

Introduction to Blending Divine Archetypes

By Candice Covington

In my personal and professional experience, I have found essential oils and vibrational essences to be catalysts for profound change. Through their innate energetic properties, they play a significant role in addressing what Jung terms *psychic inertia*, a state in which a conscious mental shift alone is not enough to rid us of deeper, unwanted psychological influences. Essential oils and vibrational essences help us achieve the shift in energetic body required for bringing about a deeper, lasting change.

This, of course, assumes that we have already identified our desired change. However, it is often the case that although we wish to make a change, we do not necessarily know what that change must be or how to go about making it. In such cases, it is helpful to choose an archetype that resonates with our desire.

A *divine archetype* is a model that embodies an aspect of the collective consciousness. Since we are all part of the collective consciousness, we may use a divine archetype to help access a facet of the collective consciousness to which we are currently unconscious. In other words, we are not attempting to incorporate an aspect outside of ourselves, but rather to awaken to an existing aspect that lies dormant within ourselves.

In this way, we can use a divine archetype as a model for change. When we identify objects or ideas that energetically embody a desired archetype, we may use their corresponding essential oils and vibrational essences to re-pattern our own energies to bring us into alignment with the archetype, thus awakening us to the dormant aspect (or aspects) of self that we wish to develop.

This helps us not only to escape the psychic inertia within which we may be ensnared, but also to align with the energetic blueprint, held within the archetype, that will propel us forward through our desired transformation.

This concept is used and taught in Tibetan schools of Buddhism. Advanced students will engage in visualizations in which they picture a deity they wish not simply to emulate, but to become, melting into the deity's energetic field, merging with it, before melting into emptiness. This offers the possibility of rapid growth as one is reformatted by the perfected patterns of the various Buddhas' archetypes. This exercise marries the concepts of method, wisdom, and emptiness. "The Buddha's wisdom consciousness, motivated by compassion, *is a projection of one's own mind¹ and serves as a template for one's development.* The appearance of the deity develops into a Buddha's form body, while one's mind develops into a truth body, and thus both bodies are complete in one consciousness."¹ This is very relevant to the process we are exploring: method (use of vibrational essences), wisdom (understanding the archetypal patterns being used and the methodology), and emptiness (our lack of inherent nature, which enables one to rearrange and reshape the self).

This concept of active engagement in the energy one wishes to embody is analogous to learning how to ride a bike. You could ask individuals who ride bikes about their techniques and methodologies. You could read the manual that comes with your bike to learn what a bike is composed of and how it works. In doing this, you will gain a general understanding of what you are working with, and some proven strategies for riding a bike; that is to say, you will have a mental understanding of how to ride a bike, and what a bike is. But as anyone who has learned to ride a bike would tell you, that it is a far cry from

¹ This is important to understand: you are not learning a principle outside of self, but awakening to an aspect of self. The deity one invokes is a perfected or divine archetype to be used as a template to shape one's energetic body and stimulate awakening.

mastering the skill. A direct engagement with the bike is required. You have to climb onto the saddle and push off to master the skill. The same principle of engagement holds true for the subtle energetic body.

It is possible to engage in the energetic blueprint of the archetype being invoked and have a spontaneous understanding and embodiment. The more refined and clear your own energetic body is, the more sensitively it can respond to this archetypal energy. For this reason, most traditional practices include intensive preliminary steps to purify and cleanse oneself of negative/obscuring energetic patterns in the beginning of the process of growth.

One of the main obstacles to successfully connecting with archetypes and acquiring their forms and knowledge is the obscuration of our pure self, clouded by habituated dense, negative energy patterns. We must clear the debris away from our own pure nature before we can easily embody archetypal patterns. Thus, the first step in this process is consciously clearing space or healing emotional-mental-spiritual disturbances. There are myriad reasons for these disturbances: birth karma; emotional trauma; an unhealthy family/childhood; distorted mental understanding; cultural conditioning; and so on. The cause of the obscuring energy of the pure self is not as important as understanding how to address whatever unhealthy energy is present and applying the correct antidote.

Karl of the Maitripa Center in Portland, Oregon often tells this story to address this point: “The Buddha was asked, ‘What is the source of distorted ego?’ He answered, ‘Does one try to find out how the arrow became lodged into your eye before you remove it? Or do you just pull it out?’”

This does not imply that one should not do personal work to uncover the root causes of unhealthy behaviors. Rather, it is a reminder to act *in the immediate* by addressing what is obvious and available to work with. Also, as you stabilize volatile emotions and expand clear mental understanding, you can address root causes in a more effective way.

