



LESSON VI

THE CIRCLE OF ART

The Circle of Art, or **Magic Circle**, is a fundamental part of modern Wiccan practice. The Magic Circle is cast at the beginning of most Wiccan ceremonies, to establish "**Sacred Space**," and to aid in the raising and focusing of energy. At the end of the ceremony, the Circle is opened, releasing the energy of the ritual so that it can become manifest in the physical world.

We use the term Sacred Space to indicate an area used for ritual or magic. An area becomes Sacred Space when it is specially prepared to aid in the Shift of Consciousness needed to connect with the Higher Self in magic or worship. It is from the level of our Higher Self that we are able to work magic. There are many

ways to create Sacred Space, but all revolve around the idea of cleansing the area of **Negative Energy** which might hamper the working, and the erection of various **Energy Constructs** whose purpose is to intensify the energy being worked with.

The Magic Circle is such an Energy Construct. It is created from energy, shaped by thought and emotion. Though the Magic Circle has a strong symbolic aspect, it also has an objective reality which has a definite affect on the people inside the Circle. Because it is composed of concentrated energy, the Circle acts as a "**Battery**", giving extra energy to whatever is done inside it. Because it acts to focus the energy raised within it, the circle also tends to intensify that energy. In these ways the Circle magnifies the power of the people within it. It is this effect which is the principle purpose for its use.

HISTORY

The idea of holding ritual in a circle is very ancient, and in all likelihood derives from nothing more august than the fact that when people "gather 'round" they tend to do exactly that -gather in a roughly round, or circular form. The circle allowed everyone to hold hands with everyone else, and to have the same general view of the proceedings. It was practical. A circle was a sensible way to gather around a central fire, or around a sacred tree, or an altar.

The circle was also an excellent form for dancing, which has figured in Pagan rituals since the dawn of time. Many ancient illustrations in art and literature attest to the popularity of the **Circle Dance** in ancient times. Though frowned upon by the Book Religions, circle dancing remained a festival custom of European peasants into modern times, and is nicely illustrated in the works of Bruegels, among other artists. In De Lancre's famous illustration of "The Witches' Sabbat" several circle dances of this kind are shown.

In **Ceremonial Magic** the circle was used for protection, since the Ceremonials often believed that the powers they were dealing with could harm them. But in Wicca the circle is not used for protection but rather to intensify the powers being worked with.

HOW TO CAST A CIRCLE

Casting a Magic Circle is a basic technique that every Wiccan learns. The more you do it, the better you will get at it, the easier it will become. You will use this technique for casting ritual circles in which to worship, and to cast circles to strengthen your magical workings.

Not everything requires the use of a Magic Circle. The circle is used for worship ceremonies, but is not necessary for private devotions. Most spellwork does not require casting a circle either, but if a spell is really important casting a circle will generate much more energy for the spell. Generally only the individual can determine if they need a circle for a given spell -and once you have sufficient experience you will find it an easy thing to judge. Casting a circle makes for a longer

and more complicated working, but it creates a much stronger effect.

CLEANSING

Before you set up your Magic Circle, you will first want to cleanse and consecrate the area. By cleansing the area you remove any negative energies which might be there, and by consecrating it you prevent those negative energies from returning.

What are negative energies? Because energy responds to emotion, it can become charged with all sorts of feelings, which a psychically sensitive person can pick up on, and which can be magnified by magical working. Anger, fear, sadness -these and many other emotions can color energy, shaping that energy without conscious intent. The energy then holds these emotions, and can tend to pass them on to sensitive people.

The stronger the initial emotion, the longer negative energy will tend to hold it. Sometimes energy will hold such a charge for a very long time. This is why certain places which have witnessed traumatic events can give us "bad vibes" -the energy of the place has been imprinted with the negative emotions experienced there.

Most negative energy is not that focused however -usually the emotional charge is not so strong, and it diffuses over time. Most negative energy contains little bits of many conflicting emotions culled from many sources, which tend to give it a "muddy" feeling. This energy is unfocused and undirected, and can tend to make concentration difficult. By removing it you will find that you can work much more effectively.

HOW TO CLEANSE

There are many ways to cleanse your ritual space of negative energy. Techniques range from simple to complex, and can make use of many different tools. Some use water, some use smoke, others use visualization, while others use sound or ritual movement. With experience you will find the one that works best for you. But in this lesson we are simply going to give you a good technique that we think you will work well for you: That is cleansing by salt and water.

To do this you will first clear and release all excess energy, as you should before every magical working.

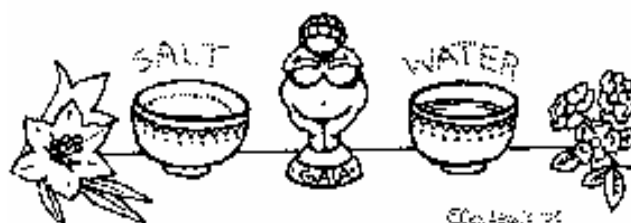
Now place your hand over the water. Make three Tuathail (counterclockwise) circles over the water, concentrating on removing any negativity from it. Say something to the effect of:

"Behold, I exorcise you, O creature of Water, casting out from you any impurities which may lie within!"

Imagine yellow-white light pouring down from your hand into the water, and forcing out all negativity.

Now make three Deosil (clockwise) circles with your hand over the water. Say something like:

"And I do bless and consecrate you to this work!"



Visualize the water being filled with a clear, bluish white light. Imagine the water filling with this light until it shines as brightly as if there were a blue-white sun within it.

Now turn to the salt. Place your hand over the salt and make three Tuathail circles over the salt, concentrating on removing any negativity from it. Say something to the effect of:

"Behold, I exorcise you, O creature of Earth, casting out from you any impurities which may lie within!"

Imagine yellow-white light pouring down from your hand into the salt, and forcing out all negativity.

Now make three Deosil circles with your hand over the salt. Say something like:

"And I do bless and consecrate you to this work!"

Visualize the salt being filled with a clear, bluish white light. Imagine the salt filling with this light until it shines as brightly as if there were a blue-white sun within it.

