And since ika is 'survival of lifeform' (physical survival) and oturupon is 'survival of non-physical living' (survival of spirit), then:

Ika is the extremes of livingness (a creature is either alive or dead). Oturupon is the extremes of the spirit, constituting as it does access to infinite abilities of higher planes of spiritual Being, and possessing as it does also the negative many extremes of degradation possible to a spiritual Being. Much of the worst experiential memories of a Being are of using, or having used on them, the powers associated with oturupon.

This gives the four parts of a person's life as living that life. Any person's life contains all four qualities.

Poles of Olodus

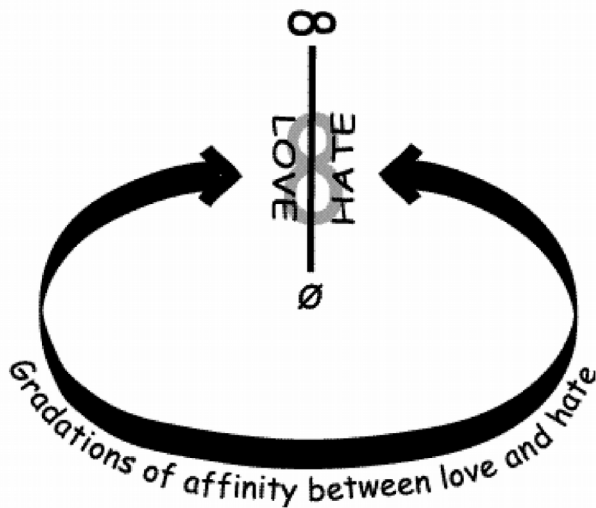
Subsequent to the publication of "Polar Dynamics I" I took a fresh look at the geometry of the splits of primal goals into two opposing items. What had originally looked like this (using the poles of otura, i.e. "love versus hate" as the example):

LOVE<----->HATE

And often looked like this:

LOVE-----><-----HATE

In an individual's life looks more like this mechanically:



Instead of a line, any binary split can be viewed as a circle or cycle, with the extremes arranged literally back to back, only "separated" by the real extremities of infinity = zero. In retrospect this should have been obvious because of the way both individuals and circumstances can rapidly switch in an instant between one extreme such as love, to its apparent reverse of hate. Use this graphic by meditation on it.

The graphic above also applies to the full CDEI scale, the decay scale of volition and goals (See *Excalibur Revisited* by Geoffrey Filbert). The 'top' of the CDEI is Not-Know. The 'bottom' of the CDEI scale is Conjure. They are the same tone because zero equals infinity. The full zero, 0/0 (zero divided by zero) is infinitely zero.

Notes on Wheels:

A peculiarity of the four wheels of olodus is that motion around a wheel is a natural progression from one olodu to the next. The 'do' of an olodu becomes so total that it is fulfilled as a 'have', which transforms into the next olodu. And yes, the wheels are gradients, perhaps best shown by Oshe which progresses from addition, to multiplication, to exponential effects, at which point ogbe is reached.

The best example of progression around a wheel is the #1 wheel of olodus. Oshe is creating by assembling, which results in a full creation, which is ogbe. Ogbe produces great awareness because it is 'all'; and a full awareness causes disassembling, which is ofun. A full disassembling results in nothingness, which is oyeku. A full nothingness produces creation, which is oshe.

On the #2 wheel, iworì (space) gradually fills with vibration in place, motionless. This is owonrin, time. Time slows gradually, condenses into solid timelessness, which is odi (mass, matter). As matter condenses it produces Irosun, energy in motion such as photons; an example of this is hydrogen and other light elements coming together gravitationally to make a star. Photons extend outward while gradually losing energy by increasing wave length to eventually become space; irosun > iworì.

The #3 wheel is a little disturbing because the four olodus of that wheel are minus-plus at the level of four. The #3 wheel is the most basic components of Beings in this universe; and they lose. So obara the Self gradually solidifies into ogunda, locations and anchor points (avoid fame like the plague it is, lest you become what people anchor to.). Ogunda locations gradually become more and more lifeless and asleep, which is okanran. But as sleep intensifies, dreaming occurs, which produces osa, invisible viewpoints in space. As more and more viewpoints are acquired, they become obara, a Self.

The #4 wheel is minus-minus at the level of four, so that is where the power resides, and also that is where the most suffering occurs. Ika the experience of living gradually transforms into the poles of irete, as freedom as a life unit but also bondage to life itself. Irete intensifies into oturupon, a free spirit-located which dominates bodies and lifeforms. Oturupon plays puppet master of meat puppets, which intensifies into otura, love of the creatures. Love intensifies into living life, experiencing life, and making lifeforms, and that is ika.

256 Two Part Combinations, and Others

In Ifa these are called odus, and there are 256 of them, 16 times 16. In other practices these are different, often more limited, possessing different sets. In scientology these are called 'actual-goals', which they failed to systematize due to their limited approach of utility only. In Judaism a limited number of actual-goals are produced by linking paths between some of the numbers on the tree of life. In the Jewish Sepher Yetzirah also some actual-goals are produced by combining numbers, the alphabet and other items in pairs; this has enough complexity to produce a utile system. Sadly it is constrained by its premise that ten numbers and the alphabet are the basis of reality. They are not. Therefore their systems are limited to mere practical applications; the higher up you go in that system, the less pure truth, and the more Jewish religion morphic fields and their astral planes take control. It's a very subtle trap.

And also the Chinese system of the I Ching/Yi Jing combines 8 primes (8 x 8) they call Bagua to produce 64 pairs of trigrams, which are then combined in the manner of an actual-goal. I have suspected they perhaps goofed, and instead of the 'level of eight' primes, they use a partial set of the binary splits of volition (Tao) at the level of 16. Another problem is that the I Ching trigrams are so old that their true meanings seem to have been distorted. The system is at least 2400 years old, possibly 3000 years. In legend, it is more than 5000 years old. Any of these dates, 400 BC, 1000 BC, or 3322 BC leaves enough time to have lost the truth.

One observation: in the Xiantian system Duì (lake, pleasure) is opposite Gèn (mountain, stillness, immovability), and that latter attribute of immovability may be wrong. The stillness of Gèn is ofun, and Duì as pleasure is oshe. It appears the Xiantian primes are the first and second wheels of olodu. Also notice that the Xiantian system places them in opposing pairs, correctly:

Ogbe – Qián,	Full, all
Oyeku – Kūn	Empty, nothing
Oshe – Duì	Pleasure; complacent satisfaction
Ofun – Gèn	Stillness
Iwori – Xùn	Wind, penetration
Odi – Zhèn	Thunder, excitation
Irosun – Lí	Fire, the sun, lightning, brightness
Owonrin – Kǎn	Peril, difficulty

They all fit except Gèn seems to have been changed to a metaphor; and Zhèn, which they describe as excitation and revolution, but odi is solidity and mass; Zhèn seems to be defined in terms of opposite Xùn, which would be okay if the nature of Xùn was understood properly.

Kǎn as peril and difficulty is obscure unless you realize that peril is in the near future, and owonrin is both time, and being frozen in place unable to move. This is assigning the effect as the cause in the same manner as the Sanskrit word dukkha is translated as suffering; dukkha means a space polarized into two, and the effect of that polarization is indeed suffering.

Despite the visible errors there is enough correct in the Xiantian system to conclude they are half the Ifa 16 olodus. I find this interesting because the other half of the olodus concern life and its living. The latter includes the olodu used by magicians.

If the above analysis is correct then yin and yang as they are defined today are not the first split of undifferentiated volition; they would be the split of prakriti only. I theorize that they were originally

the first split, but the subject was altered to remove the magick. My friend Christian says that Chinese emperors did that because the magicians were outside of their control.

Please note that the I Ching hexagrams are each composed of two trigrams, with one acting on the other. This makes a hexagram to be an actual-goal. The combination creates a beingness, and all three (each trigram plus the beingness) produce a narrative, actions in the world in a span of time.

I would be remiss if I didn't mention that there is a level of 32 system out there, found in a very obscure book I saw many years ago. The title escapes me.

It is not my purpose here to list all 256 odus of Ifa and their effects. I recommend you read the two books explaining them which I found to be best. These are:

"The Sacred Ifa Oracle" by Afolabi A. Epega and Philip John Neimark;

"Ifa Divination" by William W. Bascom, far less complete but utile nonetheless.

I have been told that the material in Bascom's book was taught to him by Afolabi's grandfather.

I will however describe how they function.

Any two part fusion of volitions has an active volition and a receiving volition. The active volition does its nature upon the receiving volition, which alters it to the receiving volition's needs. So the first olodu of an odu does its nature, and the second olodu transforms it. No transformation occurs if both are the same olodu. So Ogbe-Ogbe or Otura-Otura express their pure natures. This means 16 odus are purities, and 240 are transformations.

Each odu produces, creates, a spirit of that odu. The spirit then attaches itself to whatever or whoever is present, to produce an action or series of actions; these are called paths, roads, caminos, etc. This is of course the triad pattern of $A + B = C$, and $A + B + C = D$. The A is the first olodu, B is the second olodu, C is the spirit, and D is the path, which might be called a narrative. Pairs of olodus, which when paired are odus, produce irunmole, the 'race of light' (spirits of heaven), the spirits of the odus. So two olodus make an irunmole, and I have observed that 4 olodus make an orisha.

Beings are composites, and the simplest composite is an irunmole. It follows the triad formula of volition + MEST = a being. In an odu, the first olodu is acting upon the second; this places the first into the position of volition, and the second into the position of MEST. This is easiest to comprehend via the Be-Do-Have triad. The first olodu is the Do (volition), the second is the Have (MEST), and together they form a Be (a Terminal). A Have is always MEST. A Be carries out the odu as actions, forming a narrative or sequence of events.

Proper Reading of Patakis About Odus:

If a student reads the orisha stories, called patakis, it becomes immediately evident that the same odu will cause different narratives, many different narratives. The cause of this is that an odu will produce different paths for different orishas involved with it. So odu Oshe-Ika will cause different circumstances when the players are Ogun and Shango, than when the players are Oshun and Oya. Since each complex has what appears to me to be four basic types, plus a fifth opposite the ++, and also since the odu ori (life odu) can create many different sub-orishas in positive and negative reaction to the guardian orisha and its five sub-orisha, the number of possible paths is therefore extremely large.

An orisha story, called a pataki, can be very obscure. Names are often altered, and personal identities always are concealed. There are certain things you should know if you are an initiate in Ifa. I hope the reader is an awo, babalawo, etc. and therefore received at least one hand of Orunmila. (By the way, Orunmila is a praise name to be used by worshippers. The Orisha's real name is Fa.)

Religions involving worship are always aimed at non-initiates. Worship is not really intended for those who know the secrets. And that is one of the secrets! I will say this very bluntly: Ifa is the

practice of using the knowledge of Fa to discover odus at work using Ifa divination, and also to place odus, doing magick. As I mention constantly an orisha is a spirit made of two odus. If you are only a worshipper, then you are owned by Ifa and should not be reading this book. If you are an initiate, you are working to own Ifa, to become the father or mother of it (babalawo or Iyanifa).

When you read a pataki which is about an odu please understand that the 'orishas' which are in the story do not represent the actual orishas as great spirits; the orishas in one of these patakis are people who have those orishas as their archetypes. So if you read the pataki about Oshosi whose mother takes some birds Oshosi shot to clean them, and Oshosi in a rage shoots a magic arrow that kills his own mother, understand that the odu is causing a 'script' that makes a person whose archetype is Oshosi attack someone dear to him by mistake. That the Beingness formed by the odu acts as what a Hermetic magician would call an 'obsessing demon' is all too clear, and that demon directs the events.

The purpose of this type of pataki is to pass along information among babalawos. In the example above, a babalawo may have a client who is an Oshosi archetype, and if the specific odu is divined, the babalawo can immediately warn the client against aggressive actions taken without determining the identity of the target. And of course recommend specific ebo to counter the odu that causes this error to occur.

Also the student needs to know that an odu divined on the head (this divination called da'fa im'ori) is inside out from an odu divined for a set of circumstances. An odu 'on the head' functions from second olodu as active, to first olodu as transformative. I cannot emphasize enough to any babalawo or iyanifa that the power source of an odu is not inside space time. So an odu of circumstances gets its power from the 'outside of the outside'; and an odu on the head gets its power from the 'inside of the inside'. Neither of these sources are inside space-time.

Reversing an odu to counteract its effects

This is a technique I learned from Max Sandor. *To neutralize an odu you first swap the poles by moving the outside olodu to the inside, and the inside olodu to the outside. Next you turn the inner olodu to the opposite created when it split in two from the level of eight to form two olodus at the level of 16.* Example:

Let's suppose the odu to be neutralized is Osa-Otura, a powerful path of Eshu. Because Osa is written first, it is the outside olodu single. This is moved to the inside position. The inside single olodu is Otura. Otura is moved to the outside position. The result is Otura-Osa, but we now need to turn Osa into the olodu it split away from when the level of eight became 16. Osa is opposed by Ogunda in the split from 8 to 16. This changes Osa to Ogunda, and the final odu to be invoked and placed is Otura-Ogunda.

Pillars and Similar

A very simple, easy to unravel type of two-part volition found in the mind are the type where the positive pole of a volition split (a Prime) and the negative pole of that same volition are welded together into a mental goal or 'actual-goal'. These are always in pairs, which is why the name 'pillars', a term borrowed from scientology; scientology also calls them the Psycho GPMs. The prime volition will be stated twice, once each in positive pole and negative pole. One of the pair will have the positive first, followed by the negative. The second will use the negative first, then the positive. An example is the pillars of 'affinity':

'to love hate'

'to hate love'

Notice the far extremes are used in the construction. These are easy to deconstruct by 'spotting' them.

Another form of Pillars is constructed of two different Primes, but again in pairs: one with the first Prime positive and the second negative, and another with the first Prime negative and the second

positive. The intention of this artificial goal construction is to turn pursuit of a positive into a negative, and pursuit of a negative into a positive. If a Being pursues too many of these Pillars it turns that Being black, into a 'black static' or eshu.

Trapping Systems

There exist circular patterns of actual-goals; scientology calls these patterns 'line plots'. Their focus is on cleaning up an individual, but be advised that these are active on dynamics 1-5 at least. (The eight dynamics of scientology are in error because Hubbard thought they were classifications of survival. They are actually a rough classification of group minds, also called morphic fields. See the Glossary for these dynamics.) One glaring out point is that the Church of Scientology is itself caught up in these. That church is heavily hated and criticized in popular culture, with even a televised cartoon show jumping on them.

The hatred toward the Church of Scientology will of course strengthen that church, and harden its morphic field (group mind). Morphic fields are strengthened by opposition. The church is dramatizing a GPM, that much is obvious to me, because it is running a 'script' (a narrative of events). So there is at least one 3rd dynamic 'actual-goal' in operation which creates a sort of beingness (identity) for some groups, and which the three parts -- rootword, endword and identity -- form a narrative script, also called a road or camino to act out the script. The script requires specific group beingnesses. These are supplied by the current actual-goal's position in the actual-goal's line plot (a sequence of multiple actual-goals as a repeating pattern).

There are line plots on other dynamics than only the first dynamic. There are line plots for 2nd dynamics and 3rd dynamics which I can perceive. There seem to be line plots of goals for 4th and 5th too. Deeper than that I do not see at this moment.

For practical information, in a line plot the 'person' (in this case the 'person' is the church) will have an actual-goal, and the 'person' will oppose the next identity in the line plot, and be opposed by an identity behind the 'person' in the plot. The 'person' is evolving into becoming what they are opposing, and once was the identity opposing the 'person'.

So in one of these, the church is opposed from behind by serious creative/liar types like government and cartoonists, and opposes psychiatrists, which the church is evolving into. Don't ask me what the wording is on these actual-goals; I have not taken the time to discover them. The above is the mechanics. Look up the scientology goals data on line plots. Filbert shows a sample in his book *Excalibur Revisited*. In that same book is his expanded CDEI scale. I recommend comparing the decay of the identities and their actual-goals in the line plots, with the decay scale of goals: the CDEI. On the CDEI scale you will see what is happening to the main focus Prime of that line plot.

This main focus Prime of a line plot will often be an olodu and its opposite olodu, which olodus are described in this book. So if a line plot shows the evolving decay and change of 'creativity', then watch Oshe get wedded to various other olodus, and sometimes shift sideways into Ofun, the polar opposite of Oshe. All this within a fixed circle of a limited number of identities, often 5 such.

Warning: to clean up line plots do not use the church's old method from the early 1960s. It runs identities. When you find an identity, instead discover its actual-goal. I advise looking first into applications of the 16 olodus for both rootword and endword. This means that such actual-goals are the 256 odus of Nigerian Ifa.

Spiritual Locations

There's this weird arrangement I found a while back. The physical universe is 'surrounded' by what looks to me like a featureless infinite space. The physical universe is 'inside', and the featureless

space is 'outside'. This is a dichotomy. So when I run the Zousel pattern on it, it alters very oddly in relation to a conscious 'MEST' being. The Zousel pattern turns it into:

The outside of the outside
 The inside of the outside
 The outside of the inside
 The inside of the inside

This should be sensible except that the featureless space is both the outside of the outside, and the inside of the inside. And inside the physical universe itself is both the inside of the outside, and the outside of the inside. Both of these are expressed from the perspective of someone inside the physical universe. So outside of the physical universe appears to be outside of the physical universe, but it also is where the volitions are which are the hidden goals controlling the mind. These are the outside of the outside and the inside of the inside, respectively.

So what are these in practical terms instead of abstracts?

The outside of the outside - The source of odus and goals which act on people from outside through events and groups/morphic fields.

The inside of the outside - The visible physical universe which are the effects of those odus/goals.

The outside of the inside - The being's material mind inside the physical universe.

The inside of the inside - A person's hidden goals, actual-goals, GPMs, odu(s) ori, etc.

I want to emphasize that the above is the exact mechanics of why an odu which a babalawo divined for a situation in the world flows from the first olodu to the second; this is precisely from the outside of the outside (the featureless space), to the inside of the outside (the physical world). And that an odu which a babalawo divined for a person's head (odu ori) flows from the second olodu to the first, the flow going from the inside of the inside (the featureless space) to the outside of the inside (the mind inside the physical universe). In both cases the flow is from outside of the universe to inside the universe.

I conclude that the area outside of the physical universe which is featureless is the realm of volition. Since volition creates material beings, then those beings are subject to volitions. This is how volition acts through you without your permission or awareness. Unless you thoroughly aware (verb) them, you do not have goals, purposes and urges; they have you.

In the Gospel of Thomas in the Nag Hammadi books, it is written that Jesus said, "*When you make the two into one, and when you make the inner like the outer and the outer like the inner . . . then you will enter [the kingdom]*" (Stephen Patterson and Marvin Meyer translation). You would first do this using visible (to you) reality. This is making the outside of the inside (the mind) become the inside of the outside (the physical universe), and vice versa. It is a very nice type of exteriorization.

What I have not done is to make the outside of the outside become the inside of the inside, and vice versa. I get flashes of it (there's no time out there), and it seems to have the potential to solve the problems of unknowable goals.

Processing Odus as Actual-Goals

The method I use is to disassemble each odu. An odu is two olodus welded together into a single transformed item. The parts are examined one at a time, beginning with the first or rootword olodu; then the second or endword olodu is viewed repeatedly. Keep in mind that an odu of circumstances divined by a babalawo to determine what is causing events in his client's life is the usual type found in Ifa, with the outside olodu flowing into the inside one. The exception is for when the

person's 'head' (ori) is divined. Then the sequence is reversed to inside flowing to outside. This close inspection or examination is called 'spotting technique'.

Once that is completed the two olodus are recombined and the effect of the first upon the second is carefully examined. The resulting beingness or game role is spotted, carefully viewing how it is created by the two olodus. Obviously this process requires thorough education into the nature of the 16 olodus.

This technique is very simple with the 16 doubles. The remaining 240 are the ones to work on with great focus and attention. If you are initiated into Ifa and can divine (do da'fa), then do this by casting using the chains or nuts or other method, then spot how the two olodus produce a game role. An examination of patakis is helpful here, just keep in mind that most patakis involve multiple game roles (orishas) which modify the original odu as that odu is dropped onto the characters involved.

Orisha Complexes Formed on Human Bodies

"Only Eshu knows all the paths." – Ifa saying

Traditionally every person is said to be a child (son or daughter) of one of the orishas, forming a human personality archetype. The orisha is said to be guiding the person, and acts as their guardian. The guardian orisha is the basic flavor of the personality and colors everything in the individual's life. The result of this guiding is that each individual falls into one or another basic personality archetype, using that word in its Jungian sense, each archetype corresponding to an orisha. In addition to the guardian orisha, the personality may also be heavily colored by the presence of the 'orisha' (not really an orisha, but a sort of demon) of negativity, reversal, making backwards and turning inside out. That 'orisha' is called Eshu. Eshu is never a person's guardian orisha, though Eshu may be so strongly on the person, on their 'head' (ori) that the real archetype is invisible to anything other than Ifa divination performed by a babalawo or iyanifa who truly possesses Ifa.

In the following descriptions, remember these two things:

1. each archetype has a number of different paths (not all paths are known by anyone), each of which is slightly different. Because of this, not all paths of an Orisha run the same life scripts. Because of this . . .
2. These descriptions are therefore tendencies. A person will probably follow the majority of the tendencies, but rarely all of them. Plus extreme duress due to social or religious pressures can heavily distort a person's natural expression of these tendencies. Remove the social programming, and the person observably reverts to type, and is much happier.

The triune brain entities are three brains, and two genders, yielding six basic complexes. Each complex is, in Ifa terms, three orishas and a rather negative fourth beingness which can sometimes be characterized as an orisha, and sometimes as a sort of eshu. There also is a fifth orisha observed which seems to form opposite the most positive orisha, the ++ type; it is very much a sort of eshu.

(Sidebar: The human body is constructed with three brain types: effort/image, emotion/self and thinking. Bodies in other places have a fourth which is the link to above a purely material existence. Despite having no physical brain there, the spirit's energy structures are in place. I personally perceive it as a faint blue tunnel of light extending upward. This 'fourth brain' can see the future, also far off existences and worlds, and other planes or universes. It is a C-level structure. Since most humans at this time are D-level or lower (E and F), only a few use it in any consistent manner. End sidebar)

The conditions of these four can vary. Most people have one dominant and 'lit up', the other three reduced. I know one woman who has two lit up equally, making her an Oshun/Yewa hybrid. It is possible to receive all three positives; I helped a struggling Oshun friend receive all three positive parts of her complex, Nana, Yewa and Oshun. In other cases, some people will have parts of their dominant complex badly damaged due to traumas, and other complexes can become prominent. Such a condition leads toward having the eshu (demon) become their dominant orisha. Worst cases, all orishas are damaged and the person can become a living eshu, exhibiting the bad behavior of all the eshus. This is a very bad situation, because in no case do you ever want the sacral eshu of the base of the spine to sit on the head.

The Lucumi/Santeria ritual work called the Guerreros (Warriors) provides the three orishas of the Ogun (male reptilian brain) complex, and instead of the negative fourth, an actual physical eshu head is given as a terminal outside of the person.

My theory on how all this should be done, is that a person should 'receive' (connect to) the other parts of their dominant orisha complex first, then add other complexes one at a time, probably the very foundational Ogun complex second if it was not the person's first.

Locations where orishas are experienced / experience themselves:

Obatala - inside head. Its eshu is at back of head. It is low, sort of opposite the nose instead of the eyes. Precisely it is low in back on the cerebrum, but above the cerebellum. in the middle of the head is the pineal gland.

Oya - outside of top of head a few inches. Oya's demon of rage (Omo Pupa the Red Child) is in front of the forehead.

Shango - Heart. Shango also has a structure at the base of the throat, called Oro. Its eshu called Aganju is on the spine level with the bottom of the physical heart.

Oshun - a few inches outside of the body in front of the heart, and facing the body (Oshun's mirror). Its demon faces outward into the darkness.

Ogun - inside the belly near the navel. Its plus-plus orisha Osun is at the solar plexus. When positive, Osun is courage; reversed he is fear. This is why fear is so often felt at the belly and/or solar plexus. The demon is at the small of the back.

Yemoja - normally outside of the belly several inches, but a corpulent Yemoja's belly may actually grow outward to reach it.

Locations of some other entities and structures:

Ori is just above the head, and might also be connected to the crown chakra below it, originates from the high self above it. There is a connection to the 'high self' (Huna term) above the crown chakra. it looks like a vertical tunnel of soft light. It is guarded by an inverted pair of spacial olodus. First you encounter infinite space (iwori) but that is capped by infinite density (odi). These must be flipped back to 'normal', density first with space above it, to pass this block.

The main body eshu is at the base of the spine.

There are also other structures above the head and below the feet.

Though physical descriptions of the body types formed by orishas is a little off the subject of volitions, let me just say that I am suggesting a line of research by including some observations of them. Olodus and odus seem to affect the body in many ways, and the ductless glands are among the affected. It is known to some of us that ductless glands are direct pathways for spirit to manipulate the body. They are tools of spirit. Magicians know for example that the pineal gland can be activated to produce sight of the hidden world of spirits. These glands also cause changes in the shape of the body, as best known for example the sex hormones' effects on shape and development. Let me suggest that their function is altered by the odus used by orishas.

There will be duplication of some of the data above, but here is a cleaned up version of the same data, plus other information; I wrote this many years ago:

There are four types of beings in the body system:

1. "white" beings, AKA divine spirits, one usually
2. "gray" beings, AKA gray entities
3. Morphic field entities
4. "black" beings, AKA eshus

1. A white being is a spirit with a source connection 'up' senior to the physical universe.
2. A gray being has no connection to source and is a "Thing" of the physical universe.
3. A morphic field entity has connection to group minds as its source. It is a commonality creature. Orisha centers are morphic field entities.
4. A black being has connection to the Deep, AKA Sink, the Bottom (of the tone scale), AKA volition.

All four utilize splits of volition. A gray being only has those, but can recognize those beings with connection 'up' or 'down' as supernatural.

The meat body's life is held between two poles, a clear light one 12"-15" above the head (connection to Source and the spiritu sancti AKA higher self), and an invisible black one below the feet with a connection to Sink and the lower self. The higher connection appears to be a transparent white with a slight pale blue tinge, and the lower connection appears to be golden black. Between those poles lie the Genetic Entity System (body org) of what are sometimes called epicenter beings. These are roughly arranged on the meat body's triune brain and nervous system. The triune brain is the primate brain, mammal brain and reptile brain. Each has a female and a male entity. The male entities are inside the body and the three female are outside the body. The body eshus are arranged inside the spinal column.

Primate Brain:

Analytical mind entity (male) - center of head
 Aesthetic mind entity (female) - 4"-8" above the head
 Analytical mind eshu - lower on the back of head
 Aesthetic mind eshu - approximately 6"-8" above top of forehead
 Awareness Center sub-entity - 3rd eye area inside head between eyes

Mammal Brain:

Heart Center entity (male entity with female attributes) - heart
 Placental entity (female) - 12"-15" in front of chest
 (if the placental entity is gazing back at the body the person will be happy. If the placental entity is staring outward into the darkness, it has become an eshu, and depression and serious emotional problems result)
 Heart Center eshu - inside spinal chord, level with the bottom of the physical heart
 Communication Center sub-entity - base of throat (Power center for vibrating Words in magick)

Reptile Brain

Genetic Entity (male) - solar plexus
 Somatic entity (female) - a few inches in front of abdomen just below the navel
 Genetic eshu - spine level with top of hips
 Somatic eshu (AKA sacral eshu) - base of spine
 Ancestors eshu - below the feet a few inches (4"-8") which is the link to the Dead Souls.

Yoruba names:

Analytical mind entity (male) - Obatala
 Aesthetic mind entity (female) - Oya
 Analytical mind eshu - Oke
 Aesthetic mind eshu - Omo Pupa
 Awareness Center sub-entity - Nla
 Heart Center entity - Shango
 Placental entity (female) - Oshun
 Placental eshu - Nana
 Heart Center eshu - Aganju
 Communication Center sub-entity - Oro
 Genetic Entity, AKA GE (male) - Ogun
 Somatic entity (female) - Yemoja
 Genetic eshu - Orisha Oko, AKA Iku
 Somatic eshu (AKA sacral eshu) - Eshu (eshu'shu the black serpent)
 Ancestors eshu - Egungun

In addition there is a small epicenter being at every joint of the body and in every organ. Minor stuff, only process these if one gives trouble. Note and Warning: leave these little ones in place; do not expel them as that may harm the body systems and kill the meat body. Fastest way I know to kill a meat body with magic is to crush the GE (Ogun). Process off the entities incidents so they may function freely, this should also free up the corresponding eshu for each. The eshus can also be told to locate their lower source in the Deep if they have become confused and are acting as sources in competition with the entities. The only eshus I see outside of the spinal chord are Nana and Egungun. Please note that Oshun and Nana are back to back (two faces in opposite directions like Janus) in front of the chest, Oshun facing the body and Nana facing away.

Ruined spirits (called body thetans in scientology) can be found anywhere on the body. Process off from each its incident if it is stuck (obviously it is) and/or run the source process from power if it has blasphemed and is denying source.

