

Spirit Communication 101

Lesson Four

Apologies that this lesson was late - Spring sprang and along with it were lots of projects that ate up my free time. They're good things though, and I promise you'll enjoy them once I've finalized them! Keep an eye on the website for more details: thewightdoctor.com. And now, straight into lesson 4, with some recipes, some information on spirit courts, and the first accessory to your Tellbone set (or other divination system - whatever works for you)!

Subtleties and Etiquette

I was working with the Tellbones recently, using them to build a cleansing and success formula for a client. I ran into a couple difficulties that highlighted the need to pay attention to the subtle bits. I kept getting Water - the bone for maybe and investigate more. It took me forever to get to what they wanted, I still managed to miss an obvious choice too (separate cleansing and success), but I got to something they were happy with in the end. Mostly, it had to do with clarity, specifically being clear about what I was intending to do, but there were a few places where it was clear that I need to mention some of the subtleties of this kind of tool to you.

First off, don't ask twice. Specifically, while you're actively sorting things out, don't ask twice, because you'll just get confused. Ask once about all of the parts you need to, one at a time, and then confirm at the end that you have it right. There were a couple moments where I asked about the same thing, and it really had me for a bit. It's also kind of rude, if you think about it.

Also, don't ask twice. In this case, I mean don't ask the same big question repeatedly. If the bones say you're not getting back together with the significant other, don't ask again until the situation has drastically changed. That they called you back is not a drastic change. This rule applies to every system you work with.

Don't be rude. That's the best etiquette, no matter who you're talking to. The rules that apply to people apply to spirits too, and you should watch what you say, depending on who you're working with. Angry spirits won't mind f-bombs, but angels might (or maybe not - I suppose it depends on what kind of angel they are). Pagan gods and ancestors won't generally have issues with sexual matters, but other spirits might. Gramma specifically might have huge issues! Or not - I don't know your Gramma. You get the point though - context matters, and so do manners. And when you have good manners that are the right ones for the situation, you get much better results.

There's another bit of subtlety you can investigate too, besides the above mentioned. This bit of technology comes from the African traditions, where they have specific processes to learn the general feel of the readings. When they say yes, are they saying "yes, and you aren't going to like it!" or "yes, and boy are you in for a surprise!" or "yes, and it's exactly what you need!", or any of a large number of other possibilities.

In the ATR traditions, there are additional tools used and particular processes used to determine these sorts of things. If a reading starts out with bad luck, there's a process and order to figure out where the bad luck is coming from and what can be done about it, for example. This kind of approach may not apply to your own path - it depends a lot on how you view fate and your role in it.

The general idea of getting a mood, though, is definitely useful. There are two main ways to approach getting this info, one that uses additional tools, and one that makes use of what you already have.

The first method is closer to the African original, and requires getting an additional token of some sort for each mood you feel might be relevant. If you think bad luck, good luck, and confusion are enough, then you just need three additional tokens, one for each of them. A four leaf clover charm for good luck, a little devil for bad luck, and a bit of wire twisted into a knotty ball would work perfectly for confusion. There you go.

Well, except for one recommendation. Always include an extra token for "Something else". If you have that token in there, you're not constraining the Wights to the set that appealed to you. There's ways for them to say it's not one of these options, and now you can start a separate discussion with them to find out what they need to say. It's the "interrupt" bone, so to speak.

To use these, it's simple. Just throw these extra tokens in addition to the usual ones. I usually do it at the end, with the confirmation - a final chance to get more information if needed. "Do I have everything right?" to confirm, throw, and see which of the extra tokens is closest for the overall mood. Depending on what you're asking, it might be better to add the extras as part of your main questions, and you can then work through the details as you go.

The second method can be just as complicated, but will generally be a matter of when you pay attention to it, because it only uses the basic Tellbones you're already using. The additional information is something you choose to look at or not, as you go along, and depends on positions.

When a Tellbone falls, there are a few ways it might land, depending on what the bone is made from. If you used a copper penny for Fire, for example, it could land with either side face up. Lincoln's head could be looking in any direction, and the same goes for the Memorial on the back. That orientation is where you'd get your information. For our penny, for example, you might decide on the following:

Heads Up

Looking Right	Other people are involved
Looking Left	It's not going to be what you think it is
Looking Up	It's perfect, Good luck
Looking Down	You're not going to like it, bad luck

Tails Up

Building right side up	Everything is ready, it's going to go smoothly
Building upside down	You're not ready, there's going to be a lot of scrambling

All of those possibilities say yes to your question, but in very different ways. That's just for the yes bone, too - you can get equally detailed and subtle with the other bones as well. "No, but you'll be so happy about it" and all the other possibles. You just need to sit down with your specific bones, and figure out how they land, what directions it can face, and so on.

You could use position relative to the center too, if your bones are too simple. If the bone is above the center bone, then X, and if it's below, then Y. You can do any number of directions here, as long as you can sort them out without too much difficulty.

A tip if you want to look for a bunch of moods is to include distance as well as direction. A maybe bone that is to the right of the center and more than 3 fingers away might indicate that your process is not quite right, while to the right and closer says that it's the ingredients that need fixing. For example. With a little thought about the kinds of conversation you tend to have, you can develop a very eloquent system without too much difficulty.

Over all, if you're going to do this sort of extra bit of meaning, there are a three "moods" you should include, at a minimum: with good luck, with bad luck, and "other". You want the luck because that's the most common way to describe how the answer will manifest - basically, in a way you'll like or in a way you won't. You always want to include the other option, to get a sign to investigate further. Some other possibilities:

- different than expected
- with outside interference or involvement
- surprise! something unexpected
- smooth development or unfolding
- going slow
- going fast
- unprepared, proper foundation is incomplete
- going to require finesse / negotiations / additional effort

And so on. This list isn't exhaustive, and really, you probably don't need it to be, as long as you include the "other" and have some of these others in mind as possibilities to ask about.

Where in the World is <fill in the blank>?

It's really common nowadays to hear about angels and demons. The ceremonial / Christian model is really common thanks to all those grimoires, and that tends to place spirits in an up/down dichotomy. They're all in or heading towards Heaven, or in or heading towards Hell. That's not the only model of where Wights reside, of course.

The pop/core shamanism approach places all the gods in the Upperworld, the dark/chthonic Wights in the Lowerworld, and nature spirits in the Middleworld. While this trichotomy is common in animisms around the world, who lives where and how they inter-relate is a lot more complicated than you'd think.

An example of the more complicated world-system would be the Nine Worlds of the Northern traditions. Alfheim, Asgard, and Muspellheim are three of the nine worlds defined in Norse mythology. That tradition gets more complicated too, with Wights that belong in multiple worlds. Much like humans, some are born in one location and then marry into another, move, or are traditionally associated for whatever reason.