His Holiness The 14th Dalai Lama brought the concept of applying the correct energetic antidote into sharp focus for me when I was blessed to be present for his teaching on the *Lam Rim Chen Mo* teachings, or *The Great Treatise on the Stages of The Path To Enlightenment*, at Lehigh University in Bethlehem, Pennsylvania. His Holiness stressed repeatedly the need for precision when choosing what I call ‘energetic medicine,’ such as a mantra or Deity with which to engage, to ensure that the vibrational pattern offered is the remedy for what ails you. For example, if one needed clear mental understanding of a teaching, one would meditate and use a mantra of Manjushri,² the Buddha of wisdom, for this specific aim. Using the same tools but invoking the archetypal pattern of Avalokiteshvara,³ the Buddha of compassion, would not provide the correct vibration for the goal of expansion of mental wisdom.

The archetypal pattern we are going to explore and analyze is the *New Moon*, as the archetype of *change* and *rebirth* itself.

Let’s first take a look at the meaning of *archetype* and its role in various holistic belief systems.

ar·che·typeⁱⁱ – *noun*

1. The original pattern or model from which all things of the same kind are copied or on which they are based; a model or first form; prototype.
2. (In Jungian psychology) A collectively inherited unconscious idea, pattern of thought, image, etc., universally present in individual psyches.

² The vibrational pattern of frankincense shares the energy of Manjushri.

³ The vibrational pattern of rose shares the energy of Avalokiteshvara.

In Ayurveda, the Akashic Field, or the pregnant egg, includes the collective unconscious referred to in the second definition. It is also the element of ether and is a part of every individual's cosmic make-up. The element of ether is housed in the 5th chakra (located in the throat), or Vishuddha chakra, which means *pure*, as in the pure understanding of the nature of reality. Johari describes it as the place where "the aspirant gets a vision of the void (*akasha*), which is of the nature of anti-matter. *Akasha* is also the holder of all existence and is thus also translated as space." He goes on to identify the various kinds of *akasha*, including the *Mahakasha*, which he describes as "the supreme void in which only nothing (*shunya*) exists. According to Buddha, this void (*shunya*) is the ultimate reality."ⁱⁱⁱ

This principle is akin to the western understanding of the collective unconscious, which allows us to access information about an item, person, or concept and have the larger truth unfold. This almost mind-boggling concept is succinctly stated by Laszlo:

There is not only matter and energy in the universe, but also a more subtle yet real element: information in the form of active and effective "in-formation." In-formation of this kind connects all things in space and time—indeed it connects all things through space and time. As a number of cutting-edge scientists, among them Nikola Tesla, then David Bohm, and more recently Harold Puthoff, surmised, interactions in the domains of nature as well as of mind are mediated by a fundamental information field at the heart of the universe.^{iv}

Many North American tribes teach this concept as Whale Medicine, holding the full, ripe story of everything that has been, is, and will be. In Ayurveda, the Elephant, the land mammal equivalent to the Whale, "carries the entire past knowledge of earth, herbs, and plants [and] teaches ... the enjoyment of synchronicity with nature."^v

In Hindu thought, Ganesh, or Ganapati, the benevolent elephant-headed deity, is the keeper of the Akashic records. His archetype allows one to access information as a gestalt whole, or pattern of elements so unified as a whole that its properties cannot be derived from a simple summation of its parts. His mount is an ever-alert mouse that is the guru of all spaces within; his archetype is the energy of specific, specialized understanding—the ability to break information down to little bits. In astrology, Ganesh's energy would be akin to the 9th house, holding access to over-arching, broad concepts and philosophies, whereas his mount, the mouse, would be the 3rd house, or specific, scientific understanding deduced from one's own immediate experience. Just as the 9th and 3rd house must be married to have wisdom and systematic knowledge, Ganesh and his mount offer the same vibrational gift.

Access to this information is what allows something to be numinous (spiritual or supernatural). Any natural object embodies much more than its scientific definition. For example, the moon by its most logical definition is a piece of dead rock that orbits the Earth. However, the moon is the object that has wired humanity's emerging mind, and taught the concepts of eternity versus time, the value of cycles, and a deeply mystic feminine principle. As Keats asks with a yearning heart:

What is there in thee, Moon!
That thou shouldst move
My heart so potently?

We will delve into the use of mythic poetry, in the form of understanding divine archetypes as revealed through the plant, mineral, and animal kingdoms, and how to graft these age-old healing symbols and their healing gifts into our lives. This is what our emotions, spirit, and soul require for equilibrium and growth.

Symbols...express and represent meaning. Meaning helps to provide purpose and understanding in the lives of human beings.... Through the experience of human consciousness, symbols are eternally giving birth to new understandings of the essence of life as it emerges, ever elusive, out of the unknown mist of creation. Symbols thus create an ever-increasing awareness of the ongoing flow of life and give meaning to each sunrise and more meaning to each sunset.

