

# LESSON V

## THE AIRTS

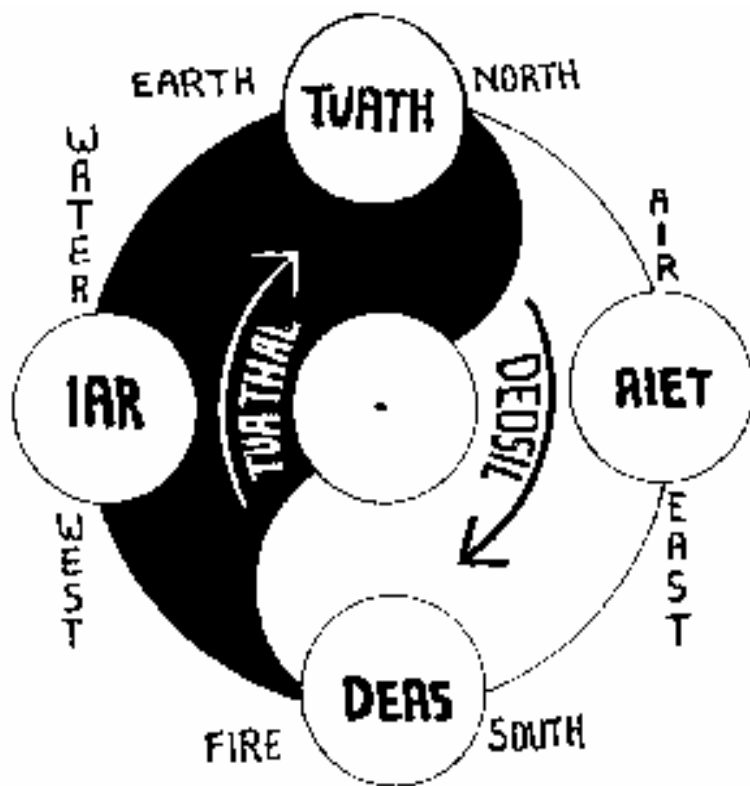
### THE AIRTS

One of the most fundamental aspects of Wiccan thought is the importance of the four **Airts** (pronounced; "eights"). The four Airts, or Quarters, are the guardians of the **Magic Circle**.

The four Airts are sometimes visualized in abstract form, and sometimes personified as **Guardians**, or personal Deities for the Quarters.

The four Airts are invoked at the beginning of almost every major Wiccan ceremony. The Airts represent the totality of all existence, and the furthest extent of being. The Airts correspond to the four **Directions** and the four **Elements**. From ancient times all of existence was defined by these -the Universe was believed to stretch outwardly toward the four Directions, and to be composed inwardly of the four Elements. By invoking the four Airts we symbolize our connection to all things which exist.

Airt is a Scottish word meaning something to the effect of "Wind." Throughout history the four Directions have often been represented by the four Winds -especially in classical times. The Airts take their elemental correspondence from the character of the prevailing winds of the region, and so the relationship between Direction and Element varies according to different systems.



The Scottish names of the Airts are these; East -Aiet, South -Deas, West -Iar, and North -Tuath. These were the guardians of the Directions, who marked the extent and nature of existence, and who defined the limits of the Magic Circle. Clockwise movement in the circle is called **Deosil**, or Southward, and is used to raise or charge energy. Counter-clockwise movement was called **Tuathail**, or Northward -though Gardnerians have popularized the colloquial term "Widdershins" in many circles. Counter-clockwise movement in the circle is used to cleanse or release energy.

The normal Wiccan correspondence of Airts to Elements are these; East -Air, South -Fire, West -Water, North -Earth. These are based in their origin on the prevailing winds of Britain, but are commonly used by Wiccans the world over, today.

The four Elements were believed to be the building blocks of creation. All things which exist are believed to have these four Elements within them. The credulous might take this literally, but in fact it has always been understood that the Elements refer not to the physical substances of air, fire, water, and earth, but to qualities represented by them.

Simply put Air represents thought, ideas, conceptions. Air represents beginnings and new things. Fire represents action and physical manifestation - creating and doing. Water represents emotion and reaction -the natural effect of responding to what has been manifested. North represents integration, wisdom, and understanding.

This will be seen to be a microcosmic version of the process of creation. If you remember the creation story from the Vangelo Delle Streghe, this will become even more obvious. Air represents the period of Diana's pre-existence and Her thoughts and dreams. Fire represents Diana's creation of the God -that is the manifestation of physical existence. Water shows the Goddess' reaction to Her own creation -how She was filled with emotion and desire by the beauty of the Light, that is; the God. And North is integration -how the Goddess reunited with the God by sending souls into matter. Every time we invoke the four Airts we are symbolically reenacting this process.

Other systems of thought have had other correspondences between the Elements and Directions. In the Ceremonial tradition East is usually thought of as being Fire, while South is Air. Many ancient people's, notably the Egyptians (at least in some periods) considered West to be the direction of Earth, and North to be Water. But these variations are only different ways of understanding the same process.

The four Airts are at the center of a vast system of **CORRESPONDENCES** which are integral to the transmission of Wiccan thought. In earlier times wisdom was transmitted orally, rather than being written. The Airts and their correspondences were used as a system of memory and patterned thought.

Some of the correspondences of the Airts are as follows;

**EAST** -Air, Dawn, Spring, youth, the Maiden Goddess, the Young God, thought and beginnings of all sorts.

**SOUTH** -Fire, Noon, Summer, adulthood, the Mother, the Sun King, manifestation and action.

**WEST** -Water, Dusk, Fall/Harvest, parenthood, the Queen, the Judge, emotion and reaction.

**NORTH** -Earth, Night, Winter, old age, the Crone, the Sorcerer, wisdom and integration.

The Airts are further associated with several systems of color. Some common ones you may encounter are;

#### **Gardnerian Wicca**

Air -yellow, Fire -red, Water -blue, Earth -green.