There are the multiple locations in Greek mythology too, including Olympus, Elysium, Hades, and Tartarus. Lots of Heavens and Hells in Christian / Islamic / Buddhist teachings too. And the Celts

had a huge number of Islands and locations in the Otherworld - TÃr na nÃg, TÃr na mBan, Mag Mell, Emain Ablach, and so on. Some think these are different names for the same place, but as stories like the Voyage of Bran show, these are distinct locations, because he goes to one location and then leaves to travel to the next.

In keeping with the “no lines” approach of the Wightway, it’s probably no surprise that when it comes to where the Wights live, I recommend a radical approach. There is not one Otherworld, or 2, or 3, but an infinite number, a multiverse. These are the Otherlands, and while there tend to be constellations of locations specific to one tradition or another, there’s no reason that you can’t go to any number of them in your own work. There’s also no reason to think that they’ve all been defined already.

In other words, the Wights live where they live, whether that’s the Upper World, Narnia, Kamar-Taj, the Goblin Market, Avalon, Lemuria, The Garden of Eden, Shangrila, Malakut, or somewhere else entirely new to our general understanding. You can create, through attention and various other techniques outside the scope of this course, a place where all the spirits you work with are welcome.

The primary thing to take from this is that the World is more complicated than some models describe, and if you’re looking to meet with a particular Wight, you’re likely to have better luck if you go find them where they feel comfortable. As in the material world, not everyone wants to come to your house every time, and it can be kind of rude to always expect them to come to your home. Admittedly, travel can be a lot less difficult for the Wights, but there’s so much more to be gained from meeting your spirits in their own homes.

I’d like to introduce a new idea about orientation here. Generally, the occult and spiritualist communities take a vertical view of things. Spirits are higher or lower, and there’s a definite correlation to good and bad in that characterization. Lower spirits are “base” and demonic, while “higher” spirits are pure and angelic. I’ve mentioned all the problems with these kinds of assumptions, so instead of a vertical approach to Otherworlds, I’d like to suggest a horizontal one.

There’s a long history, even in the Indo-European traditions, of talking about spirits as in or out. Strangers are outdwellers, close kin stay in the hall. there’s a certain amount of potential danger with the outsiders and the out-laws (that out is important here), but even the outlaw has an important role to play. In Celtic myth, for example, the Fianna, the warrior bands, were considered outlaws, not subject to the laws of the tribe. This allowed them the freedom to respond to some threats to the tribe with impunity. It also meant that the tribe could be threatened by them as well.

And that’s how this horizontal system works. There are close Wight and far Wights. The far ones can be helpful. And they can be dangerous, until a relationship is established that brings them into the hold. Note that there’s no good / bad here - the horizontal model rejects those sorts of judgments, and recognizes that it’s more complex. I hope you consider applying a model like this to your own world model too.

Thee and Thou and the Rise of the Affected

One thing that's very common when addressing spirits is to use a lot of thees and thous and thines. The common evocations available generally have lots of these thees, and depend on a very Christian hierarchy. It's an aesthetic thing, arising mostly from the fact that the grimoires we have were written when all of these words were common - that's how people spoke then. That's fair, but it's really NOT a requirement of working with Wights.

We live now, of course, not 300 years ago, and the Wights have adapted and changed just as we have. What this means is that there's no reason to use all of those words and phrases. You can speak plainly, normally, and depending on the relationship you have, even casually with your Wights. "Yo Fred! Whassup, my floor-covering dude" is perfectly fine (if Fred is cool with it, anyway). And use your native language! Some specialized terms from other languages may be useful (in the same way that pajama and raccoon and television are useful words), but speaking honestly and normally will do a lot to create a stronger relationship.

It's not required, of course - you CAN use the thees and Agla Eloheems if you want - it's your work, your Wights, and your aesthetic involved here. And there are historic precedents and a long history of use that can make these prayers and spells powerful. Sometimes, it's less about what you need and more about the fact that hundreds of thousands or millions of people have used these words too. It gives them gravity and strength.

But recognize that this is the situation. You don't need those fancy memorized texts full of barbarous words. They can help, but you choose to use them because you and the Wights like them. At any time, you can switch to a plain "Will you do this for me dude?" if you need to. Your relationship with any given Wight will work however the two of you decide it should work. If Athena wants Ancient Greek for everything, and you're fine with that too - go for it. Just be aware that there are people getting very good results, with very close relationships, that still use their native Vietnamese regardless.

Those praise poems and prayers from the Greek magical papyri (or Egyptian papyri, or the Eddas, or the Vedas, or Sutras, or the Necronomicon, or..) are great as examples and useful tools, but again - you don't have to use them. You can turn to a lot of other tools instead. There are poems and song lyrics and rap that would make for very powerful incantations. The Doors' "Light my Fire" would make for a great invocation to the Wight of Love, and Walt Whitman's "American Feuilleage" would be a fantastic call to the Spirit of America. Be creative and aware of all the resources available to you. If just chanting a name can help create a connection and call to a Wight (and it does!), then there's no reason that a carefully chosen poem or lyric wouldn't work as well, all other things being equal.

Sometimes, things are not equal - a hymn to Aphrodite in the original Greek will be pretty dang powerful, regardless. Calling on Cthulhu will benefit from liberal sprinklings of "Cthulhu Agneta". If you want to talk to an Odin (there are lots, remember - American Gods has that right!), a bit of Old Norse will go a long way. Respecting the origins and history of a Wight is never a bad idea, if you can manage it. It's just not obligatory. If you don't know how to pronounce Chinese when you're calling on Kwan Yin, don't worry about it.

Conjuration is NOT the Thing

Another common understanding in the metaphysical community is to expect every interaction to be a summoning, to bring that Angel / Demon / Wayward Spirit into your presence. When I was sharing this course on various websites, I got comments that “OMG, that’s so dangerous because those spirits will eat you!” and the like. This is a fundamental misunderstanding of what spirit communication is, and what it has to be.

All it has to be is communication, and like the rest of Reality, it’s usually not in person. These are phone calls to the Wights, letters written and sent, and message sent by various couriers. In-person communication can happen, but it’s generally more work than is really required. It’s like booking a first-class flight to Tonga in order to say Happy Birthday to someone you met that one time at the party. Overkill! A card or text is probably easier for everyone.

Special circumstances might call for full evocation and conjuring of a spirit, but those are rare. Very rare. And one could easily argue that most of the times when modern occultists think they’re conjuring a spirit, that’s not really what’s happening. A sense of the spirit is not the same as a full conjuration.