Now say something to the effect of:

"Behold, the salt is pure! Behold the water is pure! Purity into Purity then, and purity be blessed!"

Add three pinches of salt to the water and stir. You have now made Holy Water.

Take the Holy Water and go Deosil around the area in which you are going to erect your circle.

As you go around the area, **Asperge** it -that is to say, sprinkle it with Holy Water. As you do this, imagine the area being flooded with yellow light. Let the yellow light fill the area, going out in all directions for a good distance. This is the act that actually sends out the negativity, so focus on it as strongly as possible.

As you asperge the area, you may wish to say

something to the effect of:

"Behold I cleanse and purify this space."

When you have made a full circle, replace the Holy Water on the altar. Turn to face the inside of the circle and say something to the effect of:

"I bless and consecrate this space!"

Now visualize the area being filled with a clear blue-white light, so it is wholly filled in all directions.

You have now cleansed and blessed your ritual space, and are ready to cast the circle itself.

CASTING THE CIRCLE

Traditionally the Magic Circle is cast with the Athame, or ritual knife. If you do not yet have an Athame, you can use your **Finger** -point it just as you would the blade of the knife.

Beginning in the East, point your Athame outward. The boundaries of the Magic Circle do not have to conform to the room you are in, but can be much larger -since the circle is an energy structure, it is not hampered by walls -so make it a comfortable size.

Just be



Priest with Athame and Thurible

sure that you have cleansed whatever area you include in the circle, and that there are not other people wandering through it.

Imagine a beam of light shooting out from the tip of the Athame toward the East. It is best if the light is white or red -red will add extra strength to it. Imagine this beam as being like a bolt of lightning, and focus on the strength of this energy. Send the beam of light out to what will be the furthest edge of your Magic Circle.

Now begin to walk deosil around the circle, keeping the Athame pointed outward with the beam of light coming from it. As you walk, imagine that you are using the Athame and the beam of light to "draw" a boundary line out in the distance -imagine this boundary as a thick line of bright white light. Concentrate on this boundary being strong, and full of energy.

The most important thing is to focus on the boundary being strong, but if you wish to speak there are a number of incantations which can be said during this process -a good example of which being:

"Behold, I do cut apart a space between the realms of humankind and of the Mighty Ones -a Circle of Art, to focus and contain the power raised herein!"

Continue on around the circle, until you return to the East. Imagine the end of your boundary linking up to its beginning, becoming a solid ring.

Make sure that you and anyone you may be working with have done everything they need to do before the circle is cast, because once cast it is best not to "break" the circle. That is to say, you do not walk through the barrier you have erected. This is because the Magic Circle acts as a containment, focusing the energy within it and making it stronger -every time the circle is broken, this effect is weakened, and a certain amount of energy "leaks out."

If the circle must be broken, use the Athame to "cut a door" -that is to say, make an opening in the circle of white light you have drawn. You do this by pointing the Athame at the edge of the circle and imagining again the beam of light coming from its tip. Now imagine the barrier of white light broken at the point where the beam of light from the Athame touches it, and move the Athame Tuathail -that is, to the left -imagining the barrier of white light disappearing from that space as you do so. Open only enough space in the barrier for the person to exit, then immediately reseal the circle by moving the Athame back to the right (deosil) and visualizing the barrier of white light filling back in to become whole again.

AIRTS

Now that you have cast the Magic Circle itself, you are ready to call the Quarters.

You learned about the Airts, or Quarters, in

LESSON V. Now you will learn how to call them.

As with everything else in Wicca, there are

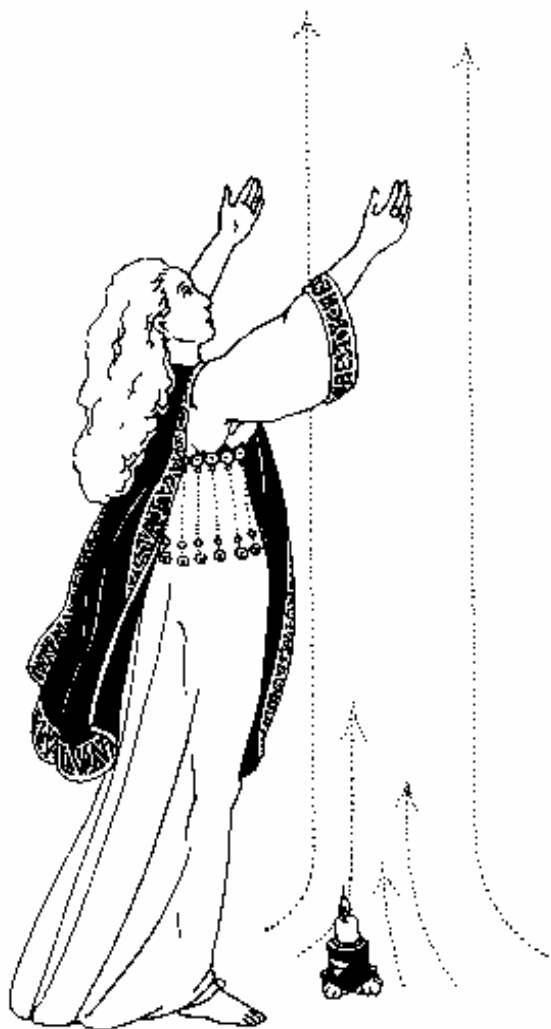
many ways to do this. For the purposes of this lesson it is only our intention to give you one simple form to use. Once you become proficient with it, you can learn others.

The Airts are the four cardinal points in the circle: East, South, West, and North. It is normal to invoke them at the beginning of a ritual to guide and aid you in what you are doing. Often the Airts are personified as Guardians, or identified with Deities. Then again sometimes they will be visualized as animals, or as pure elemental forms.

In the Correllian Tradition we normally begin in the East, direction of new beginnings, as do many other Traditions. Some Traditions start in the North, however. This is just one of many variations between Traditions: in Wicca each different Tradition, and often each different Temple, is free to make what variations it needs for the growth of its members.