Meaning is important for the health, well-being and wholeness of individuals and communities. The presence of symbols in a community, as well as the living out of a belief in these symbols, is a measurement of the health and energies present in the community. Indeed, to live without symbols is to experience existence far short of our unlimited capacity as human beings. Thus every rebirth of the life and purpose of a people is accompanied by the revitalization of that people's symbols.^{vi}

We will use symbols and their meanings from many varied cultures. This is a fascinating look at seemingly unconnected cultures whose symbolism is very similar.⁴ This not only helps us understand how to blend the *New Moon* phase, and what that means, but also gives us a glimpse into the information highway known as Ether/Akasha.

The New Moon: Rebirth

Let's start by looking at two vastly different descriptions of the *New Moon*. A dictionary definition of the *New Moon* is:

noun – the time at which the Moon appears as a narrow waxing crescent^{vii}

More elegant definitions of the *New Moon* can be found in poetry, such as the following, poignantly described by Rumi:

A new moon teaches gradualness
and deliberation and how one gives birth
to oneself slowly. Patience with small details
makes perfect a large work, like the universe.^{viii}

The lesson of the *New Moon* is the energy of rebirth. This story is found in many myths from varied cultures around the world. One of the consistent themes of the rebirth narrative is three days of “death” followed by the opportunity to “live” again. Why three days of death before rebirth?

Cashford notes that, “Krappe observes that all divine heroes rise on the third day after their death, having their prototype and origin in the disappearance and reappearance of the Moon.”^{ix} He also notes that, “The Moon's cyclical death and rebirth, which used to be interpreted as promising rebirth after death for human beings, may now read symbolically, as proposing a structure of transformation in which the individual dies to the old self and is reborn into a new mode of being.”^x

The Moon herself undergoes this rite of passage each month,

from the profane (time, which has worn out) to the sacred (the eternal), which regenerates time, and by implication, the world which cannot be conceived apart from time – making time sacred time and the world a ‘brave new world.’ This is how it seems to be that the New Moon holds the promise of recreation in the image of the Beginning, *in illo tempore*, which is also, of course, ‘the beginning’ for the human mind, bound by ‘the same’ categories of space and time. Nonetheless, those heroes, saviours, shamans –

⁴ Divine Archetypes vibrational essence of *Astrological 9th House* is helpful in this context.

indeed, anyone who endures even for a moment the heroic, shamanic role in their own lives – also follow this rite of passage from profane to sacred to a transformed life in time, in imitation of the way shown by the Moon.^{xi}

The Moon in all of her phases represents the unconscious psyche, and how hungrily the unconscious aspects of self crave transformation. This is viewed from an animist perspective as the Moon's experience as a living being—one that grows to fulfillment, is unable to hold that position, falls into decay, lies dormant as if dead for 3 days, and is born again in exquisite light.

The example the Moon sets in this context is an incredibly powerful teacher.

This is to say that, at the deepest level, we could infer that modes of feeling, thinking and being experience themselves as perpetually in movement, growing and diminishing and reforming to a rhythm of their own. Arising from invisible depths, they take on a shape and a character, growing to their most complete manifestation, after which, their purpose done, they start to dwindle, their conviction fades, and (if we would let them) they dissolve back into a deeper stratum of the psyche where they can be re-absorbed, refreshed, and reborn in new form, one more in accord with what has been learned through this latest expression of themselves.^{xii}

Enrichment of understanding through cycles is often symbolized as a spiral or cyclical energy represented by the snake, one of the divine animal totems associated with the moon.

Serpents, sloughing their skin as the Moon its shadow, are believed to be continually reborn like the Moon and so too share in the Moon's powers of renewal. Like the Dark Moon, they vanish, leaving their old skin behind in winter and hibernating until spring when they return newborn. In this way they are epiphanies of the self-consuming and self-renewing powers of life, the mystery of an energy beyond the forms of time. ... If there were any further doubt about the Moon/serpent correlation, Aristotle states as a fact in his *History of Animals* that serpents have as many ribs as there are days in the lunar month (200 is apparently a closer estimate).^{xiii}

It is interesting to note that symbolically, snakes frequently represent knowledge moving into higher levels of understanding. One such representation is that of Kundalini, the idea that our innate intelligence awakens as it winds its way up through our chakras (energy centers that hold the vibration of different aspects of being), starting in our first (Muladhara) chakra, related to base survival issues, up through the seventh (Sahasrara) chakra, which holds the energy of enlightenment. It is also interesting to note that the *Soma⁵ chakra* (a minor chakra within the sixth, located above the third eye in the center of the forehead) holds deeply mystical qualities tied to the moon. Johari explains this energy center as such:

The crescent moon in the center of the lotus is the source of nectar (soma) for the body.... The nectar is constantly seeping out of the *nirjhar gupha*, or *brahmar gupha*, "the cave of the bumble bee," the hollow space between the twin hemispheres of the brain.^{xiv}