Another expectation related here is that not only are these spirits really present, there’s also this idea that they’re so dangerous and deadly. This comes from the grimoire traditions and the religions they sprouted from, and it definitely does not apply most of the time. It’s always a possibility, but this is a phone call. Even if you’re calling a criminal, there’s not likely to be a lot of danger coming out of that phone call. Keep your wits about you, let go of the paranoia, and let things be what they are - your relationships with the Wights will go a lot further. Preparation is always a good idea, as we’ve talked about over the last few lessons, but don’t get your panties in a bunch every time you go to speak with someone.

Frankly, calling on someone you’re deathly afraid of makes no sense. How could you have any kind of meaningful relationship? Being cautious, sure, that makes sense in any context, material world or spiritual, but if you really feel that you’re in danger from a Wight, I’d recommend staying away altogether. Examples of caution - Robert Johnson meeting the Devil at the crossroads. Faust. Anyone who’s ever invoked a demon (there are LOTS). It’s doable, and you don’t need to be afraid. And if you are - don’t.

Cleansing

Last week, we discussed grounding, and all the things that it can do for you. Now I’d like to turn to the idea of cleansing as a different process and tool for self-care. It’s actually a more complicated discussion than you’d think.

To start, what’s the purification here? What’s getting purified? Why? How? Depending on the tradition, there are a lot of different possibilities. The most common is probably the idea of miasma or ritual impurity. This kind of impurity is not a physical thing, though there are sometimes overlaps - dead bodies, blood, poo, and the like are generally going to make you impure, when you look at it globally.

Sin is a common impurity too, in a bunch of different religions. What counts as sin will differ, of course, by religion, denomination, and who you talk to, which makes it pretty difficult to narrow down in a useful and generic way here. I leave this to you and your religious impulses, which will likely come with their own ways of addressing these sorts of issues.

Magically, and among some of the (neo-)Pagan traditions, this idea is less about sin or miasma, and more about the things that interfere with our relationships, and that's the useful definition I want to use. Every religion uses this definition in some way. You could say that Christianity defines sin as something that interferes with your relationship with God, because he said no, don't do that, and then you went and did it anyway, for example.

More commonly, we think of the interference as being in a bad mood, having troubling thoughts on your mind, feeling cruddy, and the like. More metaphorical, generally, but there could be elements of bad blood with someone, malicious spirits around you, and so on. If you want to get clear and useful communication, and maintain good relationships, it's a good idea to get rid of as much of this baggage as you can, obviously. You might be in a great place mentally, but have spirit intrusions or elf shot (basically intrusive energies from external Wights). Or vice versa. The point is to make sure that nothing, known or unknown, will get in the way.

So how do you get cleansed? Oh so many, many ways.

First off, and most common, is simple prayer. "Forgive me for I have sinned" is a classic phrase of cleansing, and one of the simplest, while the Lesser Banishing Ritual of the Pentagram is one of the more ceremonial / complicated ones (it's actually still pretty simple, to be honest). Some traditions will appeal to specific spirits, chant a mantra or other phrase, or have the unclean be blessed (and cleansed) by the priesthood. If you don't have a clear tradition to turn to for your path, this is a super-simple method. Just say "May I be cleansed, cleansed from..." and then list all the things that are bugging you, on your mind and getting in the way, or otherwise potentially interfering. I always, as you might guess, include a "and anything else that might interfere with my relationships or prevent clear communication". Always account for the unknown and unexpected!

The next most common, and very popular in general, is the smoke bath, or smudging. White Sage, a native plant that's now being over-harvested, is the most famous of these herbs, but it's far from the only one you could use. Any of the conifers work well (pine, spruce, fir, cedar, juniper, etc.), as does sweetgrass. Mugwort is traditional in Europe - it has a similar scent and an equally long history of use. Really, any strongly scented smoke will work. Most of the resinous incenses work - myrrh, frankincense, etc. Rose and lavender work. Rosemary, lemongrass, bay leaves, lemon, peppermint, and most of the spices in your kitchen will work too.

If smoke isn't your thing (or there are allergies or asthma to account for), another possible scent thing is to create a room spray or sprinkle. They're types of colognes or perfumes really, usually less strongly scented. They're easy to make:

1/4 cup witch hazel

Or some other alcohol, which will help disperse the essential oils. You can use vodka because its fairly scentless (good quality is, anyway), but if there's a scented and non-sugary alcohol (you do not want to be spraying sugar water everywhere!) that's appropriate, go for it.

I use gin sometimes, especially when I'm working on a juniper-heavy formula. I like juniper, in case that wasn't obvious - it's sacred to my main Wight.

3/4 cup of water

Most people seem to say it has to be distilled, or else it rots. I've never used distilled, and never had that problem, probably due to the aforementioned alcohol.

20-60 drops of essential oils

Use whatever you like and feel comfortable with, and make it as strong as you like. Keep in mind that some essential oils come with their own warnings. Cinnamon can burn your skin and membranes if too strong, for example, and pets are sensitive to a lot of oils as well. They say that Tea Tree is dangerous for dogs and cats, for example.

That will make a cup. Add to a spray bottle (so many choices available out there), and spray to your hearts content. I love to spray them on my bed at night to help sleep, but I'll also spray in the air and walk through like a fine drizzle of rain. They last for ages (I have one that I forgot about and it was just fine when I found it a year later).

Another general option is to create a hydrosol or a tea, and use that as a spray. Because of the nature of these, you're usually better creating small batches and keeping them refrigerated. Alcohol can help again, but the way they're made means they can still spoil.

Making a tea is easy - put your material in hot water. Herbs, flowers, and fragile leaves will usually work better as a tisane - just cover with boiling water and let steep. Woods, barks, and heavy leaves will benefit from a more intense treatment - cover them with water in a non-reactive pot (stainless steel or ceramic) and boil away for as long as feels right to you. I usually stop after 30 minutes, but that's partly because I don't want to spend all day making it (you can - just top up with water regularly).

Hydrosols are a bit more complicated, as they're by products of extracting an essential oil. Basically, you fill a pan with herbs and water, then put an empty bowl in the middle of the pot. Put it on the heat, and a reversed lid filled with ice will condense and direct the oil-loaded steam to the empty bowl. After you do this for a while, the water left around the herbs and also the water separated from the oil, is the hydrosol. There are websites that show how to make it, but I find it too much trouble. I'll just make a tea instead if I'm going that way.

Here are a few blends that I find good for cleansing, in no given proportion. It's easier for you to do what feels right and smells good to you.