#### **Traditional Wicca**

Air -red, Fire -white, Water -gray, earth -black.

#### **Hindu Tattwa**

Air -orange, Fire -red, Water -white, Earth -yellow.

The Correllian Tradition favors using the Gardnerian colors for the Quarters, but the Traditional colors for the Guardians of the Quarters.

In recent years many people have suggested that the four Quarters are a recent development in the so-called Western Traditions. This is not true. The presence of the four Quarters can be demonstrated over the course of thousands of years of history, particularly as guardians of the physical world. It is harder to document their use in the Magic Circle, yet if the Magic Circle is considered a microcosm of the Universe, the presence of the four Quarters is clearly inferred at least.

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#### **Egypt**

-The four sons of Horus;

East -Qebesenuf,

South -Tuamutef,

West -Amset, North -

Hapi.

- T h e f o u r Goddesses; East -

Nephthys, South -

Neith, West -Isis, North -Selket.

#### **Rome**

-The four Winds; East -Eurus, South -Notus, West -Zephyrus, North -Boreus.

#### **Ceremonial**

-The four ArchAngels; East -Raphael, South -Michael, West -Gabriel, North -Auriel.

-The four Kingdoms; Air -Sylph, Fire -Salamander, Water -Undine, Earth -Gnome.

#### **TOOLS**

The Wiccan Tradition has four Sacred Tools. These are the **Athame** (Blade), the **Wand**, the **Chalice**, and the **Pentagram**. Each of these corresponds to one of the Airts, and to all of the things associated with that particular Airt. Thus just as each Airt has many correspondences, so too the Wiccan Tools have many correspondences and meanings on many levels.

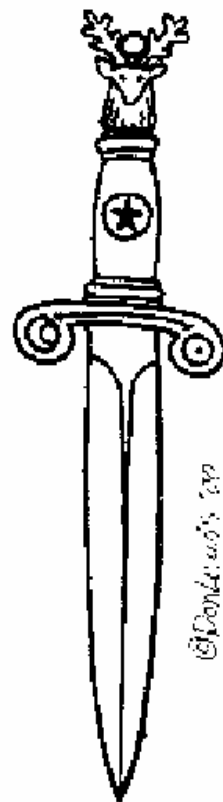
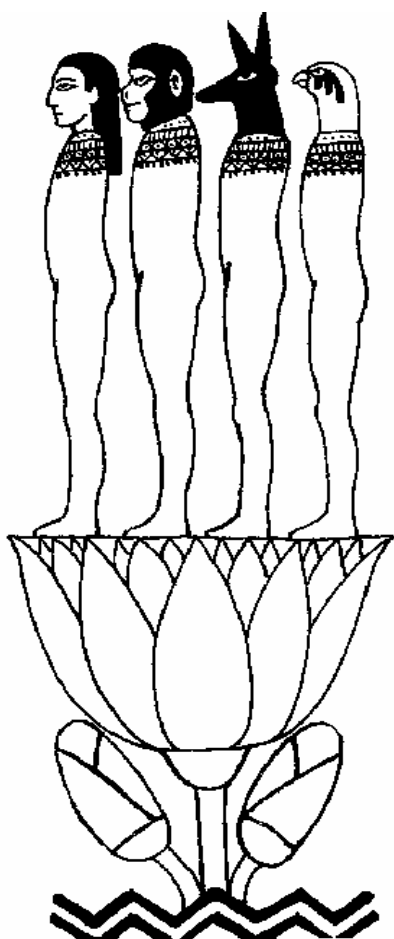
#### **THE ATHAME**

Pronounced "Uh-**THAH**-meh" or "**AH**-thuh-meh", the Athame or ceremonial knife is the first of the four major Working Tools. These are considered very sacred, and are symbolic to many of the Wiccan religion.

The Athame represents the Element of Air in it's connotation of Thought or Decision. It represents the moment of first creation and symbolizes the God as son and brother of the Goddess, Lord of Manifestation. It is also called the Sword of Art, and represents the Phallus of the God.

More properly termed "Arthame," the Athame is used in modern Wicca for a variety of purposes, most notably to cast the Magic Circle. The Magic Circle, or Circle of Art, is used to contain and focus the energy raised during a ritual. This is one of the central acts of Wiccan religious practice. You will learn more about the Circle of Art in **LESSON VI**.

At one time several different sorts of ritual knife were in use, which were differentiated by the color of their hilts. Most common were the Athame which had a black hilt, and the **Boleen** or Burin, which had a white hilt. The Athame was used to cast the circle, cut herbs, etc. The Boleen was used in the



creation of magical artifacts. The Athame was sacred to the Goddess, while the Boleen was sacred to the God. This custom however is not in general use today. Today the term Athame is used to describe any ceremonial knife, and a single blade can serve all purposes. The color of the hilt is no longer necessarily black, but may be and often is of any color. Today Athame's often have hilts of wood or horn, while others have hilts of metal set with gem stones. In choosing an Athame, select one that appeals to YOU, and makes you feel "magical" to use.

Once you have selected your Athame you will need to consecrate it. You will find simple instructions for consecration of each of the Four Sacred Tools in the **SPELL OF THE MONTH** section of this lesson.

You will mainly use your Athame to create the Magic Circle. The Magic Circle can be used in personal workings, as well as group workings. It is not necessary for everything you will do, but it can be helpful. You will learn how to cast the Circle of Art, or Magic Circle, in **LESSON VI**.



