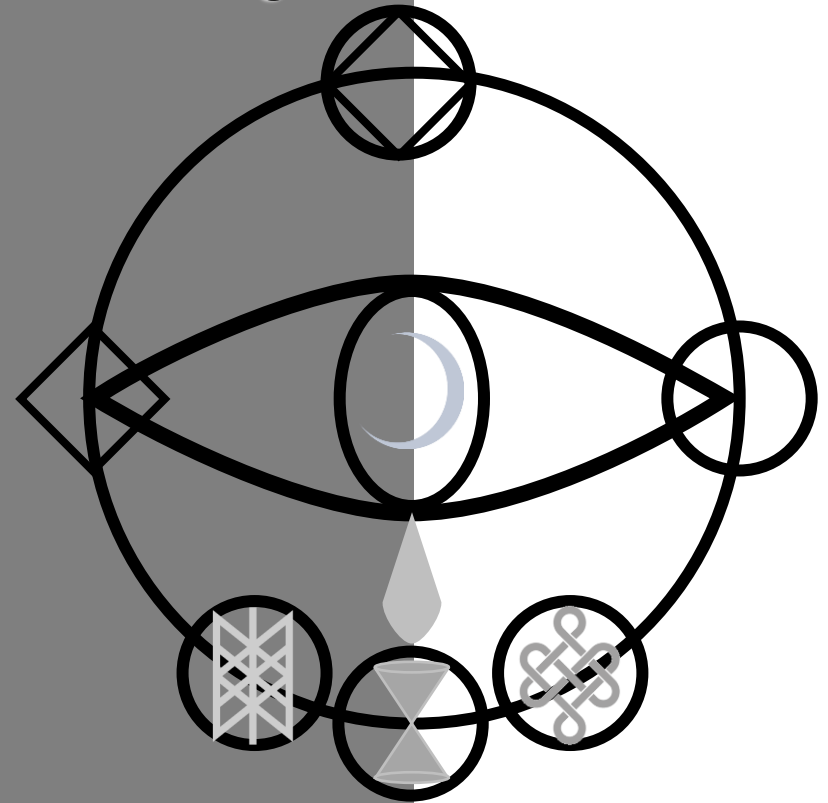


*May you find a path that fills your heart,
and sanctuary wherever you go.*



Bright Blessings, and Safe Travels!

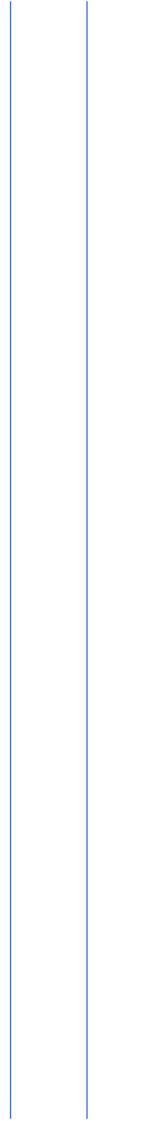
Divination
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Divination

Seeking Sacred Guidance

By Ryan Robinson



- **Palmistry** – Divination by studying the geography and features of a person’s hand, primarily their palm. This practice is found worldwide with significant variations between cultures. It is also known as palm reading, chiromancy, chirolgy, cheirolgy, hand reading, and hand analysis. A more general version is physiognomy, which are methods of reading the body to identify traits.
- **Pendulum** – Divination using a weight suspended from a point by a single connection. Typically, the connection is a chain, string, rope, or other material that moves freely and is typically held by the diviner. The weight at the bottom may be metal, crystal, or any other material. This can also be called pallomancy.
- **Rhodomancy** – A divination technique involving the use of one or more rods. This includes various wands, staves, sticks, arrows, etc. A common method of rhodomancy was setting a number of staves on end and observing where they fall. Dowsing is sometimes considered a form of this type of divination. The use of arrows for this is also known as belomancy.
- **Scrying** – A group of related practices that involve looking into a medium to see messages or have visions.
- **Tarot** – A type of cartomancy that uses a specific deck. Cartomancy is divination using a deck of cards, and forms of cartomancy range from the use of simple playing cards to a variety of other decks.
- **Tea Leaf Reading** – This is a divination method that interprets patterns in the leavings at the bottom of a cup after a drink. This has a few other names including phyllomancy, divination by leaves. When called tasseography or tasseomancy it can also refer to divination via remaining coffee grounds or wine sediments.