- cedar and frankincense
- rosemary, clove, and mint (be very sparing with the mint - it's strong!)
- hyssop, rue, and cedar (careful with the hyssop too - also a mint, also strong)
- mugwort and sage
- lavender and grapefruit
- juniper and lemongrass
- juniper and bitter orange / bergamot
- cedar, mugwort, and lemon

These can be done in either method. You can throw some juniper and lemongrass in a pan and boil for a while, or use essential oils. I like juniper a lot, so I tend to lean that direction, but if you like lemongrass more, go heavy at that end. To use these as sprinkles - don't put them in a spray bottle. just dip your fingers in, or pour some into the palm of your hand, and sprinkle around from there.

You can also use these in a more focused / cleansing myself sort of way. Sprinkle on your head, spray your body. Rub the spray into the back of your neck, your face, your hands, and anywhere else you feel important. The back of the neck, also called the Atlas chakra or the Jade Gate, is an important point in spirit communication. Located just below the bump on the back of your head, this is where communication with Wights starts. Cleansing that energetic point / chakra is a great idea in the context here.

A last method that involves scent is to use one the sprays or teas in your bath. A quarter cup is generally enough for a bath. Some other classic ingredients used around the world include any washing liquid, from ammonia to pine-scented cleaning liquids. Generally, those are added in small amounts (a capful to the tub) and I've never had issues myself. I don't care for the pine-liquids, though - they stick to the skin and I feel slick and slippery. My husband has an opposite feeling about them though, so your mileage and all that.

Bluing is a traditional ingredient in Hoodoo. It used to be used in laundry, because it would counteract the yellowing of some fabrics. It's been replaced by bleach modernly, and that also works (again, in small amounts). You can turn your bath into the tea, if you like, and that's traditional. All sorts of cleansing herbs (especially rue and hyssop) can be tossed in the water as you run the bath. There are traditions of using 7 or 13 herbs, for an equal number of baths / nights.

I hate having the little bits floating about (and the clean-up after), but some people love it. There's a long tradition of leaving those bits of herb stuck to your skin, continuing to energize you and charge you with their energy. If you don't, you can put those herbs in a tea ball or a cheesecloth or muslin pouch. These have the added advantage of being really useful if you're not a bath person. Those pouches full of herbs can be used to scrub down in the shower. My favorite mix for that:

- frankincense
- lemon peel
- juniper

I mix them in the pouch, wet it down with hot water and let it sit for a moment to soften up (do this! juniper is awfully pointy otherwise, and the resin won't soften up and scent your skin at all). Then scrub everything down, rinse off, and you're golden. It will last for many uses, and when I feel its energy fading, I'll generally just replace the peel and the juniper, because the resin will last for ages.

This scrub down approach is not new. The ancient Romans used to rub down with olive oil then use a scraper (called a strigil) to scrape it (and the dirt, sweat and other gunk) off of their bodies. Reeds were used as well, and the whole flagellation thing is a kind of scraping too. If you're sensitive to scents, using a method like this might be more up your alley. You don't have to get oily here - as this is usually more energetic in nature, any symbolic object gently scraped along your body will do the job: a knife, a wand, your index finger or the edge of your hand will all work in a pinch.

Another way is cord-cutting, which addresses energetic attachments of various kinds, and cuts them away through multiple methods. In a way, it's not really all that different from how anything can be a Wight - anything can be thought of as an energetic cord and then cut away. There are New Age traditions around this idea out there, so if it speaks to you, there are resources you can research. Myself, if I feel like this is appropriate, I just use a symbolic knife (two fingers, athame, black dagger, +3 Sacrificial Dagger of the Elemental Planes, or what have you) to cut them away.

Reiki and other energy work systems have been used for cleansing and clearing away blockages. You can also perform Wight-assisted cleansing (one could argue that Reiki is one of these too). In this case, just ask your preferred Wight to cleanse away the unneeded energies and Wights around you. Ancestors are always a good choice for this, but any guardian spirit will be a good choice too.

If you feel particularly cruddy, spiritually, you can expand all of these general cleansing practices into something more involved for a heavy-duty scrub. A classic egg limpia (that's Spanish for "cleansing") could be just the ticket. Take a room-temperature egg, and rub it all over the body, particularly at top of head, back of head, and heart, rolling it around, drawing magical symbols of blessing and cleansing, and so on. Speak whatever prayers or cleansing spells you find appropriate all the while. Traditionally, you draw crosses and repeat the Lord's Prayer, but the technology transcends culture here, and anything will work.

Once done, you have several options:

- throw the egg away far away from the home (egg should break, crossroads are great)
- throw the egg in the toilet (again, egg should break) and flush immediately
- break the egg into a clear glass of water and leave for 15 minutes or so. You can now read the signs in the egg to identify spirits, bad energies, sources, etc. to know just how bad it was. You can immediately repeat the cleanse if the egg had severe indications.

There are of course many ways to do this sort of practice, which depends on the idea of something absorbing negativity. You can use fruit or vegetables, animals (a reason behind some animal sacrifice, when the troubles to be cleansed are very strong), empty jars, buns or loaves of bread, leaves or flowers or seeds, etc. You can even do it symbolically, at a distance and in an energetic way.

There are all sorts of other traditions out there, and your imagination can be a great source as well. Do some research and figure out what kind of cleansing tradition would work for you. Then practice it a bunch. See how it works for you, tweak as necessary, and keep going. Honestly, this is one of the more useful simple rituals to have in your arsenal, as it comes in handy in so many situations.

Respect my Authoriteh!

An obvious component of Sovereignty is having authority. One could argue that it's one of the most important pieces of Sovereignty, because you can't be sovereign in and of yourself if you don't have authority over your own self at the very least. It usually implies authority in a greater sense and with a greater scope, and that kind of authority comes from one of three sources.

First is a purely internal type. This is the main thing that we've talked about so far, where we take responsibility and ownership for who we are, our actions, and our integrity in general. This is the authority we make and hold for ourselves, over ourselves.

Next is developed authority - authority we have developed or been given over dominions outside ourselves. When someone says "by the power vested in my by...", that's the developed type. You've done work that has been recognized by an external party, whether that's an organization or the Wights of a particular kind. If you're asking or demanding something from someone, Wight or otherwise, and they comply even though they may not be so keen on it, they're respecting your authority.

Finally, there's external authority, or authority by appeal. This is where your authority comes completely from an external source, and you're borrowing or even just referring to it. You don't have the authority - someone else does and you're borrowing it, so to speak. If you're saying "The power of so-and-so compels you!" or "In the name of so-and-so", you're using external authority.

In any given context, one or more of these types of authority will be useful. Those contexts are highly individual - some exorcisms might require external authority, and others might not, depending on who's involved, your own strength and sovereignty, the degree of intrusion, and so on. There are many ways to do almost everything. Still, having all three forms developed and identified for when you need them is a wise choice.