Thus we will begin in the East.

Stand facing in the direction of the East. Imagine a column of white light rising up before you. Invoke the Quarter with words to this effect:



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"Hail unto You, O Guardian of the Watchtower of the East, power of Air and intellect. We pray that You will be with us this night in our circle, and that You will give Your blessing and Your aid to this our undertaking! We bid You hail, and welcome!"

Now go to the South.

Again imagine a column of white light rising up before you. Invoke the Quarter with words to this effect:

"Hail unto You, O Guardian of the Watchtower of the South, power of Fire and manifestation. We pray that You will be with us this night in our circle, and that You will give Your blessing and Your aid to this our undertaking! We bid You hail, and welcome!"

Now go to the West.

Imagine a column of white light rising up before you. Invoke the Quarter with words to this effect:

"Hail unto You, O Guardian of the Watchtower of the West, power of Water and emotion. We pray that You will be with us this night in our circle, and that You will give Your blessing and Your aid to this our undertaking! We bid You hail, and welcome!"

Finally come to the North of the circle.

Again imagine a column of white light rising up before you. Invoke the Quarter using words like these:

"Hail unto You, O Guardian of the Watchtower of the North, power of Earth and integration. We pray that You will be with us this night in our circle, and that You will give Your blessing and Your aid to this our undertaking! We bid You hail, and welcome!"

You have now successfully invoked the Four Airts to guard and aid your Magic Circle. They too will add power to the work you are doing, as does the Magic Circle itself.

Your Magic Circle is now cast.

You would then commonly follow with invocations to Deity, and the body of your ritual or spell.

DISMISSING

When you have finished your working, you will have to take down the circle. This is usually easier than erecting it, and is done in exact reverse order.

You will begin by thanking Deity, but we will talk more about invocations and thanks to Deity in **LESSON VII**.

Next you must **Dismiss** the Quarters.

Just as you build your circle with Deosil movements, you take it down with Tuathail movement.

Tuathail motions are used for cleansing and releasing of energy.

Thus you will begin dismissing the Quarters from the North, then move around the circle in a counter-clockwise manner.

Face the North, and again see the column of white light you raised when you invoked the Quarter. Speak words to this effect:

“Guardian of the Watchtower of the North, power of Earth and manifestation, we thank You for Your presence here tonight -we thank You for Your aid, and Your guidance. may there be peace between Us now and always. Go if You must -stay if You will. We bid You hail, and farewell!”

As you say this imagine the column of white light sinking back down into the earth.

Now move to the West. Again, see the column of white light you raised before.

Speak words to this effect:

“Guardian of the Watchtower of the West, power of Water and emotion, we thank You for Your presence here tonight -we thank You for Your aid, and Your guidance. may there be peace between Us now and always. Go if You must -stay if You will. We bid You hail, and farewell!”

Now see the column of light sink down into the ground.

Move now to the direction of the South. As before, see the column of white light you raised when you invoked the Quarter. Speak words to this effect:

“Guardian of the Watchtower of the South, power of Fire and manifestation, we thank You for Your presence here tonight -we thank You for Your aid, and Your guidance. may there be peace between Us now and always. Go if You must -stay if You will. We bid You hail, and farewell!”

See the column of light sink back into the Earth.

Finally, return to the East. See the column of white light you raised when you invoked the Guardian of the East. Speak words to this effect:

“Guardian of the Watchtower of the East, power of Air and intellect, we thank You for Your presence here tonight -we thank You for Your aid, and Your guidance. may there be peace between Us now and always. Go if You must -stay if You will. We bid You hail, and farewell!”

See the column sink back down into the Earth.

You are now ready to uncast the circle.

Take up your Athame and return to the East.

Again point your Athame toward the East and

imagine a beam of light shooting out from the tip of the knife to the very edge of the circle, connecting with the barrier of white light you created earlier. This time you will walk Tuathail, imagining the circle of light disappearing back through the beam of light into the Athame. Continue around the circle until you return to the East, and the whole of the barrier of white light is gone. The circle is now open.

During the process of opening the circle you may or may not wish to say something. If you do, this is a common incantation to use:

“As Above, So Below. As the Universe, so the Soul. As without, so within...”

And having finished opening the circle, it is customary to declare:

“...the circle is open but unbroken!”

If more than one person is in the circle, it is customary in many groups to end with the ritual salute:

“Merry meet, merry part, and merry meet again!”

The salute indicates the desire to continue working together, in a spirit of joy and love.

These then are the basic instructions for casting the Magic Circle. There are many possible variations, including different ways to visualize the process, and you may wish to adopt these with time and experience. But this is a good technique to start with.

EXERCISES

You should now be regularly doing Exercises #7, 8, and 9. From here forward you will use these exercises as the opening sequence for a variety of other exercises, which will be introduced gradually.

Open your Chakras as usual with Exercises #7, 8, and 9. But once you have all seven balls of light open, and have transformed them from colored balls to white, to violet, allow that image to simply dissipate or dissolve. You now have all seven chakras open, which will afford you increased energies for the exercises that follow; in this case Exercise #10. After you have finished Exercise #10, imagine again your seven balls of energy, then go back down through the Chakras and close them just as you normally would.

Exercise #10 - The Lemon

Do this exercise everyday for one week. After that, do it once a week, or more often if you desire.

As has been said, begin by opening your Chakras as usual with Exercised #7, 8, and 9.

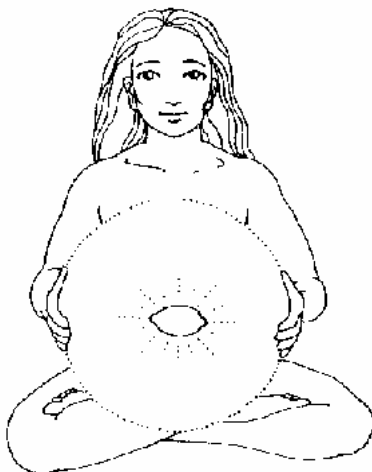
This exercise is designed to help cleanse and purify your energy. It will help you to access more and

clearer energy. In addition this exercise can be helpful any time you feel energetically "blocked" or physically ill.

