

How to Read the Crystal by Sepharial

HOW TO READ THE CRYSTAL
OR
CRYSTAL AND SEER

WITH A CONCISE DICTIONARY OF ASTROLOGICAL TERMS

BY

SEPHARIAL

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"BOOK OF CARDS," "THE LITTLE BOOK OF MAGIC," ETC.

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CHAPTER I.

A POSTULATE

Any attempt at a scientific explanation of the phenomenon of "crystal seering," to use an irregular but comprehensive term, would perhaps fall short of completeness, and certainly would depend largely upon the exercise of what Professor Huxley was wont to call "the scientific imagination." The reasons for this are obvious. We know comparatively little about atomic structure in relation to nervous organism. We are informed to a certain degree upon atomic ratios; we know that all bodies are regarded by the physicist as a congeries of atoms, and that these atoms are "centres of force." Primarily, the atomic theory would refer all heterogeneous bodies to one homogeneous substance, from which substance, by means of a process loosely referred to as "differentiation," all the elements are derived. These elements are the result of atomic arrangement, and the atoms of each are known to have various vibrations, the extent of which is called the "mean free path of vibration." The indestructibility of matter, the fact that all nature is convertible, and the absolute association of matter and force, lead to the conclusion that since every change in matter implies a change of force, matter must be ever living and active, and primarily of a spiritual nature. The great Swedenborg, no less a scientist than a spiritual seer, laid down his doctrine of "Correspondences" upon the primary concept of the spiritual origin of all force and matter. Matter, he argued, was the ultimate expression of Spirit, as Form was that of Force. Spirit was to Force what Matter was to Form—our ideas of Matter and Form being closely related. Hence, for every *Spiritual Force* there is a corresponding *Material Form*, and the material or natural world corresponds at all points with the world of spirit, without being identical. This, in brief, is the conclusion to which the "scientific imagination" of the present day, extending as it does from the known into the unknown, is slowly but surely leading up.

Taking as our postulate the scientific statement of the atomic structure of bodies, atomic vibration and molecular arrangement, we turn to consider the action exerted by such bodies upon the nervous organism of man.

The function of the brain—which must be regarded as the bulbous root of a nervous plant whose branches grow downwards—is twofold; to affect, and to be affected. In its active or positive condition it affects the whole of the vital and muscular processes in the man, finding expression in vital action. In its passive or negative state it is affected by impressions coming to it in different ways through the sense-organs, resulting in nervous and mental action. It is this latter phase of brain-function with which we are immediately concerned.

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The range of our sense–perception puts us momentarily and continually in relation with the material world, or rather with a *certain portion* of it. We say a certain portion because we know from scientific experience that the scale or gamut of sense–perception is limited, both as to its extent and as to its quality. Many insects, birds, and quadrupeds have keener perceptions in some respects than man. The photographic plate can register impressions which are beyond the perception of our highest sense of sight. The Röntgen rays have put us into relations with a new order of impression—records quite beyond the range of our normal vision. The animalcule and microbic life, itself microscopic, has yet its own order of sense–organs related to a world of vitality beyond our ken. These, and a host of other observations, serve to show that our normal perceptions are extremely limited, and, further, that nature does not cease to exist where we cease to perceive her.

The relation of our sense–organs to the several degrees of matter, to solids, fluids, gases, atmospheric and etheric motions, vary in different individuals to such a wide extent that the average wool–sorter leaves many an artist behind in his perception of colour–shades. The same odour is perceptible by one person and unrecognisable by another. In the gradation of sound, too, the same differences of perception will be commonly noticed. But quite apart from the scale or range of perception, the *quality* of a sense–impression is found to vary with different persons. By this we mean that the same body will affect different persons in dissimilar manner. Hence arises the variety of "tastes" in regard to forms, colours, flavours, scents, sounds, fabrics, etc., what is agreeable to one being highly objectionable to another. The experience is too common to need illustration; but the conclusion to which we are led is that, in relation to the nervous system of man, every material body has a variable effect. And this clears the ground for a statement of our views in regard to the Crystal and its effects upon the seer.

The Crystal itself is a clear pellucid piece of quartz or beryl, sometimes oval in shape, but more generally spheroidal. It is accredited by Reichenbach and other researchers with highly magnetic qualities capable of producing in a suitable subject a state analogous to the ordinary waking trance of the hypnotists. It is believed that all bodies convey, or are the vehicles of, a certain universal magnetic property, variously called Od, Odyle, etc., which is regarded as an inert and passive substance underlying the more active forces familiar to us in kinetic, calorific, and electrical phenomena. In this respect it bears a position analogous to the Argon of the atmosphere. It is capable of taking up, sympathetically, the vibrations of those bodies or elements to which it is temporarily related. But of itself it has no activity, although in its still, well–like, and calm depths it holds the potentiality of all magnetic forces. This Odyle, then, is particularly potent in the quartz or beryl, when brought into activity by the intention of the seer. It produces and retains more readily in that form the various images communicated to it from the soul of man. And the soul, in this connection, must be regarded as the repository of all that complex mass of emotions, thoughts, impressions, perceptions, feelings, etc., included in the inner life of man; for the soul of man is not the less a scientific fact because there are those who bandy words concerning its origin and nature. Reichenbach has shown by a series of experiments upon sensitive and hypnotised subjects that metals and other substances produce very marked effects in contact with the human body. Those experiments showed, too, that the same substance affected different patients in diverse manner. The hypnotic experiments of Dr. Charcot, the well–known French biologist, also demonstrate the *rapport* existing between the sensitive patient and foreign bodies when in proximity or contact; as for

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example, when a bottle containing a poison was taken at random from among a number of others of exactly similar appearance, and applied to the back of the patient's neck, the hypnotised subject would once develop all the symptoms of poisoning by arsenic, strychnine, prussic acid, etc., it being afterwards ascertained that the bottle thus applied actually contained the toxine whose effects had been portrayed by the subject.

It need not, then, be a matter of surprise to learn that the Crystal exerts a very definite and sensible effect upon the nervous system of a certain order of subjects. It does not affect all alike, nor act in exactly the same way on those whom it does so affect. Where its action is more or less rapid and remarkable, the quartz or beryl Crystal may be taken as the most effective medium for producing the vision. In other cases the concave mirror, either of polished copper or black japan, will be found serviceable for inducing the clairvoyant state. In some other cases, again, a bowl of water is sufficient. The ecstatic vision was first induced in the case of Jacob Boehme by the sun's rays falling upon a bowl of water which caught and dazzled his eyes while he was engaged in the humble task of cobbling a pair of shoes. As a consequence of this exaltation of the sense of sight we have those remarkable works, "The Aurora," "The Four Complexions," "The Signatura Rerum," and many others, together with a volume of letters and commentaries which, in addition to being of a highly spiritual nature, must also be regarded as scholarly when referred to their authorship.

In cases like the above it may be said that the clairvoyant faculty is constitutional and already fully developed, waiting only the circumstances which shall serve to bring it into active play, Emanuel Swedenborg, if we remember rightly, was 54 years of age before he awoke to the consciousness of his spiritual vision.