The question then is how you develop these kinds of authority, or recognize that you already have them. There are several methods, most of which require work and effort to be put into gaining that authority. There's one which doesn't require it, but its results are unreliable: fake it til you make it. In other words, pretend. Sometimes it works, and sometimes people recognize what's really going on. It works well when it's purely internal, claiming power for/over yourself that you might not feel, but the more people involved, the less likely it is to be successful.

You can grant authority to yourself, which often doesn't involve quite as much work - only what you deem necessary according to your own integrity. If you read 3 books and did a spell that worked, and that feels like enough to call yourself a witch, then that's enough. Self-initiation is the basic rite here. Be aware that this can still be pretty flimsy authority, only because some people don't have very high requirements of themselves. You will be judged according to your skill by this method, so be prepared to show it. As with the fake it method, it works best when dealing with internal authority, working better in other types as you can prove your worth.

This method generally ends up as an effort heavy method. Over time, as you work with many spirits, communicate with your Wights, practice what they've taught you or you've learned elsewhere, you gain authority. You know what you know, and which Wights you can work with, what you can get done, and so on. This is often called spirit-led training, and in some ways can be considered the most authentic or meaningful type of authority you can hold. You hold power here because you've worked to get it, even if it's not immediately recognized by others.

And that's the downside. You're going to have to prove you have authority until it's common knowledge among the People and the Wights. Still, for many of us, that's really the best option. You can gain authority through traditions and their initiations and empowerments, but sometimes those traditions have limits on who can participate, controversies, of other kinds, or just plain don't feel right. Some

forms of Wicca and its focus on gender polarity are off-putting to LGBTQ folks, for example. Another would be the controversies surrounding white folks in ATRs or Hoodoo. Some people are all for it and have no issues, but some folks are very clearly on the “nope, not yours, go find your own” side of the line. The same applies to Heathenry, where non-Nordic folks are deliberately excluded by some groups.

Still, sometimes, there IS a tradition that resonates, and this is a valid way of gaining authority. Initiations, partaking of lineages, empowerments, and other ways in which training and expertise are recognized can provide instant authority. Reiki uses this method, as do many occult traditions, temples, and mundane schools. Once it's known that you hold a degree from X, your authority to speak on Y or do Z is recognized without question (or with very little of it).

The downside to traditions is that you're still obligated to follow the requirements of the tradition. That may or may not be doable, for some people. There's also the fact that you'll be judged by your participation in the tradition instead of your own merits. Some people will look down on anything ceremonial, for example, so your membership in the OTO is an instant negative.

Authority is complicated, obviously. There are pluses and minuses to each style, but as a generality, the more effort you've put into it, the more it will be obvious to others, which is where it's needed, most of the time. Claiming your own internal authority is an important step towards sovereignty, but you need to demonstrate authority and competence in the greater world when you start working with others.

It's particularly useful when it comes to Wights that aren't the most cooperative or helpful. Sometimes, you do need to command people or spirits to do what you say, and authority is vital then. You wouldn't take commands from a total stranger unless you have some confidence in their authority. Police and firemen, sure, you might do what they say. Joe Schmoe on the street, a TV salesman, you probably wouldn't listen to what he said when it comes to surviving a zombie apocalypse. You'd need some proof of his authority on zombie survival.

That said, you shouldn't depend on your authority as the only means of getting things done. If you do that, you can come across as arrogant and bossy, and even spirits can find that off-putting and annoying. Some will be offended by how your authority applies. A lot of people would be a little upset if you went straight to their boss first, without asking them for help first. Part of Sovereignty is knowing when to use your authority, and when not to.

Sometimes, you get more from people by appealing to their heroic natures (everyone wants to be the hero) than by authority. Sometimes, your authority means nothing to the people you're communicating with, or accomplishes the opposite. Just because you're a grand high poobah in Tradition X doesn't mean that everyone thinks Tradition X is good at all. Military membership is double edged like that, for example.

So what is the point here then? Well, Sovereignty requires authority, so you need to develop and/or earn it, in one of the ways mentioned here. Initiation, borrowing, empowerment through a tradition, and/or the application of a lot of effort will create it, but you're still got to learn when it's relevant, appropriate, and needed. It's vital. Unless it isn't, of course. But like TP when you're camping, better to have and not need than the opposite.

Reaching Closure

We've actually talked about this step of the reading process multiple times, as part of talking about clarification and confirmation, and also as part of checking for the subtleties at the beginning of the lesson. Closure is when you've done everything you need to in order to finish the reading. If you were reading tarot, this is where you'd ask the client if they have any other questions or need clarification, maybe give them your card, schedule another reading, hand over a recording of the reading, ask for payment, or any number of other things. When you're talking to spirits, it really shouldn't be all that different.

Part of this is definitely making sure that they're done speaking. Give them the opportunity to say what they need to (or restate for clarity), within reason, subject to your own boundaries. If the ghost of great-great-great-grandpa wants to tell you about that time he had a roll in the hay with the milkmaid next door, maybe that's a good time to end the chat. ALternately, if he has some secrets to share about who is really the mother of whom, that might be something that you want to stick around for, or ask to talk about it at another time.

So once they're done, or you've said enough, or arranged to continue at another time, what's next? Gratitude. Thank them for their time and energy. That could be as simple as saying thank you, or it might be another round of questioning about what kind of offerings they want. In part, that's a tradition thing - ATRs tend towards the offerings and questioning about acceptability more than most other tradition. But they're not the only ones to do so, and since it's the best way to make friends (and keep them - giving your time and support count too), asking if they like what you've offered them (even if its simply energy) is never a bad idea.

While you've "got them on the line", so to speak, now is also a good time to write down or otherwise record what they had to say. You WILL forget the details. I actually prefer to write down the communication as I go, but that's not always practical. Take a moment at the end to note what was said and get final clarification and confirmation from the Wights and the others attending.

Preparing for the Return

Next are all the steps you take once the reading or communication is done. These are the remaining practical steps which will help close down the space and return you to "normality", whatever that may happen to mean to you. Cleanse and then wrap up your Tellbones (or other tools) and put them away, blow out the candles, snuff out incense, change the music, clean off the table, lead your guests to the door or the next part of the event, and so on. In general, clean up the space and put it back to the usual state.

Grounding is a very good idea again. At the beginning, you ground to find your center and release distracting or problematic energy. Now, you should ground as a way to reconnect to everyday reality. Well, and possibly release energy again - sometimes intense stuff can come through spirit contact. You may need to process for a while, and you should give yourself time if you need it. Same goes for others that are present - make sure they're looked after too, helped to ground and center, and so on. In a group context, having someone assigned to do this for everyone is a good idea, even if it's just a check in with everyone that they're all right.