## THE WAND

The Wand is the second of the Four Sacred Tools. The Wand represents the Element of Fire, and the power of the God as consort of the Goddess, Lord of Cycles. In the Correllian tradition the Wand is primarily used in invoking the Quarters, for cleansings, and as part of certain specific rituals.

The purpose of the Wand is to facilitate the directing of energy. One holds the Wand and focuses energy through it, visualizing the energy emerging as a beam from the tip of the Wand.

Wands are available in a great variety of types. You can get them made of wood, of crystal, of copper or silver, or you can make your own. They can be very complex, but they can also be very simple. The simplest form of Wand, and also the oldest, is just a stick decorated in a way that has meaning for you. Feathers, stones, shells, ribbon, these and many other things can be used to decorate a Wand. Many people believe a Wand must be complicated, but the ancient Egyptians used Wands that were simply carved in symbolic shapes and their magic was unparalleled.

As with the Athame, when you've made or selected your Wand, you will want to consecrate it before use.

## THE CHALICE

The Chalice is the third Sacred Tool, and represents the Element of Water, and the power of the Goddess as Mother of all creation.

A Chalice can be any kind of glass or cup, and every kind imaginable is used.

The Chalice is used mainly to make libations or drink-offerings, and to confer blessing.

To make a libation a little bit of water, wine, or juice is placed in the Chalice, cleansed and consecrated. Blessed in ritual, the libation is offered to Goddess, God, Ancestors, Spirit Guides, one's Higher Self, etc... The libation is then left on the altar for the rest of the ritual, and perhaps a while afterward, then disposed of out-of-doors.

To confer blessing the cup is filled with water, wine, juice, etc., which is cleansed and consecrated. The cup is blessed in the name of Goddess and God, and then drank. As the liquid is drank the blessing symbolically enters the drinker. This can be done in individual or group worship.

The same technique can be used as an act of magic. In this case the chalice is blessed for a certain effect, such as improved health. It may be drank at once, or it can be further charged by being placed in direct sunlight or moonlight for several hours.

When you fill the Chalice, bless the liquid in this manner; Make three Tuathail circles over the liquid. Say; *"I exorcise you, casting out from you any negativity which may lie within."* while visualizing the Chalice filled with yellow light. Then make three Deosil circles saying *"And I do bless and consecrate you to this work."* while visualizing the Chalice filled with blue-white light.

Like your other Tools, you will need to consecrate your Chalice before you begin to use it.

## PENTAGRAM

The Pentagram is the fourth sacred Tool. It represents the Element of Earth, and the Goddess as

Union of All Things.

The Pentagram is a five-pointed star in a circle. As a tool it is usually worn as a medallion. The Pentagram medallion can be used to focus energy, and also to ground it.

To focus energy through the medallion, you would visualize a ball of light in your Heart Chakra, or your Thymus Chakra, then focus a beam of that light through the medallion.

You can also hold the medallion in your hand and focus energy through it. In this case you would focus through your Palm Chakra.

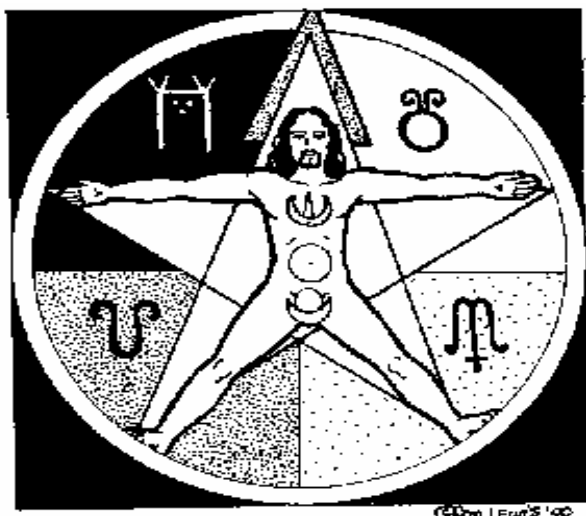
You can also pull the energy down through the crown Chakra and focus it through the medallion.

To ground energy you place both hands over the medallion and release into it, visualizing all excess energy going into the medallion. Then you must cleanse the medallion under running water.

You will learn more about how to do these things in future lessons.

As with the other sacred Tools, you will need to consecrate your Pentagram medallion before use.

The Pentagram has a very ancient history, being as old as recorded history. In Egypt the five-pointed star was called Tuwa and represented the Divine power, and magic in general. The Pentagram, the five-pointed Tuwa star in a circle, was called Tuwat and represented the Spirit realm. In Greece the five-pointed star was the symbol of **Pythagorean** thought. The Pythagoreans called it the **Pentalpha** or "five A's" because it could be broken down into five letter "A's." The Pythagoreans considered it very sacred that the Pentalpha could be drawn with a single line, and they extrapolated all manner of mathematical and metaphysical theories from it. The Pythagoreans marked the Pentalpha on their palms as a sign of identification. To this day to have a natural pentagram marked in the lines of the palm of the hand is considered a sign of extreme magical potency in palmistry.



The Pentagram is said to represent the Four Elements together with the fifth Element which is Spirit. It is also said to represent the human form with arms and legs outspread.

## EXERCISES

You are now ready for Exercise #8. If you have not yet perfected Exercise #7, do not let that hold you back, but go to Exercise #8 anyway.

### EXERCISE #8

It may be no surprise to you to find that Exercise #8 begins just like Exercise #7 -you may have noticed something of a pattern in this by now.

Begin as usual by finding a comfortable position and releasing all tension and anxiety. Proceed through Exercise #7 just as you normally would, opening a ball of colored light at each Chakra. Continue until you have all seven balls of colored light open.