The medium employed for inducing the clairvoyant state cannot be definitely prescribed. It must remain a matter of experiment for each investigator. This, however, may be said: *Every person whose life is not wholly sunk in selfish and material pleasures, but in whom the aspiration to a nobler and purer life is a hunger the world cannot satisfy, has within himself the power to see and know that which he seeks behind the veil of his earthly senses. Nature has never produced a desire she could not satisfy. There is no hope, however vague, that the soul cannot define, and no aspiration, however high, that the wings of the spirit cannot reach. Therefore be patient and strive.*

That there are some in whom the psychic faculties are more prone to activity than in others is certain, as also some in whom these powers are native, by spiritual or hereditary succession; all of which may be determined from their genitures by the astrological art. In others, the determination of the natural powers takes a more practical and mundane tendency, making them more successful in the affairs of daily life than in aught of a spiritual nature. St. Paul has spoken of a diversity of gifts. "One star differeth from another in glory," he says, in very truth. This distribution of natural gifts proceeds from the celestial world, and is so ordered that each person born on this earth may fulfil his part in the economy of life. And because the spiritual needs of mankind are of primary importance, there are those born in whom the power of spiritual interpretation is the dominant faculty, such persons being the natural channels of intercourse between the superior and inferior worlds. These are to mankind what a certain order of microbic life is to the body of man—organic interpreters, translating the elements of food into blood, nerve, fibre, tissue, etc., agreeably to the laws of their being.

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For those who would aspire to the gift of pure vision, and in whom the faculty is striving for expression, the following pages are written. To others we would say, Be content. All birds are not eagles. The nightingale has a song, the humming-bird a plumage which the eagle will never possess. The nightingale may sing to the stars, humming-bird to the flowers, but the eagle, whose tireless eyes gaze into the heart of day, is unaccompanied in its lofty loneliness in the barren mountain-tops.

CHAPTER II.

QUALIFICATIONS

There are in existence certain magical works, such as those of Trithemius and Barrett, wherein the use of the Crystal is accompanied by certain rites and invocations. This ceremonial magic we are disposed to repudiate as highly dangerous. It brings into play a number of forces which may well prove disastrous in inexperienced hands. All action and reaction are equal and opposite. A child might easily fire a cannon, but could not possibly withstand its recoil. So in the education of the spiritual faculties, it is better to encourage their natural development by legitimate exercise than to invoke the action of stimulants which we may not afterwards be able to control. The continual fretting of the water will wear away a rock, though none doubts the water is softer than the rock. If the barrier between this and the soul-world be like granite, yet the patient and persistent action of a determined mind will sooner or later wear it away, the last layer will break down, and the light will stream through, dazzling the unaccustomed eyes with its effulgence.

It is our desire to indicate by what means and by what persons the natural development of the clairvoyant faculty may be achieved.

First, in regard to the subject, medium or seer. There are two distinct temperaments in which the faculty is likely to be dominant, and capable of high and rapid culture. There is the nervous temperament associated, with a high muscular development, classified as the "mental-motive" temperament. It is characterized by extreme activity of body and mind, a certain nervous excitability, prominent features, full osseous development, prominent brows, intent gaze, and generally a swarthy complexion. This type represents the *positive* seers, in whom the mind goes out towards the images of the soul. The other, in whom the *passive* temperament is present, and to whom the soul-images come by passive reflection, as things mirrored in a moveless lake, are known by the following characteristics: Full and lymphatic habit, pale or delicate complexion, generally blue eyes, straight fine hair; small, plump, and cold hands; a high, piping or feeble voice, and languid disposition.

These two types—of which there are many varieties—achieve their psychic development by quite opposite means. The positive seer works with effort, throwing out the soul-images by the power of his will, perceiving them with more or less accuracy, and thereafter turning them over in the mind, reasoning and questioning concerning their import and meaning. The passive seer, on the contrary, works not at all and makes no effort, the visions coming slowly, almost

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imperceptibly, and in most cases having a literal interpretation. The visions in this case are not allegorical, emblematic, or symbolic, as in the case of the positive seer, but are actual visions of facts just as they have happened, or will transpire in the future. Of the two orders, the passive is the more serviceable because the more perspicuous, but it has the disadvantage of being largely under the control of external influences, and hence is frequently incapable of "seeing" anything whatever.

The positive type of seer exercises an introspective vision, searching inwardly towards the soul-world whence the revelations proceed. Of what nature these revelations are will appear in the following pages. The passive type of seer, on the contrary, remains *in statu quo*, open to impressions coming inwards towards the perceptive faculty, but making no effort towards either outward or inward searching. The success of each depends upon the observance of that method which is agreeable to their respective temperaments.

In regard to the qualifications which should supplement and sustain the natural aptitude of the seer or seeress, the following remarks may be of general service.

Self-possession and confidence in one's own soul-faculties must be the firm rock upon which all revelations should rest. The purer the intention and motive of the seer, the more lucid will be the visions accorded. No reliable vision can be obtained by one whose nature is not inherently truthful. Any selfish desire dominating the mind in regard to any thing or person will distort the visions and render them misleading, while a persistent self-seeking spirit will effectually shut the doors upon all visions whatsoever. Therefore, above all things it is essential for the investigator to have an unflinching love of truth, to be resigned to the will of Heaven, to accept the revelations accorded in a spirit of grateful confidence, and finally to dispel all doubt and controversy by appeal to the eyes of one's own immortal soul. These are qualifications with which the seer or seeress should be invested, and if with these the quest is unsuccessful after a period of earnest trial, it must be taken as sufficient warrant that the faculty is not in the category of one's individual powers. Haply, the same qualifications brought to bear upon some other psychic faculty will result in a rich recompense.

CHAPTER III.

PRELIMINARIES

Having obtained a good Crystal, as free as possible from blemish, care must be taken to keep it as much as possible in a dark place when not in use. The best covering therefore is a black one of soft material, such as velvet, which will not scratch the polished surface of the quartz.[*] Exposure to the sun's rays not only scores the faces of the crystal, but also puts the odylic substance into activity, distributing and dissipating the magnetic force stored up therein. It must not be understood that the visions are in the crystal itself. They are in the soul of the seer. But the odylic substance is acted upon by the nervo-vital emanations of the body of the seer, and reacts upon the brain centres by means of the optic nerves. That is why it is necessary to keep the crystal as free as possible from disturbing elements. For the same reason, when in use,

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the crystal should be overshadowed by the seer, and so placed that *no direct rays* of light from sun, or lamp, or gasalier may fall upon it. The odyle, as has been already stated, rapidly responds to surrounding magnetic conditions, and to the vibrations of surrounding Bodies, and to none more powerfully than the etheric perturbation caused by combustion—indeed, to light of any kind.

[*] It is bad policy to buy a cheap article. A good crystal is more than worth the outlay. Our publishers supply crystals, varying from 15s. 6d. upward, and from what we have seen of them we can safely recommend them as reliable articles.

For similar reasons the room in which the sitting is conducted should be only moderately warm and shady as possible, provided it be not actually dark. A light by which one can just see to read average print is sufficient for the purpose in view. The crystal with which we have had the most satisfactory and surprising results is a cube of fine azure beryl, the deep blue of its serene depths being peculiarly restful and inspiring. But, as we have said, nothing is more effective than the white quartz crystal when found suitable.