Food and drink are very grounding, and it's good to have water and crackers on hand at the very least. Sharing in the offering you've made to the Wights is a great way to continue the connection and ground at the same time. This is part of the reason that there's sharing after the offering is made - it's often the last step after the rite is done. The food can return flagging energy too.

Which is a common side effect of communication - you're exhausted! It takes more energy to work with the spirits than most people expect. Be prepared for it, and have something on hand, or some sort of exercise, to strengthen your flagging energy. A quick round of jumping jacks can do the trick, if the food doesn't help, but there's also the Tree meditation to simultaneously ground and re-energize.

- Stand with your feet shoulder-width apart. Don't lock your legs, and instead let them be flexible and slightly bent at the knees. If you've studied the martial arts or TaiQi, this stance should be familiar.
- Breathe in, and with every breath, reach down deep into the earth, growing roots. Every breath out grows leaves all over your body, sensitive to all the energy around you and protecting you from anything untoward too.
- The next breath draws in energy through these leaves, and pushes your roots deeper and outward. And the next outward breath, pushes unwanted or unneeded energy out through those roots, and creates more leaves.
- Continue like this, repeating the cycle of in/roots/energy in and out/leaves/energy out, until you feel clean, grounded, and invigorated.

Usually, the spacey feeling that comes with magical, spiritual, or otherwise otherworldly effort will stick around for a while, grounded or not. You'll be a bit more sensitive for a bit as your connection slowly breaks up, and significant dreams are definitely something you might expect. It's rare that all of it turns off like a light, which is part of why making this effort now is a good idea; it will help shut down the connection and the floaty, sensitive state that comes with contact like this, prevent susceptibility to spirit intrusion while you're straddling worlds, and otherwise minimize your spiritual and magical vulnerability.

Blockings and Stoppings and Big Ol' Obstacles

Let's back up a little now, and talk about a common problem when it comes to communication. It's a very common one, and I have no doubt that anyone reading this has come across it at some point or another. Sometimes, it's not even recognized until well after the fact!

I'm talking about blocks, of course, which are the things that get in the way of communication in general. You might be unable to get the Wight on the line no matter what you do, or discover half way through that you got someone else entirely. You can tell because they'll usually be trickstery spirits, who answer your questions in confusing ways, or respond in terms of an irrelevant context (though that's more relevant to direct communication than via Tellbones or some other oracle). You might feel a very antagonistic attitude, and the Wight will refuse everything you ask. They could also act very differently from the way you expected them to be, and that comes with its own range of communication problems.

There are a lot of different kinds of blocks, but the most common is education. We are taught a lot of things that make communication with spirits difficult, from the idea that there are no Wights to the idea that there are Wights, but they're all out to get you and eat your soul. Some of these come in tangible experiences and lessons, but a lot are subconsciously learned. There's also the differing levels of education - not every Wight is brilliant, and not every human is up to the level of thought that some Wights have attained. We're not always at the same level, just like with anyone else in the world.

Your belief system and worldview (including magical and spiritual beliefs) will inform how you relate to spirits a lot, of course. Pretty much every tradition that recognizes Wights has some idea about how they're organized. They are often contradictory, though, so the real question and effort here is about figuring out which parts are relevant to your experience. Sometimes, a tradition will say that spirit X is mean and dangerous, for example, but you'll find that they're really not like that at all. Or that they're immensely helpful and kind. And again, you find that wasn't true at all.

We're all individuals, of course, so those generic statements won't every apply absolutely consistently across the board. Which means that expecting specific behaviors or attitudes from a spirit can be a block on its own, shaping or invalidating your experiences in problematic ways.

Now, having a belief system is a good thing, I think - it gives you a structure and a system of guidelines for interacting with the world. But you'll need to be open minded and be able to consider and rebuild contradictory information into that system. If you thought that X kinds of Wights were scary and dangerous, you have to have some way to allow for the fact that there are exception, or that your expectation was wrong, and why. I usually refer to this as part of the Jalapeño Effect.

Pretty much everyone recognizes that jalapeños are spicy. That's the expectation. But some people have higher tolerances for spicy than others, and some jalapeños are spicier than others. So what's way too spicy for one person might not be spicy enough by far to someone else. Sometimes you get the non-spicy jalapeño. You need to be able to recognize when the generality applies and when it doesn't, and be able to account for that in a way that makes sense to you.

Why does this matter? Well, it's like starting a conversation with a stranger with a chip on your shoulder. If you go into it expecting confrontation, you're going to miss the friendliness, and vice versa, if you expect everything to be roses and puppy dogs, you might not see the danger until it's too late. If you go in with any kind of expectation, you may miss out on connecting with the Wight you intended altogether - you were expecting a Wight in a green shirt, but the real guy was wearing white instead. It's no surprise that would cause communication problems, right?

It's also important to know that sometimes, it just isn't gonna happen. They don't like you, you don't like them, different languages, never the twain shall meet. This isn't all that common, in my experience, but it does happen. It can be an energetic thing, like when you meet that one person that just rubs you in all the wrong ways. They're not a bad person at all, and justified in their responses and thoughts in general, you can see that intellectually, but you still wouldn't mind if they suddenly lost the ability to speak or left for a different country right now.

Sometimes, it's a consequence of something you've done. You made friends with an enemy, or made the enemy right out, or in some other way screwed up your relationship with that Wight. As an example, when I was way younger, I was asked by someone to make a poison / curse potion sort of

thing for a teacher they didn't like. I was cautious about doing that, I didn't want to hurt the teacher or cause real harm, but being a dumb kid, I said yes anyway. In the end, I basically made a peppermint tea and gave that to the kid. Now, peppermint can affect the mind (magically, all the mints do, thanks to menthol), but I was kind of blaming it for something more than that, and Peppermint was NOT pleased with me. That was easily 20+ years ago, and we've only recently come to a place where that Wight will even begin to talk and work with me at all.

What you need to do here is take time to consider why the block is there. What is the issue and what is the cause. Your Tellbones can come in handy here - you're just talking to yourself, your own Tanglewight, in this case. You can also get a little token, a stone or picture or whatever works, and address it as your self that is blocking communication. Talking to it (out loud, it's important) can be very illuminating. You'll find responses coming to mind that would never have occurred to you, along with a "But I didn't think that!" kind of surprise. It's an amazingly bizarre experience, but VERY useful for sorting out things like this. You just need to keep digging til you get to the root.

The points I've mentioned so far are common ones: education, world view, spirituality, expectation, energy, and offense. Check for those first, then dig in to others. You may need to use the "stone-self" technique in order to get to the answer, because it can be difficult to guess what the issue is. Divining with other tools (cards, bones, runes, oghams, etc.) can be illuminating as well, if you're having trouble.