Small pinhead size entities infest the aura everywhere and can be addressed using lighter source processes like the Jesus command in NOTs (who are you?), or the Ogger command "Point to the being you divided from." These will be both inside and outside of the meat body.

Descriptions of Orisha Complexes:

Obatala Complex

This male complex uses the thinking brain or Primate Brain so-called because it is most developed among terrestrial animals in primates, aka the cerebrum, as its dominant entity. Normally it forms around ogbe, owonrin, osa and irete. It has ofun present, which can weaken the person considerably if ogbe is not strong.

A problem all too common among Obatalas is deformities, physical defects and physical disabilities, especially interfering with locomotion.

Supposed to be a male archetype, but seems to incarnate onto a female body just as easily and comfortably as a male body. In truth its core and plus-plus called Orisha Nla has no gender, so it comfortably mounts any body. People with Obatala as their archetype tend to be sometimes a little too cerebral. The head can rule the heart, so to speak. Knowledgable, even wise. Emotionally calm unless Eshu is strong; most common negative emotion is irritability. Does well at any pursuit which involves the use of the intellect. Possesses a good heart, clean motives and a fundamental honesty (ofun is a hidden influence). Benevolent nature and good intentions, but capable of being oppressive on the Ofun paths where the positive ogbe has slid around the wheel into ofun. Makes a good scientist, administrator or academic. Idealistic person with a strong sense of justice. Most paths should avoid alcohol, unless there is an exceptionally controlled Eshu in the nature.

This is a thinker, whose thoughts are directed with precision. There is often a feeling of solidity to an Obatala – not mass or density – solidity; ogbe provides Presence. If reality can be regarded as an illusion, an image or thin veil, then Obatala makes that illusion much stronger around them.

Physically a taller and leaner than normal for the genetic ancestry is often seen. A secondary type seems to be both tall and massive.

The plus-plus subtype uses ogbe as a channel to awareness, often producing the Obatala orisha called Orisha Nla the Spirit of Consciousness. Most paths of Obatala access ogbe more than ofun, mounting ogbe on the head and leaving ofun to operate the thinking mind. A plus-plus type will have an eshu formed opposite it, which see below.

The plus-minus subtype uses osa, the power of the unlocatable, producing when negative a liar, thief, and at best, a storyteller and artist.

The minus-plus subtype uses owonrin, the power of Time, often studying and teaching about history or any aspect of the past, or writing about the future.

The minus-minus subtype uses irete, the power of freedom from attachments, or when reversed being too locked into attachments.

The fifth type formed opposite Orisha Nla uses too much ofun, which confers great powers of mind, but often a crippled body if mounted on it. A famous example is physicist Dr Stephen Hawking.

Oya Complex

This female complex uses the Primate Brain, the cerebrum with its cerebral cortex, as its dominant entity. Normally it forms around ofun, owonrin, osa and irete. It can have ogbe also present. It experiences ogbe as a massive, overwhelming inflow which collapses the person. Its thinking is all too often a constant babbling of thoughts coming in from many viewpoints within its own mental field. One Oya woman described it to me as "having the United Nations" in her head.

This is a thinker, whose thoughts are an inflow, especially with the minus-plus (Yansa) subtype.

Female archetype. Oyas are often the market women, who love to buy and sell. In modern terms, she's the businesswoman, the +- path formed around ofun, producing ability at mathematics. Most female Oyas tend to be at least slightly athletic if permitted by their bodies, and enjoy traditionally male outdoor activities. This is often balanced by a slightly exaggerated femininity which doesn't seem to sit well on the Oya woman from the viewpoint of other people. The Yorubas say that Oya is the keeper of the graveyard, another of her paths, the ++ path formed around owonrin, called Igbale. This path usually likes old, dead things: antiques, swap meets, old photographs from 100 years ago, and yes, literally, graveyards.

Physically Oya is usually either taller than normal and lean, or short and skinny, but with small breasts. I am wondering if there is a lower amount of female hormones causing this shape and size.

She is also the wind, which is an indication of Oya as the path formed around osa; I call this Yansa, and it is -+. The emotional qualities of an Oya person tend to be expressed as hatred of bad qualities in another person, rather than love of the other's good qualities. Because of this, Oya often engages in criticism, especially of the marriage or romantic partner. This can be Shakespeare's shrew, Xanthippe, in Ifa terms the orisha called Dira, the path formed opposite the positive Igbale. Oyas can be very vocal in their criticism, picking fights with those they love. They can also be physically violent in the minus-minus Odomode path. Oya habitually creates positive conditions by negating negative conditions; hence the tendency to be critical of others. When housecleaning, this one does a 'not' on a dirty house rather than doing an 'un' on it. Oya is often an excellent manager, investment broker or accountant. At home she runs an efficient household, keeping a tight hold on the budget, and a firm hand on the children. Oya speaks her mind freely and loves honesty in others. She is usually happiest paired with a Shango man. At her best an Oya is a very skillful lover, and doting wife. She tends to jealousy, expecting the same devotion and loyalty that she gives to others. When her love has been rejected she will have extramarital affairs. If she is married to a Shango in such circumstances, they will often both be keeping a lover on the side. When older, an Eshu-afflicted daughter of Oya seems to be subject to blind rages and seething angers which consume the person. When Oya has a child she totally focuses on the child and neglects the father/husband. Somehow or another she often either leaves him or he abandons her because of her behavior. If you listen to her tell it, it is always the man's fault. Do not be deceived: somehow she causes the breakup, always. Say this truth to an Oya and she will be furious because it hits far too close to home. When Oya is incarnated onto a male body, the man is usually homosexual or bisexual. Not all homosexual men are Oyas, but the Oya male is the source of the classic stereotype of the bitchy gay man portrayed in American cultural mythology. Metaphysically (at a higher plane): Spiritually speaking an Oya seems so exaggeratedly female on the outside because she is so male on the inside. From a perspective including reincarnation, it is as if the Oya was a man last lifetime. Because she has irete as a goal, her expression of emotion (otura) is often negative instead of positive.

Oya Complex Notes:

The olodu used by Oya on the #1 level is ofun. Oya likes the truth, the exact truth, and yes, often the brutal, cold-blooded truth. When dealing with a daughter of Oya, never ask a question unless you want the absolute truth from her as she perceives it, or a complete fabrication; because she will often tell it to you in stark horrifying detail, or lie. Because Oya knows the truth, she has the capability when needed of lying and deceiving, far exceeding the ability to deceive shown by orishas who hold the creative oshe as their goal among the top four olodus; specifically she makes garden variety deceivers such as Shango and Oshun look like amateurs in comparison to her. But given a choice, Oya will happily choose the truth every time. Press her, coerce her or threaten her and she is the most skillful liar among the orishas.

Ofun is also the mental power of precise thought and the ability to differentiate and do mathematics. A daughter of Oya can easily calculate, estimate, buy, sell, do the bookkeeping and many other similar skills. This is why Oya is known as the Spirit of the Marketplace.

On the #2 level, Oya emphasizes owonrin. She is the orisha of time, the past and future, but especially the past. The positive vector of Oya is the path from iwori (vast space) toward owonrin (time, stillness and images) around the wheel at the #2 level. She is the Keeper of the Gateway to the Dead. She is sentimental, likes old objects and photos from long ago, and keeps traditions alive in the culture.

The olodu emphasized strongest as a life goal in the makeup of an Oya is osa, at the #3 level. Osa as a goal makes a daughter of Oya swift, rapidly shifting, and difficult to pin down into one position during argument. She can seem to be everywhere at once while attacking, and nowhere at all when one tries to attack her. This olodu provides a daughter of Oya with a quick, fluid mind, that can adjust to new circumstances in an instant.

The next most noticeable olodu of Oya is irete, at the #4 level. A daughter of Oya will exhibit a carefree unattachment as a young woman. She enjoys men, and often dates several men at the same time without settling on one as her own. She will at first be difficult for a man to win over to him as a steady girlfriend, and even harder to induce her to marry him. He will have to work at it, showing a steady loyalty in spite of any misbehaviors. This reverses when she surrenders and gives herself to one man. Once she has surrendered there is no one more loyal than Oya.

Irete has a positive pole of "freedom" or "unattachment", and a negative pole of felt "attachment" or "bondage". This negative pole of attachment has the general characteristic of "closeness" in distance, which is the same general characteristic as has "love". Love is closeness. Love is the positive expression of otura, the olodu opposite irete. Too much irete will produce the Odomode path which stays free and unattached.

But Oya doesn't do otura. Instead she does irete. So a daughter of Oya falls in love by becoming attached to someone, giving up her liberty.

Attachment under irete does have its positive expression. The positive expression of attachment (the positive pole of the negative pole of irete) is DEVOTION. This is why Oya is the orisha of Loyalty. Therefore when an Oya falls in love, she becomes very attached, very loyal, very devoted, often to a fault.

In traditional Ifa/Lucumi, Oya is said to have two types: ajalorun and ajalaiye, the 'whirlwind of heaven' and 'whirlwind of the earth', respectively. Whirlwind? Not exactly. I will write plainly here: aja is an aje an invisible demon of the air, orun means heaven, and aiye means the world or the Earth. Immediately below, the -+ and ++ types are ajaloruns; the +- and -- types are ajalaiyes. If we extend this to the other five complexes, then every orisha complex has two 'lorun and two 'laiye paths; 'lorun and 'laiye are minus the 'aja' prefix which applies only to Oya, not the other five complexes.

Oya types, by olodu, body type and character:

++ is owonrin (Igbale, Keeper of the gate to the dead)

-+ is osa (Oya/Yansa, the Wind)

+ - is ofun (Kaloya, Market Woman/Weaver)

-- is irete (Odomode, Odo: young + Ode: hunter, Teenage boy or tomboy in a female body)

Igbale is tall usually, with a certain elegance to her.

Yansa is usually very skinny, and can be short.

Kaloya is often lean and hard.

Odomode is heaviest built of the 4, but almost never obese.

Igbale (ig-ba-leh) - owonrin - Queen of the Dead, the Mother of Nine, owner of the past and of incarnating archetypes. Tends to be 'above time' if iwori is also present in her goal set by her flow being from iwori to owonrin. Very otherworldly. Slender physically.

Oya "Yansa" - osa - Slender, often short and not uncommonly sort of goofy looking. Odd girl. Weird girl. Archetype of being from another planet, another plane of existence, or is a fairy child. Fearful, expert liar, hard to trap or pin down. "I'm not here, so you can't catch me." But that's a lie; you can catch her by showing devotion.

Kaloya - ofun - Slender tending to be lean physically, excellent at math and art, expert shopper, great judge of value and price.

Odomode (young hunter) - irete - Archetype of the female who is a teenage boy inside. Most muscular Oya, slender when young but medium build later. Also known as the Amazon warrior woman. Hates or distrusts men, and tends to use them for sex and children, then discards them. This subtype in the Oya complex is the cause of most male homosexuality. Loves dogs because an angry dog is closest in attitude to a demon of the air called an 'aje'.

Shango Complex

This male complex uses the Protomammal Brain, aka the Limbic system, as its dominant entity. Normally it forms around oshe, irosun, obara and otura.

Because otura is heavily used as a survival tool by female mammals, and indeed by vertebrates in general, many paths of this male orisha show a strong feminine side.

Male archetype which often works hard to appear very masculine. Possesses kingliness and virility. Energetic. Magnetic personality. Sexually attractive. Usually intelligent, even highly intelligent. Mouth often forms a thin, straight line. Passionate, fiery and loving, but with a tendency to depression at times. Expresses the goal of otura positively, as love. Love has two sides however: successful love is joy and happiness; failed love is sadness and depression. Very attractive to the opposite sex, or even the same sex in the case of the occasional Shango male homosexual. The latter is probably very popular with the hordes of Oya men in the gay community. Shango also often expresses the dark side of obara: can be arrogant, egotistical and proud, even prone to boastful lying. But also possesses the ability to transcend ego, which places Shangos who have done this in direct personality conflict with Yemojas, who do not have this ability to be selfless. One tends to dislike those who share one's own faults, because they remind one of them. Often generous in nature, in fact a Shango can be too generous toward others; this is another downside to having overcome the obara selfishness. Can give away too much, and end up in debt. Shangos are creative, hard workers who can swing between the heights of nobility of heart, and the depths of deception also motivated by the heart: illicit love affairs. A tendency to addiction to love and gambling. Secretly loves power. Shangos usually like Oyas and Obatalas, but there can be problems between Shangos and Oguns. Metaphysically (at a higher plane): Shango is excessively male, almost offensively masculine (Ogun is normally the one who finds this offensive).

There is a secret in this: Shango is so extremely male on the outside to compensate (and conceal) the fact that he is so emotional on the inside. From a perspective including reincarnation, it is as if the Shango was a woman last lifetime. This is exactly the same in reverse as Oya, who is creating her femininity out of her masculinity. Most Shango males are probably best married to Oya women, though this is not always happy due to their opposing goals at the poles of otura: Shango expresses love, and Oya expresses hate in response, otura as a false irete. The hidden spiritual element of a Shango is another orisha called Aganju. Like I said, this is usually hidden from view, behind the emotion and ego. Aganju possesses the power behind the emotionalism: the raw power and energy of the olodu irosun. This is what drives the personality, to achieve greatness, or less than greatness, or usually, a puzzling combination of the two. Shango can be regarded as the mask of Aganju. An imbalance or disharmony between Shango and the Aganju in one of these people can have unpleasant consequences in some of these individuals. If the Shango goal of positive otura (love) has failed, the person may relieve the emotional pain by switching to being Aganju instead, and using Aganju's goal of irosun. The result is the classic bipolar personality, switching between a driven, highly energized Aganju, and an unhappy, depressed Shango. An extended period of high energy with a sense of elation, can be followed by a period of depression so severe that the Shango kills himself, ergo the suicide script too often seen in this archetype.

Physically I see two types. The -+ and ++ types (Equivalent to what are called Ajalorun in Oyas) are usually lean; and the +-, and -- types are shorter and stocky.

Quick reference:

++ Shango Dada - 'orun

+ - Shango Oba Oyo - 'aiye

- + Shango Shonponna - 'orun

-- Shango Aganju - 'aiye

Shango Complex Notes:

The olodu used by Shango at the #1 level is oshe. Shango is very creative, often destructive when in a reversed condition (Shango shading into Shonponna), and tells white lies and partial truths almost automatically. He is a strategist who calculates the odds of success in his deceptions. He usually succeeds. The reason he does is that his goal at the #4 level (see below) is otura. From otura he has a sincere heart, and lies with love for the person to whom he is telling the lie. This combination of deceptive mind and loving heart makes Shango a skillful con-man and deceiver of women.

At the #2 level Shango emphasizes the goal of irosun. It has two paths along the wheel of the #2 level. As Aganju, he uses the path from odi to irosun, which is the positive and good direction around the wheel. As Shango, he uses the path from iwori to irosun, which is the negative and evil direction around the wheel.

The Aganju path from odi to irosun is from solid manifestation (odi) to becoming a flow of energy or stopped potential flow (irosun). This is symbolized by the volcano, which is the solid earth flowing powerful energy upward.

At the #3 level Shango emphasizes obara as his goal. This can be a very nice obara, with love and concern for other selves, when Shango is high up in the Da complex and is being Dada. Or it can be a nasty, hateful selfishness at the bottom of the Da complex, when Shango is being Shonponna. or anything in between.

Shango's primary olodu emphasized as a life goal is otura, at the #4 level. Otura's positive expression is Love, and its negative expression is Hate. Nowhere in this is there any attachment; instead it is a flow. It is love without need for the person loved. Which means that married sons of Shango can be players who fake devotion and have affairs with many women other than their wives. Shango can be guilt ridden by his betrayals, and feel sincere sympathy for the woman he betrays, but this does not equal true, honest loyalty to her.

Oshun Complex

This female complex uses the Protomammal Brain, aka the Limbic system, as its dominant entity. Normally it forms around oshe, irosun, obara and otura.

Physical plane: Female archetype. Loves pleasure and beautiful things. When intending to impress, Oshun overdresses in a manner which is instantly recognizable: flashy jewelry, bright colors, bold makeup on the face. This is what is sometimes humorously and affectionately called the poodle or peacock female. She is usually fond of Oshun's colors of yellow, copper and gold, and pink because of her strong emphasis on sexual love. When possessed of an excessively strong Eshu, she will usually prefer dressing in Eshu's colors of red and black. Creative type. Often vain because of too much attention on the self, and then the creativity is focussed on making the self as beautiful as possible; this latter type is always narcissistic. Usually loves dancing, both doing it and watching it. Strong artistic and/or musical tastes in most Oshuns. Needs a powerful positive on the inside in order to become an artist or musician, because usually an Oshun will make others to provide her with art and music for her enjoyment (and food and money and anything else she wants). An Oshun female controls her relationships with the opposite sex. She will seem soft and sweet and harmless, but the truth is she rules the man with a firm grip. When incarnated in a male body, the man is capable of much creative activity due to the more aggressive male body's energy. Only rarely is Oshun incarnated in a man. When incarnated in a female body, the first tendency is to be special, a princess type, struggles to survive unless depending on another person, and tends to have love affairs rather than a stable marriage. Often the classic kept woman or girlfriend who has her own separate living space. I know of one Oshun who though married keeps an apartment separate from her husband; he visits his wife regularly. This seems to be a perfect accommodation between social pressures and Oshun's need for pure femininity. Oshun females should be very careful about marriage and living with a man. What was a perfectly happy love affair may turn into a disaster soon after the Oshun begins living with her boyfriend or husband. Depending on the path, a few Oshun women may have children and care for them, but most others will abandon their babies to relatives or even give them up for adoption. Oshun people often have a great appetite for pleasures of all sorts, especially sex, including alcohol and drugs, these latter two are especially prominent in Oshuns with strong Eshu in their natures. Most Oshuns are immune to any tendency to become physically addicted to drugs; they normally can use drugs and stop using them at will; there is no need here, only pleasure. Metaphysically (at a higher plane): Oshun is Olodumare (God) descended into the depth of the world in order to enjoy the richness of his creation; this necessarily requires a change in gender to move between Orun (heaven) and earth.

Physically the Oshuns almost mirror the Shangos. A few are lean, athletic and softly angular. Many, if not most are shorter than their average for the genetic ancestry, medium build and slightly plump. This latter is called a 'quail', which these ladies slightly resemble. Another and puzzling type is the witch path of Oshun, with its variants Ikole and Agberu. I have known two. One was a quail, but the second was like a physically dominant cross between Oshun and Aganju.

Quick reference:

- ++ Oshun Nana
- + - Oshun (shaped like Akuro)
- + Oshun Yewa
- Oshun Ikole

Oshun Complex Notes:

Yewa is part of the Oshun complex. The Oshun complex consists of 4 basic types, but think of them as 4 spans or ranges which combine into any one person. When Yewa is closer to Oshun she does the cute baby girl in pink. When she is closer to her spiritual grandmother Nana, she is dark and likes dark red, gold and blue. My oluwo (teacher) taught me about some missing data on Yewa that pertains

to someone I know. This woman is a type of Yewa which to my best knowledge is not mentioned in the Ifa list of orisha. She is however mentioned in the Voudon pantheon of various types of Iwa (loa). Ifa and Voudon have a common origin. The Oshun complex is known as Erzulie in the Voudon tradition. The path is Erzulie Dantor. Some call this the Single Mother path but this is usually only true prior to modern contraception and abortion. My observations indicate she is sometimes a single mother, other times a lesbian, but usually has sex only occasionally, and is hetero with bisexual leanings. The "Single Mother with a Knife" seems exactly right about the knife. My friend has a nasty knife collection, lol!

This Yewa path is dark, depressive, even bipolar. Tantrums and rages alternate with a pleasant, lovable demeanor that belies the hidden hostility. This path seems to defend the helpless: abused women, children, animals, or any similar are chosen for fierce protection and rescue.

It is said that Nana can only mount a female body, will kill a male body, and always produces a more masculine internal identity. Her close companion is Yewa, and Yewa can make gender shifts in both directions: it feminizes boy bodies and masculinizes female ones.

Yewa (iya iwa - mother of character) Yewa is the archetype of the small child, able to walk but driven by "I want". So emotional age will be 2 years to MAYBE as much as six to 8 years old, and occasionally 10 years. Beyond 10 or 11 years old the sex hormones come into play in the personality, and Oshun mounts the head instead of Yewa. Usual emotional age is 3. The Yewa personality shows many juvenile characteristics. The Yewa loves cartoons and toys in many cases, or is too fond of adult toys such as guns, cars, etc. There is a tendency to obsess in a childish manner about some favorite activity or interest. The intelligence can be very high, or the creativity high, or both. Occasionally one sees a stupid Yewa but these are rare, damaged individuals. The emotional age varies among Yewa individuals, with corresponding visible differences in behavior, so be aware of this when dealing with one. Generally Yewa loves food, toys and other childlike things and is heavily driven to consume. As a result she is probably the heaviest type of Oshun, which in this case means plump, not obese. The waist is often thickened. These physical characteristics are seen in other types of Oshun too. The body type is Akuara, the Quail. Alcohol and even drugs can be abused; nothing is more wildly drunken than a Yewa with an emotional age of 2 years: irrational, demanding, petulant and wet at both ends. Yes Yewa can wet the bed when drunk, I know two who do this.

As a Yewa ages the difference between how the Yewa pictures herself (she is very female even when found wearing a male body) and how her body really looks, causes severe strain on her consciousness. She hates it. She 'knows' she's a little girl. There can be ambivalence about her breasts, which are adult features. Unhappy with her age, Yewa can try to kill herself, either overtly or subtly by getting cancer; or she turns on others to become a self-defeating hateful hag almost like a parody of Nana Buruku. Her only salvation if she is old would be to create. If she paints, sculpts, writes, makes music, etc. she can avoid the hell of her own making.

Yewa appears to be closely associated with Nana, as the less or non-sexual or non-heterosexual pair in the Oshun complex, as contrasted with the very heterosexual Oshun and Agberu/Ikole pair. Similar to Nana, Yewa will often go 'plain' (no makeup, no fancy clothes), or alternatively can overdress or use too much makeup, much like a child playing dress up. Nana has an occasional tendency to look clownish but this is probably due to the very close association with Yewa. If Oshun is strong, then a Yewa will dress elegantly and use proper makeup, but that is due to the Oshun influence, and is not an intrinsic element of Yewa. There are two axii in the Oshun complex, this one is Yewa and Nana; the other is Oshun and her dark sister Ikole-Agberu. There is also Oshorong, the most powerful of witches, a mixed type orisha. Part of that mix is Oshun. The one element in common among Oshorong, Ikole and Agberu is spiritual control over others. This is merely a part of Oshun, Nana and Yewa, is stronger in Agberu, stronger yet in Ikole, and strongest in Oshorong.

Agberu is from agbere - a harlot, whore or prostitute, from the same word for adultery, fornication. Agberu (also called Pomba Gira) is the most negative major path of Oshun, the minus-minus path, and thus is often identified as an eshu. Bluntly, the most negative sides of an orisha

complex are also where the most power lies. Following the Zousel pattern, any path which is minus-minus (playing life as 'I lose, you lose') can sometimes achieve great social and material success, other times everything goes bad, but all too often both occur. This is done at the expense of others, and to the great harm to self. (Anyone who thinks material success for its own sake is a good thing, is frankly a fool. The things one must do in the single-minded pursuit of wealth and position destroy oneself and harm others.)

The probable fifth type of Oshun, formed opposite Nana is called Oshoronga, who has tremendous power to control others through sex, and in some cases through direct use of one or more odus containing oturupon. This fifth type is indeed the Queen of the Witches (the Aje). She has control over the invisible entities or demons, and often she is able to walk invisible out of her body when doing magic.

Do not be confused by the fact that many Oya types are themselves acting as Aje. Just because an Oya is a channel for an Aje does not mean she has operational control over that Aje. Usually quite the opposite. Oshun in her subpath of Oshoronga controls the invisible spirits of the air (Aje) and of the dead (Ajegun - Aje Egungun).

Agberu and Oshoronga can have an astonishing ability to make themselves beautiful, attractive and sexually desirable, as does the main path, Oshun. This may take hours in front of a mirror getting the clothes and makeup just right. Let there be no mistake, these are Oshuns. Agberu can be a prostitute in some cases, or merely sexually loose. To Agberu, sex is at best a tool to get what she wants, and at least a casual pleasure. She is incapable of remaining true to anyone; she will have sex with whomever she wishes, vows and promises be damned. Obviously one should never marry an Agberu. As with all four major sides of the Oshun complex – Oshun, Nana, Yewa and Agberu – she will not usually raise children. If she gives birth, the child is in danger, often for its own safety (the Nana side can kill the child). I judge Abraham Lincoln's wife Mary Todd to be a Nana dominant, and they lost 3 of 4 sons, dead before maturity.

Ogun Complex

This male complex uses the Reptile Brain system, and also to some extent the even older fish brain, as its dominant entity. Normally it forms around oyeku, odi, ogunda and ika. The reptile entity is dominant most often. Ika can be strong, but is too often negatively expressed.

The Ogun complex:

Ogun (+-) is very physical (odi), so the inside of the outside. #2 wheel.

Oshosi (-+) is very absent (oyeku), so the outside of the outside. #1 wheel.

Osun (++) is very mental (ogunda), so the outside of the inside. #3 wheel.

Orisha Oko (--) is very negative-volitional (ika), so the inside of the inside. #4 wheel.

There also appears to be a fifth path formed opposite the plus-plus type called Osanyin/Osain. I suspect it is an eshu formed opposite the ++.

(To avoid confusion I need to clarify that 'Osun' is not the same orisha as 'Oshun'. Sometimes Oshun gets written as 'Osun' instead of 'Oṣun' by some writers but that is omitting the dot under the 'ṣ'.)

Ogun on the Physical plane: Male archetype. Usually a strong physique. Slightly antisocial male from a female point of view: Ogun doesn't talk much, especially about feelings, and doesn't usually enjoy a lot of social interaction beyond drinking with other men. Sort of a cave man type from the viewpoint of modern sophisticates. Is often shy with women. Ogun is good with firearms, machinery, metal, and all mechanical devices. Stubborn and opinionated, but definitely not stupid. Makes a good policeman, soldier, mechanic, ironworker, welder, machinist, truck driver, or (in higher types) an artist who makes art from metal. When highly educated an Ogun is a superb engineer. These people are the irreplaceable foundation of modern technical civilization. Oguns tend to like motherly Yemojas, and

dislike Shangos and Oshuns due to their not uncommon habit of playing fast and loose with the truth, and general public showiness. Metaphysically (at a higher plane): Ogun is the orisha which arises from the underworld of dead spirits, which lurk below the earth. To say this in less traditional terms, Ogun is in heavy contact with the morphic fields of life and death. Ogun's main eshu is Iku (Death), and Iku's mother is Onile (Gaia, Mother Earth). Ogun is the spirit of materiality, solid matter, force, effort and enforcement. This technological age we are in is his age.

Oshosi on the physical plane: Male archetype, but seems to incarnate into a female body as often as a male body. Oshosi is the male or positive path of the oyeku olodu. An Oshosi feels rather detached to other people; it's almost as if the Oshosi is there, and yet not there. Oshosi is the invisible man, the hidden hunter, the watcher who is concealed. In the original Yoruba stories, Oshosi is referred to as a hunter, because this is the primary occupation of a person under this archetype when living in a non-industrialized society; the secondary one is that of shaman. Sometimes an Oshosi will go invisible by hiding behind another identity. This can often be a change of personality. Therefore some Oshosis make good actors in the television and motion picture industry, or in the local playhouse. They like to lurk unnoticed, walk or drive around alone, and definitely to enjoy independence of motion where they can go off somewhere hiding in plain sight. intelligent, but introverted. A loner. Sharp senses. Not selfish. Ethical and just in behavior. Perhaps a little too inclined to punish offenders. Can be emotionally unstable due to problems of an -+ nature. It's not uncommon for an Oshosi to have Odi reversed from mass to no mass, and instead of being comfortable with metal, is seen tapping at a keyboard as a hacker, programmer or other computer professional. Metaphysically (at a higher plane): Because a son or daughter of Oshosi has the potential to become an excellent shaman or exorcist. The master of astral travel and of lucid dreaming.

Most Oshosis are lean. Most Oguns are thick and strong, though a few are lean. The only Osun I know is thick and powerful. The Orisha Oko (Iku) subtype appears to usually be lean.

Osun on the physical plane: Very male, and with great abilities with science and the occult. The dominant olodu is ogunda. In modern times this is an excellent scientist or engineer; in primitive cultures this orisha excels at magick, a shaman. Often stocky in build, and strong physically. Ogunda is anchored locations, and Osun is master of these in both his mind and in the physical universe. Metaphysically Osun is a magician of uncommon ability. As a plus-plus path he probably won't harm you if you mess with him; instead you will change your mind and go away. You will do this, not because you want to, but because the Osun wants you to.

Orisha Oko on the physical plane: Lean, even skinny. Can be bony looking. The absolute best manifestation is a farmer who kills animals as part of his work. Most paths are not so fortunate. Orisha Oko is a channel for the demon of death, an eshu called Iku. Orisha Oko often has difficulties in life, but if you think an Orisha Oko is harmless, think again. Where a plus-plus Osun will arrange for you to merely go away, an Orisha Oko may look at you and in the next few days, you die in some apparently unconnected manner. Metaphysically Orisha Oko can walk the dark, florescent lower planes if trained. I suspect that the reason Orisha Oko is called 'Orisha' is to distinguish the orisha from the non-incarnating eshu. (Similarly, Orisha Nla is named such to distinguish the orisha from the non-incarnating superiorisha Ela.)