It is important that all persons sitting in the same room as the seer should be at arm's length away from him—farther if possible. Silence should be uniformly observed by those present. A recorder should be at hand to set down everything the seer may give voice to. If any questions are addressed to the seer while the sitting is in progress, they should be spoken in an undertone and as nearly a monotone as may be so that the seer is not suddenly surprised into consciousness of his surroundings, and the psychic thread thereby broken.

At first the sittings should not be of longer duration than fifteen minutes, but it is important they should take place *regularly*, every day if possible, and always at the same hour and in the *same place*. By this method of procedure it will be found that a cumulative effect is produced and success more speedily ensured. The reason is obvious. All actions tend to repeat themselves, to become automatic, to pass from the purposive into the habitual, and hence the psychic faculties will, if actuated at any set time and place, tend to bestir themselves towards the same end as that to which they were first moved by the conscious will and intention of the seer.

Until definite and satisfactory results are obtained, not more than two persons should be present at the sittings, and these should be in sympathy with the seer and each other. When the sitting is over, it will be found agreeable and useful to discuss the results obtained; or if none are elicited, the seer can give an account of his or her impressions and feelings during the sitting. It will be interesting to note these experiences and to compare them from time to time.

The seer or seeress must not be disheartened if at the first few sittings nothing of any moment takes place, but must persevere, with patience and self-control. Indeed, when one comes to consider the fact that for hundreds of generations the psychic faculties inherent in mankind have lain in absolute neglect, that perhaps the faculty of "clear vision" has never yet been brought into activity by any save the most remote of our ancestors, it will not be thought remarkable that it should be at first difficult get any definite results. Rather should it be a matter of surprise that the power is still with us, that it is not wholly irresponsive to the voice of the

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soul. While, in the course of physical evolution, many important functions have undergone remarkable changes, and organs, once active and useful, have become stunted, impotent, and in some cases extinct; yet it is said that seeds have lain dormant in arid soil for hundreds of years, to spring into leaf and flower as soon as the rains have fallen and the climate changed. The faculty of pure vision is like the latent seed—life. It waits only the conditions which favour its growth and development; and though for hundreds of years it may have lain dormant, yet in a few days, weeks, or months it may attain the proportions of a beautiful flower, a thing of wonder and delight, gracing the garden of the soul.

CHAPTER IV.

THE VISION

Visions seen in the crystal are of two kinds, both of which may be conveyed to the perception of the seer in two ways. The two kinds of visions are: 1, Direct visions; 2, Symbolic visions. The first of these is a representation of scene or incident exactly as it will transpire, or has already happened, either in relation to the seer, those sitting with him, or yet in relation to public affairs. The second order of vision is a representation, by means of symbol, ideograph, or other indirect means, of events similar to those conveyed by direct vision.

In most cases it will be found that answers, to questions take the form of symbols. But this is not always so, as will appear from the following remarks concerning the manner in which these impressions or visions are conveyed to the perception of the seer.

The vision is conveyed in one of two ways—first, as a vivid picture affecting the focus and retina of the eye, perfect in its outline and colouring, and giving the impression of being either distant or near or at moderate range, Secondly, it may be conveyed as a vivid impression accompanied by a hazy and undefined formation in the crystal field. In this form it becomes an apperception rather than a perception, the consciousness receiving the impression of the vision to be conveyed before it has had time to form and define itself in the crystal.

The *direct* vision is more generally found in association with the *passive* type of seer. It is not usually so regular and constant as the symbolic vision, owing to the peculiarities of the negative temperament. When it does appear however, it is particularly lucid and actual, and has its literal fulfilment in the world of experience and fact. It is an actual representation of past or future event, or yet of what is then presently happening at some place more or less distant.

The *symbolical* vision is more closely associated with the *positive* temperament. It has the advantage of being more ready and constant in its manifestation than the *direct* vision, while on the other hand it is frequently a matter of speculation as to what the symbolic vision may portend.

The positive temperament, centripetal and forceful in its action, appears to throw off the soul-images, afterwards going out towards them in a mood of speculative inquiry. The passive

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temperament, however, centrifugal and sensitive, most frequently feels first and sees afterwards, the visionary process being wholly devoid of speculation or mental activity. The one sees and thinks, the other feels and sees that, in a word, is the distinction between the two temperaments.

In the early stages of development the crystal will begin to cloud over, first becoming dull, then suffused with milky clouds, among which sparkle a large number of little specks of light like gold dust in the sunlight. The focus of the eyes is inconstant, the pupil rapidly expanding and contracting, the crystal at times disappearing entirely in a haze or film which seems to pass before the eyes. Then the haze will disappear, and the crystal will loom up into full view again, accompanied by a lapse of the seer into full consciousness. This may be the only experience of the first few sittings, it may be that of many; but, sooner or later, there will come a moment when the milky clouds and dancing starlights will suddenly vanish—a bright azure expanse like an open summer sky will occupy the field of vision; the brain will take up a spasmodic action, as if opening and shutting in the superior coronal region; there will be a tightening of the scalp on a level with the base of the brain, as if the floor of the cerebrum were contracting; the seer will catch his breath with a spasmodic sigh, and the first vision will stand out, clear and life-like, against the azure screen of heaven.

The danger at this supreme moment is that the seer will be surprised into full waking consciousness. During the process of abstraction which precedes every vision or series of visions, the consciousness of the seer is gradually and imperceptibly withdrawn from his surroundings. He forgets that he is seated in this or that room, that such a person is at his right hand, such another at his left. He forgets that he is gazing into the crystal. He hears nothing, sees nothing, save what is passing before the eyes of his soul. He loses sight, for the time, even of his own identity.

Therefore, when his vision is suddenly arrested by an apparition, startling in its reality and instantaneous production, even though hoped for and expected, the reaction is so violent and rapid that the seer is frequently carried back into the full consciousness of his physical conditions. Therefore, the qualifications of self-possession and confidence in one's own soul-faculties have been stated as of primary importance in this domain of research. Excess of joy or fear at sight of the vision will be fatal to its continuance and to the condition of mind required for the process of development. This fact must therefore be borne in mind.

CHAPTER V.

DIFFICULTIES

Under this head we propose to cite a few of the obstacles to be met with in the process of inducing the psychic vision, and some also which may be expected in connection with the faculty when induced.

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Putting aside the greatest of all obstacles—that of constitutional unfitness—as having been already discussed in preceding pages, the first obstacle to be avoided is that of ill-health. The importance of a moderate and sustaining diet in regard to psychic development cannot be too strongly urged. All overloading of the stomach with indigestible food and addiction to alcoholic drinks tends to cloud the spiritual perception, it depletes the brain-centres, gives the heart too much work, and overthrows the equilibrium of the system. Ill-health follows; the mind is centred upon the suffering body, spiritual aspiration ceases, and the soul folds its wings and falls into the sleep of oblivion. The consciousness of man works from a centre, which co-ordinates and includes all the phenomena of thought, feeling, and volition. This centre of consciousness is capable of rapid displacement, alternating between the most external of our bodily functions and the most internal of our spiritual operations. It cannot be active in all parts of our complex constitution at one and the same moment. Hence it follows that when one part of our nature is active another is dormant as happens in sleeping and waking, dream-life being that wherein the centre of consciousness hovers between the body and the soul.

