

The background of the entire page is a dense, abstract pattern. It consists of numerous irregular, rounded shapes in various shades of pink and magenta, some of which are filled with a lighter, textured pink. These shapes are scattered across a warm, orange-toned background. Overlaid on this are thin, dark, sketchy outlines that define the boundaries of the pink shapes, giving the impression of a hand-drawn or painted texture.

Lunar Mythologies

Manual for Observers of the

SNOW MOON





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Manual for Observers of the
S N O W M O O N

Part 2 of 12



This Manual for Observers of the Snow Moon serves as a guide for the creation of future Snow Moon ceremonies. It also bears witness to a particular Snow Moon gathering on February 17th in Morris Township, New Jersey. It will unfold in parts for contemplation and practice. This manual is part 2 of the 12 part Lunar Mythologies, a companion for the observation of the Full Moon throughout the year.

Preparations & Considerations

Collectively aligning our focus with natural cycles and with the Snow Moon's unique symbolism heightens intuitive awareness and creates clarity. A full moon marks a time when intuitive abilities are at their peak, as are feelings and emotions. The Snow Moon, also known as the Hunger Moon and the Bone Moon, call us to slow down, even pause, as we consider vastness and scarcity in the face of desire. As the snow covers, so it reveals, much like the Full Moon itself, illuminating things hidden in the light of day. What do we really need to be reborn in Spring? How do we bear the leanest times?

Collective purpose channels energy. Gather 9-12 people and invite them to sit in a circle on the ground. Be prepared to document and record what is generated by the gathering.

The terrain for practice is created through three main elements. First, the post truth invocation of reality. This forms the meeting ground for consensus and non-consensus reality and is set by channeling a message, collective journaling or discussion, or perhaps found text, image or music. Second, the moon's traditional significance, in this case snow and hunger, directs us towards concepts which we introduce and define. It may simply be snow and hunger, but those may lead to additional themes as well. Finally, the common notions, or operating principles, which underly our ability to perform the exercises. These three elements form a portal to communal practice space. It should not only draw the participants in, but should give them a share in the space.

The full moon is a time of culmination, but also revelation. It marks the end of the month's cycle and illuminates what must be released to begin the cycle again. Provide a small slip of paper for each participant to write down what they will release, guided by the symbology of the Snow Moon.

Prepare for the translation practices by selecting (or creating) and memorizing two statements which elaborate the Snow Moon themes.

In the first translation exercise, the first statement is spoken aloud to the person on your left. That participant repeats the line to the person on her left as faithfully as possible, but without interruption even if faithfulness is not achieved. This process continues around the circle, for 3 or 9 circuits, ending with the person to your right. Record the final, resultant iteration. The exercise is repeated with the second statement, only the statement is now whispered from one participant to the next. The result is, again, recorded.

Select a bloodstone or other object to serve as the vessel for an energetic charge for psychometric processing. Charge it with a thought emblematic of the Snow Moon for a minimum of 3 nights prior to the ceremony. Bloodstone is used traditionally to enhance intuitive capacity and is unique in its ability to balance that sense of receptivity with being grounded. This grounding relates to balancing the root chakra, when balanced this activates a secure foundation through basic elements of shelter, food, and sex. The charging of the stone can be achieved by hold-

ing it and meditating on the chosen concept. Then, write the concept word on a piece of paper and wrap the stone. Place the wrapped stone on a windowsill until the time of the full moon ceremony. During the ceremony, unwrap the bloodstone and hold it while silently contemplating the charge. When ready, hand it to the participant on the left. Each participant will hold the bloodstone until she comes to an intuition, be it sound, image, or concept. At that point, she will pass the bloodstone to her left until each participant has held the stone. Once the bloodstone has passed through the circle, each participant will share her intuition. Each one will be recorded. Finally, the original charge will be revealed. Now is an optimal time for each participant to elaborate on their image or intuition and to discover themes and relationships within the group and to the symbolism of the Snow Moon.

Give each participant a sheet of paper and a drawing implement attached to a board. Mark one sheet of paper in some way to indicate the end of a rotation around the circle, for example, tie a ribbon on one of the boards. Each participant will draw for 1 minute and then pass the paper to her left. Each participant will draw for another minute on the drawing now in her possession. This process continues until one cycle is completed, (when the paper with the indication returns to its original scribe). This process can be repeated 1, 3, 6, or 9 times, the images becoming successively more detailed. Collect all drawings.