For as long as our species has been recognizable as human, we’ve wanted to know things that can’t be clearly and directly known in the moment. There are myriad questions we wonder about; “What will the future bring?” “What is happening far away in places we can’t observe?” “Where can we find resources we need or want?” “What are others thinking and feeling?” “What are the intent and desires of spiritual beings?” “What is our purpose?”

The desire to know the unknowable is universal. As a result, methods of seeking that information are among the most common types of practice throughout the world. The methods and means vary from place to place based on history and tradition, but the purpose remains the same. Collectively, we refer to these practices as methods of divination.

This desire is expressed in different ways as it is exposed to differences in technology and culture. Thus, divination proliferates into a variety of forms around the world. It is easy to see how a particular method is more or less suited to given worldview or set of experiences.

It is easy to critique the effectiveness of many types of divination. However, these practices are often the foundation on which larger traditions are built. The ability to perceive hidden knowledge lends itself well to the revelation of religion or mystical practice. Many scriptures, prophecies, and other texts considered sacred, spiritual, or mystical works of importance are described as having been produced through divinatory practices. Certainly, the altering of perceptions and consciousness involved in many divinatory practices build the user’s sense of spiritual awareness.

Theories of Divination

How an individual believes divination works varies. Their beliefs influence how they approach their chosen methods and tools. The most significant differences are between the two extreme positions. The first is the belief in some form of mystical aspect to nature; the “woo.” The other is the belief that all of reality exists within strict structures defined by the laws of physics as scientists at the start of the 21st century generally accept and understand them. Between these edges are many variations.

Those who believe in the mystical can define the purpose of divination in a variety of ways. One view is that tools and processes provide a channel from the diviner to some form of otherworldly knowledge. This may be entities such as ancestors, guides, deities, or other spiritual beings. This may be non-sentient repositories of knowledge, such as the collective unconscious, the Akashic records, or the weave of fate.

Even among the scientifically, oriented forms of divination still have a place in practice. In this case, they are most often viewed as meditative tools to allow access to intuitive thought; subconscious observations and non-linear association that create our emotions. This is possible because the mythic nature of these activities puts us in a state where we can bypass our conscious filtering; lower the reflexes of “rational” thinking that sometimes make accessing hard truths difficult.



- **Dowsing** – A type of divination used to locate items under the ground. Often the diviner uses a Y-shaped rod or two L-shaped ones, though some do not use equipment. This is commonly used to find ground water, but may also be used to find buried metals or ores, gems, oil, gravesites, or types of spiritual energy. This practice is sometimes called water divining, water finding, water witching, or doodlebugging.
- **I Ching** - An ancient Chinese divination text, usually translated Book of Changes. I Ching is used for a traditional Chinese form of cleromancy where bundles of yarrow stalks are manipulated to produce sets of six numbers ranging from 6 to 9. Each of the 64 possible combinations corresponds to a hexagram (a figure made of six lines). These figures are then looked up in the ancient text. This is sometimes considered a specific form of bibliomancy.
- **Magic 8 Ball** – A plastic sphere, made to look like an oversized eight-ball and sold commercially as a novelty. It is used for divination by asking a yes/no question, then turning it over to reveal an answer that floats into a window. It was invented by Albert C. Carter and Abe Bookman in 1946 and inspired by a spirit writing device used by Albert C. Carter’s mother. The device went through several versions before reaching the familiar version sold today.
- **Necromancy** – Communication with the dead. Originally, this was related to shamanic practices, specifically working with the spirits of ancestors. More recently it is related to séances, channeling, Spiritualism, and mediumship. In popular culture, the term has become more generally associated with various other types of death magic, often involving the reanimation of corpses such as zombies.
- **Oneiromancy** – The receipt and interpretation of dreams as a form of divination.