Once you've sorted out what the issue is, then it's a question of whether that issue is resolvable or not, and if so, what it will take. And even then, there's still the question of whether that's useful enough to you to go through the work to resolve the issue. Sometimes, it's not worth it, and at that point, you find someone else to work with. There are a million fish in the sea, and there is more than one way to bake a cake.

Benevolent But... or, Nice Is Not Always Good for You

This is a different kind of problem that arises from expectation and assumption. You are all prepared, and reach out to the Angel McFluffybunny for some light and love and laughter. What you get instead is condescending, judgmental, and bossy. What the heck is going on?

We approach spirits with a LOT of preconceived notions, and this is almost always not a good idea. Angels, just because they are associated with the "good" team, are not nice. Azrael is the Angel of Death, which is not particularly "nice". Just like any other person you may know, every Wight will have biases. Omniscience doesn't exist - you don't know what's going on with every part of your body (what's the third cell from the left in you right pinky toe up to?), and the same applies to Wights of all kinds.

The other thing to consider is that those Wights may have something to gain from you that being nice will get them. They can say whatever they want, but as with anyone else, that doesn't mean they'll follow through. There's the idea of the salesman to consider - everything they say could just be so much subliminal marketing to get them what they want.

There are ways to ensure that's not the case, of course - using some of that authority we talked about above is one way. Just paying attention and making an effort to confirm can go a long way too. Extracting promises at that stage is a good start, but even then, no guarantee. That's when appealing to a greater Wight can help bring them in line.

Use some common sense too. If they're promising that the hottie next door will kneel down at your feet, even though you've never actually spoken to them... Odds are good they're lying. Recognize when something is improbable and take an appropriate response. Challenge them on it. In this case, maybe demand that the hottie comes to talk to you or something first, as a check. They need a cup of sugar or something. If the Wight comes through, then you can talk more, and reward to an equal degree. And if they're just lying... well, now you know you need to test this particular spirit better, to make sure you're talking to the right being (assuming that someone else responded at a different time and wasn't a liar).

Sometimes, you get something you didn't ask for. It's really common with some diviners - they are asked a love question but only have money answers. To a point, I get their response that the cards/runes/what have you have a mind of their own. I'm an animist - EVERYTHING has a mind of its own. AT the same time, if your relationship isn't sorted out well enough that when you ask for A, you get B, then that's a problem. There should be good reasons for ignoring the question. You wouldn't think much of a friend who did that, so why allow a Wight more latitude? Ultimately, when you're starting out with a Wight, if they don't come through, neither should you. When you have a stronger relationship, things will be different, of course.

All of this comes down to the idea that absolute good is absolute bunk. "Good" in what way? Honest is great, but if they follow their own agenda, is that still "good"? "Good" for who? Them, you, someone else? If they ask you to do "good" things that interfere with someone else in a "bad" way, is that really "good"? Consider the ramifications of your ethics, and how that can impact your relationships and communications with any given Wight.

Your Spirit Court / House of Wights / Wight-Tree / Allies

I've touched on the Spirit court a few times so far. I've mentioned ancestors and intermediaries in particular, but there's a lot more to a spirit court than just those Wights. In my tradition, it's called the House of Wights, in the Old English sense of house as a family, clan, or household. This includes not only the Wights that you're related to in some way, but also the Wights you are friends with, work with, and otherwise have around you. It's also called the Wight-Tree, because there are branches of related Wights that work together to support you.

There are literally millions of Wights in your House, if you count all your ancestors and the Wights that compose them, your own component Wights, the Wights that you and they compose, the Wights related to you by your soul-stuff / Quiddity, and so on. Numberless. That said, no one can pay attention to that many people effectively, so there's a structure to your House that makes identifying key Wights easy.

Wights you work with generally have specific roles they perform for you. There are lots of ways to look at those roles: by archetypes, by powers, elementally, and so on. Generally, people choose the Wights they work with without much consideration of their roles, and that's perfectly acceptable. It can be really useful, however, to consider the roles and the spirits whose help and knowledge you could really benefit from. It's not always obvious what Wights your work and spirituality needs. Sometimes, we're lucky and stumble across a Wight that resonates, and sometimes we're called and claimed by a Wight, but there's still, frequently, an imbalanced and haphazard approach.

I recommend being “systematic” about it. By that, I mean that you should take a moment to sort out what kinds of spirits you need around you. Once you’ve figured out that, then you can go to other Wights to find out who will fill those roles. It’s like how we discussed finding your Intermediary - you might have an idea of who it is, you can divine for them, or have someone divine for you, you can ask a well known intermediary to help (Hermes, Ganesha, St. Cyprian, etc.), you can make a shamanic journey to go find them, or go to your Familiar Spirits and ask them. The Mistmother is always open to introductions too.

Generally, I talk about 7 main roles that the Wights around you will fulfill. I’ll talk about them next lesson, but perhaps you can do some investigation and see what you can figure out about them: Totem, Gatekeeper, Guardian, Teacher, Intermediary, Guide, and Wizard.

One of the reasons you want to identify these spirits, besides the obvious ways they’ll be able to help you and your magic, is that you’ll want to work with them differently. There are three levels of positive engagement when you’re working with any being, human and otherwise: Respect, Honor, and Veneration.

Respect is what you give to the Wights that you know about, but don’t really work with. You acknowledge their presence, give them their space or due, and that’s about it. These are the people you know, but who you similarly don’t really interact with on a regular basis. They’re decent, you respect them, treat them well when you run across them, and that’s about it.

Honor is where you go out of your way to be nice. These are your friends and extended family, and the Wights you work with semi-regularly. You don’t leave offering for them all that often, unless you’re actively engaged with them, or maybe as part of a greater ritual or event. You consider them, and make an effort, but not to the extent you would in veneration.

Veneration is when you treat someone with reverence. On a practical level, these are your best friends, your immediate and most dearly loved family, the Wights you work with regularly, if not daily. They are your patron spirits, the closest relationships you have, that provide the most guidance and assistance.

When you look at the roles you have in your Spirit Court, you are looking for the Wights that you will work with at the Honor level, at least, and better at the Veneration. If you’re considering a Guardian, wouldn’t you want a Wight that will get your attention at any time to warn you, because your relationship is that close? A less intimate relationship with your Guardian would not be as effective, so keep this in mind when you’re investigating, and make sure you can keep up the obligations of the relationship.