With these considerations in mind it will be obvious to every one that a condition in which the consciousness is held in bondage by the infirmities of the body is not one conducive to psychic development. The constitution need not be robust, but it should at all events be free from disorder and pain. Some of the most ethereal natures are associated with a delicate organism, but while the balance is maintained the soul is free to develop its latent powers.

It is advisable not to sit for crystal reading, or indeed for any order of psychic exercise, immediately after or before a meal. The body should be at rest, and the mind contented and tranquil. Again, the attitude of the seer should not be too expectant or over-anxious in regard to the production of the vision. Let the development take its natural course. Do not force the young plant in its growth or it will come to a premature end. Take time, as Nature does. It is a great work, and much patience is needed. The acorn becomes the sturdy oak only because Nature is contented with small results, because she can afford to wait and is never in a hurry to see the result of her operations. And because she is patient and careful in her beginnings, her works are wonderfully great and complete in their issues. Above all, they endure. Whoever breathes slowest will live the longest. This is an Eastern saying which voices a fundamental truth.

The vision is produced. The faculty of clairvoyance has become more or less under the control of the mind. New difficulties arise, and, of these, two will be conspicuous. The first is that of time-measure, and the other is that of interpretation. The former is peculiar to both orders of vision, the *direct* and the *symbolic*. The difficulty of interpretation is, of course, peculiar to the latter order of vision.

Time-measure is, perhaps, the greatest difficulty encountered by the seer. It is sometimes impossible to determine whether a vision relates to the past, the present, or the future. In most cases, however, the seer learns by experience how to distinguish, and frequently it will be found that an intuitive impression of the period involved comes with the vision itself. In our own experience the foreground, middle distance, and background, mark off the present, the approximate, and the distant future. In tracing the succession of events, we have found it convenient to think of time-measure at the outset, bending the sight upon, each month or year separately and in succession, noting the visions that arise with each in order. And as regards

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the past or future, we distinguish between them by an intuitive sense rather than by any other means, and very rarely is this sense deceived, for it is part of the psychic faculty we had in training.

Therefore, if the vision appears in the foreground and, as it were, at the feet of the seer, then it may be taken as relating to the present or a quite recent date. In the same way, the middle distance indicates the near past or future, and the background denotes the more distant past or future. The other difficulty we have mentioned is that of interpretation of such symbols as may arise. The following pages will indicate some of the symbols and their meanings. The rest must be left to the intuition of the seer.

CHAPTER VI.

SYMBOLS

Symbols are thought-forms which convey, by the association of ideas, a definite meaning in regard to the mind that generates them. They depend wholly upon the laws of thought, and the correspondence that exists between the spiritual and material worlds, between the subject and the object of our consciousness.

Among the ancients symbols were the original form of record, of communicating ideas, and of writing. The hieroglyphs of the Egyptians, the word-pictures of the aborigines of Central America, the ideographic writing of ancient Mongolia, are all forms of symbolic writing, drawn from natural objects. The Hebrew alphabet, the names of its 22 letters, clearly indicate the nomadic and simple life of those "dwellers in tents." Thus the names of the letters include such objects as ox, tent, tent-door, tent-peg, camel, fish, fish-hook, an eye, a hand, a basket, a rope-coil, a head, an ox-goat, water, etc. From the combination of these simple forms the words are constructed. Thus the word used to signify "knowledge" is derived from three letters, Yod, Daleth, Oin, which mean a hand, a door, an eye. The *hand* denotes action, power, etc.; the *door* denotes entering, initiation, etc.; the *eye* denotes seeing, vision. Therefore the three ideograph; when combined, denote "opening the door to see," which is a very graphic way of conveying the idea of acquiring knowledge. One cannot help seeing the hand of the young Hebrew drawing aside the canvas door of the tent and peeping in to see what secrets may be learned!

All symbols, therefore, may be translated by reference to the known nature, quality, and uses of the objects they represent. Thus a foot signifies a journey, and also understanding; a mouth denotes speech, revelation; an ear news, information, and, if ugly and distorted, scandal or abuse. The sun, shining brightly, denotes prosperity, honours. The moon, when crescent denotes success, increase, and improvement. When gibbous, it denotes sickness, decadence, losses, and trouble. The sun eclipsed shows death or ruin of a man; the moon, similarly afflicted, denotes equal danger to a woman. These are natural interpretations.

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Every symbol, however, has a threefold interpretation, and the nature of the inquiry or the purpose for which the vision is sought must determine the meaning of the symbols. If they refer to the spiritual world the interpretation must be agreeable to the nature of the spirit, and similarly if they refer to the intellectual or physical worlds. Thus a pair of scales would denote Divine Justice in the spiritual sense, judgment in the intellectual sense, and obligation in the material sense. If the scales were evenly balanced the augury would be good. But if weighed down on one side it is *Mene, mene, tekel, upharsin*, "Thou art weighed and found wanting"; it shows a corrupt judgment, a wrong conclusion, an unbalanced mind, failure in one's obligations, injustice, etc. And if a sword should lie across the scales or be seen overhead, then a speedy judgment will be meted out.

A ship is a symbol of intercourse, of trading, of voyaging, etc. If in full sail it shows that the communication with the spiritual world is increasing, that news from far-off lands will come to hand, that trade will increase, that a voyage will be taken. If aught is written on the sails it will be an additional source of enlightenment. If the symbol of death be written there, it shows speedy translation to a far-off country in which the subject will die. That far-off country may be the spiritual world itself in which case the death would be a natural one. But if the ship's sails are drooping, then it denotes a falling away of spiritual influx of intelligence, and of trade. Expected news will not come.

Black bread denotes a famine, and if it be spotted with yellow blotches it shows a plague. This symbol was seen, with a goat butting at it, in June, 1896. There followed a famine and plague in India, which country is said to be ruled by the zodiacal sign Capricorn! The symbol was not deciphered till the event came to throw light upon it. In the same way a leaf of shamrock, denoting the Triple Alliance, has been seen split down the centre with a black line, denoting the fracture of the treaty. It would also seem to indicate that Ireland, whose symbol is the shamrock, will be separated by an autonomous government from the existing United Kingdom.

In similar manner all symbols arising in the crystal may be interpreted by reference to their known qualities and uses, as well as the associations existing between them and other things, persons, and places, in the mind of the seer. As we have already said, however, the meanings of most of the symbols will be conveyed to the consciousness of the trained seer at the time of their appearance in the crystal. Experience will correct many errors, and a symbol, once known, will assume a constant meaning with each seer, so that after repeated occurrence it will hold a definite signification.

It should be mentioned, however, that the same symbol will have different meanings with different seers. It is difficult to say why this is the case. But it probably arises from the difference of individual temperament, and the Order to which the soul belongs in the spiritual world. These dissimilarities exist between individuals down to the lowest of our sensations. We have the same laws of thought and the same general constitution. Humanity holds us all within the bonds of a single nature. Yet, despite this fact, we have differences of opinion, of emotion, of sympathy and antipathy, of taste, and so forth, Therefore it would appear that the soul images projected by the magical power of the mind must have different significations with each of us, their interpretation being in some peculiar way in agreement with the nature of the person who sees them. Necessarily no definite rule can be laid down as to interpretation, but it is advisable that the seer or seeress should be his or her own interpreter.