Instead of closing the seven balls down, however, we're going to change them.

Go back to the red ball of light at the Base Chakra. Imagine it changing from red to white. Make it as clear and bright a white as possible.

Move up to the ball of orange light at your 2nd Chakra. See it turn from orange to white. Again make the light as strong and clear as you can.

Do the same thing for the ball of yellow light at the Solar Chakra. Then the ball of green light at the Heart Chakra. Go through all of the remaining Chakras changing them from the balls of colored light you have already opened, to balls of clear, bright white light. At the end you will have seven balls of white light, one in each Chakra.

Hold this image for a few moments, then shut the balls of white light down, just as you shut down the balls of colored light in Exercise #7. See the ball shrink down and disappear, then imagine a tiny open door and close it. When you finish, clear and release.

When you can do this exercise easily, you will be ready to progress to Exercise #9.

### EXERCISE #9

Begin by doing Exercise #8, opening seven balls of colored light, then transforming them into seven balls of white light. When you have all seven balls open, return to the Base Chakra.

See the ball of clear white light in the Base Chakra. Imagine that ball of white light turn into a ball of violet light. Make the violet light as clear and bright as possible.

Now do the same at the 2nd Chakra: see the ball of white light transform into a ball of violet light.

Continue this through each of the Chakras, transforming the balls of white light into balls of violet

light. Continue until you have a ball of violet light in each of the seven Chakras.

When you have a ball of violet light in each of the seven Chakras, hold that image for a few moments, then close the balls back down as you have done in the previous exercises: see the ball of violet light shrink away, imagine a tiny open door, and close it.

When you have closed the seven Chakras back down, clear and release.

At this point you should have the following daily sequence: Open seven balls of colored light, one in each Chakra. Transform each ball of colored light into a ball of white light. Now change each ball of white light into a ball of violet light. Then close the Chakras down. Finally, clear and release.

Do this on a daily basis, preferably at the same time each day, just as you have done the previous exercises. You will find this greatly beneficial to your magical and psychic growth.

## SPELL OF THE MONTH CONSECRATION

This Lesson's **SPELL OF THE MONTH** is a simple form of consecration, adapted for each of the Four Sacred Tools.

To consecrate something is to bless it for sacred use. Consecration normally involves cleansing the object of past influences, then charging it with new energy to confer the blessing and help increase the object's effectiveness.

You have already seen this process in earlier Lessons. In **Lesson IV** you learned a simple way to make Holy Water, which is consecrated water.

Consecration is really quite easy. However, this has not prevented people from making it seem very complicated.

It is a truth of life -and rarely more so than in the field of magic- that the simplest task can be made into quite a production number. People have devised rituals for consecration that take days, sometimes even months, to finish. But this sort of extravaganza, while it can act as a "key" to help us connect to our Higher Self, is certainly not a necessity.

You will find the methods outlined below quite effective, and quite easy if you've been doing the exercises provided in the **Exercises** section. Use them as a guide, but do not feel bound by them -remember that intent and focused concentration always matter more than the outer form.

### THE ATHAME

Begin as always by clearing and releasing.

Hold the Athame firmly in both hands. Hold the Athame so that the blade points toward the Earth.

Imagine a ball of white light in your Heart



Chakra. Focus for a moment on the idea of cleansing and purification -in this way you charge the light with cleansing power.

Now imagine white light flowing from your Heart Chakra down through your arms. See this light flowing through your hands and into the Athame. Concentrate on removing all extraneous energies from the Athame, and visualize the light shooting out through the blade of the Athame in the form of golden-yellow flame.

As the light flows through the Athame, affirm;

*"Behold, I do cleanse and purify this sacred Athame, removing from it any negativities which may lie within!"*

Continue to visualize the flame shooting out through the blade, until the Athame "feels" clean.

Now raise the blade, and point it away from you.

Again focus upon the ball of white light in your Heart Chakra. Allow the light to flow down through your arms and through your hands, into the Athame. Visualize the energy flowing through the Athame and shooting out through the blade in the form of blue-white light. Affirm;

*"Behold, I do bless and consecrate this Athame to my use!"*

Continue to focus blue-white energy through the blade for several moments. When you feel that you have done enough, stop, lower the blade, and clear and release as always.

You have now cleansed and consecrated your Athame. You may use this same technique whenever you feel that it needs cleaning.

### THE WAND

Begin as always by clearing and releasing.

Hold the Wand straight up-and-down before you, pointing upwards.

Imagine the Wand surrounded by a ball of yellow-white light. Focus on this light, see it grow and expand. Concentrate upon the idea of purifying the Wand, and cleansing it of all impurities. Say something to the effect of;

*"Behold, I do cleanse and purify this sacred Wand, casting out from it all negativity."*

Now imagine a beam of light coming from the Wand and going down to the ground. Imagine that beam of light descending into the earth, going deeper and deeper. As the beam of light goes down into the Earth, it takes the impurities you have banished with it.

Now imagine a stream of blue-white light coming up from the earth, through the beam of light and into the Wand. See the Wand fill with the blue-white light. Say something like;

*"And behold, I do bless and consecrate this Wand to my use."*

Now imagine the blue-white light shooting out through the top of the Wand like a geyser, or a fireworks



fountain -shooting up and arching all around you like an umbrella. Allow this to continue until you feel that there has been enough.

You have now consecrated your Wand. Clear and release as always.

Whenever you feel that the Wand needs to have its energy cleansed or strengthened, repeat this process.

### THE CHALICE

Begin as always by clearing and releasing.

Hold the Chalice before you.