Begin by visualizing a ball of white light in front of you, between your two hands. As always concentrate on making that ball of white light as clear and bright as possible.

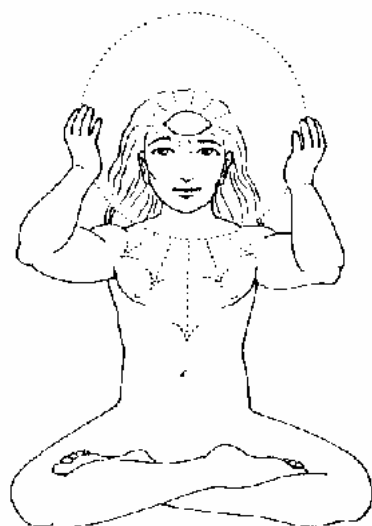
Now within the ball of white light imagine a large yellow lemon. Make the image of the lemon as clear and real as you can. See its bright yellow color, the texture of its rind, imagine its fresh citrus scent.

From within the lemon, imagine still more white light radiating - as if there were a tiny sun within the fruit.



Lift the ball of light with the lemon inside up and over your head. You can make this gesture with your physical hands, or you can visualize doing it. Now bring the ball of light down into your head, so that the lemon is about at the center of your head.

Visualize the lemon contracting, as if squeezed by an invisible hand. Clear yellow lemon juice flows out



of the lemon. The juice is shining with light. Imagine that lemon juice going to every part of your body. The juice absorbs all negativity it encounters, turning dull,

even brownish, as it does so. Let the juice absorb for a few moments. Then imagine all of the juice, together with the negativity it has absorbed, flowing back up into the lemon.

Now lift the ball of white light with the lemon inside back out of your head and bring it down in front of you. Imagine the ball shrinking down, growing smaller and smaller, with the lemon inside. When the ball is so small you can no longer see it, symbolically blow it away. Ask the Goddess to take the energy and re-use it in more positive ways.

Now clear and release as always.

SPELL OF THE MONTH

Select your ritual space and set up your altar. Clear and release as you always do.

Cleanse the space and cast the circle as outlined in **LESSON VI**. Invoke the Quarters as you have learned to do.

When you have erected the Magic Circle and called the Quarters, you will want to invoke Deity. You will learn more about invoking Deity in **LESSON VII**, but for now we will give you a simple all-purpose invocation that is good for any use.

An invocation is a prayer for the presence and aid of Deity -either Universal or personal Deity. An invocation can be addressed to Universal Deity, to the Goddess and/or God, or to a particular Goddess or God -all are ultimately manifestations of the same Universal Power.

To make an invocation, speak to Deity from your heart, and with love. You should always address Deity with respect, but the particular words you use are so not important as the sincerity behind them.

This invocation is directed toward Universal Deity:

"Holy Mother-Father God, Creator and Sustainer of all things, be with me now and aid me in this my undertaking. Give me Your blessing and Your guidance, I pray You, with love and gratitude for Your aid!"

Take up the Ace of Swords. Face the East, and see again the column of white light you called up when you invoked the Guardian of the East.

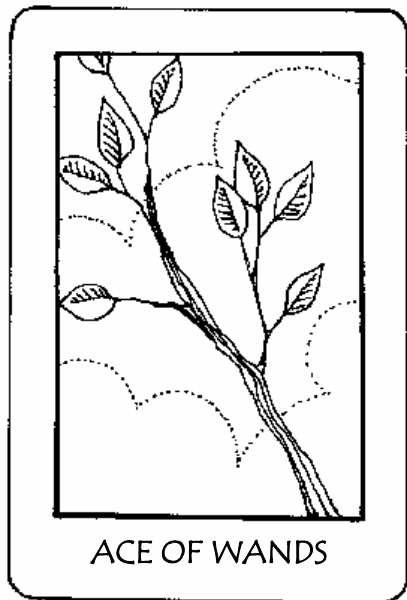
Now raise the Ace of Swords, holding it out so it faces the East. Imagine the card surrounded by a ball of white light. Address the Guardian of the East with words like these:

"Guardian of the East, empower this card as your representative, so that it may be a lasting bond between us. May this card keep the power of Air and the sacred Athame always with me! May I always have mental strength, good ideas and clear communications in this home!"

Now replace the card upon the altar.

Take up the Ace of Wands, and face the South. Again see the column of light you drew up when you invoked the Quarter.

Raise the Ace of Wands, holding it so that it faces South. Imagine the card surrounded by a ball of white light. Address the Guardian of the South with



words to the effect of:

"Guardian of the South, empower this card as your representative, so that it may be a lasting bond between us. May this card keep the power of Fire and the sacred Wand always with me! May I always have strength, vitality, and creativity, in this home!"

Return the card to the altar.

Now take up the Ace of Cups, and turn to the West. See again the column of light you called up when you invoked the Quarter.

Pick up the Ace of Cups, holding it so that it faces West. Imagine the card surrounded by a ball of white light. Address the Guardian of the West with words to the effect of:

"Guardian of the West, empower this card as your representative, so that it may be a lasting bond between us. May this card keep the power of Water and the sacred Chalice always with me! May I always have love, compassion, and nurturing in this home!"

Replace the card upon the altar.

Take up now the Ace of Pentacles. Turn to the North. See the column of light you brought up when you invoked the Quarter.

Hold up the Ace of Pentacles, holding it facing North. Imagine the card surrounded by a ball of white light. Address the Guardian of the North with words to the effect of:

"Guardian of the North, empower this card as your representative, so that it may be a lasting bond between us. May this card keep the power of Earth and the sacred Pentagram always with me! May I always have wealth, prosperity, and wisdom in this home!"

Return the card to the altar.

Say to yourself:

"Behold, I am One with the Powers of the Universe!"

Now imagine a bright light shining out from your Solar Plexus, like a Sun within you.