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Thus, although every symbol has some general signification in agreement with its natural qualities and uses, yet it obtains a particular signification in regard to each person. It is within common experience that this is the case in regard to dreams, wherein the faculty of seership is acting in its normal plane. Every person is a seer in dream–life, but few persons pay that attention to dreams that their origin and nature warrant. The crystal is but a means of bringing this normal faculty of dreaming into activity in the waking life. Yet, as stated above, the differences of import or meaning, even in the dream–world, of any particular symbol is a common experience. Thus one person will dream to be wading in water whenever there is trouble ahead. Another will dream of a naked child when similar troubles are about to occur, Butcher's meat will signify financial troubles to one person, to another a fortunate speculation. The controlling factor in this matter is probably to be found in the constitution of the mental and psychic qualities conferred by the hereditary and psychic influences converging at the conception of an individual, and expressed in the birth. Probably, too, an argument could be established in regard to the influence of the planets ruling at the nativity, and also from the dominion of the signs of the zodiac in the horoscope of birth. But this would be beyond the scope and intention of this short treatise.

CHAPTER VII.

SOME EXPERIENCES

The following facts, in connection with predictions made from the Crystal, have come within the knowledge of the writer, either as personal experiences or in association with others in which the faculty of clear vision is active.

A lady of title visited the seer in the month of June, 1896, and was told that she would hear news from abroad in some hot country concerning the birth of a child, a boy, who would arrive in the following year in the month of February. The lady did hear such news, and in February, 1897, a boy was born to the lady's sister in India. The same lady was told that on a certain date, while travelling, she would meet with an accident to the right leg. She fell between the platform and the footboard while getting into a train, and suffered severe abrasion of the right leg, together with a serious muscular strain which laid her up for several days. Previous to that the lady was to be surprised by some good fortune happening to her son in connection with papers and a contest. This happened at the time specified. Her son passed his examination for the military college with honours.

Mrs. H. was consulted by a lady of some ability in a special line of literature. This fact was not, however, within the knowledge of the seeress. She was told that she would go up a certain staircase into a dingy room with a roll of something under her arm. She would see a dark man who was thick–set and of quiet demeanour. The man would take the roll, and it would be a source of good fortune to her at a later date.

The lady–consultant did so take a certain manuscript rolled up beneath her arm. She went up the dingy staircase described by the seeress, and saw the man whose description had been

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given.

The manuscript was transferred from her hand to that of the publisher, for such was the man's occupation. The manuscript was accepted, and later on was published. So the prediction was literally fulfilled.

In the first case cited the vision was *symbolical*, and the interpretation was made by the seer himself. In the second case the vision was literal, and needed no interpretation. These two cases will serve for an illustration of the two types of vision.

Mrs. A. was consulted by a lady of the writer's acquaintance in 1893. She was told that she would not marry the person to whom she was then engaged, but would have to wait till a certain person, who was described, should come from a foreign country and take her away. This would happen, it was said, in the month of January, three years later. This event transpired in due course exactly as predicted, though nothing was further from the probable course of events; in fact, the lady was not a little irate at the allusion to the breaking off of her then existing relations, while the idea of marrying a person whom she had never seen, and for whom she could have no sort of regard, was naturally revolting to one so wholly absorbed as she was at the time.

Mrs. G. consulted the seer on September 27th, 1894. She was told she would have sickness incidental to the loins and shooting pains in the knees. [A figure was seen with a black cloth around the loins, the figure stooping and resting its hands upon its knees.] She would be the owner of a house in the month of December. [A house was seen covered with snow; the trees were bare.] A removal would be made when the trees were without leaf. [A bird was seen on a branch without leaf; the bird flies off.] The consultant would be engaged in a dispute concerning money. [Several hands seen grabbing at a pile of money.]

These events came to pass at the time predicted. It is advisable to note that in the first instance the symbolical vision is seen; in the second, a *literal* vision supervenes; and in the third and fourth cases the vision reverts to the symbolical. Here we have an instance of the overlapping of the two conditions of the temperament, the active and the passive state alternating.

As an illustration of the extreme difficulty of interpretation in the normal state of consciousness a symbol may be cited which was seen in the crystal for Miss X. "A shield, and a lion rampant thereon, in red." Now this might mean anything. It suggests the armorial bearings of a princely family. The lion rampant might mean the anger of a person in authority, as the lion is the avowed king of beasts. Its colour, red, and its attitude are naturally expressive of anger. The shield might be a protection, though little needed by a lion, especially if the assailant were the fragile Miss X. to whom the vision had reference.

Now observe the interpretation of the seer. "You will hear news from a man of medium height and fair complexion concerning a foreign country. A letter will come in reference to something written by you which will be the very best thing that could happen. You will score a great success." This interpretation, which is quite in line with the fact and which afterwards transpired, is probably as far removed from all that one might have expected as anything could

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well be. But we have to remember that the condition in which the seer voices the interpretation of symbols seen by him is a psychological one, and no doubt in that state natural symbols take on quite a different signification to that which they would hold in the normal state of waking consciousness. How often do dreams have a marked influence upon the dreamer while still asleep; how often do they assume proportions of magnitude and become pregnant with meaning to the dreamer, only to dissolve into ridiculous triviality and nonsense as soon as the person awakes! It would indeed appear that a complete hiatus exists between the visionary and the waking states of consciousness, so that even the laws of thought undergo a change when the centre of consciousness is removed from the outer to the inner world of thought and feeling.

The writer has known cases of sickness predicted with remarkable accuracy, the time and the nature of the sickness being foretold with more or less accuracy. The reception of unexpected letters and telegrams; their import and consequences; the various changes, voyages, business negotiations and speculations occurring in the consultants' lives have been foretold by means of the crystal. Deaths have been foreseen, and even changes in the religious views of the consultant or his associates.

In one case the writer saw a vision of a public square in which was the effigy of a lamb mounted upon a pedestal. The lamb was made of solid silver and was mounted on marble. A Catholic priest came along and pointed at the lamb. Immediately a flash of lightning came from the sky and struck the effigy, melting off one of its ears.

This was stated to signify that the community to which the consultant belonged would immediately lose a member by conversion to the Roman Church. By the next mail the consultant learned that such was the case—an important member of the community having gone over to the Roman Catholics exactly as predicted.

In another case a man was seen dressed in black and wearing the habit of a judge. He held some papers in his hands which he was endeavouring to conceal. He appeared unsuccessful in his efforts. A snake was seen at his feet. It rose up against him. A change took place in the field of the vision and the same man was seen lying on his death-bed. From this it was predicted that the man designated by the vision would be guilty of misrepresentation, and would be cut off by death three years from that time. The prediction was in every respect verified.

Not unfrequently the visionary state is induced by excessive emotion, during which the prophetic faculty is considerably heightened. Some temperaments of a peculiarly sensitive order will fall into the clairvoyant condition while engaged in thought. The thread of thought is broken, and there appears a vision wholly unconnected with the subject but a moment ago in the mind. It would appear that the soul of the sensitive, while probing the depths of its inner consciousness, suddenly comes into contact with the thin partition which may be said to divide the outer world of thought and doubt from the inner world of intuition and direct perception, and, breaking through, emerges into the light beyond. The same may be said of cases which manifest the faculty of clear visions while in the hypnotic state, whether spontaneous or induced. The trance condition frequently manifests this faculty in conjunction with others, such as clairvoyance or clear-hearing and the sense of psychic touch.