A Few Common Types of Divination

There are nearly uncountable ways that people perform divination around the world making a comprehensive list impossible. However, some are more common than others, especially when focusing on the modern Western world.

Many types of divination are referenced by terms ending with –mancy. These were constructed using compounds of Ancient Greek words including μαντεία (manteía); which simply means 'divination.'

- **Astrology** – A group of divinatory practices that seek to find information about earthly affairs and events by studying the positions of celestial objects.
- **Augury** – The practice of interpreting omens from observed signs. Modern augury practices include many methods. The word is sometimes considered to just be a synonym for divination. In Ancient Rome, it was related to the practice of “auspices,” or divination by observing the behavior of birds. Later Romans would include haruspices; sacrifice-divination involving inspection of the sacrificial victim's entrails, particularly the liver.
- **Bibliomancy** – Considered a type of cleromancy, this is specifically the use of random passages from books for divination. Sacred books are especially common, believed to be a way to dispel negative entities. This is widespread in many religions of the world, and the Bible and Quran are especially popular. This is related to stichomancy, or divination by lines of verse in books taken at random, and rhapsodomancy, divination by reading a random passage from a poem.
- **Cleromancy** – A group of divination practices based on a random determination. This is generally drawing lots, but may also include drawing colored or marked pebbles from a container (psephomancy), rolling dice (astragalomancy), or any other apparently random action.

Claiming Tools

Most practitioners have a variety of habits and rituals around beginning to use a new tool. At one point it was common practice that an individual should not purchase their own Tarot deck and it should be a gift. Few individuals continue to hold to this idea. However, a common belief remains that a new deck should undergo some sort of “cleansing” or “attunement.”

Cleansing may involve some combination of moonlight, sunlight, salt, smoke, invocations, selenite, or any number of other things. Always be aware of the materials your tools are made of when planning cleansing – for example, you would not want to “cleanse” a Tarot deck with exposure to fire or water.

Attunement generally involves personal exposure, invocations, and possibly some sort of ritual. This may also involve introduction to beings (spirits, deities, etc) with which the individual works and expects to interact with through the tool.

Some practitioners find that they need or want to do “maintenance” as they continue to use the tool. This often involves additional cleansing. This may be on some schedule or as needed. (Often after a significant event.) Re-attunement is also a possible form of maintenance. This may include personal ritual or focused study.

Many practitioners believe that their tools have or take on some level of (semi)intelligence themselves. Scientifically, this may be an expression of the well-documented human tendency towards anthropomorphizing; attributing human qualities to non-human things. However, this also fits comfortably within the Pagan tendency towards Animism, the sense of our tools as thoughtforms, or as channels to spirits and esoteric sources of knowledge.

Foundation of Divination Practices

The process of divination is a balance between intuition and interpretation. Some methods lean more heavily towards one or the other of these traits. But this is a continuum rather than binary separation.

Intuition is the innate, inner sense people get – the gut feeling, instinct, or flash of seemingly source-less knowledge. Scientifically, intuition is a shortcut to decision-making provided by your brain processing information subconsciously. All intuition must be driven by some sort of information input, often its observations are made without your attention and awareness. Spiritually, people may accept clairvoyance, Akashic records, and the universal subconscious as sources for this information. However, the information must come from somewhere or it's just guessing.

Interpretation is the conscious working through of information. The majority of common divination tools people are familiar with rely heavily on interpretation. However, all works of interpretation are filtered through intuition and serve to ease the use of intuition. They are considered easier to access because they provide a source of information for intuition to work from, requiring intuition to be less developed and refined.

All divination methods can be simplified into three general components; the question/questioner or some other source of intent, a randomizer, and a translation or decryption method. The nature of these three components is most obvious in interpretation-heavy methods but remains present in styles of divination that are more intuition-heavy.