Place your hands over the four Aces and imagine a bright white light coming from your hands and surrounding the cards. Charge them with words like these:

"By the powers of Air and Fire, by the powers of Water and Earth, and by the power of Spirit -within me- may these cards be blessed, and may they guard and bless this house! By my will, so mote it be -and it is so."

Now you will give thanks and dismiss, beginning with Deity.

"Holy Mother-Father God, Universal force of Life Which suffuses and supports all things, I thank You for Your presence and Your Aid! I offer You my love, and bid You hail, and farewell!"

Now close the Magic Circle, according to the instructions in **LESSON VI**.

When you have closed the circle, before you cleanse and release your excess energy, take the four Aces from the altar.

Go to the Easternmost wall in your home, and place the Ace of Swords there -hang it with a thumb tack or bit of tape, or affix it in any other manner that may seem right to you. Again imagine the card surrounded with white light and say:

"May the blessing be!"

Now go to the Southernmost wall of your house and affix the Ace of Wands there. See the Ace of Wands surrounded by white light, and say:

"May the blessing be!"

Go now to the Westernmost wall in the house,

and affix the Ace of Cups there. Visualize the card surrounded by white light and say:

"May the blessing be!"

Finally, go to the Northernmost wall of your home, and there affix the Ace of Pentacles. See the card surrounded by white light, and say:

"May the blessing be!"

The spell is now complete. Clear and release all excess energy.

GOD OF THE MONTH

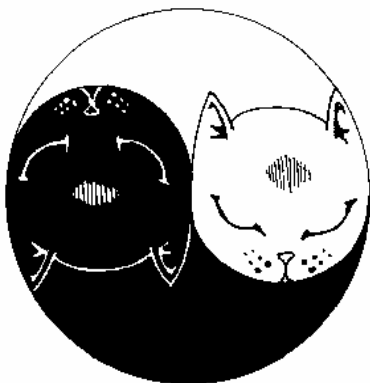
DESCENT OF THE GODDESS

In last four lessons we have used the **God Of The Month** segment to speak of the Goddess and Her three forms as Maiden, Mother, and Crone.

The Goddess is the principle focus of much of Wiccan religion, but She is not alone. There is also the God. In future Lessons we shall use the **God Of The Month** section to speak more about the nature of the God and His four major forms. In this Lesson however, we wish to speak of the interaction between Goddess and God, and what it means to the Wiccan.

Most students will be familiar with the **YIN-YANG** symbol, which has its nascence in **TAOISM**. This famous symbol portrays the union of Yin and Yang energies. Yin is the Feminine, reactive, spiritual energy -Goddess. Yang is the Masculine, active, physical energy -the God. In the Yin-Yang symbol these two Polar Forces are shown wrapped around each other in a swirling sphere of motion.

What we see in this ancient and venerable symbol is that the Polar Energies -Yin and Yang, Goddess and God, Spirit and Matter- are not separate and opposing forces, but rather conjoined and complimentary powers. In Wicca we portray this concept through the romantic union of Goddess and God, Polar Powers bound together through love and mutual passion.



Moreover in the Yin-Yang we further see that each of the Polar Powers contains the seed of the Other. In the dark, feminine power of Yin, we see the bright seed of Yang. In the light, masculine power of Yang, we see a spot of Yin's dark essence. Each by nature leads back to

the other.

In Wicca we say that the Goddess gives birth to the God -the bright seed of Yang energy grows within Her until She gives it birth. Thus we say that material existence comes forth from Spirit.

And since the God -like all of us- comes from the Goddess, Her essence is always within Him; His soul, if you would. Thus the essence of Yin is ever present in Yang, for It is Yang's origin -matter comes from Spirit, and carries Spirit within it.

These Two Powers -Goddess and God, Yin and Yang, Spirit and Matter- cannot be truly separated. They are as opposite sides of a coin. Though there is an Obverse and a Reverse, still there is only one Coin.

This is what is meant by the sacred formula used in the consecration of the **GREAT RITE**;

*"The Goddess is not greater than the God
Nor is the God greater than the Goddess
But Both are equal
And Neither is complete without the Other."*

And just as the Polar Forces cannot be considered separately from One Another, so too we can never be separate from Them. We are not observers of the Cosmic Forces, but aspects of Them. We are Their living union -Spirit in Matter. We can no sooner be separate from Goddess and God than a molecule of air can separate within the firmament. Distinct within it yes, but separate from it, never.

The Wiccan religion is rich in symbolism. It is not, however, rich in myth.

The central myth of Wicca is the Descent of The Goddess. This myth takes many forms and can be interpreted on many levels, but it always speaks to the relationship between the Two Polar Forces.

The myth of the Descent of the Goddess is simple in format. The Goddess creates, gives birth to, or marries the God. The God dies, either literally or symbolically. The Goddess resolves to have the God back, and follows or pursues Him. Finding the God, the Goddess resurrects or otherwisae reunites with Him. From these acts an eternal cycle of involution and evolution is established, on which the order of the Universe is based.

There are many versions of this myth. It is at least as old as human memory -and in reality surely older. Sometimes the Goddess and God are shown as Mother and Son, more often as Lovers. Sometimes They are portrayed as being of the same gender as in the story of Demeter and Her daughter Persephone, or the story of Kastor and His brother Polydeukes. None of these details change the basic meaning of the myth.

The Descent of the Goddess can be taken on many levels. At its simplest and most accessible level the myth is the story of the origin of the seasons, and the establishment of the eternal cycles of Time and of the Earth.

On another level the Descent of the Goddess

speaks to the immortality of the Soul, and to the cycle of death and rebirth, to which we are all subject, through so many lifetimes.

On still another level the myth tells the story of creation, and of Spirit's descent into Matter through the Soul and it's journey of birth and rebirth, and ultimate return to its Divine origin.

All of these meanings and many more express themselves through the many variations of this sacred myth.