Johari goes on to explain the mystical gifts bestowed by this chakra:

Crossing the Soma Chakra takes the yogi beyond worldly desires and gives him or her

⁵ *Soma*, as defined in the *Rig Veda*: "The rain having rained enters into the moon (for the moon is regarded as the receptacle and main source of the all-enlivening life-sap of cosmic waters; these in the form of rain feed the vegetable and animal kingdoms, but when the rain ceases the power re-enters the source from which it became manifest, that is disappears and dies into King Moon, the vessel of all immortal life); it is concealed; then men do not perceive it." [Cashford, p. 88]

authority over the elements (*tattvatit*). Then whatever he or she wants happens.... Soma Chakra is the place where anxieties and anger subside. Soma is connected with the moon and makes the yogi very peaceful, self-contented, calm, and cool. Bliss is cool.^{xv}

As we can see, the snake, or Kundalini, spiraling her way upward is the hallmark of learning through appropriate cycles. With this fertile knowledge of past cycles brought forward, it is possible to move into a greater understanding of Universal Truth, further opening the vast expanses of the enlightening mind. This idea is expressed in almost every culture on Earth—that authentic growth requires multiple life-death-rebirths to acquire the wisdom needed to progress through life.

Early Christianity expressed this truth with the story of Jonah, who spent three days in the belly of a whale. Jamie Sams, a Native American medicine teacher and a member of the Wolf Clan teaching lodge, says, “Whale is very much like a swimming library.” For Jonah to be swallowed or consumed and digested by knowledge itself is a remarkable gift. This experience fortified him with the wisdom to carry out his life purpose. This is further reflected in the story of Christ’s life-death-rebirth cycle. He, too, would rise after three days from the very heart of the earth, having received the gift of understanding the very essence of earthly existence during the time he spent in the dark womb. “For as Jonah was three days and three nights in the whale’s belly; so shall the Son of Man be three days and three nights in the heart of the earth” (Matthew, 12:40).

This profound concept is also expressed in the aboriginal dreamtime story of the Wawalak, a pair of Australian aboriginal sister Goddesses. They were swallowed whole by the great Rainbow Serpent and held in the darkness of the snake’s belly, a transformational experience, until they were reborn anew into the light.

The Sumerian culture has a similar myth, as does Egypt and East India:

It was for three days and three nights that the Sumerian Moon goddess, Inanna, hung dead as a corpse upon a hook in the Great Below until, revived by the water and food of life, she ascended back into the Great Above. It was for three nights that the Left Eye of Horus was torn into pieces and thrown into outer darkness, when Thoth reassembled it, piecing it together until it was whole.... In Vedic India, the souls who died into the old Moon were reincarnated three nights later in the returning crescent, falling into the wombs of their new mothers as *Soma-rain*.^{xvi}

As we can see, the *New Moon* holds the promise of spring, of new beginnings birthed from the primordial womb, from the dark moon phase. That is a powerful promise and gift, but the question remains, how does one truly begin a cycle anew, without falling back into a conditioned way of being? As one’s old way of being is washed away in the dark waters of the cycle before, how does one know where to begin or what to do?

Jung uses the phrase ‘the inertia of the unconscious’ to indicate the way in which we may adopt a new position intellectually, but overlook the deeper levels of the psyche which resist change:

We think we have only to declare an accepted article of faith incorrect and invalid, and we shall be psychologically rid of all the traditional effects of [it]. We believe in enlightenment, as if an intellectual change of front somehow had a profounder influence on the emotional process or even on the unconscious.... The change of front is, of course symptomatic, but on the deeper levels the psyche continues to work for a long time in the old attitude, in accordance with the laws of psychic inertia.^{xvii}

Jungian analyst E.C. Whitmont offers help with this dilemma: “Every pattern of adaptation, outer and inner, is maintained in essentially the same unaltered form and anxiously defended against change until an equally strong or stronger impulse is able to displace it.”^{xviii}

Here we are talking about *the very structure of change*, and creating an inner sense of security that is strong enough to displace the old outmoded way of being, allowing one to move forward.

However, if the change is an uninvited one, this cycle can feel frightening and barren. In the Tarot, this concept is taught as the Tower—once a powerful citadel offering security, it has become a limiting prison, and the walls must come down to allow in new life. As we all know, when the wheel of life moves forward, there is no stopping it. Anyone who has lost a relationship, employment, a friendship, or simply an aspect of self that needed to be shed, can relate to this energy.

We are addressing not only how to move into a new cycle of growth, ready or not, but also how to gain the over-arching perspective that allows us to see what the cycle of loss and new gain is really about. This allows one to experience personal rebirth without fear, resentment, or anger, and to see the truth of the situation. This also requires the ability to anchor into one's internal self, when there is seemingly no footing about. It is vital to remember at this juncture that the dark moon phase is about composting, and if you are willing to dig deep into the compost of the previous cycle, in which you experience the "three days of darkness" the dark womb offers, you will find everything you need to flourish in the *New Moon* phase.