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The following instance, which was reported in the *Morning Leader* of Friday, 14th August, 1896, is remarkable for its extreme pertinence to the subject under consideration:

"Last month a man named David Thomas, who had for a short time been employed by Lord Windsor as his estate carpenter, was found shot dead in a lonely spot on the roadside near Fairwater, a village not far from Cardiff. No trace of the murderer could be found, and no motive has been supplied for the fell deed.

"David Thomas was, from all accounts, a quiet, peaceable fellow, well liked by his intimates, and happy in his domestic relations. He was a native of the little fishing village Aberaeron, in Cardiganshire, but he had lived in Glamorganshire for some years, and had married a respectable woman, a native of the Vale of Glamorgan. A few months ago he received the appointment of carpenter on Lord Windsor's estate. He then removed with his family to live in the little village of St. Fagan's a few miles out of Cardiff. He had hardly settled down there when the tragedy took place. It happened on a Saturday night. He had given up work early, and had come home to cut the grass in the little green in front of his cottage, and to tidy up his new home. Early in the afternoon he seems to have grown tired of the work and went indoors. His wife asked him to take the children out for a stroll. He made no reply, and his wife, busy in another part of the house, did not pay much attention to his subsequent movements. She knows, however, that he washed and went upstairs to put himself tidy, and then went out—without the children.

"He seems to have met a friend on the road, and went for a walk with him. They called at a public-house, and had a glass or two of beer. Then, about ten o'clock, they parted. Thomas was quite cheerful, and started for home at a brisk pace. He came presently to a lonely part of the road. A wayfarer heard a pistol shot and a scream, and presently met a man who was hurrying away from the direction of the scream, and who wished him a gruff good-night. Two hundred yards farther on the traveller saw in the dim night the body of a man stretched out on the side of the road. He fetched assistance: the body was that of David Thomas. He had been shot about a hundred yards behind, but he had not been killed outright. He had run in terror up the road, spouting blood as he went, and leaving a ghastly trail behind him.

"But a weird story which is told in the *Western Mail* of Cardiff serves to lend that touch of horror to the tale which renders it more thrilling than any story which the most daring novelist would venture to create.

"A young girl, who is not yet 20, has been in the habit for some time past of attending séances held by the Cardiff Psychological Society. One night at a séance, while in a state of trance, she was seized with a strange convulsion. Through her lips came the words:

"'I—WILL—have—my—revenge.'

"'Who are you, friend?' asked the interlocutor.

"'David—Thomas. I—was—shot.'

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"This entirely unexpected answer was followed by sensational statements concerning the murder and the identity of the murderer. Some days after she was taken out to Fairwater—which she had never before visited—and reenacted in a trance the scene of the murder.

"The story leaked out, and came to the ears of the *Western Mail*. Doubts were cast at once on the *bôna fides* of the girl and the whole story. An offer was made to repeat the experiment in the presence of two *Mail* representatives. The offer was accepted, and one night this week, at ten o'clock, the little party met outside the Railway Inn, where poor David Thomas had had his last drink.

"A start was made. The medium walked at an easy pace between a male and female friend, whose arms were linked. The faint outline of the road ahead led always on towards a wall of blackness.

"At last they came near Fairwater. Suddenly the medium spoke:

"'I see a pistol right in front of me—held towards me—it is a shiny one—there it is, held up—it has a large mouth.'

"Forty yards farther on the medium spoke again: 'Hark! I hear footsteps! I see a man!'

"'Where?'

"'Right in front of us. There he is, creeping along the hedge. He is keeping out of sight.'

"'What is he like? How is he dressed?'

"The medium described her vision very minutely. Her pace increased suddenly; she dragged her linked companions on with a lurch forward. The farmhouse where she first saw the phantom stranger was well passed. She was following him, eagerly now.

"A piercing scream came from the girl. A pressman sprang to her side and helped to prevent her body pitching headlong forward.

"This was at the spot where David Thomas fell at the first shot.

"'O—o—oh!' moaned the medium, twisting her left arm round to the back, to a spot immediately below the shoulder-blade, as if in intense agony. Then, supported on either side, she staggered forward.

"A light was struck to see her face. It was the hue of death. Her eyes were turned until the whites only were visible.

"'Let her go down!'

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"Moaning, she was allowed to sink, and lay there prone. Her moans expressed intense agony, and were like those of a man dying, blood gurgling in the sound; it was scarce conceivable a woman actually lay there.

"Speak, friend,' said her interlocutor, and presently came the slow answer, a whisper:

"David—T—T—Thomas.'

"What do you want of us, friend?'

"I—was—shot!' The tones of the voice were those of a man.

"Who shot you?'

"A name was given.

"What do you want to do, my friend?'

"Slowly, distinctly, with relentless purpose came the answer:

"I—will—have—my revenge. He shot me.'

"Then the medium told them where the pistol had been bought by the murderer a year ago under an assumed name, and where the pistol would be found. All this while the poor girl lay prone on the roadside under the thin sinister telegraphic pole.

"Gradually she revived. 'Look, look!' she cried, in a voice of horror, 'Look at the blood.'

"Where?'

"Here—look! Look here!' indicating spots visible to any one else. 'Take me away,' she shuddered, but before her frightened exclamation could be obeyed her body suddenly stiffened. 'He is there!' she said, with a pitiful horror in her tone, but with her face expressionless and her eyes still white.

"What do you see?'

"The ghost.'

"Then the party returned, shaken in mind and surfeited with horrors."

Examples of a similar nature might be multiplied indefinitely, and would but serve to show what has already been stated as a matter of personal experience among all those in whom the psychic faculties have attained any degree of development, viz., that the *rapport* existing between the human soul and the world of subjective consciousness is capable of being actively induced by recourse to appropriate means, or cultivated, where it exists to any degree, by means of the crystal and other accessories, such as the metal disc used in China, or the

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Shiva–lingam stones used in India.

The following example of the psychic sense of feeling will serve to show that all the senses, not that of vision alone, are capable of development under suitable conditions. A contributor to the *Westminster Budget*, in December, 1893, sends the following account of the use of the divining rod for the purpose of spring–finding:

"A few weeks ago took place some operations with the divining rod by Mr. Stears, of Hull, who was called to Mr. S. Campion's farm at East Heslerton, near Malton, to search for a water supply. At that time he marked two places near the farmhouse where, he said, the presence of water was indicated by the rod. Since then Mr. E. Halliday, plumber of Malton, has bored an artesian well at one of the places indicated, and found a very copious supply of water at a depth of 87 feet, after going through sand, clay, and a bed of what Mr. Halliday says is quartz and lead ore. Mr. Campion, who was previously without a supply of pure water, is delighted with the results of the visit of the 'diviner,' and has faith in his power with the rod. Mr. Stears has since been called in to experiment on several farms on the Birdsall estate of Lord Middleton, the operations being conducted in the presence of Julia, Lady Middleton, the Hon. Geoffrey and Mrs. Dawnay, Mr. Persons (Lord Middleton's agent), and others. Other farms were visited, and Mr. Stears, after employing the rod, indicated the presence of water at each. Mr. Halliday has also received instructions to make tests at these places, and operations are now in progress. Mr. Stears has successfully 'divined' for water on two of Mr. Lett's farms in the East Riding, and also at Amotherby, near Malton; and his success is drawing fresh attention to the 'divining rod' and its capabilities in the hands of a duly 'inspired' professor. Mr. Stears claims that he can also discover metals as well as water, and he alleges that not one person in 10,000 can use the rod successfully. His explanation of the power he possesses beyond the ordinary run of his fellow–men is that it is what he would call 'animal electricity,' because at times, after using the rod for a long period, he loses his power with it, and only recovers it after a short rest and refreshment. In the presence of Lady Middleton and the rest of the company he made several interesting experiments—for instance, standing on a china dish, to show that china is a non–conducting agent (the rod ceasing to oscillate even when over water); finding metals hid in the ground, etc."