Ogun Complex Notes:

If you are Oshosi then your biggest barrier would be a lack of commonality. I am coming to realize Oshosi is out of sync with others. This results in a number of special problems, and also a number of special abilities. It makes communication with others awkward and strained because of a lack of agreement between others' reality and the Oshosi's internal reality. It can make incarnation onto a meat body difficult, and the handling of solid matter uncomfortable. In some cases it makes existence in any one physical universe unstable; the person may jump from one to another at random. This means disappearing from one PU and appearing in a nearby parallel universe.

Osun, and to some extent Oshosi, confer an ability to handle and manipulate thought as though the thoughts were physical objects like tools. Since the smaller class of entities are individuated thoughts, this is how it gives ability as a shaman or exorcist.

Yemoja Complex

This female complex uses the Reptile Brain system, but with the fish brain dominant, as its entity. Normally it forms around oyeku, odi, ogunda and ika. Ika is usually strong.

Physical plane: Female archetype of the housewife, mother, and the ocean (of life). Most tend toward heaviness of body, with large pillowy breasts. A few are streamlined swimmers like fish. Has a personality range under the span of ogunda from just past obara to almost okanran which gives anything between a sharp, calculating homemaker, to the classic dumb blond stereotype. When positive, the odi is used to create physical art and to form healthy babies; when negative it also creates a messy house full of useless stuff. Yemoja can tend to talk too much, and usually about herself and her family. Yemoja is usually a little too physical in her views, having to relate everything to their physical self. Yemojas are strong willed, serious minded, and maternal toward others. Yemoja should stay away from drugs; she usually has little resistance to them and can become addicted. The ego can be extended, so that the Yemoja treats family, group, or even nation as their self. Metaphysically (at a higher plane): Yemoja seems to be linked to the source of Beings. The Yorubas call Yemoja the Mother of fishes; to which I would like to add that this is the spiritual fishes swimming in the Sea of Being (Coexistence, see the glossary).

The Yemoja complex:

The ++ is called Olokun, formed on Oyeku.

The +- is called Majalewo, formed on Ika.

The -+ is called Konla, formed on Ogunda.

The -- is called Asheshu, formed on Odi.

The Yemoja subtype Olokun: In some groups Olokun is said to be a male archetype, but in my observation incarnates more easily and more often onto a woman. It is actually a male path of a female archetype, and is a subset of the Yemoja complex. These people often show a strong desire for deep knowledge of all kinds, but especially spiritual or psychological knowledge. They like to bring a mystery to light and knowledge so that it is no longer unknown. Socially Olokun women act almost the same as Yemojas, but with less ego, and with a strong sincerity. There is a sense of stillness around an Olokun person.

Yemoja Complex Notes:

At ++ is Olokun, who is noble, regal, and possessing generosity, combined with a sense of high self worth and worthiness of the attentions of others. Can be very self-aggrandizing as an actor, musician, politician, etc., but without excessive selfishness.

The -+ is Yemoja as the Fish (usually slender). This vector is selfish, self-absorbed, and often refuses to bear and raise children. Konla is of this type.

The +- is Yemoja the Whale (usually plump to fat). This is Yemoja the Mother, the good mother. She is selfless, generous and an excellent parent in all ways because her children are an extension of herself, it is non-family she makes lose. Majalewo is of this type.

The -- type is Asheshu. She is opposite Olokun in many ways. Where Olokun is noble or regal, Asheshu is peasant or even animal. Where Olokun is usually a massive yet graceful whale, Asheshu is a lumbering cow or goat, or disturbingly 'raunchy' skinny. Asheshu is Yoruba for a leech. She is both selfish and a bad mother or parent, and is quite 'common' in the older English sense of that word. Asheshu is the welfare mother.

Notes on Orisha Complexes

Orishas 'mount' in the triune brain, two complexes, male and female, per 'brain', producing the six complexes above. Each complex 'uses' four olodus. The male and the female of each brain use the same four except in the Obatala and Oya complexes, where they use three of the same, the exception being Obatala using Ogbe, and Oya using Ofun.

But it is not that simple. Every person is/has all orishas.

The orishas form a hierarchy of dominance inside each person. So someone said to be an Oya will have the Oya complex dominant inside themselves over Obatala, Shango, Oshun, Yemoja and Ogun complexes. Within that dominant Oya complex, one of the four subtypes and its olodu will dominate. So let's say our hypothetical Oya is focused more on the olodu osa, and less on the olodus ofun, owonrin and irete. This produces what I call a Yansa. (My guess is that the word Yansa is formed of Iya 'mother' and Osa, with the initial 'I' and 'O' missing, plus an 'n' placed between them as a spacer.)

So this hypothetical example Oya would be osa/Yansa dominant. Secondary might be the other three Olodus and their subtypes. Maybe. More on that 'maybe' below.

The other 5 archetype complexes would also be arranged in a hierarchy of dominance or emphasis (same thing). If Yemoja is 2nd, the Oya will happily have children, but if Oshun is 2nd below Oya, she may try to avoid pregnancy and/or child rearing. If Ogun is last (6th), she might be terrible with using tools. If Ogun is 3rd, she might be handy with tools. If Shango is 3rd she might be good with people, but if Shango is last, instead of making people happy, she might annoy them very much. You can do this hierarchy analysis on each person, and it explains much about all the variation we see in people.

But it isn't this simple either. In what condition ethically is each orisha? And how much trauma has it suffered and is carrying? An orisha's abilities might be crippled or even blocked despite its position in the hierarchy. That sort of situation can cause serious problems in a person's life.

The worst in my opinion is if the first (1st) orisha in the hierarchy is damaged and gone black. The actual, official, recognized as 'guardian' #1 orisha might be damaged almost beyond repair. This is crippling. It also can cause a switch to a different subtype of the orisha complex, usually a minus-minus one (yes I have witnessed this), and even a swap into a different orisha complex, using it as a refuge from suffering (yes I have seen this too). Switching is rare. The most common move is to go dark and become the archetype of the minus-minus subtype, and this can lead in extreme cases to becoming completely dark, with eshu on the head instead of partway up the spine.

Another structure is the artificial oppositions internal to orisha complexes. Each orisha complex is arranged as a cross, two pairs of unnatural opposition, each pair opposing the other pair. Here are all of them in one place for easy reference (note that these combinations are not odus):

Obatala Complex:

osa opp owonrin; irete opp ofun; osa/owonrin opp irete/ofun (ogbe dominating without opposition)

(The odd aspect of Obatala is that ogbe is its savior. Without ogbe, the archetype is little more than a male false Oya, smart but weak. Even with ogbe, too much ofun will damage the physical body. So ogbe is present, but is a magick archetype power arising from that fourth pair of archetypes which do not naturally mount on the human body because the body lacks the brain structure to handle the fourth group of male and female, the ogbe-iwori-okanran-oturupon. This implies that the human brain is not fully evolved to handle that magickal archetype set. Also please notice that these are ++, ++, --, -- respectively. In that fourth group's extra pair of archetypes, ogbe and iwori are access to the high self; okanran and oturupon are access to the low self.)

Oya Complex:

owonrin opp osa; irete opp ofun; owonrin/osa opp irete/ofun

(It's not unusual for iworì to manifest on an Oya as an extra ability if all four normal olodus are being used. Such an Oya will comfortably exercise owonrin as love of the past, osa as mental flexibility and evasiveness, irete as personal freedom of action, and ofun as mathematical skill.)

Shango Complex:

otura opp oshe; obara opp irosun; otura/oshe opp obara/irosun

(If a Shango adopts domination, oturupon, as a tool, very bad things happen to the Shango's associates; this also can produce a black magician. If the Shango reverses its obara into okanran, the Shango can become a politician, cult leader or dictator.)

Oshun Complex:

oshe opp otura; obara opp irosun; oshe/otura opp obara/irosun

(If an Oshun adopts domination, oturupon, as a tool, she can transform into Oshoronga.)

Ogun Complex:

ogunda opp oyeku; odi opp ika; ogunda/oyeku opp odi/ika

(If an Ogun adopts okanran as a tool, police work is indicated.)

Yemoja Complex:

oyeku opp ogunda; ika opp odi; oyeku/ogunda opp odi/ika

Eshu

When more than half of all olodus are expressed by a person in a negative manner, that person is said to have Eshu as their guardian orisha. The guardian is not actually Eshu; the real archetype is still there, hidden under the negativity formed by the spinal eshus rising upward to sit on the head.

Positive and reversed olodus expressed through personalities:

<u>Olodu</u>	<u>Positive</u>	<u>Negative</u>
Ogbe	good/clarity	evil/stupidity
Oyeku	void/emptiness	blackness
Oshe	create	destroy
Ofun	truth	lies
Iworì	open space	confined space
Odi	metal possessions	loss of things
Irosun	energy/action	desire for power
Owonrin	future and past	no past or future
Obara	self and us	selfish
Okanran	principles	broken laws
Ogunda	location/anchor	lost/misanchored
Osa	mobile views	fixed ideas
Ika	life	death
Oturupon	dominance	degradations
Otura	love	hate
Irete	freedom	attachments/slavery

An 'eshu' type personality exhibits many of the above negatives.

Eshu as an Orisha

Some variants of Ifa say that Eshu is a person's orisha archetype or guardian. This error is due to two reasons: not understanding that an orisha is a positive manifestation; and misunderstanding the basis of the orisha in the human body. Orishas enter the body via the nervous system. The location of Ori in each of the archetypes:

Obatala and Oya, Ori sits in the cerebrum and operates with thought dominant.

Shango and Oshun, Ori sits in the Limbic system and operates with social emotion dominant.

Ogun and Yemoja, Ori sits in the lower brain and operates with sensation, kinesthetics and mental image dominant.

Eshu sits in the spinal column, and the body's main Eshu is at the base of the spine. Never, never, NEVER accept Eshu as your orisha. Eshu should never be allowed to rise up the spine, to sit on the head. Never. I don't care what your babalawo may have told you, do not accept that; it is a wrong indication.

Eshu is not an orisha. If Eshu is on the head, he must be removed and the correct orisha placed (acknowledged) there instead. That said, each orisha complex has an eshu-like 4th quadrant which is minus-minus in nature. These are:

Obatala - Grinyan

Oya - Odomode, not to be confused with what I call Dira

Shango - Aganju

Oshun - Agberu

Ogun - Orisha Oko (Iku)

Yemoja - Asheshu

Eshu Notes:

Within the human energy field (body field) there are a number of very specific activated negatives that one ignores in order to be human. In Ifa terms these are called paths of eshu. One of the more intense of these is Disconnection, known as an eshu called Alagba Ona (contracted as Alagbona, degenerate spellings Ellegbona, Ellegba and Legba). This is the eshu of the road, the force contacted when doing sacrifice at a crossroads. By becoming disconnection it evokes affinity in others, leading to a peculiar empty sort of success. Because it is a negative force, if you be it, you will usually die young. The more you be it, the faster it kills you. An example is Hank Williams (Senior), dead at 39. Blues musician Tommy Johnson claimed to have sold his soul to the devil (eshu) at a crossroads but I don't believe it because he lived to age 60. (He is portrayed in the movie *Brother Where Art Thou?*, rather badly in my opinion.) Another blues musician, Robert Johnson, also claimed to have done that, and he I believe. He died at age 27. One can be any Prime force and embody its nature as your identity. But warning: the negative ones are dangerous. One should not become them. If you wear it this force of disconnection places on you: homelessness, constant travel, temporary relationships, loss of love, affinity without terminals. It summons the minus-plus quadrant of the Shango complex just barely above minus-minus. Such a person harms most, and benefits only a few as it struggles to become positive.

There appears to be an eshu in each orisha complex, which is formed as a negative opposite the plus-plus path. If it mounts, it makes for a very bad person. In the Ogun complex this is Osanyin/Osain the poisoner and evil chemist, opposite the plus-plus Osun. In the Oshun complex, the plus-plus is Nana, and opposite her is Nana Buruku. (My current theory is that the plus-plus suborisha's very existence invokes a minus-minus response from the 7th dynamic morphic field.)

There are also smaller eshu locations in the body and the body energy field which have nothing to do with Ifa. They simply keep the body and life functional.

A Circular Pattern

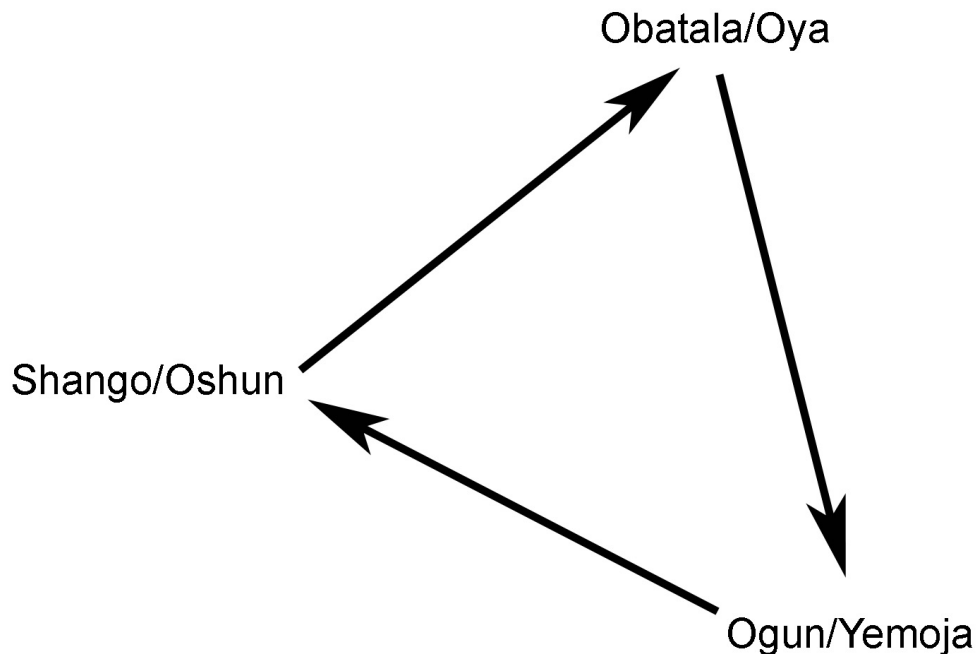
The three brains form a circle pattern which has specific positives and negatives. Each brain will show positive characteristics when attracted to one of the other brains, and negative characteristics when attracted to the other. Stacked, they look like this:

Obatala/Oya

Shango/Oshun

Ogun/Yemoja

Except that Ogun/Yemoja is also above Obatala/Oya. Perhaps this will make more sense as a circular pattern, even though the graphic is triangular (arrows indicate positive direction):



The more an Obatala or Oya acts in the manner of Ogun and Yemoja, the more positive results will manifest in their life. The more an Obatala or Oya acts like a Shango or Oshun, the more negative their behavior will become.

The more a Shango or Oshun acts in the manner of Obatala and Oya, the more positive results will manifest in their life. The more a Shango or Oshun acts like an Ogun or Yemoja, the more negative their behavior will become.

The more an Ogun or Yemoya acts in the manner of Shango and Oshun, the more positive results will manifest in their life. The more an Ogun or Yemoja acts like an Obatala or Oya, the more negative their behavior will become.

The negatives appear to be the minus-minus types in each complex! For example, watching a minus-minus Shango, called an Aganju, behave like Ogun or Yemoja is as fascinating as a train wreck, which it is, metaphorically speaking. On the other hand, the same basic orisha as plus-plus is Dada, a very nice fellow, and quite intellectual. This pattern applies in the same manner to the other orishas.

Notes on Processing Ifa Materials

The reptile brain archetypes, Ogun and Yemoja complexes, are processed by using traumatic incident reduction techniques on life threatening, body damaging and drug taking incidents.

The proto-mammal brain archetypes, Shango and Oshun complexes, are processed by using traumatic incident reduction on losses and emotional distress.

The primate brain archetypes, Obatala and Oya complexes, are processed by removing fixed ideas, false knowledge, and correcting misunderstood words in the mind.

The various parts of the brain in the triune brain system use different olodus. Each of the brains form a complex entity which act as the 'soul' of that part of the nervous system of the human body. These entities arrange themselves in a hierarchy of dominance, with one 'brain' or 'soul', home of an orisha, dominant. This causes a narrowing of abilities. The dominant entity's abilities are emphasized, while dominated entities' abilities are unused or poorly used. The person will then have only limited use of the channels of the human body, and will live as a normal human. This is not a perfect way to live.

There's a solution found in Ifa to the limitations of the orishas and their internal dominance of each other, but to date few people are interested in it (most are not because it isn't part of the main morphic field dramatization at this time). The Ifa initiation called the Warriors (Guerreros) gives the 3 non-eshu parts of the Ogun (male reptile brain) archetype, aka the Ogun complex. There are 5 other basic archetypes, each of whose 3 non-eshu parts can be given. The result is a person who can use almost the entire set of abilities native to the human body. The only thing missing are the six eshus. Control over the eshus confers magical abilities, each according to its sphere of power.

Learn how to 'receive' the Warriors from an Ifa priest, a babalawo, then apply that technique to receiving each of the other complexes one at a time.

Beyond processing the orishas is recovering both the high self and the low self. These act as channels to Deity, and to the blind volition without being. But those actions are beyond the scope of this book.

Words to Use When Processing Odus as 'Actual-Goals'

The actual-goal construction template is: 'to (verb) (noun)'.

<u>Olodu</u>	<u>verb</u>	<u>noun</u>
ogbe =	place (into existence)	existence, an absolute presence
oyeku =	disappear, make vanish	non-existence, void
oshe =	create, assemble	a creation
ofun =	discreate, disassemble	pieces, parts
iwori =	expand, open wide	space, expanse, distance
odi =	densify, make massy	mass, weight, matter, an object or body
irosun =	move, flow, desire	energy, force, power, (internally) desire
owonrin =	vibrate, freeze	time, field
obara =	be, become	self, an aware being
okanran =	make unconscious, sleep	no being, unconscious, sleepy
ogunda =	anchor, locate, lock	anchor, location
osa =	view, look, see	viewpoint
ika =	live	life (physical)
oturupon =	dominate, own	ownership, dominance
otura =	love	love, emotional affinity
irete =	free, liberate, detach	freedom, unattachment

Examples: Oshe-Iwori, in English is 'to create space'. If we reverse it to Iwori-Oshe, it becomes 'to expand creation'. Oturupon is dominate as a verb, and domination as a noun. As the odu Oturupon-Oturupon it would be 'to dominate domination' if it were negative. Neutral, the same odu/actual-goal would be 'to own ownership'. As a game, we can find 'to own dominance' and 'to dominate ownership'.

These actual-goals also show up as their opposites/negatives. So Otura-Ika can be 'to love life', but also as 'to hate life', 'to love death' and 'to hate death'.

Single Olodus

I have not read in any Ifa books, nor been told by any babalawos about the olodus as singles. They always speak and write about these as doubles when referring to the pure olodu. They do not ever in my experience make a clear enough distinction between them and other odus. This is in my view incomplete. The scientology materials are helpful here. In scientology a two part assemblage such as an odu is known as an 'actual-goal' or less correctly as a GPM (Goals Problems Mass). But Hubbard also spoke and wrote of 'survive' as an 'urge' – 'survive' known in Ifa as the olodu ika. So all sixteen olodus are basic or primal urges and can be treated as such. In my view it is necessary to treat them as such in order to properly function in life. The reason is that a single olodu (not an odu, not the olodu twice) has an ethics type from the Zousel pattern. How does this work? For example, if a person goes through life always sacrificing their self for others (lose-win), their life and living will be of poor quality. This is because ika, survival, is a win-lose olodu; to survive one must always place oneself first and others second. In a similar fashion, let's examine otura, love. Love must be done as a win-win in order to succeed. If done as a win-lose, one fails to actually love others. If done as a lose-win, one fails to receive love. And of course if love is done as a lose-lose game, it fails utterly. This principle of doing each olodu urge (single) in its own ethics type guarantees success of doing that olodu. In regards to the two negative vectors, care must be taken to remain ethical. There is a technique I invented called Other Pole, one variant of which being useful for this purpose. You express the negative impulse strongly, but find a non-destructive outlet for it. Want to beat people up? Fine, take martial arts, take up boxing, etc.

This works even with the naturally minus-minus olodus such as irosun. Irosun is power. It is the urge to achieve. And how does a person succeed? A person succeeds by letting nothing stand in the way to success, not others, not oneself. Everyone has to lose. Irosun is sheer ruthlessness, so take care in emphasizing it too much, and find an outlet for its expression which doesn't damage anyone, including you. The same care applies to expression of oyeku (Void), okanran (the unalive), and oturupon (dominance).

Do each olodu as its ethics type and the basic urges will be expressed. And be careful with the dark ones.

An Engineering Structure of Orishas and Eshus

This section is very esoteric, very technical and beyond normal consciousness. Beginners should ignore it.

The following diagram of the strange attractors of the orishas is a rough depiction of the relations between Orishas and their eshus. Some material not on the diagram are:

The Ibeji twins are Shango Dada and Yemoja; they are the children of Kori.

The Eshu Bi (Eshu Ibeji) form opposite the Ibeji. Dada is love (otura), and the eshu is Omo Pupa the red child full of hate. Yemoja is life (ika), and the eshu is Iku, death.

The two orisha on the sides of Ela (God) are Orisha Nla on the Obatala side, and Osun on the Ogun side. In meditation, contact with God can be established by combining the two.

Eshu Alagba Ona has two sub eshus: on the Obatala side is Grinyan, and on the Shango side is Aganju. The relation between Aganju and Shonponna are that Shonponna is a failed (-+) manifestation of Aganju (+-). This follows the Zousel pattern motion.

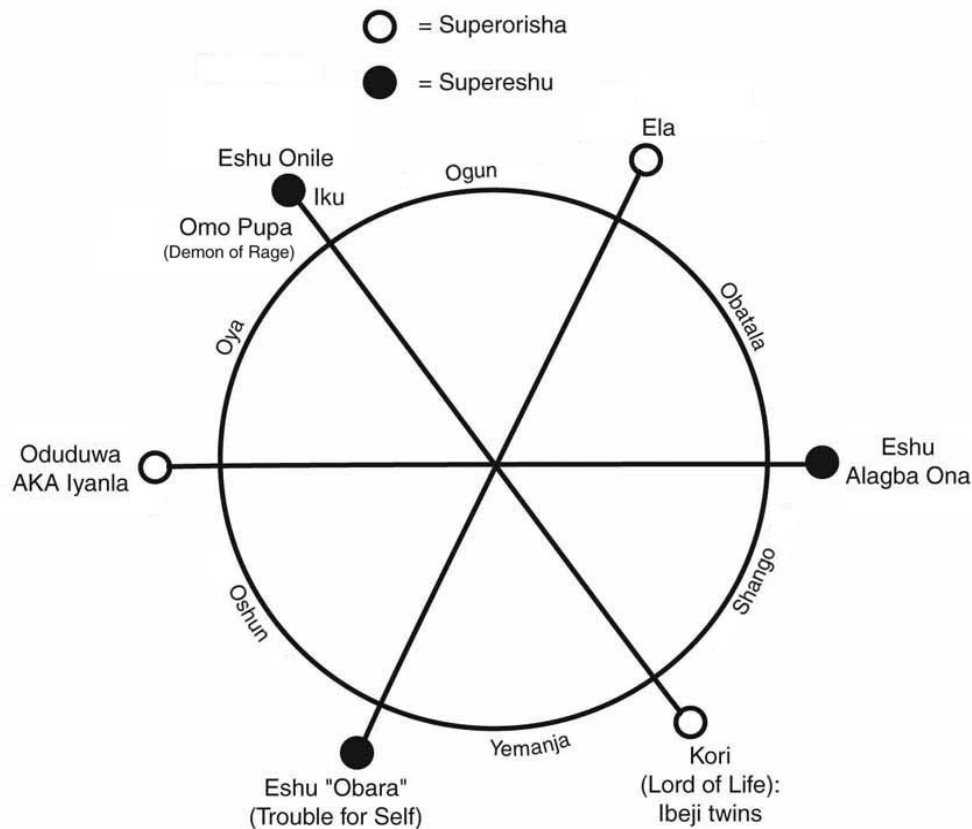
Oduduwa has Nana as her child on the Oshun side, and Igbale on the Oya side.

Eshu 'Obara' needs more research, because it may be one of the two subs instead of the supereshu.

Please note that superiorishas do not incarnate at birth. The human body is structured with a triune brain only capable of providing channels for positive expression of the six orisha complexes.

Strange Attractors of the Orishas

Circle of Orisha



Omo Pupa: red child
Alagba Ona, old man of the road
Oduduwa (O-dudu-iwa) She of the Dark Nature

Kori: ika ori
Ela, Lord God
Iyan'la, Mother of N'la

This section above and all Yoruba materials should be studied with the help of several good Yoruba language dictionaries. These should include a basic dictionary of Yoruba, and as many dictionaries and glossaries of 'liturgical' Yoruba as can be found by the student. Also see my glossary in this book, and my notes in Appendix A.

Always, and I do mean always, look up the meanings of the Yoruba words used to construct names and longer words. Keep in mind that when words are combined, if the first Yoruba word ends in a vowel, and the second begins with a vowel, one of two things will occur. Either one of the two vowels will be dropped and the two words smushed together; or a consonant will be inserted between the vowels, usually an N or an L. Vowels at the beginnings of words can often mutate into another vowel; and in fact vowels will be changed often, anywhere in a word to hide its real associations. So the name of God, Ela, can be used as the word for owner as olo-, or as al-/ala- on the front of an eshu name.

A Crucial Method

I am deliberately omitting some technical material from this section. It is for awos (initiates into Ifa). I am posting enough that an awo should be able to use this method.

This is based on the new theory of triads found explained in this book. All functional triads will have an active element, a receptive element, and an awareness formed of the first two. Normally in Ifa the first or righthand olodu will be the active olodu, and the second or lefthand olodu will be the receptive olodu. The only exception is an odu 'on the head' (odu ori), where the active olodu is the second, and the receptive olodu is the first. This is because when an odu is on the head it is powered from the inside, outward.

The active element (olodu when it is of an odu) is pure acting, forcing power. The receptive element is of the nature of the World, of Aiye, of matter, energy, space and time. These combine to form an awareness, a Being of some sort.

When placing an odu into the world, such as into an object, it is common in my experience to write the odu and say the odu aloud using its full name. There is a faster way, and more thorough way. You can use hand gestures. The four fingers of the human hand can become the four levels of a written olodu; two hands for an odu. The thumb can be used to either force or receive. I originally tried this method with the digit extended to indicate Ogbe, and curled in to indicate Oyeku. But I quickly found that I had them reversed. Much like divining with the nuts and leaving one or two in the hand, the single Oyeku and the double Ogbe, I found that Ogbe was a clenched or curled inward digit, and Oyeku was an extended digit. The powered (usually first except when on the head) olodu is indicated by a clenched thumb, and the receiving olodu indicated by an extended thumb.

As I know from the study of chiromancy, the thumb is the indicator of the Will. So a clenched thumb shows an exerted Will, and an extended thumb shows a passive one. This is in accord with chiromancy, where a thumb which can extend farther backwards than the second joint indicates a flexible Will.