Bones, Stones, and Other Things Thrown

One common style of divination is scattering objects. The best known of this type of divination is the casting of runestones. Another well-known type of scattering is “throwing bones.” Many versions exist, including throwing Ogham sticks, keys, and other variations. These all come down to defining objects as having specific meanings, selecting objects from a set (blindly or deliberately), and scattering them on some type of field.

The field used may have defined areas of meaning or it may be an entirely neutral space, with meaning coming entirely from the objects, their orientation, and their relationships to one another. Some methods of scattering have fluid areas of meaning, where rather than stable areas of meaning on the field itself, specific objects create areas of meaning through their relationships with one another.

The objects scattered are then interpreted based on their relationships with one another and any areas of meaning that exist. These relationships may be how close two items are, whether they are oriented towards one another or away from one another, or if any of the objects have a “face-down” orientation.

One of the reasons runestones are the most common version of this is because they have a set number of throwable items with set meanings that are clearly marked. This means that each reading requires only the intent for that individual throw and reading. More complex and personalized scattering sets require the user to determine and maintain their intent for each item as well as the overall intent for the reading.

Money, Manipulation, and Divination

Throughout history, people have used the trappings of divination to perpetrate fraud and cons. These individuals present themselves as fortune-tellers, spiritual advisors, mediums, and the like. They generally have one major feature in common; using their skills with personal manipulation to gain an advantage. The most common is to take a victim's money. Sometimes, there are other interpersonal motivations. This may be manipulating how the victim uses their personal power, or taking advantage of them personally.

If you receive divination from another purely for entertainment and enjoyment many of these concerns are not a consideration. However, for those who are seeking spiritual guidance and advice, there are serious considerations that must be made about how, when, and why to pay money. Individuals experiencing grief or other times of high stress are particularly likely to become targets of unscrupulous manipulation. Worse yet are those who use this type of relationship for other types of personal gain. These are often harder to notice because there is not a clear financial aspect to the transaction and these relationships involve other significant aspects of trust.

As a rule, learning how to do divination for yourself is a far safer path. Relying on others as teachers and advisors in methods and skills reduces the ability of those people to shape your future against your will.

In general, when receiving divination from others; it is best to treat it as if you were simply receiving that person's advice.

Highly Interpretive Divination Methods

Systems like cartomancy, dowsing, I Ching, astrology, pendulum, tea-leaf reading, automatic writing, and palmistry each make clear the aspects of intent (questioner), randomizer (tool), and interpretation (some guide or system). Because so much emphasis is placed on the interpretive part of the process, the tool must provide a clear, if cryptic, base impression to decrypt. The explicitness of these three divination components increases accessibility of interpretation-heavy divination methods for newer practitioners.

The explicit nature of these features in interpretation-heavy styles also makes the components easier to substitute for alternatives when searching for options that suit an individual or situation better. Because these components can be substituted so easily, tools and accompanying methods have proliferated. For each new tool there is tension along two axis; complexity and consistency. Finding a divinatory method that works for you requires understanding your tolerance for complexity and consistency.

Only when an individual starts working with a type of interpretive practice that fits their style do they really get to work on the intuitive aspects of their practice. If an individual develops their intuition, or has a particularly strong type of intuition naturally, they may move to higher-intuition practices. Just as often, however, simply developing intuition with existing high-interpretation practices is as or more successful than trying to shed them for some sort of "raw intuition."

Balancing Interpretation and Intuition

Even a child's toy like a Magic 8 Ball can theoretically be used as a divination method if a practitioner were inclined. The holder is the questioner whose intent must be directed, the Magic 8 Ball provides both randomization and relatively blunt interpretation. The user's intuition is given little space here because the interpretation is so direct. Once a practitioner has this basic idea, substituting the Magic 8 Ball (probably the most directly interpreted and lowest intuition divination possible) for a cartomancy deck or other higher intuition tool is relatively straightforward.