Imagine a stream of clear yellow-white light pouring down into the Chalice from above. Concentrate on the idea of cleansing and purifying. As the light enters the Chalice, imagine it removing all negative vibrations. Continue this until the Chalice is completely filled with light. See the light shining forth from the cup in all directions like a Sun. Say words to the effect of:

*"Behold I cast out all negativity from this sacred vessel."*

Now hold up the Chalice and visualize it filled with blue-white light shining out in all directions. Say;

*"And behold, I do bless and consecrate this Chalice to my use."*

You have now consecrated your Chalice. Now clear and release as always.

Every time you use the Chalice, bless and consecrate it again in this same way.

### THE PENTAGRAM

Begin as always by clearing and releasing.

Hold your Pentagram in your hands, or place your hands directly over it. Imagine a ball of yellow-white light around your hands, encircling the Pentagram. Concentrate upon the idea of cleansing all negative energies from the Pentagram. Imagine the light forcing out all impurities. Say something to the effect of;

*"Behold, I do cleanse and purify this sacred Pentagram, casting out from it any impurities which may lie within."*

Now lift up the Pentagram. Imagine it glowing with blue-white light. Visualize that blue-white light growing stronger, expanding to form a ball of light around the Pentagram.

Now say something like;

*"And behold, I do bless and consecrate this Pentagram to my use."*

You have now consecrated your Pentagram. Remember to cleanse and release as always.

Repeat this process anytime you feel that the Pentagram needs to have its energy cleansed.



*The Celtic Crone Goddess Morrighan, or Morgana. Reprinted from Ed Hubbard's "Principle Prophetica".  
Artwork copyright Don Lewis 1592 Pisces (1992 AD).*



# GOD OF THE MONTH

## THE CRONE

The third expression of the energy of the Triple Goddess is the Crone.

The Crone is commonly conceived of as an elderly Grandmother, and represents the last stage of life when the body is at it's weakest, but psychic and magical power are at their strongest. The Crone represents the height of Feminine power, and the wisdom and experience which comes with age. The Crone is the Goddess of wisdom, magic, and spirituality, and is traditionally thought of as the Patron of Witches and Witchcraft.

The Crone is the Goddess of death and endings. She is associated with the Waning Moon even as the Maiden is associated with the Waxing Moon, and the Mother with the Full Moon. As such the Crone represents the ending of one cycle and the beginning of the next. In this way She is a Goddess of transformation and regeneration -the night without which there could be no dawn, the Alchemical **NIGREDO** or period of decay which creates the fertile conditions for new life to grow.

As Goddess of Death the Crone breaks down our old forms to make change and rebirth possible. Since the soul can never be destroyed but can only change its outer shape, death must be understood not as an ending, but as a process of growth and continual regeneration -thus the Crone is not so much the Destroyer as the Transformer, and Her work is a benefit to the soul which would otherwise grow stagnant and be unable to complete it's purposes in the material world. Without the "destruction" brought by the Crone, physical form would be immutable and thus limiting rather than empowering to the soul.

In this sense the Crone might be compared to science's **BLACK HOLE**, constantly swallowing up matter in one place only to spit it back out in a new form elsewhere.

This aspect of "destruction" is one reason why the Crone is often regarded with fear. Because we readily perceive the destruction of the old form, but rarely see the emergence of the new one, we are afraid of change. We do not realize that only through change can growth come. And so for many the Crone Goddess is a fearsome and terrifying Deity. But this should not be so to the Wiccan, who should strive to understand Her inner mystery of rebirth and regeneration.

As well as a Goddess of death the Crone is also a Goddess of wisdom, and of secrets revealed. The Crone rules all of the arcane arts and as Goddess of the Otherworld is Patron of the higher powers of the soul. It is in this sense that She is Patron of Witchcraft. But here too the Crone is sometimes perceived as a terrifying figure -for the path to wisdom is not an easy one, and the seeker is confronted with many challenges, chief among which is the need for self



*Reprinted from the Wheel of Hekate #3, Samhain '87. Artwork copyright Don Lewis 1587 Pisces (1987 AD).*

knowledge. Nothing does more to empower us and further our psychic and spiritual growth than knowledge of self, yet it is often the case that few things terrify us more -because in knowing ourselves we must in time confront and heal every weakness, every regret, every psychic wound which we have suffered, and most of us would rather just bury these. This path of self knowledge is the very heart of true Wicca, and is the demesne of the Crone.

It is as the Patron of the quest for self knowledge that the Crone most often figures in mythology. Whether as Baba Yaga in contemporary Russian folklore, or as Venus in the story of Cupid and Psyche, a central myth of the Crone has a youthful protagonist seek Her out in search of some boon, great or small. The Crone -Who is usually portrayed as living far from the mundane world, as true wisdom often does- always agrees to grant the boon which is sought, but





### BABA YAGA

*Reprinted from Wheel of Hekate #4, Spring '89. Artwork copyright Don Lewis 1589 Pisces (1989 AD).*

only if the protagonist can fulfill a series of seemingly impossible feats. Many others have failed before, the frightened protagonist is told. Yet -usually with supernatural help, commonly in the form of "the animals"- this protagonist succeeds against all odds and gains the desired boon.

From this myth it can be seen that while the uninitiated may view the Crone as a fearsome and terrible Goddess, those who confront Her mysteries without fear will invariably find Her their benefactor.