Mrs. Louise Cotton, writing of the operation itself, says:

"When a sensitive person who has the power of feeling the existence of water or mineral under the surface of the earth, steps exactly over the course of a spring or running water, or metallic vein, etc., the piece of wood or other medium used turns in the hands—in most cases upwards for water and downwards for minerals. The motion varies according to individual temperaments: in some hands the turning is slow and but slightly felt, or scarcely perceptible by lookers–on; with others it rotates rapidly, and when held tightly by the thumb, the bark of the branch or twig often peels off; and, with very susceptible operators. I have seen the rod fly, out of the hands, or, if very tightly held, break."

As yet, however, the majority of people are wholly oblivious to the fact that such psychic faculties exist, and even those who possess them, *i.e.*, who have them in something like working efficiency, are conscious of having but an imperfect control over them.

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Probably it is as suggested by Mr. F. H. Myers, these things are, as yet, imperfectly understood. Genius, far from being a condition bordering on neurosis or other nervous ailments—as Lombroso and Nordau have erroneously taught—is an exaltation of faculty which brings its subject into relations with a plane of life possibly far in advance of one's normal experience; so that while new centres of activity are as yet under imperfect control, the normal functions of the brain and other centres of action are left in neglect. Hence, to the casual observer, the erratic nature of Genius is not distinguishable from some incipient forms of insanity.

In just the same way the opening up of new centres of activity in the psychic nature of man is frequently attended by temporary loss of control over the normal brain functions. Loss of memory, hysteria, absentmindedness, unconscious utterance of one's thoughts, illusions and hallucinations, irritability, indifference to one's surroundings, and similar perversions, are among the products of the newly-evolved psychic faculty.

These, however, will pass away when the faculty has been brought under control of the mind. Nature is jealous of its offspring, and concentrates the whole of its forces when in the act of generation. That is the reason of its apparent neglect of powers and function already under its control while the evolution of a new faculty is in process.

The would-be seer, therefore, must be prepared to pay the price of any success which may attend his efforts in the direction of inducing clairvoyance by means of the crystal.

"The universe is thine. Take what thou wilt, but pay the price," is the mandate of Nature. "What shall be the price of this new faculty?" the reader may ask. The answer is the same in regard to this or any other faculty of the soul: "What is it worth to yourself? That is the price you must pay."

With this equation in mind the reader is asked to consider seriously the phenomena indicated in the foregoing pages.

CHAPTER VIII.

DIRECTIONS FOR USING THE OVOIDS AND SPHERES FOR CRYSTAL OR MIRROR VISION

Daylight and artificial light are both equally suitable. A North light is the best suited to the human eye.

Observer should sit back to the light, holding the Ovoid or Sphere in the palm of the hand, which may rest comfortably on the lap, or it can be placed on a table with a stand under it, and a back screen of black velvet or dark material. The latter materially assists by cutting off side lights and reflections. Steady gazing in complete silence is absolutely necessary, for unlike other occult phenomena, the distraction the attention of primary (ordinary) consciousness is a

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great disadvantage. Success depends chiefly upon idiosyncrasy or faculty in the gazers, for "Seers" are very often men and women of imperfect education, in fact they seem "born rather than made" but the faculty may be developed in many people, seemingly at first insensitive, by frequent short trials, say fifteen to twenty minutes at a time, or less if they get tired.

Success is indicated when the Sphere or Ovoid, ceasing to reflect, becomes milky, a clouded colour following (generally red, and its complementary green), turning to blackness, which seems to roll away like a curtain, disclosing to the view of the student, pictures, scenes, figures in action, sentences of warnings, advice, etc., etc.

Revival of latent or lapsed memory is one of the leading features of this experiment. A book of instructions, carefully copied by Raphael from the old astrological works, is prepared specially for his crystals, price 1s. 2d. post free.

THE PRACTICE OF CRYSTAL VISION

Magi Spheres are considered the best. The price a few years ago was £3 3s. each, but the sale having become larger and the process less expensive, they are now sent packed with instructions for 15s. 6d., in a velvet-lined specially made jewel case. "Some persons see at once, others after a time. Women see better than men visions of the past, present, and future, on the subjects upon which the mind feels anxious. It does not require a knowledge of astrology to be able to use the crystal."

- No. 1, in case, with instruction, 15s. 6d.
- " 2, " " " 21s.
- " 3, " " " 50s.
- " 4, " " " 60s.

CHAPTER IX.

CONCISE DICTIONARY OF ASTROLOGICAL TERMS

AFFLICTION.—When a planet is on the cross (square) or in opposition, it is said to afflict.

AIRY SIGNS.—Gemini, Libra, and Aquarius. These are the mental signs.

ANGLES.—The cardinal points forming the cross or square; the first, fourth, seventh, and tenth houses.

APPLICATION.—As its name implies, when one planet applies to another. The Moon applies to all the planets, being the quickest traveller.

AQUARIUS (the Water bearer).—The eleventh sign of the zodiac, or 300° from the 0° of Aries. The Sun enters Aquarius about the 21st of January each year.

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ARIES (the Ram).—The first sign of the zodiac. In making up the 360° in the zodiac, we count from 0° of Aries. The Sun enters Aries on the 21st of March each year.

ASCENDANT.—This is the first house, or that point which rises at birth.

ASCENDING.—When a planet is between the fourth and tenth house; it is always the east.

ASPECTS.—This means the relationship one planet, or sign, has to another in the zodiac. The Table of Aspects should be well studied; it is important.

BENEFICS.—Jupiter and Venus are always good, because they give Hope and Love, and, if we add the Sun, we have Faith, Hope, and Charity.

BESIEGED.—A term used when a planet is found between two others; if between Jupiter and Venus, it is good; if between Saturn and Mars, evil.

BI-CORPOREAL SIGNS.—So-called because they are double. It is rarely used. The signs are Gemini, Sagittarius, and Pisces.

CADENT.—The third, sixth, ninth, and twelfth houses are cadent. It means falling from angles.

CANCER (the Crab).—The fourth sign of the zodiac; it is 90° from 0°. The Sun enters Cancer on 21st June.

CAPRICORN (the Goat).—The tenth sign of the zodiac, into which the Sun enters on the 21st of December.

CARDINAL SIGNS.—Aries, Cancer, Libra, and, Capricorn. These four signs form the

S
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they are important signs.

COMMON SIGNS.—Gemini, Virgo, Sagittarius and Pisces.

CONJUNCTION.—When two planets are close together, or within orbs of each other. At New Moon the Moon is conjunction Sun.