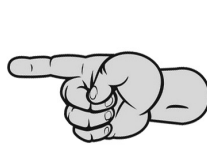
Let me also point out that in placing an odu, that odu could be written, spoken and also invoked by the hands using this method, all three. Examples:



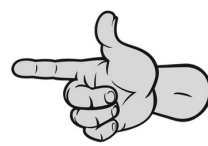
Ogbe powered



Ogbe receiving



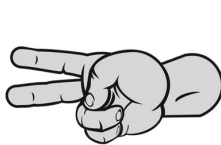
Osa powered



Osa receiving



Oyeku receiving



Owonrin powered



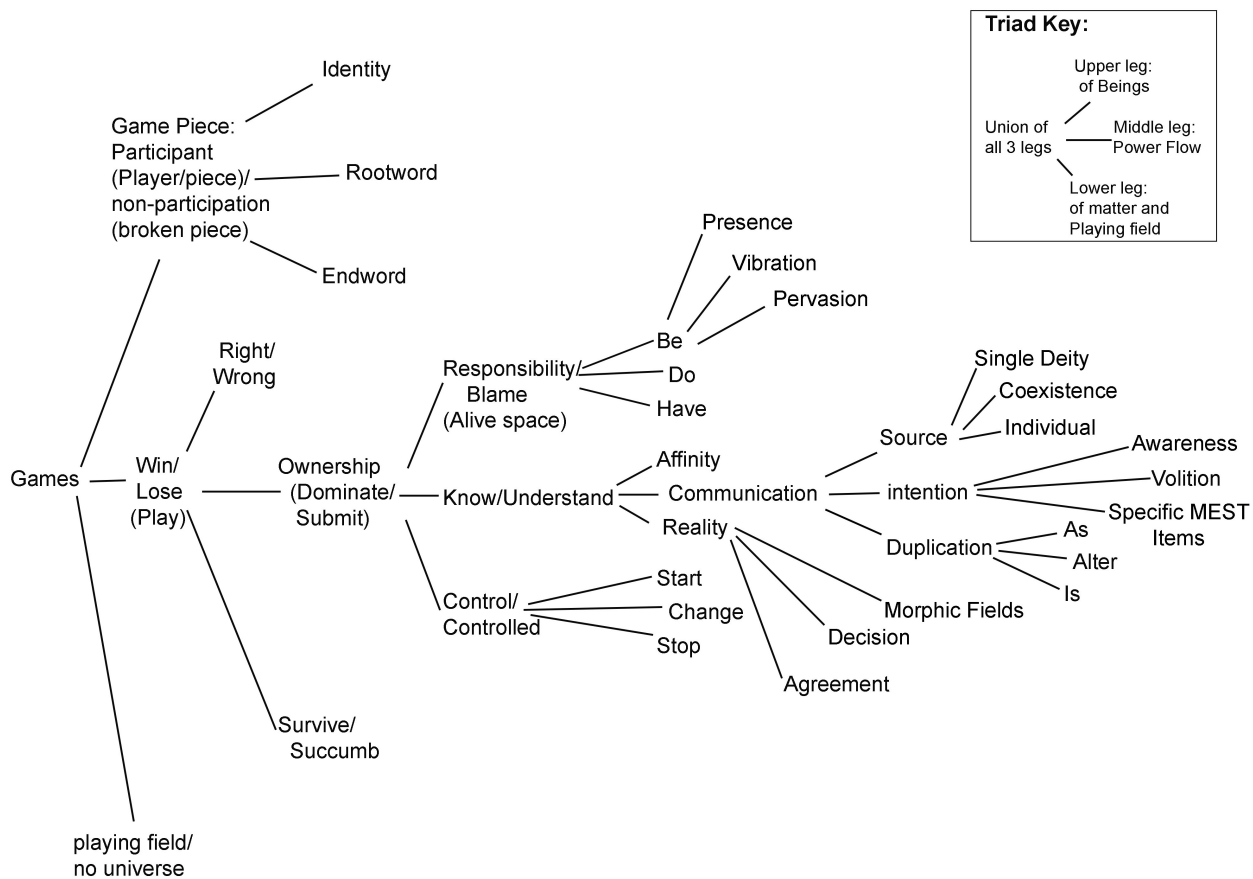
Iwori receiving



Ogunda receiving

I was taught this method of using the fingers by babalawo Aaron Miranda. I do not know if he learned it from another babalawo or invented it; the way he talked about it I think he invented it. Whoever came up with it is brilliant. I added the use of the thumb.

The Tertiary Splits of Volition



Let's start with the key. In any triad there will be an action leg (rajas), an inactive leg (tamas), and a beingness leg (sattva). The hindu terms above are the three gunas attributed to Kapila of 2700 years ago. The action leg is volitional. The inactive leg is material. The beingness leg is some sort of spirit; 'sat' is the verb to be, and sattva is used here as a noun, so 'a being'. We owe Kapila a great debt for passing this triad forward. Yes the 21st century definitions of those three gunas do not match the materials in this book. I doubt the true definitions lasted even 200 years because the Hindu texts I have seen have the three words incorrectly used. On the other hand, I am certain that Kapila himself was 'awake' and knew the truth. Only someone 'awake' can see these structures.

On the surface, a triad acts as an interlocked system of three qualities which act together, struggle against each other, and form an apparently inseparable group. A triad is formed by a binary split of Volition whose poles are separated from each other by an infinity that has been inverted; this is caused by the split itself because the split is between an infinity of volition and a zeroing of volition. An infinity is normally experienced as infinitely large; but confine it within something finite in the presence of an infinite zero, and it flips into making infinite gradations of the finite quality. Within a triad the poles are held apart by infinitely fine (small) gradations of mixing between the two poles. This mixing forms between two legs of the triad: the volition leg and the inactive, non-volitioning leg which is volition in an inverted, zeroed form; therefore the decay scale of a triad is formed between the original volition of infinitely high tone and the volition in an inverted form at zero on the tone scale. The inversion I am talking about is what happens when you confine an infinity within a finite space, and force it to produce an infinite number of shades within that confined area. There's probably a mathematical term for this but I wouldn't know what that is.

Some mechanics related to processing:

Set up 'above' and 'below' this physical universe are dichotomies and triads, respectively. They are in trees of splits, partial trees of which also appear in my previous book *The Spiritual Basics of Ethics, Fraternity and Honor*. In the dichots, basic volition is split into pairs of opposites: 1-2-4-8-16. In the triads, basic volition is split into threes: 1-3-9-27, etc.

I already knew for quite some time that the dichots were processed by reuniting them. I learned this from Zivorad Slavinski's PEAT materials a decade and a half ago. What I later noticed as a slow flow of awakening is that triads and case coming from triads are processed at first by erasure. Once a triad has been resolved to its underlying dichot, then those can be reunited.

To state this more clearly: A dichotomy, aka natural polarity, is solved by uniting the two opposing items. For example, a polarity at level of 64 is happy/sad. They reunite to form 'love'. Love is the positive of the polarity love/hate at level 32. Love/hate unites to become Affinity (otura) at level 16.

A triad, aka actual-goal and similar, is solved by disassembling it and letting the pieces drop away from each other. In doing so, various odd perceptions arise. One leg of the triad will be composed of the other two smushed together. But the smushed together leg will have itself assigned as the opposite of one of the legs. This is a lie of sorts, yet there is some truth in it. By taking the volition element, the DO, and combining it with the zeroed volition of the physical reality, the HAVE, the result is a BE which is opposite both the dark volition, and the zeroed material element. The truth is that the two legs smushed together are the first opposites; while the pair of those are opposite the Being, the BE, thus a second opposition. This indicates that a conscious being is a weird sort of double inversion, a positive formed of a double negative.

The causative leg is always a type of volition. The effect leg is always one or more elements of unconscious MEST. Very early in this chain of universes the aware-volition(s) placed spaces to 'be' in; to make any change, the space was thrown away and a new space was placed which held the change. This progressed to layering spaces in series, and this was time. Energy followed as the lie that changes were continuous flows inside the space (they're not 'in' the space). And finally, experiments were finalized to compress changes into very small spaces, producing the vibrating matter in this universe. But I digress . . .

When the causative leg (a volition) is combined with the effect leg (MEST, EST, ST, or S), it produces a place to hold consciousness. And a triad always has a leg which is some sort of beingness. It appears that Gotamo (Buddha) saw some of this:

"Monks, what a man wills, what he plans, what he dwells on forms the basis for the continuation of consciousness. This basis being present, consciousness has a lodgment. Consciousness being lodged there and growing, rebirth of renewed existence takes place in the future, and from this renewed existence arise birth, decay-and-death, grief, lamentation, suffering, sorrow and despair. Such is the uprising of this entire mass of suffering.

"Even if a man does not will and plan, yet if he dwells on something this forms a basis for the continuation of consciousness:... rebirth... takes place...

"But if a man neither wills nor plans nor dwells on anything, no basis is formed for the continuation of consciousness. This basis being absent, consciousness has no lodgment. Consciousness not being lodged there and not growing, no rebirth of renewed existence takes place in the future, and so birth, decay-and-death, grief, lamentation, suffering, sorrow and despair are destroyed. Such is the cessation of this entire mass of suffering." – Cetanaa Sutta, see accesstoinight.org. Translated from the Pali by Maurice O'Connell Walshe, © 2007. Quoted under Fair Use for criticism and commentary.

My investigation into the nature of matter shows that the physical world is life (volition) which has had its volition set to zero. Its aliveness is dead, it cannot form awareness without some positive volition. This is an effect of duality, where any quality splits into plus and minus. The aliveness is that

of volition; the deadness is that of matter, which is at zero on the tone scale. Conscious beings are produced by adding that split of volition and space-energy-time-matter back together. Place volition into space-energy-time-matter and the result is consciousness and a conscious being. This is an engineering description of what the Buddha is talking about above.

(Using scientology terms in this paragraph for those of you familiar with that nomenclature) In an actual-goal, the actual-goal's triangle is the rootword (volition) plus the endword (MEST), producing the Terminal (identity). Scientologists all know that the three legs of a triangle (triad) combine together to equal a fourth item. Start-Change-Stop = Control, Affinity-Reality-Communication = Understanding, etc. The fourth item of an actual-goal appears to me at this time to be "Game Script". Or you could call it the narrative (actions and events in a span of time) of an activity in life.

Here's what I see about triangles: they are composed entirely of volitions, but the volitions are in various states, four to be precise.

1. Pure action upon everything as cause. The causative volition, the 'do'.
2. Pure effect from a volition, but coloring the result. The affected volition, the 'have'.
3. A Being formed to do 1 and 2. The 'be'.
4. Physical universe actions and events resulting from 1, 2 and 3. The Game Script.

The English language can express 1-3 as verbs and nouns but breaks down at 4. In my opinion it must express 4 as easily as 1-3. 1 is expressing doing. 2 is expressing having. 3. is verbs expressing being (is, are, were, was, be, etc.). But 4? 4 is a new doing, but inside the game.

Also, in the tree of tertiary splits, the combination of 1-3 (a triangle) forms a 4th item like in $ARC=U$, but the $U=K$ (know) in the next triangle down, the #4 item becoming a new #1. As best I can express it, the #1 volition acts at a 'higher plane', and the #4 item acts in the physical universe. But that physical universe action forms a new volition at a higher level. Interesting engineering structure. This means that U = doing understandings, while the higher level placement of the same prime volition is pure Know.

Perception of a Game Script comes from Nigerian Ifa, where it is often translated as a road in English, or camino in Spanish, and is caused by what the Nigerians call an odu. An odu is a two part goal structure constructed in the same basic manner as scientology's 'actual-goal', which odu produces an irunmole (the beingness) and a fourth combination of the three as a series of events, the script.

Maybe if I step back and describe entity theory all of this will be clearer. I experimented with entities many years ago. An entity is one or more volitions imbedded in some sort of MEST. Normally (in this universe) this means imbedded in an energy field. A triad is formed of a volitional leg, and a MEST leg, and the two combine to form a beingness leg; that is the triad. Filbert described an entity as at minimum a picture plus a thought. A picture exists in an energy field, and a thought or idea is one or more splits of volition. Complex entities may contain tens of thousands, even millions of embedded volitions as instructions similar to computer instructions. This means that your mind full of thoughts is a complex entity. You on the other hand are a divine spirit who should be dominating this entity. If you examine your mind very closely you will see that it is a huge swarm of small entities clustered together to form a large entity; sounds like a certain reply to Jesus, doesn't it? "My name is Legion, for we are many". But I digress.

To return to the subject, therefore the triad of a simple entity is entity-thought-picture, or structurally thought + picture = entity. This is a repeating pattern.

A mental or spiritual condition is an entity. It is an 'obsessing demon', to use the magick terminology. It sits on a person's head, or elsewhere in the space in or around the body. Or if bodiless, it sits in the spirit's space in the energy field. As an entity it is a stray beingness looking for a role to play. To play. A condition sits on a person in play, and alters by limitation the person's play. This alteration of the play is across time, and this is narrative, the camino, the actions and events of play.

If it seems counterintuitive that a Beingness is formed of volition and MEST (or some part thereof: EST, ST, S); please understand that a Beingness is not a pure awareness. It contains awareness yes, as a byproduct of the other two. Consider this, volition places something to view or be aware of. No awareness exists until there is something of which to be aware. Therefore any Beingness contains that of which it is aware. If this awaring is perfect and complete, the MEST vanishes and awareness of it vanishes. This is processing. If this awaring is imperfect or incomplete, the awaring is 'looking' and the MEST persists.

To summarize the three items of a triad, these are formed of volition, then its opposite no-volition/zeroed volition, then those two are combined to form an awareness (a Being), then all three are combined to form a script to play out. But here's where it gets odd: in the tree of tertiary splits that fourth item becomes a new volition for the next triad down!

Because triads are the multiple splintering into threes, most triads will not contain an actual aware Being, but will instead form some characteristic inherent to Beings. For example in the ARC triad, Affinity is a characteristic of a Being; where the Affinity is formed by Communication combining with Reality via Reality's triad. Reality is formed of Decision acting on Agreement to form a characteristic of Beings called Morphic Fields. It is mechanically impossible to reach affinity without these three characteristics of Reality. Love without agreement? Nope. Love without forming a Morphic Field? Nope. And though Decision is so instantaneous it is often neglected as non-existent, regardless, there is no love without decision. Someone has to decide to love, even if it is not conscious.

That leads me to the conclusion that everything is volitions. And it also points to volitions being complex, not at all pure or simple in construction. They are themselves combinations of multiple volitions. In the Hermetic tradition it is said that all is vibration. Experientially, volitions vibrate. So in terms of what is inside universes, the Hermetic statement is true.

Triads:

Not shown on the graphic above, and allegedly senior to it, is a very basic triad mentioned by Filbert in his book.

Godhood = Truth + Love + Life

This triangle follows the usual pattern I laid out of volition - zeroed volition - being (the previous two combined).

Love is the volition. And that word in English is insufficient. Filbert defines it as "*conviction-knowing emotionally throughout the entire tone scale.*"

Life is the zeroed volition. Life is at effect. That makes it quite an amusing commentary on 'theta' when Filbert defines it as "*alignment with or awareness of what theta is.*"

Truth is Love and Life combined! Filbert defines it as "Certainty-Knowing without reservation."

Combined, Truth-Love-Life form the sum of the triad. It is echoed as the structure of the human mind, but again, the English is insufficient here. Filbert calls it the Godhood triangle; but that has me wondering if it is the power triad of the senior 'architect', aka God the Creator. It forms a 'script', a path of action.

Of this triad, Love is senior. But please understand that what flows through this triad is far higher than Love or Life. Language fails. There are no words. It is beyond words.

This is as good a time as any to remark that the three gunas do point to how triads are constructed. Rajas is the senior volitional element; and rajas is king, literally. It comes from the same language, Proto-Indoeuropean (PIE), as more familiar words in PIE daughter languages like raja (Sanskrit), rex (Latin), reich (Germanic), regal, reign, etc. The linguist Pokorny says that in addition to meaning 'king', it also means just (in the sense of justice), and right (in the sense of correct or fair).

Curiously, it may be related to another PIE word meaning white or silver. Rajas rules, and forms the others.

Now to the triads in the graphic above:

Games = Game Piece + Play (Win/Lose) + Playing Field

This is the bottom of the tree of triads, and the fundamental from which all triads are designed to arise. I originally named this 'Life', and its full name should perhaps be 'the game of life'. The volition 'to play' combines with a playing field to form games pieces who play.

Suggested Process:

"Invent a game." My friend Christian remarks: "One will notice that one did not invent a game when getting one. Something was pulled out of the bank. And that is fine. Because that way the bank is erased. This is done until one begins to really invent games."

The scientology technique of alternating between an item and its not is done on triads.

Games is the union of a triad. The process can be run:

"Tell me a game" "Tell me about it."

"Tell me a no-game." "Tell me about it."

But of course the triangle of which it is the union should be run too, one leg at a time. The triangle is:

1. Terminal/ game role/ piece - no Terminal/ broken piece/ no role
2. win - lose
3. playing field/ universe - nowhere to play/ no universe

The fact that one leg of this triad is the physical universe is very suggestive that the other two are also universes. Filbert mentions many times what he calls "the next universe out", which I break down the dynamics of in my previous book. But notice that I break dynamics 9-16 into two groups. The lower group of dynamics 9-12 appear to be the dynamics of Play. Dynamics 13-16 therefore are the dynamics of Game Pieces, of beingnesses.

The flow of Life comes down what I call the 'lightning bolt of God' through the triads, from Volition to Games, but somehow as a tractor flow like gravity, if that makes any sense. Winning comes from and is of the nature of unimpeded volition. This lightning bolt is the central, volitional path through the tree.

The Beings use the Primes and Absolutes, i.e. the Volition universe. The implications of this are staggering. I was right in calling everything above 100 on the tone scale as a sort of illusion or creation. Best I can describe it is that what we see from here in this games universe is not the full reality of what is actually there. This implies that I had been understanding Terminals backwards. I had been thinking that a Terminal uses a Prime volition or set of Primes to color itself. But no. This single stark datum implies the opposite direction; it means that a Terminal is used by a Prime or Primes. Anytime you place a Prime combo into the physical universe, it forms a terminal at that location. One could even form a maxim out of this: Beings are the creations of volition that are placed into a universe or a space.

This may sound obscure or esoteric, but we now have the structure behind the apparency of those three universes. And that is the 2nd staggering implication: the division into universes is an apparency. I kinda, sorta already knew this. Noticed it years ago. But did not have the structure. And the fact that it is a structure using Primes is the 3rd and final astonishing implication: it means that reality is spheric: each part co-creates the other parts and are themselves co-created. The volition universe creates the physical and coexistence universes. But since we can sit here and discuss them, the physical universe must also create the volition and coexistence universes. And since 'source' is in the Coexistence universe, then it creates both volition and physical universes. In his book The Holographic Universe Michael Talbot fairly accurately used the metaphor of a hologram, didn't he? It is rather like a hologram in that every part contains and creates all of the other parts. Like I indicated above, this may sound rather obscure, or conceptual, but it is absolutely imperative in processing to get the theoretical

basis correct, lest you end up like Hubbard: spinning off into darkness because of processing errors caused by errors in basic theory.

The peculiar thing about Terminals is that they also form the basis of Mind. So the Games Triad could also be written: Games = Mind (Terminals) - Playing Field - Play. This is also Mind, Spirit and Matter, if you want to use traditional 19th century terminology (Spirit=volition in this example). Since Mind is energy, space and time which are sometimes imbedded in matter, and is used by some impelling force, then a Being is a Mind by default. This takes us directly to the Hermetic use of Mind instead of spirit in the Divine Pymander.

'Shared' and 'personal' (universes) look to me like variations of inside and outside of the physical universe. When you process this you are doing the process from the Gospel of Thomas (make the inside the outside, and the outside the inside), but you have arranged it so that it is easier to run. I ran Jesus' version and got an odd sort of exteriorization, not from the body, but from interiorization into my mind. Similar to many scientology processes, this is running a triad.

The Games triad: "inside" and "personal universe" are of the top leg of the Games triad. I labeled that leg "Terminals" or "Game Pieces" and also "Mind", but of course Terminals and Game Pieces exist only in the mind. This leg is the top pole of the Games triad. The bottom pole opposite is a leg I labeled "Playing Field" and the shared universe is indeed the playing field. The volitional leg of the triad is Playing for Success and its poles are Win/Lose.

This Games triad is the most fundamental triad in the tree of tertiary splits. It doesn't go any lower. The three legs of: (inside) terminals of the mind - (outside) playing field - play = what I call Games, but Games is not the name used by real players. The true name is ESHU.

Inside/Outside/Success = and you become Eshu, Lord of the Game. But of course the name "eshu" is just another mental Terminal, a game token. So don't get hung up on either resisting or worshipping the devil. All Beings are constructs.

Game Piece = Identity (Beingness) + Rootword + Endword

Game Piece is 'piece in play' and the negative is 'broken piece'. It is the Terminal formed by Play + Playing Field = Game Piece. A Game Piece usually has multiple identity-roles, each formed by an actual-goal of rootword plus endword.

Play, AKA Win/Lose

Previously I have called this the Winning triad, and the volition split Win vs Lose. Its real name is Play. Play is the volition part of Games. Its triad is Rightness + Ownership + Survival. Ownership here is a verb; it is also the volition. Survival plus Ownership combine to form Rightness.

Serfac Triad: Rightness + Ownership + Survival

win/lose = dominate/submit + right/wrong + survive/succumb

By the way, 'escape domination' used by scientologists is insufficient. Notice I wrote "submit". Without running submit, the church members retain submission to the church, notice? Run submission out and the scientologist no longer has automatic submission to authority.

The repetitive process for cleaning this: When you are simply running the grade, you ask:

"What do you use to-" And when targeting a specific item: "How do you use (___item___) to-"

make yourself right?

keep yourself from being wrong?

make others wrong?

make yourself wrong?

dominate?

escape domination?

make others submit?

make yourself submit?

survive?

avoid succumbing?

make others succumb?

make yourself succumb?

win?

avoid losing?

make others lose?

make yourself lose?

Ownership, Owns/Owned

Ownership = Knowing + Control + Responsibility.

I originally called this 'dominance', much to the dismay of several of my friends who flinched at the word; the negative is 'submission'. This triad was first described by Nordenholz. Hubbard called it the KRC triangle. Internally, Understanding, aka Knowing, combines with Control to produce Responsibility. My friend Christian wrote: "Responsibility is the conscious exertion of proper control." The control cannot be proper without understanding.

I noticed that if the Zousel pattern is applied there are actually four forms of each volition based on positive and negative poles. Example using Ownership:

1. the positive of the positive = ownership
2. the negative of the positive = dominance
3. the positive of the negative = dominated
4. the negative of the negative = total submission (owned)

These could be applied through processing in session.

I've been analyzing KRC and in particular Responsibility. In society when someone is 'responsible' for something that means they are expected to personally control it, and take the blame (negative responsibility) if it goes wrong. But control is already on the triad, so if we remove 'control' from the phrase 'personally control' then what remains is 'personally', i.e. being there to do the Controlling.

Responsibility = Be + Do + Have. Do plus Have forms the Be.

These are the three verb types of speech in English. You are either doing something, having something or being something. This triad is about taking over a space, and responsibility is an essential part of owning and dominating in the lower triad. That owning and dominating requires actions, results and a doer.

Control = Start + Change + Stop. At first I thought that Change plus Stop should produce Start. Then I realized that Start is the volition, and it fell into place: Start (volition) + Change (MEST) = Stop (a Being). This set me smiling because I had long noticed that a Being was a full stop.

Be = Presence + Pervasion + Vibration.

Pervasion + Vibration creates the Presence.

My friend Christian remarked that vibration "makes everything it pervades vibrate as it does". Vibration in energy is a series of alternating nonexistence and existence in any physical medium, extend that to include in any space.

In magick, the so-called names of power are vibrated. What one is actually doing is taking a volition and vibrating it in space, time and energy using matter, so as to place it into reality. This produces an existence, and that is a Being.

Knowing < Understanding = Affinity + Communication + Reality.

I should clarify something here. Hubbard had the KRC and ARC triads separated. He didn't know that Understanding is a road, a script, something acted out; and that Understanding converts into Knowing as a volition. They are the same thing in different uses.

Affinity is formed by Communication plus Reality. Hubbard usually wrote 'Reality', but occasionally wrote 'Agreement', but 'Agreement' is the lower leg (matter and playing field) of the Reality triad.

Reality = Morphic Field + Decision + Agreement. Decision plus Agreement forms a Morphic Field.

This is a hair raising triad because it explains how to influence and alter the visible world. I won't go into more detail. Such material requires responsibility, so that being, having and doing by everyone is not carelessly or intentionally turned into non-being, loss of having and inability to do.

Communication = Source + Intention + Duplication. Intention + Duplication produces Source when combined with Intention. I do not recall anywhere in scientology materials where it is stated that this is a triad. Did I miss it? Well, regardless, it is. It's an important one because the parts of the Communication triad each lead to triads crucial in processing.

Intention = Awareness + Volition + existent information/item(s), which latter are the items of the Playing Field. Volition + Item > Awareness. This means that volition plus a willed item produces awareness of that existent item.

Source = Single Deity + Coexistence + Individual. The design here implies that Single Deity (volition) plus Coexistence (zeroed volition) produces the Individual (awareness). Note also that the poles of Coexistence seem to be coexistent life as a positive, and commonality as a negative; since these are zeroed, they only produce action, produce volition via their combination with awareness, with Beings. A Game negates this, with Individuality opposing and opposed by coexistence. So damn obvious in retrospect that individuals and collectives always fight each other, and that resolution returns to God. That's just the way the game is set up, so, scientific method wins again.

In the past, a couple decades ago, I called Coexistence by the more poetic name "The Sea of Being". My perception then was of a vast ocean of life which was existent but not doing anything. She is the Holy Mother, also called the Holy Spirit. The Hebrews call her pool of beings the Elokhim. If you blaspheme against her you destroy your own spirit because your spirit is from her. She is the source of all life, all of us. And all the Elokhim together are her.

This material above is formed on the triangle template and is the Christian trinity:

Volition + zeroed volition = awareness

or

Will + MEST = a Being

Therefore:

Volition = Father

Zeroed volition = Mother (holy spirit, Sea of Being)

Awareness = Son, a spirit

I took part in several magickal ceremonies where high and low selves were invoked. The high self appears as a faintly electric clear white light. The low self appears as a warm golden light.

When both come at the same time, the holy spirit is present. This isn't theoretical, nor conjectural. I was there and saw it, felt it. Interesting perhaps to you is this perception: the holy spirit had Presence, but no Will to act. The holy spirit instead had a sense of nascent beingness, of beingness on the edge of being created, but without Will.

Therefore despite the intensity of the experiences, and they were very intense, they still occurred within the triangle template structure. I warn any Christians that this is NOT the highest level. It is a construct using the triad template, similar to the Zousel pattern template.

In processing this area, it touches on the old question of what and who a person is. The whole "I am the spirit" vs "I have my spirit" is very similar To the Source process from Grade 5.

Completely asleep "you have a spirit", that 'you' is an entity talking.

Then "I am the spirit" is equivalent to the cognition "I am source." If you stop there (Scientology usually stops there) you validate a partial lie.

The next ep of the Source process is that the 'I' in the universe is not the source, and that source is not part of the physical universe. This looks similar to completely asleep because the cog is that the spirit-located inside space-time is not really the source.

The reason this material looks similar to the Source process is because it IS a more complete form of the Source process. The Source process audits the union of a triangle, but neglects the triangle itself. Process these:

Source/No Source = Single Deity/No God - Coexistence/Commonality - Individuality/No Beings

It's a triad, and the hidden stuff comes up when you process the triad versus its opposites. Next notice that an individual is a persistence. That means it's a lie. So also with Single Deity as a Being; it's only non-persistent as a non-Being. Coexistence is also persistent. Volition vanishes when you look at it. What does it evaporate into? Nothingness. So next ask what is the source of coexistence, and what is the source of an Individual. Or better yet, ask them to point to their source.

Duplication = As-iness plus Alter-iness plus Isness. If you combine the Alter-iness with the Isness, the alteration is duplicated, producing an As-iness. The poles of As-iness are vanishing / persistence. The poles of Alter-iness are time / timestop; this latter is seen in processing and to my knowledge never understood by Hubbard or his people. An incident or even a single image will 'hang up' somehow 'above time' and be invisible there. The poles of isness are existent / blacked out; this latter means something is present but imperceivable due to visible black. Let me suggest that the negatives of alter-iness and isness may be the session phenomena of invisible and black.

LEG	POSITIVE	NEGATIVE
as	Void	Persistence
alter	Narrative	Timeless
is	Existence	Not-iness

Applications:

A Beingness is a construction composed of volition and MEST. Awareness gets imbedded inside a constructed beingness, and the awareness gets identified with, equated to, the beingness. The BE-DO-HAVE triad can be used to unravel understandings of this.

Aware beingness as a BE is a complex thing made up of dead (tone 0) volitionings (aka matter-energy + volition).

Aware beingness as a HAVE is the definition of a spirit-located: awareness in an energy field.

Only aware beingness as a DO is free because it is direct volitioning of awaring.

Remember the internal structure of a triad is the volition plus the MEST equals the identity; in this triad therefore DO + HAVE = BE.

The pure DO can be recovered. It can be done as a daily activity. Meditators who enter an empty calm. Athletes who lose all sense of self when they are in the 'zone'. Aleister Crowley described it in his Book of Lies in the chapter The Mountaineer.

The awareness becomes unlocated and un-self aware, yet is still in contact with the physical universe.

Notes on Triads:

I have been analyzing the functions of the three brains for a while and have found a new wrinkle related to one of Hubbard's stock ideas. An overview of previous findings: The triune brain consist of a Primate Brain, a Mammal Brain and a Reptile/Fish Brain loosely wired together. The Primate Brain functions by thinking thoughts. The Mammal Brain functions by emoting. The Reptile/Fish Brain functions by processing sensory impressions, including mental image pictures. Each of the three brains produces two body type entities, three of which are known in Scientology, and all six in Ifa. The "male" entity of the Primate Brain is known as the Analytical Mind. The male and female entities of the Reptile Brain are known as the Genetic Entity and the Somatic Mind, respectively. The stock idea of Hubbard's is that thinking takes four forms: differentiation, association, identification, disassociation. Disassociation here is used as a specialized word meaning to mentally make no connections of any sort among internal and external perceptions. What I have discovered is that:

Differentiation is the basic activity of the Primate Brain

Association is the basic activity of the Mammal Brain

Identification is the basic activity of the Reptile Brain.

Disassociation is therefore a non-functional activity of any or all of the above. Given this data, it becomes obvious that Hubbard's early 1950s (i.e. dianetics) view of the 'reactive mind' is observing the Reptile Brain identifying things A=A=A=A. (The 1960s or GPM view of the reactive mind or bank is something else entirely; that has to do with two-part goals constructed of Prime splits of Tao. These latter are on everything, including the spirit.) Those functions of the three brains are themselves based on prime splits of Tao (volition). Precisely:

Differentiation in the Primate Brain is the use of the olodu called ofun, AKA TRUTH;

Association in the Mammal Brain is the use of the olodu called otura, AKA LOVE;

Identification in the Reptile Brain is the use of the olodu called ika, AKA SURVIVE.