Below follow several examples of the Goddess as Crone:

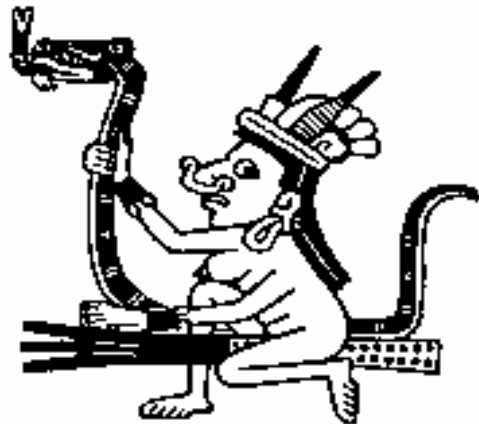
**BABA YAGA** -Baba (Grandmother) Yaga is the Russian form of the Crone Goddess. Yaga figures in many contemporary folktales in which a young protagonist seeks out or stumbles upon Her enchanted cottage, and asks a boon from Her -receiving it after fulfilling many near impossible tasks. Baba Yaga is portrayed as an ancient and wizened Witch, Who flies through the air in a magical **MORTAR AND PESTLE**, or sometimes a flying horse, and has power over the elements. Yaga lives in a remote forest in a magic cottage which walks around of its own accord on giant chicken's legs, and Her home is guarded by a fence of

stakes on which are mounted the skulls of unsuccessful seekers (The protagonists own previous lives).

**HECATE** -Hecate is the ancient Greek form of the Crone Goddess. Associated with the Moon, Hecate was often shown with three heads or faces, or as three women standing together, to represent the Moon's three phases -and in this sense Hecate has aspects of Maiden and Mother as well as Crone, though it is primarily as Crone that She is worshipped. Goddess of prophesy, magic and Witchcraft, Hecate was worshipped at the crossroads, and was considered a Queen of the Otherworld. Her principle symbols included the Key and the Torch, as Her wisdom could unlock and illuminate all mysteries. Hecate's totem animal was a black dog. In medieval Europe Hecate was called Dame Hecat.

**KALI** -Kali is the most famous Hindu example of the Crone form of the Goddess. Kali is usually shown as a jet-black Goddess with many arms, wearing a necklace of skulls which represent the cycle of Death and Rebirth. Sometimes also She wears various other human body parts or serpents as part of Her costume. Her blood-red tongue is shown extended, like that of the Greek Gorgon, showing Her regenerative aspect. Kali's consort is Shiva the Destroyer, and She is often shown standing or dancing upon His recumbent body, as Goddess of Death and Transformation.

**MORRIGHAN** -Morrighan is the Irish name of this Celtic form of the Crone Goddess, and means "Queen of Ghosts" emphasizing Her role as a Goddess of the Dead. Other versions of Her name, such as Morgana



*Image of the Aztec Goddess Tlaltecuhtli as a skyclad Witch riding on a broom, after the famous pre-Columbian Codex Ferjervary-Mayer.*

*Reprinted from the Wheel of Hekate #2, Summer '87. Artwork copyright Don Lewis 1587 Pisces (1987 AD).*

and Morgaine, make reference to the sea -which in insular Celtic religion is associated with the Otherworld. Morrighan is a Goddess of magic and sorcery and is sometimes shown as ancient and withered or conversely as preternaturally beautiful. Morrighan is

also the Goddess of Sovereignty and in many myths She approaches a would-be King or Hero in her aged form, demanding sexual favors. When the Hero makes love to the aged woman, She transforms into a beauty in his arms and prophesies his rise to Kingship. Morrighan has different consorts in different areas, including both the Dagda and Mannanan Mac Llyr -both Gods of the Otherworld. Morrighan figures in the myth of King Arthur as Arthur's magical half sister Who is sometimes a friend and sometimes an antagonist, but Who in many versions ultimately conveys Arthur to the magical realm of Avalon (the Otherworld).

**TLACOLTEUTL** -The name Tlacolteutl means "Refuse Eater" because this Aztec Crone Goddess had as one of Her chief characteristics the quality of consuming outmoded forms and transmuting them. At the end of their life each Aztec could make a confession to Tlacolteutl, Who would cleanse their soul of any wrongdoing which they related, allowing them to enter the Otherworld without regret. Goddess of magic and sorcery Tlacolteutl was sometimes portrayed riding naked on a broomstick and wearing a horned headdress, revealing a similarity of archetypes with European Witchcraft. As a Goddess of Death Tlacolteutl is sometimes portrayed as an old woman, but She also has aspects as Maiden and Mother Goddess and so is sometimes portrayed as a seductive beauty. The most famous image of Tlacolteutl shows Her in the act of giving birth.

## GLOSSARY

**AIRTS** -"Airt" is a Scottish Gaelic term meaning something to the effect of "Wind." In Scottish Traditional Wicca when the Magic Circle was cast the Four Winds, or Airts, would be summoned to stand guard over it and to aid the ritual being performed. The Airts are identified with the Four Directions, the Four Elements, and a host of other correspondences. In Gaelic East was ruled by Aiet, whose color was red, and whose time was dawn. South was ruled by Deas (from which the word Deasil comes), whose color was white, and whose time was Noon. West was ruled by Iar, whose color was gray and whose time was Dusk. And North was ruled by Tuath whose color was black and whose provenance was the Night. This system is illustrated by the ancient song "Black Spirits" used by Shakespeare in *MacBeth*. the first line of the song runs "Black Spirits and Red, White Spirits and Gray, mingle, mingle, mingle, as ye mingle may!"

**MAGIC CIRCLE** -The Magic Circle is used to create Sacred Space in which to perform ritual, commune with our Higher Selves, or work magic. The Magic Circle is a microcosmic reenactment of the process of creation, and represents our ties to all of existence. Many people think of the Magic Circle as being primarily for

protection, but in fact it serves to heighten and help focus magical power, and this is the principle reason for its use. You will learn more about the Magic Circle, or Circle of Art, in **LESSON VI**.