In closing, create time for communal reflections and observations. Collect and burn the slips of paper with what each participant will release during this full moon in preparation for Spring. Select a reading and/or recording to bring the ritual to an end.

The reporting process results in the compilation of the information generated into the Snow Moon Manual. The manual should also serve as a guide for future ceremonies, in this way, it is self-generating. All manuals becoming part of the perpetually expanding, Lunar Mythologies.

Sign with peace.

The *Manual for Observers of the Snow Moon* is now complete.

SNOW MOON

February 2019, Morris Township, New Jersey

PROGRAM

Introduction	1 minute
Post Truth Invocation of Reality	20 minutes
Definitions:	2 minutes
Snow	
Hunger	
Common Notions	1 minute
Propositions:	45 minutes
Meditation	
Verbal Translation	
Whispered Translation	
Psychometric Processing	
Collaborative Automatic Drawing	
Closing:	5 minutes
Reading	

POST TRUTH INVOCATION OF REALITY

What do Snow and Hunger share?

Empty
Cold
Clean
Bleak
Vast
Grounding
Inspire self reflection
Longing
Quiet
Transition
Impermanence
Opportunity
Expectation
Death
Scarcity
No school/ No pizza
Hibernation
Alcoholism
Dirt
Dogs
Ash
Sleep
Contrasts
Homelessness
Poverty
Desolate
Require preparation
Ending
Community
Slowing down
Thoughtfulness
Perserverence
Canned food
Necessity

We pump more heat into our lives.

Snow Covers:	Snow Reveals:
<p> life expectations old dirt ugly beautiful ground landscape streets cars pathways bodies heads & shoulders sidewalks trees grass imperfections in awareness things that are still: earth mountain tops details color </p>	<p> light quiet animal tracks new shapes clean flaws in the system: leaky roofs and drafty windows beautiful ugly tree branches: intricacy, line, beauty, elegance, balance bits of exposed flesh spring hard work: shoveling, plowing negativity: crankiness weaknesses in relationships: cabin fever, more work to accomplish things that move: water impermanence warmth and cold paths well traveled </p>

Release

Doubt
Anxiety
Selfishness
Negativity
Imposter Syndrome
Receipts
Looking outward for self worth and approval
Heartbreak
Disappointment
Fear
Shame

Release the conditioning which caused me to stop trusting my intuitions.

DEFINITIONS

Snow:

The small, soft, white pieces of ice that sometimes fall from the sky when it is cold, or the white layer on the ground and other surfaces that it forms

To deceive or trick someone by talking a lot or by giving them a lot of information, to mislead or charm with elaborate and insincere words

Hunger:

Any strong desire.

A feeling of discomfort or weakness caused by lack of food, coupled with the desire to eat.

COMMON NOTIONS

Repetition is impossible but we understand it none-the-less.

You could not step twice into the same river; it is not the same river, you are not the same man.

TRANSLATIONS

The forecast was for blizzard. It was approaching dark. The black and white hairs on the pig camouflaged it against the road already dusted with snow. The pig headed east. The storm never came.

The forecast was forbidden. It was approaching dark. The black and white hairs on the pig were camouflaged.

The tigers stood on the snow-covered hill. In the winter it was tigers, in the spring it would be bears. I had bare arms.

The tiger stood on snow covered mountains with other animals like bears.

The tiger sat on the thick snow covered mountain with other tigers and pears.

PSYCHOMETRIC PROCESSING

Necessity

Rebirth.

Regrowth.

Spring.

Radiant.

*

A hurricane. A large tropical storm, South Carolina, white as a snowflake.

Take (away) a knee.

Growth.

Inner truth.

Sound void. Muffled sound.

Honesty.

Fulfillment.