Disassociation is the failure of these.

And yes, these three (truth, love and survive) form a powerful triad that operates within all lifeforms. Survive is one pole. Truth is its opposite pole. The triad's mediator is Love, which, as the mediator, is the path or conduit for 8Life in that triad. The construction is Truth is the volition, Survive is the physical element, and Love is the Beingness.

(Sidebar: The human body is limited in what olodus it can naturally and comfortably express. Each of the three 'brains', Primate Brain of Obatala and Oya, Mammal Brain of Shango and Oshun, and Reptile Brain of Ogun and Yemoja complexes, express four olodus. 3 x 4 is 12, not 16. Obatala expresses ogbe, and Oya ofun. So the human body has a 'brain' missing which uses ogbe in females, ofun in males safely, iwori, okanran, and oturupon. The Primate Brain does manage to handle ogbe, but only for the male archetype Obatala, while the female archetype Oya gets crushed by ogbe. Oya expresses ofun comfortably enough, but ofun does very bad things to an Obatala. It does indeed, causing physical deformities and disabilities. The missing other three indicate that the human body does not naturally channel those abilities. Iwori is the ability to travel to great distances as an awareness, not as a meat body, though it can make a person drag a physical body around when it appears in a 'life reading' (da'fa im'ori). Okanran is the ability to use and control lifeless existences such

as group minds. Oturupon is the ability to dominate and control both living flesh and bodiless spirits. Of course these can come up in odus 'on the head', as odu ori and elsewhere in the divination (da'fa), but the body does not provide a platform for their easy expression; instead they are used 'out of the body' in many cases. Ogbe and iwori access the high self and higher planes; okanran and oturupon access the low self and lower planes. End sidebar.)

Self triangle: Self = Buddha/Budha + Sattva/Satta + Atman/Atta
(above: Sanskrit/Pali)

This triad is somewhere on the Beingness (upper) branch of the tree. I originally wished to use the word bodha for the selfless pure awareness rather than use the budha (Buddha) term, to avoid the connotations from the religion. A budha is aware of being aware because it can be aware of anything existing or non-existing, and this includes awaring its own awareness. (Note: a non-existence is an existence whose existence has been turned off via 0/1).

Sattva/satta come from the verb sat, to exist; this is the volitional leg. This is existence in the physical universe. But note that it is a noun turned back into a verb, and is originally used as a verb instead of a noun. So this would mean a "bodhisattva" is an aware being, an aware existence, or more precisely an aware Being that has existence in the physical universe.

Atman and atta appear to refer to the soul as the living physical field in which the spirit is imbedded and gives life to: the body field of energy. My guess is that it is 'atum' (breath, wind) + man (a man), meaning the breath of a man as a metaphor for his life. Interesting that the Old High German 'atum' plus the common German and Indo-Aryan 'man' forms the Sanskrit word atman.

Somewhere on that same upper branch are the basic games roles. This is the entire hierarchy of the players scale including: broken pieces, pieces, asst. players, players, game makers, game destroyers, umpires, and Engineers. I doubt that the Engineer group (Architects, Engineers, Mechanics, Designers) have much of a role in play; I notice that engineers dislike to be terminals in Games and appear to belong to the task of keeping the games going. I have identified three types of Engineer groups:

1. Physical universe designers, implementers, repairers
2. Creators/Designers of Beings
3. Volitions and combinations designers

The 2nd group seems to be senior to the PU engineers. All types of engineer are recognizable by a remarkable selflessness; they do not appear to be interesting in playing within the game as a terminal and only pretend to do so for the comfort of others who are playing.

Notes on Processing Binary and Tertiary Splits Using Traumatic Incident Reductions

In Regression Therapy, aka Hypnotic Regression, Dianetics, or Traumatic Incident Reduction (TIR), relieving the upset and unconsciousness from a narrative experience is of limited value. What you are really looking to erase are powerful volitions, normally seen as overwhelming dualities or polarities or dichotomies. In this, Filbert's understanding is senior to Hubbard's. Filbert mentions doing this in Excalibur Revisited, and he is correct. Normally these dichotomies are reduced or erased (liberated from) via the earliest incident in a chain, so to that extent Hubbard is correct in saying go after the chain of related incidents to its first incident. But what causes incidents to be in chains? What the incidents in a chain have in common is a volition or volition group. Each volition or compound of volitions will have a characteristic feeling or sensation or emotion or attitude belong only to that volition group. That's why you can and usually should use the dianetics or TIR method to run chains 'earlier somatic' instead of 'earlier similar'. It is essential to get the exact date and time, and the duration of any incident. The date will give you a still picture. The duration will allow you to hold both ends and run it as a movie.

Unfortunately for Hubbard's opinions, an exceptional processor of magician caliber (B-level or higher) can access the dichotomy behind a chain from any incident in the chain. What you want to find are basic +/- polarities of volitions. If you re-experience the death of a body for example, there may be present such volition poles as have/not have, life/death, and game/no game. These are parts of the binary splits, or parts of triangles, or both. The processor should focus on the negative poles of the volitions found, and run those negatives off against their positives until only the positives are visible.

In addition, triads may have to be reduced and their charge erased or relieved. These will sometimes appear as a person in an incident who is acting out an actual goal as the Terminal doing that actual goal. Those are a triad. The actual goal is rootword plus endword. Rootword plus endword create a Terminal, a Being. Rootword plus endword plus Terminal are a triad whose union of all three is the 'script' or narrative of the incident. Additionally, the rootword and endword are dichotomies which need to be run as above. And the Terminal can be a false dichotomy, or in many cases a pair of such, with the Terminal resisting another Terminal in front of it, and being resisted by a Terminal behind it, all in a closed series of Terminals called a line plot.

A great amount of the upset and degradation in severely traumatic incidents derives directly from the triads seen above in the graphic at the beginning of this section of the book. If a TIR session brings up powerful dichotomies, but fails to reduce them, you take each pair up as separate actions. The method to use in processing is the one found in scientology's Grades 0 and 5. I prefer the "Tell me a (dichotomy positive pole)." Followed by "Tell me about it." Alternate this with "Tell me a (dichotomy negative pole)." Followed by "Tell me about it." This should permit direct descriptions from the TIR incident or chain of incidents, allowing the previous incomplete action to finish.

At this point I want to tell you, almost apologetically, that the tree of tertiary splits is not finished. It is not all mapped out. The Playing Field lower tree is missing. Much of the upper tree of splits is also missing. I concentrated strongly on discovering the center, volitional portion of the tree of splits. Running as it does from Games upward to Volition (Individual Volition), I call it the Lightning Bolt of God. That much I mostly finished.

Astrology: Tracking the Sixth Dynamic Forces

I was a strange child because I always felt like I was an awareness only, no ideas of animalness, humanness or gender involved. The people I knew were human, imbedded within the identities associated therewith, but not me that I could perceive. This was a disconnect. It was only in my late teens that I realized I should reconnect with humanity.

When I was 18 someone quite at random exclaimed "Oh, you're a Gemini!" I had given astrology a brief glance or two but had dismissed it. It happened again, someone saying "You're a Gemini, aren't you?" It happened a third time when I was 19. Those three were the only times someone had guessed my birth sign; and each had gotten it right. There are 12 signs in the zodiac, so each instance is one chance in twelve. But to get it right three times in a row is $12 \times 12 \times 12 = 1728$. If it were random that's one chance in one thousand, seven hundred and twenty-eight. I decided immediately to study the subject. There must be something to it if my personality was that obvious to others.

I knew I didn't understand other people, their needs and motivations. I knew I didn't understand myself. So I began serious study, both on my own, and under the tutelage of a Mrs. Morse in Tacoma, Washington.

What I learned was a complete system of motivations which run people like clockwork.

For a very long time I puzzled over how astrology worked. Eventually I realized that a life is a cycle of action through time, and that cycle existed only in the first moment of its existence, all subsequent moments being altered copies. Decades later I was studying the work of Rupert Sheldrake on morphic fields, and saw that astrology described the morphic field of this solar system's large objects in relation to the surface of this planet.

When reading a chart the professional astrologer assesses the effects caused by a number of combinations. There are planets (including the Sun as a body) in signs. There are planets in houses, which are certain mathematical locations based on the Earth's rotational motion and angle. There are aspects (angles) between any two planets from the perspective of the Earth. There are other matters, less well known I won't go into here, such as the Arabic points. Notice that all of these follow the two part pattern of 'actual-goals' and odu. Aspects do add a third element, the nature of the angles formed, and that modifies the basic two part structure by determining its expression in terms of positive, negative, inside, outside, oppositional, etc. The point here is that astrology is built from the same basic pattern of creation as everything else. So a basic actual-goal or odu setup such as Mars in aspect to the Moon, is structurally equivalent to casting for an odu. It could be Mars at a thirty degree angle to the Moon, equivalent to an odu coming with good expression (ire in Ifa) as internal harmony; or it could be Mars at a 90 degree angle to the Moon, equivalent to that same odu coming with bad expression (ibi in Ifa) as internal conflict. In this case two planets plus their aspect is equivalent to casting an odu, then casting again using the 16 cowries of Oshun's divination.

What I write here is astrology which either is unknown or neglected in my opinion. Of course I have to go over known basics as a starting point for the material I want to cover. So if you are an experienced and knowledgeable astrologer, be patient. For everyone else there are plenty of books which teach the mainstream subject; I recommend some of these later in this section. An area of astrology which I see being neglected by non-professionals are parallels and contra-parallels of declination. If you wish to do any serious study of astrology it is imperative that you take these into account. A parallel acts as a powerful conjunction; and a contra-parallel acts as a powerful opposition between the planets involved. On a personal note, my birth chart if read without the parallels makes no sense compared to my life and behavior. These are very important aspects.

Simple Arrangements

The idea that a triad might be a four terminal arrangement, with one of the four hidden, seems to be possible. I was examining the structure used by the 6th dynamic (MEST) morphic field as it relates to astrology (a 6th dynamic system) and realized that the triad of flow, ridge, dispersal was a subset of the four item set of MEST itself.

Flow is like energy in motion.

Ridge is like matter.

Dispersal is like space.

In astrology these are called cardinal, fixed and mutable.

Therefore the physical universe item called time has been hidden. As energy type therefore time is 'field'. A field is energy not in motion across space, but vibrating in place, in situ. So because these are three instead of four, these behave as triads instead of Zousel items.

In astrology:

Flows are Aries, Cancer, Libra, Capricorn.

Ridges are Taurus, Leo, Scorpio, Aquarius.

Dispersals are Gemini, Virgo, Sagittarius, Pisces.

None of the signs of the zodiac use 'field' as their foundation. This is yet another pointer toward this physical universe having been engineered to remove the easy use of certain abilities normally possessed by living beings. Specifically it appears to be engineered to remove ability to control time.

Breaking it Down into Classes

The signs of the zodiac are often said to fall into four 'elements': Fire, Air, Water, and Earth. On close examination these elements seem to roughly correspond to the four states of matter: plasma, gas, liquid, and solid in that order. But they are much more than that simple mechanical correspondence, as you will discover farther down in this document. Later on I'll go into greater detail on the significance of each element.

The Fire or plasma signs are Aries, Leo and Sagittarius. (++)

The Air or gaseous signs are Gemini, Libra and Aquarius. (+-)

The Water or liquid signs are Cancer, Scorpio and Pisces. (-+)

The Earth or solid signs are Taurus, Virgo and Capricorn. (--)

Particle or Wave?

The zodiac is equally divided into particle signs and wave signs. Half of the signs of the zodiac deal with forms made of particles (earth) and individual particles (air); and the other half deals with positive motion (fire) or negative emotion (water) as waves of groups acting together. From an old-fashioned conventional point of view the fire and water signs are what is known as 'feeling'; and the air and earth signs are what is known as 'mental'. These four 'elements' are another use of the Zousel pattern. Ethics is not involved here, so no winning or losing; it is simple plus (positive, outflowing) and minus (negative inflowing). Fire is plus-plus. Earth is minus-minus. Air is plus-minus. Water is minus-plus.

All energy seems to exist in a form that we interpret as either a particle or a wave. It's not that the universe is truly either one, but human beings, with our limited perception, translate what we see in terms of one or the other. One difference between these two, that is apparent to me, is that of velocity relative to the observer. Energy that is stationary relative to the observer appears to be a particle (A

completely stationary particle appears to be without energy, and a moving wave appears to be without location; remember Heisenberg's Uncertainty Principle!). The faster energy streams past the observer, the more it appears to be in the form of waves. This particular mental division in perceiving the universe is symbolized in astrology by the signs Virgo and Pisces.

Virgo and its ruler (NOT Mercury, it is Ceres and to a lesser degree the other large asteroids between Mars and Jupiter) are connected with and rule the limited perception of matter as discrete particles having an exact location in space and finite boundaries.

Virgo seems to be involved with energy viewed in the form of precise lumps: protons, neutrons, electrons, mental energy shaped into little bits, i.e. constricted thoughts. (I don't know how many of you reading this will have any experience at doing 'meditation', but a close examination of thoughts inside your own space [i.e. in your head, for most of you] will reveal them to be either pictures [a field of waves; ruled by Pisces] or little bits of stuff [ruled by Virgo] that you manipulate and attach meaning onto.)

Pisces and its ruler Neptune are connected with and rule the limited perception of matter as moving waves with indistinct, rather fuzzy edges and imprecise location (Heisenberg again). Pisces seems to be involved with energy in the form of fields: magnetic fields, force fields, and oddly, energy organized into a field that takes a shape, i.e. a mental image picture. It also is involved with pervasive thoughts. These are thoughts in a large space instead of a tiny bit of energy. (One effect of prolonged meditation and/or processing is that one's thoughts become larger and less dense.)

Virgo wants to view the world as a place where everything has precise meaning and exact limitations; Everything properly defined and within parameters. Color within the lines! This is, of course, a limited view. However much it might infuriate some Virgos to be told this, still some things just never fit into tight tidy little boxes. An electron is not so much an exact location, as a center of a field of energy (because it doesn't hold still). A thought has size, mass, and location, but it also has meaning tagged onto it. What is meaning? Meaning is whatever volition you intend it to be. Whoops, there went precision! Both the Virgo and Pisces styles of perception are true in that they each reflect part of the truth, but not all of it. No one sign has a lock on all of reality. Quite the contrary. It seems as though the human point of view has been deliberately splintered into many fragments, insuring that no one will get a firm grasp of its entirety.

Virgo and Pisces are mental (mutable) signs, which is why I used them as the examples. Half the signs of the zodiac are particle (mass and thought) oriented and half are wave (emotion and impulse) oriented. These are:

<u>Emotion:</u>	<u>Thought:</u>
Aries	Taurus
Cancer	Gemini
Leo	Virgo
Scorpio	Libra
Sagittarius	Capricorn
Pisces	Aquarius

As you can see, the "wave" or emotion signs consist of the fire and water signs. Fire is outflowing emotion and water is inflowing emotion.

The "particle" or thought signs are the air and earth signs. Air is outflowing thought and earth is inflowing thought. (Let me note an observation here. It seems that air is more concerned with abstract thought, and earth with concrete thought. Is it because an abstract is a self-created thought, whereas concrete thought is about objects that can exist in the real world and therefore are an inflow from the real world into the thinker?)

All of the signs of the zodiac can be broken down into various categories. Half of the signs are what is called positive or male. The other six are what is known as negative or female. What they really

means is outflowing (positive signs) and inflowing (negative signs). "Outflowing WHAT?" you ask. Outflowing and inflowing energy. The mind works by means of attaching significance or tagging meaning onto small bits of mental mass that remain in existence and do not flow away to nothingness (unless, of course, they are examined too closely). A person then strings these masses together, arranges them in patterns, and assigns the patterns further significance. This is called thinking. All thought, all emotion involves the use of slowed down energy. Therefore in judging the underlying patterns of behavior of people one has to understand what is really going on at a microscopic level, and to do this one needs to understand the behavior of energy and mass as it pertains to the human mind.

Energy can flow into a person (their location in space used as a terminal for communication), where the person is receiving, or energy can flow out of a person. This is easiest to visualize with emotion. A person who is sitting in a chair while being told with great passion by a standing sweetheart, "I love you!" is receiving (inflowing) the emotion. The passionate one is outflowing it. Individuals of course are more complex than 'pure' signs. No person could possibly be totally outflowing or completely inflowing. But a person will have a tendency to be more one or the other if their chart shows a dominance of positive or negative signs. They are:

<u>Positive:</u>	<u>Negative:</u>
Aries	Taurus
Gemini	Cancer
Leo	Virgo
Libra	Scorpio
Sagittarius	Capricorn
Aquarius	Pisces

As you can see, all of the fire and air signs are of a positive, outflowing nature, and all of the water and earth signs are of a negative, inflowing nature.

If you combine these two ways of looking at the signs you get:

Fire signs: Aries Leo Sagittarius
positive emotion or impulse

Air signs: Gemini Libra Aquarius
positive or abstract thought

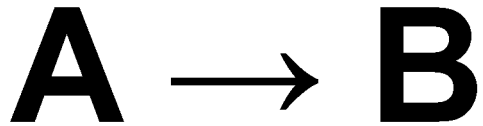
Water signs: Cancer Scorpio Pisces
negative emotion or receiving/responsive feelings

Earth signs: Taurus Virgo Capricorn
negative or concrete thought

The final way of looking at and classifying the signs I mentioned above is through energy form. This is the ancient division of the signs into Cardinal, Fixed and Mutable. One writer (Hubbard) described the three energy forms as Flow, Ridge and Dispersal. He didn't invent this division into energy types. The knowledge has been around for a long time and is one of the basics behind astrology. But he did state it more clearly than previously, so we are using his terms here for convenience. These classifications use the triad/A+B=C template called the gunas in India. Cardinal signs are volition/flow/rajas. Fixed signs are MEST/ridge/tamas. Mutable signs are Being/dispersal/sattva.

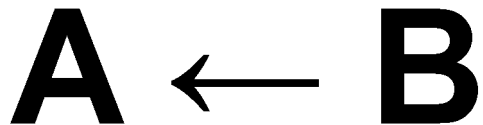
The Cardinal signs represent a flow of energy from one point in space to another point along a single line. They are very goal-oriented and focused upon doing what they are doing. Some graphics are in order.

Flow out:



This represents energy moving from A through space and being received at B. It can also be a flow being pulled back into the source of intention, a tractor beam:

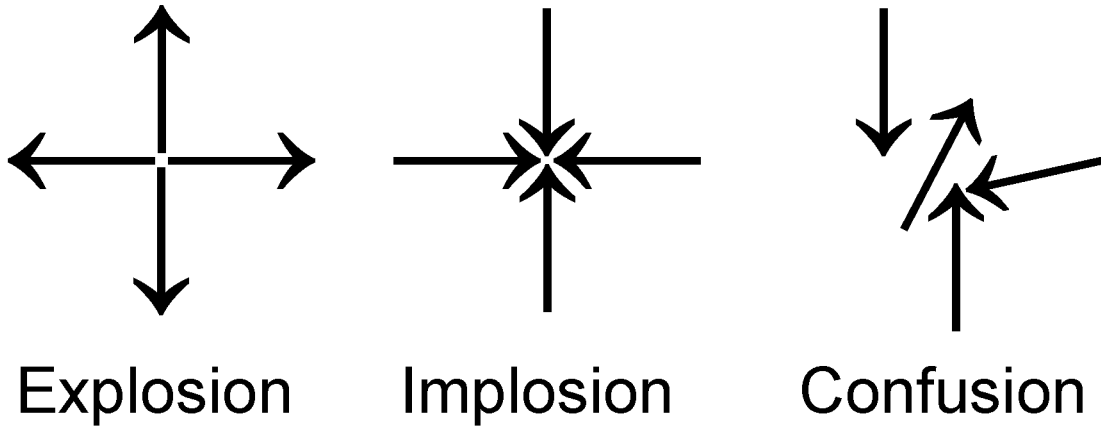
Flow in:



With A the source of intention and B the location which A causes as source of the flow.

The Mutable signs represent a non-A-to-B movement of energy. This can be a variety of things such as: more than one flow from or to a single point, a general all-directions dispersal of energy either from or to a point in space (evaporation if slow, explosion if rapid), or multiple flows/dispersals involving multiple directions (confusion!). With either an implosion or confusion situation in the movement of energy there is always the possibility of two or more energy movements colliding and forming the third energy type, ridge.

Dispersals:

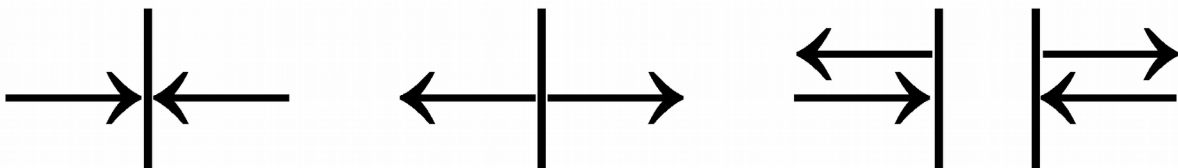


The implosion is only a dispersal if the flows pass through each other. Otherwise it is a ridge. Notice the above graphic is in 2 dimensions. In three dimensions there can be skew flows past each other.

The mutable signs most closely mirror spirit itself because a slow "explosion" of energy is a spherical glow – exactly what a located beingness appears to be.

Fixed signs represent energy movements that have conflicted directly with one another so as to form a standing wave or mass, i.e. resembling "solid" matter.

Ridges:



It is very important that you learn to visualize the differing ways these three groups use energy, because it bears directly upon how they behave:

The direct action advance or pull-in of the cardinal signs.

The stubborn holding position of the fixed signs.

And the rapid mobile viewpoint of the mutable signs.

In addition to the above, the three energy types of flow, ridge and dispersal are mere manifestations of a prime archetype underlying the universe and our operation within it. A Being playing a game within a universe plays by means of what we call in language 'verbs'. There are three types of verbs: be, have and do. The apparency is that in order to play a game, one first has to BE something or someone. One needs an identity, a role to be a player. Then one must have objects with which to play. One needs a body or other symbol to represent self, and bodies/symbols to represent other players. There also must be a playing field, which can be small like a miniature chess set, or as large as an entire physical universe. This is like HAVE. Once identities and a playing field are established, then a game can be played with actions occurring. This is like DO. That trio of be/do/have is the apparency of existence inside this universe, a subset of volition-physical things-aware beings, and our trio of dispersal/flow/ridge are a special limited case of it. But let me warn you the above sequence is a persistence, that is, an apparent lie. The true sequence is volition or DO, then a playing field or HAVE, and from that a Being or BE appears.

So somewhere in the Playing Field (lower 3rd) section of the tree of tertiary splits:

Dispersal is of the nature of aware Being.

Flow is of the nature of volition.

Ridge is of the nature of matter and the physical universe.

A dispersal appears to be a very fundamental manifestation of beingness, a spherical glow of energy from a location in space, a deva or "shining one." Energy and volition flow outward in all directions; awareness flows inward from all directions. An outflowing dispersal (explosion) creates open space, flexibility and allows thought to move rapidly. It also enables an easy shift of viewpoint (location in space) for a being, which is why the mutable signs exhibit these qualities. On a very high "plane" this relates to the number ONE, which is pure "I am" and is sometimes seen as a vision of infinite space.

A flow is the most basic action of doingness, from one location in space toward a second location. On a very high "plane" this relates to the number TWO. This is basic to dichotomies of opposites such as black/white, good/evil, etc.

A ridge forms a solid mass and is therefore one of the basic manifestations of havingness. On a very high "plane" this relates to the number THREE. when one reaches THREE, the opposing terminal of TWO switches to THREE and TWO becomes occupied by a flux or changing process instead.

The Four Mental Signs

The four dispersal signs of Gemini, Virgo, Sagittarius and Pisces each rule a particular way of thinking and relating ideas. The four styles of mentation are: differentiation (this is different from that), association (this is similar to that), identification (this is that, $A = A$), and disassociation (this has no relation or connection to that).

Virgo differentiates

Gemini associates

Pisces identifies

Sagittarius disassociates

Virgo notices the littlest details of differences between things. A shrimp fork has a different number of tines than a salad fork. At Virgo there is pure awareness of the sort striven for by practitioners of General Semantics where objects and actions are seen as themselves without identifying, sorting or classifying them in any way.

Gemini locates similarities between things, sorts and classifies halfway between differences and identities. A Ford and a Chevy are both associated by their being similar cars.

Pisces says that one thing IS another. A coffee cup is a coffee cup; but a book might also be a coffee cup if that is what one wants to see. Here is both the fairly high level action of assuming an identity in order to play a game, and also the stimulus-response mistake of identifying things as being equal when they are merely similar. This can cause a great deal of mental confusion.

Sagittarius hits both the highest highs and lowest lows of mind. The Zen puzzles such as "What is the sound of one hand clapping?" are another example of high end Sagittarian thought because restrictions into sequences are abandoned. Sagittarian thought jumps from one location to another without any connection between. It teleports! At the bottom is the disassociation of insanity where a person is so forcefully 'elsewhere' that nothing is allowed to relate to anything.

Warning to deep researchers! You might notice that the zodiac is arranged as a cycle of action where mind and matter both degenerate and become more complex as one moves from Aries through the signs to Pisces. The sequence from flow to ridge (example: Aries, then Taurus) is correct. Theoretically, astrology operates like some sort of evil implant because it enforces decay. Most people view 'their' sign as something positive, but actually a sign is more like a goddamned wall blocking out the abilities and tendencies assigned to the other 11 signs, while only having a single window left open to the one sign. Planets and the sun in a sign act as disablers, not enablers. This works in a manner which can be compared metaphorically to color. A color like red isn't red because of the presence of red light, so much as it's red because of the ABSENCE of the other colors. Signs are similar in that their emphasis on certain abilities masks the fact that they are blocking other abilities.

Putting It All Together

My notes from when I was investigating the mental physics of astrology during the early 1980s indicate:

Fire always has motion out of self.
Water always has tractor into self.
Fire and Water are self (sensation) oriented.

Air always has flow out of other.
Earth always has tractor into other.
Air and Earth are other oriented.

To fully understand the signs of the zodiac one must add one more item: the person. By "the person" I do not mean the body. I mean the spirit which operates the body. In most people these two are the same space, but not always. To simplify what I mean by the word "spirit" I am only going to define spirit as its main characteristic. A spirit is a point of view, that is to say, usually (not always) a location in space from which space and objects and energies are viewed. For anyone who dislikes this concept, just treat the word 'self' as representing the location of the person's body, especially the body's head.

A Peculiarity of Signs: Negative Talents

In general, a sign's greatest negative talent within itself is also its worst abusiveness when that sign insists on applying it to others. Or to restate, your most evil strength is a danger to others who don't use it. It is yet another example of dualism at work. A few examples:

Capricorn's great strength is the ability to be ruthlessly hard and cold with themselves. No sign drives itself harder. Applied to others that is a nightmare for the others: cold, exacting and even cruel.

Scorpio's great strength is passion as a negative superpower. Applied to others, the Scorpio can be a nightmare of hate and vengeance.

I'm a Gemini. My great negative power is mental flexibility and mobility. I try not to use that on other people. A Gemini who does is President Trump, who can't be relied upon to tell the truth to others because he keeps changing it and shifting it constantly.

The other nine signs follow the same sort of patterns. Look for them.

The Signs of the Zodiac Represented by Their Style of Energies

'Self' signifies the location in space the person is observing from, the viewpoint. In the fixed sign diagrams, the vertical line represents the ridge of energy formed due to the collision of flows. The symbol I'm using for the source point/location of origin of energy as knowingly caused by self is 'Å'

Aries:

self Å → other

Here the flow is outward from the point of view. This is very simple and direct, which is Aries in a nutshell.

Taurus:

self ← Å | → other

Taurus is attempting to pull something toward itself out of the ridges of matter.

Gemini:

self
 ↑
 Å
 ← Å other Å →
 Å
 ↓

Gemini stays apart from the action, maintaining a certain distance. If you compare this to Pisces below you will see why Gemini is relatively so detached. If you compare it to Virgo you will get a hint as to why a Gemini often irritates a Virgo: the action is the same but the flow is in the opposite direction.

Cancer:

self Å ← other

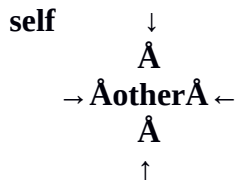
Cancer pulls the whole universe to itself. That also means Cancer takes over any space. Suddenly the sign's relations to 'home' make perfect sense. Cancer brings it home.

Leo:

self Å → | ← other

Leo has a strong outflow from self, but this is met by a flow from others. This flow from others could in good cases be mere attention – or it could be opposition – but in either case the Leo goes more solid.

Virgo:



It's easy to see from this diagram why Virgos seem to wear microscopes for eyeglasses! But it also indicates a marvelous ability to view the smallest things in detail from all sides.