You have already encountered one version of the Descent of the Goddess in the creation story from the Vangelo Delle Streghe. Here we see the Goddess create the God out of Herself, and pursue Him when He falls into matter. Reunited with the God by Her own entry into matter via the many Souls, the Goddess sets up the cycles of existence, symbolized as Her spinning wheel, which the God turns.

Below follow several other versions of the Descent of the Goddess;

CYBELE AND ATTIS -A Mother Goddess of Phrygia (in what is now Turkey), Cybele came to be identified with the Roman Magna Mater, or Great Mother. The worship of Cybele was very popular in the imperial period, and attracted many followers. According to Her myth, Cybele was the first Being to exist, having created Herself. In this dawn of existence, Cybele was **ANDROGYNOUS**, being equally male and female -for She contained the seeds of all things, and was the perfect union of the Polar Forces of Spirit and Matter. In time Cybele decided to separate the Two Forces, thus creating the manifest Universe. She did this by castrating Herself -separating out the masculine, or physical, elements. From the severed penis, the God, Attis, grew. Attis became Cybele's consort, and They loved one another deeply. But Attis came to be killed, gored by a wild Boar -a frequent symbol of death. Journeying to the land of Death, Attis became the favorite of its Queen, Persephone, Who made Him Her consort. Meanwhile the grief-stricken Cybele wanted Attis back, and resolved to bring Him back from the land of the Dead. Cybele journeyed to the land of Death, and struck an arrangement with Persephone whereby They would share Attis' favors; Each year Attis would spend six months in the world of the Living with Cybele, and six months in the world of the Dead with Persephone. The six months Attis spent with Cybele, the Earth bloomed with life -this is summer. The six months that Attis spent away from the Earth with Persephone, life withered and fell away from the Earth -this is winter. Attis was often represented by a tree, and each year His rebirth was celebrated by decorating sacred trees - one of the origins of the Yule Tree. Another notable feature of Their worship is that Cybele and Attis were served by a transexual clergy -men who imitated the Goddess' example of self-castration and thereafter lived as Priestesses.

DEMETER AND PERSEPHONE -Demeter, Whose name means "The Mother," is a Greek Goddess of the Earth and agriculture. Demeter had a beautiful daughter called Kore ("The Maiden"), Whom She loved more than anything. Together Demeter and Kore tended the Earth, causing it to bring forth all manner of vegetation and foliage. The God of Death, Hades, also became consumed with love for Kore -though of another kind. Hades abducted Kore and bore Her away to the Kingdom of Death, where He made Her His Queen, and She became known as Persephone. Not knowing what had happened to Her daughter, Demeter was plunged into deepest grief. As the Great Mother wept, the first snow fell, plants withered and died, and the Earth fell into the first winter. Demeter searched everywhere, but could not find Kore or anyone who knew anything about Her disappearance. At last Demeter turned to great Hekate, the Crone, Who alone was able to tell Her what had happened -for Hekate knows all. Demeter stormed into the Kingdom of the Dead to confront Hades and reclaim Her daughter. After much ado, an agreement was reached whereby Demeter would have Her Daughter with Her for six months of each year, during which She would be Kore, the Maiden. This would be summer, and during this time the Two Goddesses would cause the Earth to thrive. The remaining six months Kore would spend with Hades in the Kingdom of Death, as Persephone. During this time the Earth would



experience winter as Demeter returned to her grief. Thus the cycle of the seasons began. Demeter and Kore-Persephone returned to the Earth at Eleusis, near Athens, and here the Two Goddesses established Their sacred Mysteries, which were enacted yearly for many centuries. These **ELEUSINIAN MYSTERIES** were considered the most sacred rites of the ancient world, and included many famous initiates. Seeing the devastation caused by the first winter, Demeter created agriculture, and selected the Eleusinian prince Triptolemus to disseminate the knowledge of cultivating and preserving grain throughout the Earth, so that the humankind need not suffer too much during Her period of grief.

INNANNA AND DUMUZI -Innanna was the Patron Goddess of the ancient Sumerian city of Uruk (or Erech), in Mesopotamia. Dumuzi was Innanna's mortal consort, who served her as King of Uruk. Innanna loved Dumuzi greatly, and his life as Her consort was very sweet. But Dumuzi came to be killed by a wild boar, and descended into the Land of Death. Innanna was wild with grief when She heard of Dumuzi's death, and resolved to follow him to the land of the Dead, and bring him back out of it. Innanna was sure that She could persuade Ereshkigal, the Queen of the Dead, to release Dumuzi, for Ereshkigal was Innanna's sister. But as She ventured into the realm of Death, Innanna came to seven gates. At each of the seven gates Innanna was compelled to surrender one item of clothing or jewelry, until at last She entered the land of the Dead naked - just as one enters the land of the Living. Though the details vary in different versions, Innanna managed to free Dumuzi and return with him to the world of the living, thus establishing the cycle of rebirth. In later versions the two Goddesses agree to share Dumuzi, who must spend half of the year with Innanna (summer) and half of the year with Ereshkigal (winter). In time Sumerian civilization came to be dominated by the Semitic peoples. The Semites kept the myths of the Sumerians, but gave the Deities Semitic names. Thus Innanna was later known as Ishtar, while Dumuzi came to be known as Tammuz. Ereshkigal the Semites called Allat ("The Goddess"). Later still the Greeks came to rule Mesopotamia. They identified Ishtar with Aphrodite. Tammuz the Greeks called Adonis ("The Lord"), while they identified Allat with Persephone.