This is where focused intent (intellectual change of front), understanding and surrender to the natural rhythms of life, and the use of *vibrational essences* and *essential oils* can allow access to the very strata of one's being. This combination works on the deeper levels of self to facilitate the shift in the energetic body, which will in turn affect the conscious self, allowing more of our essence self to emerge. Ariel Spilsbury, author of *The Mayan Oracle*, defines 'essence self' as: "The eternal higher self or true self, the 'I Am' presence that is unlimited by ego, mind, concepts, or definitions." The more fully one surrenders the self to this process, allowing old, conditioned ways of being to fall away, the closer one comes to finding one's true face.

This begs the question, "*What did your face look like before your parents were born?*" This koan is an invitation to recognize the [empty](#) nature of [reality](#) by looking beyond one's [socio-cultural](#) and [psychological](#) understanding of [self](#), [body](#), and [mind](#).

This is truly a *New Moon* question! Who are you, when you are not defined by outside factors? As mentioned before, this phase of the cycle requires the ability to root or ground into one's own essence self for security, as much of the familiar falls away. This is not implying that one cannot graft in familiar cultural and societal ways of being; it means that anything we retain must be consciously chosen, not simply carried over as a result of conditioning.

Peppermint, one of the plants that vibrate to the *New Moon*, can assist with this process. Let's take a deeper look at how the vibrational essence of peppermint vibrates to the archetype of the *New Moon*.

In the Hindu classification system of Tattwas, or primordial elements, *peppermint* is classified as *water* with seed of *fire*. This would be portrayed visually as a horizontal silver crescent moon holding a red triangle apex pointing up, indicating that the primary element of peppermint is water, which holds the secondary element of fire.

Water represents the emotional body and the unconscious aspect of self, and fire represents will, or ego, as a sense of self, striving upward to self-realization. It also represents the active male principle, activating out of the regenerative receptive feminine. This combination produces *steam*, as in locomotion, to move forward by self-propulsion, or *creative tension*, as Swami Anadakapila Saraswati would say. He describes this energy as follows: "Water and Fire are natural enemies – opposing forces. Fire boils Water and Water attempts to drown Fire – a never-ending battle in which neither fully wins." He goes on to describe how success with this combination can be met: "Success is assured when you bathe with Fire and dry with Water!"^{xix}

In Ayurveda, the combination of the Fire and Water elements manifesting together in the physical form produce the body type *pitta*.

Pitta is translated as fire, although the term does not literally mean 'fire.' The fire of a candle or the fire in a fireplace may be seen; however, the bodily heat-energy, the *pitta-dosha*, which manifests as metabolism, is not visible in this way. *Pitta* governs digestion, absorption, assimilation, nutrition, metabolism, body temperature, skin coloration, the luster of the eyes; and also intelligence and understanding.

Psychologically, *pitta* arouses anger, hate and jealousy. The small intestine, stomach, sweat glands, blood, fat, eyes and skin are the seats of *pitta*. *Pitta* is formed from the two elements Fire and Water.^{xx}

Lad speaks to how the moon affects the different bodily humors, and how the *New Moon* makes the energy of steam readily available in the form of our *pitta* body humor:

The concept of time encompasses not only the measurements of the clock and calendar, but also the phases of the moon... All these changes relate to the bodily humors... the moon [is related] to the mind, which creates changes in emotions and mental faculties. The moon is the goddess of water which governs *kapha*. The moon's attributes are: cool, white, slow and dense. These are also attributes of *kapha*... At the time of the new moon, solar energy becomes intense... [because] the energy of the sun is related to *pitta*...^{xxi}

Pitta is an interesting mix of Fire and Water, the same elements that compose peppermint, and is at its energetic peak during the *New Moon* phase. When water (*kapha*, emotional intelligence, the body of peppermint) is impregnated by the seed of fire (*pitta*, mental brilliance, the seed within peppermint), this combination of elements gives the empowering gift of a pioneering spirit; the ability to strike out on one's own with no guarantees something will work, with only the belief in oneself and an idea.

Pitta is also the seat of intelligence and understanding (the *pitta* aspect of self is energized during the *New Moon* phase for all individuals). This mix of fire and water helps us *digest, absorb, and assimilate* new ways of being. Recall, however, that success requires bathing with fire and drying with water, which implies being tempered. If we apply the definitions of temper (as a verb) as an allegory to self-growth, the importance emerges:

tem·per^{xxii} – verb

1. To modify by the addition of a moderating element; moderate: "*temper its doctrinaire logic with a little practical wisdom*" (Robert H. Jackson).
2. To bring to a desired consistency, texture, hardness, or other physical condition by or as if by blending, admixing, or kneading: *temper clay; paints that had been tempered with oil*.
3. To harden or strengthen (metal or glass) by application of heat or by heating and cooling.
4. To strengthen through experience or hardship; toughen: *soldiers who had been tempered by combat*.
5. To adjust finely; attune: *a portfolio that is tempered to the investor's needs*.
6. *Music* To adjust (the pitch of an instrument) to a temperament.