Libra:

self A ← **other**

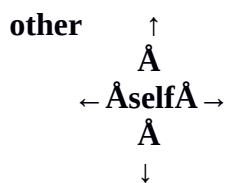
Libra has an ability which is a curse at lower levels of spiritual (non)progress. It is the ability to see both sides of any directly opposing issue. For the ordinary person this is very uncomfortable – exhibited as indecision, waffling, changes of mind and other similar apparent flakiness. Note that I said "apparent". The sign is ruled by some yet-to-be-located planet, circling out beyond the orbit of Pluto. Whatever the name eventually assigned to this postulated planet, we know enough about its effects through Libra and the corresponding 7th house to catalog many of its characteristics. It rules both war and marriage; and in the broadest sense it rules the relationship between Self and Others. The sign Libra therefore has its consciousness thrown into intense awareness that a single point of view is limited and incorrect, and that the other viewpoint shows far more than the best possible single point of view. At its very highest Libra expresses a nearly divine metaphysical awareness of others being valid and all persons being correct in their opinions so far as they go – and their incorrectness stemming mainly from their limited views.

Scorpio:

self ⇌ A | **other**

Even as Scorpio tries to communicate it is simultaneously holding something back. All three water signs, Scorpio, Cancer and Pisces, protect their psyches against others in a specific way. Scorpio's shield is to keep their thoughts, desires and intentions unknown by others. A Scorpio unable to do that is in a condition of overwhelm.

Sagittarius:



Sagittarius is the purest representation of a located disincarnate Spirit as a Deva, a glowing one.

Capricorn:

self → A **other**

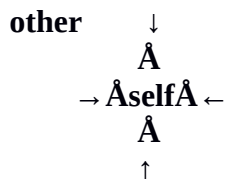
Capricorn reaches out into the society around it and causes the people there to compel Capricorn to do its duty.

Aquarius:

self \rightleftharpoons Åother

Aquarius induces other people to ridge against themselves, while Aquarius watches. This is how the Aquarian can have enough space to be so creative and original: the ridge they create is outside themselves!

Pisces:



Pisces tends to get overwhelmed because there is a constant inflow from all directions. This places beings who are already in bad shape even more at effect, and some drink or drug themselves silly to blot out all the personalities, mental images, emotions and identities which collapse in on them constantly. On the other hand this sign has the greatest ability to perceive spiritual truths by "channeling" knowledge from higher sources. For example Sun in Pisces people Edgar Cayce and L. Ron Hubbard both exhibited this ability.

Relations of Planets To Signs

The planets and signs have a pattern of affinities, disaffinities, enhancements and restrictions. These are called ruler, detriment, exaltation and fall, respectively. There's quite a bit of disagreement and controversy among astrologers who attempt to use these designations. One might say that these are traditional; and they appear to have fallen out of favor with modern people. But they are quite useful, and point to hidden truths.

Please be advised that there are no doubles of rulerships, exaltations, etc. Jupiter for example is not at home in (ruler of) Pisces; Neptune is. Mercury does not rule Virgo; The asteroid belt does. So to go with the 12 signs there are 11 known bodies and one to locate. Other astrologers will probably dispute what I write here. I don't care; do not bother me with disagreements.

In my opinion there is one more planet to locate, somewhere on the outer edge of the solar system. I am calling it planet X here. Due to its dualistic nature, if we stick with the Roman naming system, it should be called Janus.

Here is what I see.

Planet	Rules	Detriment	Exaltation	Fall
Sun	Leo	Aquarius	Aries	Libra
Moon	Cancer	Capricorn	Taurus	Scorpio
Mercury	Gemini	Sagittarius	Virgo	Pisces
Venus	Taurus	Scorpio	Pisces	Virgo
Mars	Aries	Libra	Capricorn	Cancer
Ceres*	Virgo	Pisces	Sagittarius	Gemini
Jupiter	Sagittarius	Gemini	Cancer	Capricorn
Saturn	Capricorn	Cancer	Libra	Aries
Uranus	Aquarius	Leo	Scorpio	Taurus
Neptune	Pisces	Virgo	Aquarius	Leo
Pluto	Scorpio	Taurus	Leo	Aquarius
'X'**	Libra	Aries	Gemini	Sagittarius

(*The asteroid belt between Mars and Jupiter, dominated by Ceres, with lesser influences from the other asteroids.)

(** All larger bodies orbiting the Sun beyond Pluto, with the largest as dominant. I make no claim that the largest is a full size planet, or even a dwarf planet of the Ceres type.)

Notes:

The Sun is in its Fall in the sign ruled by 'Planet X' the solar system's anti-sun, the sun's opposite. It will be the largest body beyond Pluto. Its nature is that of duality, both positive (cooperation) and negative (opposition). Therefore it regulates both partnerships and wars.

Mercury is in its Fall in Pisces, the sign most prone to overwhelm its cerebral detachment with a tsunami of impressions, internal and external.

Mercury is exalted in Virgo, the sign of exacting precision. Here the mind is put at work to best advantage.

Planet X is exalted in Gemini because Gemini embodies the dualistic mind. So ease of control of dualism within the mind is the best expression of Planet X. Other bodies than the dominant one out there will have influence but not strongly. Planet X is ruined in Sagittarius because its duality is destroyed therein.

Morphic Fields of the Planets

Every collection of similar systems in this physical universe form a group mind, AKA what Rupert Sheldrake named a morphic field. Morphic fields are stacked in hierarchies which are pyramidal in shape. I explained these in some detail in my book "The Spiritual Basics of Ethics, Fraternity and Honor", which see for a more detailed description.

For our purposes here however, let me state that the group mind of a single human is subject to its associations with human groups, and those associations are under humanity, and those groups under all life on this planet, and all life under the morphic field of planet Earth, and also the entire solar system. That the entire solar system controls human activity as both groups and individuals is what astrology describes and catalogues for us.

One aspect of this is that every morphic field has a dominant entity; to restate this, every group mind has a leader, a sort of king which focuses the unique qualities and peculiarities of that field. This is what gives the planets each a distinct nature from each other.

Except for the Sun, each body has an orbit around the Sun. The area of that orbit is 'owned' by the planet circling there. This is the space it dominates, and in which its morphic field is operating.

Planetary Character

The Sun is the center of the solar system, dominating the other bodies. It thereby takes on the character of the center of a person, the self.

Mercury is a hot, fast body in a rather lopsided elliptical orbit. It has almost no crustal surface, essentially a ball of iron core stripped down to core actions. This relates to the mind's activities; for example the elongated orbit mirrors taking a close look mentally, alternating with a more distant, detached view.

Venus is so slow in rotation that any spot on it faces the Sun or away from it for long periods of time, not unchanging, but changing slowly. The relation of this to values is obvious to me, as values usually change slowly over time if at all.

The Earth is firmly fixed beneath our feet, but be advised that it has great influence on the physical body. Its influence on astrology is invisible because of a lack of separation from the observers.

The Moon reflects the nature of the interactions of the Earth with other bodies. It is one of the two bodies known to possess some 'contamination' from another body. That body is of course the Earth.

Mars does not seem to embody its influence. Perhaps its size is some indication, and definitely its color mirrors that of the corresponding *olodu*, *Irosun*. More study is needed on this.

Asteroids between Mars and Jupiter are fragments of potential planet which never formed, plus a few small dwarf bodies. The relation of these to the sign Virgo is easy to observe. Virgo is detail oriented, fastening attention to small bits of objects or data. Even its rule of the physical body shows this, as Virgo rules the fingers.

Jupiter is the largest planet, and as such embodies the principle (and volition) of expansion.

Saturn is peculiar because it is a huge atmosphere of lightweight elements wrapped around a much smaller dense core of iron. It seems to embody contraction from a larger volume.

Uranus does not rotate on its axis along the plane of the rest of the solar system. It spins at close to right angles to other bodies. This places it in active disagreement with the reality of everything else, permitting new paradigms to be explored. It breaks a person free of fixed, agreed-upon patterns of behavior and thought. A quality of Uranus which seems to be often ignored in 21st century astrology is its relation to the magickal Will. Uranus influences and frees the Will, just as Neptune drowns the Will.

With good aspects to it by other bodies, divisions of the circle by 3 or 6, an easy ability to exert the Will in new directions is present in a person. Conjunctions (same space) and parallels of declination make for a decidedly powerful Will in addition to the refusal to go along with the crowd. This implies an oppositional relation between the Will, and agreements with others. With bad aspects (180, 90, 45, and 135 degrees) there often occurs direct conflict with society, as the person's Will is thrusting in a direction to which the group minds (3rd dynamic morphic fields) object and oppose. This can be a problem to some degree with all aspects to Uranus. So Uranus in a person's birth chart in good aspects helps a person to break out of fixed conditions, but with bad aspects this comes at the cost of rejection, ostracization, imprisonment and even death at the hands of society.

Neptune's relation to its influence is obscure, as is its apparent heat source inside. More study is needed to determine why it does what it does. With bad aspects (180, 90, 45, and 135 degrees) there often occurs what 19th century thinkers, and also I recall founding astrologer Alan Leo called "paralysis of the Will"; one might suppose the cause to be self deception. This can be a problem to some degree with all aspects to Neptune. This may relate to the fact that Neptune's enabling of images emphasize *owonrin* (static fields, including time) over its opposite *irosun* (flows of action), thus preventing the Will from acting.

Pluto as a dwarf planet is effectively almost bodiless, suspended above, yet interacting with the solar system. It passes within the orbit of Neptune, then moves away, separating from the area of space 'owned' by Neptune. This is of the nature of going OOB, and also of the spirit separating from the body at death. That Pluto influences transformation and death makes sense to me.

That the physical conditions of planets at least partially determine their astrological nature is rather easy to conclude. That there is some sort of life involved is also evident; dead matter is not dead it seems. The actions of physical matter inside, and even beyond this solar system have effects upon this world via the hierarchy of morphic fields. Though the 6th dynamic of matter, energy, space and time is senior to individual humans (1st dynamic), groups of individual humans (2nd and 3rd dynamics), all humanity (4th dynamic), and all local lifeforms (5th dynamic), those dynamics 1-5 are components of the 6th dynamic. They influence it from their position within and as part of matter, energy, space and time. So there is mutual agreements formed. Morphic fields are fields of agreement, and the action of astrology as part of the 6th dynamic is no exception.

Much of the 'pop' astrology seen on the internet is both shallow and vapid, though of course there are also some excellent experts. In addition to the angular relations, called aspects, emphasized by tyros, close attention must be paid to declination and also to fixed stars. As I write this, Donald Trump is President of the United States. His birth chart aspects makes sense in relation to his behavior, with Leo rising and Mars conjunct thereto. But that does not explain his success. For more understanding of

people one must look to Arabic points and the fixed stars. In his case, look at the Part of Fortune next to his Sun, and the fixed star Regulus rising. That latter tells him he is the king, and enforces it. So though Leo rising will explain his acting arrogantly royal, and the Mars rising explain his general belligerence, only the fixed star adds the final piece of the puzzle of his character: his apparently sourceless ability to make it true. This combines with the Leo rising ruling his Sun (it being in Gemini is irrelevant to this discussion), and the Part of Fortune conjunct to the Sun completes the solution to his puzzling life.

Aspects (angles) as Actual-Goals

What I am seeing is that the relations between any two planets, counting the Sun and Moon as 'planets' in the practical sense used in astrology, is that the planet of the pair which is farther from the Sun acts as the volition or 'DO', and the planet closer to the Sun (or the Sun itself) acts as the matter or 'HAVE'. The only exception to this is the Moon, which in these terms acts as if it were inside the orbit of Mercury. Expressed in practical terms, the outer planet affects the inner planet. The angle between the planets as seen from the Earth, such as 60 degrees, 180 degrees or whatever acts as a modifier, an adjective if you prefer, redirecting the volition/DO to a specific style of action between the two. (Sidebar: This may in fact reflect some decay scale, most likely in my opinion the decay scale of goals, the CDEI scale as written by Geoffrey Filbert. Each angle may reflect a position on that scale. Another way to view it is via the decay scale divination method of Oshun used in Ifa: the 16 cowries method. Regardless, some decay scale is very visibly at work in astrological angular aspects.) These three combine to form the BE, the specific identity, role, i.e. who the person IS BEING in the circumstances dictated by the aspect, the angle between the two planets. All of these together form scripts, or call them narratives, in the life of the person.

The angle is a division of the circle of 360 degrees by 1, 2, 3, 4, 6 and 8. Division of the circle by 5 and 7 also exist, but those are specialized aspects producing talents.

The most fundamental construction of this universe is expressible as mathematics. The early section 'The Original Volition and Splitting' discusses this, but it also appears quite visibly in astrology. The aspects, apparent angles between bodies, are divisions of the circle of 360 degrees using simple numbers. An important aspect is one (zero degrees, conjunction and its equivalent of declination the parallel) it merges the bodies involved. Another is two (opposition 180 degrees and contraparallel) and multiples of 2 such as 4 (square, 90 degrees) and 8 (semisquare of 45 degrees and sesquiquadrate aka sesquiquadrate of 135 degrees). The next is division of the circle by three (trine, 120 degrees) and a multiple of three (sextile, 60 degrees). Division of the circle by five (quintile and biquintile, 72 and 144 degrees) is a subtle one but quite influential inside a person. Division of the circle by 7 (septiles of approximately 51, 103 and 154 degrees) is similarly even more subtle, and really only shows strength if supported by parallel or contraparallel of declination. A conclusion can be made that the simplest, smallest numbers are most influential; and this points directly at the single deity.

One provides both manifestation and union. Manifestation is of course a union of what is manifested with whatever was there previously.

Two is dualism and conflict. Multiples of two cannot solve this. As the basis of aspects it provides conflict at various levels; as the basis for a games universe prior to magic track, this was rather limited.

Three solves two, but in a manner causing problems. Three allows a mediator which is adjustable, a third item pulls the oppositions away and provides relief for the other two. This works in astrological trines and sextiles, and it also works in the triads described earlier in this book. The problem this causes is that it adds complexity to creation, which is good for creation but bad for aware Beings. Even now, in the general degeneration and malaise of this physical universe, we suffer, literally suffer, the ill effects on ourselves from the use of triads during Magic Track. Triads permit the mediator to run from zero to infinity. An infinity of anything inside a finite system can be quite hellish. It also triggers a weird effect when applied to positive and negative poles. Any infinitized overload of a pole

punches that pole through to its opposite. Overload a negative and you get an exponential positive, yes. But overload a positive and that produces a very exponential negative effect.

Five is the number of the man. Not an animal made up of the four elements, but a four element animal body with a bit of deity descended into it. As an astrological aspect, it enables the divine 'spark' into the world through the person who has that quintile aspect, via the qualities of the bodies involved.

Seven is the number of the solar system out to Jupiter. Ancient astrologers did not know about Ceres, and assigned seven to Saturn. But that's incorrect; the number of Saturn is eight, and thus harsh and difficult due to plural dualities. Seven gives us the septile aspect, with potential for great talent if supported by other aspects. But this discussion of numbers diverges a bit from the subject at hand; so let the septile return us to the aspects of astrology.

This pattern of three parts in a goal or aspect is nothing new. In goals processing, three part goals consisting of modifier, rootword and endword have been known for decades. All I am doing here is showing another application of that goals template.

I'll give one example to illustrate the basic pattern. Mars and the Moon in aspect. Mars is impulse and energy, and the Moon is emotions internally, and public standing externally. When Mars aspects the Moon in any division by 2 or multiples thereof such as 4 and 8 (180, 90, 45, 135 degrees) the Mars energy disrupts emotions. When Mars aspects the Moon in any division by 3 or 6, the Mars energy energizes emotions for positive and harmonious results. A 90 degree angle places the planets into internal conflict in the person so affected. So Mars square (90 degrees) to the Moon produces an internal conflict between them, so the Mars energy makes for emotions of anger, and a resulting outward pugnacity. As a goal:

To (internal fight between) (aggressive energy) (emotions). These are then modified even further with 'style of expression' formed by whatever sign each planet is in. This produces a 5 part actual-goal. So if the Mars is in Leo and the Moon in Capricorn, then the goal becomes:

To (internal fight between) (aggressive energy-about myself) (emotions-restricted & harmed by impacts)

Astrology is not a simple study; but it is a rewarding one.

Mercury Retrograde

I observe a great deal of ignorance from otherwise intelligent people on the subject of Mercury retrograde. Let's clean that up. A planet in retrograde apparent motion, going backwards through the zodiac, reverses the flows of the planet involved from out to in. In the case of Mercury, ruler of the mind on the inside, and of communications in general on the outside, the flow changes from going from inside toward the outside, to focusing on going toward the inside, when retrograde. So while Mercury is direct, communications flow readily in the outside world, but communication with the interior mind is difficult. Conversely when Mercury is retrograde, exterior communications tend to go awry, including in all systems which communicate among or within themselves such as computers.

But during Mercury retrograde, communication with the interior mind is more enabled. It is the perfect time to meditate, to do any sort of therapeutic processing involving access to memory, or past training and programming. So go relive that traumatic incident which still bothers you. Or select some bad habit to meditate upon in order to find its hidden source within your mind.

Further study into this subject by the reader requires that "your daily horoscope" be ignored. I recommend a professional depth of understanding on the subject of astrology. Books I recommend for beginners:

"Linda Goodman's Sun Signs" by Linda Goodman

"Heaven Knows What" by Grant Lewi

"Astrology For The Millions" by Grant Lewi

"The Astrologer's Handbook" by Frances Sakoian and Louis S. Acker
"Astrology A Cosmic Science" by Isabel M. Hickey

There are other good books, but start with those. Get a feel for how the volitions combine and influence each other.

Processing Astrology

The items in astrology are on the body, not directly on the spirit. Nevertheless the body and spirit interpenetrate and have strong influence on each other because they are in the same space.

Get your body's natal horoscope cast. You should have the exact time, date, and location. I prefer and recommend the placidian style chart (unless you were born in Antarctica or near the north pole.). The most important items to discover are the aspects, which are roughly the same in any style of chart. Do not neglect the parallels and contraparallels of declination, those are very important aspects. As for houses, the reason I find the placidian system best is that it shows the distortions from latitude. But to get a feel for your chart at minimum you should know the rising sign, aka the ascendant.

Buy or borrow books such as the above short list, which describe the effects on you of the various bodies in signs, and angular aspects. Read them carefully, one at a time. Do recall on past times you behaved like that. Also do spotting technique on all parts of your natal chart, one item at a time.

The previous two paragraphs lay out a rather long cycle of processing. But it's worth the effort to know what you are volitioning: perhaps consciously but often unconsciously. This will enable you to have choice; help you align with these 6th dynamic goal sets, and with regard to the conflicting aspects, clean them up by removing evil impulses by spotting their arising.

Major Event Patterns Affecting Human Society

Astrologers are very familiar with the fact that interactions among outer planets like Uranus, Neptune, Saturn and Pluto can trigger major shifts and changes in human societies. Magicians are similarly familiar with how actions and interactions among the deities they invoke can cause changes in humans, and in more advanced work, alterations in the course of events. This latter is done by affecting one person or a few people, and causing them to change the way they act.

A famous example is the work some British magicians did during the second world war to affect the mind of Adolf Hitler and thereby stop him from sending his forces across the channel to invade Britain. It appears that people from several groups such as the Golden Dawn, the Fraternity of the Inner Light, and the New Forest Coven, working together and separately, used ritual work to stop the invasion, and also cloud Hitler's judgement. The traditional way to do this involves calling on gods for assistance who are owners or foci of morphic fields. These gods or deities then respond positively or negatively, or not at all. I have read that subsequent to this Work there were severe health problems among the members of the New Forest Coven who took part in the Work. I am not surprised; and I can postulate that they made the terrible error of attacking a group mind which had more members in it than there were members in the New Forest Coven. I am a veteran of the form of Morphic Field Processing developed by Max Sandor, and I have witnessed sessions which went dead, and know of one which went so badly that I will not write about it. And in each case, the number of people in the group being targeted was larger than the number of people in the MFP session. Remember: morphic fields form hierarchies of dominance based on size. That said, a morphic field can be owned. It will have an entity, and that entity can be worked with.

Magick invoking such spirits works with group minds, aka morphic fields. These are 7th dynamic fields.

Astrology observes morphic fields. These are 6th dynamic fields.

Dictators and media darlings manipulate human morphic fields. These are 3rd and 4th dynamic fields.

But what do all of these morphic fields use to create the effects?

They use combinations of primes. This is most obvious in astrology, but the other levels do the same thing. All morphic fields in dynamics 1-7 use combinations of Primes; I suspect dynamic 8 does also. Individuals employ them, various human groups do, animals and plants do, physical objects do, dense planetary bodies do, spirits do, and so does the entire living universe. Astrologically the conjunction (same space) and parallel of declination between Saturn and Pluto at the end of 2019 and early 2020 is having rather hair raising effects still as I write this in later 2020. And that is just one item in the 6th dynamic field. Pluto is one Prime and Saturn another. Their relation here is following a different pattern than the simple 'actual-goal' and triad style combination.

All of these combinations of Primes which arise in or are placed into morphic fields are subject to manipulation. Combinations of Primes can be placed into a morphic field by a person who is high in aware-will, B-level of higher. There are Beings in the vicinity of this planet who are so large that they can operate the many group minds of the dynamics in this solar system. Some of them are nice people; some are not.

A trend or social movement is the 'path' formed by a combination. This is well known by priests of Ifa, that an odu (actual-goal) will trigger a series of events among various identities within the spatial field of the odu. It works that way at larger scales too.

Once a trend or social movement gets underway, it can be 'fine tuned' by smaller groups. Smaller groups are dominated by the higher fields, but they do have some leeway in how they respond to the primes combination at work on them. Individuals who control human groups become the

instruments of the primes combination, as the 'path' or 'script' flows through them. Those individuals foolish enough to try and subvert the path too far from its intended result are destroyed by the morphic fields above them. History is decorated with the corpses of such people.

Even the relations between a single individual (1st dynamic) and a small human group (3rd dynamic) show this in action. At the beginning of the current age, this Kali Yuga, a command went out to conceal the occult knowledge from the general public lest it be used by evil people during the dark age which was upon them. Violators would be destroyed. That command is still being enforced. Individuals such as Maya Deren and Bruce Lee were murdered because they revealed too much. Maya revealed one single secret, and she was killed. Aleister Crowley was attacked, wasn't killed, but lost a child and the attack went on for many years. His heart was broken, and consequently his muse (poetry) lost. It is a testament to his abilities as a magician that he survived at all.

I know some very dangerous techniques. I won't write them down anywhere. The point is that these combinations of Primes are everywhere, run everything, and literally are some of the most powerful influences extant. So ethics, and intelligent handling are imperative. Sloppy, silly use of this data is a very bad idea. So if you the reader think this book is 'cool' and 'out there', and that's the only reason you are reading it, put it down, close the document. Trash it. Go away.

I am very glad that the Kali Yuga is in the process of ending. It hasn't ended yet, so I do conceal much of what I know. The material in this book is intended to educate those on the twin path of enlightenment via both meditation-processing and magick. The data here is to assist that work.

'Zodiacs' of Gods and Demons

There is a book called the Lesser Key of Solomon which is used as a guide to summon the Goetia (the moaning) and bring them under the magician's control. Many of them are demons; and even the better ones I consider 'naked' spirits without any Heart or Soul to soften them. Such raw spirits are inherently dangerous because they do not care what bad effects they create. In this they appear to be beings of the previous universe's style, Powers of the Magic Track, aka Magic Universe.

While systems of positive gods can be quite safe to use, systems which invoke dark beings such as the Lesser Key, and also to some extent the Lwa of Voudun, are dangerous to the magician invoking them. Then why do it, you might ask me? Because of the direct access to power involved. It's a shortcut, a means to gain magickal power without first contacting and uniting, or more precisely reuniting, the basic polarities / dichotomies of reality. So oneself is not worked on and cleaned up. And worse, the opportunity to clean up oneself becomes almost impossible to do. When a magician works with gods and demons, these are Beings. And each is the owner of a morphic field. They are identities composed of Primes. An identity is a beingness formed from combining volition with the physical universe itself. The easiest way to look at this is that a Be is formed by combining Do and Have. Be is the identity. Do is volition. Have is the physical universe, aka playing field. This would not be a problem if they were formed of simple combinations. Gods and demons are not so formed; they are not creatures of a single do + have. They are composed of multiples. And each has its domain.

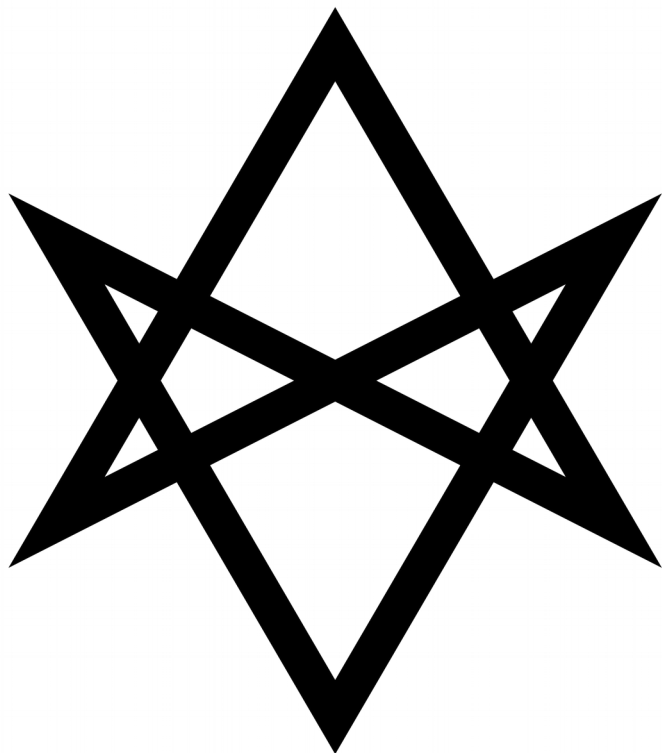
Simple ones do exist, but even those are dangerous. In the 1960s Scientology experimented with what they call 'actual-goals' consisting of a 'rootword' (Do) and an 'endword' (Have). It appears that they had no idea what they were working with or how it related to other areas of their own materials. So they had their people do the therapy of processing these by repeatedly viewing them. This is called 'spotting technique'. Unfortunately they had their clients spot the identities (Be), not the actual-goals (Do and Have). I've been told by an old scientologist from that era that some people turned 'gray' and died from using the process that way.

I told about the binary splits of volition in a preceding section. What I should again mention is that the Ifa practitioners combine these at the level of 16 in pairs in the same structure as the actual-goals of Scientology. They call these odus. Since an odu has one of the 16 at Do, and another (or the same one) at Have, then that produces 240 odus made of different volitions, and an additional 16 of the doubles. These are how Ifa priests divine and do magic, using the 256 odus Ifa. Every one of these has a different character. This is important because as I wrote above, Do plus Have makes a Be. These 256 are spirits, and they are Beings with great power to affect the physical universe and the people in it.

The above are two examples of systems used by magicians. There are others. There are many many others, what I give here are merely the local ones I know. A system of gods, or demons or bare primes can be constructed by anyone, and if it contains a sufficient number of different primes or primes combinations forming Beings, then it will work. So the 72 Goetia, the cards of the tarot, the system in the Sepher Yetzirah, all work for magick and divination. That they are not the actual system used to construct this universe is irrelevant for those purposes.

Also there are the lists of combinations of rootwords and endwords used by scientologists to 'clear' people, their Grade 6 for example. They don't use them for magick or divination; they use them for therapy! The difference is that magick combines things usually; and therapy disassembles things usually. To get the mind disassembled correctly, an accurate set must be used.

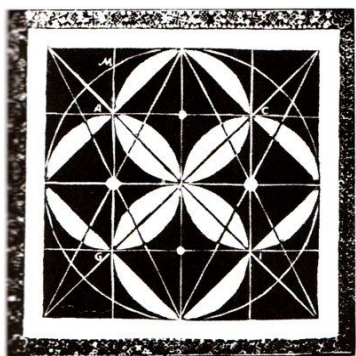
Random observation: there appears to be some sort of connection between the two high Primes of aware and will, and the Ifa level of 16 olodus called oshe and ofun. Awareness is produced by the joining together of disparate parts; and oshe does exactly that by constructing creations to be aware of. Will is a purity which cannot be seen, arising from nowhere, invisible. So also does ofun produce a vanishing of creations by disassembling them.



The Unicursal Hexagram

The unicursal hexagram is a figure used by the Golden Dawn, and later by Aleister Crowley and his O.T.O.. It is a six pointed star drawn in one continuous line. This makes it very different from the Hebrew star of David, which is two triads interlocked.