This is a final reason why these 7 Wights are good to have. Between them, you can cover almost anything you need to do, and prevents you from creating obligations and other connections to hundreds of spirits. Your work can be more focused, and more effective, if you limit your closest relationships. In fact, it’s entirely possible to limit yourself to a single Wight - if you investigate their mysteries deeply enough, you’ll discover how that Wight can work on any subject. The recent explosion of information about Hekate and her many forms, for example, really highlights how deep a relationship can go, and I heartily recommend this approach if you have the desire.

Accessories: Mats and Trays

When it comes to divining, there are always additional accessories. Boxes to hold your Tarot decks, silk to wrap them, pouches and bowls for runes and oghams and bones. The Tellbones are no different, and besides the ubiquitous pouch, the next most useful item to have around is the casting mat.

If you've been practicing and using your Tellbones, you'll notice a couple of things. Depending on where you throw them, they bounce a lot. Too much, even, making you go chasing for them under tables and sofas. And depending on their shape, it can be difficult to collect them up at the end too. I have bones that are fairly small and flat, and my giant fingers struggle to get hold of them.

Mats help with those problems. They soften the blow of a falling bone, meaning less bounce. Most mats also have a slightly irregular surface, meaning it's a bit easier to pick the bones up between questions. They also add to the experience - the right mat can add to the mood and enhance your communication. If it's marked, you can use it with the directional techniques mentioned at the start of this lesson. The look and aesthetic of it can get you in the right mind-set, and it can be an invocation on its own. Incorporating seals and sigils around the edge can make for a quick "speed dial" to your most common spirits - tap on their seals and say your standard invocation to get their attention.

If you're going to use one, the mat should be a foundation to your communication. The mat should make every conversation deeper, simpler, and more direct. It should aid you in getting into the right mood and head space. Be careful that you don't make it so complicated or overly decorated that it gets in your way. Search the internet for throwing cloths - some will be perfect, and some will be way too busy. Figure out what works for you.

When you're looking for a mat, you want something that has some decent cushion, about 2 feet across. Blankets work great, but are almost always way too big - baby blankets and quilts might work. The tradition with African systems is goat skins, and I know many others who find them to work well. You can also make them; layers of felt and fabric sewn together can be really powerful, especially if you incorporate herbs for divination and spirit contact in those layers. Althaea (aka Marshmallow), Dandelion, Lavender, Mugwort, Wormwood, and Peppermint are all traditional herbs for spirit contact. I also use Aspen shavings in my Spirit Contact blend, as the fluttering of the leaves is a sign of spirit communication, just like the fluttering of butterfly wings and feathers that also indicate spirit contact.

Another way to make them, and my preferred method, is to crochet them. Using a 100% wool, single crochet in the round, increasing as needed to keep the work flat. Once the piece is about 3 and a half feet across, felt it! It's pretty easy - rub some dish-washing soap (just a little) into the piece, and run it through a hot laundry cycle in your washing machine three or four times. It will shrink and felt (all the fibers will tangle together) making a thick, durable mat. Once it's done, you'll probably need to stretch it some, to get it to the right shape and make sure it's flat, then let it air dry. There are plenty of tutorials on the web for how to felt, if you want more direction or information.

You could also just crochet with a different stitch (half double crochet, maybe) and use a soft acrylic yarn - that would work too. Just stop when it's big enough though - acrylic doesn't felt, so 2 feet is probably enough.

A premade option would be to use a dice-rolling or jewelry tray. These are usually lined with velvet or felt, and the dice-trays anyway, specifically designed to prevent the worst bouncing. There are a lot of beautiful ones out there, including travel size ones made of leather that have sides that snap together for easy assembly.

Trays are a kind of mat, ultimately, and they can be easily made at home too. Getting a cheap frame from the dollar store and replacing the glass with felt will work. Craft stores have trays and shadow boxes that would work. You could also use colored sand from a pet store (check out the aquarium section) in that tray, for the ultimate in no-bounce. I've used black sand and tumbled gemstones together, and they're really beautiful by candlelight. The sand makes the bones easy to pick up, and you can draw sigils and seals right in the sand for that beginning call.

Exercise

At this point, we've got a regular process of spirit communication, and now we can add Cleansing and Closure to it:

Self-Care / Protection
Cleansing
Set Mood
Grounding
Make the Call
Connection Check
Converse! Ask your questions
Clarity Check
Confirmation
Closure
Say Thanks! Leave an Offering
Grounding
Return

Rather than give you a specific script to follow, there are a couple things to look at this lesson, as something to think about, and maybe ask your Wights about.

- Whether you are using the Tellbones or your own adaptation or another system entirely, are there any subtleties you want to add to your set? Directional and positional types of things, or do you want to add more tokens? What kinds of additional information do you think will be helpful to you, and how are you going to determine it?
- Think about your authority: what kinds you already have, and what kinds you want. Are you happy with the authority you have? What is it going to take to move towards those goals?
- Think about your potential blocks. Do you have any concerns or issues with any of them? You might be happy with your beliefs as is, and feel that they already correspond to reality well enough. If you don't, what do you need to change? Can you get some of your own internal Wights to help sort it out?
- Take a long look at the Wights around you. Are any of them fulfilling a special role for you? How do you recognize that? Do you want to improve that relationship? What would that take?

Resources

Dwelling on the Threshold: Reflections of a Spirit-Worker and Devotional Polytheist by Sarah Kate Istra Winter

This book is a collection of posts from the author's blog, and collects her thoughts on a wide variety of topics relevant to spirit workers. She asks questions about what it means and how to do it, talks about techniques and types of engagement with the Spirits, and her experiences with the Wights she works with. If you're not really sure what you should, you know, actually DO with all this spirit communication, this is a great source for examples and wise suggestions.

Notes From a Diviner in the Postmodern World: A Handbook for Spirit Workers by Theresa C. Dintino

What I love about this book is that it covers so many aspects of spirit work. Cosmology, altars, ancestors, elementals, and divining as the central practice and what it takes to be a good one. I don't agree with everything she says, but the coverage she provides makes this another great source for figuring out your own practice and work with the Wights.

Fifty-four Devils: The Art & Folklore of Fortune-telling with Playing Cards by Cory Thomas Hutcheson

Hutcheson is one of the hosts of the popular New World Witchery podcast, and has a decent following as a reader, so he knows his stuff. In this simple book, he goes through his system for reading playing cards, from a couple different directions, and provides a few interesting guides to how to put a reading together. I really enjoyed his practical straight-forward take (which is not that uncommon with the playing card readers, to be honest). I highly recommend this one if playing card divination interests you.

Coming next lesson

Centering

Strength

Growth

Intention or Not

Drugs or Not

Tricksters: The Joy of Confusion

Malevolent Wights: Mean Doesn't Necessarily Mean...

Seven Roles

Offerings