On the other hand, dream interpretation, sometimes called oneiromancy, provides a fantastic bridge for demonstrating the highest interpretive and highest intuitive practices. The practice is consciously approached as interpretative, meanwhile the randomizer is pure intuition. Unlike more directly intuitive practices, accessing the intuitive randomizer requires no particular intentional action, so it is less subject to certain types of distortions as a result.

On the other hand, because dreams are so uncontrolled at a beginner level, messages are less likely to be topical to desired subjects and random thoughts are more likely to intrude. As with any type of divination, improving dream interpretation can be done by improving either the interpretive or intuitive aspects. The methods to do either are fairly clear, if difficult to master. Studying various forms of dream symbolism – ranging from mystical sources to academic psychology – will improve the interpretive aspect. The intuitive aspect is improved in the same ways intuition is improved for any practice.

Other methods carry progressively more risks and need to be approached with caution, study, and preparation.

Of these, self-hypnosis is the most useful to study. Given that trance is so closely related to hypnotic states, familiarity with self-hypnosis is a useful tool both for orientation and understanding.

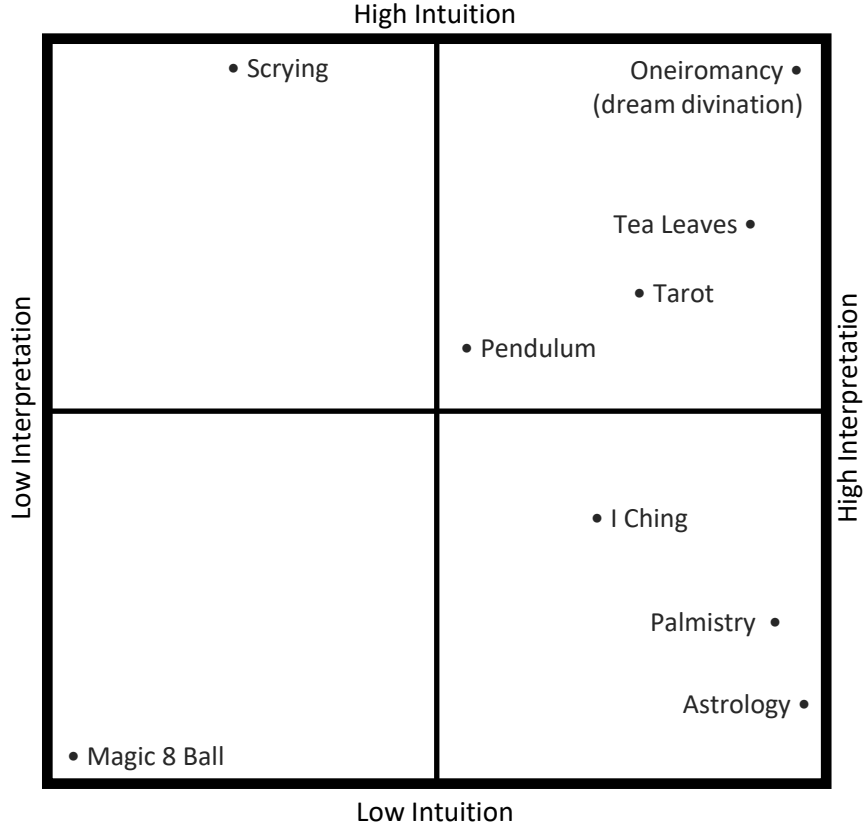
Deprivation has a long history in religious, spiritual, and mystic practices. Fasting from food and sleep deprivation are the most common, though intense pain and pleasure can function in a similar manner. All of these approaches need high levels of familiarization and substantial safety protocols.

Drugs, including both alcohol and psychoactive/hallucinogenic substances, are another method with substantial histories within religious, spiritual, and mystic practice. These substances have a very high level of risk for many reasons. Many of the most powerful are widely illegal which presents several massive barriers, and increases the safety risks. Even with legal, pure materials the ability to skip nearly any preparation can give an inappropriate sense of security. These are mind-altering substances that lower inhibitions and disconnect users from reality without any attempt at spiritual or mystical activities.