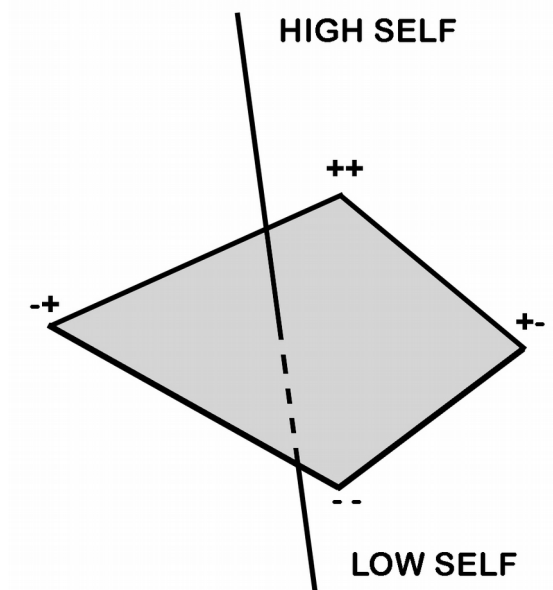
The Golden Dawn did not however invent the unicursal hexagram; they merely interpreted it. I read that the oldest depiction is found in one of the works by Giordano Bruno – Dominican friar, mathematician and occultist who was burned at the stake for heresy in 1600 AD. The unicursal hexagram is hidden in, and must be picked out, of this image:



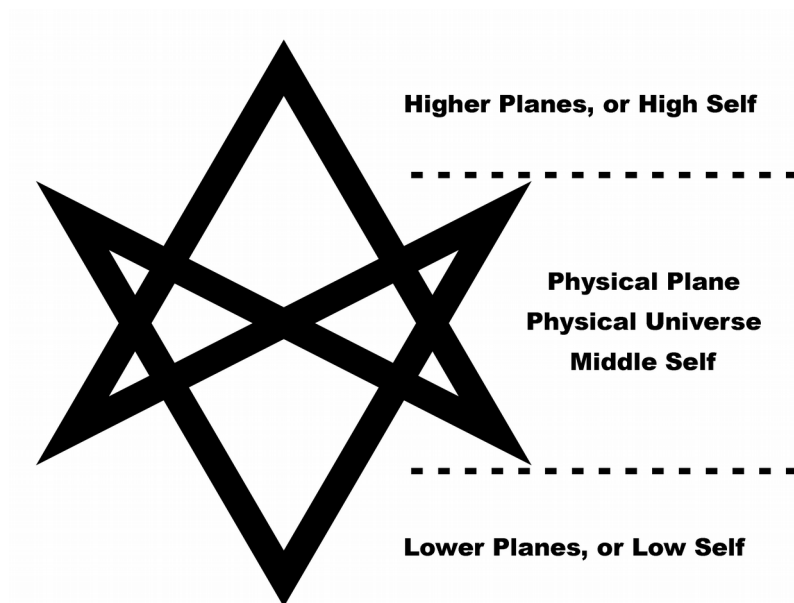
The Hermetic idea that the top and bottom points are the Sun and Moon respectively, and the four middle points are the four elements or alternatively other planets, is in my opinion absurd. Since the four elements are essentially the name of God as Jehovah the ruler of the physical universe, then elevation of the Sun and Moon as senior thereto is an error. As for assigning astrological meanings, if you use the bodies which were used in astrology in the 1500s, you come up one short.

But the unicursal hexagram does seem to point to real structure of reality and the arrangement of planes in this universe. So let's take a deeper look.

This hexagram appears to me to be at minimum a 2 dimensional (flat) depiction of a three dimensional object. The four points to the sides have depth, and form a 3-dimensional space in the same manner that a tetrahedron does. The doubt I have of it being 3-dimensional is the two center points above and below. are they in 3-D space, or are they rotated 90 degrees away from all three normal dimensions? I strongly suspect the latter. These center points may form a line:



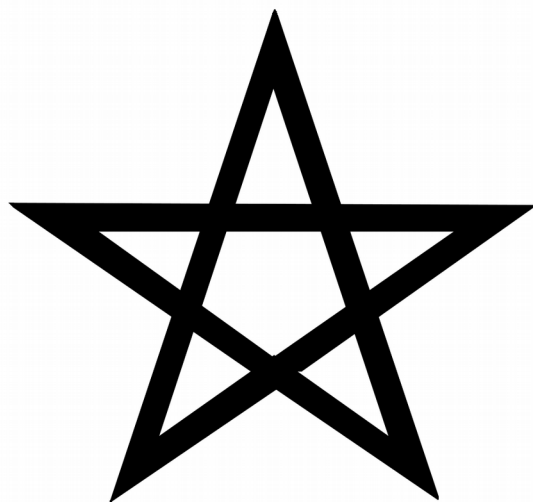
If we assume that the figure represents the physical, upper and lower planes, and represent it in a more traditional manner, we get this:



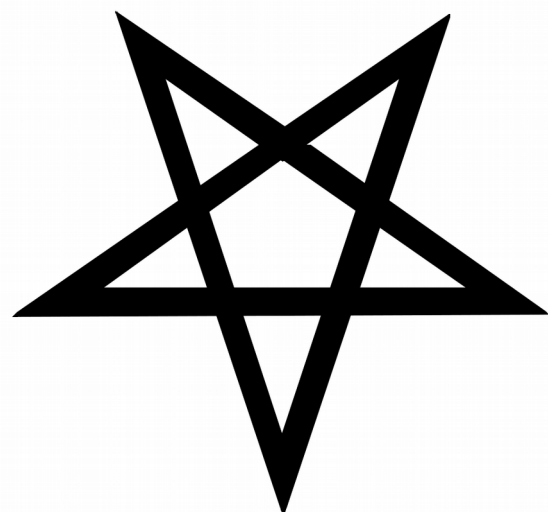
In occult terms modified by the Huna knowledge, the upper astral is in the higher planes, and the lower astral in the lower planes. The 19th century linear depiction is incorrect. In addition to Huna, this arrangement is also in accord with the Filbert tone scale.

So what happens when we connect the middle self on the physical plane with only one of the terminals in the 4th dimension? We get a pentagram with one central point, either to the high self, or the low self.

The pentagram is used in Christian and anti-Christian symbolism. The direction of connection to that 4th dimension makes their symbolism clearer.



Connect to the high self, and through it to God is shown here as a positive pentagram.



Connect the physical plane with the low self and through it to the main Eshu of this universe, and you have the Satanic pentagram. In my previous book "The Spiritual Basics of Ethics, Fraternity and Honor" I explained what I could see of that bottom connection, and how to cure it when it is reversed into evil.

My observation of Yoga masters is that as a rule they have a good connection to the low self, and normally not reversed. When it is reversed, it is because of a bad or lost connection to the high self.

My observation of Scientology clears and OTs is that far too many of them have only a connection to the high self, which is a serious problem if the connection to the low self is in bad shape.

The ideal situation is to have both high and low connected, and that is symbolized by the hexagram.

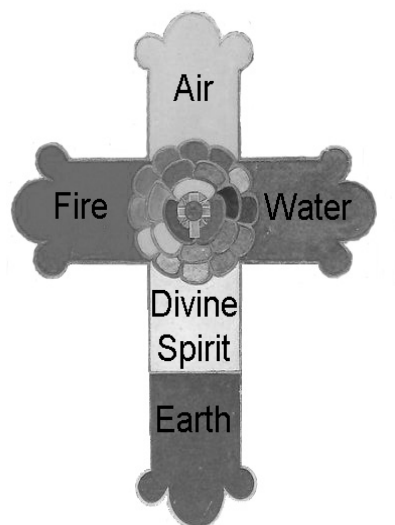
Let's return to the basic physical universe. It is three dimensions formed by four 'emanations', if I may be permitted to use that occult and religious word. The four emanations produce the physical universe in this manner: 1. a dot of no dimensions, 2. then a second dot, connected, to form a line, 3. then a 3rd, to form a plane, 4. a 4th to form a 3 dimensional space, and that aspect of the physical universe is completed. The 5th is the entrance of divine life, what Hubbard called theta and thetans, which produces a 4 dimensional space. That fourth dimension contains sources, and also engineering and control structures.

Entities, including complex ones formed to run animal bodies, and also approximately half the human race, exist in 3 dimensions only, which are four emanations. A human body plus divine spirit (scientology's thetan), exists in 4 dimensions, the product of 5 emanations.

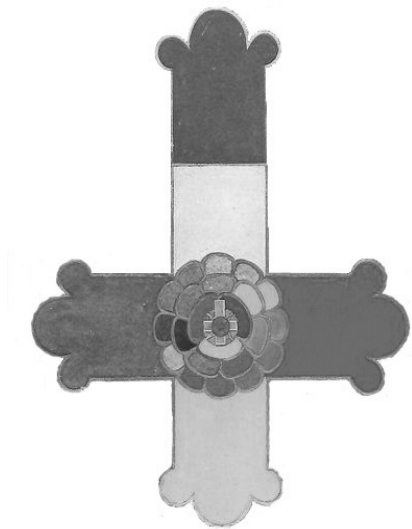
Another variant of the pentagram is the way the christian cross is used in occultism by Aleister Crowley. The following will probably be objectionable to many people because it may conflict with what they were taught.

The cross seen below is from the back of Crowley's tarot deck. It depicts the same basic set as the pentagram. However, the pentagram shows the 'connection' to source from the world below. The cross shows the holy spirit 'descended' into the world. The problem with it is that it shows the high self descended into the world. It remains as unbalanced as the five pointed star: one of the contacts in the outer planes is missing, though the Rose is present in the middle. This is the cross of Yeshua (Jesus). His high self is descended into the four elements of his body.

It is an unbalanced rose cross.



This leads us to the satanic cross, which now makes perfect sense:



Reversed, it is the low self ascended into the physical body. Both are incomplete. What is a bit horrifying to me personally is the habit of orders such as the Golden Dawn and O.T.O. to make this material more complex. Truth is simple. Quit adding crap which has no business there. A perfect example is the rite of exorcism, which if done correctly is simply asking an entity who and what it is. Another example is the Lesser Ritual of the Pentagram, which suffers perception of its stupidity if compared to the Buddhist version written in the Pali language.

The perfectly balanced rose cross is the equal armed cross with the purified spirit in its center. This has been used by some, including the O.T.O. and Francis Bacon. But of course to achieve the equal armed cross, the initiate must have reunited the human self with its divine-self owner/source.

Glossary

8Life Universe – (see Infinite Life Universe)

Absolute – Any specifically tailored, limited volition or volition combination. These are effectively infinities. Also known as Primes, which see.

actual-goal – A term used by Filbert for a ‘naturally’ occurring goal inside a person which consists of two tailored volitions, aka primes. The first prime (rootword, a verb) acts on the second (endword, a noun) and the result is one urge modified by and modifying a different one. The combination produces a beingness formed to act out the goal. All three produce the 'acting out' which is the script, path or road as a narrative. Outside of a person these 2 part constructions are creative, in human experience causing a series of events. Inside they are motivations for human actions. In Ifa an actual-goal is called an odu. Actual-goals run a person like clockwork. You do not have them; they have you. In a sense they can be regarded as obsessing entities.

Advaita Vedanta – A school of Hindu thought and practice which preaches non-duality.

Aganju – The minus-minus subtype of the Shango complex. The dominant olodu is Irosun. This is a Shango descended into pursuing its goals at all costs, which usually means being evil.

Agberu – The minus-minus subtype of the Oshun complex. She is very sexual, and ruthless. Never sexually true to anyone, and often a prostitute. This is an eshu-like path. She is also known as Pomba Gira.

agree (verb) – To be in accord by submission. To the extent to which you agree, you are owned. This term is defined as the above to distinguish it from 'concur', which see below.

aje – An invisible creature of the air; the word is usually translated in English as 'witch'; to call one a small demon is more accurate. The Cornish people's name for one is piskey or pixie. Spirits are often described as physical in fairy tales; regardless of pixie or deva, they are not physical.

Alagba Ona – The eshu of disconnection, the homeless person on the road with a dog. This eshu is formed of a double reversal of Irete. Note that dogs are the favorite animals of Oya, and Irete is one of the main olodus of Oya. This indicates a Shango type formed from the double reversal.

Alan Leo – His real name: William Frederick Allan. He was a British theosophist, and astrologer. He had a very strong influence upon the creation of modern astrology.

Alfred Korzybski – The originator of General Semantics, a system of mental therapeutics promoting clarity of thought.

Aleister Crowley – A famous/infamous English magician and initiate who was a member of the Golden Dawn, and headed the British O.T.O., then later, that entire order.

Alter-isness – Any alteration in an existence. A lie. On the physical plane this can manifest as the stopping of time.

apparency – The visible, apparent reality which is not the real reality. A word used by Filbert. It has the same meaning as phenomena as used by Gurdjieff and his students such as Ouspensky, extended from Kant's noumena, the real reality of a something.

archetype – In this book I use this word to mean an orisha archetype, based on the magickal practices of Ifa. There are six positive archetype complexes, three male and three female. There is however a seventh archetype which is not an orisha, where the person goes into the lower ethics conditions as described in my previous book. The archetype of a person in a lower ethics condition then becomes effectively an Eshu, which see below in this glossary. Orisha archetypes are composed of four basic Primes at the level of 16 binary splits.

Asheshu – The minus-minus path of the Yemoja complex. She is the woman whose children usually have different fathers, often without marrying those men. The name is a combination of Yoruba words: 'ashe' is heavenly power and magic, and 'eshu' is a demon. Make of that what you will.

As-issness – A perfect duplicate of something which causes it to vanish. Its negative pole is Persistence.

awareness – The inflow of life, viewing the results of volition. Awareness is produced by combining volition with matter-energy-space-time.

awo – Noun, an initiate in Ifa. Adjective, initiated into Ifa.

babalawo – A male magician-priest of Ifa. If a woman, called an iyanifa. Such a person is initiated and trained to summon any of the 256 odus.

bagua – The eight trigrams used in the I Ching to construct hexagrams.

bank – Scientology slang for unviewed mindstuff which adversely affects someone. Also known as reactive mind by them, though the term reactive mind is sloppily used.

Bardo – The place where the spirits of most people go when they die. Bardo is the Tibetan name. It has a number of features, and offshoots which are heavens and hells. The primary area is a place with drifting pastel fogs which are hard to focus on because they are fuzzy, and also could be any distance away. A baby blue or light pink patch of fog could be an inch away, or many miles or kilometers distant; it's impossible to tell.

Being (capitalized) – Any or all levels of a living spirit, from Individuals, spirits-unlocated, and spirits-located. Any unit of Life having contact with the highest level of Deity.

being (uncapitalized) – A general term for any unit of life.

black Being – Any Being who pursues the negative poles of goals instead of the positive. Aka a targ.

B-level – An aware-will level where the person can consciously control morphic fields to some extent, often by mechanical (ritual) means, but not necessarily limited to mechanical. See Appendix A in "The Spiritual Basics of Ethics, Fraternity and Honor".

body field – The energy field or aura surrounding the human body.

Buddhism – A breakaway Hindu yoga which appears to combine an older contemplative tradition, with the observations codified in Samkhya yoga.

CDEI Scale – The decay scale of volition, usually seen in an actual-goal or primal urge. I am referencing Filbert's full CDEI scale, not the short version. Available online in Excalibur Revisited, and in the Electra posts.

clear – A scientology word for a person who has attained a state on non-aberration on a personal level.

coexistence – A high level of being where you are yourself and also anyone else at will. The 'you' at coexistence is the highest aspect of you as an individual. Coexistence is the creation of the Holy Spirit.

cognition – The realization of a truth. That truth itself.

concur – To co-create instead of agree, which agreement is a form of submission to someone else's creation.

conjunction – In Astrology, two objects apparently close together in the circle of the zodiac.

CoS – The Church of Scientology, not to be confused with uncapitalized scientology. When scientology is uncapitalized it means a non-church set of practices employed by people who are not necessarily members, or ex-members, of that church.

Dada – The plus-plus orisha of the Shango complex.

da'fa im'ori - Divining the head. This is a divination where the guardian orisha, and the various odus on a person are determined.

decision – An instantaneous change in the narrative timeline in this universe as it is experienced by living beings here. A decision picks a specific event to occur from multiple probabilities, and causes a forking of the timeline for the viewer. Filbert called this forking a 'decision triangle', which is a misnomer similar to viewing the gunas as a triad, misnamed because the 3rd 'item' is not a new item, but rather the spirit itself formed from the first two.

declination – The angular distance in degrees and minutes of a body from the equator of what is called the celestial sphere. It is a mathematical calculation finding the relation between the Earth's off-center rotation and the apparent positions of the remainder of the solar system. Used in Astrology.

demon – A 'black' being of any type, including some F-level humans.

dianetics – A regression therapy developed from hypnotic regression technique by Hubbard and others.

Dira – A suborisha of the Oya complex. It is plus-minus so deeply that it is the Oya against everyone, and thus is on the edge of collapse into minus-minus. Dominant olodu is Ofun in a decayed condition, the 'taking apart' action of Ofun used for lies instead of truth. She is subsequent to Kaloya, and followed by Odomode in the circle of decay. Contrast this against the suborisha I call Odomode which is just barely rising out of minus minus, see Odomode.

Divine Pyramider – An old Hermetic text which was originally in classical Greek, mostly seen today as translations from Latin.

double reversal – The condition of a Prime binary split when it has reversed into its negative pole, then reversed again into its opposite's negative pole. A person with such a condition is said to be double reversed. So for example, when clean Otura is expressed as love. Reversed it is hate. Double reversed it is negative Irete, attachment or slavery. There is a second type of double reversal where the olodu reverses into opposing the opposite at the level of obaodus. In this case, Otura would hold hate and enslavement while expressing opposition to living (Ika) and spirituality (Oturupon).

dynamics – Hubbard's (in)famous 8 dynamics of survival are not in fact levels of survival, though they certainly can be applied thereto. The dynamics are a rough hierarchy of morphic fields (group minds). These are 1. self, 2. family groups, 3. larger human groups, 4. the entire human species, 5. all lifeforms, 6. all matter and energy fields including souls, 7. all divine spirits, 8. the owner of this universe, manifested in this universe as a God. As can be easily perceived, this hierarchy can be broken into more or fewer 'dynamics'.

dynamics (upper) – There are 8 more dynamics, of the next universe out (spiritual universe) as laid out by Geoffrey Filbert. These are 9. aesthetics, 10. ethics, 11. decency, 12. truth, 13. awareness, 14. individuality, 15. coexistence, and 16. theta that is not-being.

Edgar Cayce – An American seer known as the 'sleeping prophet' who diagnosed people's ailments and prescribed cures while in an unconscious state.

Edmund Meadows – An Englishman who has written a great deal of material on the mind and spirit, posted on a website called Viking Remote Viewing. It is written in such a manner that the usual skeptic, spiritually below 'recognition of truth', will dismiss it immediately and leave the website. Only someone above Recognition will stay. His writing can be quite obnoxious, an amusing method of obeying the ancient dictum to keep the knowledge secret from non-initiates.

Ela – The Yoruba word for the one God, derived from the Afro-Asiatic languages. It is cognate with the Hebrew El, and the Arabic Allah.

Elohim (Elohim) – A plural use of El/Ela. This is the source of Beings. I have perceived this as female, so 'she'. I perceived awareness without volition. In Christianity she is also known as the Holy Spirit, and should be called the Holy Mother.

emanation – A flow of creation from Deity which has the character of being the basis for part of reality, and underlying everything we see. An emanation appears mathematical in nature, but the truth is the reverse; mathematics is based on the emanations.

endword – The result or 'have' intended in an actual-goal, by action of the rootword (see rootword). It is the intended result in the physical universe as modified by the rootword.

Engineer – A Being who designs or maintains universes, Beings, and/or lifeforms.

engram – An experience containing unconsciousness and threat to survival. A scientology word.

entity – A spirit with no connection to any higher self and often minimal connection to dark source. It has become an energy field with at least one intended volition (a thought), and larger ones have often a complex of volitions that were intended by another or others. They are ‘gray’, not white spirits, and not black beings either.

ep, or EP – the End Phenomena of a process indicating you are finished with that process, at least for the present time.

eshu (uncapitalized) – 1. An Ifa term for a being of volition whose intentions are negative. Also called a targ or black static. 2. The word used for a physical object to which sacrifices are made by an Ifa priest. 3. A subcenter on the human body which has connection to Eshu (capitalized) below if in bad shape, or to beingless nothingness or void if in good shape.

Eshu (when capitalized) – The Yoruba language word for the dark source at the bottom of this universe. This is opposite the light source at the top, which in this universe manifests as the Holy Spirit. To a Christian, Eshu is the Devil, aka Satan. This is the beingness of the 'Games' volition at the bottom of the tree of tertiary splits. Here accessed as a positive, an orisha, the structure points to Eshu as also the gambler's deity Lady Luck in that more positive beingness. In practical terms however, any use of Eshu via ceremony must keep Eshu unconscious; volition must remain without being.

EST – Energy, space and time, without 'solid' matter. See MEST. Many spaces and at least one major games universe are composed of EST.

Expanded CDEI Scale – See CDEI Scale.

Filbert – Geoffrey C. Filbert, an expert freezone therapist, and author of *Excalibur Revisited*.

F-level – A beingness which has collapsed to a criminal and/or insane condition due to harmful acts against major morphic fields, especially the upper dynamics 9-16. It is a condition in which the aware spirit has dropped into an inverted, reversed condition by dropping below zero on the tone scale. It drops into the lower half of the tone scale, the half of volition. A casual inspection of the tones between -1 and -6 show the distinctive behavior of criminals. Consider these: owning bodies (slavery), punishing bodies (assault, murder), shaming (making wrong), blaming (making wrong), protecting bodies (police, military), Sacrifice (black magic), etc. There are tones missing from Filbert's scale which are in this area; I have not mapped them. This 0 to -6 is the volitional half of the MEST range of the tone scale. An E-level can do 0 to almost -6 or -8 and be merely E-level, just another creature, or animal. Any lower and the spirit slips toward F-level. See my other book "The Spiritual Basics of Ethics, Fraternity and Honor" for further explanation of these levels.

freezone / The Free Zone – a general term for ex-scientologists who work outside of that church. It derives from Bill Robertson's group the Free Zone, but the term is expanded beyond his Free Zone to include all such non-church practitioners, usually uncapitalized and as one word instead of two.

freezone meter – A wheatstone bridge, which is a device set up to detect the amount of resistance in the human body to a trickle charge. It is called an E-Meter by scientologists. A freezone meter is any of several available for sale in the freezone, see above.

Game Script – The course of action inside a Games Universe set by the combination of an actual-goal and the identity formed of that actual-goal, producing actions across a span of time.

Games Universe – A universe such as this physical universe, wherein games are played, such as 'life'.

God – The Single Deity from which all Life and all existence appears to be derived. AKA Single Deity at +320 on the tone scale. AKA Life that is not being.

Golden Dawn – A magickal group which originated in England in the late 19th century.

GPM – A Goals Problems Mass. A GPM is mental mass formed due to unsolved problems in pursuit of a goal. Some of these goals are hostile implantations by persons with ill intent. Other goals are 'natural' to the universe they are in, and are simply part of that universe's construction. Read Filbert's book for a full understanding of these.

Grade 5 – the so called Power processes of Scientology, mostly created by John McMaster, not by Hubbard.

Grinyan – A negative suborisha of the Obatala complex. It means shaking man. It is the source of physical disability among Obatala types. The trade off is great intellect. Stephen Hawking is an obvious example.

guardian orisha – The specific orisha which sits on the human body and causes it to exhibit its distinct personality and inclinations.

gunas – The basic triad as described in Samkhya yoga. The parts are Sattva (a Being), Rajas (action), and Tamas (dull inactivity).

High-Self – The higher half of the spirit-unlocated's influence on the person as Middle Self. It exists in what is sometimes called the higher astral plane, which is actually four planes. When called (invoked) it appears as a sphere of clear light, sometimes with a faint bluish tinge. This term is borrowed from Max Freedom Long.

higher astral plane – A spiritual plane. Derived from Theosophy.

higher self – A higher self can be any of several different levels of oneself, but in general it indicates a self not inside the physical plane.

Holy Spirit – The 'great mother' half of the Single Deity, mother of Beings, creator of coexistence. In Latin, the spiritu sancti. The source of living awarenesses. She has many names.

Huna – A Pacific island religion, and spiritual and magical practice. When I reference it I am pointing to the work of Max Freedom Long. From Huna came to me (as a teenager) the concept of the high, middle and low self. It wasn't until many years later that I realized most shamanic and so-called primitive religions also used the above, below and middle description for the self and/or the world or universe.

Ibeji – The twin orishas who are 'children' of Kori, the orisha of life. The twins are actually the source of Shango and Yemoja.

ibi (EE-bEE) – Evil, bad results.

I Ching/Yi Jing – A Chinese system of divination and magick which uses hexagrams, which are constructed of two trigrams called bagua.

Ifa – The local religion and magical practice of the Yoruba speaking peoples of Nigeria. Words used in liturgical Yoruba language point to its origin in the Nile valley. Some words even echo and appear cognate with ancient Egyptian, modern Arabic, and Hebrew. The implication is that the original language of liturgical Yoruba is of Afro-Asiatic origin.

Igbale – The plus-plus subtype of the Oya complex. Dominant olodu is owonrin. This is the keeper of the graveyard path. She honors the past, and loves antiques, and old houses.

ika – An olodu used to produce survival in a physical sense. Its negative is death (non-survival), taking it into the territory of its opposite oturupon. which see.

Ikole – A magician path of Oshun. Very sexual and sexually dominating of others. An extreme of Ikole is the demonic Oshoronga type.

imole – An Ifa word for a specific type of spirit which is formed in a field by inserting an odu into the field; an odu is a combination of any two of the 16 splits level of volition on the binary tree.

individual – The prime awareness of a person senior to all universes. The true person with all additions stripped away. This is the 'owner' of you in the physical universe, but this is also the true you. An individual is a direct child of the source of Beings, the Holy Spirit whose children are the Beings of coexistence (the Sea of Being).

Infinite Life Universe – The universe where the Individuals from coexistence reunited in order to play in games universes. I also call it the Reunion. I've seen it called the Home Universe. It is what many people call Heaven. Short form is 8Life U.

Intention – Volition which has a Being as its (false, apparent) source that often interferes. This is distinguished from magical Will, the result of a Being opening a path for uncaused creation to flow from the Static. Whereas pure volition has as its source the Static which is not a Being, i.e. Uncaused Creation, intention has a person or identity added, which often cancels the intention from taking effect. Uncaused creation is a part of everyone's makeup, and is also a sort of universe, a space where volition has no visible sources.

ire (EEr-eh) – Goodness, benefit, blessing (Yoruba language).

irete – An olodu producing non-attachment (freedom), and as a negative, attachment. Buddhism talks a lot about this prime.

irosun – An olodu producing force, desire, and the ability to intend. It also is flowing energy as a component of the physical universe.

irunmole – The spirit formed of an odu Ifa. It is the 'life' which acts to carry out the odu's narrative. This means that when on a person, it acts as an obsessing entity.

isness – A stable existence which persists.

iwori – An olodu which expands a space from no space. It can produce an infinite space, or a small, contained one. The apparently infinite space of this physical universe is a product of its use.

iyanifa – A female priestess of Ifa. See babalawo.

Iyan'la – The orisha who is the mother of N'la.

John McMaster – A scientologist who was claimed as the first 'clear' in that church.

Kaloya – The plus-minus path or subtype of Oya. Very good at mathematics, and at judging value. She is known as the Market Woman. Dominant olodu is Ofun. This is also the weaver archetype.

Kapila – A Hindu sage credited with organizing and explaining the abstract philosophical structures behind reality as seen by Hindu contemplatives. He founded what became a 'yoga' called Samkhya.

Kori – The orisha of Life. Ika = life, ori = spirit. I suspect it is also a joke, a bit of wordplay by ancient babalawos, because it also can mean ko = no, not, and ori = head.

KRC – Know, Responsibility, Control, a triad spotted by Nordenholz and published in his philosophical volume "Scientologie". Hubbard not only claimed the triad as his own work, he even named his whole subject after the book's title. Responsibility appears to be the union of the triad containing Pervasion of an area as one of its three parts. That Pervasion is Be of the Be-Do-Have triad, such as Be-ing an area of the playing field (physical universe); we most commonly experience this as being a body and the area around it.

Kybalion – A book authored by William Walker Atkinson. It compiles both Hermetic and New Thought wisdom into one small volume.

Life (capitalized) – The source of everyone which is in living beings. In lower universes it is characterized by its division into an outflow of volition and an inflow of awareness.

Life unit – A split from the single deity which has all the powers of the single deity.

line plot – A graphic representation of a series of identities formed on actual-goals, where every identity is being opposed by the identity behind it, and is opposing the identity in front of it. These are often 5 actual-goals/identities in length. It is a trap because the line plot is circular. A spirit caught in it will live the same sequence of identities and lifestyles over and over until the charge is massive. When that happens, all the negatives of every identity in the line plot will be dramatized by the individual at the same time. Upon death this results in a long stay in the Bardo, followed by entrapment in another, different, line plot.

lower astral plane – A spiritual plane. Derived from Theosophy.

Low Self – The lower half of the spirit-unlocated's influence on the person as Middle Self. It exists in what is sometimes called the lower astral plane, which is actually four planes. When called (invoked) it appears as a sphere of golden light. This term is borrowed from Max Freedom Long.

Lucumi (Lukumi) – Cuban Ifa which still contains elements of the Ketu (modern Ketou) variant of Ifa.

Lwa (loa) – The Voudon (Voodoo) word for an orisha or eshu. The word is cognate with the Yoruba word element 'olo' (first o has a dot under it) used as a prefix, and can indicate owner or lord, or merely extended as a superlative. Both lwa and olo- are in turn cognate with the name of the supreme deity Ela; this indicates the word was brought west from Meroe to both the Yoruba and Fon peoples.

magic track – Originally the experiential tracks of people who process events and decisions which occurred inside the Magic Universe. This has been extended to also mean the Magic Universe. See below.