CULMINATE.—When a planet is in the mid-heaven, it is said to culminate; it means being on the cusp of the tenth.

CUSP.—The beginning of any house. At noon the Sun is on the cusp of the tenth house. It means the first point of the houses.

DECLINATION.—The distance any planet is North or South of the Equator.

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DECREASING IN LIGHT.—When a planet is past the opposition of the Sun, it is then said to be weak.

DEGREE.—The 360th part of the zodiac; its mark is °; 90° is a square; 120° a trine of the zodiac.

DESCENDANT.—The seventh house, or opposite to the Ascendant; the West.

DESCENDING.—When a planet is between the tenth and seventh houses.

DETRIMENT.—A planet in a sign opposite to its own house is in its detriment. The house of the Moon is Cancer. When the Moon is in Capricorn, it is in its detriment.

DIGNITIES.—When a planet is in exaltation, or in an angle, increasing in light, etc.

DIRECT.—When the planets are moving in their true order through the zodiac.

DIRECTIONS.—The period after birth. The position of the planets as life advances. The Sun moves about one degree per day, and this is equivalent to one year. The thirtieth day after birth would denote the thirtieth year of life, and the Directions would be taken out of the ephemeris for this day, the Sun's aspects forming the primary directions and the Moon the secondary.

DRAGON'S HEAD.—The Moon's North Node, or when she crosses the ecliptic into north latitude. The Moon's course is of serpentine form, having a head and tail.

DRAGON'S TAIL.—The Moon's South Node when she crosses into south latitude.

EARTHLY SIGNS.—Taurus, Virgo, and Capricorn.

ECLIPSE.—An obscuration of a heavenly body, owing to the interposition of another. The Moon in the shadow of the Sun is eclipsed.

ECLIPTIC.—The circle of the heavens which the Sun appears to describe in the course of the year, in consequence of the earth's motion round him.

ELEVATED.—The planet nearest to the mid-heaven is elevated over any other.

EPHEMERIS.—A Table for each day, giving the latitude and longitude of the planets. "Raphael's" *Ephemeris*, price 1s., is considered the best. It is all that is needed to cast the horoscope.

EQUINOCTIAL SIGNS.—Aries and Libra.

EXALTATION.—There are certain houses in which a planet is exalted, as follows: Sun, Aries; Moon, Taurus; Mercury, Gemini; Jupiter, Cancer; Saturn, Libra; Mars, Capricorn; Venus, Pisces.

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FALL.—When a planet is in a sign opposite to its exaltation, it is weak.

FEMININE SIGNS.—The odd signs, as Taurus, Cancer, Virgo, Scorpio, Capricorn, Pisces.

FIERY SIGNS.—Aries, Leo, Sagittarius.

FIGURE.—A map of the heavens is called by astrologers a figure.

FIXED SIGNS.—Taurus, Leo, Scorpio, Aquarius.

FORTUNES.—Jupiter, Venus, and the Sun when well placed.

FRUITFUL SIGNS.—Cancer, Scorpio, Pisces.

GEMINI.—The third sign, or house of Mercury. The Sun enters the sign about 21st May.

GENETHLIACAL.—That which applies to the geniture in nativity.

GEOCENTRIC.—As viewed from the centre of the earth.

GELIOCENTRIC.—As seen from or having reference to the centre of the Sun.

HOUSES.—One of the twelve divisions of the zodiac.

IMMUM COELE.—The fourth house, or lower meridian.

INCREASING IN LIGHT.—When the Moon or any planet is leaving the Sun, until the opposition is reached.

INFORTUNES.—Saturn, Mars, and Uranus when afflicted.

INTERCEPTED.—A sign lying between the cusp of two houses.

LATITUDE.—The distance of any planet north or south of the ecliptic.

LEO.—The fifth sign in the zodiac; the house of the Sun.

LIBRA.—The seventh sign and house of Venus.

LOGARITHMS.—Of great use to astrologers. A Table of artificial numbers; to be found at the back of "Raphael's" *Ephemeris*.

LONGITUDE.—The angular distance of a heavenly body from the first point of Aries, measured from the ecliptic as seen from the earth.

LORD.—The ruler of a sign or house. Mars is the lord of Aries, and if Aries was in Ascendant, it would be lord and ruler.

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LUMINARIES.—The Sun and Moon.

LUNATION.—A lunar period.

MALEFICS.—See Infortunes.

MASCULINE SIGNS.—Aries, Gemini, Leo, Libra, Sagittarius, Aquarius.

MASCULINE PLANETS.—Sun, Mars, Jupiter, Saturn.

MODERN ASTROLOGY.—A monthly magazine of interest to all thinkers.

NORTHERN SIGNS.—Aries, Taurus, Gemini, Cancer, Leo, Virgo.

OCCIDENTAL.—The western portion of the map.

OPPOSITION.—When two planets are opposite each other, or 180° distant.

ORBS.—The orbs of the planets are the number of degrees allowed to each in which their influence is felt. Five degrees all round is the safest number to give.

ORIENTAL.—When a planet is in the eastern part of the heavens.

PARALLELS.—The declination north or south of the equator. It is a position considered of the nature of a conjunction.

PART OF FORTUNE.—A point in the horoscope where the rays of the Sun and Moon converge.

PISCES.—The twelfth sign of the zodiac.

QUERENT.—One who asks a horary question.

QUESITED.—The one enquired about.

QUINTILE.—An aspect of 72° in longitude.

RADICAL.—That which is connected with the radix, or root, dealing with the horoscope.

RECEPTION.—The planet that receives the aspect.

RECTIFICATION.—A method by which the true Ascendant is discovered.

RETROGRADE.—An apparent motion of a planet that is not in the order of the signs.

REVOLUTIONS.—A solar revolution is the return of the Sun to its place at birth.

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SAGITTARUS.—The ninth sign of the zodiac.

SCHEME.—A map of the heavens.

SEMI-SEXTILE.—A difference of 300 in longitude; a weak, good aspect.

SEMI-SQUARE.—An aspect of 450 difference in longitude; an evil aspect.

SEPARATION.—When a planet is separating from another.

SESQUIQUADRATE.—An evil aspect being a difference of 1350 in longitude.

SEXTILE.—A good aspect, a difference of 60° in longitude.

SIGNIFICATION.—The ruling planet, or word, of the Ascendant.

SOUTHERN SIGNS.—Libra, Scorpio, Sagittarius Capricorn, Aquarius, Pisces.

SPECULUM.—A Table of the aspects in the horoscope.

STATIONARY.—When a planet appears to have no motion, it is said to be stationary.

SUCCEDENT.—Those houses which follow the angles. The second, fifth, eighth, and eleventh.

TABLE OF HOUSES.—A Table for calculating nativities.

TAURUS.—The second sign of the zodiac and the house of Venus.

TRANSITS.—The passing of the planets over places or points in the horoscopes by daily motion, as seen from the Ephemeris.

TRINE.—A good aspect; a difference of 120° in longitude.

URANUS.—The name given to the planet Uranus, or Herschel.

VIRGO.—The sixth sign in the zodiac; the house of Mercury.

ZENITH.—The point directly overhead. The pole of the horizon.

ZODIAC.—The belt of the heavens containing the twelve signs, divided into 300 parts each, making 3600.



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