The third meaning is particularly interesting, as the heating and cooling elements are housed in the essential oil of peppermint. Peppermint's reaction in the body is fascinatingly close to this procedure. It is defined as such in the *Student Handbook and Study Guide* (2003) for the Australasian College of Health Sciences Certificate in Aromatherapy (p. 64):

Peppermint oil is an adaptogenic essential oil. It can be either sedate [water] or stimulating [fire] depending on the action needed. Applied externally, peppermint initially constricts capillaries, causing cooling of the skin. After some minutes, it has a rubefacient effect of dilating capillaries, bringing blood and warmth to the surface of the skin.

This is exactly what the soul needs at this point in the cycle of new beginnings. As the above definitions illustrate, the tools vary from a delicate touch required to correctly fine-tune an instrument (self); to being strengthened by the hardship that frequently accompanies the dark moon phase; to being able to skillfully adjust your temperament to the desired consistency by blending, admixing, and kneading in the life lessons and experiences from past cycles; to absorbing these experiences with understanding, allowing you to move forward with a new way of being.

As Lad points out, the combination of fire and water, in its lowest manifestation, can produce anger, hatred, and jealousy. If one does not temper one's experience, it is easy to fall into this way of being—to have jealousy for others' accomplishments rather than inspiration to persevere in one's own dreams, or to feel anger for difficult life experiences and hatred for those one may feel have contributed to personal unhappiness.⁶

There is more to understand about pitta, however. Tiwari speaks of the exalted nature of pitta when she says, "Pitta's deeper nature⁷ is the path of karma."^{xxiii}

Karma literally means "deed" or "act" and more broadly names the universal principle of cause and effect, action and reaction that governs all life. Karma is not fate, for man acts with free will, creating his own destiny. According to the Vedas, if we sow goodness, we will reap goodness; if we sow evil, we will reap evil. Karma refers to the totality of our actions and their concomitant reactions in this and previous lives, all of which [determine] our future. The conquest of karma lies in intelligent action and dispassionate response.^{xxiv}

Tiwari also says that, "The Bhagavad Gita teaches that karma cannot be performed without dharma."^{xxv}

In its most frequent usage (in the sphere of morality and ethics) dharma means 'right way of living', 'proper conduct', 'duty' or 'righteousness'. With respect to spirituality, dharma might be considered the Way of the Higher Truths...Or in truest accord with the deepest realities of nature.^{xxvi}

Tiwari concludes:

These third chakra types [pittas] serve the highest potential of all living beings. Their brilliant intellect is capable of grasping the most profound knowledge of self when they are able to discipline their excesses, indulgence, and arrogance. They have the greatest capacity for a sattvic mind—a mind that is free from the fetters of living, a mind that is in harmony with the universe, a mind that achieves balance.^{xxvii}

If one strives to utilize only the highest nature of Fire and Water—the ability to understand oneself purely; correct action; divine timing; and how these relate not only to self, but also to Universal Law⁸—one holds the potential for an infinitely more enriching experience of expansion. In this energy of a truly new beginning, there will most likely be many seeming failures. To harness the richness this cycle has to offer, one must have beginner's eyes, without the expectation of perfection. This cycle is about

⁶ Divine Archetypes vibrational essence of *peppermint* is an excellent antidote here.

⁷ Divine Archetypes vibrational essence of *peppermint* stimulates pitta's deeper nature.

⁸ Remember the vibration of *peppermint* will help reformat *your* energetic pattern to make the aforementioned pattern easier to step into.

joyfully learning and persevering in the *process*, without shutting down before one reaches the *Full Moon* stage, where the harvest is enjoyed.⁹ A quotation by Eileen Caddy illuminates this concept beautifully:

I was shown a fledgling learning to fly. Its first efforts were very feeble, but as it used its wings more and more, they became stronger until it found the freedom of flight and was able to soar to great heights and fly great distances without any effort. I heard the words: Faith comes with practice. Live by faith until it becomes rocklike, unshakable, and find the true freedom of spirit.

We, like the fledgling, are strengthening our new wings in this cycle of the *New Moon*. Until one can take flight, one must live by faith that the undertakings in this cycle will flourish.