Magic Universe – The universe previous to this Material Universe. It consisted of two roughly consecutive universes which were similar, so are sometimes lumped together. It consisted of space, time and energy, all very flexible and non-solid and therefore easy to Will into different manifestation. This ease of change is why we call it the Magic Universe, because what we would call magic is simply what people did there.

magick – A word borrowed from Aleister Crowley. It has become popular for a very practical reason: 'magic' is also used to describe mere tricks. Legerdemain (sleight of hand) and other forms of entertainment are called magic. Therefore those who use spiritual power have adopted magick to distinguish what they do from the entertainments by stage magicians.

mammal brain – See Triune Brain Theory.

Material Universe – This physical universe we are in, consisting of space, to which had been added time, to which had been added energy, to which had been added matter. It really is an extension of the Magic Universe (see above), as is that Magic Universe an extension of the universes before/above it.

Max Freedom Long – Author of many books on Huna.

MEST – A scientology term meaning Matter, Energy, Space and Time. They have it in the wrong sequence. Its construction sequence is Space, Time, Energy and Matter. STEM?

MF – morphic field. See morphic fields.

MFP – See Morphic Field Processing.

Middle-Self – The perceptible self manifesting the Spirit-Located inside the physical universe.

morphic field entities – Morphic field entities are demons, often obsessing (see obsession) people, which demons have formed from the beliefs held in common among members of a group or the human species. Legends held in common will have actors in the legends, and these legendary people take on a life of their own, if you want to call that life. Edmund Meadows is an expert on this type of entity. Please see his Viking Remote Viewing website for more on these.

Morphic Field Processing – Also called Skywork, MFP is the creation of Max Sandor. It is a means to manipulate morphic fields to help clients in difficulty.

morphic field – Also known as a morphogenetic field, are group minds formed by agreements and bounded by disagreements. The original work and discovery of the existence of these is by British

scientist Rupert Sheldrake, so I am honoring him and his work by using his name for these. There also exist morphic fields which do not involve what we consider to be life, but which instead form the rules or laws of reality. These latter are not well understood at this time. A morphic field is also known as the spirit of some group, species or other set of (morphically) similar existences. In Theosophy, called a group-soul.

Nana – This name is used in various ways, but in the context of this book, she is the plus-plus orisha of the Oshun complex. The dominant olodu is otura, but it's an inflow because the Oshuns are female. So self love translates often into lesbian sexual preference.

Next Universe Out – See noumenon.

N'la – A name derived from Ela, meaning God. I take it to mean 'of' God, or 'from' God. It is part of the name of one of the Obatala paths, Orisha N'la, a plus-plus path of Obatala.

Nostradamus – A prophet of future events who was unable to discern which possible time line he was viewing in the future. The farther ahead he prophesied, the less accurate his predictions.

NOTs – The scientology term for the command used by magicians to dispel 'unclean spirits'; it has its source in the method used by Jesus and recorded in the Christian Bible.

noumenon – The spiritual reality beyond the physical world of phenomena. Noumenon is quite simply the senior part of available reality outside of the confines of this physical universe. A Kant term. Filbert calls it the Next Universe Out. I personally think of it as the Spiritual Universe, divided into the Thought Plane and the Causal Plane. Its tone scale is from just above 40, up to almost 400. Some of the lower ethics conditions which make up a large section of this book are the negative range of this Spiritual Universe. It appears to have been created as a place to keep absolutes, which cannot fully manifest in the physical universe.

O.T.O. – The Ordo Templi Orientis (order of the eastern temple), a magickal group headed by Aleister Crowley.

obaodu – Any of the eight splits of volition from which the 16 olodus split in turn. An invented word using the Yoruba language meaning 'king odu'.

obara – An olodu used to create a self which is a game piece to interact with others.

Obatala – An orisha archetype which is Primate brain dominant. This is a thinker and teacher.

obsession – Taken over by an entity. Ruled by a 'flea', which is Filbert's humorous word for an entity. Obsession is a term from Hermetic magick. Verb is obsess.

odi – An olodu which causes the compression of energy into a dense solid. Odi is one of the four olodus of the physical universe, producing solid matter.

Odomode – The suborisha of Oya which is badly minus-minus but is just barely rising out of the bottom toward minus-plus. The invented name means 'young hunter' in Yoruba language. The Greeks recorded this orisha as Artemis, better known from the Roman version Diana the Huntress. Odomode is athletic, independent and with strong antisocial tendencies. The dominant olodu of Odomode is Irete.

odu – A two part goal which is any one of the 256 odus of Ifa. An odu is constructed of any two of the 16 splits of volition called olodus. In scientology terms, a type of 'actual-goal' if it is located on someone.

odu of circumstances – An odu divined by a babalawo which indicates the forces at work which are causing events.

Oduduwa – The orisha of darkness, she of dark character.

ofun – An olodu which takes creations apart. It disassembles things.

ogbe – An olodu producing a completed creation. It can manifest infinity, or it can be confined to cause a single existence. Ogbe is a full isness.

Ogun – The plus-minus orisha of the Ogun complex, also the name of the complex. The dominant olodu is odi.

ogunda – An olodu producing awareness of locations and awareness of all sorts of anchor points.

okanran – An olodu which produces lifeless terminals with which to interact. These are laws, customs, habits and other apparently lifeless yet powerful forces. Also sleep and other forms of non-awareness. Okanran provides links to morphic fields.

olodu – Atop this universe, volition is split into two, two into four, four into eight, and eight into sixteen. The sixteen act as primary motivations, 'primal urges' or 'urges' for all life in this universe. Among the sixteen is Hubbard's favorite: survive. Of these binary splits, the levels of four and sixteen are stable and influence reality the most. From Ifa.

Omo Pupa – An eshu of the negative pole of Otura, of hate. Yoruba: omo = child, pupa = red.

Onile – The 'orisha' (actually a super eshu) of the planet Earth. Her children are Iku (death) and Omo Pupa (hate); these latter two are also the Eshu Bi, the Eshu twins opposite Kori's children.

OOB – Out of Body. The spirit moving out of and away from the body.

opposition (astrology) – Two bodies on opposite sides of the Earth so that from Earth's point of view they are on opposite sides of the zodiac.

orisha – A beingness formed of olodus, the prime volitions used in Ifa. As a human archetype this will be a specific four olodus. This is also called a Lwa in the magickal practices of Voudon in neighboring Benin.

Orisha N'la – The plus-plus orisha of the Obatala complex. The dominant olodu is ogbe.

Orisha Oko – The minus-minus path of the Ogun complex. It is a killer. Its more benevolent type is the farmer who kills his livestock and sells the meat. Its more malevolent type is a hired assassin. The name 'Oko' is an alteration of 'Iku', death.

osa – An olodu producing the invisible viewpoints in space used by spirits.

oshe – An olodu used to add together two or more creations into a smoothly blended together new existence. At a lower level it also makes things pleasant.

Oshoronga – An extremely powerful demonic subtype of Oshun of the minus-minus ethics type. She behaves like Agberu, but has great magickal abilities.

Oshosi – The minus-plus orisha of the Ogun complex. The dominant olodu is oyeku.

Oshun – The plus-minus orisha of the Oshun complex, also the name of that complex. The dominant olodu is obara.

Osun – The plus-plus orisha of the Ogun complex. The dominant olodu is ogunda.

OT – A scientology acronym, short for Operating Thetan, which means a spirit with advanced abilities.

Other Pole – A technique I reinvented independently; it is also found in the Yoga Sutras of Patanjali. If you are having trouble with something coming into your life, do it consciously and with deliberate ethics, while holding the 'feeling' which comes with doing it. It can also be done with Terminals by using the Hermetic technique 'assumption of the godform' on the type of person bothering you. By doing this you become the other, and that other will not longer bother you, because you will have become them.

otura – An olodu used to produce affinity. It is love but also hate. Since human emotion is a range of affinities, it is a large component of emotional responses.

oturupon – An olodu used to own, dominate and control matter, energy, space and time. It is employed during the taking of a new body at birth, or any time thereafter. It is a large component of sexual intercourse. When it turns negative it is used by humans in dominance and discipline, torture and murder.

overt – A scientology term for any harmful act.

owonrin – An olodu which produces energy fields, and this includes time. Time as a component of the physical universe.

oyeku – An olodu which is the Yoruba language word for one of the 16 basic binary splits of volition. Oyeku is the Void. Nothingness out of which come somethings, or somethings which enter it vanish. Oyeku is also a doorway/channel to uncaused creation.

parallel of declination – in astrology, two object the approximately same distance above or below the plane of the equator of the Earth.

pataki – A Yoruba language word for a story illustrating one of the paths produced by an odu.

Patanjali – The Hindu compiler of the four Yoga Sutras, which are an overview of all the techniques he knew for spiritual advancement.

Piece – The game status of being at effect in the game. Most people are either Pieces or Broken Pieces. Very few are Players or Assistant Players in the game of life on this planet in this universe.

placidian – A system used to cast a horoscope in astrology.

prakriti – The Hindu name of the source of physical reality, equivalent to the Chinese word yin.

Presence (capitalized) – A spirit in a space or area. This is characterized by a peculiar feeling in that space, which I am unable to describe but can recognize instantly if it is strong. A spirit has a very high frequency vibration. How high, you ask? Continuous. Vibrational energy consists of the energy there, then gone, there, then gone at a specific interval. A spirit doesn't go away. Its presence is constant.

primate brain – See Triune Brain Theory.

Prime – A word from PEAT processing, a therapy invented by Zivorad Slavinski. A Prime is supposedly a pure unit of volition, though later research showed that Primes were constructions of multiple pure volitions compiled together.

Process – 1. (verb) To deliver therapy to oneself or another/others. 2. (noun) A formal therapeutic procedure used to help oneself or another/others.

Processor – A therapist.

purusha – The Hindu name of the source of life, of beings. It is equivalent to the Chinese word yang.

Qliphoth – In Jewish based Hermetic magick, the non-living shells or husks, which surround access to divine forces, but are too reversed into evil. These must be passed through to reach the divine. It is a metaphor, you must peel away the shell to reach the goodness inside.

reactive mind – As originally used by Hubbard in his earliest books, this was the reptile brain and its entity. In a few years this was expanded to include the mindstuff of the spirit as well, and to include any unviewed/unerased mental material which affected the person.

Recognition – A spiritual ability to see 'what is', the truth of something, formed by a state of being at least partially awake as a spirit instead of only aware as a physical body.

reptile brain – See Triune Brain Theory.

reversal – In a person a condition of desiring the negative poles of urges and goals. Such a person is said to be reversed. In an olodu it means changed into a negative version of its opposite olodu. Also see 'double reversal' above.

rootword – The action or 'do' of an actual-goal.

Samkhya – A Hindu yoga describing some of the basic principles of reality and the mind. See Kapila.

Sepher Yetzirah – A book of Jewish mysticism of unknown author and origin. The style of the text seems to date from approximately the 1st to 3rd centuries AD, but this is not certain either. It lists 32 volitions (10 numbers and 22 letters of the Hebrew alphabet), and combines them in pairs similar to the

256 odu Ifa. The difference is that each pair appears once instead of twice. This means there is no action/result. I regard it as highly altered into uselessness for divination and magick.

serfac – A slang contraction. See service facsimile below.

service facsimile – A fixed idea used to make oneself right, others wrong, dominate, avoid submission, survive, avoid succumbing, win, and avoid losing. It acts as an entity, containing an energy field which is usually an image, plus an idea or ideas. There are two types, simple and computational. A simple service facsimile is a fixed idea. A computational service facsimile is a falsely reasoned explanation and/or justification for its fixed idea.

Shango – The orisha formed around obara, also the name of the entire complex of Dada (otura), Shango (obara), Shonponna (oshe) and Aganju (irosun).

shugudu – A guardian physical eshu built into the ground. The name seems to be a contraction of eshu (demon), egun (bone or the dead), and dudu (black). The black dead eshu.

soul – The life in and of the physical universe itself. Soul is the life in the energy field of matter, rising from the low self. The reason a Spirit-Located needs to use a body to do its early self development is that it has to resolve the polarization inherent in its construction, one of which is between spirit and matter. The body allows mindstuff to be felt, as a vibration in the body; this is of great usefulness.

Source – Causative life. Source is from senior to the existent God (Single Deity). Below Single Deity and inside this universe, source falsely manifests as a white deity above and a dark deity below.

spirit – Outside of this universe, any unit of Life in a field of energy and/or a pocket space. In this universe, the Presence of a higher self inside the combination of an energy field and aware-volition. The hidden flow of the latter is volition > aware. A spirit exhibits a continuous presence which can be mistaken for nothingness. Since perception consists of detecting differentials, as my friend Max Sandor would say it, then nothingness and everythingness would be and are equally impossible to distinguish from one another.

Spirit-Located – The person as placed into space-time. It consists of the same thing as an entity, primes in an energy field, but unlike an entity also has connections to source above and below through the high and low selves, and through them connection to the Higher Self and through that to Deity. This is Huna's Middle Self.

Spirit-Unlocated – The part of the person who is still present outside of space-time, but still within the infinite space which contains the universes. The spirit-unlocated can in turn be experienced as above and below the Middle-Self in the physical universe, please read 'Huna' above. But this sort of higher self is the spirit-unlocated placing a higher half in the higher planes of this universe, see, High-Self. And with it a lower half of the higher self, see Low-Self. It also places the Middle Self, the Spirit-Located.

Spiritual Universe – See Noumenon.

spotting, aka spotting technique – The inspection with full attention of some item of mind, repetitively if necessary. This is done until the item being spotted falls apart and/or vanishes, and/or a huge relief is experienced.

static – A word borrowed from scientology for that which has no being, no location, no space, time, energy or mass. This static is the apparent source of volition, yet there is no one nor anything there as the source. Volition is apparently sourceless. This is also called uncaused creation. The scientology use of the two words "the static" is incorrect, because the definite article 'the' does not apply; it implies a Being where there is none.

Tao (usually capitalized) – Pure undivided volition, aka the Prime will of God.

targ – A black Being, i.e. a Being of negative volitions holding Void (as the negative pole of exist, i.e. ogbe) in its space, along with the other negative poles of olodus and other goals.

Terence McKenna – A famous, and quite awake psychonaut who did meditation and psychedelic drugs to achieve a greater awareness.

Theosophy – A spiritual system developed by Helena Blavatsky in the 19th century from older materials.

theta – The scientology word for Life itself. Unfortunately it has a negative side because of the duality intrinsic in reality itself. As such it is the core of morphic fields (group minds), and all the negative effects which those cause.

thetan – A scientology word. See 'spirit' above.

Thought Plane – An occultist's term for the lower half of the next universe out, where ideas are realities.

tone arm – a scientology term for the overall amount of resistance on a wheatstone bridge. High tone arm indicates a 'charged' condition of too much resistance. Low tone arm indicates an unnatural lack of resistance, less than normal, caused by some sort of overwhelm of the person.

Triune Brain Theory – A theory formulated by Dr. Paul MacLean, who observed three 'lumps' in the developing brain of an embryo which develop further into adult brain structures. He theorized that a human had three brains wired together: the reptilian complex, the limbic system, and the neocortex. For clarity's sake to keep structure from being confused with function I call these the reptile brain (and reptile-fish), the mammal brain and the primate brain respectively.

uncaused creation universe / uncaused creation – A non-physical universe where volition is not impeded by being or consciousness.

urge, aka primal urge – Any of the 16 splits of volition called olodus in Ifa. Hubbard touted one of them as the only one, survival. Unfortunately there are 15 more in addition to survival. These 16 urges are native to this physical universe, this arrangement of binary splits not necessarily present in other universes. Senior to the 16 urges are the twin motivations of Life: awareness and volition; these could also be called urges or primal urges.

Void – In Buddhism, sunyata. Nothingness. No manifestation.

volition – The outflow of Life. The core of Will. The active element of intention, which see above.

wheels – The four groups of four olodus. They can be spun (rotated) in both positive and negative directions. This 'spinning' is moving from one olodu to the next on the wheel. See the chapter on these.

white spirit – A spirit-located which desires to achieve the positives.

Will (capitalized) – Volition as an act of intention. This word is borrowed from Hermetic magick.

Yansa – In the context of this book, the minus-plus subtype of Oya. She is often a victim, and can be very sneaky and a liar in attempting to protect herself. Dominant olodu is osa.

Yemoja – The female orisha of motherhood, also the entire complex formed of Olokun, Yemoja Majalewo, Konla and Asheshu.

Yeshua – AKA Jesus the Nazarene.

Yewa – The minus-plus orisha of the Oshun complex. Dominant olodu is oshe. This is the childlike subtype of Oshun, the little girl who never grew up. She's very creative in most cases.

yoga – Any of many Hindu spiritual and mental practices. What most people think of as yoga is Hatha yoga, which specializes in body training and positions. But that is merely one of many.

Zivorad Slavinski – A Serbian master of both magick and spiritual processing. He invented processes such as PEAT and Aspectika.

Zousel figure / Zousel pattern – The four ways any polarity interacts with reality in a pattern of plus-plus, plus-minus, minus-plus and minus-minus. The pattern was shown to me by my friend Rita A. Zousel.

Appendix A: My Notes on Yoruba Words

True or Secret Meanings of Names in Ifa

Words are composed of splits of volition. Language encodes truths as existences, or 'what is'. Words are 'dead' (matter because they are near zero on the tone scale) volitions, primes, olodus and odus. The pronunciation of a word is mostly inconsequential. Mostly, because vibration of a word can be used to invoke it, and some sounds vibrate more than others. What is more important than the sound of a word is its volitional element, i.e. its meaning. If the speaker of a word intends it cleanly as a volition, then that word becomes a Word of power and is magick.

Many Words and Names in the Yoruba language are altered when they are spoken without any such intent. The sound is changed, sometimes extremely, so that the Power of that Word does not materialize the odu or other volition(s) effect. For example, the Orisha (actually a subtype of Eshu) of death is Iku. But when discussing this on the head as an orisha, the name Orisha Oko is used instead.

Black Being or eshu names:

Alagba Ona - owner of the group (morphic field) of people on the road, usually depicted as a beggar on the road, see Legba.

Edan - a bat (adan).

Eshu - a leech (eshushu or eshu).

Iku - i (person) + dead (ku), nouns are often formed by placing an i or an o in front of a word.

Legba - a beggar (alagbe), see Alagba Ona.

Odara - a criminal (odaran).

Yangi - small stones the color of dried blood (actually laterite); related to the word yanga (blood) in Ketu dialect.

Orisha names: Aganju - yagan (barren) + iju (wilderness, desert)

Dada - da (to create), doubled. Da is the creator lwa (orisha) of Dahomey (Da's belly).

Dira - di (to become) + ira (irira - hate) = to become hate.

Ela - God, the usual name Olodumare is merely a praise name or alias. This name Ela comes from the same semitic root as El of the Hebrews, and Allah of the Moslems.

Eleda - God the Creator (Ela + da, Ela is from the semitic root name of God, da is a verb meaning to create).

Grinyan - giri (spasm, convulsion, fit) + enia (a man) = spasming or convulsing man, perhaps an epileptic.

Kori - ika (life) + ori (the spirit on the head) = the spirit of incarnating life.

Oduduwa - O (existing) + dudu (black or dark) + character or nature (iwa) = person of dark nature.

Oshoronga - osho (wizard or witch) + arankan (great malice) = a magician of great malice.

Oshosi - oshe = wizard). I've been told it means wizard of the forest but I cannot reconstruct it from Yoruba smaller words. There is a mystery here.

Other interesting words:

ala/ela - This appears to be a ancient root in afroasiatic languages, meaning approximately lord or ruler. It is the name of God in Hebrew (El), Arabic (Allah), and Yoruba (Ela). It is also in Yoruba language in oluwo (owner), and the prefix ala- used in the names of eshus. It is also seen in Voudon religion as Loa/Lwa, the name used in Benin for the equivalent to the Yoruban orishas.

ida - creation, formation, cessation, division. This is the #1 wheel of olodu: creation (oshe), formation (ogbe), cessation (oyeku), division (ofun). The olodu are verbs. Most words of power are verbs.

irunmole - iru (race, species) + imole (light) = the race of light. The idea is the equivalent to the sanskrit deva.

Orunmila - This seems to be an invented and slightly altered word, a 'praise name' for the Orisha Fa. Orun means heaven, and I suspect that 'mila' may be an adapted form of the verb mole, to shine; if so the name means Light of Heaven or Heavenly Light.

Key root words or sounds, many extrapolated:

da (v) - to create

fa (v) - to divine (to know?)

fu (v) to make clear (probably a variant of fa)

gu/ku (n) - dead, (v) to kill

r/or/ir (v) - to light, also to vibrate

shu (v) - to do magic, to place into existence

Yoruba words of power:

agbero - hold it! (command [ashe] that stops)

dide (imperative) - chain it up! stop it! bind that!

korombo (imperative) - go! do not come!

mojuba (imperative) - I invoke! mo = I, ju = to throw or cast, ju = more too (comparative adverb), juba = to acknowledge as a superior, ba (v.t.) = to meet. Outer meaning: I acknowledge as a superior; hidden meaning: I cast to meet. The hidden meaning equals the English I invoke.

o! (exclamation) - it is! (commanding, an act of imposition of Will to manifest) As a prefix and suffix, sometimes both on a word, it is strong invocation used with intention in rituals.

i - as a prefix seems to mean the general subject of something or someone. So though the real name of the orisha of divination is Fa, his system of divination is Ifa.

Simi (imperative) - hush! Quiet!

The commanding Will in magick, which is what the scientologists call infinite control (8C), is how these imperative forms are used. Remember to vibrate them when using them.

Appendix B: Various Drills

New Nameless Technique:

The triad inside the body systems is the triune brain. The reptile-fish brain processes reality using sensations and images. The proto-mammal brain processes reality using emotions and personalities. The primate brain processes reality using thoughts. These brains are wired together, and produce a chain reaction in a person's head. It is entirely 'reactive', with no conscious control. This process unmakes the chain reaction.

1. On a piece of paper write down (LIST) every physical sensation, emotion, and attitude you have on (subject). If you have a freezone meter, use it to get the reads on these.
2. Take the top reading physical sensation(s) using whatever means you find utile: wheatstone bridge, kinesthetic reaction, or sheer instinct. Spot the physical sensation(s) you feel on (subject). Notice its location in the meat body, or subtle bodies.
3. Next spot any emotions you feel which arise with that sensation on (subject). Notice its location in the meat body, or subtle bodies.
4. Next spot any attitudes you assume when experiencing that emotion on (subject). Notice the location of each in the meat body, or subtle bodies. With practice it is possible to do this process working only with #4, as the others are embedded in the attitudes. See the note just below.
5. Next spot any thoughts you think when experiencing that attitude on (subject). Notice its location in the meat body, or subtle bodies.
6. Spot the linkage between these sensation(s), emotion(s), attitude(s) and thoughts.

Last part of this process:

7. Break the linkage between these. Hold any two or more linked items, such as a sensation and its emotion, or emotion and its attitude AT THE SAME TIME, and be aware of both at once and place attention on their linkage. SPOT THE LINKAGE OR IDENTIFICATION BETWEEN THEM. SPOT THE DIFFERENT LOCATIONS IN SPACE, TIME AND/OR NARRATIVE CONTENT. This differentiates the connection (identification) between any two items. Do this until the connection falls apart.

Take up the next physical sensation and run it 2-7 as above. Continue until all listed items have been disconnected.

If you have sufficient span of attention, you can do a sensation, its emotion, the emotion's attitude and its thought(s) all four at the same time.

Note: Please be advised that all sensations, emotions and thoughts are composed of Primes, of volition(s). Also I advise you to notice that an attitude is a combination of all three, sensations, emotions and thoughts, giving an attitude an existence as multiple Prime combinations.

Making the body see astral forms:

The solar plexus area as the seat of the body's "soul" is useful in magic and things like MFP. I adapted one of Yogi Ramacharaka's techniques (from his book "The Science of Psychic Healing") in order to "see" what is happening on invisible planes:

1. Place attention on solar plexus in body (not with eyeballs! use ATTENTION!), tap on the solar plexus with a forefinger lightly (I do it 3 times) and calmly say "soul wake up!"
2. Tap again, insistently (I do it 3 times, a pause, then 3 more) and command with unreserved intention this time): "soul, wake up and see for me!"

Repeat as necessary. This may take several tries at first.

This enables me to literally see what is happening in MFP sessions. It's spooky fun to watch a entity condense out of the air of the room and attach itself to someone! This works because the body

can see condensations of morphogenetic fields and other "astral" stuff. Animals can too . . . did you ever watch a cat hiss at a ghost?

Olodu and Odu Drills:

This pair of drills are for people already initiated into Ifa. Therefore to do them you need at least one hand of Orunmila, or both.

First drill:

1. Ignore body's input from physical universe, close eyes, go to a meditative state, then to a slightly dreamy state like a lucid dream (can also be done with the body completely asleep!).
2. Chose a single odu quality, pick one at random if you wish.
3. Create that odu quality in space. Just pick a comfortable patch of 3-dimensional space at a comfortable distance from your viewpoint/awareness and place the odu into it.
- 3A (optional): replace the odu quality in your personal space (your "inside") with a different one. In this way you can manifest any of the 256.

CAUTION: Do NOT do this optional drill with just any random odu because some odu combinations are deadly to physical survival. If you plan to do 3A, find out first what the odu combination (outside/inside) you wish to create is about. If you ignore this warning and die, then you're a damn fool.

A safe one to test is ogbe-ogunda. Hold ogunda on your inside and ogbe on your outside.

4. Practice turning the odu(s) on and off. Place it, unplace it, and also perfectly duplicate it in its own space using its own quality.

Note: always wait at least 15 seconds from the last time you manifested an odu, until you manifest a new (different) odu.

Second drill:

Olodu Gunas (a drill which goes with the earlier chapter Level of Eight Conflicts, for advanced students only):

1. Select a single olodu quality to manifest as in above. Do the above drill with it. Completely unmanifest it.
 2. Wait 15-30 seconds.
 3. Select the olodu which is the opposing polarity to the one worked in #1 (polarities below). Work it as in #1.
 4. Wait 15-30 seconds.
 5. Take the first olodu worked and place it. Take the second olodu worked and place it nearby. Place them where they feel "right". Practice increasing and reducing their qualities, allowing them to discharge their mutual resistance. If possible, merge them together into the Prime above both of them.
- The Olodu polarities to work:

ogbe/oyeku oshe/ofun obara/okanran osa/ogunda irosun/owonrin iwor/odi otura/irete ika/oturupon.

Final note: There is some danger associated with these drills. Do not attempt them unless you are familiar with odu combinations, can do the gunas process, and have enough spiritual attainment that you are at least partially awake as a Being. It would be very helpful (and much safer) if you already know what odu you habitually manifest in your life. If you don't know your life odu, go see a competent babalawo (such as Max) and get a life reading (da'fa im'ori).

There is at least one odu which is highly dangerous to living bodies and should not be attempted while incarnate. I will not name it here, lest some foolish and arrogant person attempt it to spite this warning. Serious persons should contact me before drilling these and I will name it. But I will name where it lies: both olodus are in the 2nd group of the physical universe.

There exists in the magical practices a technique for avoiding dangerous manifestations while drilling powerful primal existences. The technique is simply to exit the body and rise at least 100 feet straight up (more if one is in the lower floor of a tall building). This puts the awareness outside of the energy fields of one's material surroundings. This is done to protect those material objects, including meat bodies, from harm.

Appendix C: Entities of the Body

I'm still studying the methods by which 'entities' function. What I know is this:

1. Life arises from matter, striving toward volition and awareness.
2. Chemicals, especially complex chemical compounds all have a 'signature' composed of Primes.
3. The chemical Primes in #2 become motivations, have volition. They come alive and possess rudimentary awareness.
4. The chemical Primes also produce characteristic sensations which can be felt. Each chemical compound has a unique 'flavor' of vibration and sensation. This is most noticeable in psychoactive drugs, but applies to all chemical compounds in the body.
5. The groupings of Primes in interactions among complex chemicals act as programs, and in effect are subgroupings of life acting independently – this is the definition of entities as consciousness and volition operating independently inside a larger lifeform.

Appendix D: Addition to Da'fa Im'Ori

There is a missing element to Da'Fa Im'Ori in the version I was taught. I was taught to divine the head (orisha), the main odu of the head, and then do the 'vectors', positive and negative. Traditionally, these are named ire and ibi, good and evil. Let me be clear: the odu of the positive vector is the ire odu, and is also the rising odu. The odu of the negative vector is the ibi odu, and is also the descending odu. What is rising and descending? The ibi-descending odu is the odu of the divine spirit becoming degraded; moving toward becoming dense matter. The ire-ascending odu is the odu of the life of the physical body reaching upward to become a divine spirit.

positive vector = ire = ascending odu = main blessing and strength in life

negative vector = ibi = descending odu = what to avoid, what not to do

I was taught to draw them in powder or on paper with odu ori on top, center, with ire below it on the right, and ibi below it on the left. Thus:

odu ori		
ibi		ire

What is missing is the 'path odu'. The path odu is the odu which the odu ori uses to manifest itself in the world, its methodology, its tools. It would be written with the path odu in the middle.

odu ori		
ibi	path odu	ire