ISIS AND OSIRIS -Isis and Osiris are the Greek names for the ancient Egyptian Deities Aset and Asar, Whose worship dates from the earliest historical times. Children of Earth (Geb) and Sky (Nuit), Isis and Osiris ruled over Egypt in love and peace, teaching the Egyptians all of the arts and sciences of civilization. But Their brother Set grew jealous of Osiris, and resolved to kill Him. Set invited Osiris to a great feast, and proposed a contest; Set produced a marvelous painted chest made in the shape of a man. Set offered the chest to whichever man fit in it exactly. All of the male guests tried to fit in the

chest, but Set had deliberately had it made so that it would only fit Osiris. When Osiris' turn came, He fit in the chest exactly, and Set slammed down the heavy lid and sealed it -this was the first **MUMMYCASE**. Then Set threw the mummycase into the Nile so that Osiris drowned. Thereafter Set made Himself King of Egypt. Set wished to have Isis as His Queen, but She turned Herself into a white bird, and flew away. Overcoming Her grief, Isis searched all over Egypt for the mummycase that contained Her husband's body. At last She found the mummycase, caught in the roots of a great tree on the island of Byblos. Obtaining the mummycase, Isis performed powerful magic to resurrect Osiris from the dead. Isis conceived a child by the revived Osiris. Thereafter Osiris became the Lord of the Dead, and Horus was born as His son and reincarnation on Earth. There are many versions of the story. In some versions Set hacks Osiris' body into fourteen parts, and Isis must reassemble it before She can resurrect Osiris. Sometimes the two versions are put together. The most popular and enduring of all Egyptian Deities, Isis was called the "Lady of Ten Thousand Names." Isis' followers stressed that all Deities were manifestations of a Spiritual single truth. Isian religion was very popular in the Roman empire.



Egyptian funeral rites, which legend held to have been begun by Isis in mourning for Osiris, were intricate and complex. In this illustration, a Priestess in the role of Isis mourns before the upright mummycase of the deceased, while a Priest smudges the mummycase with incense. Behind we see the four canopic jars which held the mummy's internal organs, topped with symbolic lids representing the four sons of Horus. Artwork reprinted from the Wheel of Hekate #3, Summer '87. copyright Don Lewis, 1587 Pisces (1987 AD).

Today the principle center of Isian worship is the **FELLOWSHIP OF ISIS**, or *Aset Shemsu*, which is the largest Goddess-centered organization in the western world.

IZANAGI AND IZANAMI -In this Japanese **SHINTO** version of the myth, the sexual polarities are reversed



ISIS OF TEN THOUSAND NAMES

From a series of artwork done for the Isian Arch Priestess Firewalker. Copyright Don Lewis 1593 Pisces (1993 AD).

as the God pursues the Goddess. Izanagi (The Inviter) and Izanami (The invited) are the Japanese creator couple. In the begining Izanagi struck His spear into the ocean. The head of the spear shattered, becomming the Japanese islands. Izanami danced around the spear, and Izanagi pursued Her. At length Izanagi caught Izanami, and they became consorts. Izanami and Izanagi were very happy and had many children. But Izanami's last child was the God of Fire, and She was burned so badly during His birth that She died. Izanagi was griefstricken, and resolved to follow His wife into the Afterworld and bring Her back. Izanagi entered the land of the Dead, and finding Izanami begged Her to come back with Him. But Izanami refused. Izanagi pressed Her, and Izanami revealed that Her outer form had begun to decay. Shamed by this admission, Izanami chased Izanagi out of the realm of the Dead at the head of a band of spirits. Even more grief stricken than before, Izanagi went to a nearby river to ritually purify Himself after His contact with the Dead. As He performed His ablutions, several new Deities were born, notably the Sun Goddess Amaterazu. Though Izanagi could not bring Izanami back into the world of the Living in Her old form, Amaterazu might be thought of as Her Mother reborn, thus completing the mythic cycle.

GLOSSARY

MAGIC CIRCLE -Used from ancient times, the Magic Circle is a common feature of most magical traditions. In Wicca, the Magic Circle is erected before most rituals, and many magical workings. The Magic Circle is an Energy Construct which serves to amplify energy, and also to confine and thus intensify it. Like all magical undertakings, the erection of the Magic Circle may involves certain physical actions, but truly takes place inside the person doing it -on an astral, or energetic, level.

SACRED SPACE -Sacred Space is space which is used for magical work or worship. Sometimes it is specially prepared by cleansing or other magical operations whose purpose is to change the vibration of the energy. Sometimes this change in vibration takes place as an automatic consequence of the activity taking place. In all cases it is not the physical area itself which is sacred, but rather the special nature of energy which has been raised in this way which creates "Sacred Space."

NEGATIVE ENERGY -The term "Negative" energy refers to energy which in any way detracts from the effectiveness of a working, or the quality of life in general. It should not be thought that "Negative" means "Evil" but rather "unfocused." Negative energy is energy

that is undirected or polluted with various emotional charges that tend to hamper the free flow of consciously directed energy. For this reason it is always wise to make a point of cleansing Negative Energy before any working, and indeed as a general practice in daily life as well.

ENERGY CONSTRUCT -Energy is the basic substance from which the Universe is made. It responds to thought and emotion, which give it shape and form. In magic we often use thought and emotion to shape energy into useful forms -such as the Quarter Towers. The resulting creation -a ball of white light for example- is called an Energy Construct. Energy Constructs have many uses -the magic circle for example, by containing energy intensifies it. Most commonly Energy Constructs are used for "batteries," that is to add extra energy to our workings.

BATTERY -A battery is a repository from which additional resources may be drawn as needed. In daily life we most commonly think of the term battery in terms of electrical batteries, used to power electric appliances. In magic, we often create energy constructs to act as psychic batteries, drawing spiritual energy from them to assist our workings. This sort of battery is basically an artificially created energy vortex, which increases the amount of energy available for use.

CIRCLE DANCE -The circle dance is one of the most ancient forms of ritual expression, dating back as far as anyone can guess. People joining hands and moving in a circle is as simple, yet as profound, a way to raise energy as one could ask for. At one time this sort of dance was called "caroling" and the songs used to accompany it still bear that name when used in Yule celebrations. In his famous, if rather slanderous, picture of "The Witches' Sabbat" De Lancre shows several kinds of circle dance apparently used by medieval Witches. Today there are many forms of circle dance used in Wicca, but the most popular remains the simplest -simply dancing around the circle, hand in hand.