**GUARDIANS** -The "Guardians" are the personified powers of the Four Airts and all they represent. The Guardians are represented in many different ways, and have been throughout history. In Egypt the Guardians were particularly represented by the four Sons of Horus, and also by the four Goddesses Who guarded the tomb. To the Greco-Romans the Guardians were most often represented as the Four Winds, while to Ceremonials they are commonly portrayed as the four Archangels of Judaeo-Christian tradition. In many traditions the Guardians are represented as animals, which symbolism is evident in many Tarot decks. In Wicca the Guardians may be represented in many different ways, both as personifications of the powers of the Airts, and as abstract forms -a particularly popular form is as a column of white light, drawn up from the Earth.

**DIRECTIONS** -The idea of representing the Earth as defined by Four Directions is ancient. Four is said to be the number of manifestation because there are Four Directions which define the earth, and Four Elements which compose it. Historically the Four Directions have been personified in many ways: in Egypt as the four Sons of Horus Who held up the sky at the four corners of the Earth, in the Greco-Roman world as the Four Winds. Ceremonials associate the Directions with the Four Archangels, or lesser Gods of their Tradition. The Four Directions are represented by the equal-armed cross, often placed in a circle to represent the world of physical manifestation.



*The beautiful statue of the Goddess Selket, one of a set of four Quarter Guardians from the tomb of Tut-Ankh-Amun. Artwork copyright Don Lewis 00 Aquarius (2000 AD)*

**ELEMENTS** -Just as there are Four Directions, so too there are Four Elements. The Four Elements are said to be the building blocks of all creation, contained in varying degrees in all things. The Elements are usually defined as "Air," Fire," Water," and "Earth" -though it should be understood that it is not the physical substances named, but the qualities associated with them, that are meant. It is also allowed that there is a Fifth Element, Spirit, but it is often listed separately from the Four. In different times and cultures there have been many variations in the theory of the elements, but the basic concept -that all living things contain a mixture of the same qualities- remains the same.

**DEOSIL** -The term Deosil refers to clockwise motions, that is to say movement that goes in the same direction as the apparent motion of the Sun. For this reason it is also sometimes called Sunward motion. In magic Deosil movement is used for raising energy, while counter-clockwise or Tuathail motion is used to disperse energy. We raise energy to aid in the working of magic and the manifestation of those things we wish to bring about. For this reason most motion in the Magic Circle will be Deosil. Deosil means "Southward" and takes its name from the Scottish term for the Airt of the South: Deas. In correspondence Deas is also identified with the Noonday and the Sun. Almost all peoples have considered Sunward motion to be indicative of manifestation. You will hear some people claim that such and such a people used counter-clockwise motion to indicate manifestation and work magic, but this is not so: the confusion arises from the use of the terms "right" and "left" to describe movement in the circle. Clockwise movement always goes to the right -yet if you stand in a circle with others holding hands and pass energy around the circle clockwise, you will notice you receive it through your right hand, and pass it on to the left -it is from this that the confusion arises.

**TUATHAIL** -The term Tuathail refers to counter-clockwise motions, that is to say movement that goes opposite from the apparent motion of the Sun. In magic Tuathail movement is used for cleansing, purifying, or removing things. For example Tuathail movement is used when the Magic Circle is being taken down. The term Tuathail means "Northward," taking its name from

the Scottish word for the Airt of the North, "Tuath." Gardnerians and many Wiccan Traditions which are influenced by them, often call Tuathail by the colloquial term "Widdershins."

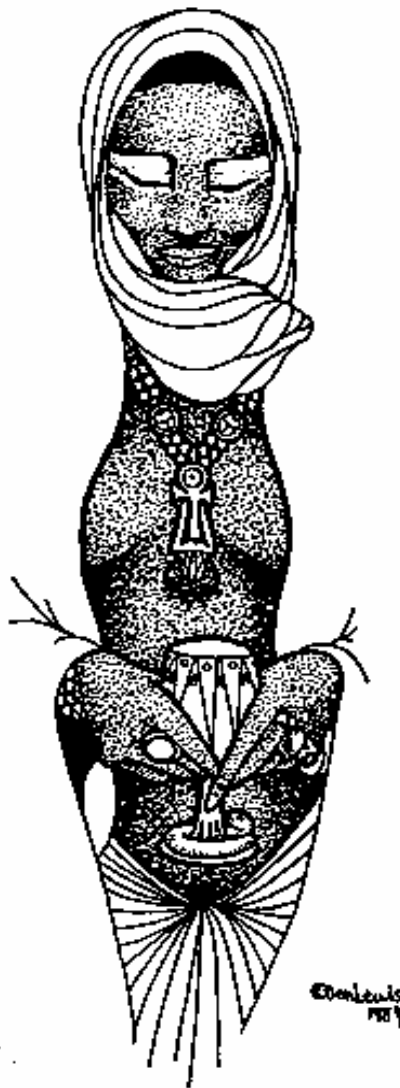
**CORRESPONDENCES** -Correspondence is a teaching system which uses the idea of Sympathy to say that items which have the similar qualities may be represented by each other. Thus the Direction of the East is said to correspond to the Element of Air, the quality of Thought, the Dawn of the day, the Spring of the year, the beginning of any project, the Maiden Goddess (such as Aradia or the Greek Kore), the Young God (such as Horus or the Green Man at Spring), and many other things. Used in part as an aid to memory, the system of Correspondence illustrates the idea that "As Above, So Below" and is used at the heart of the system of Allegory through which many Pagan and Wiccan ideas are portrayed and transmitted.