Altered States

Many approaches to divination, especially as they focus more on intuition, involve altered mental states. The most common of these is a trance state, where an individual sets aside much of their normal, conscious thought processes. The goal of these states is to make yourself more open to the inputs coming from the various sources of divination. This is much like being hypnotized and can leave the diviner highly suggestible if they are not able to clearly set protective guardrails beforehand.

The most common method, and the method most practitioners should start with, is meditation. There are many forms and styles of meditation, and finding one that works for you can significantly improve your ability to access intuition. Practice with deep meditative focus is also strong training for other types of divinatory altered states.



Highly Intuitive Divination Methods

Highly intuitive practices include scrying methods, things like water bowls, crystal balls, mirrors, black mirrors, and crystals. It also includes psychometry and other activities that present as more overtly and directly "psychic" in nature. Unlike high-interpretation methods, high-intuition practices generally evolve from some other practice, divinatory or otherwise. High-interpretation practices can generally be accessed by even the most novice user while benefitting from some level of meditative transition to tune in intuition. By contrast, high-intuition practices require some sort of meditative transition for even the most practiced adept. While mastery can make these transitions appear seamless, they are just extremely smooth and fast due to repetition, familiarity, and conditioning.

Proficiency with all types of intuitive practices is often measured in connection and clarity. These terms apply to high interpretation types of divination as well, but tend to be overshadowed by the concerns of translation.

"Connection" is how easily the practitioner can draw some sort of message. Whether they are connecting with their own subconscious observations, some sort of universal subconscious, a greater power, or some other source, intuition requires the ability to reach whatever source of information they are drawing from. This may seem like a simple binary distinction of "can" or "can't." However, it is like tuning into analog television or radio stations. The level of the connection directly impacts how much "noise" they receive with their messages, and thus the clarity of the divination.

Separating Mundane from Mythic

There are some types of divination that use items with mundane purposes such as mirrors or decks of cards. It is generally advisable that tools used for mythic (mystic, spiritual, or religious) purposes be kept separate from those used for mundane activities.

This separation helps practitioners differentiate their mindset between activities. When looking in a mirror used for checking makeup, those ideas and concerns will intrude on attempts to use it for scrying. Conversely, a mirror used for scrying may lead the practitioner towards considering their last scrying attempt when they are trying to prepare for mundane activities.

Many practitioners believe that using tools for other purposes will leave a spiritual or energetic residue. Until cleansed this will cloud attempts at using that tool or space. This may simply be the mystical version of established science, or the two aspects may be viewed as separate things that heighten each other.

Studies have found that when we use specific tools in specific spaces we train our mind to shift into that frame any time it enters that space and sees that tool. One of the best-known examples is that not watching TV in the bedroom makes it easier to sleep in that space. Similar ideas apply to nearly any other activity.

On the positive side, with ongoing practice, these kinds of associations can help us to slide more easily into the frame of mind we want. Given the challenges that many people have with meditation and advancing meditative practices, this is a tool to embrace. Often practitioners find that over time the use of their tools in their space can significantly reduce the time and energy they take to perform aspects of their practice compared to other random locations.

Achieving Mythic States Rationally

For those who struggle with the apparent irrationality of divination methods, there are some proven approaches based on scientific methods that can help. These can also be useful for those who do believe in the supernatural. Through feedback between the sense of the mystic and mundane, we can reinforce our sense of peace that will enable our activities. Conversely, it can help identify chaotic or painful sensations that disrupt any type of meditation.

One method comes from the storytelling concept of “suspension of disbelief.” This is the idea that audiences of plays or readers of books knowingly ignore some level of their critical thinking or logic to immerse themselves in the story being presented. While they remain able to disengage and understand the unreality of the events being offered, they also recognize that doing so weakens an experience they have deliberately sought out. At its simplest, this means the practitioner just decides to get over their reticence and perform the activity, seeking to strike a chord with stray memories. For others, participants may knowingly choose to ignore aspects of their own judgment and sense of lucidity in order to enable a sense of the mythic and dive more deeply into experiences.