CEREMONIAL MAGIC -Ceremonial Magic, or Ceremonialism, is a magical tradition followed by both Pagans and Judeo-Christians, derived from Hermeticism and Alchemical thought. The Ceremonial Tradition has much in common with Wicca in its practices, but also much difference. Ceremonialism tends to be very precise and dogmatic, with a strong emphasis on the use of certain precise words, actions, and tools. Ceremonial Magicians tend to see magic as compelling outside forces to act in their interest, where Wiccans tend to access their own powers or the ambient energies around them. The two groups are closely related, and have often interacted. Many Wiccans have also been Ceremonials, and vice versa. For this reason you will find many Ceremonial elements

in modern Wicca.

FINGERS -Fingers are the digits found on the hand. They are very useful in magic. In many ways tools such as the Athame and the Wand are only extensions of the finger, and the finger can readily be used in place of the tool. Which finger do you use? usually you will use the index finger, the middle finger, or both together. each finger has a meaning of its own.

The index finger represents the Goddess and the Feminine Polarity. The middle finger represents the God and the masculine polarity. Both together represent divine union, and are thus commonly used for blessings.



ASPERGE -To asperge something is to sprinkle it with blessed water, for the purpose of cleansing, blessing, or consecrating it. The water may be the Holy Water you have learned to make in these lessons, or it may be any of several other kinds of blessed water commonly used in magic. You will learn more about other kinds of blessed water which might be used for asperging in future lessons.

DISMISS -To "Dismiss" is to release an energy construct you have created, or an aspect of Deity you have invoked. In common usage the term Dismiss is used to describe the process of giving thanks to Deity, taking down the Quarters, and opening the circle.

YIN-YANG -Yin-Yang is the name given to the symbol used to portray the nature of the the Union of the two Polar Powers. The Yin-Yang originated in Chinese Taoism, and has a long history in Asia, but today is used as a popular symbol around the world. The Yin-Yang shows the Polar Powers as two comma-shaped segments wrapping around each other within a circle or sphere. Yin, the Feminine or Spiritual force, is shown as dark, while Yang, the masculine or Physical force, is shown as light, and each contains a small portion of the other.

TAOISM -Taoism is the name given to the popular form of Chinese Paganism. The religion takes its name from the word Tao, meaning "The Way" referring to the natural movement of energy in the Universe. Though

legend attributes the founding of Taoism to the sage Lao Tsu, its roots lie far back in Chinese pre-history. Taoism is a magical religion with a strong similarity to Wicca. For many centuries Taoism was one of three major religions which co-existed in China, the others being Buddhism and Confucianism.

GREAT RITE -In Wicca the term Great Rite is given to the physical representation of the union of Goddess and God. In symbolic terms this union is represented by the insertion of the Athame, representing the God, into the Chalice, representing the Goddess. The Great Rite may be celebrated in other ways as well, including in some cases the physical union of a Priestess and Priest. Another term for the Great Rite is the Greek *Hierogamos*, or "sacred marriage." The Great Rite is considered one of the the most sacred ceremonies of Wicca.

ANDROGYNOUS -The term Androgynous means to have characteristics of both sexes. Many Pagan Deities have Androgynous forms, including Ishtar, Cybele, Shiva, and the famous Hermaphroditus to name only a few. This refers to the idea that Spirit and Matter-represented as Female and Male- are not truly separate, but two aspects of the same force.

ELEUSINIAN MYSTERIES -The Eleusinian Mysteries were considered the most sacred religious rites of the Greco-Roman world. Held annually at Eleusis near Athens, the rites honored the Goddess Demeter and Her daughter Kore-Persephone. There were Lesser Mysteries held in the spring, and Greater Mysteries held in the fall. The Greater Mysteries lasted for many days, and involved complex ceremonies and lavish processions. Would-be Initiates were instructed in sacred ritual by experienced *Mystagogues*, and led through the Mysteries' *Epopteia*, or secrets, by the *Hierophantes*. The Mysteries included many famous Initiates, but not one ever revealed the inner details of the rites.

MUMMYCASE -A Mummycase, as you might imagine, is a casket prepared to hold a mummy. A mummy is a corpse preserved through drying. This can happen accidentally, or through human art. The ancient Egyptians perfected the art of mummification as a means of preserving the bodies of their dead, which they regarded as sacred. The process of mummification and the complicated rituals which accompanied it took several months. The internal organs of the deceased were removed and placed in special *canopic* jars, sacred to the Four Directions. The mummy itself was placed in a Mummycase -a human-shaped casket, often richly decorated, which bore an effigy representing the dead person's face. Then if the family could afford it the Mummycase would be placed in a stone *sarcophagus*, similar to today's concrete vaults. According to Egyptian legend the first Mummycase was the chest in which the

God Set trapped and killed His brother Osiris. Many Mummycases have come down from the Egyptians, some humble and others exquisite exemplars of the jewelers art. The most famous Mummycases are the four nesting Mummycases made of gold and gems for the Pharaoh Tut-Ankh-Amun. Today with the modern revival of the art of mummification this sort of elaborate Mummycase is again being made, but on a much reduced scale.

FELLOWSHIP OF ISIS -Founded at the Spring Equinox of 1576 Pisces (1976 AD) The Fellowship of Isis is the largest Goddess-centered organization in the western world. FOI members come from many religions, but share a common reverence for and love of the feminine aspect of Deity. The Fellowship was founded by the Hon. Rev. Olivia

Robertson, and her brother and sister-in-law the late Baron and Baroness Robertson of Strathloch, and is headquartered in the family's ancestral home, Clonegal Castle in Ireland. Many of the leadership of the Correllian Tradition are also members of the Fellowship of Isis.

SHINTO -Shinto is the indigenous religion of Japan. centered around the worship of the *Kami*, or Deities, Shinto is strongly focused on Nature and the natural cycles. The principle Shinto Deity is the Sun Goddess Amaterasu No kami, Who is the mythical Ancestress of the Japanese royal house. Shinto places great emphasis on the worship of the Ancestors, and on the importance of ceremony. It is an intensely local religion which varies from Temple to Temple, and from place to place.



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The late Arch Priest Lawrence Durdin-Robertson, 21st Baron Robertson of Strathloch.

Exam for Lesson VI

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