**ATHAME** -The Magical Knife, or Athame (or Arthame), is an ancient tool of magic, used for many purposes including casting the magic circle, and the preparation of various magical items or ingredients. In certain Traditions the Athame must be of a particular color and made in a particular way, but in general use today an Athame can be any sort of knife.

**WAND** -Everybody knows about the Witches' magic wand, right? The Wand or Staff is used in Wiccan ritual for a variety of purposes related to the focusing of energy. In Correllian Wicca the Wand is most commonly used as an instrument to aid in the calling of the Airts, or Quarters.

**CHALICE** -The ritual cup used in Wiccan ritual, said to be cognate to the Holy Grail and Magical cauldron of ancient mythology. The Chalice represents the womb of the Goddess, from which all creation proceeds.

**PENTAGRAM** -The Pentagram, a five-pointed star in a circle, is the principle symbol of the Wiccan religion. The symbol was used in ancient Egypt to represent the concept of magic (without the circle) and the Spirit World (with the circle). In Classical times the Pentagram, also called Pentalpha, was used by the Pythagoreans -a Greek philosophical school with a



reputation for deep metaphysical knowledge. In the medieval period the symbol continued to flourish being used by a number of groups, including some Christians. The Pentagram has many meanings, notably the union of the Five Elements (Air, Fire, Water, Earth, and the Element which underlies them all: Spirit), which in turn corresponds to the union of Spirit and Matter and the attainment of Spiritual Illumination, as well as the ancient maxim: As Above So Below (because the five-pointed star can be taken to represent the human body, illustrating our Oneness with all creation).

**BOLEEN** -At one time there were a number of variations on the idea of the magical knife, most of which are no longer in general use. One of these divided the magical knife into two instruments, the black-handled Athame, used for various magical operations, notably casting the Magic Circle, and the white-handled Boleen, used to create magical artifacts, such as the wand and various engraved symbols. The Athame was considered sacred to the Goddess, while the Boleen, or Burrin, was considered sacred to the God since it was used in physical operations.

**PYTHAGOREAN** -The Pythagorean philosophy was founded by Pythagoras, a native of the Greek island of Samos who lived in the 5th century BC (7th century of the Age of Aries). To the Greeks "philosophy" was a term that indicated a private belief system, as opposed to "religion" which was a system of public rituals centered on family or community. The Greeks had many differing philosophical schools, of which the Pythagorean was among the most mystical and profound. Pythagorean ideas have never ceased to be current, and are a crucial building block of modern Wiccan thought. You will find Pythagoras' teachings reflected throughout this series of lessons. Fascinated by mathematics and the musical scale, Pythagoras was a pioneer of the metaphysical science of numerology - the idea that numbers have individual characteristics which can be used to describe Universal Truth as well as to divine individual truths. Pythagoras used numerology to illustrate his ideas about the Universe, the soul, cosmic laws, and the nature of spiritual evolution. The central symbol of Pythagoras' philosophy was the *Tetraktys*, the "golden triangle." This sacred symbol, triangular or pyramidal in shape, described the way in which Deity began as One, became Two, added the magic of Three to bring about manifestation as Four -the whole of which equals Ten (10), which numerologically reduces back to One (1) meaning that Deity and the created world are cognate, or in other words: "As Above, So Below." When five of these *Tetraktys* triangles were put together they formed a symbol called a "*Pentalpha*" (the "Five A's"), from which many other universal truths were enumerated - the pentalpha was the symbol by which the Pythagoreans became known, and is today more commonly called the Pentagram ("Mark of Five"). When

the *Sepher Yetzirah* delineated the ideas of Hebrew Cabala eight centuries later, it drew heavily upon the ideas of Pythagoras. Pythagoreans also taught the concept of reincarnation and the idea of transmigration of souls, so that his followers regularly practiced what is today called "past-life regression."

**PENTALPHA** -The Pentalpha, or "Five A's" was the sacred symbol of the Pythagoreans, more familiarly known today as the Pentagram. The Pythagoreans used the pentalpha and the five Tetraktys triangles of which it was composed to convey many metaphysical truths. Extremely popular in Hellenistic and Roman times, Pythagoreanism passed into the medieval period through scholarly sources and continues to be a major building block in all most metaphysical systems of thought today.

**NIGREDO** -In alchemical thought the polar opposites are combined and dissolved through the application of spiritual heat in the Athanor, or alchemical furnace. The opposites decay, becoming a thick black residue called the Nigredo. Only from this putrefied state can new growth arise. Out of the Nigredo comes the Peacock's Tail, a series of glorious colors which occur as new life is fertilized and begins to grow. What this means -among other things- is that preconceived forms must first be broken down before true growth can occur. Only then can we ascend the rainbow bridge to the Divine



**BLACK HOLE** -In science a Black Hole is a void in space which sucks up and destroys matter. The opposite side of the Black Hole is a White Hole, which spews forth matter. Thus the two, which are opposite sides of the same, simultaneously destroy old matter and use it to create new. In this way they reflect the nature of the Crone and Mother aspects of the Goddess, which respectively destroy old forms and give birth to new.

**MORTAR AND PESTLE** -Mortar and pestle are implements used to grind plant or mineral materials into

powder. Material to be ground is placed into the cup-like mortar, and then ground by rotation of the hand-held pestle. Mortar and pestle were once widely used in house-hold cooking, before packaged spices became readily available. Mortar and pestle are still sometimes used as symbols of the apothecary's art. But today the primary use of mortar and pestle is for the magical preparation of herbs for incenses, essential oils, etc. In Spanish mortar and pestle are termed "*mano y metate*" and are still commonly used in cooking, and thus available at many hispanic stores.

## **Exam for Lesson V**

You may take the exam online at WitchSchool.  
<http://www.witchschool.com>