Another way of looking at this effect is the use of placebos for treatment. A placebo is a substance or treatment designed to have no externally generated impact. Some studies have shown the use of placebos where the patient is fully aware of what they are receiving may still have effects when compared to situations with no treatment.

“Clarity” is how well the practitioner can filter out various forms of “noise” to get a distinct base message. Depending on the practitioner’s beliefs this noise may be internal, external, or both. Internal distractions come from their own competing conscious thoughts and unconscious impulses. External sources may be competing energy or entities in the universe. If the clarity isn’t high enough or the message isn’t distinct enough, this may still require interpretation.

Ability with any divination, including high-interpretation, can be improved through increasing ability with Connection and Clarity. Generally, one improves these through meditation, practice, and finding useful tools. Some people find that fumbling through too many things to remember disturbs their ability to focus. Others find manipulating physical objects necessary to their ability to suspend their own disbelief and reach a psychological framework that lets them access intuitions that are already present. Meditation is another way to improve focus and ability to find the needed mental frame.



Complexity and Consistency in Tools

The tension between complexity and consistency is highly evident by comparing the most common practices of cartomancy. There are three major types of decks in cartomancy. The most commonly known is Tarot which has only two major examples; the Waite-Smith and Thoth decks, which each have 78 cards. The next most common type of deck is Oracle, which has nearly infinite variations, but generally has a third to half that number of cards. Finally, you have Lenormand, with essentially a single accepted deck of 36 cards.

Complexity gives a method more general application, but makes it more difficult to learn to interpret. At 78 cards either of the two versions of a Tarot deck is far more complex than Lenormand and Oracle. Lenormand and Oracle have similar numbers of cards to learn and are, thus, similar in complexity. However, while Oracle and Tarot are read with single cards, Lenormand is read using combinations of cards; raising its complexity higher than that of an Oracle deck. However, the Lenormand combinations are still derived from only 36 individual card meanings rather than 78 completely independent items. This high complexity is why Lenormand and Tarot have so few variations compared to Oracle.

This level of variation within a method of divination is what makes for consistency. The nearly infinite variants of Oracle mean such decks have no consistency. Because of their low complexity, they substitute entire decks to address different types of situation or subject; so few if any Oracle decks have knowledge transferrable to any other deck. Meanwhile, Tarot has only two major variations, and learning either means that a practitioner has only a few details to discover with any other deck of that type. (Most of these are encoded visually in the art of the cards presented to the user.) Lenormand is the most constant; with little card or art variation, it must only be learned once.

Approaching divination from this point of view is still useful to more mystically-oriented practitioners. The benefits of these approaches are clear, available, and scientifically verifiable. Belief in additional access that may be available through supernatural means can only improve them.

Further, mystic practitioners can find themselves in a place where all messages received through divination tools are seen as sacred or infallible. It can be easy to believe their otherworldly source makes them above question. However, one of the central requirements of SAAS divination is the idea of accepting, rejecting, or reinterpreting information “revealed” by the divination tools. The selectiveness of that intuitive reaction is much more central when the tool is believed to be entirely random rather than mystically guided, and this is a useful thing for all practitioners to remember.



Rational Minds and Mythic Methods

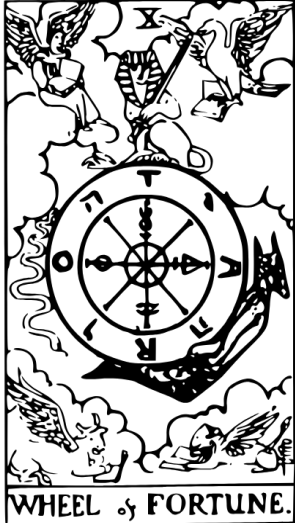
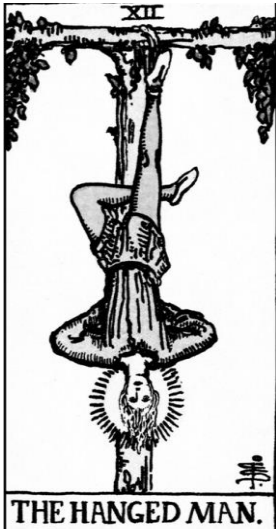
The tools and practices of divination are still useful to those who describe themselves as SAAS (Skeptical, Agnostic, Atheist, and Science-Seeking) or Humanist witches. Even without a belief in the supernatural or otherworldly aspects, these tools can be useful. In this case, they are generally approached as meditative tools to gain access to intuitive thought. They provide a psychological and philosophical lens for considering mental health, personal growth, and the human experience.