In the difficult process of rebirth from the amniotic fluid of the dark moon, individuals often need a gentle, stimulating spark to ignite their journey, similar to a newborn baby's need for gentle stimulation to ensure her breathing reflexes kick in. The process of birthing one's self can be traumatic and exhausting, leaving an individual drained. *Peppermint* has the ability to help offset this trauma.

A client of mine, Lynne, is in the *New Moon/Rebirth* phase of her life. She is in the process of much change—the end of a 25-year marriage, her children leaving the nest, and a possible change in career. She is doing all of this on her own. She is a perfect example of an individual who needs to root into her self for stability during a large cycle change, because there is no exterior support. She is currently working with a set of sprays I created to assist her in this cycle. Peppermint is one of the key essential oils used in her blend. Lynne sent me a note explaining her experience using this oil:

As I am in a New Moon phase, I have had lots of periods of panic and anxiety. The sprays help me to calm not only my mind but also the cells in my body, so I can re-center myself to get past the attacks. The sprays are allowing me to get through this phase in a healthier, gentler way.

Her expression of the comfort and support she received is especially insightful in that she felt it calmed the very cells of her body..

The use of essential oils and vibrational essences coupled with knowledge of the process magnifies the truth of Rumi's words:

A new moon teaches gradualness
and deliberation and how one gives birth
to oneself slowly. Patience with small details
makes perfect a large work, like the universe.^{xxviii}

This combination of elements allows the beauty of taking one's time with one's own birthing process, enabling it to expand into the labor of love it is intended to be.

New Moon Plant Energies

By nature, lunar plants are “cool and moist,” and represent the feminine aspect of the Universe. These plants, in general, promote a nurturing quality within the individual and work compatibly with the receptive aspects of one's being. They interact powerfully with the emotions and subconscious to open up gateways for vivid, meaningful dream work.

Lunar plants also address memories that have been difficult to access or work with because they are emotionally loaded. It is reassuring to remember that just as the Moon governs so many of the cycles of

⁹ Divine Archetypes vibrational essence of *Acorn* holds this energy.

nature and reality upon our planet, lunar plants may offer us spiritual keys with which to adjust our lives so that we might learn to move with the natural ebb and flow of life. These plants of the moon often guide us into the mysteries that bring inner peace and contentment.

When one wishes to embrace the energy of the *New Moon*, one should combine equal portions of solar and lunar plants that represent that conjunction, as during the *New Moon* the Sun and Moon are at the same place in the sky (which is why we sometimes have eclipses). This phase of the moon also represents the union of polarities—the bringing together of yin and yang, moon and sun, Goddess and God—which may be used to give birth to the creative forces within one's self.

Divine Archetypes Vibrational Essences corresponding to the New Moon Archetype

Peppermint: Water with seed of Fire. *Gifts*—This essence offers a pioneering spirit and helps the emotional body and intellectual body work together. Aids in tempering the soul, and understanding and learning from life lessons. It opens the way for one to grasp profound knowledge such as Universal Law and achieve balance of the mind. *Balancing*—To anger, jealousy, hatred, inertia, foolishness, and arrogance.

Snake: *Gifts*—Enrichment of understanding through cycles. Allows rebirth into a new form, one more in accord with what has been learned through the most recent expression of self. *Balancing*—Fear surrounding deep behavioral changes and change in external reality. Being out of touch with instinctual wisdom and body knowledge.

Acorn: *Gifts*—Helps one foster an idea from concept through maturation. Helps one develop patience and pleasure in process. Facilitates steady, nurturing parenting that teaches positive boundaries. *Balancing*—Helpful for overcoming procrastination and stagnation. Befriending father time (Saturn) in all of his aspects. Working through difficulties.

Dogwood: *Gifts*—Helps to carry the messages from our dream self to our waking self; helps us to navigate our inner and outer worlds. Aids in expanding intellectual knowledge until it reaches exalted levels that dance on the border of the infinite, becoming not simply knowledge, but magical understanding. *Balancing*—Aids with a conscious sacrifice of self to a larger ideal; shape-shifting all aspects of self. Aids in humor—not taking life too seriously and rekindling kindness. Vibrates to Christ Consciousness.

The New Moon Herself: *Gifts*—Union of polarities—the bringing together of yin and yang, moon and sun, Goddess and God—which gives rise to birthing the creative forces within one's self. The potent fertilization of sun energy into the receptive, fecund lunar energy of self. *Balancing*—For drowning in emotion, irrationality, or an excessively dreamy nature.

Mouse: *Gifts*—Specialization of a skill, the ability to deconstruct something and understand it in detailed parts. The ability to learn about the world around you through your own observations. *Balancing*—Keeping detailed records; getting so caught up in details you miss what is important.

Ganesh: *Gifts*—Helps one gain an understanding of and access to the akashic field. Aids the mind in perceiving circumstance and surroundings as a gestalt. Promotes open-mindedness and positive boundaries. *Balancing*—For taking inventory of one's personal reality, with the intent to understand one's emotions and how they could be detracting from one's full involvement with life. Uncovering one's deepest self from the layers of self-image.