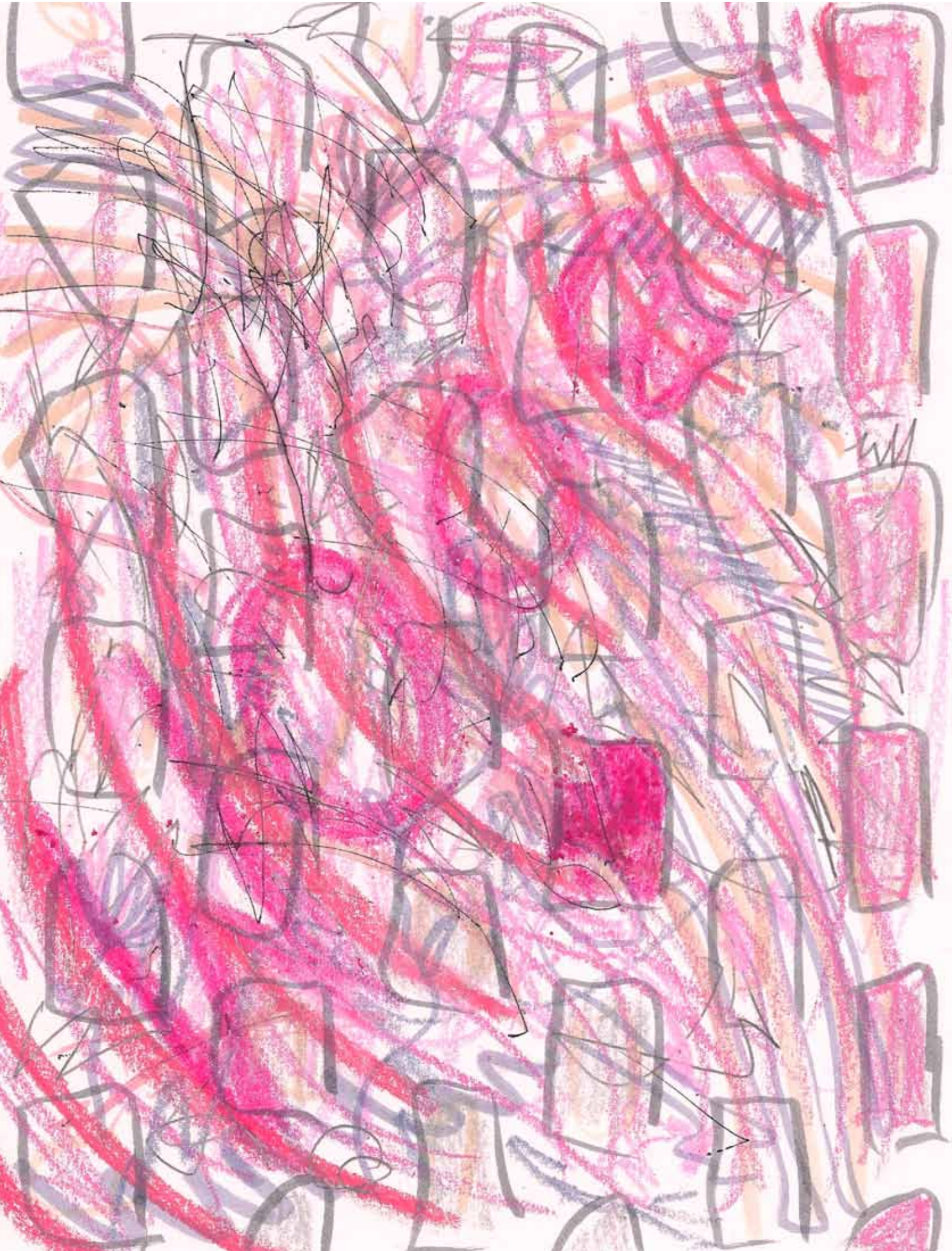


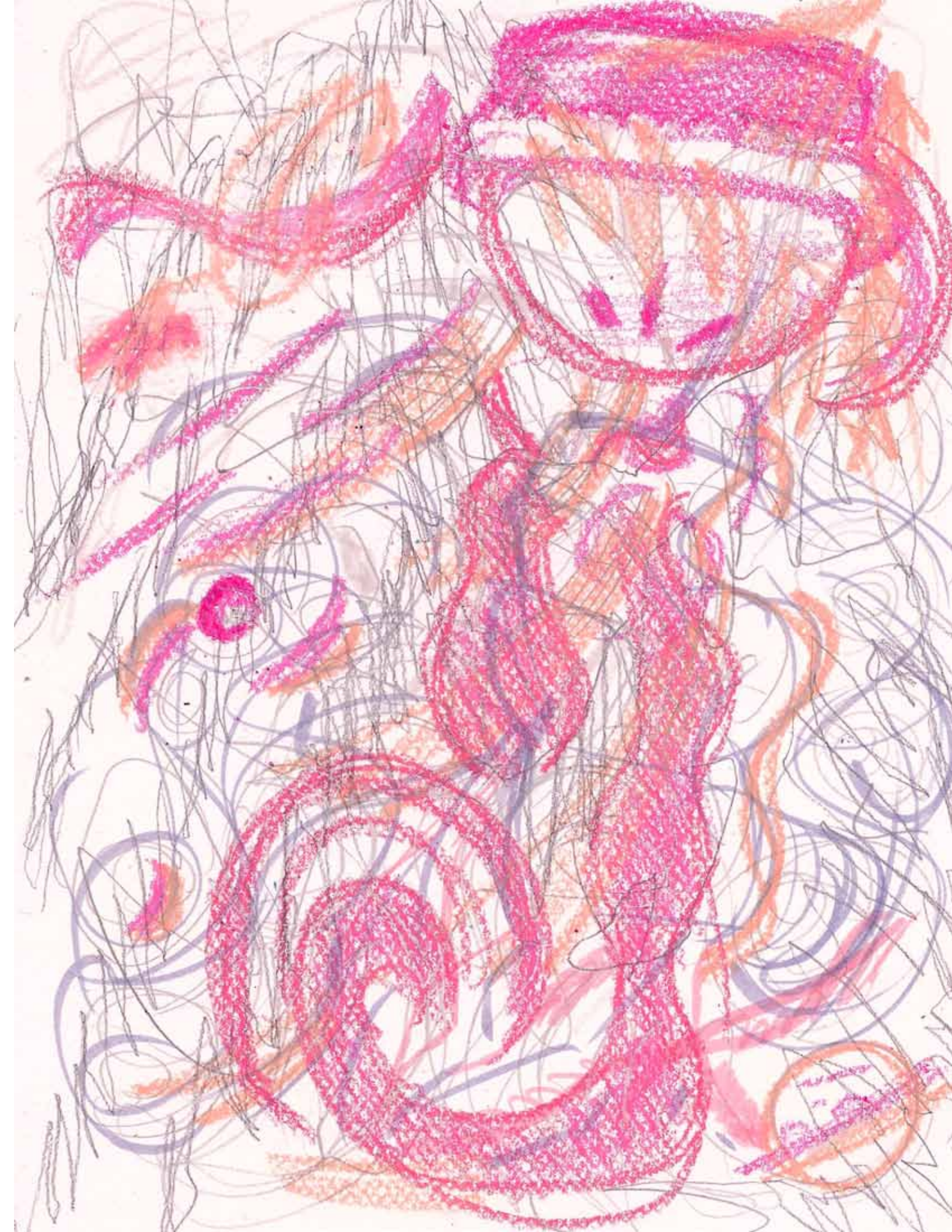














CLOSING

The Chimney Sweeper: When my mother died I was very young
by William Blake

When my mother died I was very young,
And my father sold me while yet my tongue
Could scarcely cry “‘weep! ‘weep! ‘weep! ‘weep!”
So your chimneys I sweep & in soot I sleep.

There's little Tom Dacre, who cried when his head
That curled like a lamb's back, was shaved, so I said,
“Hush, Tom! never mind it, for when your head's bare,
You know that the soot cannot spoil your white hair.”

And so he was quiet, & that very night,
As Tom was a-sleeping he had such a sight!
That thousands of sweepers, Dick, Joe, Ned, & Jack,
Were all of them locked up in coffins of black;

And by came an Angel who had a bright key,
And he opened the coffins & set them all free;
Then down a green plain, leaping, laughing they run,
And wash in a river and shine in the Sun.

Then naked & white, all their bags left behind,
They rise upon clouds, and sport in the wind.
And the Angel told Tom, if he'd be a good boy,
He'd have God for his father & never want joy.

And so Tom awoke; and we rose in the dark
And got with our bags & our brushes to work.
Though the morning was cold, Tom was happy & warm;
So if all do their duty, they need not fear harm.

The Chimney Sweeper: A little black thing among the snow
by William Blake

A little black thing among the snow,
Crying “weep! ‘weep!” in notes of woe!
“Where are thy father and mother? say?”
“They are both gone up to the church to pray.

Because I was happy upon the heath,
And smil'd among the winter's snow,
They clothed me in the clothes of death,
And taught me to sing the notes of woe.

And because I am happy and dance and sing,
They think they have done me no injury,
And are gone to praise God and his Priest and King,
Who make up a heaven of our misery.

BURN