For these practitioners, the *methods* of divination remain largely unchanged. Rather than connecting with the spiritual through reaching out to otherworldly or mystical sources, they concentrate on tapping into their own inner, psychological worlds. The same subtle feelings of intuition lead them, following threads of association offered by the method of divination.

There are registered psychologists and therapists that have built successful Psychology practices that integrate the use of Tarot. They approach the practice using the cards as archetypes for people to explore the connections within their cognitive and emotional experiences. These practices rely on the natural world entirely obeying the laws of physics as we understand them.

Other approaches include using the mythic nature of these activities to reach a state of spiritual experience. In this state, we lower the reflexes of “rational” thinking and bypass the filtering of our conscious thoughts. With practice, this meditative state can allow us access to the subconscious observations and non-linear associations that create our emotions. who

Most highly intuitive tools are highly consistent but extremely complex. The complexity is because there is not a generally available list of common symbols and shapes to learn like there is for cartomancy or other highly interpretative tools. This is one of the reasons the fundamental skill of scrying is difficult to learn and access. However, once the underlying skills used for scrying are learned they are highly transferrable not only to other tools of the same type (crystal balls vs water bowls vs mirrors, etc) but also to other types of scrying in general.



Chronicles and Accounts

Something many individuals tie to their divination practice is journaling and other types of record keeping. Doing this can help remind us of the results of our meditation and divination. Further, by tracking the things we experience, how we interpreted them, and comparing them to information we learn later we can improve both our interpretation and intuition.

While records of an individual practice won't constitute scientific data, they can show patterns and changes that we miss because of biases and the day-to-day noise we experience in life. Memory is less reliable than we often think, and there have been many demonstrations of how faulty our memories are. Two examples of things that people struggle with in keeping track of successes and failures are confirmation bias and negativity bias. While these sound like they are related and opposing things they are neither.

Confirmation bias is the tendency of people to favor information that reinforces their existing beliefs. Whether that belief is a lack of progress or a strong ability, we tend to identify and remember the events that support that belief. By keeping track of our meditations and divinations, we can sometimes see where we become less accurate or find other trends that occur because of a belief we are hiding or not aware of.

Negativity bias is the human tendency to pay more attention to "negative" information than "positive" or neutral information. As a species we are loss averse; we give more weight to pain than success. When this comes into contact with confirmation bias, such as failing at something we believe we are skilled at, we can go deeply out of our way to avoid facing that event.

There are many other subtle trends and traits that can only be identified in hindsight, and hindsight is often only as good as what we've written down.

Daily Draws

A common practice for Tarot and rune readers is to pull a card or rune each day for meditation. Many approach it as an act of daily devotion to whatever spiritual or divine connections the practitioner has. At its most basic, this activity is a way of keeping familiarity with tools sharp; which is its own type of devotion to practice.

Practitioners do these daily draws for a variety of reasons. Some believe them to be predictive, giving insight into what may happen throughout the day. They try to use the information to forearm themselves against the events that may come. A variation of this is to approach daily draws as useful ideas to have in mind throughout the day. Rather than providing insight into the encounters or events to prepare for, this information is the tool that will be needed.

Another major variation is that these represent lessons to be considered during the day. The events of the day may be directly related to the idea represented or not. But, by considering these events and the drawn idea in relationship to one another, the practitioner seeks to gain new insight into an aspect of their life or practice by examining it from the given perspective.