Astrological 3rd House: *Gifts*—Helps one become pragmatic, technique-oriented, and delight in the 'how to' of doing things to meet practical ends. It gives rise to the energy of the specialist, which allows one to gain order and transform his/her environment through the formulating of findings in a technical manner. Allows one to determine what 'tool' would be best utilized in a certain environment.

Balancing—Allows one to take information/data and create a repeatable process. Aids in understanding the environment of self. This is the field of *learning*, on the *intellectual* and *social* level.

Astrological 9th House: Gifts—Helps in the understanding of symbols and the complex nature and layers of information they contain. This includes what Hindu philosophers refer to as *maya*, loosely translated as ‘illusion.’ This speaks to the projections of what we are, generically, collectively, and individually, and what we project around us. *Balancing*—Allows us to interpret the symbols/projections around us to understand the quality of human togetherness at any particular time and place. Helps us determine our own individual stage of evolution. This is the field of *learning* on the level of *identity*—who we really are.

Additional Essences

The essences described below are *Canadian Forest Essences*,¹⁰ unless otherwise indicated.

Gem essence of Apophyllite (green): Clearing illusions and stress from the heart, bringing in a playful, happy energy. Subtle stage of growth, a shifting of frequencies to incorporate more light and joy.

Mushroom essence of Turkey Tail: Self acceptance. Restoring and accepting parts of self that require to be seen for growth. Coming to accept that every part of you belongs and no part is too small or unworthy to be loved, nurtured, and accepted. When one is coming face to face with parts of self you either don’t understand or feel resistant to, parts that need to be incorporated for one’s growth.

Rodgersia Aesculifolia: Balance in the heart, while staying open to the unfolding of your growth. Unity within the Self and with all life, release of a sense of separation and acceptance of one’s speed of growth.

Creeping Raspberry: Release of fear that keeps you grasping for security. For finding inner security and trust in being yourself. Releasing the need to hold on to others for your security.

Callala Bay Scallop (Shell essences of Australia): Gives a “new heart and a new start.” Releases old ghosts—unpleasant memories from other times.

Summer Squash (Perelandra): Restores courage to the person who experiences fear and resistance when faced with daily routine.

Vibrational essence of Gold and Silver (Crystal Bear): Gold holds the vibration of the Solar/masculine nature of the universe and Silver holds the vibration of the Lunar/feminine aspect. This combination speaks of their inner alchemical marriage.

Contraindications

Did you know that *flower* and *vibrational essences* have no fragrance or plant, mineral, or animal matter? Instead, they work on a vibrational level, transmitting patterns based on a plant’s devic archetype, or the vibration of a holy place, or even the vibration of a concept, such as the goddess Hestia or the color blue. These essences act like a template or blueprint to help us stretch our existing vibrational pattern, enabling us to experience and expand into something completely new to us, or reinforce and stabilize our subtle bodies when they feel strained by a pattern with which we are already familiar.

This also means there are no contraindications outside of alcohol sensitivities, as vibrational essences

¹⁰ I find that this company has a special affinity for essences that address lunar issues. This grouping is dynamic in the *New Moon* phase of rebirth.

consist only of water, brandy, and the angelic over-lighting presence of the plant (that which makes the plant divine, as opposed to its mundane or earthly gift), or the vibrational pattern that is the underpinning of the item, place, or idea. **100% Vegan.**

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About the Author

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- ⁱ Powers, p. 77. (*Italics added for emphasis.*)
- ⁱⁱ “archetype”
- ⁱⁱⁱ Johari, pp. 125-6
- ^{iv} Laszlo, p. 46
- ^v Johari, p. 127
- ^{vi} Bopp, p. 20
- ^{vii} “new moon”
- ^{viii} Quoted in Cashford, p. 369
- ^{ix} Cashford, p. 352
- ^x Cashford, p. 357
- ^{xi} Cashford, p. 356
- ^{xii} Cashford, p. 358
- ^{xiii} Cashford, p. 101
- ^{xiv} Johari, p. 141
- ^{xv} Johari, p. 145
- ^{xvi} Cashford, p. 354
- ^{xvii} Cashford, p. 366
- ^{xviii} Whitmont, p. 246
- ^{xix} Mumford, pp. 70-71
- ^{xx} Lad, p. 30
- ^{xxi} Lad, pp. 105-7
- ^{xxii} “temper”
- ^{xxiii} Tiwari, p. 49
- ^{xxiv} “Karma”
- ^{xxv} Tiwari, p. 49
- ^{xxvi} “Dharma”
- ^{xxvii} Tiwari, p. 49
- ^{xxviii} Quoted in Cashford, p. 369